1012. S.9

THE

Physitian's Library,

Containing all the Works of these most Famous Physitians following, VIZ.

Dan. Sennertus.
Laz. Riverius.
Fel. Platerus.
Tho. Bartholinus.
Joh. Riolanus.
Joh. Vesslingus.
Joh. Johnston.
Nich. Culpeper.
Mart. Ruland.
Zacut. Lusitanus.
Wil. Rand.
Joh. Fernelius & Abdiah Cole.

} Doctors OF Physick.

All which are of Excellent use for all Rational Persons; especially for all Chyrurgeons at Sea in his Most Royal Majesties Ships; And all others that are on Trading Voyages, for the Advancement of the Wealth and Honor of His Kingdoms.

London: Printed by *Peter Cole* and *Edward Cole*, Printers and Book-sellers, at the Sign of the Printing-press in Cornhil, neer the Royal Exchange. 1663.

Physick Books Printed in London, *by* Peter Cole *at the Exchange.*

1. A GOLDEN Practice of Physick: after a new, easie and plain Method of knowing, foretelling, preventing, and curing all Diseases incident to the body of Man. Ful of proper Observations and Remedies, both of Ancient and Modern Physitians. Being the fruit of one and thirty years Travel, and fifty years Practice of Physick. By Dr. *Plater*, Dr. *Cole*, and *Nich. Culpeper.*

2. *Sennertus* Practical Physick; the first Book in three Parts. 1. Of the *Head.* 2. Of the *Hurt* of the internal senses 3. Of the *external Senses*, in five Sections.

3. *Sennertus* Practical Physick; the second Book, in four Parts 1. Of the *Jaws* and *Mouth.* 2. Of the *Breast.* 3. Of the *Lungs.* 4. Of the *Heart.*

4. *Sennertus* Third Book of Practical Physick in fourteen Parts, treating 1. Of the *Stomach* and *Gullet.* 2. Of the *Guts.* 3. Of the *Mesentery, Sweetbread* and *Omentum.* 4. Of the *Spleen.* 5. Of the *Sides.* 6. Of the *Scurvey.* 7 and 8. Of the *Liver.* 9 Of the *Ureters.* 10. Of the *Kidnies.* 11. and 12. Of the *Bladder.* 13. and 14 Of the *Privities* and Generation in men.

5. *Sennertus* fourth Book of Practical Physick in three Parts. *Part* 1. Of the Diseases in the Privities of women. The *first Section.* Of Diseases of the Privie Part, and the Neck of the Womb. The *second Section.* Of the Diseases of the Womb. *Part* 2. Of the Symptoms in the Womb, and from the Womb. The *second Section.* Of the Symptoms in the Terms and other Fluxes of the Womb. The *third Section.* Of the Symptoms that befal al Virgins and Women in their Wombs, after they are ripe of Age. The *fourth Section.* Of the Symptoms which are in Conception. The *fifth Section.* Of the Government of Women with Child, and preternatural Distempers in Women with Child. The *sixth Section.* Of Symptoms that happen in Childbearing The *seventh Section.* Of the Government of Women in Child-bed, and of the Diseases that come after Travel

The *first Section.* Of Diseases of the Breasts. The *second Section.* Of the Symptoms of the Breasts.

To which is added a Tractate of the Cure of Infants. *Part* 1. Of the Diet and Government of Infants. The *second Section.* Of Diseases and Symptoms in Children.

6. *Sennertus* fifth Book of Practical Physick, Or the Art of Chyrurgery in six Parts. 1. Of Tumors. 2. Of Ulcers. 3. Of the Skin, Hair and Nails. 4. Of Wounds, with an excellent Treatise of the Weapon Salve. 5. Of Fractures. 6. Of Luxations.

7. *Sennertus* sixth and last Book of Practical Physick in nine Parts. 1. Of Diseases from occult Qualities in general 2. Of occult, malignant, and venemous Diseases arising from the internal fault of the humors. 3 Of occult Diseases from water, air, and infections, and of infectious diseases. 4. Of the Venereal Pox. 5. Of outward Poysons in general. 6. Of Poysons from Minerals and Metals. 7. Of Poysons from Plants. 8. Of Poysons that come from Living Creatures. 9. Of Diseases by Witchcraft, Incantation, and Charmes.

8. *Sennertus* Treatise of Chymistry, shewing the Agreement and Disagreement of Chymists and Galenists.

9. *Sennertus* two Treatises. 1. Of the Pox. 2. Of the Gout.

10 *Sennertus* thirteen Books of Natural Philosophy: Or the Nature of all things in the world.

11. Twenty four Books of the Practice of Physick, being the Works of that Learned and Renowned Doctor *Lazarus Riverius*, Physitian and Counsellor to the late King, &c.

12. Idea of Practical Physick in twelve Books.

13. *Bartholinus* Anatomy, with very many larger Brass Figures, than any other Anatomy in English.

14. *Veslingus* Anatomy of the Body of Man

15. *Riolanus* Anatomy.

16. A Translation of the New Dispensatory, made by the Colledg of Physitians of *London*, in Folio and in Octavo. Whereunto is added, The Key of *Galen's* Method of Physick.

17. A Directory for Midwives, or a guide for women

18. *Galens* Art of Physick.

19. A new Method both of studying and practising Physick.

20. A Treatise of the Rickets.

21. Medicaments for the Poor: Or, Physick for the Common People.

22. Health for the Rich and Poor, by Diet without Physick

23. One thousand New, Famous and Rare Cures, in Folio and Octavo.

24. A Treatise of Pulses and Urins.

25. A Treatise of Bloodletting, and Cures performed thereby.

26. A Treatise of Scarification, and Cures performed thereby.

27. The English Physitian enlarged.

The *London Dispensatory* in Folio, of a great Caracter in Latin.

Divinity Books Printed by Peter Cole, &c.

Eighteen Several Books of Mr. *Burroughs's* viz. on *Matth.* 11.

1 Christs Call to all those that are weary and heavy laden, to come to him for rest.

2 Christ the great Teacher of Souls that come to him.

3 Christ the Humble Teacher of those that come to him.

4 The only easie way to Heaven.

5 The Excellency of Holy Courage in Evil times.

6 Gospel Reconciliation.

7 The Rare Jewel of Christian Contentment.

8 Gospel-Worship.

9 Gospel-Conversation.

10 A Treatise of *Earthly Mindedness*, and of *Heavenly Mindedness*, and Walking with God. And eight several Books more.

Twenty one several Books of Mr. Willia n Bridge, *Collected into two Volumes*, Viz.

1 Scripture light, the most sure Light.

2 Christ in Travel.

3 A lifting up for the cast down.

4 Sin against the Holy Ghost.

5 Sins of Infirmity.

6 The false Apostle tried and discovered.

7 The good and means of Establishment.

8 The great things Faith can do.

9 The great things Faith can suffer.

10 The great Gospel Mystery of the Saints Comfort and Holiness, opened and applied from Christs Priestly Office. And eleven several Books more.

New Books of Mr. *Sydrach Sympson*, *VIZ.*

1 Of Unbelief, or the want of readiness to lay hold on the comfort given by Christ.

2 Not going to Christ for Life and Salvation, is an exceeding great sin, yet pardonable.

3 Of Faith, *Or*, That believing is receiving Christ; and receiving Christ, is believing.

4 Of Coveteousness.

Mr. Hookers *New Books in three Volumes: One in Octavo, and two in Quarto.*

These Eleven New Books of Mr. *Thomas Hooker* made in *New-England*, are attested in an Epistle by Mr. *Thomas Goodwin* and Mr. *Philip Nye*, to be written with the Authors own hand: None being written by himself before. One Volume being a Comment upon Christ's last Prayer, in the seventeenth of *John.*

Mr. *Rogers* on *Naaman* the Syrian, his Disease and Cure discovering the Leprosie of Sin and Self love, with the Cure, *viz.* Self-denial and Faith

A Godly and fruitful Exposition, on the first Epistle of *Peter*: By Mr. *John Rogers*, Minister of the word of God at *Dedham* in *Essex.*

An Exposition on the Gospel of the Evangelist St. *Matthew*: By Mr. *Ward.*

Mr. *Stephen Marshals* New WORKS.

A

GOLDEN Practice of Physick.

IN

FIVE BOOKS,

AND

Three Tomes.

After a New, Easie, and Plain Method; of Knowing, Foretelling, Preventing, and Curing, all Diseases Incident to the Body of Man.

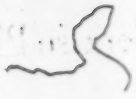
Full of Proper Observations and Remedies: Both of Ancient and Modern Physitians.

Being the Fruits of one and thirty years Travel: And fifty years Practice of Physick.

By { *Felix Plater*, Cheif Physitian and Professor in Ordinary at *Basil*. And *R. W.*
Abdiah Cole, Doctor of Physick, and the Liberal Arts.
Nich. Culpeper, Gent. Student in Physick, and Astrology.

Unto which is added two excellent Treatises.
1. *Of the French Pox.* 2. *Of the Gout.*

LONDON:
Printed by *Peter Cole*, Printer and Book-seller, at the Sign of the Printing-press in Cornhill, near the Royal Exchange. 1662.



To the Reader.

Concerning the Order or Method of the whole Work.

THe Infirmities that hurt mens bodies (which are againſt and beſides Nature) being **T**hree namely, **T**he *Diſeaſe*, the *Cauſe*, and the *Symptome*. We ſhall begin at thoſe Infirmities which are manifeſt to ſenſe, which the Patient and all Standers by may eaſily perceive, and ſuch as they firſt complain of to the Phyſitian: And according to theſe manifeſt Infirmities we have in all our practical writings, divided the Heads.

Theſe Infirmities are commonly *Symptomes*, all which are apparent to *Senſe*, and are ſigns of other Infirmities from whence they proceed, namely, of the Diſeaſes and cauſes of them, which two are propounded and explained in the cauſes of the *Symptomes*. Therefore we propound no peculiar heads of ſecret Diſeaſes that are not apparent to ſenſe (as of the Diſtemper or obſtruction of the Liver or Stomach) as others do who in writing their practice, ſometimes treat in their Chapters under the names of Diſeaſes, and ſomtimes under the names of Symptomes. But we treat only under the names of Symptomes, and deſcribe their Diſeaſes in the cauſes (as in thoſe mentioned of the Liver and Stomach, and in the cauſes of Heart-burning, Loathing, Vomiting, Cachexy and Dropſie) The Diſeaſes apparent to Senſe as thoſe that are without, as Tumors, Ulcers, &c. and the like, are explained as Symptomes, in their particular chapters. Moreover in regard theſe Infirmities apparent to ſenſe are ſeldom ſimple, or one alone, but many, and of divers kinds; we (although they ſhal be mentioned in general) ſhall treat particularly of them in their Kinds, Cauſes, and Cures, where they moſt declare themſelves: As for example; although we ſpeak particularly of a *Suffuſion* which is a Film in the Eye that hinders Sight, in the chapter of the hurt of Sight, yet we ſpeak alſo of it in the general, in the Deſcription of Faults in the Eye.

The cheif kinds of all Diſeaſes apparent to ſenſe, are obſerved in the Hurt of Functions of Man, or other accidents, as moleſtations and pains, Deformities and Corruptions: or in things ejected.

In this work we ſhall ſpeak firſt of the Functions Hurt, how they are out of order, either in quantity when they are defective wholly, or in part; or in quality when they are depraved, or not right. The firſt Book ſpeaks of the *Hurt of Senſe*, the ſecond, of the *Hurt of Motion*, under which all the Hurts of Functions are comprehended. In the Books following, we ſhal ſpeak of Accidents, and things ejected.

Yours {*Felix Plater*, *Abdiah Cole*.

Books Printed by Peter Cole, *Printer and Book-seller of* London, *at the Sign of the Printing-preſs, near the Royal Exchange.*

Several Phyſick Books of Nich. Culpeper *Phyſitian and Aſtrologer; and* Abdiah Cole *Doctor of Phyſick, and of the Liberal Arts.*

The Phyſitians Library, containing all the Works in Engliſh of Riverius, Sennertus, *Dr.* Plater, *Dr.* Cole *and* Nich. Culpeper; *In that Order they ought to be Read and Studied, in ſeveral Volums.*

1. A GOULDEN Practice of Phyſick: After a new eaſie and plain Method, of Knowing, Foretelling, Preventing and Curing all Diſeaſes Incident to the Body of Man. Ful of proper Obſervations and Remedies: Both of Ancient and Moderne Phyſitians. Being the Fruit of one and thirty years Travel: And fifty years Practice of Phyſick. By Dr. *Plater*, Dr. *Cole* and *Nich. Culpeper.*

2. *Sennertus* thirteen Books of Natural Phyloſophy: Or, the Nature of all things in the World.

3. *Riolanus* Anatomy.

4. The Engliſh Phyſitian Enlarged.

5. *Sennertus* Art of Chyrurgery in ſix Parts. 1. Of Tumors. 2. Of Ulcers. 3. Of the Skin, Hair and Nailes. 4. Of Wounds: with an excellent Treatiſe of the weapon Salve. 5. Of Fractures. 6. Of Luxations.

6. *Sennertus* two Treatiſes. 1. Of the Pox. 2. Of the Gout.

7. Idea of Practical Phyſick in twelve Books.

8. Twenty four Books of the Practice of Phyſick, being the Works of that Learned and Renowned Doctor, *Lazarus Riverius*: Phyſitian and Councellor to the late King, &c.

9. *Veſlingus* Anatomy of the Body of Man.

10. A Tranſlation of the New Diſpenſatory, made by the Colledg of Phyſitians of *London*. Wherein is added, The Key to *Galens* Method of Phyſick, in Folio, and in Octavo.

11. A Directory for Midwives, or a Guide for Women.

12. *Galens* Art of Phyſick.

13. New Method both of ſtudying and practiſing Phyſick.

14. A Treatiſe of the Rickets.

15. Medicaments for the Poor, Or Phyſick for the Common People.

16. Health for the Rich and Poor, by Diet without Phyſick.

17. Three hundred new Famous and Rare Cures, in Folio, and Octavo.

The *London Diſpenſatory* in Folio, of a great Character in Latin.

The *London Diſpenſatory* in twelves, a ſmall Pocket Book in Latin.

Mr. *Burroughs* WORKS, *Viz.* on *Matthew*, 11.

1. Chriſts call to all thoſe that are Weary, and Heavy Laden, to come to him for Reſt.

2. Chriſt the Great Teacher of Souls that come to him.

3. Chriſt the Humble Teacher of thoſe that come to him.

4. The only Eaſie way to Heaven.

5. The Excellency of holy Courage in Evil Times.

6. Goſpel Reconciliation.

7. The Rare Jewel of Chriſtian Contentment.

8. Goſpel-Worſhip.

9. Goſpel-Converſation.

10. A Treatiſe of *Earthly Mindedneſs.*

11. An Expoſition of the Propheſie of *Hoſea.*

12. The Evil of Evils, or the exceeding ſinfulneſs of Sin.

13. Of Precious Faith.

14. Of Hope.

15. Of Walking by Faith.

16. A Catechiſm.

17. *Moſes* Choice.

Twenty one ſeveral Books of Mr. William Bridge, *Collected into two Volums,* VIZ.

1. Scripture Light the moſt ſure Light.

2. Chriſt in Travel.

3. A Lifting up for the caſt down.

4. Of the Sin againſt the Holy Ghoſt.

5. Of Sins of Infirmity.

6. The falſe Apoſtle tried and diſcovered.

7. The good and means of Eſtabliſhment.

8. The great things Faith can do.

9. The great things Faith can ſuffer.

10. The Great Goſpel Myſtery of the Saints Comfort and Holyneſs, opened and applyed from Chriſts Prieſtly Office.

11. Satans power to Tempt, and Chriſts Love to, and Care of his People under Temptation.

12. Thankfulneſs required in every Condition.

13. Grace for Grace. A Treatiſe of Chriſts fulneſs.

14. The Spiritual Actings of Faith through Natural Impoſſibilities.

15. Evangelical Repentance.

16. The Spiritual Life, and in-being of Chriſt in all Beleevers.

17. The Woman of *Canaan.*

18. The Saints Hiding place in the Time of Gods Anger.

19. Chriſts Coming is at our midnight.

20. A Vindication of Goſpel Ordinances.

21. Grace and Love beyond Gifts.

New Books of Mr. *Sydrach Simpſon,* VIZ.

1. Of Unbeleif; or the want of Readineſs to lay hold on the comfort given by Chriſt.

2. Not going to Chriſt for Life and Salvation, is an exceeding great Sin, yet Pardonable.

3. Of Faith, *Or*, That beleeving is receiving Chriſt; And receiving Chriſt is Beleeving.

4. Of Coveteouſneſs.

Mr. Hookers *New Books in three Volums: One in Octavo, and two in Quarto.*

Theſe Eleven New Books of Mr. *Thomas Hooker* made in *New England.* Are atteſted in an Epiſtle by Mr. *Thomas Goodwin*, and Mr. *Philip Nye*, To be written with the Authors own hand: None being written by himſelf before. One Volum being a Comment upon Chriſt's laſt Prayer in the ſeventeenth of *John.*

Wherein is ſhewed,

1. That the end why the Saints receive all glorious Grace, is, That they may be one, as the Father and Chriſt are one.

2. That God the Father loveth the Faithful, as he loveth Jeſus Chriſt.

3. That our Savior deſired to have the Faithful in Heaven with himſelf.

4. That the Happineſs of our being in Heaven, is, to ſee Chriſts Glory.

5. That there is much wanting in the Knowledg of Gods Love, in the moſt able Saints.

6. That the Lord Chriſt lends dayly Direction, according to the dayly Need of his Servants.

7. That it is the deſire and endeavor of our Savior, that the deareſt of Gods Love, which was beſtowed on himſelf, ſhould be given to his faithful Servants.

8. That our Union and Communion with God in Chriſt, is the top of our Happineſs in Heaven.

Ten Books of the Application of Redemption by the Effectual Work of the Word, and Spirit of Chriſt, for the bringing home of loſt ſinners to God. By *Thomas Hooker.*

Dr. Hills *WORKS.*

The Kings Tryal at the High Court of Juſtice.

The Wiſe Virgin Publiſhed by Mr. *Thomas Weld*, of *New-England.*

A Godly and Fruitful Expoſition, on the firſt Epiſtle of *Peter.* By Mr. *John Rogers*, Miniſter of the Word of God at *Dedham* in *Eſſex.*

Mr. *Rogers* on *Naaman* the Syrian, his Diſeaſe and Cure: Diſcovering the Leproſie of Sin and Self-love; with the Cure, *viz.* Self-denial and Faith.

THE

THE CONTENTS

Of all the Five Books in the Three Tomes.

The CONTENTS of the First Book of the first Tome *Page* 1.

Page

Chap. 1. *Of a Weakneſs of the Mind* 1

Chap 2. *Of a Conſternation of the mind* 4

Chap. 3. *Of an Alienation of the Mind* 26

Chap. 4. *Of a Defatigation of the Mind* 47

Chap. 5. *Of the the hurt of Feeling* 50

Chap. 6. *Of the hurt of Taſting.* 52

Chap. 7 *Of the hurt of Seeing* 56

Chap. 8 *Of the hurts of Hearing* 80

Chap. 9 *Of the hurt of ſmelling* 87

The CONTENTS of the Second Book of the First Tome. *Page* 92

Chap. 1 *Of the Weakneſs of Motion* 92

Chap. 2 *Of Impotency of Motion* 93

Chap. 3. *Concerning Depraved Motion* 115

Chap. 4 *Of the Defect of Breathing* 119

Chap. 5 *Of Breathing Depraved* 131

Chap. 6 *Of the Defect of Swallowing or paſſage by the Throat* 138

Chap. 7 *Of the Defect of Dejection, or going to Stool* 140

Chap. 8 *Of the Defect of Piſſing* 141

Chap. 9 *Of the Defect of Bringing forth Children, or other things* 144

Chap. 10 *Of the Defect of Vital Motion* 148

Chap. 11 *Of the Depravation of Vital Motion* 152

Chap. 12 *Of want of Appetite* 155

Chap. 13 *Of Depraved Appetite* 158

Chap. 14. *Of Defect of Bleeding* 160

Chap. 15 *Of Want of Sweating* 166

Chap. 16 *Of want of Milk* 167

Chap. 17 *Of the Defect or Want of Copulation* 168

Chap. 18 *Of Luſt, or Lechery.* 172

Chap. 19 *Of want of Conception* 173

The CONTENTS of the Second Tome; in one Book, being the third of the whole Work.

Page

Chap 1 *Of the Greifs of the Sight, Hearing, Smelling and Tasting* 187
Chap. 2 *Of Feavers* 187
Chap. 3 *Of Head-Ach* 235
Chap. 4 *Of Pain in the Eyes* 241
Chap 5 *Of the pain of the Ears* 251
Chap. 6 *Of the Diseases or Greifs of the Nostrils* 253
Chap. 7 *Of Greifs or pain of the Mouth* 255
Chap. 8 *Of Tooth-Ach* 258
Chap. 9 *Of Pain in the Jaws* 263
Chap. 10 *Of the Griefs or Pain of the Breast.* 269
Chap. 11 *Of Pain of the Heart* 277
Chap. 12 *Of the pain of Hypochondria, or Sides under the Ribs* 294
Chap. 13 *Of pain of the Belly* 305
Chap. 14 *Of pain of the Privities* 391
Chap. 15 *Of Diseases in the Fundament* 393
Chap. 16 *Of pain in the Habit of the Body* 396
Chap. 17 *Of pains in the Superficies of the Body* 408

The CONTENTS of the third Tome, in two Books: Being the fourth and fifth of the whole Work.

The First Book.

Page

Chap. 1 *Of Deformity* 501
Chap. 2 *Of Discoloration* 513
Chap. 3 *Of Extuberances or Swellings* 540
Chap. 4 *Of Defœdation or Defilement* 580
Chap. 5 *Of Consumption of the Body* 598

The Second Book of the third Tome.

Chap. 1 *Of the Voiding or Excretion of parts* 607
Chap. 2 *Of the Falling and Sticking forth of parts* 610
Chap 3 *Of Efflation or Sending forth of Wind* 620
Chap 4 *Of the Voiding of Seed* 623
Chap 5 *Of Voiding of Blood* 626
Chap. 6 *Of Excretion, or Voiding of Matter* 635
Chap. 7 *Of Excretion, or Voiding of Water* 637
Chap 8 *Of Spetting* 643
Chap 9 *Of Vomiting* 647
Chap 10 *Of Pissing* 652
Chap 11 *Of Dejection, or going to Stool* 660
Chap 12 *Of filthy Excretions* 674
Chap 13 *Of the Voiding of Living Creatures* 676
Chap 14 *Of the Voiding of Living Creatures or Animata* 681
Chap 15 *Of the Voiding of earthy Bodies* 683
Chap 16 *The Voiding of things that get into the Body* 686

THE

THE FIRST BOOK OF THE Hurts of the Functions.

Containing the Hurt of the *SENSES.*

THe Senſes are Internal or External, we ſhall ſpeak firſt of the Internal, for they being hurt, the External Senſes and motions are ſomtimes offended, the Internal Senſes are three. Imagination, Reaſon, and Memory, which we call all together by the name of the Mind, when theſe are hurt they either ſuffer all together or particularly.

The Functions of the mind are defective, when they are Diminiſhed or Aboliſhed. For by accident when the vital motion is hurt, theſe Functions may ceaſe as well as the reſt in the whole Body, but then they are refer'd to the hurts of vital motion, and there explained.

The Functions of the Mind are diminiſhed, when they do not ſufficiently act, in their divers kinds, as when there is dulneſs of Mind, ſlow Wit, Imprudence, forgetfulneſs of which we ſhall ſpeak in Imbecility of Mind, the firſt Chapter, Page 1.

The Functions are aboliſhed when they are not, as in divers kinds of Sleep and Aſtoniſhments, as when there is immoderate Sleep, or profound Sleep, Carus, Lethargy, Typhomania, Deviliſh Sleep, Sleep with aſtoniſhment, Ecplixis, Apoplexy, Epilepſie, Convulſion, Catalepſis or Congelation, Extaſie. Of which we ſhall ſpeak under the title Conſternation of Mind, Chapter the ſecond, Page 4.

The actions of the Mind are depraved when they are, but not decently; as they ſhould be; or more then they ought to be.

The internal Senſes are prepoſterous in divers kinds, as when there is Fooliſhneſs, Drunkenneſs, commotion of Mind, Love, Melancholy, Hypochondriack Melancholly, Madneſs, deviliſh Poſſeſſion, fear of water, Phrenſie, Paraphrenitis, Saltus vitæ, of which under Alienation of Mind, Chapter the third, Page 26.

The Functions are more then ordinary in Watchings and Dreams, of which we ſhall ſpeak in Defatigation of Mind, Chapter the fourth, Page 47.

The external Senſes are five: Touching, Taſting, Sight, Hearing, Smelling, theſe are either Defective or Depraved, when out of order.

The kinds of Defect and Depravation of Touching are Numneſs or Stupor, Formication, falſe Senſe of heat or cold Hæmodia of which in Hurt of Touching, Chapter the fifth, Page 50.

The Taſt is aboliſhed, Diminiſhed and Depraved in the defect of Taſting and in a Depraved or half Taſt, of which in Hurt of Taſt, Chapter the ſixth, Page 52.

The ſight ſuffers many inconveniences when either it is not, or is diminiſhed, or is Evil, as in divers kinds, eſpecially in Blindneſs, Anauroſis, Scoloma or Miſt, Amblyopia,

Amblyopia, Catigo, *Evil ſight in young or old*, Myopia, Nyctalopia, Veſpertina, Acies or *Owle ſight*, Hallucination, Imagination, Nubecula *or* Cloud, Colours, *falſe* Splendors, Megrim, Scotodinos, *of theſe in* Hurt of Sight, Chapter the ſeventh, Page 56.

The hearing alſo ſuffers, in Surdity or Deafneſs, thick Hearing, Obaudition, tinckling, and hiſſing in the Ears: as in Hurt of Hearing, Chapter the eight, Page 80.

The Smelling is alſo Aboliſhed, Diminiſhed or Depraved, as in defect of Scent and Depravation of ſcent, of theſe in Hurt of Smelling, Chapter the ninth, Page 87.

CHAP. I.

CHAP. I.

Of a Weakneſs of the Minde.

The Kinds of it.

A *Weakneſs of the Minde* may be ſaid to be, whenas any one is leſs able in Apprehenſion or Wit, in Judgment or Reaſon and Memory, then an ingenious and induſtrious Man. Which ſomtimes happens in Diſeaſes, at other times befals thoſe that are not Sick, but otherwiſe Well, of which we will here Treat. But

Dulneſs of the Minde. ſomtimes theſe internal ſenſes are all of them together dulled, and both Wit, Judgment and Memory fail, and then it may be called *a dulneſs of the Minde.*

Of ſlowneſs of Wit. Otherwiſe ſome want Wit, when they ſcarcely learn to ſpeak, and they apprehend Learning, and other Arts with difficulty; and it may be called *a ſlowneſs of Wit.*

Imprudence, a defect of judgment. Somtimes they are void of Judgment, in judging of thoſe things which they have apprehended, and this may be called *Imprudence.*

For the moſt part the Memory is weakned when they hardly retain thoſe things which they have apprehended and learned; and its called *Oblivion*, of

Oblivion which fault many do complaine, eſpecially the Aged, and therefore Phyſitians have

The Memory impaired made mention of that only almoſt in their Cures, under their Titles *of the Memory impaired*: whereas the defects of the other internal ſenſes alſo have the ſame Cauſes, and the ſame Cure; which we ſhall at once apply to them all.

The Cauſes.

The Part affected. But the Brain which is the organ of theſe ſenſes, is here affected; the which notwithſtanding is not ſo vehemently hurt, that theſe internal ſenſes are wholly aboliſht or together with them, the external ſenſes alſo and motion; as it doth happen in grievous hurts of the Brain. But that more or fewer ſenſes are weakned, and thoſe more or leſs, that happens according as the whol ſubſtance of the Brain is affected, or only part of it: not as the formoſt, middle, or hindermoſt ventricles are affected, as ſome would have it; furthermore theſe things vary according to the Nature of the Diſeaſe, with which the Brain is afflicted, as ſhall be ſaid.

Weakneſs, a Cauſe of the Mindes weakneſs. Some have contracted and derived this weakneſs Hæreditary *from their Parents* by inbred Cauſes; whence it often comes to paſs that as the ingenious and induſtrious do beget their like, ſo drones beget drones which is eaſily collected by their Signs, that they were ſuch from their Infancy, and had ſuch Parents. This happens to ſome by reaſon *of Age*, whence old folks become for the moſt part forgetful and ſomtimes dul, by reaſon of the defect of native heat, unleſs it happen from ſome diſtemper of the Brain as ſhall be ſaid by and by.

A Concuſſion or blow of the Head, leaving behind it ſome weakneſs in the Brain, may alſo be the cauſe of it.

Alſo *too great a ſhedding of Blood* from what part of the Body ſoever, or ſome other too great evacuation exhauſting the Spirits: on which ſcore alſo *too much Venery* doth very much impare the ſenſes, eſpecially the Memory.

Alſo *a Diſeaſe of long continuance* deſtroying the native heat, eſpecially of the Head, as after *a Carus*; alſo after *Melancholy*, and *Convulſion*, we have ſeen men become very forgetful. Or *a Malignant Diſeaſe, or proceeding from ſome Poyſon*, of which nature perhaps that was, which given to *Ulyſſes* companions by *Circe*, took away the remembrance of all things paſt, the which alſo ſomtimes *Love Potions* have done; and *the unhappy uſe of Narcoticks* may do the like.

One writes that *by reaſon of a Wound ſtruck deep into the ſeat of the Eye*, one did ſo far looſe his Memory, that he was fain to learn a new the grounds of learning whenas before he was skilled, both in Greek and Latin.

Alſo when *the Functions of the Minde are more remiſſly imployed*, then the native heat growing dul with idleneſs, and not brought into act, they proceed but ſlugiſhly,

Which alſo may happen upon the contrary reaſon, to wit, if *the Minde be diſquieted with too much ſtudy, thoughts, watchings, cares.* Yet when the Memory for the moſt part is firſt hurt, eſpecially in the aged, their judgment notwithſtanding continues acute. That it doth not happen to them only by reaſon of weakneſs, though by this means alſo it may happen, may be elegantly collected thus, becauſe their Minde, which through the whol ſpace of their life hath received ſo many Species, Images, and Conceptions of things, is ſo overwhelm'd with them, that it cannot long retain thoſe new ones which it receiveth, as if there were no more place left for them; whence alſo it comes to paſs that old men do firmly retain to the laſt, thoſe things which they apprehended, when young; but thoſe things which they treat and think of now ſtrucken in Age, they indeed do eaſily conceive, and they judg right and well; but they preſently forget them again: in like manner after ſome ſort as we ſee moſt old men, to ſee and judg of things far diſtant, more rightly then of thoſe neer hand; the which notwithſtanding doth proceed from another cauſe, as we ſhall explaine *in the weakneſs of the Sight.*

Furthermore, and *if the Minde be diſtracted with divers Studies* and be overwhelm'd at once with many things, it comes to paſs that the ſenſe being Intent on many things is not only leſs fit for each particular, but alſo that while theſe things do confound one another, and one is hindred and obſcured by another (as when two griefs moleſt one part, the more vehement is wont to obſcure the other) the Memory of that which is weakeſt, doth preſently alſo vaniſh.

The fault of the inſtrument is a Cauſe of the weakneſs of the Minde.

The imperfection of the inſtrument alſo doth make the internal ſenſes more languid. In tender Infants, whoſe Brain is yet more ſoft and fluid, and not yet perfected by grouth it performs but dul operations. In thoſe of riper age alſo, if the Brain hath not obtained its juſt bulk, and then for the moſt part they have a ſmal Head.

An uncomely Figure of the Brain, and *a perverſion of its Scituation*, cauſed either *by Nature* or *by Violence* doth cauſe the ſame; which is hardly known unleſs the Head anſwer to the form of the Brain.

The temper of the Brain changed doth cauſe a weakneſs of Minde.

The Temperament of the Brain changed from its Natural ſtate, as yet not producing more grievous Diſeaſes of the Brain, doth alſo cauſe that *ſluggiſhneſs of the internal Senſes.*

And that eſpecially when it is *more moiſt* then it ought to be by Nature, which Phyſitians hold to be the chief cauſe *of the Memory impaired*, and that becauſe in a more moiſt Brain, and therefore ſofter, the Images of things imprinted can leſs remain. But we believe that comes to paſs, becauſe it becomes more languid to exerciſe its Operations. But the cauſe of this Moiſture ſomtimes depends on ſome cold and moiſt Diſeaſe of the Brain foregoing, from which, though for the moſt part it be taken away, yet this moiſt conſtitution imprinted on it doth remain; which alſo may be from external cauſes of the Air and Medicines. But this defect is known to proceed from Moiſture, becauſe then *they are ſleepy*, and by other ſigns of a moiſt Brain. Alſo *a more dry* conſtitution of the Brain is held to be the Cauſe, becauſe they hardly apprehend things, and becauſe in a dry Body, things are more difficultly imprinted; and many alſo do teach that *this Dryneſs* may be the cauſe *of Oblivion*, and declare the Cure *of the Memory impaired by Dryneſs*, whenas after *burning Feavers*, after too much *watching and ſtudy*, the memory becomes *treacherous*, which we have taught formerly to happen rather from a weakneſs contracted thence.

The Cure.

A Prædiction.

The defect of the internal ſenſes *is incurable* if it happen from a weakneſs contracted from *the Parents*, or *by reaſon of Age*, or from ſome *eminent hurt of the Brain*: or if it ariſe from *a perverſe conformation of the Brain.* Alſo *that præternatural conſtitution imprinted on the Brain*, whether it be *moiſt* or *dry*, *is hardly* corrected: yet for the correcting of that, to which Phyſitians do chiefly apply their Cures, in treating of *the Memory hurt*: we alſo ſhall ſhew the manner of operation, how thoſe faults may at leaſt be corrected, if not wholly taken away.

The Cure of the weakneſs of Minde, from weakneſs, and a too moiſt temper of the Brain.

Exerciſe, As it doth ſet an edge on all dul functions, and as it were bring them into Act, may alſo do good here in the operations of the Minde if they be dulled by reaſon of the ſluggiſh and remiſs uſe of them Alſo in a weakneſs, although it can ſcarce be mended; ſince that the native heat is renewed by exerciſe, and cuſtome is a ſecond Nature, *the exerciſe of the Minde* may do ſomwhat at leaſt in this. But in a *moiſt temper of it*, when as the agitations of the Minde doth conſume Excrements, it will do good.

This may be done by often exerciſing theſe Functions of the Minde, thoſe eſpecially which are done with pleaſure (ſince nothing is to be done againſt *Nature*) and thoſe either all together; or ſingly *the Wit*, if they learn to ſpeak, learning languages and arts, by which the apprehenſion and *Wit* is made acute, which otherwiſe growes dul by idleneſs. *The judgment*, if they diſcerne and judg of things eſpecially things ſcrupulous, and that often; as we ſee many ignorant of law by uſe to have acquired a natural knowledg and prudence in the laws. They may whet *the Memory* by ſtudying to remember and retain, and committing other arts to Memory; in which this is particularly to be obſerved, that thoſe things which are conceived and repeated in the evening after ſupper before ſleep do remain more firmly imprinted in the morning.

Alſo *a reſt* of the Functions of the minde, being wearied with too much uſe and watchings, and ſo at length weakned, doth much refreſh them.

Which is done if they moderat themſelves from the too much ſtudy of knowing or handling of things, and from the immoderate affections of the Minde; if they ſleep at due times, and as much as is needful, whenas ſleep is the reſt of the Minde, and by it the internal actions of ſenſe are reſpited, unleſs in ſome ſort they do a little exerciſe themſelves in dreams.

As concerning *Evacuations*, if the ſluggiſhneſs ariſe from a too moiſt conſtitution of the Brain, and there be plenty of Excrements in the Brain, they muſt be emptied ſucceſſively, as is wont to be done in Diſeaſes of the Brain, ariſing from flegmatick and ſerous Humors; which may be done by this Method.

The common Excrements muſt firſt be waſhed away, with this fallowing *Clyſter* or the like; as, Take *of the Herbs Mallows, Marſh-mallows, Pellitory of the Wall, Beets, Mercury, Betony, Sage, Hyſop, of each one handful; the flowers of Chamomel, Melilote, Elder, Lavender, of each one pugil; Bran one pugil; Fennel and Caraway ſeed, of each three drams; make a Decoction*: Diſſolve in it, *of the juyce of Mercury, one ounce; of Honey, one ounce and an half: Oyl of Rue, two ounces; of Benedicta Laxativa, or ſome ſtrong Hiera, half an ounce; of Salt, one dram.* Make a Clyſter.

Then the humors muſt be prepared with this Decoction, Take *of the Roots of Orrice, the true Aconus, Elecampane, of each half an ounce; Pellitory of Spain*: it helps the Memory much) *Galangal, Ginger, of each two drams; the Herbs Betony, Marjoram, Time, of each half an ounce; Balm, two drams; the flowers of Lavender or Spike, Sage, French Lavender, of each two drams; Roſemary flowers, three drams; Liquoriſh, ſix drams; Annis and Fennel ſeed, of each one dram and an half; Caraways, one dram; Cubebs, half a dram: Make a Decoction in Wine and Water*; And in a pound and an half of that ſtrained, Diſſolve of *Honey or Sugar as much as is ſufficient*, Aromatize it with *Cinnamon and Nutmeg.* For five or ſix mornings.

A Wine may be made with the infuſion of theſe, with *the Honey and Sugar* if they like ſweet things, if not, you may ſubſtitute *Wormwood* in their room, with whoſe ſmel they are much delighted, and abhor not the bitterneſs of it.

The ſame may be done *with Syrups*, if leſs pains, and more gratefulneſs be required: Take *of the Syrups of Betony and French Lavender, Honey of Roſes, of each half an ounce; of the Water of Betony and Marjoram a double quantity*, Aromatize it with *Cinnamon*; Let him drink as often of it, as was ſaid *of the Decoction.*

This being done, Purge the Body with theſe *Pills*: Take *of Cochiæ Pills, two ſcruples; of Caſtor* ('tis peculiarly good) *half a ſcruple; with ſweet Wine*; Make up *Pills.*

O-

Or with this potion, Take *of the electuary Diacarthamum, two drams; or one Doſe of any other Phlegmagoge, of Agarick infuſed in Oxymel, one dram; Syrup of Liquoriſh, one ounce; the Waters of Balm and Betony as much as is ſufficient:* And make a Potion.

This being done, and the Brain ſtrengthned, as it ought to be after purging, if the Head be ſtil excrementitious, theſe things may be repeated preſently, or at fit time, or by interuals.

Which may be done by *a Syrup* which may be prepared out of the precedent *Decoction*; adding, *Senna, wild Saffron, Agarick, Turbith,* to which we may add, *Sea Fennel,* ſince that if it be new, it doth purge Flegm, and with an addition of *Sugar* and *Honey:* Boyl them to a conſiſtence.

Alſo *the uſual Pills that purge Flegm,* may be made uſe of.

Wines are leſs proper if they ought to be kept long, when as they do eaſily corrupt; but if purging be to be uſed for five or ſix daies together, they may be made of the ſame things, as the Decoction was, infuſed in Wine.

Alſo if a wateriſh humor abound, the Head muſt be purged by times; *by particular Evacuations*, called *Head purges*, as *Maſticatories, Gargariſmes, Errhines*, as it hath been ſaid in its proper place.

As concerning *things Alterative*, all thoſe things which ſtrengthen the Head, and ſtir up its innate heat, being applied inwardly and outwardly may do good; amongſt which, thoſe that act potentially, ought to be moſt hot in this moiſt conſtitution of the Brain, whereas this is ſo imprinted, and the temperament of the Brain ſo changed, are hardly reduced, and therefore require ſtronger means, that ſo their operation may better reach to the Brain; neither can things taken inwardly too much inflame the Brain being a part far diſtant, nor things outwardly applied, by reaſon of the thickneſs of the Head. The reſt found out by experience, are thought to reſtore the Memory by a certain propriety.

Thoſe things therefore which are taken chiefly to reſtore the Memory in a moiſt cauſe as was ſaid, are as follow.

In the form of *a Pouder* this is cried up to be excellent to preſerve the Memory: Take *of Male Frankincenſe* or *Olibanum, half a ſcruple: Make a Pouder*; Let him take it often by it ſelf or with *Wine* or ſome convenient *Water*.

If both *round* and *long Pepper* be added, tis a moſt commendable remedy thus prepared: Take *Male Frankincenſe, fifteen drams; Pepper, five drams:* Make a *Pouder*; give one dram every morning for forty daies.

Ginger condite in Syrup or *dry*, as tis wont to be prepared, taken in the morning is approved of; alſo the *conditure of the true Acorus, that is, the Aromatick Cane*.

Alſo *the Root of Pellitory of Spain*, whiles it is *new candid* eaten like *Ginger* is highly eſteemed, whoſe Decoction *Paracelſus* approves of againſt forgetfulneſs.

The Confection Anacardine was chiefly invented to repair the Memory, eſpecially if it be prepared without *Caſtor* by reaſon of its ungratefulneſs, as *Gordonius* teacheth, of which half an ounce or an ounce or more may be given according to *Gordonius* with ſome convenient *water* as of *Fennel* or *Smallage*, which if it heat the body too much may be prepared thus:

Take *of Confection Anacardine one dram, Conſerve of Marjoram, Roſemary, of each half an ounce:* Let him take once or twice a week a dram for a doſe.

Compounds of the aforementioned and other things convenient for the Head and appropriate to the memory impaired as *Myrobolans, Cyperus root, the Skul of a Man* and the like, are thus made for the ſtrengthning of the Brain.

Take *of confection anacardine one dram, Frankincenſe two drams, Pepper, Ginger, each half a dram; Sugar diſſolved in Cinnamon and Marjoram water* twelve ounces: make *Tables* give one every morning, or every other morning.

Others more efficacious are prepared thus. Take *of male Frankincenſe three drams, Pepper, Ginger each half a dram, Cinnamon two ſcruples Corall one dram, the ſhavings of Mans Skull two drams, Harts-horn, Ivory, each half a dram, ad of Sugar ſix ounces or the double quantity and make a pouder*; or diſſolving *the Sugar in Marjoram water* make *Tables*; or abate of the quantity of *Sugar*, and with the *Infuſion of Gum Tragacanth in Roſe-water* make *Lozenges*, and uſe them.

Electuaries alſo may be made for the ſame Uſe of things for the head after this manner. Take *of the conditures of Ginger, the true Acorus, Pellitory of Spain*, as was ſaid *each half an ounce, of Chebul and Emblick Myrobalans each two; of Marjoram, Roſemary-flowers, Lavender or French Lavender, Sage each ſix drams, conſerve of Roſes, Bugloſs each three drams, the Roots of Cyprus, Galangall, Cloves each half a dram, Pepper two ſcruples, Cubebs one ſcruple, Olibanum one dram and an half, pouder of Diamber and Diamoſchum each half a dram, (Muſk or Amber we may add) of a Mans Skul if you pleaſe, two drams, of Honey anacardine* as much as is ſufficient: make an *Electuary*. Let him take from one dram and an half to two drams going to Bed.

They commend alſo *Treacle and Methridate*, which we would rather omit by reaſon of the *Opium* which makes al the ſenſes more ſtupid or languid although the Compoſition be old; whenas other things are not wanting, and no pain here or Neceſſity requires it, neither is there any malignity of the Humor.

If we muſt needs uſe things unpleaſing it is beſt to give them in form of *Pills*. Take *of Frankincenſe two dram, Pepper, Ginger, Cubebs each one dram, Caſtor half a dram, Muſk, Amber each ſix grains, with the Confection or Honey anacardine* make *Pills*, give going to Bed two of them for many daies.

A Wine convenient for this may be made thus, Take *of the Roots of true Acorus, Galangall, each half an ounce; Ginger a dram and an half, the herbs Marjoram, Sage, the flowers of Lavender, French Lavender, Roſemary, Roſes, each three drams; Pepper, Cloves, Cubebs, of each half a dram*; Infuſe them bruiſed in *Wine*, let him drink ſomtimes a draught in a morning when he takes broath.

Diſtilled Waters are approved, the ſimple of *Roſemary flowers*, or the like, or compounded of divers, pouring to them the Water of Wine which they call *Aqua Vitæ* which they write (alſo alone) wil do good, if in the morn the quantity of one ſpoonful be taken.

A Compound one may be made thus. Take *of the Materials above mentioned for the Wine, bruiſed*, and pour to them *Spirits of Wine, or Malago wine that it may be above it one fingers breadth, Confection Anacardine ſix drams*: Let them be diſtilled in *Balneo Mariæ* and let him uſe it.

At meals, many of this ſort may be given, eſpecially the more grateful for Sauces, as the Spices forementioned, *Pepper, Ginger*, for ſtuffings, *Marjoram, Sage*, and the like.

Alſo *Muſtard ſeed* is a Junket with *Honey*, as tis wont to be preſented to Tables; or the ſame covered over with *Sugar*, becauſe this ſeed doth by a propriety whet the memory.

In *Wine* alſo the like *Herbs* may be infuſed and ſteeped.

The

The like *External Remedies* may be uſed, which may ſtir up the heat and conſume moiſtures; as theſe are.

To rub the head in the morning with a Comb, and uſually with cloaths after ſleep: Somtimes to *waſh* the head with a *Lie*, but preſently again to dry it with warm cloaths ſmoaked with *Frankincenſe* ſeeing *Frankincenſe* as 'tis ſaid, by a peculiar vertue helps the memory, but the *Lye* may be thus made. Take *of Agarick two drams, the herbs Sage, Betony, Marjoram, Celtick Spike, Pennyroyal, Bayes, Roſemary flowers, Spike, Lavender, Red Roſes, Chamomel, of each one handful; Bay and Juniper berries, of each an ounce; Pepper one dram:* Let them be bruiſed and boyled in a *Barbers Lye, made with water wherein Iron hath been quencht.*

Not only the hinder region of the Brain is anointed in the memory hurt, but alſo the whol Superficies of the head for the ſame, as take *of the Oyl of Muſtard by expreſſion*, anoint it.

It will be more effectual thus, Take, *of the Oyl of Bean, Elders, of each one ounce, Muſtard ſeed, long Pepper, each one dram, Euphorbium, Caſtor, each one ſcruple, wax a little:* Make *a Liniment.*

There are ſome who *anoint the head, with Confection Anacardine, diſſolved in ſpirits of wine.*

Quilts and Caps, alſo are worne night and day, of things that ſtrengthen the head: of which in their place.

Amulets alſo do help, if not by their own virtue, at leaſt waies by imagination, as *the tongue of a Lapwing* hanged about one, is thought by *Rhaſes* to take away forgetfulneſs: *The Amethiſt ſtone* worne about one, doth quicken all the ſenſes, as one writes; and alſo that *the Beryll ſtone* worne doth cauſe a good underſtandiug.

The Cure of Memory impaired by the drineſs of the Brain.

In a dry conſtitution of the brain, whence they ſay the memory is impaired, if the body be foul, it muſt be purged, as was ſaid of *Melancholy*, whenas in pure bodies medicines applyed do more rightly operate.

Let it be moiſtned with *meats of good juyce* ſuch as are deſcribed in the *Hectick and Melancholical.*

Let him abſtain from all drying things, and immoderate evacuations, eſpecially Venery, then which nothing is more hurtful.

He may uſe this *Electuary* at times. Take *of the Conſerves of the flowers or Roots of Succory, Bugloſs, Borrage, Violets, Maidenhair, Betony, each one ounce and an half; Of the pouder of Diatragacantum frigidum and Triaſantalum each half a dram; with ſyrup of Violets make an Electuary:* Let him take the quantity of a Cheſnut or one dram and an half: Or let him uſe theſe kind of *Tables.* Take *of the Flowers of Bugloſs, Burrage, Violets of each one ſcruple, the leaves of Marjoram half a dram, male frankincenſe one dram, the Skul of a man burnt half a dram; with Sugar diſſolved in Violet and Roſe Water, make Tablets.*

The Topicks mentioned *in melancholly* muſt be applied to the head, eſpecially this *Lotion* of the head and feet is very profitable. Take *of the Decoction of the Head and Feet of a Weather as much as is ſufficient, adding the herbs Bugloſs, Burrage, Violets with their flowers* (if they may be had) *flowers of Roſes, Betony*, (for hot things muſt be mixt with cold: when we moiſten, as was ſaid in melancholy) *each one handful: Boyl them.*

This following alſo is good. Take *of the roots of Marſhmallows half a pound, the herbs Betony Marjoram each one handful; flowers of Violets, Roſes, Chamomel, Melilot, Lavender, each one pugil: Boyl them in milk, to waſh the Head.*

Alſo ſuch an *Unction* is commended, eſpecially after the Lotion. Take *Oyl of ſweet Almonds, Roſes, each one ounce; the fat of a Drake half an ounce, one white of an Eg, Milk half an ounce*; ſtir them together for a *Liniment.*

Chap. 2. *Of a Conſternation of the mind.*

The Kinds.

WE cal that *a Conſternation of the mind* when the *Senſes* either only *oppreſt* or almoſt wholly *taken away*, either they ſleep after a *non-natural manner*, or are *Stupid*; and that either with a languiſhing and reſolution of the body, or with an Agitation or Convulſion of it, or with a Rigidity or Stiffneſs; which four are the chief and higheſt Kinds of Conſternation of mind, particularly here to be explained.

That is a *preternatural ſleep* which laſts longer then a natural, and then 'tis called *immoderate*, and which doth more lull the Senſes, and therefore 'tis called *profound*; ſomtimes too great a propenſion to ſleep, or a very profound ſleep happens to them that are *well*; at other times it befals them in *Diſeaſes*, and ſomtimes without, ſomtimes with a Fever, ſomtimes alſo it invadeth with Ravings or with Stupidity.

Immoderate ſleep.

Too great a propenſion to ſleep in thoſe otherwiſe *well*, is a frequent fault in ſome men; not when this befals certain natures by reaſon of their Age, as in Infants and old folks, 'tis accuſtomary and good; or by reaſon of the *Country* (in which 'tis natural for ſome to ſleep night and day) but when it proceeds from a cauſe that ought not to be, whence not onely too long indulging to ſleep by night, they riſe late in the morning; but alſo by day time, eſpecially preſently after taking of meat, and chiefly in a hot place or ſeaſon, they are ſo forced to ſleep, that it is altogether neceſſary for them to ſleep, to which ſome are ſo prone, that though they do no waies at all compoſe themſelves to it, but do ſomwhat to ſhake it off, yet notwithſtanding they fall aſleep in that very work, and I have ſeen one of them, even when he drank at Table, and moved the cup to his mouth, in that poſture fallen aſleep; or doing ſomwhat elſe, he was wont to ſleep in that form of body.

Profound ſleep.

Profound ſleep ſomtimes doth ſteal upon *ſound men* after drinking of *Wine* in Drunkards, or ſome other *Narcotick* taken; which is not laſting if the uſe of them hath been gentle; but if more vehement, 'tis turned into a *Stupidity*, as ſhal be ſaid there.

In a Diſeaſe heavy ſleep is called, *Caros, Coma, Cataphora, Lethargus, Veternus, Subeth*, in which as in that naturall, they ſleep with their Eyes ſhut, and Body proſtrate: but in that that the internall Sences, and by conſequence the externall do not only reſt, as in a naturall ſleep, but are as it were overwhelm'd, they are more or leſs dulled, ſo that they can ſcarce or never be rouſed up, and being wakned, they complain of no Pain, onely that they feel their Head heavy and weighty, and ſo fall aſleep again. The motion alſo of the body is more languid, yet not aboliſht as in the *Apoplectical* with a reſolution of the Limbs, neither is their breathing hindred as in them, but free and eaſie, unleſs in ſome it be depraved with yawning and noiſe, their pulſe alſo although it be weaker, yet it doth not ceaſe as in a *Syncope.*

Sleepineſs with a Fever is a Lethargie.

Someimes a *Fever* is joyned with *Sleep* which if it begin together with this, it hath obtained the name of a *Lethargie*, which notwithſtanding is common to the reſt alſo, in which beſides the ſigns of ſleep, a preternatural heat of the body, a quick pulſe, a

deep

deep dyed Urin, declare a Fever preſent: but alſo a *Caros* ſomtimes following a *Fever*, and is its Symptome.

Sleep with Deliration.

Beſides theſe Species of *Sleep*, there is one alſo found in which though there be the greateſt propenſion to ſleep, and they expreſs the ſame by lying down with their Eyes ſhut, notwithſtanding they watch, and divers ſhapes and apparitions are preſented to them; or if they do ſleep, they are troubled with divers horrible dreams, which afterwards when they awake they declare; who being forced do hardly lift up their Eyes, and look upon him that toucheth them, but know him not, and though they do feel and are moved, yet they cannot riſe out of the bed, and do the work of one awake; this they call a *Cataphora* or a *ſleepleſs Coma*; Some cal it a *Typhomania*, as it were an *aſtoniſht madneſs*; neither may it unfitly be called a *Raving ſleep* and be refer'd to *Delirations*, or a heavy ſleep with terrible dreams: another Species of it is deſcribed; the common people call them *Exſtatical*, as if they were taken with an *Extaſie*.

Diabolical ſleep.

Hither alſo may be refer'd the *Dæmoniacal ſleep* of Witches, in which they think that they are carried through the Air, feed deliciouſly, dance and lie with the Devil, and waking they continue in the ſame error.

I have ſeen another kind ſomwhat like to theſe, in a

Sleep with Stupidity.

certain Baron who for a long time aſtoniſht and ſleepy, did nothing according to reaſon, he would ask for no meat, nor take it unleſs thruſt in by force,; neither would he go to bed unleſs compel'd, but all day long leaning with his Arm on the Table, and with his eyes ſhut, he ſate as one aſleep; neither would he anſwer any thing unleſs asked and often admoniſht, and then that which was little to the purpoſe.

A *Stupidity* with a Languidneſs or Reſolution of the body is called *Obſtupefcentia*, *Ecplexis*, or an Apoplexy;

Stupidity with a reſolution is an Apoplexy.

and tis an affect in which they do not ſleep, but aſtoniſht they lie ſtupid like ſtocks, all the Senſes alike, and motion alſo being aboliſht together: which accidents are ſomtimes more mild, at other times more grievous, in which both the internal and external ſenſes are taken away together, whence they have underſtanding of nothing; neither do they ſee, though ſome of them do ſeem to look upon a man with fixt eyes, neither do they hear a noiſe, neither do they ſhow any ſign of ſence, though you prick them or burn them: Alſo being deprived of all motion of the body in a moment, they fall down, and all their members being reſolved do languiſh: they neither ſpeak nor ſwallow, breathing only remainiug, and that very obſcurely, the blowing forth of which from the mouth or noſtrils can ſomtimes hardly be diſcern'd, by the motion of a piece of Cotton applied to them, or the motion of the breaſt to detect that, by the motion of a cup of water placed on the breaſt; or the breath is drawn with a great deal of difficulty and noiſe, as in dying people; the pulſe being in the interim full and ſtrong in this difficulty of breathing, but diſcovering it ſelf to be very unequal; and that ſo loug, till their Senſes returning they come to themſelves again, which happens in a gentler ſpecies of it; or if it be more grievous, they continue reſolved; or if it be worſt of all, their breath being wholly taken away they are by and by choaked, froth then flowing out of their mouth.

A Stupidity with Convulſion is an Epilepſie.

A *Stupidity* with a Convulſion or vehement agitation of body is called an *Epilepſie* and 'tis an diſeaſe in which all the Senſes are ſuddenly taken away, and the whol body for a time is ſhaken and pulled with an inordniate motion, aſſailing a man by turns or fits, which becauſe it doth ſuddenly apprehend one, hath the name of *Epilepſie*; becauſe it puſs him, the name of *Convulſion*, of which we meet with chiefly two different kinds, in as much as one is of Continuance, another Short.

The *Diuturnall* is that which laſts long, and whether it happen before the age of youth, and doth not leave them when that comes; or whether it begins firſt after that age, for the moſt part it aſſails the ſick for the whole life time, ſomtimes at certain times, hours, daies, months, years, or changes of the Moon (whence 'tis alſo called the *Lunatick Diſeaſe*) whoſe Functions becauſe it doth not ſuddenly deſtroy them, but only weakens them by degrees, therefore it comes to paſs that when they are free from the fit, they can nevertheleſs go about their buſineſs, and becauſe they fall, if they be taken with this evil, whiles they are about their buſineſs, hence alſo it is called the *Falling ſickneſs*, and whenas their ſudden fall, and horrid ſymptoms, are wont to ſtrike a great terror, ſo that ſome from the apprehenſion of it only, have preſently fallen into the ſame affect, and upon that account moſt men do fly the ſight of them; and if it happen in a Congregation of people (as in our age in aſſembles) the company is diſſolved, amongſt the Ancients their meetings upon the ſame cauſe were diſſolved, whence called by them the *Conuental Diſeaſe* which name it retains; which alſo by reaſon of its pertinacy, was called the *Great*, *Sontick*, and *Herculean Diſeaſe*, and tis to this kind to which they have applied the name of *Epilepſie* rather than to the reſt, when notwithſtanding it agrees with them all.

The *Short* and not ſo continued *Convulſion* is which either preſently ceaſes, or at leaſtwiſe is not protracted ſo long as the former, which again as 'tis either *Gentler* or *Worſe* is divided into two Species

The *Gentler* though it be not free from danger, is accounted that, whoſe cauſe is neither great not perſeverirg; as that which happens to Infants, when their Teeth firſt break forth, or Worms diſturb them, and by and by ceaſeth: and that which befalls Virgins before their Courſes flow, but they coming it remits: and that which betides great-bellied Women chiefly at the firſt month; but at the middle time of their going, or after the birth preſently ends: This, that they might not bring fear by the dreadful name of the *Falling-ſickneſs*, becauſe it often happens in Child-hood, they call the *Childrens Diſeaſe*, mitigating the cruelty of the Diſeaſe by the ſmoothneſs of the name.

The *Worſe* and highly dangerous Species is, which following grievous diſeaſes, as Wounds, Fevers, pains of the Collick, and others, at any age, ſomtimes with one or two fits, ſomtimes with more, and that continual, or ſomtimes with intermitting acceſſions, doth perplex the Patient with a terrible aſpect, and for the moſt part kil him; or if he be helped, yet ſomtimes it leaves behind it the worſt of ſymptoms, as Contraction of the Limbs, hurts the Voice and Senſes, or other diſcommodities; which Species they call a *Convulſion* or *Spaſm* only, not an *Epilepſie*, when notwithſtanding thoſe affected with this Species, are no leſs ſuddenly taken in this caſe than the *Epileptical*, and cal that *general* to difference it from a *particular Convulſion* or *Spaſm*: of which kind alſo there may be found, in the Senſes being unhurt only ſome parts are convelled, we ſhall ſhew in the hurts of motion: But this Species if it happen to Children, as it is wont often to kill them, both Infants, and of riper years: they call it alſo the *Child.* [illegible] *Diſeaſe*.

The accidents in all the Species of an *Epilepſie* both *continued* and *ſhort* do almoſt concur the ſame; and they may as well vary in all, as well thoſe which are obſerved in *the hurts of the ſenſes* as of *motion*.

For all the *Internal ſenſes* and by conſequence the *External* too, are aboliſht in all, the whol time they are poſſeſt with the fit, they underſtanding, judging or feeling nothing at all: wherefore they refrain not from violent motions though thereby they hurt themſelves; and after they come to themſelves, they remember none of thoſe things they have ſufferd, neither do they know that they have ſufferd this evil, unleſs they be told of it, or ſuſpect it, by taking ſome ſignal, from the marke of ſome hurt left behind, as a Wound or Contuſion.

All *Motion* alſo both voluntary which wholly depends on our power, and that which is performed by help of Nature, as breathing and evacuating; and that of the Pulſes which Nature alone performs, continuing in all theſe Species diſtinguiſheth the *Epileptical* from the *Apoplectick*, and *Syncopal* in whom theſe motions do fail (the Pulſe only remaining in the *Apoplectick*.) The which notwithſtanding being deprived in the *Convulſive*, doth cauſe that they fal, and uſe inordinate motions.

But they fall, not by reaſon of a privation of the ſenſes, but becauſe their whol Body at once and of a ſuddain is convelled; ſo that unleſs they be forewarned by a *Vertigo* which is wont ſomtimes to go before it, or being taught by *Cuſtome* of the fit at a day or hour, if it be wont to come at ſet times, they have a care of themſelves, being ſeazed with it whiles they are upright, they preſently fall down like to the *Apoplectick* and thoſe that fall into Swonings and as tis commonly ſaid are free neither from Water nor fire, but are in the greateſt jeopardy by danger of the fall: and if upon this account tis leſs danger for thoſe, who lying in their Bed by reaſon of ſome ſickneſs, cannot fall when the *Convulſions* come upon them, yet they are more hazarded by the cruelty of the Diſeaſe: So that every *Epilepſie* is horrible and abominable, which the ancients therefore called *the ſacred Diſeaſe* as ſent by the Gods by way of puniſhment, and others have Superſtitiouſly impoſed the Names of the Gods on it.

They alſo ſo ſtir their Body with inordinate motions. That oftentimes tis all of a fire, and the pulſe becomes more ſwift, and ſomtimes ſweats break forth. Wreathing and diſtorting their Back, Neck, Head Arms, Feet, into divers Figures, and with them beating and ſhaking every thing in the way as the Bed, Walls, Ground, bruiſing and wounding their own Limbs, gnaſhing with their Teeth ſet, and bitterly biting their Tongues if they be out, rowling their Eyes about, which being opened and very much drawn aſunder, as alſo the bending of the Face towards the hinder parts, do uſually give the firſt ſign of the fit aſſailing; which at length in the end of the fit, lying as men wearied and aſtoniſht, they keep fixt and ſterne, til they come to themſelves again.

Their breathing alſo is very unequal, whenas ſomtimes they hold it for a while ſo that from the ſtopping of their breath, and vehement ſtriving, they ſomtimes caſt forth their ordure and Urine, and ſeed to, eſpecially if it abound. But at other times they fetch their Breath with difficulty and noiſe, both when an *Epilepſie of the Womb* hath the ſaid *ſtrangulation* its companion and cauſe, and when Flegm falling upon the Jawes and Noſtrils hinders it; and they bring forth a froth at the Mouth and Noſe, ariſing from Flegm, confuſed and ſtirred there with the Air (which happens not to *the Apoplectick* and *Strangulated* unleſs they die, ſaith *Hippocrates*;) and oftentimes they make a noiſe with crying out.

But theſe accidents which we have related, as they come on a ſuddain, ſo the fit ceaſing they preſently remit: Yet ſomtimes certain relicks of them do remaine, and the ſenſes being yet weakned, they cannot rightly underſtand Reaſon, or remember any thing; or *an alienation of Minde* coming upon it, they do all things amiſs and blaſpheme, or they break forth into a great Laughter, perhaps that which *Cicero* calls *Sardonian*; and that till a new fit return, which is wont to attend theſe foretelling ſigns: but before and after theſe fits, ſome *particular convulſions* ſomtimes either went before or remain, as *a diſtortion of the Mouth*, *a difficulty of ſwallowing* or *a ſpaſme of ſome other parts* as ſhall be explained in its place; or *that Spaſme* which they call *Flatulent* which ſomtimes alſo threatens *Convulſions* if it be by reaſon of the Nerves as ſhall be ſaid; as alſo that *convulſive Palpitation* which alſo cauſed from an affect of the Nerves doth oftentimes along while forego an *Epilepſie* and remain ſtill in the Members after it, and exerciſe it ſelf: or other Symptomes of motions do ſomtimes trouble them, as with Geſticulations, ſomtimes Dancings or ſome other diſturbance of the Limbs, and tremblings of them.

A Stupidity with Rigidneſs of Body, is a rare and wonderful affect, which is called a *Catocha* or *Catalepſis*, that is, *a laying hold off*, which they cal alſo *a Congelation* whenas they are as ſtiff as if they were frozen: in which all the internal ſenſes and external are ſuddainly aboliſht; but only the motion of the Body is depraved, whenas they keep that form which the Body had before it was ſeazed on with this evil, whether Lying, Sitting, or Going, and being taken like a ſtatue they cannot change it, neither of their own accord nor by compulſion; and with their Eyes open, whence they have called it *the watchful Stupidity*, yet blind and altogether ſpeechleſs, breathing in the interim not taken away, or very much hindred nor the Pulſe.

A Stupidity with rigidneſs is a Catalepſis.

But it happens alſo in ſome, that though they lie rigid like a ſtock without motion and ſpeech, yet neverthelefs they perceive thoſe things, which the ſtanders by do ſpeak off, and can afterwards relate them, which they have called *Ecſtatick*. But others remaining in the ſame ſtate like to dead Men, although they heard nothing, nor ſaw not, now being prickt ſet nothing, yet if any thing were put into their Mouth, they ſwallowed it, and being lift up do ſtand, being forced do walk, and keep their Members fixt in that poſture as they are bent for them. In a certain Woman thus taken, only the Belly and Breaſt were very much moved, all the reſt of the Body being ſtupid.

A Stupidity with hearing remaining.

A Stupidity with motion remaining.

The Cauſes.

In all the forementiond kinds *of Sleep and Stupidity with Languiſhing*, *Convulſion* or *Rigor* it muſt needs be that *the Brain* is affected whenas all motion and ſenſe proceed from that. Neither here as they would have it, are the Functions diverſely weakend, as the former, middle or hinder Ventricles of the Brain are hurt; nor as the Brain is affected before or behind, whenas the ſubſtance of the Brain doth on every part perform its Functions, but as it is more or leſs hurt, it looſeth more or fewer Functions. For if the hurt be great ſo affecting

the

the Brain that all the ſenſes be aboliſht, then it muſt needs be that motion alſo doth ceaſe; other Functions in the interim remaining, which the Brain is not the cauſe of, as the Pulſe which the Heart yeids; and whenas the motion of breathing is partly Natural, partly Voluntary, and therefore doth proceed from the Or-Organs of both motions, both the Midrif and Lungs, tis no wonder, that that alſo, if the Brain be very much hurt, ſo that all Voluntary motion do ceaſe as it comes to paſs in *the Apoplectical* the Midrif or Muſcles of the Breaſt then contributing nothing to Motion, but the Lungs only after a ſort moving themſelves ſtil, and whils they are dilated and filled with Air, which they do by their prover Natural motion, a little lifting up the Breaſt) do a little while Perſevere, but very much hinderd and difficult, ſo that unleſs that hurt of the Brain do ſpeedily ceaſe, the Patient muſt needs be choaked breathing being wholly taken away; but when voluntary motion is not wholly taken away with the ſenſes, that then reſpiration doth remain ſtill more free. But if the Brain be affected with a leſs affect compared to the former, by which the ſenſes are only oppreſt as *in a ſleepineſs or gentle Stupidity*, then motion, though it do reſt a little by reaſon of *Sleep and Conſternation*, yet nevertheleſs it doth perſevere; or if this come to paſs only by reaſon of the ſpirits of the Brain only extravagant, as ſhall be ſaid in a *Convulſion* and *Catalepſis* that motion doth alſo continue, and they ſooner return to themſelves; as ſhall be explained how this comes to paſs, in the Particular cauſes from which theſe proceed. But the cauſes of all *Conſternation of Minde* that happen are, either *ſome affect ſo hurting the Brain* (which gives Senſe and Motion) *by it ſelf or by conſent that theſe its Functions do more or leſs* fail; as are *Diſtemper, Repletion from a flegmatick or ſanguine Humor: ſome eminent hurt; a Tumor, a diſtemper of the Brain proceeding from a Vapor or Malignant quality; or a defect of the Animal ſpirits of the Brain*: of all which cauſes and their effects we will now treat in Particular.

A cold Diſtemper, the Cauſe of Stupidity: a Moiſt: of immoderate Sleep.

A cold Diſtemper only without matter altering the Brain, becauſe it is wont to hurt the Functions, may make it *Stupid*. And if it be *Moiſt too*, which is ſeldom without matter, it may alſo cauſe *Immoderate Sleep*; as ſomtimes by Reaſon of *Age* or the continuance of a Diſeaſe, a diſtemper left in the Brain, doth make men perpetually Prone to Sleep or as it was ſaid *in the Weakneſs of the Minde* more dul; which we have taught doth happen rather by reaſon of Weakneſs then Coldneſs.

Or indeed by other cauſes, eſpecially from *the cold external Air, the North Wind blowing, outwardly cooling the Head, or by the Pores piercing to the Brain*, it may cauſe a *great Stupidity*.

They write alſo that *a watchful Stupidity* or *Catalepſis* may ariſe from *a Cold and dry diſtemper congealing the Spirits*: but whenas the Spirits cannot be congealed, or if they could be, then a greater *Stupidity* would follow, we cannot at all allow of this.

That *Convulſions* are ſomtimes cauſed from *Dryneſs* which they call *Inanition* is a common opinion, which doth not happen in this *Convulſion*, but in a *Particular one* as we ſhall there explaine.

Flegm is very often the cauſe of *Sleep and Supidity* (under which Name we comprehend all the Watery, Cold and Moiſt Excrements of the Brain) which immoderately heaped up within the Skul (as the Brain doth ever and a non heap up ſuch things, from Flegmatick blood carried up to it. and the weakneſs of the part) if it be ſuppreſt and flow not forth through the paſſages appointed for it, then if it perfuſe the ſubſtance of the Brain with a large humor, and cool it, it cauſeth *a Carus*. Or if by its long impulſe it ſo moiſten the ſame, that that great bulk of the Brain becoming more ſoft and lax, do ſuddainly flow abroad and ſink and preſs the original of the Nerves at the baſis of the Skul proceeding from the Brain, and ſtop the paſſage of the Animal ſpirit, it procures *a grievous Apoplexy*. As when Flegm doth ſuddainly fill the Ventricles or Cavities of the Brain, not by obſtructing, whenas the Animal Spirit is not ſeated in them but every where in the ſubſtance of the Brain and Nerves, neither doth it paſs through the Ventricles but after the ſame manner by oppreſſing the baſis of the Brain, it may alſo induce an *Apoplexy*; the which notwithſtanding, if the humor deſcending from them, do ſollow the courſe of the Nerves, may end in *a Palſie*. That all theſe things are thus in *a Carus* and *Apoplexy* we have learnt from the dead, becauſe this humor hath ſomtimes flown from their mouths in a plentiful manner. And we have obſerved alſo by diligent diſſection, that the thick Membrane of the Brain open'd, in ſome abundance of Humor hath preſently lept forth, by the Region of the Head, and deſcended even to the Breaſt: and the very ſubſtance of the Brain in a certain *old Woman* which died of an *Apoplexy* diſſolved like to Cream, after the ſame manner hath run all over her Face. But we know that theſe affects proceeded from the Cauſe, by the precedent conſtitution of the Body, eſpecially in old Age, which is Obnoxious to this evil; and from a cold conſtitution of the ſeaſon and Air; and becauſe they have firſt complained of a heavineſs in the Head and a weight with ſleggiſhneſs, darkneſs of the ſight, and alſo of a want of that accuſtomary voiding of Flegm by the Noſe and Mouth: and becauſe in the dead, of *an Apoplexy* eſpecially, oft times a great quantity of Flegm flows forth by the ſaid paſſages.

From the ſame *Flegmatick Humor obſtructing the paſſages of the Brain*; many have written that as *an Apoplexy* ſo alſo *an Epilepſie* may be cauſed; and therefore as in that ſo in this, that all the ſenſes are aboliſht, but do preſently return again, becauſe the Brain by concuſſion, doth ſpeedily ſhake it of; and then that motion with the ſenſes doth no way ceaſe here, as is *an Apoplexy* becauſe the Ventricles are not altogether, but only in part, obſtructed, or as others will have it, the former only are obſtructed, the hindermoſt being unhurt, ſo that a portion of the Spirits may nevertheleſs paſs by to the Nerves. Which though it may be condemned for many things, yet let it ſuffice to have brought this eſpecially to deſtroy this opinion; *viz.* that if a ſufficient quantity of the Animal Spirits did not deſcend, the Functions of the Brain would rather follow to be impared in ſenſe and motion, then partly aboliſht, partly depraved; and that if Flegm were the cauſe, and that ſuddainly ſhaken of from the Brain did flow down, it would induce that *Palſie* which is wont to follow *an Apoplexy* for the ſame Reaſon.

They teach *that Flegm putrifying in the Brain*, doth Cauſe *a Lethargie*, and *a Feaver its companion* is kindled from thence: but whenas we have ſhewed in *Feavers* that from the Putrefaction of Flegm eſpecially in the Head, that *a Feaver* can in no wiſe be kindled; and we find no reaſon, how the ſame Flegmatick Humor being putrified, by its coldneſs can cauſe *a Carus*, and by its heat *a Feaver*, and one and the ſame thing can be cold and hot, when as contraries are inconſiſtent in the ſame ſubject; we ſhall aſſign a far different cauſe of *a Lethargie* by and by when we treat of *a Carus cauſed by*

conſent.

conſent, and that not much different, from the *Carus* which follows *Fevers*.

They teach alſo that *flegm not ſimply but mixt with choler*, doth cauſe *a watchful ſtupidity* or *Catalepſis* for this reaſon, *Flegm* cauſeth *Sleep*, *Choler*, *Watchings*, and ſo from the mixture of contrary cauſes are produced contrary effects; which indeed might be, if they were in divers places, but two contraries mixt and confounded in the ſame ſubject, do produce a certain middle effect, or rather one compounded of them both, than contrary: for which reaſon, theſe cauſes were found out rather from the effect, than their certain ſigns, that they might ſhew by what means at the ſame time, a man might be ſtupid and watchful (not ſleeep, ſince 'tis impoſſible to ſleep and watch at the ſame time) and attribute to each its proper humors.

Blood the cauſe of a Carus and Apoplexy.

Blood alſo *continued as yet in the ventricles of the brain*, as there is at other times a great *quantity* of it there, ſo it *abounding* more yet, if it be *more crude*, *ſerous*, *cold*, *by oppreſſing the brain* may make it *more ſtupid*, or *by cooling it*, may make it *ſleepy*; The which doubleſs a pain of the head præceded, and ſomtimes doth ſtill remain its companion, and this is known by a fulneſs of blood and redneſs of the face.

Ætius tels us that *from much blood abundantly and ſuddenly overwhelming the ſubſtance of the Brain*, that Species of a *Catalepſis* is generated, from which a yong man was freed by a flux of blood from his noſe; which flux of blood being often accuſtomary in ſolution of Diſeaſes by natures motion, cannot therefore argue this Diſeaſe proceeding from blood, for which we ſhal propound another cauſe; as we can neither grant that lighter ſpecies of it, called an *Aphony* when the voice only is intercepted, to proceed from a fulneſs of blood intercepting the paſſage of the animal ſpirit, as *Hollerius* writes, for which we ſhal by and by alleadg another cauſe. Neither can we allow that an *Epilepſie* which ſome alſo have delivered from *plenty of blood poſſeſſing the Ventricles of the Brain, and obſtructing the paſſages of the ſpirits*, doth ariſe from this humor and after this manner. As neither from *Blood* or a *melancholly* or *Cholerick juyce* from which ſome teach, that ſpecies of a *Catalepſis* is generated, which is wont to happen to perſons melancholical: and by reaſon of the *coldneſs* and *drineſs* of that humor the ſpirits to be ſo congeal'd, as was ſaid in the like diſtemper, which we have denied to be for that reaſon, and from *Melancholly* we have thought to proceed melancholly accidents rather than thoſe of a *Catalepſis* unleſs ſome other cauſe be joyned, as ſhall be ſaid; neither can we by any means admit an *Epilepſie* alſo to ariſe from the ſame *obſtructing the Ventricles* as ſome have ſpred abroad theſe opinions: when as the aforementioned affects as laſting no longer, but ſeazing and ceaſing by courſe have no fixt cauſe in the Brain, but happen, that being affected only by conſent, as ſhal afterwards be declared.

The Blood carried out of the Veſſels, if infuſed into the ſubſtance of the Brain, it breeds not an Inflammation, and then a Phrenſie would follow, but it obſtruct the *Windings and Ventricles by ſuddenly filling of them*, and it oppreſs *the beginning of the Nerves* then it cauſeth a *Stupidity* and *Apoplexy*: as it often happens a Vein being broke, and that ſomtimes by reaſon of a fulneſs of the Veſſels, eſpecially in thoſe in whom ſome accuſtomary Hæmorrhages of the Courſes, Hæmrods or Noſe are ſtopt: in whom yet living, and after their death, I have obſerved that a great quantity of blood hath broken forth from their mouth and noſe, that ſomtimes I have perſwaded my ſelf, that this was the chief cauſe of an *Apoplexy*. The ſame may happen from *an external violent cauſe*, as a *Contuſion of the Brain* from a *Blow* or *Fall* although the *ſubſtance of the Brain be no wates wounded* that the blood alſo may fil up the Cavities of the Brain, and its ſubſtance, in thoſe places eſpecially where it is contuſed; as Women do daily ſee comes to paſs in the Brain of Buls killed with a Hatchet, whenas they firſt purge the Brain from the clotted blood, before they boyl it; from whence it muſt needs be that an *Apoplexy* doth ſuddenly ariſe unleſs the blood preſently break forth by the Noſtrils, Ears and other parts or adjoyning paſſages, as ſometimes alſo it doth; or if the fall be lighter, there follows rather *a lighter obſtupuleſency*: though oftentimes alſo *the flux of blood turned into clots and retained a long time if it putrifie* it cauſeth a *Phrenzy*, *Convulſions* which before death do follow *Lethargies* and *Apoplexies* and kill the Patient.

But alſo from the ſame *violent external cauſe*, if the ſubſtance of the Brain be hurt, *by Contuſion, or by cutting or pricking*, ſeeing it is a principal part, whoſe action is then deſtroyed, it muſt needs be that an *Apoplexy* doth ſuddenly follow. Or if the *Skull* be only *broken* thereby or *depreſt* ſo that it preſs the *Brain lying under it*, it happens alſo that a *Stupidity* doth follow. Or if from *ſome ſtronger force the bulk of Brain* ruſh together and preſs the beginning of the *Nerves*, an *Apoplexy* likewiſe follows; all which are made manifeſt from the cauſes foregoing.

A hurt of the Brain is the cauſe of a Stupidity & Apoplexy.

A *hard preternatural Tumor*, *affecting* rather by its *weight*, than *diſtemper* cauſeth a *Stupidity by degrees ingendred with the Tumor*, but of *long continuance*: which is hardly diſcovered till after death the Skull being opened, as was found in Noble *Bonecourtius* who for ſome years like to one aſtoniſht as was ſaid before, lay Stupid; viz. a great hard Glandule being generated over a callous body with plenty of humor, which watring the Brain, did cauſe a ſleepineſs joyued with a Stupidity, as we have formerly expounded this kind. The cauſe of which might be a blow with which he was ſtruck on the head, although it were done a long time before he fel into the diſeaſe; but they being ignorant alſo of the true cauſes of a *Catalepſis*, phancying many other beſides thoſe above mentioned, they have thought alſo that it might proceed from a *Tumor of the Brain*. And ſome alſo have writ that a *Lethargie* doth proceed from a *flegmatick Impoſthumation*; the which whenas we have formerly ſhewed, that a *Fever* could not be cauſed from any cauſe lying in the brain, the ſame we aſſert cannot happen here: and ſome alſo have held that an *Abceſs* may be the cauſe of it, the which notwithſtanding generated in the brain from hot ſtumors, doth cauſe rather a *Phrenſie* and *Convulſions* than a *Lethargy*

A Tumor of the Brain is the cauſe of a Stupidity and Apoplexy.

A Vapor carried up to the Brain, or heaped up there, may be the cauſe of *immoderate ſleep cauſed by conſent* if it be carried thither *plentiful and ſteeming do oppreſs the ſpirits*, or *being crude it do ſo moiſten the brain*, that it becomes *languid to perform its actions*.

A Vapor the cauſe of ſleep.

Such a one is raiſed from plenty of Meat or drink, or from that which is vaporous or more moiſt; which if they be more moderete, procure that ſleep which is wont to moleſt men after dinner or ſupper, eſpecially if they drink Wine as 'tis uſually the cuſtom, which we ſhal by and by ſhew hath certain narcotick vertue, and the conſtitution of the brain be moiſt, as it is in old folks which propenſion to ſleep is cuſtomary after meat, the reſt

reſt of the body alſo doth very much further, which after labor whiles they take their repaſt, is compleated by ſitting ſtil, and ſo much the more alſo inviting the mind to reſt by ſleep by how much they are longer at dinner or ſupper, and if the heat of a South Sun be joyned, or of the Country or place as of a hot-houſe, it helps ſomwhat, both becauſe heat cals the vapors upwards, and becauſe recreating the wearied bodies, and more aptly diſpoſing them to quiet, it cauſeth that the mind alſo is inclined to reſt. But *immoderate Sleep* alſo may be cauſed from the *immoderate uſe of meat and drink* or *certain nouriſhments* not *dulling the brain by a ſtupefactive quality*, but *filling of it with many vapors*: which is known by this, if after carrouſing though not to drunkenneſs, of which hereafter, or after the uſe of certain meats, they ſuffer thus, and afterwards come to themſelves.

A Vapor the cauſe of deep ſleep.

Vapors raiſed up and and down the body from humors and vaporus and moiſt excrements are ſomtimes wont to beget *ſleep*. If they be gathered together in the Stomach or Womb, whence many other diſeaſes of the brain cauſed by conſent do proceed, and ſomtimes alſo they induce *immoderate ſleep, if the brain be troubled with thoſe vapors* which is eaſily known by the affects of thoſe parts, that it proceeds from thence, *from Worms putrifying* in the Guts, ſuch *evaporations ſent to the head* do often cauſe *ſleep* eſpecially in Infants: and by the ſigns of Worms 'tis ſhewn from whence it proceeds although this *ſleep* is commonly promoted by reaſon of a *Fever* accompanying.

A Vapor the cauſe of a Carus and Lethargie in Fevers.

The matter intermitting Feavers putrifying in the meſaraick Veins as the moſt capacious receptacle of humors corrupting for a light cauſe by reaſon of the neerneſs of the Guts, and the moſt dangerous fuel of many diſeaſes, *being attenuated by heat and carried plentifully up to the head* eeſpecially at the firſt invaſion, breeds this Sleep hapning in ſome Tertians and Quartans at the beginning of the fit, while coldneſs yet poſſeſſeth them, and the body is not yet through hot, and ſomtimes it laſteth to the end of the fit. And alſo *in continual Fevers* I have often obſerved that *the Brain weaken'd with a long continued and grievous pain foregoing* in *the vigor* or *after it*, being ſtruck with a *Carus* following, hath brought the Patient into a great deal of danger. The which alſo if it happen in the beginning of *continual Fevers* and by and by, by reaſon of too much evaporation, this principal part the brain, eſpecially by ſome means diſpoſed to a *Carus*, be ſo weakened, that *a heavy ſleep* do follow, it wil be *that Lethargie which is coupled with a continual Fever* and preſently after invades with it, no otherwiſe differing from that other *Carus* which happens in the declination of Fevers, which is alſo dangerous, but in this that it preſently begins with the *Fever*.

Many aſſert that *from evaporations from the Stomach, Womb, and the reſt of the body aſſailing the brain, an Epilepſy by conſent is cauſed*: as alſo ſome have written that ſome ſpecies of a *Catalepſis* doth proceed from *Melancholly vapors*, and how it is done they variouſly aſſign, whenas ſome of them think it is done by filling up the Ventricles of the brain, or affecting it ſome other way, or by irritation; the which notwithſtanding how it comes to paſs by reaſon of the nervous kind affected, we ſhal by and by explain.

Somtimes an *occult quality by an unknown propriety* is wont to be the cauſe of *Sleep* and *Stupidity* of which kind is the *narcotick* vertue, which acts not by coldneſs as hath hitherto been beleeved, but by that propriety by which it lulls aſleep the ſenſes, and by ſuch medicines taken and entring into the body (although by their ſmell alſo they may offend ſomwhat, but being only applied they ſcarce work ſo far as to induce a *Stupidity*) if they be gentler they cauſe a *ſleep* not natural but as it were *artificial*; but if it work more powerfully ſtronger things being given, it makes them ſo ſtupid, that like to the *Apoplectical* they lie without ſenſe and motion, and unleſs they come to themſelves they are choaked for want of breath; as we have often found hath hapen'd from *the juyce of Poppy* and other things, upon which account their uſe is very dangerous; and alſo from *the immoderate uſe of Wine*; not by reaſon of the evaporations as ſome have thought, but *by reaſon of its narcotick vertue, immoderate ſleep and ſtupidity* alſo do follow in Drunkards, which makes them no leſs aſtoniſht, than if they had taken *Opium* and often kils them: as it happens alſo from *the Liquor extracted from Wine* which they call *the Spirit of Wine*, and by ſo much the more powerful, as its force is reduced and collected into a narrower compaſs, by the drinking of which we have ſeen killed ſome Infants that drink of it by chance, and ſome of riper age lying aſtoniſht.

A Narcotick vertue is the cauſe of ſleep and ſtupidity

Some *venemous things* do cauſe the ſame effects by *a hidden vertue, being outwardly infer'd*, by a *ſtroke* of certain *Beaſts*, as from *the biting of the Aſp a deadly ſleep* follows, as *Plutarch* writes in the death of *Cleopatra* which kind of *malignant vertue* may be raiſed alſo *in the body* from *the humors degenerating into a poyſonous quality*: *in malignant and peſtilent Fevers, by whoſe evaporations the brain infected*, may be oppreſt with *a heavy ſleep and Lethargie* which happens alſo in an *Epilepſie* proceeding from thence, towards the end of the fit, that they are longer oppreſt than with *ſleep* or *ſtupidneſs*; not ſo much by reaſon of the brain tired by too much ſtirring, as becauſe theſe malignant vapors which before did cauſe thoſe *Epileptical* motions by affecting the nervous parts, as ſhal be ſaid by and by, afterwards weakning the brain do induce a *ſleep* or *ſtupidneſs* for a while, til theſe vapors are diſcuſt, and the fit be ended: which alſo may happen in a *Catalepſis* for the like reaſon, ſince that it is a certain ſpecies of *Convulſion*.

A poyſonous quality is the cauſe of ſleep and ſtupidity

If the cauſe of that doting *ſleep* proceed from the *Devil* with which *he* deludes *Witches* 'tis not our task to ſearch out thoſe hidden cauſes, which the Witches attribute to *the oyntments* with which they anoint things, by the Devils command, or *to Decoctions* with which they dream they can cauſe Hail, and draw Clouds from Heaven: ſuch as *Eotis* in *Apuleins* and *Homers Circe* did prepare *by bruiſing together Garlick Wild Time and ſtinking Plants* which we renounce.

The Devil the cauſe of Dæmonical ſleep.

By reaſon of a defect of animal ſpirits in the brain, it muſt needs be alſo that a *ſtupidity* follow, *the functions of the brain being taken away*; which may happen upon a double account, they being either *waſted* or at leaſtwiſe *poured forth and extravagant*.

The Animal ſpirits being waſted in the brain, if they were only impaired or too few whence follows a weakneſs of the brain, its functions alſo muſt be weakned, as hath been ſaid *in the Weakneſs of the mind*: but if they be *altogether*, or *ſo far conſumed* as that not only *a weakneſs of the functions* do follow, but *a total Oblition* of them, there wil be *a grievous Apoplexy and ſuddenly killing the Patient*, of which we have oftentimes ſeen old men die of, and the com-

The Conſumption of the animal ſpirit is cauſe of an Apoplexy.

mon People ſtill hath believed it cauſed from a Flegmatick Humor; as we ſee *the vital Spirit being impared* there follows *a want of ſtrength, but being wholly conſumed Death.*

Too great a pouring forth of the Animal Spirit from the Brain into the Nerves is the cauſe of a Stupidity of divers kinds of a Catalepſis and Epilepſie.

The Animal Spirits being ſhed or poured forth from the Brain into the Nerves continuous with the Brain (for they can be extravagant no where elſe, whenas they can conſiſt no where but in the Brain and Nerves) then it happens that the *Internal ſenſe*, either *all* or *ſome* do ceaſe, according as a greater or leſs quantity of them leaves the Brain; but the motive power is no waies aboliſht, ſince as thoſe Spirits do yet perſiſt in the Nerves, neither are the Nerves left deſtitute of them, as it comes to paſs in *a reſolution*, their paſſage from the Brain to the Nerves being then hinderd: furthermore ſince that the Animal ſpirit is contained alſo in the Nerves, as well as in the Brain, of which they are portions, though the the Functions of the Brain may ceaſe for a while, yet they nevertheleſs may ſtill for a time exerciſe the power of moving, which they contain in themſelves: the which alſo we may very well gueſs doth proceed rather from the Nerves, then the Brain in ſome creatures, who excel more in motion then in the ſenſes, becauſe they have none or a very little Brain, but a marrow of the Back, large and plentiful, part of which alſo cut off from the reſt, yet nevertheleſs moves for a while: and this is the true and Legitimate cauſe, why the ſenſes being aboliſht, yet motion nevertheleſs may perſiſt for a time: in finding out of which both the ancient and moderne Phyſitians have ſo much tormented themſelves, and deliverd their far different opinions, viz. *This effuſion of the Spirits into the Nerves:* which proceeding chiefly from *two cauſes* produceth accidents ſomwhat diverſe, as ſhall preſently be explained.

The firſt of which is *the too much, Vehement, and Perſevering operation of the internal Senſes* by which, as in great paſſions of the Heart, we ſee the vital Spirits ſo carried forth, that thence follows *a Fainting away*: and ſo if there be a diſſipation of the Animal Spirits into the Organs of the external ſenſes by a more vehement Cogitation and intention upon ſome thing, it may come to paſs that as men aſtoniſht they may be lightly ſtupid, and either by and by, they returning again they may come to themſelves, or if they continue longer, thoſe diverſe Species of *a Catalepſis* may proceed, which we have demonſtrated in the explication of the former kinds, to have ſomtimes happen'd from *too much Study*, or *Love*, or *ſome other great affects of the Minde*, eſpecially *Melancholly* (whence it came to paſs that many have put *a Melancholly juyce* as the Cauſe of *a Catalepſis*) In which if the Spirits being not wholly poured forth, ſome portions of them remain in the Brain, ſome Sences alſo wil remain, the other ceaſing, and as they are poured forth into the Nerves, Motion may alſo either at leaſt remain, or exerciſe it ſelf with a rigidneſs without concuſſion, if there be no contraction of the nerves as ſhal be ſaid in an *Epilepſie* and this ſeems very likely to be the cauſe of the diverſity of Species of a *Catalepſis* as we have ſhewed formerly in diverſe Hiſtories of it, yet as alſo if the ſpirits be ſo carried forth, by a violent affect of the Minde, that for awhile they cannot recollect themſelves, we have ſeen them fal down like to the *Epileptical* their pulſe remaining, by which they were diſtinguiſht from *thoſe that faint away* and ſome when they made a ſpeech or deſpute at great meetings, by reaſon of the too great contention of the Minde and Senſes, fear ſomtimes or ſhame coming upon them, the Spirits being troubled, have ſufferd the like; from whence perhaps becauſe the ſame was wont to happen for this reaſon at ſome meetings, *an Epilepſie* was called the *Comitial Diſeaſe*. In which vehement motions of the Minde as it may come to paſs, ſo it is commonly believed alſo that from *Anger Convulſions* may eaſily proceed; which opinion happily had its riſe, becauſe in thoſe diſpoſed, the fit is by this means promoted: unleſs perhaps this may happen by the ſtirring of Choller through Anger, as we ſhal declare by and by.

But the other and more frequent Cauſe of pouring out the Spirit into the Nerves, from whence follow *the more grievous Symptoms of an Epilepſie and Catalepſis is an irritation of the Brain*: ſuch a one by which its expulſive faculty ſtirred up, riſing to caſt of that which is troubleſome to it, doth together drive forth the Spirits: as Nature every where feeling pain and trouble is wont to thruſt Spirits thither, and together with them blood alſo, oftentimes ſo powerfully that there follows an inflamation of that part which receives them.

Which trouble or irritation of the Brain indeed, they demonſtrate to happen *rather by conſent, and compaſſion with ſome part* then from *its proper effect*; becauſe we ſee Convulſions happen rather from *an affect and Diſeaſe of another part*. Somtimes alſo far diſtant from the Brain, then of the Brain it ſelf, as from *a Nerve Pricke, or ſome violent Medicine taken*: where as if it did happen from ſome grievous Diſeaſe of the Brain (as indeed it muſt needs be a grievous Diſeaſe, which muſt induce ſo vehement a Symptone) the accidents of *Convulſions* which it cauſeth, would not ſo ſoon remit; as alſo in other hurts of this principal part, we ſee there ſucceeds long continued and laſting ſymptoms as you ſee in *an Apoplexy*: and thoſe affects which happning to the Nerves do cauſe *Convulſions* as a *Puncture Inflamation* if they were in the Brain would not cauſe them, but *an Apoplexy* and *Phrenſie*: although the Brain thus moleſted by conſent alſo, if the cauſe offending be great, and follow continually, not only irritating the Brain it ſelf, but alſo by its vehemency and frequency ſo hurting it, that it contract alſo its proper diſeaſe, then the contention of *Convulſions* laſts almoſt continually, neither do the ſick exactly come any more to themſelves, or the fit wholly ceaſe, till the Patient be quite dead. Yet it may be alſo that from *the ſame Cauſe* as we ſhall by and by ſpeak of that which is *Poyſenous, both the Nervous kind and the Brain hurt together, Convulſions* may happen *coupled together* with *other hurts of the Minde*,

But that we may find out this part which is firſt affected, and with which the Brain condoles, if we conſider the Symptoms, *viz.* the inordinate motion and privation of ſenſes, that muſt be it which hath ſo great conſent with the Muſcles exerciſing voluntary motion, and with the Brain commnnicating ſenſes, that that being hurt, the Muſcles are forced and the Brain ceaſeth a while from its Function which we ſay is *that Nervous kind becauſe it proceeds from the Brain and ends in the Muſcles*, under which Name we underſtand all the Nerves of the whol Body both within and without the Skul, eſpecially thoſe endued with the ſenſe of feeling and the Nervous parts which are compounded of them, which are of moſt exquiſite ſenſe: the which being ſo hurt, that the Functions of the Brain are aboliſht by ſympathy and thoſe of the Muſcles augmented, it muſt needs be that *Convulſions* follow; which how it comes to paſs we will Explain.

The offence of the Nervous kind, not that which weakens its Functions, but that which by bringing trouble to it doth rather ſtir up its faculty, if it be cauſed either in one place or more, a Nerve or Nervous part

is

is affected; and if the offenſe be great, then the whol nervous kind riſing up, whiles it endeavors to ſhake off that with which tis offended, doth together exagitate the Brain from whence it proceeds, and draws it into conſent, ſo that that alſo feeling theſe affects of the Nerves whiles it endeavors to help them to expell the trouble, driving the animall Spirits from it ſelf into the beginning of the Nerves, tis a while left deſtitute of its Functions: no otherwiſe then we obſerve ſomtimes in *a Syncope* that the Heart without any proper affect of its own, the Spirits wandring for ſome other cauſe, doth ceaſe from its Function til they return again. In which effuſion of the Spirits into the Nerves, it happens that the motive Power doth continue in them, not only as was declared formerly, by alſo by reaſon of the plenty of Spirits of the Nerves, the Muſcles alſo are ſtirred up to exerciſe Motion; but cheifly that inordinate and violent Motion in the beginning of Epileptical Fits is performed for this cauſe, that whiles the nervous kind doth endeavour to expell this Offenſe, it is contracted into it ſelf, and then again dilated, and it forceth the Muſcles of the whol Body, into whoſe beginnings the Nerves are inſerted, by conſecution to commit thoſe inordinate Motions, by pulling or drawing, and then remitting them; and that ſo long till the hurtfull Matter is expel'd from them, or by reaſon of dejection of ſtrength and as it were wearineſs, when they can no longer exerciſe Motion, yet notwithſtanding they retain their Limbes convulſed or attracted, ſtiff and fixt for a while, till at laſt they come wholly to themſelves. The which happens in a *Catalepſie* preſently at the beginning, no agitation of the Body foregoing, perhaps becauſe in that there is not ſo great an effuſion of Spirits into the nerves, whenas in that ſomtimes ſome ſenſes do yet remain, and there is a leſs irritation of the Nerves, whence it may be accounted a certain lighter ſort of *Epilepſie*, yet very ſeldom happning, otherwiſe proceeding from the ſame cauſe which breeds an *Epilepſie*, but which either doth leſs affect the nervous kind by irritation or elſe hath that propriety, that it produces that *ſtupidity or rigidneſs of the Members* rather then *Convulſions*.

But that theſe cauſes of offenſe to the Nervous kind, from whence *an Epilepſie* often proceeds, *a Catalepſis* more ſeldom, are diverſe and frequent it is no wonder, whenas the Nerves by reaſon of their moſt exquiſite ſenſe, are not only unable to endure great troubles or pains, but alſo are ſo eaſily offended by the ſlighteſt, that they cannot ſuffer the touch of a Body, (on which account, whiles they are carried in the body, Nature hath provided for them that they touch not the bones, neither are they joyned to any other parts, beſides thoſe into which they are inſerted) from which notwithſtanding they are not exaſperated by divers incurſions; unleſs they be great and violent, ſo that they be convulſed; of which ſort are thoſe which may happen to them from *a wound, irritation or infection* either acting ſingly, or more of them together.

That a *Convulſion* may be cauſed from *a Wound made either in a Nerve, or nervous part* ſuch caſes frequently hapning, do ſufficiently declare; yet not from every wound of a Nerve, but only from that almoſt, by which *a Nerve* is hurt *by pricking*, *Convulſions* are wont to follow its function, being there ſtirred up by reaſon of the offence, which if the Nerve be wholly cut in two, is rather aboliſht; for which reaſon alſo, if we cut off a Nerve convulſed, we cure *the Convulſion* cauſed in it; but this moleſtation of the Nerve, proceeding from the ſolution of its continuity, is yet more increaſed by *an Inflammation*, or *putrefaction* from the corruption retained in the narrow hole of the Puncture of the Nerve, and by the great *pain* from thence, which for the moſt part do attend this affect: or if *the Wound happen from Iron* of its own Nature *an enemy* to the Nerves, commonly by reaſon of *its Ruſt*, or becauſe tis *infected*; or *a bite* or *blow of a poyſonous Beaſt*.

But alſo *a nervous part being wounded* eſpecially in that *place, where the Nerves go under it, and conſtitute the greater part* of it; as *the Bladder being hurt at the Neck*, *the Muſcles about their beginnings* either *by chance* or *whiles the Chirurgion and lithotomiſt attempt a Section of the Body*, moſt commonly *dangerous Convulſions* ſucceed; which *a difficulty of ſwallowing* going before (which the Chirurgions ſo greatly fear, calling of it as was ſaid before, *a ſpaſme of the Stomach*) is wont moſt commonly to foretell.

An irritation of the nervous Kind, if it be *vehement*, may alſo cauſe *Convulſions*; the which proceeds either from *the cauſe* which becauſe it torments *the Nerves with grievous pain*, maketh *Convulſions by accident*, or the which *by it ſelf ſtimulating the Nerves by a manifeſt Quality*, and cauſing *Pain* or none together with it, doth convell them: which *cauſe* proceeds either *from Medicines* or internall *Humors* as *Blood, Choler and Flegm* moleſting the Nerves by their proper ſubſtance, or by a Vapor only.

But Convulſions are cheifly cauſed by occaſion *of pain*, either if *the Torments be unreaſonable and of long continuace* ſuch as in *Cholicks* do often cauſe *Convulſions*, or if they trouble Bodies endued with moſt exquiſite ſenſe and which by reaſon of their Tenderneſs, do hardly undergo ſuch torments: on which account alſo Infants, not only in diverſe ſorts of ſickneſſes, but when they begin to breed Teeth, being exaſperated with pains, are often times convulſive: and alſo *immoderate Tickling* made in the like Bodies, becauſe that alſo gives trouble and a ſad ſence, experience doth teſtifie hath cauſed *Convulſions* in ſome; nay tis confeſt by all that even a *light Tickling* cauſed *by Wormes* creeping up and down the Gutts and Stomach, and ſucking them with their Mouths, doth move in Infants not only horrors, and ſcratching of the Noſe, but alſo *light epilepticall Convulſions*.

Medicines taken which ſtimulates the expulſive Faculty of the ſtomach and Guts, if they excite thoſe parts too much, as they cauſe *a convulſive Motion* which is *by Hiccoping*; ſo if they be very biting and burning, as thoſe things put up into the Noſe, they move Sneezing; and ſo a *purging Faculty* eſpecially joyned to them, by which they ſollicite Nature at once very much both by Vomit and ſtool, by reaſon of their eminent efficacy they often produce *Convulſions*, ſuch as happen from *Hellebore* and the uſe of other things; and thoſe *deadly too* if by too much inſinuating themſelves into thee parts, they ceaſe not to exagitate them: but *not yet deadly* if when they firſt begin to ſollicite Nature, being repulſed by her, they be caſt forth upwards and downwards; as I have obſerved from the uſe *of Antimony and Aſarabacca* ſome feeling only forerunings of *a Spaſme in their Thighes* but others alſo *convulſive*, to have returned to themſelves.

Corrupt and putrifying Blood if it be carried into *the nervous kind* by affecting of them, may alſo cauſe *Convulſions*. As it ſometimes happens from *a blow of the Head* penetrating the Skull, yet not deviding the ſubſtance of the Brain (whence rather an Apoplexy would follow) but only wounding the Membranes of the Brain; the Blood then being poured forth, and retained under the Skull, which putrefying infects the Membranes of the Brain with a maligne quality, by conſent of which and alſo that ſinking, and poſſeſſing and affecting the beginning of the Nerves produced from the Baſis of the Brain, it breeds *Convulſions* which follow *Wounds of the Head*.

Head: which ſort of *Convulſions* alſo in Impoſthumations, are ſomtimes wont to follow a *Phrenzie* that went before.

Choler of all humors is wont to be the chief, both the *Yellow*, and the *Green* and *Black*, which by its acrimony is wont to ſtimulate and irritate *the Nerves and nervous parts* the which alſo by its thinneſs it eaſily enters: which in *Pains of the Colick* doth cauſe thoſe *Convulſions*, not only becauſe it breeds theſe Torments, but alſo becauſe inſinuating it ſelf into the Stomach and Guts, it doth too much ſollicit them with a kind of *cauſtick* vertue, which Convulſions laſt, as long as this acrid humor ceaſes not to irritate; that there is no need to fancy any other reaſon that it is far fetcht to the Nerves, if it ought to cauſe *Convulſions:* and alſo if a *Convulſion* proceed from anger, they think it may happen by reaſon of the boyling and effuſion of Choler, although that rather proceed, from this too much motion of the mind, ſtirring up the ſpirits as was ſaid before.

Alſo from *thin ſalt and acrid flegm* falling down *from the brain into the ſpaces through which the Nerves are carried* and pulling of them, an *Epilepſie* may be cauſed; as in a *Palſie* ſomtimes bedewing the Nerves, it firſt cauſeth *Reſolutions*, afterwards by its acrimony, which it either had before, or by putrefaction hath newly acquired, ſoliciting the Nerves, it raiſeth thoſe *Convulſions* which ſomtimes follow *Palſies*; which, *ſneezing* ariſing, from the ſame flegm, diſtilled alſo from the Brain into the Noſe, is wont to go before and foretell; whence perhaps the cuſtom of praying after ſneezing took its firſt riſe, whenas they had ſomtimes obſerved that *ſneezing* was a forerunner of an *Epilepſie*.

Alſo *filthy and acrid vapors* eſpecially if ſome *malignity* be joyned, as ſhal be ſaid, *being raiſed in the body* and eſpecially *pulling the beginning of the Nerves* or elſe where ſolliciting, eſpecially the greater, do beget an *Epilepſie* which they ſay is cauſed *by conſent* ſuch as are from vitious, corrupt and putrid meats, humors, excrements, worms, collected in the ſtomach, guts, womb, veins, in divers diſeaſes of thoſe parts, or of the whol body as thoſe raiſed *from Fevers* which do produce *Convulſions* which are wont to follow theſe diſeaſes.

But thoſe things which cauſe *Convulſions by a poyſonous and pernicious quality* are *various*; which according to the divers nature *of the poyſons*, and as they are either inimicous only to the nervous kind, they do infect that only, or alſo the brain together with that, do produce either *Convulſions* or the brain being hurt alſo other accidents, which ſomtimes alſo *after the Epilepticall fit is over* do continue in *the hurts of the ſenſes*, eſpecially in *an alienation of mind and depraved motion*, as hath been ſaid. Amongſt which poyſonous cauſes that ſomtimes alſo offers it ſelf, which by its propriety and private hurt brings forth the accidents of a *Catalepſis* rather than of a true *Convulſion*; yet becauſe 'tis a diſeaſe very rare, it evidently ſhews, that ſeldom ſuch a venenate quality, is raiſed in our body, which may produce ſuch an effect in the body, as alſo that which cauſeth *true Convulſions* is moſt often: but of what kind ſoever that be, its *Fountain* and *Original* ſomtimes lurks *intrinſecally in the brain, or bowels, or in the veins or habit of the body* and ſometimes *extrinſecally to the body*.

Fernelius witneſſeth that he hath found by diſection, *an Epilepſie of long continuance* cauſed in the *Brain* from the *corruption* or *impoſthumation of the membranes of the brain* and by reaſon that *a filthy vapor* raiſed from them, at ſet times entring the ventricles did cauſe the fits; but that theſe things do cauſe rather *ſhort* and *deadly* than *long continued Epilepſies* and not becauſe they ſend a filthy vapor to the Ventricles, but for another reaſon, hath been demonſtrated formerly, whenas if they did poſſeſs the ſubſtance of the brain or its Ventricles and ſo much hurt them, they would induce rather an *Apoplexy* than *Convulſions*. In the interim notwithſtanding we do no waies deny the cauſe of an *Epilepſie* oftentimes to lie in the head; and we confeſs we meet with many faults within the Skul, both in the membranes of the brain, and in its ſubſtance alſo, or in its humors, which raging with their poyſonous and adverſe quality at ſet times as the nature of the poyſon is, by ſoliciting the membranes and nervous kind, do cauſe that *long continued Epilepſie* and almoſt incurable. Yet the nature of which cauſe as alſo of other poyſons, we can no otherwiſe know, then as by diſſection made, ſomtimes a *Speck* is diſcovered, ſomtimes ſome *humor black* or *froathy* in ſome *inward part of the Skul* or *bone* or *membrane* or *brain*, but ſomtimes nothing at all; but that 'tis a poyſenous faculty we collect from this, becauſe it is not with a manifeſt cauſe, or of ſuch moment, nevertheleſs produces ſuch horrid ſymptomes, and yet in the interim doth not kil the man, nor yeilds to no Remedies.

And alſo this *poyſonous* cauſe lying in the *bowels* produceth the like *long continued* and *pertinacious Epilepſies*; as *poyſons* taken in the *Stomach* and *Guts* which have ſome propriety of begetting an *Epilepſie*: or *meat* changed into the *nature of poyſon* or *excrements* putting on a *venenate quality* conteined in thoſe places, or alſo in the *Womb* as they would have it. Of all which that theſe are the cauſes and do lie in the veins is judged and known from the affects concurring with them, as hath been ſaid, or from others offering themſelves about the heart ſtrings and the veins, and from the faults of the womb and ſtomach.

The Veins alſo if they be filled with *malignant and venenate humors* of this kind, as it often happens *in pernicious diſeaſes* eſpecially in *the peſtiferous, epidemical, and contagious*, and that malignant vertue do beſiege not only the *heart* but eſpecially the *nervous* kind, then *deadly Convulſions* do follow, ſuch as are wont to happen in Fevers, not by reaſon of too much extinction of the Nerves from vehement heat, but by reaſon of the malignant nature of the humor: or alſo if *without* theſe *diſeaſes a humor heaped up in the veins* changed *into a malignant quality* do put on that nature inimicous to the brain and Nerves, that induceth rather *epileptical* accidents than others (as in *melancholy* that ſuch a poyſonous quality is there alſo wont to cauſe *the true melancholy and madneſs* we ſhal ſhew in the *alienation of the mind*) then I ſuppoſe that *long continued and incurable Epilepſie* doth chiefly proceed from this cauſe: as alſo a poyſonous cauſe raiſed from the ſame place, doth cauſe that *madneſs* that *laſts ſo long*; the which alſo for the like reaſon 'tis probable doth happen in the *meſaraick veins* ſuch matter being collected there, which do produce rather an *Epilepſie* than *hypochondriack melancholly:* where alſo many do write that a *Catalepſis* is conteined, to wit a *melancholly humor* which we moreover hold to be *malignant*, from whence vapors raiſed up do cauſe it. And the manner of curing a *Catalepſis* they apply to this place and humor, as we ſhall by and by ſhew.

And alſo in *Women* ſuch matter is wont more commonly to be heaped up about *the veins of the Womb*; where alſo *the blood reteined and corrupted* rather than *the ſeed* (which we think can ſcarce come to that malignity) doth cauſe *Convulſion*, ſuch as are often wont to happen in *Virgins and Women that are hyſterical their courſes being ſtopt* before and after their childing, and it may alſo give an occaſion for a *Catalepſis*.

That the like quality may ariſe in *the habit of the body* and cauſe an *Epilepſie* experience witneſſeth; with which *Galen* and *Fernelius* being inſtructed they write that they have obſerved, the one that *an Ait in an Epileptick Child* aſcending from *his Foot*, the other that *a Vapor* running

running from the *Crown* through the outward parts of the head, did give occaſion of *the Epileptical fits* as often as they came; and we alſo have ſomtimes obſerved that an Air running from *the hand* where afterwards *an Impoſthume* hath bred as alſo from *the feet* other or places hath done the like.

That the like *poyſon* entring the body *from without* doth occaſion Epilepſies for the like reaſon, as in other Countries *the bitings of virulent Beaſts* eſpecially *of the Viper and ſtinging of the Scorpion* do ſhew; ſo in our Countries 'tis manifeſt thatit doth happen *from the biting of a mad Dog* and beſides the ſymptomes of *madneſs* and other cruel ones, they are endangered *by Convulſions* and at length by many fits the Patients are carried away.

Tis not yet ſufficiently manifeſt, whether there be any things found out, which can produce *an Epilepſie anew* only *by their malignant ſmel* yet that *epileptical fits* are furthered by *the ſmel* of ſome things is certain, which do it either by a certain propriety, of which are reckoned, *the aſhes of an Aſſes hoof, Goats horn, Weathers feet burnt*, alſo *the ſmel of Bitumen, Myrrhe, Smallage*, and alſo the breathings of the Goats fleſh, or *the Liver of the Hee-Goat* and ſo much the more if they be eaten: or becauſe by a vehement and ſubtile vapor they aſſail the head and the nerves, made weak by the continuance of this diſeaſe (as alſo *Wine* which beſides this, doth eaſily alof its own nature trouble the Nerves) they occaſion *Epileptical fits*.

The Cure.

In theſe kind of caſes proceeding from the brain, all the operation of the Phyſitian which conſiſts in prediction and Cure, muſt be applied to the Cauſe, not neglecting in the mean time that ſymptome which is moſt urgent.

The Cure of ſleep and ſtupididity from a cold diſtemper.

If therfore from a *ſimple diſtemper cold and moiſt imprinted on the brain* as we have ſaid in old folks might happen by reaſon of their age, or from a diſeaſe of long continuance, they become *ſleepy* or *ſtupid* yet are not altogether ſick, as that is hardly corrected, ſo this fault is hardly taken away; yet *this diſtemper* may be ſomewhat mended, as was ſaid in *a weakneſs of the mind* generated from the like cauſes, by the ſame *altering medicines and nouriſhments*, both *taken* and *applied*.

As alſo if *the ſtupidity* happen from *a cold and dry diſtemper* thoſe things wil ſerve which are ſpoken of there in mending of the ſame *diſtemper*; but if a ſtupidity follow the brain actually cooled by *the external air or wind*, it wil be amended by applying of *ſkins* and *feathers* and other things actually hot, alſo by *ſuffumigations* which becauſe they ſerve alſo in *a flegmatick* cauſe they ſhall there be explained more fully.

The Cure of a Carus and Apoplexy from flegm.

But if a heavy *ſleep* be from *flegm* or an *affluxe of a cold humor* or from *the excrements of the brain* as was ſaid, although the common people deſpair of them, which they judg uot oppreſt with *ſleep* but toucht with an *appoplexy* and indeed they are not free from danger, yet the hopes of Cure is not to be caſt off, whenas many of them are cured, unleſs ſome grievous accident ſupervene, as *a Convulſion* and the humor putrefying *an acute Feaver* as ſhal be ſaid, do accompany it, as in a *Lethargie* which in old folks is deadly; though I have ſeen alſo after ſome *fits of Convulſions* they have nevertheleſs recovered of *a Carus*, yet *there was left in the ſight and memory* ſome *error* which afterwards by reaſon of old age could no waies be amended.

But if *flegm* cauſe an *Appoplexy* then unleſs that *falling* downwards into the beginng of the ſpinal marrow do cauſe a *Palſie* as was ſaid, the breath being taken away it preſently kils the Patient.

Whether *flegm* cauſe *a ſleepineſs* or *ſtupidity* the Cure is almoſt the ſame, but that *ſtronger things* muſt be uſed in *an Apoplexy* whenas its cauſe is greater, and there is more haſt to be made in the Cure by the reaſon of the danger; that which ends in a *Palſie* muſt be cured as a *Palſie*: and they apply alſo to a *Lethargie* no other Cure than to a *Carus* only a few things changed as ſhall be ſaid, by reaſon of the *Fever*.

In all theſe therefore we *will revell* the *flegm from the head by general and particular evacuations*; and we will derive it alſo by neighboring *places* deſtined for the evacuation of flegm, as the *Mouth, Noſe*: and we will endeavor to reſolve it with things that draw it to *the Superficies of the head*: and with things *altering inwardly and outwardly* applied we wil endeavor to diſſolve and waſt it, to heat and ſtrengthen the Head by proceeding as followeth.

In *ſleepineſs* if there be a great fulneſs they perſwade *drawing of blood* by opening that *Vein of the Arm which is called Cephalick*, and in an *Apoplexy* the ſame ſigns appearing they grant it alſo ſomtimes for *Revulſion*, but done *ſparingly*, and if it ſeem to have done any good they reiterate it: ſomtimes alſo they open *the vein of the Forehead*, others in theſe diſeaſes would rather open *a Vein in the Foot*, all which muſt be done conſiderately eſpecially in *the Apoplectical* left we may ſeem thus to have haſtned death.

The belly muſt be provoked in both ſpecies, and be ſtimulated that they may ſtool, both for *Revulſion* and to ſtir up *the facultties laid aſleep*, and that by caſting in ſharp *Clyſters* and *Suppoſitories*, whenas otherwiſe they ſcarce go ſtool.

Suppoſitories ſeeing they do egregiouſly irritate, and may quickly be prepared and by reaſon of their dulneſs they cannot keep *Clyſters*, are very convenient and oftentimes to be repeated, eſpecially in the *Apoplexy*, in which alſo thoſe things that burn, whenas the ſick are without ſenſe, can no waies do any harm.

Therefote *the gentler* being firſt tried, if they do no good, the following ſtronger things ſhall be uſed: Take *of Honey two ounces, juyce of Mercury, half an ounce*; *Bulls Gall half an ounce*: boyl them, add towards the end *of the root of white Hellebore and Pellitory of Spain of each half a dram*; *Coloquintida half a ſcruple, Salt Gem half a dram*: make a *Suppoſitory*, or that it may be prepared ſooner let theſe pouders be mixt with *raw Honey* and make *Suppoſitories*.

Clyſters are good not only before *opening a vein* if that be done, to waſh the Guts, but alſo after it, made firſt of things emollient and hot ſtimulaters proper for the head, by and by alſo of ſtrong irritaters, which alſo whenas they do not keep them long muſt be repeated, and by ſo much the oftner as the diſeaſe is more urgent, as in the *apoplectical*.

At firſt therefore let ſuch *a Gentle one* be given. Take *of Mallows, Mercury or Beets, Sage, Rue, Pennyroyal of each one handful*; *freſh Orrice roots three ounces, Bran, Chamomel flowers, Roſemary flowers of each one pugil*; *Carraway ſeed two drams*; make a *Decoction*, diſſolve in a fit quantity of it, *of Honey one ounce, Benedicta Laxativa two drams, Oyl of Bayes and Rue of each one ounce, Salt one dram*, make a *Clyſter*.

A ſtronger may be made thus, which may be given after the firſt, preſently at the beginning, if the evil be urgent. Take *of the Roots of freſh Orris, Solomons Seal*,

ſeal, Sours bread, of each one ounce; Maſter wort, ſix drams; the Herbs Rue, Time, Sage, Bayes, Penny-royal, Organy, Calamint, Hyſſop, of each one handful; French Lavender, Roſemary flowers, of each one pugil; Caraway, Cummin ſeeds, of each two drams; Baſtard Saffron ſeed, Bay, Juniper Berries of each half an ounce; Agarick tied in a Rag, two drams; Make *a Decoction:* Diſſolve in a *ſufficient quantity Hiera of Coloquintida, three drams; Honey of Roſemary flowers, one ounce; the juyce of Mercury, or Beets, one ounce; of Oxe Gaule, half an ounce; Oyl of Rue, two ounces; of Caſtor, half an ounce; of Foſſile ſalt, one dram;* Make *a Clyſter.*

The ſtrongeſt of all highly irritating in *an Apoplexy:* Take *of the Roots of Orice, Pellitory of Spain, of each one ounce; of Cuckow-pintle or graſs Plantane, half an ounce; Hellebore Roots, one dram; the Herbs Rue, Sage, Time, the tops of Centory, Water-creſſes, of each one handful; Caraway ſeed, half an ounce; Nettles and Rue, of each one dram; Muſtard ſeed, two drams; the Pulp of Coloquintida tied up in a Rag, half a dram; Roſemary flowers, two pugils;* Make *a Decoction;* Diſſolve *of Hiera of Coloquintida, half an ounce; Honey, one ounce and an half; Oyl of Rue, three ounces; Caſtor, Euphorbium, of each one ſcruple; Foſſile ſalt, one dram:* Make *a Clyſter,*

Although it were good to move *Vomiting* both becauſe that ſtraining doth rouſe them up, and alſo revel, yet in *the Apoplectical* tis not to be attempted, for fear of ſuffocation, whenas if an endeavoring to Vomit do urge them of their own accord; or a Cough, they are ſooner ſtrangled being forced by that violent motion, as I have ſeen it: Yet, in *a Sleepineſs* if their ſtrength be firm, a vomiting cauſed, for the ſame reaſon doth very much help; which may be actually done *by irritating the Throat*, or by giving of *a Vomit* deſtined alſo to Evacuate Flegm.

Purgers given to the *Apoplectick* by the Mouth, when as they ſwallow nothing, either flow forth again without any benefit, or if, as it often comes to paſs, they fal into their rough Artery, they induce a danger of ſuffocation, but when they are come to themſelves, then they are to be purged as thoſe *palſied* as ſhall be ſaid in *a Palſie.* But in *a Carus* or *lighter Stupidity* when as they can take ſomewhat; at firſt preſent *Purging Medicines* muſt be adminiſtred to them, but ſuch as in a ſmall quantity may quick be ſwallowed by them, whiles they are rouſed up, as at one draught, with little pains, whenas they are ſcarce obedient.

And therefore if we would give *Pills* whenas tis hard to take them, we rather diſſolve them nothing fearing here their ingratefulneſs, whenas they being a little ſtupid, do little obſerve that, as Take *of Cochiæ, fœtidæ Pils half a dram, Caſtor half a ſcruple,* diſſolve them with *Sage or Roſemary or Cinnamon Water,* and give *to drink.*

But we ſhall more rightly give *Lozenges* diſſolved as of *Diacarthamum, Diaturbith, of the Citron ſolutive* or the like *Electuaries* as *Diaphœnicon, Indum majus, and other purgers of Flegm;* the *Heiræ of Coloquintida* we may infuſe, unleſs their extraordinary bitterneſs do hinder.

In the progreſs alſo purgers muſt be repeated, the humor being firſt prepared, eſpecially if it be thick, and they muſt be reiterated again, if the evil yeelds not to the former and that the Patient recover.

It ſhall be prepared therefore after this manner. Take *of the Syrup of Bettony, of Hyſop each two ounces, Oxymel of Squills one ounce Syrup of french Lavender half an ounce Roſemary, Sage, Baurm water each two ounces,* make *a Julep* for four doſes, aromatize it with *Cinnamon* or ſomwhat elſe.

Or take *of the apening Roots ſteeped in Wine each one ounce, of Orice half an ounce Angelica two drams, Lyquoris ſix drams, the herbs Sage, Marjoram, Time, ground Pine, Bettony each half an ounce, Aniſe, Fennel ſeed each one dram, Gith, Parſley each half a dram, the flowers of Roſemary, Lavender, or french Lavender, Elder, Primroſe each two drams,* make *a Decoction* and to a pint and half add *Sugar or Honey*, or ſome of the foreſaid *Syrups* to ſweeten it, clarifie it and aromatize it with *Cinnamon* for four doſes.

Or let theſe *ſimples* be infuſed *in white Wine* adding the *Topps of the leſſer Centory two drams,* becauſe it doth very much devide Flegm, *Wormwood three drams* to give it a good ſmell, and let him uſe it.

If you will make *the Syrup for your uſe* add to the forementioned *Decoction of baſtard Saffron, Sena each an ounce and an half, Agarick three drams, Turbith two drams, Ginger one dram,* and with *Honey* or *Sugar* let it boil, let him take one ounce at a time.

After the ſame Rule you may make a *purging Wine* by mixing theſe Purgers with other things according to art.

A purging Potion alſo may be made thus, Take *of Agarick infuſed in Oxymel and Sage and Roſemary Waters one dram and an half, of Ginger* likewiſe *infuſed one ſcruple;* ſtrain it, diſſolve afterwards of *Diaphœnicon and Diacarthanum each two drams and an half,* make *a Potion.*

By the paſſages deſtined to purge *Flegm* as the *Mouth, Noſe, and Eyes,* we muſt derive the Flegm from the Head, with thoſe *Medicines* which do this by irritating the coat of the Mouth and Noſe which is very ſenſible, that the expulſive faculty being ſtirred up by theſe may drive forth the Flegm and Tears by theſe parts and the Eyes adjoyning; but when as they are not able *to Gargle* or *Maſticate* we do not uſe this form of *Head Purgers* till they come to themſelves.

But *we rub the Palate* with thoſe things that draw forth Flegm, yet in that quantity and form, that if they do fal into the rough Artery of the *Apoplectical* they may not ſuffocate them.

Muſtard ſeed which is very powerful; doth ſo provoke Flegm, that it preſently moves teares. Tis boyled in *Aqua vita* or *ſtrong Wine* and the *Palate* is rubbed with that *Decoction*; or reduced into a *Pouder* and mixt with *Honey*, tis anointed: inſtead of which the *common Compoſition* will ſerve, which being made of *Muſtard ſeed* is uſed at meals for ſavce, which we may have quickly ready at hand.

The Root of Pellitory of Spain boyled in Oxymel doth the ſame, uſed after the ſame manner.

Euphorbium alſo diſſolved in *Aqua vita*, and other things that fire the Jaws,

As alſo *Caſtor* mixed after the like manner and given.

Some rub the *Hieræ* and other *Purging Electuaries* on the Palate, but without any fruit or benefit, inſtead of which tis better to uſe the *Confection Anacardine* which doth ſomwhat inflame.

Or make ſuch a *Compoſition*; Take *of Muſtard ſeed, long Pepper, the root of Pellitory of Spain,* Pouder them and mix them with *Honey and the juyce of Rue, Horſe-Radiſh.* Make *an Oyntment.* we omit the *Vinegar* which they add, becauſe it duls the vertue of thoſe acrid things, as we ſee it comes to paſs in *Onions* and *Radiſhes* if they be eaten with *Vinegar.*

A vellication of the coat of the Noſtrils which is very ſenſible, doth Egregiouſly draw forth Flegm, either dropping from the *Noſe without violence* and flowing forth by *Tares from the Eyes*, or with a certain *violence* by *ſneezing*; which if it happen to the *Apoplectical*, is a good ſign. Yet this violent rouſing up is not to be attempted in a *Sleepineſs* before the matter be a little emptied, leaſt the humor yet filling the Brain being moved do

oppreſs

oppreſs it, or ſuddainly falling into the beginning of the Nerves, do breed *a convulſion* or *reſolution* the which is ſcarce to be feared in the *Apoplexy* when as they are no otherwiſe cured, unleſs *a Palſie* follow it; but theſe things may be done divers waies, amongſt which *Errhines* are leſs proper, when as the ſick do not attract them, therefore this may be performed after another manner. Thus,

Let the Noſtrils be anointed with the ſame *Ointment* which we ſaid ought to be rubbed on the Palate, or leaſt that thicker things ſhould ſtop up the Noſtrils, which ought to be free for reſpiration ſake in *the Apoplectical*, we muſt uſe theſe that are *more thin*; Take *of the juyces of Radiſh, Onions, Orrice, of each equal parts*; Let *a Feather dipt* in theſe be often put up into *the Noſe*.

Let *the Pouders of Hellebore, Pellitory of Spain, Pepper, Euphorbium* be blowed up, but in a ſmal quantity.

The actual *Irritation of the Noſtrils with a Fibre of Hellebor*, or *a Hogs briſſel*, or ſome *thicker Hair*, doth powerfully worke and draw forth Flegm.

The ſmel of Onions doth wonderfully provoke *Tears* upon which account if the thin outward Rinde be taken off and they applied to the *Noſe* it doth much good: *the ſmel of Muſtard ſeed* alſo and *Radiſh* do the ſame, and the *Leaves of Spear wort* bruiſed and ſmelt to do it moſt powerfully.

Theſe being done, if ſo they come to themſelves that they can uſe *Errhines, Maſticatories, Gargariſmes*, then theſe muſt not be neglected, as ſhall be explained in their place.

We will endeavor alſo to revel the Humor from the part affected *by thoſe things that draw to the ſuperficies of the Body* whether they do it by *heat* or *pain*, the which alſo will work more powerfully, if together *by diſſolving the continuity* they open a paſſage for the Humor attracted by which it may be emptied.

Upon this account *ſtrong Frictions* muſt be made *with the Hands or with a rough Cloth*, beginning with *the Head* and going downwards by *the Back*: Alſo of *the Arms, Thighs*, and thoſe places which are moſt cold, which we ought to rub til they grow hot and red, adding ſomtime alſo *hot Oyl* or *Salt*.

For which cauſe alſo *Ligatures* muſt be made in the extream parts which may cauſe pain which muſt be ſomtimes looſed and tied again.

Lotions alſo of *the Feet* will do good, *of the Decoction of Sage, Rue, Bettony, Penny-royal, Calamint, Dill, Chamomel, Roſes*.

Cupping-glaſſes alſo with a great deal of Fire, muſt firſt be applied *to the hinder part of the Head*, if perhaps the Humor may be derived through its great mouth, for which cauſe they muſt by and by be applied *to the hinder part of the Neck*; then *to the Shoulder blade* and *Shoulders*.

And ſomtimes alſo *Scarification* muſt be made in thoſe places before the Cupping-glaſſes be applied, and *the Wounds made* muſt be rubbed with *Pickle*.

Pulling of the Hairs about *the Privities*, from under the *the Armpits*, alſo *vellications of the Beard and Hairs* made up and down *the Body*, and *Prickings* and *Burnings* will profit much.

A frying Pan or Shovell, or ſome other *Iron plate red hot*, ſo long applied *to the Region of the Head* till it heat it very much, and as it were curle the Hair yet doth uot burn the Head, by egregiouſly drawing outwards, hath oftentimes cauſed *the Apoplectical* to come to themſelves; the uſe of which *the Arabians* brought up.

A Dropax alſo or *Pication* applied *to the Region of the Head* being firſt *ſhaved* and being often taken off whiles tis yet hot and renew'd, doth help alſo by calling forth the Humors to the ſuperficies; both if it be *ſimple*, and if it be *Compounded*, the which alſo may be thus made more effectual, by the addition of moſt hot things and it will raiſe bliſters; Take *of Pitch, half a pound*; *Oyl of Rue, as much as will ſuffice that it may melt*, perhaps to *one ounce and an half*; add *of the Root of Pellitory of Spain, Muſtard ſeed, Pepper, of each one dram, Euphorbium, half a dram*. Mix them.

Sinapiſmes will do the ſame applied upon *the Head* and thoſe both *ſimple*, or thus *Compounded*; Take *of the Pulp of Figs extracted from a light Decoction of them, Muſtard ſeed, of each one ounce and an half*; *Pigeons or Swallows Dung* (which is found every where in their houſes) *three drams*; *Pepper, Euphorbium, of each half a dram*; *Caſtor, one dram*; *Oyl of Spike, ſix drops*; Mix them with *the ſharpeſt Vinegar*.

The leaves of Nettles, do as it were actually raiſe bliſters, which are rubbed on *the Nape of the Neck*, and for revulſion on *the Thighs*.

Alſo *Spearewort bruiſed* doth do it moſt powerfully, if it be laid to *the hinder part of the Neck*.

Alſo *a Potential cautery* applied to *the Region of the Head*, or to *the ſaid part of the Neck*, although when neceſſity doth require as in an *Apoplexy an actual one* is more rightly applied, whenas it works ſooner, and they do not feel it, by which the Hairs of the Head may be burnt, and the Skin alſo a little.

Things altering which ought to diſſolve and diſcuſs the Humor and ſtrengthen the Brain, are given *by the Mouth* rather *in thoſe that are ſleepy*, then *Apoplectical* who ſwallow nothing almoſt, the which notwithſtanding if they be prepared in a very little quantity and yet effectual, may be by drops alſo poured into the Mouth *of the Apoplectical*, when as being contained in the Mouth they exert their vertues; the which notwithſtanding falling into the rough Artery, that they may not move coughing or ſuffocate them, ought rather to be *Liquid*.

So *ſtilled Waters* are chiefly commended ſuch as are eſpecially *that of Roſe-mary, Sage, Rue, Lavender*, which being dried and infuſed *in Wine*, if they be diſtilled, do yeild a more efficacious *Water*: *the diſtilled Water of cinnamon* as it is pleaſant and Odorous ſo tis highly effectual, *the water extracted from the flowers of the Lilly of the Vallies and of the Linden Tree* whiles they are yet *freſh* in this caſe is highly eſteemed amongſt the vulgar: Some alſo commended *the water of Marigold flowers* and *the water of the Herbs* Celandine *and* Balm.

Thoſe Compound are more effectual, of which ſort there are deſcribed innumerable we from the more choice and appropriate may prepare ſuch a one, As, Take *of Sage, Roſemary, Time, Marjoram, of each half an ounce*; *Rue, two drams*; *Lavender flowers, three drams*; *French Lavender, one dram*; *Rocket ſeed, one dram*; *Cinnamon, half an ounce*; *Nutmegs, two drams*; *Cloves, one dram and an half*; *Cubebs, one dram*: Pouder them, infuſe them *in the moſt excellent Wine* that it may be above them the ſpace of two inches, then diſtil them; give one ſpoonful, two, or three, according as he can ſwallow: *Caſtor* may be mixed with the ſame *Water* being ſomtimes ſtrained and ſo given; neither is it to be mixt with the whol *compoſition* as they are wont to do; for it is better to reſerve that which is grateful ſtill for your uſe, and when there is need, to mix theſe ungateful things with ſome part of that and ſo give it: they think that *Maſtick* mixt with theſe *ſtilled waters* or *infuſion* doth very much increaſe their vertue.

Alſo if you infuſe the above mentioned *Herbs* in *the ſpirit* or *moſt excellent ſtilled liquor of Wine*; and macerate them a long time in *the Sun* or ſome other *heat* or make it ſtronger *by reiterated infuſions* you ſhall make a moſt

moſt excellent liquor for theſe uſes, or if out of every *herb* a part, you make ſuch an *infuſion* every one ſhall be effectual for the ſame; as alſo if you mix many of them ſo together then alſo you may ſo give a ſtrong *compound water*; amongſt which *the water* which is made *of the infuſion or diſtillation of Roſemary* is extold above the reſt; but though *the ſpirit of Wine* have ſome ſtupefying vertue, yet becauſe by the extream ſubtilty and heat with which it is endued, it carries the vertue of other things ſtrongly to the brain, and caſts forth flegm and ſtirs up the native heat and drowzied faculties, by reaſon of theſe commodities, the aforeſaid ſimples commodiouſly infuſed in it, do lay down their vertues in it & dulling its *narcotick vertue* do make it a fit medicine for the cure of the foreſaid affects: the which *ſpirit of Wine* yet to give alone, as ſome do adviſe we think is not good by reaſon of its ſtupefactive power; as neither can we allow *Treacle waters* or *others* made of *Opiates*, as neither *the Electuaries* themſelves by any means, by reaſon of *the Opium* which they contain, which though they be old, yet do in no wiſe leave their *narcotick vertue* which in *a ſtupidity* and *ſleepineſs* we ought by all means to ſhun.

Oyls extracted by the art of chymiſtry from the aforementioned things above all the reſt do exert the greateſt power, given in the leaſt drop, and therefore in all thoſe *that are ſtupid* are moſt profitable, if *one* or *two drops* be powred into the mouth or diſſolved in *a convenient liquor* be given to thoſe that can ſwallow, of which ſort is *the Oyl of of Marjoram, Sage, Lavender* and that ſweet *Oyl of Cinnamon* and *of Cloves*. *Hollerius* extols *the Spirit of Vitriol* rather than which they call *the Oyl* which becauſe it is ſharp may cauſe watchings; they attribute much alſo *to the Oyl of Amber*.

More ſolid Medicines may be given after the like manner *infuſed* and *diluted* as long as they hardly admit of medicaments, and when they are to come to themſelves that they can alſo take groſſer things, then, as alſo in the whol proceſs of the diſeaſe afterwards. theſe may be given alſo in other forms.

The Confection Anacardine as 'tis approved of in all cold diſeaſes of the brain, ſo here alſo chiefly, which we wil uſe rather than *Treacle* or other *Opiates* giving it *by it ſelf* or diſſolving with *Aqua Vitæ* in which the aforementioned are firſt infuſed. *Galen* gives *Caſtor four or five grains* weight *with Oxymel* in *a Lethargie* the which we may uſe alſo in the other ſpecies, to which we may add *ſome grains of Euphorbium* the which alſo may be given with *ſpirits of Wine made by infuſion*.

Muſtard ſeed bruiſed and given in like manner *half a dram weight* is wonderfully convenient, becauſe its vertue is carried upwards to the head, or give *the condite* of it, and add it to the meats *by way* of Sawce.

The juyce of Onions may be given with *Rue* or *Sage* water or with *the ſaid infuſion to two drams* or with *Wine* that it may be more grateful.

The eating of *Woter-creſſes* alſo is approved, whoſe *ſharp juyce for the quantity of one ſpoonful* may be given after the like manner as the reſt.

The following *Electuary* is very convenient, the which we may uſe in the progreſs of the Diſeaſe. Take *of the Conſerve of Orrice, the true Acorus that is the Calamus in ſhops of each one ounce; of Sage. Roſemary, Marjoram, French Lavender or Lavender each half an ounce; Confection Anacardine two drams, the pouder of Diambra Diimoſcon each half a dram; the ſeeds of Rocket, Rue, of each one dram: with Oxymel of Squils or Honey Anacardine* make *an Electuary*, let him take the quantity of a *Cheſnut* every other day.

One dram of this Confection may be taken, and ſome *grains of Caſtor or Euphorbium* may be mixt with it, when neceſſity urgeth, and ſo drank off.

The Chymiſts give *the Extract of Sage in an Apoplexy* for a great ſecret.

Of thoſe things which are applied *outwardly* for alteration ſake, thoſe things alſo which are moved to *the Noſe* do it moſt effectually, ſeeing their vertue penetrates in a ſtrait way to the brain, wherefore *the noſtrils* muſt be anointed with theſe *juyces*. Take *of the juyces of Rue, Marjoram, the ſtrongeſt Vinegar* (which is chiefly uſed in a *Sleepineſs* that it may cauſe watchings) *of each alike quantity*, and *with a Pencil* or *Feather* dipt in them anoint *the noſtrils within*,

Or thus, Take *of Caſtor, Aſſa Fætida each ſome quantity* which diſſolved in *the ſtrongeſt Vinegar* apply it after the ſame manner

Alſo take *of Oyl of Rue two drams, Vinegar of Squils one dram, the juyce of ſea Onions half a dram, Caſtor one ſcruple*, mix them for an *oyntment for the noſtrils*.

Oyls extracted by the art of Chymiſtry are moſt powerful, if *one drop* be put into *the Noſe* ſuch as we have formerly ſaid might be exhibited; eſpecially *Oyl of Spike* which by its ſubtile evaporation doth wonderfully heat, and by mordication of the Eyes, doth alſo draw forth Tears.

Odors alſo by penetrating to the upper parts do very much help, ſuch as is *the moſt ſtrong ſmel of Vinegar* received at *the Noſtrils* which by drying doth cauſe *Watchings*.

A Suffumigation alſo from that if it be poured upon a red hot plate, and received by *the Noſe* is convenient.

Groſſer Fumes, ſo that they choak not, admitted *at the Noſe* wil do good, as *the fume* which is raiſed from *mans hair burnt*, eſpecially if before they be burnt, they be firſt moiſtned with *Vinegar*; and that which is cauſed from *feathers burnt* whoſe matter is the ſame with that *of hairs*, amongſt which the common people judg *the feathers of Partridges* and *Peacocks* to be beſt.

And being made thus alſo it will very much help. Take *of the hairs of a man cut ſmal and moiſtned with the ſtrongeſt Vinegar half an ounce, the ſhavings of Harts horn half a dram, Gum. Galbanum, Amoniack, Opopanax, the Agat each one dram; Caſtor half a dram, Gith ſeed one dram; mix them:* let ſome of it be caſt upon the coals, and let him receive *the fume*.

The ſmoak of Brimſtone fired is wonderful effectual, which is ſufficiently apparent by this that makes *red Roſes* white.

Alſo *things put into the ears* if they be very effectual, may do ſome good, as if *Oyl of Spike* be dropt into them, or *ſpirit of Wine with the infuſions* as was ſaid formerly; alſo *the Oyl of Rue*, but that which is extracted *by diſtillation* rather than by *maceration*.

Alſo the following things are applied *to the ſuperficies of the Head* firſt *ſhaved* for alteration ſake, as *fomentations* or *embrocations* as followeth, Take *of the roots of Orrice, Cyperus, the true Acorus of each one ounce; the herbs Marjoram, Bayes, Sage, Wild Time, Penny royal, Savory, Balm, of each one handful; flowers of Lavender, French Lavender, Chamomel, of each one pugil; ſeeds of chaſte tree one dram*; boyl them in *a Lye* adding a little *Wine*, foment or irrigate *the Head*.

Or thus. Take *of the Oyl of Nuts two pound, Aqua vitæ one ounce and an half, juyce of Rue one ounce, Pennyroyal, Wild Time, Sage, of each two drams*; cut them and boyl them for *a fomentation of the Head*.

Afterwards anoint *the Head* with theſe things following. Take *of the Oyls of Rue, Bayes, of each two ounces; the juyce of Rue one ounce, Vinegar oue ounce, Aqua vitæ one ounce:* boyl them to a conſiſtence adding *Caſtor one dram, Euphorbium half a dram*, anoint the head.

It

It wil be *more effectual* thus. Take *of the Oyls of Rue two ounces, of Pepper, Muſtard ſeed of each one ounce; the diſtilled Oyl of Spike, Oyl of Roſemary or Time made by diſtillation of each half a ſcruple; the Gums of Opopanax, Bdellium diſſolved in Aqua vitæ of each half an ounce; the ſeeds of Rue, Muſtard each one dram; Caſtor, Euphorbium, of each half a dram; the Hairs of a man burnt half a dram, Wax as much as is ſufficient,* make *a Liniment.*

A Plaiſter, may be prepared of the ſame adding *Pitch* or *Roſin,* or *a Cerote* the quantity *of the Wax* being increaſed, in the preparing of which the weight *of the Gums* is augmented, adding alſo *Ammoniacum* and *Aſſafœtida,* which being thus prepared, they are applied *to the head like a Cap.*

Cataplaſms of herbs and roots bruiſed may be made after the like manner. As, Take *of the Leaves of Rue, Pennyroyal, Sage, of each one handful; freſh Orrice roots two ounces;* boyl them in *ſtrong Wine,* to which you ſhal mix *of Vinegar, Aqua vitæ each one ounce,* adding afterwards *of Sea Onion roaſted under the aſhes one ounce, rotten Apples one ounce and an half,* bruiſe them and afterwards add *Oyl of Orrice, Rue, of each one ounce, Oyl of Spike half a dram, the root of Pellitory of Spain one dram, Pigeons or Swallows dung, two drams, Caſtor, Euphorbium, of each half a dram:* mix them and make *a Cataplaſm.*

Some apply *the Lights of a Hog in a Lethargie.*

Others anoint *the Head* with *the blood of a Batt.*

Beſides theſe *Remedies* which are applied *to the Head,* there are *Remedies* alſo applied *to the Back-bone in the Apoplexy* that the matter may be carried downwards, to the beginning of which this *attractive Plaiſter* is applied. Take *of Gum Opopanax, Sagapen, of each one ounce;* diſſolve them in *Aqua vitæ,* afterwards mix *of Muſtard ſeed two drams, Caſtor, Euphorbium, of each one dram;* make *a Plaſter,* apply it *to the nape of the neck,* and afterwards anoint *the whol Back-bone with hot oyls* ſuch as is *Oyl of Rue* drawing your hands downwards.

It wil not be unprofitable alſo to rub *the palms of the hands of Perſons apoplectical with Sulphur and Vitriol* diſſolved in *hot Oyl* and mixt together.

Amongſt *Amulets* they affirm that the *Emrold* hanged about *the neck* doth very much good if it touch the bare fleſh: *a Nightingale* laid under *the Pillow, the head of a Bat* laid between *the Tiles* of the houſe, are thought by a propriety to rouze up from *ſleep.*

The cure of a Carus and Apoplexy from Blood.

If *the ſleepineſs* be *from blood,* becauſe the blood is then remaining in the veſſels 'tis eaſily cured, unleſs ſome more grievous diſeaſe lie hid: but if *a vein being broke the blood poured forth into the brain* do cauſe *an Apoplexy,* whether this happen from *a plenitude,* or *a violent cauſe,* unleſs it preſently break forth *out of the Skul* by *the Noſtrils* or *Ears,* as it often comes to paſs, being preſently turned into clots it bringeth death, and ſo much the ſooner if the ſubſtance of the brain be alſo hurt; *a Convulſion* then going before, if the blood firſt putrefie, before the Patient die.

But we ought preſently in caſes of this nature, and that very ſpeedily whiles the matter is yet flowing, *to revel, derive, and drive forth the blood* in the order following,

Firſt of all *a vein is to be opened* if nothing hinder, to wit *the ſhoulder vein in the Arm* and if *the plenitude* be *great* in both Arms; then alſo in *the Leg the vein of the Ham or Ankle* muſt be opened, which ſome do before that of *the ſhoulder* that there may be *the greater revulſion* the which notwithſtanding is more rightly performed in the Arm, and then *the vein of the Forehead* and *Noſe* may be opened, which *Rondoletius* doth by pricking with briſtles, or *under the Tongue for derivation ſake Revulſions* being premiſed, the which wil ſuffice if *the plenitude* be not very great for it is dangerous to open *the jugular vein,* as ſome teach: and thus *ſleepineſs* proceeding *from plenty of blood* is eaſily remedied; and in *a contuſion of the Head* it brings great help.

Scarrification with *Cupping-glaſſes* applied there eſpecially where *the jugulars* run up *by the neck,* doth very much derive, the which alſo they approve done upon *the chin*: the which alſo may be continued *by Leeches* if time give leave, eſpecially if they be applied *to the fundament* the Hæmroides being ſuppreſt, the which if they were accuſtomary before, and now are ſtopt, or otherwiſe ſwel, we ought to open.

Cupping-glaſſes alone alſo applied to thoſe places, and *to the ſhoulders* and *ſhoulder-blades* when *the plenitude* is not ſo great may ſuffice.

The which alſo *Ligatures and Frictions of the extream parts* may perform.

Moving of the Belly in this cauſe, doth equally revell, as if it were from flegm; and that *by Suppoſitories or clyſters* highly ſtimulating, yet leſs inflaming than in another cauſe, and that preſenly after *a vein opened* which here ought to go firſt as the better.

Such wil be this following *Clyſter* which that it may be preſently at hand is thus eaſie to be made. Take *of herb Mercury or Beets in the winter time two handfuls, Of Violet Leavs one handful,* pour to them *of Lye as much as is ſufficient,* make *a Decoction,* and *in one pound of it* diſſolve *of Honey two ounces, Foſſile Salt one dram, Butter or Oyl one ounce* (leaſt the too great quantity may infringe the vertue of the others) make a Clyſter.

'Tis good to cauſe *ſneezing in the Apoplectical* after ſome *Clyſters* adminiſtred yet not too violently.

We muſt repel *with Oxyrrhodines* if it appear that the head be very hot, but with ſuch as are aſtringent rather by drying than cooling, yet by warily uſing of them, leaſt we drive the matter inward if it be in the ſuperficies; and therefore *Rondoletius* doth uſe only *a drying Ointment and Sinapiſm in a Carus* yet when neceſſity requires ſuch a one made, Take *of Roſewater three ounces, juyce of Plantane one ounce, or the water of it two ounces,* becauſe the vertue of this inhibiting the influx of blood is wonderful, *of Roſe Vinegar one ounce, the Whites of Eggs beaten two,* mix them. *Oyls* are omitted by reaſon of their laxneſs.

A young Pidgeon Chicken or Puppy dog cut in the middle and applied to the head, have a wonderful vertue in diſcuſſing the blood, as alſo other things expreſt in *a Phrenſie, Rondoletius* writes that *Water-creſſes eaten* in *Broth* or *Sallets* do heal *a Carus proceeding from blood.*

If *a Contuſion* appear in *the head* and there is ſuſpicion *of clotted blood in the brain* thoſe things which ſhal be ſpoken of in *Contuſions,* muſt be outwardly applied.

Of which ſort is this *Cataplaſm.* Take *of Wormwood one handful, Flowers of Red Roſes* and *Chamomel of each one pugil;* make *a poulder,* boyl it in *Oyl of Roſes,* beat it adding *of Bean flower one ounce, Sanguis Draconis two drams, Mummy three drams,* and apply it.

When they can take any thing *by the mouth* upon the ſame account things diſſolving *clots of blood* are given, of which we ſhall treat in their place.

The Cure of an Apoplexy from the hurt of the brain.

But if that *the ſubſtance of the brain being hurt* doth cauſe an *Apoplexy,* whenas it is *deadly,* both becauſe the continuity of a principal part is diſſolved, and becauſe by the injury offered from without, it muſt needs be that the boſomes of the membranes are hurt too from whence comes a great flux of blood, they are to be left to Prognoſticks, yet

most excellent liquor for these uses, or if out of every *herb* a part, you make such an *infusion* every one shall be effectual for the same; as also if you mix many of them together then also you may so give a strong *compound water*; amongst which *the water* which is made *of the infusion or distillation of Rosemary* is extold above the rest; but though *the spirit of Wine* have some stupefying vertue, yet because by the extream subtility and heat with which it is endued, it carries the vertue of other things strongly to the brain, and casts forth flegm and stirs up the native heat and drowzied faculties, by reason of these commodities, the aforesaid simples commodiously infused in it, do lay down their vertues in it & dulling its *narcotick vertue* do make it a fit medicine for the cure of the foresaid affects: the which *spirit of Wine* yet to give alone, as some do advise we think is not good by reason of its stupefactive power; as neither can we allow *Treacle waters* or *others* made of *Opiates*, as neither *the Electuaries* themselves by any means, by reason of *the Opium* which they contain, which though they be old, yet do in no wise leave their *narcotick vertue* which in *a stupidity* and *sleepiness* we ought by all means to shun.

Oyls extracted by the art of chymistry from the aforementioned things above all the rest do exert the greatest power, given in the least drop, and therefore in all those *that are stupid* are most profitable, if *one* or *two drops* be powred into the mouth or dissolved in *a convenient liquor* be given to those that can swallow, of which sort is *the Oyl of of Marjoram, Sage, Lavender* and that sweet *Oyl of Cinnamon* and *of Cloves*. *Hollerius* extols *the Spirit of Vitriol* rather than which they call *the Oyl* which because it is sharp may cause watchings; they attribute much also *to the Oyl of Amber*.

More solid Medicines may be given after the like manner *infused* and *diluted* as long as they hardly admit of medicaments, and when they are to come to themselves that they can also take grosser things, then, as also in the whol process of the disease afterwards. these may be given also in other forms.

The Confection Anacardine as 'tis approved of in all cold diseases of the brain, so here also chiefly, which we will use rather than *Treacle* or other *Opiates* giving it *by it self* or dissolving with *Aqua Vitæ* in which the aforementioned are first infused. *Galen* gives *Castor four or five grains* weight *with Oxymel* in *a Letharge* the which we may use also in the other species, to which we may add *some grains of Euphorbium* the which also may be given with *Spirits of Wine made by infusion*.

Mustard seed bruised and given in like manner *half a dram weight* is wonderfully convenient, because its vertue is carried upwards to the head, or give *the condite* of it, and add it to the meats *by way* of Sawce.

The juice of Onions may be given with *Rue* or *Sage* water or with *the said infusion to two drams* or with *Wine* that it may be more grateful.

The eating of *Water-cresses* also is approved, whose *sharp juice for the quantity of one spoonful* may be given after the like manner as the rest.

The following *Electuary* is very convenient, the which we may use in the progress of the Disease. Take *of the Conserve of Orrice, the true Acorus that is the Calamus in shops of each one ounce; of Sage, Rosemary, Marjoram, French Lavender or Lavender each half an ounce; Confection Anacardine two drams, the pouder of Diambra Diamoschon each half a dram; the seeds of Rocket, Rue, of each one dram: with Oxymel of Squils or Honey Anacardine* make *an Electuary*, let him take the quantity of a *Chesnut* every other day.

One dram of this Confection may be taken, and some *grains of Castor or Euphorbium* may be mixt with it, when sweetly ingeth, and so drank off.

The Chymists give *the Extract of Sage in an Apoplexy* for a great secret.

Of those things which are applied *outwardly* for alteration sake, those things also which are moved to *the Nose* do it most effectually, seeing their vertue penetrates in a strait way to the brain, wherefore *the nostrils* must be anointed with these *juyces*. Take *of the juyces of Rue, Marjoram, the strongest Vinegar* (which is chiefly used in a *Sleepiness* that it may cause watchings) *of each alike quantity*, and *with a Pencil* or *Feather* dipt in them anoint *the nostrils within*.

Or thus, Take *of Castor, Assa Fœtida each some quantity* which dissolved in *the strongest Vinegar* apply it after the same manner.

Also take *of Oyl of Rue two drams, Vinegar of Squils one dram, the juyce of sea Onions half a dram, Castor one scruple*, mix them for an *oyntment for the nostrils*.

Oyls extracted by the art of Chymistry are most powerful, if *one drop* be put into *the Nose* such as we have formerly said might be exhibited; especially *Oyl of Spike* which by its subtile evaporation doth wonderfully heat, and by mordication of the Eyes, doth also draw forth Tears.

Odors also by penetrating to the upper parts do very much help, such as is *the most strong smel of Vinegar* received at *the Nostrils* which by drying doth cause *Watchings*.

A Suffumigation also from that if it be poured upon a red hot plate, and received by *the Nose* is convenient.

Grosser Fumes, so that they choak not, admitted *at the Nose* will do good, as *the fume* which is raised from *mans hair burnt*, especially if before they be burnt, they be first moistned with *Vinegar*; and that which is caused from *feathers burnt* whose matter is the same with that *of hairs*, amongst which the common people judg *the feathers of Partridges* and *Peacocks* to be best.

And being made thus also it will very much help. Take *of the hairs of a man cut small and moistned with the strongest Vinegar half an ounce, the shavings of Harts horn half a dram, Gum. Galbanum, Amoniack, Opopanax, the Agat each one dram; Castor half a dram, Gith seed one dram; mix them*: let some of it be cast upon the coals, and let him receive *the fume*.

The smoak of Brimstone fired is wonderful effectual, which is sufficiently apparent by this that makes *red Roses* white.

Also *things put into the ears* if they be very effectual, may do some good, as if *Oyl of Spike* be dropt into them, or *Spirit of Wine with the infusions* as was said formerly; also *the Oyl of Rue*, but that which is extracted *by distillation* rather than by *maceration*.

Also the following things are applied *to the superficies of the Head* first *shaved* for alteration sake, as *fomentations* or *embrocations* as followeth, Take *of the roots of Orrice, Cyperus, the true Acorus of each one ounce; the herbs Marjoram, Bayes, Sage, Wild Time, Penny royal, Savory, Balm, of each one handful; flowers of Lavender, French Lavender, Chamomel, of each one pugil; seeds of chaste tree one dram*; boyl them in *a Lye* adding a little *Wine*, foment or irrigate *the Head*.

Or thus. Take *of the Oyl of Nuts two pound, Aqua vitæ one ounce and an half, juyce of Rue one ounce, Pennyroyal, Wild Time, Sage, of each two drams*; cut them and boyl them for *a fomentation of the Head*.

Afterwards anoint *the Head* with these things following. Take *of the Oyls of Rue, Bayes, of each two ounces; the juyce of Rue one ounce, Vinegar one ounce, Aqua vitæ one ounce*: boyl them to a consistence adding *Castor one dram, Euphorbium half a dram*, anoint the head.

It wil be *more effectual* thus. Take *of the Oyls of Rue two ounces, of Pepper, Muſtard ſeed of each one ounce; the diſtilled Oyl of Spike, Oyl of Roſemary or Time made by diſtillation of each half a ſcruple; the Gums of Opopanax, Bdellium diſſolved in Aqua vitæ of each half an ounce; the ſeeds of Rue, Muſtard each one dram; Caſtor, Euphorbium, of each half a dram; the Hairs of a man burnt half a dram, Wax as much as is ſufficient,* make *a Liniment.*

A Plaiſter, may be prepared of the ſame adding *Pitch* or *Rozin,* or *a Cerote* the quantity *of the Wax* being increaſed, in the preparing of which the weight *of the Gums* is augmented, adding alſo *Ammoniacum* and *Aſſafœtida,* which being thus prepared, they are applied *to the head like a Cap.*

Cataplaſms of herbs and roots bruiſed may be made after the like manner. As, Take *of the Leaves of Rue, Pennyroyal, Sage, of each one handful; freſh Orrice roots two ounces;* boyl them in *ſtrong Wine,* to which you ſhal mix *of Vinegar, Aqua vitæ each one ounce,* adding afterwards *of Sea Onion roaſted under the aſhes one ounce, rotten Apples one ounce and an half,* bruiſe them and afterwards add *Oyl of Orrice, Rue, of each one ounce, Oyl of Spike half a dram, the root of Pellitory of Spain one dram, Pigeons or Swallows dung, two drams, Caſtor, Euphorbium, of each half a dram:* mix them and make *a Cataplaſm.*

Some apply *the Lights of a Hog in a Lethargie.*

Others anoint *the Head* with *the blood of a Bat.*

Beſides theſe *Remedies* which are applied *to the Head,* there are *Remedies* alſo applied *to the Back-bone in the Apoplexy* that the matter may be carried downwards, to the beginning of which this *attractive Plaiſter* is applied. Take *of Gum Opopanax, Sagapen, of each one ounce;* diſſolve them in *Aqua vitæ,* afterwards mix *of Muſtard ſeed two drams, Caſtor, Euphorbium, of each one dram;* make *a Plaſter,* apply it *to the nape of the neck,* and afterwards anoint *the whol Back-bone with hot oyls* ſuch as is *Oyl of Rue* drawing your hands downwards.

It wil not be unprofitable alſo to rub *the palms of the hands of Perſons apoplectical with Sulphur and Vitriol* diſſolved in *hot Oyl* and mixt together.

Amongſt *Amulets* they affirm that the *Emrold* hanged about *the neck* doth very much good if it touch the bare fleſh: *a Nightingale* laid under *the Pillow, the head of a Bat* laid between *the Tiles* of the houſe, are thought by a propriety to rouze up from *ſleep.*

The cure of a Carus and Apoplexy from Blood.

If *the ſleepineſs* be *from blood,* becauſe the blood is then remaining in the veſſels 'tis eaſily cured, unleſs ſome more grievous diſeaſe lie hid: but if *a vein being broke the blood poured forth into the brain* do cauſe *an Apoplexy,* whether this happen from *a plenitude,* or *a violent cauſe,* unleſs it preſently break forth *out of the Skul* by *the Noſtrils* or *Ears,* as it often comes to paſs, being preſently turned into clots it bringeth death, and ſo much the ſooner if the ſubſtance of the brain be alſo hurt; *a Convulſion* then going before, if the blood firſt putrefie, before the Patient die.

But we ought preſently in caſes of this nature, and that very ſpeedily whiles the matter is yet flowing, *to revel, derive, and drive forth the blood* in the order following,

Firſt of all *a vein is to be opened* if nothing hinder, to wit *the ſhoulder vein in the Arm* and if *the plenitude* be *great* in both Arms; then alſo in *the Leg the vein of the Ham or Ankle* muſt be opened, which ſome do before that of *the ſhoulder* that there may be *the greater revulſion* the which notwithſtanding is more rightly performed in the Arm, and then *the vein of the Forehead* and *Noſe* may be opened, which *Rondoletius* doth by pricking with briſtles, or *under the Tongue for derivation ſake Revulſions* being premiſed, the which wil ſuffice if *the plenitude* be not very great for it is dangerous to open *the jugular vein,* as ſome teach: and thus *ſleepineſs* proceeding *from plenty of blood* is eaſily remedied; and in *a contuſion of the Head* it brings great help.

Scarrification with *Cupping-glaſſes* applied there eſpecially where *the jugulars* run up *by the neck,* doth very much derive, the which alſo they approve done upon *the chin:* the which alſo may be continued *by Leeches* if time give leave, eſpecially if they be applied *to the fundament* the Hæmroides being ſuppreſt, the which if they were accuſtomary before, and now are ſtopt, or otherwiſe ſwel, we ought to open.

Cupping-glaſſes alone alſo applied to thoſe places, and *to the ſhoulders* and *ſhoulder-blades* when *the plenitude* is not ſo great may ſuffice.

The which alſo *Ligatures and Frictions of the extream parts* may perform.

Moving of the Belly in this cauſe, doth equally revell, as if it were from flegm; and that *by Suppoſitories or clyſters* highly ſtimulating, yet leſs inflaming than in another cauſe, and that preſenly after *a vein opened* which here ought to go firſt as the better.

Such wil be this following *Clyſter* which that it may be preſently at hand is thus eaſie to be made. Take *of herb Mercury or Beets in the winter time two handfuls, Of Violet Leavs one handful,* pour to them *of Lye as much as is ſufficient,* make *a Decoction,* and *in one pound of it* diſſolve *of Honey two ounces, Foſſile Salt one dram, Butter or Oyl one ounce* (leaſt the too great quantity may infringe the vertue of the others) make a Clyſter.

'Tis good to cauſe *ſneezing in the Apoplectical* after ſome *Clyſters* adminiſtred yet not too violently.

We muſt repel *with Oxyrhodines* if it appear that the head be very hot, but with ſuch as are aſtringent rather by drying than cooling, yet by warily uſing of them, leaſt we drive the matter inward if it be in the ſuperficies; and therefore *Rondoletius* doth uſe only *a drying Ointment and Sinapiſm in a Carus* yet when neceſſity requires ſuch a one made, Take *of Roſewater three ounces, juyce of Plantane one ounce, or the water of it two ounces,* becauſe the vertue of this inhibiting the influx of blood is wonderful, *of Roſe Vinegar one ounce, the Whites of Eggs beaten two,* mix them. *Oyls* are omitted by reaſon of their laxneſs.

A yong Pidgeon Chicken or Puppy dog cut in the middle and applied to the head, have a wonderful vertue in diſcuſſing the blood, as alſo other things expreſt in *a Phrenſie, Rondolenius* writes that *Water-creſſes eaten* in *Broth* or *Sallets* do heal *a Carus proceeding from blood.*

If *a Contuſion* appear in *the head* and there is ſuſpicion *of clotted blood in the brain* thoſe things which ſhal be ſpoken of in *Contuſions,* muſt be outwardly applied.

Of which ſort is this *Cataplaſm.* Take *of Wormwood one handful, Flowers of Red Roſes and Chamomel of each one pugil;* make *a pouder,* boyl it in *Oyl of Roſes,* beat it adding *of Bean flower one ounce, Sanguis Draconis two drams, Mummy three drams,* and apply it.

When they can take any thing *by the mouth* upon the ſame account things diſſolving *clots of blood* are given, of which we ſhall treat in their place.

The Cure of an Apoplexy from the hurt of the brain.

But if that *the ſubſtance of the brain being hurt* doth cauſe an *Apoplexy,* whenas it is *deadly,* both becauſe the continuity of a principal part is diſſolved, and becauſe by the injury offered from without, it muſt needs be that the boſomes of the membranes are hurt too from whence comes a great flux of blood, they are to be left to Prognoſticks, yet

in the interim as long as they live, *the Wound* nevertheleſs whether *cut*, *prickt* or *contuſed*, ſo it ought to be handled.

But if *a depreſt part of the Skul broken* do cauſe *a Stupidity by preſſing the Brain* it muſt be lifted up and drawn forth by *an Inſtrument and other Arts*, if there be *any ſinal Bones* the which alſo do often prick they muſt be taken out: *the Blood* muſt be waſht out, and as *Fractures* and *Wounds* ought to be healed, muſt here alſo be proceeded, for ſo if the ſubject part be no waies hurt, they come to themſelves and are reſtored to health.

The Cure of a ſleepy Stupidity from a Tumor of the Brain.

If *a Tumor in the Brain* cauſe *a Stupidity* or as ſome have thought *a Lethargie*, becauſe it can hardly be known the man living, there is ſcarce any other Cure applyable to it, then that which is due to cold Humors, when as this Humor muſt be cold, which can cauſe that, for a hot one would rather cauſe *a Phrenſie*; but *the Stupidity*, will then be of long continuance, and *Mortal* when this Tumor hid in the Brain, cannot be mollified nor reſolved.

Vapors alone, unleſs there be ſome occult quality, as ſhall be ſaid, ſcarce breed *a Stupidity*, though ſome write that *an Apoplexy* may be cauſed thence, which by the toſſing and concuſſing of the Body only, the vapors being diſcuſſed, is healed: but they often cauſe *a ſleedineſs* in which we ought to have reſpect unto *the part that ſends them*, or *the Stomach*, *Womb*, *Guts and the Veins in Feavers*, *and the part receiving them*, viz. *the Head*.

If by default of the ſtomach after eating and drinking that *inclination to ſleep* do happen, which is wont to trouble many after Dinner and Supper, in thoſe accuſtomed and ſome Natures, it doth good rather then harm by refreſhing the wearied Body and therefore they become afterwards more chearful to undergo their Duties; but if ſo be that it oppreſs *the Head* and cauſe *plenty of Excrements* in it, it will be prevented *by parſimony and temperance in means by the moderate uſe of Wine and that ſinal*, if alſo they protract not their *Dinner too long* nor ſit *too long at Table* but after a ſhort Dinner, preſently riſe, Walk, and do things ſportful, which by inviting the minde another way, do no waies ſuffer it to be at reſt: the which in ſome is done by *Muſick* in others by *Play* or ſome *other actions agreeable* to every ones *Genius*; and when *heat* cauſeth *ſleep*, if at that time they take their Victuals in *a temperate* or rather *ſomwhat cold place*, and and be converſant there, and ſtuddy to correct this ill cuſtome by degrees *leaving it off*,

The Cure of a deep ſleep from a Vapor.

But if *a deep ſleep* be cauſed by reaſon of the plenty *of Meat and Drink* taken *that is too much Vaporous*, *a Vomit* will help, *being repeated* if it do no good at the firſt time; and *emptying the ſtomach* by *Pills* will be profitable.

But if *Vapors* raiſed up *from Humors* exiſtent *in the ſtomach* induce *a Carus* they muſt be emptied, and the ſtomach ſtrengthened, as alſo if they proceed by reaſon *of the Womb*, *the remedies* muſt cheifly be applied to that; and if from *Worms* the ſcope of curing muſt be directed to the killing and voiding of them.

The Cure of Carus or Lethargie in Feavers.

But if that *a Vapor* elevated in *Feavers from the Veins*, do cauſe *a ſleepineſs*, *the companion of the Feavers*, in the Cure of that we muſt alſo have reſpect unto *the Feaver*, which if it begin preſently in the ſaid *Lethargie*, ſinceu it is very dangerous, and for the moſt part kills old folks, and upon that account doth draw the Cure rather to it ſelf then to *the Feaver* it muſt be thus ordered, that when as *hot remedies* do agree with that alſo as in another *Carus*, by reaſon of *the Feaver accompanying*, In other *Feavers* if *a Carus* ſupervene in the declination, becauſe *the Feavers* is now ceaſed, the whol Cure muſt be directed to the turning away of this grievous Symptom. *In intermitting Feavers* ſleep invading at *the beginning of the Fits* when as it is not very dangerous, it requires no other *private* Cure then what is agreeable to *the Feaver* only as ſhall be ſaid by the way, reſpect muſt be had unto *the Head*.

But for *the Brains* ſake which receives thoſe *Vapors* which produce *ſleep*, thoſe things muſt be adminiſtred, which may hinder the aſcent of them.

By giving thoſe things which do as it were depreſs and beat back thoſe Vapors raiſed in a part; which may be done if they riſe from *the ſtomach by aſtringent remedies* and thoſe which diſcuſs them and alſo *Wind*: and in *Feavers* if *altering things* be given which repreſs their Evaporation, as was ſaid in thoſe places.

Then we muſt draw back *thoſe Vapors* already *carried to the Brain* by *things that revel* and derive them from the part affected, eſpecially if that *grievous Lethargie* invade and *a Feaver* after the ſame manner as in a ſimple *Carus* with the ſame things which we ſaid did revel Flegm from the Head, and by ſo much the more here, becauſe Vapors do aſſail the Head, therefore in *a Lethargie* alſo this muſt be attempred by *Bleeding*, *Scarifications*, *Cupping Glaſſes*, *Clyſters* and other things: the which alſo take place when *a Carus* follows *a Feaver*.

Outwardly thoſe things muſt he applied to *the Head* which do repreſs *Vapors* in all *the Species* cauſed by *conſent* eſpecially *in Feavers* and *a Lethargie* alſo at the beginning.

Of which ſort are thoſe following *Oxyrrhodines*: Take *of Roſe water*, *three ounces*; *Vinegar of Roſes*, *three ounces*; *Oyl of Roſes*, *one ounce*: Mix them, apply it *to the Head* as it ought to be, or anoint *the Head* with it.

In the progreſs make it thus if the Diſeaſe continue: Take *of Vinegar of Roſes*, *two ounces*; *Oyl of Roſes*, *one ounce*; *of Camomel*, *half an ounce*; *Oxymel of Squils*, *one ounce and an half*: Make an *Oxyrrhodine* according to *Rondeletius*.

Afterwards we muſt proceed to *ſtronger and hotter things* by degrees, if *the Lethargie* do not yet ceaſe, ſuch as already are explained in *a Carus* when as in the progreſs of the Diſeaſe, the cure of *a Lethargie* ought little or nothing to differ from that of *a Carus* and therefore for the moſt part they are deſcribed by Practitioners in the ſame Chapter.

If a certain *hidden quality* cauſe *a heavy ſleepy and Stupidity* the Cure muſt firſt be diſtinguiſhed, whether they come from *a Narcotick* or *Maligant* quality or whether they proceed from *the Devil*.

The Cure of ſleep and Stupidity from a Narcotick quality.

If the ſaid *Narcoticks being taken* do induce *ſleep* or *Stupidity* then *Vomiting* muſt be procured ſpeedily, by *actually* irritating *the Throat*, or *giving of Vomits* if they can ſwallow.

Alſo thoſe things muſt be given to drink which can abate the vertue of *the Narcoticks* of which ſort hitherto hath been beleeved hot thing are, which by abating the coldneſs of the Narcoticks do ſo do good, and therefore they give the hotteſt things, ſuch as are *juyce of Onions*, *Garlick*, *Pepper*, *Caſtor*, *Euphorbium*. But we who have elſewhere ſufficiently declared that *Narcoticks* alſo are hot, do think, if theſe do any good they do it rather becauſe they ſtir up the benumed faculty and the native heat then that they abate the ſtrength *of the Narcoticks*, but *Treacle* which many approve of in this

this caſe, we do no waies allow, by reaſon the Opium which is in it, wherefore it rather encreaſeth than impaireth the ſtrength of the Narcoticks, whence neither do we give the ſtrongeſt wine as they teach alſo much leſs its ſpirit upon this account, ſince that theſe alſo are Narcoticks; whence *Dioſcorides* writes truly that Hemlock if it be given with Wine doth kil the ſooner, although here they feign another cauſe why it doth it; viz. becauſe it carries the vertue of the medicine ſooner to the brain.

But thoſe things which indeed do debilitate the ſtrength of Narcoticks are thoſe which by leanifying by a certain temper do correct their heat rather than coldneſs, the which we then chiefly uſe when the body is vehemently inflamed by a Narcotick as we have ſaid by Spirits of Wine a deadly Stupidity and alſo an exceſſive heat is raiſed in which caſe as alſo in others raiſed from the like cauſe, we give Natural Milk and Factitious made of Almonds and Guord Seeds alſo Butter, common Oyl and Oyl of Almonds and other Fat and mucilaginous things the which alſo we ſaid were proper in corroding poyſons.

Alſo Acid things given, as they do quel the heat of Acrid humors and Choler, ſo alſo the efficacy of Narcoticks which I am wont rather to give, as Acid juyces or ſyrups or Vinegar it ſelf which therefore we have ſaid elſewhere is the moſt certain Remedy for Drunkenneſs, the other things which do it by a certain propriety ſhal be explained in the Remedies.

The Cure of a ſleepineſs & ſtupidity from a malignant quality.

If *a malignant quality*, which we cannot rightly explain, come from without from the Stroke of a Beaſt from whence a Sleepineſs or ſtupidity enſues, then things *antipharmacal* reſiſting theſe Poyſons muſt be given, ſuch as are deſcribed in their place, but if that ſuch a Malignity be raiſed up in the body as in Malignant Feavers we have ſaid that then alſo a Sleepineſs and Stupidity doth happen, and then applying thoſe things which the malignity of the ſame method of cureing is to be obſerved which was mentioned in a Lethargy.

The Cure of Dæmonical ſleep from an evil Spirit.

If a *Dæmonical Sleep* delude Witches as we have ſaid, ſeeing the cauſe is preternatural, it will not be cured by natural Remedies but by prayers and amendment of life, but if they refuſe to do that they are worthy to be purged by fire.

The Cure of an Apoplexy from the waſting of the animal Spirits.

The animal ſpirits being ſpent in the Brain, if a man become Apoplectical death it ſelf prevents al manner of cure, which we ought to foretel to be ready at hand.

The Cure of an Epilepſie Catalepſie and Stupidity from the too much profuſion of the animal ſpirit out of the Brain.

But the Spirits being ſpent in the Brain by great meditations if ſomtime they become ſtupid they eaſily come to themſelves again upon the return of the ſpirits, but if that *by ſome vehement affection of the mind* the ſpirits be ſo carried forth, that being taken with a grievous ſtupidity, with Rigor they become Cataleptical; then the evil is very pertinacious and that eſpecially if this diſeaſe have its original from Melancholly for thoſe thus affected are hardly cured, and though they be freed from it, yet they continue Stupid and Melancholly. And if from Anger alſo they fall into an Epilepſie they are not free from danger, in which ſpecies whiles they are in the Fit, the ſame Remedies are likewiſe applied, which are uſed in the reſt of the Epilepical to the quickly taking off of their fits, the which ceaſing, the cauſe muſt be turn'd away, this being done if the evil do ſtil return, whenas by that we know that the internal cauſe is yet preſent, which the external did firſt move, then the care muſt be fitted to the taking away of that, which in a Catalepſis they apply to Melancholly, in an Epilepſie to the purging of Flegm, as ſhal be ſaid.

But if that a *Convulſion*, or which ſeldomer comes to paſs, a Catalepſis do follow from a Diſeaſe of the Nerves drawing the Brain into conſent and ſomtimes affecting of it too, the Cauſe it ſelf muſt be diligently conſidered, and according to that we muſt foretell and order the cure; which we have ſaid was in that continued Epilepſie as alſo ſomtimes in a Catalepſis, but ſeldom happning, a certain malignant, melancholly, and poyſonous humor, conſiſting in the hidden parts of the body, of the Veins, about the inward parts of the body, or alſo the outward parts, and otherwiſe lurking in the habit of the body or alſo within the Skul ariſing from ſome fault that doth not yet deſtroy the brain, but by courſe affecting the Nerves, but of a milder and Shorter Epilepſie, certain evaporations proceeding here and there from the inward bowels from a Cauſe leſs perſevering and ſomtimes alſo Pains or only Troubles, when though they have no ſuch great cauſe, in weak Children, yet they may produce Epileptical fits, but of the reſt of Convulſions which are Short we ſaid the internal cauſes were a poyſonous humor, alſo in the Veins in Feavers, which theſe Convulſions do follow; or otherwiſe Acrid, Pernicious cholerick or ſerous humor, or blood corrupted, or it depends on the taking of things deſtructive or poyſonous, or proceeds from grievous pain, either from a Wound, or the biting of Beaſts.

In all which ſpecies ſince they are all difficult, we muſt not raſhly foretel any thing of good, although a fit cure and benefit of nature doth ſomtimes mitigate the Prognoſtick: to wit, The long continued Epilepſie ſo called, if it begin before the time of youth, and ceaſe not when that time comes, viz. when men can eject ſeed, or when women have their courſes, as alſo that which firſt begins after youth is Incurable and deſperate which will afflict them to the laſt day of their lives for a long time, unleſs the cruelty of the ſymptomes doth make death more ſpeedy; but from the Shorter Epilepſie that Convulſion which is called the Worſe is deadly, and that alſo which is called the Milder ſpecies, wants not its danger.

Which things ſince that they are thus, theſe Prognoſticks being premiſed, the Cure muſt nevertheleſs be attempted, which we ſhal not firſt of al divide according to the Cauſes ſeeing they are ſo various and abſtruſe, but proceeding by the manner of operation we ſhal explain how by medicines emptying and altering found out partly by Uſe and partly appropriated to the Cauſe for ſome Reaſon, we ought to heal Epilepſies and Convulſions or at leaſtwiſe to keep off or mitigate their fits.

Evacuating Remedies are thoſe which do carry another way the Cauſes procreating or Fomenting Convulſions, whether they be vapors or humors, either by revelling and deriving from the part affected, or by Repelling and hindring them to come to the part, and that either by opening made by Cutting, Sucking, Burning, or by Purgations ordered by divers paſſages of the body, or by other operations outwardly applied.

Amongſt the kinds of Cutting, Phlebotomy preſents it ſelf for the leſſning of the blood, which in a long continued Epilepſie wil take place, if the Patient be Plethorick or the Hemrhoids which before were accuſtomary, be ſuppreſt, ſome general eminent and appearing Vein being made choyce of for this purpoſe; yet

many

many do adviſe to open the Shoulder-vein called the Cephalick for the heads ſake, alſo blood taken from the Veins of the Ham and Ankles is very convenient, and ſo much the more if the Courſes be ſtopt in Women: the which alſo ſome commend if taken from the Veins of the Forehead and Tongue, and if we do conjecture its cauſe to depend upon malignant blood, theſe detractions of blood muſt be often repeated, whenas we have ſhewed that in Madneſs, in a Cauſe not very much unlike, this is the Principal Remedy; whence here alſo, if it proceed from corrupt blood this kind of Remedy often uſed wil profit very much, as alſo in a Catalepſis if it ariſe from the like reaſon, whenas 'tis ſometimes cured by a Hæmorhage flowing voluntarily from the Noſe: But in other cauſes placed out of blood eſpeally in bodies waſted with a long Epilepſie, and alſo in Convulſions following Diſeaſes in which the ſtrength of the Patient ſuffering the Convulſion is impaired by the cruelty of the Diſeaſe, it is no waies to be adviſed to draw blood, but Scarification is not unprofitably ordered inſtead of bleeding in Children and Aged, whenas we would rather turn the blood another way, then let it out, making it at thoſe places where our intent is to draw the blood: and alſo a Paracentheſis, and Opening made by Setons and Trepanning by taking out part of the Skul-bone may be made tryal of in theſe deſperate Diſeaſes.

Sucking drawing forth blood is done by help of Leeches which being applid to the Forehead and the reſt of the compaſs of the Head they write doth good in Curing of an Epilepſie, but eſpecially when the Hemroids are ſuppreſt being faſtned to the Fundament by ſucking out this blood, which we can otherwiſe hardly provoke by any other Art, in this caſe they are very convenient.

Burning made both by an actual and potential cautery as in deſperate Diſeaſes it is the laſt Remedy, ſo here alſo the evil preſerving, eſpecially if the cauſe be in the Head it may at length not irrationally be applied, if by chance by this means the cauſe may be derived from the Nerves to the more ignoble parts; by which means 'tis reported that at *Florence* they are wont to burn the the Head of new born Infants to averſt the Epilepſie which in thoſe places is accoſtomary to Infants; for which cauſes and being moved by experience we think it not unadviſed to attempt burning with a red hot Iron (the which whiles they are poſſeſt with the Fit, and are ſtupid we may act in them without any ſenſe of pain) or by applying a Cauſtick to experiment the ſame, in a long continued Epilepſie if it reject all other Remedies; which ſome alſo do apply not only in that part of the Head, where the Sutures meet but alſo in the Neck and Feet: or if in ſome certain place an Air elevated doth cauſe an Epilepſie a Cauſtick applied to this part doth very much revel it.

Purgations by the appointed places of the body the Belly, Mouth, Noſe, and Womb in Women are ordered divers waies; amongſt which that dejection which is made by the belly carrying forth divers excrements, which is wont to be cauſed by the uſe of Purgers is diverſly accompliſht according to the divers kinds of Convulſions.

For in a long continued and falling Epilepſie whenas in all long continued diſeaſes there is plenty of excrements, that the body may be made pure it muſt be purged again and again by courſe, and as often as they are heaped up anew, at convenient times; firſt by waſhing the Belly, afterwards by preparing and bringing forth humors which give occaſion of this affect. In which whenas Authors as it was ſaid do ſo much vary, 'tis no wonder that alſo divers purging medicines are ordered by them, for many uſe above the reſt *Phlegmagoges* and thoſe which draw Flegm from the head, who are perſwaded that an Epilepſie is bred from that humor; others who hold that Yellow or black choller is the cauſe contend that amongſt Purging medicine, *Cholagoges* rather, or *Melanagoges*, are more prevalent than the reſt; but we as we find the body either ſtuft or polluted with humors do fit our Remedies to the drawing forth of this or that humor, making our choice of them from this eſpecially, whether there be need of Gentler or Stronger Catharticks to expell the humor (ommitting that too ſcrupilous and obſcure propriety and ſimilitude of Catharticks with the humors) we chooſe thoſe which are either more mild or more efficacious as the nature of the humor, and the ſtrength and conſtitution of the body do require, and thoſe which are approved of by the ancient and modern, eſpecially in this caſe commended by the authority of *Dioſcorides* of which ſort for the Gentler we allow of Whey, Agarick, Seny, and for the Stronger Hellebore, and being according to the aforeſaid intention, we think them conducible in an Epilepſie; but chiefly having a care, that when an acrid or malignant matter doth cauſe an Epilepſie we do not ſtir the body beyond meaſure, with too Hot or Acrid or too ſtrong Purgers, and if the cauſe be doubtful or abſtruſe, that by too ſolicitouſly relying on the emptying of one humor according to the common opinion, we do not more weaken the bodies than help them, and alſo to the like fit Cathartick medicines thoſe things muſt be mixed which by a peculiar vertue viſit reſiſt an Epilepſie, are proper to the Nerves, amongſt which the juyce of Peony taken plentifully doth alſo looſen the Belly, and thoſe things which do prepare to, if it have need of preparation) all which ſhall be explained in things that alter) and alſo thoſe things which do open the Courſes and Hemorrhoids if they be ſtopt, being mixt with them do procure that they are eaſier provoked, becauſe the expulſive faculty is then forced divers waies.

But that we may demonſtrate theſe things alſo by examples, obſerving this method in a long continued Epilepſie as alſo in a Catalepſis, we muſt thus proceed.

Firſt of all the Belly muſt be moved, that the excrements and the filth mixt with them may be brought forth from the firſt paſſages, and that both before the uſe of Purgers and alſo ſomtimes in the Fit that they may ſooner come to themſelves, or by courſe alſo if the belly do not ſufficiently anſwer your deſire.

Which may be done by any Suppoſitories or by putting up theſe following. Take *of Honey, the juyce of Rue of each alike quantity*; boyl them and add towards the end *as much Salt as is ſufficient, and a little pouder of Peony root.*

Or caſt in Clyſters, Firſt Laxative, then Stimulating, at laſt Stronger, appropriate both to the Brain and Nerves.

Of which ſort this may be the chief for the Flegmatick. Take *of the roots of Lillies, freſh Peony, of each one ounce and an half; of round or common Birthwort, half an ounce, the herbs Mallows, Beets, Sage, Rue, the leſſer Century of each one handful; the flowers of Lavender or french Lavender, Roſemary, Primroſe, Chamomel, of each one pugil; Bran one pugil, Seed of Peony one dram and half, Caraways one dram.* make *a decoction*, diſſolve *of juyce of Mercury or Beets Honey or Red Sugar of each one ounce; Hiera Picra and Logadij of each two drams; Oyl of Rue one dram and an half, a little Salt* make *a Clyſter.*

The humor abounding is prepared *before Purging* as it is either *Flegmatick* or *Cholerick*, or *Melancolick*, giving what follows for three or four daeis.

The

The Flegmatick after this manner. Take *of Syrup of Hyſop two ounces* ('tis very much commended in this caſe) *of french Lavender, Oxymel of Squils, of each one ounce, the waters of Betony, Piony, Hyſſop, Balm, of each two ounces*; mix them, aromatize it, or let him take *a convenient Lozenge*, by and by after the taking of it.

Or make *a Melicrate*. Take *of Hyſop, Calamint of each one handful*; *french Lavender flowers, red Cicers of each one pugil*; adding *Honey* boyl it a little.

Or *a Decoction*. Take *of the Roots of Peony, thick Galangal of each one ounce, Miſſleto of the Oak, Elecampane roots, round Birthwort, of each half an ounce, the roots of Graſs, Aſparagus, Liquoriſh of each one ounce*; *the herbs Hyſop, Betony, Balm, Calamint, of each one handful*; *flowers of french Lavender, Roſemary, Sage, of each one pugil; Aniſe, Fennel ſeed, of each two drams*; *ſeed of Baſil, Peony, of each one dram*; *Raiſons two ounces*, make *a decoction*, diſſolve *in one pound of the ſtreined Syrup, of Hyſſop, of Vinegar, of each two ounces*, mix it, make an *Apozem*.

Or *a Wine*. Take *of the herbs Wormwood, Groundpine, Germander, Calamint, Hyſop, the flowers of french Lavender of each alike*, infuſe them in *Wine*.

A melancholly humor wil be prepared thus Take *of Syrup of Fumitory two ounces, of french Lavender, of Hyſop each one ounce*; *with the waters of Betony, Bugloſs, Fumitory, Hyſop as much as is ſufficient*.

Or this *Decoction* which wil be proper alſo in a *Catalepſis*. Take *of the opening Roots ſteept in Wine of each half an ounce*; *the roots of freſh Bugloſs one ounce, Peony half an ounce*; *the bark of Tamarisk ſix drams, the herbs Balm, Fumitory, Hyſop, the tops of Time of each one handful*; *of the Cordial flowers of each one pugil, the ſeeds of Parſly, Fennel, Carawaies, of each one dram*; *and in one pound* diſſolve *of Sugar as much as is ſufficient* make *a Julep clarified and aromatized with Cinnamon*.

If *a Cholerick humor* abound make it thus. Take *of Syrup of Endive, of Vinegar ſimple of each three ounces, the water of Endive, Sorrel, Peony, of each as much as is ſufficient*.

Or make this *Decoction*. Take *of the roots of Graſs, Aſparagus, Succory, of each one ounce, the roots of Piony, miſſleto, of each half an ounce*; *the herbs Endive, all the Capillary, both Bugloſſes root and all, of each one handful*; *Betony, half a handful, Violes flowers one pugil, Aniſe ſeed one dram and an half, Peony ſeed one dram, Raiſons one ounce, Prunes in number ſix*, make a *Decoction*, diſſolve *Syrup of Violets and Endive of each two ounces*, mix them.

The humor being prepared ſuch like *Purgers* may be adminiſtred, firſt of all in *a flegmatick body*.

The following *Potion* made of uſual *Electuaries* is effectual but bitter. Take *of the Electuary of Diaphœnicon three drams, Hiera of Coloquintida and Rufus one dram and an half, Syrup of Fumitory compound one dram, the waters of Hyſop and Piony as much as is ſufficient* make *a Potion*, in *ſtronger bodies* alſo *the ſhops Hiera Logadii* may be given.

Another with *a convenient decoction*. Take *of the roots of the Acorus, Peony, of each half an ounce, Liquoriſh ſix drams, Miſileto of the Oak two drams, the herbs Hyſop, Balm Betony, of each two drams*; *the flowers of french Lavender one dram and an half, the flowers of both Bugloſſes of each one dram*; *Peony ſeeds two drams, Fennel ſeed one dram, Polipody, Senna of each ſix drams, Dodder of Time two drams, Raiſons one ounce*, make a *Decoction*, infuſe *Agararick one dram and an half, Ginger half a dram, and ſtrein it*, diſſolve *of the Electuary Hiera of Coloquintida one dram, or if they refuſe bitter things, of Diaphœnicon two drams, ſyrup of Roſes ſolutive one ounce*, make a *Potion*.

Or in the form *of Pills* after this manner; Take *of pills Cochiæ half a dram*; *Sine Quibus of Sarcocal, of each one ſcruple*: *with ſyrup of French Lavender, or Hyſop water*: Make *Pills*.

In the Cholerick and *Melancholy* the things following are more convenient; Take *of Polypody ſix drams*; *Senna half an ounce*; *Dodder of Time two drams*; *Fennel ſeed one dram*; *Piony Roots half an ounce*: Infuſe them *in Goats Whey*, Boyl them; Diſſolve *of Catholicon half an ounce*; *Confectio hamech two drams*; *Syrup of Fumitory, one ounce*: Make *a Potion*.

Or thus, Take *of french Piony Roots one ounce*; *the Herbs of Betony, Clary, Succory, Endive, Hops, of each half a handful*; *the Cordial flowers, Broom flowers, of each one pugil*; *Annis, Fennel ſeeds, of each one dram*; *Raiſons twenty, Prunes, Sebeſtens, of each ten*; *Polipody, ſix drams*; *Senna half an ounce*; *Tamarinds, half an ounce*; *Citron, Myrobalanes rubbed, with the juyce of Roſes, one dram and an half*: Make *a Decoction*, infuſe *choice Rubarb one dram*; *Spicknard one ſcruple*; Strain it, diſſolve *ſyrup of Roſes ſolutive, or of Fumitory, or of ſweet ſmelling Apples half an ounce*: Make *a potion*.

Thoſe things which are uſed *many times* either *continually* or *by intermiſſions* are preſcribed in theſe *forms*.

Such *a Syrup* may be made; Take *of the freſh Roots of Piony two ounces*; *the true Acorus Roots, Miſleto of the Oak, of each one ounce*; *round Birthwort half an ounce*; *Squil prepared, Pellitory of Spain Root, of each two drams*; *Fennel, Liquoriſh Roots, of each one ounce*; *the Herbs Hyſop, Betony, Sage, Marjoram, Balm, of each one handful*; *Rue, Time, Prim-roſe, Ground-pine, Endive, Hops, Fumitory, of each half a handful*; *the flowers of French Lavender, Roſemary, Burrage, Bugloſs, Broom, of each one pugil*; *Piony ſeeds two drams*; *Seeds of Rue, Fennel, Annis, Mountain Hartwort, of each one dram*; *Raiſons ſtoty*; *Figs, Prunes, of each ten*; *Polipody, four ounces*; *Dodder of Time ſix drams*; *Senna, wild Saffron, of each three ounces*; *Agarick five drams*; *Rhubarb three drams or half an ounce*; *Turbith three drams*; *black Hellebore, thick Galangal, Nutmeg, of each two drams*; *Ginger, Spik, Cardamom, of each one dram*: Make *a Decoction according to art in water and a third part of Wine*, and add to that ſtrained *of the juyce of Piony Roots, and ſweet ſmelling Apples, of each two ounces*; *the juyce of Mercury one ounce*; *the juyce of Hyſop half an ounce*; *Sugar half a pound*. Boyl it to a conſiſtence, of which let him take from *one ounce* to *two ounces* with *Piony water*.

A Wine to be taken for ſome daies, may be made of the ſame things or fewer, Thus; Take *of Senna, one ounce and an half*; *Agarick trochiſcate, half an ounce*; *Turbith two drams*; *Pulp of Coloquintida half a dram*; *Tartar three drams*; *the Roots of Piony, Acorus, of each half an ounce*; *the herbs Wormwood, Hyſop, Bettony, of each three drams*; *the leaves of Rue one dram*; *flowers of French Lavender or Lavender two drams*; *Fennel ſeed one dram and an half*; *thick Galangal two drams*; *Ginger one dram*; *Cardamome half a dram*: Bruiſe them, add *Wine* that they may be well ſteeped; let him try the quantity of one draught, and drink it for ſome daies after.

A uſual Electuary may be made, thus: Take *Hiera of Coloquintida one ounce*; *Diaphœnicon half an ounce*; *Diacarthamum, Diaſena, of each two drams with Syrup of French Lavender and Hyſop*: Make an *Electuary for your uſe*, beginning *from two drams*.

Or in form *of Pils*. Take *the ſpeacies of ſimple Hiera half an ounce*; *Agarick two drams*; *Rhubarb one dram and an half*; *black Hellebore one dram*; *Trochiſks of Alhandal two ſcruples*; *Lazulus ſtone prepared one dram*; *the pulp of Piony ſeeds, Arabian Sacchas, of each one dram*; *Caſtor ſix grains*; *Salt Gem one ſcruple with ſyrup of Hyſop*: Make *a Maſs*: Let him begin *with half a dram*.

In *the Gentler* called *the Childrens Epilepſie* we muſt uſe *Purgers* alſo, but *the gentleſt*, becauſe it is not ſafe to purge *Infants* or *great bellied Women*, with ſtronger, which ſeeing

ing they are vehemently hot, in thoſe they would too much inflame the body and in theſe they would expell the Child:

Therefore *the Gentler* of the aforementioned may be made uſe of, or if they be *Infants* ſtil, becauſe they refuſe ingrateful and bitter things, we may give *ſweet things* as *Manna*, or *Caſſia with Sugar*; or give *Milk in which Roſes, Violets, Senna, and the like* have been boyled; but if they ſuck ſtil, let the Nurſe alſo be gently purged, that the Milk which they Suck may be leſs excrementitious.

To others give of this *Confection of Raiſons*, which is thus prepared convenient for this caſe. Take *of the Leaves of Senna one ounce, Agarick, Peony roots of each half an ounce; Hyſop leaves two drams*, infuſe them in *water* and boyl them a little, ſtrain it, then put to it *one quarter and an half of Raiſons* boyl them again and ſtrain it, and boyl it to the conſiſtence *of Honey*, give firſt one dram making tryal according to the age.

A Pouder alſo may be given which is thus. Take *of Tartar two drams, Diagridium half a ſcruple, Aniſe one ſcruple, of Peony root half a dram, Sugar ſix drams*; give *half a dram.*

But eſpecially if *the Epilepſie* do ariſe from *Worms* thoſe things muſt be made choice of, which beſides that they do purge, may alſo kil *Worms* of which ſort are *Aloe, Rhubarb*; and we muſt mix with them, thoſe things which reſiſt *putrefaction* as are *the juyces and ſeed of Citrons, Lemmons, Harts-horn and Corals*, and thoſe things which reſiſt an *Epilepſie*, as *the root and ſeed of Peony, Miſſleto of the Oak* and the like, and they are given in the form of Pils, or Pouders, or Lozenges.

Pills are very convenient by reaſon of the Aloes if they can ſwallow them, ſuch as theſe are, Take *of Aloes, Rhubarb each one dram; Wormſeed, Coralline, the pulp Peony ſeed, of each half a dram*; *Diagridium ſix grains*, mix them up with Syrup of Lemmons, make little Pils, let him ſwallow them.

For the moſt part they are more pleaſed with Lozenges which may be made thus, Take *of Rhubarb one dram and an half, Wormſeed half a dram, the pulp of Citron and Peony ſeed, the ſhavings of Harts-horn, Ivory of each one ſcruple*; *Coral two ſcruples, Miſſleto of the Oak one ſcruple, Diagridium half a ſcruple, Sugar diſſolved in Purſlane water*, adding *the juyce of Lemmons or a little Vinegar to one ounce and an half* make *Lozenges*, let him take for *one doſe one dram.*

But in the *worſer Convulſion* which caſts down the ſtrength already weakned by the cruelty of the Diſeaſe which it follows, or whoſe cauſe hath a ſudden progreſs from things external; to enervate the body with Purgers is either ſuperfluous or dangerous; yet if it happen after pains of the Collick from the ſame humor not yet, or not ſufficiently purged forth, then with one and the ſame labor, by purging we ſhal provide againſt the Colick pains and Convulſions ariſing from thence; amongſt which Clyſters for the moſt part performing both, are commended above the reſt (although the common people do evilly think that by uſe of them the Convulſions and Palſies do happen which are wont to follow thoſe Colick paſſions) the which alſo being uſed in other evil Convulſions in which otherwiſe we ought not to uſe Purgers, they are to be preferd before all other forms of Purging, becauſe they revell, and in the interim do not too much offend nature.

Amongſt the kinds of Evacuations which are made by the Mouth, and Noſe a Vomit wil help them, when the Epilepſie hath its riſe or increaſe from things taken, or other repletions of the Stomach; which alſo in the Fit it ſelf being cauſed by thruſting down a Feather into the Throat, or by other means, doth make the Fit ſhorter if Vomiting do follow.

The which alſo may be done by Sneezing cauſed at the ſame time (the which as it doth ſomtimes go before the falling in an Epilepſie ſo ſomtimes it ends it) the which is commodiouſly moved in this caſe, by blowing up of Pellitory of Spain into the Noſtrils or with this following pouder, Take *of the roots of white Hellebore half a ſcruple, Pellitory of Spain, Pepper, of each one ſcruple, Peony root, Freneh Lavender flowers of each half a ſcruple*; make *a ſneezing pouder.*

Errhines put up into the Noſe wil do the ſame, ſuch a one as this may be, Take *of the juyces of Rue, Sows-bread of each two drams, the juyce of Peony one dram, Caſtor, Gall, of each half a dram*; *Honey one dram*, make it like a Liniment for the Noſtrils: Errhines alſo when the Patient is out of his Fit being uſed by courſe, will yeild ſome benefit if the head be ſtuft with flegm.

As alſo Spitting upon the ſame account cauſed much in a morning is convenient, which as *Dioſcorides* teacheth is here profitably moved, by chawing of Pepper or by other Apophlegmatiſms as maſticating the following forms. Take *of Maſtick half an ounce, Roots of Pellitory of Spain three drams, Cubebs, Muſtard ſeed of each one dram*; *Root of Peony, Nutmeg, of each half a dram*; Make a Pouder, mix them with Wax and make Maſticatories. They very much commend the root of Acorus candied and chawed a good while.

The Courſes promoted through the Womb in the Fæminine ſex, both by thoſe things which are given by the mouth and thoſe that are put up into the orifice of the Womb and applied to the Region of that, if the cauſe of the evil do lie in the blood retained there, they do oftentimes cure an Epilepſie.

Amongſt thoſe things which do it theſe Pills are very profitable, Take *of Agarick trochiſcate, Aloes of each one dram*; *Rhubarb one dram and an half, Myrrh half a dram, Caſtor one ſcruple, the pulp of Peony ſeed half a ſcruple with the juyce of a Leek* make Pills; let him take from half a dram to a dram at midnight.

Alſo ſuch a Peſſary put up doth powerfully move the Courſes, Take *of the root of Orice, the ſeed of Gith, of each one dram*; *Electuarium half a ſcruple or Coloquintida one ſcruple, Caſtor half a ſcruple*, mix them with Honey, the which let them be boyled to a convenient thickneſs with ſome part of juyce of Sows-bread or Mercury, and make Peſſaries.

To move the Hæmorrhoids by things given and applied, is a ſingular Remedy, if the cauſe of the Epilepſie lie chiefly in the meſaraick Veins as was ſaid; the which alſo may be done by Lecches, and other Remedies expreſt in their place.

Amongſt the other operations which are outwardly performed for Evacuation ſake, both in the Fit and out of it, the application of Cupping-Glaſſes is numbred, which ſomtimes are applied to the hinder part of the Head, ſomtimes to the Shoulders, ſomtimes to the Hypochondries, ſomtimes to the Groyns for diverſion; as alſo frictions of the extream parts, by all which revelling vapors and humors from the nerves we make the Fits both fewer and ſhorter; and alſo *Galen* on his Epileptical Child hath committed to memory upon experience, that a certain Air giving cauſe to an Epilepſie from ſome part which may be bound, if ligature be made above the Riſe of it, it may be hindred that it ſhall not run forth to cauſe an Epileptical Fit: as alſo ſome do teſtitifie, that by Repellers outwardly applied to the Head the ſame ſucceſs hath ſomtimes been.

The altering Remedies which are applied in the Cure *of Convulſions*, are fetcht from things which do reſiſt the malignity

lignity of their Cauſe by a certain *Propriety*, and that rather by *an occult* then *manifeſt Propriety* viz. by which they are adverſe to an *Epilepſie* in generall, from what cauſe ſoever it is raiſed; or they are *alexiterial* the which whether an *Epilepſie* or *Catalepſis* proceed from ſome *venenate quality*, are contrary to ſuch kind of *Poyſons*, or the which helping *the Nervee* do effect, that it is not ſo readily afiected by the Cauſe, and that becauſe they render it firm *by ſtrengthing it*, or ſmooth it *by lenifying* or make it impatible *by ſtupefying it*; or which altering *the whol Body* do change its Conſtitution which was prone to an *Epilepſie*.

Uſe hath found out and approved of many *Remedies* that do drive away an *Epilepſie* by a certain *Propriety*, as are *Piony, Miſleto of the Oak, the Skulls of a Man, an Aſſe hoof, a Swallow, and many other* ſuch like *helps* explained in the *Remedies*; which though they may be uſed in all Cauſes of it, yet whenas beſides this Vertue they are alſo either *hot* or *cold* or *temperate*, although they uſe them confuſedly without reſpect to theſe we think it more adviſed, that they ought to be ſelected according to the Nature of the Conſtitution of *the Patient* or *the Diſeaſe* and this or that to be preferred before the reſt; what things do return *the venenate quality* inducing an *Epilepſie* or *Catalepſis*, beſides thoſe which we have ſaid already do by a propriety reſiſt an *Epilepſie*, and what *Antidotes* are privately adverſe to this *Poyſon*, (as in other *Poyſons* there are found thoſe things which do reſiſt them,) hitherto no Experience hath found them out which can readily and quickly do it: wherefore if *the Epilepſie* be from a *poyſonous Humor or Vapor, thoſe common Remedies Alexipharmacall* which in generall are adverſe to all poyſons, as *Treacle and the like Compoſitions* as they are uſed in all *venenate* aud *peſtiferous Diſeaſes*, ſo alſo in theſe caſes being mixed with thoſe things which by a propriety reſiſt *the Epilepſie*, they are given to deſtroy and correct the cauſe thereof; and if *Poyſon from without by the blow of a Beaſt, or the biting of a mad Dog entring into the Body* hath cauſed an *Epilepſie*, we cure the ſame with things *alexiterial*, as the reſt of the Symptoms ariſing thence.

Thoſe things which add ſtrength to the Nerves are appropriate Remedies, which being repared of capital and arthritical Simples, Sage, Roſemary, Marjoram, Bettony, French Lavender, Primroſe and Ivy, are good in the *Palſie* and other *cold and moiſt Diſeaſes of the Brain*, which ſeeng they furniſh *the Nerves* as it were with new forces, that it may the ſtronger reſiſt thoſe things which do moleſt it, they are wont not unprofitably to be added to the reſt of the Medicines which we uſe in an *Epilepſie*, but not for that end or intention, but becauſe they beleeved that an *Epilepſie* was cauſed by Flegm obſtructing the Brain, they have applyed not only theſe *hot things appropriate to the Nerves*, but thoſe things which are *moiſt*, *hot* that the *thick Flegm* might be cut aud attenuated, *Caſtor, Euphorbium, Pellitory of Spain, Squills and divers Spices*, for the moſt part *Remedies* in the Cure of an *Epilepſie*; the which notwithſtanding we, if *an Epilepſie be from an irritation of the Nerves*, becauſe they do more inflame the Body, as we do no wayes ſee it is cured by theſe things, ſo we have known by Experience that they do irritate more, promote and exaſperate its fits; and therefore whenas we have either found or received from apvroved Authors and worthy of Belief that they do more hurt by their heat then they can do good, unleſs *in a cold and moiſt Conſtitution of Body* or when they are furniſht with *another Propriety* above, by which they reſiſt *Poyſon* or *this Diſeaſe* we think them otherwiſe not raſhly to be adminiſtred.

Of which ſort for Examples ſake we will deſcribe *the more choice Remedies* from the Obſervations of the Ancients and modern, and our own, as well thoſe *endued with an occult contrariety* as thoſe *appropriate to the Nerves* or thoſe compounded *of them both* together *in their differents formes* in which are either *given* or propoſed *for ſmell* or are *otherwiſe applied to the Body*.

Amongſt thoſe things which *are taken* many of *thoſe appropriated* many be uſed amongſt *Nouriſhments* as *the brain of Swallows, Kites, Dawes, Cuckows, Chickens, Hare* eaten. The reſt which Nature abhors and which are not accuſtomary we omit, as *Blood drunken up hot from a man killed*, which the Common people ſo much approve of; *dry Figgs* alſo are commended *Plantane with Lentil, the Topps of the black Vine* as *Dioſcorides* teacheth the which may be taken with *Vinegar* and *Oyl*, as alſo *Capers* which *Fontanous* ſo much commends; and if *the Meats* be ſauced with *Hyſop, Sage, Marjoram and other ſimples appropriate to the Nerves*.

Amongſt things *medicinal* this *Drink* may be given. Take *of the Roots of Piony one ounce, of Miſletoe of the Oak half an ounce, the Roots of Aſarabacca, Birthwort each two drams, Piony ſeeds one dram, Aniſe half a dram, Chamels hey one ſcruple*: make *a Decoction in Broth, or Wine and Water or an appropriate Water*, diſſolving *Honey of Squills half an ounce*, make *a Draught*, give it when *the Fit* is feared.

In plethorick Bodies this *Decoction* may be prepared; Take *of the ſhavings of Guaicum half a pound, Miſletoe of the Oak a quarter of a pound, Piony root one ounce*: boyl them in *twelve pound of Water to the conſumption of a third part*, let him drink it inſtead *of wine* or *allay wine* with it.

They put into *the Mouth* in *the fit, the juyce of the greater Houſleek or Rue* preſently preſt forth, ſometimes adding a little *Caſtor*.

Or ſuch like *Medicines* may be thus prepared, that they may be alwaies ready *for uſe*. Take *of the juyces of Miſletoe, Rue the greater, Houſleek, bleſſed Thiſtle each two ounces, of Sage, Marigolds each one ounce, Sugar four ounces*: boyl them *to the conſiſtance of a Syrup*, let him take often one or two ſpoonfulls.

A Syrup of Piony may be made *for uſe* after this manner, *of the juyce of Piony ſix ounces, Honey of Squills an ounce and an half, Vinegar of Squills half an ounce, Sugar two ounces*: boyl them *to the conſiſtance of a Syrup*, tis laxative, and becauſe ſomwhat ſharpe, by ſo much the more pleaſing: *Syrup of Succory* is much commended for Children.

A Compound one may be made thus; Take *of the roots of Piony one ounce and an half, the Roots of Eringoes, Dropwort, white Dittander, Birthwort each one ounce, the Roots of Maſterwort, Pellitory of Spain, Squills prepared each half an ounce, Miſletoe of the Oak ſix drams, the herbs Hyſop, Sage, Marjoram, Rue, Bettony, bleſſed Thiſtle, Ground pine, Germander, Milfoil, Cinquefoil, St. Johns-wort, Plantane, white Vine each one handful, Flowers of French Lavender, Lavender, Violets, Clove Gilliflowers each one pugil, Piony ſeed three drams, of Rue, Trifoyl each one dram and an half, Aniſe, Fennel ſeed each two drams*: make *a Decoction* and *to that ſtrained* ad *of the juyce of the Roots of Piony and of Hyſop each two ounces, Honey of Squills three ounces, Sugar five ounces*, aromatize it *with Cinnamon two drams*, and make *a Syrup* boiled decently that it may keep, of which let him take often from *half an ounce to one ounce* by it ſelf or diſſolving it with ſome convenient Liquor.

A Wine may be prepared in a Veſſel from the ſame things and *infuſed in four* or *ſix meaſures of Wine* or the ſame may be done with fewer of them, either if you put *in Wine, Guaicum ſhaved, Miſletoe of the Oak*, adding *Piony root*, as was ſaid formerly *of the Decoction*, or if you give *the Wine of Squills* as *Dioſcorides* teacheth.

There are *uſual Waters* prepared for theſe Uſes, and

reſerved, which either a part or mixt may be made after this manner. Take *of the waters of Piony flowers, Lilly of the Vallies, Linden-tree, black Cherries ripe each half an ounce*, give it from *half an ounce to one ounce in two ounces of* which *Water* if you infuſe *one ſcruple of Caſtor* it will be more effectuall, and much more if you add ſo much *of Aſſa fœtida*, the which notwithſtanding by reaſon of its ſtinkingneſs is ſcarcely admitted by the Patient unleſs *in the fit* being then ſtupid.

A moſt effectual Water made up of divers things may be prepared thus; Take *of young Swallows fifteen, the Daws, Cuckoors young ones four* or if they cannot be had, *Swallows twenty five, of Mans or Goats Blood three ounces, the skull of a Man one ounce, Caſtor half an ounce, Piony Roots one quarter of an ounce and of the ſeed one ounce, Squills prepared two drams, Miſletoe of the Oak, half an ounce, the herbs Rue, Hyſop each two handfuls, Bettony, Marjoram, Sage, Roſe-flowers, Lavender one handful, Cinnamon two drams, Cloves, Cubebs, Pepper each one dram, the moſt excellent Wine or Malligo three pound, the water of Lilly of the Vallies, and the flowers of Linden-tree each two ounces, Aqua vitæ one ounce*, let them ſteep only a few hours that they be not corrupted, then diſtil them; it is given from *half an ounce to one ounce* for prevention, the which *Water* alſo given *in the fit* doth rouze them up, and the ſooner if you infuſe *Aſſa fœtida* in part of it, as was ſaid before.

Another may be prepared *out of Blood* after this manner. Take *of the Blood of a Man newly killed, or gathered from a Vein opened in a ſound Man half a pound, freſh Piony Roots ſliced two ounces, Piony ſeeds half an ounce, Hyſop, Rue each, one handful, the Skull of a Man one ounce*, draw forth *a Water* preſently whiles it is hot, of which give *one ounce* for prevention.

Powders are made thus; Take *of the Root and ſeed of Piony, Miſletoe of the Oak each one dram, Marjoram, Nutmeg, Aniſe ſeed each half a dram*: make *a Pouder*. You may add *of the Skull of a Man poudered one dram*, and if there be *worms in Children, Dittander root, ſhavings of Harts Horn each half a dram, Wormwood and Purſlane ſeed each one ſcruple, Coral half a ſcruple*: make *a Pouder*, give it by it ſelf or a lding *of Sugar* make *a Tragem, or Lozenges, the Sugar* being diſſolved *in Piony water or other*.

Or thus, Take *of a Mans skull one dram, an Aſſes hoof, Swallows aſhes each half one dram, ſhavings of Ivory one ſcruple, red Coral one dram, Pearl prepared half a dram, filings of Gold one ſcruple, Piony ſeed half a dram, Diamoſcum one ſcruple*, (which *Pouder* is thought appropriate for curing *an Epilepſie*) make *a Pouder*, there may be added *as much Sugar as is ſufficient* and *the Pouder* remain, or it may be reduced into *Lozenges with ſome convenient water*.

Electuaries and Conſerves are made thus; Take *of the Conſerve of the flowers of Peony, and french Lavender, Roſemary, Sage, Betony each one ounce; Conſerve of the flowers of Succory and Violets each half an ounce; of the roots of Peony and its ſeed one dram and an half, Roots of Pellitory of Spain, Leaves of Hyſop, each one dram; ſeeds of Baſil half a dram, a mans Skul one dram, with Honey of Squils as much as is ſufficient*, make an Electuary.

Or thus, Take *of the roots of Peony, Pellitory of Spain, each one dram an half; Hyſop, ſeeds of Peony each two drams; Honey of Squils as much as is ſufficient*, make an Electuary.

Galen doth very much comend a Remedy made of Squils which wil be more proper made thus, Take *of freſh Squils ſliced, the choiceſt Honey each half a pound; add to it of the pouder of Peony root one ounce, and of the ſeed half an ounce, the root of Pellitory of Spain one dram, Miſleto of the Oak, Leaves of Hyſop, Rue, Agarick, each two drams; the skul of a man three drams*: let theſe be receiv'd in a Glaſs ſhut up and ſuffered to ſteep in the heat of dung or of Sand in the Sun for fifteen daies daies, afterwards give the Juyce preſt forth by it ſelf, or let it be firſt gently boyled, that it may be kept for uſe, let the Patient take one or two full ſpoonfuls twice or thrice in a week.

Or thus make a Remedy compoſed of divers things, and as it were an Antidote againſt the Epilepſie, Take *of the roots of Peony, Miſſleto of the Oak of each two drams; Roots of Tormentil, Round Birthwort, Dropwort, Cinquefoil, Dittander, of each one dram; Squils prepared one dram and an half, Agarick, the Leaves of Hyſop, Marjoram, of each two drams, flowers of french Lavender, and Lavender of each one dram; Peony ſeeds one dram and an half, ſeeds of Clary one dram, ſeeds of Hartwort of Candy, Baſil, Creſſes of each half a dram, Cinnamon, Cubebs, Cardamom, Nutmeg, of each one dram; Long Pepper, Ginger, of each half a dram, Pouder of ſweet Diamoſcum, two ſcruples, Pleres Archonticon, cold Diamargaritum of each one ſcruple, the Skul of a man poudered half an ounce, Aſſes hoof two drams, Swallows and Cuckoos aſhes of each one dram and an half; the ſhavings of Ivory and Harts-horn, of each half a dram, a Hares Runnet two drams, Benjamin, Maſtick, Ammoniacum diſſolved in Vinegar of Squils of each one dram; with Hony of Squils* make *an Electuary*.

Or thoſe things which reſiſt Poyſon in general, and privately the Epilepſie, and do ſomwhat dull the Senſe, make an Opiate thus. Take *of old Treacle three drams, the root and ſeed of Peony Miſſleto of the Oak each one dram; ſeed of Clary, Baſil, of each half a dram; the Skul of a man two drams, with Honey of Squils or Syrup of Poppy* if you would ſtupefie more, make an Opiate, give one dram at night to him going to bed.

In form of Pils ingrateful things are given for prevention after this manner. Take *of Caſtor, Aſſa fœtida of each half a dram; Gum Ammoniacum, Sagapen diſſolved in Vinegar of Squils of each half a ſcruple; the Gall of a Bear half a ſcruple; Oyl of Amber* (which is highly commended of the Chymiſts) *four drops, with the juyce of the root of Peony*, make a Maſs: give him half a ſcruple going to bed.

The ſame things diſſolved in the juyce of Rue put into the mouth whiles they are poſſeſt with the fit, do ſhorten it, as alſo Caſtor alone mixt with Oxymel, anointing the inner parts of the mouth with it; the which alſo done with Gall doth very much help, whenas theſe ingrateful things by powerfully moving the ſenſe of taſting do cauſe that they come ſooner to themſelves.

Upon the ſame account Odors and Suffumigations are applied to the Patient to ſmel to, which though they do oftentimes further and diſcover Epileptical Fits, yet by diſcuſſing them, as they ſay, eſpecially put into the Noſtrils in the Fit, they make them ſhorter, and rouze up the Patient.

This is chiefly performed by Caſtor, Aſſa fœtida, Galbanum, Rue applied to the Noſtrils which are endued with a ſtinking and ſtrong ſmel.

Or make a Suffumigation of theſe things following, Take *of Ladanum two drams, Benjamin, Styrax Calamite, Mummy* (by reaſon of the Bitumen) *Maſtick of each one dram; ſeeds of Gith, Peony of each half a dram*; make a pouder, burn it upon the Coals.

And alſo out of the Fit the Chamber may be fumed, yet with things not too much ſtinking.

And carry a Pomander, and ſmel to it often, which is made thus, Take *of the roots and ſeeds of Peony each three drams; Leaves of Hyſop, Rue, ſeeds of Gith, Coriander each one dram; Ladanum half an ounce, Styrax Calamite two drams, Gum Ammoniacum* as is ſufficient make a Pomander.

Of things applied to the Head, Pouders may be ſewed in a Cap which they may wear a nights, or be applied

ed in Bags or put into Pillows uſed to lie under their head, or the hairs of their head being firſt anointed they ſtrewed on them.

Such a one as this is, Take *of the roots of Peony two ſcruples, Cyperus, Orrice, Miſſleto of the Oak each one dram and an half; Rue, Hyſop, Marjoram, Coriander ſeed prepared, Peony ſeed each one dram; ſeeds of Baſil, Gith, each two ſcruples; Cloves, Red Roſes, Lavender flowers, each half a ſcruple; Gallia Moſchata one dram,* make a Pouder.

Or thus, Take *of the roots of Orrice two drams, Galangal, Cyperus, each one dram; Nutmeg, Cloves, each half a dram; Leaves of Marjoram, Balm, each one dram; flowers of Lavender, Roſemary, Roſes, each one dram; Dying berries half a dram;* make a Pouder.

The Head being firſt ſhaved is anointed with theſe things following, Take *of the Oyls of Chamomel, Lillies, Elders, each one ounce; Aqua vitæ one ounce,* mix them together.

The Head alſo muſt be fomented with things moderately hot, as with this Fomentation, Take *of the roots of Marſh-mallows, white Lillies, each one ounce; herb Mallows two handfuls, Betony, Sage, Marjoram, Balm, each one handful; flowers of Chamomel, Elder, Roſemary, each one pugil; ſeeds of Flax, Fænugreek, each half an ounce; Caraway ſeed; one dram,* make a Decoction in Water and Wine or in a weak Lye, for a Fomentation or Lotion of the Head.

Repelling Oxyrhodines are applied to the Head if it be from Vapors, Or this moſt fine Pouder is ſtrewed on the Hairs, Take *Coriander ſeed prepared two drams, Myrtle berries, flowers of red Roſes, Maſtick, red Saunders, the root, of Cyperus, and* Peony *each one dram, of Cloves, Roſemary, flowers each half a dram*; make a Pouder.

If the Back-bone be anointed with Oyl of Lizards 'tis good, or with other things ſtrengthning the Nerves, as was ſaid in the Remedies.

Alſo the following Plaſter may be applied to the Region of the heart and to the Pulſes, Take *of Treacle or Mithridate half an ounce, the Roots of Peony, the Leaves of Rue bruiſed each two drams,* mix them with Vinegar into a body.

Add this applied at the ſame time to the Region of the Neck will do good.

Lotions of the extream parts or Baths made of Plants appropriate for an Epilepſie, and for the Head and Nerves, as of Peony, Rue, Hyſop and and other things as was ſaid in the Remedies will benefit much.

The uſual Amulets that we hang and bear about, for the moſt part are, Peony, Miſleto of the Oak, Elks hoof, the reſt have been explained in the Remedies.

But thoſe Remedies which by Lenifying do aſſwage the Nerves as they are profitably applied in all kinds of Convulſions ſo eſpecially when there is great danger imminent from the Nerves ſo much affected, by reaſon of the vehemency of the Cauſe, to wit, in thoſe which are called The worſer Species of Convulſions, which by their moderate heat, humor and temper by Moiſtening and Mollifying may Relax and Refreſh the contracted and convulſed Nerves, many of which ſort are explained in a particular Convulſion in which the Muſcles with the Nerves are truly bound up.

Which for the moſt part are applied outwardly to the Back-bone where is plenty of Nerves and their original, by anointing Oyl of ſweet Almonds, of Violets, Butter, Mucilages and the like; and by application of Cataplaſms ſuch as are prepared of Mallows, Marſh-mallows, Oyl of Violets, and the flower of Flax-ſeed.

Or they are adminiſtred in form of a Bath, moiſt, Fat, and Warm, in which let him ſtay a while, in which Mallows, Peony, Chamomel, and other things may be boyled.

Or they apply them to the Head alſo, embrocating them with Milk, eſpecially in Infants, for which Cauſe their Mothers do milk out the warm Milk from their Breaſts upon their Heads; or by anointing it with Oyl of Violets.

The ſame alſo is done by benefit of emollient and moiſtning Glyſters.

And by giving fat things with the meat or Medicines, as freſh butter, and Oyl of ſweet Almonds drank plentifully, which is counted a ſingular Remedy for Convulſions; upon which acount *Dioſcorides* commends the drinking of Whey and the Decoction of Violets, the Syrup alſo is approved of in Children, and Almond Milk is profitably given to drink, to which may be commodiouſly mixed an Emulſion of Peony ſeeds, of which a Lambitive being made by adding of Sugar, and given to the Child before it be ſuckled, is made a a profitable Preſervative againſt the Epilepſie as ſome write.

Things that ſtupefie the Nerves, becauſe by dulling their ſenſe, they cauſe them to be leſs affected with their trouble when they are irritated, and for that reaſon are not ſo eaſily convulſed; if the Gentler of them be given in Grievous and Dangerous Convulſions which proceed from an acrid and malignant matter, I have often found by experience they have done very much good; upon which account I think Treacle and other Opiates to be convenient in Convulſions (which in this caſe practitioners allow of to ſtrengthen and heat the Nerves) not only becauſe they do infringe the poyſonous cauſe of an Epilepſie, but becauſe alſo they do in a manner lay aſleep the Exquiſite ſenſe of the Nerves.

Experience hath proved that thoſe things which do change and alter the conſtitution of the whol body, and make as it were its Temperament new as in many long continued deſperate Diſeaſes, ſo alſo in a long continued Epilepſie and otherwiſe incurable they may ſomtimes do ſomwhat ſingular: which are perfected by great changes and new evacuations, made in the body.

By change of Age it ſomtimes happens, whenas the temperament of the body either is changed too, as that which invaded in Child-hood is cured when Youth comes; and that which firſt happens to thoſe of ripe age, if it ceaſe not in old age, yet it undergoes ſome change; ſo alſo the change of the Country, eſpecially if it be from a place where this diſeaſe is Popular, or otherwiſe from an unhealthful to a healthful place, it brings much help for the cure of this evil; and a change of the ſex as it were, which by eunuchiſm makes the body which was virile and maſculine to be effeminate, done by the ancients by Gelding, hath been commended as the laſt Remedy in an Epilepſie.

New and not yet accuſtomary evacuations eſpecially thoſe natural ones of ſeed and blood coming at their due time, whenas they do alſo very much alter the body, 'tis no wonder that if the years of youth beginning, the Epilepſie doth then ceaſe, not only by reaſon of the change of age, but alſo becauſe that then they begin to eject ſeed, and Maids have their menſtruous blood flow; and the Hæmorrhoides breaking forth in ſome natures, the ſame ſomtimes ceaſes; and the Epilepſie forſakes Great-bellied Women after they are delivered and wel purged: the which whenas Phyſitians ſee ſucceeds well by theſe like Purgations which nature attempts, they alſo in a deſperate Epilepſie make triall of divers evacuations, ordered oftner by chance than method.

By reaſon of the Symptomes of which ſort we meet

with divers in the ſundry kinds of conſternation of minde, beſides the lawful cure which is due to removing the cauſe, the which being taken away they alſo ceaſe, preſently when they are urgent, we muſt adminiſter ſome things; the chief of which to which we ought to have reſpect, are *Suffocation, Falling, Violent motion, Sleep and Stupidity, Dotage, Weakneſs.*

From a ſuddain and unexpected fall the Apoplectick and Epileptick are in very great danger, by which oftentimes daſhing their head they are killed; or otherwiſe grievouſly hurt, unleſs by cuſtome, or a Vertigo going before, the Epileptical be forewarned of the time, and then by ſitting or lying do prevent their fall.

Danger of ſuffocation hangs over *thoſe that are ſick of a grievous Apoplexy* becauſe they are not troubled only by reaſon of breathing hindred, but alſo by an impediment that their Teeth being faſt ſet, and their mouth ſhut, the free paſſage of the Air is intercepted. Therefore their Teeth muſt be preſently opened and if they yeeld not eaſily they muſt be puld a ſunder by an inſtrument thruſt in by force, and keeping that between them we muſt have a care that they be not ſhut again, and it muſt be hard, that they do not bite it off, for which purpoſe either a bone or hard piece of wood will ſerve whatſoever we light on firſt (as ſpoones for the moſt part are moſt readily found for this uſe. whoſe handle may be interpoſed) the which if they cannot be thruſt in betwixt the Teeth already cloſed, they muſt be parted by a dividing Inſtrument made for that purpoſe, and by interpoſition of that as was even now ſaid they muſt be kept that they be not joyned, or if they cannot be disjoyned thus neither, then a Tooth or two muſt be pulled out; then the Body muſt be ſo placed that the Breaſt being leſs preſt may be moved more freely, yet we muſt not ſtir it too violently whiles we move it whence follows quick breathing, the which whenas they cannot ſo ſpeedily perform, they are ſuffocated, as it often happens for want of care.

We ſhall prevent the Epileptical from wounding themſelves, or otherwiſe hurting by that vehement commotion and Agitation of the Body, if by interpoſing ſoft Cuſhions, Clothes, we take care they hit not their limbs againſt hard things; for it is no waies ſafe either to hold them or to bind them, ſeeing the matter of the Epilepſie is ſhaken of and diſcuſt by motion; and becauſe in ſuch like Convulſions of the Body they bite alſo, and ſomtimes vehemently wound their Tongue, we muſt put preſently between their Teeth (before they be ſhut, not our finger, which ſtanders by offentimes raſhly do with danger, but an inſtrument; as this in the Apoplectical ought to be done for fear of Suffocation, ſo in the Epileptical to relieve the Tongue when as they are no waies endangered of ſuffocation; and if the Tongue be already laid hold on by the Teeth, we muſt ſuccour it with a dividing Inſtrument.

Sleep and Stupidity in theſe affects, if they continue long, or returne often do oppreſs the Native heat, therefore the Apoplectical alſo being taken with to much or profound Sleep and a vehement Stupidity they muſt be roufed now and then, and hinder'd that they relapſe not, which may be done by moving the outward ſenſes with ſtrong objects that they may force and provoke the internal ones into act: thus the hearing is moved with crying in the Eares making a high ſound and noiſe; the ſight with much ſhining of light and fire; the taſt with bitter and ſharp things the ſmel with ſtinking things mentioned before, but eſpecially the feeling ſeeing it doth very much move the ſence, if it be done with pain in parts endued with exquiſite ſenſe, as in the Skin by pulling the hairs, Burning, Pricking, doth very much rouſe them up which alſo may be done by irritating the Noſtrils, which have an excellent ſenſe, with ordors and other things which move ſneezing too, by which the Body ſhaken is more roufed up; as alſo if we ſtir up the Eyes with a ſuddain light, and prick them with other things that move Tears; alſo we may ſollicite the belly with ſuppoſitories to excretion, the throat with our finger, a feather to vomiting: of all which whenas they do at once revel and derive the cauſe we have already ſpoken formerly.

The weakneſs is not ſo urgent, that there is due to this any other reſtauration of ſtrength then to other Diſeaſes, by courſe of Diet or Cordial Medicines amongſt which notwithſtanding External things which are wont to be applied to the Region of the Heart and Pulſes challenge the firſt place, when as before they come to themſelves, they ſcarcely take any thing, and if the Diſeaſe be of long continuance, they muſt be reſtored with an efficacious courſe of Diet, and other means.

Chap. 3. *Of an Alienation of the Mind.*

The Kinds.

AN Alienation or error of the Minde is called a *Paraphroſyne* when they feigne judg and remember thoſe things which are not, as if they were, or thoſe things which are unlikly and beſides reaſon, and that either together or a part, whether this be done only by Cogitation, or they expreſs the ſame by words and deeds.

This for the moſt part coming from inbred Cauſes is a certain innate fooliſhneſs otherwiſe proceeding from external cauſes if from things taken tis called *Temulency*, if it ariſe from ſome vehement affect it ſhall be called *a commotion of the Mind*; but ſomtimes depending upon internal cauſes it is deſipiency, which happening either without a Feaver accompanying it, is Melancholly, or with fury is *Mania* or Madneſs, or coupled with a Feaver, tis called a *Phrenſie*, all whoſe accidents we ſhall explain ſingly.

Fooliſhneſs although it be not aſcribed to children only when they are yet deſtitute of Judgment, and old Folks who are ſaid to be twice Children (the which notwithſtanding is rather a weakneſs of Minde in them, then a depravation) but alſo to every Age and all men upon that account, that all their humane actions ſeem to be fooliſh as *Eraſmus* in his *Moria Brandus in navi Stultorum* have elegantly ſhewed it in all ſtates of men; yet tis properly ſaid of them who being borne truly Fools and Silly do preſently even in their very infancy give ſigns of folly by geſticulations beſides the cuſtome of other Infants, and do not eaſily obey, are blockiſh, ſo that oftentimes they learne not to ſpeak, much leſs to performe other Duties, in which any induſtry is required; which in ſome Countries is a common evil as they write of *Egypt*, and at *Bremis* a Village off *Valeſia* as I my ſelf have ſeen, and in the Valley of *Carinthia*, it is wont to befal many Infants, which beſides an inbred fooliſhneſs, ſomtimes with an unſhapen head, a great and ſwel'd Tongue, being dumb oftentimes with a ſtrumous Throat, do ſhew a deformed ſight, and ſetting in the waies and looking upon the Sun, and putting little ſticks between the ſpaces of their Fingers, and variouſly wreathing their Bodies, with an open Mouth, they

Fooliſhneſs

they move Laughter and admiration to thoſe that paſs by.

But *others on whom ſome mark of folly was firſt imprinted from their birth* or *afterwards*, although they rightly perform all other actions of their life, and in ſome things are able to do ſingularly well beyond others, and are ſtrong in wit and excel in ſome Art, as of Painting, Engraving, Building, Muſick, and others, yet betray their Folly by theſe things, that they willingly hear themſelves praiſed that they tell and act ridiculous things, for which thing great men are delighted with their company, whom alſo by reaſon of the divers Phantaſms that preſent themſelves to them, they call Phantaſtical.

But *others yet more fools with divers Trifles, geſtures and jeſts*, as 'tis ſaid, do thruſt forth their Aſſes Ears, ſome of which have in them vices not acceptable to all and thoſe oftentimes grievous ones, which according to the variety of their natures they bring forth ſomtimes in Anger, ſomtimes in Fury, ſomtimes in Sadneſs, ſomtimes in other things, all which it were ſuperfluous to expreſs.

Temulency | *Temulenlency* or *Drunkenneſs* proceeding from *Wine* and certain *other things*, as ſhall be ſaid in the Cauſes, and not yet going ſo far, as to cauſe *ſleepineſs* and *ſtupidity* of which we have already ſpoken, but going beyond the bounds *of Mirth*, in which Wine moderately doth cheer the heart of man, making them mad, according to the diverſity of natures as afore was ſaid alſo of fools, doth diſcover divers effects *of Temulency and Drunkenneſs*; whenas *ſome Drunkards* are rather like *to fools* in their profuſe and immoderate laughter, laying open their folly by their laughing and cackling (whence is the Proverb, *By much laughing you may know a Fool*) alſo by prating, Singing, laughing, kiſſing, loving: but *others* do rather expreſs *the manners of mad folks* by Clamors, Anger, Blows, Biting. *Others* are ſad like *melancholly men*, Weep, talk much of Religion and Death, which deſipiency of theirs for the moſt part *ſleep* or *ſtupidity* following, as was explained there, it doth ſo far alay it, til rouzed up they return to themſelves again being oftentimes forgetful of the madneſs that went before, and ſome time after being troubled *with a pain and heavineſs in the Head* they do pennance for their *Folly*.

The Commotion of the mind. | *A vehement or laſting commotion of the mind*, ariſing from ſom *affect of it* as ſhal be ſaid in the Cauſes, is likewiſe a ſpecies *of alination of mind* ſo much depraving it, that that it either acts or thinks many things eſtranged from reaſon; as is that *fooliſh* too much Joy with which being puft up they ſpeak many and ſtrange things childiſhly, and undertake them vaporing, and in laughing do cry for joy as the Comædian ſaith. Alſo that *ſhort madneſs* in which *the Anger-ſtrucken* do ſwear and are carried headlong, fearing no dangers that they may be able to revenge themſelves, and then *that melancholy conceived out of ſadneſs and fear*, which oftentimes is wont to degenerate into a true and laſting one, as ſhal appear in the Cauſes; and hitherto alſo ought to be refer'd *the pertinacious Phanſie of them who are oppreſt with great Love* ſpringing from a corrupt judgment & imagination, which doth ſo change men, that as he ſaith, you cannot know them to be the ſame; which doth not only make men mad but women alſo young men and old folks, which ſort of madneſs they call by the name of *Heroical* becauſe 'tis wont to happen to *Heroes* or rich men but very inconſiderately, whenas the pooreſt cannot ſcape *Cupids* darts; this *conturbation of the mind* is a certain *affection compounded of all* the other *paſſions of the mind*, whenas ſomtimes the effects of joy

Love is a Species of commotion of mind.

ſhine forth in it, ſomtimes of Sadneſs, ſomtimes of Anger, and nothing is more unconſtant than Lovers, who that they may enjoy their love, become ſo thoughtfull, that they neglect things neceſſary for the body, as to take meat, to ſleep, or other duties, who omitting weighty and ſerious buſineſſes, or following them ſlowly, ſpend their time rather in Neatneſs, Muſick, and other things which may pleaſe their Miſtreſs: and when they perſwade themſelves that they can obtain ſomwhat of their love, breaking forth into profuſe joy, they often ſpeak many fooliſh and obſcæne things, and act them too, and laying aſide all ſhame ſomtimes commit filthy wickedneſſes, and fear not to expoſe themſelves to grievous dangers; or if they deſpair of mutual love and good wil, they continually afflict themſelves with mourning and lamenting, and by no means admit of comfort, they refuſe good counſels, and expreſs their grief by ſhedding of tears, often ſighs, paleneſs (for every Lover is pallid) and pain of the heart with which they chiefly complain they are troubled; whoſe pulſe alſo is inſtable according as their mind is raiſed or depreſt, and by beholding or remembring their Miſtreſs 'tis raiſed & ſtird up (by which ſign *Eriſiſtratus* diſcovered love) or by deſpair it becomes languid and calmed: with which accidents being oppreſt, at laſt they fall into grievous Diſeaſes and haſten their own death, or oftentimes in deſpair lay violent hands on themſelves.

Melancholly | *Melancholly denominated from black Choler, is a ſpecies of alienation of the mind* in which *the imagination* and *judgment* are ſo perverted, that without any cauſe they are very ſad and fearful, and they can alleadg no certain cauſe of their ſadneſs and fear, but that which is of no moment, or that falſe opinion which they have conceived from depraved apprehenſion.

As when they perſwade themſelves that they *are damned, that God takes no care of them, that they are not predeſtinated*, although in the interim they be godly and religious, and they fear the laſt judgment, and eternal puniſhment, which *horrible melancholly* (and oft times driving men to deſpair) is the moſt frequent ſpecies, in the curing of which I have oftentimes been much hindered, with which thoſe that have been taken have oftentimes confeſſed to me with many tears, deep ſighs, great anguiſh of heart and trembling of the whole body, that they have been ſtirred up to Blaſphemy againſt God, to commit horrible things, to lay violent hands on themſelves, to kil Husband, Wife, Child ren, Neighbours, their Prince, being moved with no *jealouſie*, no envy towards them whom they intimately love, but are compel'd as it were againſt their will, and ſuch thoughts do ſteal upon them whether they will or no, when in the mean time they ceaſe not inſtantly to begg of God, that he would vouchſafe to free them from thoſe wicked thoughts.

But *others* are very much troubled with the *terrors of death and the fears thereof*, whiles they falſly imagine with themſelves, that they are out of favor with the Princes and Magiſtrates, and that they have committed ſomewhat, and are drawn to puniſhment; or who otherwiſe do highly fear death, which they fancy is even now hanging over their heads.

Others by other triffling falſhoods conceived and imprinted in their mind, do deceive *themſelves*, as he who thinking himſelf to be made an *Earthen veſſel* gave way to every one he met, leaſt they ſhould break him with a touch: as ſome have beleeved themſelves turned into *brute beaſts*: and another who thinking he had *a very large Noſe*, would not change this Opinion, til *the Chirurgeon* deceived him by a Counterfeit ſtroke, and ſhewing him

a piece

a piece of fleſh, that he had cut a part of it. And as *that Woman who* was wonderfully grieved that ſhee was forced *every day to put on her cloaths and put them off again: and another woman* who as often as ſhe though that when ſhe was dead, her Husband would marry another Wife, ſhe was tranſported to theſe accidents: *ſome* think they have *ſwallowed Serpents and Frogs* and that they carry them ſtil alive in their body, or by other tricks are deluded; and they dream of many and wonderful things of this nature, which ſomtimes relating with a great deal of affection and griet, I have heard ſomtimes with laughter, ſomtimes with great admiration and Pitty: in all which caſes they ſhew marks of ſadneſs and fear, whiles they complain, cry, with many and continual tears, and do wonderfully exagitate both body and mind.

Otherwiſe they are *idle* and *ſilent*, being asked anſwer not, being driven ſcarce go forward, they love ſolitudes and ſhun the company of men which ſpecies for that reaſon is called *Miſanthropia* from rhe hatred of men; and if hating the light, they covet darkneſs repair to woods, and hide themſelves in lurking places and caves as the holy writ teſtifieth of *Nabuchadnæſor* then they call it *Lycanthropia* from the cuſtom of Wolves, others *the wolfiſh melancholy*.

With which *perverſe imaginations, pains and cruel tortures of mind*, thoſe afflicted oftentimes not only many months, but years alſo, and at laſt overcome, unleſs they return to themſelves and be helped by Counſel and Art, either they die waſting, or that death which before they feared they haſten to themſelves by hanging or drowning, or by ſome other violence, as we have known many ſad examples of this nature.

Which forementioned *paſſions of Sadneſs and Fear* as they do not produce equal effects in all, but do pervert the mind in ſome more in ſome leſs, ſo they do continually poſſeſs thoſe which they have once invaded. Yet they have *by courſes their exacerbations and remiſſions*, as we have, ſhewed alſo they did otherwiſe happen in continal Feavers for a cauſe contained in the Veins after the like manner; yet we have obſerved ſome to be thus troubled only *at certain times, as ſome ſeaſon of the year* or *change of the Moon*, and eſpecially *Women while they are with Child, or have brought forth*, or *have their Courſes*.

Melancholy Hypochondriacal a Species.

There is alſo another ſpecies of it which they denominate from the place affected *Hypochondriacal Melancholy*, in which the forementioned accidents do often intermit and again return upon the ſame day, and thoſe who are ſick of it, as oft as they come to themſelves, otherwiſe then the reſt (who unleſs ſome other thing be joyned, do only complain of *a pain of the Head*, or ſomtimes of *a Heavineſs*) do acknowledg that they are truly ſick, and though they ſcarce or ſeldome lie by it, and notwithſtanding are able to undergo other duties, yet they complain perpetually *of a pain of the Hypochondries* eſpecially in the left ſide (which they call *a pain at the Heart*) *a Heat, Pulſe, Murmur, Belchings, Vomiting, Spitting, pain of the Head, Vertigo, a ringing in the Ears, beating of the Arteries*, and innumerable other affects which they feel, and ſometimes Phanſie to themſelves; and they trie Phyſitians, deſire Cure, and trie divers Remedies, and unleſs they be eaſed preſently, they change Phyſitians and Medicines.

Madneſs.

Mania or Madneſs is ſo great a depravation of all the the Functions of the Mind, that they feign judge and remember moſt things falſly, acting not only as the mournfull an fearful Melancholick, but all things beſides reaſon, and ſomtimes without fury they commit more moneſtly thoſe things which they ſpeak and do, but moſt commonly being turned to Madneſs, by their ſtern aſpect and by their words and deeds they expreſs the violence of their Minds, whenas they tell falſe, obſcœne and horrid things, cry out, ſwear, and with a certain bruiſh Appetite they go about diverſe things like beaſts, and ſome of them otherwiſe unuſual even to men; and eſpecially ſome of them deſire Venery very much; as I have ſeen it befal a noble Matron otherwiſe moſt honeſt, who did invite both men and dogs to Copulation by moſt filthy words and geſtures. Moreover they ſtrive to offer violence both to themſelves and others, wherefore they pull out their hairs, tear their cloaths and ſometimes hurt their own Body, by biting, and other waies, and unleſs they be diligently reſtrained with Bonds and Chains, the which they ſtudy to break with all endeavor, and be kept cloſe in cuſtody, where they try to break open the gates, and oftentimes by a certain induſtry digging their Pryſon to make a paſſage for themſelves, falling violently on the ſtanders by, like Beaſts they endeavor to ſcratch them, bite, ſtrangle, kill.

Poſſeſſion by the Devil a ſort of Madneſs.

But ſome amongſt theſe *maniacal* or *Melancholick* ſom times ſhewing forth theſe accidents *more vehement*, ſomtimes *more mild*, and alſo acting and ſpeaking things preternatural and monſtrous, do manifeſtly declare that they are *poſſeſſed by the Devil*, which for that reaſon they call *men poſſeſt* and *Demoniacal*; who beſides the depraved actions of the Mind, as was ſaid, are wont diverſly as *the Divel* doth to impoſe marvellouſly upon Men, and to bewitch them, oftentimes they continue dumb for a long while; ſomtimes alſo they abſtain longer from meat, then Nature otherwiſe could bear, yet without any hurt: and ſometimes they ſo wreath their Body, bend and winde it, that as I have ſeen with my own Eyes, it could by no meanes be done Naturally without Luxations of the Joynts; or by gueſſing, propheſying, they divine and foretel things otherwiſe obſtruſe, or they ſpeak with Tongues which they learnt not, neither underſtood when they were well, the Divel as it were ſpeaking thorough their Mouth, the divers ſtories of which we could bring, we purpoſely omit.

Hydrophobie a Species of Madneſs.

There is alſo a certain ſort *of Madneſs*, in which *thoſe bitten by a mad Creature* are converted into the ſame *madneſs* with which the Creature was troubled; as if this be done by a *Dog* they bark like Dogs, or if it happen from *a Wolfe*, they howl and ſet upon thoſe they meet to bite them, ſhunning the light and thoſe things which are clear and bright, when as in them doth appear the Image of the Dog, by which they were hurt, inſtead of the proper figure of a man, as ſome would have it, and eſpecially fearing water, and trembling at the ſight of it, whence this Species of *Madneſs* is peculiarly named *Hydrophibia*, long exerciſing the man with a diſtenſion of the Nerves, and a Redneſs of the whole Body eſpecially of the face, and with ſweat, and at length killing him unleſs releived.

Vitus dance.

Hither alſo is to be refer'd that horrid and wonderful but rare affect in which being ſtruck with a certain mad fury of skipping, they continually deſire to dances, which Diſeaſe they therefore cal *Vitus dance* from a Saint by invocation of whom they beleeve they are freed from it; which though ſome counterfeit that they may extort the greater Almes, or are therefore ſuborned that they may imprint the falſe opinion of the common people the more in the minds of men; yet there are ſome found of both Sexes, which indeed being poſſeſt with this evil are

carried

carried with an inordinate deſire to dancing, as that no time interpoſed that deſire to dance with others without any reſt night and day not only for ſome daies but weeks alſo, and in the interim are ſcarce yet tired, but are wonderfully recreated and refreſht, and unleſs they do ſo they are very much hurt; whence when they take meat by compulſion, or being oppreſt with ſleep they are forced a little while to ceaſe from dancing, yet they do no waies obſtain from the Agitation of their Body, and preſently again laying hold on any body they ſollicite them to dance; and that ſo long till at laſt their ſtrength being wholly overthrown and feet bruiſed, comming to themſelves again they feel an exceeding weakneſs, from which they can hardly be reſtored and made up again; an example of which I when I was a young man ſaw in *a Woman* here at *Baſil* dancing thus a whol months ſpace in a publique place for whom the Magiſtrate ſuborned certain perſons, ſtrong men, that ſhould dance with her by turnes, ſeeing one was no waies able; and many writers do teſtefie, that it hath ſomtimes happen'd, and the common people alſo is wont to imprecate this as a known evil: and ſome *Arabians* have called it the dancing diſpoſition of the Limbs, and would have it to be a Species of Convulſion when yet here is no Convulſion of the Limbs, but the Mind Alienated is carried and forced into this madneſs and perverſe appetite, as alſo in other Species of Melancholly and Madneſs they are poſſeſt with a deſire of other things. which after another manner appear alſo too horrible; as even now we ſaid thoſe who are bitten by a mad Dog are rather tormented with the fear of water, as according to the nature of the venenate cauſe theſe different accidents proceeds, as we ſhall ſay in the Cauſes: if ſo be that this inordinate dancing alſo do not proceed from the Devil, and befall men by way of puniſhment by Gods permiſſion, becauſe they have offended by dancing.

Dotage. *A Phrenſie* is a *Dotage*, in which equally as in *Madneſs*, the *Mind* is wholly Alienated, yet more or leſs as the affect is great, the which alſo they make known after the ſame manner by words and deeds, now ſporting it more pleaſingly with Laughter, Jeſts and Trifles, now raving Angrily with Scoldings, Clamors, Blaſphemies and deſiring alſo to do hurt as the *Maniacal*: to whom this happens peculiarly, that becauſe they think, that Flies, Locks of Wooll. Straws are before their Eyes, and divers apparitions do appear from their falſe Imagination, they endeavor to hunt them, pull them, gather them, drive them away.

A Phrenſie is a Species of Dotage. *A baſtard Phrenſie is another Species of Dotage.* But beſides theſe like faults of the Mind which are common to them with the *Maniacal* there is a companion another grievous hot Diſeaſe, eſpecially a Feaver to which if a *Dotage* be preſently coupled at the firſt invaſion, this affect is called *a Phrenſie*; if that come after the Feaver hath laſted a little while, and a pain of the Head alſo went before, about the ſtate eſpecially if the Feaver be continual; or if it come firſt at the beginning of the fit, or in the vigor, if the Feaver be intermitting then it is deſigned by the name of a *Baſtard Phrenſie*.

Therefore together with a *Dotage* which is ſomtimes very grievous ſomtimes more milde, as was ſaid, the Symptoms alſo of a continual Feaver do concur, more vehement or gentler alſo as the feaveriſh heat offers it ſelf greater or more pleaſing, as are by Reaſon of the heat of the heart a ſwift pulſe quick breathing and ſomtimes drawn with ſighs by long intervals, faintings away, and by reaſon of the Natural parts enflamed, thirſt, drineſs of the Tongue but eſpecially by reaſon of the Brain over heated beſides a Delirium, Watchings, Dreams, Suffuſions, Vertigoes, which if the Brain be more vehemently inflamed, do preſent themſelves more and more grievous, as ſhall be ſaid in the Cauſes.

The Cauſes.

The Cauſe of every Alienation of Mind, is one Preternatural proceeding from an evil Spirit, the other Natural, a certain affect ſo affecting the Brain the ſeat of Reaſon, by it ſelf if the Cauſe lie hid in that, or by conſent if it be elſe where that the Functions of the Mind are rather depraved then impaired; but there is ſomtimes aquality working by an occult propriety, which doth it, the which ſeeing we are not able to explain, from the effect we will call one the drunken vertue, the other the poyſonous: but otherwiſe it will be ſome Diſeaſe to wit a certain diſtemper of the Brain, of which ſort is that abſtruſe and unknown one, whoſe high efficacy is ſufficiently known by this, that it vehemently diſturbs the Mind, but ſeeing that makes an evil of long continuance, and yet in the interim the ſick do no waies lie by it, when nevertheleſs other manifeſt diſtempers of the Brain if they continue long, are very dangerous for hurting the Brain; certainly it is very difficult to be explained which we do certainly find that this comes to paſs by reaſon of the Spirits of the Bain which are every where implanted in it, and connate and bound up to the ſubſtance of it, do call a to great Agitation and Confuſion of the Spirits of the Brain and the other Species we would rather call a perturbation of them, or a mixture of them with a ſtrange matter, then feigne ſuch a diſtemper, which cannot cauſe that, as they write of the cold one: but a manifeſt diſtemper of the Brain, alſo inducing a dangerous Diſeaſe, may likewiſe cauſe it; of which ſort is a vehement hot one, eſpecially if it be joyned with a Tumor: and alſo a fault in conformation; alſo ſome ſpeck or putrefaction found in the Brain, all which how they do Alienate the Mind, we ſhall expreſs in order.

An Evil Spirit the Cauſe of thoſe poſſeſſed. An Evil Spirit the Devil, becauſe he is the enemy of mankind, doth not only continually infeſt the Mind, the moſt ezcellent and as it were the divine Function of Man, and ſo trouble them, that acting many things evilly againſt the divine Law he leads them into ſin; but alſo exagitating, bewitching with his Atts doth oftentimes induce a grievous Melancholy, or a Diabolical Madneſs, or altogether entring the Body, makes them called *the poſſeſſed* and *Daemoniacal* the which to diſpute or enquire how it is done, is not our intent, (although *Matthiolus* that he might refer all theſe kind of Madneſſes to black Choler, affirms that the *Cacodaemons* do this by Mediation of that Humor, in which he ſaith they have their reſidence) this ſurely is certain, that there were ſuch alſo in old time, as divers Hiſtories Sacred and Prophane do teſtefie, as alſo we can no waies deny but that they may be found in our Age too.

The Temulent quality cauſed by Drunkenneſs. *The Drunken Diſpoſition* ſo called becauſe it aſſailes the Head, ariſing from the propriety of certain things, produceth an Alienation of the Mind, which they call Drunkenneſs or Temulency, this proceeds from thoſe things, which according to the diverſity of Natures, and as they are uſed

can induce Sleep and Stupidity and for that reaſon alſo are called *Narcoticks*.

Some of which taken inward do it, as Wine more commonly then the reſt, becauſe it is ordinary Drink, which cauſeth this ſpecies *of Temulency* called *Drunkenneſs* if it be drank too immoderate or ſtrongly, yet not ſo far as to cauſe a perfect ſtupidity; and that for this cauſe, becauſe by its propriety it lightly obſcuring the Senſes (whence is the beginning of Stupidity) amongſt which the memory for the moſt part is wont firſt to fail, by producing a certain oblivion of griefes and labours, it brings a fooliſh joy and that effuſion which happens with reaſon from Wine yet moderately taken; its heat moreover helping, by which at once heating and inflaming the ſpirits it doth to much exagitate the actions; which happens more powerfully from diſtilled Wine, becauſe its concenterd Vertue, and heat is greater, upon which account Country Fellows are wont to drink it in the morning, that afterwards they may be more chearful to perform their ſervices. This alſo the Juyces of ſome other Plants will do, if thoſe Plants be eaten, or their Juyce preſt forth be given or extracted by Decoction; as are *Hops* from which Beer takes its Vertue of foxing, and flies if they drink of it do dye taken with ſtupidity, *Hemp* alſo, whoſe Pouder if it be given with Wine, doth fox the ſooner; the *ſeed of Darnel* and *Gith* perhaps *the falſe Nigella* in Bread, which faults of Corn if they abound, the Bread made of theſe makes Men ſleepy, and by continual uſe hurts many every where, the which notwithſtanding they do not obſerve: and ſuch is *that Plant*, or rather the ſeed of it, a ſort *of Millet* called *Avate* of which the *Indians* make an intoxicating Drink called *Caou-in*; but alſo other *Narcoticks* may do it, eſpecially if they be uſed mixt with things very hot, both Vertues then acting, as was ſaid even now of Wine as if *Henbane ſeed* be boiled in *Beer* as ſome are wont to do, it foxeth ſooner and vehemently; if *the Bark of Mandrake* be boiled in Wine till it look red; if *Opium* be drank with the ſtrongeſt *wine*; as *Belonius* relates *Turks* do drink without any harm *Opium half a dram* with *Wine* when they go forth to battel, that being more bold and furious they may leſs fear danger; as alſo *Dioſcorides* writes that *Hemlock* taken with *Wine* doth work more effectual and kill the ſooner; yet all which as we have ſaid formerly of *wine* do more or leſs make mad, according to the variety of Temperaments: as alſo I have obſerved, that a weakneſs of the Brain may be the cauſe that they are ſooner affected, in him who by reaſon of a fall had a peice of his Skull taken out, and therefore was quickly drunk.

Some things applied to the Head can do the ſame as *Rondeletius* witneſſeth bringing an Example of him, who whenas he had applied *Henbane leaves* to his Head to procure ſleep, became *mad*.

By Inſpiration alſo drawing in *the fume of Henbane of Peru*, which they cal *Petum or Tobacco*, ſucking it through their mouthand Noſe, or as *the Engliſh* call it drinking it who for the voiding of Flegm, and alſo to induce Mirth do highly eſteem the accuſtomary uſe of it, that men are made like to Drunkards, and looſe all Appetite of eating and drinking and ſo can ſuffer Hunger a long time, thoſe that have writ of it, and tried the ſame, do witneſs. The which alſo happens as *Matthiolus* ſhews if the *root of the greater Nightſhade*, which they cal *deadly* be infuſed in *wine*, & the Infuſion given that hunger & thirſt do ceaſe; til by taking of *Vinegar* that fault is corrected but Sleep coming doth cure them both, as alſo in others.

A poyſonous Quality the cauſe of Madneſs.

A poyſonous Quality entring the Body from without, or *proceeding from things taken in* (for concerning that which is raiſed intrinſecally in the humors, ſhall be ſpoke off in a Melancholly humor) from ſome poyſons which hurt rather by Alienating the Minde then any other way, as the effects and hurts of Poyſons are Various, may alſo diſturbe the Mind; of which ſort *Dioſcorides* propoſeth many things which can do it rather by a poyſenous then narcotick quality and we purpoſely omit them when as they are rare with us: amongſt which alſo *Pliny* thought, that menſtruous blood devoured, was able to make Mad both Men and Dogs.

As alſo we oftentimes find by experience that from *biting of Creatures turned Mad, the Poyſon entring mans Body by the Spittle*, the like *Madneſs* doth befal them, eſpecially from *Dogs*, which do eaſier become Mad then other Creatures, to wit, about the heat of the Dog daies, ſo called for this Reaſon; or alſo about the greateſt cold as *Dioſcorides* will have it; and they are known by this, that they loath meat, ſend forth a foam, hang down their tail, and fly upon thoſe alſo which before they loved, and bite them: whoſe biting though at firſt it bring no greater diſcommodity then the wound and pain, yet if it be neglected, ſomtimes the firſt fortieth day, ſomtimes ſooner, ſomtimes after ſix months or a year, it induceth that *Hydrophobite* and *Madneſs* wonderfully changing the Mind of a man, as was ſaid formerly, and convertingit into doggiſh manners. In which there is ſo great vertue of Poyſon, that ſome amongſt whom *Avicen* is one, have dared to teſtifie for truth, that ſome have piſt forth Whelps or ſome fleſh like to them: and *Dioſcorides* proves by the Teſtimony of one that this evil hath layen hid for ſeven years, and then firſt of all broke forth; and *Matthiolus* writes that the touching of certain woods eſpecially the Dog-tree and the Bloody-rod, will occaſion that this Madneſs do ſooner appear: and *Dioſcorides* alſo hath delivered, that by the Converſation only with one infected, a certain man contracted the like affect; and *Galen* teacheth that the ſpittle of Mad Dogs, if it touch the naked parts of the Body, is able to make Men Mad, all one as if they were bitten.

Which things as they do more commonly happen from Mad Dogs becauſe they live with men in great plenty and more familiarly then other Creatures, ſo alſo they witneſs that they happen from Wolfes run Mad and I have twice obſerved a dreadful and deadly Madneſs proceeding thence, and doubtleſs as *Ariſtotle* hath write the ſame from the bitings of other Mad Creatures as of the Camel and Horſe, and *Avicen* of the Mule ſo alſo the ſame may happen from the bitings of a Fox, a Weaſil, a Poulecat, a Ferret whoſe bitings at other times have ſomwhat of Poyſon in them, Nay of an Ape alſo, and even of a Man himſelf now ſick of this Madneſs whoſe ſpittle hath put on the Nature of Poyſon.

As it is very likely alſo that Madneſs may be raiſed from the Blood of ſome Poyſenous Beaſts as other accidents from other Poyſons, of which ſeeing we are deſtitute in our Countries, and therefore no danger hangs over us from them, tis needleſs here to ſpeak more.

The Agitation of Spirits the cauſe of commotion of Mind.

The too great *Agitation* or *Confuſion of the Spirit of the Brain*, inducing not only a light or ſhort affection which preſently ceaſeth, but ſomtimes an imprinted and permanent affect, is the cauſe of *a commotion of the Mind* in thoſe eſpecially which are diſpoſed to it, or who by reaſon of their cowardize, or weakneſs of reaſon, cannot reſiſt affects; but that is done by that *Commotion* which is done ſuddainly with a certain violence as by Joy, Anger, Fear,

Or

or by that which is wont to happen *vehement and of long continuance as in Grief*, or that which happens *long continued and depraved in counterfeit Folly*.

Great joy for ſome thing obtained, eſpecially if it happen unexpectedly, and that to the weaker ſort as old Men and Women it begets that fooliſh ſpecies *of perturbation of the Mind with fooliſh joy* as was ſaid, the ſpirits being ſo poured forth with the Blood, that the Face is not only over ſpread with red, but tears drop forth of their Eyes and all their Members being heated are unquiet.

Anger for ſome offence raiſeth that *furious ſpecies of commotion of the Mind* the ſpirits and blood being vehemently inflamed, and caſt forth with deſire of revenge, yet by and by returning again by reaſon of grief of mind, whence they look ſo red at firſt, by and by wax pale and yellow: the which happens more eaſily to hotter and cholerick Natures, and to thoſe who are firſt heated with Wine, and made ſottiſh, hence then many Cauſes concurring together, they are as it were mad.

A Fright or *grievous Fear* eſpecially happning of a ſuddain doth not only aſtoniſh the Mind, but if it be ſo imprinted in the mind, and move, change and confound the whole Body and Spirits, eſpecially in thoſe diſpoſed, that it can either never, or very difficultly be got out of it, it oftentimes induceth a true Melancholy and that moſt grievous and worſt almoſt then that which happens from an internal Cauſe, as ſhall be ſaid by and by, the impreſſion being ſo made upon the Spirits and Humors, and the Brain it ſelf, that it can hardly be drawn forth, unleſs the whole Maſs of Blood be exhauſted, as ſhall be explained; and this is that ſpecies *of Melancholy* in which as it hath been ſhewed, they are vext with horrid and wicked Temptations, the which ſpecies I have often met withal, poſſeſſing both Women and Men, not ſparing even the younger ſort.

But this proceeds either from ſome *horrid Viſion* appearing either *by Dreams* or *in deed* as of ſome *Ghoſt*, or *the Carkaſs of a Man hanged*, as in that *Maid* who beholding one hanging upon a Croſs without the citty, fell into ſuch a *Melancholy* which ending in *Convulſions* cauſed her Death; and *a Woman* who paſſing by a Gibbet late, and fearing leaſt being ſhut out of the City ſhe ſhould be forced to lie there all Night fell into *a long continued Melancholy*; *another* alſo who by chance beholding the Carkaſs of a Theefe, who hanged himſelf in the Priſon, whiles he was put into a Barrel to be caſt into the River, being aſtoniſh't in Mind, miſerably remaining many years *Melancholick* could ſcarce any more come to her ſelf: the which alſo oftentimes proceed from the Imagination only and fear of ſome Danger of Theeves when they converſe alone in Woods, or at night in the dark, in which all things become more dreadful; or they proceed from fear of eternal Judgement for ſome grievous ſin committed, as that *Concubine* of the Prieſts pretended in her *grievous Melancholy*, becauſe ſhe had brought forth ſo many Children from an unlawful Bed; which imagination and perſwaſion conceived from that, even thoſe that do now ſuffer this affect do retain, and do expreſs by words and very deed ſuch like things which gave them the occaſion, as was ſaid in the accidents of *Melancholy*.

Sadneſs or *vehement Grief* laſting long doth alſo beget *a Melancholick Perturbation of the Mind*, which alſo may degenerate into the true one if it take deeper roote and diſturb the Spirits, and change the Temperament of the Body: or it induceth a certain Phanſie ſometimes fooliſh, ſometimes maddiſh, and ſometimes deſperation as we have deſcribed in explaining the kinds.

But this *Sadneſs of Mind* proceeds from grief or mourning moſt commonly for ſome things loſt of Money, Honour, or any other thing, as the Death of Children, Parents, Friends, with which the Mind oftentimes is wonderfully tormented and afflicted for a long time; or from Shame and Baſhfulneſs, with which generous minds eſpecially are ſo troubled for ſome error commited, that it is plain ſome have thereby been driven to deſpair; as they write it happened to *Homer*, becauſe he could not reſolve the Fiſher-men their Riddle. *Envy* alſo doth ſo afflict a man, and as they are wont to ſay gnaw the Heart, that theſe alſo become wholly *Melancholick* and by their Face and Geſtures expreſs envy all manner of waies, as *Ovid* ſets it forth. Alſo divers affects of the Mind proceeds chiefly from *the too great Appetite* or *Concupiſcence of ſome thing honeſt* or *diſhoneſt* which they perſwade themſelves will be profitable or honeſt; as ſeeing by the immoderate ſtudy or Science men oftentimes being too intent, do procure to themſelves a certain Phanſie, and thoſe whom ambition and vain glory torments, and who are taken with the love of themſelves (Philauty) boaſtingly, they talk and do many fooliſh and ridiculous things, which *the Comædians* have elegantly ſhown in the vain glorious Souldier under the perſons of *Thraſo* and *Pyr*, *Gopolynices* in their *Comædies*, or when the deſire of revenge not ceaſing after anger, being carried into a permanent Hatred, and Enmity, which can ſcarce any more be blotted out, continually thirſting Revenge, and intent on that, they do nothing rightly, but moſt things unhappily, being troubled in Mind; or *carried on the Coveteouſneſs, the love of Riches*; they are ſo madded, that they run headlong into many Vices, Sins and enormous Deeds; whether alſo that *Dotage of the Alchymiſts* ought to be referred who ſeeking *the Philoſophers ſtone* with ſo great heat, all though they ſee they looſe their Labour and Coſt, and can do nothing, nor know nothing done by others yet they bate not of their unwearied Labour, and led on by continual Hope, no waies ceaſing from their Labour, they waſt their whole ſubſtance; laſt of all and chiefly that *vehement Heat and Concupiſcence proceeding from love* in both ſexes, when they cannot alwaies enjoy it, or not all, 'tis a Cauſe of that *Grief* (for every Lover mourns) with which being overcome at laſt, they are vext and tormented with ſo many different Paſſions of the mind, that deſpairing they think attempt and perform, things ridiculous or weighty and dangerous, as was ſaid in the accidents to which love, ſometimes and elegant beauty, ſometimes lovely conditions, every one according to his Phanſie, for the moſt part with a blind judgment, ſometimes a certain Sympathy and confirmity of manners, gave the beginning, occaſion, and fomented it.

Counterfeit Folly and *long continued*, conſtantly exagitateing the ſpirits depravedly doth cauſe that by this cuſtom changing Nature, ſome *Fools* who for their gullet Belly and profit ſake, exerciſe their Folly before great Men, who delight in the Converſation of Fools, ſeeing they have fitted and accuſtomed themſelves to this from their Youth, they acquire that Habit in it, which afterwards ſeeing it can no waies be blotted out, they continue *Fools indeed*.

A perturbation of the Spirits of the Brain not that which raiſed from the Affections of the Mind doth too much exagitate and confound them, or affects them with an occult quality of which we have ſpoken already, but *that which being raiſed intrinſecally from ſome matter mixt with the Spirits* doth cloud obſcure, darken the animal Spirits which ought to be bright clear lucid and moſt pure; may induce the ſaid

A perturbation of the Spirits the cauſe of Melancholy and Madneſs,

Melan-

Melancholly and *Madneſs* alſo, if it Act more vehemently:

Which matter they cal Melancholick becauſe they think it is black, and they contend that it doth alter the Mind not only by troubling the Spirits, but alſo by cooling the Brain; ſeeing they hold this humor is cold and dry, but ſeeing we have ſhewed in *Sleepineſs* and *Supidity* that from the coldneſs of the Brain, whether joyned with moiſture or drineſs its Functions would rather be impaired or aboliſht, then intended; this *Melancholick matter* which we alſo call *Turbulent impure and filthy* doth not by cooling, but becauſe tis mixt with the ſpirits diſturbs them, and the Brain in whoſe ſubſtance the Spirits are every where connate, we have proved in *Anatomy*; and by a certain Malignity which it hath alſo attained it doth at laſt imprint that hurt from which follow ſuch enormous, accidents, the which notwithſtanding cannot therefore ſuddainly bring Death, becauſe it is an evil of long continuance. The which matter is either a Melancholick vapor or humor.

A Vapor the Cauſe of the perterbation of Spirits in Hypochondriacal Melancholy.

A Melancholick filthy Vapor troubling the Spirits and affecting the Head breeds that Species of *Melancholy* which they call *Hypochondriacal*, becauſe they chiefly complain of that place affected; for the cauſe of this evil lurkes in the parts of the Belly under the Ribes or Hypochondries, which the *Arabians* call *Mirach* and from thence denominate this Species *miraohal melancholly*, and from that part a vapor raiſed upwards to the Head at a certain time, then when it aſſails it, it makes this melancholly exert it ſelf. Moſt men write that the fewel of this is the *Spleen* becauſe it is the natural ſeat of *melancholly* and becauſe they are moſt troubled in the left ſide, but others affirm that this matter is contained in the *ſtomach* alſo which doth moſt poſſeſs the left hypochondria, and in its neighboring part: others alſo place in *the Liver* and *Meſentary* and the *Veins* of that called *meſaraicks*: which we alſo affirm is heaped and lies hid in the *meſarick Veins* not only thoſe that through the meſentery and call, but alſo the other natural bowels, eſpecially in thoſe places where theſe branches of the *Vena porta* being more and greater do tend towards the Spleen and Stomach in the left ſide, although this matter may be heaped up alſo in other places, upon which account they feel their pain moſt commonly in the left ſide, yet ſomtimes in the right part of the hypochondries and back, where the Spleen and chief bowels lie hid.

But moſt do give out that the *matter* lying there, from which this evaporation riſing doth affect the mind, to be *melancholly blood*, which we alſo can no waies deny, but we deny it to be cold, ſeeing that burning which the Patient feels in that place where the humor lurks doth ſufficiently declare the acrimony and heat of the humor: for as it was ſaid in *Feavers* that the *blood* in the *Vena cava* did cauſe *continual Feavers*, but that in the branches of the *Vena porta*, being more cholerick and excrementitious which is continually heaped up from the meat and drink lately changed into chyle, when it putrifies it doth by its evaporation cauſe *intermitting Feavers*; ſo alſo it happens in this caſe, as we ſhall by and by ſhew, that as from *melancholly blood* contained in the branches of the *Vena cava* the *true melancholly* is cauſed, ſo from that which is accumulated in the branches of the *Vena porta* and there fils up the Veins in certain places, yet doth not putrefie, but is aduſt, fæculent, and hath alſo ſome malignity; if the vapors of that raiſed up, keeping the condition of the humor from whence they proceed, do aſſail the brain they wil cauſe *a melancholly returning by courſe* which laſts ſo long, til they being diſcuſt again do grant ſome eaſe to the Patient, ſo long til new vapors ariſe, which for the moſt part is every day.

And hence it comes to paſs that this *melancholly* otherwiſe than the true, hath its *intermiſſions*, then eſpecially when ſome *excretion* of *wind* chiefly, with which this evaporation doth fil the Stomach and Guts, is made by *belching*; which carries with it a heat by reaſon of the humor from whence it proceeds, and an acidity by reaſon of the Stomach, in which that a certain acidity is alwaies contained we ſhal declare in its proper place, or when theſe vapors which tend upwards are partly emptied by *vomiting* or partly reveld by *Farts* and *Stools*, or when by *cold meat* yet moderately taken, thoſe heats being mitigated and vapors repreſt they do a little eaſe the evil, as by taking that which is hot and plentiful, that affect by reaſon of the boyling of thoſe parts and plenty of wind, is exaſperated: becauſe the ſtomach is compreſt with theſe and pained puft up, and together with the Guts makes a murmuring, rumbling and waving the aforeſaid *windes* are ſo frequent in this affect, that it is called alſo *the windy melancholly* and divers Excrements thruſt thither from *the meſaraick Veins* are the Cauſes, by reaſon of which alſo they then feel heats in thoſe places where this matter principally lurks, as hath been ſaid: but alſo theſe *filthy vapors aſcending* upwards, becauſe the heart alſo by the way is oftentimes grieviouſly affected they complain of *a palpitation of the heart, and beating of the Arteries* and the *Midriff* being ſomwhat *hindred* of ſome *ſuffocation*: ſo that ſcarce any other evil doth ſo long torment a man as this affect doth, if he lie not down by the Diſeaſe, with ſo many *accidents* in *the hurts of the natural, vital, animal parts* infinite of which they continually complain.

But *the cauſe* and *original* of this *melancholly blood* collected in the meſaraick veins proceeds from *an ill courſe of Diet* long continued, begetting the melancholly juyce, or thick cholerick, whence by degrees a great filth of it is heaped up at length: as in *intermitting Fevers* for the like reaſon we ſaid that cholerick blood was produced; which may come to paſs from all meats of evil juyce, hard concoction, being corrupted, and from thoſe that are hot, rather than from the cold and dry (unleſs in as much as theſe being hardly diſgeſted do corrupt alſo) in which we offend chiefly for gluttony and pleaſures ſake, whenas they are ſweet, ſalt Fat, Acrid: although moſt men believe *the fleſh* which is taken from *wild Beaſts* and from *ſolitary* or *melancholly creatures*, as that of *Hares*, *Veniſon*, to be more apt to produce *a melancholly juyce*, as amongſt *Plants*, *Colewarts*, and *Lentils*; and it gives a great and principal occaſion of this evil, if the excretions went to be made at ſome certaintimes, by which nature was wont to evacuate theſe things at firſt collected in the ſtomach or guts, as *looſneſſes of the belly* or *Vomiting* be no more; or if this filth being collected in the meſaraick Veins, *the Hemorrhoids* be ſuppreſt, eſpecially if they did once flow, which ſomtimes is the chief original of this evil.

A melancholly humor is the cauſe of the perturbation of the ſpirits in melancholly and Madneſs.

The humor producing *true melancholly* and oftentimes *madneſs* is called *a melancholick blood* ſuch as they think to be either black choler it ſelf, or that which is fæculent, but we have already ſaid formerly that this *matter* doth no waies want ſome *malignity* and we may by right alſo call it *poyſonous* ſeeing it can-

not

not otherwiſe be rightly explained, as *Galen* ſhews *l. 6. de loc. affect.* that a poyſonous matter is generated from ſeed and blood corrupted; the which its enormous accidents do ſufficiently declare, which ſhow themſelves in them as if they were ſtruck with poyſon eſpecially madneſs; when notwithſtanding there is no other hurt, no manifeſt diſeaſe nor danger of death, and ſeeing they ſuffer theſe things for many years, oftentimes without any other damage; which certainly can no waies be cauſed from a cold humor, ſuch as they think the dregs of blood to be, nor from black choler which if it be confounded with the blood is wont to bring *the black jaundies* and other grievous diſeaſes of the Skin; therefore we ſhould rather recur to *a malignant poyſonous and occult quality* ſuch as we ſhal often declare is found in many the like pertinacious and horrid diſeaſes, which they thought did ſpring from black Choler, as hath been ſaid, and in which by reaſon of their malignity *Mathiolus* aſſerted *the Cacodæmons* had their reſidence; then teach and allow of thoſe things for true, which are thus believed out of a certain cuſtom and thought it to be ſeen in that blood let which is black, when notwithſtanding congealed blood of its own nature even in the ſound is wont to look blackiſh, and bein kept long, to appear black like pitch and we wil embrace truth rather than Opinions, or we will openly confeſs that we are not able rightly to explain the true cauſe.

But the blood now mentioned is contained in the branches of the *Vena Cava* as that which cauſed *a hypochondriacal melancholly* is in the branches of the *Vena porta* and therefore it raiſeth *a melancholly* or *madneſs perſevering* not invading by courſes as the *hypochondriacal* doth, unleſs as it hath its exacerbations and remiſſions, as we ſaid alſo it came to paſs *in continual Fevers* for the ſame cauſe; as hath been explained that by reaſon of the difference of theſe Veins, in which the matter of *Fevers* is contained, for the ſame reaſon they become *continual* or *intermitting*.

But it is certain that the matter is contained ſomtimes in the veins of the head only, & other times in the veins of the whol body, eſpecially in the greater, and upon that account doth cauſe more grievous or more mild accidents; for as it was declared in *continual Fevers* if *the matter* putrifie *about the heart* there is cauſed *a moſt burning Fever* called a *Cauſus*, ſo it fals out here, to wit, that if ſuch *matter* be contained in *the ventricles of the brain*, where otherwiſe the blood of the Veins and Arteries confounded together is very hot, *a madneſs* or *grievous melancholly* is raiſed or if *about a more noble part* as *the Womb the Blood* which is wont to abound there and *the ſeed* alſo being retained be corrupted and changed into *that poyſonous matter* as was alleadged formerly by the teſtimony of *Galen*; it cauſeth that *madneſs of the Womb* in which they ſo much deſire enormous and brutiſh copulation, as hath been demonſtrated by the example of a *Woman* who by reaſon of a long continued ſickneſs of her Husband, by reteining her ſeed fell into this diſeaſe, and covered copulation with dogs: and by how much *the further ſcituation* it hath *from a principal part* in the lower parts, by ſo much *the more mild melancholly ariſeth*.

All which things muſt be judged how they are, by the nature of the accidents, and from this that no *other external cauſes* went before, as was ſaid of *a fright* from which *a grievous melancholly* is commonly cauſed; rather then by the conſtitution, which they ſet forth to be *melancholly from the hairs of the body, the color of the Skin, and the habit* alſo from the *excrements*, ſeeing theſe diſeaſes may happen not only to people *ſwarthy, lean, and ſad by nature*, but *to all Natures, all Ages*, as I have often obſerved.

But that *the cauſe* of it may depend upon *a melancholly conſtitution*, which they have contracted to themſelves by *nature* or by an *ill courſe of living*, as was ſhewed *in the hypochondriacal*, we do no waies deny, ſeeing *melancholly blood being turbid and impure* doth the eaſier acquire *malignity*; as alſo we have ſomtimes found that *hypochondriacal melancholly* hath paſſed into the true one, the blood in the Veins being at laſt infected by the long continued evaporation of heat: and alſo that *melancholly* which proceeds from *the affection of the mind* if it fall upon a fit conſtitution, called *the melancholick* it wil have *a double cauſe* concurring to excite *a true melancholly*; laſtly *from the ſuppreſſion* of ſuch *excrements* which eaſily paſs into this poyſonous matter, as from *the retention* eſpecially of *the menſtruous bleod* or *ſeed*, as ſomtimes *a Suffocation of the Womb* doth proceed, ſo at other times *a madneſs of the Womb* as hath been explained.

A hot diſtemper affecting the brain and its membranes, for the moſt part cauſe that firſt *a pain of the Head* and if it be more intenſe, *a dotage*, by too much exagitating the functions of the mind; but it grows hot ſomtimes from *a hot vapor* which is raiſed up either from *hot meat and drink* but unleſs then there be joyned *a Narcotick* or *madding faculty* as was ſaid of Wine, heat alone wil ſcarce bring *a deliration* but only *a pain of the head*: but this is ſooner done from *hot humors*, blood too much evaporating, eſpecially if it contract ſome *malignity* alſo which is wont preſently to make the brain mad, as hath been ſhewed in the cauſes *of melancholly*, which eaſily happens *in blood altered or putrified* whether *in the Veins* or *out of them* that by corruption it acquires ſome *malignity*, from that therefore the like *vapor* being carried up to the brain it breeds *a baſtard phrenſie* ſo called, in many diſeaſes generated from ſuch like humors, whoſe ſymptom it is.

A hot diſtemper the cauſe of dotage, a hot vapor the cauſe a hot diſtemper and dotage in a baſtard phrenſie.

So ſomtimes *a dotage* is wont to follow, *a hot expiration raiſed foom blood* in diſeaſes generated from inflamed blood, as in *diary Feavers, aſinochis and internal inflammations*, which is known to proced from thence by the diſeaſe accompanying it: alſo from *humors putrifying* and ſo getting a preternatural heat *a dotage* doth ſomtimes invade all *putrid Feavers* at what time chiefly the hot expiration doth very much aſſail the head, as in intermitting Feavers oftentimes at the beginning, otherwiſe about the State, and then alſo chiefly in continual Feavers; the heat of the brain helping, which by reaſon of *the Fever* together with all the parts of the body is heated alſo; for the ſame reaſon alſo Children do oftentimes Rave, by reaſon of *Worms* when they putrifie *a Fever* for the moſt part coming upon it. *Choller poured forth into the Stomach* ſending alſo a hot evaporation to the brain, becauſe it is acrid and ſubtile, doth rather cauſe *a pain* and *a Vertigo* than a *dotage* as ſhall be ſaid in its place.

Alſo *Blood* made *too hot* and eſpecially *too thin* contained in the ventricles and Veſſels of the Brain, inflaming the brain not only by a vapor but alſo by its proper ſubſtance induceth *a baſtard Phrenſie*; as it ſomtimes comes to paſs, when by a blow, or Fall, or in Feavers it flows thither.

An hot Humor is the Cauſe of a hot Diſtemper and Dotage in a baſtard Phrenſie.

An Inflammation is the cauſe of a hot diſtemper or Dotage in a Phrenſie,

But if that it be carried out of the Veſſels and poured upon the brain and its membranes, it breeds an *Inflammation* or *Eryſipelas* according as the Blood is, then it cauſeth *a true Phrenſie* which alſo is called *a Syriaſis* eſpecially if it befal Children whoſe external and violent Cauſe may be that which ſhatters or hurts the Head, or the *internal, a Fulneſs of Blood* and *inflammation* of it whence *a ſynochus Feaver* ariſing, pouring forth a portion of its hotter blood into this principal part, which before did very much aboundwith blood it makes this grievous Diſeaſe, whoſe Companion is *a continual Feaver* as hath been declared *in Feavers:* differing therefore from *a baſtard Phrenſie*, becauſe *the feaver* in that goes before *the Dotage* but in *a Phrenſie* they both invade together; by which ſigne alſo tis chiefly known.

An evil Conformation of the Brain, as if it be too big, or little, or otherwiſe be not rightly formed for the moſt part creates the ſaid Fooliſhneſs bred in ſome from their Birth, whenas this proceeds from implanted Cauſes, as from the ſeed of the Parents, who either were Fools themſelves, or their ſeed had contracted ſome fault; and tis eaſily known by this that they were Fools from their Birth, becauſe the Head anſwers the *unſhapen Brain in Greatneſs or Smaleneſs or Deformity*; which fault if it reach *to the Nerves* alſo and other parts tis no wonder that theſe are ſomtimes born as we have deſcribed, either *deaf* or *dum* or *crooked*, or or *otherwiſe faulty*; the which certainly is the chief Cauſe *of Original Folly*, as ſomtimes this apparent Deformity of theirs doth ſhew, ſomtimes tis not diſcovered but by opening after Death.

An evil Conformation, the Cauſe of Folly.

So alſo we do not deny that this may happen from an *evil Diſtemper of the Brain*, the which notwithſtanding ſeeing it cannot be rightly explained, nor corrected, is no further to be enquired into.

Diſtemper the cauſe of Fooliſhneſs.

It hath been ſomtimes found out, that a certain *black ſpeck* in *the brain* or *membranes* diſcovered by Diſſection, hath been the Cauſe of *Madneſs*, as ſometimes alſo *Putrefaction* bred in ſome part of the Membranes of the brain, from which tis likely that *filthy Vapors* being continually raiſed did trouble the Spirits, which ſome alſo have delivered may happen from *Worms* generated in the Brain; which hidden faults ſeeing they are firſt manifeſted after Death by opening the Skull, we can hardly conjecture what they are while the Man lives, unleſs in General, from this, becauſe other ſigns are wanting here which ſhould demonſtrate other Cauſes.

A ſpeck in the brain the cauſe of Madneſs.

Putrefaction in the Brain the Cauſe of Madneſs.

Worms in the Brain the Cauſe of Madneſs.

The Cure.

In the Cure *the Cauſes* muſt be diſtinguiſht, and *the Remedies* fitted to them; which we ſaid were either *a malignant Spirit*, or *a drunken* or *poyſonous Quality*; *an agitation* or *perturbation of the Spirits, a hot Diſtemper and ſome faults of the Brain.*

The Cure of thoſe poſſeſt with the Divel.

The *preternatural Cauſe* proceeding from *the Divel* as it doth no waies belong to the Phyſitian, ſo neither the Cure; for *the Divel* is forcibly expel'd by the Prayers of Divines and godly people in the Name of Jeſus; as Chriſt caſt forth *Divels* and gave his Diſciples that Power; but alſo *the Divel* ſomtimes feining himſelf of his own accord to be put to flight by certain Words and Ceremonies of men, doth delude Mortals.

The Cure of Drunkenneſs from a temulent quality.

If Drunkenneſs ariſe from *Wine and other inebriating things* as hath been ſaid, after ſome hours the Vapors being diſcuſt, eſpecially by the intervention of ſleep, they come to themſelves of their own accord; and if Vomiting follow it, it is good, upon which account *Avicen* thought it good to be drunk once a month.

But if they continue this Courſe of life, the Nerves being weakned by reaſon of their frequent ſtupidity, which is diſcovered by this even then to come to paſs, if preſently after that they have not yet drank immoderately, they begin to ſtutter and ſtumble; they become Tremulous, Paralytical, Gouty, Hydropical, as ſhall be ſaid in thoſe places.

Therefore that they may have a Care of themſelves they are to be admoniſht *from Drunkenueſs* and to be frighted by declaring the Danger of it; and if they cannot refrain ſome have delivered that this may be effected, that they ſhall wholly loath Wine, by ſtrangling an Eele in Wine, or a Frog or the barbel Fiſh, or the Rotchet Fiſh being putrefied in it, or the Sea Grape, and that Wine afterwards being drunk off.

But if ſometimes a Neceſſity of drinking and contending in Cups do urge, as this is brought into uſe as a Civil thing at Banquets to the great hurt of mankind, for prevention it hath been obſerved that theſe things following being taken before do prevent Drunkennel- or at leaſt wiſe make it more gentle.

Five or ſix *bitter Almonds* eaten before meat.

Wormwood alſo, whoſe *Wine* notwithſtanding the Swillers do uſe rather the day after a Fox, that they may correct their Stomach offended with Choller, (whenas to contemperate that they fil themſelves with drink again) from whence theſe *Verſes*.

If thou be hurt by drinking over night
Riſe early to't this Medicine is full right.

Rue becauſe it makes *the Cup ſafe*, as *the Verſe* ſounds, is commended for this uſe, which I think is rather ſaid ſo, becauſe it preſerves from Poyſon.

Coleworts taken at meat hinder *Drunkenneſs*, and ſo doth *its Seed.*

If one drink *Milk* faſting, he ſhall be ſafe that day.

Pliny teacheth that *the Lungs of Creatures roaſted* eaten and do keep of *Drunkenneſs* other expreſs by Name *the Lungs of Sheep.*

One writes that *the pouder of Swallows burnt* being taken, will not ſuffer oue to be drunk to Æternity.

A pouder hindring Drunkenneſs may be made thus, of which give one ſpoonful with *Auſtere Wine.* Take *of the ſeeds of Coleworts one dram, Coriander half a dram, Camphire two grains:* make *a pouder.*

A more *Compounded one* may be made thus, of which give one ſpoonful or two drams with *Wine of Pomegranates*, or with ſome *other acid, ſtiptick*, or with *cold Water*, or with *Sugar* let it be reduced into the form of *Lozenges*, Take *of the ſeeds of coleworts one dram, of Plantane, Purſlane, Bar-berries each half a dram, Coriander prepared two drams, flowers of red roſes, water-lillies, red Sanders each half a dram, Maſtich, Amber each one ſcruple, burnt Ivory one ſcruple, ſalt half a ſcruple, Camphire ſix grains:* make *a pouder.*

This may be uſed in the form of an *Electuary*, and given before drinking, Take *of conſerve of Roſes, the Rob of Currance and Barberries each half an ounce, bitter Almonds branched and bruiſed twelve ſeeds, of Coleworts one dram,*

dram, red Roſes one dram, Syrup of Sloes as much as is ſufficient make *an Electuary.*

An elegant *Syrup* of which *one ounce* ought to be taken before they drink Wine, Take *of the juyce of white Coleworts, four Pomegranates, Currance each two ounces, Vinegar one ounce*; boil them together for your uſe.

They are leſs foxed who drink laſt not till their ſtomach is well filled with Victuals; but they quickly who haſten to drink Wine faſting, or preſently at the beginning of a Meal.

Outwardly *Ivy* applied to *the Head like a Garland* or the Juyce of it moved to the Head keeps off Drunkenneſs.

Alſo the wearing of an *Amethyſt ſtone* is beleeved can do the like.

But to cure thoſe that are already drunk, that the wine may do them the leſs hurt, Vomiting doth very much help; or if you give them acid things preſently at the end of the Meal, or the ſooner the better, and let them be taken plentifully, becauſe as it was ſaid in *Narcoticks* they weaken the efficacy of the Wine, of which ſort are theſe following.

Frumenty of Milk and Barley flower with Vinegar
alſo *ſour Milk* as it is wont to concrete.

Sour Apples eaten, alſo *acid Peaches and their juyce* as alſo *Quinces.*

The Heads of Coleworts condite, and *Rapes* till they grow acid, as our Country men are wont to prepare them, do very much help.

Vinegar drank *diluted with water*, or taken by it ſelf in a good quantity, is *an Antidote againſt Drunkenneſs*, with which a certain eminent Foxer, for a long time being dayly drunk, was wont to guard himſelf, that he might take no hurt by it.

Beſides theſe, *Lettice, Mint, Wormwood, Myrtle-berries* being eaten, or *the Juyces* of them taken do keep off Drunkenneſs.

The diſtilled water of Saffron flowers being drunk doth the ſame.

The ſmell of *Camphyre* and *Saunders* likewiſe do good,

Alſo *Oxyrrhodines* applied to the Head.

And if *the Cods* be moiſtned with *Vinegar* or *cold water.*

All which doubtleſs will do good not only in that *temulency* which is contracted by Wine, but alſo in that which proceeds from the like inebriating things, as hath been ſaid, as alſo we have ſaid that *Narcoticks* for the ſame reaſon are corrected by acid things; and for the taking of *mad Nightſhade* we have ſhewed that *Vinegar* is a Remedy,

But what things beſides theſe mentioned, do by a certain propriety reſiſt ſome as wel *Narcoticks* as others, ſhall be explained in their place.

The Cure of Hydrophoby from the biting of a mad dog.

Melancholly or *Madneſs* ariſing from Poyſon either taken in, or *by a bite* or *blow* entring the Body, that *Madneſs* only which is cauſed by *the biting of a mad Dog* is here propounded, whenas the other ſpecies are rarely exiſtent becauſe the Cauſe is rare, neither is there any other cure applied to them, then what is due alſo to other Poyſon.

In *the biting* therefore of *a mad Dog* or *Wolf* (for they differ not in the Cure) although it be a very dangerous affect, yet Remedies being ſuddainly applied very many are healed; but after the evil hath ſo far gathered ſtrength, that they now are afraid of the Water, they are very hardly reſtored, as *Dioſcorides* mentions and moſt of them die; in which notwithſtanding ſome hopes of recovery is conceived by this ſigne, if looking upon a looking Glaſs or the Water, in which the image of a Dog is repreſented to them, as hath been ſaid, they take notice that it is an error, and that they are deceived, or that not appearing they acknowledg their own figure offering it ſelf.

Preſently therefore *the wound made by a bite muſt be dilated* and *the Lips of the wound muſt be ſcarified* that the Blood may flow very well, and with *Cupping glaſſes* applied with *much fire* or with *Leeches* if they be at hand; the ſtrength of the Poyſon muſt be drawn forth, becauſe though the wound be great and large, which by reaſon of the plenty of blood flowing forth, with which part of the virulent ſpittle is exhauſted, is better then if it were ſmall and narrow, nevertheleſs it muſt be done, and *the fleſh torn and cut round about with a Pen-knife muſt be cut off.*

Burning alſo made with *an actual Cautery* ſeeing the fire doth tame Poyſon and ſuffer it not to go further, is a moſt ready Remedy: and we muſt have a Care that the eſcar falling off, the wound be not cicatrized, before the fortieth day or till after that time, and that either by *a ſeptick* or *corroding Medicine* ſuch as is *precipitate* the which alſo we may uſe at firſt if he will not endure *burning* inſtead of that, or elſe *burning* muſt be repeated; and we muſt take Care that the wound be rather ſordid and ill diſpoſed, then clean, and that it be not cloſed up, by applying thoſe things, which beſides that they do attract Poyſon, may alſo ſuppurate the fleſh.

Which may be done, if *grains of Wheat chewed* or *baked* be applied to *the wound*, becauſe they ſuppurate and dilate the wound, and when they are chewed by reaſon of the ſpittle they help alſo by a propriety.

An Onion, wild Garlick and Rue bruiſed together, and made up with *Honey* and *Salt* do egregiouſly attract Poyſon, and the more if *Treacle* alſo be mixt with them to which *Dioſcorides* adds the *Cyrenaick juyce.*

If *a fourth part of Opoponax* and *a ſixth of Vinegar* be added to *Brutian pitch*, or inſtead of it you may take *the common*, it will make *an attractive Plaiſter* moſt effectual for theſe things as *Galen* teacheth.

The ſalted fleſh of the Fiſh Smaris and *Omotarichus* applied and other *ſalt things* do good; alſo *the ſauce of all ſalt Fiſh* applied for Fomentation.

Sour Docks, pounded, ſtinking Horehound, Fennel Roots, Rue, Angelica Roots, Laſer, Herculean Panax, bruiſed with *Honey* and *Salt* do the ſame.

Such *Remedies* alſo muſt be given preſently to drink as may by a propriety overcome the force of this poyſon, ſuch as are made *of the true River Crab* called *Carcinus*, which *Diaſcorides* and *Galen* have much approved; inſtead of which *Rondeletius* takes *the ſea Crab*, and that found in the ſtanding Pool by the Sea of *Monſpeſſulus*; and we perhaps may take with equal ſucceſs our *River Crab* ſince that alſo reſiſts poyſons.

But theſe *Antidotes* muſt be prepared after this manner, Take *of the aſhes of the true River Crab* burnt in the *primings of the white Vine* and poudered *two parts, the roots of Gentian* moſt finely poudered, *one part*, mix them, give two ſpoonefuls with *clear wine* for four daies after which give the trebble weight, *Dioſcorides* doth witneſs that this one thing hath benefited many, and *Democrates* before *Dioſcorides* deſcribed this *Antidote* in Verſe, and *Galen* ſo commends it, that he teſtifies no man died that uſed it.

Galen alſo prepares and gives *the pouder of the ſimple aſhes the Crabs being burnt alive in a copper Diſh.*

Or he gives it *Compounded* thus, which he relates he had from his Maſter *Æſchion the Emperick*, and he highly commends it, Take *of the aſhes of river Crabs burnt ten parts, the Roots of Gentian five parts, Frankincenſe one part*, inſtead of which the Ancients added *Roſin of the Turpentine*

tine tree, make *a pouder*, give every day the measure of a great spoonful sprinkled *in water* for forty daies, or if the Physitian come late let him give two spoonfuls at a time.

There are who prepare this *Medicine* thus. Take *of the ashes of Crabs parts two, Gentian roots part one and an half, Myrrh part one*, make *a pouder*.

Besides these *Antidotes Dioscorides* and *Galen* do magnifie *the Liver of a mad Dog roasted* and given.

Also *the blood and urine of a Dog*, as also the *Runnet of a Hare, Fox*, or *Goat*.

Galen's Dry Alysson given forty daies together in *Hydromel*, he testifies is *Archigenes* Effectual Remedy.

Aetius teacheth that *Iudiack Bitumen one dram*, drank with *Water* doth cure this affect.

The roots of Swallow-wort drank *one dram and an half* weight, with *the Water of Blessed Thistle* for forty daies, is *Mathiolus* Remedy. *Star-vervain* also is good, and *the bark of Wild fig tree*, drank with *water*, also *the root of Vipers grass* or *the juyce of it*, as also *the root of Angelico* with *Niter*.

Also *Honey of Roses* drank saith *Dioscorides*,

Mithridate and Treacle, as they are adverse to all poysons, so to this also.

But those things which profit both *taken and applied*, are as follow.

The *Sea-horse* wrought with *Honey* and *Vinegar*.

Balm, Mugwort, Wormwood, Centory, round Birthwort, Germander, Pennyroyal, the root of roundish leav'd Dock, shard Dock and Bryony.

For matter of Diet, 'tis good if they eat *Garlick, Leeks Onions*, also *the true River Crabs*, season their *meat with Spices*, drink *pure and sweet Wine*. *Avicen* commands to drink *Irond, or steeled water*, also Milk Curds which moves to stool, and tames poyson,

In the first place *drinking of water* which they so much fear, doth cure the *Hydrophobous*, wherefore they must be deceived by al means that they may drink it through a long pipe, or by some other sleight and not behold it, for which cause they advised to boyl *back Vetches* in it which also resist poyson, that so the water being made more darkish to him to behold it, it may represent no Image which may strike fear into them, and also that they may be made very thirsty *a young Dogs runnet* is given to drink with *Vinegar* for then *Aetius* writes that they are taken with a desire of *water*, and he highly commends it.

Avicen teacheth that *the provocation of urin*, so far and with such strong *medicines* that they pisse blood too, doth very much help, who as it hath been said, thought that puppy Dogs or somwhat like them hath been voided by urine.

And for this cause commends the use of *Cantharides*, which may more rightly be given thus, Take *of Cantharides breaking off their tender wings one dram, Lentiles clensed half a dram, Spike, Cloves, Saffron, of each half a dram*; give *half a scruple* with *Wine* to them fasting for three or four daies til they void blood.

Sharp Dock if it be given to drink causeth a plentifull and turbulent pissing with which plant alone given, if also the wound be fomented with the *Decoction* of it and be anointed with the *juyce* of it, a certain man did perfectly cure *those bitten with a mad Dog*, as *Avicen* teaches.

Dioscorides teacheth that the provoking *of sweat* before and after meat doth good.

The same writes that *Evacuations by the Belly* do also bring great help, if it be caused by *Hiera of Coloquintida* or by *Hellebore* whose quality he thinks is so great that it will cure almost the desperate, the which also may be done by *other purgers* chiefly *destined to melancholick Humors*.

Dioscorides also useth *Dropacismes, Sinapismes over the whole Body* as some also do allow of *Cauteries* applied *to the hinder part of the Head* and *behind the Ears*.

Amongst *Amulets* a *Tooth* drawn from *the Dog that bit* and tied to *the Arm* also *Hares* pul'd from the same Dog and laid on *the wound* are thought to do much.

They write that in some places *the Priests* do cure this evil with *exorcismes* which seeing they are things preternatural, we leave them.

The Cure of commotion of Mind from agitation of the Spirits.

A perturbation or *commotion of the Mind conceived* from *a vehement* or *long continued affect of the Mind* sometimes ceason of its own accord, sometimes hardly gives way, oftentimes can never be corrected: for *profuse joy* easily vanisheth, *anger* also is a *short Madness* especially in those, who presently grow hot and look red but suddainly again abate, who then are wont almost to be sorry that they were angry; *Sadness from grief of Mind* ceaseth with time, seeing there is no grief as *Cicero* saith, which the length of time doth not either change or diminish, *envy* conceived is hardly blotted out; *ambition* in some, and *coveteousness* especially in the aged once imprinted in their Minds, can scarce be rooted out: all which notwithstanding do not so much make men mad as *Love* doth in which although there seem to be onely a light *Alienation of the mind* at first, yet if it take deeper Root, it doth so disturb it that sometimes it drives men to *true madness and dispair*: *a true* and *persevering melancholy* arising from *fright* is more pertinacious then al the rest, and hard to be cured, oftimes tormenting and consuming a man for many years and at length making them desperate; and also we cannot correct that *Folly contracted by custom*,

Yet *the Cure* must not be neglected, if the evil persevere, and there be hurt or Danger, which may be done,

First of all by *taking away the Cause* and *the occasions* from which these proceed, if they being still present do foment or increase the affect; as in *anger* by turning away that which offends, in *sadness* that which troubles, and so of the rest; but chiefly the principal *Remedy of Love* is to remove *the object and sting of it, speedily a far off and a long time* which the vulgar intimate by this Proverb, out of sight, out of mind; and what is wont to be said is good in *the Plague quickly, a far off, slowly*, here also is the principal Rule of Cure.

Oftentimes the affections of the mind are mitigated or driven away by *Counsel, Admonition, Perswasion*, by propounding according as the mind is affected that it is nothing or of no moment, then by explaining the Discomodities that follow from thence, sometimes the offence to God, and comforting them with the hopes of changing the present life for a future that is better and not far off: the which if they avail not, by severely threatning also Gods displeasure and the punishment of Hell, by reproving them, and chastising them also with stripes if they obey not, til those things which they love be loathsome to them, as *Gordonius* writes.

But principally in some *passions of the mind* it brings a great deal of help, to move *the affections of the Mind which are contrary to this affect* that troubles, and so to bring them into a contrary passion, seeing they do bring them to a mean, as contraries are wont to be cured by contraries, and so those things are taken away which otherwise would not give place; thus those lifted up with *too much joy*, if they hear *ill News*, do presently abate; and *those that are sad* are refreshed with *unex-*

pected

pected and vehement gladneſs; ſo *the angry* are mitigated if *they be frighted*, if *thoſe frighted* be ſtirred up to *anger* they are freed; thoſe that *hate vehemently* are reconciled being moved with *mercy*; and thoſe that are oppreſt with *grievous Love* if they can be driven to hate the perſon which they Love, they are moſt certainly freed, whether they may ſometimes be brought, if they hear diſhoneſt and filthy things of her, which are either invented or true, but blind Lovers ſee them not, but eſpecially in generous minds, if they think themſelves deſpiſed by their Love and ſuffer a repulſe (for nothing foſters love equally as reciprocal love, and nothing is more deer than to be beloved again) preſently indignation follows which perſevering, unleſs it be extinguiſht by ſome falſe and extorted tear, breeds hatred: hither alſo is referd *the vehement intention of the mind upon ſome other things* which is wont to put out that *conceived before*, or at leaſt waies to diminiſh it, whence *the Poet* ſaith, *Shun Idleneſs and* Cupids *darts are loſt*, and if the apprehenſion be divided into two or three affects though the ſame, it comes to paſs that being divided or diſperſed 'tis leſs ſtrong than if it were united; for *the ſenſe intent on many things is leſs able for each particular* whence *Ovid* reckon'd it amongſt *the Remedies of love* for one man to have two Miſtreſſes.

But what chiefly concerns the operation of the Phyſitian, *in ſudden and vehement paſſions of the mind*, he muſt diligently obſerve *the commotion of the ſpirits and humors, which in ſome affects* are moved from *the Center to the ſuperficies, in others on the contrary*, and muſt reduce them by *a contrary motion to the ſeat deſtined* for them; but *we call forth* thoſe which do as it were oppreſs *the heart* in *frights* and *ſadneſs* with *frictions and pleaſant exerciſes* and eſpecially with thoſe that are proper, & with *a bath*; and again thoſe which are poured forth with *Anger*, *Joy*, we repell again to the inward parts, not only by *a contrary affect of mind* as hath been ſaid, but alſo *by ſprinkling of cold water* and *bleeding*, the which notwithſtanding ought not to be done in the very *madneſs*, but a little after.

But *in perſevering paſſions of the mind* and *thoſe* that already *change the body* according to the conſtitution of the body, and redundancy of the humors viz. of a plenitude or Cacochymie, we wil order *the evacuations* and *alterations* both *for the cure* and *preſervation* if they be diſpoſed to theſe or thoſe affects; and if *a true Melancholly* or *maddeſs* do follow thence, as hath been ſaid doth chiefly happen from a fright, the cure muſt be perfected after the ſame manner as ſhall be explained there.

If *a melancholick, thick, burning and malignant blood* contained in *the meſaraick veins* as hath been ſaid, by its *vapor* do produce the ſaid *hypochondriacal melancholly*, although it be *milder* becauſe 'tis ſometimes mitigated or ceaſeth, than *the true one* ſeems to be, yet it is alſo very *grievous*, both becauſe it doth not only diſturb the mind but alſo induceth ſo many other affects offering themſelves eſpecially about the natural parts, as hath been expounded; and becauſe tis an evil ſo pertinacious & laſting, and ſo hardly admitting of cure, and that therefore, becauſe the matter of it lying hid in the meſaraick veins and being ever and anon new, increaſed from the excrements of things taken continually heaped up, and cannot be drawn forth *by drawing of blood* unleſs this be done by *the hemoroidal* veins, nor doth eaſily give way *to purgers*, as alſo we have demonſtrated in *Feavers* that the cauſe of continuance of a *quartan Ague* doth happen by occaſion of this place, & almoſt the like matter, into which alſo this affect is often changed, if putrifaction invade the blood, or otherwiſe it breeds obſtructions and tumors of the neighboring bowels, the Spleen, Liver, and of their veins, and ſometimes by its vapor infecting the maſs of blood in the reſt of the body, it is converted into *the true and perſevering melancholly*.

The ſcope of curing conſiſts in this, that *that melancholick matter* contained in the meſaraick veins, *be emptied* either *by bleeding*, or by calling it forth to the ſtomach and Guts, *by vomit*, and *ſtool*, with thoſe things which open obſtructions and ſolicit nature to excretion, than *by preventing* that new matter be not generated again, by ordering *a good concoction*; and *by diverting the vapors* that they be not carried upwards, and diſturb *the head* eſpecially, and create trouble alſo to *the heart*; and *by ſtrengthening theſe principal parts, and providing for the ſtomach, Liver, Spleen*, that they be not hurt.

Taking away of blood would be very convenient, if it could be done from *the branches of the Vena porta*, which ſeeing they can be opened no where unleſs about the Arſe, or the mouths belonging to the Stomach and Guts, and this unleſs nature do it of her own accord, 'tis dangerous to attempt otherwiſe with *medicines* which muſt be highly acrid, as *Coloquintida* (unleſs things vehemently bitter could do it *as Aloes* which is wont to open the veins, and is convenient here alſo as ſhall be ſaid) nothing wil be more excellent than to open *the Hemorrhoids*, unleſs they flow of their own accord, by applying of *Leeches* or by *other applications*, and if they ſwell, and appear, by *Section*: the which flowing either *of themſelves* or being opened by *force* this affect hath been often cured, which before could not be cured; alſo by the courſes Women will find very much help, ſeeing it is a natural evacuation, if being ſuppreſt they be provoked, becauſe by theſe alſo perhaps the meſaraick veins may exonerate themſelves; but to open the other *cutaneous veins* which are *branches of the Vena Cava* unleſs *a plenitude* perſwade it, or that *blood* alſo be already *infected* is, otherwiſe ſupervacaneous.

A Vomit, eſpecially in thoſe uſed to it, and the evil being now very far protracted, is very convenient, becauſe the excrements which in thoſe places are continually almoſt collected at the firſt concoction, are ſuddenly caſt forth, and ſomtimes the matter retained in the meſaraick veins alſo, by this paſſage, as was ſaid in *intermitting Feavers*, or ſome part of it, eſpecially the chollerick, the which notwithſtanding may be ordered with *gentler things* at firſt, afterwards if they help not, with *ſtronger* in *ſtrong bodies*.

An irritation and laxation of the belly do revell the vapors flying upwards, and makes a way for the wind generated of them, as alſo from crudities to break forth and it wil do ſo much the more good, if the belly be bound. This is done by *Supoſitories*, and to more benefit with *Clyſters*, which ſeeing they do wholly enter the Guts, they do empty part of the filth from the meſaraick veins alſo; which if they be caſt in *every other day* or daily, it wil be far ſafer than to give things *too much purging*, which they loath at laſt, and by reaſon of the long continuance of the diſeaſe do ſcarce endure, and ſo to draw down the matter ſucceſſively from the neighboring parts to the Guts, wherefore they muſt be often repeated, which are prepared after this manner, *of things moiſt, lenitive, diſcuſſing, wind-ſtimulating, and purging*. Take *of the leaves of Mallows, Coleworts, Mercury or Beets, of each one handful*; *roots of Oak fern one ounce, Dodder of Time or Vetches, Time, of each two drams*; *Flowers of Chamomel, Feverfew, Dill, Violets* (by reaſon of the heat) *of each one pugil*; *of Bran one pugil*, make *a Decoction*, and in *a decent quantity of that ſtrained*, diſſolve *Honey of Roſes one ounce, red Sugar half an ounce, Hiera Picra, two drams, Oyl of Lillies, Chamomel one ounce and an half*; *a little Salt*, make *a Clyſter*: if *you would evacuate ſtronger*, in *the Decoction* add *Fumitory and Senna* (we omit *Hops* be-

cauſe they aſſail the Head) and diſſolve *Confection of Hamech*, or *the juyce of Mercury*, &c. as ſhall be explained in the *Clyſters in Melancholy*.

Purging muſt be uſed which may drive forth the matter from the Meſaraick Veins and often reiterated by courſe, the paſſages being firſt opened which are wont to be obſtructed, and the humor prepared for Evacuation, yet we muſt have a care of things ſtrongly Heating, Drying, becauſe they increaſe the Diſeaſe, adminiſtring them almoſt after the ſame manner, as they ought to be uſed in Quartane Feavers.

It ſhall be prepared therefore with this Julep taking it for ſome daies before Purging: Take *of Syrup Bizantine ſimple, Endive, of each two ounces; ſweet ſmelling Apples, Dodder of Time, of each half an ounce; the waters of Bugloſs, Succory, Fumitory, of each three ounces*: Make a Julep, Aromatiſe it with Pouder of Diarrhodon, or let him take a Lozenge of it afterwards.

Such a Decoction may be given inſtead of that after the ſame manner. Take *of the Roots of Graſs, Aſparagus, Borrage, of each one ounce; Liquoriſh half an ounce; Endive, Succory, Maiden-hare, Ceterach, Betony, of each one handful; Flowers of Borrage, Bugloſs, Scabious, Tamariſk, of each one pugil: Roſemary flowers, half a pugil; the four greater cold Seeds, Annis ſeed of each two drams; Fennel ſeed one dram*: Make a Decoction, and in *one pound* of it add, *of the juyce of Apples boyled away to a third, three ounces*: Aromatiſe it with a little *Cinnamon*.

Or, Let them uſe it with *Wine* if they would open more vehemently, after this manner, with better ſucceſs for the moſt part, becauſe our *Wine* doth not heat ſo much, as hath been ſaid elſewhere: Take *of the roots of Succory, Graſs, of each one ounce; Elecampane* (becauſe it makes merry) *two drams; Multwaſte, Aſparagus, Germander, Fumatory, of each two drams; of the Cordial flowers, of each one dram and an half; Fennel ſeed one dram*: Being bruiſed, infuſe them in common *white Wine*, or if it be *ſtronge dilute* it, let him uſe it four or five daies in the morne.

Let him be Purged then with a gentle Decoction, for the evil is exaſperated by ſtrong Medicines, of which ſort this of many is convenient. Take *of Senna cleanſed, Oak ferne, wild Saffron, of each half an ounce; Dodder of Time two drams, Raiſons twenty, Prunes ten, freſh Borrage Roots one ounce, Liquoriſh one ounce, of the Cordial flowers, of each one pugil; Annis ſeed half an ounce*. Make a Decoction in *Water* and *white Wine*; in *four ounces of that ſtrained*, Diſſolve *of Catholicon half an ounce*, or *ſyrup of Roſes ſolutive one ounce*.

Or let him uſe this following: Take *of Catholicon one ounce, Confection Hamech one dram and an half, Syrup of Roſes ſolutive with Rhubarb, infuſed one ounce with the waters of Bugloſs, Fumitory as much as is ſufficient, and a little Cinnamon*, to Aromatiſe it.

Purgers muſt be repeated by courſe in a long continued Diſeaſe, eſpecially if he will not uſe *Clyſters*, or they muſt be uſed ſucceſſively, that the obſtructions being taken away, and Nature conſtantly ſolicited may the rather caſt off the Excrements to the Guts from the Meſaraick Veins; and that *in divers formes of Syrups, Wine, Pills* ſo prepared that they may be kept long for uſe: before which preparatives ought alwaies to be premiſed for ſome daies, or muſt be mixt together with them in the Compoſitions of which we will bring theſe few examples.

A thickned Syrup therefore may be made thus, which he may uſe every other day or three daies together; and after ſome few daies repeat it: Take *of the Roots of Graſs, Succory, of each one ounce; Fennel, Parſly, of each half an ounce; Orrice two drams, freſh Borrage one ounce and an half, Aſarabacca two drams, the bark of Capers, Tamariſk, of each half an ounce: the herbs of Fumitory, Hops, Germander, Ground-pine, Milt-waſt, Betony, of each one handful; the four Cordial flowers, and of Tamariſk, of each one pugil; Annis ſeed half an ounce, Fennel ſeed two drams, Raiſons one ounce, Senna two ounces and an half, Oak Fern, wild Saffron, of each one ounce and an half; Dodder of Time half an ounce*: Make a *Decoction*, and in that *Strained*, infuſe *Rhubarb two drams, Agarick three drams, Cinnamon one dram, Ginger half a dram; the juyce of Appels thickned three ounces, of Borrage one ounce, Sugar three ounces*: Make a Decoction to the thickneſs of a Syrup: give *two ounces*, more or leſs as it ſhall work, diſſolve it in *Water, Broth*, or *Wine*.

Matthiolus doth very much commend *Syrup of Oak Fern* againſt this affect.

A Wine may be prepared of the ſame thing dryed and infuſed, adding *Wormwood three drams, Marjoram one dram*: But becauſe it corrupts being long kept, let only one half of it be infuſed, and let him take it for two daies, afterwards when there ſhall be need again, make a new infuſion of the other part.

Pills in this caſe as in all the like obſtructions are moſt profitable, the which provoke both the *Hemrods* and *Courſes*: Take *of Aloes two drams, Myrrh half a dram* (againſt putrid Humors) *Dodder of Time one dram, Roots of Gentian, Aſarabacca, of each half a dram; Gum Amoniack diſſolved in Vinegar one ſcruple* (if there be a hardneſs about the *Glandules of the caule and Meſentery*, as oftentimes there is) *Parſly ſeed half a dram, Choice Rhubarb one dram and an half, Spike one ſcruple. With juyce of Wormwood*, Make a Maſs, let him take *two ſcruples* every other or third day, *Meſues Tryphera of Dodder of Time* if it be given every other day is *a ſingular remedy in Hypochondriacal Melancholly*.

After the uſe of *Purgers* let *the Patient be ſtrengthened* the next day, by uſing *Conſerves of the roots of Bugloſs, or ſome ſuch like*.

In the interim that the obſtructions may be diſſolved, and the matter be called forth from the Meſaraick Veins to the Guts, remedies muſt be applied to the whol Belly, becauſe through that, the Meſaraick Veins do enter into the caul and Meſentery.

And firſt make a Fomentation after this manner, with which the Belly may be fomented warm with a Spunge, once a day before taking of meat, or twice in the morning and evening at the firſt: Take *of the Herbs Wormwood, Southernwood, Feverfew, Time, of each one handful; Flowers of Chamemel, Melilot, Elder, Broom, of each one pugil; Bay berries one ounce and an half, Annis ſeed two drams, the Bark of Danewort, Roots of Oak ferne, Senna, Dodder of Time, of each three drams*; Make a *Decoction in equal parts of Water and Wine*, adding *a little white Wine Vinegar* or *of Squils*, for a *Fomentation*.

Inſtead *of a Fomentation, a Bath of ſweet water, and other temperate and moiſting things* is convenient.

After *the Fomentation or Bath let the Region of the Stomach, Hypochondries and Belly be anointed with ſuch an Oyntment*: Take *of Oyl of ſweet Almonds, Chamomel, Dill, of each one ounce; of bitter Almonds, Elder, Capers, of each ſix drams: of Orrice, Spik, of each half an ounce; juyce of wormwood one ounce, white Wine Vinegar of Squils one ounce*; Boyl them *to a Conſumption of the juyces*, add *Gum Ammoniack diſſolved in Vinegar one ounce, Aſarabacca root one dram, ſeeds of Gith, Colewort of each half a dram, Saffron one ſcruple, Wax as much as is ſufficient*: Make *a Liniment*.

Cupping Glaſſes ſomtimes applied *on the Belly without Scarification, with much flame*, do egregiouſly diſcuſs wind, and call forth the matter.

Rubefiers alſo upon that accompt are ſomtimes applied,

plied, amongſt which the *Plaiſter of Muſtard ſeed* is very much commended, there are alſo who do apply *Veſicatories. Pication* made on the Belly being firſt anointed with Oyl, is very much approved off in ſome.

But that matter may not be continually heaped up a new, we muſt take care *by a good Courſe of Dyet of good juyce, temperate*, and *no waies windy*. Upon which account *thoſe things which diſcuſs wind, as Annis ſeed, Fennel ſeed, Carawaies, Pepper, Ginger* are added *to the Meats*, yet in *that quantity that they do not to much inflame* which we muſt chiefly have a care on for which cauſe alſo if they can intermit the uſe of *Wine*, *Rhazis* ſaith they need no other Medicine, he underſtanding *ſtrong wine*, becauſe that which is *thin* and *gentle* can no waies hurt eſpecially thoſe that are accuſtomed to it.

Laſt of all the Vapors and Wine may be diſcuſt by giving a Pouder every other day after Meat or before, the weight of one ſpoonful, which may be prepared thus, Take *of the ſeeds of Annis half an ounce, Fennel two drams, Carawaies one dram, the Cordial flowers, of each half a dram*: Make a *Pouder*, add *of the Tables of Sugar Roſate two ounces*.

We muſt divert the aſcent of Vapors with Frictions, Ligatures, and Lotions of the extream Parts rightly applied to their due time.

We muſt alſo *have a care of the principal parts; the Head, Heart, Stomach, Spleen, Liver*, which are at laſt hurt by the long continuance and Malice of the Diſeaſe; *by watring, Anointing the Head* which is chiefly affected, as ſhall be ſaid in the true Melancholly; by ſtrengthing alſo the Heart with Epithems, Bags, which is hurt and palpitates by reaſon of theſe Vapors: by comforting the Stomach which belches being troubled with wind, with external and internal Confections that further Concoction, yet not too hot: and by taking care that the Liver and Spleen be not hardend, by external and internal means, as ſhall be propounded in their faults of this Nature.

The Cure of Melancholly and Madneſs, from a Melancholly a Humor troubling the Spirits.

A Melancholly blood in the Vena Cava, ſuch as we have deſcribed to be Malignant, abounding either in the Head or about the greater Veins of the trunk of the Body, or about the Womb in the Blood there, which is the matter of the menſtruous Blood and Seed, producing a Melancholy or Madneſs, if it be worſe, becauſe it can hardly all be drawn forth as long as there yet remaines ſome portion of that blood, ſo long that pertinatious and long continued evil laſts; with which oftentimes they are miſerably afflicted, not only for ſome months but years alſo ſomtimes to the end of their life; and if they be Mad, they are kept incloſed in Priſons, nevertheleſs performing the other Vital and Natural actions; unleſs theſe be weakend, becauſe when they are troubled in Minde they offend in many things, and becauſe they waiſt themſelves with grief if they have yet any Reaſon left: therefore we ought not raſhly to promiſe any hopes of recovery, although we have known many Cured as ſhall be ſaid eſpecially by large Bleeding, and ſome Mad and Raging from their youth until extream old age, in which they have ſo come to themſelves, that afterwards going about free from their Priſon and Bands, they would no more hurt any Body, or provoke them with words; and then alſo there is better hopes, if they yet act all things moderately, and do things rather laughing then with a ſterne look, and are ſomtimes obedient to thoſe that admoniſh them, and do admit of Medicines.

The Method and Indication for Cure will be ſuch; that we Evacuate that matter out of the Veins and divert it from the more Noble Parts that are hurt by it, from the Brain chiefly and the Heart; for as experience hath taught that other Diſeaſes alſo generated from a certain Malignant matter are ſomtimes cured by many Evacuations (as is apparent in the French Pox) ſo we have ſeen oftentimes both in Melancholly and Madneſs proceeding from this Malignant matter that Empericks by many and frequent Evacuations have cured many left off by other Phyſitians, who were afraid to uſe them, and we our ſelves have often tried it with happy ſucceſs, which may be done by divers forms and manners as by drawing blood from the body, or deriving it to other places by Purgations made by ſtool and by vomiting; then we will correct with things altering or changing that diſtemper or Melancholick conſtitution in the Blood almoſt of the whol Body, and in the ptincipal body, and in the principal bowls eſpecially the Brain and Heart, by giving of Medicines and applying outward helps to the Head, Heart, Liver, Spleen, and certain other parts of the Body; alſo with actual operation by gelding, and hanging on Amulets, in the interim providing for the ſtrength alſo by a fit courſe of living which alſo may correct theſe faults. Laſt of all we muſt have reſpect unto ſome other Symptoms which ſomtimes are ſupervenient to them, all which how they muſt be prepared and adminiſtred we ſhall explain in order.

Letting of blood therefore in ſome great and apparent Cutaneous Vein when as it may not only Evacuate the Blood but together with that the matter of this Diſeaſe lurking in the Veins, it will be the prime and principal remedy for the Cure of theſe affects, if they proceed from this canſe; which though very many I know have not taught it, and ſome alſo have diſallowed it, yet I have known by long obſervation that innumerable have been cured by this means, by certain Chyrurgeons or others who did profeſſedly labor in curing theſe Diſeaſes, who by opening of a Vein twenty nay ſixty times have ſo reſtored the perfectly Mad or Melancholick, that afterwards they have yet lived in health a long life; who were not Scrupulous in chooſing ſome certain Vein but ſomtimes opend a Vein of the Arm, by and by this or that in the Foot, anon in another place without any difference, which kind of remedy therefore we alſo ought to uſe and no waies neglect, but with greater care and providence then they who undertake to cure only thoſe who are as it were given over, Methodically premiſing alwaies waſhings of the Belly, and Purgations intermixt, as ſhall be ſaid.

Therefore ſome Vein of the Arm which is moſt apparent muſt be firſt opened and reiterated; next muſt be opened a Vein in the Hand eſpecially the Salvatella of the left Hand, privatly for the Spleens ſake, with which it is thought to have conſent; and alſo in the Feet the Vein of the Ankle called the Saphæna and the ſooner if the Courſes flow not right; or that which runs to the great Toe which Empericks do open chiefly in this caſe, becauſe it is thought to communicate with the Head. Alſo the Vein of the Forehead, if the Evil do continue, and the Cauſe be diſcovered to lie chiefly about the Head, muſt be opened, and Blood muſt be provoked from the Noſtrils, by thruſting of Briſtles, applying of Leeches, and putting up other rough things, alſo knotted Veins appear in the Thighs or elſe where ſeeing they contain a great quantity of this like Melancholick matter thruſt thither by nature and there heaped up, they muſt be opened and the filth muſt be let out this way, which cannot but profit very much; a Provocation of the Courſes if they be not decently purged, or be ſtopt, wil help much, ſeeing they may be the cauſe of this evil

as

as hath been ſaid; alſo the opening of the Hemorrhoids, although they be branches of the *Vena porta* in thoſe that are accuſtomed to them wil help very much: Hither alſo may be refer'd Scarifications, made eſpecially in thoſe places where otherwiſe we ought to open a Vein, as in the Arms and Feet, or ſomtimes where we are not wont to open a Vein as in the Shoulders, which certainly do not only evacuate the blood, but if Cupping-Glaſſes be applied, they do alſo egregiouſly revell the matter from the Head, and as I have obſerved do oftentimes profit much.

Upon which account alſo are applied, Frictions, Dropaxes, Veſicatories, Cauteries and Cuttings made in the Head, and Trepanning in thoſe that are deſperate, part of the bone being taken away, and the hole left open for a month.

It is conveninent to Cleanſe the Guts often from their excrements with Suppoſitories and more rightly with Clyſters, which although they do not ſo much empty the Melancholly matter lurking in the more diſtant veins, as they do in the Hypochondriacal, in which it is neer to the Guts, yet before Bleeding and other Purgations, that they may ſucceed the better, 'tis ſafer firſt of all to bring forth the thicker excrements by Clyſters, to which ſometimes we muſt mix thoſe things which are good to evacuate Melancholly, which being continued will effect ſomething alſo in a cauſe more difficult.

A more ſimple one therefore which is moſt excellent Egregiouſly ſtimulating may be made thus, Take *of juyces of Mercury or Beets two ounces, Mallows one ounce, common Honey two ounces*, let them be diſſolved *with the fat and ſalt broth of fleſh*, and let it be given.

A more Compound one may be made thus which he may uſe by courſe, which is Emollient purging and ſtimulating, Take *of the herbs Mallows, Orach, Bleets, Beets or Mercury, both Bugloſſes, Fumitory, of each one handful; flowers of Chamomel, Melilot, Elder, of each one pugil; Figs twelve, Bran one pugil, Flax ſeed half an ounce, Mallows, Fennel, of each two drams*; make *a Decoction*, diſſolve *Honey of Violets or Roſes two ounces, juyce of Mercury or Beets one ounce, Benedicta Laxativa two drams, Oyl of Chamomel, Butter, of each one ounce and an half; a little Salt*, make *a Clyſter*.

In Mad Folks eſpecially, it ſhal be prepared of ſtronger Purgers, thus, Take *of the roots of Marſh-mallows one ounce, the herbs Mallows, both Bugloſſes, Mercury, Hops, Fumitory, Time, of each one handful; flowers of Chamomel, Elder, both Bugloſs, Violets, of each one pugil; Flax ſeed, Guords, of each half an ounce; ſeeds of Mallows, Fennel, of each two drams; ſeeds of Rue, Chaſt tree, of each one dram; Figs twelve, Tamarinds half an ounce, Bran, Barley, of each one pugil; Oak fern, Senna, wild Saffron, of each ſix drams; white Hellebore half a dram, or black one dram*, make *a Decoction*, diſſolve *Honey of Violets, red Sugar, of each one ounce; Hiera of Coloquintida, Diaſena ſolutive, Confection Hamech, of each two drams; juyce of Mercury one ounce and an half, Oyl of Violets, Chamomel, Lillies, of each one ounce; Salt as much as is ſufficient*, make *a Clyſter*.

'Tis convenient to Purge this Matter out of the Veins beginning with the Gentler and going to Stronger, and continuing them for a long time, for they can endure it for the moſt part eaſily, and though they be ſomwhat weakned, nevertheleſs it doth good, ſeeing upon that account they become more calmed and quiet, neither can it hurt them much, ſeeing they may alſo be continually refreſhed: therefore the humor being firſt prepared, Evacuation ought preſently to follow, being adminiſtred once, twice, or thrice together, and this muſt weekly be repeated once or twice, intermixing letting of blood, as hath been ſaid; and once in a month alſo as *Avicen* teacheth, we muſt give a very ſtrong Purger, for the chief nature of the Cure conſiſts in thoſe great Evacuations of the blood and Excrements, whence ſucceſſively the matter of the diſeaſe is taken away as hath been ſaid.

The Humor is prepared before Purging, by obſerving whether they be very Cholerick that are affected with this evil, for then we muſt uſe things more Cold and Acrid, after this manner. Take *of Syrup of Violets, Borrage, of each two ounces, of Vinegar ſimple one ounce, the waters of both Bugloſſes, Lettice, Water-lillies, of each as much as is ſufficient*, make *a Julep* for four or five times aromatizing it with *the pouder of the three Sanders*, or giving *a Lozenge* of it after every doſe.

Or make one thus of Juyces, Take *of the juyces of both Bugloſſes, of ſweet ſmelling apples of each two ounces and an half, the waters of both Bugloſs, Fumitory, of each three ounces; Sugar two ounces*, boyl them, and clarifie them, and aromatize it with Cinnamon, for ſome doſes.

By a Decoction or Infuſion let it be prepared thus, Take *of the Roots of both Bugloſſes, Liquoriſh of each one ounce; the bark of Tamariſk half an ounce, Fumitory one handful, Miltwaſt half a handful, the Cordial flowers, of each one pugil; Water-lilly flowers half a pugil, Time one pugil*, boyl them *in common water and a Cup of Wine*, add *of Sugar and the juyce of Apples each two ounces*, aromatize it for ſome doſes.

Or let them be infuſed in thin Wine adding for the ſcents ſake a little Wormwood, and let him drink it.

Then let the Humor be purged as hath been ſaid by giving of divers forms dedicated to the Melancholick humor, which if the Patients wil not obey, may be prepared thus, that under the form of Wine or of ſome other Medicine that is moſt familiar to them, we may be able to deceive them, many of which have been ſpoken of in the Melanagoge purging Remedies, here we wil propound certain choyce ones.

At the beginning therefore, the Humor being prepared let this preſently be given, Take *of Catholicon one ounce, Confection Hamech two drams, Syrup of Roſes ſolutive one ounce*, diſſolve them in Whey or Bugloſs water, and give it.

Or, Take *of Senna Oak-fern, of each half an ounce; Dodder of Time two drams*, infuſe them in *Goats Whey* add *of freſh Mercury one ounce, Aniſe ſeed two drams, Syrup of Fumitory compound*, or *of ſweet ſmelling Apples half an ounce*, make *a Potion*.

Or, Take *of the Pills of the five kinds of the Indian Myrobolans, of Lazulus Stones, each one ſcruple*; with *white Wine* make *Pils*.

That the body may be purged ſucceſſively and at many times, the following things are convenient.

Firſt a Compound Apozem which may be made thus, Take *of the roots of Polipody three ounces, the Leaves of Senna two ounces, wild Saffron ſeed one ounce, Dodder of Time half an ounce, Turbith three drams, Myrobalans, Indian, Citrine, Chebuline, rubbed with Oyl of ſweet Almonds of each one dram; black Hellebore one dram, White half a dram*,) if you would purge *Gentler* we omit *Hellebore* if *ſtronger*, we increaſe it) *the roots of Graſs, Cinquefoyl, Liquoriſh, of each one ounce, Elecampane half an ounce, the barks of Aſh, Tamariſk, Danewort, of each half an ounce; the herbs Mercury, Fumitory, Hops, Harts-tongue, both Bugloſs with their roots, Miltwaſt, Maidenhair, Time, Balm, of each one handful; the cordial flowers, of Tamariſk, Scabious, Broom, of each one pugil, ſeeds of Aniſe, Melons, of each half an ounce; Guord ſeeds ſix drams, Purſlane ſeed two drams, ſeed of Baſil, Chaſt tree, of each one dram; Tamarinds, Raiſons, of each one ounce and an half; Prunes*

twelve

twelve, Jujubes, Sebeſtens, of each ten; make *a Decoction according to art*, in *two pound of that ſtrained*, infuſe *of choice Rhubarb half an ounce, Cinnamon two drams, Spike one ſcruple*, ſtrain it, add *the juyce of ſweet Apples one pound*, boyl them again a little, let him uſe this *Syrup* for four or five daies early in the morning.

A Syrup alſo may be made of the ſame Decoction to be kept for uſe, with all things doubled, if a juſt quantity of Sugar be added to the Decoction or inſtead of it the Decoction of Apples, and it be boyled to a thickneſs: of which when you have a mind to purge you may give two or three ſpoonfuls according as it works.

Another Gentler may be prepared thus of the Juyces, Take *of the roots of Polipody two ounces, Senna cleanſed four ounces, Dodder of Time half an ounce, flowers of Borrage, Violets of each one pugil; Aniſe ſeed half an ounce, Cinnamon two drams*, bruiſe them a little, pour to them *the juyce of Sweet Apples three pound, the juyce of Borrage clarified three ounces*, let them ſtand in *a hot Infuſion twenty four hours*, then let them boyl a little, ſtrain them, boyl them again to half the thickneſs of *Wine boyled away*, or of *a Syrup*, let him take *two ounces* more or leſs *by it ſelf* or with *Wine*.

Being Infuſed alſo in Goats Whey, they will do good, or in Broth of an old Cock, and give the Decoction.

A Wine very profitable for this uſe, may be prepared thus, which muſt be given at three or four times, ſeeing it cannot be kept longer, unleſs it be prepared in a Barrel in a greater quantity, all things being doubled or trebled, according as the quantity of Wine or Muſt ſhall be greater or leſs, and thoſe things which are put in be firſt very wel dried. Take *of Senna two ounces, Turbith three drams, Agarick two drams, Mirobalans Indian citrine, chebulane of each one dram; Dodder of Time, Time, of each three drams; the Cordial flowers of each two pugils; the herbs Wormwood, Fumitory, of each three drams; Fennel ſeed three drams, Ginger half a dram*, let them be bruiſed and infuſed *in four pound of white Wine* boyl them a little in a double veſſel let him drink it three or four times.

And becauſe the Remedies ought to be changed, other forms alſo may be thought upon, as of the following Electuary, for tryal of which he may take at the firſt time three ounces, by it ſelf or diſſolved, and according to the ſucceſs, increaſe or diminiſh the doſe. Take *of the pulp of Tamarinds and Caſſia extracted with white Wine* (for gratefulneſs) *each one ounce, choyce Manna, fix drams, of Catholicon or* Meſues *Triphera, of Dodder of Time, or the Perſian, or the great, two ounces, the bark of Myrobalans Indian, chebuline, rubbed with Oyl of Sweet Almonds of each one dram, Rhubarb a little Mollefied in wine one dram and an half, Senna firſt waſht in wine, Dodder of Time, of each two drams; Annis ſeed two drams, Cinnamon three drams*: Make a *moſt fine Pouder, and with Syrup of Roſes ſolutive*, Make *an Electuary*; If you would have it work more powerfully in a leſs quantity, Take *two drams*, and add *Confection Hamech one dram*, and give it.

Such a Pouder may be prepared to deceive the ſick, which ſhal be given at once by it ſelf or with Wine, broth Milk, Hydromel: Take *of Lazulus ſtone waſht oftentimes in Hydromel two ſcruples, Dodder of Time one ſcruple, Sugar one dram*; Pouder them. Or thus: Take *of Lazulus ſtone prepared one ſcruple, Digredium half a ſcruple, Turbith one dram, Sugar one dram and an half*; give it: Or *a uſual Compound one*, may be made thus, of which give at firſt *Time one dram and an half*, by way of tryal, afterwards proceeding with that quantity which ſhall be found righteſt: Take *of Lazulus ſtone often waſht in wine and water two drams, Diagridium half a dram, Turbith one dram and an half, Senna half an ounce, Dodder of Time two drams, Tartar one dram, Annis, Cinnamon, of each two drams; Saffron half a ſcruple, Sugar-candy, the weight of them all*, pouder them.

Lozenges may be made of them, or others may be given ſuch as are, the Tablets of the Electuary of Citron &c.

Vomiting cauſed ſomtimes doth very much good, ſeeing it doth egregiouſly ſolicite nature to excretion, eſpecially if it be provoked by giving of thoſe things which do at once empty upwards, whenas they being more robuſt do eaſily endure theſe alſo, as hath been ſaid in Purgers, but amongſt the reſt Hellebore eſpecially is ſo much commended in Madneſs that it is become a Proverb, Thoſe who are Mad have need of Hellebore, but it is given divers waies, as when we would purge more by the lower parts we rather chooſe the Black as hath been ſaid in Purgers, but if we would chiefly cauſe Vomiting we take the white, the Pouder of which or rather the Infuſion in Wine is moſt conveniently given, when they have eaten much and drunk Broth, that they may be hurt the leſs: or the ſlips or fibres of it thruſt through thin ſlices of Radiſh and left all night, and afterwards diligently taken out again and the ſlices ſteeped in Oxymel, and ſo give one of them to drink.

This following Helleboriſm is very much commended by many, if one ſpoonful of it be given with fat Broth, Take *of the ſhavings of Hellebore one ounce*, infuſe them three daies in *Rain-water four ounces*, boyl them with a gentle fire to a third, to *that ſtrained* add of *Honey wel Skimmed two ounces*, keep it for your uſe.

But if we be minded to empty downwords alſo, give one ſpoonful of this following, Take *of the pouder of Hiera of Coloquintida four ſcruples, Dodder of Time, Senna each two drams*, make *a pouder*, mix it in *Honey of Hellebore*.

Now they often give for this uſe, the Pouder of Stibium burnt til it looks cleer or only lightly calcined, as I have tried it, in a few grains, or the Infuſion of it in Wine, from whence they are wont plentifully to Vomit, and ſend downwards Cholerick, Yellowiſh or Green matter, the which alſo *Mathiolus* commends and I have often tried it in ſtrong bodies without any hurt.

The Medicines which they ought to take for alteration ſake, are prepared of thoſe things which by a temperate Moiſture do correct the force of this filthy and acrid humor, and by a propriety its Malignity; and amend the diſtemper of the brain which is chiefly affected, and the heart whoſe complexion in theſe caſes *Avicen* thinks is chiefly corrupted, having reſpect alſo unto the Spleen where they think the ſeat of Melancholly, and the Liver which they Suppoſe alſo to be affected by reaſon of that, of which theſe Medicines are made up, which if we conſider the accuſtomary Compoſitions, they are almoſt wholly Cordial, the which ſeeing they do not only refreſh, but alſo do reſiſt the malignant and venenate matter, of which ſort this is, we alſo do allow them, but ſhunning things too hot and dry, and do preſcribe them as followeth.

For an Infuſion in Wine or Decoction the which either we uſe ſimple, adding Sugar Spices, or to make a Syrup theſe things may be taken, to be uſed by courſe, Take *of the flowers of both Bugloſſes* (which are appropriated to the heart and Spleen) as much as is ſufficient, let them ſteep in ordinary Wine, or let them be boyled in Broths.

For the ſame reaſon alſo other things may be infuſed in

in Wine as the *Leaves of Harts-Tongue*, which the common people is wont to do in this caſe.

A more Compound infuſion or Decoction may be made thus: Take *of the flowers of Roſes, Violets, both Bugloſſes, Scabious, Tamarisk, of each one pugil; the Leaves of Betony, Balm, Harts-tongue* or *Milt-waiſt, of each one handful; the Root of Elecampane two drams, the ſeed of Baſil one dram*: Bruiſe them for your uſe.

A Syrup may be made of this Decoction as hath been ſaid, or the following be prepared of Juyces: Take *of the Juyces of ſweet Apples one pound, of Borrage three ounces, of Mallows* (which is thought very profitable) *two*, clarifie them and adding, *Sugar half a pound*: Boyl them to a conſiſtence.

We uſe alſo *Juleps* rather, then thoſe *Compound Cordial waters* which ſome preſcribe, becauſe they too much inflame the Body: Take *of Roſe water three ounces, Bugloſs two ounces, Balm one ounce, Cinnamon half an ounce, Orange flower water* (which they cal *water of naffe*) *two drams, whitt wine one ounce, the whiteſt Sugar* as much as is ſufficient, Make *a Julep*.

Electuaries to be taken by courſe every other day, drinking after a little of the ſaid *Julep*, or its *water* with a *little wine* are made thus, of fewer or more things. Take *of the conſerves of Roſes, Violets, the flowers of both Bugloſſes, Water Lillies, the Roots of Bugloſs and Citron Pill candied, of each half an ounce, the Root of Elecampane one dram, ſeed of Baſil one dram, Pouder of Diamargaritum Frigidum one dram, with Syrup of ſweet Apples*: Mix them.

Another made of many rare and pretious things, is thus prepared: Take *of the Conſerves of the four Cordial flowers, of each one ounce, Conſerve of water Lillies, Scabious, Clove-gilli-flowers, Tamarisk, Succory, Lange-de-beef, Eringoes, Satyrion, Roſe-mary, Betony flowers, of each half an ounce; the Roots of Bugloſs, Lettice, Coleworts, Guords, and fleſh of Citrons, Citron pill condited of each one ounce, Emblick Myrobalanes two, the ſeeds of Guord and Melons clenſed, of each half an ounce, Citron ſeed clenſed one dram, ſeed of Baſil one dram and an half, ſeed of Lettice one dram, kermes Berries two drams, ſweet Sanders half a dram, Cinnamon one dram, ſhaving of Harts-horn, Ivory, of each one dram; Vnicorns horn* (for Rich men) *one ſcruple, Red Coral one dram, the Pouder of Diamargaritum frigidum* or *the Electuary of Gems half a dram, Roſata Novella, Diaſmoſchum, Diarrhodon, Aromaticum Roſatum, Trionſantalon, of each one ſcruple, Trochiſks of Camphire two ſcruples, Confection of Alkermes and Hyacinth of each one dram, Rhaſis Lætificans two drams, with Syrup of ſweet Apples boyled thick*, that the Confection which ought to be kept a long time be not corrupted, Make *an Electuary*.

Theophraſtus commends *Southern-wood* taken with *Honey* and *Vinegar*.

We may alſo uſe Pouders, and adding *Sugar one ounce and an half*, to *one dram* of them, Make *Comfits*, or diſſolve the *Sugar* in the *Waters* and *Julep* expreſt, to make *Lozenges*.

The firſt ſhall be ſuch; Take *of the Roots of Swallow-wort one dram, Citron pill, ſeeds of Baſil, of each half a dram; Pearl half a ſcruple*: Make a Pouder for uſe as hath been ſaid,

Or thus, Take *of the Cordial flowers, the Leaves of Balm, Marjoram, of each one ſcruple, Citron pill, Baſil ſeed, of each half a dram; ſweet Saunders one ſcruple, ſhaving of Ivory one ſcruple, Coral half a dram, Pearl half a ſcruple, Cinnamon half a dram*: Make a Pouder.

Or out of the uſuall Pouders, as *Diamargariton*, or the *Electuary of Gems* and other things in the ſaid *Electuaries* both *Pouders* and *Lozenges* may be made.

Lozenges made after this manner are very Cordial and appropriate to the Head: Take *of Confection Alkermes* or *of Hyacinth one dram, Pouder of Diamargaritum Frigidum, Electuary of Gems, of each half a dram, Diamoſchum, Aromaticum Roſatum, of each half a dram; ſeed of Baſil one ſcruple, Sugar diſſolved in the Juyce of ſweet Apples as much as is ſufficient*; Make *Lozenges*.

Remedies are outwardly applied to the Head in which the Brain reſiding is alwaies affected in theſe Diſeaſes, either by it ſelf or by conſent, and where ſomtimes the cauſe of the evil lies hid.

And firſt of all at the beginning uſe only *Repellers* if it be *Hypochondriacal Melancholy* from a Vapor lifted up, or *a great fury* in *Madneſs*: then in the beginning we uſe an *Oxyrrhodine* to which notwithſtanding we add *Oyl of Violets* and *Chamomel* that it dry not too much.

Or we anoynt the Head with *Oyl of Roſes, Myrtles, Quinces, Violets* and *Chamomel*. But afterwards we muſt uſe things very moiſtning which may alſo diſolve a little, and ſtrengthen the Head, and alſo cauſe ſleep, becauſe they are much troubled with watching. Let *Irrigations* or *Embrocations* be made which are more accuſtomary to our people, or waſhing and wetting of the Head, and that once a day, or twice, Morning and Evening for many daies, according as we conjecture there is more or leſs need by their watchings and reſtleſneſs; the which alſo if we uſe with a *Bath* before and after the uſe of it, as ſhall be ſaid we muſt irrigate the Head with the ſame *Bath*.

But here we do no waies uſe Lyes, becauſe they dry too much, but the following *Decoctions*; Take *of the Roots of Marſh-mallows one ounce, the Herbs of Violets, Lettice and Mallows, of each one handful; Flowers of Violets, water Lillies, Burrage, Chamomel, Melilot, Barley, of each one pugil; Flax ſeed one ounce*, (*Fænygreek* by reaſon of its ſtrong ſmel we omit) *Poppy half an ounce*: Make a *Decoction* in *the Broth of a Calves Head and Gethers*, add *a little Wine* for an *Irrigation*.

Another when we would alſo procure ſleep, which for the moſt part is neceſſary; Take *of the Leaves of Willow, Lettice, Violets, tender Ruſtes, flowers of Violets, water Lillies, Chamomel, Feaverfew, Time*, (eſpecially towards the end) *of each one pugil, Guord ſeeds bruiſed one ounce, Coriandar two drams, ſeeds of Lettice, Marſh-mallows, Dill, of each one dram, of the bark or Heads of Poppy* or *Roots of Mandracke one ounce, the Leaves of Henbane one handful*: Make *a Decoction in the Broth of the Head and Feet of a Weather*, or *a Calf*, or *of Chickens*, or *Swallows*, or *of a Rams Lungs*, adding *a little Wine*,

Or thus, Take *of the Emulſion of the ſeeds of white Poppy and Guord ſeeds made in Violet water three ounces, Milk two ounces, the Mucilage of the Seeds of Fleawort one ounce*, ſtir them together *and apply them*.

A profitable *waſhing* or *Embrocation* may be thus prepared out of *Vnctuous things*: Take *of Oyl of Violets, Lettice, of each two ounces; Chamomel one ounce, the whites of Egs well beaten two, Womens Milk or other Milk four ounces or more*; Mix them deligently.

An Unctuous anointing or application to the Head may be made about the Temples, Forehead, and if it be ſhaved, alſo on the Hairy part, for the ſame intention, after irrigation when it is dry again, or elſe without it, oftentimes by it ſelf, after this manner: Take *of Oyl of Violets, Water Lillies, ſweet Almonds, of each one ounce; Chamomel half an ounce, freſh Hogs greaſe one ounce, the Mucilage of Flax ſeed one ounce, white Wax as much as is ſufficient*: Make *a Liniment*.

A more ſimple one but nevertheleſs effectual, may be made thus: Take *of the Mucilage of the ſeed of Flax, Fenugreek, Mallows, Butter, of each two ounces: Hogs-greaſe four ounces, the Marrow of an Ox or Hog one ounce*, apply it.

But

But a Compound one and more effectual, will be this: Take *of Oyl of Violets, Guord ſeeds, of each two ounces; of Poppy ſeed half an ounce, the Mucilage of the ſeeds of Fleawort one ounce, of the ſeeds of Lettice, Henbane, of each one dram; Coriander, Myrtles, of each half a dram, Saffron one ſcruple:* Mix them:

Or if they be very much troubled with Watchings: Take *of the ſeeds of Henbane, white Poppy, of each two drams; Mandrake Root one dram, Opium half a ſcruple, Saffron ſix grains:* Mix them with *Oyl of Violets one ounce Chamomel half an ounce:* Apply them to the Region of the Head.

About the declination hotter things muſt be added, in *Irringations and Oyntments*, made *of Time, flowers of Roſemary, French Lavender, Lavender.*

And to ſtrengthen the Head, we muſt ſtrow the following Pouders on the Hair at night, and in the morning by gentle combeing cleanſe them again: Take *of the ſeeds of Coriander half an ounce, Myrtles two drams, of Lettice, white Poppy, of each one dram; Alkermes berries two drams, flowers of Violets, Roſes, each one dram and an half; flowers of Roſemary, Chamomel, of each one dram; Citron pill one dram, Mace, Cloves, of each one ſcruple:* Make a Pouder.

It will be very convenient in a high Fury and Madneſs, if we apply to the Crown of the Head, the Lights of a Ram newly taken out, whiles they are yet hot, or if they be cold, heat them again, or apply a Lamb ſo cut open through the back and Emboweld, or we may lay on the Head a young Pegion cut in the middle and ſprinkled with the Pouder of Henbane, and other things which ſhall by and by be ſpoken of in a Phrenſie we may uſe for the like reaſon.

The heart alſo which we have taught is affected and troubled in theſe affects, as it hath been demonſtrated that it ought to be ſtrengthned by things taken, ſo it muſt be furniſhed with External things endued with the ſame vertues, that it may be able to reſiſt this venemous humor.

Epithems received as they ought to be in fine linnen muſt be applied to the Region of the Heart, whiles they are yet falting, or to the Pulſes. ſuch as theſe are: Take *of Roſe water three ounces, of Violets, water Lillies, Bugloſs, of each two ounces; Balm one ounce, the juyce of ſweet Apples, Odoriferous wine, of each one ounce; Vinegar of Roſes of each half an ounce, Seeds of Baſil two drams, of Sorrel one dram, Wood of Aloes and Muſk, Sanders, of each half a dram, Trochiſks of Camphyre, Pouder Diamargaritum Frigidum, of each half a dram:* Make an Epithem, *Saffron* ſhould be added; if its yellowneſs, with which it ſtains things did not hinder, and *Ambergreaſe*, alſo if it were not too dear.

Two Cordial bags may be prepared of a ſquare figure, guilted as they ought to be, one of which ought to be ſprinkled with Wine and Roſe water, and if it be too moiſt, to be ſqueeſed and ſo applied dayly, and when tis removed, the other dry one muſt be laid on and worn continually.

Which may be made thus: Take *of the four Cordial flowers, water Lillies of each one dram; Roſemary flowers one dram, the Leaves of Balm, Marjoram, Coaſtmary of each one dram and an half; ſeeds of Baſil, Citrons, of each two drams, Sorrel, Lettice, Purſlane, of each one dram; Alkermes berries one dram, Muſk Sanders one dram, Wood of Aloes half a dram, Cloves one dram, white and red Ben, of each half a dram;* Pouder them for your uſe, alſo the uſual Cordial Pouders, *Diamargaritum, de Gemmis*, and others may be added.

The Liver and Spleen muſt not be neglected, as being principal parts alſo if they ſuffer a preternatural heat, or any hurt from this filthy humor, but they muſt be refreſht alſo with Epithems and Oyntments.

Alſo remedies applied to certain other parts of the Body may correct its perverſe diſtemper, and refreſh it, as if the chief part of it be plunged in a Bath the Feet be waſht, the Back bone and Breaſt be anointed.

A Bath of River water will do good in young and ſtrong bodies being ſomtimes repeated, by ſwimming in it for a while when it is fitting by reaſon of ſummer or by ſetting in it at home being made warm; or if by the addition, of moiſtning things, it be made Artificial, let the patient ſet in it warm a little while before meat, and afterwards let him reſt in his bed, and without uſing any force, let him ſweat of his own accord.

As this is, Take *of the Herbs Mallows, both Bugloſſes, Sallow, the Vine, Lettice, water Lillies, Violets of each one handful: flowers of Chamomel, Melilot, of each one pugil, Marſh-mallow roots two ounces, Flax ſeed one ounce:* Let them be boyled in River or Roſe Water, to which may be added ſome fat or glutinous Decoction, made with the parts of living Creatures, or Milk for Rich Folks.

With the ſame Bath the Head may be irrigated, and the Feet waſhed.

The length of the Back bone under which lie the Trunks of the *Vena Cava* and the great Artery, in which the principal cauſe of the Diſeaſe is, after bathing is anointed,

After this manner: Take *Oyl of ſweet Almonds two ounces, Violets one ounce, Hens greaſe one ounce and an half, white Wax a little:* Mix them.

The Breaſt being anointed with the ſame, it will benefit thoſe parts.

Gelding was wont to be uſed by the Antients in certain deſperate Diſeaſes as was ſaid in an Epilepſie, becauſe it changes the temperament of a man, quels his virility and vehemency, and renders the Body more lax and moiſt, in mad Men eſpecially that have been long impriſoned and are diſperate, being otherwiſe unſerviceable, it is good to ſee what benefit can be reaped by it, the which all circumſtances being diligently examined tis lawful to make tryal of, if other things help not.

Amulets muſt not be neglected, amongſt which they write thus of one; that Stone found in the Mawe of a Swallow which is red, tied to the right Arm, is good againſt the Phantaſtical Illuſions of Melancholy, cures the Lunatick and Mad, and makes them lovely and pleaſant.

The Courſe of Living or Diet, muſt be ſo ordered, that both laudable hnmors may be generated, and the Malignant diſtemper of others and evil conſtitution of the Body may be amended and contemperated, and the ſtrength refreſhed, which may be done thus.

An aire and place temperate and pure are convenient; and alſo the changing of theſe do very much good, eſpecially if certain places be ſuſpected, or be contrary to them, or do afford ſome occaſion of ſadneſs by which alone Diſeaſes otherwiſe of long continuance and very grievous, are oftentimes cured.

Nouriſhing Meat that is by its Nature of a temperate moiſture is good, which ought to be of a good juyce eaſie of diſgeſtion and ſomwhat moiſt, ſuch as is the fleſh both of Animals and Fiſhes, not that which is old, and hard, and kept a long time, or ſmoak-dryed, or too ſalt, or very much ſeaſoned with Spices or other hot things, but that which is young, freſh, and ſimply boyled or roaſt, amongſt which the fleſh of a young Hauk and Night-Owl being eaten, it is thought to be of force by a propriety, as on the contrary the fleſh of Goats, wild Beaſts, Hares, are thought to be hurtful for the

the cauſes forementiond; Milk, good Cheeſ, not too much ſalted, nor rotten, Butter, common Oyl, and Oyl of Almonds may be granted to thoſe that are accuſtomed to them.

Eggs alſo are convenient unleſs they do corrupt, as it moſt eaſily comes to paſs in cholerick Stomachs, Bread made of pure flower, not tainted with the faults of grain, whence by reaſon of Darnel many have been brought to a Stupidity or Madneſs, Levend a little, ſalted and rightly baked, is good: and of Grains and Pulſe, Barley and all kinds of Pears, ſo boyled and prepared that they may eaſily be diſgeſted, and do not puff up, but Lentils and Beans are diſallowed becauſe they are thought to beget a Melancholy juyce. Of Fruits Apples eſpecially are convenient as Appropriate all manner of waies, and other fleeting Fruits, and thoſe which are kept hanged up or dryed, as Prunes, Raiſons, Cherries and the like, and of harder things Freſh Nuts, and Almonds; of Plants thoſe that are temperate are allowed, as *Spinage, Lettice, Endive, Beets, both Bugloſſes* are extold in the firſt place as appropriate, onely *Colewoorts* is condemned, becauſe it is beleeved to produce *Melancholy*; the which notwithſtanding I judgeing by its taſt, do think if it be rightly prepared that it doth rather cauſe good Blood then other Plants, ſeeing it is tender and ſweet.

There muſt be ſpecial care had of the Drink, and we muſt allow ſomwhat to cuſtom, in thoſe that drink Water or Wine, ſeeing Weak wine can no waies hurt, nor Strong if it be diluted and moderately taken, but ſeeing it makes merry, it doth rather profit them, but if that we ſee that they become more ſad or more fierce by the uſe of it, we muſt temper it yet more, or wholly withdraw it; the ſame judgment muſt be of drink: and alſo the drinking of Whey is very much commended in theſe diſeaſes, becauſe it is laxative, as alſo Almond milk, which can no waies ſo much aſſail the Head as ſome have thought.

Sleep is very much commended, not ſo much becauſe it moiſtens, as they would have it, but becauſe it refretheth the body and mind, and therefore if it do not invite them, it muſt be procured by giving Soporiferous things or application of Externals as ſhall be explained.

The Inordinate motions eſpacially of Mad Folks muſt be quelled with the ſame Soporiferous things, and they muſt be reſtrained with Chidings, Blows, Bonds, Guards, Priſons, for this alſo as experience teacheth, makes for the Cure of Mad Folks, whom Empericks beat with Rods and Scourges.

We muſt procure that natural Excretions be done decently, and if Nuns or Virgins do rage with a turgid matter by reaſon of the retention of their Seed, if they marry they are cured.

Affections of the mind in the firſt place muſt be removed from them by Arguments eſpecially when they proceed from no manifeſt cauſe, as hath been ſaid in the perturbation of Mind; and if they pretend falſe cauſes, as one the Greatneſs of his Noſe, or another Plenty of of Serpents in his body, that by ſatisfying of them this Opinion conceaved may be taken away, they muſt ingeniouſly be deceived and made believe that theſe are cut off or purged away, by ſhewing ſome ſuch like thing privately conveighed, or by ſome other art: they muſt be recreated alſo with pleaſant things which muſt be offered to their Senſes, and with thoſe things which we ſee them chiefly delighted with, with which notwithſtanding for the moſt part they are not moved; or if they be altogether mad they no waies underſtanding nor apprehending them, do neglect and ſleight them and are the rather more offended by them.

The other Symptoms which betide the Melancholick and Mad if they be too urgent they muſt be corrected as ſhall be explained in their particular chapters, amongſt which Watchings alſo are corrected with thoſe things which we have ſaid muſt be applied to the Head and by Lotions of the Feet, and if they be very troubleſome by giving things that cauſe reſt expreſt in Watchings, and every where in this Book, a Pain of the Stomach, Belly, Womb, a diſtention of the Hypochondries are corrected by Unctions, Fomentations of the Belly, and other things as ſhal be taught in their places, and if any thing be given by the mouth upon that account, muſt alwaies mix with them, thoſe things which do reſiſt melancholly.

As if in plenty of Winds and bad digeſtion ſuch a pouder be preſcribed to be uſed after meat. Take *of the pouder* Diacydonides fine ſpeciebus *two drams, Aniſe ſeeds three drams, Coriander prepared two drams, Cinnamon three drams, Squinanth half a dram, Indian Leaf, Marjoram of each one ſcruple; flowers of Roſes, Bugloſs each half a dram; Pearl one dram,* make *a pouder,* add *Sugar the weight of them all.*

The Cure of a Phrenſie and baſtard Phrenſie from a hot diſtemper & Inflammation of the brain.

A Hot Diſtemper of the Brain if it cauſe a Raving and it be a true Phrenſie which ariſeth from an Inflammation and its membranes, and preſently invades with a Feaver it is a moſt dangerous and moſt acute Diſeaſe, which ſomtimes is terminated on the third day; but if they be leſs fierce, and Rave with Laughter, theſe things afford us great hopes of recovery; but if it be a baſtard Phrenſie and the brain be not yet inflamed, but is only heated by a humor or vapor, as it commonly comes to paſs, and it follow a hot Diſeaſe, chiefly a Feaver, we muſt foretel according to the condition of the Diſeaſe; for if this be in the fits of Intermitting Feavers either in the beginning or ſtate, as this is wont to be common with Children the Fever remits again together with the Fit; but if this happen in continual Feavers about the ſtate, it can in no wiſe be free from danger, the brain conſenting then with the heart that is oppreſt, where yet if nature overcome the Diſeaſe, the Feaver declining, the Raving alſo ceaſeth; alſo in Peſtilential Feavers according to the nature of the Diſeaſe which is Curable or Killing, the Raving becomes Deadly or no waies ſuch yet it denotes no good if it ſupervene, and then if the pulſe alſo remit, and ſpots break forth, Death is at hand; in the Worms of Children alſo it is judged according to the nature of the Feaver and oftentimes foretels Convulſions to come upon it, otherwiſe without any hurt 'tis taken away with the Feaver.

The intention of Curing in a true Phrenſie is this, that firſt of all with things evacuating we revell and derive from the Head, the bloody humor heating or inflaming the Brain, and that chiefly by taking away of Blood and alſo by Medicines that looſen the Belly, next that by things altering uſed inwardly and outwardly, and by a courſe of diet we correct the heat chiefly in the Head, alſo in the Liver, Heart, which alſo as the whol body have grown hot by reaſon of the Feaver and towards the end diſcuſs the remaining matter, in the interim alſo having reſpect unto the Symptoms, if there be any beſides theſe; the which alſo are adminiſtred in a baſtard Phrenſie but guided by the nature of the Diſeaſe accompanying, from whence it proceeds, in which alſo let it be your intention to hinder by this means the aſcent of Vapors, and to revell thoſe already carried up.

Drawing of Blood for Revulſion ſake ought to be

ſuddenly

ſuddenly done in a true Phrenſie, & that largely or often repeated in a Vein of the Arme moſt apparent, eſpecially the Shoulder Vein. But the Vein muſt not be opened with too large an orifice as the French are wont to cut with their Lancets; leſt whiles they are unruly the flux of Blood cannot wel be ſtopt. In a baſtard Phrenſie likewiſe if we ſee a great afflux of humors carried to the Head, by the greatneſs of the Raving and the Veins of the Eyes ſwelling, unleſs by reaſon of the Feaver becauſe it is in its ſtate, or becauſe laſting long, or by its malignity it hath overthrown the ſtrength, we be compeld to forbear it, and nothing elſe hinder. A vein alſo muſt be opened, although it hath been alreaddy open'd in reſpect of the Feaver.

Alſo for Derivation in a Phrenſie alwaies, and ſomtimes in a baſtard Phrenſie, if the Raving be vehement whence we ſuſpect the vehement heat doth raiſe an afflux of humors, even at that time when we are forbid to open ſome general vein, ſomtimes being forced, we ought to open a particular one, by which there may not be ſo great an effuſion of Blood, although it be in the ſtate, for fear leſt the falſe Phrenſie ſhould be changed into a true one: of which kind chiefly is the Vein under the Tongue, which being opened doth oftentimes very much help in Ravings: upon which account it is convenient alſo to open a Vein in the Forehead, when great neceſſity urgeth, and we are not compeld to dilate it, by girting the Neck with a Swath, by which the blood is too much forced upwards; and to open the Veins of the Noſtrils with Briſtles or other rough things by pricking and rubbing them; or to ſuck out the Blood applying Leeches behind the Ears, to the Forehead, Noſtrils, Fundament.

Scarification alſo doth good with Cupping-Glaſſes applied for Revulſion in both Species of Raving; and when it is not fit to open a Vein in a Baſtard Phrenſie, then alſo inſtead of that it ſhall be applied for revulſion ſake to the Shoulder-blades, Shoulders, Arms; which I am wont to do with good ſucceſs inſtead of Derivation on the ſides of the Neck about the jugular Veins, others alſo approve of it done on the griſly part of the Ears: for which Scarification if they will not endure it, Cupping-Glaſſes only may be uſed.

We ought alſo by Fricions of the extream parts to revel, and by making Ligatures alſo in thoſe places, to reſtrain the too much motion to the upper parts, the which alſo may be performed by Lotions of the Feet which we ſhall by and by preſcribe, for the cauſing of ſleep.

If they admit not of Clyſters they muſt be caſt in by force, and that they may keep them, their Fundament muſt be ſtopt with a Cloth, for they revel much by ſtimulating, and correct the heat of the Body by altering, and evacuating the Cholerick Excrements, upon which account, both by reaſon of the Raving, and the Feavers accompanying it, they are convenient in both Species of a Phrenſie: the which ought to be caſt in before bleeding, and afterwards muſt oftentimes be repeated, many of which have been preſcribed in Feavers.

For example ſake we propoſe theſe only: Take *of Caſſia newly drawn ſix drams, Red or courſe Sugar one ounce, Oyl of Violets three ounces, juyce of Beets or Mercury one ounce, Salt one dram, with the Decoction of the four Emollient herbs,* Make a Clyſter.

A more Compound one is made thus: Take *of the Herb Mallows, Marſh-mallows with the Roorts, Pellitory of the Wall, Beets, Mercury, Lettice, Violets of each one handful. Whol Barley one pugil, Guord ſeeds half an ounce, Prunes ſix:* Make a Decoction. In a fit quantity diſſolve *Honey of Violets, Red Sugar, of each one ounce; Catholicon, Caſſia, of each half an ounce; juyce of Beets* or *Mercury, of each one ounce; Oyl of violets three ounces, a little Salt;* Make a Clyſter. *Laxatives* and ſomwhat *Stimulating* may be given, eſpecially in thoſe that are bound to looſen the Belly, chiefly when they will not admit of Clyſters or do not keep them. But we muſt have a care of purgers that heat the Body, in which thing Empiricks knowing nothing elſe but to purge, are oftentimes grievouſly faulty.

Therefore a day after a Vein hath been open'd ſuch a ſolutive Medicine may be given: Take *of the ſimple Syrup of Roſes ſolutive two ounces, water of Violets, Lettice, Bugloſs as much as is ſufficient,* to dilute it, and give it.

Or this, Take *of the juce of Roſes one ounce and an half, Sugar ſix drams, diſſolved in Roſe water;* Boyl it gently, ſtrain it and give it.

Otherwiſe after this manner: Take *of Syrup of Roſes ſolutive, Violets, of each one ounce,* with *Meſues* Decoction of Fruits, give it.

If at any time we muſt paſs to ſtronger Medicines, it may be done thus: Take *of Rhubarb four ſcruples,* infuſe it in *Water of Roſes and Violets,* ſtrain it, add *Syrup of Roſes ſolutive one ounce or more,* give it.

Or, Take *of Sena* (whoſe juyce is not unlike *the juyce of Rhubarb*) *two drams* or *three, Polypody half an ounce, ſomwhat ſharp Prunes ſix:* Boyl them, to the ſtrained Liquor add, *Syrup of Roſes ſolutive, Violets, of each half an ounce:* Make a Potion.

Things altering are given both by reaſon of the Feaver accompanying, and becauſe of the hot diſtemper of the head, in a form chiefly acceptable to them, eſpecially of drink, becauſe they are very thirſty, for they do not willingly take things Medicinal, with which alſo we ought to prepare the Cholerick Humor, if there be any, before we purge it, you meet with various compoſitions of theſe in Feavers therefore here only a few examples are propoſed.

In their Broths are boyled, *Sorrel, Lettice, Bugloſs,* and their *Waters* are mixed with them, as alſo *the juyce of Citron* and *Roſe Vinegar.*

Inſtead of Beer, we muſt mix with the boyled water which he drinks, *Syrup of Currans, Pomegranates, Lemmons, Wine of Pomegranates or other Acid juyces.*

Or you may give by courſe, Juleps in a fit quantity by themſelves, or mixt with Beer after this manner: Take *of Syrup or Wine of Pomegranates, of Barberries, of each two ounces, Violets one ounce, of Poppy* (by reaſon of watchings) *half an ounce, water of Lettice, Sorrel, Roſes, Bugloſs, of each four times the quantity,* let him drink it. In place of Syrups, Juyces may be uſed.

A Conſerve made fot the ſame uſe to be often taken, As, Take *of the Conſerve of the four Cordial flowers of each one ounce; Coleworts, Lettice, fleſh of Citrons condite of each ſix drams; ſeeds of Sorrel, Endive, Purſlane, of each half a dram; Pouder of Diamargaritum frigidum one ſcruple, Syrup of Pomegranates* or *Currans:* Make an Electuary.

Things cold and ſomwhat aſtringent muſt be applied to the Head at the beginning preſently, whiles the Humor flows, or Vapors aſcend, the which do repel them.

Oxyrhodines are fit for this uſe, prepared thus: Take *of water of Roſes, Plantane, of each two ounces; Oyl of Roſes two ounces, Vinegar of Roſes one ounce.* Mix them.

Or thus, Take *of the Oyl of Roſes Omphacine one ounce and an half*, Unguentum Populeum, *Vinegar, of each half an ounce, the white of an Egg*, beat them together and apply them to the Forehead.

But a repelling Decoction may be made thus, Take *of the Leaves of Sallow, Lettice, Plantane, of each one handful; Flowers of Roſes two pugils, Violets one pugil, ſeeds of Plantane, Myrtle, of each two drams*; boyl them in *iron'd water*.

Afterwards Coolers and Moiſtners are applied, with which we mix things cauſing reſt

In this form, Take *of the juyces of Lettice, Nightſhade, of each two ounces*; *Plantane one ounce*, let cloaths dipt in them be applied.

In Summer time we prepare them of Waters, Take *of the waters of Roſes, Nightſhade, Lettice, Water-lillies of each two ounces*; *Plantane one ounce*, let cloaths dipt in them be applied.

A Decoction for Irrigation may be made thus, Take *of the Leaves of Violets, Lettice, Nightſhade, Water-lilles, Houſleek, Purſlane of each one handful*; *flowers of Violets, Water-lillies, Borrage, of each one pugil*; *ſeeds of Lettice, Poppy of each two drams*; *of Henbane one dram*; make a Decoction for an Irrigation.

Afterwards let the Head be anointed with the following Unguent, Take *Oyl of Violets Water-lillies, of each one ounce*; *of Roſes ſix drams, of Poppy, Mandrake, each half an ounce*; Unguentum Populeum *one ounce*, (we add no Camphire, becauſe it cauſeth watchings) mix them with a little white Wax, for an Oyntment.

Then we may ſtrew Pouders on the place anointed, after this manner, Take *of the flowers of Roſes, Violets, Water-lillies, Lettice ſeed, of each two drams*; *of white and black Poppy of each one dram*; *red Saunders, Coriander, of each half a dram*: mix them.

When the raving begins to abate, we add certain diſcuſſive things to the forementioned forms, ſuch as have been preſcribed in a Melancholly humor, cauſing Melancholly and Madneſs, but ſomwhat more temperate: and then eſpecially we are content with Anointings adding Oyl in which Mother of Time and Chamomel have been boyled: and afterwards Sinapizing the head as they cal it.

As with the following Pouder which alſo ſtrengthens the Brain. Take *of Coriander ſeeds two drams, flowers of Roſes, Chamomel, Lavender, Roſemary of each one dram*; *Orrice root half a dram, of all the Saunders one dram*; make a Pouder.

Beſides theſe things, when the raving is at the higheſt, there is a ſingular and approved Remedy, made of the Fleſh and Blood of Animals, being applied to the Crown of the Head whiles they are yet hot, which being roaſted as it were with exceſſive heat of the Head, when they are laid aſide, do ſeem to ſend forth a certain vapor, and I have often obſerved that they alone almoſt have helped: which whether they do it by diſcuſſing as ſome would have it, or by ſtopping the force of the blood, I will not here any longer diſpute, this I know, as ſhal be ſaid in the Hæmorrhages that theſe do wonderfully ſtop the blood flowing out of a wound, but for this uſe the following things are for the moſt part made choice.

Certain whol Animals cut through the back, and preſently unboweld, as a Lamb, a Puppy-dog, a young Pigeon or Chicken, or the bloudy parts of them, as the Lungs of a Ram Gelt, of a Lamb, or the Livers, or alſo other fleſhy parts, hot from the Creature new killed, as alſo other things muſt be applied, or if they be cooled, they muſt be heated again.

For the hearts ſake, ſtrengthening Epithems are applied to the region of it, by reaſon of its double diſeaſe, both of a Fever and becauſe of its Weakneſs, which alſo may be bound to the Pulſes in a cloth, ſuch as have been propoſed in Feavers and formerly in Melancholly.

And a more ſimple one may be made thus. Take *of Roſe water four ounces, of Violets, Bugloſs, of each two ounces*; *Vinegar half an ounce, of all the Saunders each one dram*; *Saffron half a ſcruple, Camphire five grains*; mix them.

For the ſame cauſe alſo regard is had to the Liver, and Epithems are applied to that.

The Breaſt alſo is anointed with cold relaxing Oyls as Oyls of Violets.

And the Cods are cooled with things working actually and potentially.

The Thighes and Arms of the whol body are waſhed for coolneſs ſake, and that they may the eaſier ſleep, with the Decoction of the Plants of the Vine, Violets, Lettice, Poppy and the like.

A Courſe of diet is to be ordered, not ſo much to preſerve Strength, as to help ſomwhat by Alteration.

Let the Air incline to cold, but whether they ought to be kept in Darkneſs or Light, that they may rave the leſs, ſome do very much trouble themſelves, ſeeing falſe apparitions do appear to them, as wel in the light as darkneſs, but it is better that they be kept in a place ſomwhat obſcure.

Their meat ought to be cooling and moiſtning, ſuch as is convenient for the Feveriſh, ſeaſon'd with herbs and other cool things, as Lettice, Endive and the like, alſo with the juyce of unripe Grapes, and Vinegar, and other cold juyces, and ſeeing theſe Delirous know not what they do, and oftentimes do not devour their meat only, but alſo other abominable things, we muſt not humor them, but when the Diet ought to be Slender we muſt withdraw it, and they muſt be fed with Barley, Prunes, and other lighter things.

Let their Drink whiles they rage be Water, taken of it ſelf, or firſt prepared with boyling, to which we may mix Syrups, as was ſaid before, for preparation and alteration ſake.

Thoſe things which concern *ſleep, motion, and the affects of the mind*, ſhall be explained now in the Symptoms.

For *the ſymptoms* which happens beſides *Raving* are others alſo ſupervenient to them, both by reaſon of *the diſeaſe of the head* and of *the Fever accompanying*, to which we ought to have reſpect.

Watchings by reaſon of the exceſſive heat of the brain, are common and hurtful to them, which in general are corrected with the ſame *Remedies* that reſiſt the diſeaſe, as hath been ſaid, ſeeing they cool and moiſten, eſpecially the external ones, to which upon that account are added *things ſoporiferous*, and privately for their ſake *ſopoxiferous medicines* are given *mix with Cordials* as ſhal be ſaid in its place.

Inordinate motions do ſo diſturb them by reaſon of their depraved imagination that they endeavor by all force to riſe out of the bed, and to cloath themſelves, and if they be not reſtrained, to make an eſcape, whence oftentimes being void of reaſon, they fall from a high place, and kil themſelves; which unquietneſs is likewiſe amended by *things* given to *cauſe ſleep* ſeeing the mind being at reſt the body muſt needs reſt alſo: and that they may be reſtrained, which is very hard, ſeeing madneſs makes them ſtrong, they are oftentimes bound in *bonds*, the which notwithſtanding ſomtimes when they are angry upon that account, and more fierce, we ought to looſe them, and give them way a little, yet uſing

great

great caution that they hurt not themſelves nor others.

A Suppreſſion of the Urin is a Symptom peculiar to them, whenas being ſo intent upon their imaginations, they feel not the provocation of the Urin, and therefore care not to make it, by the retaining of which the Bladder being too much filled and diſtended afterwards voids the water with a great deal of difficulty; the which we muſt cure, *by ſeaſonably admoniſhing them, and ſhewing the Chamber-pot* and by applying *external Remedies*, of which we wil treat of in the revention of Urine.

The drineſs, blackneſs of the Tongue which denote the higheſt burning of *a Feaver* is corrected, as ſhal be explained in its place.

Thirſt doth very much torment them by reaſon of their heat, it is corrected by *altering things cold and moiſt*, eſpecially given in their *Drink*, as hath been alreády ſaid, and ſhall be ſaid in thirſt in general.

Their weakneſs and overthrow of ſtrength known by the Pulſe, ſeeing their unquietneſs otherwiſe ſtirring them up, doth ſeem to add ſtrength to them, as hath been ſaid, is repaired *by a courſe of Diet and cordiall medicines*, uſed *inwardly and outwardly*, as alſo with them already mentioned.

The Cure of Folly from an evil conformation and diſtemper.

To undertake to Cure *Folly bred* in a man *from his birth* by *an evil conformation*, ſeeing it is impoſſible to faſhion otherwiſe the parts once formed, were to attempt to waſh and make a Blackmore white; as alſo it is impoſſible to change any thing, if this happen from *a perverſe temperament* the which notwithſtanding is ſomtimes amended, by *the change of age*, by *Gelding*, as hath been ſaid in *madneſs*, where alſo *cuſtom* may do much, by which it came to paſs that *Cimon* for love of *Iphigenia*, when he knew his fooliſh behaviour did diſpleaſe her, by little and little changing of them, *from a Fool* became *a wiſe man*, as this whether true or fabulous is agreeable to reaſon.

The Cure of madneſs from putifaction, a ſpeck, Worms in the brain.

If *madneſs* be ſprung from *Putrefaction*, or *a Speck*, or *Worms* as they would have it, by reaſon of vapors ſent from thence to the brain, we can ſcarcely fit a Cure for theſe, which are almoſt hid from us, yet if that Cure which was deſcribed in *madneſs* ariſing from *a melancholly humor* be alſo applied here, it wil be no fault; but if the malady be grievous 'tis incurable.

CHAP. IV:

Of a Defatigation of the mind.

The Kinds.

VVE call that *a Defatigation of the mind* when the *internal ſenſes* are exerciſed *more*, or *longer* than 'tis convenient; or when they reſt *not at the time preſcribed them*, by *ſleep*, which is the reſt of the mind, or *not ſufficiently* as it comes to paſs *when they ſleep not, in too much Watchings*, or *when they ſleep* but *unquietly, by reaſon of grievous dreams*: the which both in the ſound and ſick do ſomtimes cauſe weakneſs, create trouble, and increaſe diſeaſes.

Watchings.

Too much and preternatural Watchings are, when they *ſleep not at all* for ſome daies, months, or *not ſufficiently* fill up the term of ſeven or eight hours or more according to the cuſtom of natures, ſeeing Children ſleep more than they wa'te. Theſe whether they *be ſymptoms of Diſeaſes* or happen *without them*, do at laſt bring hurt, ſeeing they heat the ſpirits by their too much uſe and exagitation, whence it happens that the humors alſo are ſet on fire, eſpecially the hot ones, and the ſame are at length conſumed.

And hence muſt needs follow at laſt, *a weakneſs of ſome functions* of the body, as the *animal ſpirits* being waſted, there is ſome defect of *the internal ſenſes*, and by conſequence of *the external* alſo, chiefly of *the ſight*, ſeeing for the exerciſe of that there is need of ſo great a quantity of ſpirits; and then by a certain conſecution there being a diſſipation made of *the vital ſpirits* alſo, there follows *a languiſhing* of the whol *body*, and *the natural* ſpirits being offended too, *the natural actions* are hurt, and chiefly *concoction*, not becauſe ſleep as they think doth digeſt, but becauſe *concoction* that it may be rightly performed, wanting more plentiful ſpirits and heat, for want of them is for the moſt part offended ſooner then the other actions.

And alſo *immoderate watchings* do bring *troubles and pains to certain parts*; and that becauſe not only *the ſpirits* are heated, but *the humors* alſo by infection from them, whence *the ſpirits and blood* by too much *watching* growing hot firſt of all in *the Head, a pain of the Head, redneſs of the Eyes*, and *hot tears* flowing thither, an *itching* doth befall *the watchful* that they are often forced to rub their Eyes; and if they laſt *long* and the maſs of blood be inflamed, *diary Feavers* are cauſed; and if this Symptom urge in other *Feavers* the heat being increaſed, the ſymptoms of *the Feavers* grow ſtronger *Choler*. Alſo in the cholerick growing hot for this reaſon through too much *watching* and poured *into the Stomach* and boyling there, breeds *gnawings of the Stomach*, and *other accidents* of it, and *by conſent* with that, *pains of the Head, and Megrims*.

Dreams.

Preternatural Dreams are, when *in ſleep* the *external ſenſes* only do ſeem to reſt, but the *internal* do not only lightly exerciſe themſelves, as is in natural Dreams, but *immoderatly* and with *vehemency and labor* as if they were waking, although exerciſe themſelves depravedly, and do alſo exagitate and diſſipate the ſpirits, that *being rouzed up* they ſeem to be rather *wearied* than *refreſhed*.

Immoderate Dreams that make the body *weary and weak*, are thoſe which beſides the cuſtom do laſt longer, almoſt all night; but this happens *to ſome naturally* that Dreams do then begin firſt, when the vapors which cauſed a ſound ſleep, are now diſcuſt, after the firſt ſleep as they call it, *but on others* as labouring men tired with labor, and ſleping preſently after meat, *ſleep* ſo ſteals on them *by reaſon of the plenty of vapors* that they have no *dreams* at all, or if they have ſome wandring, they no waies remember them; the which alſo though it be natural too, yet that *Country fellow* not thinking it convenient, that he could rehearſe no *Dreams* to his Companions amidſt their Cups, for this reaſon takes counſel of the Phyſitian, and receiving from him *a ſtrong purging medicine* ſleeping upon it dreamt that he ſhit a bed, afterwards awaking he found in very deed, that he had dreamed, and that a true and fatal one.

Grievous dreams are which do not only lightly exerciſe the mind, as natural ones (which therefore ſeeing they are not very much imprinted on the Brain) they do eaſily ſlip out of the memory either wholly or

in part, that being wakend they can recite little of them) but do very much exagitate it, and do no leſs affect the ſenſes then if thoſe things did truely fal out, which appear to them in their ſleep, in ſo much that oftentimes being ſtrucken with fear they ſuddainly ſtart up, or if nevertheleſs they continve in their ſleep, they are altogether unquiet, and toſs their Body variouſly in their ſleep, Sweat, and ſomtimes Talk, Prate much, Cry, Laugh, call out, Nay and ſleeping ſtill, nevertheleſs riſe out of their Bed, and as *Galen* writes it hath befallen himſelf. they walk and ſurvey many places, concerning which the common people perſwade themſelves many ſuperſtitious and old wives tales, how they can climbe without danger, if they be not hindred, nor wakend being called by their own name, thoſe difficult places, otherwiſe impoſſible for the wakening to do: many grievous dreams of which nature, tis well known to all, are dayly objected, both to the ſick and otherwiſe ſound.

But they are ſuch, if horrible things are preſented to their minds whiles they are a ſleep, with which they are either vehemently frighted, as when they dream that they are in danger by ſome violence offered, a fal from on high, of Fire, Water, or by reaſon of ſome great offence, or for the loſs of ſome grateful thing repreſented to them, they are Angry, Sad, and Greive.

Alſo Portentous Prognoſticating Dreams, eſpecially thoſe that portend any evil do very much aſtoniſh, and though they preſage ſome good, nevertheleſs they move a little, the which ſo many ſacred and prophane Hiſtories do teſtefie, are ſent to men, from a good and evil Spirit,

The Cauſes.

The Cauſe both of watchings and dreams, one is ſupernatural depending on God or the Devil, another natural, from cuſtome, which is a ſecond nature, or it lies in the Head and it is a too great Commotion or Perturbation of the Animal Spirits, or a hot diſtemper of the Brain.

The great and good God as he makes known his wil to us watching, and puts it into our minds, ſo alſo he will ſomtimes admoniſh us by Dreams of things to come or things preſent or paſt; ſomtimes by ſending of viſions unknown by themſelves. Yet the interpretation of which he graunted to ſome, as to *Joſeph*, *Daniel*: but at other times he hath ſet before our Eyes as it were in Dreams the thing it ſelf as it is, *as to* Pharaoh *the Dearneſs of proviſion to come, to* Daniel *the Monarchies to come*, Julius Cæſars *preſent danger to his Wife, the paſt Death of* Ceyres *the Husband, to his Wife* Alcyone.

The preternatural cauſe of Dreams.

And the Devil alſo by Gods permiſſion as he doth often dilude the ſleeping with falſe Images and Apparitions of things, ſo alſo he troubles men in their Dreams with true ones ſometimes, that ſignifies ſomething certain, if he can hurt them, ſeeing otherwiſe he is a lyar.

Cuſtome is the cauſe of watchings and Dreams.

Cuſtome oftentimes makes men to be raiſed at a certain hour of the Night and to watch a long while, as we have oftentimes alteady taught that Nature being accuſtomed, doth obſerve her times in excretions alſo, and others of her Natural Operations; which is very familiar with old folks in watchings, who though they be Prone to Sleep, and preſently betake themſelves to Bed; yet being rouſed either about midnight or ſooner or later, can Sleep no more. And after this is wont to be accuſtomary to them, care and thought in the interim joyning themſelves, by which whiles they ſearch into, and diſpoſe of divers things, they are awakend more. Alſo ſome dreams come to a habit from a certain Cuſtome that afterwards for a long time they dream dreams of the ſame kind, and do not only conceive them in their minde, but by words and deeds expreſs them in their ſleep.

The too much commotion or perturbation of the Animal Spirits, are the cauſe of preternatural watchings and dreams, which come to paſs the internal ſenſes being too much affected, for then the Spirits being ſtirred. becauſe they can not reſt, they can no waies ſleep but watch, or if they do ſleep, either they are vexed nevertheleſs with too much Dreams or thoſe more grievous; which impulſion of the internal ſenſes either befals them by accident by reaſon of the external ſenſes, or by it ſelf. For the external ſenſes being very much moved by their proper objects, do move alſo the internal and ſuffer them not to be quiet, or if they be quiet, nevertheleſs they diſturb and force them: as the ſight moved by too much light, the hearing by a great noiſe turnes away ſleep, and makes the ſleepers unquiet, or rouzeth them up, becauſe ſilence and darkneſs are rather required to ſleep: the touch eſpecially affected with pain and trouble doth cauſe watchings. Upon which account in Diſeaſes that torment with pain they are alſo troubled with watchings, and in dreams they repreſent the pain to them aſleep; and thoſe that are troubled with a pain at the Heart the ſtomach being to ful, they ſleep unquietly; the which happens alſo to them who ſuffer any other trouble in Diſeaſes, as to thoſe that are very thirſty, who watch by reaſon of the thirſt, or if theſe kind of people do ſleep, they are tormented alſo in their dreams with a deſire to drink; as it betides them alſo who are vext with a difficulty of breathing, in divers Diſeaſes of the Breaſt, and in a Dropſie, that they cannot ſleep, or if they do ſleep being ſtraitend with danger of ſuffocation, they have alſo ſuch Dreams.

A commotion of the Animal Spirits is the cauſe of watchings.

The ſenſes alſo being too much moved by themſelves, by a vehement intention of the minde upon ſome things, the ſpirits being ſtirred, at it comes to paſs in vehement and laſting paſſions of the Minde, *viz.* in Joy, Anger, Fear, Sadneſs, Love, they are afflicted with too much watchings, or if they do ſleep, nevertheleſs they are exagitated in Dreams with their affections; and alſo ſo many Species and Images of things, ariſing from the ſtudies of divers Sciences, Arts, and human actions, being apprehended and imprinted on the Brain, do not only exerciſe the Memory of the waking ſo that they ſleep leſs, but being obverſant to them ſleeping and moving the Spirits, they ſpring forth again in their dreams. And thoſe things which we met withal either the ſame day, or the precedent daies or a long while before, do repreſent themſelves either in the ſame form that they were in or from a mixture of them diverſe forms ſpringing up wonderful apparitions ofter themſelves to us, which either have not happend, or are not to be found in Nature. And hence it comes to paſs that oftentimes ſuch Dreams by reaſon of their enormity, are thought portentous, the Cauſe of which notwithſtanding is Natural, *viz.* this commixture of formes (as if one hath ſeen in the day time a fine Horſe, and a Man, he may Dream that he ſees a Centaure) and the common People by Reaſon of the diverſity of dreams, which tis no wonder that they vary ſo according

ding to ſo many conceptions of the Mind, do perſwade themſelves by a great error that every one doth portend ſomthing.

Alſo the manner of lying by which the Animal ſpirits being moved, are leſs quiet in their ſeats, but do eaſier change their place, make much for the cauſing of more Turbulent Dreams, (as we ſee this may be done in Members retained a long while in a non natural Scituation, that ſuffer a numneſs by reaſon of the Spirits hindred, and in a Vertigo from a wheeling of the Body by reaſon of the Spirits running up and down,) as we ſee it happens by lying one the Back eſpecially the Head bending downwards, the Spirits then from the Head penetrating more the Spinal Marrow, and ſo cauſing motion and ſenſe, that though they be not wakend, yet nevertheleſs they are more exagitated in their Dreams.

A Perturbation of the Animal Spirits, a Cauſe of Dreams.

Alſo *a Perturbation of the Spirits of the Brain*, from *Impure, Filthy, Melancholick Vapors* or *Humors*, cauſeth *Grievous and Turbulent Dreams, and the like apparitions appearing in Sleep*; and as *pleaſant and merry Dreams* do ſhew forth *a healthful Conſtitution*, ſo theſe *ſad and horrid Dreams* for the moſt part ſhew *a Melancholick Conſtitution* and oftentimes *Diſeaſes to come*; and in Diſeaſes of this Nature, generated of Melancholly, and a Malignat matter, together with other accidents of the Brain and Dotages they do vehemently Exagitate a man, and alſo cauſe watchings, but *Dioſcorides* alſo writes that terrible Dreams are cauſed from certain things taken, as if *Beans, Lentils, Fitches* be eaten, and alſo if the ſeeds of Bind weed, and Venemous Tree Trefoile be taken, doubtleſs the Spirits being wont to be troubled by their ſtrength, they are cauſe Dreams.

A hot Diſtemper of the Brain is the cauſe of watchings and Dreams.

A hot Diſtemper of the Brain, alſo *heating the Spirits* becauſe it makes them unquiet, may be *the Cauſe both of Watchings and Preternatural Dreams*, which ſomtimes happens from hot Vapors proceeding from things taken, as *hot Meats* and eſpecially *Wine* which though it cauſe ſleep by its Narcotickneſs, yet it breeds unquiet Dreams; a hot Evaporation from Humors or Excrements, or the Bloody Humor it ſelf inflaming the Brain as they do produce a pain of the Head, ſo alſo Raving, Watchings, and Grievous Turbulent Dreams, and ſuch as reſemble the Nature of the Humor, oftentimes in Feavers, in a Phrenſie, and other hot Diſeaſes.

The Cure.

The Cure of Dreams from a preternatural Cauſe.

In the Cure we muſt reſpect the Cauſe and the Symptome, but we have ſaid the Cauſe of watchings and Dreams was from God, the Devil, Cuſtome, an Agitation and Perturbation of the Spirits and heat of the Brain.

The Dreams ſent by God becauſe they are good, and nothing proceeds from God but what is good, or tends to a good end, we cannot, nor ought not to change; the tricks of the Devil are turnd away by Prayers, Faſting, amendment of life and a ſtedfaſt Faith.

The Cure of watchings and Dreams from Cuſtome.

Cuſtome as a ſecond Nature is not eaſily changed, but by a contrary Cuſtome; wherefore they that are wont to be raiſed at a certain hour of night, let them go to bed later or ſome other way let them change this Cuſtome, and in time of ſleep, as much as they can let them abſtain from deep thoughts, alſo if Dreams do ſo accuſtomarily vex man, that they are unquiet, Skip, Talk, Walk, then they are ſomtimes to be wakend by frighting, for hence it comes to paſs, that that fear repeated, at length offering it ſelf to them in their Dreams, doth rouſe them up of their own accord, and by degrees turnes them from this evil Cuſtome. As one that was wont to walk in the night, being ſomtimes beaten with rods at length left off this Cuſtome; and that Cobler who becauſe he thought in his Dreams that he was ſowing, and with opening his Arms, as they are wont to do drawing their thred, he ſmote his companion by him, being oftentimes ſoundly kickt again by the ſame man feigning himſelf to Dream that he was riding, at laſt he was freed from this Error.

But if they be compeld to watch, or grieved with Dreams from the too great plenty of Spirits, the Cauſes which exagitate them, muſt firſt be turned away as if ſleep be hindered by too much light or noiſe, or they ſleep unquietly, theſe things muſt be declined, by inducing of darkneſs and reſt: if affects of the Minde do cauſe it, as hath been ſaid in that Species of Alienation of Minde, they muſt be corrected, and thoſe things be given, which can bring gladneſs, and alſo procure reſt, as Wine; but eſpecially if too great an intention upon ſome thing and Ratiocination made on it, do hinder ſleep, and the minde cannot be drawn from it to take reſt, ſleep is the eaſier procured after this manner. The minde being called away from the former by the Meditation of another thing, as we do obſerve thoſe that watch a nights, if they be devoutly very intent on their Prayers to God, forgetting other cares, they do ſooner fall a ſleep: but if ſome trouble make men watchful or diſturbe them in their ſleep, as thirſt, then ſalt things which do cauſe that, muſt be omitted eſpecially at Supper, and Sleep muſt be expected, which ſupervenient is wont to quench thirſt, if it perſevere, it muſt be amended as ſhall be ſaid in its place ſo alſo if they ſleep unquietly by reaſon of fulneſs, a ſparing and ſober Supper is wont to correct this fault, and that chiefly if they ſleep not preſently after the taking of meat; if a difficulty of breathing contracted by their lying down do ſo vex them that they cannot ſleep, they muſt be ſo placed upright that they may breath free. And yet the Body may reſt, as ſhall be explained in a *Dyſpnœa* as alſo if by lying on the Back they are troubled with grievous Dreams if they ſleep on their ſide with their Head more lift up, they ſhall be leſs oppreſſed. If alſo a great pain in ſome Diſeaſe do hinder ſleep, as this is moſt frequent, and that cannot be mitigated by any other means, by ſoporiferous medicines we ſhall with the ſame labor procure ſleep and mitigate pain, becauſe they induce a Stupidity: rather giving them inwardly, if great neceſſity do urge, becauſe ſo they do work more powerfully; as with *Wine*, or if we muſt uſe ſtronger, *Syrup of Poppy* and other *Opiates*, or we muſt uſe *Vnguents* applied to the Temples and Forehead ſuch as *Populeum*, and *Lotions of the Feet* which for the procuring of ſleep alſo can do much, as in *Hypnoticks* divers of that ſort ſhall be explained.

The Cure of Dreams from a Perturbation of the Spirits.

If watchings or Dreams proceed from a perturbation of the Spirits, the Cauſe alſo muſt be taken away, which if it proceed from Meat or Medicine, we muſt have a care of making uſe of any Pulſe, and other things that Evaporate upwards; if this happen from *Vapors* or *Humors* by diligently ſearching out, what Excrement

ſends forth its vapors upwards, what humor offends, and being intent upon the emptying of theſe, if there be a plenitude, by Bleeding, if a Cacochymie Purging, by giving thoſe things alſo which do repreſs vapors, eſpecially after ſupper, and chiefly by the Diet at Supper being moderate, taking care that the like be not ingendred, nor aſcend, we ſhall compleat the ſcope of Curing.

If a diſtemper of the brain cauſe *Watchings and Dreams*, and there is a certain *hot evaporation* from *meat* or chiefly from *Wine* as we have ſaid, *cold things* being taken *at the end of meals* as was ſaid of *Vinegar* and other things which do actually refrigerate, will correct it, upon which account, ſome if they drink *cold Water* when they go to ſleep, their reſt is the ſweeter: but if this happen *in diſeaſes*, then thoſe things which are convenient *for curing the diſeaſe*, ſeeing they *are cold* wil alſo do good here, eſpecially if ſoporiferous and narcotick be mixt with thoſe things which are applied inwardly and outwardly as hath been explained in *Ravings* and *hot Headaches*.

CHAP. V.

Of the hurt of Feeling.

The Kinds,

Stupidity. THe Senſe *of Feeling* is firſt hurt, when it is aboliſht, and it is called *a Stupidity* or *Narce*, not for that reaſon, as when the functions of the mind are aboliſht, we call it *a Stupidity* or *ſtupidneſs of mind*; or when from *the immoderate paſſion of the mind* we ſay they are aſtoniſht, ſo that oftentimes though they be wounded yet they feel it not, till they come to themſelves again, but here it is properly called *Stupidity*, when a part is ſo deprived of the ſenſe of feeling, with which it was endued, that it can no longer perceive the qualities of the thing objected, and that either *altogether not* perceiving as if it were dead, or otherwiſe very *impairedly* as if, as it is commonly ſaid, it were aſleep.

Otherwiſe *a ſtupidity is general*, at once happenning to many parts of the body, which moſt commonly happens in *a Palſey motion being aboliſht* together with *ſenſe*, in which the *palſied member*, either is wholly ſtupid or only in part; ſomtimes *a ſtupidity* ſeizeth firſt before motion is aboliſht, and goes before *a Palſey* and at laſt ends it; that *general ſtupidity* is ſeldom found *alone* yet *Fernelius* teſtifies that he ſaw the like happen from Drunkenneſs, in which the body was all over ſtupid.

A particular ſtupidity happens only to certain parts, not only to thoſe affected with *a particular Palſey* but that ſomtimes is wont to happen *to parts that are not palſied*, ſomeimes *in the Hands, Feet, Face*, as I had after an Epidemical diſeaſe *a ſtupidity* left me in part of my Hip for many years; and perhaps that may happen *intrinſecally in the Bladder and Fundament* not only when they are palſied, but alſo only the ſenſe of feeling being aboliſht, they loſe their goad, and are not ſolicited to excretion to perform it rightly, and it may be the cauſe why ſome are ſometimes ſo ſlow to ſtool and piſs, as ſhal be ſaid there: but alſo in thoſe *parts endued with ſenſe of feeling, which are no waies moved with voluntary motion*, and therefore cannot be palſied, as *the Skin, Membranes, inward bowels, Stomach, Guts*, this ſolitary Stupidity may happen, as wel as in others which are moved.

The ſenſe of Feeling is depraved, not when it is ſo affected by its object, that there is a ſad ſenſation, which they call *pain* and refer it to the ſenſe of feeling depraved, but we becauſe it then percieves its object ſuch as it is, and as it offers it ſelf, do think that *pain* is not to be refer'd to the depraved ſenſe, but rather to the ſimple accidents amongſt the ſymptoms, as we ſhal ſay in its place; but when it perceives falſly, and errs as it were, as the other ſenſes do, when they think they See, Hear, Taſt, thoſe things which are no waies ſuch as are repreſented; the feeling we ſay if it be thus affected, doth perceive depravedly.

Such is that ſenſe which from the touch of any thing feels it not rightly but the part feels in it ſelf ſomwhat elſe, as when they feel a certain *running up and done* through a part as it were of *Ants* whence the Modern have called this affect a *Formication*. | *A Formication.*

Alſo *that other ſence* when a member touched with Air or Water they depravedly feel it to be affected and perfuſed, as if they were *exceſſively cold* or *burning hot*. | *A falſe ſenſe of heat & cold without and within.*

To which alſo is added a new Species more rare, firſt of all ſomtimes obſerved by me that is *a troubleſome ſenſe of the Air or Water*, Hot or Cold, about the Gullet and Stomach chiefly manifeſting it ſelf in ſwallowing; a ſymptom ſomtimes befalling the *Paralitical* or *Convulſed* with difficulty of Swallowing, Speaking, Laughing, Coughing, as ſhall be ſhewed in them; or alſo without the reſolution of thoſe parts very much tormenting men, only with this troubleſom ſenſe.

Hither alſo is refer'd the Senſe of vehement and intollerable heat, with which we have ſeen a Man troubled in his Jawes and Cheeks, and a Woman alſo on the ſides of her Tongue, without any appearance, even to the laſt, very long for many years.

Which *Senſation* we may refer to the depraved ſenſe of Feeling, or if this happen the member being half ſtupid, and nevertheleſs perceiving this trouble (whence *Archigenes* called it *a ſtupid pain* not ſo unhanſomly, as he is reprehended for it by *Galen*) we may at leaſt refer it to *the ſenſe of Feeling impaired*, or hold it an Affect compounded of theſe.

Whither alſo we refer that troubleſome ſenſe which ſomtimes is wont to befall the Teeth in chewing, which they call *Hæmodia*, and count it a ſtupidity of the Teeth. | *Hæmodia.*

To which alſo ſeems due to be aſcribed that ſenſe of the higheſt pain, which the Fingers being cooled even to a ſtupidity, and ſuddenly again Heated, reaching even to the roots of the Nails, by reaſon of the præceding ſtupidity, yet becauſe here happens a high and laſting Pain by reaſon of the ſudden change and alteration we ſhal refer it to pains and there explain it.

The Cauſes.

The Cauſe almoſt of every true Stupidity lies in a Nerve, which may be in every Nerve, ſeeing every Nerve is endued with the ſenſe of feeling, and doth communicate the ſame to the part into which it is inſerted, with an influx of the animal ſpirit and communication of its own ſubſtance, as we have taught in our *Anatomical work*; the which being thus affected, *that communication is intercepted*, or wholly, or in part, impeded

impeded; if this come to paſs in a Nerve, which being inſerted into a Muſcle, together with the ſenſe of feeling doth give it motion too, it muſt needs be that both a Reſolution and Stupidity do happen together, as ſhall be ſaid in a Palſey; which when it comes to paſs in a general Nerve affected and communicated to many parts, there muſt needs follow alſo a more general hurt common to many Muſcles, and yet not only to them, but alſo to the Skin and Membranes, ſeeing from the Nerves of the Muſcles, branches carried to theſe parts alſo do beſtow on them the ſenſe of feeling; but if it happen in ſome private Nerve carried to one part only, then it muſt needs be that that only is hurt; as this ſhal be more fully explained, in the Reſolution of Voluntary motion or a Palſey, ſeeing this Function which is aboliſht, is the more excellent.

An affect of the motary Nerve is the Cauſe of a ſtupidty hapning with a Palſie Reſolution or without it.

But from the forementioned affect of the ſame Nerve, whether it be a general or particular one it may come to paſs, that Motion may languiſh or ceaſe, the ſenſe of feeling remaining nevertheleſs, either entire, or at leaſtwiſe obtuſely, ſeeing for the exerciſe of motion, there is, required a greater ſtrength of ſpirits, than to feeling, as alſo ſhal be explained in a Palſey.

An affect of the ſenſitive Nerve is the Cauſe of ſtupidity without a reſolution.

Yet it may alſo come to paſs, that a Nerve being affected, there may only be a Stupidity, motion ſtill remaining in the part, *viz.* if only a ſenſitive Nerve be affected, which ends not in the Muſcles, but in the Skin or a Membrane, or only in their other immovable bowels; which eminent cutaneous Nerves, we have ſhewed in the diviſions of the great Nerves, are only implicated in the Skin and Membranes, and carried to the natural parts, Nerves of the ſixth and ſeventh conjugation do only communicate the ſenſe of feeling to many of thoſe parts which are not moved; and other ſenſitive Nerves are carried from the motary Nerves inſerted in the Muſcles, to thoſe parts alſo which are not moved, which ſenſitive Nerves or motary Nerves alſo being hurt, but carried out of the Muſcle, then it happens that that part only becomes ſtupid into which they are inſerted, either altogether, or in part, according to the greatneſs of the hurt; yet the cauſe of all which may be the ſame as that of a Reſolution, only differing in the diverſe ſeat.

The affects both of the motary and ſenſitive Nerves cauſe Formication

Alſo that Depraved ſenſe of Formication ſo called, with trouble in the parts may happen by reaſon of any Nerve whatſoever, both Senſitive and Motary, to wit then, when the Animal ſpirit being retained a while in the ſtupid or palſied Member doth run back again into it, with a certain force and violence, the impediment being taken away, for then about the extremity of the Member eſpecially, as about the Fingers whether the ſpirit is carried at the firſt violence, or elſewhere alſo where it reacheth, an itching and ſenſe of pricking doth trouble them up and down, the ſpirit every where pricking as it were and tickling the member, ſo long, til they being ſufficiently flowed to it, the part return to its ancient abſolute ſenſe of feeling; the which alſo ſomtimes happens upon the ſtrong percuſſion or ſmting of ſome ſenſible Nerve, as on that which wound about the gibbous part of the elbow runs forth to the little and ring-finger, which being violently forced by a fall, theſe two fingers, ſuffer that ſenſe of Formication for a while til the Nerve which was compreſt by the blow be dilated again, and the ſpirit being ſufficiently tranſmitted, the which alſo may happen in other places in cutaneous Nerves.

The affect of a Nerve both motary and ſenſitive induceth a depraved ſenſe of heat or cold.

As alſo a Nerve being filled with the Afflux of a cold humor, the members which are affected do perceive a Senſe of that Air, or of Cold Water (as we find with our Tongue, the like cold air comes forth out of a hollow Tooth that is troubled with a cold defluxion) The which *hot Air* or *Water* from the plenty and violence of a hot ſpirit, which cannot paſs a Nerve obſtructed, being there plentifully gathered together, by its heat giving ſuch a ſenſe, in like manner as was ſaid of the Cold, moleſts the member which it affects; which as it may happen in all the Nerves that bring reſolution alſo or ſtupidity ſo alſo it happens in them which, from the ſixth and ſeventh conjugation give motion and ſenſe to the vital and natural parts, it produceth about the Stomach and Gullet that heat we meet with as hath been ſaid: the Cauſes of which we ſhal more rightly explain in a Palſey, ſeeing that doth either go before, or accompany, or follow theſe affects.

An affect of the membranes & skin producing ſtupidity without palſying.

That the Cauſe of Stupidity may be in the Inſtrument of the ſenſe of feeling, to wit in the skin and Membranes, ſeems very likely, ſeeing their ſubſtance is made up of a Nerve dilated, not when the native heat being wholly extinguiſhed, theſe parts die by a Gangrene, but when they are ſtupid only, ſo that theſe inſtruments of ſenſe either feel nothing or obtuſely; the which *Fernelius* hath writ hath ſomtimes hapned in the skin of the whol body, as hath bin already ſaid, from Drunkenneſs; in which caſe if Wine did not do this by its Narcotick vertue, becauſe it cauſed a general ſtupidity as hath been ſaid in a Conſternation of mind, certainly its *Narcotick faculty* did manifeſt it ſelf only in aboliſhing the ſenſe of the Skin; the which notwithſtanding could ſcarce be done by Wine or other Narcoticks, but alſo the vertue of the brain and Nerves muſt be dulled too; and therefore after the Drunkenneſs was over, perhaps by reaſon of the external coldneſs of the Air, in which Drunkards oftentimes lie aſtoniſht, it might befall this Drunkard alſo his skin being thus ſtupified: ſeeing the cold from without being a long while received perhaps may ſometimes cauſe ſuch a ſtupidity in ſome part of the skin which endured this cold: for otherwiſe this can ſcarce happen from an internal cauſe; bur how it hath hitherto been beleeved that the inſenſible and ſtupid skin of the Elephantiacal is rendred ſo from ſome internal cauſe and Diſeaſe of the skin, that being prickt it feels not, and upon what account that is true, we ſhal declare in the Elephantiaſis.

Neither could I ever find, that by an external Narcotick applied to the skin, that could be rendred ſtupid or free from pain, that I might know ſomwhat certain, I have applied a Maſs of Opium mollified to a Gouty part full of pain, but without any profit; but what they write for truth that this may be done from the touch of a Torpedo not only taken in the hand, but alſo if it be toucht with a Fiſhers Rod, it wil ſtupifie his hand; I ſeeing I obſerved no ſuch thing at *Montpelior* where they handle and eat Torpedoes dare not affirm it for truth; wherefore we ſay this diſeaſe is rare, and which can ſcarce happen, that the skin only became inſenſible, the member which it covers not being ſtupid too by reaſon of the Nerve affected; unleſs perhaps occaſion

be

be given, when by reaſon of an impediment, that the Skin being more thick and hard, then that it can perceive the true feeling of any thing exactly, we would call it the cauſe of that Stupidity the which notwithſtanding is no waies a true Stupidity.

The Membranes alſo being Intrinſecally affected, and Nerves not hurt too, a Stupidity can ſcarce happen for their ſake only.

An affect of the Nerves about the Teeth, cauſeth a Hæmodia.

And neither is that *Stupidity* which befals the Teeth or rather that trouble when the teeth are an edge from the Teeth alone, becauſe they are diſtitnte of the ſenſe of feeling as other Bones, but that the Teeth are too much exaſperated and refrigerated by the eating of acid and cold things, which both by their thinneſs and coldneſs are enemies to the Teeth and Nerves, that happens from the continuation of the Nerves and the ſenſible Membrane with their roots, by which it comes to paſs that the Tooth it ſelf ſeems to feel. The like Diſtemper may be impreſt by contact on that part where the Teeth touch, and ſo their feeling being changed, as when the Teeth being preſt in chewing, they preſs them as ſwelling up, thence ariſeth that trouble ſome ſenſe which they call *the Teeth an edge.*

The Cure.

The Cure of a Stupidity from what cauſe ſoever.

The Cure of a *Stupidity* becauſe it hath joyned with it other, and for the moſt part grievous Symptomes, which proceed from the ſame cauſe, it ſhall rather be explained in them, that we need not repeat the ſame cure twice: as if it be by fault of the Nerves as we have ſaid that all *Stupidity* happens by reaſon of them, and there be a reſolution alſo, the ſame cure is due to them both, as ſhall be explained in a Palſie, or though that be not yet preſent, but only a *Stupidity* poſſeſſeth the part, yet becauſe it proceeds from the ſame cauſe as a Palſie doth, whence they call *Stupidity, a Diminute or imperfect Palſey* with the ſame labor, the Cure of it alſo will be deſcribed there.

The ſum of which Cure is this, That *if it be from a Humor it be emptied, if from blood by the taking away of Blood by Revulſion and Derivation, if from flegm or other Excrementitious Humors, by purging it out with general and particular Purgers, if from any other external cauſe by removing of that* in the firſt place, *alſo by refreſhing and ſtrengthning the Nerves with things that alter.* Then that we Allure and Attract the Animal Spirit to the ſtupid part which is deſtitute of it, by things that do it actually and potentially, the which ſhall be explained in a Palſie and Atrophy, becauſe they attract the blood alſo, amongſt which theſe are chiefly uſed in the Cure of a *Stupid Member.*

By Friction of the Stupid part with the Hand, applying alſo warm clothes, by Application of Cupping-glaſſes with much Flame, by Pication alſo often repeated, and by other things that cauſe pain, we allure the Spirits.

Alſo rubefying Sinapiſmes are uſed, applyed to the affected part, anointings with divers *hot Oyls*, amongſt which that is chiefly commended, in which *Nettle-ſeed* hath been boyled; alſo *Time, Rue, and other things appropriate to the Nerves* are commended, and other *Oyntments* which we are wont to uſe in an *Atrophy*, we uſe here alſo.

Fomentations and Baths of warm water, firſt a little warm, by and by hotter are convenient, increaſing the heat by degrees, to which we add ſomtimes *Wine* and *Lie*, and oftentimes we boyle in it, *Time, Rue, Sage, Chamomel, and hot Seeds.*

A Cataplaſm of Pigeons dung, Gooſe dung, adding *Bayberries*, is approved of, alſo with *Oyls* and *Fats* and *hot Herbs*,

The treading of Grapes, if the Feet be ſtupid, or if the ſtupid Member be thruſt into a heap of freſh Grapes whiles they are hot, or be dipt in new Wine are accounted for ſingular remedies in turning away the Stupidity.

Alſo the which forementioned *Topick Remedies* applied to the whol Body may do good, if the Stupidity come from a too great refrigeration of the Skin and the Nerves lying under it.

The Cure of Formication and the falſe ſenſe of heat and cold.

And if a depraved or impaired ſenſe of feeling ariſe in the ſaid Formication or with a ſenſe of that Air or Water, becauſe here alſo is ſome Stupidity, it ſhall be cured after the ſame manner.

The Cure of a Hæmodia Tobe *explained in the pain of the Teeth, as alſo of the pain about the Nailes.*

But if in the ſame ſenſe depraved the pain doth exceed the Stupidity as in the Stupidity of the Teeth, which they call Hæmodia, or in the pain of the fingers reaching unto the Nailes as hath been ſaid, the Cure ſhall be more rightly explained in the pains of thoſe parts which are afflicted.

CHAP. VI.

Of the hurt of Taſting.

The Kinds.

The defect of Taſting.

THe Taſting faileth, becauſe the Guſtatory inſtrument doth not perceive at all or impairedly, the ſavours of things; the which becauſe it is endued alſo with the ſenſe of Feeling, either it looſes the ſame alſo with the Taſte, or the Taſte only is weakend, he ſenſe of Feeling remaning.

A Depraved or falſe Taſting.

A Depravation of the ſenſe of Taſting, is when it perceives the ſavors of things not ſuch as they are, but conceives them as if they were of another relliſh, then indeed they are, as when thoſe things which it taſteth, whether they be Inſipid, Alimental or Medicamental, it thinks them to be dry, Sweet, Salt, Bitter, Sharp, Sour, when yet their relliſh indeed is nothing ſuch.

The Cauſes.

The Cauſe of the hurt of Taſting ſeldom lies in a Nerve, unleſs the Brain being hurt too as was ſaid in an Apoplexy doth produce an Abolition of all the ſenſes, of which we have already treated; but more commonly in the Inſtrument of the ſenſe of Taſting, *viz.* in the common coat encompaſſing the mouth. chiefly there where it inveſts the Tongue and Gi ts the Palate, if it be either too much dryed, or covered with filth, or beſmeared with a ſtrange Humor or Vapo r.

I

The drineſs of the coat compaſſing the Mouth, is the cauſe of the defect of Taſting.

If it be too much dried and hardned in that called a Roughneſs and Ruggedneſs, then the taſt is hindered, or loſt, or impaired ſo that all things ſeem unto them to be taſtleſs and woodden, as they are wont to complain, becauſe for the ſenſe to perceive aright, a decent ſoftneſs and moiſture are required.

But this proceeds from the Inſpiration or drawing in of the Air not by the Noſtrils (becauſe ſo the Air naturally paſſing through the largneſs of the Noſtrils preſently into the rough Artery, and not touching the inward parts of the Mouth, it can no waies dry them) but when tis drawn with an open Mouth, then ſucking up the moiſture of the Tongue and Jawes, and by ſo much the more, if it be both hot and dry, it dries up thoſe parts, and makes them hard and rough, and unfed and uſeleſs to taſt aright, the which as it is wont to happen to the waking, ſo eſpecially to thoſe that ſleep with their Mouth open, both ſound and ſick, either from an evil cuſtome or becauſe the Noſtrils being obſtructed when the Natural way of reſpiration is ſtopt up, either wholly or in part, they are compeld to draw in the Aire through the Mouth either all of it or the greateſt part, if it come not ſufficiently through the Noſe.

The drineſs of the Coate compaſſing the Mouth with blackneſs is the cauſe of the want of Taſting.

The which alſo comes to paſs, if the Body being too much heated they have need of a greater inſpiration of the Air, then the Noſtrils alone can admit, that then they draw it both with ful Noſtrils, which upon that account are at that time wont to ſpred themſelves for drawing in of Breath. and with an open and dilated mouth, as it befals them in their ſleep who have filled themſelves with hot Meats; and in hot Diſeaſes, internal Inflammations and Feavers the drineſs of the Tongue is a frequent Symptome, in which the neceſſity of Inſpiration doth not ſo vehemently dry thoſe parts, as the hot Expiration kindled from thoſe hot Diſeaſes not only paſſing through the Noſtrils but the Jawes alſo and dies them with a Black, or Green, or Yellow collour.

Which drineſs of the Tongue, Jawes and Noſtrils is felt by the Patients themſelves, becauſe they very much complain of them, and the Chyrurgeon may eaſily know it, by the touch, and ſight; the which alſo oftentimes grows ſo ſtrong, that the Tongue appears cleft, not only long waies, but cut croſſe waies alſo, and when for theſe cauſes they utter their words ill, the Patients oftentimes ſtutter, whence the Phyſitian ſomtimes gueſſeth at theſe affects of the Tongue, before he looks upon it.

The ſlime of the Coat compaſſing the Mouth, the cauſe of the defect of Taſting.

If the Tongue or Jawes be covered with that called Slime that they cannot by contact exactly perceive the ſavors of things, they are ſo hindered by interpoſition of this inſenſible matter, that thoſe things which they taſt ſeem to have no reliſh. But this Slime is generated of the Spittle, otherwiſe naturally moiſting the Jawes, but then eſpecially in thoſe places where it adheres to the Jawes, either by reaſon of its drineſs obtaining a Tenacity, or by the mixture of ſome other humor, having gotten a thickneſs. For it is dried for the ſame cauſe, from which we have ſaid the Succingent Coate was arefied, whence a dryneſs of the Jawes and plenty of this ſlime, eſpecially on the Tongue do often concure in the ſame cauſes and Diſeaſes, and then alſo they do more prejudice the Taſt the Cauſe being doubled; but the ſpittle grows thick there by mixture, by reaſon of a Vapor continually evaporating upwards from the firſt concoction, cleaving to the Tongue, Jawes and Teeth (to which this ſlimy matter grows, and at length is turned into that which is Tophous) and mixt with the ſpittle ſomtimes with various colors and ſtinkingneſs fouling thoſe parts: the which alſo is wont to happen in ſound Bodies, eſpecially if they ſleep at night with their mouth wholly ſhut, ſo that the Vapor aſcending cannot evaporate, and they do not waſh their mouth in the morning; whence the forementioned parts for the moſt part are ſucceſſively infected with this white ſlime, and in ſick people reſembling the condition of the putrid and malignant humors, being ſomtimes white like pulſe, ſomtimes yelloviſh, ſomtimes black it affects and beſpots the Tongue, Jawes and Teeth, but the ſpittle being made more Tenatious by the mixture of Flegm, ſticks to theſe parts, as if it were glewed; the which alſo oftentimes befals the ſound from defluxions, or the ſick, and ſomtimes for that reaſon acquires ſo great a Viſcoſity, that it can ſcarce be waſhed or ſcraped off: and alſo it takes from Tenacious Viſcous Nouriſhments, a certain viſcoſity, by which it grows to the ſaid parts.

And this ſlime is eaſily known by its color and ſubſtance, and by this the affect, whence it proceeds.

A ſeaſoning of the Tongue the cauſe of a depraved taſte.

The Coate alſo encompaſſing the mouth deſtined for taſting is ſeaſoned with a Humor and Vapor endued with a ſtrange ſavor, the which as long as it perceives, it cannot rightly apprehend other things offered to the taſt, and judg what they are, but thinks them alſo to be of the ſame ſavor, with that which it is already affected with.

This ſomtimes comes to paſs from ſome things taken whoſe ſavor is ſo imprinted on the taſt, that it cannot ſo quickly yeild and give place to other ſavors, or being mixt with them, it doth alſo preſent a falſe ſavor of the thing unto the taſt; the which ingrateful things do, if they be taken often, or thoſe things which do very much affect the taſt with a ſtrong ſavor. As when meats endued with an Alimental ſavor are offered to the ſick, which for the moſt part, they are wont to loath, and are thruſt in as it were by force, then whatſoever they take afterwards though of another ſavor they perſwade themſelves, hath the ſame Alimental reliſh, or ſmels of it: and when ſweet things are given to thoſe that are feaveriſh, being for the moſt part ingrateful to them, they judg all things afterwards to be ſweet; and alſo in the ſound, things being taſted that are very Bitter, Salt, Auſtere, and adhearing long, they do chang the reliſh of thoſe things that follow: and hence it comes to paſs that after taking of rotten cheeſe after Vinegar in ſauces, if they drink Wine, it appears not ſuch as it is, but either bitter, or to others more ſweet, according to the diverſity of Natures.

A ſtrange ſavor proceeding from an internal Cauſe doth alſo deprave the Taſte if ſuch a Vapor or Humor do inſinuate it ſelf into the Coat which perceives the the Taſte. And hence it comes to paſs, that ſometimes they think all things which they taſt to be ſweet, if ſweet Flegm, or a ſweet and alimental Vapor aſcending from the Nouriſhment out of the Stomach, doth ſeaſon the ſaid Coat.

Or if an acid Vapor belcht up from the Chyle which

be given, when by reaſon of an impediment, that the Skin being more thick and hard, then that it can perceive the true feeling of any thing exactly, we would call it the cauſe of that Stupidity the which notwithſtanding is no waies a true Stupidity.

The Membranes alſo being Intrinſecally affected, and Nerves not hurt too, a Stupidity can ſcarce happen for their ſake only.

An affect of the Nerves about the Teeth, cauſeth a Hæmodia.

And neither is that *Stupidity* which befals the Teeth or rather that trouble when the teeth are an edge from the Teeth alone, becauſe they are diſtitnte of the ſenſe of feeling as other Bones, but that the Teeth are too much exaſperated and refrigerated by the eating of acid and cold things, which both by their thinneſs and coldneſs are enemies to the Teeth and Nerves, that happens from the continuation of the Nerves and the ſenſible Membrane with their roots, by which it comes to paſs that the Tooth it ſelf ſeems to feel. The like Diſtemper may be impreſt by contact on that part where the Teeth touch, and ſo their feeling being changed, as when the Teeth being preſt in chewing, they preſs them as ſwelling up, thence ariſeth that trouble ſome ſenſe which they call *the Teeth an edge.*

The Cure.

The Cure of a Stupidity from what cauſe ſoever.

The Cure of a *Stupidity* becauſe it hath joyned with it other, and for the moſt part grievous Symptomes, which proceed from the ſame cauſe, it ſhall rather be explained in them, that we need not repeat the ſame cure twice: as if it be by fault of the Nerves as we have ſaid that all *Stupidity* happens by reaſon of them, and there be a reſolution alſo, the ſame cure is due to them both, as ſhall be explained in a Palſie, or though that be not yet preſent, but only a *Stupidity* poſſeſſeth the part, yet becauſe it proceeds from the ſame cauſe as a Palſie doth, whence they call *Stupidity, a Diminute or imperfect Palſey* with the ſame labor, the Cure of it alſo will be deſcribed there.

The ſum of which Cure is this, That *if it be from a Humor it be emptied, if from blood by the taking away of Blood by Revulſion and Derivation, if from flegm or other Excrementitious Humors, by purging it out with general and particular Purgers, if from any other external cauſe by removing of that* in the firſt place, *alſo by refreſhing and ſtrengthning the Nerves with things that alter.* Then that we Allure and Attract the Animal Spirit to the ſtupid part which is deſtitute of it, by things that do it actually and potentially, the which ſhall be explained in a Palſie and Atrophy, becauſe they attract the blood alſo, amongſt which theſe are chiefly uſed in the Cure of a *Stupid Member.*

By Friction of the Stupid part with the Hand, applying alſo warm clothes, by Application of Cupping-glaſſes with much Flame, by Pication alſo often repeated, and by other things that cauſe pain, we allure the Spirits.

Alſo rubefying Sinapiſmes are uſed, applyed to the affected part, anointings with divers *hot Oyls*, amongſt which that is chiefly commended, in which *Nettle-ſeed* hath been boyled; alſo *Time, Rue, and other things appropriate to the Nerves* are commended, and other *Oyntments* which we are wont to uſe in an *Atrophy*, we uſe here alſo.

Fomentations and Baths of warm water, firſt a little warm, by and by hotter are convenient, increaſing the heat by degrees, to which we add ſomtimes *Wine* and *Lie*, and oftentimes we boyle in it, *Time, Rue, Sage, Chamomel, and hot Seeds.*

A Cataplaſm of Pigeons dung, Gooſe dung, adding *Bayberries,* is approved of, alſo with *Oyls* and *Fats* and *hot Herbs,*

The treading of Grapes, if the Feet be ſtupid, or if the ſtupid Member be thruſt into a heap of freſh Grapes whiles they are hot, or be dipt in new Wine are accounted for ſingular remedies in turning away the Stupidity.

Alſo the which forementioned *Topick Remedies* applied to the whol Body may do good, if the Stupidity come from a too great refrigeration of the Skin and the Nerves lying under it.

The Cure of Formication and the falſe ſenſe of heat and cold.

And if a depraved or impaired ſenſe of feeling ariſe in the ſaid Formication or with a ſenſe of that Air or Water, becauſe here alſo is ſome Stupidity, it ſhall be cured after the ſame manner.

The Cure of a Hæmodia Tobe *explained in the pain of the Teeth, as alſo of the pain about the Nailes.*

But if in the ſame ſenſe depraved the pain doth exceed the Stupidity as in the Stupidity of the Teeth, which they call Hæmodia, or in the pain of the fingers reaching unto the Nailes as hath been ſaid, the Cure ſhall be more rightly explained in the pains of thoſe parts which are afflicted.

CHAP. VI.

Of the hurt of Taſting.

The Kinds.

The defect of Taſting.

THe Taſting faileth, becauſe the Guſtatory inſtrument doth not perceive at all or impairedly, the ſavours of things; the which becauſe it is endued alſo with the ſenſe of Feeling, either it looſes the ſame alſo with the Taſte, or the Taſte only is weakend, he ſenſe of Feeling remaning.

A Depraved or falſe Taſting.

A Depravation of the ſenſe of Taſting, is when it perceives the ſavors of things not ſuch as they are, but conceives them as if they were of another reliſh, then indeed they are, as when thoſe things which it taſteth, whether they be Inſipid, Alimental or Medicamental, it thinks them to be dry, Sweet, Salt, Bitter, Sharp, Sour, when yet their reliſh indeed is nothing ſuch.

The Cauſes.

The Cauſe of the hurt of Taſting ſeldom lies in a Nerve, unleſs the Brain being hurt too as was ſaid in an Apoplexy doth produce an Abolition of all the ſenſes, of which we have already treated; but more commonly in the Inſtrument of the ſenſe of Taſting, *viz.* in the common coat encompaſſing the mouth. chiefly there where it inveſts the Tongue and Gums the Palate, if it be either too much dryed, or covered with filth, or beſmeared with a ſtrange Humor or Vapor.

I.

The drineſs of the coat compaſſing the Mouth, is the cauſe of the defect of Taſting.

If it be too much dried and hardned in that called a Roughneſs and Ruggedneſs, then the taſt is hindered, or loſt, or impaired ſo that all things ſeem unto them to be taſtleſs and woodden, as they are wont to complain, becauſe for the ſenſe to perceive aright, a decent ſoftneſs and moiſture are required.

But this proceeds from the Inſpiration or drawing in of the Air not by the Noſtrils (becauſe ſo the Air naturally paſſing through the largneſs of the Noſtrils preſently into the rough Artery, and not touching the inward parts of the Mouth, it can no waies dry them) but when tis drawn with an open Mouth, then ſucking up the moiſture of the Tongue and Jawes, and by ſo much the more, if it be both hot and dry, it dries up thoſe parts, and makes them hard and rough, and unfed and uſeleſs to taſt aright, the which as it is wont to happen to the waking, ſo eſpecially to thoſe that ſleep with their Mouth open, both ſound and ſick, either from an evil cuſtome or becauſe the Noſtrils being obſtructed when the Natural way of reſpiration is ſtopt up, either wholly or in part, they are compeld to draw in the Aire through the Mouth either all of it or the greateſt part, if it come not ſufficiently through the Noſe.

The drineſs of the Coate compaſſing the Mouth with blackneſs is the cauſe of the want of Taſting.

The which alſo comes to paſs, if the Body being too much heated they have need of a greater inſpiration of the Air, then the Noſtrils alone can admit, that then they draw it both with ful Noſtrils, which upon that account are at that time wont to ſpred themſelves for drawing in of Breath. and with an open and dilated mouth, as it befals them in their ſleep who have filled themſelves with hot Meats; and in hot Diſeaſes, internal Inflammations and Feavers the drineſs of the Tongue is a frequent Symptome, in which the neceſſity of Inſpiration doth not ſo vehemently dry thoſe parts, as the hot Expiration kindled from thoſe hot Diſeaſes not only paſſing through the Noſtrils but the Jawes alſo and dies them with a Black, or Green, or Yellow collour.

Which drineſs of the Tongue, Jawes and Noſtrils is felt by the Patients themſelves, becauſe they very much complain of them, and the Chyrurgeon may eaſily know it, by the touch, and ſight; the which alſo oftentimes grows ſo ſtrong, that the Tongue appears cleft, not only long waies, but cut croſſe waies alſo, and when for theſe cauſes they utter their words ill, the Patients oftentimes ſtutter, whence the Phyſitian ſomtimes gueſſeth at theſe affects of the Tongue, before he looks upon it.

The ſlime of the Coat compaſſing the Mouth, the cauſe of the defect of Taſting.

If the Tongue or Jawes be covered with that called Slime that they cannot by contact exactly perceive the ſavors of things, they are ſo hindered by interpoſition of this inſenſible matter, that thoſe things which they taſt ſeem to have no relliſh. But this Slime is generated of the Spittle, otherwiſe naturally moiſting the Jawes, but then eſpecially in thoſe places where it adheres to the Jawes, either by reaſon of its drineſs obtaining a Tenacity, or by the mixture of ſome other humor, having gotten a thickneſs. For it is dried for the ſame cauſe, from which we have ſaid the Succingent Coate was arefied, whence a dryneſs of the Jawes and plenty of this ſlime, eſpecially on the Tongue do often concure in the ſame cauſes and Diſeaſes, and then alſo they do more prejudice the Taſt the Cauſe being doubled; but the ſpittle grows thick there by mixture, by reaſon of a Vapor continually evaporating upwards from the firſt concoction, cleaving to the Tongue, Jawes and Teeth (to which thisſlimy matter grows, and at length is turned into that which is Tophous) and mixt with the ſpittle ſomtimes with various colors and ſtinkingneſs fouling thoſe parts: the which alſo is wont to happen in ſound Bodies, eſpecially if they ſleep at night with their mouth wholly ſhut, ſo that the Vapor aſcending cannot evaporate, and they do not waſh their mouth in the morning; whence the forementioned parts for the moſt part are ſucceſſively infected with this white ſlime, and in ſick people reſembling the condition of the putrid and malignant humors, being ſomtimes white like pulſe, ſomtimes yellowiſh, ſomtimes black it affects and beſpots the Tongue, Jawes and Teeth, but the ſpittle being made more Tenatious by the mixture of Flegm, ſticks to theſe parts, as if it were glewed; the which alſo oftentimes befals the ſound from defluxions, or the ſick, and ſomtimes for that reaſon acquires ſo great a Viſcoſity, that it can ſcarce be waſhed or ſcraped off: and alſo it takes from Tenacious Viſcous Nouriſhments, a certain viſcoſity, by which it grows to the ſaid parts.

And this ſlime is eaſily known by its color and ſubſtance, and by this the affect, whence it proceeds.

A ſeaſoning of the Tongue the cauſe of a depraved taſte.

The Coate alſo encompaſſing the mouth deſtined for taſting is ſeaſoned with a Humor and Vapor endued with a ſtrange ſavor, the which as long as it perceives, it cannot rightly apprehend other things offered to the taſt, and judg what they are, but thinks them alſo to be of the ſame ſavor, with that which it is already affected with.

This ſomtimes comes to paſs from ſome things taken whoſe ſavor is ſo imprinted on the taſt, that it cannot ſo quickly yeild and give place to other ſavors, or being mixt with them, it doth alſo preſent a falſe ſavor of the thing unto the taſt; the which ingrateful things do, if they be taken often, or thoſe things which do very much affect the taſt with a ſtrong ſavor. As when meats endued with an Alimental ſavor are offered to the ſick, which for the moſt part, they are wont to loath, and are thruſt in as it were by force, then whatſoever they take afterwards though of another ſavor they perſwade themſelves, hath the ſame Alimental relliſh, or ſmels of it: and when ſweet things are given to thoſe that are feaveriſh, being for the moſt part ingrateful to them, they judg all things afterwards to be ſweet; and alſo in the ſound, things being taſted that are very Bitter, Salt, Auſtere, and adhearing long, they do chang the relliſh of thoſe things that follow; and hence it comes to paſs that after taking of rotten cheeſe after Vinegar in ſauces, if they drink Wine, it appears not ſuch as it is, but either bitter, or to others more ſweet, according to the diverſity of Natures.

A ſtrange ſavor proceeding from an internal Cauſe doth alſo deprave the Taſte if ſuch a Vapor or Humor do inſinuate it ſelf into the Coat which perceives the the Taſte. And hence it comes to paſs, that ſometimes they think all things which they taſt to be ſweet, if ſweet Flegm, or a ſweet and alimental Vapor aſcending from the Nouriſhment out of the Stomach, doth ſeaſon the ſaid Coat.

Or if an acid Vapor belcht up from the Chyle which

we have elſewhere ſhewn is alwaies acid, or from meat half digeſted, or ſour Wine taken, or by vomiting raiſed up even to the mouth, they do infect the mouth with an acid ſavor. Or a ſalt ſavor alſo may be imprinted on the ſaid parts from the Serum or ſalt Flegm falling thither; or when the Mouth is ſo bitter that it judgeth all things which it taſteth to be bitter too, which oftentimes happens by reaſon of Choler if it be collected in the Stomach, by a certain communion with the Coat incompaſſing the mouth, which doth alſo inveſt the Stomach; and alſo in cholerick ſound bodies if by long faſting it be carried thither, or being moved with Anger it be poured thither; or in other cholerick Diſeaſes and Feavers, either abounding in quantity, or boyling with heat it empty it ſelf into the Stomach, or be generated there from things taken that produce Choller, or that do end in Choler by Corruption.

The Cure.

This diſeaſe if it proceed by conſent from the Nerves or the Brain, its Cure wil be common with that of an Apoplexy and other reſolutions of the Nerves which then are alſo preſent: but if the guſtatory inſtrument the Coat of the Tongue and Jaws be affected by *Idiopathie*, and that either grow dry or be coverd with ſlime, or be ſeaſoned with a ſtrange ſavor, to theſe the Indication of Cure ſhal be applied.

The Cure of the want of Taſting from the drineſs of the coat of the mouth.

In a Drineſs the Cauſe muſt firſt be turned away, which if it ariſe from an evil cuſtom that they ſleep with their Mouth open, it muſt be changed by forbearing to uſe it; eſpecially if they are compel'd to breath ſo, their Noſtrils being obſtructed, then if they ſleep with their head placed higher, and the pillow under it be raiſed up, experience teacheth that they may thus attract the Air more freely, becauſe the largeneſs of the Noſtrils is then the more dilated; and if ſnivel or flegm obſtruct the Noſtrils, they muſt be purged by Errhines and if a hotter courſe of living doth bring this drineſs, let them abſtain from hot and ſalt meats, let them dilute their Wine wel, let them uſe Sallets at Supper eſpecially, of Lettice, Succory, and the like, and let them not heat their body too much no other waies; then that the Air may not often enter the mouth and dry it, they ought to ſpeak little, and ſpit ſeldom, ſeeing the ſpittle retained a long time, becauſe it is glutinous, doth chiefly moiſten the Tongue, and if it be dried, doth lenifie it again.

If this happen in ſome Internal hot diſeaſe eſpecially as in burning and Continual Feavers the Cure muſt chiefly be directed, *to extinguiſh the heat of the Feaver*, & chiefly then, cold Epithems muſt often be applied, to the Heart, Liver, and parts from whence the heat chiefly ariſeth. Afterwards Remedies ſhall be fitted to the coat of the mouth by lenifying and moiſtning this roughneſs with things ſoft, glutinous, and fat, which either they may keep in their mouth, chew, lick, or waſh the mouth with them, or if they cannot, let their Tongue be anointed with the Finger or a Stick applied to them.

Prunes, Tamarinds, Sebeſtens, ſuch as are kept dried, if being mollified again, with a gentle heat, they be kept in the mouth, lenifying with their grateful reliſh, they correct this fault.

Freſh Apples ſliced, chewed and held a little in the mouth, do perform the ſame, as alſo *the fleſh and juyce of Melons, Guords* and eſpecially of *Citruls, freſh Purſlane* as being eaten it doth preſently correct the roughneſs of the Teeth, ſo alſo it doth very much lenifie the jaws, the which alſo *Lettice* held in the Mouth and chewed, doth.

If thoſe things be conteined in the Mouth, which do actually Refrigerate, by extinguiſhing the heat they correct the drineſs, as Cold water, and Stones amongſt which the Chryſtal is beleeved to bring ſomewhat peculiar.

The following Remedies alſo muſt be licked, or put into their Mouth which do correct the drineſs of the Tongue and Jaws, by their mucilaginiouſneſs.

As, Take *the white of one Egg, beat it wel with Sugar til it grow white*, uſe it.

Or thus, Take *of the Mucilage of the ſeeds of Quinces and Fleawort extracted with Roſe-water, of each half an ounce; Syrup of Violets one ounce*, mix them wel.

Or, Take *of the aforeſaid Compoſition one ounce, to which alſo* you may add *of the Mucilage of Apple kernels and ſeeds of Mallows half an ounce, the Infuſion of Gum Tragacanth in Roſe-water half an ounce, Sugar candy* (eſpecially if the Tongue be foul too) *Honey of Roſes of each two drams*, mix them.

Theſe Compoſitions made a little thicker being received in broad baggs, and often moiſtned with Roſe-water, he may lay on his Tongue, and ſo keep them a while; or let Cloaths be moiſtened in theſe Liquors and be applied in like manner.

Which alſo may be done in this Decoction. Take *of Sweet Prunes ſix, Violet flowers one pugil* (becauſe they have a glutinouſneſs) *Barley clenſed one ounce, Quince ſeeds two drams, Fleawort one dram, Gum Tragacanth half a dram*, boyl them in *Water* for the ſaid uſe, adding a little *Honey or Sugar*.

Things ſomwhat Unctuous, but made of thoſe which are moſt pleaſing, being adminiſtred after the ſame manner, do egregiouſly contemperate this drineſs.

Of which ſort this is, Take *of Freſh Butter*, or inſtead of that, *Oyl of ſweet Almonds newly drawn, as much as is ſufficient, White Sugar, or Candy, or Sugar of Roſes*, beat them together, and let him lick it.

Or thus, Take *the white of one Egg, Starch Corn one dram, Milk as much as wil ſuffice*, beat them wel, boyl them a little till it becomes a Frumenty, add *of freſh Butter the like quantity, the whiteſt Sugar as much as is ſufficient*, make a *Haſty pudding*, which let him uſe.

The Fat of a Hen or Capon boyled a little that it may be the more grateful, may perform the ſame.

Syrups of Violets, Jujubes, or others, may be licked ſo, or held in the Mouth.

Lotions for the Mouth may be made of the ſame things, diſſolved for this uſe.

Or after this manner, Take *of Syrup of Violets, Jujubes, of each one ounce and an half; the Decoction of Barley clenſed four ounces*, let him uſe it.

Or thus, Take *of the freſh Leaves of Purſlane and Lettice of each one handful; the flowers of Autumn Mallows, Dogſbhead, Barley clenſed, of each one pugil; the Roots of Liquoriſh one ounce, the ſeeds of Fleawort two drams, the ſeeds of Poppy one dram*, boyl them in *Water*, and *in one pound* diſſolve *the white of one Egg beaten, Honey of Roſes clenſed, Syrup of Violets, of each one ounce*; let him uſe it.

It is very convenient to waſh the Mouth often with cold Milk, eſpecially with Butter-milk.

The Cure of the want of Taſting from a drineſs of the Tongue with blackneſs joyned to it.

But if that Blackneſs, Greenneſs, Yellowneſs, joyned with the Drineſs, doth ſignifie that the Tongue alſo is infected by Malignant vapors it is an ill ſign, and ſo much the worſe,

worſe, if heat be added to it. Then thoſe things being firſt adminiſtred which are due to a burning, malignant or peſtilent Feaver, we muſt uſe things more cold and repreſſing malignity, eſpecially acid things, adding alwaies ſome things Lenitive, that they do not too much exaſperate, of which alſo we wil treat in the Inflammations of the Jaws, to which alſo we add theſe following.

Let them keep in their mouth ſharp Fruits and chew them, as *of Phyſick fruits, Orenges, Lemmons, Citrons or Pomegranats, or other Apples, Prunes, Cherries, Currans, and bunches of Barberries*, and of *herbs, Sorrel, Lettice, Purſlane*, but firſt *ſteeped in Vinegar* or *acid juyces*; or in *Sallets*, as *flowers of Succory, Violets, with Vinegar*, and *the like*.

Then let them waſh their Mouth often with Roſe-vinegar diluted with Water; or with Sorrel-water.

Or with the Acid Broth of that ſeaſoning of Colewort and Rapes, and uſe that Acid Liquor either crude, or diſtilled firſt, which is Chirurgeons moſt excellent Remedy for theſe things approved on by experience.

If a little Camphire be added to pure Water 'tis alſo a fit Remedy.

Or let it be made after this manner, Take *of Roſe-water three ounces, Nightſhade water two ounces, the white of one Eg beaten, Camphire diſſolved in Vinegar half a ſcruple*, mix them.

Or ſuch a Julep, Take *of ſimple Syrup of Vinegar two ounces, of ſimple Oxymel one ounce, the waters of Roſes, Violets, Water-lillies, of each three ounces*; mix them.

Some commend this very much, Take *of the Water of the greater Houſleek, to which* add a little *Salt Ammoniack*.

Yet after the uſe uſe of theſe, we muſt alwaies come to thoſe things which Lenifie alſo, the which have been already ſpoken of.

Amongſt which this alſo is commended above the reſt. Take *of the pulp of Guoard ſeeds, choice Manna, Sugar candy, of each one dram; with ſimple Oxymel* make *Forms*, which he may keep in his mouth.

The other Remedies, eſpecially if there be a great heat joyned and as it were an Inflammation, are explained in the Inflammations of the Jawes.

If ſlime growing to the Tongue and Jaws, do prejudice the Taſt, and do alſo bring trouble, by its tenacity and ſtinking, the cauſe muſt firſt be removed.

The Cure of the want of Taſting from ſlime of the coat compaſſing the mouth.

Which if it proceed only from the taking glutinous things 'tis eaſily prevented by waſhing the mouth alwaies after meat taken, till the reliques of theſe meats, or thick juyce, which do adhere, be waſht of.

The ſame muſt be done alſo in the morning alwaies after they are up, if ſuch filth be collected, either by reaſon of this Cauſe or from Vapors raiſed from the Meats at night, and the Teeth muſt be diligently clenſed and rubbed, as alſo ſhal be explained in their faults.

And that Fewer and leſs thick Vapors may ariſe, we muſt take Care the Supper be ſober.

And leſt that theſe exhalations being retained in the mouth, in progreſs of time may grow to the ſaid parts, they muſt accuſtome to ſleep with the mouth a little open, which when ſome are not uſed to do, by interpoſing a cloath, or holding a little cane in their mouth, they ought to make a way for the vapor.

If flegm breed this Tenacity in the Spittle, the afflux of that muſt be diverted, and that muſt be forced and ſpit forth by hawking, premiſing if it come hard, the Lotions that ſhall preſently be named, to cut and clenſe it.

But if the Cauſe or a hot Diſeaſe, an acute, malignant Feaver, by drying or ſending up filthy vapors and ſo incraſſating the Spittle, do produce this thick filthy ſlime; firſt having reſpect to the Diſeaſe and the Cauſe as hath already been ſaid formerly, Topick means as well in this as in another perſevering cauſe, muſt be apdlied to the part affected as followeth.

We take then out of the Mouth chiefly from the Tongue, Teeth, Gums and Jaws, this ſlime if it abound very much, with thoſe things which have an abſterſive power, and if it be very tenacious, inciſive alſo, with which are mixed things lenitive, that they may not exaſperate the Tongue, eſpecially if that be dry too, applying alſo things that work actually, in the interim ever and anon waſhing it, and if it yeild not eaſily, ſcraping it.

The mouth is waſht with things abſterſive, as with the Decoction of whol Barley. Alſo with Whey, with Milk and Sugar.

Or with this following, Take *of whol Barley, Red Peaſe or Vetches of each one pugil; roots of Liquoriſh one ounce, Figs tweney, flowers of Autumn Mallows one pugil*, make *a Decoction* and in *one pound* diſſolve of *Honey* or *Sugar two ounces*.

After waſhing let him hold Sugar candy in his mouth, or Lozenges of Sugar, Roſes, or *Manus Chriſti*, or let him lick a little Honey of Roſes.

If there be need of a greater Abſterſion and Cutting, certain hotter things and acid things are added too, if the flegm be very tenacious.

As, Take *of Barley, Vetches, of each one pugil; Liquoriſh one ounce and an half, Leaves of Sage, Marjoram, Hyſop, of each two drams*; *Quince ſeed one dram*, make *a Decoction in Water and white Wine*, add *Honey of Roſes two ounces, Sugar Candy one ounce, wine of Pomegranates or Vinegar a little*, mix them, make *a Lotion for the Mouth*; if you add *as much Allum* or *a good quantity of it*, when it is very tough, it is moſt powerfully abſterſive.

Or, Take *of the waters of Roſes, Plantane, Nightſhade, of each two ounces; the waters of Sage, Marjoram, of each one ounce; ſimple Oxymel two ounces, white Wine Vinegar a little*.

Let him take often one ſpoonful of Oxyſaccharum, or Hydromel, or of ſimple Oxymel, or of Squils, if it be very tenacious, and after ſome time let him waſh his mouth, and again repeat the Syrups, to which if it give not way, ſome portion of Allum muſt be mixed with them.

Or Vinegar of Squils diluted muſt be held in the mouth, with which I have ſomtimes obſerved, that the moſt tenacious matter, which formely could be taken away by no means, hath at length departed from the mouth.

This matter alſo muſt be ſcraped off, if it ſtick pertinaciouſly, yet ſo that we do not too much exaſperate the Tongue, and ſo give occaſion to a greater Inflammation, eſpecially if it be very dry and cleft, in which thing Chirurgeons offend often.

But this is done by rubbing the Tongue, as alſo the Teeth, Palate, with the finger or an Inſtrument fitted for it, coverred with a Linnen cloth, and dipt in the Lotions above-mentioned: which alſo is commodiouſly done with the Leaves of Sage, Mint, moiſtened after the like manner: alſo that filthineſs is ſcraped off with a round uſual Inſtrument made of Sallow or ſilver, ſuch as Chirurgeons have, drawing it leaſurely over the Tongue, in the interim oftentimes waſhing the mouth and by & by again lenifying the Toung with an Oyntment; but oftentimes the flegm is ſo tenacious and the ſlime thick like Frumenty it may be laid hold on by the hands,

hands and ſo taken forth, or drawn, and by that means forced to yeild.

The Cure of a depraved taſt from the ſeaſoning of the Tongue.

If a Vapor or Humor ſeaſon and fill up the Tongue with a ſtrange ſavour, that it perceives not other things at all, or amiſs, the cauſe alſo muſt firſt of all be declined.

Which if it proceed from things taken, ſeeing it doth no waies induce a long laſting affect, and ceaſeth of its own accord, 'tis neglected; or will eaſily be amended with the contraries, as ſhall be ſaid by and by.

But if this ariſe from an internal diſeaſe, a filthy vapor or a cholerick alimentary humor heaped up there, the intention of curing is directed, to the evacuation of theſe humors, and healing the Diſeaſes.

But if that adverſe ſavor doth no waies ceaſe the cauſe being taken away, but perſevering a long time, be troubleſom to thoſe otherwiſe ſound and to the ſick, the contrary ſavor being procured by things given, we either take away or amend the former which did trouble.

So the Sweet ſavor as wel the Alimental as that which is ſweet indeed being very adverſe for the moſt part to the Feaveriſh & other ſick folks, the which notwithſtanding was otherwiſe moſt grateful to them in health, is corrected chiefly with acid or tart things, which do not only mend that, but alſo bting an appetite too, which ſweet things take away, and aſſwage the thirſt, which ſweet things increaſe; which acid things let them keep in their mouth, and lick, amongſt which acid Cherries ſuch as are wont to be kept dried and ſoftened again, and many others of that nature, which ſhal be explained in thirſt do very much and this nauſeous unſweetneſs of the mouth.

The which bitter things alſo do likewiſe correct, being more acceptable to ſome natures, eſpecially if they conſiſt of a ſweet ſmel as principally Wormwood in Wine which adds a greater gratfulneſs to it.

As the bitter ſavour again too long ſticking on the Taſt is corrected with Sweet or Acid things, and with thoſe that are inſipid, which alſo do dull the vertues of them which otherwiſe would inflame the Jaws.

With which alſo the ſalt ſavor is contemperated, as again the ſalt ſavor is dulled with things inſipid.

CHAP. VII:

Of the hurt of Seeing.

The Kinds.

Blindneſs. THe Sight is wholly aboliſht in ſome, that at all times and alwaies they ſee nothing, and it is called Blindneſs; in which Species if no fault appear in the Eyes which may hinder ſeeing,

Amauroſis a kind of blindneſs.

& they are blind with open and cleer Eyes, it is called *Amauroſis*; for if either a Speck or a Coat, or a Humor appearing about the black of the Eye, makes them Blind it obtains a private name from the Cauſe as ſhall be ſaid in the Cauſe.

But otherwiſe they loſe their ſight only, at a certain time, the which nevertheleſs by and by returns again, no impediment then alſo being conſpicuous in the Eyes; as when from an external cauſe by reaſon of brightneſs or darkneſs, objected too much or too ſuddenly to the Eyes. Tthey are ſo darkened, that the ſeeing being hindred firſt as it were with a Cloud or Fume impeding, through which there ſeem to run, certain ſmal bodies ſomtimes dyed wirh a red, yellow, or black color, by and by is for a while wholly taken away, in the affect which is called *Scotoma.*

Scotoma *an Obtenebration a kind of blindneſs.*

Somtimes the Sight is only impaired in ſome, when thoſe ſpecies of things which the ſight otherwiſe ought naturally to attain to, whereſoever and whenſoever, they behold not wel, or obſcurely; and that for the moſt part, no cauſe alſo ſhewing it ſelf in the Eyes and they call it *Amblyopia* that is an obſcurity, dulneſs or darkneſs of the ſight. Although ſome think if the Eyes by ſome manifeſt fault do ſee impairedly as with a miſt before them, it might more properly be called a dulneſs, and in old folks they call this fault a darkneſs.

Amblyopia *a weakneſs of the Sight.*

Darkneſs a kind of weakneſs of Sight.

Hither alſo is refer'd that weakneſs of ſight, when the ſight perceives things neer no better than thoſe remote as naturally it ought to do, but thoſe neer the Eyes it apprehends leſs than things diſtant, and therefore when they would ſee ſmall things, or read them, they are forced to remove them far from their Eyes; a fault familiar to thoſe that grow old, which when it may be amended by a fit pair of Spectacles, let them continually uſe them in apprehending of ſmaller things, for which cauſe I am wont to call it The old folks ſight.

The ſight perceiving things diſtant more rightly than neer.

But it happens alſo on the contrary manner that ſome can no waies judg rightly of things remote, yet not ſo remote that ſound men alſo cannot ſufficiently ſee them by reaſon of the too great diſtance, but only removed for a little ſpace, although they be very great; whence oftentimes not knowing their Neighbours, they paſs them by unſaluted; Pictures, Writings, unleſs they draw neer with their Eyes, they can neither ſee nor read handſomly, unleſs they uſe ſpectacles appropriate to correct this fault, imbred for the moſt part with yong folks from their birth and remaining even unto extream old age, which approaching, ſometimes it comes to paſs, that then they ſee better thoſe things diſtant which they ſaw leſs in youth, and how much the elder they grow, ſo much the farther ſighted, which ſpecies therefore I am wont to call, The young mans ſight.

Sight not rightly diſcerning things a little diſtant.

But of thoſe alſo who do leſs behold things ſomwhat remote, there are ſome who unleſs they apply cloſe to their Eyes things ſomewhat ſmal or writings as it is commonly ſaid, touch them with their Noſe, they cannot rightly diſcern or read them, beholding them with askew and cloſed eyes who from their cradle even unto old age for the moſt part, ſeeing after this manner are called *Myopes*, ſome of which are helped by the benefit of Spectacles, others not.

Sight not rightly judging of things unleſs cloſe to the Eyes is Myopia.

We meet alſo with another weakneſs of Seeing, when at night by the light of a Candle, they ſee little or nothing almoſt, but in day time by day-light they perceive no impediment in their

Nyctalopes.

their sight which they call *Nyctalopes*, the Latines call *Luscivos*.

The Evening Eye-sight. But it happens also in some, that they see in the Night in the dark without light more acutely than in the day time, as Owls, a rare disposition which they call the Evening Eye-sight, for we would rather retain those names which are usual and rightly design the things, then confound them amongst themselves as commonly they do, signifying many things by one name.

Hallucination. The Seeing is depraved first of all when things are represented unto it otherwise than they are indeed, as if they see those things which are single for double, as somtimes it fares with Drunkards, who behold streight things for crooked, or some other way things under a false shape, which fault is called Hallucination.

Imagination Secondly if they think and Imagine with themselves that they see things that are not whence they call this affect Imagination; as it happens when in an Alienation of mind and Ravings, as hath been said there, they think that they see divers apparitions whiles they are waking, such as otherwise they are wont to meet with in

Nubecula a species of Raving. Dreams, or that Flies, or Gnats, fly up and down, Straws, Locks of Wool adhere to things, the which also sometimes is wont to happen to those no waies besides themselves nor otherwise sick; that the same insects or locks of Wool, and filaments, Spiders webs and the like small things and Atomes, seem to appear to one Eye or to both together, in which because for the most part they think that they see also a little Cloud, this fault is called *Nubecula*.

Colors a Species of Imagination Thirdly hither belongs that false vision when also without any hurt of the mind other colors then are, are offerd to the sight, now red, then yellow, or green or some other way representing themselves with a ful light; the same appear coloured like a Rainbow in the compass and as it were the circle of the flame of a Candle, or of some other thing lighted: or Brightnes like lightning, or other shining bodies obscure the sight.

Brightneß a kind of Imagination.

Fourthly to the depravation of sight these also must be referd, when the things which they behold, although they be firm and stable yet they think that they are carried about, driven round, and wheeled about, so that though they know this is a false imagination, yet when from that turning round of things, the sight doth no more perceive a firm seat where the body may subsist, that also stumbles & staggers; somtimes also if the pavement on which he stands seems to him to be inverted, as if he also were inverted with it, unless he be sustained or kept up, he falls and suddenly rusheth down, and bears the Earth with his Feet, whiles he endeavors to stay himself; all the other senses being nevertheless entire, by which sign this fault called *Dinos*, or *Vertigo*, is easily distinguished, from an Epilepsie, Apoplexy, Syncope, with which those that are strucken, do presently also fall on the ground.

A Vertigo with Imaginations. But besides this unquiet Vision those troubled with a Vertigo there comes also sometimes another depravation of it, which we have called Imagination and a little Cloud (and upon this account, they have named these imaginations, A beginning or smal Vertigo) a Cloud or other bodies, or Colours also with them offering themselves to the sight; the which notwithstanding if it doth happen, for the most part it is wont to go before a Vertigo.

A Vertigo with darkneß is Scotodinos. Somtimes also a darkness of the sight which we have formerly called *Scotoma* doth accompany a Vertigo, when also the Eyes being shut nevertheless al things are objected to the Internal sense as if they were turned round, and then the Disease compounded of them both is called *Scotodinos*.

All which Depravations of the sight for the most part happen, no fault being conspicuous in the Eyes (unless it be offerred in that, when a strange color doth somtimes appear with which the Eye is indeed extrinsecally coloured) whether this be in the Sound or Sick.

The Causes.

The part affected. The Cause of all the declared Accidents of the Sight is either in the part communicating the visive power, *viz.* the Brain, or consists in the Instrument receiving that power and also the species of external things, to wit the Eye; which whenas it consists of many more parts, then the other Organs of the senses, and humors also, in every one of them some causes prejudicing the sight may arise.

First of all in the visory or net-like Nerve implanted into the Eye, and the principal Instrument of Seeing; then in the three humors that fil up the Eye and serve the visory Nerve, last of all in the Membranes themselves that constitute the Globe of the Eye and intrinsecally distinguish the humors. If the Cause lie in those places where they are pervious to the sight as about the Black of the Eye, and where only if the impediment of seeing do consist, it may be seen and known, for if it be elsewhere it is so hidden that it doth no waies appear to those that behold the Eye.

The Cause of the Hurt of seeing in the Brain. As all Senses may be hurt by reason of the Brain so also Seeing is weakned; both if it suffer a Disease General or Special and especially in that part where the optick Nerves come forth, or those Nerves themselves produced from the Brain and carried unto the Eyes, are affected; which affects may be various.

A cold Distemper of the Brain, is the Cause of Blindneß, or weakneß of sight. A Cold Distemper sometimes breeds Blindness the other senses being somtimes unhurt; if the Forehead and Eyes being much and a long time refrigerated by cold wind, which being less cover'd, are the more exposed to the injuries, and the cold penetrating even to that part, where the optick Nerves have their original, the said parts are so hurt, that they become Blind; or there remains afterwards a certain weakness of sight, which I have seen befall a noble Matron in the Head-ach from the too much application of Oxyrrhodines actually most cold, who all her life time could no waies recover her sight any more; that this also doth happen, if the whol brain be hurt by the same distemper hath been shewed in a stupidity, but then the rest of the senses are abolisht too, and its easily known by that, whence the cause proceeds, as if it be from externals 'tis plain of it self.

A hot distemper of the brain is the cauſe of error of the ſight and of Imagination. That a Hot Distemper of the Brain doth bring together with a Depravation of the Mind also a Hallu-

hands and so taken forth, or drawn, and by that means forced to yeild.

The Cure of a depraved taſt from the ſeaſoning of the Tongue.

If a Vapor or Humor ſeaſon and fill up the Tongue with a ſtrange ſavour, that it perceives not other things at all, or amiſs, the cauſe alſo muſt firſt of all be declined.

Which if it proceed from things taken, ſeeing it doth no waies induce a long laſting affect, and ceaſeth of its own accord, 'tis neglected; or will eaſily be amended with the contraries, as ſhall be ſaid by and by.

But if this ariſe from an internal diſeaſe, a filthy vapor or a cholerick alimentary humor heaped up there, the intention of curing is directed, to the evacuation of theſe humors, and healing the Diſeaſes.

But if that adverſe ſavor doth no waies ceaſe the cauſe being taken away, but perſevering a long time, be troubleſom to thoſe otherwiſe ſound and to the ſick, the contrary ſavor being procured by things given, we either take away or amend the former which did trouble.

So the Sweet ſavor as wel the Alimental as that which is ſweet indeed being very adverſe for the moſt part to the Feaveriſh & other ſick folks, the which notwithſtanding was otherwiſe moſt grateful to them in health, is corrected chiefly with acid or tart things, which do not only mend that, but alſo bring an appetite too, which ſweet things take away, and aſſwage the thirſt, which ſweet things increaſe; which acid things let them keep in their mouth, and lick, amongſt which acid Cherries ſuch as are wont to be kept dried and ſoftened again, and many others of that nature, which ſhal be explained in thirſt do very much and this nauſeous unſweetneſs of the mouth.

The which bitter things alſo do likewiſe correct, being more acceptable to ſome natures, eſpecially if they conſiſt of a ſweet ſmel as principally Wormwood in Wine which adds a greater gratfulneſs to it.

As the bitter ſavour again too long ſticking on the Taſt is corrected with Sweet or Acid things, and with thoſe that are inſipid, which alſo do dull the vertues of them which otherwiſe would inflame the Jaws.

With which alſo the ſalt ſavor is contemperated, as again the ſalt ſavor is dulled with things inſipid.

CHAP. VII:

Of the hurt of Seeing.

The Kinds.

Blindneſs. THe Sight is wholly aboliſht in ſome, that at all times and alwaies they ſee nothing, and it is called Blindneſs; in which Species if no fault appear in the Eyes which may hinder ſeeing,

Amauroſis a kind of blindneſs.

& they are blind with open and cleer Eyes, it is called *Amauroſis*; for if either a Speck or a Coat, or a Humor appearing about the black of the Eye, makes them Blind it obtains a private name from the Cauſe as ſhall be ſaid in the Cauſe.

But otherwiſe they loſe their ſight only, at a certain time, the which nevertheleſs by and by returns again, no impediment then alſo being conſpicuous in the Eyes; as when from an external cauſe by reaſon of brightneſs or darkneſs, objected too much or too ſuddenly to the Eyes. They are ſo darkened, that the ſeeing being hindred firſt as it were with a Cloud or Fume impeding, through which there ſeem to run, certain ſmal bodies ſomtimes dyed with a red, yellow, or black color, by and by is for a while wholly taken away, in the affect which is called *Scotoma*.

Scotoma *an Obtenebration a kind of blindneſs.*

Somtimes the Sight is only impaired in ſome, when thoſe ſpecies of things which the ſight otherwiſe ought naturally to attain to, whereſoever and whenſoever, they behold not wel, or obſcurely; and that for the moſt part, no cauſe alſo ſhewing it ſelf in the Eyes and they call it *Amblyopia* that is an obſcurity, dulneſs or darkneſs of the ſight. Although ſome think if the Eyes by ſome manifeſt fault do ſee impairedly as with a miſt before them, it might more properly be called a dulneſs, and in old folks they call this fault a darkneſs.

Amblyopia *a weakneſs of the Sight.*

Darkneſs a kind of weakneſs of Sight.

Hither alſo is refer'd that weakneſs of ſight, when the ſight perceives things neer no better than thoſe remote as naturally it ought to do, but thoſe neer the Eyes it apprehends leſs than things diſtant, and therefore when they would ſee ſmall things, or read them, they are forced to remove them far from their Eyes; a fault familiar to thoſe that grow old, which when it may be amended by a fit pair of Spectacles, let them continually uſe them in apprehending of ſmaller things, for which cauſe I am wont to call it The old folks ſight.

The ſight perceiving things diſtant more rightly than neer.

But it happens alſo on the contrary manner that ſome can no waies judg rightly of things remote, yet not ſo remote that ſound men alſo cannot ſufficiently ſee them by reaſon of the too great diſtance, but only removed for a little ſpace, although they be very great; whence oftentimes not knowing their Neighbours, they paſs them by unſaluted; Pictures, Writings, unleſs they draw neer with their Eyes, they can neither ſee nor read handſomly, unleſs they uſe ſpectacles appropriate to correct this fault, imbred for the moſt part with yong folks from their birth and remaining even unto extream old age, which approaching, ſometimes it comes to paſs, that then they ſee better thoſe things diſtant which they ſaw leſs in youth, and how much the elder they grow, ſo much the farther ſighted, which ſpecies therefore I am wont to call, The young mans ſight.

Sight not rightly diſcerning things a little diſtant.

But of thoſe alſo who do leſs behold things ſomwhat remote, there are ſome who unleſs they apply cloſe to their Eyes things ſomewhat ſmal or writings as it is commonly ſaid, touch them with their Noſe, they cannot rightly diſcern or read them, beholding them with askew and cloſed eyes who from their cradle even unto old age for the moſt part, ſeeing after this manner are called *Myopes*, ſome of which are helped by the benefit of Spectacles, others not.

Sight not rightly judging of things unleſs cloſe to the Eyes is Myopia.

We meet alſo with another weakneſs of Seeing, when at night by the light of a Candle, they ſee little or nothing almoſt, but in day time by day-light they perceive no impediment in their

Nyctalopes.

their sight which they call *Nyctalopes*, the Latines call *Luscios*.

The Evening Eye-sight. But it happens also in some, that they see in the Night in the dark without light more acutely than in the day time, as Owls, a rare disposition which they call the Evening Eye-sight, for we would rather retain those names which are usual and rightly design the things, then confound them amongst themselves as commonly they do, signifying many things by one name.

Hallucination. The Seeing is depraved first of all when things are represented unto it otherwise than they are indeed, as if they see those things which are single for double, as somtimes it fares with Drunkards, who behold streight things for crooked, or some other way things under a false shape, which fault is called Hallucination.

Imagination Secondly if they think and Imagine with themselves that they see things that are not whence they call this affect Imagination; as it happens when in an Alienation of mind and Ravings, as hath been said there, they think that they see divers apparitions whiles they are waking, such as otherwise they are wont to meet with in

Nubecula a Species of Raving. Dreams, or that Flies, or Gnats, fly up and down, Straws, Locks of Wool adhere to things, the which also sometimes is wont to happen to those no waies besides themselves nor otherwise sick; that the same insects or locks of Wool, and filaments, Spiders webs and the like small things and Atomes, seem to appear to one Eye or to both together, in which because for the most part they think that they see also a little Cloud, this fault is called *Nubecula*.

Colors a Species of Imagination Thirdly hither belongs that false vision when also without any hurt of the mind other colors then are, are offerd to the sight, now red, then yellow, or green or some other way representing themselves with a ful light;

Brightness a kind of Imagination. the same appear coloured like a Rainbow in the compass and as it were the circle of the flame of a Candle, or of some other thing lighted: or Brightness like lightning, or other shining bodies obscure the sight.

Fourthly to the depravation of sight these also must be referd, when the things which they behold, although they be firm and stable yet they think that they are carried about, driven round, and wheeled about, so that though they know this is a false imagination, yet when from that turning round of things, the sight doth no more perceive a firm seat where the body may subsist, that also stumbles & staggers; somtimes also if the pavement on which he stands seems to him to be inverted, as if he also were inverted with it, unless he be sustained or kept up, he falls and suddenly rusheth down, and beats the Earth with his Feet, whiles he endeavors to stay himself, all the other senses being nevertheless entire, by which sign this fault called *Dinos*, or *Vertigo*, is easily distinguished, from an Epilepsie, Apoplexy, Syncope, with which those that are strucken, do presently also fall on the ground.

A Vertigo with Imaginations. But besides this unquiet Vision those troubled with a Vertigo there comes also sometimes another depravation of it, which we have called Imagination and a little Cloud (and upon this account, they have named these imaginations, A beginning or smal Vertigo) a Cloud or other bodies, or Colours also with them offering themselves to the sight; the which notwithstanding if it doth happen, for the most part it is wont to go before a Vertigo.

A Vertigo with darkness is Scotodinos. Somtimes also a darkness of the sight which we have formerly called *Scotoma* doth accompany a Vertigo, when also the Eyes being shut nevertheless al things are objected to the Internal sense as if they were turned round, and then the Disease compounded of them both is called *Scotodinos*.

All which Depravations of the sight for the most part happen, no fault being conspicuous in the Eyes (unless it be offerred in that, when a strange color doth somtimes appear with which the Eye is indeed extrinsecally coloured) whether this be in the Sound or Sick.

The Causes.

The part affected. The Cause of all the declared Accidents of the Sight is either in the part communicating the visive power, *viz.* the Brain, or consists in the Instrument receiving that power and also the species of external things, to wit the Eye; which whenas it consists of many more parts, then the other Organs of the senses, and humors also, in every one of them some causes prejudicing the sight may arise.

First of all in the visory or net-like Nerve implanted into the Eye, and the principal Instrument of Seeing; then in the three humors that fil up the Eye and serve the visory Nerve, last of all in the Membranes themselves that constitute the Globe of the Eye and intrinsecally distinguish the humors. If the Cause lie in those places where they are pervious to the sight as about the Black of the Eye, and where only if the impediment of seeing do consist, it may be seen and known, for if it be elsewhere it is so hidden that it doth no waies appear to those that behold the Eye.

The Cause of the Hurt of seeing in the Brain. As all Senses may be hurt by reason of the Brain so also Seeing is weakned; both if it suffer a Disease General or Special and especially in that part where the optick Nerves come forth, or those Nerves themselves produced from the Brain and carried unto the Eyes, are affected; which affects may be various.

A cold Distemper of the Brain, is the Cause of Blindness, or weakness of sight A Cold Distemper sometimes breeds Blindness the other senses being somtimes unhurt; if the Forehead and Eyes being much and a long time refrigerated by cold wind, which being less cover'd, are the more exposed to the injuries, and the cold penetrating even to that part, where the optick Nerves have their original, the said parts are so hurt, that they become Blind; or there remains afterwards a certain weakness of sight, which I have seen befall a noble Matron in the Head-ach from the too much application of Oxyrrhodines actually most cold, who all her life time could no waies recover her sight any more; that this also doth happen, if the whol brain be hurt by the same distemper hath been shewed in a stupidity, but then the rest of the senses are abolisht too, and its easily known by that, whence the cause proceeds, as if it be from externals 'tis plain of it self.

A hot distemper of the brain is the cause of error of the sight and of Imagination. That a Hot Distemper of the Brain doth bring together with a Depravation of the Mind also a Hallu-

a Hallucination of the ſight, and the ſaid Imagination in which various falſe Images of things are offerred to the ſight, hath been ſaid in a Phrenſie.

A malignant diſtemper in the brain is the cauſe of error in the ſight.

As alſo it hath been explained there, that that diſtemper which ariſeth from the Perturbation of the ſpirits in the Brain from Malignant humors, together with Madneſs and Melancholly, doth likewiſe repreſent falſe Apparitions to the ſight.

A dry diſtemper of the Brain is the cauſe of blindneſs.

Too much Drineſs of the Optick Nerve induced by burning Feavers the eaſier into that Nerve, ſeeing it is thick, doth produce a Blindneſs remaining after theſe Feavers.

The beginning of the Nerves being compreſt or bedewed as we have ſhewed that an Apoplexy is cauſed, in which all the Senſes are taken away at once, ſo alſo if this be only about the riſe or meeting of the Optick Nerves, or in the other carriage of them out of the Eye, which then muſt needs be from an afflux either of a bloody or flegmatick humor, it is ſomtimes wont to happen, that a Blindneſs doth ſuddenly follow, if the humor preſently fall down thither.

But more commonly the Optick Nerves being irrigated or too much moiſtened by the watry flegmatick excrements of the Brain, which in this middle ſeat of the Baſis of the Brain, where the optick Nerves break forth, alwaies flow down to the Infundibulum which is next to theſe Nerves; and together with the Nerves, and neer them break forth into the Chamber of the Eye and amplitude of the Noſtrils, a darkneſs of ſight is wont to happen in old folks and flegmatick; or if they be refrigerated by the ſame humor or be compreſt in thoſe ſtreights rather then obſtructed as they would have it, a blindneſs alſo is wont to follow; which abolition or weakneſs of the ſight, together with the hurt of the reſt of the ſenſes happens, if this fault be extended to their riſe or progreſs in the Baſis of the Brain, or the ſight only is abolisht, if that ſeat chiefly be affected, and that commonly in both Eyes by reaſon of the meeting of the Optick Nerves and their ſhort paſſage to the Eye, that is rare that one Nerve only can be ſo affected; the which doth proceed from flegm or a wateriſh humor as is ſufficiently manifeſt, by the ſigns of that humor abounding in the brain; and it is eaſily known alſo that a Nerve is affected, when nothing appears in the Eye, which can bring ſuch loſs or Obſcurity of the ſight, neither have we found this ſign to be true, which they have thought moſt certain, to wit, if the unſound Eye being compreſt the Apple is not dilated, this comes to paſs by default of the Nerve, becauſe the influx of the Spirit into the ſame is impeded, ſeeing the animal ſpirit doth not diſtend the Eye like wind, neither fils it up but perſiſts in the netlike Nerve.

The Contuſion of the viſory Nerve in the brain is the cauſe of blindneſs.

Hither alſo ſhal be referred that not unuſual Cauſe, but by no man as I know rightly deſcribed, of that blindneſs which is ſomtimes left, after grievous and frequent Convulſions; the which is not from an afflux of humor as they would have it, but becauſe in thoſe great Convulſions by the Convulſion fits of all the parts and the Eyes alſo, in which they alſo oftentimes appear convulſive and very much ſtretcht out and bowed down, the Optick Nerve growing to them being thus attracted and too much diſtended, and that being wreathed too, and hurt, and the paſſage or viſory ſpirit being hindred it happens that the Eyes are deprived of Seeing, and that it proceeds herefrom we have found out by diligent examination, and conſideration.

The ſolution of continuity in the viſory Nerve of the Brain is the cauſe of Blindneſs.

The Subſtance of the Brain being hurt as by an Apoplexy there is a privation of all the ſenſes, ſo a Nerve being contuſed or wounded there which ſome do teſtifie hath ſomtimes happened from a puncture made by the Forehead a manifeſt Blindneſs by reaſon of the Solution of Continuity or a Callus left hath ſuddenly happened, and ſo from a blow.

A Weakneſs of the Brain the Cauſe of weak Sight.

A Weak Conſtitution of the Brain, the ſpirits being diſſipated and waſted by reaſon of old Age, or by ſome grievous and long continued diſeaſe, too much evacuations, eſpecially of Blood and Seed whence is a great effuſion of ſpirits and immoderate Venery for that reaſon doth very much prejudice the ſight; alſo by reaſon of too much Watchings as hath been ſaid there, it induceth an Amblyopy or weakeneſs of ſight and alſo of the other ſenſenſes eſpecialy of thoſe that have a more ſubtile object as of Hearing, often familiar to old folk, as appears in theſe external cauſes of them, remaining in thoſe that are recovering, and accuſtomary to thoſe that live intemperately.

Beſides this cauſe which proceeds from a defect of ſpirits which there can be no doubt, we can by no means be induced, to feign another here in the thickneſs or thinneſs or ſubtilty of the Spirits as many indeed do propoſe theſe things with more ſubtilty than truth, but we are moved by many things to diſſent from them; ſeeing the animal ſpirit being wel nigh æthereal, doth no waies ſuffer ſuch changes, but is moſt eaſily diſſipated, as no man neither hath ever dared ſo much as to fanſie the Vital Spirits to grow thick or be attenuated; as alſo we ſee, unleſs now the defect of ſeeing happen from the Spirits its other diſcommodities, whence things far diſtant or neer, are leſs truly diſcerned, do happen rather from the fault of the Inſtrument as by and by ſhall be explained, not by reaſon of a certain thickneſs or ſubtilty of the ſpirits, as they have thought, ſeeing they are ſo ſubtile, that they cannot be more ſubtile.

A preturbation of the ſpirits of the brain by vapors is the cauſe of error and Imagination with an alienation of mind.

Divers ſorts of hurt of the ſight are wont to proceed, by reaſon of the perturbation or agitation of the ſpirits of the Brain and the brain, alſo being affected by conſent with them; as if being mixt with a hot, ſubtile vapor, either turbid, or malignant, they do not only pervert the mind, but corrupt alſo the ſight ſo that they think they ſee many things which are not; as if from the like vapors the ſpirits and brain grow hot, then together with the Raving, falſe Apparitions alſo are objected to the Eyes, as hath been ſaid in a baſtard Phrenſie, and as if a certain Narcotick vertue be joyned with the heat, as hath been ſhewed to be from the evaporation of Wine then together with the Drunkenneſs of the mind, that there is alſo an error in the ſight in which they think they ſee divers things which are not, or thoſe things which are they judg of falſly, hath been declared in Drunkenneſs (as the ſtory of him who being drunk alwaies thought things to be double, being decived by his Wife, burned his hands, gives credit to this buſineſs) furthermore when other filthy and malignant vapors from the Region of the Hypochondries do aſſail the Brain & diſturb it and its ſpirits they do

do not only pervert the Mind but alſo ſometimes propoſe the ſight being cauſed by conſent ſeeing they trouble the Mind too they belong to the Alienation of the mind where it hath been largely treated of them.

The too much agitation of the ſpirits of the Brain the cauſe of a Vertigo.

But alſo it oftentimes comes to paſs that the ſeeing is hurt by the too much agitation of the ſpirits, not by that which in the affects of the mind, the ſpirits being not only agitated, but rather confounded together with the humors conteined in the Head, Heart, and whol body, doth only diſturb the mind, and ſcarce hurts the ſight: but by that in which the ſpirits in the Brain being moved either themſelves or with the mixture of a vapor, without any perturbation of the mind, thoſe called a Vertigo, Imagination and Scotomie are wont to be raiſed.

For the ſpirit contained in the Brain and its Arteries and Ventricles, being moved and ſtirred more vehemently, even without the mixture of a vapor, repreſenting to the Imagination the like commotion in things without it breeds the ſaid Vertigo of which commotion there may be divers cauſes; for a vehement moving of the head after the ſame manner continued long doth cauſe that the ſpirits for the ſame reaſon being ſtirred and following the Head afterwards reſting, yet nevertheleſs they ſtil for a while run up and down after the ſame manner as the motion of the head was made, till they reſt again; as it comes to paſes if the Head together with the body be turned long Round, for then a Vertigo follows, ſo that if this be done longer a ſtrong one comes, that they cannot ſtand on their Feet, but ſomtimes neceſſarily ſtagger and fall, as it oft happens we ſee theſe things both in men and beaſts; ſo the head being bowed a long while downwards, the ſpirits then tending from that upwards to the beginning of the Nerves, when that it is erected again, the ſame ſpirits with violence going back again to their proper ſeat, from that motion ſomtimes a Vertigo is perceived.

But if it happens not from this motion of the body only, but alſo from a perſevering or vehement commotion of the mind the ſpirits being often and ſtrongly exagitated, in profound and dayly cogitations, and other paſſions of the mind, as alſo in Watchings, that thoſe thus accuſtomed, moved from ſome light internal cauſe, fall into a Vertigo; as we do obſerve Vertigoes do ſomtimes trouble them that do very much labor at their Studies when they are faſting, for the cauſes by and by to be mentioned.

But from the long beholding of a thing whirled round or otherwiſe moved ſwiftly whether this be ſo, or ſeem to be ſo, as the Earth ſeems to be moved and rnn, to them that ſail, which happens to ſome from their Imagination when their Eyes are ſhut, ſome are ſeazed with a Vertigo, the ſpirits alſo by that agitation of the ſight which follows at the ſudden commotion of the object, being ſtirred after the ſame manner, and as it were following the ſwiftneſs of the ſight; which as it happens to thoſe whoſe ſpirits are eaſily ſtirred, ſo in thoſe diſpoſed to the Vertigo it gives occaſion for the fit to ſeaze, although the cauſe be but light. Alſo looking downwards from a high, ſteep, and dangerous place breeds a Vertigo in thoſe that are not uſed to it, the ſpirits being too much diffuſed, and drawn back again with fear, and ſo moved unequally; and therefore this no waies happens to thoſe that are not afraid, nnleſs they be otherwiſe diſpoſed or ſome other cauſe joyned, as if from ſuch a high place they behold things which are wheeled about, or Whirle-pools of Waters.

But as this Vertigo doth happen from external cauſes by reaſon of the too great impulſe of the ſpirits, ſo alſo the ſpirits of themſelves collected in the Arteries of the Brain, eſpecially being more hot and plentifull becauſe they are unquiet do cauſe a Vertigo and are eaſily agitated of themſelves, or from a light occaſion joyning; the which doth long and much torment men from a light cauſe either alone or alſo with a pain accompanying it, whoſe Arteries do beat vehemently in their Head and Ears, with a tingling of them ſometimes and often in the reſt of the body, and they are ſcarcely cured unleſs by opening of them, as ſhall be ſaid; but this may come to paſs by it ſelf, the blood being ſo heated and attenuated in the Arteries, or by the mixture of a thin Vapor, as ſhal be ſaid by and by.

But we have found out another cauſe of a Vertigo proceeding from the ſpirits in the Arteries and Veſſels of the Head, by diſſecting a certain Merchant our Country-man, who many yeers being ſick of a Vertigo was neither able to walk nor to riſe out of the bed, but he fel down, to wit, the veins of the Brain and all its Arteries from their riſe and ingreſs within the Skul, in their whol paſſage through the Brain, grown together, and hard, and diſtinguiſht with little Glandules in their whol progreſs; from which obſtruction of them, the ſpirits being impeded and retained in the Brain, being wheeled about by a light motion, bred an incurable Vertigo.

But by reaſon of vapors mixt with the now declared ſpirits of the Brain, there are wont to be produced not only a Vertigo, but alſo the ſaid Imagination and Scotomie, either ſeazing at once, or apart; and they according to the diverſity of the nature of the Vapors and place from which they ariſe, and to which they are carried in the Brain; for if they being plentifully confounded with the ſpirits of the brain in its Veſſels, filling up thoſe places and ſeeking paſſage out, together with them they be brought to the ſides, by offering to the ſight, ſuch a ſenſe and motion in things externall they breed a Vertigo as hath been ſaid formerly; lighter or more grievous according as their agitation is greater or leſs

The which alſo doth affect a man alone, if the Vapor be ſubtile and no otherwiſe polluted, or if it be too hot there is joyned alſo a pain of the Head: if it be turbid or ſome other way polluted, coloured, ſhining, as it may diverſly exhale from divers humors and Choler as ſhal be ſaid by and by, then there are cauſed Imaginations alſo with a Vertigo by which there falſly repreſented to the ſight divers ſmall bodies, Inſects, Atoms, Colours, Shinings; or if by their obſcurity rather than thickneſs, as they would have it, they darken the ſight, they caſt Clouds, Fumes, or Darkneſs before the Eyes together with the Vertigo in the ſaid Scotodinos affect for though they ſee nothing, (as formerly hath been ſaid of their Eyes cloſed) yet they may feel a Vertigo.

The which Imaginations notwithſtanding and Obtenebrations or Darkneſſes do oftentimes alſo happen apart without a Vertigo, if that Circumaction of the ſpirits in the Head be not made, but only a mixture of the Vapors with them; the which for what reaſon it can befall the ſight, in ſo great a variety of Opinions concerning this thing, we muſt a little more diligently ſearch out.

Many have beleeved theſe Vapors aſcending and breaking forth of the Chamber of the Eyes which are before the Eyes like a Fume, do either deceive, or hinder the ſight being moved with this reaſon, becauſe they ſaw tears provoked, and the Eyes look red from

Vapors

Vapors which in like manner did penetrate to the Eyes and prick them; yet this ſeeing it rather comes to paſs, from the pricking of the ſenſible coat of the Noſtrils, by reaſon of its communication with the adnate coat of the Eyes, this compariſon will no waies take place; and ſeeing the vapor, if it did ſo come under the orbite of the Eyes, and creep about them, it would preſently fly forth before it could touch them, we reject this Opinion as weak.

But others have thought that theſe Vapors do wholly go under the Eyes aud penetrate even to their innermoſt parts ſo that intrinſecally they are ſeen by the Eyes, but whenas after this manner there is no paſſage to the Globe of the Eye, and that is ſo thick by reaſon of the horny coat on every ſide whol, that the Vapors can no waies paſs through it, into which a Needle can hardly be thruſt, when a Suffuſion is to be taken off, this Opinion of ſome is vain, and by ſo much the more fooliſh, becauſe they would palliate and cover their errors with the perſpirability of our body.

But others that they might explain after what manner theſe vapors might enter into the Eye, ſeeing they knew that there was no other entrance into the chamber of the Eye, then of the Optick Nerve, Vein and Artery; they have writ that theſe Vapors indeed did firſt aſſault the Brain, but from thence deſcended by the Veins and Arteries to the Eye; not underſtanding what we have deliverd in our Anatomy, that theſe veſſels only run through the adnate coat of the Eye and do no where come neither into the horny coat of the Eye, nor the inner part of the Eye, ſeeing if blood ſhould enter the Eye, by its colour it would repreſent all things red unto the ſight (as it comes to paſs when being poured out of the Veſſels it falls upon the Horny coat) for this reaſon it hath been proved by this demonſtration that the Vapors are not carried neither afthis manner to the Eyes.

Others more conſiderately teach that it comes to paſs, by reaſon of the optick Nerve, which they hold to be the chief inſtrument of ſight, the which we alſo do admit of, yet we grant not that this is done for that reaſon, as they who have thought that the vapors can enter the optick Nerve and through that as through a pipe are carried from within the Scul even to the Eye; ſeeing turbid vapors can no waies be carried through the Nerves ful of animal ſpirit, and ſeeing this is againſt the nature of vapors to be carried downwards unleſs they be driven by ſome violence (which here is not at all.)

But we rather probably think that it happens thus, to wit, that theſe vapors aſſaulting the fore parts of the Brain eſpecially, and being confounded with the animal ſpirits, there with the brightneſs of the Images which are offered to the Brain by the optick Nerve, where all ſenſation and diſtinction is made, by the mixture of ſome ſparks, by which their light is rendred unequall, or darkned in certain places, they repreſent to the Brain theſe like falſe apparitions confounded with the true Images, in this hurt of Seeing which is called a little Cloud; for that this is done in the Brain and not in the Eyes, the Vertigo which for the moſt part doth accompany theſe imaginations as hath been formerly demonſtrated, doth ſufficiently ſhew, the ſpirits then in the Brain being affected and agitated too, whence they that then labor of a Vertigo have not theſe imaginations, but ſeem to themſelves wholly to be turned abour, and a Scotomie or Obtenebration of the ſight, that they become almoſt blind ſometimes following theſe little Clouds, the ſpirits being then wholly obſcured by a multitude of vapors, doth evidently declare it; all which hath been ſufficiently demonſtrated to happen in that part of the Brain which gives the Original to the optick Nerves, and is higher than the reſt, and therfore ſeems chiefly to prejudice Seeing, but not in the Eyes if it proceed from vapors.

As in an internal fault of the Eyes ariſing from a Coat growing there, we ſhal by and by ſhew, that that theſe Clouds alſo, and the other aforeſaid may be offered to the ſight, and the ſight alſo be wholly obſcured, in that called *A Suffuſion of the Black of the Eye*; wherefore theſe little Clouds generated from vapors they have falſly called by the name of a Suffuſion becauſe they thought that then alſo vapors were ſpred over the Eyes, and did there generate a little skin, which we have more rightly indigitated to be little Clouds, & Imaginations; which alſo are diſtinguiſht from a true Suffuſion by theſe ſigns, becauſe in a Cloud & imagination there is no Speck in the Eyes of the affected, theſe accidents of the ſight being objected to both Eyes at once, which do ſomtimes abate and ceaſe and return again at a certain time, ſeeing in a true ſuffuſion the fault appearing in one Eye, but ſcarce perfectly in both at once, it hinders the ſight without intermiſſion, as ſhal be ſaid there.

But the Cauſe of theſe Evaporations whence a Vertigo imagination and Scotomie proceed, may conſiſt in divers parts of the body, ſeeing ſomtimes vapors raiſed from the lower parts are ſent into the Head, moſt commonly they proceed from the Stomach; in which a cholerick humor eſpecially, bringing a hot ſubtile evaporation, and ſending it not only into the Noſe (as the vapor riſing from Onions Radiſhes, Muſtard, is wont only to vellicate the Noſtrils and preſently again is diſſipated) but alſo into the head it ſelf, ſometimes cauſeth a Vertigo, ſomtimes Imaginations: which for the moſt part imitating the nature of Choler, ſomtimes are yellowiſh, ſomtimes green, or blackiſh: and ſeeing Choler in the Stomach is moſt fierce and boyling hot whiles it is empty, and the vapors then being hindred, are the more freely carried upwards, it happens that the ſaid accidents are troubleſome to the cholerick whiles they are yet faſting, and that upon the taking of meat, becauſe the vehemency of Choler is abated and the vapors repreſt, they grow milder, and at laſt ceaſe; the which happens alſo the vapors in the head being diſcuſt of their own accord, and ſo much the ſooner by how much they are more ſubtile, till new evaporations being made, theſe evils do return; but it is known that this proceeds from Choler, by the bitterneſs of the mouth and gnawing at the mouth of the ſtomach, which they call the heart, and by other ſigns of this humor; which alſo ſomtimes brings with the ſame labor a pain of the Head too, with a Vertigo.

The ſame vapors proceeding from the Meſaraick Veins in which the cholerick juyces are wont oftentimes to abound, as hath been ſhewed elſewhere (as by thoſe vapors raiſed from the ſame place, and carried upwards by the Veins and Arteries, intermitting Feavers, hypochondriacal Melancholies do invade a man by intervals) ſo alſo they oftentimes raiſe the ſaid ſymptoms, which is done the vapors being carried upwards from thence through the Veins, and ſomtimes through the Arteries which are annext to the Meſaraick Veins; then eſpecially when thoſe vapors are ſubtile, that they induce rather theſe accidents than Perturbations of the mind which hath been ſhewed do rather proceed from their malignity the which therefore do ſomtimes produce Vertigoes only or as they are qualified, Images and Scotomies together with them, or without them; which we had rather alleadg as the truer cauſe than pretend

Pretend Crudities, from which Wind rather than theſe like Vapors are generated.

But alſo from ſome other ſeat of the body theſe like vapors raiſed from a thinner blood through the Veins and Arteries may cauſe the ſame: as from that part which is about the Womb, as the Courſes being ſtopt this ſymptom alſo doth happen; as other alſo oftentimes upon this account: and from ſome part of the Foot or of another member a vapor proceeding like to ſome Air being carried upwards, as we have obſerved it hath been the Cauſe of an Epilepſie, ſo alſo of a Vertigo, whence ſomtimes Vertigoes go before an Epilepſie and preſage that wil preſently follow, when from the like vapors vellicating the Brain, Epilepſies alſo may be cauſed, as ſhal be ſaid in its place.

But the cauſe of theſe diſeaſes ſometimes conſiſts in the Head it ſelf, in which not only ſpirituous, hot and plentiful blood collected, may cauſe the ſame (as hath been ſaid formerly) but alſo from humors contained there, the like Vapors raiſed and mixt with the ſpirits may produce theſe accidents; which we do beleeve doth ariſe rather from the Blood of the Veſſels and Ventricles of the Brain, and the humors mixt with it than from flegm, the which alſo we do not deny to be a cauſe of the Vertigo, but not becauſe it ſends forth vapors, but after this manner now to be explained.

The Fluctuation of a watry flegmatick humor in the Brain is the cauſe of a Vertigo.

'Tis certain that a Repletion of the Brain cauſed by a watry humor, as well that Serous as Flegmatick doth cauſe that Vertigo which is wont to precede and threaten an Apoplexy or Carus; which being frequent and of long continuance unleſs it be prevented, is wont to terminate in theſe Diſeaſes with great danger of life; but it doth not this by cooling and moiſtning the brain, ſeeing this agitation of the ſpirits which is in a Vertigo would ſo rather be hindred than promoted; but this comes to paſs, when filling up the windings and ſpaces of the Brain by its great plenty filling the Skul, and alſo generating plenty of Wind (which are oftener ingendred from wateriſh humors than Vapors) it waves in it; for then as in the cover of the heart, water abounding doth cauſe a Palpitation of the heart, when it is ſtirred; ſo here alſo, it every where filling the Brain when the Head is moved, the humor being ſtirred and following the motion of the Head, as we have ſaid of the ſpirits, it gives ſuch a ſenſe to the head; which doth ſufficiently appear by their relation, who complain of ſuch a fluctuation, and the Skul being opened, we have often found an immenſe plenty of this humor, as hath been ſaid in an Apoplexy, and in him in whom even now we ſaid that the Arteries too were grown hard, we have found ſo great plenty of it, that the Skul being opened it hath come forth by floods, the which together with that obſtruction of the Arteries, producing a double cauſe of the Vertigo, made it ſo laſting and incurable, in which that humor for continuance watring the Brain, had bred that Carus of which he died. But it is known that this is the cauſe of a Vertigo not only from that ſenſe of fluctuation, but alſo from other ſigns of flegm abounding, explained in a Carus and Apoplexy, to which thoſe that are prone become at once ſleepy and more ſtupid, and at laſt fall into theſe Diſeaſes unleſs prevented.

The Viſory or Net-like Nerve in the Eye is the cauſe of the hurt of ſeeing.

By occaſion of the Viſory Nerve implanted into the Eye and dilated like the form of a Net, moſt diſcommodities of the ſight do happen, ſeeing that is the principal Organ of ſeeing; and that for the moſt part by conſent of other parts, when by reaſon of them it is diſappointed of thoſe things which are required to Seeing, viz. the ſpirit and the proper object, or elſe it cannot rightly enjoy them, for otherwiſe being immerſed in the Eye 'tis ſo grounded, that 'tis ſcarcely troubled with any diſeaſe, unleſs by conſent of the Brain.

A Privation of the animal ſpirit in the Net-like Nerve is cauſe of Blindneſs or darkneſs of ſight.

It is diſappointed of the Animal ſpirit either altogether in blindneſs, or in part in a weakneſs of the ſight, by reaſon of the Optick Nerve, ſuch as are Diſtemper, Compreſſion, Hurts, and Weakneſ proceeding rather from the defect of ſpirits, than that fanſied thickneſs and ſubtilty of them.

The ſame happens alſo, the ſpirits flying from the viſory Nerve towards their beginning: in the Eye preſt a long time, and by conſequence the Net-like Nerve by reaſon of humors filling up the Eye, it ſometimes happens that they are afterwards ſo long blind til the ſpirits return again.

And alſo the ſpirits being too much idle in the viſory Nerve and as it were laid aſleep, or being retreated when there is no uſe of them, the Nerve it ſelf being made dull, in thoſe who being kept in darkneſs for a long time, as in Priſon or other dark places, have ſeen nothing for a long time, when they return into the light, they ſcarce recover their ſight, or ſlowly, or never any more.

And ſeeing the Animal ſpirit hath a conſtant need of the vital, this by ſwooning being for a while diſſipared, and the Animal ſpirit being hindred by conſent, amongſt the ceſſations of functions, the Seeing firſt of all is darkned in thoſe that ſwound, and by and by it is taken away with all the reſt ſo long till they come to themſelves.

A Privation of the Object in the Net-like Nerve is the cauſe blindneſs or dark ſight.

By reaſon of the proper Object, viz. the Images of things entring the Eye by light and brightneſs; the Net-like Nerve ſuffers a hurt of ſeeing if it be offered to it too violently and it be ſo affected with it, that afterwards it perceives no more, or not rightly.

As when one very much ſtrucken with the brightneſs of the Sun, Lightening, Fire, afterwards thinks that he ſees ſparks for a while, and either their Eyes are altogether blinded for ſome time, or as it often happens, they afterwards continue blind.

Or if the Eye be deſtitute of light by which the things ought extrinſecally to be illuminated, and the Eye intrinſecally that it may ſee; by reaſon of the external darkneſs, it cannot know the ſpecies of things.

Which alſo how they happen by reaſon of the ſtoppage of the black of the Eye, we ſhall explain in the faults of the Membranes of the Eye, as alſo when it happens by reaſon of humors, it ſhall be ſaid there.

The humors of the Eye the cauſe of hurt of ſight.

Likewiſe an Impediment in the ſight may happen, by reaſon of humors contained in the Eye, eſpecially of the Chryſtalline, through which as through a Spectacle, the Net-like Nerve doth firſt collect the Images of external things, and again receives in its cavity, thoſe diſperſed, dilated, & made bigger, to which Chryſtalline humor the other humors are ſervants only, and this comes to paſs, when either they fail becauſe either they have flown forth, or are waſted; or when they change their natural ſcituati-

on, or their ſubſtance is changed, or they are infected with a ſtrange color, which how it may be done we ſhal explain in the particulars.

A flowing forth of the humors of the Eye, is the cauſe of blindneſs.

And ſomtimes the humors flow forth of the Eyes more commonly the watry one ſeeing it is placed in the fore part, and is more fluid, the others ſeldom unleſs the cauſe be great, and then Blindeſs is cauſed; for the watry humor being flowed forth, the Globe of the Eye is ſomwhat fallen together and wrinkled; whence the hole of the black which ought to let in the light, is ſhut up; and the reſt of the humors falling forwards out of the cavity of the Net-like Nerve, do cauſe that that doth ſomwhat fall together, whence it muſt needs be that ſeeing doth ceaſe; and by much the more if the Chryſtalline humor doth fall forth with the glaſſie, in which it inheres, ſeeing that (as hath been ſaid) is altogether requiſite to ſeeing and then the Net-like Nerve being wholly fallen together, can no longer comprehend the ſpecies of things in its cavities.

Of all which the apparent Cauſe is wont to be a Wound or Ulcer of the Eye; if a large wound being made 'tis open'd through the horny coat ſo thick and hard; for by a light puncture with which they are wont to perforate the Globe of the Eye in takeing off a Cataract, the watry humor which hath its tenacity alſo, cannot flow forth,: and I have ſomtimes ſeen that an abſceſs of the Eye hath been generated from an Inflammation alſo, in which part of the horny coat is converted into matter, which being broke, it ſomtimes pours forth the humors of the Eyes with the matter; and I have obſerved in a peſtilent Feaver that it hath hapend in both Eyes, the Cryſtalline humor flowing down to the Beard, and ſticking there.

A Conſumption of the watry humor is the cauſe of Blindneſs or Darkneſs.

The Humors of the Eye alſo are waſted eſpecially the glaſſie ſeeing it is thinner; and then the Eye not being ſufficiently diſtended (which is required that the black may remain exactly open) but ſomewhat fallen together, the hole of the apple of the Eye although not wholly ſhut up, yet looſing its largeneſs or roundneſs, and the ſituation of the reſt of the humors being troubled by the way there follows a weakneſs of the ſight, or if the confuſion be greater, Blindneſs: as in long acute Diſeaſes waſting the body with a high and long continued pining it happens to ſome more rarely, but more frequently in extream old age, in which both the glaſſie and cryſtalline humor may be dried up, as ſhall be ſaid by and by; whoſe Eyes appear ſomwhat wrinkled, which the vulgar therfore are wont to call Crackt, eſpecially when in the Agony of Death being now deſtitute of heat and ſpirits they flag.

A Perverting of the natural ſituation of humors, the Chryſtalline and glaſſie (which ſeeing they are more ſolid, being reſtrained by their proper membranes they ought to ſtick fixt in their proper place) doth alſo bring hurt to the ſight whoſe places being changed, the watry humor filling up the ſpace left by them eaſily gives place.

The perverſion of the ſituation of the glaſſie humor is the cauſe of error.

The which ſomtimes happens in the glaſſie humor (to which the cryſtalline humor is ſet over, and a little way immerſt in its former part) if the ſame part of it carried forward be ſet before the cryſtalline humor; where alſo being oftentimes contained, it may be ſeen lie a white Speck under the apple of the Eye, for then it is not neceſſary that blindneſs do yet happen, ſeeing the humor is bright as Glaſs, but ſome Error; ſeeing it is thicker than the watry humor, as it is wont to come to paſs in a Suffuſion beginning, as ſhall be ſaid: unleſs perhaps ſo great a quantity of it be fallen thither, that it wholly obliterates the cryſtalline humor, and preſſes it backwards, or very much inverts it, for then both humors being troubled, more grievous accidents of the ſight are wont to follow, as ſhal be ſaid in the cryſtalline humor; but the cauſe of this may be a blow, or Contuſion, or more frequently a puncture in couching a Catarract, being forced too deep to theſe humors, and breaking their thin membranes to which they cohere: for otherwiſe ſcarce as they would have it, can a great ſtraining by holding of the breath in going to ſtool, in Labor, or Convulſions in which the Eyes appear as if they were thruſt forth, cauſe that intrinſecally in the Eye.

The Cryſtalline humor being eſpecially hanged like a Sun in the middle of the Cavity of the glaſſie humor, ſomwhat diſtant from the hole of the apple of the Eye looking directly on that with its bulk, and receiving the light through that equally diſperſt into it, and diffuſing it to the cavity of the viſory Nerve, or the Net-like ſemiglobular, placed in the hinder part of it, ſo that it fils it every where with its brightneſs, if it doth very much change this natural ſituation, it cannot be done without hurt of the ſight; which faults of it, ſeeing the humor it ſelf cannot be ſeen in the Eye, are no waies conſpicuous in it, unleſs it wholly fall into the apple of the Eye, as hath been ſaid of the glaſſie humor.

The ſituation of the cryſtalline humor inverted or departing from the middle to the ſides is the cauſe of error and ſtrabiſm.

But this comes to paſs, if being in ſome manner inverted by its broader part which is flat like a great Lentil, it is not rightly oppoſed to the hole of the apple but declining a little to the ſide it looks on it obliquely or tranſverſly; or when being carried upwards or downwards or to the ſides from the middle ſeat of the Eye, it doth ſomwhat decline from the aſpect of the hole of the Apple; the which happening either from the birth in ſome, in others from ſome violent cauſe, as was ſaid even now in the glaſſie humor, it happens that either blindneſs is cauſed, if the receſs be great from the natural ſituation, or if it be leſs an obſcurity of the ſight or rather ſome Error in which things ſeem to be either double, or crooked, or bent: moreover ſome light declination only of the cryſtalline humor from the center of the apple although yet it doth little hurt the Sight may be the cauſe of Squinting; for as in Seeing if the cryſtalline humor be rightly oppoſite to the hole of the Apple, the Apple alſo doth directly look upon the external things which it beholdeth, ſo if the cryſtalline humor be a little turned from the center of it, that they ſee with the apple not rightly but obliquely oppoſite to the things, thoſe troubled with a Squinting do ſo invert the Eye, that they are judged to look upon ſomwhat elſe, than the thing objected; the which notwithſtanding may happen alſo by reaſon of the contorted ſituation of the apple as ſhal be ſaid by and by, which things do thus befall men for the moſt part from their birth.

The ſituation of the cryſtalline humor drawn backwards or forwards is the cauſe of that ſight, in which they ſee not things unleſs very near or things diſtant better than near.

But eſpecially if the cryſtalline humor have its ſeat a little in the hinder part of the Eye towards the Netlike nerve it is the cauſe of this ſight

ſight in which they cannot rightly diſcern things more diſtant, the which happens to many from *their Birth*, that the Cryſtalline Humor doth not reſide more towards the fore parts at the Apple, as it is naturally wont to do, but hath its Scituation exactly in the middle of the Eye, and it is ſo common, that Anatomiſts for the moſt part have deſcribed its Natural Scituation in the midſt of the Center of the Eye; whence it is no wonder that this ſight which we have called *the youthful*, doth befal many from their *Birth*, that they can diſcern things neere rightly and acutely, but not things diſtant, and that when *the Spectacle* is too much inclined backwards from the things which we behold, which therefore will be ſufficiently illuſtrated only with thoſe neerer, but from thoſe Images objected at a diſtance, unleſs being collected by the Mediation *of a thick Spectacle made of Cryſtal* they be ſo offered to the Eye more effectually, they cannot ſufficiently illuſtrate that: And hence it happens that ſeeing *the Scituation* of it doth ſo continue, this *ſeeing* is no waies altered the whol courſe of life, unleſs this be from ſome other Cauſes.

And alſo if it *be yet more removed from the middle of the Eye towards the hinder parts*, they are forced yet to apply *far neerer to their Eyes, the things* which they would ſee, and uſe *a thicker Spectacle*: the which yet is not very common, and happens only in them, which we have ſaid are called *Myopes* or Purblind.

Which *truer Cauſes*, which happen by reaſon *of the Inſtrument vitiated*, and therefore may be corrected by another Inſtrument to wit *a Spectacle*, he had rather alledg then to refer them *to the Spirits*, which in thoſe young Folkes, with whom this fault is familiar, and who ſee moſt acutely things neer, are neither defective nor changed, becauſe they may be mended by a Spectacle.

And alſo *for the contrary Cauſe, after a different manner*, there ariſeth *an Impediment of the ſight*, to wit when *the cryſtalline Humor from the ſaid Natural Seat doth more* incline *forwards, towards the Apple*: for then *with a greater diſcommodity* they *leſs* ſee *things neer* but the ſame *removed* far *from the Eye*, they behold *more rightly*, unleſs they correct this defect, by applying *a thin Glaſs Spectacle*, which as it performing the place of *the Cryſtalline Humor* and receaving and differing the Images of things, and through the Cryſtalline repreſenting them greater to the Eye, and therefore they have alwaies need of *a Spectacle* to read and ſee acutely; the which happens to moſt people *growing old*, to ſome *ſooner*, to others *later*, not by reaſon of the defect of *Spirits* as they have thought, ſeeing ſo there would follow rather a weakneſs of the ſight, as alſo of the other Senſes, which a Spectacle could no waies mend, nor ſuggeſt new Spirits; but becauſe by that *bowing down of the Head* which the whol time of our age we muſt needs caſt down our Eyes, in reading, and in what Buſineſs ſoever propoſed to our Eyes, and acted by our Hands, *the Cryſtal Humor by proceſs of age together with the glaſſy* is carried *by degrees to the fore parts*, and at length ſubſiſting there, brings this *defect to the ſight*, eſpecially if in them alſo, *the watry Humor* being ſomwhat *waſted* nothing do reſiſt it, and *the glaſſy Humor lying upon it*, do more ſtrongly depreſs it; which *defect* and a far more *grievous*, *Blindneſs* or *Weakneſs of the ſight* do follow, if *the cryſtalline Humor* wholly *falling down to the Apple*, be manifeſtly ſeen to ſtick there, and to ſtop up the Eye: which is wont to be more frequently the Cauſe of the hurt of ſeeing, in Horſes and other Creatures, which go with their faces downwards: the which as it happens by degrees *by reaſon of age*, ſo ſomtimes *ſuddenly after a Blow*.

The hardning of the cryſtalline Humor is the cauſe of defect of ſight.

The ſubſtance of the Humors of the Eye changed doth alſo bring *a fault in the ſight*, as it comes to paſs, if *the Cryſtalline Humor* be too much hardened, as it may happen either by reaſon *of age* or *other Cauſes*, but with which, not unleſs the Body be vehemently & a long time dryed; and then becauſe it looſeth its *Tranſparentneſs* either *in part* or *wholly* (as it appears being boyled) *it is the Cauſe of Blindneſs or Dulneſs of ſight*, which as in *that* ſo alſo it may happen after the ſame manner in *the glaſſy Humor*.

The Obſcurity of the cryſtalline humor is the cauſe of a Nyctalopy.

But if yet by its *Natural Conſtitution* or *progreſs of age*, it become *more ſolid* or *obſcure*, becauſe then it hath need of a greater light that it may be illuminated, it comes to paſs that they cannot ſee perfectly but by a ful light, and when that fails, though it doth a little clear, with the ſplendor of light, yet they ſee not rightly, and thence follows the ſaid *Nyctalopy*.

A Tenacity of the watry humor is the cauſe of want of ſight in a ſuffuſion

But that is the *watriſh Humor* whoſe ſubſtance is more eaſily changed, ſeeing it is wont oftentimes to acquire *a Tenacity* by which *by degrees growing to the hole of the Apple, and at length drawn out and turned into a skin* by breeding *Clouds* firſt, and afterwards *a Suffuſion*, it makes blind: which fault being very common, and to be ſeen outwards alſo, ſhall be explained in the *grapy Coat*.

A diſcolouring of the cryſtalline Humor breeding error.

The Humors are ſcarce infected with *a ſtrange Colour*, ſeeing no veins or other veſſels carrying the humors do enter into the inward parts of the Eye, or touch its Humors: the which notwithſtanding they have delivered doth ſometimes come to paſs from the moiſtures of the Eye, in *the Cryſtalline Humor*, and that as alſo *the glaſſie humor* is dyed with *a grayiſh colour*, and therefore they have called it *Glaucoma*, and they have writ that the ſight is then vitiated, as if they ſaw thorough a Cloud; when notwithſtanding the Ancients made *a Glaucoma* the ſame diſeaſe, with *a Suffuſion*, then eſpecially calling that ſo, when the Skin being not yet well confirmed, it appeared to the Beholders like a thick Glaſs, of a greeniſh, or azure Colour, and was not yet white.

The Membranes or Globe of the eye are the cauſe of the hurt of ſight.

The ſight is hurt *by reaſon of the Membranes conſtituting the Globe of the Eye*, if *that* do conſiſt *in that part* which appears *darkiſh* or *black by reaſon of the Apple* or *Hole* opening the inward Chamber of the Eye *which is black* and *opacous*, which *Hole* ſeeing it doth tranſmit the outward light into the inward part of the Eye thorough *a tranſparent* Horn ſpread over it, if it *be ſo obliterated in any part that the Paſſage of the light into the Eye* is hindered, it muſt needs hinder *the ſight*; the which happens either *by reaſon of the outward thick Membrane*, beſtowing a Horn on the Eye, or of the *grapy Coat* under it, *that makes the Hole, thoſe* giving occaſion for this thing either *ſeverally* or *joyntly*.

The ſhutting the eye is the cauſe of the ſight taken away.

This happens by reaſon *of both Membranes*, if an *Impediment* be objected *out of the Eye*, which may interrupt the light, that it cannot come to the ſeat of the Eye to which it ought, as it is wont to come to paſs the Eye-brows being ſhut, with the Hands and other things.

A Perverſion of the Apple or black appearing in the Eye is the Cauſe of ſquinting.

But from this *following fault* alſo that may happen, if the *ſeat of the Eye which is pervious and tranſparent* is hindered *by the Neighbouring parts* that *ſeeing* cannot rightly be performed; as it comes to paſs if *the Apple* be not placed in every fore part of the Globe of the Eye, bare and in that middle, but *declining* from it, is more to *the ſides of the Eye*, which befalls ſome from their *Birth* in *a ſquinting* in one ſide of thoſe Eyes, for that rea-

ſon

ſon there appears more white; ſo that every one by that may know that they look a ſquint; and becauſe when they would look upon things, wreathing the Eye that they may oppoſe the apple right to the things, they make ſuch a ſtern aſpect.

Although this may happen alſo, the apple conſiſting in its natural place, by Convulſion of the Muſcles of the Eye, the Eye drawn ſomwhat to one ſide and ſo inverted that the apple do rather look that way; whence it comes to paſs, that when they would look upon any thing would direct the apple to it, either they bend their head aſide, or draw back their Eyes by the oppoſite ſound Muſcles, that the apple may be reduced again ſome way to the fore parts: as they alſo whoſe eyes have a natural ſituation after this manner drawing them aſide purpoſely, can expreſs the eyes and looks of Squinting, which Convulſion unleſs it befalls the eyes in a true Convulſion of the whole body, to wit, an Epilepſie, in which they ſhew the like aſpect, for the moſt part it befalls the Squinters from their birth; the Muſcles being ſomewhat contracted rather, then convelled and continuing in that ſituation. And that hath been explained by others to be the only cauſe of Squinting, when notwithſtanding that very thing as hath been ſaid may come to paſs, the apple being impreſt on one ſide and the cryſtalline humor being removed out of its natural place that they behold things by diſtorting their eyes after the like manner: all which notwithſtanding do hurt the ſight only on this account, that the Eye being left in its ſeat, they ſee thoſe things rather which they meet with ſidewaies, then thoſe which are placed before their face, til the Eye being reduced ſo far, that 'tis oppoſed to the things placed right before the eyes, they behold them alſo.

A perverſion of the apple, the cauſe of a wonderful affect in the ſight.

But this rare and memorable thing befell one from a wound made neer the inner Angle of the Eye by which the Globe of the eye was ſo inverted, that the apple being brought even to the great corner, and covered with the Skin of the wound healed, he was forced to ſee throngh the cavity of his Noſe, and he could ſee, nothing any more, unleſs through the hollow of his Noſe as through a pipe, whence he muſt needs direct his Noſe to that, which he would ſee, which by the relation of men worthy to be beleeved, is apparent was done in our time.

The private faults of the horny coat, do then prejudice the ſight, when they poſſeſs that part of it which is ſet over the apple like glaſs or a tranſparent horn and either only ſtick there or are diſperſed further through the white of the eye; which then may be manifeſtly ſeen and known when it is ſpotted or covered.

This diaphanous ſeat of the horny coat being ſteined with a ſtrange color, ſo that it is not any more bright and cleer, but obſcure and colored, it either ſtops the brightneſs which in ſeeing ought to enter into the Eye, like a foul glaſs which lets in the light, or offers ſomething falſe to the ſight.

An obſcurity of that tranſparent ſeat of the horny coat, ariſing from an obſcure color or white Speck of it in darkneſs, Albugo, a Skar, is the cauſe of want of ſight.

And this chiefly comes to paſs, if it be infected with an obſcure or white color with which ſomtimes the whol ſeat of the horny coat appears changed, and brings the ſaid darkneſs eſpecially in old men, to whom this chiefly happens; but if that only in ſome part of it ſuch a white ſpeck do grow it is called *Albugo*; in which fault if the ſpeck be perfectly white and ſpred over the whol region of the apple, there ariſeth blindneſs; but if it firſt begin to grow white, it darkens the ſight as if it were hindred with a Cloud drawn over it, or if it comprehend a little ſpace of the apple, or from that incline more to the Circle, it breeds a certain error in the ſight.

But ſuch an Obfuſcation or whiteneſs of the horny coat ariſeth either from the drineſs and hardneſs of the whol horny coat: or if there be only a ſpeck from the drineſs and and in duration of that part only which is ſeen white. For as we ſee other things which are tranſparent as the white of an Egg and the cryſtalline humor in the Eyes of creatures being dried by boyling do become white and loſe their tranſparency, ſo it happens here to the horney coat that by old age in which the membranes are wont to be dried, or by a diſeaſe of the eyes after Ophthalmies, Epiphories either it being wholly dried up, or drineſs being left only in certain places of it, it doth allor in part become white; the which alſo we may ſee ſomtimes come to paſs from the thicker part of the nouriſhment with which it is nouriſhed, being carried thither, and remaining there, and leaving a white Speck, as in the Nails, which in the like manner are marked with white ſpecks ſomtimes are ſuperficial, and other times being more deeply imperinted they penetare the whol horny coat.

And alſo from a Wound or Ulcers of the eyes eſpecially after the ſmal pox in Infants, a Skar or Callus being left, higher ſomtimes deeper and thick for the moſt part cauſeth ſuch a white Speck in the white of the Eye, ſomtimes large ſomtimes oblong which is called a Skar, which doth obliterate the ſight either wholly or in part, or if it be long and narrow, it cats it in two as it were and divides it.

A red or yellow diſcoloring of the bright part of the horny coat is the cauſe of error.

Beſides theſe diſcoloring of the horny coat we meet with red ſpecks or ſomtimes yellow, from blood ruſhing from a blow of the Eye, or from an infuſion of choler in thoſe troubled with the Jaundiſe, but for the moſt part appearing only in the white part of this coat, which the adnate coat carrying the veſſels doth only inveſt, and then they do not prejudice the ſight. But if they reach ſo far as to the bright part of the horny coat (where oftentimes a red ſpeck is conſpicuous a long while, the blood perſiſting in the ſubſtance of the horny coat without corrupting, as it were an inſect in Amber) they repreſent to the ſight the ſame color, either red, or yellow in all the Images the Eye ſeeth.

The horny coat being coverd by a little Skin or Ungula is the cauſe of blindneſs.

The ſame tranſparent part of the horny coat is extrinſecally inveſted with a new coat growing to it; which ſomtimes wholly growing to it grows in one, or adheres to it without any connexion, unleſs where it ariſeth, and in the compaſs, on the other part 'tis only ſpred over; ſomtimes proceeding from the greater corner of the Eye, and ſomtimes from the leſs, and being firſt ſpread over the white of the Eye by and by it covers the black of it, either in part or all: and it is at firſt thinner then growing thicker it becomes fleſhy interweaved with many bloody veins and 'tis called a Pannicle. And oftentimes it is ſo augmented that it may be laid hold on by the fingers, and a little way be elevated from the Eye; and ſomtimes a part of it hath been cut off, that hath weighed two ounces. But at other times being hardened it grows white and then it is called *Ungula, Unguis, Pterygium, Zebel*, putting out the

ſight

ſight wholy or in part, as it occupies the Black of it more or leſs.

The which growing out either from a Spontaneous afflux of Blood, or after Exulcerations tis called a *Hyperſarcoſis* or *Chymoſis*: otherwiſe from a private fault offenſive eſpecially to the Membranes, it very often befals the Elephantiacal as ſhall be explained there, otherwiſe ſeldom betiding man: as I have often ſeen it befal Fiſhes if they be kept a long time in Fiſh ponds in foul water, the mud growing to them and blinding them. Somtimes the ſaid *Unguis* grows from the Superficies of the horny coat corroded, when part of that nouriſhment then breathing forth, doth concrete into a matter like unto that which reſembles a Horne or Nail, only tis not tranſparent: as the Perioſtia of the Bones being corroded we have ſaid elſewhere that Knobs are generated, and from the Skin wounded, Skars, from the Juyce that was wont to nouriſh them.

The faults of the grapy Membrane hurt the ſight, when its hole, which they call the Apple, being pervious in that part of the Grapy coat which lies under the horny coate, yet no waies grows to it, and letting in that light into the Eye, is either ſtopt up with ſome humor, or filth, or is Contracted, or Dilated; all which may be ſeen and known, Extrinſecally alſo in the Back of the Eye and its compaſs, whenas the horny coat which is ſeated over it, is tranſparent, although the hurt lie under it.

An obſtruction of the hole of the Grapy coat or the Apple from the proper Humors of the Eye is the cauſe of Error in ſight.

Somtimes this hole is ſtopt by a Humor and the Paſſage for the ſight is intercepted; and this come to paſs ſomtimes from the proper humors of the Eye the Cryſtalline and glaſſy falling into it; as from the change of the Scituation of the Humors as hath been ſaid, and from the too great largneſs of the Apple as ſhall be ſaid, it may come to paſs, and the ſight may be ſo hindred; which is ſeen then alſo when it appears lik an Albugo, in that ſeat of the Eye.

An obſtruction of the Apple from Blood and matter in a Hypoſphagma and Hypopion is the Cauſe of Error or defect in the ſight.

The ſame may come to paſs from blood infuſed by a blow not only into the horny coat as hath been ſaid before, but alſo penetrating even unto this empty ſpace, between the Horny and Grapy coat, and filling up that either wholy or in part, and ſtopping up the Apple, which being red at the firſt, but then growing livid, by and by blackiſh, it appears that it lies there (becauſe blood infuſed into the ſpaces of the Body is preſently corrupted, otherwiſe then when the horny coat drinks it up, where without any change it perſiſts red oftentimes for a long while, as hath been ſaid) and then it either depraves or darkens the ſight: more or leſs, as it Poſſeſſes a little or the whol ſpace and tis properly called *Hypoſphagma*, a ſugillation of the Eye.

The ſight alſo may be hindered by matter collected in that ſeat, and then that Diſeaſe is called *Pyoſis*, in which if the matter collected plentifully do ſeem to poſſeſs all the black of the Eye, or to fill up the whole ſpace of the Circle, and to ſhine thorough the Horny Coat, it is called *Hypopios*; but if a ſmall portion of that ſaid ſeat do ſeem onely to ſhine through like the pairing of a Nail, it is called *Onyx* or *Unguis*, the Nail.

The Cauſe of the collection of which Matter for the moſt part is wont to be, Blood fallen into the Eye, as hath been ſaid, and at length converted into Matter; or an Inflammation of the Eye going before, and leaving an abſceſs behind it, not that, in which the horny Coat is corrupted too, and being broke it pours forth the humors of the Eyes, as hath been ſaid formerly, but in which the Blood being diſcuſt after an Inflamation, or External cauſe: this collection of matter alſo is ſomtimes cauſed after pains of the Head; which when it comes to paſs, tis probable this was done, by the watry humor ſo ſuppurated and ripend, as we have elſe where ſhown, that matter may be generated by the like humors; becauſe the Blood otherwiſe can ſcarce be brought hither, unleſs the horny coat be contuſed by violence, the Veins as hath been ſaid, no waies reaching thither.

A Tenacious ſnivel ſticking in the compaſs of this hole, or on the brink of the Apple, and ſpred over it, and by degrees thickening, for the moſt part only in one Eye although the other ſomtimes alſo doth preſently begin to be affected in like manner, the ſeeing doth moſt commonly ſuffer a Blemiſh; and, becauſe it is ſuffuſed or poured out on the Apple, it is called Suffuſion, Hypochyma: which at the beginning ſeeing it is yet a tranſparent ſnivel and doth tranſmit the Light, yet by reaſon of its thickneſs it breeds an Impediment and Error in the Sight, as if it were darkned with a Cloud ſpread over it, and things were ſeen with many Atomes flying as hath been ſaid, whence then it is called Imagination and a little Cloud, as hath been ſhewn: and this is not yet wel conſpicuous in the Eye, but that the black of it, which they cal the Star, doth not appear exactly black as it ought to be wholly black, but ſomwhat troubled; by which alſo, if this be ſeen only in the Eye, the other being yet pure, it is diſtinguiſhed from that Imagination and Clouds which by reaſon of Vapors offer themſelves to the Eye almoſt in the like manner, except that they do affect both Eyes equally.

An obſtruction of the Apple by ſnivel at length concreting into a Skin, called a ſuffuſion is the cauſe of want of Sight.

But at laſt that Snivel by degrees being more and more thickned and looſing its perſpicuity, is eaſier known by the ſight, and doth commonly manifeſt it ſelf, by a grey or aſh Colour, as the Oculiſts call it, and ſomwhat blotting out the black of the Eye, then alſo it doth more offend the ſight: becauſe when it is yet more ſoft and watriſh, it cannot yet be depreſt with a Needle, as ſhall be ſaid; which the ancients have named *Glaucoma*, from the grey colour which is a fault of the Cryſtalline Humor, and becauſe the Cryſtalline Humor being dyed with this Color doth carry before it a ſhew of an immature Suffuſion, ſome not knowing that, have made a Glaucoma properly called, the ſame with a Suffuſion.

But laſt of all, the forementioned Snivel, being wholly incraſſated and made white as we have formerly ſaid that bright things by drying do becom white, and looſe all their perſpecuity, ſo it happens here alſo, and then the ſight being wholly taken away, a perfect Blindneſs follows: unleſs by chance as I have often ſeen, a very little of the black do ſtill appear pointing or circularly in ſome part of it, or in its Compaſs, thorough which the Sparks of a little Light, do ſtill illuſtrate the Eye with an obſcure Light, by which notwithſtanding they can judg rightly of nothing; and this is called a confirmed Suffuſion, which they are wont to call ripe, if ſo be it can be exactly ſeen, becauſe then firſt of all the Chyrurgion may take it in hand; and they commonly call it a ſmall Skin and Web, becauſe being ſpread before the Apple like a Coat it intercepts the Light: not unlike in Colour and Tenacity to the skin grow-

ing to the white of an Egg that is boyled; and though of it ſelf it ſeems to be of no moment, yet it is wont to bring ſo great calamity to many men in the loſs of their ſight.

They refer the cauſe of this ſnivel growing to the apple to the riſing of a Vapor, or influxion of a humor, but it hath been ſhewed formerly that from a Vapor this Suffuſion is not cauſed, but thoſe ſimply called Imaginations, and how that comes to paſs, and truly it were the work of a man too much at leiſure, to confute with many words ſo vain an opinion.

But all the reſt do think thatit is cauſed by an influx of humor, and do vainly apply all their care to turn away this, as ſhal be explained, and therefore they fooliſhly call this affect a Catarhact, others a diſcent of waters into the Eyes; the which notwithſtanding can be proved by no reaſon, nor ſhown by demonſtration. For firſt of all if it were cauſed from an afflux of water or humor into the globe of the Eye, not only this ſmall matter would grow, and ſcarce as big as a Lentil, but the whol Globe of the Eye would be diſtended, and ſwell as it were Hydropical; beſides that there is found no empty ſpace in the Eye which can admit this water, ſeeing it is all every where ſo filled and diſtended with its proper humors bred there from the birth, that there is not room for one ſtrange drop, or can the horny coat by any means be diſtended or dilated more: and then by what way I pray, ſhal this water flow into the Eye, when that cannot be through Veins and Arteries which as hath been declared formerly, do no waies enter the inward parts of the Eye: but they ſay this comes to paſs through the Optick Nerve, an excellent ſhift indeed, to hold ſo noble a part fit to conveigh theſe excrements, through which nothing can paſs beſides the æthereal animal ſpirit. But grant that humor doth deſcend through this Nerve, How I pray can it be the hole of the Apple? when neither the Net-like Nerve can come to admit it into its cavity, which is wholly filled with the glaſſie humor, neither can it paſs through the Grapy Coat which every where about grows tranſverſly to the horny Coat with browy proceſſes: the which certainly, they who do patronize ſuch like opinions, conteſting with ſenſe and reaſon, if that the fabrick of the Eye were throughly known and perceived by them, with that dilgence as is meet, they ought firſt to conſider and rather to ſearch out the true waies through which the humors may be carried, than being ignorant of the proper cauſes of Diſeaſes alwaies to fly to that common refuge of Ignorance, Defluxions, and I know not what tranſpirability of the body.

But we having throughly ſearcht into theſe things a long time and much, and by long obſervation having more neerly contemplated innumerable ſuffuſions and their beginning, encreaſe, and pricking, we have found that the cauſe of this ſnivel doth proceed, from the watry humor acquiring ſome tenacity: for that as hath been ſaid formerly in the explication of that and other humors) ſeeing from the birth it is more tenacious (for we have ſeen alſo oftentimes that thoſe new born have brought this fault with them into the world, or it hath preſently followed upon them) either being dried by proceſs of age, in old age, in which it often happens; or ariſing from very hot Diſeaſes after Burning Feavers or Inflammations of the Eyes or from a vehement external heat in thoſe who perform moſt buſineſs ſitting by the fire and looking upon it; or the watry humor being thickened by the uſe of Collyries too hot & drying, and being made more viſcous as hath been ſaid, by degrees it grows to the brink of the membran: of this hole which it continually waſhes, and by little and little thickening in that part where it ſtops up the hole, as we ſee the ſaid Skin grows on Frumenty, for that reaſon as it hath been ſhewed being hardened it looſeth its brightneſs, and ſucceſſively but in a long time being converted into a Skin it takes away the ſight: which if it be depreſt, as ſhal be afterwards explained, the remaining portion of the watry humor, on whoſe ſuperficies it grew, being yet tranſparent, the Sight preſently returns, but if that alſo by much drying hath already loſt its brightneſs, as moſt commonly it happens, although the ſuperficies of it be taken off, nevertheleſs they remain blind, and by reaſon of that the Oculiſts labor wil be in vain.

The narrowneſs of the Apple is the cauſe of a Nyctalopy.

The too much narrowing or Imminution, as they call it, of that hole in the Grapy Coat wich is called the Apple, doth ſcarce take away the Sight, when even thorugh the narroweſt hole the light may enter the Eye, and illuminate it, as much as is ſufficient for ſeeing; whence we have obſerved that thoſe, who from their birth have happened to have a very ſmall Apple, nevertheleſs do ſee as acutely, as thoſe that have it large, may ſometimes more acutely, and things more diſtant: and as we can behold the Sun through a little hole with leſs offence to the Eye, ſo they are leſs offended than others, by an external brightneſs and great light; of which ſeeing they have a more abundant need to ſee wel, beyond others; it comes to paſs that a little before night, or darkneſs ſomwhat growing on, they ſee leſs, than by a ful light, & this is the chief cauſe of that Nyctalopie in which they ſee not ſufficiently, by a ſleight brightneſs of the Moon, Stars, or light ſet up: although this alſo as hath been formerly explained, may happen by reaſon of an obſcuration of the horny coat or humors, becauſe then alſo they have need of a greater light, that they may be illuminated, neither is a ſmal Apple obſerved in all thoſe that are Nyctalopous or cannot ſee in the Night.

Which as it is born with ſome, ſo it can ſcarce come to paſs, as ſome teach, that by reaſon of the ſpirits diſtending the Eye, or ſo great drineſs of the Globe of the Eye, that by that means the Apple may wholly fall together; as ſomtimes it happens from a wound of the Eye, the humors flowing forth, and the coats falling together, they become wholly blind, as hath been declared formerly.

A Dilatation of the Apple or a Mydriaſis *is the cauſe of an evening ſight.*

A Dilatation of the Apple called *Mydriaſis* by ſhedding plenty of light into the Eye, hinders the cleerneſs of the ſight, darkening it with too much brightneſs; and if the enlarging of it be great, in a light ſomwhat more obſcure and darkiſh they ſee more rightly than in that too much ſhining, and that by reaſon of the internal brightneſs of the Eye, ſufficiently illuminating the Air for ſeeing: as we have had an example of this rare diſeaſe, in a certain Foundling living in our Hoſpital the year 1625. who by day time, and in preſence of light was blind, but by night and in the dark, did ſee the ſmalleſt things; hence we have obſerved that amongſt Birds, the Owls; and amongſt Animals the Cat which alſo do ſee by night, can by twinckling contract the hole of the Apple, and of their own accord dilate it again, and ſo ſtreighten it at the brightneſs of the Light, or a Candle, that only an oblong black cleft doth appear, but by night and in the dark, dilate it ſo, that the whol former region of the Circle ſeems black, and for that cauſe Owls alſo receive obſcure Images, with a very

open

open Eye, and in the day time, that they may not be hurt by them too much appearing, they joyn them again, and covet darkneſs. For otherwiſe this largeneſs or narrowneſs of the Apple, makes little for the ſeeing things diſtant, better, or leſs, as ſome have thought; ſeeing theſe defects of ſeeing which we have called the yong & old mens Sights, may happen as we have often obſerved, both to thoſe endued with a long and a narrow Apple, and what I have obſerved in many, and in my ſelf, that though the Apple of one Eye be far larger in the ſame man, than that of the other Eye, yet the ſeeing is alike in both Eyes; neither could we obſerve yet, that though ſuch a dilatation of the Apple do happen, the things which are ſeen ſhould be repreſented leſs than they are, as ſome have been opinionated.

But for the moſt part this dilatation of the Apple befalls certain living Creatures from the birth, as thoſe for which it was convenient to ſee by night; and unleſs it altogether exceed a mean, otherwiſe than hath been ſaid, it doth no waies prejudice the ſeeing, but rather ſeems to bring ſome benefit, as one hath declared unto me; who ſeeing he had a moſt large Eye-ball, he could comprehend and know by his ſight without moving his head, not only thoſe things which were before his face, but thoſe things which were far apart on one ſide, which could not be ſeen by others, unleſs by bending the head that waies; the which I did ſo much the eaſier beleeve him telling me, ſeeing this hath happened to me my ſelf in my youth, and at one look at the Table I was able to ſee at once many ſitting round about, and to take notice of their geſtures; but if that by a wound or ſome other hurt, the apple of the eye be rather dilacerated than dilated, than upon that account, becauſe the humors are too much carried to the foreparts, as hath been formerly expounded, it ſooner offends the ſight than it can bring a change after that manner as hath been ſaid; from influx of humors as they have thought, it hath already been declared that it cannot come to paſs; but from a vehement impulſe of of the ſpirits by ſtraining, if the eye being dilated, the apple alſo were inlarged, yet the ſame ceaſing it would by and by return to its natural largeneſs.

The Cure.

The Cure of all theſe hurts of ſight, viz. of Blindneſs, an Amblyopy, of that which we have called the old and young mans ſight of a *Myopie*, *Nyctalopie*, evening ſight, of Error, Images, a *Scotoma*, *Vertigo* and the reſt, is ordered in relation to the cauſe, which is, as hath been ſaid either in the Brain, the affects of that bringing hurt not only to the ſight, but alſo to other Senſes; or privately and chiefly prejudicing the ſight, to wit, a Hurt, Contuſion, Drineſs, Refrigeration, Agitation and trouble of the ſpirits, or a repletion from a watery humor; or it is an affect of the Net-like Nerve cauſed by conſent; or Diſeaſes eſpecially organical in the humors & membranes of the eye, to wit, a defect of the humors of the Eye, the ſituation of the hole of the Grapy Coat or Apple, or a perverſion of the humors of the Eye, and a change of their ſubſtance, the ſmalneſs or too great largeneſs of the Apple: a white ſpeck appearing from a Suffuſion, *Albugo* or Skar, and a pannicle ſpred over the Eye, or a humor as Choler, Blood, matter collected in the Eye, concerning which we ſhal explain in order what is to be done and foretold in every one of them.

The Cure of the hurts of the ſight with the other ſenſes if they be by faule of the Brain.

If the hurt of Seeing be by fault of the Brain, and that be general not only vitiating the ſight, but alſo taking away, impairing, or depraving the other ſenſes alſo, both internal and external and by conſequence prejudicing alſo the ſight, the Cure, as alſo the whole handling of them hath been explained in theſe general hurts. As in an Apoplexy, Blindneſs hapening together with the other abolitions of the ſenſes; in a madneſs and Raving, Aparitions, Images, and Vertigoes which are ſupervenient to them alſo with other accidents; and in a weakneſs of the mind, the weakneſs of ſight which accompanies the defect of the internal ſenſes.

The Cure of the proper defects of the ſight if they be by reaſon of the optick Nerve yet lying in the Brain.

But if theſe diſeaſes conſiſting yet out of the Eye in the Brain or Optick Nerve do chiefly hurt the ſight, they ſhal be handled here, and according to the nature of the Cauſe the Cure or prediction muſt be ordered.

If therefore the ſight be taken away, by ſome eminent hurt, or by a Wound about the Eye, forced even to the Optick Nerve as we have ſaid hath ſometimes hapned no other hurt following it, that Blindneſs wil be incurable.

And if alſo blindneſs be induced, the Optick Nerve being contorted by Convulſions as hath been ſaid, unleſs the ſight return of its own accord within ſome few daies as I have ſeen it come to paſs, the Recovery is deſperate; as afterwards I have obſerved them to remain Blind the whole time of their life.

Neither wil there be any hopes of Cure if Blindneſs be left by too much drineſs of the Optick Nerve after moſt Burning Feavers, being thoſe things which we have ſaid ought to be applied outwardly to the Forehead and Head for to moiſten, in the weakneſs of the memory contracted by drineſs, although they be convenient here alſo, yet for the moſt part they profit little, and can hardly put forth their ſtrength unto the Nerve.

And alſo if Blindneſs be cauſed by external cold from Wind, or by the application of cold Oxyrrhodines, ſeeing cold is wholly an enemy to the Nerves, that hurt is almoſt incurable, yet the Forehead and Head muſt be fomented and anointed with things actually and potentially hot; and chiefly ſweet things muſt be applied to the Noſtrils which are hot, and do reach neerer even to the Nerve, the forms of which Remedies we have already explained, in a Stupidity cauſed by cold.

The Cure of a rare Vertigo happenning from the Arteries of the Brain being hardned.

Neither is there any health to be hoped for if that long continued Vertigo be cauſed by fault of the Arteries hardned, as we have ſaid hath ſomtimes been found; the which notwithſtanding ſeeing it can ſcarcely be gueſt at while the man liveth, to foretel any thing certainly of it, were raſhneſs, till after death diſſection being made, the cauſe of the evil being diſcovered, may excuſe the Phyſitian.

The Cure of a Vertigo cauſed by an agitation of the ſpirits of the Brain.

But if a Vertigo be cauſed by an Agitation of the ſpirits in the brain only, from an external cauſe by reaſon of a motion of the Body or only of the Mind, no other cauſe intrinſecally concurring, the cauſe ceaſing, that alſo ceaſeth of its own accord, and the ſooner if by a contrary motion made, the ſpirits be reduced and ſtopt; as if a Vertigo be cauſed by turning round of the body to the right or

left

left ſide, by an oppoſite motion to the left or right ſide, it ceaſeth the ſooner. In whom alſo lying on the Back doth good, the which notwithſtanding, if the Vertigo proceed from an internal cauſe or from drunkenneſs, it doth rather provoke it; if it ceaſe not ſo, Frictions of the extream parts do help, and Sleep comming upon it, takes it away.

The cure of a Vertigo, Scotoma and Imagination cauſed by Vapors.

But if this Agitation and Perturbation of the Spirits ariſe from Vapors carried upwards, whence are cauſed Vertigoes, and Scotomies and Imaginations, either ſeverally or together; then the Humors which are contained either in the Stomach, or the Meſaraick Veins about the Womb, or elſe where in the Habit of the Body, and ſomtimes in the Head it ſelf, from which theſe Vapors riſe, which we have ſaid were cholerick, ſanguine, impure rather then flegmatick (ſeeing we have ſhewed that Flegm doth cauſe a Vertigo and Amblyopy for another reaſon) muſt be purged forth, and diverted together with the Vapors, by letting of Blood, Scarifications, Frictions, Cauteries, Vomits, and Purges; and that with things given inwardly and applied outwardly: and by Courſe of life theſe Vapors muſt be inhibited, as followeth.

Letting of Blood by opening the Shoulder-vein of the Arm is good in the Plethorick not only if the fewel of the evil lie elſe where in the Blood, but alſo if either plenty or ſpirituous Blood abound in the head and be a Cauſe of the Vertigo; for ſeeing in the Cavities of the Brain, both the blood of the Arteries and Veins is confounded, by opening a Vein the ſpirituous blood alſo may be drawn forth, in which if the whol evil almoſt do lie, the principal ſcope of the Cure is in bleeding; and for that cauſe they commend alſo to open the jugulars in the Neck: T[illegible] which notwithſtanding cannot be done without danger, and fear of a great flux of Blood and Barrenneſs, if we beleeve *Hippocrates*; Nay, ſpirituous blood cauſing a Vertigo; moſt men do teach, that it cannot be cured, unleſs the Arteries behind the Eares be opened, and tis proved by experience, that after divers remedies a long time tryed in Vain, this kind of remedy hath helped at laſt, the which nevertheleſs ought not to be done, unleſs all things elſe have been firſt tried, and when we are certain of the cauſe, and we know that it doth proceed from that ſpirituous blood by the continual beating of the Arteries, as hath been ſaid, yet uſing the greateſt diligence, becauſe the Wound doth hardly grow together, the Arteries being firſt laid bare, that afterwards it may be tryed. Alſo a Vein may be opend in the Fore-head in a Vertigo ariſing from this cauſe, and in the Foot, if Vapors aſcend from thence; and if the Courſes were ſuppreſt, the Ankle Vein, eſpecially if the cauſe ſending up the Vapors lurke about the Veins of the Womb; upon which account the Hæmrhoids alſo are moſt profitablly provoked if the Fewel of the Evil be contained in the Meſaraicks. Scarifications for the ſame reaſon do good, being made inſtead of bleeding and after it, for Derivation, on the ſides of the Neck, Shoulders, Cupping-glaſſes being applied to, although the cauſe be in the Head, or from elſewhere be carried upwards by Vapors and Scarification in the Region of the Wriſt, or that outward part of the Hand which is betwixt the Thumb and the fore Finger is thought a peculiar remedy in the Vertigo the which alſo made in the extream parts is good, if an Air be felt to aſcend from thence, in that place from whence it is known firſt of all to ariſe.

Frictions ought to be made from the Neck by the Back-bone to the lower parts by degrees comming to the extream parts and rubbing them. For ſo the Vapors and Spirits are recalled; after which, that that collected in the Head may be diſcuſt, let the Head be rubbed with a new cloth (not hearing it, as otherwiſe they are wont to do, that there be no attraction of Vapors to the Head.)

And alſo if a Vapor proceed from ſome part, binding it with Ligatures, the Vapor may be hindered that it aſcend not.

A Cautery in a perſevering evil, or a Veſicatory which empties more humor, muſt be applied for greater diverſion ſake, upon the ſame account in the middle of the conuext part of the Head or behind the Eares, whether it be Actual or Potential; and ſomtimes alſo in the Feet or other places, if a Vapor be felt to riſe from thence.

A Vomit will help very much, if the matter in the Stomach or Meſaraick Veins eſpecially the Cholerick as hath been ſaid, doth ptoduce Vapors; in imaginations, Scotomies and Vertigoes proceeding thence; which muſt be cauſed firſt with the gentler, by and by with ſtronger, if the matter lurke in the Meſaraick Veins, many times repeated, if they are able to bear it.

Purges muſt be uſed in all thoſe Species, if the matter ſending forth Vapors conſiſt in the ſame firſt paſſages, or elſe where in ſome other ſeat of the body, and if ſuch an Evaporation ariſe in the Head from impure blood, that filth muſt be purged forth, fitting them rather for the drawing forth, of Cholerick, And impure humors from which theſe Vapors rather, which are ſubtile, are elevated, then for the purging of Flegm: of the Evacuation of which, if it be the cauſe of a Vertigo or weakneſs of ſight, we ſhall treat hereafter, having reſpect alſo in the interim to the conſtitution of the the Body, in the choice of them. But this will be performed by giving firſt of all ſome gentle Stomach Pills made of Aloes and the Hieræ, or a Bole.

Then we muſt firſt prepare the matter if it want preparation, and chiefly open Obſtructions, after this manner.

If the matter lie in the Stomach, and Choler, or crudity be the cauſe there, Take *of ſimple Oxymel, Honey of Roſes, of each one ounce; Syrup of wormwood Wine, Pomegranates, of each half an ounce; the waters of Wormwood, Marjoram, as much as is ſufficient.* Make a Julep.

Or if it lurke chiefly in the Meſaraick Veins, Take *of the Syrup of Succory, of the juyce of Endive, of each one ounce; of the two opening Roots half an ounce; the waters of Wormwood, Succory, as much as is ſufficient.* Make a Julep.

Or, give *Wormwood Wine* which eſpecially in thoſe, Species of a *Vertigo* is very much commended; and that either *ſimple* or in which the *opening Roots* and *Marjoram* and other *opening things* have been firſt infuſed.

Then he ſhall be purged with a ſtronger Medicine. As, Take *of Pills of Hiera or Maſtick half a dram, Cochiæ half a ſcruple, Oyl of Fennel, or Aniſe, or Caraways* (by reaſon of the Vapors) *one grain, Piony ſeeds four grains with white Wine.* Make Pills.

Or uſual ones may be made thus, of which let him take ſomtimes *two ſcruples*: Take *of Pills of Hieræ Compound, Aggregative, of each two drams, Agarick Trochiſcate, Rhubarb, of each one dram; ſeeds of Cummin, Piony, of each one ſcruple, with Syrup of Roſes ſolutive.* Make a Maſs for your uſe.

Or let him take this Bole; Take *of Caſſia three drams, the Hiera of Hermes two drams.* Mix them.

Or make a good quantity, of which let him take by intervals a *Bole of half an ounce*: Take *of Caſſia one ounce and*

and an half, the Hiera of Hermes one ounce, of the five kinds of Myrobolans of each two drams: Dodder of Time one dram, pouder of Peony root half a dram, Cummin seed one ſcruple, Syrup of Roſes ſolutive as much as ſufficient: make an *Electuary*.

Or give this Potion or Infuſion. Take *of Rhubarb one dram, Agarick two ſcruples, Citrine Myrobolans two drams, Wormwood one dram, Cinnamon half a dram, Ginger one ſcruple*, infuſe them in *thin white Wine*, ſtrain them and diſſolve *Syrup of Roſes ſolutive one ounce*, Give it.

Or thus, Take *of Agarick trochiſcate infuſed in Oxymel and ſtrained one dram, of Rhubarb infuſed in wine diluted with Wormwood and Bettony water, two drams*; *Cinnamon infuſed with Rhubarb half a dram, Syrup of Roſes ſolutive two ounces*: make a *Potion*.

In the Interim the Vapors muſt alwaies be repreſt, which in the Vertigo, Scotoma, and Imaginations do aſſail the Head, the place in the mean while being conſidered from whence they ariſe.

For if this be from the Stomach and Meſaraick Veins the following Electuary is convenient, which ſhal be given after Dinner and Supper, and ſometimes in the morning the quantity of a Cheſnut, as, Take *Conſerve of Roſes two ounces, Marjoram one ounce, Flowers of Peony half an ounce, Quinces candid one ounce, Citron pil half an ounce, one Emblick Myrobolan, the Rob of Currans* (in Cholerick bodies) *half an ounce, the pouder of Diacitonites without the ſpecies one dram, Coriander ſeed prepared one dram, Fennel, Peony root of each half a dram*; *Coral one dram, Maſtick half a ſcruple, with the Syrup of the Conſerve of Citron pill* make an *Electuary*.

Or let him uſe one ſpoonful of this pouder called *Poſt paſtum*, Take *of Coriander ſeed half covered with Sugar one ounce, Aniſe ſeed condite in like manner half an ounce, the pouder of Diacytonites without the ſpecies one dram, Diarrhodon Abbatis, Red Saunders, dry Citron pil, of each half a dram*; *Leaves of the greater Eyebright one ſcruple, Maſtich half a ſcruple, Lozenges of Sugar of Roſes two ounces*, make *Pouder*.

Lozenges may be made of *the pouder of Diacytonites without the ſpecies one dram, Red Coral half a dram, Shavings of Ivory one ſcruple, with Sugar diſſolved in Roſe water to two ounces*: make *Lozenges*.

A moſt excellent Remedy alſo to hinder Vapors is, if the Paroxyſm befall them faſting as it is wont to be, to give them meat, the which being taken it preſently grows mild, or the Vertigo, Imagination, Scotoma ceaſeth, and by this only ſome have been reſtored, ſhunning Faſting.

Sleep becauſe it diſcuſſeth Vapors doth help very much in theſe caſes,

Plaiſters, Cerecloaths are applied outwardly to the Region of the Stomach if the Vapors proceed from thence and the Meſaraick Veins, that they may hinder them; which they wear in the night.

As a Plaſter of Maſtick or ſome other made for the Stomach, malaxed with ſome aſtringent Oyl, or *Galens* Cerecloath for the Stomach.

Or ſuch a one, Take *of red Roſes, Leaves of Wormwood of each two drams*; *dried Citron pil, Labdanum of each half an ounce*; *Maſtich two drams*, Pouder them and with *Oyl of Quinces* or *Maſtich*, adding *Wax*, make *a Cerecloath*.

If theſe Vapors riſe from about the region of the Womb, let the ſame Plaſters of Maſtich or *pro matrice* be applied to that part, and let the Woman wear it for ſome time, unleſs the ſtoppage of the Courſes forbid it, for when they flow, they muſt be omitted.

If a Vapor aſcend like an Air from ſome other part of the Body as the Feet, or others, doth create a Vertigo, as hath been ſaid; then the waſhing of thoſe parts doth very much divert it, as alſo if it be done in other cauſes.

The which may be done thus, Take *of the Leaves of Sage, Roſemary, Celtick Spike, Groundpine, St. Johns wort, flowers of Chamomel, Roſes, Lavender, as much as wil ſuffice*, boyl them *in Wine* and *Lye*.

Afterwards let him anoint his Feet with the following Oyntment, Take *Oyl of Bays, Worms, Wall-flower, of each one ounce*; *Aqua Vitæ half an ounce, a little Salt*: boyl them for your uſe.

If neceſſity urge very much, Oxyrrhodines muſt be applied to the Head which may repel vapors, and if it continue, we muſt add things more ſtrongly aſtringent, as Juyce of Plantane,

And ſucceſſively ſuch a Cap may be worn, as, Take *of the roots of Galangal, the true Acorus, Citron pill, of each one dram*; *Coriander ſeed, two drams, Myrtles one dram, flowers of Roſes, Roſemary, of each half a dram*; *Cloves half a dram*, make *a Pouder for a Cap*.

Some have put Remedies upon the Eyes in Imaginations and Scotomaes, which we think ſuperfluous, ſeeing the Vapor doth no waies reach unto the Eyes.

In courſe of Diet let all things be moderate, the meat ſimple, not too much; alſo let them drink Wine ſparingly or diluted; let too much motion of the body be avoided and chiefly too much agitation or bowing down of the Head, and let them beware of looking on things wheeling about, or very bright; and let them abſtain from too much agitation of the mind by ſtudy and watching.

They think that Cryſtal worn is of very great force in a Vertigo, and for the ſame benefits ſake they drink out of a Cup made of it, or they put cryſtal into their Cups.

The Cure of a weakneſs of the ſight and Vertigo proceeding from a watry and flegmatick humor of the Brain.

It hath been ſaid that a Repletion of the Brain from a watry, ſerous, and flegmatick humor doth cauſe a Vertigo by its fluctuation and wind, and by an afflux of the ſame humor to the optick Nerve, Blindneſs doth ſometimes ariſe, or by an irrigation of it an Amblyopie, and beſides theſe hurts of the ſight which are by reaſon of the Brain, it hath been demonſtrated, that no other faults of the Eye prejudicing the ſight can be cauſed from flegm or any afflux of ſuch a humor which can neither enter the Net-like Nerve nor the Eye; and therefore we apply this Method of Cure only to theſe Diſeaſes which is due only to this cauſe, neither do we refer it as others have done, to Suffuſions or other affects of the Eye which alſo they beleeved did proceed from an afflux of flegm.

But here although ſuch a Cure be convenient, as is due to a Carus, Apoplexy, and other flegmatick Diſeaſes of the Brain, and therefore perhaps ought not any more to be repeated in this place, yet that we may underſtand after what manner they are to be applied to the ſight in theſe Diſeaſes, we wil here explain.

But a Vertigo ſpringing from thence is dangerous, if there be a great Repletion of the Head, ſuch as hath been demonſtrated, we have often found, which ſeeing it can hardly be taken away, ſomtimes it ends in a Carus and Apoplexy, the which it preſageth: as alſo an Amblyopie, if it happen from thence in ſpace of time is converted into blindneſs which ſometimes is wont to be at the firſt preſently from the beginning, the humor flowing abundantly: the prevention of which therefore in a Vertigo and Amblyopie ſpringing from thence we ſhal ſtudy to Remedy this following manner.

First we wil endeavor to take away thoſe excrementitious, ſerous and flegmatick humors of the Head, by Emptying, Revelling, and driving them from the brain; then by heating the brain which doth generate them, and again is moiſtned and cooled by them, and by ſtrengthening it, by thoſe things which are appropriate to it, the Nerves, and the Eyes; and alſo the hindring that the cauſe be not generated anew, or fomented: which ſhal be performed by Remedies applied inwardly and outwardly, by Purging by the ſtool by the Mouth, and Noſe, or by drawing away of Blood: Or by things applied to the Head, or other parts conſenting with it; or by giving things that alter, and by courſe of diet, not neglecting Amulets.

Purgations by the ſtool for drawing away of flegm from the Head, and for hindering that the cauſe be not generated anew, are thus methodically ordered.

A Goading and ſharp Clyſter is premiſed, the which alſo is profitably injected by intervals or weekly.

And in theſe hurts of the ſight it wil be thus more applicable. Take *of the freſh roots of Orrice, Peony, each two ounces; the herbs Centory the leſs, Betony, Rue, Eyebright, Fennel, of each one handful; flowers of Camomel, Lavender or french Lavender of each one pugil; Fennel ſeed two drams, Carawaies one dram, Senna* (which by a propriety is good for the Eyes) *half an ounce, Agarick tied in a rag three drams, Bran one pugil,* make a *Decoction,* diſſolve *of common Honey or Honey of Roſemary flowers one ounce, Hiera of Logadius or Hermes half an ounce, Oyl of Rue, Lillies, of each one ounce, Niter a little*; make a *Clyſter.*

The humor is prepared before Purging for ſome daies, by a Julep, or Decoction, or Wine.

A Julep ſhal be made thus, Take *of Honey of Roſemary flowers (inſtead of Honey of Roſes* or *Oxymel,* which by reaſon of the *Vinegar,* wil not be ſo profitable for the Nerves) *Syrup of French Lavender, of Betony, each one ounce and an half; the waters of Eyebright, Peony flowers, Fennel, Marjoram, each three ounces*; mix them, aromatize it with *Nutmeg* and *Cinnamon.*

Thus may be the Decoction for ſome Doſes, Take *of the roots of Orrice, Peony, each one ounce; the herbs Speedwel, Eyebright, Fennel, Roſemary, Mint, each one handful; flowers of Roſemary, French Lavender, Peony, each one pugil; ſeed of Fennel, Aniſe, each two drams; Carawaies one dram, Damask Prunes ten, Raiſons twenty,* boyl them and *in one pound and an half* infuſe *of the pouder of Galangal, Ginger, each one dram; Cinnamon two drams,* afterwards ſtrain them, adding *of the beſt Honey or Sugar as much as is ſufficient,* or *of the forementioned Syrups,* till it grow ſweet.

Or make a Wine when bitter things are added as Centory which here is very profitable, Take *of the Leaves of Eyebright, Speedwel, Centory, all dried, Fennel ſeed each half an ounce; Carawaies two drams, Nutmeg one dram,* bruiſe them, for one meaſure *of white Wine* for your uſe.

Afterwards Catharticks that purge flegm muſt be given, but ſuch as are appropriate to the ſight, as thoſe which have in them Senna and Fumitory, and of compounded ones thoſe which admit the juyce of Fennel.

Such as are the greater and leſſer *Pilulæ lucis,* ſo called beauſe they bring light to the Eyes, and thoſe alſo called *Arabicæ* and *ſine quibus*; and of Electuaries the greater and leſſer *Indum,* we may uſe theſe that follow.

Firſt of all Pils which he ought to take at midnight, if he be not unfit for ſwallowing of them, Take *of pils* ſine quibus *half a dram, Lucis the greater, the Arabick pils, pouder of Hiera of Coloquintida, each half a ſcruple; with Water of Eyebright, or juyce of Fennel,* make *Pills.*

Or let him take this Bole, Take *of Electuary Indum, the Hiera of Hermes, each two drams and an half, with Sugar* make a *Bole.*

Or Decoction, Take *of Fumitory, Eyebright each one handful; Senna half an ounce,* make *a Decoction in Water and Wine and Honey* (inſtead *of Hydromel* or *Oxymel*) infuſe *Agarick, Turbith, each one dram; Ginger one ſcruple, Sal-Gem half a ſcruple,* ſtrain it and diſſolve *Syrup of Fumitory compound one ounce,* make *a Potion.*

Or we may take one doſe of the following compoſitions and give it inſtead of theſe, for ſeeing in theſe diſeaſes of long continuance, we ought to uſe once in a month or week by courſe, Phlegmagoges, and in the interim Purgers appropriate to the ſight, ſometimes the Preparatives being repeated again, the following forms may be prepared for this uſe.

The Form of Pils is wont commonly to be more fit and uſual than the reſt, by which they may more commodiouſly ſwallow things that are ingrateful, which here are very neceſſary; by making a maſs for your uſe, the quantity of whoſe doſe ſhal be from two ſcruples to a dram, Take *of Aloes two drams, Turbith, Agarick, Rhubarb, Senna, each one dram; Myrrh, Maſtich, each half a ſcruple; Tartar, Salt Gem, each half a ſcruple; Ginger one ſcruple, ſeeds of Fennel, Rue, each one ſcruple; Caſtor ſix grains, with the juyce of Fennel and Rue,* make a maſs and if you add *Hiera of Coloquintida and a little Scammony* they wil work more ſtrongly.

Or make them thus of the uſual ones, Take *of the Pills* ſine quibus, *Aureæ, each one dram; Lucis the greater, Arabicarum, each half a dram; Pouder of Hiera of Coloquintida one ſcruple, Oyl of Fennel two drops, juyce of Fennel as much as is ſufficient,* make *a maſs.*

If he had rather have an Electuary make ſuch a one, of which let him take from three drams to half an ounce, at once by it ſelf or diſſolving it with Eyebright and Fennel water. Take *of Electuary Indum the greater, Diaphœnicon each half an ounce; Hiera of Hermes five drams, Fennel ſeed one dram, Cinnamon, Cloves, each half a dram; with french Lavendar,* make *an Electuary.*

If he delight more in a Pouder, let the third part of this following be given with a Julep made of Syrup of French Layender, and Eyebright water, Take *of Turbith, two drams, Senna half an ounce, Tartar two drams, Ginger half a dram, Fennel ſeed one dram, Scammony one ſcruple, Sugar one ounce,* mix them, make *a Pouder.*

A uſual Syrup wil do it, prepared after the following manner, from which firſt of all a Decoction being made may be given for three daies together, and afterwards out of all the ſame in double quantity a Syrup may be boyled to be kept for uſe, Take *of the roots of Fennel one ounce, Orrice half an ounce, Acorus, Galangal, Elecampane each two drams; Liquoriſh ſix drams, the herbs Fennel, Vervain, Eyebright, Betony Fumitory, each one handful; Time, Hyſop, each one handful and an half; flowers of French Lavender, Roſemary, Borrage, each one pugil; ſeeds of Fennel two drams, Carawaies, Aniſe, Hartwort, Mountain Seſeli of Marſelles, Rue, each one dram; Raiſons twenty, Senna two ounces, Oak-fern, wild Saffron, each one ounce and an half; Agarick trochiſcate half an ounce, Turbith two drams* (for the rich you may add *Rhubarb*) *Ginger one dram, Cinnamon two drams,* make a Decoction, add *Sugar two ounces, for three doſes,* or all things being doubled as hath been ſaid, let it be reduced into the form of *a Syrup.*

A purging Wine is more pleaſing to ſome, and more effectual, ſeeing it is made only by maceration, or with a light boyling, and bitter things given after this manner, are not ſo ungrateful, which after the ſame

manner

manner as the Syrup may be drunk three daies together, and afterwards the Pouder being divided into three parts, and one alwaies being infused in the Wine for one dose may so be given by course without corruption.

Which Pouder for to steep may be made thus: Take *of Wormwood two drams, Centory one dram, Eybright, Verveine, Rue, of each three drams; Seeds of Fennel two drams, of Rue one dram, Senna one ounce, Turbith two drams, Agarick half an ounce, Barke of black Hellebore two drams, Tartar two drams, Ginger one dram*: Make a Pouder for the Wine.

After the Body hath been purged, we must derive it from the Brain, by the Mouth and Nostrils as through a way destained for the purging forth of Flegm; which purging is so much the more convenient because it presently purgeth from the very seat affected it self, those Excrements of the Brain collected there, to which seat this way leads strait; and this is done by Head purgers or those called *Apophlegmatisms* used in the morning fasting, in the form of an *Errhine*, *Masticatory* or *Gargil*; of which the following may be here used.

Errhines which are attracted with the Nostrils, shall be made thus: Take *of the iuyces of red Pimpernel, of the roots of Beets* or *Mercury, Marioram, of each one ounce; Fennel, Rue, of each one ounce; white Wine half an ounce*; Mix them: *if the juyce of Sowbread* can be had, and be added it would be more effectual, as also *Gauls*, but if they be attracted into the Jaws they offend them with too great bitterness.

When they do not willingly use Errhines, anointing of the Nostrils is good, by daubbing them even to the very bottom, with some of the stronger forementiond juyces especially of Sowbread.

Or with this Liniment: Take *of the juyces of Marjoram, Sowbread, the roots of Beets or Mercury, of each two drams; Elaterium six grains, Oyl of Orrice three drams, Honey and Turpentine a little*, that you may make it like *Nutritum*.

Let him chew the following Masticatory spitting often; Take *of the Roots of Pellitory of Spain, the seeds of Staves-acre, of each one dram, Cubebs, Pepper, Fennel seed, of each half a dram; Marjoram one scruple, Mastick two drams*, receive them in the *Pulp of Raysons* adding a little *Wax* if they stick not, to make *final Balls*.

Such a Gargle will be convenient, with which he may wash his mouth and Gargle his Throat, Take *of the Roots of Pellitory of Spain, Orrice, Angelico or Masterwort, of each half an ounce; the Herbs Marjoram, Sage, Hyssop, Rue, Ey-bright, of each one handful; flowers of Lavender, Rosemary, of each one pugil; seeds of Fennel, Rue, of each two drams; Nutmegs two dram*; Let them boyl in *Wine* and *Water*, adding *Honey as much as is sufficient*: And make a Gargel.

By drawing of blood by a Vein opend we cannot turne forth the Flegm from the Head, unless it be Flegmatick in the Brain, and so by drawing it out we do by this means in some manner substract the matter that did generate these Flegmatick Excrements, which notwithstanding is not to be done except in the Plethorick and to whom it is accustomary and whose blood appears very impure, unless some other Disease joyned with it as a pain of the Head, do perswade it.

And also that revulsion of the blood to another part, which is done by Scarification will do good upon no other account, but as by the attraction of Cupping-glasses applied, the serous humors also are emptied too, as shall by and by be explained.

Remedies are applied to the Head that these Excrementitious humors, which are the conjunct or Antecedent cause of the Disease, may be altered, discust and called forth, and the part it self may be strengthend too, and that after divers manners.

Lotions of the Head being somtimes made, are thus convenient, which being very appropriate do consume the Humor. Take *of the root of Orrice, Bay* or *Galangal, of each one ounce; the leaves of Marjoram, Rue, Sage, the tops of Fennel, and Rosemary, Verveine, Celandine, Eybright, Betony, Ground-pine, of each one handful; Flowers of Chamomel, Lavender, French Lavender, of each one pugil; Berries of Bayes, Juniper, of each one pugil; Fennel seed half an ounce, Rue one dram, Senna one ounce, Agarick three drams*: Make a Decoction in a Lye, made *of the Ashes of Juniper, Roses, Bayes*, adding a fourth part of *white Wine* for a Lye.

A Cap performeth the same but successively, being worn, especially by night, stuffed with these things following, which also breaths forth a pleasant smel: Take *of the Roots of Orrice, Angelica, of each two drams, the true Acorus, Galangal, of each one dram; the Leaves of Marjoram, Rosemary, flowers of Roses, Lavender, of each half a dram; Nutmeg, Cloves, of each one dram; Coriander seed prepared one dram and an half, Gith half a dram*. Make a Pouder for a Cap, the which also if it be strained on the Hairs somtimes doth work more powerfully.

Suffumigations do the same, whose vertue enters the Head and dries the better, whose closets, and Caps tis better to suffumigate, then their Nostrils, for thus they would move a Vertigo and hurt the sight.

Which prepared after divers manners, and being made of Juniper berries, they are also appropriate to the sight. *Dioscorides* writes that smelling to Galbanum doth take away the fits of the *Vertiginous*.

Lotions of the Feet being somtimes used, by a certain communion with the Head, do very much divert the Excrements from it, and strengthen the Head; which may be prepared of the same things, with which we have said the Head ought to be washt, or also with other lyes hot, sweet, especially Cephalick things being first first boyled in them.

Vesicatories and Cauteries do more strongly call forth serous Humors, and the Excrements of the Brain, applied to the upper part of the Head, or behind the Ears or in the Neck.

A Puncture made in the Skin of the Neck and a string run through it, which they call *a seton* or *Setaceum* doth the same.

And *Hollerius* writes that Scarification made in the hinder part of the Head with Cupping-glasses applied, hath somtimes suddainly restored the sight lost by reason of the Optick Nerve, even whiles the Cupping-glass hath yet stuck on.

The same things given inwardly in a Vertigo and weakness of sight proceeding from flegm, do agree with both, the which ought to be appropriate to the Head and Eyes, and to heat and strengthen them and to hinder the production of flegm by helping the first and third Concoction, and especially to repress Vapors which by oppressing the head do hinder the fit and hurt the sight and to discuss those as also wind; which are used in divers forms and manners.

Some things given in Bread do good, as if seeds of Carawaies, Fennel and Mace be mixt with it in working, or if Ginger, Cloves bruised, with *Aqua vitæ* poured to it, be added to it in like manner, which *Paracelsus* did very much approve off.

And also the other meats may be season'd with these, or such a Pouder be prepared for the Meat: Take *of Annis, Fennel seed; of each two drams, Carawaies, Mace, of each one dram; Cinnamon three drams, Sugar two*

ounces,

ounces, make *a Pouder*, to be ſtrewed on *Rice* or other *Meats*.

But ſuch a one may be made, which is uſed with Meats, or with a potched Egg. Take *of Salt one ounce, Nutmeg, Mace, Caraway ſeed, Leaves of Eyebright, Marjoram, each half a dram*; mix them.

Other moſt effectual Pouders are divers waies made thus, to be given themſelves in the morning, or with ſome particular water as of Eyebright mixt with Wine (ſeeing Waters given alone, are not ſo grateful or fit for the Stomach) of which this ſingular one hath oftentimes been happily uſed, as Take *of Mace two drams, Cinnamon one dram, Leaves of Eyebright one ounce, Sugar the weight of them all*, give *two drams*.

Another very profitable if the Vertigo doth threaten an Epilepſie, Take *of the aſhes of Swallows, a Mans Skul each two drams*; *Viper half a dram, Fennel ſeed two drams, Caraways one dram, Peony, Mace, each half a dram, Cubebs one ſcruple, Leaves of Eyebright, Marjoram, each two ſcruples*; *Lozenges or Sugar of Roſes the weight of them all*, make *a Pouder*.

Of thoſe mentioned Lozenges, may be made, as alſo of the uſual ſpecies, eſpecially of Diatrion Piperion, Diacuminum, Dianiſum, Arromaticum Roſatum, Diagalanga, Roſata Novella, Diambra, Diamoſchum, adding of thoſe that are more temperate, Diarrhodon, Trionſantalon, the Cordial ſpecies and of Gems.

After meals Pouders are uſed eſpecially to drive away Vapors and to order a good concoction, after this manner, Take *of the following ſeeds half coverd with Sugar, Coriander one ounce, Aniſe half an ounce, Fennel two drams, Caraways, Cubebs condited alſo each one dram and an half*; *Leaves of Eybright, Marjoram, red Roſes each one dram and an half*; *Cinnamon three drams*; *Mace half a dram, the ſpecies Diacitonites cum ſpecibus one dram, Sugar the weight of them all*, make *a Pouder*, let him take one ſpoonful.

Some add to the pouders after Meals, Senna two ſcruples, and ſo they think the Vapors are more ſtrongly repreſt.

Others prepare them thus of Rhubarb in manner following, to repreſs Vapors yet more powerfully, Take *of Rhubarb two drams, Cammels hey, Origany each one dram*; *Tables of Sugar of Roſes two ounces with ſyrup of Mint* make *a mixture*, let him take one ſpoonful one hour before Dinner.

If he going to bed doth ſwallow two or three grains of Maſtich, the Vapors are very much repreſſed.

In like manner dry Sugard Confections are taken after meat, made of ſeeds of Coriander, Senna, Aniſe, Carawaies, Cummin and Cubebs covered with Sugar, Citron pil and others.

But alſo the bare ſeed of Fennel or Carawaies, or Juniper berries eaten in the morning do good in a Vertigo and weakneſs of the ſight, eſpecially if afterwards they ſo receive their breath with their hands before their mouth, that thence it aſcend upwards to the Eyes.

The uſual Electuaries are approved of to be taken in the morning, as Treacle, Mithridate, Aſyncritum, if they be very old. Alſo the Tryphera of King *Sabor*, and *Hollerius* his Electuarium Regium, by themſelves or mixt and taken with other things.

Of the other Conſerves and Conditures that are kept and are convenient here, we may make ſuch an Electuary, Take *of the Conſerves of Sage, of Roſemary flowers, Marjoram, French Lavender, Lavender, Betony, flowers of Clove Gilly-flowers, Groundpine, each half an ounce*; *of Roſes, Borrage, Diacorus, each one ounce*; *Emblick Myrobolans condited one, Citron pill one ounce, Leaves of Eybright, Organe, each one dram*; *Fennel ſeed one dram and an half, with the Syrup of Green Ginger* make an *Electuary*, let him take in the morning the quantity of a Cheſnut.

Or the following Confection which is moſt effectual may be made thus. Take *of the roots of Peony Miſſleto of the Oak, each one dram*; *the leaves of Eyebright, three drams, Marjoram, Roſemary flowers, each two drams*; *Organy one dram, Fennel ſeed two drams, Aniſe, Carawaies, each one dram*; *Cummin, Hartwort, Baſil, Peony, each half a dram, Cubebs, Mace, Cloves, Cinnamon each half a dram*; *Corral two ſcruples, Pearl half a ſcruple, the Skul of a Man one dram, Ivory half a dram*, make *a Pouder*, mix it with *Honey of Roſemary flowers* or with *the juyce* boyled, let him take in the morning, the quantity of a Nutmeg.

Stilled Waters are commended which may be taken by themſelves or after other things, as Cinnamon Water ſomtimes taken.

And ſuch a one may be provided, Take *of Vervain, Eyebright, Rue, Marjoram, Groundpine, each half an ounce*; *ſeeds of Fennel two drams, Cinnamon half an ounce*, ſteep them *in Mallago Wine* and diſtil them, let him take ſomtimes one ſpoonful, to which you may add Sugar, that it may be the more grateful; the reſt you ſhal find in the cold Diſeaſes of the Head.

The Chymiſts magnifie the Salts, Eſſences, and Oyls of the forementioned things.

As concerning the Courſe of life that is neceſſary to the conſervation of life, it ſhal be ſo ordered, that the cauſe of theſe affects be not augmented by it, but rather diminiſhed, and the ſymptoms themſelves be mitigated, which wil be done by temperance and mediocrity in all things, of which we have ſpoken already, as alſo of the Amulets which are agreeable to the Sight alſo, in the former Cure, of the Cauſe of a Vertigo the other Remedies of it we ſhal deſcribe by and by in explaining the Oxydorcical or ſight-cleering Medicaments.

The Cure of the want of ſight by reaſon of the Net-like Nerve in the Eye affected by conſent.

The Net-like Nerve being affected by conſent, which is made for the ſpirits ſake with which it ought to abound; if this come to paſs by reaſon of the influx of the ſpirit hindred, by occaſion of the Brain and the Optick Nerve growing to it, what muſt be foretold and acted, hath been already explained in their diſeaſes.

And if Blindneſs be cauſed by preſſing of the Eye the ſpirits flying back and ſtaying for a while, by and by that ceaſeth of its own accord, the ſpirits returning back again, unleſs there have been ſome eminent hurt cauſed.

But if they being laid aſleep in the Nerve by reaſon of long continued darkneſs cannot for a while enjoy the light which is at length offerd to them, and they are Blind or dark-ſighted, then the ſpirits muſt be raiſed again and brought into act with Light, by degrees not by too bright an one at firſt, by and by offering a greater light, that ſo by little and little they may accuſtome to endure, until they come again unto the perfect cuſtome of ſeeing.

But the contrary muſt be done in thoſe whoſe ſight is darkned by too much brightneſs, that they may the ſooner and truer receive the uſe of it, to wit, by offering them Darkneſs by degrees, firſt placing them in the ſhade then in a more obſcure place, at laſt for a while in the dark it ſelf.

Which cuſtom of Light and darkneſs in them both being reduced by degrees, unleſs it do good, there is danger of a perſevering blindneſs or dulneſs of ſight the which we ought to foretel, not neglecting in the mean time ſight-clearing Remedies.

But

But if the Net-like Nerve be affected by consent, because it is destitute of the external light, and that ceaseth by reason of darkness induced in the air, by and by, by the brightness of the Sun or fire (besides which nothing hitherto hath been found out, which can sufficiently do it) that being illuminated again, the light returns, and the Eye sees again.

But if the light be withdrawn from it, by the impediment of the humors or Membranes of the Eye, the Cure shal be declared in their faults.

The Cure of Blindness from a defect of the humors of the Eye.

If a defect of humors of the Eye cause Blindness, all the humors falling forth together, through a Wound or Ulcer, nothing must be attempted here besides the Cure of the Wound and Ulcer, which shal be explained in the pains of the Eyes, and the evil must be foretold to be incurable.

The which also is to be done and said, if only the watry humor be poured forth, seeing it cannot be repaired; unless by chance, if a narrow puncture being made in the eye, either by chance or purposely, by reason of taking away a Suffusion, the watry humor threaten a flowing forth (the which notwithstanding scarce comes to pass, if the Needle be thin and drawn forth gently) then shutting close the Eye-lids and afterwards pressing the Eye and laying astringent things upon it, and a Roul applying (as we shal declare by and by in pricking a Suffusion) we repress the flowing forth of the humor, til the hole grow together again.

But some part only of the watry humor being poured forth out of a Wound, or being wasted by Diseases or Age, so that it hurt the sight if it be little, and there is yet no other fault in the Eye adjoyned. In young folks in whom that humor may be repaired by the nourishment of the Eye, we may yet Hope wel, and commit it to nature, but in other there is no Good to be judged.

The Cure of some impediments of the sight and of squinting by reason of the situation of the Apple contorted.

If the Perversion of the natural situation of the structure of the Eye do hurt the sight, and the whol Eye be so contorted, that the apple stand not forth in the middle seat of the forepart of the Eye, but be hidden in either side, as we have said hath sometimes come to pass by a Wound, that being thrust to the inner part of the Nose, it could not see but through it; or otherwise from the Birth, the Eye being inverted it is so coverd with the Eye-brows that the Sight is hindered, these faults can by no means be amended; as neither that, if from the first Nativity the Apple being not altogether hid, but yet enclining too much to one side, the Eye being as it were neer Convulsed, or otherwise drawn thither doth give occasion for a squinting as hath been said; the which also are let alone seeing they little or nothing prejudice the sight.

The Cure of some hurts of the sight & of squinting from the bowing of the crystalline humor or motion of it to the side.

But if that the Crystalline humor by some means bowed or a little way drawn from the Circumference of it, doth breed a weakness or Error of the sight, or be one of the causes of a Squinting; then if this were suddenly done by some violent cause, unless by and by of its own accord it recover its natural situation, it is now impossible to effect by art; and by so much the less, if this fault be contracted from the Birth.

But if that the same crystalline humor otherwise placed right, except that a little going backwards from the forepart which it ought naturally to occupy, possessing the exact middle or more hinder region of the Eye, doth induce that sight in which they do not rightly see things a little more distant, and for that cause they are compelled to apply things neerer or close to their Eyes; seeing this for the most part happens from the birth, and we cannot reduce the humor into its natural state, it is impossible to alter this seeing, unless it be changed by course of Age, by that long continued bowing down of the head towards the fore parts the whol life time, the crystalline humor alwaies bearing forwards and by degrees being brought thither: as I have often found by experience, both in others and my self, that this seeing, is changed when they grow old, so that then they can see things better at a distance, than when they are yonger; and then this benefit accrews in the correction of this fault (if so be it be a fault, seeing what is lost in the sight for knowing of things more distant, is gained by it in more rightly discerning of things neer) that when necessity requires to know things far distant, we can by applying a most bright prospective made of a thicker Crystal Glass which represents things to the Eye lesser than they are, correct this defect of the inner prospective, to wit, the crystalline humor, because it is too neer to the net-like Nerve and so obtain in Seeing that which we desire: the which Prospective notwithstanding, it is not requisite should be alwaies of one kind, but as the crystalline humor is more or less gone backwards, it ought to be applied more or less neer to the Eye, and to be less, or much more thick; as we see in those that are called *Myopes* some are convenient for some, not others, and yet not much different, as experience shews us this, that what Glass ought to be chosen, is rather to be done by trying it by the Eye than by any explicable description, unless they that make them, know how to do it.

The Cure of those sights by which they see not things unless very neer; or by which they see things distant better than those neer, by the carrying of the crystalline humor forwards or backwards.

But as this sight springing from the Birth can no waies be changed, but only be corrected by another Instrument applied, that more grievous impediment of the sight by process of again which they cannot rightly see things neer hand, but better if they be far removed from the Eye, which we have said doth come to pass by the crystalline humor carried too much forward, cannot be amended any other way than by a thin Glass spectacle representing things to the Eye greater than they are; the which they having continual use of, that they may see handle and read the lesser things, they alwaies carry about them; and two Glasses are so formed in a frame, that fastning such an Instrument to the ridg of the Nose, by the great mercy of God they can use it to the right discerning of things.

The Cure of Nyctalopy *proceeding from an obscure crystalline humor.*

The Crystalline humor being made more solid or obscure if it induce that weakness of sight in which, darkness growing a little on they see obscurely or nothing, or somtimes that being wholly hardned they become blind it cannot be corrected by Remedies nor Spectacles seeing they cannot bring brightness unto it.

The Cure of a Nyctalopy *from the narrowness of the Apple.*

A too small and narrow hole of the Grapy Coat called the *Pupilla* if a too large hole effect that the sight be easily darkened with too much light, and it discern

more rightly in a darker place; because this fault is Original also it cannot be mended neither by Medicines nor Spectacles; because the cause is in the Membrane and not the humor unless in as much as they whose sight is offended with brightness, may be prevented from too much light by partly shutting up their dwellings, places, or from the brightness of a candle by interposing some glassy Obstacle, at night while they read, or earnestly behold some other thing, that they may not molest the sight.

The Cure of the evening sight from the largness of the Apple,

Although many do attempt to Cure these and other faults formerly mention'd, no waies appearing in the Eye (being ignorant of the true cause of them, and referring all things to the thickness of the Spirits and Defluxions) and for gains sake, do rashly promise that they will do it; in Vain tormenting the sick with purges and other things and applying Eye clearers: The which notwithstanding we may use, if we are minded to try, let the event be what it will: those things which can no waies hurt, but may be used without trouble: of which sort you will find many in the remedies which are proposed almost the same, both in a weakness of the sight and *Nyctalopy* and evening sight and *Myopsie*; of which we will add these few examples of our own.

Oxydorcical remedies which are convenient to restore the sight in its various hurts are here explained in general

If at any time it be needful to administer purges either because the Body otherwise hath need of Evacuation or by reason of the Stomach from whence Vapors carried upwards do also prejudice the Sight or for some other causes rather then by reason of the Disease in the Eye which of it self doth no waies require Pugers; they must be made according to the Cacochymy abounding in the Body.

Yet they are chiefly to be made choice off, which amongst Purgers are appropriate to the Eye, as Senna, which we have formerly said both taken and applied, doth by its whol property refresh the sight; Fumitory also, which as is reported doth clarifie the sight.

Of which we may prepare such a Composition, as this following; adding also other things appropriate to the sight: Take *of the leaves of Senna one ounce, dried Fumitory half an ounce, Dodder of Time two drams, Eybright, Germander, of each one dram and an half; Fennel seed two drams, Mountain Heartwort one dram, flowers of Rosemary, French Lavender, of each one dram and an half*: Make a Decoction in Goats Whey, infuse *Rhubarb two drams, Cinnamon, Spike, long Pepper, of each half a dram*; Or for the Flegmatiek, *Agarick, Turbith, of each one dram and an half; Ginger half a dram, Salt Ammoniack half a scruple*, strain it; add *Syrup of Fumitory and Roses solutive, of each one ounce and an half*: Make a Potion for two Doses.

Let the younger sort drink for some daies only *Senna* and *fiesh Fumitory* with *Fennel seed* diluted in *Goats Whey*.

They use also stonger Compositions, and those flegm purgers for the most part, because they thought all those affects did proceed from a defluxion of flegm, the which may be used if otherwise it abound in the Head, and also prejudice the Nerves, as we have said formerly in a Weakness of the Sight and Vertigo, from Flegm of the Brain.

We must make choice off, *Pilulæ Lucii, Arabicæ, Electuary Indum*, and others especially fitted for the Sight.

Of things taken inwardly which are appropriate to the sight and do help the Head and Stomach, we may make forms thus.

The which if we would use amongst nourishments let the Meats be often season'd with the following Pouders and Salts.

A profitable Aromatick Pouder with which the meats are season'd instead of other Spices: fitted for the sight: Take *of Cinnamon three drams, Cloves one dram, Nutmeg or Mace half a dram, long and black Pepper, Ginger, of each one scruple; Salt one ounce and an half*: Mix them.

Neither are Radish *or* Mustard so to be feared amongst Junkets; because as hath been shewed in the Remedies they help the Sight by a propriety, and being taken upon that account, they do good rather then harm.

The use of rapes boyled, especially with Caraway seed, as our Country men are wont to prepare them, is very convenient, because they are appropriate.

Eybright Wine, is wonderfully commended by all; which either is made simple by infusing the dried leaves of it in Wine or new Wine whiles it is hot; or that it may be more effectual and pleasing by mixing Wormwood and Fennel roots, because our Country men are rather delighted with Wormwood Wine, and *Dioscorides* reckons up Wormwood amongst the Sight-quickners.

Distilled waters must somtimes be taken, which may be prepared thus, profitable for that purpose: Take *of the waters of Rosemary flowers, the Herbs Fennel, Eybright, of each two drams; Cinnamon water half an ounce, Aqua vitæ two ounces, Lozenges of Sugar, of Roses as much as you please*, if you will; Mix them: let him take from *half an ounce to one ounce*.

More Compound waters: Take *of the fresh roots of Radish one ounce and an half, of Fennel one ounce, of Celandine, Avens of each half an ounce, the Herbs Eybright, Vervain, Rue, Celandine, Germander, Fennel, of each three drams; Time, Sage, Marjoram, Savory, of each two drams; Rosemary flowers three drams, of French Lavender, St. Johnswort, of each one dram; Fennel seed three drams, Mountain Hart-wort two drams, Caraways one dram, the Liver of a Goat sliced with the filth and Gall sticking to it half a pound, Cinnamon half an ounce, Cloves two drams, Nutmeg one dram, long Pepper one dram*: Bruise those things that are to be bruised and sprinkle them with white Wine, distil them, and let him take part of it by it self or diluted with other Water, if it inflame too much.

The Pouders which are taken in the morning by themselves or with a crust of bread dipe in Wine, or going to bed also, are made thus: Take *of Leaves of Eybright two drams, of Marjoram one dram, Rue half a dram, Rosemary flowers one dram, the seed of Fennel two drams, of Rapes one dram and an half, mountain Hartwart one dram, Caraways, Bay-berries, of each half a dram, Cinnamon one dram and an half, Nutmeg, Cloves, of each half a dram, long and black Pepper, Ginger, of each one scruple, Curral one dram, the Ashes of the Heads of Swallowes or Serpents half a dram, Sugar the double weight of them all*: Make a Pouder.

Lozenges may be made of this *Pouder* if you form *one dram* of that, with *one ounce of Sugar*, Dissolved *in Fennel Water*, adding *some drops of Oyl of Fennel*.

Which also being made *only with Oyl of Fennel mixt with Sugar*, are convenient here.

An Electuary shall be made of the same *Pouder* if you receive it in *Skim'd Honey*; Boyled *with Wine or convenient waters, or Sugar into the form of a Syrup*, with the same *Waters* in the same measure or more plentiful (if any one desire to have it so more grateful to the Palate.)

Or,

Or after this manner prepared of the Juyces, which are more effectual then the Leaves of the Plants: Take *of the clarified juyces of Fennel, Eybright, Vervain, of each one ounce and an half*; *Marjoram, Rue, of each one ounce*; *Honey boyled off with Wine six ounces*, or *so much Sugar*: Boyl them with the Juyces to a consistence; adding, *of the Conserve of flowers of Rosemary, Eybright, of each half an ounce*; *the flowers of Sage, and French Lavender, of each two drams*; *Nutmegs condite two, Cinamon three drams, Cloves, Nutmeg, Mace, of each one dram*; *long Pepper, Cubebs, of each half a dram*; *seeds of Fennel one dram and an half*; *Mountain Hart-wort one dram, the dried root of Celandine or its Leaves one dram, Species Diambræ, Rosatæ Novellæ, of each half a dram*: Mix them, make an Electuary.

Pouders or Confections to be taken after feeding or meat are allowed off, especially if Vapors also be troublesome; As, Take *the sugar'd confections of Fennel seed one ounce, Coriander, Annis, Carawaies, the seeds of Rapes or Turneps cover'd with Sugar, of each half an ounce*; *Rocket seed two drams*: Mix them, let him take one spoonful after meals.

Or, Let there be added *of Liquoriss roots scraped half an ounce, Galangal sliced and Citron pill alsomost thinly sliced, of each one dram*; *Cinnamon one dram and an half, leaves of Eybright one dram, red Roses, Marjoram, of each half a dram*; *Curral one dram, shavings of Ivory half a dram, Species Diacytontes sine speciebus one dram, Sugar the equal weight with those things are not cover'd with Sugar*: Make a dry Confection.

The Remedies to be applied to the Eyes, if they do not too much affect them, are put into them, but if they be very strong especially when they are used upon a hazard, without any respect to the cause, they are more rightly applied outwardly to the Eylids least some new affect may be caused by them; and if they strain them, wash them again in the morning with Fennel and Eybright waters, which are made as followeth.

Of the Waters alone after this manner: Take *of the Waters of Eybright, Vervain, Celandine; Fennel, Rue,* Mix together, or Dilstilled together, equal parts, let him put it often into the Eyes, or let him wash them in the morning with these waters, adding sometimes a little Rose-Water,

If a darkness be from the thickness of the Coats the water of Honey is very convenient.

Or thus: Take *of the fresh Herbs of Fennel, Rue, Eybright, Vervain, Celandine, wild Lettice, of each one handful*; *flowers of Rosemary, Sage, Roses, of each one pugil*; *Fennel seed two drams, Mountain Hart-wort one dram, Juniper berries two drams, Cloves, long Pepper, of each half a dram*; *Sarcocol, Aloes Socotorine, of each two drams*; *Camphyre, white Vitriol, of each half a dram*; Bruise them and sprinkle them with a *Boys Urine and white Wine*; Till they are reduced into the form of a past; adding, (especially for a *Nyctilopy*) *the Liver of a He or She Goat sliced half a pound, leaving out the Gall, Hens Galls one dram, Honey of Rosemary flowers one dram*: Mix them and distil them for your use.

Waters or Liquors are made thus by long infusion without distillation: Take *of the juyces of Fennel, Rue, Vervain, Celandine, sour Pomgranates, wild Lettice, of each one ounce*; *of the filth which flowes from the Liver of a she Goat, while it is roasted with the Gall half an onnce, the Gall of Hens or Partridg one dram, Sarcocol steeped in the juyce of Fennel, Socotorine Aloes, of each one dram*; *Honey, Sugar-candy, of each half an ounce*; *Camphyre half a scruple, white Vitriol one scruple, Tutty one dram and an half, Pearl half a dram, Golden dazes two, long Pepper, Cloves, Ligum Aloes, of each one dram*; add, *of a Boys Urine and white Wine, of each three drams*: Let them steep a long time in a glazed Vessel stopped, either in the Sun, or in a furnace, afterwads set them a part for your use.

Somtimes we anoynt the Eylids with juyces, or we drop them into the Eyes, after this manner: Take *of the juyces of Fennel, wilde Lettice, sour Pomgranates a little thickend, and afterwards wrought with Honey*, adding somtimes *a little of the Gall of Fishes* or *Birds*.

Or which is good in a *Nyctalopy*: Take *of the filth which flowes from the Liver of a she Goat two drams, the blood of a Partridg one dram, a little Honey*: Mix them.

We use other liquors as followeth, let him chew Fennel seed and Juniper berries and afterward anoynt his Eylids with his spittle, and carry his breath upwards to his Eyes by holding his Hands before it.

Divers mixtures which they call *Collyries* are prepared thus: Take *of Tutty prepared two drams*; *Antimony often washt with Fennel water one dram, Curral one dram, Pearl half a dram, the Cacochymy of Gold half a dram, Sarcocol steept in Fennel water one dram, Mirrh, Socotorine Aloes, of each half a dram, the apples of the Eyes of Fishes hardend by boyling one scruple, Swallows heads burnt half a dram, Lizards dung one scruple, Salt Ammoniack, white Vitriol, of each one scruple, Camphyre half a scruple, long Pepper half a dram, Saffron half a scruple, Sugar Candy two drams*: Make a Pouder like an Alcohol, receive it in the mucilage of Fenugreek seed, made with Rose Water: Make a Trochiske for your use; Dissolve one when we would use it, in the Waters of Fennel, Rue, adding the juyces, and somtimes the Gaules.

An Oyntment for the Eylids may be made after this manner: Take *of a Serpents fat, which is collected while it boyles, or of the Fish Thymallus, or of them both, the juyce of Germander, Honey, of each equal parts*; *for an Oyntment*; *and there may be some of the aforementioned Trochisks* be mixed with it.

The Pouders which are strewed on the Eyes are used rather in specks of the Eyes, then here; yet they may be made of the Trochiskes described.

Or after this manner: Take *of the leaves of Germander, Eybright, of each one dram*; *Pearl, Tutty, of each half a dram*; *leaves of Gold three, Sugar-candy half a dram*: Make a most fine Pouder.

Somtimes the Eyes are fomented that the *Oxydorcical*, or Sight-quickning Medicines applied, may work the better: after the same manner as shall be said in the Specks.

Or after this manner: Take *of Fenugreek seeds half an ounce, Fennel two drams, mountain Hart-wort one dram, leaves of Eybright, Celandine, of each three drams*; *Radish roots half an ounce, Oate chaff one ounce*: Boyl them in *Wine* and *Water*, for a Fomentation in a Spunge, or in Bags.

Also the Vapor of this Decoction receive'd into the Eyes do prepare the Eye, or others also do good to the Eyes, as the steem of a Goats Liver boyled received by the Eyes in a *Nyctalopy*.

Barly Bread baked with Fennel and Caraway seed and cut in two while it is hot, and the Exhalation from it received by the Eyes.

Looking upon green things doth refresh the Eyes, and things polisht, as a bright Glass of Steel, upon which account the beholding of Jewels and Gold, rather then the Application of them, doth recreate the sight, and strengthen the vital spirit.

They cry up many Amulets that do good being hung about the Neck and worn in Rings which we purposely omit.

Mathiolus doth very much commend a stone of the Gaul put into the Nostrils.

Rhazes

Rhazes writes that burnt Ivory the quantity of a Lentil put into the Noſtrils with Oyl of Violets, doth quickly cure Nyctalopies.

The Cure of the defect of Seeing cauſed by the obſcurity of the horny coate by white ſpecks and by the obſtruction of the Grapy coate by white ſpecks.

A white ſpeck appearing more or leſs in the Eye, if ſpringing from the fall of the Glaſſy Humor or Cryſtalline in to the hole of the apple, it doth put out the ſight; which we have ſaid was ſomtimes wont to happen from a contuſion of that Eye, the hole of the apple being cleft, or the Coats containing theſe Humors in their place, being broken, or by too deep forcing the needle in curing a ſuffuſion, then all hopes of recovering the ſight being taken away, we will only fit the Cure to the external hurt if there be any. But if this white ſpeck preſenting it ſelf about the Region of the apple, be a ſuffuſion from the watry Humor by degrees and in a long time, converted into a ſnivel and at length into the ſaid Skin bringing firſt of all an error of the ſight but afterwards when it is hardned, a perfect blindneſs: or if from too much drineſs of the Horny coat, and induration of it, an Albugo doth proceed, or from a Wound or Puncture cloſed up there be a Skar left, which two laſt, as they are broad or narrow, they do more or leſs hurt the ſight, then what muſt be foretold and done in them all three, becauſe they do not much differ amongſt themſelves, we will explain altogether.

But ſeeing a Suffuſion, Albugo, and Skar, are difficultly cured, we muſt not raſhly promiſe any thing, ſeeing if the Skar be ſuperficial only, poſſeſſing the thin lap of the horny coat, it may perhaps be taken off in the younger ſort, and yet ſcarcely then, but if it be a little deeper it cannot be taken away, unleſs that being ſhaven, we would make a new ſolution of continuity, which were to make a Wound afreſh.

The ſame alſo we may affirm of an Albugo if it hath taken deep root; eſpecially if the horny coat being wholly hardened hath bred the ſaid darkneſs in old folks, or being dryed in ſome bright part of it only it doth cauſe an Albugo; the which how difficult it is to correct, we may ſee in the thin lap of ſome horn, Pecten, or Nail, affected in like manner, how it can hardly be wiped off: Yet if ſome portion of the groſer nouriſhment being left under the Horny coat do cauſe this, becauſe that doth ſomtimes change its place, and is carried from the region of the apple into the white of the Eye, then it no longer hurts the ſight, which for the moſt part happens rather of its own accord, then by the uſe of Medicines.

A Suffuſion alſo is a Pertinatious diſeaſe, which when it is confirmed and harden'd, makes blind, and can be taken away by no further Remedies, unleſs by a needle the which notwithſtanding when it is done, doth not help or ſucceed in all, but only in certain ſuffuſions as ſhall be ſaid by and by, and is often attempted with ill ſucceſs: that beginning which doth only caſt clouds before the ſight, can ſcarcely be prevented, but that it wil increaſe in time.

Nevertheleſs in theſe caſes Remedies muſt not be neglected, and in a Skar, Albugo, and Suffuſion, the Cure muſt be order'd thus, to wit that we diſpoſe the Body in general that we may rightly make the better Cure, and that we apply Topick means to the Eye, which may waiſt the Suffuſion by diſcuſſing it, the which alſo are convenient in an Albugo, the which notwithſtanding that we may be able to wipe away alſo from the thin lap of the horny coate, we muſt try to take away with ſtronger Deterſiues, and the more ſtill, if there be a Skar in which the Deterſives wont to be applied in a confirmed Suffuſion muſt be uſed mixt with diſcuſſives; ſo that the ſame Remedies almoſt are convenient for them all, yet ſo diſtributed, that we uſe the thinner Remedies in a Suffuſion beginning, the thicker and ſtronger in an Albugo, Skar, and confirmed ſuffuſion, as you ſhall hear by and by, the external Pannicle doth require ſtronger yet, the which notwithſtanding muſt be ſo temper'd, that the Eye be not wholly dried up, or inflamed by the uſe of them, if all theſe things help not, we muſt come to cutting.

That the Body be clean and free from Excrements, we muſt procure by ordering a good courſe of Diet, and Emptiers, according to the Nature of a Plenitude or Cacochymy if there be any, for ſo the whol cure proceeds the righter: and though here many Practitioners do wonderfully macerate the Body with many Evacuations, in a Suffuſion eſpecially, which they thought was a deſcent of water into the Eyes, and therefore was to be called by the name of a *Catharrhact*, by making Purgations was well by the Stool as by ſweats and by the Mouth and Noſtrils, alſo making Revulſions and Derivations, by Scarifications, Application of Cupping-glaſſes, and by Frictions, and then by Cauteries, Setons, as we have taught in a Flegmatick Vertigo, how theſe things ought to be done, yet we who have demonſtrated that the cauſe of theſe doth conſiſt in the Eye, and that a Defluxion of water can no waies be carried into the Capacity of the Eye, have many times ſeen and found by experience that theſe are adminiſtred to Bodies without any benefit, unleſs in as much as they may keep the Body pure, as we have ſaid; let therefore this preparation of the Body by a fit Diet and decent Evacuations ſuffice, being made of the ſame Remedies which have been explained in a Flegmatick Vertigo, chooſing the gentler or ſtronger as there is need, and fitting them to the conſtitution of the Body.

But neither can the Oxydorcical Remedies which are ſo much commended in this caſe being taken by the Mouth, or hung about the Neck, or otherwiſe applied do any thing ſingular here, unleſs they have that vertue of cleanſing away and diſcuſſing the ſpeck, as many of them are endued with it, becauſe the ſight is here no other waies hurt, then that the Eye by reaſon of an Impediment ſpred over it, is deprived of the external light; that if we would mend the ſight with ſharpning Remedies; they ought to bring to the Eyes the brightneſs ruſhing from without, which certainly no man is able to do, or to take away the vail drawn over the Eyes.

We will propound therefore the more choice Topick Remedies that are convenient in theſe caſes, in this order, that the gentleſt be firſt deſcribed, then ſtronger, at laſt the ſtrongeſt of all which alſo are convenient in a Pannicle; the which are either put into the Eyes, if they can endure them, or are applied to the Eylids, where they retain them longer with leſs hindrance and hurt, eſpecially in the night whiles they keep them ſhut, and though their vertue doth not ſo quickly exert it ſelf, as when they are put into the Eye, yet by continual uſe, becauſe their faculty doth eaſily penetrate through the thin Eylid, they do work at length being thus applied, becauſe thoſe things which are put into the Eye, do by and by flow forth again with the Tears, or do irritate the Eyes, and create ſome trouble.

The Diſtilled water of Honey, is very profitable and accuſtomary, which is oftentimes dropt into the Eye.

Alſo

Alſo that called the Water of Wine, or Aqua vitæ, doth diſcuſs Egregiouſly, but it muſt be tempered with Water of Honey and Fennel, added to it in equal portions.

A more effectual one will be made thus: Take *of a Boyes Urin four ounces, white Wine one ounce, Honey one ounce, Gaul half an ounce*: Extract a Water.

Or yet a ſtronger: Take *of a Boyes Urin four ounces, the juyces of Fennel, Celandine, of each two ounces, white Wine one ounce, the Gaul of Fiſhes* (as *Salmon* or *Carpe*) *or of Birds or of other creatures two drams, Honey two ounces, Turpentine half an ounce, live Sulphur two drams*: Diſtill them, if the Urin before it be added to this compoſition, ſtand for ſome daies in a braſs Veſſel, afterwards waſhing the Veſſel ſoundly with it, the preparation wil be yet more effectual, which if it bite, being temper'd and thicken'd with the white of an Egg, anoint the Eylids with it. Somtimes ſuch a Pouder is blowed in, but it ought to be very fine as an Alcohol, that it do not exaſperate the Eye: Take *of the Bone of the Fiſh Sepia of the Fungous matter of a Pummyſtone, of each two drams*; *white Pompholix*, (which is the ſoot from Braſs) *half a dram, Sugar candy two drams, Bean flower half a dram*: Make a Pouder.

The juyce ſweating forth from Willows, being dropt in the Eye, is very much commended.

Of Acid juyces theſe are very convenient: Take *of the thick juyces of unripe Grapes, alſo of the juyce of four Pomgranates thicken'd*, receive them in the *Mucilage of Fenugreek ſeed*, apply them to the Eylids.

Or thus, one more diſgeſting: Take *of the juyces of the leſſer centory, Fennel, Celandine, of each two drams*; *the Gaul of Fiſhes one dram, Aloes, Sarcocol, Mirrh, of each half a dram*; *Sugar candy one dram, Honey as much as is ſufficient*: Make an Oyntment.

Or thus, one Egregiouſly abſterſive: Take *of Lizards dung one dram, the bone of the Fiſh Sepia burnt, Hart-horn, Maſſacumia, of each half a dram*; *Honey as much as is ſufficient*: Make an Oyntment.

Or without Pouders but very effectual: Take *of the juyces of Fennel, Celandine, ſoure Pomegranates, of each half an ounce, of Onions, Radiſh of each two drams, Gaul one dram and an half*; *Lizards dunge half a dram, Honey as much as is ſufficient*: Mix them.

Or make ſuch an Unctuous Oyntment: Take *of the fat of the Fiſh Thymallus two drams, of Gaul one dram, Lizards dung one ſcruple, Gum Ammoniack diſſolved in Aqua vitæ one dram, Sarcocol half a dram*: Make an Unction.

Acrid Liquors that work vehemently are made thus, which if the Eye cannot endure, they are temper'd with Milk or Waters til they can bear them, or being mixed with the Mucilage of Fenugreek ſeed or the white of an Egg they are applied to the Eylids: Take *of Antimony one dram, Marchaſite half a dram*: Pouder and infuſe them in *Roſe and Fennel Water, of each four ounces*; often paſſing it through a Filter; for your uſe.

Out of Urin thus: Take *a Boyes Urin, let it ſtand in a Braſs Veſſel*, for ſome daies; ſcraping or rubbing the Veſſel often, for your uſe.

Or a linnen cloath is ſet one fire in a diſh or on a Tin or Iron plate, and the juyce which ſticks to the diſh is taken for uſe; this juyce will be more effectual, or rather that Oyly ſubſtance ſweating forth, if the cloth be firſt wet with the ſpirit of Wine and be dried again, but afterwards be lighted and burnt on a Plate of Steel.

Of thoſe ſtronger yet tis made thus: Take *of white vitriol one dram, ruſt of Braſs ſix grains*, being pouder'd; Mix them with the white of one Egg, beat them well, and pouring them upon a Paper, the greeniſh water collected by inclination is taken for your uſe ſo far as it can be endured, it is temper'd with Roſe water or Milk,

A moſt effectual Oyntment is made thus: Take *of white Vitriol one ſcruple, ruſt of Braſs half a ſcruple, Antimony half a dram, Marchaſite half a ſcruple, Lizards dung half a ſcruple, the Bone of the Fiſh Sepia half a dram, Camphire two grains, Fiſh Gauls half a dram, Honey two drams, Sugar one dram, with the mucilage of Fenugreek ſeed*: Make an injection.

Somtimes a Fomentation of the Eye being made, before the uſe of theſe, it cauſeth that they work more rightly, and doth the better diſpoſe the Eye to receive them, and it diſcuſſeth alſo by it ſelf.

Which may ſimply be made thus: Take *of the ſeeds of Fenugreek one ounce, of Fennel two drams, Chamomel flowers, Oate chaff, of each one handful*; *Marſh-mallow roots one ounce*: Boyl them in Water and Wine for a Fomentation.

A Suffumigation from this Decoction if it be received in the Eyes, will be inſtead of a Fomentation.

To breath into the Eyes after the chawing of Fennel ſeed doth the ſame; and in Infants if the Nurſe do that it wipes away their Suffuſions if they firſt chew Gum Ammoniack and the like.

Amongſt Amulets the roots of Garlick, and Snake-weed, hung about the Neck, is in high eſteem with Chyrurgions.

By Manual operation or Chyrurgery, in a Suffuſion when it is grown to a Skin or Web as they call it, to free and divide it from the compaſs of the apple, to which it is grown, by putting in a Needle through the horny Coate, and by degrees forcing it to this part, is the laſt remedy: which if it ſucceed, and the ſight as yet be in the Eye, as the Chyrurgeons ſpeak, that is, if by reaſon of that long continued blindneſs which hath laſted ſo many years, the Viſory ſpirits as hath been ſaid formerly being idle, be not extinguiſht, or the Optick Nerves become ſluggiſh: then this way being open'd, and its obſtacle taken away, the light again entring and Illuminating the Eye, it cauſeth that in that very moment, in which the Web is taken off, they recover their ſight again.

But before the operation be began, theſe things muſt firſt be conſider'd, firſt of all that if both Eyes being cover'd with a Web they are render'd wholly blinde, by ſo much the rather let it be attempted, becauſe worſe cannot befal them, although the operation do not ſucceed they then remaining blind as they were before; but if that one Eye only be affected, the other being ſound, becauſe that is ſufficient for ſeeing, and no greater neceſſety urgeth, the buſineſs is not to be attempted with ſuch raſhneſs.

Next of all that we do not attempt it before the Skin be wholly concrete and perfect, and as they call, it be ripe. Which ſomtimes is ſcarce compleated in the ſpace of three years, ſomtimes five, or more, and it is known by the color of it, which then is exactly white like to the thin Skin compaſſing the white of a boyled Egg, although ſomtimes it repreſent ſomwhat an aſh color, and then becauſe it doth ſomwhat deceive the judgment, it makes us more uncertain as concerning its Maturity, the which notwithſtanding is known by this to be now perfect, becauſe it is not changed, but perſiſts ſo for a long time. And although many do not require its abſolute, but moderate concretion, yet we have found by experience, that there is leſs error, and tis more eaſily handled when it is perfectly concreted: for that which is unripe, becauſe it is yet ſoft and ſnivelly, it doth not reſiſt the point of the Needle, and therefore cannot wholly be removed, but being cut and divided grows together again, and then being made thicker and more Callous and Sprinkled over the watry

humor, it cauſeth that then they do not only ſee nothing, but all hope of Cure by a new operation is taken away, becauſe if it be done twice, for the moſt part it is done in vaine,

The which happens alſo, if the Needle being forced too deep, the Cryſtalline or Glaſſie Humor be hurt, or their Coats, or alſo the Grapy Coate it ſelf be toren in the compaſs of the hole, for then the humors being confounded, they remain blind and a whiteneſs with a Tumor appears in the black of the Eye.

Therefore it is a very doubtful kind of Remedy in doing of which they eaſily err, or if it ſucceed rightly, yet by reaſon of a long continued blindneſs, as hath been already ſaid, ſomtimes the ſight doth not return, wherefore we muſt promiſe nothing raſhly as *Mountebank Oculiſts* do, who are nothing moved with ſhame, although they perform not their promiſes, if there be any hopes of gain.

Yet neceſſity urging, if they be altogether blind, imploring Gods aide, and applying all diligence rather then promiſing ſafety, the operation ſhall be thus perfected as I have oftentimes ſeen it, and in part have my ſelf put a hand unto it, ſeeing the thing otherwiſe hard, if you conſider the Induſtry and Art, is not ſo very difficult as they make it.

Let therefore the Patient ſit in a ſeat, and over againſt his Face, the Chyrurgion ſo neer that he may receive the Patient with his ſeat between his Thighs ſpred abroad, and let him bear up his hands leaning on both his Thighs, but let a Servant ſtand at the back of the Patient and hold his head raiſed up, faſt with both his hands and if one Eye be ſound and ſee, let him binde it with aſwath, that he ſee not.

Which being done, firſt of all let the unſound Eye be rubbed, the Eylids being ſtretcht above the Eye, the Chyrurgion for a while drawing it up and down with his Thumb.

And let him often breath into the Eye being open'd, having firſt chewed Fennel ſeed.

Then take the Needle which they will have of Silver for brightneſs ſake more then for profit, and ſo much the more if the point of it be guilt, the which ought to be long and with a wreathed handle that it may be held the faſter, and towards the point, ſharp and thinner by degrees: But alſo a common Iron Needle of a mean ſize faſten'd in a handle that it may be held faſt, is as commodious for doing this, neither is there any ruſt to be feared in this ſhort ſtay as they imagine.

This therefore being taken in the right hand if the left Eye be affected, or in the left hand if the right Eye and leaning the hand by the ſeat of the Eye, in the outward ſide of the Eye, looking towards the middle ſeat of the Apple, in the white of the Eye ſomwhat diſtant from the circle, it ought to be impreſt into the Horny Coat, and not violently thruſt in, but wreathing it by degrees, til it penetrate that coat. The which becauſe it is done without any pain, they eaſily ſuffer and remain quiet, and becauſe the Eye is faſtend to the Needle it is kept firme by it, and it is prevented from rowling.

The Needle being thruſt in, by and by is directed towards the Apple, and is forced ſo far, that comming forth in the brink where the Skin grew to it, tis ſet before the fore part in the mid'ſt of the Skin, the which is done by ſo much the more commodiouſly, becauſe the Needle may be ſeen there, through the horny Coate, and therefore may be directed right. Being carried thither; 'tis ſo ofttimes preſt gently backwards, that it may break off the Skin from the compaſs of the hole of the Grapy Coate, if it ſucceed not at the firſt time, and if it be any where freed, 'tis wholly ſeperated by the Needle from the hole where it yet ſticks, and is depreſt downwards from the Region of the Apple, into the loweſt obſcure part of the Eye. But others endeavoring to free it with the Needle, firſt of all from its upper part, and by degrees proceeding downwards, do after this manner force it to the lower parts. Which both waies may be rightly done, and as the Skin follows they muſt be order'd, or as they are eaſier done after this or that manner. Taking care chiefly that the Web peirced through be not cut in many parts, for ſo thoſe portions of it, though preſt down being eaſily again carried upwards before the Apple, by floating there would darken the ſight; the which if the whol Skin thruſt down doth do it, it muſt be depreſt again, leaſt if that ſhould come to paſs when the Needle is drawn forth, the Puncture muſt be repeated again, which would be inconveniently done, and for the moſt part with out ſucceſs.

Which being rightly performed if it ſucceed well, the Apple appears black again, and they ſee preſently, but otherwiſe there will be little hope, but howſoever it be, the Needle muſt by degrees be drawn forth again, the Eylid being firſt depreſt and the Eye ſhut. Neither is there any fear of the watry Humor flowing forth, becauſe the hole in this thick Coate doth by and by cloſe again, after the drawing forth of the Needle.

Then thoſe things which do repreſs an Inflammation of the Eye muſt be applied with a four doubled cloth dipt in the white of an Egg, being firſt beaten with Roſe water, and other things to be mention'd in an Inflammation; and they muſt alwaies be renewed three times a day for the ſpace of five or ſix daies, and the firſt Application if it ſtick faſt, when it hath been firſt mollefied in the ſame humor, it muſt be taken off, and a new one applied, to which if you add milk it will ſtick the leſs.

At which time, that the Eye not yet accuſtomed be not overwhelmed with ſuddain and much light, they ought to ſtay in darkneſs, and by degrees to accuſtome the light. And leaſt that the ſpirits may be forced to the Eyes by violence, they ought to have a care off all vehement motion of the Body, as Coughing, Sneezing, Crying out, and off vehement ſtraining in caſting forth their Excrements and the like other things.

The Cure of the defect of ſight from the horny Coate cover'd with a Pannicle and Ungula.

A Pannicle beginning, ſomtimes may be hinder'd that it increaſe not being increaſed it ſcarce yeilds to Medicines though moſt ſtrong; it may be cut off if it grow not to the horny Coate; if it be harden'd like to a Nail, it yeilds to no Remedies. In the Elephantiacal, as neither the Diſeaſe, ſo neither can this part of that Diſeaſe reſiding in the Membranes of their Eyes be taken away. Yet ſomtimes it may be hinder'd that they be not wholly made blinde, which of all things which otherwiſe they ſuffer is to them moſt miſerable.

The Cauſe which is an afflux of blood we will endeavor preſently at the beginning to draw forth, Revel, Derive, by Bleeding, Scarification, Setons, Cauſticks, that the evil do not encreaſe, alſo by a ſlender courſe of Diet, and many Sweats and Purges, fit for a foul body.

The Topick Remedies ought to be vehemently drying, and unleſs they help, they muſt at laſt be corrodeing.

We muſt make choice of the ſtrongeſt of them which we ſaid did cleanſe away white ſpecks, and thoſe which we commanded to be applied to the Eyelids here muſt be laid on the pannicle it ſelf, and Pouders ſeeing they dry

dry more ſtrongly, muſt be laid on the Pannicle it ſelf, not neglecting the more liquid mixtures which we drop into the Eyes; in the interim applying certain things to the Eyelids that they may do good by turns, and ſomtimes alſo applying a Fomentation to prepare the Eye, as hath been ſaid there.

We may uſe at the beginning the pouder above mentioned in the white Specks, then we muſt proceed to a ſtronger; the which yet muſt dry without biting, and therefore it ought often to be repeated; which ſhal be made thus, Take *of Curall, Tutty, each one dram; Pumny ſtone, Egg-ſhels, each half a dram; the ſtone of Dates and Myrobolans, each two ſcruples;* make *a moſt fine Pouder* if it be ſprinkled with *Vinegar*, or *Urine*, and dried, it will be *more effectual.*

Or thus a ſtronger, Take *of the pouder of Diarrhodon Abbatis one dram, the bone of the Fiſh Sepia burnt, Lizards dung, each half a dram; the Bloodſtone two ſcruples, Sugar Candy* make *a Pouder.*

A ſtronger yet, Take *of burnt Lead, Antimony, the ſtone Calaminaris, each two drams; Tutty, white Lead, each one dram and an half; the aſhes of Horſtail, the bone of the Fiſh Sepia burnt, each one dram;* make *a pouder* waſh it with *Smiths aſtringent water*, and dry it for your uſe.

Mixtures are made thus, Take *of the compound water* deſcribed in *the white Specks* diſtilled with *Urin ſteeped in a Braſs veſſel*, and to *ſix ounces* add *the pouder of Nabath Lizards dung, the bone of the fiſh Sepia, each half a dram;* being poudered mix them firſt in *Mucilage of Fenugreek ſeed made in the foreſaid water* and uſe it.

Or a thicker after this manner, Take *of the juyce of unripe Grapes, and Lees of Oyl, and of ſour Pomegranates dried each two drams;* add of *the pouder of the bone of the fiſh Sepia, and Lizards dung, each half a dram;* mix them.

Or thus, Take *of the pouder of Nabath two drams, Tutty prepared, White Lead waſhed, each one dram; the bone of the fiſh Sepia burnt and waſht half a dram, Sarcocol, Myrrh, Aloes, Lycium, each one ſcruple; the Gaul of Birds or fiſhes two ſcruples,* mix it with *Honey and the white of an Egg*, for an *Oyntment.*

Of corroding Compoſitions, that is convenient which in the white Specks is prepared of Vitriol, the ruſt of Braſs, Antimony, the Marchaſite.

Or a Colliry of Coppras, but applied warily, becauſe it is ſtrongeſt of all, and 'tis made thus. Take *of burnt Braſs, Coppras, each half a dram; Ruſt of Braſs two drams, Salt Ammoniack, Niter, Arſnick, Sublimate, each one dram;* make *a moſt fine pouder* poudring it much and long; mix it *in the mucilage of Gum Tragacanth* make *Trochiſks*, one of which diſſolve with *the Mucilage*, and apply it warily.

Rondoletius commends *the pouder of Precipitate*, I have often uſed my *Cauſtick* which at firſt time burns, but preſently abates.

Manual operation is made two waies, by Ligature, and by Cutting.

If the Veins which nouriſh the Panuicle be bound about the root, then the growth of that fleſh muſt needs be hindred, or if it be already grown, it muſt needs wither, which may be done with a crooked Needle thruſt under the Vein drawing the thred under it and tying it; this if it be made of Silk, or of a Briſtle, or of a Womans hair wil be more commodious, becauſe then it ſcarce putrifies.

Alſo if thoſe veins be opened that the blood flow forth, and it be often repeated, the ſame will be effected:

The Pannicle is cut off after this manner, as I have ſeen it done, the Patient is placed in a chaire, and the Eye is firſt prepared, as hath been ſaid in the cutting a ſuffuſion, then a Needle containing a ſtrong thrid is thruſt through under the *Panicle*, yet ſo that it hurt not the Horny Coate, and laying hold on both the ends of the thrid drawn under it, drawing it a little way upwards, tis raiſed from the horny Coate and afterwards is cut from it with a ſharp Razor, or Knife, by degrees and warily, that the horny Coate be not hurt; the which being done if the black of the Eye appear clear, the ſight returnes: But if otherwiſe, or that the Pannicle hath ſo grown to the horny Coat, that it cannot wholly be taken from it, the operation wil be in vain.

Section being made, the pain will be allaid in the ſame manner, as hath been ſaid, in the cutting of a Suffuſion, and that it be not generated again anew, it will be prevented by cutting of the Veins of the adnate coat if they ſwel again, and laying on drying things, and leſt the Eye, if by chance it were ulcerated ſhould grow to the Eye-lid we ought to hinder it by often moving the eye.

If the bright part of the horny coat be poſſeſt with a ſtrange humor ſo that either a depravation or darkneſs of the ſight doth follow, than if choller which in thoſe troubled with the Jaundies is wont to dye the white of the Eye, and what is more rare doth make a yellow aſpect of all things be carried thither; that vaniſhing of its own accord this fault ceaſeth, or it is taken away by ſome abſterſive Lotion, as ſhal be ſaid in the Jaundies.

The Cure of the darkneſs or depravation of the ſight from Choler, Blood, or matter, in a hypoſphagma and hypopyon.

But Blood being poured forth into the Diaphanous part of the horny coat if that Depravation of the ſight doth happen, in which all things appear Red, or Livid in the ſaid Hypophagma, or if it penetrate the horny coat alſo, and under that concrete by the hole of the Apple, or being converted into matter in the ſaid Hypopyon it darkens the ſight, then the cure muſt be ordered thus.

If there be Pain and an Inflammation be feared by reaſon of a blow from which commonly theſe proceed, then preſently at the beginning we muſt uſe, bleeding, and Repellers, and things that allay pain; and if that it being long retained do ſuppurate, and whiles the matter is generated there ariſe pain, the horny coat being affected, and then alſo the adnate coat by conſent, the ſame muſt be done for fear of an Inflammation, otherwiſe if there be no pain we muſt abſtein from Repellers ſeeing they condenſe the blood more; and by and by we ought to apply our care to digeſt and diſſolve that blood, which although it be converted into matter muſt be done nevertheleſs, if part of it can be conſumed, ſeeing the greater part of the matter being reſolved, that which remains ſinking downwards from the hole of the Apple can then no longer prejudice the ſight, and at length 'tis waſted either of its own accord, or by uſe of Medicines.

But 'tis diſcuſt after this manner, you muſt take the blood of Pidgeons, Turtles or other Birds, and that while it is yet hot muſt be caſt into the Eye, or if a young Pidgeon be at hand, we muſt pul a feather out of his wing whoſe ſwelling root becauſe it is newly grown is filled with blood which is contained there in its proper Vein as in an Inteſtine, and the blood muſt be preſt out of that, and dropt into the Eye, for how much power blood hath in diſcuſſing of Blood we have taught elſewhere, in Hæmorrhages that are to be ſtopt by blood of this nature.

Stronger diſcuſſives may be put into the Eye if it yeild not to theſe, ſuch as are explained in diſcuſſing a

Suffuſion

Suffuſion, made of Waters, Juyces, Gums, Gauls.

To whice alſo we add theſe approved by their effects. Take *Aqua vitæ* (which alſo doth wonderfully diſcuſs *Black* and *Bleerneſs* elſwhere) *Rhadiſh water, each half an ounce*; diſſolve *of Camphire* (which doth the ſame in diſcuſſing as *Aqua vitæ*) *five grains*, drop it in.

Or thus, Take *of Radiſh water one ounce*, ſteep *in it Saffron half a ſcruple*, til it looks yellow, ſtrain it and diſſolve in it *Frankincenſe one ſcruple, Fiſh gaule half a dram*, uſe it *by it ſelf* or apply it with *a Mucilage*.

Or a thicker to anoint the Eyelids may be made thus, the which alſo may be put into the Eyes, Take *of the juyce of Radiſh two drams, Fiſh gaule half a dram, Myrrh, Frankincenſe, each one dram*; *Saffron half a ſcruple*, mix them with *a ſufficient quantity of Honey*.

Or thus, chiefly in the declination, Take *of four Grapes, Lees of Oyl, each two drams*; *Myrrh half a dram, Saffron half a ſcruple*, mix them with *Honey*.

Or wholly to diſcuſs it, the Compound waters explained in Suffuſions are convenient, by themſelves, or applied with a Mucilage.

Fomentations alſo ſhal be applied which do very much diſcuſs, ſuch as we have preſcribed in Suffuſions.

Or this which is very powerful, Take *of Radiſh roots half an ounce, Fenugreek ſeed one ounce, Fennel, Hartwort, each two drams*; *the herbs Fennel, Celondine, Eyebright, each one handful*; *Flowers of Chamomel, Melilot, Elder, Lillies, Oat chaff cut, each one pugil*; make *a Decoction in Wine and Water* for *a Fomentation*.

Plaſters laid upon the Eye to diſcuſs are of force, amongſt which this is the beſt; If the Lungs or Liver of a Pidgeon being yet bloody and warm be placed and bound on the Eye, which if Pain and Inflammation alſo were preſent, upon that account alſo they would do very much good, as ſhal be ſaid in an Opthalmy.

A Plaſter alſo is made of a Rotten Apple profitable for diſcuſſion.

Or Compounded after this manner, Take *of Radiſh ſliced one ounce, the pulp of a rotten Apple half an ounce, Pulp of Raiſons one ounce, Pidgeons Dung half a dram*, bruiſe them with *the Mucilage of Fenugreek ſeed*, mix them with *Milk*, and apply them.

A Suffumigation from the Decoction of the Fomentation preſcribed, wil alſo diſcuſs very much.

Manual Operation alſo takes place here, if the matter that is generated do not yeild to Diſcuſſives, and there be great plenty of it, which blots out the Apple, which may be attempted by Puncture as hath been ſaid in a Suffuſion, but with a greater Needle ſeeing otherwiſe nothing would flow forth; and if it ſucceed not, by thruſting in a bigger yet, but in the ſame hole of the Puncture, or by putting in a hollow pipe ſo ſharp that it may enter the ſame hole and ſo by ſucking out the matter, ſo long til the Apple be in ſome ſort freed from it, for if we would draw forth all the matter 'tis to be feared that the watry humor may follow. For that ſucking, the Inſtrument or Pipe muſt conſiſt of a large Belly that the matter ſuckt up may be carried into that and not into the mouth of him that ſucks, ſuch as Chymiſts are wont to uſe, for the ſucking of Waters or Oyls in ſeperating them one from another.

CHAP. VIII.

Of the hurts of Hearing.

The Kinds,

Deafneſs. SOmtimes the Hearing is wholly aboliſht, ſo that either they hear not outward ſound at all, or if they receive any ſound at their Ears, yet they cannot diſcern the differences of it, and therefore cannot judg what it ſignifies and this is called Deafneſs, *Cophoſis*; and theſe are oftentimes Dumb, if they be born Deaf, and then it is an Origihal Deafneſs. Yet of Deaf folks, ſome of them can after a ſort, hear themſelves ſpeaking, but others not all: and there have been alſo found, thoſe who otherwiſe being Deaf preſſing a Muſical Inſtrument while it ſoundeth with their Teeth, and biting ſome part of it, or only ſome other part contiguous to it, could apprehend that ſound. Which may happen not only to thoſe that hold a Pipe in their Mouth, and Piping, but to thoſe alſo who hold faſt with their Teeth, part of another Inſtrument which conſiſts of ſtrings, whiles it is plaid upon. And in like manner it happens alſo to thoſe that are ſound, if ſtopping their Ears diligently, that they can hear nothing that way, they do the ſame thing, as every one may make tryal of it.

Thick hearing Barycoia.

But it is impaired only when they can hardly perceive or diſcern a ſound, in thick hearing called *Barycoia*, becauſe they do not hear or underſtand a ſound unleſs it be very high and lofty, whence they that talke with them, are forced to lift up their voice, and ſomtimes call aloud, but others cannot thus perceive their voice, unleſs thoſe that talke with them, ſpeak and cry aloud into their Eares.

Obaudition, that is, a ſound in the Ears.

A Depraved hearing, or *Obauditi-on*, is when it perceives the external ſound falſely, and that by reaſon of an internal ſound preternaturally raiſed in the Ears, outnoiſing this external ſound, or mixing it ſelf with it, and confounding it, and that either continually, or only by fits, beſides which Impediment it breeds no ſmal trouble to a man, and makes him unquiet.

But this ſound raiſed in the hollow of the Ears varies very much, and as the outward ſound is various, ſo is this alſo, the diverſities of which, as of that cannot otherwiſe be rightly explained, unleſs by compariſon, and names are given to them almoſt by an *Onomatopæia*.

A tinkling of the Ears is a ſpecies of Obaudition.

And one Species of it, is more frequent, which is called a tinkling of the Ears, when that ſound doth expreſs in the Ears the noiſe of a little Bell, for the moſt part gives a ſhril ſound when it is ſtruck upon, and as the Names ſounds, it tinkleth.

Hiſſing a ſort of Obauditi-on.

Another is a Hiſſing of the Ears, a ſound which is heard, and yet not rightly reſounding, as (*ſi*) the firſt ſyllable of the word ſounds, and as wind when it paſſeth forcedly through a narrow hole.

A Pulſation in the Ears is a ſort of Obaudition.

A third Species is a Pulſe, or Pulſation in the Ears, a ſound ſuch as offers it ſelf, whiles a thing is lightly beaten upon by a blow or fall of a drop of

water

water by courſe, and the firſt ſyllable of the Name *(Pul)* doth ſeem alſo ſomwhat to ſignifie it.

A Fluctuation in the Ears is a ſort of Obaudition.

A fourth is a Wave, or Fluctuation in the Ears, a ſound not unlike to that which is from Waves ſtriking one againſt another, or againſt other things, cauſed by intermitting courſes, which alſo the beginning of that word *(Fluc.)* doth Elegantly expreſs.

Beſids theſe ſounds, thoſe which offer themſelves after another manner, or are made by a mixture of theſe, they are called by a general name, a noiſe in the Eare.

The Cauſes.

The part affected.

Every cauſe of the defect and depravation of hearing is either in the part ſending as the Brain, or in the Inſtrument receiving as the hollow of the Eare.

The hurt of hearing, from a fault of the Brain.

A general fault of the Brain as it brings hurt to the reſt of the ſenſes, ſo alſo to the hearing, and if it ariſe in particular, about the beginning of the Auditory Nerve or its progreſs into the Chamber of hearing it doth prejudice the hearing rather then the reſt: and this befals it either by proper fault, ſome Diſeaſe, or weakneſs of it, or by conſent, by reaſon of Vapors, or its proper object.

A grievous and vehement Diſeaſe of the Brain, proceeding from a cold Diſtemper, Repletion, Eminent hurt, as it doth either aboliſh or debilitate the reſt of the ſenſes, ſo alſo the hearing. The which alſo oftentimes happens from a weakneſs of the Brain, the ſpirits being waſted and diſſipated by reaſon of old age, or of a great Evacuation, or ſome grievous and long continued Diſeaſe, that even as the ſight is hurt upon this occaſion, ſo alſo the Hearing is weaken'd. All which how they come to paſs, hath been ſaid in a Weakneſs and Conſternation of Minde; alſo a hot diſtemper of it as it is wont to deprave the Minde and the Sight, ſo alſo in raving it doth not only offer various apparitions to the Eyes; but alſo it repreſents ſounds to the hearing which they think they do hear; eſpecially as ſhall be ſaid by and by, the Arteries then beating vehemently in the Ears.

From a Vapor, not yet breaking into the Chamber of the hearing (as ſhall be ſignificd by and by) But affecting the Brain, as the Minde is depraved, and falſe imaginations are offer'd to the ſight, ſo alſo if it trouble that part where the Auditory Nerve comes forth, it may repreſent falſe ſounds to the hearing for the ſame reaſon as hath been ſaid in the error of Sight.

As we have ſaid the ſight is affected with its proper object, ſo alſo the Nerve being offended and the ſpirits diſſipated by a violent and too great ſound, penetrating ſuddainly and abundantly through the Eare, even to the Brain, ſomtimes Deafneſs hath enſued, or the Spirits returning, but not ſufficiently, a tinkling in the Ears hath been left: which ſound alſo if it be cauſed with a greater violence, may bring dammage alſo by hurting the Organ of hearing as ſhall be ſaid by and by.

The hurt of Hearing, from default of the Eare.

By default of the Auditory Inſtrument, that receiveth that outward ſound, the Hearing is hurt divers waies, becauſe this Organ alſo which we cal by the Name of the Eare, is compoſed of many parts, as Membranes, little bones and the Auditory Nerve, all whoſe ſeveral faults may prejudice the Hearing. Which we will explain, not as we have done in the Eye, beginning with Particular parts and a ſcribing their faults to them, but diſtinguiſhing the whol paſſage of the Eare into two Cavities, *viz.* the outward and the inward, we will ſet forth what Diſeaſes occurring in them both, do hurt the Hearing.

The outward Cavity of the Eare, which they call the Auditory paſſage, being Extrinſecally open wide and Conſpicuous, ending even at the Membrane of the drum, with which it is ſtopt, containing nothing otherwiſe in it ſelf beſides Aire, and admitting the outward ſound, if it be ſtopt up or obſtructed by divers external Cauſes occurring, or by internal Humors, or Tumors, whether wholly or only in part, or it be otherwiſe hurt, then it happens that the Hearing is hurt; which cauſes alſo occurring here, can only be perceived by our ſenſes, or if they lurke more inwardly, they may be ſearcht out by putting in a Probe, and if any thing come forth from thence, they may be known by that voided forth.

A ſtopping of the Eare, is the Cauſe of the hurt of Hearing.

If the outward Cavity of the Eare be wholly ſhut up by external Cauſes (which otherwiſe naturally can no waies be ſhut as the Eye) as it comes to paſs the hindermoſt Cartilage of the Eare being preſt, either by Application of the Hands, or of other Bodies, or by the water whiles in ſwimming the Head is cover'd in it; or the Eares being obſtructed by ſome groſs matter thruſt in, or fallen in, as by a Kernel, or by ſome living creature which do wholly ſtop up their Cavities; or by water which fallen in, doth wholly fil them up; the Hearing is ſo hinder'd, that they do not perceive the outward ſounds either at all, or not rightly, as one Eare or both, are more or leſs ſtopt. Unleſs perhaps that ſound be ſomwhat perceived another way, and by another Artifice, as by the Mouth, we have ſaid may be done, holding an Inſtrument in their Teeth, that gives a ſound. Which we think happens upon a double account, both by reaſon of the Similitude and Conſent of the ſubſtance of the Teeth, in hardneſs, which is almoſt ſtony, and in ſmoothneſs, with the Bones of the Chamber of Hearing (which bones are very like to the ſubſtance of the Teeth, and that the ſound might be the better cauſed in them they are moſt hard and ſtony) and ſo with the little bones of the Hearing it ſelf, endued with the ſame ſubſtance; and by Reaſon of the Nerves lying under the Teeth, which are carried thither from the Nerves of the Tongue, and the Nerves of the Tongue are mutually conjoyned with the Auditory Nerve in their branches (as we ſhall explain hereafter for what reaſon the Deaf are alſo born Dumi) by which conſent it comes to paſs, that becauſe the ſound through the Aire doth beat upon the Teeth by contract, this continuation being made through the inner parts, it is perceived by the Ears: as alſo the Mouth being exactly ſhut, and the Teeth ſet one againſt another, or the Tongue forced to ſome part of the Mouth, although the Eare hear not extrinſecally, yet we perceive the ſound through the inner parts; and alſo by reaſon of that conſent of the Teeth with the ſubſtance of the Organ of Hearing, we ſee that by a harſh noiſe, made by the rubbing together of rough things the Teeth are offended even without contact. Hither perhaps it makes ſomwhat, that as the ſtrings of one Inſtrument being play'd upon, we ſee the ſtrings ſcrewed up to the ſame tune in another Inſtrument, are moved though it be far diſtant, ſo that if any thing be

laid upon them, either it trembles, or if it be light, as Chaff, it fals off, ſo alſo the Drum being retcht to receive all impulſes of ſounds, being ſtruck by a continuation made through the intermediate teeth and Nerves doth repreſent the ſound to the hearing; of which many things might be diſputed, but to our buſineſs.

But though the Ear being wholly ſtopt, the outward ſound be no waies perceived, yet ſome ſound nevertheleſs is ſomtimes felt in the Ear; which firſt of all is wont to happen by reaſon of the Air which hath remained in this Cavity of the Ear and doth more or leſs force and beat upon the Drum; and it is by ſo much the greater, by how much the Ear, though it be ſtopt, yet being leſs filled with ſtrange matter, doth contain in it ſelf more plenty of Air, whence is perceived a waving ſound, the air rouling it ſelf and as it were fluctuating in the Ear, hence we ſee, that if that which is hollow be applied to the ear and therefore contains Air in it, this ſound in the ear is felt more vehement, which we experience by applying the hollow part of the hand to the ear, whence Children are wont to relate that preſſing a Sea ſhel to their ears they hear in it the waves of the Sea, the air then making a greater noiſe by reaſon of the winding in the Skul: the which alſo happens the head being plunged in the water, ſo that the ears be wholly ſtopt up by it, the air then temaining, which offers a ſenſe of fluctuation; and I have oftentimes obſerved, when being a Boy I was delighted with ſwimming, that if a noiſe were made under the water by moving of the Stones, that that alſo was perceived like the tinkling of a Bel, although the greateſt ſound made out of the water even from a Gun ſhot off, could by no means be heard; and alſo by reaſon of the Pulſation of the Arteries in the ears, a beating ſound is ſomwhat felt in them when the ear is ſtopt, which is not taken notice of when the ear is open, by reaſon of the outward ſound, ſeeing it is greater, and doth obſcure and drown this leſſer, the which alſo many relate that they hear in the night, if they bind their ears too ſtreight with a Cap and wrap them up in a pillow, eſpecially if their head being ſomwhat hot, doth cauſe a vehement pulſe, and that in Diſeaſes it doth preternaturally cauſe trouble, we ſhal by and by explain.

Ill hearing from things fallen into the Ears.

But if the Cavity of the Ear be not wholly ſhut up, by the forementioned external Canſes ſo that the outward ſound entring them nevertheleſs be heard, and yet there is a hurt of the hearing not only becauſe it is impaired but depraved, ſeeing the Ear doth hear that ſound made in the Ear keeping a Noiſe, from every inward Contact, not only of the Drum, but alſo of the reſt of its Cavity, which according as the Contact is becomes various; for that which is the paſſage of the drum, reſembles a certain waving or Noiſe: but if ſome Inſect creeping in, as a Flea or others, be carried to the Drum and touch that, whiles it moveth, there is heard a ſound in the Ear making a Noiſe like the flying of a Butterfly, very troubleſome: alſo if one drop of Water or more flow ſo far, 'tis perceived as if the head were hollow, and ſuch a ſound ariſeth in it, as alſo theſe or other ſounds are perceived if a Worm with many legs or ſome other thing, that doth not wholly ſtop up the Ear, but nevertheleſs is troubleſom to be contained in it.

A Repletion of the outward Cavity of the Ear with internal humors is the cauſe of hurting the hearing.

If the Ear be filled up with internal humors the ſame comes to paſs, that the Hearing is either taken away or impeded, or depraved; as if the Ear be obſtructed with the cholerick filth of the Ears, which they call *Cerumen*, being long retained, grown thick and hard, eſpecially if they be forced even to the Drum with an Ear-picker which ſomtimes happens by neglect, whiles they endeavor to take them forth, which afterwards ſticking there, ſeeing they do not afterwards eaſily give way, they bring a great impediment to the Hearing; the which alſo may happen from blood congealed after a hurt of the Ear, and from matter after an Impoſthumation being ſome time retained, the which notwithſtanding ſeeing they do not ſtick long, but flow forth of their own accord, they do not ſo much hurt the Hearing, as they prejudice the Ears upon another account as we ſhal ſhew in pains of the Ears.

A Tumor in the inner cavity of the Ear is the cauſe of the Hearing hurt.

The Hearing may be hurt by a Preternatural Tumor obſtructing the Ears rather than by a diſtemper hurting them, and that laſtingly if a piece of Fleſh or Callus be left after ſome exulceration of the Ear, which is very rare.

A hurt of this outward paſſage unleſs it hurt the Drum (as ſhal be ſaid) can ſcarce prejudice the hearing, unleſs it leave an excreſcency behind it, as hath been ſaid, and *Fernelius* writes that ſomtimes a Pulſe doth remain in the Ears from an Ulcer not wel conſolidated, the which becauſe the Artery is no more well covered with the Skin, but bare, and for that reaſon doth more ſtrongly beat upon the neighboring parts, muſt needs happen in the cutaneous Artery of this outer chamber, which is carried thither, as ſhal be explained in the Ulcers of the Ears.

A ſpirit, vapor, wind, is the inner chamber of the Ear are the cauſe of the ſounding in the Ears.

The inward Cavity of the Ear diſtinguiſht from that called the Outward, by intervention of the Drum, being ful of winding, containing ſmall Bones, and a Nerve and Artery, being affected by a ſpirit, Vapor, Wind, or humor contained there, or if that and its parts be ill conformed or labour of a Diſtemper, they may alſo damnifie the Hearing; which faults becauſe they are hidden we cannot attain to them by our ſenſes, but know them only by their ſigns.

If the Artery which goes under this part be filled with a plentifull or hot ſpirit, or it be too much agitated in it, then a ſtrong pulſe being made in the Ears, there is a beating ſound in the Ears, the which notwithſtanding is more manifeſtly felt when the Ear is ſhut, as hath been ſaid formerly, and if it be more vehement when it is open, it alſo depraves that ſound which comes from without; the which as it comes to paſs that the pulſe is more intenſe by the vehement heat of the body in the reſt of the Arteries, ſo here alſo in the Artery of the Ear; as it is felt after ſtrong exerciſe ſometimes in Baths; and alſo in acute Diſeaſes, pains of the Head, this pulſation creates trouble in the Ears: the ſame alſo happens by motion and violent agitation of the ſpirits, as we ſee in a ſwooning beginning, the ſpirits flying away, and the ſame ending, thoſe returning again, there is felt a pulſe and tingling in the Ears, by which from the relation of the Patient, we know that ſwooning is at hand, the which alſo happens in many affections of the mind, by reaſon of the ſame commotion of the ſpirits.

A thin and ſubtil vapor, as it can enter the ſmalleſt paſſages, ſo doubtleſs it doth ſometimes penetrate hither through the narrow holes (of which ſort we have ſhewed in our Anatomical work that there are ſix that do end in this inner chamber of hearing and tranſmit their veſſels) and ſo they may not only deprave the

Brain

Brain by affecting it, as hath been ſaid formerly (as alſo we have ſhewed formerly that the ſight is depraved by Vapors only aſſaulting the Brain, and not entring the Eye, ſeeing there is no way for them) but alſo by reaſon of the ſaid holes, ſome of which end hither from the inward parts of the Skul, others meeting without the Skul do not reach hither alſo, ſeeing there are many waies, 'tis certain they may come even to the Organ of Hearing, which when it comes to paſs, it muſt needs be that a Hiſſing, Tingling, and noiſe is offered to the Hearing: and this is more commonly the cauſe of preternatural Sound than an influx of humor, as ſhal be ſaid by and by, ſeeing it is often wont to come to paſs in Drunkards or others, and in many Diſeaſes from Vapors ſomtimes thinner and cholerick as they call them, and ſomtimes thicker, that their Ears for that cauſe do tingle and make ſome other noiſe, which doth laſt long, the vapors perſiſting for a time, or they being preſently diſſipated, it doth vaniſh: And this is the chief cauſe why after a Criſis in acute Diſeaſes which accompanied with a pain in the head amongſt other ſymptomes, the Hearing in thoſe that recover health doth ſuffer ſome hurt oftentimes of long continuance; the matter, which was then the conjunct cauſe of the Diſeaſe of being reſolved out of the Veins into Vapors, and emptied by ſweats and inſenſible tranſpirations, and part of it breaking out of the head through the aforeſaid waies into the capacity of the Hearing and ſtaying there awhile.

Wind or Air may cauſe the ſame, which if it break into this inner chamber of the Hearing and be carried through a narrow way, as it were by force, it makes a hiſſing: if through another hole ſo framed as it is wont to be faſhioned in a pipe it cauſeth a tingling; but if it run through larger paſſages and through the windings of that place, it makes ſome other noiſe, this often happens, if it be driven thither by force, as when the Noſtrils being preſt, and the Spirit or the Air being vehemently impulſed, we would blow our Noſe. Somtimes it comes to paſs that part of it doth break through the hole from the largeneſs of the Noſtrils, to the double channel of the Organ of Hearing (as we have ſhewed in our Anatomical work) and doth raiſe a Hiſſing or Tinglingt that oftentimes laſts long. Somtimes the Air breaking forth again the ſame way preſently, it ceaſeth, which comes to paſs the ſooner by ſwallowing often, as I my ſelf have often experienced; this Wind alſo in the chamber of Hearing may be raiſed from an internal cauſe, if from excrementitious moiſtures collected about the *Perioſtia* of the Skul, and converted into Wind, they be heaped there, whence in ancient Headakes and Pains of the Head and about the Bones in the French Pox, a Tingling of the Ears is very troubleſome.

A humor in the inner chamber of hearing is the cauſe of the defect of hearing.

A humor falling down or purged from the Head into this inner Cavity of the Ear through the hole which admits the Auditory Nerve; as if it be plentiful it cauſeth Deafneſs or thick hearing, ſo if it be ſubtile and little it depraves the Hearing; and if this happen from a deſluxion of it, it comes ſuddenly if it be heaped up there by degrees, this hurt alſo grows by degrees, all which for the moſt part do beget a Diſeaſe of long continuance and perſevering, ſeeing the humor is hardly diſcuſt here; but this proceeds from a Catarrh which falls down alſo to other parts, and ſomtimes from the head to this part; and it is known by the ſigns of that, not only in that hurt, but alſo by other appearances; the which is familiar to the aged, by reaſon of their plenty of excrements and accuſtomary to ſome natures from their Infancy that it moleſt the Organ of Hearing, as it may come to paſs by reaſon of the Country, as in the *Alpine Regions* we ſee that many for this reaſon have difficult hearing from their Birth, or preſently in proceſs of their age, together with the *Kings-evil* familiar with them for the like cauſe: and alſo in acute Diſeaſes by a Criſis chiefly, as hath been ſaid formerly, not only the cauſe of the Diſeaſe converted into a Vapor doth enter this chamber, but alſo oftentimes part of the excrementitious or cholerick humor doth fall into it, ſomtimes pure, ſomtimes mixt with Blood ſtil as ſome would have it, and breeds a more pertinacious hurt, than if it were cauſed by a Vapor.

The fault of conformation in the inner chamber of Hearing and its parts is the cauſe of the defect of Hearing.

Default of the Confomation and ſtructure of the Organ of Hearing is alſo hurt which ſeeing in this inner chamber 'tis made up of the auditory nerve, the Drum and three Bones, and Labyrinths of this chamber, in which ſoever that happens, it may hurt the hearing.

By reaſon of the Auditory Nerve not rightly formed, or carried from the Birth, it ſomtimes falls out that they are born deaf; and we know that it happens by reaſon of the Nerve, becauſe moſt of them are alſo dumb, ſeeing the Tongue which wanted many Nerves for the ſenſe of Taſting, Touching, and the exerciſe of vehement motion, hath obtained not only its proper Nerves, but alſo hath received another from the auditory Nerve, for that cauſe breaking forth of the chamber of hearing, by whoſe means the Tongue is continuous with that, the which being hurt, it comes to paſs that the Tongue, although the ſenſes remain, yet is not ſufficiently moved to utter ſpeech, ſeeing a greater force is required for motion, than to perfect the ſenſe; neither doth it hinder, that that is only a ſenſory Nerve of which the Tongue is here deprived, ſeeing we have often proved already, that every Nerve hath in it a power of moving and Feeling, the which it doth alſo exerciſe, being carried to a convenient Inſtrument.

By reaſon of the Drum the Hearing is more commonly weakned, if as we ſee in a Souldiers Drum covered with skin, if it be not whole, or not ſufficiently retcht, or too much.

The Drum wounded, ſeeing it can no more reſound, breeds Deafneſs, the which ſeeing it lies hid, it ſeldom comes to paſs, unleſs an Ear-picker be thruſt in perforce; the vulgar think it may happen from the Inſect *Scolopendra* (which they cal in the German language *Orenmettel*, as it were the Worm of the Ear, which may eaſily creep in in Gardens) but ſeeing if either that, or any thing elſe which may hurt ſhould creep in, it is eaſily remedied, this can ſcarce yet be done; as neither from matter retained, ſeeing that is wont preſently to flow forth, and I have often ſeen very much flow forth without any hurt, unleſs by chance the Ulcer of the Ears be ſo deep that an abſceſs being made, the Drum alſo is hurt.

If the Drum be ſlackly and conveniently retcht, it can no more give a Sound, which as it ſomtimes happens by force from a violent ſound, a Clamor made in the Ears, or from the blow of a Gun ſhot off by the Ear, ſo alſo by continuance of time, long uſe and much hearing, eſpecially of great ſounds, being ſo often beaten upon, and rendred ſlacker it makes difficult hearing in old folks (which ſeems to be the frequent cauſe of their thick hearing) The which alſo may happen from much moiſture or Unctuoſity if Oyl or other Liquors

be often poured into the Ears, the which is wont to be done, ſomtimes for a long while, to reſtore the Hearing loſt for ſome other Cauſe.

Alſo being too much retcht, and ſo tied up that being beaten upon by the external Aire it cannot yeild at all, it becomes unprofitable. And this happens, when either by reaſon of Age, or after acute Diſeaſes it is too much dryed and harden'd. The which as it may befal all other Membranes, ſo this alſo, and by ſo much the eaſier and more frequently; becauſe it hath no moiſt Bodies neer it, nor is not anointed with fat, as many other Membranes are, but is free, unleſs in its compaſs where it grows to them. And perhaps this is not the leaſt cauſe, of difficult Hearing, which oftentimes is wont to grow upon the aged, and is left in people recovering after Diſeaſes. Which Exiccation of the Drum, *Rhazes* writes may happen after watchings and faſtings.

The mutual Conſtruction and Coarticulation or Conformation of the three ſmal Bones being Vitiated, brings hurt to the Hearing: which may happen from the Birth, from implanted Cauſes; or from violent Adventitious Cauſes, as a blow, fall, and vehement ſound, the Drum to which they adhere, being moſt commonly affected too.

In the divers Paſſages, Cavities, and Meanders meeting there, if any thing be not right from the Birth, doubtleſs it alſo offendeth the Hearing.

A cold Diſtemper is the Cauſe of the defect of Hearing.

A cold Deſtemper, as it is an enemy to the Nerves, Membranes, and Bones, ſo it is very hurtful to the ſtructure of the Organ of Hearing, which is compoſed of them, and ſo much the more, becauſe the Eares alwaies lye naked and open to the external cold Aire, and ſo are the eaſier hurt by external things, as the cold winde; eſpecially penetrating through the Auditory paſſage, even to the Drum, and there cooling the hidden parts, and the Nerve it ſelf. Whence ſomtimes Deafneſs, and frequently an impediment in the Hearing, have followed; the which alſo is one of the principal cauſes, why in cold places, as the Alps, and windy places, they commonly are ſooner ſenſible of a defect of Hearing, the which alſo may happen from moſt cold water falling into the Eares by chance, or in ſwimming.

The uſe of Narcoticks, the cauſe of the defect of Hearing.

And the too much uſe of Narcoticks, ſomtimes to the Eares doth ſo affect the Nerve not by cooling, but by too much ſtupefying it, that it can no more return to it ſelf; which laſt cauſe is to be refer'd to weakneſs.

The Cure.

The Cure of all the hurts of Hearing, which are, as Deafneſs, thick Hearing, Tingling, Hiſſing, Pulſation, Fluctuation, Noiſe; is firſt to be fitted to the Cauſe. Which we have ſaid, was either in the Brain affected, either by it ſelf or by conſent from a Vapor, or the object, or in the outward Cavity of the Eare, a Stoppage, obſtructions from external Cauſes, or things fallen in, or internal Humors, Tumors; or in the inner Chamber of the Hearing repletion or trouble from a Spirit, Vapor, Winde, Humor; or a fault of Conformation, or Conſtruction, or a Diſtemper; of all which we ſhall ſpeak, what is to be hoped and what to be done.

By reaſon of an affect of the Brain, if the Hearing be hurt together with other ſenſes, and the cauſe lye there and not yet in the Inſtrument, we muſt proceed after the ſame manner, as hath been ſaid in the hurts of the ſight from the like cauſe: as if this come to paſs from a Vapor affecting the Brain by conſent, no other Remedies muſt be applied then thoſe in a Vertigo which we ſaid were convenient in a Depravation of the ſight.

The Cure of the hurt of Hearing from a violent ſound.

If the Hearing ſuffer a defect from ſome Impetuous external ſound, ſomtimes they return to themſelves of their own accord, otherwiſe hardly or never, *viz.* when the Spirits are ſo diſſipated, that they can no more return back, or not ſufficiently. Whence there is left a Perpetual tingling. Or if the drum impulſed by the force of the Aire, be too much hurt and laxt, a Deafneſs or thick Hearing, is ever after troubleſome to the man.

Yet nevertheleſs by applying Cupping-glaſſes about the Ears, and by Frictions and other hot things outwardly and inwardly appropriate to the Ears; we muſt endeavor to draw back the ſpirit, having reſpect to the conſtitution of the Body, of which we will treat by and by.

The Cure of the defect of Hearing, from the ſtoppage of the Eares.

If the Hearing be intercepted by the ſtopping of the Ears extrinſecally, it is eaſily corrected by removing thoſe things which hinder it, whether they be only applied extrinſecally, or they be thruſt in a little way.

The Cure for things fallen into the Ears.

But Bodies fallen in, or thruſt in, that do wholly enter into the Cavity; or if living creatures have crept in, they do not ſo eaſily yeild, therefore there is need of greater art to take them away, either by waſhing them out, or ſhaking them out, or drawing them out, or enticeing them out, or killing them.

Somtimes they give way by waſhing, if they ſtick not very faſt. Which is done by pouring in thoſe things which make this way flippery, and moiſten and dilate it, as the common Oyl of ſweet Almonds, Butter, Milk; or ſome relaxing and ſmoothing Decoction.

We ſhake them out by a certain violence, cauſing Sneezing. For ſo thoſe parts being ſhaken with the impulſe of Spirit, that which is fallen in, oftimes leaps forth, or at leaſt is forced forward, which will the ſooner be done, if the way be firſt dilated, as hath been ſaid, by Dancing and bearing the Foot of that ſide, as the Eare affected is, againſt the ground, in the interim holding the Head with the Hands, and bending it towards that part. Things are alſo ſhaked out of the Ears; which way Water and other Liquid things that are flown into the Ears are commodiouſly caſt forth, as Boyes are wont to ſhake it out after bathing in the River, if any thing hath flowed into their Ears,

If theſe ſucceed not we draw it out with an Inſtrument fit for for this purpoſe. Yet we muſt Studiouſly take Care, that whiles we put it in, that which ſticks be not forced in farther, whence afterwards it is taken forth with greater difficulty. This is done with an Ear-picker, with which the filth is wont to be taken out, whoſe hollow part muſt be very thin, that being there put behinde the things contained, they may the more commodiouſly be drawn forth. Or they muſt be laid hold on and puld out with a pair of Tongs fitted for that purpoſe, ſharp on both ſides and rough, or if this ſucced not neither, laying hold of them with another Inſtrument, if they be hard Bodies, as a Kernel or Stone, we break them, and then as hath been ſaid, with liquor poured in, we waſh them forth.

Somtimes

Somtimes we Allure living Creatures, with certain things which are pleaſing to them, that they may creep outward, and ſo then they may be laid hold on; as if we apply Milk with Sugar in a Spunge to the Eare, or thruſt it in gently, or the inſide of a Fig, or a cruſt of Bread, or an Apple, or the like, or Bacon Greaſe, with which Worms are ſooner enticed, and that eſpecially, if whiles they hold theſe things in their Ears, they turn them up to the Sun. By pouring Blood into the Ears, Leeches that are got in by chance are drawn forth.

We kill living Creatures, if they ſtick in the Ears, and give no way, and then being dead they do no more outnoiſe the Hearing, and they are the eaſier waſht out, or ſhaked out; and that is done by choaking of them, if Liquors be poured in, ſo they are wont, taking on their Finger ſpittle, which is ready at hand in the night, to drop it into the Ears, if Fleas have crept into them, which by its Tenaciouſneſs doth preſently ſtop up their Pores, the ſame is done by pouring in their own water. If thoſe things poured in be bitter, they ſooner kill inſects, as the Juyce, or the Decoction, or the Wine of Centory, Wormwood, the juyce of Rue, alſo killeth inſects; Alſo Gauls and Aloes, Acrid things do the ſame; Vinegar, the juyce of an Apple, and of Onions; And the reſt which ſhall be explained in the Woms of the Ears.

The Cure of the Hearing, from a Repletion of the Eares.

If the Ears be ſtopt by filth or choler, clotted blood, Matter, they muſt be extracted with an Ear-picker, or by ſome other Art, as hath been ſaid. And if they be ſo thick, or Tenacious that they do not eaſily give way, then they muſt be clenſed, diſſolved, and waſht out, by caſting in liquors often, and flowing forth again, ſuch as in clenſing of matter ſhall be expreſt in the Ulcers of the Ears. And Honey and Water, or Hydromel is chiefly good; or if we muſt clenſe more powerfully, that muſt be done with the Decoction, or bitter juyce a fore mention'd, of Wormwood, Centaury, Lupines, adding Honey or Gall which above all other things, as hath been often ſaid, doth make fluid thoſe things which are viſcous, and hath great ſtrength in diſſolving Eare Wax, into which it doth egregiouſly inſinuate it ſelf, by reaſon of a ſimilitude of Nature with it.

If a fleſhy Tumor ſtop up the Ears, it is ſcarce taken away, ſeeing it cannot be cut, and Cauſticks or Septicks are put in with danger to the Drum, the Callus left is hardly mollefied, Yet Emollient remedies may be tryed.

If a Pulſation be left in the Ears after an Ulcer. *Fernelius* writes that it is perpetual, which Impediment nevertheleſs, is diminiſht or ceaſeth, perhaps the Skin being drawn over the Wound, and in ſpace of time growing thicker.

The Cure of a Pulſation in the Eares, by reaſon of the Arteries.

If a ſound be felt in the Ears by reaſon of the more vehement Pulſation of the Arteries in the Ears, that remitting, as it is not wont to be of long continuance that ſound alſo ceaſes; if that come to paſs from too exquiſite a ſence, then it feels it either alwaies, or from a light intenſion of the Pulſe, and in proceeſs of age, the ſenſes remitting, it is mitigated, or it is corrected by putting in Narcoticks if it be very troubleſome, as if the juyce of Henbane be dropt in with Oyl or Vinegar.

The Cure of the hurt of Hearing, from the repletion of the inner Cavity of hearing.

If the Hearing be hurt by a Humor, or Winde, or alſo a Vapor contained in the Cavity of hearing; then if the matter be very thin and Vaporous, tis at length diſſipated of its own acccord. Or if it be thicker and ſtick there, it often produceth an evil of long continuance.

In the Cure of which, whether Deafneſs, or thick Hearing, or miſhearing be cauſed from thence; Emptiers are chiefly uſed after the ſame manner, as they are deſcribed in a Vertigo, and weakneſs of the ſight, cauſed by watriſh Serous, and flegmatick Humor, and the altering means, which are deſcribed in the *Oxydorcical*, or Eye-clearers are convenient for them alſo. And Topick remedies muſt be applied too, and into the Eares; which may waſte, Diſſipate, and Diſcuſs the matter contained there, and which by a propriety do reſtore the Hearing, all which ſhall be Methodically appointed in the following order.

The filth of the Guts muſt firſt of all be waſht out, by Suppoſitories, or Glyſters, or giving a Minorative purge; as hath been ſaid in the places forementioned, and ſhall be ſaid in the Excrementitious Diſeaſes of the Brain.

Bleeding if there be a Plenitude, or if Cholerick matter together with blood flowing to the Ears, hath cauſed Deafneſs in the criſes of Diſeaſes, will be convenient as hath been ſaid.

The Humors are prepared, if Flegm abound in the Brain, after the ſame manner: or thus, giving the things following for ſome mornings, and at night when he is going to bed, if there be need of great preparation; as, Take *of the ſyrups of Betony, French Lavender, of each half an ounce; Oxymel of Squils two drams, the waters of Sage, Roſemary, Marjoram, of each one ounce*: Make a Julep for once, Aromatize it; or let him take Lozenges after, it muſt be repeated as hath been ſaid.

Or let this Decoction be prepared, which is more effectual: Take *of the roots of the true Acorus, Orrice, of each half an ounce; Elecampane two drams, Liquoriſh one ounce, the Herbs Sage, Roſemary, Marjoram, of each one handful; Time, Rue, Balm, of each half a handful; flowers of Betony, Lavender, French Lavender, of each one pugil; Fennel ſeeds two drams, ſeeds of Caraway, Rue, of each one dram; Bay-berries, two drams*: Make a Decoction, and and in *one pound and an half* of that ſtrained, Diſſolve *of the beſt Honey eight ounces*: Boyl them to half the conſiſtence of a Syrup, and hang in it a rag tied up with *Cinnamon two drams, Cubebs, Spicknard, of each two ſcruples; long Pepper, Ginger, of each one ſcruple*: Let him take four ounces at a time.

An infuſion made in Wine of the ſame things, and Plants and Spices may be uſed; adding, if he be delighted with bitter things, Wormwood, Ground-pine, and Hore-hound, that it may be drank like wormwood Wine.

If a Cholerick humor abound in the Body, that is rather to be prepared, as it ought.

Then let him be purged after the ſame manner as hath been ſaid in the hurt of the ſight from Flegm of the Brain, chiefly with *Cochiæ pills, ſine Quibus, Lucis*, or with Electuaries, as *Indum* or others, or if the matter be Cholerick, with things appropriate to Purge that Humor.

And taking by courſe gentler Pills, and ſomtimes ſtronger, or in other forms, as theſe things have been explained in the Remedies.

Sweats are very convenient here, becauſe they call forth the thinner Excrements from all parts, even thoſe that are hid, and do diſcuſs Wind and Vapors; wherefore they are to be procured, the Body being firſt purged, by the heat of a dry Bath, or moiſt, Artificial, or Natural, amongſt which it is vulgarly beleeved, that Baths do good to the Hearing, and ſome chiefly commend the Suphur Baths, and think them ſo effectual in curing of Deafneſs, that if the Patient while he ſets

in the Bath, receive the hot water flowing through the Conduit cock, in a large ſpunge which doth compaſs the whol Head, and that twice a day, it is the moſt excellent Remedy for it, and alſo they may be ſomtimes moved, by giving of Sweaters and applying if need be, the ſaid Diet in ful bodies, which in Deafneſs is oftentimes the laſt Remedy, *viz.* by making a Diet as they are wont to cal it.

The Excrements of the brain muſt be called forth by the Noſtrils and mouth, and enticed thither, whence oftentimes there is great Revulſion from the Ears, and ſomtimes ſome purgation: for by Maſticatories, whiles the excrements of the Brain are drawn forth, they are not only revel'd, that they flow not ſo to the Ears, but alſo by frequent ſpitting, an expurgation by this impulſe, both of humors and wind being ſomtimes made through the ſaid holes that in the baſis of the Skul do enter the Organ of Hearing, it frees this part from Obſtruction; as experience ſhews, that by ſtrong ſwallowing often repeated ſometimes the Vapors and Air which hath broke into the Cavity of Hearing when the Noſe was blowed with violence, there cauſing a Sound, is as it were drawn forth again, the ſame way it entred, and as it was ſuddenly cauſed, ſo that ſound of the Ears doth ſuddenly ceaſe; wherefore ſwallowing alſo, in the interim preſſing the Eears outwardly, is a Remedy for bringing forth of the Wind, not to be deſpiſed.

Errhines alſo may do the ſame, and a ſtrong excuſſion of the Air by blowing of the Noſe, where nevertheleſs, if the Noſe whiles it is blowed, be ſo preſt, that the Air cannot conveniently go forth, but oftentimes recurring breaks into the chamber of the Ears through the ſaid holes as hath been ſhewed, and ſo depraves the hearing; for which cauſe it muſt be ſo blowed, whether with the hands or with a handkerchief, that there may be free paſſage for the Air through the Noſtrils.

Sneezing doth this far more vehemently which often ſhakes forth of the Ears Wind or Humor ſpeedily by the ſame way; but being ſo cauſed, that the force of the Air be not ſtopt, with the ſame caution as we declared even now in blowing of the Noſe.

Scarification made in the Wriſt is beleeved to derive much from the Ears: but it wil do more good, if it be done in the Neck about the Jugular Veins, whence they have preſent eaſe. Cupping-glaſſes alſo applied to theſe places, or to the ſhoulders are profitable. And laſt of all a Cauſtick.

The Remedies formerly mentioned are applied to the Head, whether outwardly adminiſtred or received by the Noſtrils in a ſuffumigation, amongſt which Remedies that are various, this is a ſingular help, which is done by Embrocation of Sulphureous water, as hath been ſaid formerly.

The ſame Remedies taken inwardly which have been explained in the ſaid places, and ſtrengthen the Head, Alter, waſt, and diſcuſs humors, Wind, Vapors, are convenient here alſo both in a decent courſe of diet, in which old ſtrong Wine is commended by *Rhazes*, and in other Medicines and Confections, to be taken faſtingand after meat.

Topick Remedies for the hearing.

The Remedies which are put into the Ears in the ſaid cauſes, called *Acoſtica*, are various; the more ſelect and corrected forms of which, we wil here explain.

Simple *Aqua vitæ* ſo called is good.

A more appropriate one made thus. Take *of the water of Organy ſtilled from the dry herb ſteeped in white Wine*, let him uſe it.

A more Compound Water. Take *of the roots of Radiſh, Leeks, Onions, each one ounce; Sowbread half an ounce, white Hellebore one dram, the dried herbs of Organy, three drams, Rue, Marjoram, each two drams; Lavender flowers one dram, Fennel, Cummin ſeeds, each one dram; Bayberries fifteen*, bruiſe them all, and add of *a Cows gaul one dram, White Wine* as much as is ſufficient, that they may be reduced as it were into *a Pultiſe*, and diſtil them.

Another eaſie to be prepared, uſed a long time with no ſmal ſucceſs. Take *of an Ox gaul two pound, freſh Onions ſliced, freſh Radiſh ſliced, each four ounces; freſh Caſtor ſliced one dram*, let them ſtand all night, then diſtil them, let *that Water* be kept for uſe.

A Decoction may be made thus. Take *of the roots of white Hellebore, Sowsbread, each one dram; the herb Organy two drams, Cummin ſeeds one dram*, boyl them in *white Wine*, ſtrein them for your uſe: if you take *Vinegar of Squils*, it wil be more effectual.

Another Decoction yet more excellent and very much commended. Take *of the roots of White Hellebore half a dram, Saffron, Caſtor, Niter, each one ſcruple*; bruiſe them together, let them boyl in *Vinegar half an ounce, Aqua vitæ two ounces*, ſtrein them for your uſe.

Many Juyces are uſed, as of Onions, Leeks, Radiſh, Rue, alſo the Tears of Aſh and Vines when they are pruned, eſpecially in a hot cauſe.

Oyls are often uſed for the Ears otherwiſe then for the Eyes, the more common are Oyl of Bitter Almonds and Spike.

Oyls drawn by diſtillation are moſt effectual above all other Remedies, extracted from hot odorous Plants and Seeds chiefly, as of Roſemary, Marjoram, Sage, Rue, of the Seed of Cummin, Carawaies, Fennel, and Bay berries, and what is every where to be had, Oyl of Spike, or Oyls of Spices, chiefly of Cloves, all which are ſcarce given alone, by reaſon of their too great vehemency, but diſſolved in ſome Liquor, or mixt with other things, they are moſt happily dropt in, as ſhal be ſaid.

Compound Oyls are thus made, amongſt which this is excellent. Take *Oyl of Bitter Almonds half an ounce, the juyce of Organy purified one ounce, White Wine Vinegar two drams*, let them boyl til they are waſted fit for uſe.

Or thus, Take *Oyl of Bitter Almonds, Spike each half an ounce, the juyces of Leeks, Radiſh, Vinegar, each two drams*; boyl them to the conſumption of *the juyces*, and let him uſe it, if you add *Caſtor one ſcruple, Euphorbium half a ſcruple*, it wil be more effectual.

Or many things added it wil be moſt effectual after this manner. Take *Oyl of Spike, Bitter Almonds, each one ounce & an half; the juyces of Radiſh, Leeks, Onions, and Rue, Vinegar, each half an ounce; Aqua vitæ two drams, add of the pouders of the roots of white Hellebore, Sowsbread, each one dram; the pulp of Coloquintida one ſcruple, the Leaves of Organy Cummin ſeeds, each one dram; Long Pepper half a dram, Caſtor one dram, Euphorbium one ſcruple, Niter two ſcruples*, boyl them to a fit conſumption for your uſe.

Or make a hole in a great Onion or a Squil, or great Radiſh, and fil it it with one or more of the aforeſaid Oyls, adding alſo other things and boyl it under the Aſhes and uſe it; the which done in an Apple of Coloquintida, wil be more powerful.

Mixtures are made of the aforementioned, ſuch as this is very proper. Take *of Aqua vitæ two drams*, in which diſſolve *Camphire two grains, Oyl of Spike one or two grains, or ſo many drops of other Chymical Oyls*, and if it be too ſtrong, dilute it a little with Water of Organy.

Another mixture of Oyls and Juyces. Take *of the mixture of the Oyls of Spike and Organy made after the ſame manner each half a dram; Oyl of Lavender two grains, a lit-*

tle

tle of the white of an Egg, beat them very wel, that they may be all mixt, and it become like *Milk*, and when you would uſe them beat them again.

Or thus, that it may be made like an Oyntment. Take *of Oyl of Caſtor, Gooſe-fat, each one dram; Cows gaul half a dram, Caſtor half a ſcruple, Rozin of the Larix tree a little*, mix them, anoynt *a Tent* and put it in, ſome drops of Chymical Oyls may alſo be mixed with it, as of *Cloves* or *Cumminſeed*, and it will be more effectual.

Trochisks to be kept for uſe may be made thus. Take *of the roots of Hellebore one dram, Sowsbread half a dram, the pulp of Coloquintida one ſcruple, Saffron a dram and an half, Niter two ſcruples, Labdanum one ſcruple, Euphorbium half a ſcruple, Muſk ſix grains*, pouder them and make them up of the juyce of a Leek, dry them; let one of them be diſſolved for your uſe in Vinegar or ſome juyce, of a Leek or a Radiſh.

Suffumigations admitted into the Ears before the uſe of theſe, and afterwards alſo, do very much good, and penetrate to the innermoſt parts.

Such as this may be. Take *of the roots of Hellebore one dram, the Plants Laurel, Marjoram, wild Time, Penny-royal, Calamint, Rue, Balm, Hyſop, Southernwood, each half a handful; Organy one handful, flowers of Lavender, Roſemary, each one pugil; Juniper and Bay berries, each half an ounce; ſeeds of Cummin, Carawaies, Fennel, each two drams*; bruiſe them and add pulp *of Coloquintida half a dram, Niter one dram*, make a Decoction in *Wine and Vinegar*, let him receive the Vapor or Fume, cauſed by quenching Stones in the Decoction, into his Ears by a Syringe.

Or which is more effectual. Take *Oyl of Nuts two ounces, Vinegar one ounce, Aqua vitæ half an ounce, Sulphur one dram*, boyl them and while it boyls, let him receive the Smoak.

The Ear alſo may be fomented with the forementioned Decoction deſcribed for a Suffumigation, or a Spunge dipt in it, may be applyed to the Ears whiles it is hot.

Bread made of Bran or Flour, and wrought with Caraway ſeed before it is baked, then after a little baking, being broken in two and applied to the Ear affected, whiles it is hot, doth help wonderfully in ſounds of the Ears.

A Bag of the ſame things applied to the Ears for the ſame uſes, and a pillow in the night is laid under the Ear affected, and ſuch things may be ſowed into a Cap in that part where it touches the Ear.

Which may be done thus. Take *of the roots of Sowsbread, Orrice, Aſarabacca, each two drams; the herbs Calamint, Baſil, Pennyroyal, each one dram; Organy two drams, French Lavender, Roſemary each one dram; Caraway ſeeds two drams, Grummel ſeed a little bruiſed three drams, Spikenard half a dram, Lignum Aloes one ſcruple, Storax two drams, Salt three drams*, mix them, fil a *Bag* or *Pillow*.

A Board of Cypreſs or Juniper, heated and applied doth good, eſpecially if firſt of all it be ſtrewed with pouder of Organy, and it is a ſecret Remedy for many things.

The Cure of the hurt of hearing from the fault of conformation.

If the hurt of hearing hath proceeded from the fault of conformation from the Birth, whether it be in the Nerve whence for the moſt part they are born Deaf and Dumb, or in the Drum or ſmall bone placed there, or in the Cavities and Mæanders there variouſly carried, being ill formed or built, then all Cure being in vain, though divers acouſtical Remedies be tried.

An eminent hurt of the Drum from an external cauſe, as a Wound, is incurable, and if by reaſon of the ſame cauſe it be too ſlack or retcht, 'tis hardly reduced to its natural ſtate; yet when it is too much laxed, thoſe Remedies which reſtore the hearing are convenient alſo, but when it is retcht by reaſon of old age or after a Diſeaſe then things laxative; upon which account, as we do otherwiſe command a Reſtorative and Moiſtening courſe of Diet in old folks and thoſe recovering, ſo even upon this account it is profitable, and we infuſe warm into the Ears things lenitive and moiſtening ſuch as are warm Milk, eſpecially a Womans, and temperate Oyls, of ſweet Almonds, Butter and the like.

The Cure of defect of Hearing from a cold Diſtemper.

If there be a weakneſs of the Hearing from a cold diſtempet extrinſecially, the Air or Water bringing hurt to the Ears, the Remedies which we ſaid were convenient in a cold internal cauſe, here alſo either laid on the Ears, or let in by Suffumigation, wil do good.

The Cure from the cauſe of Narcoticks.

The which alſo wil take places, if this happen from the uſe of Narcoticks put into the Ears, making choice chiefly of thoſe which have Vinegar in them, which we have often ſaid doth above other things infringe the force of Narcoticks.

CHAP. IX.

Of the hurt of Smelling.

The Kinds,

The defect of Smelling.

THe Smelling is wholly aboliſht, when it perceives no Scent at all not only of things diſtant, but of thoſe applied to the Noſe and taken inwardly.

But it is impaired only ſeeing the Smelling perceiveth not things unleſs very neer to the Noſe, and thoſe which breath forth a ſtrong ſmel, whether alſo may be referd that caſe, when they ſmel not things unleſs they be thruſt into their mouth, which one writes hath ſomtimes happened, when notwithſtanding otherwiſe the Scent of things put into the mouth, is in no wiſe naturally perceived this way.

A Depravation of the Smelling.

The Smelling is depraved ſeeing it judgeth the Scents of things not ſuch as indeed they are, but falſly, to be otherwiſe Scented, as when it perceives thoſe things which are otherwiſe indued with a grateful ſmel to ſend forth an ingrateful Scent, or when it thinks thoſe that ſmel wel, do ſtink, which for the moſt part happens the Taſt being depraved too, ſeeing the Judgment of things taken inwardly, doth partly belong to the Smelling, or when Nouriſhments of themſelves grateful both in Sent and Taſt, are often judged in Diſeaſes, to Savour and Smell ingratefully, but either we do in no wiſe refer thoſe things which are truely ſtinking, though they offend the Smell, as neither do we refer Grief to the depraved Touch, ſeeing it doth rightly perceive that which indeed is ſo.

The Cauſes.

Defect of Smelling by fault of the Brain.

In the part ſending, *viz.* the Brain the ſame which the Senſes of Taſting and Feeling, may be the cauſe of this hurt,

as

as hath been explained there, the which also is known by this, because these senses are hurt too.

If the cause of the hurt of Smelling consist in the part receiving the sent; because it consists of many that is either out of the Skul in the Cavity of the Nose, together with the prominency and patency of the Nose, or tis profound and hidden, or within the the Skul, in the holes of smelling and its Organ.

A stoppage of the Nostrils, is the Cause of the defect of smelling.

Unless the two prominent Chanels, which they call the Nostrils, Extrinsecally drawing in the sent, by pressing on both side the Pins of the Nostrils, or by applying other things be stopt, and for a while do take away the sense of smelling, which how it comes to pass by chance: because the hurt, which then it brings to breathing is greater then that which takes away the smelling, it shall be explained there, and when this is done on purpose and voluntarily; and that, that we may not smel external stinks: Because it is then no waies counted a fault, we need explain it: As also if against our will they be stuft with Snivel, or Tumor, unless this be at once in both Nostrils, and they be wholly stopt, whence the smelling would be hindred, (the which yet can scarce be done, that so great quantity of Snivel should long stick there, and a *Polypus* is wont to possess one Nostril only) becaus that doth rather prejudice the drawing in of the breath the smelling this cause also must be refered thither.

An obstruction of the deeper Cavity of the Nostrils, is the Cause of the defect of smelling.

In the profound largeness of the Nostrils, not that which is carried transversly from the Nostrils to the palate (because through that only the scent, which we meet with outwardly doth no way ascend, but that also which breaths from those things, which are put into the Mouth, as hath been said, is kept off by reason of this transverse Scituation, and is not perceived, unless some other cause be joyned) but that which is next to the Skul, the five like Bone, and the spung Bones of the Nose. If there be so great a Repletion, or such an obstruction, about the holes of the said fivelike Bone, which may hinder the sent of things that it cannot Penetrate, a defect of smelling oftimes happens.

Which oftentimes happens from thick Flegm distilling thither from the Brain, and being long retained, and somtimes becomming mucous, and highly viscid, and upon that occount the smelling is hindred, and when putrifying it begins to stink, or strainge matter endued with a strong sent is mixt with it, it is depraved, till that matter being cast off, which is done by vehement blowing of the Nose, or by Sneezing, they are freed from that Disease.

That this hath somtimes happen'd from a *Gypseous* and *Tophaceous* matter, or from a Stone bred in those narrow passages, the voiding of these things hath at last made manifest.

And what is rare, that a Worm bred there and a long time retained, and after many years voided all hairy, from a Woman of *Berna*, hath given occasion of this fault, the Physitian of that place hath signified to me, and sent me the draught of that Worm.

They teach also that it may be done by matter retained, but unless somwhat else be joyned, as a Callus from an Ulcer, or an Excrescency, matter cannot be so long retained, nor in no wise grow so thick.

And also this defect somtimes betides those whose bones of the Nose are fallen down in that place, either by a Disease the bones being eaten, as in the Elephantiacal, or those troubled with an *Ozena*, or by a fall, or blow made upon that part, and the bones being broken which also happens to some from their Birth, that their Nose being depress about the root, they do not smel well.

A stoppage of the holes of the Organ of smelling, is the cause of the defect of smelling.

The smal holes of smelling in part of the thick Membrane of the Brain, which is spred over the fivelikeBone perforated in like manner, if they be filled with any Humor, because nothing ought to be carried through them naturally, but the sent, do cause a defect in the Smelling.

As it comes to pass, when a thin Rheum, or the serous Excrements of the Brain falling down to this higher part within the Skul, and passing through the narrow holes, and distilling from the Nostrils do produce the said *Coryza*. Then some portion of this matter remaining in the said holes, and obstructing them, it brings a defect of smelling, which is wont to accompany, or follow a *Coryza*, the which also may happen from other matter heaped there.

And also it happens by fault of conformation from the Birth, that these holes being absent, both in the Membrane and the bone, and omitted by the defect of Nature, or being but blind ones, this becomes an original fault with man, that he smels nothing, as on the contrary it is credible, those who have these holes larger, as they seem to to be in Dogs which are quick of sent, that they smel more acutely, and truely.

A Repletion of the Organ of smelling with Flegm, is the Cause of the defect of smelling.

That also may happen by default of the Organ of Smelling or Nerve, if it be too much moisten'd, as hath been already said, by a thin Humor flowing down to these holes, on on which the Organ of Smelling lies; or be prest with an afflux of of another Humor, as hath been said of the rest of the Sensory Organs, or Nerves, which also may befal them from the Birth, by the fault of Conformation, if either they be wanting, or if they offend in Scituation and Figure.

The Cure.

The Cure of the defect of Smelling by fault of the Brain.

The Cure must be prepared according to the Diversity of the place, chiefly where the Disease, or its cause lies, which we have taught doth consist in the Brain, or the Cavities of the Nose, or in the holes of Smelling, or in the Instrument.

If it be by reason of the Brain, then we must oppose it here, as hath been explained in the rest of the senses, in like manner hurt together with the Smelling.

The Cure of the defect of Smelling, from obstruction of the Nostrils.

If the Patent, or hidden Cavity of the Nostrils be stopt, or obstructed with Snivel, or thick Viscous Flegm, then we must try by purging it, if it can be so removed, or by blowing it to take it away by degrees. And we must endeavor to shake it off by Sneezing, chiefly by irritating the expulsive faculty, if it be already prepared for excretion.

Putting into the Nostrils, if they yeild not easily, or lie deep, those things which may mollefie them if they be hard, or attenuate them if they be thick, or clense them if they stick Pertinatiously, and may stimulate also the expulsive faculty, whence they may afterwards

more

more eaſily, as hath been ſaid, either be taken out, or blowed out, or forced out by Sneezing, which we ſhall moſt commodiouſly do, by drawing up of Errhines or pouring them into the Noſtrils.

Emollient Errines and abſterſive are made of Whey, Hydromel, and the like.

Inciſive and clenſing are made of Wine, Vinegar, a Lie, and ſuch like.

Abſterſive and Stimulating, are made of Niterous Herbs, and acrid things, and others, amongſt which Gaul doth chiefly diſſipate things viſcous, ſeveral forms of all which are every where expreſt.

By receiving in at the Noſtrils the Vapors of ſome hot Decoction that doth cut and prepare Flegm; we prepare it for an eaſier expulſion. Such as we have formerly taught, were admitted into the Ears in the defect of Hearing, are here alſo convenient, and their like.

That matter is in ſome ſort attenuated, and ſtirred up to excretion, only by the ſmel of Acrid things; as of Muſtard, Radiſh, and if we adviſe them often to ſmel to thoſe things endued with a ſtrong ſent; either grateful, as Musk, Amber, or ſtinking as Caſtor, *Aſſa-fœtida*; we ſhall not only devide and provoke Flegm, but alſo we ſhall ſtir up, and recal into act again the the faculty of Smelling, which was laid a ſleep by the intermiſſion of Smelling.

And if ſome other Tophaceous Body, or Stony, or living Creature, as hath been ſaid of a Worm lurke in thoſe Caveties, which is very rare, then becauſe we can ſcarce gueſs at it, we can ſcarce apply remedies for it; and if they be there, and can give place, by the ſame means, as we have ſaid a thick Humor was provoked, theſe alſo are ſomtimes caſt forth by Sneezing with admiration.

But we may gueſs that a Worm is there, by this: Becauſe there hath been one caſt forth before, and now the ſame Symptoms appear again, which were then before it came forth; and we muſt mix bitter things, Gauls, the juyces of Wormwood, and Aloes, with the Errhines and Vinegar alſo, that we may kill it.

The Cure of the defect of Smelling, from flegm in the Organ of Hearing.

If the holes and Organ of Smelling being molleſted with thin flegm, do produce a *Coryza* with defect of Semlling, the Cure ſhall be explained in that Symptom which is moſt grievous, *viz.* how the body is to be purged, and reſpect is to be had to the Head, and thoſe Fluxes are to be ſtopt, or to be derived another way.

The Cure of the defect of Smelling, from the fault of Conformation.

But if the evil be organical from the birth, then it can no waies be mended, and it muſt be wholly committed to nature, which ſomtimes of it ſelf in its great changes doth ſomwhat, as alſo if it be by reaſon of the Noſe depreſt from the Birth, or from Diſeaſes or a blow, this Figure being vitiated, can never be corrected.

The End of the firſt Book.

Ce THE

THE SECOND BOOK OF THE Hurts of Functions.

HANDLING the HURTS of MOTION.

THe Motions whose Operations are discovered by our ſences (for we do not treat only of thoſe Functions) are ſome of them voluntary which are done, or regulated by our will, others involuntary which are perfected of their own accord by ſtrength of Nature, not by our Will.

All voluntary Motions fall under the ſenſes, ſome of which are performed, while a part is moved from a place into a place, the which do depend ſoly on our wil, which we call ſimply Voluntary, others are made by drawing in, and ſending forth the Air, and that partly by a Voluntary, partly by an involuntary Motion, and it is called the Motion of Breathing; but others are perfected by taking to them ſome matter, but chiefly by voiding it, and ſome both waies, which we cal Motions of Excretions, from whence there will ariſe three chief kinds of the hurts of Motions, of the Voluntary, of Breathings, and Excretions. Which hurts of them ſomtimes come to paſs by accident, and that either by reaſan of that hurt of the internal ſenſes, by which theſe motions are alſo offended, of which we have already ſpoke in the hurts of the internal ſenſes, or by reaſon of a Ceſſation of the vital Motion, whence it muſt needs be that theſe do reſt, or are weakend when they are impaired, the which we will handle in the defect of vital Motion; but otherwiſe theſe Motions are hurt not by reaſon of the ſaid hurts, but by themſelves, as now we ſhall ſhew in theſe three kinds.

The Motions called ſimply Voluntary, are of the external Members of the Body, and thoſe either moſt ſtronge in thoſe parts, which being ſtrengthned with Bones, are moſt able to endure them, ſuch as are, to bend or raiſe up the Body, and with that the Head, by benefit of the Back, to lay hold on and handle things with the Arms, Hands and Fingers, to ſtand or go with the Thighs and Legs, with the mandible (which alone of all the Bones in the Head is firm to exerciſe moſt ſtronge Motions) firmly to take things and devide them with the Teeth; the Motions weaker then theſe are, thoſe which are perfected only in the fleſhy and membranous Members placed in the Face. As to open and ſhut the Mouth and Lips, the Ey-browes, or Eyes, alſo to move the Eyes, the hurts of which Motions have two differences chiefly, that either they are defective or depraved.

Voluntary Motions are defective, becauſe they are weakend by themſelves or Aboliſht, for by accident alſo when by reaſon of pain in a part, its Motion is omitted, becauſe it would increaſe the pain; yet, it is improperly ſaid that it cannot be moved, which caſe is to be refer'd to pains, where alſo it ſhal be explained.

But Voluntary Motions are debilitated, eſpecially the ſtronger, when they are done with a certain weakneſs in its divers Kinds, which are Sluggiſhneſs, Wearineſs after labor, a Spontanious Wearineſs, which we will explain together in the firſt Chapter of the Weakneſs of Motion. | A Weakneſs of Motion.

Voluntary Motions are aboliſht, both the ſtrong and the weaker, when they are not perfected at all, or at leaſt wiſe not ſo much as was needful, as it is wont to come to paſs in its diverſe kinds, the chief of which are, a Palſy, Spaſme, Contraction, and their diverſe Species, as a Flatulent Spaſme, a Triſme, a wreathing of the Mouth, a Doglike Spaſme, a Gibbus, Strabiſme, &c. of which we will treat together under the title of Impotency of Motion, in the ſecond Chapter. | Impotency of Motion.

Voluntary Motions are depraved, chiefly the ſtrong, but with them the weaker alſo, when they proceed not rightly, or more then was fitting, as it happens in ſome of its kinds which are chiefly, Reſtleſneſs, Trembling, Palpitation, Rigor, Horror, Retching, Gaping, Tinckling of the Eyes, which ſhall be handled in Depraved Motion, Chap. III. | The Depravation of Motion.

All motions of Breathing, alſo are apparent to the ſenſes, and are perfected by divers Organs of the Breaſt, Neck and Jawes, and that two waies by drawing in and breathing out the Air, which Motion we cannot intermit at our will, when nature doth attempt it; whence it ſhall be called Natural Reſpiration, the other is performed only by breathing out the Air with a ſound, which with our will we can omit: and it may be called a Voluntary Expiration, or becauſe it utters a Voice, Vocal expiration, which alſo is twofold, as it brings forth a Voice ſimply, tis called a Voice; but as it makes an Articulate voice, tis called Speech; the which three, Reſpiration, Voice, and Speech do vary in that, that either they are Defective, or Depraved.

They are defective, when they are not done or not ſufficiently in many kinds of it, which are, Strangling, Suffocation, difficulty of breathing, Aſthma, Suffocation of the Womb, Night-Mare, defect of Voice and Speech, Stammering, which we will deſcribe together, in the Defect of Reſpiration, Chap. IV. | The defect of Reſpiration.

They are Depraved, when they are done, either not Naturally, or Violently, in divers kinds; as are, quick Breathing, Sighing, Yawning, | Evil Reſpiration.

Yawning, Hiccups, Sneezing Cough, Hoarſneſs, *which ſhal be explained in* Evil Reſpiration, Chap. V.

The motions of Excretions (under which we may comprehend not only thoſe, when ſome things is caſt forth of the body) which are naturally perfected by the paſſages of the body deſtined for it, that fall under the ſenſe, and are done by our Will, or at leaſtwiſe are regulated by it, are the paſſage through the Gullet, going to ſtool, Piſſing, Bringing forth, which motions in as much as they are functions of the body, are ſomtimes defective, when they are not done, or not as much as was convenient, ſomtimes they are depraved, when they are not retained to the deſtined time, which come to paſs, when the excretion is unſeaſonable, or too much; but becauſe ſomthing is rejected in all of them, we wil deſcribe in the Rejections all ſuch like natural excretions with thoſe Preternatural, but here we wil handle them, in as much as theſe functions are Defective or are not performed.

The defect of paſſage through the Gullet. — *One paſſage through the Gullet or Æſophagus is, which is naturally inwards, in ſwallowing; but the other by compulſion outwards by vomiting, of the kinds of both defects,* viz. the difficulty of Swallowing and Vomiting, *we wil treat in the* Defect of paſſage through the Gullet, Chap. VI.

The defect of Stools. — *The one kind of defect of dejections, which is performed partly by nature, partly by the wil,* viz. Coſtiveneſs of the Body *ſhall be explained in* Defect of Stools, Chap. VII.

The defect of Piſſing. — *The Defects of Piſſing, which the Will effecteth partly and chiefly, yet Nature helping, which are an* Iſchury, Dyſury *are deſcribed in the* Defect of Piſſing, Chap. VIII.

The two kinds of Defect of bringing forth, which motion is made by the force of Nature, our Will aſſiſting which are a Difficulty of bringing forth, *and an* Imperfect Birth *ſhal be explained in* the Defect of bringing forth, Chap. IX.

Involuntary motions are not all of them, but ſome only are conſpicuous to the ſenſes; which Nature alone doth attempt, either for preſervation of life, called Vital Motions, or for Nouriſhment and are called Nutritive Motions, or for Propagation of the kind, and and they are named Motions of Generation, from whence alſo proceed three kinds of hurts of Involuntary motions, viz. *of the Vital, of Nutrition, and Generation.*

The Vital motions do manifeſt themſelves in our ſtrength and in the motion of the Heart and Pulſe of the Arteries, which are hurt in this, that either they are Defective or Depraved.

The defect of vital motion. — *They are defective when they are aboliſht or impaired, in the following kinds,* a failing of the ſtrength, a defect of Courage, *in* the Agony of Death, *which we ſhal explain together in* The Defect of Vital motion, Chap. X.

Vital motion depraved. — *They are depraved when the motion of the Heart and Pulſes are too much or amiſs, in theſe two kinds,* the Motion and Pulſe of the Heart Depraved, the Palpitation of the Heart. *of which we ſhal treat in* the defect of Vital Motion Depraved, Chap. XI.

The Motions of Nutrition or which are made for Nouriſhments ſake being four, to wit, *Attractive, Retentive, Concoctive, and Expulſive, cannot all of them be perceived by the Senſes, neither do we perceive how the Retentive or Concoctive works, or when they are hurt, by the proper hurt of that motion, but we know it by other things which follow from thence. But in Attraction we manifeſtly find that Motion when Nature deſires Meat and Drink; and in Excretion when Nature expels ſomwhat out of the Body by its proper force, we plainly obſerve its motion, as in other Excretions in which our Will is Auxilary to it; whence we meet with only two kinds of the Hurts of the Motions of Nutrion that fall under the Senſe, of Apetency, and Excretions.*

The Motions of Apetency are hurt in the deſire of Meat and Drink when they are defective or depraved.

Defect of Appetite. — *The Appetency is Defective when there is little or no Appetite to them, of which faults, which are chiefly, an* Anorexy, *Want of Stomach, or Nauſeouſneſs,* Apoſitiâ *Want of thirſt, or a loathing of certain meats, we will treat in* the Defect of Appetite, Chap. XII.

The Appetite Depraved. — *The Appetite is depraved when it deſires either too much, or that which is not convenient, of whoſe kinds which are,* a Boulimy, Dog-like Appetite, immoderate Thirſt, a Pica, *we wil treat in* The Appetite Depraved, Chap. XIII.

Of the manifeſt Motions of Excretions which Nature alone doth perfect, as neceſſary, ſerving to Nutrition, one is of the Blood, another of the Serum, another of Milk, the hurt of which three Humors Kinds of Excretions do conſiſt in this, ſufficiently, or they are Depraved when they are made immo- that either they are Defective when they are not made or not derately or out of ſeaſon, *in which two ſeeing alwaies ſomwhat flowes forth, in that voided, we wil explain ſuch like depraved Excretions together with all the reſt, as wel natural as preternatural things, which do not offend in defect, but becauſe they are made, what way ſoever that comes to paſs, in the hurts of Excretions, but here we wil treat of them, in as much as theſe Functions are defective.*

The Defect of natural Hæmorrage. — *The Ceſſation and Diminution of a natural afflux of Blood, whoſe kinds are, a* Suppreſſion of the Courſes, *aand* Hæmorrhoids, a Defect of Purgation after bringing forth, *as alſo of* other Hæmorrages, *ſhal be handled in the* Defect of a natural Hæmorrhage, Chap. XIV.

Want of Sweat. — *One Kind of defect of Sweating out the Serum ſhal be explained in the* Defect of Sweating, Chap. XV.

Want of Milk. — *One kind of Deficiency of Milk ſhal explained in the* Defect of giving Milk, Chap. XVI.

The Involuntary motions which are made for Generation or Procreation ſake, whoſe hurts are conſpicuous, are converſant only about the act of Venery and Conception. For of Bringing forth *we have formerly ſpoken, becauſe the Will doth help that.*

The act of Venery which is perfected by the appetive motion of Nature, rendring the Members fit to exerciſe that Act, and by voiding of Seed in both as wel the Male as Female, ſomtimes is Defective, ſomtimes Depraved.

Defect of the act of Venery. — *Somtimes it is ſo Defective that it cannot be performed, in an* Impotency, Languidneſs Imperfect Venery, *or* Hindred, *or* Extinct' *of which we wil treat in the* Defect of the Act of Venery, Chap. XVII.

Salaciouſneſs. — *It is Depraved when they Covet it too muchin,* Laſciviouſneſs, Venereal madneſs, *a* Priapiſm, *of which we wil handle in* Salaciouſneſs, Chap. XVIII.

Defect of Conception. — *Conception which is performed by the motion of Nature, Attracting, Retaining, and Forming the Seed in a Woman only is Deficient or Depraved.*

It is Defective when it is not, as in Barreneſs, *or not as we we would have it, in Defect of Procreating Males or Females, of which we wil treat in* Defect of Conception, Chap. XIX.

It is Depraved when it is done ill, which Diſeaſe ſeeing it

can

can ſcarce be known, and fals not under the Senſes, til that which was ill conceived, be caſt forth; we ſhall rather treat of that in things rejected together with Abortion and the reſt of Excretions.

CHAP. I.

Of the Weakneſs of Motion.

The Kinds.

VVE call that a Weakneſs of Motion, when they exerciſe ſluggiſhly, or ſlowly, or hard- and with ſome trouble, the Voluntary motions of the body, and amongſt theſe eſpecially the ſtronger which have need of ſtrength that they may be accompliſhed, for if upon another account a defect befall them that they are not ſufficiently performed, ſeeing they happen from the ſame cauſe alſo, from whence we ſhal ſhew an Immobility doth proceed, they ſhall be explained there. But this of which we here treat, either is an accuſtomary Sloath, or a Wearineſs ſupervenient after labour, or a Spontaneous Wearineſs foregoing Diſeaſes.

Sluggiſhneſs. Sluggiſhneſs, Sloath, Slowneſs, Idleneſs, loathneſs to do any thing, is accuſtomary to the weaker ſort either by Nature all their life time; or to Infants, and old Folks by reaſon of their age, or thoſe recovering after a Diſeaſe, for ſome time or alwaies after, and other while it is familiar to the ſtronger ſort alſo by reaſon of Lazineſs with which they are more delighted, and do accuſtome themſelves to Sloath, all which can hardly endure heavy labour, nor perſevere long in undertaking it, being rather intent on Reſt and Sleep.

A Wearineſs or Detatigation after Labour, makes that they are not only unfit for the ſame labours which they have formerly undergone, and for undertaking of others, but they feel alſo a troubleſomneſs ſtil remaining for a while, not only when they do ſomwhat, but when they reſt alſo, to wit, that ſenſe of ſtupidity in their Limbs too much agitated, which they call Formication, Tingling, and a certain Diſtenſion as if they were dry or bound up, and therefore they are hardly and with trouble, bent or extended, whence *Galen* hath elſewere called it, a Squallid Wearineſs. Or if they be Cacochymical they perceive that painful ſenſe of which we ſhal ſpeak by and by in a Spontaneous Wearineſs; this doth more or leſs ſhow it ſelf, according as the whol body or its parts have been ſtrongly exerciſed, ſeeing the whol body is ſomtimes ſo caſt down by wearineſs, that even in reſt or lying down the wearineſs doth not wholly ceaſe, feeing in that too there is ſome attraction or extenſion of the Members by the Muſcles; whence they are forced by night variouſly to toſs their body, that they may find a fit ſituation for their body, in which they may commodiouſly reſt and ſleep: but ſometimes certain parts which endure the labour do only feel it, as the Feet after a long Journey, the Arms after long continued blows, the Hands not only after Stronger motions, but alſo as I have often experienced, by long and much writing, as alſo I have obſerved that the Mandible may be wearied by much ſpeaking; and that the weaker motions alſo, of the Eyelids, Lips, Eyes may be tired, even this doth manifeſt, becauſe thoſe that are Weary can ſcarce lift up their Eyelids, a ſure ſign of Sleepineſs and Wearineſs.

A Spontaneous Wearineſs, that is, not proceeding from Labor, but hapning of its own accord, ſuch as *Hippocrates* teacheth doth threaten or forego Diſeaſes, doth manifeſt it ſelf in the Limbs, with a certain ſenſe of pain, which either offering it ſelf in the ſuperficies of the Skin, and the Fleſh under it grows worſe by touching, expreſſing ſome ſenſe in the parts, and that is, either of an Ulcer, and it is called an *Ulcerous, Elcodis wearineſs*, or of an Inflammation, and it is called an *Inflamatory Phlegmonodis wearineſs*; others feel that painful ſenſe deeper, and that either about the Joynts, as if they were retcht, becauſe they are hardly moved, and it is called a *Tenſive, Tonodis wearineſs*. Or about the bones themſelves, as if they were bruiſed, and tis a contunding wearineſs which *Galen* hath named *Oſtocopum*. And alſo more Species of theſe troubleſome ſenſes meeting together, are joyned with this wearineſs.

The Cauſes.

The Cauſe of every weakneſs of Moving is, either feebleneſs of Strength, or too much intermiſſion of Motion or Exerciſe, or Idleneſs; or exerciſe or Labour, or plenty of Humors.

Feebleneſs, the Cauſe of weakneſs of Motion

In Feebleneſs, as all Functions are weakend, ſo eſpecially voluntary Motion, becauſe a greater ſtrength is required to exerciſe that; but this happens by reaſon of the defect of Native heat, either ſucceeding in old folkes by reaſon of Age, who are therefore ſluggiſh and preſently tired, or proceeding from a Morbifick cauſe, as after too great Evacuations; or iſſuing from the Diſeaſe by reaſon of the continuance of it, or Acuteneſs, or Malignity, overthrowing the ſtrength, that weakneſs ſtill remaining for ſome time even in thoſe recover'd of the Diſeaſe, or alwaies, when they have contracted, as they call it, old Age by the Diſeaſe.

Idleneſs, the Cauſe of Sluggiſhneſs.

Thoſe that Indulge too much to Idleneſs, either from a perverſe Cuſtome, or being hindred by the bulk or fulneſs of Body, are leſs exerciſed, are Sluggiſh to undergo even the lighteſt labors and are quickly wearied.

Labor, the Cauſe of weakneſs.

By Labor or exerciſe both of longer continuance, and ſtronger then is convenient for every Nature, the Body becomes Sluggiſh and Weary. For, becauſe nothing can laſt long that wants its reſt by courſe, it comes to paſs, that thoſe who are exerciſed longer then tis fitting, or who take a long journey, and Labor all day, become wearied: ſo alſo they are tired, if they be long about a ſtrong and vehement work in doing of which, there is need of ſtrength or quickneſs. And that becauſe the Muſcles Nerves and Tendons are retcht when the Limbs are bent, the joynts extended and brought about, and then alſo when they reſt, the like ſenſe and diſpoſition remaines, as was wont to be in the Motion, and there is felt a Tenſve or Stretching wearineſs. And then becauſe the Members grow hot by Motion, they become weary, for ſo there is a certain Conſumption of the viſcid Humor, with which the Joynts are beſmeared to exerciſe their Motion the eaſier, not a Colliquation of fat, as ſome would have it, (of which the joynts are wholly deſtitute) which Humor being waſted, the Members as being made dry do bend more hardly, and they ſeem as it were to be retcht. Alſo by reaſon of that heat raiſed in the Members by Motion, the blood provoked to the outward

Fleſh

Fleſh and Skin, doth cauſe there a ſenſe of Inflamation, or if it be acrid and thin it ſhews ſome ſenſe of an Ulcer, or if it be Cruder, it only oppreſſeth and diſtendeth.

A Plenitude and Cachochymy, are the Cauſe of Spontanious wearineſs.

If the body be loaden with plenty of Humors, tis preſently wearied, not only when it Labors, but alſo without exerciſe tis troubled with the ſaid Spontaneous wearineſs, which alſo doth foretel that Diſeaſes, by and by will follow, from that Redundancy of Humors: thus in a Plenitude of blood, there is felt a Tenſive and Inflamamtory wearineſs; and in a Cacochymy of Cholerick, Sharp, Salt Humors, an Ulcerous wearineſs, in that of crude cold Humors, a contunding and gravative wearineſs.

The Cure.

The Cure of Sloath and Wearineſs, cauſed after labor; and of that Spontaneous, from what cauſe ſoever.

In the Cure of Defatigation, cauſed after Labors; we need not take much pains, ſeeing they return to themſelves of their own accord; but in that which comes of it ſelf: becauſe it is a foreteller of Diſeaſes, we ought to provide, not ſo much to correct the Wearineſs, as that Diſeaſes do not follow. Sluggiſhneſs, becauſe it doth weaken the body, and makes it languid, is not to be ſuffered; that which ariſeth from the want of native heat, is ſcarce or never taken away: yet for the mending of all which, we do uſe, either Reſtauration of ſtrength, by Reſt, Exerciſes, courſe of Diet, Baths, or other Applications, or Evacuations.

Reſt Cures Wearineſs after labors, the labor then ceaſing, but chiefly being cauſed by ſleep; becauſe in that the Members do reſt better and that eſpecially if they be placed in that Scituation and form, which is called a *Meane*, all the Muſcles being relaxt, ſo that they ſuffer no violence whether crooked or ſtraight, yet let every Member have its competent Figure, and alſo becauſe by Sleep, the Humors too much provoked by Motion, are diſcuſt, therefore weary Bodies are better refreſht by this means.

Exerciſe, doth correct Sluggiſhneſs, ſprung from Idleneſs; if they accuſtom to exerciſe their Body with that, which is moſt delightful to them, or is neceſſary for the ſuſtaining of life, the weaker ſort, or thoſe who by reaſon of a greater bulk of Body, cannot undergo buiſneſs or exerciſe; by gentle means which they may perform themſelves, or with which they may be exerciſed by others, as by Frictions, become fitter to undergo labors; it corrects alſo wearineſs contracted by vehement labor, if it be more gentle then the former, for ſo it doth better reduce weary bodies to reſt, then altogether reſt, ſeeing every ſuddain change is hurtful, as it is done by going, walking, after running, and other ſtronger works, rather then by ſetting ſtill. And thus *Galen* ſaith one wearineſs takes away another, if to that of yeſterday, the like be applied the next day; alſo a motion contrary to the former Motion, doth refreſh wearied Bodies, as if one be wearied with climbing up a hil, by going down again, he will ſooner be eaſed: and again becauſe gentler exerciſe doth diſcuſs the Humors called forth by that which was more vehement, upon that account, alſo it cureth painful wearineſs; for which reaſon the Ancients did not only diſpoſe their Bodies by Friction before Labors, which for the moſt part they underwent for healths ſake, to relax the parts, and make the Excrements fluid, which they called *Præparatory*, but alſo after Labors they applied it at laſt, to relax the parts more, and to purge away the Excremants attracted, and they called it *Apotherapia*. And they made a gentle Friction by which the Body was lightly heated, to looſen and relax, which they called ſoft and little, or a ſtronger Friction in which the part was more heated and dilated, which they called, hard and much; and they maintained that this did diminiſh, that did bind: or a mean Friction which in quality and quantity and ſtrength, was the middle between theſe: to which operation of the Hands, they applied alſo anointing with common Oyl, or Oyl of Savin, that it might be the better accompliſht inſtead of which we may take Oyl of Chamomel or ſweet Almonds.

A moiſt and hot Bath may make good the uſe of Friction, and in our Age tis more uſual, whether the greater part of the Body, or only the wearied parts be dipt in it, as the Feet after running, which doth wonderfully refreſh weary Bodies, reſolving as Friction doth, by an actual moderate heat, either more or leſs increaſed, and provoking the humors, and relaxing the bound parts: which is prepared of ſimple water in which ſomtimes are boyled Mallows, Chamomel, Betony, Hyſſope, Organy, Pennyroyal, Sage, Ground-pine, Mugwort, and other things to encreaſe ſtrength, after the uſe of which, anointing is convenient, as in Friction.

Other applications, as anointing of it ſelf, adminiſtred without a Bath made eſpecially along the Backbone or the wearied parts may alone mitigate wearineſs as alſo Friction, and a Bath, yet more lightly, when the leſſer Friction is made with anointing, and the actual heat in the Unguent is leſs: *Dioſcorides* teacheth that Mugwort applied to the Feet with greaſe, doth take away wearineſs after a journey, and if a Traveller carry Mugwort with him, ſome teach he ſhall not be wearied in his journey; ſome relate for certain, that the ſame comes to paſs if the Feet be anointed with Gooſe Greaſe.

Reſtaurative meat and drink doth Egregiouſly refreſh weary Bodies, and that eſpecially by giving of Wine, which recreates the weary and makes them active, and the weaker ſort alſo that are more ſluggiſh to all operations by theſe things do aſſume ſome ſtrength.

Evacuation in a Spontaneous wearineſs proceeding from plenty of Humors, doth take it away, by carrying the Humors away; and doth prevent, that the Bodies fall not into Diſeaſes, which ſhall be done by drawing of blood in a Plenitude, and in Cachochymical Bodies, by Purges appropriate to the Redundancy of Excrements.

CHAP. I.

Of the Impotency of Motion.

The Kinds.

WE call that an Impotency of Motion, which alſo we may call an immobility, when either we cannot at all, or not ſufficiently perform thoſe motions which are made by our will only, the which ſeeing they are many and various in the Body, ſo many & divers kinds alſo of Immobility do offer themſelves; of which ſort are, in the defect of ſtronger Motions, not to be able, or hardly able, to raiſe one ſelf up, or

bend; to ſtand or go, to lay hold on, and handle things, to take things firmly and break them with the Teeth; but in the defect of weaker motions, not to be able to open or ſhut the mouth or the Lips, the Eyes or Eyelids, or caſt about the Eyes.

Which firſt of all do chiefly differ in this, that in ſuch like Immobilities, ſometimes the member which ought to be moved, is Relaxed and Languid, and it is called a Palſie, a Reſolution, which is as it were a particular Apoplexy, when that is done without an apparent hurt, but if it be with a hurt it is called according as that is, ſomtimes a Fracture, ſometimes a Luxation, ſomtimes a Wound: but at other times the member is attracted or for a time Convulſed aud then it is called either a Spaſm, or particular Convulſion to diſtinguiſh it from a general Convulſion which we have called an Epilepſie and Catalepſie, of which the Spaſm here properly called is a part, ſeeing it is improperly alſo called a Spaſm which the Germans call *Krampf*, the Arabians *Alcuzez*, of which notwithſtanding the cauſe is far otherwiſe, than of a true Spaſm, whence this alſo is called Flatulent; but at other times, when the member is attracted 'tis only named a Contraction, a certain perſevering ſtiffneſs of ſome member, which particularly if it be in the back is called a *Gibbus*; which names afterwards we ſhal uſe in this ſignification; but in theſe kinds of Immobility ſomtimes more motions together do fail, ſomtimes particularly only ſome.

The immobility of many parts together, or a general Palſie or reſolution is a ſpecies of general immobility.

Somtime more of the forementioned Motions are taken away together, in a Palſie therefore called General, the Members which ought to exerciſe motions, being Palſied, Languid, and impotent, without pain, as how this comes to paſs in every motion, we ſhall ſhew in particular Palſies: which ſometimes happens in the Members of both ſides, and in their motions, which Species of a Palſie is called *Paraplegia*; but ſomtimes this happens in one ſide only the right or the left, which Species they cal *Hemiphlegia*, in which nevertheleſs this moſt commonly falls out, that either ſide of the trunk of the body being palſied, and its motions aboliſht, the motions of the reſt of the parts placed in the Face, remain ſound and whol, ſomtimes ſome only receive dammage, as the motion of the Lips, but alſo to the forementioned Immobilities of voluntary motions ſomtimes are joyned ſome other Defects of the motions of Reſpiration and Excretions, as ſhal be explained in their places: amongſt which Speech often faileth. And it happens alſo that both the Voice and Breathing do ſuffer hurt together that when they would ſpeak out any thing clearly, or fetch breath ſtrongly, they are vehemently troubled with crying out, Laughing, Weeping, Coughing, and in danger of Suffocation. To theſe ſomtimes is added, that they cannot retain their water, and they caſt forth other Excrements.

But alſo beſides theſe Defects of Motions, the ſenſe of Feeling is aboliſht in the palſied Members; yet ſomtimes that alſo remains, ſeeing a Palſie is a ſymptom of Motion rather than of Senſe.

But in others there is diſcovered rather a Stupidity with ſenſe of Formication or of Heat or Cold, as hath been ſaid in a Stupidity. In a peculiar Palſie but very frequent in our times which follows the Collick pains, beſides a reſolution of certain parts, which oftentimes is wont to begin and continue with a trembling of the Member, a grievous and cruel pain doth moreover poſſeſs the palſied Members: which Palſie is wont for the moſt part to turn to Convulſions, and kill the Patient.

A Spaſm or particular Convulſion is a Species of general immobility.

Some would have it, that all the Voluntary Motions may be aboliſht together, and all the Members may be convelled, or rather be rigid, and as it were congealed, in the ſaid Spaſm, as it is in an Epilepſie and Catalepſie, ſo that it ſhal differ from them, eſpecially from a Catalepſie, no otherwiſe, than that here, becauſe the ſenſes remain otherwiſe than in them, they feel cruel pains in their Members; which Diſeaſe *Celſus* hath called a *Tetanos* or Rigor, and *Galen* hath reckoned it amongſt the peracure Diſeaſes, becauſe it kils a man in four daies ſpace, and he hath declared that it is very rare, ſeeing the cauſe which cauſeth it muſt needs be great as he ſaith, which can breed ſuch grievous pains, that it doth rather cauſe a true Epilepſie, or Catalepſie.

A Tetanus or Rigor is a ſpecies of Spaſm

Yet it comes to paſs more frequently that a Spaſm doth not invade at once all parts, but only ſome, which otherwiſe as ſhal be ſaid, it is wont to poſſeſs ſingly, and it is perceived in the Back and Joynts, and ſome parts of the Face, ſomtimes alſo for the ſame reaſon as a Palſie, doth by ſlackning, ſo this by contraction, doth prejudice, the Speech, and Voice; which particular Convulſion, certainly manifeſting themſelves in many places, are the Foretellers, and as it were the Preface, and ſomtimes the beginnings of a general Convulſion or Epilepſie by and by to follow, but ſometimes are the relicks remaining after a Paroxyſm of an Epilepſie that went before, which is now caſt off, as hath been ſaid in an Epilepſie. And we have ſeen alſo in a certain man a certain Spaſm of the Members that hath laſted twenty yeers, ſomtimes abating a little, ſomtimes contracting the Back, Feet, Arms, and moreover with a pain running up and down, wonderfully afflicting him; ſo that at the leaſt touch of any thing he would cry out, and the pain beginning in that place, & diſcovering it ſelf by a yellow ſpeck which preſently grew, now it runs like an Air into the ends of his fingers, by and by into the tip of his Noſe, and other outward parts, at the touch of the which he cryed out: and alſo that Spaſm which they call Flatulent is oftentimes wont to moleſt many parts at once, and to be troubleſom to certain men by Fits; which doth not ſo much differ from a true Spaſm, both in the cauſe, and danger.

A flatulent Spaſm.

Somtimes alſo Voluntary motions may fail apart, their parts being ſlackned, or convulſed, or contracted, or otherwiſe hurt, as being now about to explain theſe in particulars: by what means it may come to paſs, we ſhal reckon up divers particular kinds of impotency of motion.

An immobility of private parts or a particular Palſie, Spaſm, Contraction, is an impotency to exert or bend the body.

Somtimes a Raiſing up or Bending of the body cannot be performed, the back being palſied which ſcarce happens to theſe motions of the back apart, but alſo with other motions taken away too, as hath been ſaid in a general Palſie: from this Spaſm in the back it ſomtimes happens that tis convulſed, as the ſenſes being entire, we have ſometimes ſeen that by this means it hath a long time bent one upwards from the bed, and again relaxing him ſmite the bed: the which alſo may happen from a Contraction without a Spaſm, firſt of all in general, that it cannot be bent, and the body remain rigid

A Tetanus Epiſtotonos Opiſthothonos *are a ſpecies of contraction.*

gid & ſtretched in that called a *Tetanus* or Rigor (which name although they apply it only to the Back Convulſed, yet we alſo may apply it to that, if it proceed from a Contraction) or that it cannot be erected, and they go with a crooked body, and it inclines either to the foreparts in that called an *Epiſtotonos* or to the hinder parts in an *Opiſthotonos*, or to either ſide. Alſo ſome part only of the Back being contracted its motion is ſomwhere ſtopt, either ſome part of the Back bunching forth backwards in that called a *Gibbus*, or towards the ſides, or which ſeldomer happens it being bent forwards, and that in every one more or leſs, and a greater or leſſer portion of it being carried thither; whence they cannot erect the Body and they ſhew it ſhort, crooked, with an uncomly figure of the breaſt, the breaſt eſpecially hanging out very much, and the Back preſt in, and the Head inclining backwards if the Back be crookt to the foreparts, but the Back appears immoveable alſo by another means, it looſing its motion by a Contuſion or Wound.

A Gibbus *is a Species of Contraction.*

Going and Standing, Holding things, and Handling them, ſomtimes cannot be deformed; and that oftentimes, the Thighes, Arms being palſied, but chiefly the Hands, Feet, and their Fingers and Toes their motions being taken away apart, or many together, as hath been ſhewed in a general Palſie; and then one part, or more ſo affected do languiſh, and hang, and cannot be moved but by the benefit of a ſound part, and becauſe they are idle, they are found cold and moiſt by the touch; and ſomtimes are inſenſible or ſtupid, after divers manners as hath been ſaid formerly; alſo ſome motions of them are ſometimes hindred by a Spaſm and certain parts cauſing them, either more or fewer are troubled with it, not only with that which is called Flatulent which doth ſo often cramp with the higheſt torment the Toes of the Feet and ſomtimes alſo other parts, but alſo certain rudiments of a true Spaſm do create trouble in theſe places, for the ſame reaſon as a Flatulent one doth, ſuch a one as we have ſaid in the cauſes of an Epilepſie hath ſometimes manifeſted it ſelf upon the taking of a violent Medicine; and alſo the motions that are performby the Joynts do ceaſe, if theſe parts are contracted, which if it be done ſingly is wont to happen to ſome one only: whence they appear Crooked, Bowed, or Stiff; which is a permanent and frequent evil in the Feet and Hands and their Fingers and Toes, in thoſe whom the common people call cramped, although when theſe parts are palſied and pendulous about the Wriſt, they are bound up and contracted in the Fingers, and Atrophy moreover of the Hands ſupervening eſpecially betwixt the Thumb and Fore-

The Contraction of thoſe which the Germans call Contrakt *is a Species of impotency to go or lay hold of a thing.*

finger, the fleſh being waſted there, and a conſpicuous hollowneſs appearing, an evil moſt commonly remaining after Collick pains: this happens alſo with another fault of the forementioned parts in form and ſituation, that they cannot be moved, when either being abreviated, or otherwiſe crooked, bent or hurt in their length, or about the Joynts, they are found to have changed their ſcituation, and that with pain of the place eſpecially whiles they endeavour to move their Limbs, there being joyned ſomtimes a heat with a tumor and ſomtimes a hollowneſs appearing in one part, eſpecially about the Joynts, they and a certain protuberancy in the oppoſite place to it, as we ſhal ſhew in the cauſes doth befall broken and luxated bones, where alſo we ſhal explain how an Immobility of theſe parts doth happen with a Wound and other manifeſt Hurts.

An Impotency to Bite and Eat.

Somtimes they cannot take things firmly and divide them with their Teeth when the inward Cavity of the mouth can no waies be ſhut, but remains open with the Teeth drawn aſunder and the Mandible hanging down; and that comes to paſs without pain that being palſied which ſeldom happens particularly to that, much leſs in a general Palſie; or with pain and trouble that being palſied, the mouth ſtanding right or crooked if this come to paſs only in one ſide, ſomtimes there is ſome other eminent hurt, or a ſolution of Continuity. But at other times the Mandible cannot be opend, and 'tis exactly bound up, or only in one ſide, with the Teeth joynd together, neither doth it ſuffer them to take in meat, or any thing elſe, and it is either a Spaſm called by a peculiar name *Triſmos* if it befal this part, or ſome other Contraction: ſomtimes the Teeth being ſet on edg by this trouble, they are hindred in chewing of meats.

Triſmos a Species of Spaſm.

An Impotency to open and ſhut the mouth.

Somtimes they cannot ſhut or open their Mouth, or decently joyn and disjoyn their Lips, which chiefly prejudiceth Sucking and Supping; and then the Lips either are wanting or they hang down being palſied chiefly in a general Palſie, ſeldom in a particular Palſie only of this part, but moſt commonly it happens in the Palſie only of one ſide that this motion might not altogether periſh, ſeeing both the right and left part of the mouth joyned together, makes one month, one ſide of which being hurt, the other remaining moveable doth draw the immoveable ſide, & then the Lips with the Cheeks hang down on one ſide only. As alſo if they be convelled or contracted on one ſide, they alſo are drawn thither upwards.

A wreathing of the mouth, is a ſpecies of Spaſm.

And becauſe then in both ſorts, one part of the mouth hanging downwards or drawn upwards, the mouth is rendred Oblique & Wreathed as it is wont to appear in thoſe that cry, whether it be from a Reſolution or Convulſion or Contraction, they have called it, *a wreathing of the mouth*. But if the Lips with the Cheeks are drawn together on both ſides in a Spaſm, then the Mouth is wont to be ſeen drawn tranſverſe, as in men Laughing, or in Dogs when they gape being angered, and they call it a *Dog-like Spaſm*; as indeed Laughing alſo and Crying are kinds of a certain particular Spaſm or Cramp, ſeeing they do involuntarily ſo diſtort the mouth, as by and by ſhal be ſaid in the Cauſes.

The Dog-like Spaſm, a ſpecies of Spaſm.

An Impotency to open and ſhut the Eyes.

Somtimes alſo they cannot cover and hide their Eyes with their Eyelids, and the Eye remains bare and open, and is more expoſed to external injuries, which evil ſome call *Geſſa* and whom this befalls, they reſt not commodiouſly in ſleep, which is beſt acted with the Eyes ſhut, Seeing being ſo hindred; which diſcommodity may alſo come to paſs by a Palſie, for although it were palſied, nevertheleſs it would remain collected in the upper part of the Eye (for ſo the Eyelid ought naturally to be when it is not drawn, whence alſo in the dead their Eyes remain open) but this

this yet ſcarce happens, unleſs the Palſie be altogether general, as in the Apoplectical their Eyes continue open: but as this ſometimes happens from a Tumor which then alſo appears too, ſo frequently that the Eyebrow and Eyelids, when the Cheeks palſied do hang downwards, do ſomwhat appear depending on the outer ſide alſo. But if the Eye cannot at all be opend, then the Eyelids drawn over the Eye and gathered together do hinder the ſight, but if they be only lightly drawn aſunder then they are ſaid to wink with their Eyes, the which notwithſtanding in ſome doth more rightly direct their ſight than hinder it; this alſo ſcarce happens from a Spaſm that the Eye is wholly covered (unleſs this fall out with an impediment of the motion of the Eye, as ſhal be ſaid by and by) as it is that the Eyebrow is ſomwhat drawn down with the Cheeks; yet ſomtimes that alſo comes to paſs from ſome private hurt or Tumor of it, which ſometimes meeting in the Eyelid, or Eye, bring ſuch an Impediment, as ſhall be ſaid there: in ſleep they wink naturally.

An Impotency to rowl the Eyes.

The rowling or moving of the Eye is ſcarce aboliſhed, unleſs in an Apoplexy, with which thoſe that are taken have their Eyes fixt, and alwaies with the ſame aſpect, as hath been ſaid there, and in Convulſions alſo they appear Convelled, Contorted, and as they call it Broken.

Yet ſomtimes alſo a certain ſhort Spaſm or Cramp as it doth convell the other Members, ſo the Eyes alſo with a certain pain, not ſuffering them ſo long to be rowled, as neither the Eyelids to be opened.

The which befals ſome rouzed out of a deep ſleep, that whiles they endeavor to open and move their Eyes, ſeeing they are bound up as it were with a Spaſm, yet they cannot do it laſt, but with Labour and Pain.

Squinting a ſort of Contraction.

Somtimes alſo Squinting is cauſed, rather by a Contraction from the birth than by a Convulſion, the Eye being ſomwhat perverted, and the Eye a little turned hither and thither, looking upon one not ſtreight but obliquely, it rather gives a ſtern Aſpect than hinders the Sight, ſeeing the apple is ſcarce carried ſo far as to be hid by the Eyelids.

The Cauſes.

Every Cauſe of the kinds of voluntary motions hurt, both of the ſtronger and weaker (which we call impotencies) is either in the Organ ſending, or communicating the power of moving not in the principal the brain; for then alſo the internal ſenſes ſhould ceaſe together with motion, as hath been ſaid in their hurts, which comes not to paſs here, but 'tis in a Nerve or the Inſtrument which moveth, a Muſcle, or in the part which is moved, as we ſhal now explain.

The cauſe of a Palſie in the Nerves.

The Nerves (under which name we comprehend both the Spinal marrow and Nerves) ſeeing they are portions of the brain, every where ful of animal ſpirit, which by conferring their proper ſubſtance on the parts with the ſpirit, do communicate the power of moving & feeling; if they be ſo hurt, that they can no more do that, than one or more Muſcles into which they are inſerted, looſing that power of moving, and no more attracting the member which it ought to move, there follows a reſolution of it, or Palſie, that is, it becomes languid and unfit for motion. the ſound part then, as they ſay drawing the ſick: and if the hurt be vehement the ſenſe of Feeling alſo is taken away too, not only in the Muſcle, but in the Skin drawn over it, which receives ſenſory Nerves from the ſame Nerve that is hurt. Or if the hurt be not ſo great, becauſe greater force is required to exerciſe Motion, then to confer the ſenſe of Feeling, this ſenſe may ſubſiſt either whol, or impaired, yet the Motion being taken away: as alſo if another cauſe moreover be joyned there may alſo be felt a pain or trouble too, in the part (although it be immoveable or hardly moved) as we ſhall now deſcribe, both what Nerve, and by what Diſeaſe affected, doth produce the diverſe Species of Palſies.

This hurt of the ſpinal marrow often happens, ſeeing it is very much expoſed to external injuries, and becauſe it lies under the Brain, fit to receive its excrements; which if it be affected in the beginning of its paſſage made by the Brain through the Back-bone, next to the Brain, by depriving all the Nerves, which ſpring from that, of the Animal ſpirit, it makes a general Palſie, in which all Voluntary Motions ceaſe, as well the ſtronger of the Body, as the weaker of the parts of the Face. And beſides theſe, Breathing, the Voice, and Speech, Swallowing alſo, and ſome Motions of Excretions do ſuffer ſome hurt, as hath been ſaid, if the hurt be neer to the Brain and great: becauſe the Conjugations of the Nerves do iſſue forth there from the beginning of the ſpinal Marrow, and then alſo are hurt, as ſhall be ſaid by and by; but if in the reſt of the progreſs of it, there happen any ſuch hurt to the Back, then by taking away that faculty from thoſe Nerves only, which are under it, it makes thoſe Members Palſied, into which they are inſerted; by whoſe hurts it is eaſily known, where the cauſe lurkes in the ſpinal Marrow; which in what place ſoever it is, if the hurt be in both ſides, the cauſe is in both, if only in one (as the ſpinal Marrow is perceived to be truely diſtinguiſht) the Cauſe only in that ſide makes a Palſie, and by ſo much the more general, by how much that is affected more towards the Original.

If paires of Nerves proceeding from the Spinal marrow be hurt, then according as a general Nerve communicating Nerves to many parts, or a ſpecial one communicating to ſome only, is ſeazed with the Diſeaſe, more, or one part ſuffers a reſolution; by which alſo we ſhall eaſily find out, what Nerves are affected, if we know which are communicated to every part: and hence many Particular reſolutions may be made in the Members, which have received Nerves from the paires of the ſpinal marrow, yet not in all, becauſe the Muſcles moving the Breaſt eſpecially the Midriſe, and thoſe of the Belly alſo being compeld by a neceſſity of breathing, eſpecially ſeeing breathing is cauſed alſo by the help of natural Motion do nevertheleſs perform their office in the palſied, in reſpiration and caſting forth of Excrements; hither alſo makes ſomwhat, that the Midriſe both receive Nerves not only from the ſpinal marrow, but alſo from the conjugations of Nerves as ſhall be ſaid, as we ſhall declare things further in the defect of Reſpiration; beſides which parts, the reſt which are moved by the Muſcles, may ſuffer a reſolution.

The Contractions of Nerves derived from the Brain that do communicate Motion, if they ſuffer a Diſeaſe, then that part is hurt, to which the Nerve hurt is peculiar, and by the Palſie of the part, the Nerve affected is known; as if that called the ſecond Conjugation of Nerves derived to the Muſcles of the Eye be affected, there is a Palſie of the Eye, the which nevertheleſs can

ſcarce

ſcarce be done in this Nerve unleſs the neighbouring Brain be hurt, as it comes to paſs in an Apoplexy, but as more commonly the Conjugation of Nerves carried to the Face, Lips, Ey-lids and temporal Muſcle, being affected, there is a reſolution of the Lips and Ey-lids, but ſeldom of the lower Jaw; ſeeing the Temporal Muſcle doth receive more Nerves: and if the Nerve of the Tongue, called the third Conjugation doth ſuffer, the Tongue being Palſied, the Speech ſuffers a blemiſh and then commonly by reaſon of its communication with the Auditory Nerve, if the hurt be ſo great that they become wholly mute, they are Deaf alſo: The ſame may happen in that conjugation of Nerves, which they call the ſixth and ſeventh, which falling from the Brain, and joyned into one deſcending Nerve, and communicating the ſenſe of Feeling to many Interiour parts, and giving alſo Motion to the Muſcles of the Laryux, Tongue, Jaws, Midrife; alſo to the Muſcles of the Bladder, Fundament, if it be hurt about the original or ſomwhere alſo in its Progreſs, it breeds Palſies of the parts into which it is inſerted, if they be moveable, in others a certain ſenſe of Stupidity, and hence if the recurrent Nerve be affected, there is a defect of the Voice and Speech, if the Nerves which go to the Muſcles of the Jaws be hurt, ſeeing ſwollowing is cauſed by them, and not by the Fibres of the Oeſophagus, as they have thought, there follows a difficulty of ſwallowing, and alſo there comes ſome Impediment in Breathing, if the Nerves which go to the Midrife be hurt, and that eſpecially in violent ſending forth the Breath, when they would utter a great Voice, or are compeld to Cough, for then not being able to expreſs it, they come into ſome danger of Suffocation; becauſe otherwiſe for the perfecting of moderate breathing, the Midrife which cauſes it, ſeeing it doth receive alſo from the Spinal marrow, as hath been ſaid, it can nevertheleſs in ſome ſort perform its office, although theſe Nerves be hurt; in which hurts of Motions, an offence of the ſenſe of Feeling being joyned, that ſenſe of heat and tingling doth ſo much moleſt the ſick about the Stomach, eſpecially where the Nerves are greater, and about other internal parts, as hath been ſaid; but if there be a certain general hurt of the ſame Conjugation; becauſe then both the Sphincters of the bladder and Anus, and the reſt of its Muſcles are Palſied, an involuntary Piſſing moreover, and a relaxation of the Fundament, is coupled with the other Species of a Palſie, as we ſhall explain all theſe more at large in the defect of breathing, and of Excretions, and in the difficulty of ſwallowing.

The Diſeaſes of the Nerves, from whence a Palſie is.

But the Diſeaſe with which the ſpinal Marrow or Nerve is poſſeſt, is that, which deprives it of the Animal ſpirit, which it hath need of to exerciſe its Function; for being ſo affected, it can neither any more communicate to a Muſcle the power of moving, nor to the ſenſible parts the power of Feeling, if the Nerve be wholly deſtitute of that, and the remaining part of it from the place affected even to the part, into which it is inſerted, becomes unprofitable. As it comes to paſs, if its continuity with the part be broken, for then this paſſage is interrupted: or if the Nerves be ſo ſtraiten'd, that the Animal ſpirit, which requires a free paſſage through them, can no longer paſs through them, or fil them up, or not ſufficiently; ſeeing, though it be moſt thin and ſubtile, and doth Illuſtrate the Nerves like the rayes of the Sun, yet nevertheleſs it may be hinderd, as the Sun Beams alſo may: as this happens if it be ſo preſt in any part of it, that its ſubſtance doth wholly ſink down, or if its ſubſtance be ſo condenſed that alſo by this means the paſſage for the ſpirit is intercepted. And alſo the ſame may fal out, if ſome part of the Nerve do ſo labor of a diſtemper, that it can no waies perform its Fuuction; as how theſe Diſeaſes, *viz.* A Solution of Continuity, a Straitneſs of the Nerves, a Condenſation and ſimple diſtemper, or with an Afflux of Humor, and Repletion, or with a preternatural Tumor, or ſome fault of the Organ do proceed from Internal or External Cauſes, to wit a Flegmatick humor, or Bloody. or from a diſtemper, or ſome hurt by Compreſſion, Ligatures, or from a wound, or ſome other blow, we will now expain.

As it hath been explained in the Cauſes of an Apoplexy, that an Apoplexy which is a Palſie of the whol Body, is generated from Flegm or a Watery, Serous, Cold, moiſt Excrement of the Brain, bedewing the brain or preſſing the original of all the Nerves, ſo if this happen in the Nerves a Palſie is generated; for ſuch a humor, heaped up plentifully in the Head, for the cauſes there aſſigned, and caſt off from the Brain in an Apoplexy which it hath firſt produced, or without that, falling down from the Head, not though the ſubſtance of the Spinal Marrow, or Nerves, but either diſcending throngh the Cavity of the Vertebraes of the Back, which doth contain the Spinal Marrow, and there ſtopping about the beginning or progreſs of it, or ſliding down further through the paſſages, which the paires of Nerves proceeding from the Spinal Marrow do every where run through in the Body without any Connexion, or falling from the Head and following the like paſſages of the Conjugations or pares of Nerves and ſomwhere ſticking about the Nerves, in what place ſoever this happen, whether about the Spinal Marrow, or about the paires or Conjugations of Nerves, by compreſſing or bedewing them, as if this come to paſs in the Brain it procreates an Apoplexy, ſo if it happen in the foreſaid places it produceth a Palſie, of more or fewer parts, according as a general or particular Nerve is affected: whenas if plenty of Humor flow thither, in thoſe narrow places compreſſiug the Nerves with its weight, it may alſo intercept the paſſage of the Animal ſpirit, as hath been ſaid formerly, and by ſo much the longer, if being detained there by a long ſtop, it become thicker and Mucous; but principally becauſe by its moiſture it continually bedewing, filling, and cooling the ſubſtance of the Nerves, it deſtroies their proper temper in that place, and hinders that they cannot be filled with the Animal ſpirit, nor enjoy it: whence alſo by reaſon of the interpoſition of this unprofitable part of the Nerve affected, the other part of the Nerve which is carried to the parts, being alſo made unfit to exerciſe its Function, there muſt needs follow, if the hurt be great, a perfect reſolution of the parts unto which theſe Nerves are communicated, and that by ſo much the more laſting and pertinatious, by how much the hurt of the Nerve is greater, which we have found by diſſection to be the true cauſe of a Flegmatick Palſie, the ſpinal Marrow being ſwelled up with a watry Humor, that there is no need to phanſie here any obſtruction in the Nerves which are ſolid, or made up of Filaments; nor any Cavity which may admit that thick humor, as ſome do write. Or if indeed they do grant this moiſtning of the Nerves: yet to aſſert that that comes to paſs by this means, becauſe the Nerves being made longer an ſlacker, they become unfit for motion; becauſe as hath been formerly ſaid, the Nerves do no waies attract the part; and far leſs to contend, that a Palſie is from the ſame Flegm as obſtructing the Nerves, for filling of them, ſo it muſt needs be that Convulſions

do ensue, which we call Contractions, and for that cause to assign the same Cure to them both.

Other humors possessing the Nerves are the cause of a Palsie and Spasm.

But also such an excrementitious humor from elsewhere than from the Brain, being carried to the Nerves of certain parts, or heaped up there, doth induce a Palsie proper to certain parts; which oftentimes also mixt with other acrid and cholerick humors, or otherwise putrifying, not only by bedewing but also by irritating the Nerves doth cause pains offering themselves with the resolution of the part and sometimes ending in Convulsions as this hath been said in Convulsions; such a kind of Palsie as hath be en explained in the kinds, as is wont also to happen in Colick pains, with torments of the Limbs, Heat, Tingling, and other troubles.

The same might come to pass from Blood out of the Vessels falling into these Cavities of the Nerves and retained there a long time; but seeing that doth presently putrifie it doth sooner breed an Inflammation, as also if it insinuate it self into the substance of the Nerves, whence other accidents do follow rather than those of a Palsie: but in the Veins if from a fulness, or non-natural situation of a Member (as if the Arm be held a long while lift up on high) the blood be carried into one place more plentifully, because then in some sort it presseth a neighboring Nerve, seeing the Nerves are alwaies wont to follow the course of the Veins, it rather causeth a light Numness or Tingling, than any Disease or long continued Palsie; the blood easily going back again, and not so stopping, but as in the brain it is abundantly powred forth into its ventricles, it may may cause an Apoplexy as hath been said there.

A Tumor of a Nerve is the cause of a Palsie.

Also a streightening may be caused from a hard Tumor of a Nerve, as from a Callus or a Skar after a Wound, or bruise growing in the Nerve, or from a bunching out arising from the proper clammy Nutriment of a Nerve which doth stop its animal spirit; but from an Oedema, which also they hold to be the cause of it, that cannot be done, unless some one would call it Irrigation and swellings of the Nerves, as hath been formerly said, an Oedema; the same also may happen from the Tumors of other parts pressing a Neigbooring Nerve.

The fault of conformation in a Nerve is the cause of a Palsie.

By the fault of conformation or shaping from the birth, the Nerves being not rightly formed or otherwise carried, the same also may come to pass, which often happens in the Nerve of the Tongue as we shal by and by explain in the defect of Speech, that they are born Dumb and Deaf, as hath been said in the hurt of Hearing.

A cold distemper of a Nerve is the cause of a Palsie.

From a Cold Distemper, or too much cooling (as we shall by and by explain in the Muscles) if not only the Muscles but also the Nerves themselves with the Muscle into which they are inserted, or without that, in their course out of the Muscle, seeing Cold is a very great enemy to them, be so affected, that they are either bound up and condensed by Cold, whence the animal spirit hath no longer a free passage, or be so hurt, that their function perisheth, then also there follows a Palsie of those parts whose Nerves are affected.

The Driness of a Nerve the cause of a Palsie.

Trallian teacheth that there is a Palsie caused from driness and heat, which certainly must needs fall out so, if it be such as may harden the Nerve that the spirit can pass through it; as the same may come to pass from the Causes to be explained in the exiccation of the Muscles.

The Compression of a Nerve is the cause of a Palsie.

A vehement and lasting pression of a Member, caused by a heavy burden, or some other force, especially in that place where the Nerves are greater or lie bare under the skin, first of all the spirits being repulsed, hindred, and running up and down, induceth the sense of Tingling in a stupidity, by and by an abolition of motion, and at length a perfect stupidity in the part, into which the compressed Nerve is inserted; this often comes to pass when at rest, especially in the time of sleep one part lying long upon another, as the body on the Arm, one Foot on the other, and pressing the same it renders the part immoveable and insensible and as they call it asleep: but if that this compression be suddenly caused with a strong blow of a Nerve, then there is only felt some stupidity yet mixt with pain and a sense of Tingling; as this is often wont to fall out by chance in the stricking of the Elbow there where the Nerve lies almost bare; and in the Ring-finger and little finger.

In vehement Ligatures of the Members, chiefly if a Nerve be contained in the bandage, the motion and sense of Feeling of the part do cease, as also the recurrent Nerves being bound we shal shew that the Voice doth perish, by and by in the defect of Speech.

The Vertebraes being luxated and the Bones of other Joynts, if the neighboring Nerves be there prest, a Palsie followeth; the which yet can scarce be done, because they easily give way, as also other discommodities do ensue, as in the luxations of the Vertebræ of the Neck, Impediments of Breathing and Swallowing, as we shal explain in their hurts; but in the other Vertebræ of the back, unless there be so great a luxation as doth vehemently press the spinal Marrow, there is no Palsie caused; as we see some Gibbus in whom many Vertebræ luxated do cause a crookedness of the Back, which the marrow that is within it doth follow without a compression, that they are yet no waies Palsied; unless by chance one or two Vertebræ being vehemently forced forth, making an acute Angle in the Back, do press it, the which scarce can be, by reason of the firmness of the Back.

The hurt of a Nerve is the cause of a Palsie.

A Nerve being cut off by a Wound; because then this continuation with the part is wholly taken away, the Member becomes Palsied and Insensible also, unless it receive sense from other Nerves that are yet unhurt; the which also a Contusion of it doth often cause, the Nerve being so hurt and filled with blood, that it becomes unprofitable; whence the spinal Marrow being so affected by a fall there oftentimes follows a general Palsie, but at other times the Nerves being Contused elsewhere, a particular Resolution, oftentimes also after a Contusion, a Callus being left being left behind it, that happens as hath been said.

The cause of a particular Spasm is in the Nerves.

Also from the Nerves affected, Convulsions, or particular Crampings of the Members may be caused, not being filled with flegm (as they would have it, and have written that from the same humor sliding into the Nerves divers Diseases may be produced, and that both a Palsie and Spasm may be caused) but being irritated and molested from the same causes as hath been explained in an Epilepsie, yet not being so grievously hurt, as to draw

the

the Brain into consent, for a general Convulsion or Epilepsie would be caused, as this somtimes follows this particular Spasm, especially if the greater Nerves be affected, and the hurt be grievous: in which particular Spasm also, as in a Palsie according as more general or private Nerves are affected, as there happens a Palsie so here a Convulsion of more or fewer parts; and the parts of the Back being affected, it manifests its self here in the inordinate Motions of the Back, Arms and Hands; which doth either very much Convel and Attract these Members, in that called a true Spasm of them, or only slightly draweth the Fingers, Hands, Armes, or other Members and relaxeth them again, in a Convulsive Palpitation, therefore so called because it threatens true Convulsions. Also the Conjugations or pares of Nerves being molested, it often causeth that diseased crookedness and distorsion of the Mouth which they call a Dog-like Spasm, or also that light Species of a Spasm, which happens unvoluntarily to those that Cry and Laugh, and that from a too great affection of the Mind, the Spirits being poured forth thither with the Tears and forcing the Nerves; as how this comes to pass, and that from this cause, only more grievous Convulsions do arise, hath been explained in the causes of an Epilepsie, and Catalepsie; although these also generated from other things do produce not only that Spasm raised in the Mouth by the affections of the Mind, and ceasing by and by, as they remit, but also a lasting and dangerous one; such as that *Sardonius Laughter* was, described by *Cicero*, that killed folkes; the which also being Supervenient in a general Convulsion together with other things, is accounted for the worst sign, and oftentimes when the Paroxysm is off, it remaines stil, by reason of an Alienation of the Mind as was said in an Epilepsie: and also this Particular Convulsion presents it self not only in the forementiond hurts of Motions, but also in others, and in the Motions of Breathing and Excrements, if the Nerves destined for them, be affected; amongst which that difficulty of swallowing which the Chyrurgions cal the Stomach Spasm, and which they so much fear in wounded People, is wont to be very frequent: as these shal be explained more rightly in their proper places.

In the Muscles or their Tendons, is the cause of a Palsie, a windy Spasm and other Species of Immobility.

A Muscle, seeing it is the instrument of voluntary Motion, which moves the Member, if it be so affected, that it can no more attract the Member, then there is a resolution or Palsie or if its Disease be such, that the Member be drawn against our will, then there follows not a Convulsion of it properly called, which we have said was only caused by reason of the Nerves, but either a Convulsion improperly called, *viz.* a Flatulent Cramp, or that called by us a lasting and strong contraction of the Member, which certainly a Nerve, so smal a chord, if it be compared with so heavy a Member, cannot effect, but so may a Tendon of a Muscle that is so strong. But after this manner the Muscles almost proper to every part are hurt, whence also only Particular resolutions or contractions of those parts do ensue, or of one part only, if its Particular Muscle be hurt, or of more, if one Muscle send Tendons to many parts, yet somtimes also many Muscles being affected together, also these more general hurts of the parts which they move, do follow; the which may come to pass by reason of the neerness of the Muscles, and because many being collected together, in certain places they are as it were included in one Membrane, as shall be said; which hurts, whether of one or more Muscles they depend on these causes; to wit, if they be possest with a Humor or Wind, or suffer a Preternatural Tumor, or are wasted being dried up, or suffer a cold distemper, or are hurt some other way, or have contracted an Organical fault.

A Flegmatick humor possessing the Tendons, is the cause of a Palsie.

From a Humor filling up the Muscles, or Besmearing them, or Insinuating it self into their spaces, a Palsie is seldom ingendred, as it is frequently if it possess the Nerves, as hath been said formerly. For if a Flegmatick, serous, or Excrementitious Humor flow down to the Bodies of the Muscles, or be heaped up there, then it breeds pains, and for that causeth that the Member can scearcely be moved, rather then a languishing or insensibility of it, as we shall explain in pains arising from Desluxions; the which also if Blood be there poured out of the Vessels, happens together with an Inflammation of the part; yet somtimes it comes to pass, that a watry humor, a long time washing and bedewing the Tendons of the Muscles, they being too much relaxt, and lengthend, there followes a Palsie of that part, which they ought to attract. Which for the most part happens only in those places, where many Tendons are carried in a fleshless and narrow place, about the bending of the Joynts, being bound and joyned together with Ligaments as it were with Rings, as in the Region of the Wrist and instep, where somtimes a Humor retained by reason of the narrowness of the place, and many spaces of many smal bones, combined together in the Wrist and afterwrist, Ankle and Instep, and moisting and relaxing the Tendons it causeth that the Hands or Feet do continne Palsied in some all their life time: and it ceasing in other parts, only a Palsie is left in these, even when the Humor is wasted, the Tendons remaining longer then is fit; whence all their life time, they carry their Hands and Feet hanging, and when they endeavour to lift up, or lay holdon any thing because nevertheless they can move their Fingers or go, yet because they cannot do that by benefit of the Muscles, they are wont to cast them up on high, by the impulse of the Arm or Thigh; in whom also for the most part appears an eminency as it were a certain Tumor in the superficies of the Wrist, arising by reason of Extenuation which is wont to be its companion, the bones bunching forth there, or by reason of a Callus or Node, which often grows here, for the causes afterwards to be mentioned; the which our Germans call *Contracted*, when notwithstanding they are Palsied; and that perhaps because, as hath been said formerly, with a Resolution of them caused about the Wrist, there is somtimes also joyned a Contraction of the Fingers: which comes to pass, because in the Hands laboring also of an Atrophy by reason of the compression of the Veins, which about the streits of the Wrist are prest by a Tumor, and are cooled in those bloodless parts, so that for those causes there is not sufficient passage for the Blood the Ligaments and Tendons also being wasted and dried do cause, that those Joynts of the Fingers be at length stopt, but not the Joynts by which the Hand is moved, which were already Palsied before: and thus in the same seat are found, parts Palsied, Contracted, and wasted.

From the same Flegmatick or Watry, or Excrementitious Humor, so filling up the Body of the Muscle or Tendons, that being distended and made shorter, it attracts the part into which it is inserted, it seems that a Contraction also may be caused. But when an Humor fallen down to the Muscles possesses their spaces, by which they are joyned together; a pain rather doth follow, and upon that account that difficulty of moving

ving the Member than Contraction of the part, and if it bedew the Tendons or Nerves, a Palsie rather ensues.

Wind in the spaces the Muscles is the cause of a flatulent Spasm.

After the same manner from Wind breathing in, not into the bodies of the Muscles, but those Spaces which the Muscles make being joyned together, or knit together by neighboring parts, and by its plenty distending one Muscle or more, so that being made shorter, they attract the part for a while, violently to themselves, doth that Cramp which therefore they call Flatulent, arise: as many have delivered which most strong extension of the member yet can scarce be caused from Wind only, as we shal shew that called a Flatulent Palpitation doth frequently arise from thence, unless some other cause over and above be joyned, of which we shal speak by and by in the too great attraction of the Muscles which as it happens oftentimes in divers parts of the body, so most commonly in the Toes of the Feet, the fleshy Muscles of the Calfe being then affected with the highest pain by reason of their distention, and protuberancy.

But this Flatulent Spasm is caused by plenty of Winds, the Largeness of the passages, or foresaid Spaces betwixt the Muscles especially helping, being fit for the receiving of Wind; which happens to some either by Nature, the which also are more obnoxious to this evil. Or if it falls out from a vehement motion of the Muscles, for so, being as it were pulled from one another and from the neighboring parts, the Spaces which come between them, by degrees become wider, especially if such motions be often repeated, into which afterwards Wind doth easily slide in and for a light cause, especially whenas the Muscles being very much contracted in motion, doth make way for it, as shall be said by and by; as in Hides Excoriated we easily know that such like Wind doth lie betwixt the Membranes and the Flesh by the Bubbles appearing there.

A Tumor in a Muscle or Tendon is the cause of the said contraction of the Member.

A hard preternatural Tumor growing in a Muscle as sometimes it causeth that they keep the Members attracted to it, so sometimes bound up: as a Schirrus or Node gendred from the excrements in the Muscles, and especially about the Tendons where many meet in the Region of the Joynts, as hath been said formerly of the Wrist, and I have seen somtimes come to pass in the Knee, the Foot being then so drawn upwards, that the Heel was next to the Tail. Also a Callus in a Muscle or a Tendon being left after a Wound, by which they were wounded yet not wholly cut in two, and contracting the Lips of the Wound, because then it shortens the body or tail of the Muscle, it causeth that part into which it is inserted, is more or less bound up; the which also I have seen come to pass in a hurt of the temporal Muscle, and the Mouth then was so drawn up, that it would scarce admit the most liquid meats.

An Exiccation of the Muscles on their Tendons is the cause of the Contraction of the Members.

The Muscles or their Tendons being dryed, and with them somtimes the Nerves inserted into them being so far wrinkled and bound up, they are become as it were Hardned and Callus, that they cannot be extended or bent; then in what situation they remain firm, in the same also they keep the Member which they are implanted, fixt and immoveable, and more or less Contracted; as oftimes we see by reason of Old Age or of too much and long continued labour, some parts to become Stiff and diversly crooked, and those especially which have been much and long exercised with too much working: and that they go with a Crooked Back, and cannot raise themselves up streight, who have a long while carried heavy Burdens, and that they have Crooked Fingers and Hands, who have too much used their Help, or that Old Folks do labour of a Tetanus, or other species of Contractions: the which may come to pass not alwaies by reason of the Joynts as shal be said afterwards, but also from the foresaid Exiccation of the Muscles, their Humor being then Wasted by the forementioned causes, so that being consumed by Leanness (the which appears manifestly in the Muscles of their Limbs, especially in the greater even outwardly) their bodies and Tendons seem to consist rather of Fibres than Flesh, and to represent dry Cords, not soft Nerves: which Driness is helpt by the defect of Fat, which is wont first of all to be wasted by the said causes, whenas it growing both Extrinsecally to their Membranes, and being Intrinsecally inbred with the Fibres of certain greater Muscles especially, anoynting them that they may the easier be extended and contracted in motion, but if they be deprived of it rendring them unfit for motion, also the Consumption of the Glue with which the Tendons upon the same account are wont to be smeared, from the same causes, for which the Humor and Fat do fail; which Exiccation we have demonstrated doth depend on an Atrophy, formerly in a pituitous humor possessing the Tendons of the Wrist: the which also may happen from a vehement Heat from without, through great Heats if either they persevere long, or are so powerful, that they burn almost, the Tendons and Muscles rather the more membranous than fleshy being then bound up from thence: But there can scarce be such an Exiccation of the Muscles from internal heat even in the most burning Feavers, seeing in Hectick Feavers, the body being otherwise almost reduced to a wasting, the members do not appear contracted by reason of that, unless by chance this happen in the Midriff and in the Tongue, the which being dried, as shal by and by be said, its Function also is weakened, as we shal speak of in the Breathing hurt: for that the Convulsions also which follow these Feavers, which we have said do very much differ from Contraction, do not proceed from the Exiccation of the Nerves as they would have it, but from their Irritation, hath been explained in an Epilepsie.

A cooling of the Muscles is the cause of Impotency of motion.

The Muscles being very much Cooled by an external cause, so that the native heat being laid asleep, their Function is weakened, then either they cannot rightly move the member, or scarcely, as it oftentimes happens in the Hands and Feet, parts more exposed to injuries by reason of the Air, Wind, Water, Cold, that then they cannot rightly lay hold on things with their Fingers, they being either numed together, or affected with a great pain, manifesting it self about the roots of the Nails, as hath been said elsewhere, but also they think that Spasm is caused by cold which is wont to betide those that swim in very cold Water, by binding up the Muscles and Tendons, the causes of which nevertheless we have expounded to be other, the which notwithstanding this may help.

The solution of Continuity in the Muscles or Tendons is the cause of a Palsie.

The Muscles or their Tendons being Cut, or only Wounded a little way transversly there follows a Languishing or Palsie of that

that Member which they ought to draw, which as it happens in divers places of the body, it doth breed many ſorts of Palſies; ſo if it come to paſs in the temporal Muſcle, the lower Jaw is Palſied.

The too much lengthening of the Tendons is the cauſe of Impotency of Motion.

Moreover the Tendons of a Muſcle being too much Extended by a violent motion, ſo that being as it were drawn aſunder they become longer than is meet, it comes to paſs that afterwards they cannot ſufficiently elevate the Member, and becauſe then they hardly recollect themſelves again, the Evil becomes laſting, which ſomtimes happens in the Hands by lifting up heavy burdens, in that ſtrong ſtreining: as alſo I have ſeen it happen in the Joynt of the Knee, being ſo forced by violence, that the many Tendons which meet there, being diſſevered by that violent and ſudden motion, and become longer, or freed from their connexion with their Ligaments, they could no more afterwards rightly bend that part, and the Patients have afterwards remained Limping.

Too great attraction of the Muſcles and their Tendons is the cauſe of a Flatulent Spaſm.

And alſo an Attraction with violence oftentimes befals the Muſcles and their Tendons, that they being too much bound up, beyond their term, or otherwiſe diſtorted or bowed, or ſomwhat declining from their natural ſituation, ſo that they cannot be relaxt again preſently, they draw the Member beyond a mean figure, and that Spaſm is cauſed which ſo often ſeazeth on men for a time, when they extend their Members violently or with an inordinate motion: as it more commonly happens in the Feet when they put on their Shoes with pain, or Swimming in the Water, they ſtir them after an unuſual manner, in which Spaſm a Prominency of the Muſcle appearing, and vehement pain, doth ſufficiently ſhew that it is wound up by contraction, and too much ſtreightened in it ſelf, Wind then alſo breaking into that Space, which it cauſeth by its elevation, as hath been ſaid formerly, and helping its diſtenſion; and that ſo long til the Muſcle being relaxt again, the Spaſm doth ceaſe again: which is the ſooner performed by the oppoſite Muſcle drawing the part which the Muſcle faſtened to it doth follow; the which nevertheleſs, if the part be diſpoſed as hath been ſaid formerly in Wind, and there is plenty of Wind, it is wont ſooner and the eaſier to return, and ſomtimes to moleſt men not only in ſome one place, but in many places; which every one, if he rightly conſider the buſineſs, may know to be the true cauſe of the Cramp that doth ſo violently and with pain extend the members: ſeeing the true Spaſm which is cauſed by reaſon of the Nerves ſometimes in theſe or other parts, cannot extend the members ſo violently, or cauſe ſo great pain, as when it ariſeth by reaſon of the Muſcles.

An Organical fault of the Muſcle is the cauſe of the Impotency of motion.

But alſo if this Organical Diſeaſe from inbred cauſes befall the Muſcles or their Tendons from the Birth, that in more or fewer places, they are longer or ſhorter, there follows either a Languiſhing, or Aſtriction of thoſe Members: as we have ſeen ſome Born with a Rigid or Bowed back, or contracted in other parts, or alſo palſied.

The parts which are moved in voluntary motions, are the external Members ſtrengthened with Bones, which do perform ſtrong motions, as hath been ſaid; in which if the cauſe of immobility conſiſt, it is for the moſt part in their Bones or Ligaments and Cartilages, and the parts of the Face that exercíſe the weaker motions, as the Lips, Eyelids, the Eye; whoſe faults which are prjudicial to their motions, now we wil explain in particular.

The Cauſe of Impotency of motion in the Bones.

If the Bones be ſo affected, that they cannot be moved out of their place, then neither can the part which is compoſed of them and ſtrengthened by them, follow; which comes to paſs from an eminent hurt of them, they being broken or cut off, or Contuſed, or otherwiſe preſt by ſome weight; or if they be diſlocated in the Joynts, in which they are joyned together for the exerciſing of motion.

A Fracture of a bone is the cauſe of Impotency of motion or ſome other hurt of them.

The Bones then of the moveable parts being broken or cut off, or contuſed, or preſt (for concerning other hurts of them we ſhall treat elſwhere) it comes to paſs, that firſt of all if they be broken and wholly broke off, then though part of the broken Bone, into which the Muſcles and Tendons are implanted, be attracted (the which cannot be, by reaſon of the pain which is preſent, and is encreaſed by the leaſt motion of it) ſeeing the part broken off doth not follow, the part can no waies be rightly moved: the which ſooneſt comes to paſs in the long and round bones of the parts which are moved, the which are the eaſier broken, if they conſiſt only of one bone, and then if the Fracture be ſo great, that the ends of the bones broken off do part from one another, that portion of the Bone which grows to the Tendons, which are alwaies retcht, being drawn upwards, ſeeing nothing doth reſiſt, there follows an abbreviation of the part, as it often comes to paſs in the Bones of the Thigh, Arm, and Fingers, but in thoſe parts which are ſtrengthened with two Bones, that this may come to paſs, they muſt both be broken and diſſevered after this manner, whenas if one only be broke, the other doth yet ſuſtain the part, and therefore there follows no ſhortneſs of it, neither would the motion of it then be taken away, unleſs pain did hinder it; as in the two Bones of the Leg and Elbow this ſomtimes happens; and in the diſtinct broad Bones of the lower Jaw, it may fall out on both ſides, or only on one ſide: but if the part be compounded of many long Bones, as in the Inſtep and Afterwriſt, ſeeing all of them are ſcarce broken together, pain (as long as it laſts) rather than an Organical fault, wil then hinder the motion: alſo if ſhort and thick bones be broken, then alſo by reaſon of pain, the motion is ſo long hindred: as when the Vertebræ of the Back have been broke off, as I have once obſerved it, ſeeing the bodies of them can ſcarce be throughly broken, as neither no other ſmall Bones. Yet the Ankle being broken (which I have ſeen by chance wholly pul'd in two in the middle) the motion alſo is taken away of it ſelf, and not only by reaſon of the pain: and if this come to paſs in the Knee-bone, which in ſome I have oftentimes noted to be broken into two parts very much ſeparated and diſtant, then ſeeing the Knee doth no way conſtitute the Joynt, but becauſe the Knee-pan only doth retain the wandring Tendons, that they turn not aſide, the motion of the Joynt ſuffers an Imperfection.

All which forementioned Bones both long and ſhort cut aſunder in like manner by a Wound do produce the like Impotency in Motion for the ſame reaſon.

As from a Contuſion of them, as long as the Pain moleſts, the motion is hindred by reaſon of that rather

than any thing elſe, unleſs there be a Fracture, the which is wont ſomtimes to happen in the Vertebræ of the Back, and in the leſſer bones of the Wriſt and other ſmal ones of the Feet.

All which, as well Fractures, as Wounds and Contuſions, do befal them from a violent cauſe comming from without, as from a blow or fall: alſo from corruption of the Bones, by a Sphacel, not only of the leſſer, but alſo of the greater. We have ſeen ſome parts of them ſo eaten and corrupted, that the bones have fallen, as if they were broken, and have been rendred unfit for Motion, and that both by reaſon of the French Pox, and other cauſes; as alſo we have obſerved from the Cancer of the Gums, that part of the lower Jaw together with the Teeth, hath been taken out on one ſide, and the Maiden which ſuffered this, could nevertheleſs chew her Meat.

And alſo the bones being burthened by a weight, Fleſh, or Fat, they follow more ſlowly to move.

A Diſlocation of the Bones of the joynts, is the cauſe of Immobility.

Two Bones being Diſlocated which mutually joyned and bound together with Ligaments, do form a Joynt for Motion: if this happen in the Joynts which are moved by an apparent Motion by a Diarthroſis, then this Immobility will be more manifeſt, and more prejudicial, eſpecially if the Luxation be great; which comes to paſs, if the Head of the Bone do wholly fal, forth of its ſocket, and then they call it an Exarthrema for if it be only carried to the Brow of it, then the Luxtion is lighter, and tis called a Parathrema, which ſome call only a Separation, both which if they happen in the joynts, joyned by an Enarthroſis as of the Thigh with the Hip, and the Head falling out of its receiver and thruſt to the upper parts do ſtop there, retained by a Lax Ligment, the Thigh alſo is ſhorted, and there is an apparent prominency in that part; the which alſo happens if it be carried to the hinder or utter parts; for if it be led to the inner or fore parts, becauſe it ſubſiſts about the brows then the Foot rather becomes longer. And if this come to paſs in the Joynt of the Arme with the Shoulder, as it may the ſooner be by reaſon of its plain ſocket, the Arm for the moſt part fals down to the lower parts under the Shoulder, and then the eminency of the top of the Shoulder is loſt, and in the place of it a hollowneſs doth manifeſt it ſelf; and if the Jaw be Luxated after this manner, it makes that mouth open, fixt, and crooked, if the Luxation be only in one ſide: the ſame may happen in the Joynts, compoſed by a *Gynglymus*, their Heads and Sockets going a part, to to this or that ſide, as in the Leg with the Thigh and Feet, in the Luxations of the Elbow with the Shoulder and lower part, and of the Joynts of the bones of the Fingers, for which reaſon alſo the Knee-bone if it fall out of its Socket, it doth prejudice Motion by diverting the Tendons, as hath been ſaid in the Fracture of it, and upon no other account. But in the Trochoidal ſpecies of Articulation, by which the Head is moved upon the Vertebræ, ſeeing that hinge, which the firſt Vertebræ makes with the ſecond, can ſcarce be lift up ſo high, that it ſhould fal out of its Socket, & tis ſo firmly bound up with Ligaments it can ſcarce come to paſs, that the Head ſhould looſe its Motion, by reaſon of a Luxation. But if a Luxation happen in the Joynts which are moved by an obſcure Motion, by a *Synarthroſis*, and this be in that Species, which we have called the moveable Joyning, or Coaleſſency, by which the Vertebræ of the Back are joyned together, then the Cartilage which doth alſo Conglutinate the Verbebræ together being relaxt, it ſlacking ſomwhat in many Spaces of them, eſpacially about the middle part of the Back, and the upper part of the loins, ſeeing it is found there more plentiful, it comes to paſs, that many Vertebræ (becauſe one alone can ſcearce be carried ſo outwardly, and the Cartilage with which it is knitted be ſo Relaxt) more or leſs parting from one another, do produce a crookedneſs in the Back, and when it cannot erect it ſelf, alſo a ſhortneſs of it, and with that of the whol Body, in thoſe called *Gibbous*, and then the Prominency ariſing from thence bunches forth to the outer parts, rather then to the inner, becauſe the bones of the Vertebræ do not ſuffer them to be ſo wreſted thither, and according to the various manner of ſevering the Vertebræ it cauſeth ſomtimes an Acute, ſomtimes an Obtuſe bunch, and greater or leſs. Somtimes the Vertebræ bowed towards the ſides, do fram the Body wreathed and ſhort after another manner: and in all thoſe crookedneſſes of the Back, becauſe the Ribs annext to the Back do follow, the breaſt alſo appears either lift up or depreſt, or otherwiſe deformed; whence follows difficulty of breathing if the ſtructure of the Breaſt be very much vitiated; or alſo danger of Suffocation if the Vertebræ of the Neck be Luxated, the which notwithſtanding cannot be unleſs by great violence, becauſe there intercedes a little Cartilage, but as ſomtimes the firſt Vertebra which is looſely joyned by an Arthrody, if it be Luxated, it cauſeth the ſixth ſpecies of a quinſie ſo called by *Hippocrates*.

But in the other Structures of ſmal bones mutually joyned, as of the bones of the Wriſt, Foot, Inſtep, this ſeldom comes to paſs, becauſe they are ſtrongly bound together; and if it do happen, becauſe all of them are moved very obſcurely, they cannot bring any great impediment in Motion.

But this great perverſion of the natural Scituation of the Joynts, that the joynts looſeth its moveableneſs, and that hinge, as is ſaid cannot be turned, proceeds from divers cauſes; ſomtimes from a violence offered to the bones and deviding theſe Conjuctions of the bones, as if either bone which frames the joynt, be forced or thruſt by a blow, or fal from its Conjunction with the other, which as we ſee in many joynts, ſo in that of the Shoulder, otherwiſe naturally prominent there, it eaſely and often happens by a fall; the ſame alſo may come to paſs from the Attraction of a bone made beyond meaſure, or to a place, whether it ought in no wiſe to be drawn, as in Yawning the mouth being too much or crookedly diſtended, a Luxation of the Jaw, or a Contorſion of other bones by Geſtures or ſeriouſly by a rack. But alſo this happens by degrees, if a moveable part be often inclined to the ſame part, and be kept a long while in that Scituation, whence at length by continuall uſe the joynts being relaxt, they are drawn aſunder, and becauſe they cannot be reduced to their natural Scituation, they cauſe an Immobility of the Member, whoſe Figure, alſo they corrupt, for which reaſon a bunch is wont to grow in the Vertebra of the Back of Maides. becauſe by cuſtom they ſit crooked a ſpinning, and of Infants, becauſe they lie in an uncomly poſture of Body; by which means alſo they increaſe the beginning of the crookedneſs of the Back, whether cauſed from the birth or by chance by inclining themſelves that way, both in their going and lying down, and not reſiſting by a contrary Motion. A Luxation alſo may happen of its own accord, not by the fault of a bone, but of the Ligaments as we ſhall now explain.

In the Ligaments of the Bones of the joynts, is the cauſe of the Impotency of Motion.

By reaſon of the Ligaments that do incloſe and retain the Joynt, the Joynt may be Luxated, and ſo its Motion may ceaſe, or otherwiſe it may be ſtopt and hindred without a Luxation.

By

The Continuity of the Ligaments diſſolved, is the cauſe of Immobility.

By reaſon of the continuity of the Ligaments diſſolved, which ought to retain both bones in the Joynt, that they ſhould not be diſlocated, a Luxation of them alſo, or at leaſt wiſe an Elongation of the Member, ſo called by ſome, may be cauſed, the which yet can ſcarce happen from the breaking of them, ſeeing theſe are moſt ſtrong bound, unleſs this befal the round Ligament, which knits the Head of the Thigh to the receiver, being broken off from the bones by violence. But the ſame may come to paſs from a wound penetrating to the Membranous Ligaments which do outwardly compaſs the joynt, and cutting them in two, but this ſeldom comes to paſs, becauſe theſe lie in hidden places. The Ligaments alſo may be eaten through by matter Suppuration being made there, the which is wont ſomtimes to fal out in the joynt of the Thigh with the Hip by reaſon of Sinuous Ulcers, which ariſing there about the Membranous parts, do continually pour forth a white Viſcous matter, by the Buttocks and Hip, and Intrinſecally corrupt theſe Ligaments; of which ſort we have ſeen many ſo affected, with a Luxated and ſhortend Thigh to have remained perpetually lame, or at leaſtwiſe that not being Luxated, to have limped with one Foot longer then was meet. Somtimes alſo the Ligaments that compaſs the joynts, being too much drawn aſunder and as it were torne in part from the bones, to which they grow, by ſome violent forcing of the joynt on the rack, or by ſome chance, the Motion of the Joynt is left ſomwhat hindred, with a pain at firſt, oftentimes a long while troubleſome: as I have ſomtimes obſerved, hath happend in the joynt of the Knee, and Shoulder and in others; and *Caſparus Wolphius*, an eminent Phyſitian, my true friend, hath told me, that by violent drawing on of Bootes, when they were put on, his Hip joynt hath been thus hurt.

A ſlackneſs of the Ligaments, is the cauſe of the impotency of Motion.

But alſo by reaſon of a ſlackneſs of theſe Ligaments, as in the joynts which are moved by a manifeſt Motion, this naturally befals them, that they are more Lax, neither do they hinder the joynt, which ought to be moved freely, by ſtrict binding it, it comes to paſs that theſe joynts are more eaſily diſlocated then others, ſo alſo if theſe which are more Lax then others, and others alſo if they be broad, be yet more amplified, and thoſe which are round, be lengthned, then the Member ſtands forth, further then is meet, and gives a helping cauſe, that a Luxation be the eaſier made, and from a leſs force. Which things befal ſome from their birth, whence they can both bend and extend their limbs, ſomwhat beyond their natural bounds; or they have one limb longer then another, or as ſome would have it, they preſently grow with diſlocated Members; or it happens by reaſon of the Age, becauſe of the ſoftneſs of the Ligaments, and appendixes of the Bones, that from the joynt which remain for ſome time Cartilaginous; and moſt have thought that might come to paſs from a watry, Flegmatick, Serous humors ſo bedewing theſe parts, the which yet is not very likely, as appers from hence, becauſe in the *Leucophlegmatia* and other Species of the Gout, the Humor ſtaying there a long time, yet there follows no Luxation of the part.

A drineſs of the Ligaments, is the cauſe of the impotency of Motion.

The Ligaments alſo being dried, and hardend, and being bound up and Callous, or hindred with knobs in the Gout, or with Nodes, the Motion of thoſe joynts remains fixt and immoveable, or otherwiſe they are hardly moved, and ſomtimes they make a noiſe and crackling, as if they were broken, if they be urged with greater force. The cauſe of which ſound alſo is, if it be driven by force further then the joynt ought to be moved by a moderate Motion; but ſuch an Exication of the Ligaments, ſomtimes proceeds from old age, and a moſt acute feaver drying up alſo the Bones and Nails, as hath been ſaid elſewhere: or from ſome other hurt, whence a Callus or Node grows there, or from a Humor turned into a knob about the joynts, as ſhall be explained in its place.

In the Cartilages of the Bones of the joynts, is the cauſe of immobility.

The Cartilage, which cruſts over the Heads of the moveable bones, if it looſe its ſlipperineſs, and clammineſs, and be dried up, or Exaſperated from the ſaid cauſes, it doth alſo hinder Motion, as a hinge tainted with ruſt.

In the Lips, is the cauſe of their immobility.

By Reaſon of an affect of the Lips opening the Mouth it happens, that their Motion is weakend, and the largeneſs of the Mouth depraved; if they be ſo cut off, or diſſected, that they cannot follow Motion, or otherwiſe, as we have ſeen it fall out in the French Pox, if they be eaten with Ulcers and corrupted; but their other faults do prejudice rather by pain, as we ſhall ſhew in their places.

In the Ey-lids, is the cauſe of their immobility.

It ſcarce happens that by fault of the Ey-lide the Eye cannot be ſhut, unleſs a Tumor or ſome excreſcence growing there do hinder it; but it fals out that the Eye cannot be opend, only the upper Ey-lide being cut in two, and ſcarce for any other cauſes.

By Reaſon of a Diſeaſe of the Eye, its Motion ſcarce fails, unleſs this proceed from a Tumor of it, that it cannot be rowled about freely, pain then chiefly hindring the Motion; but a ſquinting though it be from the Birth, doth rather ariſe by reaſon of the Muſcles of the Eye, as hath been ſaid, and if this comes to paſs, the Eye being wounded or digd out, the Eye doth not only looſe it Motion, but alſo becomes unprofitable.

The Cure.

The Cure of all theſe kinds of Immobility, whether it be a general Palſie of many parts, or proper to particular moveable parts, or a Spaſm, or Contraction, or Bunch, Luxation, Fracture, Wound, or other hurt, is ordered according to the Nature of the cauſe; which we have ſaid, was a humor poſſeſſing the Nerves or the Tendons of the Muſcles, a cold diſtemper of the Muſcles and Nerves, a diſtenſion of the Muſcles from Wind; a drineſs or emptineſs of the Muſcles, Tendons, Ligaments; a hard Tumor in the Tendons Ligaments; the compreſſion of a Nerve, a Wound or Contuſion in a Nerve, Muſcle or its Tendon, Ligament, or Member; a Fracture of the bones, a Luxation of the joynts, and laſt of all an Organical fault in all the Inſtruments ſerving for motion, in every one of which what muſt be foretold, or done, we will now propound.

The Cure of a Palſie ingendred by Flegm, which they apply alſo to a perticular Spaſm which they ſay proceeds from the ſame Humor.

If a Palſie be from Watry, Excrementitious, or Flegmatick, or ſerous humors, ſimple or mixt together, Bedewing or preſſing the Nerves, or cooling them, whether it be general to many parts, or only particular to ſome, the following way of Cure muſt

Be

be ordered; the which alſo they think likewiſe convenient, and preſcribe it for the Cure of a Convulſion or particular Spaſm or Cramp, which they have thought was cauſed from the ſame Humor: but we who do hold the ſame to be the Cauſes of particular Convulſions which we ſaid were of a General Convulſion; as concerning general Remedies, we think the ſame alſo which have been explained in an Epilepſie, are rather to be uſed. But the Topick which are deſcribed here to be convenient in a Flegmatick Palſie applied to the place affected in a Spaſm we judg may do good, if ſo be that a Convulſion cauſed from thence or Pain do urge it, ſubſcribing to common conſent of Phyſitians, yet the Attraction which is in the Spaſm of the Members for the moſt part doth not ſo much require Topick Remdies, as the danger of an Epilepſie by and by to follow, doth admoniſh us to apply the uſe of thoſe things which do prevent it, as both thoſe things which are Intrinſecally taken and Extrinſecally applied upon that account, have been explained: as alſo if a Flegmamatick Humor falling down upon the Muſcles, doth breed theſe diſtenſions with Pain, the Cure ſhal be explained in Defluxions.

A Prediction in a flegmatick Palſie.

In a Flegmatick Palſie therefore, as they call it, whether general to both ſides, or only in one ſide, whether this follow an Apolepſie, or begin of it ſelf, becauſe it is a Cronical Diſeaſe, and the ſick do ſcarce continue ſo long in the uſe of Medicines, and good government, the Cure goes on very hardly, eſpecially if it it befall Old Folks or otherwiſe thoſe whoſe Strength is exhauſted; or if it ceaſe in ſome places, it ſometimes leaves a laſting fault, in the Speech or Hands or elſwhere: nor doth a particular Palſie leſs require a long Cure, which alſo ſometimes ends in a General one, whoſe foreteller it often is. Somtimes alſo a Palſie is Dangerous becauſe it threatens an Apoplexy, in which unleſs it be cured, it is wont often to terminate and kil the Patient: yet in the Interim if we proceed rightly in the Cure of a Palſie and deſiſt not in a Diſeaſe of long continuance, and the ſick be obedient, and nothing more grievous doth hinder, that ſomtimes ſucceeds happily or from a more General one, the humor not ſubſiſting about the Original, but in the proceſs it is changed into a Particular one.

The Method of Curing in a flegmatick Palſie.

Which Cure we wil ſo order, that in relation to the Cauſe, we wil revell another way from them, derive, or purge out of the body the humor that poſſeſſes the Nerves, or otherwiſe diſcuſs or conſume it in the part, and prevent that new Excrements be not generated, from which theſe humors are either increaſed or fomeneed, but in Reſpect to the Diſeaſe we muſt correct the Cold and Moiſt diſtemper in the Nerves. Laſt of all by occaſion of the Symptoms we muſt ſtrengthen the weak parts, and allure the Spirits again and Vertue to the Muſcles, and muſt provide for the ſtrength of the whol body.

Which ought to be done in this order, firſt of all we turn our ſelves to thoſe things which purge by the Stool, and before we uſe the Stronger we waſh out the common Excrements of the Guts and their dregs, by things taken and Injected, for ſo this filth being firſt caſt off, the ſtrength of Purgers being not broken by them, doth the better diſperſe it ſelf, afterwards we muſt prepare the Flegmatick Humor with hot inciſive things that are appropriate; which being done, we muſt adminiſter Purges which do egregiouſly ſolicite nature, for the calling forth of humors from the depth, and for the caſting of them forth by this natural way deſtin'd for the purging of Excrements, and ſo may revell them from the part affected; all which if they help not preſently in this Diſeaſe of long continuance, they muſt be often repeated, that we may continually accuſtome nature, that ſhe rather empty her ſelf that way; we muſt alſo attempt evacuations by other parts, yet that which is made by ſtool going firſt: as by the Mouth and Noſtrils, which are done, either to prevent a new Colection of Excrements, which ſeeing they are wont to be heaped up in the firſt concoction not rightly performed, Vomiting upon that account muſt be cauſed both by things taken and actually, or chiefly, that excrements of the Brain, which the brain is wont naturaly to expel by theſe paſſages, may be allured hither, and ſo may be diverted, that they follow not the courſe of the Nerves. Which is done by putting things into the Mouth and Noſtrils; alſo we draw forth the humors through the habit of the body by inſenſible tranſpiration, manifeſt Sweats, by giving thoſe things which can move them, or by outwardly applying them, or by motions of the body; or we aſſay it with manifeſt openings; alſo we heat and ſtrengthen the parts, giving and applying divers Remedies, which by drying may waſt the humor; in the interim, we muſt preſerve the Strength both by Nouriſhments taken, and other things rightly adminiſtred, by which the body is preſerved.

But theſe things which are adminiſtred both by reaſon of the Cauſe, the Diſeaſe and Accidents, we do perform, either by things taken or ſwollowed into the ſtomach, or by thing thruſts up into the Guts, or into the capacity of the Mouth and Noſtrils; or by things outwardly applied to the body, the palſied Members, the Back-bone, the Head or by encompaſſing Air, or Motions of the Body and Mine, or by manifeſt Openings, of which we wil treat in this order.

The Remedies which we give to the Sick to be taken and ſwallowed, although oftentimes they perform many things together, yet they are chiefly given to cauſe Expurgations by the ſtool, by Vomit, by Sweats, or other waies; or they are given for Nouriſhment for Strength ſake, with which alſo we mix things Medicinal; or for the preparation of the Humors before Purging, or to Heat and Strengthen the Nerves.

The Remedies given to purge the Humors and Excrements by Stool, which with the ſame labour ſometimes alſo do alter too, are ſome of them Gentler which are uſed before other Purgers and their Preparations; and are uſed by courſe, to keep the belly open, which by long lying and ſluggiſhneſs is wont eaſily to be bound, & they are chiefly given in the form of Pills. Of uſual Pils Aſſaireth are convenient, becauſe they have French Lavender in them, Alephanginæ, becauſe thep contain many Spices, which adding of Agarick wil be more effectual, and whiles the matter flows Rhubarb may be added, Maſtich, and Caſtor that they may heat more powerfully.

After this manner. Take *of Pills Aſſaireth two drams, Alpehanginæ one dram and an half, Agarick, Rhubarb, each one dram; Maſtich half a dram, Salt gem one ſcruple, Caſtor half a ſcruple,* with ſyrup of *French Lavender* make a *Maß*, let him take *one ſcruple* for a Doſe by courſe.

Or they are prepared of other things. Take *of Turpentine half an ounce*, let him take it by it ſelf or diluted with *Honey* and *water of Groundpine*; and 'tis an appropriate *purging* and ſingular Remedy for the Palſie, to which ſome add the *Species of Hiera*, and give it often.

Of

Of convenient Liquids taken after the ſame manner, alſo a Minoration, as they cal it, or gentle purge, may be made.

Then ſtronger purgers muſt be given, yet ſcarce before the fourteenth day, after the invaſion of the Diſeaſe, which times is to be ſpent in the preparation of the Humors, leaſt that as it often comes to paſs in Diſeaſes from Defluxions, whiles it yet flows, it be ſtirred more by the uſe of theſe things, eſpecially if Gums which diffuſe the matter, do enter into theſe compoſitions, as it often happens in Pils, which are therefore to be omitted, if we muſt purge ſooner, and certain aſtringent things are rather to be mixt.

The moſt convenient form of Pills, will be this. Take *of Pills, Fœtidæ, Cochiæ, of each one ſcruple; Opopanax half a ſcruple, with ſyrup of French Lavender,* Make Pills. If they work not enough they may be quickend with *five grains of Trochiſks of Alhandal.*

One dram of Pills of Ground-pine given, will do the ſame with great ſucceſs: of which afterwards.

Such a Potion may be taken inſtead of the Pills. Take *of the Electuary, Diaphœnicon, the greater Indum, of each two drams; ſyrup of Diacnicum ſix drams, Cinnamon water two drams, Ground-pine water,* as much as is ſufficient; make a Potion.

Or, Take *of the tables of Diacarthamum of thy deſcription one dram and an half, Lozenges of Citron ſolutive two drams*: Diſſolve them with Sage water, for one draught.

A Decoction may be made inſtead of theſe. Take *of the ſeeds of wild Saffron, the leaves of Senna, of each three drams, Hermodactils one dram, Liquoriſh root half an ounce, Raiſons forty, Figs twenty, Annis ſeed two drams, Roſemary flowers one pugil*: Make a Decoction. Infuſe in it, *of Agarick trochiſcate one dram and an half, Turbith one dram, Ginger half a dram, Cinnamon one dram*: Strain it, Diſſolve in it *Honey of Roſes laxative half an ounce*: Make a Potion.

The Purgers muſt be repeated by courſe, if the Diſeaſe continue, eſpecially if there be great plenty of the Humor flowed down, as in a more general Palſie, and the Body be full, which ſhall be done, the Humor being prepared a new, and purged again, or giving for ſome time, things made of thoſe following, for three daies together, then interpoſing a day or two and reſting the while, or every Month, or at the ſeaſons of Spring and Autum.

The form of Pills is moſt convenient to receive any thing, and eſpecially thoſe Pills of Ground-pine, or *Ivæ* ſo called, are commended, which *Mathiolus* holds for a preſent remedy, and *Bened. Victor* cals a glorious help: if one ſcruple be taken before ſleep at night, every day, or at leaſt twice a week, the deſcription of which produced by them both in the ſame manner, we make thus more commodious: Take *of Coloquintida prepared half a dram, Scammony prepared one dram, Turbith one dram and an half, Agarick two drams, Rhubarb one dram and an half, the Pouder of ſimple Hiera half an ounce, Ginger one ſcruple, Spicknard, Foſſil Salt, of each half a ſcruple; Lavender, French Lavender flowers, of each one dram; Opopanax half a dram, Maſtick one ſcruple, Caſtor half a ſcruple, the Diſtilled Oyl of Marjoram and Roſemary, of each five grains; the juyces of Ground-pine newly drawn, and boyled like to an extract,* as much as is ſufficient; Make a Maſs.

A uſual Syrup ſhall be prepared thus, with leſs labor and coſt; Take *of the roots of the true Acorus half a pound, dry Sage one ounce, Ground-pine, ſix drams, flowers of French Lavender and Lavender, of each half an ounce; Caraway ſeed two drams*, Make a Decoction, and in that ſtrained infuſe, *Agarick one ounce and an half, the leaves of Senna four ounces*: Let them boyl gently, Aromatize it with *Cinnamon two drams, Ginger one dram*, add *of Honey a ſufficient quantity*: Make a Syrup, boyled to a conſiſtence for your uſe, making trial of at the firſt, giving of an ounce and an half.

Or one very much compounded, ſhall be made thus, Take *of the roots of the true Acorus, Ortice, of each one ounce, the roots of Angelica or Maſter-wort, Elecampane, Pellitory of Spain, Hog Fennel, round Birth-wort, of each half an ounce; Galengal, Cyperus, Valerian, Dyers Madder, of each two drams; the Herbs Sage, Marjoram, Betony, Balm, Penny-royal, Poley, Hyſſop, Time, wild Time, of each one handful; Ground-pine one handful and an half, flowers of French Lavender, Lavender, Roſe-mary, Prim-roſe, of each one pugil; ſeeds of Caraways, Fennel, mountain Hartwart, Piony, of each two drams; Rocket, Rue, Chaſt Tree, Angelica, of each one dram; Bay and Juniper-berries, of each half an ounce; Liquoriſh root one ounce, Figs twenty four, Raiſons forty, wild Saffron ſeed two ounces, leaves of Senna three ounces Turbith half an ounce, Agarick ſix drams, Hermodactils three drams, the roots of Graſs Plantane two drams, Mechoacan three drams*: Make a Decoction according to Art, Aromatize that ſtrained, with *Cinnamon half an ounce, Ginger one dram and an half, Salt Gem half a dram*; add *of Sugar half a pound*: Boyl them to the conſiſtance of a Syrup, Let him take for one Doſe *two ounces*, or more.

An uſual Electuary wil do the ſame: Take *of the Electuary, Diaphœnicon the greater, Indum, tables of Citron ſolutive, of each one ounce; tables of Diacarthamum of thy Deſcription ſix drams, the Pouder of Hiera of Coloquintida three drams, Maſtick, Opopanax, Sagapen, of each half a dram; Nutmeg, Ginger, Cinnamon, Cloves, of each one dram; with ſyrup of Ground-pine or French Lavender*: Make an Electuary, let him take from two drams to four.

Some alſo attempt Purgations by Vomit, giving the very ſtrongeſt, as Stibium, by the uſe of which I have indeed obſerved twice or thrice, that they have become preſently Palſied, who formerly were not ſo; therefore it ought to be moved rather by giving the gentler, (unleſs it ſucceed of its own accord, or be actually provoked) in thoſe that are ſooner accuſtomed.

By ſweats often repeated, by giving of the Decoction of Guaicum, China, or others, becauſe it cannot be removed by any other way, this long continued Diſeaſe is often cured; which will be made proper, if Sage and Ground-pine be boyled in the ſame, and it be Aromatized with Galangal and Nutmeg, as thus: Take *of Sarſaparilla two ounces, Guaicum three ounces, Orrice root one ounce, roots of Elecampane half an ounce, Roots of Acorus half an ounce*: Make a Decoction in Water, according to Art, for a ſweating and ordinary drink.

But alſo it will be very convenient to move ſweat, ſomtimes by giving of other things, as the *Rob or Quiddeny of Dwarf-Elder two drams*: Diſſolve it with the water of Ground-pine and Sage, and let him drink it.

The Courſes, Hemmorrhoids, if they be ſtopt, are profitably moved, by taking of remedies that provoke them.

Thoſe things which are graunted them to be neceſſarily taken for the nouriſhment and ſuſtinance of the Body ought to be adminiſtred ſparingly and ſeldom; for to uſe a ſparing Dyet, and ſomtimes to ſuffer hunger, doth very much hinder the product of Humors; which will be done, if they take meat moderately only twice a day, or ſomtimes forbare their Supper. Of their Sweats being continued for ſome time, and other Evacuations, in making of their Dyet, as they call it, they

joyn a Detraction of their meat, or if otherwiſe, meat be adminiſtred to them ſparingly.

The which alſo if it be of good juyce it will be ſufficient, and produce fewer Excrements, as if he eat Egs, and of Birds, Threſhes, Mearles, Larks, Chaffinches, birds like Nightingales, Sparows, or thoſe which moſt do write, do by a peculiar vertue reſiſt this Diſeaſe, as chiefly wild Pidgeons, Turtles, Swallows, the brain of a Hare, which therefore they put alſo into Compoſitions: which are convenient roſted rather then boyled, and moreover they become Medicinal, if they be ſtuck and ſtuft, with Sage, Marjoram, Time, wilde Time, and other ſweet things, and Spices, eſpecially with Nutmeg.

If the ſeeds of Carawaies, or Fennel, or Annis, or Gith, be mixt with the bread when it is baked it will be more convenient, and if he ſomtimes uſe Aromatical Dyet or ginger bread, Sugar'd, as they are wont neatly to prepare it, or honied, which they call the Bread of Life, Pine-nuts, Piſtachoes, are very much commended here, and are beleeved to ſtrengthen the Nerves.

Junkets of Maſtard ſeed adminiſtered at table inſtead or ſauce are very much approved, as alſo pickeld Capers.

The Salt with which meats are ſalted is approved, and that made of Treacle and Vipers, as this following: Take *of Salt one ounce and an half, Nutmegs one dram, the rtots of Pellitory of Spain half a dram, the leaves of Sage, Marjoram, of each one ſcruple*: Mix them.

It will do good if they drink but little, and wholly abſtain from the uſe of Wine, or of clear Wine, and inſtead of that, drink Water and Honey, which ſhall be prepared of ten parts of Water, and one of Honey, boyled to the Conſumption of a third part, and Aromatized in the end; Or if he drink it more Compounded, as ſhall be declared by and by.

Thoſe things which are given to prepare the Humors are uſed before purging Medicines in the beginning of the Diſeaſe, and are repeated, when in the progreſs of the Diſeaſe, the purging ought to be reiterated; but alſo otherwiſe given they do help, becauſe they at once waſte and alter the Humors, as ſhall beſaid.

This is done by Syrups after this manner: Take *of the Syrups of French Lavender, Hyſſop, of each two ounces; Honey of Roſemary flowers half an ounce, the waters of Sage, Ground-pine, Hyſſop, of each one ounce and an half*: Make a Julep, Aromatize it with the Pouder of *Roſata Novella*, for four or five times.

Alſo *Nicolaus* his Syrups of Ground-pine, are convenient, of the Conſerve of Acorus Honey of Squils, although they approve of Oxymels, we omit them, the waters of Marjoram, Betony, Prim-roſe, Balm, are allowed.

In place of theſe, Water and Honey, boyled with Acorus, French Lavender, Lavender flowers, or with Sage, is very convenient.

Alſo the following Decoction may be given to drink inſtead of theſe. Take *of the roots of the true Acorus, Orrice, of each ſix drams; Cyperus, Elecampane, of each three drams; the Herbs, Sage, Marjoram, Ground-pine, the tops of Time, of each one handful; Hyſſop, Betony, Penny-royal, Calamint, of each half a handful; the flowers of Roſe-mary, French Lavender, or Lavender, Elder, Prim-roſes, of each one pugil; ſeeds of Annis, Fennel, of each two drams; Rue one dram, Liquoriſh root one ounce, Raiſons three ounces*: Make a Decoction, adding Honey or Sugar, as much as is ſufficient, Aromarize it with Cinnamon, or with ſome Aromatical Pouder, let her uſe it inſtead of a Julep.

The Remedies which are given to Drink, to heat the ſluggiſh and cold Nerves, and alſo to waſte the Humors ought to heat very much, ſo that they may kindle a feaver, becauſe if that ſupervene, the whol Body then grows hot, aud the moiſtures of it are Egregiouſly conſumed: with which alſo are mixed thoſe things which are appropriate to the Neres and do reſiſt Diſeaſe by a peculiar vertue.

But theſe are uſed preſently after purging, and in the whol progreſs of the Diſeaſe, being given in the morning to them faſting, or once or twice towards night, in the form either of a Decoction, Infuſion, Waters, Pouders, Electuaries, Pills, the choyceſt of all which we will propound.

Somtimes the more grateful Decoctions are given upon that account, becauſe they loath ingrateful things in that form: of which ſort Compound Hydromel or Mead is very effectual, if it be drank ſomtimes before Meat, or otherwiſe, which is thus made: Take *of Water twenty pound, Honey one pound and an half, the roots of Acorus, dried Sage, of each one ounce; the roots of Orrice half an ounce*: Boyl them to the Conſumption of a third part, Aromatize it in the end with *Cinnamon, Nut-meg, of each two drams; Pepper half a dram*: Make a Melicrate, the which alſo may be done after the ſame manner with Sugar.

Other Medicinal Decoctions may be reduced into the form of a Syrup and uſed, which may be boyled, as hath been ſaid there, with the formentioned preparatives and purgers, or taking away thoſe things which purge and ſo be given.

Or of juyces after this manner: Take *of the juyces of Sage, and Ground-pine, of each one ounce and an half; the juyce of Marjoram one ounce, Lavender water two ounces, the moſt generous Wine two ounces, Sugar or Honey two ounces*: Boyl them to the conſiſtence of a Syrup, Aromatize it with *Nut-meg, and the roos of Galangal, of each one dram*: Let him take often one ſpoonful.

Infuſions, eſpecially thoſe made in Wine do good, for though Wine, eſpecially if it be ſtronge, is no waies convenient, yet acquiring the ſtrength of other things to it ſelf, and being to them as it were a Vehicle to the Nerves, it becomes profitable, being ſomtimes taken by way of Medicine, but it is prepared of the ſimple Infuſion of Sage, or of ſome convenient Plant.

Or a Compound one, as followeth: Take *of the roots of Acorus two ounces, the leaves of dried Sage one ounce and an half, Ground-pine, Cow-ſlips, of each one ounce; Wormwood half an ounce, Nutmeg one ounce, Zedoary half an ounce, white Wine, or new Wine, or Wine a little boyled twenty pound*: If you add of the *ſhavings of Guaycum one pound, the wine will be more effectual*. Diſtilled waters or thoſe made by infuſion, are highly magnified by ſome, which are given by themſelves in the morning, or are mixt with others, as the more ſimple ones of Roſemary, Sage, Marjoram, Time, Lavender, eſpecially, if the Liquor be extracted out of them dry, being firſt ſteeped in Wine; Cinnamon water, as it is grateful, ſo alſo tis effectual, the water of Ground-pine and Prim-roſes are chiefly appropriate.

Many Compound ones are made for theſe uſes, ſuch as we have deſcribed alſo in an Apoplexy, this alſo will be rightly fitted for the work. Take *of the roots of the true Acorus, Angelica or Maſterwort, Elecampane, of each ſix drams; the leaves of Sage, Marjoram, Roſe-mary, Ground-pine, Rue, the flowers of Lavender, Prim-roſes, of each half an ounce; Galangal, Nutmeg, Zedoary, Cinnamon, Cloves, of each three ounces*; Being thus pouderd ſteep them in ſtrong-wine, or in that firſt liſtilled, till it be thick as Frumenty, afterwards draw forth the Liquor, give one ſpoonful often in the morning; it will be

be more effectual if you infuse a little Castor in part of it and give it, or if you fear the strong smel of that, let a few grains of Musk be added.

Divers commodious pouders are prepared, which are either drank by themselves from one dram to one dram and an half, being dissolved in the waters of Sage, Marjoram, Lavender, Cinnamon, Groundpine, and also with Honey and Rosemary flowers, or Anacardine, or of Squils, or with other Syrups. Or eight parts of Sugar being added to one of Pouder, they are so taken, Or the Sugar being first dissolved with the said Waters, Lozenges are made, and then they are given in greater quantity. Or they are mixt with Conserves and Electuaries.

Of the usual ones the most excellent are, the Pouder of *Diamoschum Dulce*, and *Amarum, Diathamaron, Pleres* with *Musk*, *Rosata Novella*; and other Aromatical Pouders, are convenient.

Instead of which these following also may be prepared, that called *A more simple one of Nutmeg* after this manner. Take *of Nutmegs three drams, root of Pellitory of Spain two drams*, make a *Pouder*, of which if one dram be given for some mornings with *Sage water and Honey of Rosemary flowers*, it wil be a singular Remedy.

Another of Nutmeg being more compounded, wil be thus made, Take *Nutmegs not rosted*, as they would have it, *in number three or half an ounce, the root of Pellitory of Spain one dram, the Leaves of Marjoram, Sage, Flowers of Lavender, Rosemary, each half a dram; Gith seed one scruple, Cinnamon one dram and an half, Cloves, Galangal, each half a dram*; make a *Pouder*, of which, if adding nine ounces of *Sugar* dissolved in *Sage water* you make *Lozenges* they wil supply the stead of the *Lozenges* called *de nuce Moschata*.

A third called Aromatical wil be made thus. Take *of Cinnamon two drams, Nutmeg, Galangal each one dram and an half; Cloves one dram, Pepper, Ginger, Zedoary, seeds of Fennel, Anise, Mountain Hartwort, Peony, Leaves of Marjoram, each half a dram*; mix them, and make a *Pouder*.

The fourth compounded one shall be made thus. Take *of the roots of Pellitory of Spain one dram, Asarabacca half a dram, Angelica one dram an half, Seeds of Bishops weed Caraways, each two drams*; *Nutmeg, Galangal, Cinnamon, Cloves, each half a dram*; *the three Peppers, both Cardamons, Cubebs, Ginger, Spikenard, Wood of Aloes, each Mastich half a dram, one scruple, the Ashes of Swallows, and a Mans Skul each half a dram*; *Coral half a dram*, make a *pouder*.

Of Conserves and Condites, the Conserve of Groundpine made with Sugar, if it be given to the Paralitick at night going to bed, by a continued course it is said to be a certain help. Also the Conserve of Sage prepared with Honey boyled and clarified, brings great benfit. Likewise the Conditure or Conserve of Acorus, is approved by many.

By mixture of many things, such a Conserve shal be prepared. Take *of the Conserve of Sage, Groundpine, each two ounces*; *of the true Acorus and Nutmeg condite, each one ounce and an half*; *the Conserve of Primrose one ounce, Conserve of Marjoram, Rosemary flowers, French Lavender or Lavender flowers, Ginger condite each half an ounce*; mix them, let him take morning and evening *one dram and an half*.

Adding the pouders the following Electuary wil be convenient. Take *thin Confection made of Conserves and Conditures*, and ad of *Confection Anacardine half an ounce*, and of the *former pouder prescribed*, which begins, Take *of the roots of Pellitory &c. half an ounce, of Honey Anacardine* as much as is sufficient, make an *Electuary*, let him use it by it, self drinking afterwards, *the waters of Sage, Marjoram, or Groundpine*, or dissolve it with them, and let him drink it.

One dram of the Confection Anacardine being taken doth good, especially if it be taken every day twice, by the use of which if a Feaver be kindled, as hath been said formerly it wil do good upon a double account.

Opiates also are very much commended by Practitioners, which though they be old, are suspected by me by reason of the Opium, in a stupidity and weakness of the Nerves.

But they give Treacle, Methridate, Aurea Alexandrina, to one dram with Sage water.

Or these some are mixt with other Remdies after this manner. Take *of Acorus condite one ounce, Conserve of Rosemary flowers, French Lavender, Sage, each half an ounce*; *Methridate, Aurea Alexandrina, each two drams*; *Pleres with Musk one dram, Syrup of French Lavender* as much as is sufficient, mix them.

Pills too prepared of things ungrateful, and which are hardly taken in other forms shall be made thus. Take *of the root of Pellitory of Spain, Pepper, each one dram; Mummy or Bitumen half a dram, Euphorbium, Castor, each one scruple*; *Oyl of Amber and Turpentine, each four grains*; receive them in *Honey of Rosemary flowers*, or of *Squils* and make a *Mass*, of half a dram make *ten Pils*, let him often take five at night going to bed.

The Chymical Oyls of Sage, Marjoram, Cinnamon, and other Spices being mixt with Sugar, and used, or made into Lozenges are very profitable.

Suppositories are put up, and Clysters injected, both to sollicite and loosen the Belly, and also to heat; the which as the custom is, are used both before the use of other Purgers and in the progress of the Disease, being prepared in like manner, as we have prescribed in an Apoplexy, amongst which the Gentler wil work more than in them, seeing the sense of excretion is not taken away here, as in an Apoplectical, as also the Stronger wil work yet much more.

Such Suppositories may be made. Take *of Honey, the juyce of Mercury or Beets*, in the winter time *each two ounces*; boyl them a little, afterwards add of an *Ox Gaul two drams*, boyl them again sufficiently, and add *the root of Pellitory of Spain half a dram, Salt Gem one dram*, make *Suppositories*.

Clysters which provoke excretion, and alter too, are very convenient, bewaring of those too emollient, by which the Back-bone being more relaxt, would rather be hurt, that the Vulgar do not rashly beleeve, that Clysters in those troubled with the Colick have given an occasion of a Palsie, the which yet rightly prepared doth do good, and if the cause lie about the lower parts of the back, they are as it were Topick Remedies.

A less laborious Clyster wil be prepared thus. Take *of the roots of Lillies two ounces, Mallows, Beets or Mercury, Sage, Rue, Hyssop, Organy, Groundpine, each one handful*; *Flowers of Chamomel, Lavender each one pugil*; *Caraway seed two drams, Bayberries one ounce, Bran one pugil*, make *a Decoction* adding a little *Lye*, dissolve *Honey one ounce and an half, Butter half an ounce*, Galens *Hiera two drams, Salt* a little, make a Clyster.

If it be made of Juyces it wil work more strongly. Take *of the juyce of Beets or Mercury two ounces, the juyce of Rue, Hyssop, each one ounce, Honey two ounces, Oyl of Nuts or Butter two ounces*, dissolve them in *salt Broth*, or in the *Decoction of Sage*, or a *Boys urin*, make a *Clyster*.

Of those things which are principally convenient in this case, such a one may be composed the which also if you take out some things, wil nevertheless be effectual.

al. Take *of the root of the true Acorus* (for the *Marſhy one*, as *Rondoletius* wil have it, wil not pleaſe) *Orrice each one ounce, the herbs Beets or Mercury, Mallows, Sage, Marjoram, Rue, Betony, Groundpine, Cowſlip, Hyſſop, Organy, Penny royal, Calamint, Centory the leſs each one ſmal handful; or a greater,* if you take *fewer herbs, the flowers of Chamomel, French Lavender, Roſemary, Primroſe, each one pugil; the ſeeds of Carawaies, Fennel, Nettle, each two drams; Wild Saffron ſeed one ounce, Agarick half an ounce,* make a *Decoction,* diſſolve in a ſufficient quantity, *Honey of Roſemary flowers, or common Honey one ounce and an half, the Hiera of* Galen, *or* Hermes, *or* Logadius, *or of Electuary Indum, Benedicta Laxativa, each one dram;* or take fewer of them in a greater dote, *Oyl of Rue, Spike, or Coſtus each one ounce and an half; Foſſile Salt one dram,* make a *Clyſter.*

Thoſe things which ought to be put into the Mouth are theſe, either there is made an actual Irritation of the Jaws to procure Vomiting, which proceeds in thoſe accuſtomed to it, or that have firſt devoured ſomwhat, as hath been ſaid in giving of Vomits.

Or they are Maſticatories that draw forth the flegm, both drying and altering alſo, which are very convenient, and in a Palſie they empty from the Head, and revel from the beginning of the Nerves. In a Diſtortion of the Mouth they derive alſo, if they be often uſed in the morning,

Nutmeg often chewed is held by all for an excellent Remedy,

A Junket made of Muſtard ſeed, being held in the Mouth, doth work powerfully.

A profitable Compoſitiou may be made thus. Take *of Nutmegs two drams, the root of Pellitory of Spain, Muſtard ſeed, each one dram and an half; Cubebs, Pepper, Galangal, Angelico root, each half a dram; Maſtich one dram, Wax a little,* make *Maſticatories,* if a little *Caſtor* be added, and they refuſe not the ſmel of it, it wil be moſt effectual.

Gargariſms perform the ſame. Take *of the roots of Angelica, Pellitory of Spain, the true Acorus each half a dram; the herbs Sage, Marjoram, Time, Hyſſop, Organy, each one handful; Muſtard ſeed two drams, Staves acre, Long Pepper, each one dram; Nutmeg half an ounce,* make a *Decoction* in *Water* add *Honey of Squils* or of *Roſemary flowers one ounce and an half;* mix them, let him waſh or gargle his mouth; there may be added of *Wild Saffron ſeed ſix drams, Turbith half an ounce, or Spurge two drams,* but if there be danger that they may ſwallow them, they muſt be omitted.

Liquid Errhines drawn up into the Noſtrils, or the Sick lying on his back, they being diſtilled by drops into the Noſtrils, they do alſo provoke flegm by their paſſages. Take *of the juyces of Pimpernel with purple flower, of the roots of Beets each one ounce; the juyce of Marjoram, Rue, each half an ounce; the ſeeds of Gith, the root of Pellitory of Spain, each half a dram; Caſtor half a ſcruple, Honey of Squils half an ounce, Wine one ounce,* make an *Errhine.*

Or anoynt the Noſtrils with this following. Take *of the juyce of Sowsbread, Pimpernel, each two drams; the juyce of Marjoram one dram, Trochisks of Alhandal one ſcruple, Pellitory of Spain, ſeeds of Gith, each half a dram; Caſtor half a ſcruple, Honey Anacardine* as much as is ſufficient, make a *Liniment.*

Or ſomtimes let a pouder be blowed into the Noſtrils. Take *of the root of Pellitory of Spain, the ſeed of Gith each half a dram; Caſtor half a ſcruple, Euphorbium ſix grains,* make a moſt fine *Pouder.*

Suffumigations alſo are received by the Noſtrils as are thoſe Fumes which are prepared in a Dry Bath, of which hereafter, and thoſe things principally applied, which by drying the brain do prevent new Deſluxions and ſtrengthen the Nerves.

Outwardly are applied to the Body in the Palſie, both to the parts palſied and to the Back-bone and Head, thoſe things alſo which can heat very much, that they may recall the Heat of the Nerves and Members, and thoſe things which ought to be exhauſt and dry up the humors, and refreſh the Nerves and Brain. The which alſo are convenient for a Humoral Spaſm, and theſe things are then adminiſtred by dawbings of Oyntments, Waters, or by Plaſters, Garments, Caps applied, or by Baths and Fomentations.

But anoynting are chiefly uſed, which ought to be applied about the Region of the Nerves, there where the Diſeaſe lies in them, as in a general Palſie about the hinder Region of the Neck called the Nape, where if the evil do lurk within the Skul, they may alſo thruſt forth their ſtrength ſo far; or in other particular Palſies of the parts in the ſeat affected of the Back or other Members. Somtimes alſo they are not unprofitably applied to the parts Palſied, becauſe they allure the ſpirits into them, and ſend by communication their vertues even to their affected Nerves, upon which account alſo the Hands and Feet, and their parts if they be Palſied are anointed with them, and the Cheeks in a diſtortion of the Mouth; the which anoynting of every part or of the Back-bone will work the better, if the anoynting be actually hot, if there be joyned ſtrong Friction with the Hands, and the Hands with which we rub, be firſt wet with Aqua vitæ, or the part which ſhall be rubbed; here alſo we muſt obſerve that we proceed from gentler to ſtronger by degrees, in this long continued Diſeaſe; but theſe remedies are adminiſtred in the form of an Uuguent or Water.

The Unguents are made of divers Oyls, made by Infuſion, Expreſſion, Diſtillation, which are reſerved for theſe uſes, chiefly the Oyl of the ſeed of Aſphaltites Triſoil, which is called *de Andacoca,* is accounted for a ſingular remedy.

But by the mixture of Oyls ſuch an Oyntment may be made: Take *of the Oyls of Rue, Coſtus, of each one ounce, of Bricks, Foxes, Wormes, of each half an ounce:* Mix them, make an Oyntment.

This excellent remedy may be made of Gooſe greaſe: Take *a Gooſe Pickt, unboweld, waſht with white Wine,* And let it be ſtuck every where with Cloves and Nutmeg, being cut firſt that they may be thruſt in, and let it be ſtuft with Sage leaves, adding to the ſame *leaves the Fat of a Fox, or wild Cat one ounce, Pouder of Myrrh, Frankincenſe, of each half an ounce; Caſtor, Euphorbium, of each half a dram, Worms ſtifled in Vinegar, twenty:* Let them be all ſowed in, and the Gooſe roſted on a Spit, white Wine Vineger being put in the pan, into which the juyce and fat ſweating forth may diſtil, and afterwards the liquor being cooled, let the fat that ſwims a top be gathered, moſt excellent for theſe uſes.

Another Oyntment, more effectual is made thus: Take *Oyl of Bricks, Spickenard, of each one ounce; of Turpentine ſix drams, of Euphorbium half an ounce, Frankincenſe three drams, of the ſeeds of Gith one dram and an half; of Caſtor one dram, Saffron half a dram, Wax a little;* Make a Liniment.

Or if it ought to work more powerfully: Take *Oyl of Bates, Muſtard ſeed by expreſſion, of each one ounce and an half; of the following Gums diſſolved in Aqua vitæ,* to wit, *Opopanax, Galbanum, Ammoniacum, Serapinum, of each half an ounce; Euphorbium two drams;* Mix them, add *Oyl of Turpentine half an ounce, Oyl of Bay-berries, and Spike, of each one ſcruple; Oyl of Agath or Amber by diſtil-*

lation

lation half a ſcruple, the roots of white Hellebore, Pellitory of Spain, Muſtard ſeed, Pepper, of each half a dram; Salt Ammoniack two ſcruples, Caſtor one ſcruple, Wax as much as is ſufficient: Make an Unguent.

This will be a moſt excellent Oyl: Take *of expreſt Oyl, old Oyl of Olives, or Lamp Oyl, or that in which Bricks have been quenched four ounces, old Oyl of Nuts two ounces, Oyl of Baies, Muſtard ſeed, of each one ounce; Oyl of Juniper-berries half an ounce, Spike one dram, diſtilled Oyl of Turpentine ſix drams, of Peeter three drams, the juyces of Sage, Rue, Ground-pine, Orrice, of each one ounce; Aqua vitæ two ounces, the fat of a Fox and Gooſe, of each one ounce and an half: Earth-warms firſt waſht in wine twenty, Gum Opopanax, Galbanum, Ammoniacum, Serapinum, diſſolved in Vinegar of Squils, of each ſix drams; Storax, Myrrh, Maſtick, Frankincenſe, of each half an ounce; Euphorbium, one dram and an half, the roots of Pellitory of Spain, Hellebor, Coſtus, Galangal, Nutmeg, Pepper, Muſtard ſeed, the Bituminous Trifoil, Gith, Lavender flowers, Caſtor, of each one dram; Anacardium, ſalt Ammoniack, live Sulphur, Bitumen, of each two drams; Saffron half a dram*: All being rightly prepared, pouder'd and mixt, let them be boyled by a ſlow fire to the Conſumption of the juyces. Let the Oyl be reſerved for uſe, either uſed by it ſelf or mixt with other things.

The other Oyls diſtilled out of Plants, beſides that already ſpoken of, of Spike and Juniper, which are extant every where, and are prepared in great quantities, are convenient, as of Sage, Rue, alſo of Spices, which being added to theſe Liniments do very much increaſe their vertues.

The uſual Unguents convenient here, are of Bdellium, Agrippa, Aregon, Martiatum and the like, uſed by themſelves, or mixt with the reſt.

Waters made by a long Infuſion in a hot place, or extracted by heat, do Egregiouſly penetrate, eſpecially if Oyl alſo doth diſtil forth more plentifully with them, and being laid on inſtead of Unguents, they profit very much.

The more Simple are, if Sage, Roſe-mary, Time, French Lavender, and other things Appropriate, and ſweet ſmelling, being ſteeped in Aqua vita, be applied.

Of thoſe Compounded, many called Compound Aqua vitæ's are made for theſe uſes, of which this will be very convenient: Take *of the roots of Orrice, Hogs-Fennel, Angelica, the true Acorus, both Galangals, Coſtus, Pellitory of Spain, white Hellebore, of each one ounce; Cyperus, Zedoary, Ginger, of each half an ounce; the leaves of Sage, Time, Roſe-mary, Rue, Marjoram, Ground-pine, of each ſix drams, the flowers of both Lavenders, French Lavender, St. Johns-wort, Prim-roſe, of each half an ounce; the ſeeds of Muſtard, Gith, of each two drams; Juniper and Bay-berries, of each one ounce; Nutmeg half an ounce, Cloves, Mace, of each two drams; long and round Pepper, Cubebs, Spikenard, wood of Aloes, Yellow Saunders, of each one dram, Saffron half a dram, Frankincenſe, Myrrh, of each half an ounce, Liquid Storax three drams, Euphorbium, Caſtor, of each two drams; Earth-worms waſht in Wine twenty, Salt-Niter half a pound*: Being prepared and pouder'd, let them be bedewed with the moſt generous Wine, till they are made like to Frumenty, then diſtil them according to art.

Thoſe called Artificial Balſomes which yeild more Oyl, are prepared divers waies.

One more ſingle is thus prepared: Take *of Danewort, the leaves and root, Sage, Lavender, Rue, all with their leaves and flowers, freſh, bruiſed, bedewed with Aqua vitæ, of each one handful; Caſtor two drams, Turpentine half an ounce, Salt Ammoniack two drams, Worms waſht in white Wine twelve*: Draw forth a water with the Fire of aſhes, fitted for theſe uſes.

A Compound Balſom, ſhall be made thus: Take *of Frankincenſe, Maſtick, of each one ounce; Storax, Benjamin, Myrrh, Gum Opopanax, Bdellium, Elemi, Serapinum, Ammoniacum, Sarcocol, of each half an ounce; Euphorbium three drams, Aloes, Ladanum, of each two drams; Caſtor one dram, the root of Galangal, Coſtus, Nutmeg, of each half an ounce; the leaves of Sage, flowers of Lavender, Ground-pine, of each three drams; Juniper-berries half an ounce, ſeeds of Gith one dram, Turpentine or Roſin of the Larix tree the weight of them all*, viz. *ten ounces*: Let them be diſtilled according to Art, and there will flow forth a Water and Oyl, the which may be anointed together or a part.

Alſo if the Back-bone be anointed with Confection Anacardine. and Aurea Alexandrina, diſſolved in Aqua vitæ, in which Sage hath been infuſed, it will be an effectual Remedy.

Plaſters made of the ſame Unguents, adding Pitch and Roſin, which are good of themſelves, or Cere-cloths made by increaſing the quantity of Wax, do perform the ſame, and becauſe they may ſtick long, they work powerfully; the which are worn applied to the Back-bone alſo, or to the part affected.

Of the uſual ones are commended, that of Bay-berries, de Betonica, Ceroneum; as, Take *of the Plaſter Ceroneum, of Bay-berries, of each one ounce; Frankincenſe half an ounce, Caſtor, Euphorbium, of each one dram, the ſeed of Gith, Creſſes, Muſtard, the root of Pellitory of Spain, Saffron, ſalt Niter, of each half a dram, with Oyl of Bricks or Turpentine*: Make a Plaſter.

The Pouder of Worms, applied Plaſter wiſe to the Nape of the Neck, with Pepper and Honey, doth wonderfully profit.

Coverings and Garments of Skins and Feathers, do good not only by retaining and cheriſhing the heat in the parts, but ſome of them, alſo are beleeved to help by a propriety, if the Palſied Member be wrapped, cloathed or coverd with them, as Fox and Hares skins, Gooſe Feathers, and thoſe of Doves, Cranes, and wild birds; the which alſo, as other things which ought to come about the Body, if they be ſmoaked with Frankincenſe, Maſtick, Storax, Benjamin, with Spices, and other ſweet things caſt upon the Coales, they will do it more effectually.

To the Head and Neck theſe things may be applied in a dry forme: Take *of the rootes of Acorus, Galangal, Orrice, the leaves of Sage, Marjoram, Balm, flowers of Lavender, French Lavender, Roſemary, of each one dram; ſeeds of Coriander, Gith, of each half a dram; Nutmeg two drams, Cubebs half a dram, Frankincenſe, Maſtick, Storax calamite, of each one dram and an half*: Make a Pouder for a a Pillow, or a Bag which may be laid under the Head and Neck, or for a Cap to be worn.

To Plunge or bury the Members for a while in Sand, or hot Aſhes, or boyling Wine preſſes, or hot Dung, doth very much help.

It is counted a ſingular Remedy, by ſome for reſolved Members to thruſt them oftentimes into a Tub in which Aqua vitæ, or the Spirit of Wine hath been kept, one end being taken out, and it being heated with lighting of Juniper wood, to provoke ſweat out of them.

Sage is thought to do good, being only carried in the Hand, perhaps rather by its ſent then touch.

If they Plunge their Body, in a heating and drying Bath, ſo that it contain the Palſied Members and the greater part of the Back, by altering & calling forth the Humors, ſomtimes they may help upon that account, the which hotwithſtanding ought to be effectual, leaſt that they moiſten more by their actual Humidity, then they potentially dry.

For which reaſon they are ſent to Natural Baths, if other Remedies help not, and the Diſeaſe be now a longtime prolonged, and the Patient otherwiſe labor of no other fault, and nothing hinders, as to the laſt refuge, the which they are commanded to uſe for a Month and further, till their Skin be florid, and whol again: But the Alum and Nitrous Baths are chiefly convenient, becauſe they dry, they likewiſe commend the Sulphureous ones but they mollifie very much; the Atramental, Acid, cannot do ſo much good. Becauſe acid things are enemies to the Nerves: the Salt ones Sea-water, or Spring-water heated, becauſe they dry, without doubt will be profitable.

Artificial Baths will do the ſame; if you mix with the Waters Salt, Alum, Tartar of Wine to make them drying, and often quench Iron or Steel in it, ſuch as Smiths-water is, or adding the Aſhes of pruning of Vines, of Bones, and Lime. You may make like a Lie and that the Bath may be more appropriate, and heating, you may boyl the Plants by and by to be reckoned up, in a dry Bath, in ſome Water prepared of thoſe things even now ſpoken of, adding a Lye or Smiths water. Or if you boyl the ſame Plants in the Decoction of a whol Fox.

But if particular parts palſied be plunged in theſe, or be fomented, or waſhed with them, as the Hands or Feet, they wil do good.

For which this is alſo convenient. Take *of Sage, Juniper berries and Leaves, the greater Spurge, each* as much as is ſufficient, boyl them in a *Lye*, with which foment or waſh the part.

If the Palſied parts as the Hands or others may be plunged in the like Liquid Oyls or Liniments, it wil be convenient to foment them awhile with them, for the performance of which ſeeing a good eſtate is required, this ought rather to be done in rich folks.

By the encompaſſing Air, the ſtrength is not only preſerved, but alſo if it be pure, the body is made leſs foul, and as the cold Air is chiefly hurtful, ſeeing the Members of the Paralitical are otherwiſe cold, & Cold is an Enemy to the Nerves, ſo that which is Hot and Dry doth very much good, becauſe it corrects the Diſtemper; but ſuch is either by reaſon of the Heavens, and muſt be let in from thence, whence it may be had, or is made ſuch by Art, by Fires, by Suffumigations; and alſo if Pidgeons be conversant with the Patient in the ſame Air of the Chamber, they ſay that it doth by a propriety reſiſt the Palſie.

If alſo it be applied ſo Medicinal, *viz.* made Hot, Vaporous, or Smoaking, that it draw forth the Humors, by inſenſible Tranſpiration, or manifeſt Sweats, the body being firſt fitly purged, it is a Remedy which doth waſt from the part affected, but the conjunct and Antecedent cauſe, and oftentimes is the prime Remedy in curing this long continued Diſeaſe.

But let the Air be thus heated in his Chamber ſhut up or under his bed, and that either with Fire alone or alſo with the Vapor of ſome Decoction, which exhales of its own accord whiles it is hot, or if red hot flints or mettals be quencht in it, it ſends forth a Vapor and Smoak, in which let the Patient faſting, ſit Naked, and repeat it often according as he can wel endure.

But the Decoction for this Evaporation, may be prepared of things following which do together powerfully heat and ſtrengthen. Take *the root of Danewort three ounces, of Acorus, for the rich, one ounce, Hogs Fennel of* Dioſcorides *two ounces, the herb Sage, Groundpine, Primroſe, each two handfuls; Organy, Pennyroyal, Wild Time, Calaynint, Hyſſop, Marjoram, Roſemary, Time, Bays, flowers of Chamomel, Elder, Juniper berries, of every one of them or ſome of them a greater or leſs handful,* according as they are taken boyl them in *Water*, adding a *Lye* and *Wine*, for a *Stove* or *Dry Bath* as they call it.

In a great and almoſt deſperate Palſie or Roſolution of the Limbs, much may be done if Sweat be provoked oftentimes with intermitting reſt, in a Cheſt made convenient to lie in, being every where cloſe ſhut, the Patient being placed with Pillows under him, with his Head out, and the hole of the Cheſt about the neck of the Patient, being very wel ſtopt, the Vapor entring the Cheſt through the beak of an Alembick ful of many holes, by another hole in the bottom of the Cheſt, in the bottom of which Alembick put under, the following things have boyled by *Balneum Mariæ*.

Take *of the Alcohol of ſpirits of Wine four pound, the Eſſences of Sage, Roſemary, Lavender, Marjoram, Time and Organy each two ounces*; let the *Vapor* be ſo long admitted into the *Cheſt* as the Patient can well endure it, but when the Patient is now ſufficiently moiſt, and the heat being too much increaſed, *the beak of the Alembick* is drawn forth, let that which drops forth, till the matter contained in *the bottom* be cool, be received in a *Receiver* large enough and well cloſed up, that it may be kept for further uſe, which ſhal be with the ſame *Liquor* or *Spirit heated* to moiſten and rub the *palſied Member and parts of the Patient*, after that being taken out of *the Cheſt* and the *Sweat* wiped off, being placed in his bed he hath ſweat again; but firſt wiping off the *Sweat*.

If the Palſied Member be ſuffumigated before the fire, with Frankincenſe, Maſtich, and other ſweet things, it wil very much ſtrengthen and ſtir up the heat in it.

We ſhal help by motions of the body by decent exerciſe which doth egregiouſly waſt the humors and ſtirs up the parts laid aſleep, and recals the animal ſpirit into them, heats the Cold and ſtregthens the Soft.

The which if they cannot eerform of their own accord that onght to be accompliſht in them by the help of Servants, by raiſing and bearing them up, that they may be able in ſome ſort to walk, and the Patient himſelf muſt endeavor to uſe his languid Members, and being idle, continuallyſtir and exerciſe them.

Friction is chiefly convenient, being made both for Diverſion ſake in the ſound parts, and performeth the ſame benefit being applied to Sick, ſeeing nothing doth more powerfully allure the ſpirits, which is done only by the hands of the ſtanders by or alſo by applying a rough hot Cloth, or the Patient himſelf may do it by rubbing the ſick parts with the ſound.

All which wil be adminiſtred with better ſucceſs in a fitting time, the Patient being faſting, and the body firſt purged.

By motions of the mind alſo we diſcuſs the humors, in Watchings longer than uſual, for a good while continued, and we prevent that they be not heaped up by immoderate ſleep.

They feel benefit by ſome Affections of the mind that inflame the body, if ſo be that they do not too much weaken, as by Anger, ſeeing a Feaver alſo as hath been ſaid, doth not hurt,

Amongſt manifeſt Openings, only Bleeding takes place in the Plethorick, ſeeing we know that the abundance of this Flegmatick humor is produced from the plenty of crude blood or fomented by it, but then alſo it muſt be done ſparingly in the Arm, of the ſound part, neither muſt we credit the Arabians who teach us to draw ſo great a quantity of blood, ſeeing by that their languid heat is extinguiſht.

Scarification alſo brings ſome help, not by reaſon of the drawing forth of Blood, but by reaſon of the Cupping-Glaſſes applied upon it: the which yet are more profitably

profitably faſtned to the ſick parts, but without Scarification that they may more ſtrongly attract the ſpirit thither; and that they may divert the humor from the Nerves poſſeſſed with it, diligently obſerving the place where the cauſe of the evil lies, eſpecially if this be about the Marrow of the Back, the Cupping-Glaſſes being faſtned a little below deſcending by degrees to the palſied member, they oftentimes free the Nerves from it.

Inſtead of which Rubefiers and bliſtering Remedies, ſtronger than theſe do effect the ſame more ſtrongly. Of which they are wont to apply the ſtronger Veſicatories, or inſtead of them Cauſticks and Setons, to the hinder part of the Neck, which they call the Nape, which wil be then moſt convenient, if in a general Palſie the cauſe be neer to the Brain, although alſo it doth good, if the cauſe lurk there about the beginng of the ſpinal Marrow in a Hemiplegia, becauſe it calls it forth, and moves it from its place, and alſo Cauſticks applied to the Arm, do revell the humors.

The Cure of Palſie or Spaſm from other humors.

If a Palſie be cauſed from a Watry Flegmatick or Serous humor, mixt with acrid cholerick humors, not only bedewing the Nerves but alſo irritating them, as after Colick pains we have ſaid it doth moſt frequently happen in our age, with Pain and ſenſe of tingling; then the Cure as long as the Colick pain laſts ſhall rather be applied to that, and thoſe evil humors muſt be purged forth, as hath been ſaid there, and thoſe things ought rather to be applied and given, which by lenifying the Nerves may hinder Convulſions into which it is wont eaſily to terminate, as hath been ſaid in Convulſions; in the interim not raſhly foretelling any good event: becauſe if Convulſions be ſupervenient, it is wont eaſily to kill; but if that other Diſeaſe ceaſing, that do accompany theſe Palſies, they do remain in many or particular parts, then the ſame cure muſt be adminiſtred, which hath been explained in a Flegmatick Palſie.

It hath been ſhewed, that from Blood a Palſie cannot be cauſed, eſpecially a laſting one which if it be as Practitioners have writ, becauſe then the Blood conſiſting yet in the Veins, eaſily goes back by its part inverted, if it be cauſed by the perverſe Scituation of it, and by and by ceaſeth: or if it be from a Plenitude, it will be Cured by bleeding, and by other things that revel and derive.

The Cure of a Palſie from cooling.

If from too much Refrigeration of a Muſcle and Nerve by the external cold (for concerning that which is cauſed by a flegmatick Humor hath been ſpoken already) not only a Stupidity as that happens, but alſo a Reſolution of the Member be cauſed, then as hath been ſhewed in a Stupidity, it is corrected by things actually hot, applied by degrees and by Frictions, by which unleſs it ceaſe, thoſe Topick Remedies which have been explained in a Flegmatick Palſie, *viz.* anoynting, Fomentations and Baths according as their form is appliable to the part affected, will here alſo take place.

The Cure of a Flatulent Spaſm from Wind.

If a Flatulent Palſie be cauſed from Wind, therefore ſo called, whether they be the cauſe of it, or if it be cauſed from the too much aſtriction of the Muſcles, by increaſing of it, they render it more vehement and laſting. Then if this happen but ſeldom, it can ſignifie no evil, becauſe it proceeds from a manifeſt cauſe, too much Motion, or Refrigeration, and therefore it is neglected, but if it return often, becauſe it breeds great trouble, and weakneſs, the Limbs becauſe it hath an internal cauſe accompanying it, plenty of Wind, and an undecent Connexion of the Muſcles, as hath been ſaid, it muſt not be neglected, becauſe ſomtimes it can ſcarce be wholly taken away.

Which if it moleſt not only in the Feet and Joynts but alſo elſewhere, as in the Back or lower Jaw or Mouth, it wants not its danger of falling to an Epilepſie, and therefore as hath been ſaid there, we muſt provide againſt it betimes.

But in other Cauſes, the following Remedies ſhal be uſed both for prevention out of the fit, if it return often, or in the fit if it continue; which diſpel Wind and Relax the bound up Muſcles.

There are given to hinder the Product of Wind and to diſcuſs it, as well in courſe of Dyet, as in purging Medicines, heating, and ſtrengthning, ſuch as in windy caſes, eſpecially of the Stomach, we ſhal explain in their proper places.

There are applied to the Muſcle affected, which we know by the bunching forth of the place, and pain) thoſe things in the fit which are Actually or Potentially heating, and diſcuſſing Wind do help by Lenifiing and Relaxing the part. But out of the fit, thoſe things which do alſo by ſtrengthning the part with a light aſtriction provent the often returning Diſeaſe by uſing almoſt the ſame, which in a Flegmatick Palſie and true Contractions we have ſhewed to be the gentler, and have there deſcribed them.

Anointings are made with Oyls of Chamomel, Lillics, Dill, or after this manner, if the part muſt be ſtrengthend too: Take *of Oyl of Chamomel or another of thoſe three, one ounce, of Foxes or Worms, Maſtick, of each half an ounce*: Mix them, anoint the part hot, your Hands or the part being firſt moiſtend with Aqua vitæ.

Oyl of Guaicum anoynted with Aqua vitæ and Sage helps ſpeedily.

Or make Plaſters amongſt which Martiatum is convenient.

The Warers and Balſom Oyls explained in a Palſie are convenient, amongſt which ſimple Aqua vitæ applied alone, gives preſent help, if it be hot.

Treacle diſſolved in Aqua vitæ, rather then in Oyls as they teach, and anointed, will profit very much.

Fomentations, Inceſſions, Baths, reckond up in a Palſie and Contraction will do good, being actually or potentially hot. Amongſt which a Lie may be applied, as ſhall be ſaid in the Gout, for prevention ſake, becauſe it confirmes the Lax parts and thoſe which receive the Humors or Wind, adding ſome things that ſtrengthen.

This Plaſter is very much approved: Take *of Wormwood, Penny-royal, of each one handful; Bay-berries one pugil, Cummin half an ounce*: Bruiſe them, boyl them in ſtrong Wine and Honey: Make a Cataplaſm.

The Bags preſcribed in a Palſie being firſt bedewed with Wine will do good alſo, or thus when by ſtrengthning we would prevent the evil: Take *of the flowers of Chamomel, Melilot, Roſes, Bran, Juniper or Bay-berries, of each one pugil; Myrtles half a pugil, Orrice roots half an ounce, ſeeds of Fœnigreek, Caravaies, Cummin, of each three drams, Salt one pugil*, for a Bag.

A Bag may quickly be prepared for uſe, only of Millet, Bran, and Salt.

Hot Skins, and other the like things are convenient.

Alſo gentle Friction, with the Hands or hot Cloths.

By drawing back the part affected, we ſhall make the fit ſhorter, or that it preſently ceaſe, if the Muſcles that are involuntarily violently extended, or bent, and by that drawing the Member, we do voluntarily endeavor by

by a contrary motion and ſtraining, of the Muſcles which are oppoſed to the diſeaſed ones, to draw them back together with the Member: for ſo being bound up or out of the way, they are Relaxt again with the Members, and recover their natural Scituation, and the Wind, which did poſſeſs the ſpaces of them contracted, when the Muſcles return into their place, is repeld from thoſe places and forced to give way, which in the Muſcles that conſtitute the Calf and Feet and move the Toes, being contracted we dayly find by experience, is done by a contrary extenſion and the pain preſently ceaſes.

The Cure of Contraction from drineſs.

From drineſs or Inanition, as they would have it, of the Muſcles, or their Tendons that draw the Member, and ſomtimes of the Nerves or Ligaments that compaſs the joynts, if there be a Contraction of that part to which theſe ſerve for Motion, whether it happen in the Back or other places, if their drineſs be great, the evil is incurable; as when this comes to paſs, by reaſon of Age and labor. But alſo it is hardly cured, if cauſed for other reaſons, it hath been of long continuance, as we ſee for the moſt part, thoſe Contracted in the Hands, Feet, and laboring of a *Tetanus*, do remain contracted in thoſe places all their life time, or are only changed a little for the beter.

Yet nevertheleſs the Cure is oftimes profitably applied at the beginning with ſucceſs, and by this Method, by applying outwardly to the part affected, Moiſtning and Laxating Medicines, of which becauſe ſome of them do cool, the cheif part of the Cure is performed by mixing hot things with them, and thoſe that ſtrengthen the Nerves, to wit if they be applied to the Muſcle and its Tendon and to the Body which ſomtimes is neighboring to the Member that draws, but at other times far diſtant, and is extended to it by a long, ſomtimes a very long Tendon; alſo to the joynt if the Ligaments are bound up.

The Back therefore with the Bone is anointed in a *Tetannus*, or the Members in other Species of contraction after this manner: Take *of Oyl of ſweet Almonds freſh one ounce and an half, of Violets, Lillies, Chamomel, Flax made by expreſſion that is new, Worms, of each one ounce; Oyl of St. Johns-wort, the Mucilage of the ſeeds of Flea-wort, Flax, the fat of a Duck, the Marrow of Calves legs of each half an ounce; Turpentine two drams, Sulphur two drams and an half, pouder of Worms one dram, flowers of St. Johns-wort, of each half a dram; Saffron one ſcruple, Wax* as much as is ſufficient: Make a Plaſter.

They magnifie the fat of a man in this caſe, as alſo of Eeles, perhaps becauſe that is counted appropriate, and this more moiſt, becauſe it is taken from Fiſhes.

A Bath in a *Tetanus*, or *Irrigation* in others, or a Fomentation of the place affected, may be made of theſe things, applied Warm, of ſweet Water, Milke, fat broth of the Head and entrals of a Weather or Calfe; Water and Oyl, or Oyl alone, eſpecially of Violets.

Or of the following Decoction: Take *of the roots of Marſh-mallows, Bryony, Lillies, of each one pound; freſh Orrice root half a pound, the Herbs Mallows, Violets, Lettice, Arach, Cole-worts, of each one handful; Sage, Gromd-pine of each half a handful; Flax ſeed, clean Barley, of each one pugil*: Boyl them in Water for a Bath to which alſo the other things may be mixt.

Sulphur Baths have a great vertue to Mollefie, becauſe nothing is fatter then Sulphur, as hath been demonſtrated elſewhere.

Palſters applied to the part becauſe they remain there, do highly profit, as Melilot, de Mucilaginibus, Reſumptiaum, and the like, prepared of the forementiond Unguents.

Or Cataplaſms alſo are made of the foreſaid Plants in the Bath, which do help more then the reſt being worn a long while and often renewed.

This alſo is moſt commendable: Take *of the freſh roots of Marſh-mallows, Briony, of each two ounces; of Mandrake one ounce, freſh leaves of Henbane* (which I have known by experience, as alſo Mandrake do wonderfully Mollifie) *Mallows, of each one handful*: Boyl them in Milk, bruiſe them, adding *the floure of Flax ſeed two ounces, Flea-wort, Quinces, of each half an ounce; Hogs and Gooſe greaſe, of each one ounce; Oyl of ſweet Almonds, freſh Butter, of each half an ounce; Bay-berries two drams, Saffron half a dram*: Make a Cataplaſm.

The Caule, Meſentery, Kidneys, with the fat, being made warm, are laid on the ſick part.

Skins of themſelves or firſt anointed with Oyl, being newly puld off, eſpecially Fox Skins do good, and a Gooſe Skin with the Feathers.

We can ſcarce do any thing ſingular, by things taken inwardly, or injected here, unleſs by accident in relation to that Diſeaſe but in a Convulſion or particular Spaſm, they help very much.

If the contracted Members can be ſeparated by manual operation, then though they be not made moveable again, the which yet ſomtimes comes to paſs, nevertheleſs another form may be fitted for them, which brings a leſs impediment in Motion: as if the Fingers being extended be ſtopt, then if they be contracted, they are leſs prejudicial in laying hold of things; if the Foot ſtick drawn upwards, being drawn back to the ground, although the joynt of the Knee remain fixt, yet it reſtores the going which before was taken away.

But this we may ſomtimes do in ſome places with our Hands, or application of Inſtruments forcing it ſomwhat down dayly, not with a great force, but by little and little, in proceſs of time more and more relaxing the bound up Tendons and Ligaments, and that according to the Nature of the Member contracted, divers waies; as if by reaſon of the joynt of the Knee fixt, as it often comes to paſs, the Foot be drawn upwards, putting on the Shoe and tying it elſe where, by continually drawing it down, whiles they ſit and do any thing: or by hanging a weight to it ofttimes depreſſing it; the which alſo is neatly performed, if two oblong plates hollow in the middle, fitted to the Leg and hinder part of the Hips and joyned about the joynt, by interpoſition of an Engin and turning it as long as he is able to endure, the Foot be forced by degrees from the upper parts downwards, and alſo it is commodiouſly performed in other places after the ſame manner by an Engin having caannelling, becauſe if it be turened, by degrees preſſing thoſe parts into which it is inſerted, it forceth the fixt Member, and becauſe the Engine ſo turn'd remaines immoveable, the ſame doth ſubſtain and return the Member as far as it hath thruſt it. Which I have made tryal of in many with ſucceſs, the Inſtruments being Ingeniouſly made. As alſo if a Finger remain extended, a Ring being put upon it, which muſt be Contiguous and faſtend to another Ring applied on the next Finger; whiles this Finger is moved, the other which is fixt being continually forced, is at length compeld ſomwhat to yeld and bow.

The Cure of a Contraction, or Spaſm from a Tumor.

If the Member be ſtopt by a hard Tumor, Callus, or Skar growing in the Tendons, and Ligaments, or if by poſſeſſing or preſſing a Nerve they cauſe a Palſie, there is no other manner of

Cure

Cure ordered then by Emollient things, which is due to theſe alſo ariſing in other places, as ſhall be explained there: in the interim the firſt Members, if they be very prejudicial in that Scituation, they muſt be continually drawn into a righter and leſs incongruous form, by actual labor, as was ſaid even now.

The Cure of a Palſie from compreſſion.

If a Palſie be cauſed from a violent compreſſion of a Nerve by a burthen or bound, then theſe Impediments muſt be removed, and the bands looſed; the which being taken away, if a Stupidity or Palſie do continue, the ſpirits muſt be recalled by Frictions and other hot things applied, ſpoken of in a Flegmatick Palſie; ſeeing a Nerve is ſcarce preſt by a Bone Luxated, but rather other diſcommodities follow from thence, they ſhall be explained in them.

The Cure of a Palſie from a ſolution of continuity.

If a Palſie be from a Wound, a Tendon, Nerve, or Ligament being cut in two, it is incurable, yet there are Chyrurgions that are wont to ſow together Tendons cut in two. If this come to paſs from a Muſcle wounded tranſverſly, the ſame cure muſt be made as in other Wounds, the which alſo oftentimes helps; but if it be wholly cut off, becauſe then it is drawn back both waies, and is hardly joyned together again or retained, nevertheleſs there remains an immobility of that part, when the Wound is cured.

If a Palſie be cauſed by a Contuſion, Blow, or Fall, if there follow an Inflamation in a Nerve a Convulſion eaſily enſues, which is deadly; that this therefore may not be, the Blood muſt preſently be revelled by opening a Vein and otherwayes; but upon the part contuſed, cold, aſtringent things muſt not be applied, but thoſe which digeſt too.

Such a Plaiſter as this. Take *of Maſtick, Frankencenſe, Gum of Ivy, each half an ounce; Mummy two drams, Pouder of Worms one dram, flowers of Chamomel, Roſes, of each half a dram; Oyl of Roſes, Chamomel, Wall flower, of each one ounce; Turpentine and Wax* as much as is ſufficient: Make a Plaſter.

At the end, when there is no more fear of an Inflamation, let it be anoynted with the Unguents mention'd in a Flegmatick Palſie; if the Palſie continue ſtil, to recal the heat of the Nerve, and the Palſied parts, this will be moſt excellent: Take *the roots of Pellitory of Spain four drams, Pipper three drams, Sulphur five drams, Pouder of Worms two drams, Caſtor two ſcruples, Euphorbium one ſcruple*: Let them boyl in ten ounces of Oyl to the Conſumption of half; anoint the Vertebræ of the Neck and Back, the Emunctories alſo, and places affected.

If a Callus be left in a Nerve, how we muſt proceed, hath been already ſaid in a hard Tumor.

The Contuſion of a Muſcle or part which is moved, requires no other Cure then a general Contuſion, of which we ſhall treat in its place.

The Cure of Immobility from the Fracture of Bones

If the Fracture of a Bone be the cauſe, that a Member cannot be moved, then by manual operation chiefly we ſhall endeavor to ſet the broken Bone. If it decline from the other, and ſhorten the Member; then we muſt retain thoſe now joyned, or thoſe which though they be broken, yet do ſtill hang together, that they part not a ſunder: afterwards we muſt apply Medicines to the place affected, that aſſwage pain, and keep off an Inflammation, if need be, and thoſe things which help alſo the Bones that they may be Conglutinated, and grow together, or Conſolidated. Which they do by accident, chiefly by taking away the Impediments, and by ſomwhat binding the Fracture, and as it were obliterating it by an Emplaſtick vertue, becauſe otherwiſe the Concretion it ſelf of the Bones is perfected only by the labor of Nature, by the benefit of the juyce that nouriſheth the Bones, as of Glue, as hath been ſaid concerning Wounds.

We ſet and joyn again the broken Bone (if nothing elſe hinder, as the Splints of Bones broken, which muſt be firſt taken away, as ſhall be ſaid in its place) either by our Hands only, or moveover applying Inſtruments, as ſhall be ſaid in a Luxation, drawing it by degrees ſo far, till it come to the end of the Fracture of its Bone to which it was joyned, and then thruſting it with the Hands it muſt be decently joyned again with it, and that as much as may be moſt evenly, for ſo both ſuddainly and eaſily it grows together with it again, but if it do not joyn it ſelf with it, nor rightly as before, then it muſt needs be that they grow together again, by a Callus intermediating, ſo large, as that diſtance remained. From whence, becauſe that cannot be done ſo ſuddainly, the Cure is prolonged, and the Member oftimes remains crooked, or otherwiſe ill ſhaped.

We retain the broken Bones together, if firſt of all we wrap them decently in Swaths, then putting about them thin boards or Bark, or the like Inſtrument on the part affected being firſt ſwathed up, which may comply with their hollowneſs, we muſt bind them ſo, and that the bound up Bones may not eaſily move out of their place, we muſt tie them ſtraight, and ſo afterwards they keep the part quiet.

Somtimes we Foment the place affected, before it be ſwathed, according as we would allay pain, or bind, for fear of an Inflamation, either with red Stiptick Wine, or with the Decoction of Elm and Mirtle leaves, or with Oyl, Wine and Vinegar mixt together, with unwaſht Wooll: or the Swath it ſelf is moiſten'd with Oyl of Roſes, or Oxycrate before it is applied.

Or the place affected is anoynted firſt with Oyl of Roſes, Mirtles and the like, by reaſon of the pain, for when we would binde, the following form is more profitable.

The part being already bound, as hath been ſaid, tis encompaſſed with Plaſters the which alſo are ſomtimes applied to the naked part, if neceſſity require it, and afterwards the part is bound, but then they muſt be often changed.

The more ſimple ones are: Take *of Comfry, the roots of Cranes bill*, as much as is ſufficient, bruiſe them, and being mixt with *Hogs greaſe*, let them be applied.

Another, Take *of Maſtick, Frankincenſe, of each half an ounce; Bole one ounce, Aloes, Dragons blood, or the binding Bean-tree, of each two drams; Gum Tragacanth, Arabick, of each one dram; the Volatile Flowers of a handmeil two ounces.* With the *white of an Egg*, Make a Plaſter.

Or thus; Take *of the Volatile flour of a Handmil half a pound, the flour of Barley and Beans, of each three ounces, Bole two ounces, Parget one ounce, the Blood ſtone half an ounce, Frankincenſe three ounces, Comfry root half an ounce, the Aſhes of Crabs ſhels two drams*: Make a Pouder, which the Chyrurgeons may keep for they uſe, that then when there is need, they may mix it with the white of an Egg to the form of a Plaſter, adding *Oyl of Roſes* that it dry not too much, and may ſtick.

Certain things given to drink, are thought to help very much the Conſolidation of the Bones, as we ſhall ſay concerning Vulnerary Potions. Thus *Dioſcorides*

approves the Decoction of Mullein: *Matthiolus* the juyce of Prim-rose; the more modern give of the *sandy Stone of Osteocolla one dram pouderd* with *Wine*, in the morning three times at the least, whose efficacy they wonderfully commend, and I have made tryal off.

As concerning a course of Dyet and other general help, we must take care that the Body be kept clean and pure, and be not Constipated by its lying down: and Blood must be taken away, if an Inflamation be feared.

If a Luxation of a joynt caused by force, or by reason of the Laxness of the Ligaments doth stop Motion, and the Separation of it be only slight, somtimes it returns again into its place, of its own accord, by the proper Motion of the Member. But if there be a total Dislocation, there will need greater force to reduce the Bone, by drawing, forcing, pressing it, and that it fall nowout again, by retaining and confirming the joynt, that it slip not again, and by taking away the Impediments. which is performed in some joynts easier in others with greater difficulty, in some not at all, if it hath been of long continuance: and the Bone hath made it self a socket elsewhere.

We draw the Bone which in an *Exarthrema* from another Bone, being carried upwards by it, doth shorten the part, till it be reduced again under the Cavity of the other Bone. Which is performed either by the Hands alone, if it give way easily, but if otherwise, by applying a Swath also by the help of others, or by the succour of Instruments. As in the Thigh Luxated, there is need of great endeavor to reduce it, but the Jaw being Luxated we reduce it divers waies laying hold of it by the grinders and drawing it: but we draw back the Vertebræ in a bunch of the Back crookt outwardly, inwardly, or to the sides, and removed out of their place by a contrary straining, by standing or setting so bowing the Back, that its crookedness is raised up by degrees, because this cannot be done by any force used. Wherefore that is done most rightly in such a posture of lying in which they continue longest, chiefly by the help of an Instrument, by which the part in the Interim is prest, as shall be said.

We force it by violently thrusting the Bone, which in an *Exarthrema* is attracted, or in a *Paraarthrema* is departed from the middle to the Circumference. As also in *Arthrodies*, if many Bones have parted a sunder, by pressing the Bone there, where its top stands forth, towards the opposite seat which is hollow, so far till it fal again into its socket, or be put again into its place, which we somtimes know by the Noise that it makes. But this is commonly done easily by the Hands alone, if so be it be forced to the right place, but at other times there is need of greater strength to do it, when the Shoulder is faln downwards under the Arm-pit: for then when the Arm is extended, it is raised up by a Chyrurgions Shoulder put under it, or by some other Artifice it is prest upwards with great force, which is not performed without great pain, as it were of a rack.

By pressing the Vertebræ of the back by degrees, dislocated in their moveable Connexion the bunch of the back bunching forth backwards somtimes we correct its crookedness whiles it is yet in making and not confirmed, commonly in the younger sort only. Which seeing it is not compleated, but in a long time, there will be need of an Instrument fit for it which continually cleaving to the part, may successively press it. Such as is a breast-plate put on of Paper, or pitcht Leather, or made of a Plate of Iron, pressing the Gibbous part the same is effected by a Cloth breast-plate, in which a Plate of Iron, or Lead is sowed, or by some other Art.

We keep the Joynt being joyned again, inquiet, that it be not again separated or dislocated, if we keep it immoveable, and that until the parts which were relaxt, being confirmed, the Joynt afterwards, can subsist in its own place, when it is moved again: which wil be more rightly done by underpropping the Member putting Pillows and Cushions under it; or also hanging it in a string cast about the Neck, in which putting in the arm, we keep up the the Shoulder that it fal not down again. But also in danger of a Luxation, a part being lengthned and relaxt, seeing we cannot alwaies abstain from Motion, we must take care at least that it be not too vehement; as also they who do easily suffer a Luxation of the Jaw, they must abstain from that strong opening of the Mouth by yawning. And they that have a bunch growing, they must be moved, so that they do not very much incline or bend their Body, but as much as may be, they must keep it upright, and that by the Instrument even now mentioned, not only the bunch be prest, but also the Back be kept upright.

Also Ligatures are applied, if the Bone reduced do hardly stay, and the part can be bound a little.

Moreover Remedies are somtimes applied extrinsecally, if pain urge, the which presently ceaseth, if the Member be rightly reduced. Or if any thing else be joyned, as an Inflammation, Fractures, or sinvous Ulcer, which somtimes pours forth its Matter by the Hip, as hath been said, whose Cure shall be explained in their places.

To confirm the Joynt when there is fear of a Luxation, or if there have been one, and being reduced again, that it may not easily return, astringent Remedies are applied to it, which by drying may waste the Moistures of the place, especially also if they be the cause of it.

The Joynt is to this intent most profitably wrapped up in a Cere-cloth that doth allay pain, and strengthen the Juncture. Take *of Rams fat, white Wax, of each half a pound:* Dissolve them, mix of *Volatile flour of a Mill two ounces, Frankincense, Mastich, Bole, Dragons blood, of each one ounce; Comfry roots half an ounce*; and while they are hot, stir them together, and dip the cloth, till this matter grow to it, apply it.

Such Plasters also as we have described in Fractures are here convenient, or this following: Take *of Frankincense, Mastick, Colophony, Rosin, Pitch, each one ounce; Wax and Oyl of Roses*, as much as is sufficient: Make a Plaster, let him wear it.

A Cataplasm if necessity require, may be made thus, especially when pain urgeth: Take *of the roots of great Burr* (which *Dioscorides* teacheth doth very much asswage pain in the Luxated) *of Daffodil, of each half a pound; leaves of Plantane, Nettle, of each two handfuls*: Boyl them in red Wine, add *of the Mucilage of Comfry roots two ounces, the flower of Fænugreek fied one ounce, Honey two onnces, Salt two drams, Oyl of Myrtles or Mastick two ounces*: Bruise them for a Cataplasm.

A Cautery also or Vesicatory applied on the part doth powerfully dissolve, and calls forth the moisture with which the Joynts being possest, are easily Luxated.

Some write that the juyce of Prim-roses given by the Mouth, doth help in Luxations.

The Cure of Immobility by fault of the Organ.

If an Organical fault do cause Immobility, and it be from the Birth, it is incurable, because we cannot fashion the parts otherwise; but if it be from an adventitious

titious cauſe, the Tendons being too much Relaxt, and Lengthened, by ſome force or humor, the ſame Topick means wil do good, as in the ſaid Palſie, eſpecially the flegmatick one. But if they being too much bound, that a flatulent Spaſm be cauſed, the Cure hath been explained in Winds: but if there be a true Contraction and laſting, the ſame Cure as that for Drineſs wil be convenient as hath been ſaid.

CHAP. III.

Concerning Depraved Motion.

The Kinds,

WE call that Depraved motion, when Voluntary Motions eſpecially, are exerciſed either Immoderately, or unſeaſonably, or otherwiſe undecently: as it comes to paſs when the Members that perform thoſe Motions are Reſtleſs or Cramped, or Tremble, or Beat, or are Shaken by a Rigor, or are Extended by reaching aud yawning, or otherwiſe moved by twinkling.

Reſtleſſneſs The Members are ſaid to be Reſtleſs when they are acted too much, and reſt not, as when men beſides themſelves, mad men, and phrenitical, do exerciſe ſuch various and violent motions, and angry, furious folks do things ſo headlongly, but chiefly thoſe who labor of that diſeaſe called *Vitus* his Dance, do tire their Feet with Running and Jumping beyond meaſure, of whom we have ſpoken in an Alienation of the mind. Thoſe alſo that lie by it, in other Diſeaſes both Waking and Sleeping are ſomtimes very unquiet, and it is properly called Inquietude, and he that is ſick of it, is called *Aſſodis*, it is a Symptom of many Diſeaſes, that overthrows the ſtrength, with which they that are affected, ſomtimes toſs their body variouſly hither and thither, whence they have called it jactation, and ſome Jectigation, ſometimes they often raiſe themſelves up, ſometimes continually exerciſe their hands and feet, retract them, change them. Somtimes they rowl to the Feet, which in acute Diſeaſes (with which this is a familiar accident) *Hippocrates* reckons it amongſt the deadly ſigns; in the healthful alſo ſuch like reſtleſſneſs is wont to be troubleſome both to them Waking and Sleeping whether alſo may be referd that unſeaſonable Night-walking in Dreams of which hath been ſpoken in Watching.

A Convulſion. The Members are ſaid to be convelled, when they exerciſe thoſe inordinate Motions, as hath been ſaid in a general Convulſion or Epilepſie, and it happens alſo in a particular Spaſm, eſpecially in that Species, in which the Members are yet agitated, and their motion is not yet ſtopt, they being attracted by a Convulſion, as in that called a Convulſive Palpitation, hath been ſhown in a particular Cramp.

A Trembling. The Members are ſaid to tremble, when they are ſtirred upwards or downwards with an inequal motion, and it is called Trembling, which then is cauſed chiefly, when we would uſe them, which ſometimes tremble more ſomtimes leſs, which often happens in the Hands when ſomwhat is to be laid hold on: and ſometimes in the Feet which tremble as they ſtand: and ſometimes in the Head, which continually is moved hither and thither: ſomtimes the lower Jaw becomes tremulous, the which often happens before Vomiting which it preſageth, we have ſeen a Citizen of ours Tremble in all the parts together even from his birth unto his old age, with his Arms, Hands, Fingers, Feet, with which he danced as it were while he went, with his head alſo which he ſhaked, and with his Jaw with which he chewed as it were.

A Palpitation. The Members are ſaid to beat or pant, not when they are ſhaken, being about to do ſomthing, as in a trembling, but when they are ſomwhat attracted involuntarily, and are again relaxt as in Convulſive Palpitation, we have formerly ſaid, it doth come to paſs after the ſame manner, which Palpitation may be referred to that Species which they call the flatulent Spaſm, having almoſt the ſame cauſe, as ſhal be ſaid, and therefore it may be called a flatulent Palpitation, yet more gently exerciſing the Members rather than ſtrongly drawing them, as the other doth; ſeeing the Members are properly ſaid to palpitate, when the Muſcles and the Skin over them are ſomwhat lifted up, and ſink again, and that with pain for the moſt Part and trouble, the Members in the interim not being attracted or very little.

A Rigor We ſay the Members are ſhaken by a Rigor, when there is a certain Convulſion of the whol body, or of its parts, almoſt as it befalls thoſe that tremble, but with a certain ſenſe of cold and involuntarily, whence it is called a Rigor, as in the beginning of the Fits of intermitting Feavers, the whole body by this means is extended, bowed, ſhaken, oftentimes ſo ſtrongly, that the Teeth knocking together make a Noiſe, which they call the Gnaſhing of the Teeth and continual Feavers alſo do invade with the like Rigor, and ſomtimes when a Criſis is at hand, it is a foreteller of it: at other times the Agitation is lighter and then it is called *Horror.* Horror or ſhivering in which a greater ſenſe of cold runs through the body, and the hairs ſtand upright and the pores bound up make the Skin rough: and ſomtimes Cold only doth moleſt a man as hath been ſaid in Feavers: but alſo out of Diſeaſes a Rigor or Horror, like unto theſe doth ſomwhat ſhake the Body from External cold, Fear, and ſometimes a Rigor ariſeth from external Cauſes without Cold.

Reaching. *Gaping.* In that called Reaching, the Arms eſpecially with the back are very much extended, and bowed with a vehement opening or drawing aſunder of the Mouth which they call Gaping, the which alſo may be cauſed apart; theſe two if they trouble often without occaſion, do preſage Diſeaſes or are Prefaces to the Fits of Feavers beginning: but otherwiſe out of Diſeaſes they are ſigns of ſloth, or they ariſe from ſome Imagination as ſhal be ſaid.

Nyctation We call that Nyctation when the Eyes are forced to twinkle, that is the Eyelids fall down, and they are coverd with them and can hardly be kept open, as it happens in the ſlothful when they are full and heavy to ſleep, ſomtimes alſo it happens in Diſeaſes.

The Cauſes.

The Cauſes of theſe Kinds of Depraved motion, may be various, in the Brain, Nerves, Muſcles, and Mem-

Members: either an agitation of the Spirits, a Perturbation, or Irritation, Diſtenſion, Weakneſs.

A perturbation of the Mind, is the cauſe of reſtleſneſs.

The Spirits ſtirred by the affections of the Mind do cauſe a heat in the Brain, or being troubled by a Mixture of Humors, Vapors, by Alienating the Mind, and offering divers imaginations, do cauſe that they are ſo unquier, and do attempt and perform divers things, as hath been explained in an Alienation of the Mind.

An Irritation of the Nerves, is the Cauſe of a Convulſion.

An Irritation made in the Nerves, which way it cauſeth that the Body is convelled, or Exagitated with inordinate motions, hath been ſaid in a convulſion. But from Irritation and trouble alſo, other Motions are diverſly forced according to the diverſity of the cauſe, that they are made too much, or not righly. For the ſaid reſtleſneſs is oft cauſed from heat, not only becauſe it promotes actions, and brings them into act, or cauſes a raving in the Brain heated, but when the whol Body boyles with it in Feavers, and becauſe it makes a great trouble, it makes the Body unquiet, and it is a Symptom of the feaveriſh, eſpecially of the continual, continent, burning; and then alſo of the intermitting when in the fit an exceeding heat doth chiefly afflict, as ſhall be ſhown in Feavers. The Body offended with ſome other grievous pain, and afflicted with it as with an enemy, can ſubſiſt or reſt in no place, and in driving away and mitigating it, it doth reinforce all its actions: from Acrid, Cholerick or Salt, or Putrid humors, paſſing through the ſenſible parts, and the fleſh of the Muſcles, and as it were pricking and Irritating them, becauſe their Expulſive faculty endeavors to repel the trouble, that concuſſion of the Body is cauſed in the ſaid rigor or ſhaking fit as this doth happen in the begining of Feavers from the like matter exhaling and paſſing through the Body. And upon that account firſt of all, Retchings and Gapings do follow, and by and by horrors or rigors. Somtimes alſo that they do manifeſt themſelves before a Criſis, hath been ſaid in Feavers, in other Evacuations in which the like acrid Excrements are caſt forth, as in making water, ſtooling, ſweating, a rigor or horror, doth ſomwhat ſhake either the whol Body, or certain parts, whiles they are a doing; the which alſo is wont oftimes to fall out, before theſe Evacuations are made, and to preſage them at hand, Nature being now ſtirred up to attempt them. As ſome horror in a Criſis and out of it, ſomtimes is a foreteller of ſweats at hand: and the lower Jaw for the moſt part is wont to tremble before vomiting, and as it were to ſollicite the Mouth to a voluntary opening, the natural faculty ſo forcing it.

Heat the cauſe of reſtleſneſs.

Pain the cauſe

Breathy Vapors the cauſe of reching.

From Breathy Vapors, as they call them, collected in the Spaces of the Muſcles, ſolliciting nature to Excretion, rather by their plenty then by a vehement Acrimony, that Motion of diſtenſion of the Limbs or Pandiculation alſo doth proceed; becauſe in that, the Muſcles which are chiefly poſſeſt with them, being bound up to drive them forth, do ſo draw the Members; and that eſpecially, becauſe then a wearineſs being joyned to, either Spontaneous, which ariſeth from the plenty of theſe Excrements collected about the Muſcles, or that proceeding from labor, from which alſo there is a congeſtion of Halituous vapors about the Muſcles, by this conſtriction of the Muſcles in Pandiculation, not only becauſe then the Vapors are driven forth they are ſomwhat refreſht from their Wearineſs, but alſo becauſe the Muſcles being relaxt by too much and long continued motion, and when they reſt feeling that Wearineſs, when they are bound up again, they do leſs feel the Wearineſs, as hath been formerly ſaid that one Wearineſs is cured by another, they acquire ſome eaſe of their labors by reaching and therefore in wearineſs they are invited to exerciſe it, and being invited are forced. And this is the cauſe, that commonly reaching doth accompany the natural wearineſs and ſluggiſhneſs before ſleep, till the Body afterwards rightly reſting by ſleep, be freed from the wearineſs, and after ſleep alſo ſo long, til that which remains of the Halituous Vapor, be expelled, by yet extending the Body. And becauſe in a Spontaneous wearineſs going before Diſeaſes, both by reaſon of the plenty of Vapors, and this wearineſs of the Body that alſo doth manifeſt it ſelf; as the ſame wearineſs and plenty of Vapors doth cauſe that drawing a ſunder of the Mouth and blowing forth, in the ſaid gaping, the Muſcles of the Breaſt, and lower Jaw, and Cheeks working together and as it were conſenting to the endeavor of the reſt of the Muſcles, if gaping be joyned with reaching, or theſe Muſcles acting ſeverally, to mitigate their wearineſs and diſcuſs the Vapors, gaping ariſeth. The which alſo ariſeth from the Immagination, if one ſee another gaping, or think of it, being ſo invited as it were to do the like; yet more eaſily in the ſloathful, and drowſie, or thoſe diſpoſed, then in others. And the ſame cauſe alſo depending on the wearineſs of the Muſcles that move the Eyes and Eylids, and on the Vapors collected about them, doth breed the ſame twinkling of the Eyes, which is not only coupled ſomtimes with reaching and gaping in the ſloathful, but alſo ariſeth by it ſelf alwaies, when ſleep invites. And that becauſe by reaſon of the continual Motion of the Eyes they are alwaies made weary, and becauſe the ſhutting of the Eyes, which this heavineſs of the Eyes doth ſo much force, that they remain ſhut alſo in thoſe that ſleep, is neceſſary for the righter taking of Sleep.

The Immagination, is the cauſe of gaping.

From the ſaid Halituous vapors, but thicker and more plentiful, collected in the habit of the Body and running up and down to ſeek a paſſage out, the ſaid Palpitation is cauſed; which if they break forth under the Skin, and wander between that and the Membranes of the Muſcles under it, here and there lifting up the Skin in ſome one or more places, and variouſly changing their place, they cauſe there an apparent Palpitation, ſomtimes with a ſenſe of pain. But if they run under the Muſcles and their ſpaces, and be unquiet they cauſe that the Members be alſo ſomwhat attracted, yet not ſtrongly or laſtingly as we have ſaid it was done in that called a *Flatulent Spaſm*, but only by intervals then when the wind gathering it ſelf as it were into one place doth force the Muſcles alluring the part, but by and by letting it alone, the wind flying back again and giving place. So that if this Agitation of the Members be from this cauſe, as hath been ſaid, it may deſervedly be called *a milder Species of a Flatulent Convulſion*, or *a Flatulent Palpitation*, as that which is cauſed by the Irritation of the Nerves, as hath been declared in a Convulſive Palpitation. The cauſes of which Flatulent Palpitation alſo whether they be Wind or Vapors, have no other original, then that which hath been propounded in a Flatulent Spaſm.

Halituous vapors, the Cauſe of Palpitation.

That

That weakneſs of the Muſcles by reaſon of which, their action doth not wholly ceaſe, but only cannot be ſufficiently performed, doth not cauſe a total Impotency to move, but only an impaired one, manifeſting it ſelf deptavedly and with trembling, and that becauſe whiles the Muſcle doth endeavor to lift up the Member, and it cannot keep it ſo long, by reaſon of its weakneſs, that ſliding back indeed by a natural Motion by reaſon of gravity, but the Muſcle drawing it back again upwards by a voluntary Motion, by this intercourſe, and as it were contention of Motion amongſt themſelves, the Member ſtirred upward and downwards, ariſeth that called a trembling: which will be ſo much the greater if the Member which it ought to move, be heavy, or do not follow, and the Muſcle alſo be in ſome ſort involuntarily ſtirred up to move; where we obſerve in ſome, although their Member reſt, yet they tremble.

The defect of the Animal ſpirit is the cauſe of trembling.

But this their weakneſs happens ſomtimes by reaſon of the defect of the Animal ſpirit, not abſolute, as in a Palſie, but only ſuch a one, by which the ſenſe of Feeling is yet indeed communicated but there is not ſufficient force miniſtred to the Muſcles to move, becauſe a greater portion of it is required to Motion then to the ſenſe of Feeling: which ſomtimes happens when they are ſpent, whence ariſeth a laſting trembling; and that either by reaſon of Age, whence old Folks become Tremulous, or by reaſon of a grievous and long continued Diſeaſe, after which they oftentimes tremble a long while; or of immoderate Evacuation eſpecially by Venery, ſhedding of blood, purging and great labors; but otherwiſe the ſpirits being only diſſipated they tremble til they return; as by a vehement affect of the Mind, or ſuddain, in Fear, Anger, Joy, they tremble for a while: and in ſtrong or ſwift Motion, as when they carry heavy burthens, or do ſomwhat elſe which is above ſtrength they tremble: and when having ſuffered grievous labors, they reſt, the Members being too much wearied do tremble for a time; alſo the Spirits being hinderd, yet not wholly intercepted, as in a Palſie, whence a perfect reſolution of the Muſcle follows, but only in part, the weakneſs which ariſeth in the Muſcle cauſing a trembling, which even then is, as it were a certain Diminute Palſie, ſprung from the ſame cauſes affecting the Nerve, as in a Palſie, yet not ſo powerfully, and eſpecially proceeding from Excrementitious humors, poſſeſſing the Nerves: but other affects

A hurt of the Nerve, is the cauſe of trembling.

of the Nerves alſo do induce a trembling, not by intercepting, the ſpirits, but by weakning or hurting the Nerves another way; as if from Excrementitious humors, as hath been ſaid, this weakneſs in the Muſcle doth cauſe a trembling, not only by intercepting the Spirits, but alſo by irritating the Nerve doth ſomtimes force it to the motion which is made in trembling, whence alſo the cauſe being increaſed, or laſting, the trembling oftimes ends in a convulſion. And if the Nerves alſo, by Narcoticks too much or often taken, do at length contract that weakneſs from that Stupidity, that alſo the Muſcles by reaſon of them be weakend, a trembling alſo is bred from this affect of them; as it hath befallen ſome, not only by the uſe of Opium or of other ſtrong ones, but from a Suffumigation of Henbane, and we obſerve that by the Narcotick vertue of Wine, they who are given to drunkenneſs, do at length become Tremulous, the which notwithſtanding they perſwade themſelves doth proceed from the drinking of cold Water, which drunkards drink in the morning to quench their thirſt cauſed by Wine, that they may not be compelled to abſtain from Wine. Which ſuſpition of theirs is augmented alſo by this, that whiles they are yet faſting and ſober, they tremble, and after they are heated again with Wine, the trembling ceaſeth, or at leaſt waies ſhews it ſelf leſs, the which yet doth not happen, as if Wine were not the cauſe of this trembling, but becauſe whiles the Wine increaſing the heat of the Body renders its actions lively, that as long as it is hot with Wine, and as it were refreſht, it doth leſs feel the weakneſs which otherwiſe alwaies remains, for that reaſon, as thoſe refreſht with meat and Wine, being made ſtronger, is the cauſe that they tremble leſs.

After the ſame manner trembling is ſomtimes bread from other Poyſonous things being taken and applied, chiefly beſetting the Nerves, as it is ſomtimes wont to happen from the Suffumigation of quick-ſilver (not from the touch, as ſome would have it) to Gold-ſmiths in gilding their Veſſels, if they have not a care of themſelves, but draw it in; for which cauſe alſo in the French Pox thoſe ſuffumigated with Cinnabar, eſpecially if then alſo they drink Wine, by which the Nerves being already made feeble, are eaſily hurt, do oftentimes fall into a trembling, the which alſo oftimes befals them, who in the ſame Diſeaſe being anointed with quick-ſilver do thence get a trembling, which hurts of the Nerves proceeding from quick-ſilver, either proceed from its Antipathy with the Nerves, or from ſome other propriety of it, almoſt proper to it, by which it moving the Humors driving them to the Jawes it moves plentiful ſpitting, and driving them to the ſuperficies and extremities of the Body, it alſo affects the Nerves, and ſo much the worſe, if the Humors which are moved be evil, and be not decently purged by ſweats, by which alſo if the Nerves ſuffer more vehemently, after tremblings they ſuffer Convulſions which often follow theſe cures made by the uſe of quick-ſilver. There may be ſome fault in the Nerves from the Birth, whence ſome are born trembling, as hath been formerly ſhewed by the example of one; but what trembling that was, can hardly be explained becauſe though trembling, he nevertheleſs performed his Duties for a long courſe of life, and married a Wife.

The Cure.

We will divide the Cure according to the diverſity of the Kinds, and we will explain in every one what is to be done.

The Cure of a Convulſion.

What muſt be done both in a general and particular Convulſion, hath been taught in Convulſions; in that alſo called a Convulſive Palpitation, in as much as this threatens true Convulſions we muſt ſtudy to prevent it by Application of the ſame Remedies, but by reaſon of its motion, ſeeing it is not very urgent, nothing peculiar is applied to the members.

The Cure of reſtleſſneſs from trouble of mind.

In Reſtleſſneſs, if that ſpring from a perturbation of the mind, what then muſt be done in reſpect of the Diſeaſe and alſo of this Symptom, by reaſon of which, how it ought to be quieted with Dormitives and be reſtrained by uſing of force, hath been explained in an Alienation of the Mind.

The Cure of reſtleſſneſs by reaſon of Pain.

If they be reſtleſs by reaſon of Pain, then ſmoothing the pain with Anodines and things enducing ſleep, and if it urge more vehemently cauſing a Stupidity, together with the Pain, we correct the Reſtleſſneſs.

But if the Reſtleſſnes ariſe by reaſon of the Heat, not only of the Heart and Brain, but alſo of the whol Body in Feavers, then this Symptom becauſe it dejects the ſtrength, draws the Cure to it ſelf; the which yet is uſed no otherwiſe, than that which is wont to be applied to Feavers in quenching that burning, except that here the ſtrength of the Remedies muſt be increaſed and upon that account when the Curę urgeth, we attempt a more plentiful Evacuation and diverſion of the Blood, unleſs ſomwhat hinder, or we reiterate it: alſo we increaſe the quality of Coolers both with Internal and Exter-

The Cure of Reſtleſneſs by reaſon of by reaſon of heat.

nal Remedies, and thoſe things which may augment the Heat we take away, as too much cloathing, and the roomes being ſhut up, we open them, and chiefly in reſpect of the Symptom, by rubbing the body diverting from the Nerves the vapors which do cauſe or increaſe the the reſtleſſneſs, and afterward lenifying it with anoynting the Back-bone, with Oyl of Violets, ſweet Almonds &c. we correct that toſſing of the body: the which alſo is done if we admoniſh the ſick, that they weaken not themſelves with too much motion, or hinder Sweats by making themſelves bare, and that we may ſomwhat quiet them, we may procure Sleep.

In Trembling we muſt proceed according to the Nature of the Cauſe, and if they tremble from ſome Paſſion of the Mind, or by reaſon of Labor above their ſtrength, thoſe ceaſing, the Trembling alſo ceaſeth.

The Cure of Trembling from defect of Spirits.

But if the Spirits being diſſipated or waſted by reaſon of old Age or Venery and other profuſe Evacuations, or it follow after grievous diſeaſes, 'tis eaſie to repair the ſtrength diſſipated, but very hard that which is loſt: the which yet muſt be tried by that called a Reſtorative Cure, which is chiefly accompliſht, by a fit and moderate ſleep, by moderate and ſeaſonable exerciſe, the which wil profit more, if the Trembling were induced by vehement labor, if it be gently undertaken, than altogether idleneſs; by a cheerful Mind, or if the Trembling remaineth, from ſome paſſion of Mind, it is corrected by the contrary paſſion of the Mind, by a cleer temperate Air, pure and ſweet, by nouriſhments of good juyce and wel nouriſhing, alſo by things that repair the ſpirits and increaſe the heat, as Wine, which moderately taken doth ſo refreſh, that it doth correct the Trembling cauſed by Wine, by its refreſhing, if it be taken as hath been ſaid.

The Cure of Trembling from an affect of the Nerves.

But if it proceed from a Diſeaſe of the Nerves and is as it were an imperfect or dimunite Palſie and it be from the Birth, or otherwiſe from a grievous diſeaſe, it ſomtimes is incurable. But if it proceed from an Excrementitious humor poſſeſſing the Nerves, no other method of Cure is applied for the curing of this diſeaſe, then what was ſpoken of in a Palſie, and is applied to other diſeaſes of the Brain and Nerves, ingendred from excrements, amongſt which alſo is a Convulſion, which if they would uſe timely, and continue in it, doubtleſs they would be ſooner cured than the paralytick, but becauſe they neglect it, unleſs the trembling be very much, or are content with a few things, it comes to paſs that the Trembling doth not only not ceaſe, but old age comming on, it is increaſed.

As therefore it hath been ſaid in a Palſie, ſo here alſo we muſt proceed, and the body firſt of all muſt be generally purged, and that, if the evil perſiſt, muſt be repeated at certain times, and particular Evacuations and Diverſions muſt be ordered, & the ſame altering things muſt be drank, and the like muſt be outwardly applied, and Baths muſt be ordered, if it yeild not to other things; and we muſt chiefly take heed, that the trembling hands be not expoſed to the cold, or waſhed with cold water, inſtead of which they may be waſhed with Decoction of Sage, Lavender flowers, and the like, amongſt which Lotions they teach that if the parts be waſht in the morning with Piſs, it doth very much, help.

If the Trembling have its original from Poyſon thoſe *Alexipharmaca* which reſiſt this muſt be uſed; and if this be from the uſe of Quick-ſilver, which more frequently comes to paſs, they give Treacle or Cordial Medicines, with which they mix the filings of Gold, ſeeing they ſay that Gold hath ſuch an affinity with Quick-ſilver, that if it be in the body, and Gold be drank, that ſo draws it with it that afterwards voided by the ſtool, it is found pure in the Excrements ſticking to the Gold, which affinity of theirs they have taken from that, that in gilding, Gold can be faſtned to no Mettal but by the intervention of Quick-ſilver.

At this day the Electuary of *Orvietanus* is chiefly commended for a ſingular Remedy in this caſe of which kind if this following be not, yet it may ſupply its room. As, Take *of the roots of Gentian, Biſtort, Carline, Tormentil, white Dittander, Aromatick cane, round Birthwort, Wolfsbane, the herb bleſſed Thiſtle, the ſeeds of Vipers Bugloſs, Alkanet, Citron each one ounce; make them* all into a *fine Pouder*, to which add *the roots of Vipers graſs pouderd the weight of them all, of Honey clarified*, with a ſufficient quantity *of generous Wine three times as much*, and towards the latter end of boyling, mix of the beſt *Treacle one pound and an half*, keep it for uſe, the Doſe is from *half a dram* to *a dram*.

There are ſome who have taught that they can draw Quick-ſilver out of the body by Sweats, that it ſhall ſtick plainly to the Skin like Sand, and afterwards being waſht with water ſhal appear ſhining, by this means, if every other day in a Stove ſuffumigating the body one day with the Wine of the Decoction of Sage and Wormwood poured forth on red Bricks, but the other day with Frankincenſe caſt upon the Coles, they draw forth Sweat, and as often as they go out of the Bath they muſt rub their body with *Aqua vitæ* diſtilled with Balm, and continue it for twelve or fourteen daies: afterwards let them anoynt themſelves ſix daies with Oyl of Turky, Millet and Foxes til as they ſay, the aforeſaid Sand doth ſtick to the Skin, but we who profeſs that Quick-ſilver in ſubſtance, cannot paſs the body neither by its Suffumigations nor anoyntings, as no other Medicines alſo, but that they attempt what they perform, by their vertues only carried thither we do judg this opinion of the Vulgar and of ſome Phyſitians to be falſe, although it be very much imprinted in the minds of men, and Deceivers privately conveighing quick-ſilver in a Plaſter, confirm it in the vulgar: and in the like caſe, we adviſe that Gold-ſmiths whiles they gild, do ſit out of the houſe in the open Air, as for the moſt part they are wont to do, that the Wind may drive the ſmoak from them; and if there be need of quick-ſilver in the Cure, we give order that it be fitly and moderately adminiſtred; yet if a trembling ariſe from thence, we adviſe the ſame Remedies eſpecially the Topical mentioned in a Palſie, which help the Nerves rather by ſtrengthening and ſomwhat binding as *Rondoletius* wil have it, than by affecting them with an eminent heat. And we waſh the trembling parts with the Decoctions before quoted.

If the trembling ariſe from Narcoticks, and their force

force cauſes it; how it muſt be broken hath been ſaid in a Numneſs: but if the Trembling remain, the ſame Topicks ſhal be tried which by ſtrengthening do heat alſo, not becauſe the Nerves are cooled by Narcoticks, as they think, but becauſe when they are ſtupid, they are ſtirred up by heat. But if Drunkeneſs with Wine hath cauſed a trembling, either it ceaſeth of its own accord, if it be not accuſtomary, but if Drunkenneſs hath been already a long while continued, the Trembling ariſing thence is hardly any more taken away, eſpecially when Drunkards have contracted ſo perverſe a habit, that unleſs they fil themſelves again with Wine and are heated by it, as hath been ſaid in the Cauſes, they are troubled more with the Trembling, yet in the interim they may mend this perverſe kind by Temperance and Sobriety of life, alſo the Remedies that ſtrengthen the Nerve wil do good both given and applied.

The Cure of a Rigor from acrid Humors.

In that called a Rigor if it be gentle, or only a Horror, ſeeing it doth not much trouble, or continue long, we need not take pains to correct it, and alſo if it be vehement ſeeing Nature by that in the beginning of Feavers, doth endeavor to expel the hurtful matter, neither is it then eaſily to be curbed, or Natures Motion to be hindred, as neither if it go before a Criſis, ſeeing *Hippocrates* ſaith, a Rigor coming upon a Burning Feaver, its diſſolved.

But if it ſo trouble the body, together with a troubleſome ſenſe of Cold, that the ſick ſuffers it with a great deal of trouble, and are weakned by it, then 'tis rather to be mitigated, then wholly to be hindered, ſeeing this cannot be done without dammage, and the Rigor being wholly taken away, the courſe of the whol Feaver is ſtopt, or is cauſed, that it is not decently, ſo that though thoſe Remedies which ſuffer not the Rigor to break forth, are beleeved to cure a Feaver, yet by retarding it they do rather cauſe, that afterwards it follows worſe, or is changed into more grievous accidents; unleſs perhaps that unprofitable Rigor perſiſt rather from cuſtom than the Morbifick cauſe which is already taken away, for then alſo it muſt be wholly prevented, as theſe things have been largely explained in Feavers.

Alſo by what means the Fit of the whol Feaver may be hindred with the Rigor hath been likewiſe taught in Feavers, but for Mitigation of it the things following wil ſuffice,

If the body be ſomwhat actually heated, for whiles we provide againſt cold, alſo the Rigor is appeaſed; which is with leſs hurt done in the Feet, heating them with Cloaths or other waies, as with warm water in a Braſs Veſſel, or with Stones or Tiles heated and wrapt in a cloth.

Diverting the matter by Frictions and Ligatures of the extream parts, we amend the Rigor.

That is chiefly performed by anoynting the Backbone with any heating Oyls and proper to the Nerves. As, Take *of Oyl of Chamomel, Dill, St. Johns wort, each half an ounce*; *anoynt it*, firſt beſprinkling the hands with *Aqua vitæ*.

Or after this manner. Take *of the flowers of Chamomel, St. Johns wort, the Leaves of Southernwood dried, poudered, each two drams; Pellitory of Spain one dram*, pour as much *Oyl of Nuts* as to cover them, *Aqua vitæ two drams*; boyl them, ſtrain it, and anoynt the Backbone.

Or of Juyces and Oyls. Take *the juyce of Mugwort, Southernwood, each half an ounce*; *Oyl of Dill, Rue, each one ounce*; *Aqua vitæ two drams, Saffron half a ſcruple*, boyl them a little, make an Oyntment.

Many mix Treacle with *Aqua vitæ* and Oyls and anoynt the Back-bone, others if the Cold be great mix Spices.

The Oyntment of Spiders explained in Feavers, as alſo other things expreſt there do the ſame alſo, with which alſo the ſoals of the feet are rubbed.

There are ſome who approve of Baths, if the Feaveriſh heat hinder not, and the Rigor lie highly hurtful, of the Decoction of Pennyroyal, Calamint, Rue, Southernwood, Mugwort, and the flowers of Chamomel, and Melilot.

The Cure of reaching & yawning from halituous Vapors.

In Reaching and Yawning, ſeeing theſe can bring no dammage, but rather do good, there wil be no need of any Cure there, unleſs in as much as, if theſe together with a Spontaneous wearineſs do as ſigns foretel Diſeaſes, they do admoniſh us to apply Remedies that we may prevent them.

If from Yawning the lower Jaw be eaſily luxated, we adviſe that they do ſomwhat repreſs it, and gape not with ſuch a wide mouth, as alſo in reaching, becauſe it is uncivil too much to extend the Members, we teach them ſomwhat to reſtrain their limbs, for Civilities ſake, rather than any benefit.

CHAP. IV.

Of the Defect of Breathing.

The Kinds.

IT is called a Defect of Breathing, when it is either aboliſht, or is done with difficulty, which may happen both to natural Breathing and to voluntary or vocal breathing forth in utterring the Voice and Speech.

Breathing aboliſht in a Syncope.

The Breathing which is continually performed by vertue of the Heart, naturally by drawing in and ſending out of the Breath, can no waies perſeveringly be wholly aboliſht, while the man lives, but for a time it may altogether ceaſe, in a true Syncope, and in that which accompanies that which we call ſtrangling of the Womb, in which caſes as long as, the mind faileth in them, as they call it, or the Life, or rather the vital motion, ſo long no breath at all is perceived in them, or it is ſo obſcure that we can obſerve no breathing forth of the Air even with a Feathers laid to the Noſtrils, or ſhaddow of motion in a Cup ful of Water laid on their Breaſt, but they lie like dead folks without all motion and ſenſe.

But Breathing oftentimes proceeds difficultly, when they fetch it with great labour and impediment; and if this be with high ſtreining, ſo that they are in the beginning of Suffocation, it is called Suffocation and ſtrangling, the which alſo wil follow, if it did not ceaſe: In which danger becauſe they are more converſant when they lie down, to turn that away they are forced to breath upright with their Breaſt raiſed up and their Neck ſtraight, and then they are called *Orthopneumatical*, and becauſe if they move their body they, they are more grieved, their Breathing being made ſwifter, they are compeld to be quiet: but otherwiſe they Breath with leſs anguiſh, yet difficultly alſo, and it is ſimply called a *Diſpnœa*. Somtimes labouring more do ſend forth the Breath, ſomtimes to draw it in, at other times both being hindred together.

But

A strangling from things external. But a *Dyspnœa* or *Strangling*, do diversly offer themselves, for somtimes it is bred and shews it self, some manifest cause concuring, from which also it is, as shall be said in the causes.

A Suffocating Catarrh. Somtimes difficulty of Breathing hath a Catarrh its companion, in which also somtimes they are suffocated, all Breathing being suddainly intercepted, and this evil is called a *Præfocating*, or *Suffocating Catarrhe*.

Oftimes it is coupled with affects of the Breast, with a Cough, Wheezing, in that called an *Asthma*, in which they fetch their breath often with difficulty, as if they were wearied with too much Motion, whence they are called *Shortbreathed* and *Suspirious*, and they Cough, but spit forth nothing mattery, and somtimes in their Lungs there is heard a certain Piping, or Wheezing, and this evil assails them either continually, or upon a slight cause, and it returnes and hath its Exacerbations, and it is of long continuance, and stubborn.

A Quinsie. A *Dyspnœa* is somtimes joyned with a difficulty of swallowing, and there is a pain or trouble both in the Jaws and Neck, especially in that called a *Quinsie* or *Cynanche*, because by reason of their breathing hinderd, they gape like Dogs with their Mouth open, which affect somtimes a Feaver doth accompany.

Suffocation and a Dyspnœa in an Apoplexy, Palsie, Spasm. At other times also the breathing labors highly, with a resolution of the whol Body in the Apoplectical, and the sick are choaked, as hath been said there: and then a *Dyspnœa* is somtimes joyned with a Palsie or some Species of Spasm, as hath been said there, that then when they would breath forth strongly, which is required to the uttering a great voice, and being forced to Laugh, Weep, call out, or to Cough they are compeld to breath forth powerfully, the which because they cannot do for the causes there expreſt, they fall into danger of Suffocation.

The cause of the defect of Speech and Voice. Affects of the Womb, somtimes go before that Species called the *Suffocation*, or *Strangulation*, or *Præfocation of the Womb*, with which being suddainly seazed, somtimes the breathing being wholly taken away, at other times very much hinderd, they are so tormented, as if their Jawes were tyed with a bond, and those thus affected, then they call *Hysterical*.

A Dyspnœa in the faults of the natural Parts. A swelling, distension of the Belly, are also with a *Dyspnœa* in the faults of the natural parts. But especially in the *Hydropical*, to whom it is very troublesome, so that they are forced to breath upright, like to the *Orthropneumatical*, and lying down they are in danger of Choaking.

The Night Mare. There is also a certain Nocturnal suffocation, that befals those that Sleep, called *Pnigalion*, or the *Night-Mare*, because they think and Dream that they are suffocated by some thing lying upon them and pressing them, and afterwards waking, they think that they have sufferd that from an Enemy, or Witch, or Devil, and that they were invaded and oppreſt by them, whence they call it *Ephialtes*, and Doating, for a time they do somwhat persuade themselves so.

The Voice, or Vocal breating, which at our pleasure we can wholly omit, yet not make, unless there be a breathing forth, can no waies be long abolisht by reason of Respiration, because that cannot long cease; Yet it happens that it is utterd obscurely by reason of that, if the breathing be very smal; but more commonly it happens in a *Dyspnœa*, that the Voice cannot be utterd very clear and loud: but sending forth of the breath not being hinderd, the Voice nevertheless cannot somtimes be expreſt by us, or at other times also can only be brought forth silently and lowly; both which somtimes happen in a Palsie, other Motions also being then hurt together, as hath been explained there; but at other times without this the Voice is loſt for a time, and returnes again, as I remember an excellent Physitian *Theodorus Zuingerus*, my God-father and Colleague, when we were in the School of my Father *Thomas Platerus*, that was Master to us both, hath oftimes been so Stupified, that he could not answer one word, though asked with threatning, and hath so returned home mute and astonisht, his sences otherwise entire, which Species they call *Apoleptic* and *Hippocrates* an *Aphony*, some would refer it to the Species of a Catalepsie, somtimes also when the Voice is loſt, or weak, there is felt a pain in the Jawes, a Tumor, or some other fault, and somtimes it is apparent.

The defect of the Voice in a Dyspnœa. *In a Palsie.* *An Aphony.* *A defect of the Voice with a pain of the jawes.*

A defect of Speech the Voice failing. Speech, or an Articulate voice may be intermitted at our desire or will, but we cannot speak, unless there be a vocal Respiration, and therefore by reason of the defect of the voice, as hath been already said, the Speech is either abolisht, or not sufficiently utterd, but also somtime they cannot speak without an Impediment of the Voice, and they are called *Dumb*, in a Palsie either peculiar to the Tongue, or common also to other parts; somtimes they are both Dumb and Deaf from their Birth; but oftentimes when they cannot exactly expreſs certain Syllables or letters, those especially which that they may be pronounced, do require a various doubling of the Tongue, as in R. and S. to be pronounced with a noise or hissing, they Stutter and are called *Blæsi*, or *Lispers*, the which also happens with some faults of the Lips, or Teeth, or Jawes.

Dumb. *Deaf and Dumb, Stuttering.*

The Causes.

A Suffocation by reason of the Brain in an Apoplexy. Every cause of breathing taken away or diminisht, of the Voice and Speech how these do fail in an Apoplexy, all the sences being taken away, by reason of the Brain affected, and in an Epilepsie also, hath been explained in the Consternation of the Mind.

Breathing abolisht in a Syncope by reason of the heart. For which reason as long as the Motion of the Heart ceaseth, so long also Respiration may cease, seeing then there will be no need of it, but if that be hinderd, the Motion of the Heart not first ceasing, that a man must needs die, we will shew in a Syncope.

But if these fail without a Disease of the principal parts, of the Brain and Heart, this comes to pass by reason of the Nerves that carry the vertue, or of the moving Muscles, or of other Instruments that effect and help Motion..

By

An affect of the Nerves of the Toung is the cauſe that ſomtimes they are Deaf and Dumb.

By occaſion of the Nerves affected, that the Speech, Voice, and Breathing may be weakened, hath been formerly explained in the Impotency of motion, their Muſcle being then palſied, or contracted, by the cauſes declared there, that the Speech ſomtimes may be particularly aboliſht, the third conjugation being affected, which makes the Nerve of the Tongue, and if the hurt be great, eſpecially a fault of conformation from the Birth, that then the Hearing is commonly taken away too by reaſon of its Communication with the ſaid branch.

An affect of the recurrent Nerves is the cauſe of the defect of of Speech and Voice.

And that the ſame alſo comes to paſs, if the branches of the Nerves of the ſixth and ſeventh conjugation called the Recurrent Nerves, folding with the Muſcles of the Tongue do ſuffer. And if this be in the branches of the ſame Recurrent Nerves that infold the Larynx that the Voice doth then alſo ceaſe, the diſſections of Anatomiſts do manifeſtly declare, who for experience ſake, have in a Hog taken the recurent Nerves in a band: which Aphony by reaſon of the recurrent Nerves ariſing from internal cauſes ſeldom happens particularly to the Voyce, and if it be, it proceeds either only from ſome thick vapor, as they would have it, or only from a Defluxion fallen down thither, but this fault more commonly happens to the Voice and Speech in a Palſie, from the cauſes mentioned, together alſo with other Impotencies of motion, to which alſo that Impediment of Breathing which in uttering of a ſtrong voyce we have ſaid did offer it ſelf, as in Crying out, Laughing, Howling, Coughing, Snezing is ſomtimes added, if the other Intercoſtal branches infolding the Muſcle be affected too; for Breathing alone ſeldom ſuffers a Defect, ſingly without other hurts, by reaſon of the Nerves; ſeeing the Midriff whoſe motion is ſufficient for moderate Breathing, hath received Nerves, as hath been explained there, not only from the ſaid Conjugation of Nerves, but alſo from the Spinal Marrow great Nerves on both ſides, proceeding from its firſt pairs joyned together, and deſcending to the Midriff, for which cauſe it doth not fall out that the Breathing ceaſeth, unleſs both the Spinal Marrow, and the Conjugations or paires of the Nerves be hurt together, which can ſcarce be but about their beginning in the Brain, as hath been ſaid in an Apoplexy, as neither can it be hinder'd in a Palſie unleſs the hurt befalling both, the Paires and Conjugations of the Nerves and reaching alſo the Nerves of the Midriff, doth prejudice many motions. yet it alſo comes to paſs, that eſpecially the greater Nerves of the Midriff proceeding from the Spinal Marrow, ſingly and ſoly troubled with defluxions or other Diſeaſes may breed a certain Dyſpnæa, ſuch as we have obſerved in the Aſthmatical continually moleſting the ſick, no other ſigns appearing of the Lungs affected.

An affect of the Nerves of the fixth and ſeventh Conjugation is the cauſe of a Diſpnœa with a Palſie.

The Nerves of the Midriff troubled with a Defluxion do cauſe an occult Aſthma.

By reaſon of the Muſcles, Natural and Vocal breathing faileth, as the Speech if the Muſcles moving the Tongue (for we ſhal treat afterwards of the faults of the Tongue, as it is an Inſtrument that is moved) the Voice if the Muſcle of the Larynx being troubled with Defluxions cannot do their office, they by moving the Tongue, theſe by dilating and ſtraitenning the cleft of the Larynx for diverſly ſhaping the Voyce. Or if this happen from an Inflammation of them, or ſome other Tumor hindering their Function.

An affect of the Muſcles of the Tongue is the cauſe of the Defect of Speech.

Of the Muſcles, of the defect of the Voice.

But the defect of Natural Breathing ſometimes happens by reaſon of a Diſeaſe of the Muſcles that conſtitute and move the Breaſt, neither doth Breathing ſuffer dammage only when we would make a ſtrong breathing forth, which theſe Muſcles do chiefly perform, but alſo if the cauſe be great, Natural drawing in the breath is alſo hindered, and that commonly from a Defluxion falling down upon the Muſcles of the breaſt and the Intercoſtal, whence oftentime ſollows a great ſtreightneſs of the Breaſt with pain, the which alſo comes to paſs, if theſe Muſcles be bruiſed or inflamed, whence Swellings and pains ſhew themſelves outwardly, and if this happens to the Muſcles of the belly, which alſo do move the breaſt and preſs forth the Excrements, they can no longer exerciſe that vehement endeavor, which is required by holding the breath and preſſing theſe Muſcles in the caſting forth of Excrements.

A Diſeaſe of the muſcles of the breaſt is the cauſe of a Diſpnœa.

The Midriff ſince it is the principal Organ of Natural breathing, if it be hurt not only by conſent of its Nerves as hath been formerly declared, but by it ſelf, then it is the chief cauſe of breathing hurt. But this comes to paſs eſpecially, if the Defluxion which falls down on its Nerves, or ſlides into the intercoſtal Muſcles doth reach alſo to the Midriff, whence we have ſeen ſome vehemently tormented. But if it be aſſaulted by other Diſeaſes, the motion of the Midriff is rather depraved, than weakned, as we ſhal explain there: although it may alſo come to paſs, that the Midriff, becauſe it lurks free in the inner parts, expoſed every where to the internal heat, being dried and bound up in a Burning Feaver, upon that account a Dyſpnœa may ariſe, which oftentimes falls out in theſe Feavers: but its motion is more commonly hindred, if it be moleſted, by Vapors, Wind, Humors, or the Neigboring Bowels.

The Midriff affected by it ſelf is the cauſe of a Dyſpnœa.

And by conſent.

Vapors raiſed in the lower Belly of a manifeſt quantity or quality, or malignant and poyſonous, and being gathered about this tranſverſe ſpace or Midriff, and ſtopping there ſome time, until they are carried further, and hindering its free motion, which is required in breathing, by divers waies, eſpecially if they be plentiful, ſometimes induce a Dyſpnœa, ſometimes fear of choaking and other accidents moreover: both becauſe the Midriff hath a great conſent with the heart by reaſon of the Pericardium, and with the Brain, becauſe it is a nervous part and hath eminent Nerves, whence it comes to paſs that if it be troubled, it doth not only hinder breathing, but alſo accidents of the Heart and Brain do follow, and ſo much the more, if furthermore the vapors from it do reach alſo to theſe principal parts, the which if there be a malignant or poyſonous quality in them, may eaſily come to paſs, as alſo theſe are wont at other times to prejudice theſe parts, the Midriff not being offended, as we have ſaid in the hurt of internal ſenſes and ſhal ſhew in the affects of the Heart, the which accidents yet do preſently ceaſe the Vapors being repeld, or otherwiſe diſcuſt and diſſipated, or flying back, by the motion of the Midriff: unleſs by the continual arrival of the cauſe, the Midriff be

ſo moleſted or infected, that either ſome permanent Diſeaſe doth follow, or moſt grievous accidents of the Functions of the mind do enſue, which are wont to be hurt by the fault of the Midrif (as that being inflamed we ſee a Phrenſie doth follow, whence they have called the Midriff, *Phrenas*, that is, the Mind) as the Falling-ſickneſs, Madneſs, and at laſt the Brain being long and much ſmitten, an Apoplexy, which evils theſe Symptoms of Suffocations invading oftentimes by fits, are wont to foregoe and foretel.

But that ſuch like Vapors are for the moſt part raiſed up from the Veins, as from crude, impure, bad, and Malignant blood, yet not putrefied (otherwiſe a Feaver would be cauſed) hath been ſhown in a Madneſs and an Epilepſie, for as there, diverſly here and there in the Body, ſuch vapors being raiſed, from blood collected in the branches of the Vena Porta and Cava moleſting the Brain do produce the forementioned accidents, ſo alſo in the lower Belly cheifly, being collected as in a ſink of Excrementitious blood, and abundantly in great plenty flying upwards to the Midrif and moleſting that, either they create Suffocation only, or other diſcommodities moreover.

Vapors from the Meſaraick Veins affecting the Midrif, the Cauſe of a Night-Mare.

But from the Meſaraick Veins eſpecially the greater diſperſed every where about the Heart to the Bowels, and in which by reaſon of the many Excrements of the firſt Concoction, impure blood is eaſily collected, ſuch like Vapors ſomtimes ariſing, and ſtopping about the Midrif, they produce a Suffocation which they call the night Mare, which invades rather in the night then when Concoction ought to be made, becauſe at that time, the evil Vapors collected, therefore the moſt part are wont, by the acceſſion of Crudities, to be increaſed and moved, and to be carried upwards, and by reaſon of lying down to torment the more. Whence in their Dreams feeling theſe ſtreits they Dream of divers cauſes whence they proceed, and being often raiſed up, if the Mind moreover be ſomwhat affected with them, they remain in the ſame perſwaſion, and though they being raiſed and ſet upright, the Vapors being then diſcuſt the evil ceaſeth, yet often rerurning, if the Fewel of the evil remains, at laſt it threatens and brings more grievous accidents to the Brain, as hath been ſaid. The cauſe of which evil certainly depends upon an ill courſe of Diet and that a long time continued, as in other affects ſprung alſo from Vapors there, eſpecially in Hypochondriacal Melancholly and Intermitting Feavers, as hath been ſhown in them. This is therefore an accuſtomary affect to Children and thoſe of ripe Age, who do ſooner and longer offend in their Dyet.

Vapors from the Veins of the Womb affecting the Midrif, are the cauſe of the Suffocation of the Womb.

In the Female ſex this more commonly proceeds from the Veins of the Womb, in the ſtrangulation of the Womb therefore ſo called; which when being derived from the branches of the *Vena Cava*, and many of them and great ones do creep along the Womb and its Membranes, if the filth of the blood doth ſtop in them, which from the whol Maſs of it, is wont to be purged thither, in impure Bodies, that at the ſet time it may be emptied by the Courſes. Which is wont to come to paſs more commonly in the unmarried by a ſtoppage of the Courſes, not ſo eaſily in the married by reaſon of Copulation, and the Vapors from thence aſſail the Midrif, they produce divers kinds of Suffocations of the Womb as they prejudice the Midrif and the neighboring parts or thoſe that conſent with it, and as the plenty and nature of thoſe Vapors is diverſe. For if it hurt only the Midrif either it breeds only a *Dyſpnœa*, if the plenty or offenſe be leſs, or if it be greater, it breed only an Agony of Suffocation; but if that, it alſo brings hurt to the Stomach, that is continued to the Midrif, then with a *Dyſpnœa* and Compreſſion of the orifice of the Stomach which they call the heart, Nauſeouſneſs, Vomiting, a Vertigo, and pain of the Head being cauſed by conſent, the Hyſterical accidents do ſhew themſelves. Which paſſions are wont to happen in great bellied Women at the firſt Month, the young one being not yet increaſed, nor able to conſume the blood that is retained, eſpecially if it be impure, from which alſo they take a ſign that they are with Child. Hyſterical Women are far more grievouſly affected, if theſe Vapors eſpecially the Poyſenous being communicated to the Heart too, by reaſon of its communion as it hath been ſaid, do alſo bring dammage. In which ſpecies the Motion of the Heart wholly ceaſing, all breathing alſo ceaſeth, and as it were ſeazed on by a Syncope the Virgins fall by degrees to the ground, and are held in that fit, ſome a ſhort time, others the ſpace of an hour, before they come to themſelves. But at other times the Midrif by reaſon of the conſent which it hath with the Brain, as hath been ſaid, or both together affected with theſe Vapors, with the ſaid ſtrangulation of the Womb, that called the Madneſs of the Womb, or Convulſive Motions, and other hurts of the Brain offended, do manifeſt themſelves.

All which alſo may be varied, not only by reaſon of the parts affected, but alſo if a Poyſenous cauſe be joyned, according to the divers Nature of the Poyſon, by which they are wont chiefly to beſet this or that part, as we have expounded in other diſeaſes of the Womb, that vitious blood breathing forth ſuch like Vapors is generated from divers cauſes, and collected about the Womb. Amongſt which they have beleeved that the ſeed retained and corrupted is not the leaſt cauſe in Virgins with whom this affect is familiar, the which yet can ſcarce be, as long as it is contained in its proper Veſſels. and if poured out of them, it be retained, it rather produces an Eroſion of that part, then ſuch accidents, as we ſhall explain elſewhere.

Wind hindering the Midrif, is the cauſe of a Dyſpnæa.

Winds filling the Capacity of the Belly, becauſe they diſtend that, as alſo the Midrif which ſhuts up the upper parts of it, they cauſe a *Dyſpnœa*: which alſo the puffings up with Wind of the Stomach and Cholick Gut that lies under the Stomach do effect, by reaſon of the neerneſs and Adherency with the Midrif, and they know that they proceed from thence, by the murmuring and diſtenſion of that place, but that they write that they would no waies have a Night-Mare to be cauſed by the ſame Winds or thick Vapors, the far more grievous evils which do then fall out, and follow from thence, do ſufficiently declare.

A Humor poſſeſſing the Midrif, is the cauſe of a Dyſpnæa.

A watery Humor alſo diſtending the Belly and drawing a ſunder the lower Ribs of the Breaſt, extending the Midrif doth breed a difficulty of breathing, in an aſcites Dropſie, as ſhall be declared in a Dropſie. But the Humor which is collected in the Cavity of the Breaſt doth cauſe a *Dyſpnœa* rather by hindering the Lungs then the Breaſt, as we ſhall ſhew in the Lungs.

The Bowels hindring the Midrif, are the cauſe of a Dyſpnæa.

The Bowels lying under the Midrif, and growing to it, or hanging by it, if they acquire too great

great a bulk, drawing down the Midrif with their weight, do not ſuffer it to be moved freely, or in thoſe that lie down, lying upon it, they hinder it by preſſing it, as when the Liver, Spleen, being obſtructed, hardned and increaſed into a bulk in the Hydropical do cauſe that high difficulty of breathing, which oftentimes doth diſcover a Dropſie a long time before a Tumor doth appear, with which they are moleſted lying down, and therefore are compelled to ſit upright; the ſwelling of the Belly alſo increaſing it, as hath already been ſaid.

A *Dyſpnœa* alſo may happen from the Stomach too much filled with meat, which vexeth ſo long till the things taken are diſgeſted, or are returned by Vomit, or are eaſed by belching. The which when it ſucceeds not, and the Repletion is great, they may be Suffocated; which as it may happen from the quantity of things heaped in, ſo from the quality of certain meats, as of Muſhrums, which are wont to Suffocate.

The Inſtruments by which breathing, the Voice and Speech are performed or governed, are the Cavities of the Mouth, Noſtrils and Jaws, containing the Air for the performance of all three, the parts placed in the Mouth for the uttering an Articulate Voice or Speech by their Motion are the Tongue, or by tuning, are the Palate and the Teeth, the paſſage or pipe carried from the Jawes to the Lunges, that makes the Voice and ſerves for breathing in drawing down the Air, is the rough Artery, or Wind-pipe, the Bowels, or Bellows receiving and ſending forth the Air by a Natural Motion for breathing, is the Lungs; the Breaſt doing the ſame by a voluntary Motion with the Lungs to which it applies it ſelf.

The ſtoppage of the Mouth and Noſtrils, the Cauſe of Suffocation.

By reaſon of the Largneſs of the Mouth. Noſtrils and Jawes, theſe defects happen, if the Mouth and Noſtrils together be ſtopt up by external Bodies or by water, or otherwiſe the Teeth being bound together, that the Mouth cannot be opened, the Noſtrils in the interim being ſtopt up with Snivel, upon which account ſomtimes the Apoplectical and Epileptical are in danger of Suffocation, eſpecially becauſe otherwiſe breathing is made obſcurely in them, but if that the Noſtrils only be ſtopt with Snivel or other things, becauſe they may draw breath with their open Mouth, then breathing is only ſomwhat hindered, when the Air cannot be ſufficiently let in, or rather becauſe then tis fetcht quick, it is depraved and an uncomely voice is uttered.

The narrowneſs of the jawes ſtopt, is the Cauſe of Suffocation.

The hinder largeneſs of the Jaws being likewiſe ſtopt, the ſame comes to paſs, eſpecially about its narrowneſs in which even the leaſt thing that ſticks, makes work: and that eſpecially if the paſſage into the Wind-pipe and Gullet being poſſeſt by a Tumor ariſing in the incompaſſing coat, or in the Muſcles of the Jaws and Larynx or in the Glandules, or Palate, or by the Palate fallen down, be obſtructed: Or if the Vertebræ of the Neck being Luxated inwardly (which is moſt commonly in the firſt Vertebræ, which is looſly joynted with the Head and by reaſon of the weight of the Head ſuſtains great Motions) Theſe paſſages be ſtraitned, eſpecially if then the Nerves alſo and rough Artery be preſt; from which accidents they can neither ſufficiently breath, or utter a voice, or ſpeak, or ſwallow. Somtimes alſo a pain being joyned, as we ſhall explain theſe things in a quinſie. A Species of which alſo it is ſaid to be, if it be from a Vertebræ Luxated, and in the other painful Diſeaſes of the Jaws.

A drineſs of the Tongue, is the cauſe of Stammering.

By occaſion of the Tongue, the Speech ſuffers a defect, if that as it is a Muſculous Inſtrument (for, of the other hurts of its Muſcles we have already ſpoke) it be too much dried and hardned from the cauſes explained in the hurt of Taſting. For becauſe then in the pronouncing of certain Letters it cannot be ſufficiently rowled, (the which that they may be plainly expreſt do require a more various doubling of it) whiles they ſhape their words they ſtammer. The which alſo happens from a Tumor ariſing under it, or if it ſwel or be inflamed, or otherwiſe if from the birth it have too great a bulk, which oftentimes is ſo great, that they cannot ſpeak at all.

The Tongue too much increaſed is the Cauſe of hindering the Speech.

A little Tongue the cauſe of defect of Speech.

A familiar fault with ſome Fools who from their birth are born Fools and Dumb, as hath been ſaid in an Alienation of the Mind; the which alſo happens if it be framed too ſmal, or if it be cut off, or maimed, by a puniſhment, or ſome other chance, and in Convulſions the Tongue being ſtrongly laid hold on and bit of by the Teeth: the ſame alſo comes to paſs by reaſon of that bond by which it is knit, if that be too ſtrait bound up, and not ſufficiently looſed in Children new born, ſo that it hinders the free Motion of the Tongue.

The bond under the Tongue tied up, the cauſe of the defect of Speech.

The want of the Palate, is the Cauſe of the want of Speech.

The Palate ſeeing it is the quil of the Voice, if that be wanting or mained, it doth prejudice the voice; as alſo when the former Teeth are wanting, becauſe they ought to reſiſt the Motion of the Tongue in the pronuntiation of certain Letters, and that in the want of them cannot be done, they Stammer a little.

The want of Teeth the cauſe of ſtammering.

By reaſon of the Diſeaſes of the rough Artery or Wezand, which is the Pipe through which natural and vocal Reſpiration is uttered, the breathing, Voice, and Speech do fail, for if the chink of the Head of it, called the *Larynx*, be too much bound, which happens by occaſion of the Membrane in which that is cut, when it is dried and wrinkled more then is fit, by the cold Air, or cold Water, or the uſe of aſtringent things, then a ſmal or hoarſe Voice is uttered. Which impediment alſo of the Voice happens from a thick ſlime long ſticking there, for if it be wholly obſtructed with that, or ſome other Body ſlipt in, or drawn in with the breath, and continuing there long, the which yet ſeldom happens, becauſe it is forced to give place, by the Cough, which it ſuddainly moves unleſs by reaſon of its ſharpneſs the thing ſticking there be faſtned into it, it muſt needs be that the Patient be ſuffocated. As Hiſtories teſtifie that *Pope Adrian* died by a Fly flying into his Throat, and we have obſerved a Child ſtrangled by Swallowing a Gold Noble. And what they ſuffer alſo, in whom water by chance flowes down into this Wind-dore of the rough Artery, and what ſtraits it breeds, and how with great violence a Cough doth caſt it thence through the Mouth and largenſs of the Noſtrils, we often ſee in others, and ſomtimes we try it in our ſelves. But the chink of the *Larynx* ſcarce labors of any other Diſeaſe, unleſs when by conſent it is hindered or preſt by the neighboring parts, as from the Vertebræ of the Neck

The binding, or ſtopping of the chink of the Larynx, is the Cauſe of the defect of the Voice.

Luxated.

Luxated, of which hath been ſpoken already: For it can ſcarcely happen that it be relaxt more than is fit, by a Humor, ſeeing it is convenient for it alwaies to be moiſt: that it ſhould be torn, ſeeing it is a thick Membrane, is impoſſible, as alſo it is very hard to be wounded.

The binding of the pipe of the rough Artery is the cauſe of Suffocation.

The paſſage of the rough Artery or Wind-pipe, from the Head even to the Lungs, if it be intercepted by outward force the Neck being bound up as ſhal be laid in the Gullet, it brings ſtrangling, and if it be preſt by the firſt Vertebræ of the Neck luxated, it cauſeth difficulty of breathing, which *Hippocrates* called the ſixth ſort of Squinzy. The rough Artery can ſcarce be filled otherwiſe, with things that fall into it, but as I ſaid breathing may be ſtopped about the ſides thereof. And the[y] that are drowned, are not choaked ſo much by the Influx of Water as by the hinderance of the paſſage of the Air. And if any thing fal into the paſſage and hinder breathing, it is by its ſticking faſt and cauſing a continual Cough.

The Cauſe of Diſpnœa or difficulty of breathing is the connexion of the Lungs with the Breaſt.

The connexion and Obſtruction of the Lungs are the Diſeaſes that cauſe a Dyſpnæa. The connexion of the Lungs with the Convex part of the breaſt being ſtreighter than it ſhould be, ſuffers them not to move freely, and makes them ſhort-winded in motion. This by Anatomies hath been found to have been natural to ſome,

The Obſtruction of the Lungs cauſeth an Aſthma.

and to others from a fall or Pleuriſie. When the Lungs are ſtopped inwardly in the branches of the rough Artery that are diſperſed through them, there is a difficulty of breathing, becauſe the Air cannot freely paſs. This comes often from a watry humor falling from the Head, in time of ſleep and lying down, without ſenſe by degrees, through the rough Artery to the Lungs; which ſtaying in the narrow branches thereof, and growing ſlimy and ſtopping the paſſage, it cauſeth breathing with Snorting and noiſe and a Cough. And if by reaſon of the toughneſs thereof it cannot be hawked forth, it cauſeth a long Diſeaſe called Aſthma: which by a new defluxion, at night time and in moiſt weather, and after a Surfet, is not violent. And if the defluxion be great and ſuddenly fill the paſſages that were formerly ſtopped, it cauſeth the Suffocating Catarrh. The ſame may come from the Excrements of the Lungs there long detained and made thick. For as the Brain by reaſon of the plenty of Blood, which filleth the Cavity of the membranes, being crude, continually gathereth Excrements; ſo the Lungs whoſe veſſels are ful of blood if it be excrementitious or crude, it cauſeth many excrements: ſo that it is not neceſſary that all the flegm which is ſpet up muſt come from the Head to the Lungs. Both theſe Cauſes are diſcovered by the flegmatick conſtitution of the body, and the ſigns of abounding flegm, and rattling, and other hurts mentioned. A white chalky matter, and hard, is made rather of the Lungs, than of flegm which is ſlimy like Bird-lime, but not crumbling. This obſtructing inwardly the branches, cauſeth that long Aſthma wherein there is no ſign of flegm. And the ſame may cauſe the Stone in the Lungs, which is hard, brittle, ſmooth or rough, according as the veſſels are, as we have ſeen Anatomies. And ſuch have been coughed out after a long and otherwiſe incurable Aſthma, which were the cauſe thereof.

The Compreſſion of the Breaſt is the cauſe of difficult breathing.

The Diſeaſes that hinder the Breathing beſides the Muſcles of the Breaſt mentioned in thoſe which hinder the motion both of the Lungs and Breaſt both which are required to breathing. This is when it is outwardly compreſſed, or when aſtringent things are laid thereon, as common Phyſitians ſuppoſe. If the Griſtles of the Ribs, which are about the Breaſt to cauſe the more eaſie motion, be turned into a hard ſubſtance like the other Ribs: which happens in ſome through age, in ſome ſooner, eſpecially in Women, by reaſon of their Breaſts held up thereby; for then the breaſt cannot be ſufficiently dilated: And this makes them ſigh, when they have great breaſts and lie upon their backs.

The hardneſs of the griſtles of the breaſt is the cauſe of Dyſpnœa.

The Ribs thruſt inward cauſeth difficult breath.

When a Rib or two are broken and thruſt inward, becauſe they hinder the dilatation of the Lungs, and the motion of the breaſt they hinder breathing: And ſo do the Ribs diſlocared, and the Vertebræ or ſpondils of the back bent inwards. Theſe two hurts as they may come by an external force to the Ribs: ſo *Fernelius* teſtifieth that a Rib hath been broken by great palpitation of the body: which I rather beleeve might be diſplaced.

The Repletion of the Cavity of the Breaſt is the cauſe of Dyſpnœa.

If the Cavity of the Breaſt be filled with matter in an *Empyema* and Corruption of the Lungs, or Water in a Dropſie; Or Blood from a Vein broken: If theſe be in great quantity, they cauſe a Dyſpnœa by hindering motion of the Lungs, Breaſt and Midriff. Alſo Wind may cauſe the ſame if in the Breaſt: as I gathered from one in a Dyſpnæa who had a noiſe about his breaſt with no rattling.

The Cure.

The Cure of want of breath in Swooning.

If Breath be ſtopped from Fainting of the Heart, when ſtrength returneth, they recover. And what muſt be done in Swooning ſhal be ſhewed in the defect of ſtrength,

The Cure of Defect of breathing from an Apoplexy.

If men in Apoplexies from a diſtemper of the Brain are in danger of Suffocation, we ſhewed what muſt be done in the Conſternation of mind. Alſo when breath is ſtopped by Convulſions.

The Cure of want of Breathing & Speech in a Palſie & Cramp and other Diſeaſes of the Nerves.

If there be Defect of Breath, Voyce, or Speech by reaſon of the Nerves in a particular Palſie or Convulſion, it muſt be cured as a Palſie or Convulſion.

If it come from the Cramp you muſt give things to prevent a general Convulſion, as was there ſhewed.

And if it come from Looſneſs of the Nerves you muſt proceed as in a Palſie, by purging and altering.

When the Speech or Voyce is loſt, things applied to the Mouth and Throat are beſt, becauſe they draw forth flegm by the right way, and being neer the part affected, conſume and alter the humor. Maſticatories and Gargariſms are moſt proper, not ſuch as draw flegm thither, as in the Palſie of other parts, but which dry and draw out the humor that is fallen thither.

This

This Maſticatory is good. Take *Nutmeg two drams, Long Pepper, Cubebs, Galangal, Water-creſſe ſeeds, Muſtard ſeed, each one dram; Salt, Gum Elemi, each half a dram; Maſtick one dram and an half; Turpentine* which is highly commended, and with *Wax* make *Pills*, add *half a ſcruple of Caſtor.*

Theſe Pils are excellent to be held all night under the Tongue. Take *Bayberries one dram, Caſtor and Euphorbium each ſix grains*; with the *Infuſion* of *Gum-traganth* made in *Roſe water*, make *Pils.*

It is admirable to rub the Tongue with Mithridate and Caſtor. And to waſh the mouth with Brine, or a Decoction of red Wine, Sage, and Salt.

Or this. Take *Acorus roots one ounce, Galangal, Cypreſs, Coſtus, Nutmeg, each half an ounce; Sage, Marjoram, each one handful*; boyl them in *Water* and *Wine*, and add *Honey of Roſemary flowers*, make a *Gargariſm.*

Black-Cherry water to waſh the mouth and to drink is vulgarly admired in loſs of Speech, but this is better. Take *Black-Cherry water, Lavender, Sage, and Pennyroyal water, each equal parts*; Anoynt the mouth often.

Some have written it as a ſecret that the juyce of Nettles put into the Ears, reſtoreth the Speech.

The ſame external medicines are to be uſed as in the Palſie. And the Oyntments and things which are applied to the original of the Nerves, are to be applied to the nape of the Neck, and let the Jaws be anoynted therewith.

Sinapiſms, Dropaces, Veſicatories and Cauteries which draw back are to be applied to the hinder part of the Head.

If there be plethory it is good to let blood under the Tongue in the Palſie thereof upon the ſame ſide and to apply Cupping-Glaſſes under the Chin and the hinder part of the Head.

It is good to bid them uſe the Tongue and endeavor to ſpeak.

The Cure of want of Breathing. If Voyce, Speech or Breathing be hindered 'tis a Defluxion upon the Muſcles, which diſtendeth and inflameth them; whether it be in the narrow Muſcles of the Jaws or of the breaſt, or upon the Diaphragma, it ſhal be ſpoken of in Pains and Defluxions.

But if it come from the Diaphragma which is ſo troubled with Vapors that Nocturnal Suffocation or Fits of the Mother follow, then becauſe this Symptom is moſt urgent, The Cure ſhal be as followeth.

The Cure of Incubus *or Night-mare.* If a Vapor ariſe from the *Præcordia* and hinders the Midriff in the Sleep, and brings danger of choaking, as in the *Incubus* it is dangerous, for fat folks and Children. Otherwiſe if it continues, it ſends the Vapors to the Brain, and cauſeth worſe accidents as Hypochondriack Melancholly, or Madneſs, or Falling-ſickneſs, for the cauſe is the ſame only the part affected differreth; and if the brain be much hurt it may turn to an Apoplexy.

Therefore it is good to prevent it betimes, and the Crudity and Cacochymie and Repletion in the firſt paſſages is to be taken away. And the Vapors are to be kept from riſing to hurt the Diaphragma or other parts either in the Fit or out of the Fit, and to be diverted and diſcuſſed, as we ſhewed in the Melancholy, Epilepſie, Catalepſie, and the like Diſeaſes from the ſame cauſe.

This is done firſt by purging the thick Excrements by Clyſters or otherwiſe, and then letting blood if it be much or impure. Then clenſe the Cacochymy by vomit and purge; as the humor is, eſpecially with things againſt Melancholy, and Wind, that are good for the Head and Falling-ſickneſs. Then uſe particular Evacuations, provoke the Hæmrhoids or Courſes if they be ſtopped, and purge the Excrements of the Brain by the Noſe. And in the mean while to make a good Concoction, give & apply things to the Stomach, avoid Crudities and things breeding Excrements and Wind. Look to the Head, for the Imagination is hurt, and to the Heart by reaſon of Fear, and to the Breaſt for it is troubled. All theſe muſt be reſpected out of the Fit. In the Fit uſe Clyſters, and then outward Applications, that draw down vapors, and theſe may be continued after for prevention of the Fit.

If you give no Clyſter, uſe this. Take *Diacatholicon ſix drams, Diaſenna Solutiva one dram*, give them alone or in *Wormwood Water.*

Pils. Take *Species Hiera of* Galen, *half a dram, Aggregative one ſcruple*, with Syrup of *Stœchas* make *Pills.*

The Humor is prepared thus. Take *Syrup of Hyſop* (for the Head and Breaſt) *Stœchas and Lavender, Honey or Roſemary of Bugloſs each one ounce; Oxymel ſimple half an ounce, Wormwood, Mints, Succory, Bugloſs and Peony water, each three ounces*; give it for three or four times with *Nutmeg.*

Or thus. Take *Fennel, Aſparagus and Liquoriſh roots, each one ounce; Peony roots and Capar bark, each half an ounce; Bettony, Hyſop, each one handful; Endive, Succory, Bugloſs, Agrimony, Hops, each half an handful; Bugloſs flowers one pugil, Raiſons ſtoned one ounce, Anniſe and Fennel ſeed each two drams; Dodder one dram, Schœnanth one dram*, boyl them to a pint, ſtrain it, and diſſolve *Oxymel two ounces, Sugar one ounce, Diarrhodon Abbatis one dram, for four Doſes.*

In Crudities, Infuſe in *Wine, Fennel roots two ounces, Capar barks half an ounce, Galangal three drams, Wormwood, Germander, Groundpine, each three drams; Cordial flowers each two drams; Fennel and Parſley ſeed, each one dram.*

Then purge. Take *Liquoriſh half an ounce, Raiſons one ounce, Aniſe ſeed two drams and an half; Cordial flowers one pugil, Epithymum, Senna, each half an ounce*; boyl them and add to the ſtraining *Rhubarb one dram, barks of black Helebore prepared half a dram* (if the Patient be ſtrong, or increaſe the quantity of Senna) *Ginger, Grains of Paradice, each half a ſcruple*; ſtrain it, and give it with half an ounce of *Syrup of Roſes.*

Or give other Potions with Diaſenna, or Pils of Cochy &c.

Evacuate at divers times by the former; or by Magiſtral Syrups, Electuaries, &c. mentioned in Melancholy Diſeaſes.

Let theſe Pils be in readineſs. Take *Species Hieræ Archigenis one dram, Black Hellebore prepared one ſcruple, Agarick, Rhubarb, each half a dram, Epithimum half a dram, Peony ſeeds and roots each half a dram*; with *Honey* of *Squils* make a *Maſs*: let him take three or four or more bigger or leſs as they work. Let him uſe them often faſting ſome hours before Dinner or Supper.

Hiera Archigenis alone wil do the ſame.

Spare Diet, and avoiding Suppers is excellent; eſpecially if it come from Surfets. Let him beware of crude and windy things that ſtretch forth the Belly and increaſeth ſhortneneſs of Breath. Let the Diet be of good juyce, and eaſie Concoction, with warm Spices. For Drink, Wine is forbidden becauſe it diſturbs the mind, and Water becauſe it puffeth up, and Mead is allowed, but in young people by reaſon of the Honey which turneth into choler, it is not ſo good. We allow Wine moderated with Water, as in other melancholly Diſeaſes.

A Honey-water for old men that are flegmatick. Take *Liquoriſh one ounce, Fennel half an ounce, Raiſons ſtoned two ounces, Anniſe ſeed one dram, Bugloſs flowers one*

pugil, boyl them to one pint and an half, and Diſſolve *Sugar, and Honey, of each two ounces*: Boyl them again a little and ſtrain them.

The Wormwood wine mentioned to prepare, is good alſo to ſtrengthen, taken in the mornings.

Pouders after meat to help Concoction, and hinder Vapors.

As, Take *Coriander ſeed prepared half an ounce, Aniſe-ſeed two drams, Pouder of Aromaticum Roſatum one dram, Diamargaritum frigidum one ſcruple, Cinnamon half a dram Mace one ſcruple, Piony ſeeds and Coral, each half a dram; Sugar of Roſes, as much as all the reſt*: give one ſpoonful after Meat.

Or this mixture after Meat. Take *the Marmalad of Quinces, candied Citron peels, Conſerve of Roſes, each half an ounce*; *Conſerve of Marjoram half an ounce, Aromaticum Roſatum, Diamoſchu dulce, Diamargariton, each one ſcruple*; *Piony ſeeds half a dram, red Coral one dram, Sugar of Roſes, as much as is ſufficient*, give one ſpoonful.

The Lozenges of Aromaticum Roſatum, Diarrhodon, or Diamoſchun, are good taken at bed time.

Or this Electuary. Take *Conſerve of Roſes, Borrage, Marjoram, each one ounce and an half*; *Citron peels, Myrobalans, and Ginger candied, each half an ounce*; *Elicampane and Galangal, each half a dram*; *Piony-ſeeds one dram, Coral, Ivory, each one dram and an half*; *Diarrhodon, Dianthos, each half a dram*; *Cordial Spices one ſcruple, with Syrup of Bettony*, make an Electuary. Let him drink after it a little Wine, with the Water of Lillies Convallies.

Old Treacle is good once in a week taken at Midnight.

We give Clyſters before Purging to prepare, and after to expel wind, and looſen the Belly. And in the time of the Fit. Of which you have Examples in the like Diſeaſes.

Purgers of the Head by the Noſe and Mouth after general purging to prevent other Diſeaſes of the Head muſt be uſed.

Apply Caps and Pillows to the Head of theſe. Take *Cypreſs roots, Angelica, each two drams*; *Marjoram, Roſemary, Lavender flowers and Roſes, each one dram*; *Coriander ſeeds one dram and an half, Cloves half a dram*: make a Pouder.

Baggs are applied in the fit to the Heart and Pulſes, ſprinkled with Wine, Balm-water, Roſe and Orange-flower-water. Take *Galangal, Cypreſs, Citron peels, each two drams*; *Citron and Baſil ſeeds, each one dram*; *Balme and Cordial flowers, each half a dram*; *Cloves one ſcruple*: make a Pouder.

Let the Stomach and Breaſt be anointed in the Fit. Take *Oyl of Dill and Chamomil, each one ounce*; *white Wine one ounce, Aqua vitæ two drams*: boyl them till the wine be ſpent.

Often waſhing externally doth revel Vapors from the Head and Midrif.

Alſo Frictions from beneath till they come to the Head, and combing of the Head backwards, are good.

Let Cupping-glaſſes be applied to the Thighs, and then to the Shoulders,

A Dropax made of Pitch and Oyl of Maſtick muſt be applied hot to the Head with a Clout between; if the Head be afflicted.

In Plethorick and Cacochymical Bodies, a vein muſt be opened on that ſide, which is moſt heavy, firſt in the Arm, then in the Foot, and in other parts, for revulſion of Blood from that part, to which the Vapors moſt aſcend.

They muſt be wakened in the Fit, and not diſturbed in Mind.

Let them ſleep with the Head high upon one ſide, and take heed of ſleeping upon the Back, becauſe it doth not onely cauſe Straightneſs, but troubleſome Dreams.

The cure of the Suffocation of the Womb.

If the Vapors be about the Womb, and cauſe Hyſterical accidents, becauſe there are divers kinds thereof, one produceth a pain of the Heart, another Swounding, another raging, another convulſive Motions with Suffocation, of which is ſpoken in thoſe Diſeaſes, yet ſince the Spirits are hindered in all, and they are all called Suffocations of the womb we ſhall ſpeak of them.

They are in moſt danger who fetch no breath, but ly like dead people, becauſe ſometimes they die in the Fit, and ſometimes return to themſelves. Alſo if they have raging madneſs or Convulſion. But often they recover after theſe.

The Method of Cure is, to evacuate the Excrements about the Womb, provoke the Courſes, and to repreſs the Vapors that riſe from the womb, and to revel, diſcuſs and conſume them, divers wayes, among which ſome take away the fit.

We give Evacuations, as in foul Blood and Melancholy according to the Conſtitution, and Humors abounding, which muſt be repeated, if the Diſeaſe ceaſe not, alwayes adding things that provoke the Termes. Theſe are beſt.

To provoke Vomit, give one dram and an half of Agarick, with Oxymel.

Let the Potion following be given every week to purge. Take *Agarick in Pouder, and Trifera magna without Opium, each one dram*; diſſolve them *in white Wine and Water of Mugwort, or Mother-wort*.

Or thus. Take *Agarick, Briony roots, each one dram and an half*; *Ginger and Cinnamon, each half a dram*; infuſe them *in the beſt white Wine*, ſtrain them, and add *Syrup of Mugwort one ounce*.

Turpentine is much commended, and this Purge. Take *Agarick trochſ'd two ſcruples, Ginger, one ſcruple*, infuſe them *in white Wine*, ſtrain them, adding *Turpentine three drams, diſſolved in ſix drams of Honey, and the Yolk of an Egg*.

Uſual Pills. Take *Hiera Colocynthidos one dram, Agarick trochs'd one dram and an half, Carrot, Agnus Caſtus ſeeds, each one ſcruple*; *Myrrh, Caſtor, each half a ſcruple*; *Diagredium half a ſcruple, with Turpentine* make a Maſs for Pills, give from half a dram.

The Food muſt be moderate and good, and becauſe Wine cauſeth the fit, let him drink Aniſe-ſeed boyled in Water or Mead.

Medicines to alter muſt diſcuſs Vapors, and move the Terms, ſtrengthen the womb, and the principal Parts, and reſiſt the venemous Humors. Thus,

A good Water. Take *Balm and Mint-water, each one ounce and an half*; *Cinnamon-water two ounces, with a little Caſtor, or diſtil one of theſe Simples following, with a little Caſtor*.

Or make this Decoction of them. Take *Roots of Solomons Seal, Valerian, each one dram and an half*; *Balme, Penny-royal, Organ, Calamints, Jet, each one dram*; boyl them *in Wine*, adding *Vinegar of Squills*, ſtrain it, and ad *Syrup of Mugwort half an ounce for two Draughts*.

Or this Syrup. Take *Roots of Solomons Seal, Briony, Valerian, Spignel, Coltsfoot, white Wine, Maſter-wort, Angelica, each half an ounce*; *Plantane, Balm, Penny-royal, Mints, Calamints, Fleabane, Nep, Bettony, Mugwort, Thyme, each one handful*; *Roſemary, Lavender flowers, each one pugil*; *Seeds of Cummin, Carrots, wild Parſnips, Sorrel, Piony, Aniſe, each one dram*; *Bay-berries, each two drams*; boyl and ſtrain them, add *Juyce of Plantane one ounce and an half, Sugar ſix ounces*, boyl them thick, and

add

add *Cinnamon and Cloves, each one dram and an half*; give one ounce by it ſelf, or with convenient Liquor.

A Potion. Take *Mithridate one dram and an half, Pouder of Moſchu dulcis half a dram, Syrup of Mugwort half an ounce, Balm-water* as much as is ſufficient, with a little Cinnamon-water, make a Potion.

Pouders to drink with Liquors, with Sugars, or to be taken in Lozenges or Electuaries.

One eaſie made. Take *Cummin ſeeds one dram, Juniper-berries eleven*, pouder them, give it *in Wine or Cinnamon, or Plantane, or Roſe-water.*

Or thus. Take *Cummin ſeed, wild Parſnip and Carrot ſeed, each one ſcruple*; *Cloves half a ſcruple.*

Or, Take *Cummin, wild Carrot ſeed, each one dram*; *Gith, Agnus caſtus, Rue, Piony, Dittany roots, each two ſcruples*; *Amber, Cryſtal, Jet, each one ſcruple*; *Cloves, Cinnamon, Pepper, wood Aloes, each half a ſcruple*; *Musk five grains*: make a Pouder, give *a dram in Liquor, or with four ounces of Sugar* make *a Tragema, or Lozenges, or with Honey, or Syrup of Mugwort an Electuary.*

Pills of ſtinking things are made thus. Take *Caſtor one ſcruple, Aſſa fœtida half a ſcruple, Myrrh, Galbanum, Sagapenum, each one ſcruple, with Honey of Squills*, make *Pills, take half a dram.*

Or of very ſweet things thus. Take *Musk ſix grains, Benzoin half a dram, Sugar one dram, with Cinnamon-water* make *Pills, give half a ſcruple.*

Suppoſitories revel Vapors. Take *Honey one ounce and an half*, boyl it to a conſiſtence, add *Hiera, Cummin, and Nigella ſeeds, each one ſcruple*; *Sal Gem. half a ſcruple*, make Suppoſitories.

A Clyſter doth the ſame. Take *Bay and Juniper-berryes, each one ounce*; *Penny-royal, Calamints, Rue, Savine, each one handful*; *Cummin two drams*: boyl them, and diſſolve *Hiera Coloquintidos two drams, Oyl of Wall-flowers and Rue, each one ounce*; *Salt one dram*, make a Clyſter.

Provoke vomiting with the finger, or a feather in the Throat.

Put pouder of Muſtard into the Noſe in the fit to provoke Neeſing, or a little white Hellebore therewith, ſome blow up Rhubarb with good ſucceſs, if the ſneeſe it is good, by which we perceive life.

Strong Scents are applied to the Noſe that ſtink, in the Fit, which drive down the Womb being ſenſible thereof, as ſome ſuppoſe. But we think they do good by diſperſing vapors, and ſtir up ſtrength in the Heart and Brain, whether they pierced being ſubtile, and becauſe they ſtir up the expulſive Faculty which was a ſleep, that they may come to themſelves; therefore we bid them ſmell ſuch out of the fit. Caſtor becauſe it is ſtrong, is good to ſmell too.

Alſo Aſſa fœtida, Galbanum, Opoponax, Bitumen and the like; Trefoyl that ſtinketh, Petroleum, Rue, and Chimches, both Domeſtick, and in Plants, which ſtink moiſt horridly.

Alſo Onions, and Garlick which have a piercing ſharp Scent.

Alſo ſtrong Vinegar in a ſponge, or mixed with Caſtor and Sulphur to anoint the Noſe.

A ſtinking Fume is better, of burnt Feathers, Leather, horn Hooſes, Candles ends put forth.

Or theſe Troches. Take *Caſtor one ſcruple, Aſſa fœtida half a ſcruple, Pitch half a dram, with Turpentine make Troches*; light one, and take in the vapors at the Noſe with a Funnel, but not too thick, leaſt it ſuffocate.

To the womb pleaſant things are applied to fetch it down by delight: but we ſuppoſe that they do it by piercing being hot, and ſo diſcuſs the vapors ſooner.

A Fume for the womb with a funnel. Take *Storax, Benzoin, of each one dram*; *wood Aloes half a dram, Musk five grains*; with the infuſion of *Gum Traganth*: Make Troches and lay them dry upon the Embers.

Or thus: Take *Troches of Gallia Moſchata, Meſues and Nicolai.*

Theſe ſcent a ſweet ſcent, if they boyl in Roſe-water.

The Privities muſt be anoynted with Civet by the Midwife.

Or this Linament: Take *Gallia Moſchata Meſues one dram, Pouder Diamoſchu, Diambra, of each half a ſcruple*; *Civet three grains, Saffron ſix grains, with Oyl of ſweet Almonds or Been*: Make a Linament.

Or mix Musk, Amber, or Civet, in Cotton: Or this Pouder, Take *Storax, Benzoin, Gallia Moſchata, of each one dram*: *Cloves, Cinnamon, wood of Aloes, of each half a dram*; *Saffron half a ſcruple.* This may be ſprinkled with Roſe-water and put into a bag and uſed like a Peſſary.

Or this, which is not only well ſented, but provokes the Termes. Take *Balm, Marjoram, of each one dram*; *Cloves, Mace, of each a dram*; *Pepper, Saffron, of each one ſcruple*; *Jet, Pitch, of each half a dram*; *Salt Peter one ſcruple, Alipta Moſchata, which hath Camphyre half a dram, with Oyl of Bayes and Lillies, and a little Storax*: Make a Peſſary.

Or others for the Termes which are there mentioned.

They which think it comes from ſtoppage of ſeed apply ſharper and provoke the ſeed by divers Arts. Which we omit becauſe we ſpeak of another cauſe, yet we allow lawful Copulation: which revels and provokes Terms and alters the Nature of Virgins.

Theſe are applied to the Navil and Share.

A Cataplaſm: Take *Fern leaves, Lovadge with the roots, of each one handful*; *Rue half a handful*: Boyl them in Wine, and with Greaſe, make a Cataplaſm.

Or thus: Take *Honey and Figs equal parts*, boyl them in Wine and Water, beat them; and add *Oyl of Spike and Dill.*

Alſo Flax from the Spindle dipt in Oyl of Dill.

Alſo Henbane bruiſed, with Oyl of Spike, applied to the Navil.

An Emplaſter for the Share: Take *Galbanum one ounce, Storax one dram, with Oyl of Spike and Pouder of Cloves.*

Another: Take *Emplaſtrum Ceroneum, or for the Mother one ounce, Troches of Alipta Moſchata one dram*; *Storax half a dram, with Oyl of Spike*: Make a Plaſter.

It is good to waſh the Feet to divert and ſtrengthen the Womb, As; Take *Orris roots, Lovage, Fern, Motherwort, Calamints, Nep, Penny-royal, of each one handful*; *Chamomil flowers one pugil, Juniper and Bay-berries of each half a pugil*; *Carrot, Carway and wild Parſnip ſeeds and Agnus Caſtus ſeeds, of each one dram*; *Coriander two drams.* Boyl them in Water, add a little Wine.

A Bath of the ſame after purging, or to go to the hot Baths is good.

Frictions alſo or rubbings of the Lungs and Soles of the Feet, with Salt Vinegar and Oyl of Bayes, are good in the fit.

Alſo pul the Ears, Noſe, and Hair upon the Privities.

Bind the Hips aboue the Knees, and the Hypochondria with a Girdle.

Apply a great Cupping Glaſs below the Navel and ſmal ones to the Hips.

Apply a Dropax and Sinapiſme to the Loyns and Share.

A Cautery in the Coronel ſuture is good if the Head be

be afflicted. If the Terms be ſtopped, open a Vein in the Foot; and Scarifie under the Ham, and apply Horſleeches to the Ankle.

Let her avoid cold Air, in the lower parts chiefly, and Feet which muſt alwaies be kept warm. Let her exerciſe moderately, and ſleep moderately, and not be diſturbed in mind.

The Cure of ſhort Breathing from wind and humors in the Belly.

And if in other Diſeaſes the Diaphragma or Midriff be hindered by Wind or Humors from other parts. The Cure is by thoſe Diſeaſes: as in the Wind of the Colick, Stomach, Repletion, Tympany, Dropſie, Hardneſs of the Bowels and Schirrhus.

The Cure of Suffocation by Muſhrooms.

It is done by Vomiting with the Decoction of Radiſh, or with dried Hen-dung and Oxymel. Or, Take *Oxymel one ounce and an half, Sal Niter half a dram*, and drink after it *Wine* of the *Infuſion* and *Decoction* of *Wormwood and Balm.*

If the Inſtruments of Breathing, Voyce and Speaking, as the Mouth, Jaws, Palate, Tongue, Rough Artery, Lungs and Breaſt be hurt, you muſt proceed as followeth.

The Cure of Stuttering from drineſs of the Tongue.

The Cure of Short-windedneſs from the hardneſs of the Griſtles of the Ribs.

If too much drineſs and hardneſs of the Tongue hinder the Speech, or of the Jaws, the Voice the Cure is ſhewed in the privation of Taſt. But if the Griſtles of the Ribs are hard, and cauſe old men and women to be Short-winded (being wholl cheſted as they call it) this cannot be cured. Therefore they are conſtrained to be at reſt, and not cauſe the leaſt breathing violently by motion, that they may ſpend the remainder of their daies in quiet.

The want of Speech from the greatneſs of the Tongue.

When the Tongue is growen biggar or leſs or otherwiſe deformed, whereby the Speech is hinder'd, this cannot be cured if it be from the birth. But by Practice ſome that cannot pronounce ſome ſorts of Letters, they learn them as we read of *Demoſthenes*. If the Tongue be ſwollen, ſeek for the Cure in Tumors.

The Cure of the hinderance of ſpeech from the want of Tongue, Palate, or Teeth.

When the want or defect of a part is the Cauſe, there is no Cure. As when the Speech is hinder'd from a disfigured Tongue, or loſs of Palate, or abſence of Fore-Teeth: yet ſome can make Artificial Teeth of Ivory or Bone that will ſtick faſt being placed in the ſpace.

The Cure of the cutting the rough Artery.

A great ſolution of continuity, or when the rough Artery is cut, and the paſſage ſtopt for breath, there is no Cure, becauſe they are commonly choaked, Yet we have read that ſome have been cured by diligence.

The Cure of Dyſpnœa from a wounded or broken Rib.

If a Rib be broken and thruſt inward and hinder the motion of the Lungs it muſt be reduced to its place: and cured as a Fracture. If a Ribbe diſplaced it muſt be reduced firſt, and then held there as a diſlocation.

The Cure of Sighes from the growing of the Lungs to the Breaſt.

If the Lungs be joyned by ſmal fibres to the Breaſt it being an organical Diſeaſe, it is incurable: And they are conſtrained as thoſe whoſe Griſtles are hard, to live with ſtrong motion.

The Cure of defect of Speech from the Contraction of the Tongue or of the Tongue-tied.

If Speech be hinderred from the ſtreightneſs of the Ligament or ſtring of the Tongue, as when Children are Tongue-tied; it is cured with the Finger, or Cutting: But when it is grown hard, it is incurable.

The Cure of Dyſpnœa from Repletion of the Breaſt.

When the Breaſt is filled with matter, Water or Blood, it cauſeth Coughing rather than hinders breathing, which ſendeth it forth, and therefore it is to be treated of in things ſent forth.

The Cure of Suffocation from the ſtoppage of the Mouth, Noſe or Jaws.

If the ſtoppage of the Mouth, Noſe, and Jaws hinder breathing, and come from external injuries as diving under water, or hanging, or from a weight upon the Breaſt, the cauſe taken away the breath wil return. But if there be fear of Suffocation from the fixing of the Teeth, or ſtoppage of the Noſe with filth, in an Apoplexy or Epilepſie, we ſhewed there how the Teeth are to be opened, and what elſe is to be done.

The Cure of Suffocation from the tying of the rough Artery.

If the rough Artery be ſuffocated from a Spondil diſlocated which lieth thereon which is difficult to be: it eaſily killeth. And if crookedneſs of Back cauſe ſhort breathing, becauſe the bones cannot eaſily be reduced, the Diſeaſe is deſperate. If ſtrangulation be from any thing fallen into the rough Artery, it cannot get out but by Coughing: and becauſe a Cough doth come of its own accord, when any thing fals in, we need not provok it. But neeſing doth very much help the expelling of it, and ſtrikeing upon the back as the vulgar ſuppoſe. But that which falls in is either caſt forth after long Coughing, or the matter ſticketh ſo faſt, that the Cough and ſtraitneſs do ſo perplex that they may be choaked, as we ſhewed in the Cauſes.

The Cure of Dyſpnœa from a Tumor in the Jaws.

If a preternatural tumor in the Almonds of the Ears cauſe difficult breathing, we ſhewed the cure in pains and Tumors. And we ſpake in the Muſcles of the Tumor thereof.

The Cure of Aſthma.

If an Obſtruction in the Lungs by a tough flegmatick Excrement produce an Aſthma, and it continue long, in old men it is incurable, in others it is difficult, eſpecially if they ſpit not forth the matter that ſtoppeth; And the Diſeaſe is increaſed with a new Defluxion: which if it be great in a Fit when before they feared Suffocation, it often ſuddenly ſuffocateth. But if the Aſthma came from a Clay or Gravel-like matter, in one part only, it doth not ſuffocate as that from flegm which takes up more room, except a Defluxion comes upon it, and and ſo increaſe the ſtoppage, neither is this eaſily cured except it be caſt forth by the long force of a cough, and then the old Diſeaſe is ſuddenly cured.

The Method of Cure is, to cut the humor ſo fixed, and to cleanſe, and to dilate the breaſt that it may expel it. And this will expell the Gravel by medicines inward and outward. Then if a Catarrh cauſe or feed the Diſeaſe, the Body muſt be cleanſed: the head muſt be dried and the humor that flows from thence muſt be revelled. And if ſtraightneſs come from Wind that ſtretcheth the Stomach or Belly it muſt be diſcuſſed. All theſe are to be done by Fumes, by Attractives, by Burners, cutting and motion of the body, as we ſhal ſhew.

Pruges

Purgers are to be given out of the Fit if Defluxions cauſe or encreaſe an Aſthma, in reſpect of them, for otherwiſe they wil draw nothing from the Breaſt. And in other cauſes that the body being clenſed may be better ordered. But theſe are not to be ſtrong except the body be very foul: but gentle and often, except the Defluxion be very troubleſom, and then you muſt do as ſhal be ſhewed, but for the Aſthma Thus.

Gentle Purgers which expectorate are Caſſia, Manna, Polipody. Take *Liquoriſh half an ounce, Raiſons ſtoned and Figs each one ounce*; *Jujubes half an ounce, Polypody dried ſix drams*, boyl them and diſſolve *three ounces of Manna* or *one ounce and an half of Caſſia*.

Old Cock Broth is commended of all men in which diſſolve Caſſia or Manna as was ſhewed, or other Electuaries that purge flegm.

Or thus, Take *an old Cock, kill him, pluck him, and gut him, then take Raiſons and Figs each four ounces*; *beat them into a paſt: Carthamus ſeed and Polypody each two ounces*; *Senna one ounce, Agarick two drams, Anniſe one dram, Turbith one dram and an half, Ginger half a dram*, beat them with the paſt, with which ſtuff the Cock and boyl him in Water. Take it thrice, and if it work not at firſt, add Caſſia or Manna. Or you may firſt boyl the Cock, and after, the ingredients in his Broth.

Another uſed long is an excellent Remedy, Take *a Cock, and one ounce of Fox Lungs, Raiſons ſtoned and Figs two ounces, Leeks two ounces, Liquoriſh one ounce, Elicampane two drams, Hyſop, Savory, Horehound, Time, Calamints dried, Pennyroyal, each one dram and an half*; *Fennel and Aniſe ſeed each one dram*; *Carthamus ſeeds and Polypody bruiſed each half an ounce*; *white Tartar one dram, two yolks of Eggs, freſh Butter half an ounce*. Pouder and cut them and beat them into a paſt, ſow them into the Cock and boyl him til his fleſh fall off in much Water in a great Veſſel, then ſtrain it, and to ten pints of the Broth add one pound of Honey, that it may not quickly corrupt, give a draught with *Manna* and *Caſſia each half an ounce*; in the morning for many daies. And this wil work better if you give after it one dram of Turpentine with Penedies in the form of a Bolus.

Three drams of the Troches of Violets without Scammony are good for the Breaſt and purge flegm, with a pectoral Decoction or Water.

Stronger are thus made, when the flegm is much. Take *Violet flowers ſix drams, Turbith four drams, Agarick three drams, juyce of Liquoriſh, Manna, each two drams*; *Scammony one ſcruple*, with ſyrup of *Violets* make *Trochiſks* give *two drams*.

This Potion is good. Take *Agarick one dram and an half, Turbith one dram, Ginger half a dram*, pouder them and Infuſe them in *Oxymel or Hydromel one ounce, and as much of white Wine, Hyſop and Fennel water*, ſtrain them, diſſolve *Diaphenicon and Diacarthamum each one dram and an half*; *Manna, Syrup of Violets each one ounce*.

Pils. Take *Pils of Agarick, Cochiæ, each one ſcruple*; *Troches of Alhandal ſix grains, with Oxymel of Squils* make *Pils*.

This Wine is good if there be Wind which ſtraiteneth. Take *Senna two ounces, Agarick half an ounce, Turbith two drams, Squils two drams, Wormwood three drams, Bayberries ten, Aniſe ſeed one ounce, Fennel, Caraway, each two drams*; Infuſe them in *Wine* and *Honey* and let him drink thereof in the morning.

The pulp of Coloquintida infuſed in Wine is excellent.

An uſual Electuary. Take *Manna, Caſſia, each two ounces, Diaphenicon and Diacarthamum, each one ounce*; *Syrup of Violets and Oxymel of Squils, each half an ounce*; make an *Electuary*: give *two drams* and after more at a time.

A day after purging uſe, Mithridate or proper Conſerves to refreſh.

Vomits are given, out of the Fit leaſt, too much ſtraining ſhould bring fear of Suffocation. Tobacco water diſtilled is moſt excellent.

The humors muſt be prepared before Purging, with things to cut flegm, and they muſt alſo be given afterwards,

Thus: Take *of Syrup of Liquoriſh and Hyſop each one ounce and an half*; *Oxymel of Squils one ounce, Hyſop, Fennel and Colts-foot water each three ounces*; make a *Julep* for three daies to be continued, mix Pouder *Diaireos*, or give a *Lozenge* thereof after.

Or with this Apozeme. Take *Liquoriſh one ounce and an half, Elicampane and Orrice each half an ounce*; *Horehound, Maidenhair, Hyſop, Colts-foot, each one handful*; *Scabious and French Lavender flowers, Violets, Mallows, each one pugil*; *Aniſe and Fennel each two drams*; *Raiſons ſtoned, Jujubes, each one ounce and an half*; *Dates three, Figs ten*, boyl them adding to the ſtrained Liquor *Oxymel two ounces*, aromatize it with a little *Cinnamon*, let it be taken like a Julep.

Obſerve the ſame diet, as in the Night-mare, thin, of good juyce, eaſie concoction, not windy, crude, aſtringent.

Among others *Dioſcorides* commends old Cock broth, and Snails.

For Sauce, mix Saffron, for the Breaſt, and Muſtard with Honey doth expectorate wel.

Beans, Barley, Orobus, Almonds, Pine-nuts, with Carua and Fennel to correct the wind and Figs, Raiſons, Dates.

Take *Leeks two ounces*, boyl them in *Water* or *Cock broth til they be ſoft*, add *the Yolk of an Egg and Butter two ounces, Sugar one ounce*, boyl them again a little, let him eat one half at Dinner and another at Supper.

Let him drink Mead or Hydromel with Hyſop boyled therein.

Or this Ptiſan. Take *Barley one pugil, Liquoriſh two long ſticks bruiſed, Raiſons ſtoned tweney, Figs fifteen*, boyl them in eleven meaſures of Water to eight, adding *Jujubies twelve*,

There are divers Medicines which clenſe, lenifie and cut matter in the Lungs that it may be coughed up, and are good in all cauſes.

This Decoction, for morning and evening. Take *Liquoriſh one ounce, Elicampane, Orris, each half an ounce*; *Maidenhair, Hyſop each half a handful*; *Raiſons and Figs, each one ounce*; *Saffron one ſcruple*,, boyl them, and add *Honey*.

Or thus. Take *dried Horehound, Germander, Hyſop, each one handful*; *Stœchas flowers one pugil*, boyl them in *Honey* and *Water*.

Or thus. Take *Orris two drams, Horehound, Rue, Calaminta, each one dram*; *Nettle and Fenugreek ſeeds, each two drams*; *Raiſons ſtoned one ounce*, boyl them, add *Honey* or *Oxymel of Squils*.

Or this. Take *Liquoriſh two ounces, Orris, Elicampane each one ounce*; *Horſtail one ounce and an half, Valerian, Squils, each two drams*; *Maidenhair, Coltsfoot, Bettony, Veronica, Hyſop, Savory, Horehound, Calaminta, Time, each one handful*; *flowers of Stœchas, Roſemary, Scabious, each one pugil*; *Aniſe and Fennel ſeed each half an ounce*; *Nettle, Rocket and Watercreſs ſeed, each one dram*; *Figs, Raiſons each four ounces*; *Jujubes, Sebeſtens, each ten*; boyl them in *Water* and *Honey*, add *Peper* and *Spike each one ſcruple*: let him drink of it often, or with more *Honey* or *Sugar* and *Manna*, make a *Syrup*.

Another Syrup. Take *Radiſh roots four ounces, Leeks three ounces, Orris two ounces, Elicampane, Dragons Green*,

each one ounce; Squils half an ounce, Liquoriſh one ounce and an half, Savory, Penny-royal, Hyſop, Savin, Horehound, Germander, of each one handful; Coleworts, and Coltsfoot, of each two handfuls; flowers of Stœchas one pugil, Fœnugreek and Carthamus ſeeds, of each ſix drams; Bay-berries half an ounce, Spike half a dram, Saffron one ſcruple: Make a Decoction, and with Sugar and Honey and Syrup.

A Wine. Take *Liquoriſh one ounce and an half, Orris one ounce, Elicampane half an ounce, Angelica, Squils, of each two drams; Horehound, Hyſop, of each three drams; Annis, and Fennel, of each two drams; Nettle, and Water-creſſes ſeeds, of each one dram; Honey clarified ſix ounces, white Wine one pottle.*

Sows or Hoglice tied in a clout and ſteeped in Wine and ſtrained, is an excellent Medicine experienced by ſome.

Wine, Vineger, Honey, and Oxymel of Squils, given in the fit are excellent.

Alſo juyce of Scabious and Sowthiſtle, alone or with Honey.

Or, Take *juyce of Elicampane, Hyſop, Horehound, of each one ounce; water of Hyſop, Colts-foot, of each three ounces;* Boyl them with Sugar, give it often.

It is thought good that they drink their own Urine.

A Spoonful of this water often taken is excellent: Take *Squils prepared two drams, Elicampane half an ounce, Leeks one ounce, Muſtard and water Creſs ſeeds, of each one dram; Cinnamon three drams:* beat them, and with ſtrong Wine draw a water, add *Honey of Roſemary, or of Squils.*

Alſo Oyl of ſweet Almonds, or freſh Butter.

Let Figs toaſted and ſteept in wine be eaten.

Alſo roaſted Leeks and Onions, with Honey and Butter, or Dragon roots ſo ordered. Or, Cuckow-pints, but if they inflame the Mouth, beat them up with Oyl, Sugar, and Honey. Or, boyl them and throw off the water. Alſo a roaſted Squil with Honey is good.

Or this: Take *juyce of Leeks two ounces, juyce of Dragons one ounce, juyce of Squils, Radiſh, of each half an ounce, juyce of Hyſop, Elicampane, of each one ounce; with Honey ſix ounces:* Boyl them to an Electuary.

Let him often eat Conſerve of Orris and Elicampane.

And Take *one dram of Turpentine, with the Yolk of an Egg and Honey.*

Let him take every morning Brimſtone prepared, that is waſhed often with Coltsfoot water, with Orris root, and a little Salt in a rear Egg.

Things that are licked are of Syrups of Hyſop, Horehound, Oxymel, Lohoch of Fox Lungs, Coleworts, Coltfoot, Carthamus. Pine-nuts, Mucilages, Lochſanum, and of Squils. And the Species of Diairios, and Salomonis, Pleres Archonticon and Diahyſopi.

Other Eclegma's are thus made. Take *Gum Ammoniake diſſolved in Aqua vitæ two drams, water creſs and Nigella ſeeds, of each one dram; Sal Ammoniak half a dram, Sulphure prepared one dram, Saffron five grains, prepared Fox Lungs one dram and an half, with Honey of Squils and convenient Syrup two ounces:* Make a Lohoch.

Or thus, Take *Althea roots two drams, Orris one dram and an half, Elicampane, Birthwort, Aſarum, Bryony, of each one dram; Gentian, Cuckowpints, of each half a dram; Savin, and Coltsfoot, of each one dram and an half; Fenugreek, Time, and Carthamus ſeed, of each two drams; Bay-berries one dram, water Creſs, and Nettle ſeeds, of each half a dram; Pouder of Fox Lungs and Gum Ammoniack diſſolved in Vinegar of Squils, of each two drams; Sulphur vive, or Quickbrimſtone waſhed in Coltsfoot water, and boyled Turpentine, of each one dram; Storax half a dram, juyce of Liquoriſh one dram with Honey of Squils, or one of the former ſyrup:* Make a Lohoch.

If the Belly be bound: Take *the Mucilage of Marſhmallows, and Lineſeed, of each half an ounce; Manna, Caſſia, of each one ounce; Agarick, Turbith, of each one dram; Oyl of ſweet Almonds, or Butter and Penedies, of each one ounce.*

Alſo this Pouder: Take *Liquoriſh, Polipody, of each two drams; Orrice, Elicampane, of each one dram; Dragon roots half a dram, Water-creſſes ſeeds and Nettle ſeed, of each one dram; Cinnamon one dram and an half, Saffron one ſcruple, Pouder of Fox Lungs two drams, Sugar half as much as all:* Or with Colts-foot water, make Lozenges with more Sugar.

This is commended highly: Take *Saffron one ſcruple, Moſch one grain,* give it in white Wine.

Pills: Take *Gum Ammoniake diſſolved in Vinegar of Squils two drams, Storax, Sagapenum, Myrrh, of each half a dram; Turpentine, boyled one dram, Spike one ſcruple, Saffron half a ſcruple,* with Honey make Pills, the Doſe is half a dram.

If therebe a Catarrh, to ſtop it and ſtupefie the ſenſe of the Breaſt, thickners and Stupefactives muſt be given of which in Catarrhes.

We may uſe this: Take *Barley cleanſed ſteep it ſix houres,* then boyl it well, that it may be diſſolved, then take *ſweet Almonds three ounces blanched, Gourd ſeeds one ounce and an half, Melon ſeeds one ounce, white Poppy and Lettice ſeeds, of each half an ounce:* beat them, and with Barley Water, make a milk, which being mixed with *two pound of the Pulp of Barley,* muſt be boyled and ſweetened with Sugar; let him drink *ten drams* in the morning in his bed, and at evening. This is an uſual Medicine with the French and Italians to ſtop Fluxes.

Alſo Treacle, Mithridate, Philonium, with pouder of Liquoriſh in the fit, or with Diapenidian or Lohoch of Fox Lungs,

Let him hold Diatragacanth in his Mouth: or, Take *the Pouder of Diatragacanth Frigid two drams, Frankincenſe one dram, juyce of Liquoriſh half a dram, Saffron half a ſcruple,* with Syrup of Violets, make Forms.

Let this Fume be taken at the Mouth but not ſuddenly, or much leaſt it Suffocate: Take *dried Colts-foot one dram, Frankincenſe, Maſtick, Storax, of each half a dram; Sulphur one ſcruple,* with Turpentine, Make Troches.

Caps and the Chamber alſo may be ſmoaked with the ſame.

Anoynt the Breaſt with looſners and concocters, As Take *Oyl of ſweet Almonds, Lillies, of each one ounce; juyce of Hyſop one ounce and an half:* Boyl them till the juyce be conſumed, add *freſh Butter, Mucilage of Fœnugreek and roaſted Lillies, of each one ounce and an half; Ducks Greaſe half an ounce, Saffron one ſcruple, white Wax a little.*

Or uſe the reſumptive Oyntment.

Apply things outward to the Stomach, if it be ſtretched with Wind, which increaſeth the Aſthma.

And to the Head to ſtop Catarrhs, dry and ſtrengthen the Head, if the Diſeaſe come from thence.

There are waſhes for the Head alſo, and hot waſhes for the Feet, do revel from the Head and Breaſt very much: Of the Decoction of Sage, Lavender, Chamomil, Elder and other hot ſweet ſcented Herbs.

Alſo Frictions are good.

And Cupping Glaſſes to the Shoulders, Thighs, often uſed to draw the Humor that flows to the Breaſt, backwards and downwards: and if they be applied under

under the Breaſts they diſcurſe the matter.

Alſo Iſſues in the Armes, Legs. And Veſicatories in the Wriſts, and Palms of the Hands, or behind the Eares. And in the middle of the Breaſt, they are excellent in all ſorts of Aſthmaes. *Aetius*, bids that part to be burnt. And others apply a Dropax.

If there be a Plethory, open a Vein.

And if the Belly be bound, uſe Clyſters that expel wind, and looſen, and Suppoſitories.

Belching and Farting are difficult without Art do help, (though ſome can ſuck in the Air and belch it out again, and kneel down with their Arſe lifted up and fart at their pleaſure) It is good to put the Finger, or a Feather into the Throat and provoke Vomiting.

In the fit let him reſt and move not, nor ſpeak much, for ſo breathing is made quicker which will perplex more. And if he lie down let his Head be very high, with divers Pillows.

CHAP. V.

Of Breathing Depraved.

The Kinds,

WE call it a Depraved Reſpiration which is evil, either too much, or diſorderly, not only without the evil, or involuntary. But Voluntary.

Reſpiration is involuntary, when Inſpiration, or Breathing in is too quick or too great, or when Expiration or Breathing out is violent or interrupted, too ſhort or too long, in divers kinds, either with divers noiſes, or with manifeſt voiding. Theſe in ſound men are from ſmal cauſes, and are but light afflictions: but ſomtimes they are greater and fortel Diſeaſes, or are conſtant, and Symptoms of Diſeaſes, and if great Excretions are voided they are referred to that Head.

Quick Breath. Often and quick reſpiration when the Air is ſuddenly drawn in and ſuddenly ſent out, may be in ſome men, and be alſo the Symptom of a Diſeaſe.

Sighing. Great Reſpiration in Sighing in which the Air is attracted with great labor and thrown out again with a lamentable ſound, may be in the ſound, and ſick.

Yawning. There is great Reſpiration in Yawning, or Oſcitation, in which the Mouth is wide opened, and the Air drawn in much, and preſently ſent out with a doleful ſound. With this Pandiculation is commonly joyned, as we ſhewed. They are both in the ſound, and ſick.

Hickets. In the Hicket thereis a ſhort and interrupted Reſpiration, the Air breaking forth with a ſound in a moment. It is in ſound people; and in ſick a dangerous accident, and holds many hours.

Neeſing. In Neeſing, there is a ſudden ſending forth of Air with more force and noiſe and a ſhaking of the whol Body. It is many times together ſomtimes, cauſing Tears and throwing out whatſoever is in the Jawes, or Noſtrils. It foreruns Catarrhs and great Diſeaſes, as the Falling-ſickneſs ſomtimes. Hence come the crying of *God bleſs you*, at that time as we ſhewed in Epilepſie. It ſomtimes follows Diſeaſes, and puts an end to them, and in ſome people it comes upona ſlight occaſion.

Coughing. In a Cough the Air is thrown out with as much force as the other, and with a noiſe but chiefly from the Mouth, it is ſomtimes long ſomtimes ſhort and returns, uſually ſending humors to the Mouth that are ſpit forth afterwards, then it is called a moiſt Cough, as that in which nothing is voided, is called a dry Cough, and it it be ſmal, *Tuſſicula*, or a Kecking. But if it be vehement it cauſeth Vomiting, Weeping, and Hoarſneſs by clamor, or takes away the Voice: And if it continue it cauſeth pain in the Breaſt and Belly by the ſhaking thereof. This Cough may be in ſome Men from outward cauſes, but in old men it is ſo uſual that it ſeems a Natural Excretion. In many Diſeaſes it is troubleſome and the chief Symptome.

Belching. There is a more ſtrong and continued ſending forth of wind in belching, in ſound and ſick, it is ſhaking or otherwiſe.

Vomiting In Vomiting, there is by ſtauing forth with great ſtraining ſomtimes without matter ſent forth, and it is the Symptom of many Diſeaſes, laſting long and much affecting.

Vociferation, Ambelation, Sufflation. There is alſo a Voluntary ſending forth of Air from the Mouth and Noſe in Vociferation or hollowing, and in Anhelation which is hot breathing, and Exſufflation which is cold breathing.

Emunction. Emunction, or blowing of the Noſe is voluntary with force and Noiſe, ſending forth Air, and Humor; with holding of the Noſe that the part being ſtrightned, the ſending forth may be more violent: or elſe the Noſtrils are open and the matter is ſnuffed out.

Spitting. We caſt out Humors voluntarily, alſo by ſpitting with the Mouth contracted that the Wind may be ſtronger. And by Hawking we fetch it out of the Jawes into the Mouth, and ſo ſquirt it forth. Theſe two are ſomtimes Symptomes of Diſeaſes. Somtimes ſound men have them from plenty of Humors in the Jaws; or from cuſtom. As when Oratours ſpet at every ful point.

Hawking.

Hoarſneſs. Hoarſneſs, is when the Voyce is rough and unequal. The Articulate Voyce or Speech is ſent forth badly, when men Stemmer in pronouncing ſome Letters: But when they cannot ſpeak them plainly it is to be referred to Speech diminiſhed, as we ſhewed in the defect of Reſpiration. But when there is no defect but they pronounce ſome Letters with a double ſound, as R. then it belongs to Depraved Speech.

Stammering.

The Cauſes.

All the Cauſes of all the Kinds of Depraved Reſpiration are from the Heart and Organs of breathing. Reſpiration, and eſpecially Inſpiration is from the Heart to get vital Spirits. And it is enlarged if there be not ſufficient Air: or when the Spirits are moved vehemently.

Affection of the mind is the cauſe of ſighs. If the Heart be deprived of Air by reſpiration intermitting, which the heart muſt have for the generation of vital ſpirits: then to recover what was loſt it fetcheth a great Inſpiration or Sigh: by which the Air being largely attracted, the Defect is made up. Reſpiration is intermitted when the mind through affection is ſo in-

tent

tent upon other things, that it forgets breathing til neceſſity conſtrains it and makes it greater.

The Cauſe of ſighing or great Inſpiration, is the too much commotion of the ſpirits of the heart, by reaſon the preturbation of mind with Pain, Oppreſſion and Suffocation, of as we may perceive in paſſions. For thereby the heart is cooled and refreſhed, as we perceive plainly in ſighing. And this is the cauſe rather, than intermiſſion, and forgetfulneſs, in regard in the night when we think of nothing we breath ſufficiently.

Vehement motion is the cauſe of quick breathing.

Vehement motion of the whole body, as Running, Climing up a hil, which diſſipate the ſpirits, is the cauſe of quick reſpiration to reſtore them, not only to cool the heart, for reſpiration may be from motion without heat.

Heat is the cauſe of ſhort breathing.

Reſpiration is quicker if the body grow hot with too much pain whereby the Spirits are more conſumed, eſpecially when the heart is hot alſo, as it may be by hot houſes, as wel as motion, alſo by violent motions of the mind, as Anger, Joy, and Feavers, in which one Symptom is ſhort breathing.

And if the Organs of breathing are burdened or provoked, the expiration is greater.

A Vapor, Idleneſs or Imagination is the cauſe of yawning.

We ſhewed in depraved motion how the Organs of breath, being burdened with vapors, and deſiring to relax themſelves cauſe oſcitation and pandiculation,

The Organs of Reſpiration being moleſted cauſe blowing or exſufflation, when any of them being very ſenſible, as the Membrane in the *Aſpera Arteria*, Lungs, Noſtrils, Mouth, Jaws, Throat, Stomach, Guts and Midriff is offended, whereby they labor to blow forth what hurts them, and then the blowing is more or leſs according to the part affected. And we ſhal now ſhew how it may come from divers cauſes, ſplendor, vapor, air, humors.

The Brightneſs of the Sun is the cauſe of ſneezing.

As a great Light as that of the Sun by diſturbing the Eyes cauſeth tears: ſo it cauſeth ſnezing, by affecting the ſenſible Tunicle of the Noſtrils with which that of the Eyebrows hath conſent, in thoſe that have thin humors or exquiſite ſenſe of thoſe parts.

A ſharp Odour is the cauſe of ſneezing.

A ſharp ſcent or vapor, as that of Garlick, Onions, Muſtard, Radiſh, cauſeth Tears and Neezing by pricking the Membrane of the Eyes and Noſe.

Air and cold Water, is the Cauſe of Coughing and Hoarſneſs.

Much cold Air drawn in, that moleſteth the Tunicle of the Jawes and rough Artery cauſeth a dry Cough with Hoarſneſs, when by binding and drying it exaſperateth and maketh rough the parts that ſhould be ſmooth and ſlippery. And then the Voice is loſt, and by cauſing a Defluxion, it may by accident produce a moiſt Cough.

Cold Water drunk much doth the ſame, and aſtringents much uſed.

Things falling into the rough Artery cauſe a Cough.

If humors or other thick bodies fall into the rough Artery (being it is of exquiſite ſenſe, and cannot ſo much as have a touch of them) a cough is cauſed, and it is greater if the things be rough or ſharp. As it is when in eating or drinking any thing goes the wrong way in at the Larynx or Wind-pipe; as it often happens to them that ſpeak when they are eating, which enlargeth the wind-pipe, Water, Wine, or a crum of bread gets in, or the like which cauſe coughing by which they are ſent out at the mouth or Noſe. Alſo duſt or pouder may be drawn into the Wind-pipe and cauſe the ſame.

Things ſnuffed into the Noſe the cauſe of neezing.

And if the like be ſnuffed or drawn into the Noſe with the breath, being ſharp and pricking they cauſe neeſing, as Pepper, Pellitory, Hellebore, or ſharp juyces. And if they get into the Wind-pipe with the Air, they cauſe coughing.

Things held in the mouth, cauſe ſpitting.

Alſo things that burn the Jaws, and prick the mouth, chewed or held therein provoke ſpittle, as Pellitory, Stavesacre, and the like.

A humor from the Brain cauſeth a Cough.

A watry humor, thin, or thick, ſimple, or mixed with choler, which is ſalt, or is chewed in a Catarrh, if it fall into the Wind-pipe, it cauſeth a Cough which is greater, according to the quantity or ſharpneſs of the humor. And it continues when the Flux continueth, and is rather diſperſed than ſent forth by coughing.

All theſe are milder when the humer is watery, and not ſharp, as when it falls at night only, and is caſily ſpit up the next morning.

A humor from the head is the cauſe of hauking.

Alſo the ſame humor falling from the head into the mouth or Wind-pipe cauſeth a hauking which brings it into the mouth and ſo ſends it forth. If it be tough and ſticketh long, it cauſeth a hoarſneſs, by making an inequality in the part which hinders the voyce, or it lies under the Tunicle and ſwels it. When filth is ſent hither from the whol body, it cauſeth a conſtant ſpitting, as after anoynting with Quick-ſilver; by which means an ulcer may be cauſed, which may cauſe hoarſneſs.

Uſe of Quick-ſilver is the cauſe of ſpitting.

An humor from the head is the cauſe of ſneeſing.

If the humor from from the head be ſharp and thin, and flow to the Noſe, it cauſeth by pricking, neeſing and often ſniffling in the diſeaſe *Coryza*: and if it continue; Inflammation, and ulcers, from the heat of the humor.

Blood falling down is the cauſe of hauking and cough.

When Blood falls into the Jaws it is hauked out: when into the Lungs it is coughed out. And if it be ſharp and about the Noſe it cauſeth neeſing which foregoeth bleeding at the Noſe.

Flegm or Gravel in the Lungs the cauſe of coughing.

Alſo Flegm in the Lungs from their crude nouriſhment cauſeth coughing whlch continues according to the toughneſs as we ſhewed in Aſthma. As alſo ſtones or gravel growing there, eſpecially if they be in the greater branches of the Wind-pipe where the ſenſe is more exquiſite, and laboureth to get forth.

Matter in the Lungs, the cauſe of a cough.

Alſo matter in the Lungs cauſeth coughing: of flegm long conteined and ripened: or of excrementitious blood without an Ulcer; for which cauſe in the Pleuriſie and Peripneumony it is gathered rather from the Inflammation of the Lungs than ſtrained through the Lungs from the breaſt which cauſeth coughing as I ſhal ſhew there: ſomtimes it comes from

from an Ulcer or Impoſthume of the Lungs, and 'tis alwaies ſpit up in Conſumptions. In all which if the matter be white, concocted and temperate, the Cough is milder, but if yellow, green, black, ſharp or ſtinking, it is worſe.

Matter and blood in the Lungs, cauſe a Cough.

Alſo the matter in a Pleuriſie and Peripneumony ſweating through the Lungs at the firſt cauſeth a Cough.

Evil Vapors cauſeth Hickets.

And Blood in the paſſion of Blood-ſpitting.

If the Midriff in malignant Feavers be troubled with evil vapors and ſtir'd to ſend them forth, it is contracted and ſuddenly relaxed, as we ſhewed in Convulſions, and cauſeth the ſame in the Hickets as we ſee in deadly Diſeaſes. And in a burning Feaver when the Midriff is dried, this cannot be, but a difficulty of breathing.

If the Midriff be wounded with the Stomach, it cauſeth depraved motion; for the Midriff lieth upon the ſtomach, and hath the ſame Tunicle with the Stomach and the Nerves, therefore it muſt needs conſent therewith: And when the ſtomach laboureth to expel any, the Midriff moves to reſiſt it, with the other Muſcles of the breaſt, as it doth aſſiſt the Muſcles of the belly to preſs down the Excrements by ſtool.

The pricking of the ſtomach is the cauſe of Hickets.

If any thing offending the inward ſides of the ſtomach only, be to be caſt off, the motion of the Hicket is ſufficient; by which the Midriff ſhakes the ſtomach, and helps the expulſive faculty, that it may caſt the matter ſticking thereto into the hollow of the ſtomach, and mix it with the reſt: And then the pricking ceaſeth, and alſo the motion of the Midriff, except the matter cleave again to the ſtomach, and then the Hickets return. The Stomach is pricked thus by ſharp things, or ſuch as burn, or are enemies unto it, as Pepper, Onions, Purges, Poyſon, ſtinks, or cholerick malignant humors there bred, or ſent thither.

Heart-burning the cauſe of Neſing.

When the ſtomach is offended by conſent of the inward Tunicle, nature ſtrives to disburden it by a ſtronger motion, which is Neeſing, by which they which have pain at the Heart are ſuddenly refreſhed, becauſe the matter is by that means ſhaken into the ſtomach.

The Cauſe of Cough and Sneeſing from ſtomach and Guts.

And by the ſame conſent not only with the ſtomach, but guts and bowels adjacent there is a dry cough: as it appears in Children that have the Worms, which cauſe a dry Cough by their diſturbing of the ſtomach and Colon, and ſomtimes Neeſing: before which the Noſe itched by the conſent of the ſame Tunicle. And in other obſtructions of the bowels, the Midriff being burdened with their weight, there is a dry Cough.

Wind the cauſe of Belching.

Belching is a ſtronger motion than Hickets for the Midriff helps the ſtomach, when it is filled with Wind to throw it out, which ſwels like the matter that cauſed it.

Trouble in the ſtomach the cauſe of Vomiting.

When the matter is more ſolid as meat and Drink and humors, there is a ſtronger motion of the Midriff and Muſcles of the breaſt by Vomiting, by which the ſtomach is not only forced but turned, by which the matter and air is ſent forth with great noiſe by an unaccuſtomed way. This Vomiting is cauſed by things in the ſtomach that offend in quantity or quality, as we ſhal ſhew in Excretion and things caſt out.

Some Diſeaſes cauſe Hickets.

Alſo the Inflammation of the ſtomach and Midriff, and other Diſeaſes that hurt them, cauſe the Hickets; And alſo great Diſeaſes of the parts adjacent.

Diſeaſes are the cauſe of Hoarſneſs.

Preternatural Tumors and Ulcers in the Chaps, cauſe hoarſneſs, as we obſerve in the Leproſie and French Pox.

The Tongue diſordered is the cauſe of ſtammering and Wharling.

It is commonly from the Birth, that the Tongue is ſo diſordered that it cannot pronounce R. but like a double R. the Tongue is bent or otherwiſe. The cauſe of ſtammering is ſhewed in the Defect of Reſpiration.

The Cure.

Some kinds need no Cure, others are mentioned in other places.

The cure of Short-breathing.

If it come from ſtrong motion, there muſt be reſt, or by a contrary motion, as when it comes from aſcending, to deſcend.

If it come from paſſion, when that is paſt, the motion of the heart is paſt.

If from outward heat, cooling abates it, &c. In Feavers.

Sighing.

If it come from diſturbance of the mind and be often, it ceaſeth with it. Sighs ſhew the greatneſs of the Diſeaſe in the Mind, Head, or Madneſs. In other Diſeaſes when the mind is not diſturbed, often ſighing declares Puſillanimity or ſtrength loſt.

Concerning Yawning.

If it come not from wearineſs or want of ſleep which is natural, and be often, it foretels a Feaver or Ague as we ſhewed in Pandiculation which accompanieth it. It is cauſed by Imagination, eaſier in lazy people than in Active.

The cure of Hickets.

If Hickets be in acute Feavers and continue, it threateneth Convulſion, becauſe the Midrif is greatly affected, and death. If it come from the Stomach much offended with Hellebore, Poyſon or corroding things, or a great Diſeaſe, or Inflammation, it foretels the ſame from other cauſes; it is eaſily cured.

In the cure, firſt remove the cauſe as the Inflammation in a malignant or ſharp Feaver, if from the ſtomach being pricked lenifie it. And in all cauſes ſtop the inordinate motion of the Midriſe which comes by the Hicket. They are done by theſe following, as the cauſe is ſharp, hot, cholerick, biting, malignant, or cold and flegmatick.

If the cauſe be in the Stomach, Vomiting is beſt, for the Midriffe in the Hicket helpeth the ſtomach to expel together with the Muſcles of the breaſt.

The Vomit muſt be ſuch as cleanſeth, and allayeth ſharpneſs and heat, thus. Take *ſyrup of Vinegar and Oxymel ſimple, each ſix drams; Oyl of ſweet Almonds two ounces, with Water of Nuts or Decoction of Raddiſhes,* give it.

It muſt be repeated, if the Hicket ceaſe not, and ſtronger given ſuch as are mentioned.

Alſo purge. And if the Humor be tough, prepare it with Cutters and Cleanſers, as Juleps, Wormwood-wine, which is good both in a cholerick and flegmatick Humor.

Stomach Purges are given for this as Hiera &c. in the Diſeaſes of the Stomach. As in a hot Cauſe: Take *Wormwood one dram, Senna three drams, Rhubarb one dram,* Infuſe them in Wine, let them boyl and be ſtrained.

In a cold Cauſe: Take *Agarick, Turbith, of each one dram; Ginger half a dram, Sal Gem ſix grains, Hiera two drams Diagrydium one ſcruple,* with *Oxymel* make a Maſs, give *one dram.*

Theſe may be repeated if the Diſeaſe return.

Theſe following ſtop the Hickets, cleanſe the Humor, and Lenifie the Stomach, and after ſtrengthen.

In a hot cauſe when the humor is ſharp and burning, or in a diſtemper or emptineſs, theſe following are good.

Broath in great quantity and often, Ptiſans, cold or hot, water in great quantity, Oyl of ſweet Almonds.

Or, Take *juyce of Pomegranats half an ounce, Vineger two drams, Maſtick, dried Mints, of each half a dram;* Let him drink it.

Or other ſharp Syrups.

In a cold Flegmatick Cauſe: Take *Galangal, Ginger, of each half a dram, Spaniſh Wine one ounce and an half, Cinnamon water half an ounce:* Or thus, Take *Galangal three drams, dried Wormwood and Mints, of each two drams; Spike, Marjoram, Dill and Carva ſeed, of each one dram; Cinnamon, Cloves, of each half a dram;* Steep them in Wine.

Alſo: Take *Aqua vitæ one ounce,* infuſe *Cinnamon and Galangal, of each one dram;* ſhake it often.

Or this Electuary: Take *Acorus, that is, Calamus Aromaticus and Candied Ginger, of each one ounce; conſerve of Marjoram half an ounce, Powder of Galangal one dram,* with *ſyrup of Mints.*

Or theſe Pills: Take *Caſtor half a dram, Mumie one ſcruple, Maſtick half a ſcruple, with Honey of ſquils:* make a Maſs, for two Doſes.

We alſo allay the ſenſe of the Stomach with Treacle Methridate, powder of Tormentil, and of it come from Poyſon, they do good againſt the Hicket And other Antidotes. You may give other Narcoticks if it hinder Sleep.

And Clyſters to revel downwards, and Suppoſitories, that Nature may rather ſend downwards then upwards.

The ſmel of Dill boyled with Maſtick ſtaies the Hickets.

Neeſing Cures Hickets, becauſe the matter offending is ſent from the Stomach and Midrif by a greater force.

Waſh the Mouth with cold Water and Gargle.

Apply things outwardly to the Stomach, as this Fomentation: Take *roots of Elicampane three drams, Mints, Wormwood, Spike, Dill, Pennyroyal, Calamints, of each one handful; Lavender, Roſemary and Cammomel flowers, each one pugil, Cumin, Carua, Dill ſeeds, of each one dram; Bay and Juniper berries, of each half an ounce; Maſtick two drams;* Boyl them in Wine to foment the Stomach before.

Alſo hot Aſhes with Aqua vitæ and Sack put in a bag or bladder and applied to the Stomach.

A Fomentation with Roſe Vinegar and a Spunge is good in a hot cauſe.

Anoynt the Stomach before and behind with looſning Oyls and after with Aſtringents.

Or apply this Bag: Take *Carva ſeeds half an ounce, Ammi and Dill ſeeds, of each two drams; Galangal, Cloves, of each one dram; dried Mints two drams, Maſtick, Frankincenſe, of each one dram; ſprinkle them with Roſe Vinegar.*

Emplaſters alſo, in a hot cauſe the Cerot of Sanders, Unguent of Roſes, of each one ounce; Maſtich half an ounce, Citron peels and Quince, of each one dram; with juyce of Houſeleek and Turpentine, make two Emplaiſters for the fore and hinder ſide of the Stomach.

It is good to waſh or bath the Hands and Feet in hot water.

And to bind the outward parts.

Apply Cupping-glaſſes firſt to the Shoulders and Navel, and then to the Stomach before and behind.

If you hold your breath, it ſtops the motion of the Midrif and abates the Hicket.

Or, Swallow down ſuddenly water or gulp divers times without it. Or, if you hollow and roar or runn, it cauſeth more breathing and then the Muſcles of the Breaſt with the Midrif help the Stomach to expel what is hurtful.

Alſo ſudden paſſions of the mind by calling in the ſpirits, take it away by frighting or noiſe or the like. And chiefly by daſhing the Face ſuddenly with Water.

Dioſcorides, Teacheth that *Alyſſon* held in the Hand ſtops it.

The cure of Neeſing.

Neeſing is ſomtimes, a good ſign and in ſound people ſends forth that which troubleth, and in the declining of a Diſeaſe ſhews recovery. Sometimes it is a ſign of a diſtillation coming or Epilepſie in thoſe that are addicted to it. None of theſe ought to be ſtopped. But in bleeding at the Noſe, and in Ruptures, becauſe it provoketh the Gut down, and in Diſeaſes of the Eyes becauſe it cauſeth tears, and ſends blood thither and other Diſeaſes, in which it increaſeth pain, it is to be ſtopped. As alſo when it is ſo immoderate and continual that it cauſeth Head-ach, and diſperſeth the ſpirits.

It is then ſtopped by things that purge Excrements from the Head, if it come from the Flux of them into the Noſe as ſhall be ſhewed in *Coryza.*

They ſay the Decoction of Baſilicon ſtops it.

Palliate the Noſtrils, with the Vapor of warm water, and anoynt them with Butter, Milk, Oyl, Oyl of Gourds, Poppies, Henbane, and with the white of an Egg and Mucilages. All freſh.

The ſmel of Narcoticks, as of Opium, Oyl of Roſes or Willows, repreſeth the ſharpneſs of the Humors. As the ſmel of ſharp things raiſeth it.

Oyls, as thoſe of ſweet Almonds, Dill, Chamomil, Roſes, Willows, Gourds, and juyce of Baſilicon, are good to be put into the Ears.

And the Decoction of Baſilicon to waſh the Head. And Chamomel flowers in the Pillow. Foment the Breaſt to ſtrengthen the Muſcles with this: Take *Chamomel flowers two pugils, Melilot and Baſil flowers and Bran, of each one pugil;* put a ſtupe into the Decoction and Foment the Breaſt with it Squeezed.

Uſe Frictions, and Ligatures of the extream parts. preſs and rub the Ears and Eyes, and pul the Noſe, rub the Palate with the Finger and Comb the Head.

Holding of the breath as it Cure the Hickets, ſo doth it Neeſing, if the Noſe and Mouth be ſtopped.

Alſo frighting will Cure Neeſing, as ſoon as Hickets.

Strong drawing in of the breath doth ſtop Neeſing, which when the vulgar ſmel unto Bread, they impute to the ſent thereof.

Sleep

Sleep alſo ſtops it.

And darkneſs, as light increaſeth it. Therefore after a Cataract is couched they are kept a while in the dark, and you may do ſo in other Diſeaſes unto which Neeſing is an enemy.

Let the Head be laid high.

The cure of a Cough. If there be great Diſeaſes with a Cough look for the Cure in them. As in *Dyſpnæa* and Aſthma. When blood or matter is ſpet, ſee in *Hæmoptoica Paſſio*, Pleuriſie, Peripneumony, Phthiſes. And for the Cure of that which comes from the fault of Natural parts, in other places. But that Cough which is alone, is to be judged by the diverſity of the Cauſes, and to be ſo Cured. If it come from things fallen into the wind Pipe, then if they be not choaked as we ſhewed in *Dyſpnæa*, the Cough ceaſeth when they are caſt out. And if there be provocation in the jaws after, uſe the Lenitives following. If it come from cold, only uſe actual and potential heat, and Lenitives, and they will eaſily Cure. If it come from a thin Defluxion ſharp and ſalt, the Cough is troubleſome, provokes much, and it is not voided by coughing but diſperſed only, neither doth it ſtop till the Catarrh is gone, and the matter be thick and concocted, and then it is eaſily voided, and the Cough abates. If it come from thick Flegm fallen down or otherwiſe it is hard to be cured, if new matter ſtil come, after the old is voided.

In the Cure of both Coughs that come from Excrementitious Humors; we keep Humors from flowing, and ſtop them. And we ſtudy to expectorate that which is the conjunct Cauſe and Lyes in the Breaſt; by thickning it if thin; by cutting if it be thick; by concocting both and a little blunting the exquiſite ſenſe. And theſe chiefly correct this Symptom of Cough.

Thus give Juleps to prepare before evacuations, and after to expectorate, if the Humor be thin and ſharp, for three daies: Take *Syrup of Jujubies and Violets, of each one ounce and an half, Honey of Roſes, Syrup of Poppies, of each half an ounce, water of Coltsfoot and Violets, of each four ounces*: Make a Julep.

Or this Decoction: Take *Jujubes, Sebeſtens, of each twenty, Prunes ten, Clean-barley half an ounce, Liquoriſh one ounce, Violets two pugils, Roſes, one pugil*: boyl them, add *Penidyes one ounce for three doſes*.

If the Humor be thick and cold. Take *Syrup of Liquoriſh one ounce and an half, of Hyſop, Oxymel ſimple, each one ounce; Water of Bettony, Horehound, Hyſop, each three ounces*. Make a Julep.

Or this Decoction: Take *Liquoriſh one ounce, Elicampane two drams, Raiſons ſtone, twenty pair, Figs ten, Dates five, Anniſeeds two drams, Fennel ſeed one dram, dried Hyſop two drams, Maiden hair, Coltsfoot, of each one dram*: Boyl them, and add *Honey two ounces*, for three or four Doſes.

If the Cough come from a Deſluxion give Purges, but not too ſtrong leaſt, you increaſe the Deſluxion, therefore mix Aſtringents.

If the Defluxion be thin and hot thus. Take *yellow Myrobalans two drams, Rheubarb four ſcruples, Agarick one dram, Spike ſix grains*: Infuſe them all in white Wine, ſtrain them and diſſolve the Electuaries, of the *juyce of Roſes one dram, ſyrup of Roſes ſolutive one ounce*.

Or give *half a dram of Aggregative Pills, and one ſcruple of Pill Aureæ*, Mixed with Wine.

In a cold thick Humor purge thus: Take *Agarick one dram, Turbith half a dram, Spike half a ſcruple, Ginger one ſcruple*; Infuſe them in Wine and Honey, ſtrain them and diſſolve *Diaphœnicon two drams, Honey of Roſes ſolutive one ounce and an half*.

Or with Pills: Take *Pills of Agarick two ſcruples, Cochy one ſcruple. With Wine, or Cinnamon water*, Make Pills.

If the Body needs more Purging, give this Decoction three or four mornings: Take *Liquoriſh two ounces, Orris one ounce, Elicampane half an ounce, Horehound, Coltsfoot, Hyſop, Betony, of each one handful; Annis, Fennel ſeeds, of each two drams; Raiſons twenty, Figs ten, Dates five, Carthamus and Senna, of each one ounce and an half*: Boyl them in Water and a little Wine, infuſe at the end *Agarick three drams, Turbith two drams*, ſtrain them, add *Honey of Roſes four ounces*; Boyl them a little and ſtrain them, and let him drink it.

Keep the Body looſe and Purge ſomtimes.

This Electuary is the beſt Lenitive: Take *Raiſons one ounce and an half, Currans one ounce, Sebeſtens fifteen, Figs twelve, Dates five, Caſſia new drawn one ounce and an half, Tamarinds one ounce*, Steep them and Boyl them in white Wine, make a Pulp, and add to it *Manna three ounces, ſyrup of Violets and Roſes ſolutive, of each one ounce*; boyl them a little, give a ſpoonful or two before Supper.

When we will gently Purge and ſtop the Catarrh alſo; Take *Agarick two drams, Maſtick and Frankincenſe, of each half a dram, with juyce of Hyſop make a Boly. Take half a dram at night, or take one ſcruple of Maſtick Pills*.

If you will have them ſtronger: Take *Pill Aſiaret, Agarick, Rhubarb of each one dram; Frankincenſe, Maſtick of each one ſcruple, Saffron half a ſcruple, with ſyrup of Poppyes*: make a Maſs, give *half a dram* at Bed time.

It is good in Deſluxions when they continue to ſwear after purging.

Alteratives ſhall be declared which ſtay the Catarrh, if it cauſe a Cough with their healing and drying quality rather then with aſtringing: and which Expectorate, by thickning if the humor be thin, by cutting if it be thick, by cleanſing if it ſtick; alſo to Lenifie the paſſages and ſtupefie; many whereof were mentioned in Aſthma eſpecially to cut and cleanſe.

The ſolid forms for a Cough, are to be held long in the Mouth: and they ſtop the Catarrh from falling to the Wind-pipe, and mix with the ſpittle: or to be chewed, as troches, little things like Lupines, or Tablets, dry, like Pills to be held under the Tongue, at bed time, for in ſleep they are held better, and are not preſently Swallowed down when Melted. Theſe may be alſo held in the Cheeks where they hinder not the Speech and get into the Wind-pipe better when you ſpeak.

The root of Liquoriſh is ſo held and chewed which Lenifieth and cleanſeth, and the juyce thereof; but it is a little unpleaſant alone.

Sugar Candy, eſpecially that ſticks to the Glaſs where ſyrup of Roſes or Violets are kept is alſo good for the ſame.

The white Troches called *Bechici*, are more uſual.

But the red are better by reaſon of the Bole, or theſe. Take *the beſt Bole one dram, Maſtick, Starch, of each half a dram, Spike, Gum Traganth, Arabike, of each one ſcruple; Camphyre two grains, Penidies and Sugar Candy, of each two drams, with Mucilage of Fleabane*, make little Balls.

The black are Compounded of juyce of Liquoriſh, with Storax, &c.

There are yellow Troches alſo, very pleaſant and good. Take *Starch three drams, Liquoriſh two drams, Elicampane, Orris, of each half a dram; Angelica half a ſcruple, Saffron ſix grains, Penidies and Sugar-candy, of each two ounces*, with infuſion of Gum Traganth, make Troches; add *Oyl of Annis ſeeds two drops*.

The

The uſual Lozenges, are Diatragacanth Frigid: Diapenidion without the Species, Sugar of Roſes in a hot cauſe. In a cold, Diaireos ſimple, and Solomonis Diatragacanthum Caliduin, &c.

A Linctus, or Eclegma, is uſual for a Cough, becauſe it goes down by degrees, and comes to the breaſt, it is to be taken with a Liquoriſh ſtick.

In a hot cauſe, Lohoch of Fleabane, Marſh-mallows of Mucilages; in others Lohoch Sanum, of Pine-nuts, of Fox Lungs, Coltsfoot, and Coleworts.

Many are made without Pouders and Lenifie more.

Others are Unctious, and the better for that, to which things of other vertue are added; And this kind is good for Children, becauſe it ſmels like meat, and is ſweet.

Junkets of Butter or *May* butter, are uſual in *Germany* and very good taken by little or licked, Take *Starch one ounce*, diſſolve it in Milk, boyl it to a pultis, add *freſh Butter four ounces, Sugar a good quantity*, when it is cold it grows hard.

An Eclegma of Oyl excellent for a Cough. Take *Oyl of ſweet Almonds new drawn one ounce, Sugar-Candy half an ounce, Mucilage of Fleabane made with Roſe water half an ounce*, lick it often.

This Mucilage is Lenifying: Take *Mucilage of Line-ſeed, Fenugreek, Fleabane, Quinces, all made with Roſe water one ounce and an half, Penidies one ounce: Infuſion of Gum Traganth, in Roſe water, or Cinnamon water, half an ounce, Sugar-candy, or Penidies* as much as will make a Linctus.

This is good to Lenifie and looſen the Mouth and Belly: Take *Caſſia, Manna, of each three drams; Penidies and Sugar-candy, of each two drams; Oyl of ſweet Almonds and freſh Butter, of each as much as will make a Lohoch.* Of which let much be taken if you will Purge much.

Or, Take *Turpentine one dram; one yolk of an Egg, freſh Butter two drams, Honey half an ounce*: Mix them, lick it.

Syrups and Robs are made of Decoctions and juyces for to be licked. Syrup of Myrtles is moſt uſual.

Alſo of Violets, Jujubies, in a hot cauſe, in another, of Liquoriſh, Maiden hair, Hyſop.

The Rob or thick juyce of fruits boyled is uſed inſtead of Honey, which in a thin Defluxion moveth it too much. Or uſe this, Take *Liquoriſh, Peaſe ſhels, of each three ounces; Raiſons, Currants, Figs, of each four ounces; Prunes ten, Jujubies, Sebeſtens, of each twelve pair*: boyl them tel the fruits are diſſolved, ſtrain them and boyl them to a Rob.

Or thus of Juyces: Take *juyce of Coltsfoot, red Cole, Purſlain, of each one ounce; juyce of Horehound, Hyſop, Sage, of each half an ounce; juyce of Liquoriſh two drams, Sugar and Honey, of each three ounces*; Boyl them to a Syrup.

Or of a Decoction in a cold cauſe: Take *Liquoriſh, Marſh-mallows, of each one ounce and an half; Elecampane, Orris, Fennel, of each one ounce; Angelica two drams, Comfrey half an ounce, Maidenhair, Hyſop, Pennyroyal, of each one handful; Horehound half a handful, Annis ſeed one ounce, Fennel ſeed half an ounce, Line ſeed three drams, Fenugreek two drams, Violets and Roſemary flowers, of each one pugil; Peaſe ſhels cleanſed two ounces, Raiſons ſtoned three ounces, Figs twelve, Jujubies and Sebeſtens, of each ten pair*; Boyl them, ſtrain them, and add *Honey and Sugar, of each four ounces, and a little Cinnamon*; Boyl it to a Syrup.

Thoſe that have Pouders, if they be not finely ſifted will cauſe coughing. They are diverſly made.

As of Seeds and Roots thus: Take *Line ſeeds, Fenugreek, of each a dram; Nettle ſeed, Bryony root, Marſh-mallows, Orrice, Elecampane, of each half a dram; Gum Traganth one ſcruple, juyce of Liquoriſh diſſolved in Oxymel one dram*: Make a Lohoch.

Or of Fruits ſtoned: Take *ſweet Almonds, Pinenuts, of each an ounce; Gourd and Meton ſeeds, of each half an ounce; Penides and Sugar-candy, of each an ounce; Manna half an ounce, with ſyrup of Violets, or Liquoriſh*: Make a Lohoch.

This of Sulphur is good: Take *the beſt Sulphur one dram, Orrice half a dram, Sugar-candy one dram and an half*: Make a pouder, let it be licked, or taken with a rear Egg.

For Compound Pouders. In a hot cauſe: Take *pouder of Diatraganth frigid, Diapenidies without ſpecies, of each one dram; Lohoch of Fleabane, Coltsfoot, of each half an ounce; Penides and Sugar-candy, of each ſix drams; Mallows and Cotten ſeed, of each half a dram; Line ſeed one dram, Liquoriſh one dram and an half, with ſyrup of Jujubies*: Make an Eclegma.

It is good to give things with Meat and Drink for a Cough, though they work leſs, becauſe they mix with the ſpittle, and leave their Vertues therewith.

Alſo to Eat Figs, Raiſons, and Prunes.

It is a uſual Medicine for a Cough, to ſteep Figs in Aqua vitæ, and then dry them and after eat them.

Alſo Almonds, Pine and Piſtach nuts alone, or candied, March pane and other ſweet Meats alſo, and the junkats mentioned of Butter.

Alſo Meats of Barley, and Oats, and of Beans, ccording to *Dioſcorides*.

Eſpecially Barley and Almond Milk is excellent to ſtop a Catarrh, as we ſhewed in Aſthma.

Or this, taken ſome ſpoonfuls towards bed: Take *Barley Meal, Starch, of each half a diſhful, two whites of Eggs beaten*: Boyl them with Milk, and add *Sugar*.

Alſo a roaſted Onyon with Butter and Sugar, or filled with Treacle and roaſted and the juyce taken out and mixed with Sugar-candy to be licked. Alſo Leek Pottage are good.

And Radiſhes with much Oyl, a little Vinegar and Honey.

Eggs alſo rear dreſſed with freſh better and but a little Salt, for it provokes coughing.

Spinach and Rocket buttered.

A meat made of Egs boyled Wine and Butter, or Egs, Wine, Sugar, and Butter, which the Dutch call *Beanwarm*, that is *Warm-bones*.

Alſo warm Milk drunk with Penidies or Sugar-candy.

A Medicine wel of ſented, ſharp Apples, is excellent, and for to reſtore the ſtrength alſo in other Diſeaſes: Take *ſound Apples ſliced round*, Lay them upon ſticks in an earthen Veſſel in a Wine-ſeller, ſprinkle *Sugar-candy* thereon: Take *of the juyce that you ſhall find in the Veſſel which fel from the Apples two ounces, Aqua vitæ, Roſewater, of each one ounce; Oyl of Cloves and Cinnamon, of each two drops*: Mix them, and give a ſpoonful or two often.

Another Lenifying Decoction: Take *Raiſons, Peaſe ſhels, Liquoriſh, of each two ounces; Jujubies, Sebeſtens, of each ten pair; Barley clenſed one ounce*: Boyl them, ſtrain them, and Clarifie them, let him often drink a draught, you may add *Sugar* and *Honey*.

Another to Expectorate: Take *Hyſop, Pennyroyal, Maidenhair, Cole worts, of each one handful; Figs ten, with Honey*: Boyl and ſcum and ſtrain them, drink it.

Or thus. Take *Line-ſeed, Fœnugreek bruiſed, each two drams; Aniſe and Nettle ſeed, each one dram; Baſil ſeed half a dram, Liquoriſh, Marſh-mallows, each half an ounce; Pennyroyal, Goldy-locks, each one handful and an half; Mallows, Violets, each one pugil; Figs ten, Dates five,* boyl them and add *Honey* and *Syrup of Liquoriſh.*

This is good againſt a Catarrh. Take *Frankincenſe, Maſtich, each one dram; Liquoriſh one ounce, Raiſons ſtoned ten pair, Figs five pair, Jujubes, Sebeſtens, each ſix pairs* boyl them, add to the ſtraining *Penidies,* for a Drink.

Wine with things infuſed or boyled, eſpecially that of Elicampane is good, boyled thick.

Wine wherein Juniper berries are boyled is good for a Cough in Children, and it is ſtronger with Hyſop and Mother of Time.

Alſo the flowers of Gourd dried and boyled in Wine. And of bitter things, Take *Elicampane half an ounce, Orris, Squils prepared, each two drams; Horehound, Carduus, Germander, Sage, Pennyroyal, Pauls Bettony, each one handful;* ſteep and boyl them in *Wine.*

Some drink pouder of Ginger in Wine, at nights, in Winter. And if the Cough be of Cold it muſt do good: And becauſe it heats the mouth, and the virrue is carried by conſent to the Lungs it expectorateth. And *Dioſcorides* commends Pepper.

Brandewine is good with Sugar-candy, alſo the ſame burnt while it wil flame, and ſo brought to an Oyl.

Some commend the eſſential Oyl of Sugar thus made. Put four ounces of Sugar often waſhed with Sack, and dried, into a Glaſs; lute it wel, ſet it in the Sun or Aſhes over the fire, and ſublime the Sugar, which wil make a noyſe. This take out, and put it in the hard boyled whites of Eggs, and place them in a Wine-celler til you have a cleer Oyl. One ſpoonful of this ſwallowed by degrees is excellent.

The water of Pauls Betony or, Pouder of it with Sugar is good.

Alſo new drawn Oyl of ſweet Almonds.

That which ſtops the Catarrh, expectorateth, and taketh away the provoking to cough by ſtupefaction, is excellent.

As Diacodium at bed-time, or ſyrup of Poppies, or Lohoch of Poppies.

Or thus, Take *Syrup of Poppies or Diacodium one ounce, Syrup of Jujubes one ounce and an half, Mucilage of Fleabane ſeeds half an ounce,* make a *Lambitive* or *Linctus.*

Or this. Take *Garden Poppy heads almoſt ripe three ounces, Peaſe ſhels, Liquoriſh, each one ounce and an half;* boyl them, add *Penidies* and *Sugar-candy, each four ounces;* boyl them to a Conſiſtence, let it be licked at night.

Or, Take *Lohoch of Poppies one ounce, Lohoch of Fleabane half an ounce, Pouder of Diatragacanth frigid. one dram, Henbane ſeed half a dram, Bole one ſcruple, Penidies half an ounce.*

Some write for a ſecret that red Poppy water and Sugar-candy drunk at night is excellent.

Alſo Pils of Hounds-tongue or Storax are taken one or two of ſix grains in weight at bed-time.

If you wil uſe them often; Take *Storax, Myrrh, Frankincenſe, Galbanum, Spike, each one ſcruple; Saffron, Opium, each five grains;* mix them with *Honey* for *Pils:* let him hold one of half a ſcruple in the mouth, and if it doth not help take one ſcruple at bed-time.

Errhines are put into the Noſe, to bring the Catarrh into the Noſe. And clyſters to draw it downwards, of which ſee in Catarrhs. Maſticatories and Gargariſms which draw rheum to the Mouth cannot be good fumes to dry the Brain, taken in at the Mouth and Noſe, do reach the Lungs and Brain, and dry both.

Let him take into his mouth the hot vapor of this Decoction. Take *Maſtich, Frankincenſe, each one dram and an half, Salt two drams, Sulphur one dram, Calamus three drams, Colts-foot, Horehound, each one handful;* boyl them in water and take up the vapor by a Funnel.

A Fume from things burnt is ſtronger, if it be not in great quantity or ſharp. Take *Colts-foot dried half an ounce, Schœnanth, Storax, each two drams; Maſtich, Frankincenſe, Myrrh, each one dram; Henbane ſeeds half a dram,* with *Turpentine,* or *Infuſion of Gum Traganth* in *Roſe-water* make *Troches.*

Some things are applied to dilate the breaſt, and to allay its pain, and to concoct the matter.

In a hot caſe this Oyntment. Take *Oyl of Violets one ounce, Oyl of ſweet Almonds, ſweet Butter waſhed in Violet water, Hens greaſe, Mucilage of Fleabane made with Colts-foot water, each half an ounce.*

In a Cold this. *Oyl of Lillies, wall-flower, each half an ounce; Mucilage of Time and Fœnu-greek ſeed each half an ounce; Orris half a dram, Saffron one ſcruple,* with *Wax* make a *Liniment,* ſee the reſt in *Aſthma.*

Alſo the Reſumptive Oyntment.

An Emplaſter of Lillies and Onions boyled, and butterred.

And this Epithem warm. Take *Oyl of Cammomel, Violets, each one ounce and an half; Milk or cream of Almonds, made with Barley water wel boyled four ounces,* dip *Clouts* ſtrain and apply them.

Keep the Breaſt warm.

Uſe ſpiced Caps or pouders to the Head, waſh the Thighs with warm water to divert Catarrhs, in which Head herbs have been boyled. And when the Cough is hot, or ſleep is wanting, uſe cold herbs.

Apply Garlick and Bears greaſe to the feet, it is accounted an Oyntment that cureth.

Ligatures alſo, Cupping Glaſſes, Cauteries, are good to revel, as we ſhewed in a Catarrh.

Holding of the Breath ſtaies Hickets and Neeſing, and alſo Coughing; not becauſe then a greater heat is raiſed in the breaſt, but for the cauſe mentioned in Hickets.

Warm Air is beſt when the Cough is from Cold.

A hot houſe is good, becauſe Sweating after purging is proper.

Let him take heed of a cold Air and the North-wind, and a moiſt or Night-air or Weſtwind: the Eaſt aſtringeth. Alſo from the Head being inflamed with the Sun.

It is hurtful to lie with the Face upwards, becauſe ſo the humor fals ſooner into the mouth, except it be when you take Pils in the mouth.

Faſt ſometimes or eat little, exerciſe gently, ſleep moderately, and they wil hinder the increaſe of humors.

The Cure of Hoarſneſs.

If Hoarſneſs come from a Tumor or Ulcer of the Jawes, it muſt be cured as I ſhal ſhew in its proper place; for that being cured, the hoarſneſs ceaſeth: but if that be not cured, or ſo cured that there remaineth unevenneſs, the Hoarſneſs is uncurable. As I have known many from Leproſies and the Pox to be ever hoarſe. If it come from cold and drineſs, it is cured by warm, moiſt, and ſuppleing things. If it come from a Defluxion, after ſpitting of the humor up, it ceaſeth. But if the Defluxion return or the humor ſtick faſt, uſe things mentioned for a Catarrh. But for expectoration, it is beſt here to uſe Clenſers and Lenifiers ſuch as are mentioned there, to which I ſhal add theſe following choice things.

Myrrh held in the Mouth til it diſſolves is excellent.

Alſo the Infuſion of Gum Traganth in Violet or Roſe-water.

Hot Milk with the white of an Egg or Mucilage is good for a Gargle.

A raw Egg is experimental; but a rear Egg is better, becauſe there is nothing from beaſts eaten crude, but it is nauſeous, except Milk.

Boyled Snailes alſo by reaſon of their ſlimineſs, but they without Salt, are not eaten pleaſantly, nor Eggs.

Alſo buttered Leeks, Coleworts and Arrach.

Alſo crude Purſlane doth wonderfully take away roughneſs not only of the Teeth, but Jaws: And it is good boyled.

Alſo Cubebs beaten with Raiſons: eſpecially when it is from cold.

Juyce of Liquoriſh held in the Mouth.

Juyce of Coleworts boyled with Honey.

Oyl of ſweet Almonds, Freſh Butter.

Mathiolus commends the water of *Phyllitis*.

Theſe Compounds are alſo good. Take *Myrrh, Frankincenſe, Sugar-candy, each equal parts*; with *Mucilage of Gum Traganth* make ſmal *Troches* like *Lupines* to be held in the mouth.

Or thus. Take *Turpentine two drams*, diſſolve it with the *Yolk of a ſmall Hen-egg*: add *Orris, Myrrh, each half a dram*; *Cubebs one ſcruple, meal of Orrobus and Starch, each two drams*; *Pendies half an ounce, Honey* to make a *Lohoch*.

Rondoletius commends the Pils of *Benzoin*, and *Heli-dæus Avicens* Pils to be held in the Mouth.

Lobel ſaith that with this Syrup he cured Women that had been ten yeers Hoarſe. Take *Eryſimum or wild Muſtard with the roots ſix handful, Elicampane and Colts-foot green, Liquoriſh, each two ounces*; *Borrage, Succory, Maidenhair, each one handful and an half*; *Cordial flowers, French Lavender, or Bettony flowers, each half a handful*; *Aniſeed ſix drams, Raiſons ſtoned two ounces*: boyl them in *Barley water* and *Honey*, add *Juyce of Water-creſſes ſix ounces*: add as much *Sugar* to *two or three pints* of the ſtrained Liquor as wil make a *Syrup*.

Or this. Take *Liquoriſh two ounces, Marſh-mallow roots green three ounces, Orris, Galangal, each half an ounce; Eryſimum three handful, Colts-foot, Coleworts, Arrach, Mallows, Purſlain, Green, each one handful*; *Mallows, Violets, each one pugil*; *Gourd and Melon ſeed, each half an ounce*; *Cotton ſeeds one dram, Barley and Beans, each one pugil*; *Raiſons ſtoned twenty pair, Cubebs one dram*, boyl and ſtrain them, and with *Honey* or *Sugar* make a *Syrup*.

Or this Gargle. Take *Liquoriſh and Marſh-mallows, each two ounce*; *Mallows with the roots one handful, Beans, Orobus beaten, each one pugil*; *Raiſons ſtoned twenty pair, Figs, Jujubes, Sebeſtens, each ſix pair*; *Myrrh, Frankincenſe each three drams*; boyl them and with *Honey* or *Sugar* make a *Gargariſm*.

The Cure of other kinds of Depraved Breathing.

Belching, Vomiting, Snorting, Spitting, Hauking: if they be preternatural ſhal be treated of in Excretion, here they are mentioned only for order ſake.

Whooping, Panting, and Breathing or blowing hot do little hurt of themſelves; ſo that we neither mention further their Cauſes or Cure. We mentioned in the Kinds what was different from natural Reſpiration.

CHAP. VI.

Of the Defect of Swallowing or paſſage by the Throat.

The Kinds,

WE ſay the paſſage through the Throat is wanting or defective, when things cannot go downward or upward as they ought ſomtimes.

Difficuly of Swallowing.

Sometimes they cannot ſwallow or it is with difficulty. And the hinderance is the greater, becauſe the action is natural and uſual. And then there is ſomthing appears in the Jaws, or there is pain; ſometimes there is a defect of ſwallowing without a Palſie or Convulſion, as we ſhewed in Impotent motion.

Somtimes things cannot be ſent upward, or with much difficulty. And though this be not natural or uſual, yet it is ſomtimes neceſſary, and it hinders if it be not. It is either when by nature they can neither Vomit nor Belch.

Hinderance of Belching

Somtimes there is a deſire to Belch and it is troubleſome if it cannot be; but the paſſage is ſtopt, and there is a burning of this in a *Cardialgia*.

Difficulty of Vomiting.

A deſire or endeavor of Vomiting is called *Nauſea* or Loathing, and not only ſome things are loathed, but they feel the ſtomach troubled and provoked to Vomit, and the Rhewm ſent to the mouth, and yet nothing is voided. This is worſt for them that are uſed to vomit at certain times, becauſe it is to them natural and the ſuppreſſion thereof is troubleſom.

The Cauſes.

The Cauſe of the Defect of theſe motions in the paſſage of the Throat, is either in the part that communicates the force of motion, or in the Inſtrument, the Gullet or Stomach.

The diſtemper of the Nerves is the cauſe of difficulty of Swallowing

Difficulty of Swallowing followeth from the Reſolution and Convulſion of the Nerves of the ſixth and ſeventh Conjugation, that come to the Muſcles of the Jawes (which *Fallopius* ſaith cauſe the firſt ſwallowing not the hairs in the Gullet) and comes from the ſame Diſeaſes with Convulſions of other parts; and then it is a kind of ſymptom of the Stomach if it be from a wound, or of a Palſie or Convulſion; as was ſhewed in impotent motion. If it come from a Palſie it is harder to ſwallow down liquid things than ſolid. And from the affliction of the ſame Nerves, in ſome Palſies they cannot ſpeak plain, or cough, or vomit, though Nature force without danger of being choaked.

When the paſſage is ſtopped in the Gullet and ſwallowing hindered: which they ſay comes from the relaxing of the tufts as I ſhewed in the Muſcles thereof: but becauſe the Gullet moves not of its own accord, by its own villi or hairs but by the Muſcles of the Jaws, as we ſhewed this cannot be granted. The Cauſes

that

that hinder ſwallowing are when the gullet is too dry and cannot ſend meat down as in burning feavers: or if it be ſtopped by things ſwallowed either, great or ſticking or rough, or ſharp, or otherwiſe as *Rhaſis* ſpeaks of Horſleeches. From which being great and hard as nuts-ſhels, bones, becauſe they preſs the Membranous ſide of the Wind-pipe which is joyned to the gullet aud ſo ſtraiten it, breathing and ſwallowing are alſo hindered, even as both paſſages ſuffer the ſame when from external injuries, tying or diſlocation of a ſpondil, and are contracted when the Gullet is inwardly ſtraitend by a Tumor of the Neck, or Inflammation or Defluxion, the Patient ſwallows with difficulty. Alſo when it is corroded or pricked, it cannot ſuffer things to paſs for pain with inflamation. And this comes from ſharp things or vapors, or humors; As a Boy that eat fiſh greedily and was choaked with a ſharp bone that fixed in the Gullet after a great Tumor and Inflamation. Of the cauſes mentioned, ſome hinder Vomiting when it ſhould be, but not all, becauſe Vomiting being more forcible, Natural and Voluntary motion will ſooner make way then ſwallowing which is only from our will. Beſides theſe Diſeaſes of the Gullet, if it be in a ſtreight place, it cannot be dilated, and ſo Vomiting is hindered. Hence it is that they that have ſtreight Breaſts, and ſhort Necks, are unfit to vomit.

The dryneſs of the Gullet, is the cauſe of difficulty of Swallowing.

Obſtruction of the Gullet, is the cauſe of difficult ſwallowing.

Obſtruction of the Gullet, is cauſe of Vomiting hindered.

The ſtreightneſs of the Stomach cauſeth difficult Vomiting.

Vomiting is difficult from the fault of the Stomach. If it be not too looſe nor the right Orifice too large, as it is naturally, and therefore men that have good Stomacks concoct well, yet being ſick and ſtirred to Vomit by Medicines or Excrements, yet they cannot vomit but with great pain: And contrarily they who have too much dilated their Stomach by gluttony and drunkneſs, vomit upon the leaſt occaſion.

And the ſtreightneſs of the Neck cauſeth the ſame.

When a ſharp and hot humor boyles in the ſtomach, as we ſhall ſhew in Cardialgia or hartburning, it cauſeth a deſire to belch from the breaking of thoſe bubbles which it raiſeth and which ſend forth, a wind or burning vapor to the Mouth of the ſtomach; but becauſe the wind is diſperſed before it come into the Gullet, there is no belching.

A boyling humor in the Stomach, is the cauſe of difficult belching.

And if a Humor ſtick faſt in the Stomach, and Solicite vomiting, yet it wil not cauſe it, becauſe it cannot come forth, but the things taken may be vomited up. Though often the Humors are vomited and the meat retained, though but lately eaten, by natures choyce to caſt out the worſt, as we ſhall ſhew in immoderate Vomiting.

A tough humor in the Stomach is the cauſe of difficult Vomiting.

The Cure.

That we may know what to do in difficulty of ſwallowing, vomiting, and belching, we ſhall ſpeak of each Particularly.

If difficulty of ſwallowing come from the Nerves affected and the Muſcles of the Jaws looſned, in a general Palſie, it is the worſe; becauſe it ſignifies that, not only the pairs of Nerves in the Back, but alſo thoſe of the ſixth and ſeventh Conjugation, are hurt.

The Cure of the difficulty of ſwallowing, which is a kind of Palſie.

Except it be a Particular Palſie, as of the Tongue and parts adjacent which is alſo bad and threatneth a general; The ſame Cure is to be uſed, as in the Palſie, in reſpect of the cauſes. If it come from a Defluxion of water to the Nerves, it muſt be purged, revelled, and conſumed, and the part confirmed.

Amongs which Muſtard held in the Mouth, is excellent, as I ſhewed. And Pellitory of Spain, it draws water plentifully. And Tablets of Nutmegs, according to my uncles receit, are excellent.

Alſo Gargariſmes that reach the Muſcles of the Jaws. As this: Take *Calamus half an ounce, Sage, Roſemary, each one handful, Lavender flowers one pugil, Cypreſs Nuts four, Nutmegs two, Cloves one dram*: boyl them in Water and the fourth part Wine, and in one pint and an half, diſſolve *Honey of Roſemary, and Squils, of each two ounces; Vinegar of Squils, half an ounce.*

Or thus: Take *Diamoron, Oxymel of ſquils, of each one ounce and an half; Sage, and Lavender water, of each four ounces:* Make a Gargle.

There are many Oyntments for the Neck, mentioned in the Palſies, to which add theſe: Take *Oyl one ounce, Oyl of Spike, Maſtich, of each half an ounce; Labdanum, Frankincenſe, Storax, of each half a dram*; with a little Wax make a Liniment.

If it be a kind of Spaſmus, it muſt be cured, as that is; And the Topicks applied as in the Palſie. It is deadly from a wound, as we ſhewed in Spaſmus.

The Cure of difficulty of ſwallowing, which is a kind of Convulſion.

If it be from heat in Feavers, ſee Feavers and cool with Epithems, to the Liver chiefly, and Gargariſms and Linctus, as in hoarſneſs, that comes from roughneſs of the Chaps, give moiſt meat, Unctions, Broths, Barley, Cream, Emulſions, &c.

The Cure of difficult ſwallowing from the dryneſs of the Gullet.

If the body fallen in be thick, or ſticking, or Membranous, we muſt uſe divers arts, upwards and downwards.

The Cure of difficult ſwallowing from things fallen into the Wind-pipe.

Oftentimes things are driven down by a great draught of water, or waſhed off if they ſtick, or with a piece of Bread; or by neeſing; but chiefly by vomiting, which is eaſier, if they can firſt take a great deal of Water and Oyl, and as *Rhaſis* ſaith, if we ſtrike the Neck of the Patient; If the thing may be ſeen and laid hold upon, we have Inſtruments for to take it out, as the forceps, &c.

And other bending things that may fit themſelves to the paſſage, and ſo we thruſt it down, as a thick ſtick of a birchen broom, or Beets, or any thing they will bend and not break, being green. If it be dry ſoften it in hot Lead, or anoynt it with Oyl, *Rhaſis* uſeth Lead. But a Wax Candle dipp'd in Oyl, is beſt.

They ſay that a peice of a Spunge tied to a ſtring and ſwallowed down, and after much water is drunk to ſwel it, pulled up again will fetch any thing out of the Throat: but this is beſt in thin and ſharp things that trouble the Gullet, for it can do nothing except the Spunge be ſwallowed. This may be done by a great bead, which will be ſwallowed more eaſily, and may be done often.

We

We give Oyl or Butter to make the part ſlippery; and anoynt the Throat to enlarge it.

If a Horſ-leech creep into the mouth, and ſtick to the Gullet, *Rhaſis* ſhews the cure. But we adviſe it to be pul'd out with the Forceps, if it may be laid hold upon, or provoke it to aſcend with drinking hot water, and holding afterwards cold in the mouth: or we drive it downwards as other Worms, with things that diſpleaſe them, as by drinking Vinegar, eating Salt things, Onions, Garlick, Muſtard, and the like, that are contrary to Worms, as ſhal be ſhewed in their places.

The Cure of difficult ſwallowing from a Tumor.

When the Gullet is ſtrieghtened within or ſtopped by a Tumor, Inflammation, or Deſluxion, or hurt by things taken in, if there be pain, the Cure ſhal be mentioned in the pains of the neck.

From Compreſſion of the Gullet.

If it be preſſed by external Injuries or looſning of the Spondil, in regard it hinders breathing which is the greateſt danger, we ſhewed in Reſpiration what ſhould be done.

The Cure of hard Vomiting.

If Vomiting be profitable to prevent Diſeaſes, as *Avicen* commends it once in a month or oftener; or if it be neceſſary in Diſeaſes to expell things that trouble the Stomach: and if it be difficult by reaſon of the unfitneſs of the Conſtitution by reaſon of the ſhort neck and ſtreightneſs of the breaſt, and mouth of the ſtomach; it is often inconvenient to force it. But if in ſuch natures, it is neceſſary, and there be ſtriving without ſucceſs. We have ſhewed in divers Diſeaſes where Vomiting is required, how to provoke it by filling the Belly and ſubverting it as they call it, and tickling the Jaws and Throat.

The Cure of difficult belching.

We ſhal ſhew in *Cardialgia* or Heart-burning, how that imperfect Belching with heat of ſtomach, is to be cured.

CHAP. VII.

Of the Defect of Dejection or going to Stool.

The Kinds,

THere is a Defect of natural Excretion of Excrements from the Belly, and it is called Conſtipation, or Aſtriction, or binding of the Belly. In which either nothing is voided, and the Belly is wholly ſtopped: Or the Excrements are voided ſeldom or leſs than is fit, or with great labor and ſtraining.

Belly-bound

This is ſomtimes in ſound people, whoſe nature is to go ſeldom to ſtool. Or according to *Hippocrates* it comes from the change of age, ſo that they who are in youth looſe-bodied, are bound in old age, and ſo contrarily. In others it is from an evil cuſtom and life, as ſhal be ſhewed, and is the cauſe of diſeaſes.

It is a Symptom in divers Diſeaſes both of the lower belly, joyned with Heart-pain, Colick, Jaundies, Ruptures and other accidents: And of the Head, with pain, giddineſs and the like. And in Feavers this is a familiar ſymptom. And in other diſeaſes it is ſo uſual that it is the firſt and laſt ſymptom of which the Patient complaineth.

The Cauſes.

The Guts containing the Excrements muſt needs be afflicted in every Conſtipation or binding: either primarily when they are ſtopped, or ſecondarily when they have loſt their expulſive faculty.

When the Guts are ſtraitned, ſo that the paſſage of the Excrements is hindered, the Belly is bound. And this ſtraitneſs may come from aſtriction or Convolution.

Drineſs of Excrements a the cauſe of Conſtipation or binding.

We call it Aſtriction when the Guts have loſt their ſlipprineſs, and are dried and wrinkled; or when they are bound and made ſtraiter. Hence is it that Driers, Binders, ſower and ſharp things taken, as they aſtringe the Gullet and wrinkle the Jaws; ſo if they be taken imoderately eſpecially faſting, they ſtop the Guts and their paſſages, and bind the belly. And this may come from long faſting, and too much evacuation. And from heat that drieth the guts, or rather the Excrements, as we ſhal ſhew. Some ſay that the Guts may be preſſed and ſtopped by a Tumor in the Meſentery: but we think it not to be poſſible, becauſe when a Woman is with child, that great Tumor doth not cauſe conſtipation without ſome other accident.

Convolution or rouling together of the Guts the cauſe of Conſtipation, or Coſtiveneſs.

The thin Guts are ſomtimes ſo rouled together in the diſeaſe called *Convolvulus*, ſo that they are cloſed and the Excrements cannot deſcend: but are vomited up, either with pain called *Ileon*, when the Guts are inflamed, or with repletion of excrements without, Inflammation, as we ſhal ſhew in pains.

But this is moſt uſual in Ruptures when the Guts fal into the Cods, from the breaking of the *Peritonæum*; by reaſon of the evil poſition of the Guts.

Obſtruction of the Guts by excrements a the cauſe of Conſtipation.

There is an ordinary Conſtipation from the Obſtruction of the Guts with proper Excrements, not only when they abound, but when they are dry, hard, thick, clammy, and hinder the Excrements that follow. This is uſually in the Orifice where the thin Guts uſe to open themſelves into the thick, by reaſon of the ſtraitneſs there; where they have been ſo fixed, that the conſtipation hath been deadly as we have obſerved in Anatomy. This is often in the Colon, in the great turning thereof before it comes to the *Rectum*, by the hard dung reteined and ſtopping and binding the Belly, with the pain of the Colick. And ſomtimes ſuch hard dung is in the Arſe-gut, and not voided without great ſtraining, or help of Art.

The dung grows hard when the meat is too ſolid and dry; as we ſee in Dogs that eat bones: eſpecially when they drink little. The ſame comes from the uſe of hot and dry meats. And it is in hot natures when the Liver and parts adjacent are too hot; in whom, if they go not every day to ſtool through long ſitting, riding or lying in the bed (becauſe the excrements fall down better when the body is upright or moved) the Excrements grow hard from their internal heat that drieth them. Hence it is that Senators, Riders, and old Men, complain of coſtiveneſs. And as it comes from

from moderate heat, ſo may it come from hot diſeaſes and Feavers. From faſting alſo, the Guts and excrements that remain may be dried, not only in the time of faſting, but after, if they be very hungry. And that becauſe nature being exhauſted draws whatſoever chylus or humor is in the meat, to recruit her by the Meſaraicks, and ſo leaves the Excrements dry and hard. Hence it is that after a long Diſeaſe, when the Patient eats much, he complains of a conſtipation: And though, they who nouriſh wel have rather a dry than moiſt belly, the Guts can ſcarce be ſo ſtopped by any thing but Excrements: for things that are ſwallowed though great and hard if they paſs the Gullet, may alſo paſs the Guts, except they ſtick in the Fundament: And what is written of the ſtone in the Guts it is rare, and can ſcarce be ſo big as to ſtop the Guts, except dung as they ſay, be turned to a ſtone.

Stopping of the Guts by other things beſides excrements is the cauſe of conſtipation.

Loſs or Dulneſs of ſenſe is the cauſe of Coſtiveneſs.

If the Guts loſe their pricking and the expulſive faculty doth not move them, our wil is alſo at reſt being not admoniſhed thereby, and there is no dejection. This is when the Guts either feel not or very little, from the fault of the Nerves of the ſixth or ſeventh conjugation from whence the Nerves of the Guts ariſe. And in a general ſtupefaction they ſuffer with the other Nerves, and there is no dejection, as here in particular. The ſame may be from the Excrements when they are few, wherefore in want of appetite where little is eaten, little is voided, or from great purgings, til more excrements are made, which requireth ſome daies. Alſo if acrimony be wanting in the excrements, which naturally provoketh the Guts to ſtool, which is cauſed of Choller mixed with the excrements for that purpoſe there is alſo coſtiveneſs: as in obſtructions when choler is not carried to the Guts, but to other parts in the Jaundies and the like, as appears by the excrements which are not tinctur'd, but white or aſh-colored.

The Cure.

Every conſtipation of the belly needs not cure, as when ſome go ſeldom to ſtool, from nature and cuſtom, or moderate diet, which cauſeth few excrements and declares that the body is wel nouriſhed; as it doth after ſickneſs or Famine, except the Guts be dried and ſhrunk, which being dangerous requireth cure, which is difficult. But if coſtiveneſs come from dry meats, that bind, and are hot, it is cured by abſtaining from them, and uſing the contrary. And ſo you muſt when the body is bound by natural heat through long ſitting: and alſo when it comes from a hot temper or conſtitution: But in Diſeaſes when conſtipation is a ſymptom, as from heat in Feavers or ſtoppage or convolution of the Guts in the *Convolvulus* and Rupture (in which if the excrements are vomited, death is at hand) or from the loſs of provocation in Stupefaction, Jaundies, or the like Diſeaſes, we ſhal in treating of them ſhew you what you muſt do in reſpect of the cauſe.

Medicines that looſen the belly.

But the Medicines that are uſed chiefly for conſtipation, are to be taken in or injected, or otherwiſe, and here we ſhal mention ſome of them, the reſt are mentioned in the Diſeaſes that cauſe coſtiveneſs.

The gentleſt that moiſten and ſoften the hard excrements and by their ſlipperineſs looſen the paſſages, and provoke nature by pricking, are of things nouriſhing. Young fleſh boyled, eſpecially Veal, alſo that which is fat and mucilaginous or ſlimy.

Butter and Oyl.

Temperate Herbs, boyled or raw, as Spinach, Beets, Arrage, Bugloſs, Coleworts; and ſtronger, as Mallows, Violets, and tops of Hops and Aſparagus.

All moiſt Fruits open the belly that are temperate and ſweet, but ſharp do it rather by troubling than looſning.

Drinking of Water or Milk.

Of Phyſical things, Caſſia and Manna in broath. Juyce or Syrup of Roſes, diſſolved in ſpring water.

Stronger are ſuch as purge, as the Infuſion of Senna with Wormwood and ſeeds, the reſt are mentioned in Purges for divers Diſeaſes.

For the Fundament there are divers Suppoſitories.

And Clyſters which prick and diſſolve the hard Excrements, by waſhing, mollifying, and opening the paſſages. Theſe are beſt in coſtiveneſs, and there are divers of them mentioned in the Colick.

Some things to looſen and ſoften are applied outwardly to the belly, as Oyls and the remainder of the Glyſters.

Alſo Baths of Sweet waters and Decoctions.

Alſo exerciſe makes the Excrements fall down, and medicines that looſen do it ſooner thereby.

And in regard none can go to ſtool without ſtraining, which is done by the will with holding the breath and contracting the Muſcles, not with the Will only with the expulſive faculty moving thereunto; we muſt endeavor ſo to accuſtom nature that it may conſent to the will in the ſame: And this is done by endeavoring morning and evening before and after ſleep to void the excrements. Becauſe nature obſerveth order not only monthly and dayly, but hourly in eating and expulſion of excrements. And if we obſerve this order at a ſet time, and ſolicite nature to dejection, and continue it; it wil be very helpful to evacuation by ſtool.

CHAP. VIII.

Of the Defect of Piſſing.

The Kinds,

THere is a defect alſo in Piſſing, which is a natural excretion, at certain times.

Sometimes it is wholly ſtopped called *Iſchuria*, with a great diſtention in the Pecten and a Tumor by reaſon of the fulneſs of the Bladder: ſometimes without, and there is an empty bladder, and this is called alſo *Iſchuria*, but improperly.

Iſchuria *or not piſſing the Bladder being ful or empty.*

Sometimes there is not a ſufficient Evacuation by Urin, being ſeldom, or in ſmal quantity in reſpect of the drink, which is particular to the *Iſchuria* or Dropſie Aſcites. Sometimes it is with difficulty by Fits before the bladder be emptied called *Dyſuria* with pain; or by Drops called Strangury: Both which are referred to pains, when the pain is more than the difficulty.

Little and ſeldom Piſſing.

Dyſuria *or piſſing by Fits.*

Strangury or by drops.

Theſe come alone ſomtimes in them that were formerly ſound: ſomtimes they are joyned with other Diſeaſes, as the Colick, Stone, Dropſie, Feavers &c.

The Cauſes.

The cauſe of defect of Piſſing, is either the matter, or Serum when it is not plentifully bred, or when it is carried another way, or the paſſage hindered. Or from the inſtruments of Piſſing, the Reyns or Kidnies in which the Urin is ſeperated from the blood, or ureters by which it goeth into the Bladder; or Bladder, which receiveth it, or the Neck thereof which voideth it.

Little Serum, is the cauſe of little and ſeldom Piſſing.

Or when it is carried otherwaies; it is the cauſe of little and ſeldom Piſſing.

If the Serum be produced in ſmal quantity, it is neceſſary that little and ſeldom Piſſing do follow; in people that drink little and are of a dry conſtitution, and uſe a drying Diet. But if part of the Serum, which ſhould be attracted by the Kidneys, be carried to the habit of the Body; And there conſumed with heat, or ſent out by ſweat, it comes to paſs that they which ſweat much Piſs little. And this is alſo from a Diarrhæa, when the Whey, or Serum is voided by ſtool, in abundance, or from purging. And as this is Natural and hurts not, ſo it is preternatural, and a Diſeaſe when it is from obſtruction of the Bowels, eſpecially the Liver which ſtops the Paſſage of the Serum: which being turned another way cauſeth the Dropſie aſcites, in which there is little piſſing. And if the Serum be not thin enough, but is hardly ſtrained from the blood by the Kidneys, it cauſeth the ſame. This comes from things taken which thicken the blood and the Serum alſo; as red wine and the like, by uſe whereof we obſerve the Urin is leſſened, and by the uſe of contraries, as hot Diuretikes, it is enlarged.

The paſſage of the Serum ſtopped, and the thickneſs of the ſerum cauſeth little and ſeldom Piſſing.

Piſſing is ſeldom ſtopped from the cauſe in the Kidneys and Vreters; for the Kidneys being two, the one being hurt, the other will ſupply. But it is ſelſom ſeen that both Kidneys are afflicted with the Ureters which are remote from them, ſo that the Function periſheth: And it cannot be but from a great cauſe. As the Conſumption of the ſubſtance of both, as I ſaw once in an Anatomy; Or an obſtruction in the beginning of the ureters, by matter or a ſtone in both together, which is ſeldom. Or, when in burning feavers both the ureters are dryed up, or when one ureter is wanting, or twiſted and the other ſtopped, as I ſaw in an Anatomy. And if theſe be the Cauſes, and the Bladder empty, there is no pain from diſtention, nor deſire to Piſs.

Conſumption, obſtruction, drying of both Kidneys, or ureters, or the abſence of one ureter, is the cauſe of ſuppreſſion of Urin.

There is ſeldom defect in piſſing from the largneſs of the Bladder except it be wounded, as in a Fiſher that piſſed from a hole in his Groyn and not from the Yard. Piſſing is chiefly hindered from the Neck of the Bladder when it is obſtructed, and this being a narrow paſſage is eaſily ſtopped, or ſtraitned by cold, and then there is pain, or by outward compreſſion, with long ſitting, or the like, in regard of the ſtoppage of that part between the Fundament and the Yard, through which the Urin paſſeth in men. Or by inward compreſſion by the ſtreight Gut filled with Excrements or Wind. The ſame may come from Inflamation of the parts adjacent, or a great Tumor. The Urin is moſt ſtopped when after long retention, the Bladder is ſtretched much, and the Neck thereof ſo contracted that it cannot be opened: This is incident to them that ſit long at banquets and are aſhamed to riſe and make water; or otherwiſe for want of a convenient place, ſtay ſo long that they cannot Piſs. Doting people that are very contemplative forget Piſſing and other Functions which depend upon the will in part. Moreover in the Convulſion or twiſting of the Neck of the Bladder, as we ſhewed in the convolvulus of the Guts, Urin may be wholly ſuppreſſed, as we ſhewed in the Fiſherman whoſe bladder from a Rupture in the Groyn fel into the Cods, and lay ſtretched out and voided no Urin, but by a Catheter: while an ignorant Chyrurgion, let it out by cutting thereof, which gave eaſe to the patient, with great danger: from which being freed, he piſſeth yet through a Fiſtula that remains, by drawing forth a tent wherewith it is ſtopped. If it come from obſtructions of the Neck of the Bladder, it is a ſtone uſually that ſtops it, if it be a great one, or a little one that paſſeth into the Yard in men: As we ſhall ſhew in the pains of the Reines. A *Caruncle* or *Callus*, from an Inflamation not well cured, being in the ſame paſſage cauſeth ſtoppage of Urin, as alſo Warts, and clotted blood and matter, though not of ſo long continuance other humors cannot cauſe it becauſe that they come not to the Bladder, and if they do, they are ſo mixed with the Urin that they can get eaſily forth therewith.

Doting, or Delirium, is the cauſe of Iſchuria.

Alſo the twiſting of the Bladder by a Rupture, is the cauſe of Iſchuria.

A Stone in the Bladder ſtopping it cauſeth Iſchuria and Strangury.

An excreſcence in the Neck of the bladder or humor, is the cauſe of Iſchury or Strangury.

Stupefaction of the bladder, is the cauſe of little and ſeldom Piſſing.

When the Nerves of the Bladder are afflicted, and the ſting is loſt, the expulſive faculty acteth not, as it is the cauſe, as of not going to ſtool, ſo of not piſſing. Alſo when there is no pricking of Urin and the Bladder is not ful, yet we may make water by preſſing the bladder with the Muſcles of the Belly: which cannot be in going to the ſtool, except the expulſive faculty help by our own will: becauſe there is need of more force to ſend forth thick humors then Urin. Therefore though the bladder and its Neck and Sphincter be ſtupefied, yet Urin may be voided: as in the Palſie, and when the Sphincter is looſned there is involuntary piſſing, becauſe it is the office of that Muſcle to retain, not expel the Urin.

But it is true that, if the Bladder be Stupified, we piſs more ſeldom: as when it is of exquiſite ſenſe, more often. Becauſe the expulſive faculty forceth out will to make water, as we ſhall ſhew in often Piſſing.

A wound in the Bladder cauſeth Suppreſſion of urin when it is empty.

The Cure.

If Piſſing be ſeldom, from drinking little, or dry Diet; much ſweat, or purging, or in

What we muſt foretel and do in defect of piſſing, from what cauſe ſoever.

in leſs quantity, it needs no Cure, becauſe it doth no hurt.

But if it come from ſtoppage of the bowels in dropſies: the Serum being ſo retained that they piſs leſs then they drink, which cauſeth a Tumor of the Belly; we ſhall ſhew the Cure therefore in the Dropſie.

If it come from thickneſs of the Serum, through things taken in, there muſt be a contrary Diet and thinner drink.

If from the Kidneys and Vreter on both ſides, which is ſeldom ſeen, if there be no Urin in the Bladder, it is mortal and incurable.

If from a wound of the Bladder, ſo that the Urin fals into the Belly, or comes forth at the Wound, either they die, or, as we ſhewed, there is a Fiſtula through which they piſs; but it is rare, as is alſo the bladder falling into the Cods, which had been deadly without the chance mentioned.

If it come from cold becauſe it cauſeth pain, it ſhall be mentioned there.

If from compreſſion of the Neck of the bladder, it ceaſeth when the Excrements and Wind are voided.

If Urin long held ſtretch the Bladder, and there be Inflamation or Tumor the Cure is to be applied to them. If it come from a Stone, Caruncle, or other Tumors or Humor, which ſtoppeth the paſſage, when theſe impediments are removed, the Urin is voided.

If from the Stupefaction of the bladder the piſſing be ſlower, you muſt not meddle therewith, for when it is ful it will come forth, or by ſtraining at ſtool.

Remedies to provoke Urin and help Piſſing,

We ſhall now ſhew what Medicines are to be uſed internal and external to provoke Urin in divers cauſes, eſpecially when the Serum is thick, and the paſſages about the Bowels, Reigns, Bladder and Vreters are ſtopped.

Theſe are called *Diureticks*, that cauſe it to be more, or quicker either by increaſing of the Serum, or making it thin and fluid; and ſeperated from the blood that it may paſs eaſily from the Kidneys to the bladder, or by making the Serum and Urin hotter and ſharper to ſtir up the expulſive faculty, as we ſhall ſhew.

One dram of the Powders following are to be given in a good quantity of Wine, Ale, or Milk, or other convenient Liquor: and if you will keep them long make them into Troches.

The firſt: Take *Water-creſs ſeeds one dram and an half*, Pouder them.

The ſecond: Take *Acrons and Hazel nuts dryed in an Oven, of each one dram and an half*: give it with Goats Milk, morning and evening.

The third Pouder: Take *Madder roots, Aſarum, Fennel, Parſley, Lovage, Water creſs, Nigella, winter cherry ſeeds, of each one dram; Valerian half a dram*: make a Pouder.

The fourth: Take *roots of Aſarum and Valerian, Spignel, Calamus Aromaticus, Fennel, Smallage, Purſley, Carrot, Seſeli ſeeds, of each one dram: Savin, Schœnanth, Spicknard, Cinnamon, Pepper, of each half a dram: Saffron one ſcruple*: make a Pouder.

The fifth Pouder: Take *Amber, Gum of Plums and Cherries, of each one dram; Turpentine boyled half a dram, the Jews-ſtone, Alkekengi Berries, Parſley ſeeds, Aſarum roots, of each half a dram; with Cinnamon one ſcruple*: make a Pouder.

The ſixth: Take *of Egg-ſhels that are hatched, and the Skin taken out one dram, or nine ſwims of Herrings*: give them in Pouder.

The ſeventh: Take *the Aſhes of earth Worms, or Cray-fiſh, of each one dram; of Hog-lice half a dram, Spaniſh flies, or Graſs hoppers their thin wings taken out, or Scorpions half a ſcruple, Cinnamon one dram, Cloves half a dram, Sugar two drams.*

The eight Pouder, quickly made in time of neceſſity: Take *two Cantharides, and one dram of Sugar-candy*, beat them well, give it with Honey and Water, or the Decoction of Linſeed, or with Milk.

Theſe Decoctions following are good: Take *Radiſh roots two ounces, Aſparagus and Reſt-harrow, of each one ounce; Aſarum half an ounce, Mallows, Pellitory, of each one handful; Berries of winter Cherries two drams, Water-creſs ſeeds two drams, Smallage ſeed half a dram*: boyl them in red Peaſe broath.

Or this: Take *one Onion, and a head of Garlick*: boyl them in broath, and drink it being ſtrained.

A Diuretike Oxymel is given, two ounces; with covenient Water or Wine, to provoke Urine.

Alſo Wormwood Wine, or Malmſey faſting, or white Wine, in which white Flints have been quenched till they turne to Pouder.

Or this Compoſition: Take *roots of Parſley, Fennel, Reſt-harrow, of each one ounce; Aſarum, Elicampane, of each half an ounce; Wormwood, Rue, Strawberry leaves, Savin, Hyſop, of each one handful; Broom, Elder, and Chamomil flowers, of each one pugil; Smallage, Parſley, Lovage, Rocket, Nigella, Water creſs ſeeds, of each one dram; Juniper-berries half an ounce*: Infuſe them in white Wine.

Alſo this Lixivium: Take *Juniper, Bean ſtalks and ſhales dried*; burn them, and mix the Aſhes with *white Wine*, and ſtraining it often, make a Lie or Lixivium: Let him drink a Glaſs: And with the aſhes of Broom, or Bitter-ſweet, it is better.

Other Potions: Take *Oyl of Sulphur two drops, ſpirit of Vitriol one drop, with Wine and Water.*

Or: Take *Oyl of Scorpions half an ounce*; with *Milk* or *Wine.*

Or: Take *Oyl of ſweet Almonds two ounces*, with much Milk.

Two or three drops of Oyl of Wax, given in great Nettle water, provoketh Urin violently. The freſh juyce of Pomegranate, doth the ſame.

Or thus: Take *Horſe Radiſh roots green*, bruiſe them, ſprinkle them with Wine, and take *two ounces of the juyce.*

Or thus: Take *juyce of Pellitory two or three ounces, juyce of Water-creſſes one ounce*, add *Wine, Sugar and Honey.*

Waters pierce moſt, as that of Pellitory, Alkekengi, or Winter-cherries, Lemmons, Nuts, or of Broom flowers, with Cinnamon water, alſo of Horſe-radiſh, Water-creſſes, and Sea-fennel.

Another Water: Take *Horſe-radiſh roots half a pound, Reſt-harrow, Winter-cherries, of each four ounces; Cherries and Peach kernels, of each two ounces; Broom and Elder flowers, of each one ounce; Fennel ſeed two drams, Turpentine half an ounce, with Spaniſh Wine*, a fingers breadth above them being bruiſed, diſtil a Water, give one or two ounces.

The water of Peach kernels, drawn with Spaniſh Wine is alſo good.

The buds of Aſparagus boyled or raw, make the Urin ſtink, and provoke it often.

Make a Sallat of Purſlane, Water-creſſes, Chervil, and Parſley, with young Onions, and Horſe-radiſh ſliced, and Cowcumbers if the ſeaſon afford them, with Vinegar and Oyl: It will provoke Urin if it be eaten for a Supper.

Or

Or this Bole. Take *Turpentine two drams, Winter-cherries one dram, Amber half a dram, with Sugar.*

Make Pils of unpleasant things. Take *Galbanum, Bdellium, Myrrh, each half a dram; Oyl of Sulphur four drops,* with *Turpentine* make *Pils,* give *half a dram* at a *Dose.*

Sometimes we mix Purgers with Diureticks, because the Urin is easier rendered when the Excrements are voided, and because they prick and stir up the expulsive faculty of the Guts, and give the same force to the Bladder.

Or this Bole. Take *Cassia new drawn half an ounce, Benedicta Laxativa, Agarick in Troches, each half a dram; Winter-cherries one scruple with Sugar.*

Turpentine doth both. Take *two drams thereof,* dissolveit with *Honey and the yolk of an Eg,* and drink it with *Wine.*

Or thus, Take *Electuary Indum the great two drams, Catholicon half an ounce, Winter-cherry water as much as will make a Potion.*

If it come from clotted blood you must give things at the mouth, which dissolve such blood, among which Amber is best in this case.

Clysters are good in this case, and Topicks to the bladder. As,

Take *Mallows with the roots, Pellitory, each one handful; Chamæmel flowers one pugil:* boyl them, and dissolve *Cassia, Benedicta Laxativa, each half an ounce; Turpentine dissolved in the yolk of an Egg, and Honey half an ounce, Oyl of Chamæmel and Scorpions, each one ounce; Salt two drams,* make a *Clyster.*

Another more compounded. Take *marsh-mallow roots, and Radishes, each two ounces; Onions, Garlick, Leeks, each one ounce; Pellitory, Water-cresses, Parsley, each one handful; Chamæmel and Melilot flowers, each one one pugil; Smallage and Lovage seeds, each two drams; Juniper berries half an ounce,* boyl them in *Wine* and *Water,* and dissolve the aforesaid things therein.

Or this of Juyces. Take *Juyce of Mallows, Mercury, Pellitory, Rue, each one ounce and an half; of Water-cresses half an ounce, white Wine two ounces, Butter one ounce and an half, Honey one ounce, Salt one dram,* make a *Clyster.*

Divers things are applied outwardly to the Share neer the Bladder, that dilate it and provoke Pissing.

A Fomentation and Bath of these. Take *Valerian roote two ounces, Mallows, Mugwort, Parsley, flowers of Chamæmel, Melilot, Dill, each one pugil; Linseed and Fenugreek each one dram: Smallage seeds two drams,* boyl them, and add *Wine.* These are good when the bladder is so ful they cannot piss. Also you may add things that dissolve the clodded blood, if there be any; And Coolers if there be Inflammation.

Or this Emplaster. Take *roots of Marsh-mallows, Radish and Pellitory,* boyl them, stamp them, and add a little *Butter.*

Or. Take *Radish, Water-cresses, Garlick, Juniper-berries,* stamp them, and fry them with *Wine,* adding *Butter* and *Oyl of Scorpions.*

Hot Cow-dung also with Cummin-seed and Oyl of Scorpions.

It is good in the Strangury to boyl Hempen thred newly spun, in Water and Lie, with Mugwort and Chamæmel, and apply it.

You may use these Oyntments with the former or alone. Take *Oyl of Scorpions and Cunney grease each half an ounce.*

Or, Take *Juyce of Water-cresses, Parsley, Onions, each one ounce; Sea-fennel, Oyl of Scorpions, each two ounces;* boyl them and add *Oyl of Turpentine two drams,* and with *Cunney grease* make a *Liniment.*

Boyl *Wine Vinegar and Honey, thick, with Linseed meal,* and apply them to the *Pecten* to provoke *Urin.*

Inject with a Syringe into the bladder things that loosen the passages; as Oyl of sweet Almonds, or in which Mallows was boyled: or that prick, as Oyl of Scorpions: to cause Urin and the Stone to be voided. Or Whey or other clensers, as Honey and Aloes, if the humor be thick, or things that break the Stone. If there be a Caruncle or hardness, inject Mollifiers, and Clensers as Ægiptiacum, and after Dryers, as that of Litharge, Tutty, Antimony, Cerus and Aloes thrust in at the end of a Wax Candle.

If the Bladder be ful of Urin, put in the Catheter, which is good in all stoppages, for it drives back the Stone, breaks the Caruncle, and dissolves clotted blood or matter, it is made hollow that the Urin may flow through it.

Chimches, Fleas, and Lice may be put into the Yard, or smal Hairs, to provoke Urin.

They say Galbanum applied like a Plaister to the top of the Yard, provokes Urin.

Also a Fume of Hedghogs bristles and Agarick, and of Grass-hoppers doth it in Women.

Sometimes the only pressing of the swollen Bladder with the hand doth it. And when a Stone is gotten into the Yard, it may be pressed out by degrees.

Sometimes they must be cut for the Stone or Caruncle, when other means fail, as we shal shew in the Stone.

CHAP. IX.

Of the Defect of Bringing forth Children, or other things.

The Kinds.

THere is a Defect of natural excretion by which a Woman sends forth, at a fit season, either a Child or a deformed Mole.

The Birth is Defective when it is difficult, as it may be preternaturally, and naturally. Or when it is not at its time appointed by nature, or before it; or when part thereof remains behind.

A natural difficult Birth.

Birth becomes difficult and painful, when it is Natural when the Child is ripe, and the Woman hath foregoing figns, by which she is provoked to hold her breath, and press the Muscles of the belly, as in other digestion: All which are increased when the Child comes forth. Also after birth some pain remains called after-pains: of which seeing they are natural to the bringing forth, we shal speak in the hurt of that Function rather than in pains.

A preternatural difficult Birth.

Sometimes Travail is not preternatural from some impediment and so with more difficulty and slower as is mentioned; in which great pain afflicteth with straining, heat, and sweating, when the Child sticks cross in the passage (where the Midwife may feel it) or when the Hand or Foot hangs out and not the Head (for when that comes first, the birth is easie) Hence it is that either the Mother or the Child often dies.

It

Birth hindered. It is said to be no Birth when the Woman goes beyond the natural time, which is usually the tenth month (though the seventh month be also allowed) and there is nothing brought forth, though the Child be ripe, or there be a mole. And then she falleth to sounding, which kind of fainting is here most deadly, through pain, labor and bleeding. Also shee hath her throws at the time, and seems to be fit for Travail, and is so disposed by the Midwife, and her Urin breaks from her, as is usual in that condition. But all these cease, and no birth followeth. And if they return not, the Child is dead, and putrifies, and breeds Feavers, and Faintings, and so infecteth the body, that the Mother dieth, as many have done (especially one who went five months beyond her time with a dead Child, and a stinking flux, with the Navel-string hanging forth, before she died) which so infected, that the Womb and Child were black and very stinking when shee was opened. And when the Mother lived shee had somtimes cleer bladders about her Navel, which signified putrefaction, through which the Back-bones of the Child were seen, and taken forth after they brake.

This causeth death as we shewed, if it be not speedily voided; and may be before the Child is perfect, and then it must be cast out presently, and it is easily done while it is little; but when it is great, there is, as we said, want of birth. As also if there be a false conception or Mole, which the sooner it is cast out, the less is the danger, therefore when we are certain thereof, if nature be slow, we help her with Medicines.

The Child is known to be dead if the Mother feel no motion, which shee formerly felt, and the belly is stil big (which often deceiveth by the Terms reteined, and these breaking forth it suddenly falleth flat) about the flanks. And if the Womb be cold and the Paps which were swollen, grow lank, At length, if it continue there followeth water, matter and filth, and pieces of the secondine hang out, there is a Feaver, Heart-pain, and Swounding. We shal shew in depravate Conception when there a Mole and no Child, and how you shal know it.

Imperfect Birth. The Birth is imperfect when the Child is voided and the Secondine remaineth whol or torn, growing to the Womb, or stopped; and causeth great danger of a Feaver, or sudden Swounding, or Death.

The Causes.

Sin. The Scripture witnesseth that natural difficulty of Travail was caused by original sin, from *Eves* fall in *Paradise*, for which the Creator was pleased to inflict pain in Travail. Yet let us shew some natural cause of both, why it should be naturally or preternaturally defective or imperfect: which is either from the greatness of the Child, Situation, or weakness, or form of the Womb, having three orifices or from streightness of the Neck thereof.

Greatness of the Child. When a Child ready to be delivered, is great (as when it can no longer be contained in the Womb, but seeks another mansion and Diet) in respect of the passages, the Delivery cannot be without pain, though it be natural. And the rather when the Child being great by the Father, is born by a little Woman which brings forth with great danger alwaies. As also when there is monstrous Conception, or many at once.

Evil position of the Child. There is also either no birth or very hard, when the decent roundness of it is changed, by breaking the coats, and flowing of water, whereby the Child comes not forth with the Head first, but the Feet, or lieth cross, or when the hands or feet which were close to the sides are stretched out.

Weakness of the Mother. And in regard the strong Throws of the Mother are required in Travail, the more couragious the Woman is, the easier is the Delivery, so they that are weak, as very young and old Women, and such as are weak-spirited and fearful, dul and sloathful, are tired out and in great danger.

The Vessels connexion not divided in the Womb. If the Vessels by which the child wrapt in Membranes with a cake of flesh in the middle cleaveth to the Womb be not ripe, they are unfit to be divided, like the stalks of unripe Apples, without tearing and force, and bleeding, (nor doth bleeding after birth, which is ordinary, come from this cause as shal be shewed) And then they growing together, and being forced before the time, the birth is more difficult, with pain, and bleeding, and Inflammation of the Womb, sometimes with a Feaver, and danger of life. The same symptomes follow when the Secundine, remaineth fast, either being whol or rent. And also after a fall, stroak, or taking of a violent medicine, there is untimely birth. Or from the violent usage of the Midwife taking these pains for Throws, they do often provoke with great danger of life. And some I have known die of the same, and some I have cured. These pains of the Womb go before Throws in many, for which they send for the Midwife which increaseth them, but should rather use hysterical means to mitigate them, for these pains do rather hinder the Throws than further them.

The inward orifice of the Womb. Sometimes there is difficulty and impossibility of bringing forth from the Orifices of the Womb within and the neck without, and the cleft of the Privities, through which the Infant must pass. It is also no wonder if there be hard Travail when the inward orifice of the womb is so streight when the Woman is with Child, that nothing can pass in or out, and the orifice of the neck of the womb without, is no larger than to receive the yard, and they both must be so inlarged as to let the Infant pass through.

The outward orifice of the neck straitned. And the more when they are by nature straiter and harder, as in those who have not of a long time had Children, and old women, which all have hard delivery. Or if they be drier, in regard the water which moisten the passages is spent.

The straitness of the Privities. The Infant may stop in the Privities when they are too strait, or short, because they cannot be enlarged as the orifices and swel as they do in Bitches: in Women the Privity is alwaies of the same largeness, as shal be shewed in Conception.

The straitness of the neck of the womb. Also the straitness of the neck of the womb to the Privities is the cause of hard Labor, although it be large yet it must be stretched to let out the Child, and this stretching causeth pain, then (as *Rondeletius* supposeth) the separating of the Secundine from the Matrix: he was mistaken in thinking that Travail was without pain when the Secundine remained fast. For we shewed, that if the time be come, that wil separate without

pine. And I have often obſerved that the pains continued when the Secundine remained. Alſo there follows bleeding from the opening of the Menſtrual Veins in the Neck of the Womb, which is ſtretched, as in the time of the Terms. And that part of the Neck ſuffers not where it lieth under the bones of the Privities, in a ſtrait place, which alſo containeth the ſtrait Gut. Although it be larger in Women then in Men; by reaſon of the looſning and Relaxing of the Griſles which joyns the bones, and the going back of the Rump; except the Woman be ſtrait and ſhort loyned, being of little ſtature, and then the difficulty will be increaſed. And alſo when the ſtrait Gut is ful of Excrements, or the Rump preſſed in by ſitting.

Whether fat can cauſe hard Travail.

They report that fat women eſpecially about the Womb, have hard Travil, though experience teacheth the contrary; neither is there any fat in the Womb, or its Neck. And that fat which is without in the Belly cannot hinder, except it be by making them more heavy, or ſlow in the time.

The Cure.

A Prædiction.

If the Child be too big to be delivered, eſpecially if it come not from the Womb, it will die there, and the Mother will be in danger if it come forth, ſhe uſually dieth of the ſecond or third Child, if ſhe breed them ſo great. Alſo when the Child comes croſs, or the Orifices, or paſſages be ſtrait. Many women that have the Secondine growing to them after Travil, do die. If ſhe hath a mole, we ſhall ſhew in depraved Conception, what is to be foretold and done for that. In all caſes if the ſtrength be abated much, and ſhe faint, bleed, or have a Feaver, it is dangerous.

The forewarning and Cure of difficult Travil.

If theſe dangers, are feared, we muſt prevent in time, before the delivery, by a good Diet. And nothing muſt be given to provok, before the laſt month.

Let her Diet be ſparing, and of little nouriſhment, if ſhe uſe to bear great Children, and be fat: Let her abſtain from Wine, or drink it with water; let her bleed in the middle of her being with Child; and if ſhe be plethorck, let it be done again a while after, and let her not ſleep too much.

Preſently after Conception, let weak people be refreſhed with good Diet. Let the Diet be moiſt and ſlippery, if the Orifices be ſtrait, and let her uſe Baths.

In the laſt month, let things be uſed to make eaſie Deliverance, but not before the throws. Let ſome light things be given then to provoke, eſpecially Baths and Oyntments, to looſen the paſſages. Increaſing their ſtrength by degrees, as the time draws on, and when the throws come proceed to ſtrong expellers of the Child. And at laſt if the Child be certainly dead, or the Secundine not voided, uſe the ſtrongeſt things, ſuch as would have killed the Child, had it been living, and therefore were not to be uſed before. All theſe are to be performed in, and before the Birth, either by the Husband, or the Mother, or the Midwife, or by the Chyrurgion, or by the Phyſitian; by remedies taken, or applied.

Many teach, and it is agreeable to reaſon, that if a man uſe his wife often, a little before, or in time of the Birth, the Labor will be eaſie, and ſhe will be more lightſome.

Travil is quickned by the help of the Mother, if ſhe ſtand up often and walk in the laſt month up a hill, eſpecially at the time of dilivery.

The endeavor of the Mother is very neceſſary, for nature cannot do it alone, therefore ſhe muſt ſtrain and contract the Muſcles, as when ſhe goes to the ſtool. And when ſhe perceives her pains coming, being taught by the Midwife, that her delivery is at hand, (for ſhe muſt not be forced before, leaſt the Child be delivered without the Secnndine, as I ſhewed. She muſt hold her breath, ſtrain and contract the Muſcles of her belly, to expel as much as poſſible, and the Midwife with others, muſt exhort her thereunto. And let her be put upon a ſtool that is hollow, and that will not keep the Rump from going back, and ſo let her lean backwards. Or if more force be required, let her ſtand up and lean, or be held up by the Arms. If fatneſs hinder, let her Face be down towards the ground, to her Knees. And let her take large ſteps when ſhe is wearied with ſtraining, and knock her Feet upon the ground; And if the Secundine be retained, or the Child come not, let her ſtamp ſtrongly, that ſhe may be delivered, as *Hippocrates* ſhews of the Tire-woman. Alſo preſſing of the belly will help the throws, with both Thumbs below the Navil, and the Hands upon the ſides, by a ſtrong woman. And the ſame is good to bring forth the Secundine after delivery.

Alſo Neeſing cauſeth ſtrong, though ſhort ſtraining by attracting of the Muſcles of the Belly, eſpecially if the Mouth be a little ſtopped and the Noſe.

Let the Midwife take half of the Child when it firſt begins to appear, and draw it gently forth by degrees preſſing the upper part of the Belly. But if it lie deep and be turned, let her put in her Fingers or Hand, being anoynted, and place it right with the Head downward, and gather the Limbs together.

If theſe ſucceed not, and the Midwife perceive the Child dead, let a Chyrurgion enlarge the Orifice with a Speculum Matricis: And if ſo it cannot be taken forth, let him pul it out with Inſtruments, or cut it out by pieces.

When all hope is gone, ſome do ſo, and keep the Mother alive. The bladders that appear in the Belly, as I ſhewed, when a Child is rotten, through which the Child may be ſeen, of which I am an Eye witneſs, gave occaſion I ſuppoſe to this way; which none attempt while the Child is alive, except both be deſperate. It is more ſafe and honorable when the Mother is dead, and the Child alive, to cut it out by opening the Belly; by which means many have been preſerved, and *Cæſar* was ſo called, becauſe he was cut out of his Mothers Womb, and thence this birth is called *Cæſarian*. Alſo we dilate the Privities to let out the Child, with an Inciſion Knife. But it is dangerous to open the Orifice of the Neck of the Womb by Inciſion. And it may be unprofitable, becauſe it hath the ſame largneſs with the paſſage.

There are alſo things given to open, and ſtir up the faculties which provoke Terms, and expel the birth; the weakeſt firſt, after ſtronger, and then ſtrongeſt which may hurt the Child; when dead, or when the Secundine is retained.

The ſtilled water of Savin, Mugwort, Mullein, Orris, white Lillies, and Chamomil.

And theſe boyled in Wine, Pennyroyal, Mugwort, Savin, Beans, Wall-flowers.

Or this Decoction: Take *Dittany half an ounce, Birthwort, Madder, Caſſia barks, of each two drams; Mugwort, Pennyroyal, Savin, of each one handful; Lavender, Chamomil, Wall-flowers, of each one pugil; Cinnamon*

three

three drams, Saffron one dram: Boyl them in white Wine.

This is ſtronger: Take *Birthwort, Sowbread, of each one dram; Savin, Tamarisk, of each two drams*: Boyl them in wine, drink it at once or twice.

Theſe juyces are good, of which you may make this Electuary to be given in Travail: Take *roots of Elicampane, Comfrey, Marſh-mallows, of each three ounces; five leaved Graſs, Bittony, Hyſop, of each one handful*; bruiſe them, and clarifie the juyce with *Sugar* and with *Cinnamon*, make an Electuary: Let her take two ſpoonfuls thrice in a day, in the morning, before ſupper, and at bed time.

Or give juyce of Savin, Mugwort, and Leeks, and of Sowbread alone, or with wine.

Let theſe Pouders be given with wine, or waters mentioned, or with Sugar made into Lozenges.

Take *the bark of Caſſia Fiſtula, white Dittany roots, of each one dram; Cinnamon half a dram, Saffron one ſcruple.*

Or thus: Take *Lavender ſeeds half a dram, Plantane and Endive ſeeds, of each two ſcruples; Cinnamon, Pepper, of each one ſcruple: Saffron half a ſcruple,*

The yellow tops of the Chives, of white Lillies, are good to be drunk, the *Italians* ſteep them in Oyl, in the Sun, and drink that.

One dram of Amber, is good when there is a Flux of blood from the retention of the Secundine, to ſtop one and expel the other.

Or this Pouder: Take *Pouder of Date ſtones and Harts-horn, Canes of Caſſia, of each one dram; Peach kernels one ounce, Cinnamon two drams, Sugar one ounce*: Let her take two or three ſpoonfuls, and drink convenient water afterwards.

This is ſtronger: Take *Borax one dram or four ſcruples, Cinnamon, Crocus, of each one ſcruple; Ginger half a ſcruple*, give it with *Cinnamon water, or Sack, or with Confection Alkermes*, in a Bolus; in the greateſt weakneſs.

Another: Take *Borax, Myrrh, Birthwort, of each half a dram; Saffron, Pepper, of each one ſcruple*: Mak a Pouder.

Theſe are good to expel a dead Child and the Secundine, *Chymical Oyl of Amber, Camphur, Savin*, anoynt the Navil with a little, and give four drops in white wine. Some commend a Medicine made of the wrappings of the Child. Let the Midwife dry the Navil ſtring and Vreter in a Oven, and to *two drams of the Pouder*, add *Cinnamon and Pepper, of each half a dram; Saffron half a ſcruple: and with juyce of Savin*; make Troches: give *two drams in Pouder alone, or with other Pouders.*

Rondeletius teacheth, that the Secundine ſo burnt and given, cureth the after pains.

Alſo *one dram, or one and an half of the Troches of Myrrh, or Gallia Moſchata*, are given with *Sage, Wine*, or made into Pills.

Theſe Pills of bitter and ſtinking ingredients are very efficacious: Take *Galbanum and Mirrh, of each one dram; round Birthwort, Dittany and Gentian, of each half a dram; Caſtor and Aſſa Fœtida, and Saffron, of each one ſcruple; with juyce of Savin*: make Pills, give from *half a dram to a dram.*

Caſſia and Tryphera looſen the Belly and cauſe eaſie deliverance thereby: And purges that are ſharp ſtirre up the expulſive faculty of the womb alſo; therefore to avoid Abortion we give no ſtrong purges.

There are divers Reſtauratives to preſerve ſtrength, which are uſeful in the throws, and to refreſh them for Labor: both for Diet and Medicine. Confection Alkermes is Cordial and ſtirs up the faculty. It is given with wine and Borax. Or: Take *the Pouder of Diamargariton Calidum, and Diamoſchu, of each half a dram*; give it with wine or water, or make Lozenges thereof.

Fumigations and ſents below, peirce into the womb and are good if made of very ſtinking things, let them be directed into the womb, by a Funnel.

Of ſweet ſcents: Take *Labdanum one dram, Storax half a dram, Muſk and Amber greaſe, of each half a ſcruple; Sugar a dram*: Make a Pouder, or Troches to be laid upon Embers.

Anoynt the Orifice of the Neck of the womb with Oyl of Spike, or put it in with bread.

Alſo the fume of Amber, or Horſe, or Aſſe hoofs is good.

Or: Take *the Pouder of an Aſſes hoofe*, and mix it with *Horſe greaſe*, and burn it.

Or: Take *Galbanum, Myrrh, Aſphaltum, of each half a dram; Caſtor one ſcruple, and with the Gall of an Ox*: Make Troches, burn them.

Dioſcorides commends the fum of Brim-ſtone, if the Child be dead.

The fume of the Decoction of Dittany and Mugwort doth the ſame.

Sweet ſcents are applied to the Noſe to refreſh, nor may you fear the riſing up of the Womb, becauſe it is otherwiſe, as I ſhewed in the Suffocation of the Womb.

You muſt put into the womb things that relax and make it ſlippery, and that provoke excretion.

Of looſning things, this Decoction is beſt: Take *Marſh-mallow roots one ounce, Linſeed, and Fenugreek, of each half an ounce; Savin three drams*; Boyl and ſtrain, and add *one ounce of common Oyl or Butter, or uſe Oyl of Chamomil, or of ſweet Almonds*, by injection; *or Oyl* wherein Fenugreek hath been boyled, with *Oyl of Flower-de-luce, or Cream.*

Or thruſt greaſie wool into the Womb, dipt in Butter, Honey, Mucilage of Lin-ſeed and Goos-greaſe, with a little Saffron.

Alſo dip wool or Spunge in juyce of Leeks, Saffron, and Myrrh.

Or thus. Take *Galbanum, Opopanax diſſolved in Vinegar each three drams; Myrrh two drams, Saffron half a dram*, with *Oyl of Orris* make a *Peſſary.*

If the Child be dead, uſe juyce of Peny-royal, leſſer Centory, Leeks, Mercury.

Or a Peſſary of Dittany root, or of Madder, or Briony green, and anoynted with Oyl.

Or Take *Mercury bruiſed with Parſley as much as will make a Peſſary, Nigella ſeeds, and Sowbread roots each one dram; fil a little bag therewith.*

A ſtronger. Take *Agarick two drams, Birthwort and Aſarum roots, each one dram; Coloquintida* (which openeth the Veins very much) *one ſcruple, Myrrh three drams, juyce of Mercury boyled with Honey to a Syrup*, make *Peſſaries in Bags.*

We inject things to ſuppurate the Secundine if it come away, that it may come forth like matter, and this may be done without hurt to the Womb, for Nature ſeparates the corrupt parts from the ſound, of her ſelf.

Thus. Take *Starch one ounce, diſſolve it in the Decoction of Mallows and Lin-ſeed, adding two yolks of Eggs, and Turpentine diſſolved two drams*, inject often, adding *Honey*, alſo to cleanſe, *Baſilicon diſſolved in Milk*, or *Common Oyl* is an ordinary ripener.

Alſo Ægyptiacum when we know the Secundine is rotten

rotten by the matter that comes forth, is good with Lie to cleanse and cause nature to expel it.

Suppositories help by loosening the belly. And pricking nature to increase the Throws, because they are neer the Womb; especially Clysters, they work better than any outward applications.

Baths are to be used often in the last month to loosen the passages, when a Woman is used to have hard Travail; made of Wormwood-water, or the Decoction of Loosners, and let the belly be anoynted with Grease, Butter, or Oyl.

If shee sit in such a Bath in the time of her Travail, or foment the Privities therewith, it will dilate and help.

If we desire chiefly to loosen make it thus. Take *Lillies, Briony roots green, each half a pound; Marsh-mallows, Mallows, Pellitory, Coleworts, each one handful; Linseed and Fænugreek, each half an ounce; Chamœmel and Melilot each one pugil*; boyl them for a *Bath* to sit in, or a *Fomentation*. Or take *one pint thereof*, and with *Honey, juyce of Mercury, Hiera*, make a *Clyster*.

If we wil urge forth the Child or Secundine. Take *fresh roots of Briony half a pound, of Dittany and Birthwort, each two ounces; Pennyroyal, Savin, Rue, Mugwort, each one handful; Lupines, Bay and Juniper berries bruised each two ounces; Lavender flowers three pugils*, boyl them in *Water*, add *Wine*, let it be used as the former. Or make a *Clyster* therewith as the former Clyster.

It is good to bring forth the Secundine, if you dip a Cloth in the Decoction of Birthwort, Pennyroyal, Savory, made in Wine and apply it to the belly.

If you use no Baths, wash the Legs and the Thighes with the former.

Anoynt after bathing, the lower part of the belly, and the Privities, and the Loyns, and Rump.

A loosning Liniment. Take *Oyl of Lillies, Wall-flowers, Dil, Butter, Goose and Hens grease, Mucilage of Linseed and Fænugreek each one ounce*; with *Saffron half a dram*.

The Resumptive Oyntment wil do the same.

Provoke the Child with this. Take *Oyl of Wall-flowers and Rue, each two ounces; Juyce of Savin and Mugwort, each one ounce and an half; juyce of Leeks half an ounce*, boyl them till the Juyces are consumed, add *Myrrh and Gabanum dissolved in Vinegar, each half an ounce, liquid Storax one dram, roots of Asarum, Birthwort, Sowbread, each one dram; Cinamon half a dram, Saffron one scruple*, with *Wax* make an *Oyntment*.

Emplasters work stronger, applied to the Navel and Share. This is best, *Green Leeks, and Polipody each half an ounce; Birthwort one ounce, Mugwort, Coleworts, Organ, Tansie, Savory, Orris leaves, each one handful*; stamp them, with *one ounce of meal of Lupines*, apply it like a *Cataplasm*, and renew it when it is dry.

Also Cupping-Glasses, Frictions, Ligatures to the Thighs and Feet, draw down and hasten the Birth.

The Vulgar commend Amulets in difficult Travail, which though they have no strength, yet because they encourage the woman, may help.

A Snakes Skin about her middle is most commended.

And Saffron about her neck, And a Load-stone in her hand.

Also the Eagle-stone, bound to the Thigh or soal of the Foot.

We shall not mention superstitious words and looks, and the giving of some things to be chewed by the Husband before they be applied.

CHAP. X.

Of the Defect of Vital Motion.

The Kinds,

WE call that Operation, by which all the parts of the Body live; the Vital motion or Life: The Defect of which, we cal also the defect of strength, and is known in parts that are moved, not only in respect of a voluntary motion, but when all the Functions Vital and Natural are taken away, or diminished, in parts movable and immovable: This is either general to the whol Body, or special to some parts.

We perceive the want of strength in the whol body not only by the want of all the Functions mentioned, but by the remission of the motion of the Heart and Arteries; which is either weak or ceaseth wholly.

General weakness.

If the strength fail in general, and the motions mentioned are slower, it is called a generall weakness; which is greater or less, sometimes natural from the birth, somtimes going before Diseases, or in the beginning or end of them.

In this the whol body acteth dully and with difficulty, not as in Impotency of motion, when the Members are palsied or their actions hindered, but when the Members are faint and bruised more or less as the weakness is.

Then is the pulse or beating of the Arreries diminished. And either the Artery is not so dilated as it ought to be, which is called the little pulse: Or when it is pressed, it presently stoppeth, and the pulse is less, which is called a faint pulse. Or the Artery extended slowly, and it is called a slow pulse. Or it beats at a great distance, and is called a rare pulse. Or it stoppeth one or two or more stroaks, and is called an intermitting pulse. Or it is obscure of two or three sorts, of which there are many kinds, as the pulse like a Mouse-tail, Grashopper, or Worm called *Murus, Formicans, Vermicularis*.

Likewise the motion of the Heart is weak, and then the pulse is remiss, slow, and Dul. Physitians mention no other in the Heart, for it is sufficient by touching the Arteries to know the vital strength, especially in regard the motion of the pulse is answerable to that of the Heart. Also the Defect of the Heart is known by the breathing.

Extream weakness in the hour of death.

In the pangs of Death there is extream weakness, which is more or less, longer or shorter. In which, although the conflict between life and death, or Convulsions, the Members are moved, yet the strength is gone. And the pulse intermitteth and ceaseth, like the flame of a Candles end, that somtimes blazeth with a little refreshment from the grease, but goeth out again when that is wanting. And the motion of the Heart and Breathing, are much stirred up in the Agony before they cease so that the whol breast is shaken, and the Nostrils moved, the body sweats and farteth (which caused the Poets to say the Soul went out) And death being at hand the heat leaves the external remote parts, as Hands, Feet, Nose by degrees, and the rest

while

while the breast is warm a while; til all the breath ceaseth, the mouth and Eyes remaining open and the body turned like a clay colour, we are certain the Soul hath left the body.

Syncope or Swooning. Sometimes while the man liveth the strength is taken away for a time, and all the Functions of the whol body suddenly, Pulse and Motion ceasing, so that it cannot be felt at least. In the Disease called *Deliquium*, *Lipothymy*, or *Lipopsychy* in Greek; if it be great 'tis called Syncope. And then all breath is gone so that you cannot perceive it by a Feather applied to the Nose, or the like; which may be stopped (in this case only during the Fit, while the motion of the heart is staied, and hath no need of Breathing) without Death. But while the the Heart moveth it cannot want Breath, because it procureth vital spirits. In this Syncope they fall suddenly, only with a noise in the Ears or hissing, the strength being lost as in an Apoplexy, if the Syncope be great: but they differ in this, that in the Apoplexy, the Heart and Arteries beat, and they breath though with difficulty and obscurity. There is also a cold sweat called Snycoptical or Diaphoretick, not from the digested substance of solid things, but from the conflict of nature and the dissipation of the Spirits; which is so great, that not only thin humors, but also the Dung and Urin break forth. And because then heat vanisheth from the outward parts, there is a cold sweat remaining, and a paleness all over, in those places that should be red by nature, shewing it self first in the Lipps.

Particular weakness. Somtimes there is a particular weakness when the internal or external Organs are deprived, and it is called the weakness of that part; not every weakness that comes from a Disease, but as shal be shewed in the causes, that which comes from the loss of the flourishing vertue. Such as is sometimes in the Stomach, Liver, Brain, Eyes, Joynts or Members: which shal be spoken of in those accidents which are produced thereby.

The Causes.

The cause of all want of strength is in the vital spirit in man, when it is not nourished with another spirit or moisture, or consumed. The Cause of all failing of strength, fainting, and weakness of particular parts, dependeth upon the inbred and inhærent spirit of the similary parts, which makes the spiritual substance of parts, as they call it, and giveth living vertue, or life, and strength, and heat, which is natural. This natural spirit or heat being inbred in every substance of parts as in the Heart (which though it abound with other, yet hath this in it as necessary for life) hath need to be continually nourished and renewed by the vital spirit, made in the left ventricle of the Heart, and communicated to all the parts by the Arteries, as to the substance of the Heart by the coronary Arteries called the influent spirit, that it might be the matter that sustains the innate spirit; and because it easily disperseth, it ought to be in great plenty through the body. And hence is it that the heart being the shop where that spirit is made, alwaies stands in need of Air and Blood whereof it is made. Wherefore if they be wanting, or but little, there is one cause why strength faileth. As when for want of breath the heart wants Air, then Death follows except its motion were hindered by other causes, as shal be shewed in the causes of Swooning. Because the Heart being dilated by motion often not filled with matter for vital spirits, dieth: And this cannot befall it while it moveth not, because it may subsist a while with its own spirits, as other parts. So we shewed in a Syncope, wherein they revive after a long stopping of the breath. But seeing Blood mixed with Air in the Lungs affordeth fit matter for animal spirits, if it be consumed by great want of nourishment or Atrophy; or stopped in the Vessels, so that it cometh not to the parts, there must be weakness. But no man living can be so without blood, that the Lungs should be so empty which usual have so much; or the Vessels that are so large by which the Blood is carried with Air from the Heart, should be so obstructed. Only strength fails in this respect, that spirits are not made, or being made, they are suddenly dissipated, which causeth the innate spirits to subsist no longer. And that either when they altogether vanish and leave the body, as in the Agony of Death; or they depart for a time from the Heart and return again, as in swooning: Or when they are fewer then are necessary, as in Weakness. Also strength must needs fail when there is want of substance making moisture, in regard the innate spirit is nourished not only with the influent spirit, but by radical moisture which consumeth dayly. And so it is the occasion of Death, or Weakness, as it is wanting in the Heart (where it is the proper nourishment of the spirit) or in any other parts. But if the innate spirit called the spiritual substance of the parts, or called the natural heat be extinguished or weakened, or any part cold: Then if it be in the Heart (which hath as I shewed, its proper native heat or innate spirit besides the vital, which it aboundeth with, otherwise there had been no coronal Arteries) and be spent, Death follows, but if it be diminished, there is a general faintness of the whol body, as a particular weakness of some other member, if it be in them. But now I shal shew what causeth the dissipation of both the innate spirit called native heat, and of the Influent spirit by which it is susteined. And how the humor that feeds it is consumed by natural and adventitious courses.

The constipation of radical moisture through age is the cause of weakness. They who have more innate spirit, or natural heat, and radical moisture, are more strong and active, and they who have less, are weak, and sooner die. And when that flourishing humor is consumed like Oyl by the heat of the spirit, by degrees, in age men grow more weak and dry.

Diseases that dissipate the influent and fixed spirits are the cause of weakness. Among internal and external causes, all great Diseases dissipate the vital spirits if they continue long, and at length consume the innate spirits with the radical moisture wherewith it is joyned; from whence the weakness is more or less.

Evacuations that dissipate the natural fixed, and also the influent heat cause weakness. Great and often Evacuations either by chance, or willingly, or in Diseases, exhaust and dissipate the spirits, and abate strength, especially if good humors be voided, as Seed in the running of the Reins, or by Venery. Also great bleeding, purging by reason the stirring of the spirits abate strength, as in Diarrhæa's, and great and often sweating, and much pissing. Also the sudden effusion of things besides nature, as of Water in the Dropsie, matter in an Empie-

ma doth weaken. Theſe violent excretions being painful, as in a Dyſentery, weaken more.

Pain moving the ſpirits cauſeth weakneſs.

Great pain which violently ſtirreth the ſpirits, to bring them to the part afflicted with the blood, for help; cauſeth weakneſs, and if it be very great, fainting. Eſpecialy if the part ſuffering, have great affinity with the Heart. Hence it is that they who have the Cardialgia or Heart pain are very weak by reaſon of the conſent of the Stomach with the Heart, and do eaſily faint: this fainting is called *Cardiaca*. And ſo it is in other painful and long Diſeaſes.

Pain of the Mouth of the Stomack cauſe of Cardiaca, or fainting.

Trembling of the Spirit, is the cauſe of weakneſs, fainting.

Great and ſudden Paſſions of the Mind, becauſe then the ſpirits are carried in and out with force, cauſe debility, and ſomtimes fainting and death; Thus we have ſeen ſome ſwoon with joy that hath thrown the ſpirits outward, and have read that others have died ſo. In anger the ſpirits are ſo inraged that they look red in the Face: And when the ſpirits preſently return, as the paleneſs following ſheweth, they are in little danger of life, but they are weakned thereby, as appears by their trembling, and there remains a wearineſs though anger be over. Nor is the cauſe of men not dying with anger as with joy, becauſe angry men are ſtronger, as is ſuppoſed: in regard old men and ſick men that are peeviſh, are eaſily moved to anger. But it often hapens that by great fear, the ſpirits being violently moved, ſome die and many are weakned. And ſhame and baſhfulneſs may cauſe the ſame; by which they ſay *Homer* died. Alſo if the paſſions be of long continuance and ſtrong; as ſadneſs, and fear, and the like, they ſtir the ſpirits with continual Cogitation, and at length conſum them, and as they ſay dry the bones, and this is a Conſumption of the Spirits.

Heat diſſipating the ſpirits and conſuming their nouriſhment, is the cauſe of weakneſs.

A ſtrong and conſtant heat, doth not only diſſipate the ſpirits but conſumes them, and their nouriſhment; as when the body is weakned by heat, fire, labor, there is fainting ſomtimes. And in Feavers, it is ſo eſpecially in a Cauſon, or burning Feaver. And in a Hectick the accidental heat of the heart, though not great, yet continuing, devours the radical moiſture of the heart and ſolid parts, and the ſpirits, and cauſeth weakneſs and Conſumption.

Cold reſtraining the native heat, is the cauſe of weakneſs.

A cold diſtemper quencheth the native heat, or makes it leſs: ſo ſome have been frozen to death. And others have been killed with ſtaying long in cold water. Alſo ſome parts are benumed and blaſted with cold, or ſo weakned that they come not again to themſelves. And this may come to the Stomach, by drinking cold water. And hither may be referred thoſe that for want of excerciſe, bring not the native heat into action, and grow ſtupid. Alſo the parts grow weak, by uſing things inwardly and outwardly, that are Potentially cold a long time, they grow weak, but the native heat is not wholly extinct, as by actual cold. Although hitherto it hath been believed, to come from Narcoticks, that are very cold: which as we ſhewed, do not kil by cooling, but by ſtupefying the brain. Nor do we grant that the Pores being obſtructed, that the heat is Suffocated for want of fanning, or Eventilation; for as we ſhewed, the Skin hath Pores not to let in Air, but to let out other things.

A Maligne quality in the Heart, is the Cauſe of weakneſs.

A Maligne quality affecting the Heart, or mixed with its ſpirits, cauſeth an extinction of native heat thereof, and by conſequence of all the Body: or diminiſheth it, and begets a Syncope, or weakneſs, or Death, according toits divers qualities. So when the Air is infected, men in the Plague, ſuddenly faint, are weak and die: or in ſwouning Feavers, which alwaies beginwith fainting. And when Poyſon is taken, or bred in the Body, it gets to the Heart, and endangers life, and cauſeth weakneſs. And this may happen to other parts, when Poyſon is more contrary to them then to the Heat.

A Wound in the Heart, is the cauſe of weakneſs and Death.

If a Wound peirce the left Ventricle of the Heart, the ſpirits ſuddenly vaniſh, and there is ſudden Death. And if the right, or it peirce the Superficies, or cuts the Coronal Veins, they die ſuddenly from great bleeding. I ſuppoſe non can ſcape, if the ſubſtance only be hurt and divided, becauſe a principal part cannot endure it. *Fornelius* writes that he ſaw one that conſumed, before he died of an Ulcer in the Heart that came from an inward cauſe. The like may be from a Tumor, which is rare, and not known but by diſſection, becauſe the Heart feels not. I ſaw in 1644. in a Woman that I opened of a Dropſie in the Breaſt, ſuch a ſwolen Heart looſe and greater then it ſhould be with the Veſſels, eſpecially the *Arteria Aorta* three times bigger then uſual, and both the Ventricles, eſpecially the left, and the Lungs and Cavity of the breaſt, filled with wateriſh blood. Alſo a great corruption in other parts extinguiſheth the native heat.

The Cure.

The Cure of weakneſs and ſwouning.

We ſhall ſhew how it is to be done in diverſe weakneſſes, and chiefly in general Imbecility and great fainting: which alſo may be for particular weakned parts although in their Symptoms, we ſhall alſo ſpeak thereof. We muſt act and prognoſtick, acctording to the diverſity of the cauſe, of weakneſs; If it come from want of Air and breathing, we ſhewed the Cure in the defect of Breathing. If it be from the birth or old age, we labor in Vain, becauſe natural cauſes cannot be changed, nor radical moiſture renewed. If it be from Evacuation, it is worſt from Venery, or bleeding, which is in a Dropſie. If from ſweat, it muſt be ſtopped, as we ſhall ſhew in its place. If from pain, take away the cauſe, and allay the pain; for pain of the Heart, cauſing ſwouning vomit, purge and ſtrengthen the Stomach, as in *Cardialgia*; ſome die of joy, and that weakneſs which is from other paſſions, if it continue, eſpecially from fear, it is hard to be Cured. If it come from a hot or cold diſtemper, Cure it by contraries. A Maligne quality, Plague or Poyſon often killeth, for which we uſe Evacuations and Antidotes. A Wound in the Heart is deadly, and a corruption of the parts thereof, uncurable.

Theſe things obſerved, though the evil be deſperate, yet with Reſtauratives and Cordials, we may ply them to the laſt breath: that if there be any hope, and the weakneſs not fixed, cure them: And we may be the bolder if it come from Evacuation, Pain, or Paſſion, or after a Diſeaſe. And if there be a Syncope, we may remove it, and prevent it. Examples of all which do follow.

Let

Cordials. Let the Diet be of good juyce, and in little quantity, eaſie concocted, give them little and often. Eſpecially if old men are lately ſick, or ſuch as have had great Evacuation. And if they cannot digeſt thick, give broaths, things ſtrained, or Jellies.

A good Julep: Take *Capon broath, and boyl Riſe therein, with Borrage,* add *the yolk of an Egg, and a little Roſe Vinegar, or a little juyce of ſharp Apples, or Citrons or Wine, Marjoram, Nutmeg, Saffron and Salt.*

Or boyl and ſtrain the fleſh of a Capon in broath, and give it with the reſt.

The German diſh of yolks of Eggs, Wine, Sugar and Butter, doth reſtore excellently.

The Gravie of a roaſted Capon, mixed with the yolk of an Egg, the fat being taken off, and boyled with Nutmeg and Salt, doth the ſame.

There are divers jellies; As, Take a Capon and Mince it with a little Veal ſalted and Spiced with a little Wine, and boyl it in Balneo Mariæ, and take the juyce, and ſtrain it from the fat, and keep it till it congeal in a cold place. This may be given by it ſelf, or with others. Wine doth ſuddenly and greatly refreſh, as experience ſheweth, give it alone, or with Sugar, let it be well ſented and ſweetiſh, or mix Cinnamon therewith.

It is good in ſwouning to give a ſop in Wine, with juyce of Apples, Lemmons, Pomegranats, and Cinnamon.

The Medicines to refreſh the Spirits and preſerve them are theſe.

Take *the julep of Roſes two ounces, Cinnamon water half an ounce*; give it often

Or thus: Take *the juyce of ſweet ſented ſower Apples half an ounce, Sack and Cinamon water, of each two drams.*

Or thus in the Heart pain: Take *of Balm and Lavender flower water, of each half an ounce; Cinnamon water, juyce of Lemons, or of Apples, and Sack, of each two drams.*

Juleps are uſual in Feavers and in thirſt: As, Take *ſyrup of Violets, Bugloſs water, Lillies, of each one ounce; julep of Roſes one ounce and an half, Roſe, Bugloſs, and Balm water, of each two ounces; Cinnamon water half an ounce*: give *two or three ounces.*

A Diſtilled water to reſtore: Take *the broath of a Capon, and Oxes, or Dears Hearts well boyled, four pints; Sack one pint, an Orange, or a Lemon cut in pieces, Galangal, Balm, of each one dram; Cinnamon half an ounce, Cloves two drams, Coriander and Baſil ſeeds, Roſes, Scabious and Bugloſs flowers, of each one dram; Saffron one ſcruple, Harts horn and Ivory ſhavings, of each one dram*; Diſtill a Water.

Or thus: Take *dried Citron peels, Angelica roots, Balm, Borrage flowers, Baſil ſeed, of each half a dram; Cinnamon three drams, Cloves, and ſpecies of Diamargariton Frigidum, of each one dram*: Infuſe them in *ſpirit of Wine*, give *one or two ſpoonfuls with Sugar of Roſes, or white Wine.*

Cordial Potions to be given at the point of Death, to refreſh. Take *Confectio Alchermes one ſcruple, ſpecies Diamargariton Frigidum half a dram, ſyrup of the juyce of Citrons half an ounce, ſyrup of Poppies three drams, with Roſe, Bugloſs, and Cinnamon water*, make a Cordial. This is good in extremity, with more *Poppy water.*

Or thus: which is good againſt Poyſon: Take *Confectio de Hyacyntho half a dram, or Diamargariton Frigidum, Diamoſcum dulce, of each half a dram; Syrup of the juyce of Citrons one ounce, with Scabious and Balm water*: make a Potion.

Treacle is good if fainting come from Poyſon, or an evil Medicine.

Alſo Lozenges of Sugar of Roſes, and Diamargariton Frigidum.

Or theſe: Take *ſpecies of Diamargariton frigidum, of the Electuary of Gems, or Cordial ſpecies, of each half a dram; Oyl of Cinnamon four drops, Sugar diſſolved in Roſe water two ounces*: Make Lozenges.

Or: Take *Coral one dram, Precious ſtones, Pearles, Ivory, of each half a dram: Citron ſeeds, Sorrel and Baſil ſeeds, of each one ſcruple; Cinnamon, Mace, of each one dram; wood Aloes one ſcruple, Muſk two grains, with Sugar*, make a Pouder, or Lozenges.

To theſe you may add the Oyls of Pearls, Coral or the like.

Portable Gold, or ſpirits drawn called *Elixirs*, are commended by Chymiſts, to ſtrengthen and hinder old Age. And they attribute much to their holy Oyl of mans blood: Take *of a ſound mans blood, of thirty, or forty years old three pints, Sperma Ceti, Marrow of Oxe bones, of each one pound*; Diſtill them in a Lembeck well luted, keep the laſt water which is red; and they ſay will change with the Moon; give *three drops in Wine, or Cordial water.*

Sweet ſcented things, refreſh and fetch ſwouning people again, we ſhall mention ſome only to be applied to the Noſe, which are at hand.

Apply Vinegar of Roſes with a Spunge, or Cloth, to the Noſe, or mix it with Penniroyal bruiſed, or Baſil: or let him ſmel to Wine.

They uſe to chew Cloves, and breath into the Mouth and Noſe of the Patient.

Or this: Take *Cloves, yellow Sanders, Roſes, of each one dram; Camphire one ſcruple*, beat them with Vinegar and apply them to the Noſe.

Or: Take *Roſe water one ounce, juyce of Apples, and Vinegar of Roſes, of each half an ounce; Cloves half a dram, Oyl of Spike one drop*: apply it to the Noſe.

Or anoynt it with Civet, or Chymical Oyls of Cloves and Cinnamon, with white Wax.

Apply Epithems to the Heart and Pulſes: As, Take *Roſe water three ounces, Wine that is ſweet ſcented two ounces, Vinegar of Roſes one ounce, juyce of ſweet Apples, or Lemmons half an ounce, Cloves one dram, Saffron one ſcruple.*

Or this: Take *water of Roſes, Balm, Scabious, of each two ounces; Vinegar of Roſes, juyce of Apples, of each one ounce; ſpecies Diamargariton frigidum one dram, Camphire one ſcruple, Saffron half a ſcruple*: Make an Epithem.

You may boyl Pouders, put into Bags, in Wine, and apply them: Take *Cloves two drams, Gallia Moſchata one dram, Saffron half a ſcruple, Baſil ſeed one ſcruple, Camphire half a ſcruple.*

Or anoynt the Pulſes: Take *Oyl of Cloves and Cinnamon, of each three drops*: and mix them with a little Wax.

Anoynt the Heart, with thoſe mentioned in the Palpitation thereof, or Oyl of Jeſemin, or Oyntment of water Lillies, or Citrine Oyntment.

Or: Take *Oyl of water Lillies two ounces, juyce of Citrons, and Vinegar of Roſes, of each half an ounce*: boyl them to a Conſiſtence: add *of all the Saunders, Roſes, and Sorrel ſeed, of each one ſcruple, Coral one dram, Pearl half a dram, Camphire half a ſcruple: with Wax*, make an Oyntment.

Or apply this Emplaiſter: Take *Treacle one dram and an half, the Cerot of Sanders half a dram, the ſpecies of Diamoſchu and Diambra, of each half a ſcruple.*

A Cordial Bag. Take *of all the Saunders each one dram; dryed Citron peels, the four cordial flowers, of Scabious and Leaves of Balm, each half a dram; Ivory or the*

Bone

Bone of a Stags heart two ſcruples, Species Diamoſchum one dram, make a little Bag, ſprinkle it with *Wine and Roſe-water*, or Fume it therewith, apply it to the heart.

It is good to raiſe them, to ſprinkle Water, and Roſe-water, and Vinegar and Wine upon the Face.

Alſo to bind the Limbs and rub them very hard.

Alſo to ſtop the Noſe and pul it, and open the mouth, and rub the Tongue.

They are ſooneſt raiſed with great Noiſe, and Neeſing.

And to place them with the Head down, and the body high.

Let them be quiet after the Fit, for weak people faint upon the leaſt motion.

CHAP. XI.

Of the Depravation of Vital Motion.

The Kinds,

IF the Vital Motion be Depraved which may be ſeen, as I ſhewed in the Voluntary and Involuntary Functions of the parts, Heart, and Arteries: we do not obſerve it as in the defect: for none can live too much, and the body and its parts cannot be too ſtrong: And if any parts that move voluntarily, move too much or wrong, that belongs to the depraved voluntary motion, of which we have ſpoken. We obſerve Depravation of Vital Motion in the pulſe of the Heart and Arteries, when it is oftener or more vehement than it ought to be by nature, or proceeds otherwiſe diſorderly.

The quick beating of the Heart and Arteries, whether great or ſmal.

Oftentimes the pulſe of the Heart and Arteries is more frequent than is fit, both in ſound and ſick, the breathing being alſo quick; and if this pulſe be great alſo, it is with pain in the Breaſt, Neck, Head, Ears. It is to be felt in thoſe parts, and by Phyſitians at the Wriſts.

Heart-beating.

Vehement and immoderate pulſation or beating of the Heart and Arteries, is a ſymptom often by it ſelf, or in cathectick Maids before they have their Terms, or ſuch as have the Hypochondriack Melancholy. This is called palpitation or trembling of the Heart, becauſe the motion is unequal. And being alwaies ſtrong, it is perceived plainly in the left ſide of the Breaſt, often in the Neck, ſomtimes under the Ribs, eſpecially on the left ſide, it is very troubleſom, and weakneth him much if it continue. Sometimes it forceth the Ribs, and as *Fernelius* ſaith puts them out of their place.

Aneuriſma

Sometimes it ſo dilateth the Artery and drives it out that it cauſeth the Tumor called *Aneuriſma*, which is great and beating. This Symptom ſomtimes remitteth and comes again ſooner or later; and it continueth longer or ſhorter time as we ſaid. I obſerved a grievous and wonderful palpitation of the Heart in the yeer 1627. in a noble Virgin of *Narbo* in *France* who was alwaies held in her fit by two ſtrong men that bare down the left ſide of her Breaſt with her hands til it ceaſed, otherwiſe ſhee complained that her Breaſt and Ribs would break.

An uneven Pulſe.

An Inordinate and uneven Pulſe cauſeth trouble, but that which beats low is conſidered not as a Symptom, but only a ſign ſhewing the Diſeaſe and the ſtrength: And therefore Phyſitians feel it.

The Cauſes.

It is moſt certain that the Heart and Arteries cauſe this depraved palpitation by their motion; becauſe no other parts do beat. When theſe beat moderately, ſound people ought not to perceive it, leaſt the noiſe ſhould be a hinderance; as it is when they beat vehemently: eſpecially where the Arteries are great and many, and free, not ſunk into the Muſcles, as in the left ſide, not only by reaſon of the left Ventricle of the Heart, and the Ear that moveth it ſelf there, but by the great Artery that comes from the left ſide of the Heart, and deſcendeth by the left ſide of the Vertebræ. Alſo in both ſides of the Throat, which the great Artery aſcending goeth through being divided and there produceth the ſleeping Arteries, and thoſe of the Arms: Alſo under the Ribs eſpecially of the left ſide, becauſe the great Artery deſcending thither, lieth chiefly on the left ſide: As alſo becauſe it produceth great Arteries which accompany the branches of the Gate-vein on the right ſide, eſpecially thoſe that go to the natural bowels and the Spleen. For which cauſes, when the Arteries beat much, the puteſaction is perceived on that ſide, and is troubleſome. In other places where the Arteries are leſs or hidden, though they beat ſtronger, yet are they not perceived, except it be by the pain of the part adjoyning, which is troubled at the leaſt touch of an Artery. As in pains of the Head, by reaſon of the great Ventricles of the brain beating, and in Inflammations. Or when a little Artery beating too violently in a ſtrait place, and hurts a Nerve, as in the Ears, wherein we may hear the pulſation. But in naked parts without fleſh, you may touch a pulſe and judg whether it be natural or depraved; eſpecially in the Wriſt. The trueſt cauſes of the great beating of the Heart and Arteries is the diſſipation of vital ſpirits, and the repletion and dilatation of the Arteries, among which there are others leſs probable. If the influent vital ſpirits be ſuddenly or too much diſſipated, ſo that the innate ſpirits cannot enjoy them ſufficiently, becauſe it is neceſſary that new be alwaies ſent from the Heart to the whole body, which muſt be done by the pulſation of the Heart and Arteries; It is therefore no wonder if their motion be enlarged and more quick, and if the cauſe be great more vehement with great breathing, which as is ſaid, brings matter to make vital ſpirits. And this may come alſo from the ſpirits ſtirred with the blood, the Heart and Arteries being inflamed.

The too great ſtirring of the ſpirits is the cauſe of quick & great pulſation of the Arteries.

When the ſpirits are ſuddenly toſſed hither and thither, and diſperſed, and not equally communicated to the body, the Heart and Arteries beat quick for new, and the reſpiration is greater, or otherwiſe ſtrength would fail. This comes from the motion of the body and mind as we ſhewed in quick reſpiration which comes from thence. Hence is it that the pulſation increaſeth by the paſſions of the mind, as anger, Joy, Terror, Fear, Shame, the ſpirits being moved: which *Eraſiſtratus* knew when from the ſudden motion of the pulſe from the beholding of the Nurſe that was beloved, he diſcovered a Diſeaſe to be from the mind; that is Love.

This

Stirring of the Spirits cauſeth palpitation of Heart in them that are ſubject thereto.

This Palpitation of the Heart is ſooner in weak people and ſuch as are diſpoſed to it; the leaſt exerciſe wil cauſe it in ſome: One confeſſed to me that he had it preſently in the act of Venery, and was ſo troubled therewith that except he gave over, he ſhould be ſtifled, as it fel out afterwards.

This pulſation alſo is greater when the ſpirits are diſſipated from other cauſes, as at the point of Death, when they are vaniſhed though there be great weakneſs by which nature labors to aſſiſt them in the greateſt danger, by this motion and recollection of Spirits.

Over-heating of the Spirits is the cauſe of quick and great pulſation.

When the Spirits grow hot with the blood, there is great motion of the Heart and Arteries, not ſo much becauſe the ſpirits are hot and unquiet, but becauſe they then are ſooner ſpent, that what is ſuddenly loſt, may be ſuddenly repaired. Whether it come from the external cauſes, as the Fire or Fume, or from internal, and the rather if the Heart grow hot, and continue ſo, as in a Feaver. Or if the heat come from motion of the body: or exerciſe in heat. Or when the mind is ſo affected that not only the Spirits are troubled but ſet on fire thereby as in anger. Or when all theſe concur; As we knew a Noble man that playing at Tennis, was ſo hot and angry, and ſo moved in the Pulſation and Reſpiration, that he could not recollect himſelf, nor could the motion ceaſe, but he died ſuddenly.

When the Arteries are too full of blood, and too much dilated thereby (in regard they ought not to be filled as the Veins are, that there may be room for the Vital ſpirits) the Pulſation which before was not perceived when moderate, is felt by the Patient, and that vehement Diaſtole about the Heart and great Arteries, mentioned in the Palpitation of the Heart, is raiſed. Eſpecially when the blood floweth to the left Ventricle of the Heart and to its Ear, which may be much enlarged, to the great Artery, whereby they are too full and extended. And it ceaſeth when it flows from thoſe parts, and doth not more lift them up and dilate them. Or it moleſteth continually if an Artery be ſo dilated as *Fernelius* obſerved, Yea, that the great Tumor called *Aneuriſma* doth follow. And if this *Aneuriſma* be within, in any part of the great Artery, or in the breaſt, Throat, under the Ribs, or in the Ear of the Heart, which wil be very much ſtretched, it cauſeth a perpetual Pulſation, as an external *Aneuriſm*, and is the cauſe of that Palpitation of Heart which laſteth ſo long and kils ſo many, as ſome have obſerved in Anatomy.

Plenty and beat of Arterial blood, that fils the Arteries cauſeth palpitation of Heart.

It is plain that this Palpitation comes from plenty of Arterial blood, becauſe the Arteries have nothing elſe in them; And *Galen* ſeems to grant it when he ſaies all ſuch are cured or eaſed by bleeding. And this pulſation is greater, by how much the blood and the ſpirits mixed therewith, which fill the Arteries, are the hotter. *Fernelius* witneſſeth that he ſaw ſuch blood in the Arteries burnt like black choller. And we prove that that cholerick hot blood is gathered in the Meſaraick Arteries and and ſent to the great Arteries by theſe Arguments. Becauſe as ſuch juyce as is frequently bred in the meſaraick Veins from meat and drink doth inflame & pollute the blood being carried from the branches of the Gate-vein to the hollow vein: ſo doth it get into the meſaraick Arteries which are joyned to thoſe Veins, and ſo into the greater Arteries, and ſo to the Heart, and ſo filleth them, and doth what is mentioned. And the rather becauſe theſe meſaraick Arteries are branches of the great Artery, but the meſeraick Veins come not from the hollow Vein, nor are joyned to it, but by the ſubſtance of the hinder. Hence is this Diſeaſe ſo uſual in Virgins from the ſtoppage of their Courſes, which begets an evil habit, and in thoſe that have Hypochondriack Melancholy. In which, as the fulneſs and foulneſs of the Venal and Arterial blood cauſeth Cachexy and Melancholy, ſo do they cauſe palpitation of the Heart and Arteries.

Some ſay this may be from Wind filling the Arteries, which we cannot allow, becauſe none hath obſerved that the Veins can be filled therewith. Nor do we grant that vapors gathered about the Midriff, Spleen, or Womb, and ſo ſent into the Arteries and Heart, or a thick vapor ſhut into the Heart, that came from another place, as ſome have written, can ſo fill it that they may cauſe this Pulſation. As for other cauſes of palpitation of which they write, eſpecially wind or water in the *Pericardium*, we count them not the true cauſe of Palpitation, but of ſome fluctuation when the body is moved, as may appear by the noiſe in the breaſt; as we ſhal ſhew in preternatural Swoons in the body.

Other Diſeaſes of the Heart beſides theſe mentioned may cauſe it to move inordinately and quicker, as heat that moves the Spirits and diſperſeth them, and too great Repletion by the blood of the Arteries. Such are thoſe, that ſo offend the Heart it moveth violently to caſt them off, rather by a natural ſenſation than by feeling which the Heart wanteth. A Venemous quality from within or without, doth cauſe palpitation, or any malignity in the arterial blood which fils the Arteries cauſeth the ſame by ſtretching them and by troubling the Heart. I underſtood that one who died of a continual Trembling of the Heart, had a Bone or Griſtle found in his Heart.

A malign quality ſtirs up the Heart to palpitation.

The Cure.

The Cure when it comes from vehement motion.

That Palpitation which comes from vehement motion of mind, or body, or Heat, ceaſeth when they ceaſe, as we ſhewed in Short-breathing which is joyned therewith. But when many cauſes concur, it is dangerous as we ſhewed.

Cure of Palpitation of heart

When it comes from plenty of blood, it is dangerous, and laſting, and troubleſom by continnal motion, but waſting of the Spirits: many have dyed hereof, others have long been troubled therewith, many have been cured by removing the cauſe. And becauſe the Cauſe is commonly about the Meſeraick Veſſels which are diſtributed in the natural parts, and there is the plethory and filth, it is cured as Cachexy Cachochymie and Hypochondriack Melancholly; which are uſualy joyned therewith. By preventing too great increaſe of Blood, Humors, and Wind, and ſuch humors as chiefly abound, by purging of Choler, and ſtrengthening the natural parts, and mixing Cordials with all things. And in regard it is hard to evacuate the conjunct cauſe in the Arteries and Heart, we muſt ſtrengthen them with Cordials. Thus.

Letting of blood except ſome thing hinder, is good according to *Galen*. And beſt from the Arteries, which will either take away the cauſe, or diminiſh it: as we ſhewed a Vertigo, or Giddineſs is cured by opening an Artery, when it comes from ſuch a Repletion. But it will help, if the blood be taken from the Veſſels, both for the diminiſhing of the Anticedent cauſe, and becauſe when the Veins are empty, they often fetch blood from the neighbor Arteries. Therefore the great Vein in the Arm, muſt be opened on the ſide, that beats moſt. And if it doth good, it muſt be repeated. Alſo open the Veins of the Legs, to draw down, eſpecially if Terms be ſtopped.

It is good alſo to provoke the Hæmorrhoids, becauſe we cannot draw blood directly from the Meſeraicks, another way.

In Evacuations of Cacochymy, or burnt Melancholy, alwaies mix Cordials.

Prepare the Humors and open obſtructions firſt with Clyſters, then with Juleps and Decoctions, for three or four daies. Thus, Take *Syrup of the juyce of Citrons or Lemons, or Apples, of Vinegar and Bugloſs, of each one ounce; Fumitory, Bugloſs and Endive water, of each three ounces.*

If obſtructions prevail: Take *ſyrup of Maiden-hair, of the two roots, and Bugloſs, of each one ounce; Balm, Roſemary and Bugloſs water, of each three ounces.*

Or give this Decoction: Take *the opening roots ſteep them in Wine, of each half an ounce; Balm, Sage, Fumitory, Hops, Ceterach, Maiden-hair, of each one handful; Roſemary, Violets and Bugloſs flowers, of each one pugil; Dodder, Sorrel and Anniſeeds, of each one dram:* Boyl them, and add *juyce of Apples two ounces, and with Sugar and Cinnamon:* Give it for three or four Doſes.

Or: Take *opening roots, of each half an ounce; bark of Tamariſk, Wormwood, and Balm, and Fumitory, of each three drams; Cordial flowers, Citron ſeeds, of each one dram,* ſteep them in Wine.

Purge with gentle things: Thus often, Take *Rhubarb four ſcruples, yellow Myrobalans two drams:* bruiſe them, and ſprinkle a little *juyce of Citrons, or Apples* thereon, till they are ſoft, then infuſe them in *Wine or Balm water two drams, and Cinnamon water;* ſtrain it, and add *ſyrup of Roſes or Manna two ounces.*

If he love a bitter Potion: Take *Rhubarb four ſcruples, yellow Myrobalans two drams, Agarick one dram, Senna two drams;* ſteep them in *Wormwood Wine.*

Or: Take *Carbolcon half an ounce, Electuary of Citrons ſolutive two drams, ſyrup of Roſes ſolutive one ounce, juyce of Apples half an ounce, with Balm and Roſe-water.*

Make this Decoction for many Doſes, or a ſyrup thereof: Take *Succory roots, Sorrel roots, of each two ounces; bark of Tamariſk half an ounce, Bugloſs, Fumitory, Hops, Time, Balm, Maiden-hair, of each one handful; flowers Cordial of Scabious, Roſemary, water Lillies, of each one pugil; Annis, Purſlaine and Citron ſeeds, of each one dram; Raiſins, Tamarinds, of each one ounce; Polipody two ounces, Senna one ounce and an half,* boyl them, and add to the ſtrained Liquor being hot, *Citron and Emblick, Myrobalans, of each three drams; Turbith two drams, or Agarick half a dram, Ginger and Spike, of each half a dram,* ſtrain it, add *ſyrup of Bugloſs, and Roſes ſolutive, of each two drams;* for three or four mornings, or with *Sugar* make a Syrup.

If he had rather take Pills, make them of the extract of Myrobalans and Rheubarb: Or, Take *yellow Myrobalans one dram and an half, Agarick and Turbith, of each one dram; Baſil ſeed one ſcruple, Spike half a ſcruple, with juyce of Roſes and Wormwood:* make a Maſs, give *one dram.*

Let the Diet be temperate, by which, and blood-letting many have been cured, as *Galen* ſaith. Avoid things that breed Crudities and wind.

The Hearts of four footed Beaſts, and of Birds often eaten do good, by Propriety. Eſpecially if roaſted with Cloves.

This Cordial water is excellent: Take *the Heart, of an Hart, Ox, or Hogg one pound:* to theſe add *the Hearts of Patridges; cut them ſmal:* add theſe Pouders *of the Cordial flowers, Roſemary, Majoram, Balm, Baſil, Harts-tongue, of each two drams; ſeeds of Baſil, Citrons, of each one dram; Citron peels three drams, Cloves two drams, Cinnamon, Sanders, wood Aloes, of each one dram; Mace, Zedoary, of each half a dram; Saffron one ſcruple, Muſk or Amber greeſe half a ſcruple, ſprinkle them with Sack till they be like a Pultis:* Diſtill a water, give from *half a dram,* to *ſix drams, alone or with Julep of Roſes, or ſyrup of the juyce of Citrons often.*

The Oyl of Coral, or Pearl, given with Sugar is good.

Or this Syrup: Take *of Cordial flowers, each one pugil, Balm, Baſil, of each one handful; Cloves two drams:* Boyl them in *Wine* and *Water.* Clarifie them, and with *Sugar* and *Cinnamon;* Make a Syrup.

Or this of the juyces: Take *juyce of ſweet Apples, Pomegranats, of each four ounces; juyce of Bugloſs, Roſes, of each two ounces; juyce of Citrons, Lemmons and Plantane, of each one ounce; Roſe and Balm water, of each two ounces; Sugar half a pound:* boyl them to a Syrup, and add *Cinnamon and Cloves;* give *one ounce* alone, or with *Wine* or *convenient Waters.*

An excellent Wine: Take *Angelica, Elicampane, Tormentil, white Dittany, of each half an ounce; Zedoary, Galangal, of each two drams; dried Citron peels one ounce, Cloves an ounce, Cinnamon two drams, Cordial flowers, of each one dram; Roſemary and Lavender flowers, of each one dram and an half, Balm, Sage, Baſil, of each two drams; Baſil ſeeds, Marjoram and Citron ſeeds, of each one dram; Mirtle berries two drams,* bruiſe them, and add *twelve or fifteen pints of the beſt Wine,* keep it in a Veſſel, that is firſt ſeaſoned with hot Wine, wherein Cloves were boyled, or with the Pouder of Cloves. Let him drink in the morning when he takes broath, or before Dinner.

Give theſe Pouders with Gilly-flower water, Balm, Baſil, Sorrel, Plantan or Scabious water; or make Lozenges thereof.

The firſt: Take *roots of Angelica, Galangal, Zedoary, Citron peels dryed, Balm, each half a dram; Baſil ſeeds and Cloves, each one dram; Purſlane ſeed, Mace, Cinnamon, Sanders, of each one dram; Saffron, Campbire, of each a ſcruple; Coral one dram,* make a Pouder, give *one dram.*

The third: Take *Coral, Pearl, Criſtal, Ivory or Bone of a Stags Heart, or Vnicorns horn, of each half a dram; Baſil ſeed two ſcruples, Cloves one ſcruple:* make a Pouder.

Or give Tablets of Diamargariton frigid, Diamoſchu or Diambra.

Or thus: Take *ſpecies Diamargariton frigid one dram, Species Diambra, Diamoſchy, of each half a dram; Troches of Camphire half a ſcruple, Sugar diſſolved in Roſe water three ounces, Balm water two ounces, Cinnamon water one ounce:* make Lozenges and guild them.

Make Electuaries of Conſerves, with ſyrup of Bugloſs, Violets, Roſes, Citrons, Sorrel, Apples and the like.

Thus: Take *the Conſerve of the four Cordial flowers, of*

Sorrel

Sorrel and Balm, of each an ounce; candied Citron peels, Myrobalans, of each one ounce, candied Ginger and Nutmegs, of each two drams, of the Pouders aforeſaid two drams, with ſyrup of Apples: Make an Electuary, give *two drams*, and the *Wine* or *Waters* mentioned to be drunk after.

Confectio Alkermes, and *de Hyacintho*, and the like are good, of which we ſpeak in defect of ſtrength: Pills, Take *Amber half a dram, Smaragds, Hyacints, of each two ſcruples; Pearls one ſcruple, Baſil ſeeds one dram, Camphire half a ſcruple, with juyce of* Citrons: make a Maſs, give *half a dram.*

Bags for the Heart of red Silk quilted, ſprinkled with Wine, or Roſe water, or Balm water. Thus: Take *Citron peels, Balm, Spiknard, Baies, red Roſes, Roſemary, Lavender, Borrage, of each one dram; Baſil ſeed two drams, ſeeds of* Citrons, *Mirtle berries, of each one dram; Cuchineel half a dram, Sanders, wood Aloes, Cloves, Mace, of each half a dram; Coral one dram, precious ſtones half a dram, Troches of Camphire, Species Diambra, of each one ſcruple:* Make a Pouder for a Bag.

Anoynt the Heart and Pulſes, morning and evening, with this: Take *juyce of Mother-wort, Oyl of Spike, of each half an ounce:* boyl them a little, add *Oyl of Cloves half a ſcruple, Camphire one ſcruple, Saffron half a ſcruple, with Wax:* Make a Liniment, add a little *Muſk.*

Or this Epithem: Take *Roſe water three ounces, Balm, Lavender water, and Wine, of each one ounce and an half; Camphire one ſcruple.*

Heat Balm upon a hot Tile, and ſprinkle it with Wine and apply it to the Heart.

Perfumes go to the Heart ſpeedily: As this, Take *Balm, Baſil, Gilly flowers dried, of each two drams; Angelica roots, dryed* Citron *peels, of each one dram; Saffron half a ſcruple, Camphire ſix grains, tie them in a clout, and ſprinkle them with Roſe, and Balm, and Wine*, and let it be ſmelled to.

A Fomentation is good to the left ſide, with a Spung wet in this Decoction: Take *Chamomel and Melilot flowers, of each one pugil; Annis and Fennel ſeeds, of each two drams; Fenugreek half an ounce:* Boyl them in *Wine.*

It is good to rub the Limbs, eſpecially the Legs and left ſide.

And to apply Cupping-glaſſes to the left ſide, or Hypochondria.

Reſt doth allay the Palpitation, as motion increaſeth it.

Camphire hung about the Neck, is reported to be excellent.

CHAP. XII.

Of want of Appetite.

The Kinds.

WE call it a Defect, or want of Appetite, when men neither hunger nor thirſt, or when they diſdain certain things, which are to be eaten and drunk.

Anorexia, or Appetite dejected.

Some hunger not at convenient times, that is, when the Stomack is empty, and the Appetite is wholly, or for the moſt part gone, this is called *Anorexia*, and if they diſdain, or loath Meat and ſuppoſe it unpleaſant, which is pleaſant, it is called *Nauſea* and *Apoſitia*, and if all meat be refuſed, *Aſitia*. If this be in ſome men, except the cauſe be manifeſt, it preſageth Diſeaſes, becauſe all men require meat, that are ſound. In ſome it is a uſual Symptom of Diſeaſes; and therefore in Children and Beaſts, though they cannot otherwiſe declare it, we take it for a certain ſign of ſickneſs, if they refuſe to eat.

Nauſea or loathing.

Apoſia, or not drinking.

If they thirſt not, and refuſe all drink, it is called *Oligopoſia*, or *Apoſia*, this is rare, for though ſome ſound men drink little, and live upon moiſt meats, which is ſeldom; yet is it ordinary that they which deſire no meat, deſire drink, and they which Eate deſire drink. In Diſeaſes though the appetite of meat be dejected, yet they are ſo far from being not thirſty, that they are very dry, ſo that they had rather have moiſt things then other.

Loathing of ſome Meats.

It uſually happens that things that are uſually eaten, and are pleaſant to the taſt, as moſt nouriſhments are, and ſower ſweets that are clean and good, are diſdained of ſome; And this is either by an averſneſs of nature, to ſome things which abhors them, and by which they receive hurt, as we have known by many concerning Cheeſe, who though they eate Milke and Butter, they diſdain. Others hate Wine by nature called *Abſtemious* men, from *Abs* which ſignifyeth without, and *Temetum* which ſignifyeth Wine. Others hate other things. This is alſo uſual in Diſeaſes, they hate ſome meats, that nouriſh, and not only for being fleſhy, fat, and unctious, but for the ſcent. Alſo ſweet things, which moſt love, are diſdained by them, and Wine. Others refuſe things offered from a diſtaſte, ſuppoſing their taſt to be otherwiſe, as we ſhewed in Depraved Taſt.

The Cauſes.

In regard the Stomach deſires by its natural ſenſe, Meat and Drink, it is neceſſary that it ſhould be afflicted in all kinds of defect of Appetite, ſo that it either looſeth ſenſe of hunger, or thirſt, wholly, or in part, or is afflicted with a contrary ſenſe, and loathing of all Meats, or of ſome. This may be from the lighteſt afflictions of the Stomach, becauſe the Stomach muſt be well conſtituted, that it may rightly hunger, or thirſt, and therefore this Diſeaſe is ſo frequent, both in ſound and ſick. And it is either from its conſtitution, or Repletion, or Offenſe, or Diſtemper, or Weakneſs.

A certain conſtitution of the Stomack, is the cauſe of loathing of divers Meats.

The Stomach hath originally ſuch a conſtitution, or temperature many times, from innate cauſes, that it diſdaineth ſome things, as Cheeſe, or Wine, which other natures abhor not. Which temperature we cannot deſcribe, but that it delights in ſome meats and refuſeth other, as ſome creatures can digeſt things that a man cannot, as Birds do Stones, and Eſtridges Iron. Yet the Apprehenſion of the Mother being with Child, hath been a cauſe, from her diſlike, and loathing of certain Meats, eſpecially if ſhe were troubled with the *Pica*, or longing which made an impreſſion upon the Child. And we have ſeen Children refuſe the ſame, as ſoon as they were born this loathing they bring with them into the world. Alſo we find that the conſtitution of the Stomach in other cauſes,

Apprehenſion, is the cauſe of loathing of ſome Meats.

causes, is so changed by apprehension that it refuseth those meats that it is wont to take, because they have been taken either immoderately, or indecently, or uncleanly. Or because in Diseases, they have been abhorred; as after a Feaver, we have known some long abstain from Flesh, others never eat any more thereof.

Want of Custom is the cause of Loathing.

Custom is another nature, and therefore we delight in things we have usually eaten from Infancy, and abhor things that are universal, though rare and Savory: And this is the cause why divers kinds of Creatures are not used but in extremity, and that they who use themselves to eat Frogs and Snails, take delight therein, which cause Loathsomness to those that never eat them before. And why? Raw flesh and the like unclean things are nauseous to people that are used to a clean Diet.

Repletion of the Stomach which stupifieth the sense thereof, takes away appetite which is caused by the Chyle which it maketh, and retaineth too long: as when it is cleansed from the Chyle, it desireth more meat to make new; therefore while the old Chyle remaineth, it desireth no more meat; And this comes from the defect of distribution of the Chyle, from the Obstruction of the Meseraick Veins, from abundance of blood in the Meseraicks and the Stomach, therefore when they suck little or not at all, there is little or no Appetite; because the Stomach being full of blood desires no new juyce. As in plethorick men that exercise not (in regard the substance of the body consumeth slowly, they have no such need of other juyce, being it is slowly distributed) these hunger little, except they have gotten preternatural hunger from a custom of gorging.

Slime, Fat, or Humors in the Stomach cause want of Appetite.

The same comes from a stuffing of the Stomach with humors: As when it abounds with Slime, with which the Guts are naturally anointed and the stomach also, and which the Butchers use to scrape away when they wash them; Then the Stomach being covered with this slime waxing hard, loseth sense, and is satisfied therwith being sweet, & not so disagreeing as Chyle. Fat and clammy meats cause this, used immoderately. Also this want of Appetite may come from fat which groweth on the left side of the stomachs bottom, where it is found in Anatomies; or about the orifice thereof as *Fernelius* observeth. Also if any other humor, or crude excrement, unsavory, waterish, or slimy, or flegmtaick, bred of meat or drink, or flowing thither from another part, fill the stomach or stick fast thereto, it destroyeth appetite in the like manner: And if the stomach be continually moistned thereby, they never thirst.

Moistness of Stomach causeth want of Thirst.

Offence of the stomach causeth loathing of some meats.

If the stomach be greatly offended it causeth vomiting, if but a little, an inclination to vomit, which is loathing called *Nausea*, by which it disdaineth things therein, and which ought to be taken. This may come from sharp meats, Medicines and Poysons. Especially from Choler, Yellow, Green, or Black, in many Diseases that come thereof; or other humors, bred in the stomack or brought thither.

Heat of the stomach causeth want of Appetite.

A hot distemper of the stomach taketh away appetite not only by relaxing it, but by causing Thirst; because Thirst and Hunger cannot meet together in the Stomach and when one prevaileth, the other is quiet, as we shewed. Also if the body be so hot from an internal or external cause, so that the stomach be inflamed, which causeth Thirst, they desire drink rather than meat: And if they use hot meats, when the stomach is empty as when strong Wine is drunk at meat, or sweet or spiced things be eaten first, they lose Appetite. And in all hot Diseases in which either the stomach alone or with other bowels adjacent, or the whol body, as in Feavers is inflamed, the appetite is cast down.

Weakness of the Stomach causeth want of Appetite.

Other Weaknesses which hinder Concoction, and distribution, take away appetite which serveth them. And if they be right the appetite is good. These come from the birth, or age, or great Diseases, and the Stomach digesteth slowly, and less desireth meat. And passions of the mind also ceaseth the Cardialgia or Stomach-pain, and they who are grieved in mind, and sad at heart lose appetite. And in regard the Stomach being very sensible, consenteth with so many darts, it cometh to pass that the appetite is gone in divers Diseases of other parts.

Dulness of the Stomach causeth want of Appetite

Also if from stupefaction of the stomach in the sense of touching which is joyned with Tasting, it be decayed, there is no appetite: This may come from the use of Narcoticks, especially from the Decoction of Nightshade in Wine, which *Mathiolus* saith cureth the Glutton. And I suppose the reason why Drunkards eat so little, is not the heat of the Wine, but the stupefactive quality thereof.

The Leaven or Ferment of the Stomach being consumed causeth want of Appetite.

That natural Ferment or sharp juyce which is in the Stomach for Concoction, is the cause of want of Appetite in Man or Beast.

The Cure.

The Cure of Appetite dejected and loathing of Meat and Drink.

When sound men want Appetite and eat not with delight, it must be cured, but in other Diseases which have greater accidents it is not so much regarded, especially when eating wil do hurt: And when the Disease being cured it wil return, though it be last, and that by which we discover health. Want of Thirst, in regard it hurts not of its own self, is cured if it be preternatural, by no other than taking away the cause in the Stomach which breedeth other inconveniences. *Nausea* or Loathing both in the sound and sick if it incline to Vomiting, must be cured as we have shewed in Vomiting. It is hard to cure the loathing of some meats, which is natural from the Birth. In all these kinds of what cause soever, we must use these divers Medicines.

Custom is of great consequence to keep up appetite at a certain time; therefore keeping constant meals accustometh nature to an appetite. And without that there is a confusion as in other operations of nature. And as we shewed in the causes, custom is the cause of loving and loathing of some things, we may alter it to the contrary by degrees, perswasions, and deceits, as we have seen in them that have hated Wine or Cheese. Fasting is good if it come from Repletion of meat, or Chyle, or abundance of Blood, or Fat; or when the stomach is foul with slime, or wet with water; for it wil consume them all, and they wil be taken away by

by the Meſeraicks which are not idle: But it is worſt in Choler abounding.

Moderate execrciſe, and ſtrong in thoſe that can endure it, ſtirreth up all the Functions, and Appetite, by diſtributing the meat, rather then Concoction. This muſt be before meat, hence ſome laboring men eat three or four times in a day: and they who are idle, ſcarſe once; in ſick people that cannot excerciſe, Frictions are good.

They ſay ſleep takes of loathing, but it provoketh not Appetite, but by accident, becauſe diſtribution of the chile is rather in the time of waking, and that done the Apperite preſently returns. Therefore we ſooner hunger being awake, between meals, in the day time, then in the night.

Vomiting is good, if it proceed from Excrements, Humors, or Choller, or the like in the Stomach. And if they ſtick faſt, it muſt be cauſed by ſharp cleanſers, as Oxymel, and Syrup of Vineger, with other Liquors.

If Vomiting doth it not, Purge the Stomach, eſpecially with bitter things, which cleanſe and ſtrengthen it, with Aloes, Pills of *Hiera*, *Alephangine*.

Or thus in any Humor: Take *Rheubarb*, *Citrine Myrobalans*, *of each one dram*; *ſpecies Hiera two drams*, *Maſtick*, *white Sanders*, *of each half a ſcruple*; *with ſyrup of Wormwood*: Make a Maſs, give *one dram*, or ſharpen them with *Diagredium*.

Or give Wormwood Wine, with Rhubarb, Myrobalans and Senna, and if Flegm prevail, with Agarick infuſed.

Other things reſtore Appetite, by cooling, if it be loſt by heat, either actually, or Potentially, eſpecially ſower things, which allay the ſharpneſs of Choller, if that be the cauſe. Others prick and ſtir up the Stomach, by a propriety, as ſhall be ſhewed in Depraved Appetite. As the ſharpneſs of Melancholly juyces, from the Spleen, is ſuppoſed to do; But we impute that rather to the ſharpneſs of the chile, and its natural Fermentation, of which we ſpake formerly, in regatd every Vomiting, if not after Wine, is ſower; eſpecially if ſower things have been taken: which take away the force of ſtupefying Narcoticks. Alſo others do it by cleanſing, as Salt things which purge ſlime, and ſweet juyce, and prick the Stomach. Bitter things do the ſame, by cleanſing Flegm, and Choller, which deject the Appetite. Others do it by an unknown property. Things pleaſant to the taſt, ſtir it up chiefly, and abate loathing. Therefore in Feavers they refuſe ſweet, and deſire ſharp things, and a little Salt. Alſo ſtrengtheners of the Stomack, take away loathing, but theſe are beſt when it is weak; they are hot and aſtringent, and theſe cauſe thirſt.

If Appetite be loſt from heat, let the meat and drink be actually cold.

Cold Water is good before Meat.

And they who drink water have the beſt Stomackes; therefore beaſts that eat crude things, and drink water, eat ſo much.

Let the meat be ſeaſoned, with the juyce of ſower Fruits; as of green Grapes.

Alſo let the bread be well Leavened, and Salted.

And in hot Natures let ſharp wine be given to thoſe that have uſed Wine.

Uſe Vinegar in Broaths, and Salats; or drink it before meat.

If loathing come from drinking Wine, with Nightſhade boyled there in, give Vingar; or if it come from other Narcoticks.

Peaches that are green, are good in a hot cauſe, uſe Oranges, and Lemmons ſliced, with Roſe water, and Sugar.

Alſo the *German* Sallats, of Picklet, Colewarts, and Turneps.

Alſo Sorrel, and Purſlain, with Vinegar.

Alſo Olives, and Cappars for ſallats.

Garlick is good to get an Appetite. Thus, ſtamp Garlick, and mix crums of Bread, and ſweet Almonds therewith, and give it with broath.

Drink Wormwood Wine before Meat, if it come not from heat, it is good in all other caſes.

Alſo give the Eſſence, or Tincture of Wormwood, Zedoary, Maſter-wort, and Saffron before Meat, with Broath or Wine.

Alſo Syrup of Peaches, juyce of Citrons, Pomegranates, Currans, Grapes, Sorrel, Vinegar, and Sugar, of Wormwood boyled with Vinegar are good.

Or thus: Take *juyce of Peaches one pinte*, *of Pomegranates*, *and ſower Apples four ounces*, *juyce of Citrons two ounces*: boyl them with *Vinegar* and *Sugar*: give *one ounce*.

Or this Electuary which cleanſeth: Take *Honey one pound*, ſcum it, add *juyce of Pellitory*, *and Wormwood*, *of each four ounces*: Boyl them, give morning and Evening as much as a Cheſnut.

Or, *Conſerve of Roſes*, *Sorrel*, *Currans*, *of each one ounce*.

Chamomel water drunk provokes Apetite.

Things that ſtrengthen ſhall be after mentioned, among which Pepper is commended, by *Dioſcorides*. Alſo Pouder of Maſterwort, and Hens gizard skins which help Concoction and Apetite, and a Sopp in Sack; ſeaſon the meat, with Mints, Calamints, &c. theſe take away *Apoſia*, or want of thirſt.

Cleanſing Clyſters are good, when the Stomach is foul: as that of the Urin of a Boy, or gentle Lixivium.

Alſo: Take *white Beets*, *with the roots*, *Mercury*, *Colewortz*, *of each one handful*; *Barley one pugil*, *Agarick one dram*, *Senna two drams*, *Carva ſeeds one dram*: Boyl them, and add *the urin of a Boy*, *or Lixivium four ounces*; ſtrain it, and diſſolve *juyce of Mercury*, *or Beets one ounce*; *Honey one ounce and an half*, *Salt one dram*; give it without Oyl that it may cleanſe well.

If it come from heat in a Feaver, give cooling Clyſters: As, Take *Lettice*, *Endive and Violet water*, *of each four ounces*; *juyce of Purſlane*, *Lettice*, *of each one ounce*; *Oyl of Lillies*, *Violet*, *of each half an ounce*.

Sweet ſents correct Loathing, as we ſhall ſhew in ſtopping of Vomiting; as of Vinegar, ſower Fruits, Wormwood.

Apply to ſtrengthen the Stomach, cold or hot aſtringents, as the cauſe is: Take heed of Oyly ſents that are unpleaſant, as we ſhewed in other Symptoms of the Stomach.

Uſe the Epithems that are preſcribed to cool the Liver, if Loathing come from a hot cauſe, as in Feavers.

External cooling of the Body, is good in a hot cauſe, as cool Air, is better then hot; alſo Bath, and waſh the Feet in cold water: Alſo change the Shirts and Linnen often, to get an Appetite.

It is good to let blood, if there be Plethory, and if the Diſeaſe, of which want of Appetite is a Symptom, will permit.

CHAP. XIII.

Of Depraved Appetite.

The Kinds,

WE ſay the Appetite is Depraved, if they deſire Meat or Drink more immoderately than is natural, or when they deſire other things beſides meat and drink.

Boulimos or great Appetite. There is immoderate hunger, when more meat than is fit is deſired, when they are not ſatisfied, or deſire more before the firſt is concocted. This is ſometimes in ſound men, ſometimes the ſymptom of a Diſeaſe called *Boulimos*, or inſatiable hunger; with other accidents ſomtimes, as heavineſs of the ſtomach from great gorging til it is digeſted. *Doggs Appetite.* Others take more than they can bear, and vomit it up again as a Dog doth; ſome-have a Looſneſs after gorging which carrieth it away. Others faint if they eat not preſenly and ſwound and die: this comes to ſome from weakneſs and pain in the Cardialgia, the Appetite being rather abated than increaſed, and if they have been long ſo, they have a weak ſtomach and loathing.

Immoderate Thirſt. They Thirſt immoderately who deſire drink much between meals, or when they cannot quench thirſt. It is uſual with ſick and ſound, and intolleratble, worſe than Hunger, becauſe the want of things that quickly ſatisfie and cauſe ſudden delight doth more afflict than the want of thoſe that do it ſlowly. Therefore in Feavers they complain moſt thereof and in other diſeaſes; They that are thus, ſpet white and froathy and ſpeak with difficulty and ſtammer, becauſe their Tongues (as they ſay) ſtick to their mouthes, and if they want Drink they faint.

Pica. When People deſire other things beſides meat and drink, it is called a vicious Appetite, or *Pica*. Men have it ſeldome, but Women with child often, in the firſt month ſomtimes, *Malacia.* and then it is called *Malacia*, and it is ſometimes in the Green-Sickneſs in Maids.

There are divers kinds hereof according to the diverſity of things deſired, ſome love raw fleſh like Men-eaters, ſome have been like beaſts and bitten peoples Arms by violence. Others deſire and eat Sawcers and Sallets, and Spices in abundance without hurt, as one that eat pounds of Ginger, another that drank Vinegar in abundance, and the like. And another that came to me, being an Hoſteſs that eat abundance of Pepper, without any hurt or heat of the ſtomach. Commonly they love dry things as Meal, Aſhes, Chalk, Clay, Shels, old Rags, and Leather; which they eat with great delight. And *Fernelius* mentions one who eat abundance of unſlaked Lime without hurt.

The Cauſes.

All immoderate Hunger or Thirſt comes from a natural cauſe, that is from the natural Appetite, which if immoderate is preternatural, as from the ſenſe of the ſtomach from want of nouriſhment or moiſture. Somtimes this overgreat and ſtrange appetite is from a preternatural cauſe, as a cold and dry diſtemper of the ſtomach or other quality.

Exquiſite ſenſe of the ſtomach cauſeth too great Appetite. The ſtomach deſireth from ſenſe which is mixed with Touching and Taſting and if it be exquiſite it is eaſily afflicted, and feels a Defect, and deſires more. This is *Or Evil Cuſtom.* from the Birth in ſome who eat more then others from the Cradle; ſome have it from a cuſtom of gorging continually not ſuffering the ſtomach to be empty; and except it be ful alwaies, crave; as Gluttons, who ſerve their bellies night and day not ſo much from pleaſure as from cuſtom, or inbred ravening.

Want of Appetite. Want of nouriſhment which is dayly conſumed as it cauſeth a natural hunger; ſo if it continue long it makes people ravenous. This is from a long want of meat, or becauſe they have eaten things of ſmall nouriſhment and quick digeſtion; or becauſe they have long ſickneſs, and want of Appetite eaten little or nothing: therefore upon recovery they are greedy. And when they have eaten, nature ſuddenly draws away the Chyle, which cauſeth them to be uſually coſtive as I ſhewed in the ſuppreſſion of the Belly; they are preſently hungry again, and if they moderate not themſelves, they get hurt and the accidents of *Boulimos* mentioned, and relapſe into their Diſeaſe.

Diſtribution of the Chyle too ſoon cauſeth quick Appetite. If the Chyle be ſnatched from the ſtomach too ſoon by exerciſe evacuation, ſweats, the ſame happens. Or if the Chyle be waſted too much as *Rondoletius* obſerves with moiſt meats or drinks, and ſtay not in the ſtomach but deſcends preſently. Or if it be ſnatcht away by Worms as they ſay, which muſt needs be very many to cauſe ſuch a Diſeaſe. Some ſuppoſe it comes from the broad Worm, which is longeſt if it be ſo, it is not becauſe the Worm-ſeeds upon Chyle which is not alive as I ſhewed, but becauſe the Chyle breeds it.

Want of moiſture in the ſtomach cauſe of Thirſt. As a natural Thirſt is for want of moiſture, is ſo the preternatural when it is long abſent: And this is like Hunger for want of meat, when drink hath long been wanting or not actually cold which quencheth Thirſt the beſt. This may be alſo from long Spetting which drieth the mouth and ſtomach; Hence they ſay much talking which cauſeth ſpetting cauſeth Thirſt.

Cooling of a hot ſtomach reſtoreth Appetite. Some ſay that a cold diſtemper of the ſtomach cauſeth immoderate Appetite, becauſe they ſaw ſome who lived in a cold Air and drank cold water eat very much. But in regard cold doth not whet the ſenſe but blunt it, we propound another cauſe if the ſtomach be hot, and the Appetite loſt therby, as we ſhewed cold by correcting the Heat, and bringing the ſtomach to its natural temper, provoketh Appetite, rather than cauſing a cold diſtemper. And becauſe in Winter through outward cold in cold countries, the heat is driven in and there contracted as *Hippocrates* ſaith, the ſtomach is more hot, men need more meat, And therefore deſire more meat: ſo, that as the ſame *Hippocrates* ſaith they that grow have more natural heat which increaſeth the Appetite, and Cold diminiſheth it. This being ſo, neither doth a ſharp humor cauſe a Dog-like Appetite, although it may reſtore a dejected Appetite, and raiſe the ſtomach, as we ſhewed in defect of Appetite. Nor can a Melancholick or flegma-

flegmatick Humor as they ſuppoſe, do the ſame by coldneſs or ſharpneſs,

Drineſs of the Stomach cauſeth Thirſt preternatural.

Drineſs of the inward coat thereof, which goeth to the Gullet and Jaws if it be in any part thereof, cauſeth preternatural thirſt, as only the want of natural moiſture cauſeth thirſt. And the greater the drineſs, the more the thirſt. Heat cauſeth it by conſuming the moiſture, and the thirſt is greater, becauſe the ſtomach being hot alſo, deſires cold as wel as moiſture; As when the whol body is inflamed and the ſtomach by the ſame, Bathes, motion of body or mind, and in Feavers, there is great thirſt, And if the heat be great the heat is intollerable: Or if the ſtomach only be inflamed from things taken in, as Wine, ſweet things or Spices, or with ſharp things, Herbs, rotten Cheeſe, or the like, all theſe taken intemperately cauſe a preternatural thirſt. Alſo from the Heat of a Purge there is thirſt. Alſo Choler in the Stomach from meats eaten, or ſent thither in Diſeaſes cauſeth thirſt, and the greater when it is hotter. And this may alſo come from hot vapors ſent thither: And from things which only dry and do not (of their own nature) heat as all Salt things and ſuch as are ſmoak-dryed: Alſo by Air long taken in with an open mouth, becauſe it drieth the Jawes and the ſtomach by conſequence. Some write that thirſt may come from the heat and drineſs of the Wind-pipe and Lungs, to the Stomach. But, in regard the Lungs want ſenſe of feeling, if thirſt come them or from other Diſeaſes of the Breaſt, it is from the conſent of the Tunicle of the Stomach, Gullet, and Wind-pipe, that the ſtomach is affected: Or by reaſon of much ſpitting, or from a Feaver. Neither doth white ſpittle ſignifie that it comes from the Lungs; for the ſame may be made in the mouth from drineſs, and Air.

An occult quality in the Stomach is the cauſe of Dog-like Appetite.

If any quality or propriety alter the ſtomach; ſo as to raiſe the Appetite, it is the cauſe of diſorderly Appetite, as we obſerve by melancholick humors which breed in the meſaraicks and mix with the blood and get into the ſtomach by the Veins of the Spleen and other branches of the Gate-vein: which cauſe it not ſo much from ſharpneſs which is in melancholy, and aſtringeth the ſtomach which cauſeth appetite; as from an hidden quality, which ſtirs up immoderate ſence: which we conjecture to be ſo, becauſe, four things that bind prick, not cold, as we ſhewed, nor other quality manifeſt, can ſo ſtir up the function, as to increaſe, but rather allay appetite; except there be ſome hidden force in the humor. As thoſe humors which Phyſitians cal melancholly, corrupted, and burnt to aſhes can put on divers venemous qualities, and cauſe Dog-like Appetite or *Pica* which is a

An occult quality in the ſtomach is the cauſe of Pica. *Poyſons cauſe* Boulinos *and Thirſt.*

deſire of abominable things. And therefore the cauſe of theſe is a venemous force, which is better known by the effect than deſcribed, in the humors ſent to, or bred in the ſtomach, As *Dioſcorides* ſpeaks of ſome Poyſons that touchedor taken in do the ſame; or cauſe thirſt as the biting of the Serpent *Dipſas*; ſuch humors *Galen* ſaith may breed in the body and be turned into Poyſon. That it is no wonder that women with Child and Virgins that want their Terms ſhould have the *Pica*. Or others a depraved appetite from a Cacochymy or evil juyce.

The Cure.

The Cure of Boulimos *or great Appetite of Thirſt and* Pica.

Of the three kinds of evil Appetite if Hunger or Thirſt cannot be ſatisfied, or if it be they are ſick or pained at heart, or Vomit, or purge; or if they be weak and faint for being ſatisfied; this is to be cured. And it is more eaſily done in Hunger than Thirſt, and great Hunger is eaſier taken away than ſatisfied. When ſtrange things are deſired that muſt not be neglected, becauſe it ſignifieth a preternatural cauſe in the body: as alſo becauſe they delight in ſuch things and think they cannot hurt, which they find otherwiſe.

Firſt be temperate in eating and drinking, not too much nor too little; eſpecially after long faſting and ſickneſs, and then take a little and often, ſuch as is of good juyce and nouriſheth wel and is eaſily concocted. In other cauſes, eat things that fil much and are ſolid, and not ſoon digeſted, yet in ſmall quantity; for as an evil cuſtom maketh Gluttons and Drunkards, that they are not well except ful, ſo a good and decent cuſtom takes away immoderate appetite, and brings it into good order.

Vomiting is good if there be an evil humor that cauſeth it, and if it come not of it ſelf, provoke it. And in Dogs Appetite, at the firſt, before it is too violent, provoke it to take away the cauſe. In other caſes vomiting increaſeth it, except it come from choler; In which alſo thirſt is raiſed, which ceaſeth when that is ſpent.

Purging is good in theſe caſes mentioned both againſt Thirſt and Hunger, not in other, except there be a Diarrhæa, in which you muſt help nature to take away the cauſe, with things that are gentle and aſtringe; Firſt preparing the Humor. All theſe we chooſe, by other obſervations than by the ſharpneſs of flegm or melancholly. And though purging cauſe thirſt, if it come from Choler they may be uſed. If it come from Worms give bitter things to drive them down.

We uſe hot and dry things for the ſtomach when this Diſeaſe comes from humors after they are purged. Which do not alter the coldneſs of the ſtomach, but heat and dry it, cauſing thirſt, which cureth hunger: give meat actually and potentially hot, ſpiced, and ſweetned, which are beſt faſting. And ſweet Wine that is ſtrong and ſpiced, and *Aqua vitæ* which the labouring people drink in the morning, that they may better endure hunger. Alſo hot medicines for the ſtomach, as ſweet, ſharp, burning, and wel ſcented: Or anoynt foment or Plaiſter the ſtomach with hot things. Or uſe exerciſe and Baths.

Things that looſen, or are fat or viſcous, ſubvert the ſtomack, and by greaſing it take away the ſenſe, and Appetite, as Butter, Oyl, Fat, Glutinous, as Calfes, and Sheps Feet, and if they be loathſom they are the better; as they ſpeak of roaſted Dormice.

Things take away Appetite by propriety, by their adverſe force, or loathſomneſs. As Wine in which an Ele hath been drowned, cauſeth men alwaies to loath Wine: But this muſt do it by another quality, if they that are ignorant of it are cured thereby. Antidotes do the like, if it come from venom. Others ſtupifie the ſenſe of the ſtomach, as we ſhewed in the cauſes of dejected Appetite. And Wine or ſpirit thereof taken faſting, doth the ſame, not by heating, but ſtupifying. And the infuſion of nightſhade roots in Wine; Alſo

Treacle

Treacle and Mithridate, with Wine, are ſtupifying by reaſon of the Opium; And other Opiates, though no Antidotes, abate Appetite, but it will return again by taking Vinegar.

Cold and moiſt things, Cure all ſorts of thirſt; And *Rhazis* ſaith, that cold, or cold water hurts the actions of the Stomach, largely taken, and cold Air cures Hunger.

Drink doth this chiefly by wetting the dry Belly, if it be actuallycold and potentially alſo.

Water actually cold (which we ſhewed to be potentially temperate) is beſt, either crude or boyled to take away the windines. Or with ſour Juyces, or Vinegar, or with Spirit of Vitriol-waters cure Thirſt.

Wine may be given to them that are uſed to it, eſpecially if ſmall, or mixed with Water.

Alſo Milk to young Children, and ſuch as uſe it, and Whey: But they are prohibited in Diſeaſes in which they corrupt eaſily.

An Emulſion of ſweet Almonds in water, called Almond-milk, is pleaſant.

Or Decoctions, as that of Barley-water, or beaten Bread, or of cold Seeds, or of Prunes, Cherries, Raiſons, with Cinnamon, Aniſe, Fennel, &c.

Broaths of Fleſh-Capons, let the Fat be taken off, reſtore and quench Thirſt.

Beere or Ptiſan, with Juyces. As, Take *Water two quarts, Juyce of Pomegranates, or Grapes two ounces, Sugar half an ounce*: boyl them a little.

Or of diſtilled Waters. Take *Sorrel, and Endive, water, each two pints, Juyce of Currance, and Grapes, or Pomegranates, each three ounces; Juyce of Lemmons, or Apples*: boyl them, and ſweeten them a little.

Julep Alexandrinum. Take *Roſe-water one pint, Sugar half a pound*: boyl them to a conſiſtance, add Water boyled.

Or thus: Take *Water one pint, Roſe-water four ounces, Juyces of Cherries, or Grapes two ounces, Sugar four ounces*: boyl them.

Sharp Syrups, as of Currance, or Gooſ-berries, Grapes, Medlars, Cherries, Prunes, Pomegranates, Sorrel, or Vinegar, with Water or diſtilled Waters, or Syrup of Violets.

The Juyce of ripe Anguriæ, or Pomegranates, is good.

Other ſolid things to chew, made of Sorrel, or woodſorrel, Lettice, Purſlane, Endive, Succory, Bugloſs-flowers in Sallets.

Coleworts, Rapes, Apples boyled, Bar-berries.

Medlars, Peaches, Apples, Cherries, Prunes, Pomegranates, Bar-berries, Grapes, Raiſons green or dryed, Liquoriſh chewed, quencheth Thirſt: Alſo Sugar candy, with Syrup of Violets held in the Mouth.

Manna, Sugar of Roſes, and Conſerves, with Spirit of Vitriol, Conſerve of Violets, candied Lettice, Coleworts, Guords, Citrons.

Or: Take *Conſerve of Roſes two ounces, of Sorrel one ounce, of Violets, Bugloſs, Water-lillies, of each half an ounce; of Currans*, as much as will make a ſharp Electuary.

Take *the Mucilage of Fleabane, and Quince ſeed, Gum Traganth extracted, with Roſe water, with Sugar, or Syrup convenient*: Make a Linctus.

Take *of the Mucilages mentioned one ounce, Syrup of Grapes half an ounce, with Sugar*: Make a Linctus.

Or put ſeeds of Fleabane, and Quinces, in a clout, and add Sugar, cool it in water, and lay it upon the Tongue.

Take *the four cold ſeeds, of each one dram; Purſlane ſeed, Starch, juyce of Liquoriſh, of each half a dram; with Gum Traganth*: make Troches to hold in the mouth.

Or Troches of Salt-peter, that is, Salprunella, with Sanders, and Suger, and Gum Traganth.

It is good to cool the mouth with water, and Vineger, Candied Coleworts, or with Roſe water, or Sorrel water, &c. or to hold Cryſtal, or a Stone, or Ice in the mouth and chang it often.

Some anoynt the Tongue with Mucilage of ſeeds, and Oyl of Roſes.

Cold air Cures thirſt, by cooling the Lungs, if it come from them: and by correcting the heat of the whol body, in regard the Tunicle of the Mouth, and of the ſtomach, are all one.

Baths for the Feet and Hands of cold water, and change of Linnen doth the ſame.

Alſo Epithems applied to the Liver and Heart.

And anoynting of the Throat and Neck with Oyl of Violets, Water-lillies, Willows, Poppies,

Some anoynt the Head in Feavers, with the ſame, becauſe the Nerves of the Head conſent with the ſtomach: but I ſuppoſe it doth good by provoking ſleep.

Hippocrates ſaith that ſleep ſlaketh thirſt, not becauſe it moiſtneth, as ſome ſay, but becauſe heat is carried outward by ſleep, as appeareth by ſweating, which is then moſt eaſie to be cauſe.

Reſt is good, becauſe it keeps the body cool.

And alſo little talk, for much increaſeth thirſt.

CHAP. XIV.

Of Defect of Bleeding.

The Kinds,

THe wants of bleeding, which is divers waies at ſet times; differ firſt, in reſpect of the place; as they are not, or not ſufficient, either from the womb, Fundament, or Noſtrils, or the like.

Stoppage of Terms. A ſuppreſſion of the Terms, is when the monthly Evacuation of women, by the womb for forty years, in which they are fit to bear Children; is wanting, and they are neither with Child, nor give ſuck. Some women, but it is rare, never have them and without inconvenience, theſe are *Virago'es*, becauſe they are like men. Others have had them, but they ſtopped and never returned. Some have wanted them a whol year, or ſome months; In whom Lazineſs preſageth Diſeaſes: Then follows heart pain, want of Appetite, and loathing, with inclination to Vomite, Palpitation of heart and Arteries, Head-ach, troublſome dreams, palneſs of face, and crudity of urin, diſcovereth it. And as theſe are preternatural in Plethory and Cacochymy, ſo are they Natural in Women with Child, whoſe Terms are ſtopped, they vomit in the firſt month. Alſo ſuppreſſion of Terms, is when they flow too ſlowly for the conſtitution, in leſs quantity, or ſhorter time then is meet. This cauſeth inconveniences.

Want of cleanſing after childbearing. There is another flux of the womb after Child-bearing, that is neceſſary, and continueth ſome dayes, more abundant then the monthly, the blood is called *Lochia*. If theſe flow not, they cauſe great Diſeaſes, Colick, and Convulſion.

Stoppage of Hæmorroids. There is a flux at the Fundament in both ſexes called *Hæmorrhoids*, in ſome Natures, either once in a year, or at a certain

certain time, this is ſaid to be ſtopped, when it hath been, and is called ſuppreſſion of Hemorrhoids. Phyſitians explain this defect chiefly, when there are other accidents from the retention of them; as Cacochymy, Cachexy, Quartan Feaver, Melancholly, and the like. The Patient diſdaining the Flux, Complains not of the want of it, but when he is Pained by the ſwollen Veins, which cannot open, which are called the blind Hemorrhoids.

The want of bleeding at Noſe.

Some have a natural Evacuation at the Noſe, at a ſet time, which are young and Plethorick, and bleed at no other part, as women that want their terms that are with child, or Virgins, before they have them; And hither may be refer'd, the critical evacuations in Diſeaſes. If any of theſe are ſtopped, the Phyſitian muſt endeavor to procure them.

Defect of bleeding by other parts.

If blood flow another way, though ſometimes it doth good, yet in regard it is not ſo according to nature, it belongs to the defect of Natural bleeding if it ſtop.

The Cauſes.

The defect of theſe bleedings, is either from the want, or foulneſs of blood; or from the ſtoppage, or ſtraitneſs of the Veins.

Women fit to conceive, muſt have more blood then is fit to nouriſh the body, to nouriſh the Child, if they do conceive, or to be purged forth, at the end of the month, if they conceive not. If this plenty of blood be wanting, or not ſufficient, there is little, or no Flux of the Terms. And though this want of blood may come from divers cauſes, yet all do not cauſe this ſuppreſſion.

A manly Conſtitution, is the cauſe of ſuppreſſion of Terms.

There are Women, but few, in which as nature before they are ripe to conceive; breeds no more blood then will nouriſh the body, ſo ſhe keeps the ſame courſe, when they are fit to conceive, theſe are barren; and without other inconveniences. Theſe are called *Virago'es* from their manlike conſtitution.

Spare Diet cauſeth the ſame.

From want of juyce, of which blood ſhould be made, the Terms flow leſs, rather then ceaſe: becauſe nature keeps the the ſame order, when blood doth not abound. Yet there may be a defect of Terms from long faſting, or uſe of bad meats, ſo that the body may grow very lean.

Blood ſent another way cauſeth want of Terms and Hemorrhoids.

In ſharp Diſeaſes, the blood being ſpent by violent heat, if it continue long the ſame may be; but being ſhort it rather cauſeth a Flux then ſtops, and often in a Criſis cureth the Diſeaſe. And great Fluxes by provoking the expulſive faculty provoke the Terms; except they be bloody, and then they hinder, as the Terms hinder them and bleeding at the Noſe. So theſe Fluxes are ſtopped by deriving of the blood to another part. And the cheif cauſe of ſuppreſſion of Humorrhoids is, when nature retaines, or ſends it otherwaies.

Thickneſs of blood cauſeth alſo ſuppreſſion of Terms and Hemorrhoids, when it will not flow, being too thick from the juyce of meats eaten, or want of ſerum to carry it. And this is the cauſe that in Cachectickes, and Hydropicks, the Terms are ſtopt, the ſerum, or whey ſweats through the Veins, and when a Vein is opened the blood is thick, and if it ſtand, like red, or white Coral.

Thickneſs of blood, cauſeth ſuppreſſion of Terms.

Crudities and impurity of blood, cauſeth ſuppreſſion of Terms.

Crude and impure blood, if it be thick (as it will be when it is cold, as we have obſerved with a thick skin at the top;) or foul: will not flow by the Terms; for the pureſt blood is ſent to nouriſh the Child, and to breed milk. If therefore it be foul, or there be obſtructions, then the Terms are wanting. Therefore Cachectickes, Leucophlegmaticks, or Virgins in the Green-ſickneſs, while their blood is bad, have not the Terms, but when it is putrified, have. Hence it appears, that this natural flux of the Terms, is not for to diſcharge foul blood according to the vulgar error, which will rather hinder it, if it abound; And it is not from the quality of blood that is evil, but from the quantity abounding. And it is preternatural when it is immoderate, or without order; And we ſhall ſhew that women after they are paſt the Terms, may ſo bleed. And though the impurity of the blood, cauſe the Flux of the Hemorrhoids, it is no argument why the Terms ſhould flow from impurity naturally, for they differ greatly; for though foul blood be uſually purged by the Hemorrhoids, yet it is eaſie in thoſe that are accuſtomed to them.

Obſtruction of the bowels, and elſewhere cauſeth the ſame.

Obſtruction of the Veins, cauſeth defect of natural bleeding, chiefly in the great Veſſels, or thoſe of the part by which blood ſhould flow. Becauſe the natural diſtribution to parts that ſhould void it, is hindered; As we may obſerve that cupping or bleeding, hinders bleeding by revulſion, and bleeding at the foot, provokes Terms. Hence is it that Cachectickes have not the Terms ſo much, becauſe they have impure blood, but becauſe of obſtructions. And when the Meſeraicks are obſtructed the Hemorrhoids flow not, which cauſeth great Diſeaſes by putrefaction, as Feavers, Melancholly, Epilepſies; which are not cured, except the Hemorrhoids return.

Obſtruction of the parts that ſhould bleed.

If the obſtruction be in the part by which they bleed, the flux is ſtopped, as the Veins of the Neck of the Womb ſtopped, hinder the Terms, the Veins of the Womb ſtopped hinder the after flux; if of the Noſe the like. Either by thick blood, or other humor.

Fat, a Callus, or ſcarre, cauſeth ſtoppage of Terms.

Straitneſs of the Veins and of their orifices, ſtoppeth blood: as when fat grows too much in the Womb, or a ſcar remains after an Ulcer, or other hard Tumors; by which laſt the Veins in the Fundament may alſo be ſtopped. Eſpecially if they be ſwollen hard; as ſhall be ſhewed in the blind painful Hemorrhoids. The Womb alſo may be ſo naturally formed, that the Veins may be wanting, or cloſed in ſuch as never had Terms, called *Virago,s*.

A Tumor alſo cauſeth ſuppreſſion of Hemorrhoids.

Evil Conformation.

Or,

Weakneſs, cauſeth want of Terms.

Although it be the common opinion that a cold diſtemper ſtops the Terms, and therefore they take heed of Cold, and cold Meats, and impute it to eating of cold things. Yet theſe parts cannot be ſo cooled that the Orifices of the Veins ſhould be ſtopped; except cold keep the blood from flowing freely. Or comes after the native heat is weakned, which weakneth

eth the expulsive faculty and makes the terms flow less and more seldom.

The Cure.

The Cure of Terms suppressed. In the Defect of terms keep this method (of the rest we shal speak hereafter) If it be when the woman is not fit for Children it is natural and not medled with. You must not attempt til fourteen, and when they are evil colored; And if they stop after forty four they must not be recalled; nor when the woman hath conceived, or giveth suck although there be more blood than is needful, and some have their terms sometimes then. Nor at a time when they use not to flow, except to prepare the Body, but in that week wherin they used to flow, must you give things to provoke them, especially if they be strong: Or when there are signs of them, as pain of the back and the like, or have drops appear.

It is impossible to bring down the Courses in them which are from the Birth of a man-like constitution, or have the Veins closed, when they never had them, and are barren.

If they cease for want of blood, or fault thereof it is in vain to attempt their recovery in lean people, but it is better to repair the blood, by good diet: And then they wil come of themselves. If they have been turned another way, and flow not at the Womb, they must be brought thither again.

If foulness of blood or obstruction of the bowels cause it, we must open them and clense the blood, and give things that provoke the Terms. And these are to be used in the stoppage of the Hæmorrhoids when the foul blood remains in the meseraick Veins.

A hard Scirrhus or Callus in the neck of the womb if it hinder the Courses must be taken away, And then if the Terms flow not, they must be provoked. If the Veins of the womb be so hidden with Fat, that they cannot bleed, it must be consumed by Fasting.

In other causes, as thickness of humors and obstruction of the Veins of the womb, or coldness, we must proceed as followeth, when we intend to move them.

Purges are good if they be stopped by reason of the foulness or impurity of the blood; which, though they provoke the expulsive faculty and cause dejection or going to stool, yet because they also stir up and move the veins of the womb, they so provoke the Terms also: Wherefore when Courses flow, to abate them and prevent them in Women with Child, we dare not give Purges. And in those that are stopt we often do more by purges that are mixed with things that provoke the Terms, than with such things as only provoke them. And these we proportion to the humor abounding whether it be Flegm, Choler, or Melancholy.

We first loosen the belly with Catholicon, Hiera, or the like.

Then we prepare the humor thus. Take *syrup of Mugwort and the five roots, of each one ounce and an half; Oxymel simple one ounce, water of Mugwort, Motherwort, each two ounces and an half; water of Pennyroyal and Nepp, each one ounce*; make a *Julep for three or four doses* sweetned with *Cinnamon*.

Or this Decoction. Take *the five opening roots steept in Wine each half an ounce; roots of Madder and Eringus, each six drams; Valerian roots half an ounce, Mugwort, Pennyroyal, Motherwort, Balm, Nepp, Germander, Chamæpytis or Groundpine, Time, each a handful; Tops of Hops and red Peaſe, each a pugil; Bayberries half an ounce, Anise and Fennel seeds each two drams; Parsley and Dodder seed, each one dram and an half; Flowers of Rosemary, Elder, and of both Bugloſſes, each a pugil; roots of Polypody one ounce*: make a *Decoction*, sweeten it with *Sugar* and *Cinamon*, and give it several daies.

Then purge with this Potion. Take *of Catholicon six drams, Agarick one dram, the species of Benedicta Laxativa half a dram, Saffron five grains*: make a *Bolus* with *Sugar*, or drink it with *Rosemary* or *Wormwood Wine*.

Or thus in cholerick bodies. Take *Tryphera Persica six drams, Rhubarb one dram, Spike one scruple, Electuary of the juyce of Roses one dram, Syrup of Roses solutive one ounce*; with *Bugloss and Fumitory water* make a *Potion*.

Or this Decoction. Take *Liquorish one ounce, Red Peaſe a pugil, Mugwort a handful, Annise and Fennel seed, each two drams; Cordial flowers a pugil, Polypody roots, Carthamus seed, Senna, of each half an ounce; Epithymum two drams*, make a *Decoction*: Infuse *Agarick two drams*, strain it and add *one ounce of syrup of Roses solutive* for a *Potion*.

Or this Pouder. Take *Turbith four scruples, Agarick two scruples, Cinnamon, Ginger, of each half a dram; salt Gem one scruple, Saffron five grains, Sugar two drams*, make a *Pouder*, give it in *white Wine* which hath *Mugwort* infused or the like.

Or these Pills. Take *the species of Hiera and Benedicta Laxativa, each half a dram; Pil Fœtidæ one scruple*, or more, according to the strength, make Pils with *white Wine*.

It is good to purge with things that provoke Terms, at the time we expect them.

To weak people and Virgins we give gentler medicines, and because bitter things are best we give them in Pils, As. Take *Aloes one dram and an half, Agarick and Rhubarb, of each one dram; Myrrh and Gum Amoniack dissolved in Vinegar, roots of Gentian and Asarabacca, each half a dram; Spike, Cinnamon, Mastich, each one scruple; Saffron five grains*, with *Syrup of Mugwort*, make a *Mass*. Give *half a dram or two scruples*, sometimes quickned with *Scammony*.

Or make this Infusion. Take *Succory rooots, Parsley and Fennel roots, each half an ounce; Asarum roots two drams, Wormwood & Mugwort each one dram and an half; Senna one ounce, Rhubarb two drams, Spike a scruple, Agarick two drams, Ginger a dram*, shake them in *Wine* for three or four *Doses*.

We make a stronger like a Syrup thus. Take *of the opening roots one ounce and an half, of Liquorish and Peony root green, each two ounces; roots of Asarum, Madder, Eryngus, white Dittany, each one ounce; roots of Birthwort and Valerian, each half an ounce; Sowsbread two drams, Mugwort, Motherwort, Pennyroyal, Balm, Marjoram, each a handful; Savin, Savory, Horehound, Carduus, Thyme, of each half a handful; Rosemary, Elder, & the Cordial flowers, each a pugil; Wall-flowers one pugil and an half, red Peaſe a pugil, Juniper and Bayberries, each half an ounce; Annise and Fennel seed, each two drams; Dodder, Smallage, Parsley and Lovage seed, each one dram; Raisons one ounce and an half, Figs ten*, boyl them in *Water* and *Wine*: in the strained Liquor add, *infused Polypody and Carthamus seeds, each two ounces and an half; Senna six ounces, dried Briony roots one ounce*, boyl them again, strain them and add *Agarick and Turbith of each half an ounce*; and if you wil purge strongly *Hellebore one dram, Ginger one dram and an half*, boyl them again gently and strain them, add *six ounces of Sugar*, make a *Syrup*, give *one ounce* more or less as it worketh, with *Peaſe broath*, twice or thrice in the time the Courses should come, or in the full of the Moon which is thought a proper time.

An Infusion of dried bitter things in Wine is good As. Take *Asarum roots half an ounce, Sowbread roots two drams, Gentian roots one dram and half, Wormwood, Cen-*

tory

tory tops, Savin, Horehound, Carduus, each two drams; Marjoram, Pennyroyal, each one dram; Roſemary and Wall-flowers, each two drams; Anniſe and Smallage ſeeds, each one dram; Senna two ounces, Agarick, Briony roots each half an ounce; Turbith two drams, Ginger one dram, powder them and infuſe them in *Wine two fingers breadth above them,* give it ſome daies.

Remedies given at the mouth to provoke the terms, Either do it by increaſe of blood in ſuch as want it, as nouriſhing things: Or by heating and extenuating the blood, and opening the mouths of the veins, as Diureticks: Or by ſome property unknown to us. Of theſe we ſhal here ſpeak.

They are diverſly prepared and given at the time the courſes uſed to flow, and that faſting, ſometimes at the going into a Bath, or coming out. For ſo they do beſt, and one helps the other; and alſo before the opening of a vein in the Foot. The examples of which follow.

A Broath. Take *red Peaſe one pugil, Parſley roots two ounces, Borrage flowers one pugil, one Leek or an Onion:* boyl them, give the *Broath* with *Butter* and *Salt, Saffron* and *Cinnamon* every morning.

Strong People may eat Sallats of Watercreſſes, Radiſhes and Onions.

Give Pouders in Wine, Water, Decoctions, and other Liquors, or with Honey, Water or Wine, Syrups, Sugar, or made into Lozenges, or in Electuaries, or Pils, drinking ſome convenient Liquors afterwards.

They are thus made. The firſt, Take *Saffron half a ſcruple, Mace and Cinnamon, each one ſcruple*; and drink it in *Pouder* in the morning for ſome daies.

The ſecond. Take *Nigella ſeeds half a dram, Myrrh one ſcruple, Cinnamon one dram, Saffron half a ſcruple,* make a *Pouder*.

The third. Take *the Troches of Myrrh* without *Aſſa Fœtida half a dram, Nigella ſeed and Borax, each one ſcruple*; make a *Pouder*.

The fourth. Take *Aſarum roots, Leaves of Savin, each half a dram; Smallage and Parſley ſeed, each one dram; Cinnamon half a dram, Saffron a ſcruple, Myrrh and Amber, each half a dram*; make a *Pouder*, give a dram.

The fifth. Take *Aſarum roots, white Dittany, Madder, Flower-de-luce roots, each half a dram; Sowbread roots, Leaves of Savin, Pennyroyal, Rue, Wall-flowers, Nigella ſeed, the cane of Caſſia, and Caſſia Lignea, Date ſtones, each one ſcruple; Cinnamon one dram, Schœnanth half an ounce, Saffron half a ſcruple,* make a *Pouder* for many *Doſes*.

The ſixth. Take *Date ſtones, Borax, Lavender ſeeds, each one ſcruple; Mace half a ſcruple, Saffron five grains,* make a *Pouder* for one *Doſe*.

The ſeventh and the beſt is. Take *the Spleen of an Heifer gelded,* dry it in an Oven, take *a dram* thereof, ad *Cinnamon half a dram, Saffron three grains,* pouder them, give it with *Peaſe broath,* often. *Paracelſus* gives the eſſence. *Crollius* commends and teacheth the extract of the Liver and Spleen of an Ox.

Salts of Mugwort, Balm, and Celondine roots, are commended by Chymiſts.

Theriaca Diateſſaron one dram, is an approved medicine for the terms.

One dram and an half of *Tryphera Magna* without Opium, is the like.

The Electuary called *Hæmagogon* given in one or two drams is alſo good.

The Electuary of *Rhaſis* made of filings of Iron given in the quantitity of a Cheſnut is good eſpecially in Women of evil habit of body. And *Crocus martis* is commended by Chymiſts.

Another thus made. Take *roots of Birthwort Flower-de-luce, Madder, each a dram; Savin, Horehound, each half a dram, Schœnanth, Spike, Wood Aloes, each a ſcruple, Gum lac. half a dram*; make an *Electuary* with *Honey*.

This is beſt. Take *Juyce of Mercury and Honey, each equal parts*; boyl them to a *Syrup* add the *Pouder* of *Nigella ſeed, a little Cinnamon, and half a ſcruple of Saffron,* make a thick *Electuary,* give one ſcruple or make it into *Pills*.

Conſerve of Borrage given in Wine is a ſecret among Women.

The uſualleſt Pills are thoſe of Caſtor.

The Troches of Myrrh are beſt, given in Pills by reaſon of the ſtink of the Aſſa Fœtida.

Thus: Take *Troches of Myrrh one dram, Caſtor half a ſcruple, with Juyce of Mugwort,* make ſmall Pills.

Or thus: Take *Myrrh one dram, Aloes half a dram, Lupines, Nigella ſeed, Madder roots, Gentian, each half a dram; Saffron a ſcruple, Borax half a dram, with Syrup of Mugwort,* make Pills, give *half a dram*.

Or thus of Gums. Take *Myrrh one dram, Galbanum, Aſſa fœtida, each half a dram; Caſtor a ſcruple, Saffron half a ſcruple, Nigella ſeed and Aſarum roots, each two ſcruples*; with *Juyce of Savin* and *Honey* make *Pils*, give *half a dram*.

Or thus. Take *Agarick, Hermodacts, each half a dram, dried wild Goats dung one ſcruple, Gum lac, Myrrh, each two ſcruples*; with *Syrup of Mugwort* make *Pills*, give *a ſcruple*.

In Women of evil habit of body to open obſtructions and provoke the terms. Take *the Troches of Capars and of Rhubarb, each half a dram; Gum Ammoniack diſſolved in Vinegar one ſcruple, Gentian and Aſarum roots, and ſeeds of Smallage and Parſley, each two ſcruples; Troches of Myrrh half a dram,* with *Syrup of Mugwort and of the five roots,* make *Pills*, give *half a dram*, or *two ſcruples* every other or third day.

In liquid form we give to drink, Waters, Juyces, Infuſions alone, or together, with Pouders or Electuaries.

The beſt waters are of Mugwort, Savine, Pennyroyal, Motherwort, Balm, Calamints, Catmints, Nip, Parſley, Fennel, Radiſh, Acorus, and Cinnamon, alone or together mixed we give them.

The Juyces of the ſame plants are good, but the pleaſanteſt are of Radiſh, Eryngus, Leeks. We give alſo the juyce of young red Oſiers and white Wine.

Or thus. Take *the juyce of Radiſh and Eryngus, each two ounces; of Flower-de-luce one ounce,* with *Sugar* as much, give *one ounce and an half* with *Wine*.

Or thus. Take *the juyces mentioned,* add *juyce of Mugwort, Pennyroyal, Parſley, each one ounce*; *Sugar as much as of all,* make a *Syrup,* give *one ounce and an half* or more in *Wine* or by it ſelf.

The Oyl of Savin four drops or five, in water of Savin, Pennyroyal, Mugwort, Balm, or the like, or a ſpoonful of Sack, doth quickly diſſolve the courſes.

Decoctions or infuſions in water, or wine, or other Liquor are made of the Plants aforeſaid, of which we draw waters; and the Decoction of Peaſe is moſt commended. Of Juniper berries alſo, and of Lupins, of Burnet, Chamomil flowers, and Barley; there is a good Decoction to be made.

Compounds of theſe are thus made: Take *Mugwort, Pennyroyal dried, Balm, of each three drams*; *Juniper, and Bay berries, of each half an ounce*; Boyl them in Wine.

Or thus. Take *roots of Smallage, Fennel, each one ounce and half*; *Red Peaſe, Barley, each a pugil*; boyl them add to a pint, *Honey four ounces, Wine two ounces,* boyl them again, and ſtrain it, drink it often.

A bitter Wine moſt excellent. Take *Gentian, Valerian, and Aſarum roots dried, each two drams*; *Madder roots half an ounce, Sea Onions prepared one dram, dried Wormwood, Carduus, Mugwort, Savin, Rue, each three drams*; infuſe them in *Wine*, and boyl them in a double Veſſel, give *three ounces*.

Hippo-

eth the expulsive faculty and makes the terms flow less and more seldom.

The Cure.

The Cure of Terms suppressed. In the Defect of terms keep this method (of the rest we shal speak hereafter) If it be when the woman is not fit for Children it is natural and not medled with. You must not attempt til fourteen, and when they are evil colored; And if they stop after forty four they must not be recalled; nor when the woman hath conceived, or giveth suck although there be more blood than is needful, and some have their terms sometimes then. Nor at a time when they use not to flow, except to prepare the Body, but in that week wherin they used to flow, must you give things to provoke them, especially if they be strong: Or when there are signs of them, as pain of the back and the like, or have drops appear.

It is impossible to bring down the Courses in them which are from the Birth of a man-like constitution, or have the Veins closed, when they never had them, and are barren.

If they cease for want of blood, or fault thereof it is in vain to attempt their recovery in lean people, but it is better to repair the blood, by good diet: And then they wil come of themselves. If they have been turned another way, and flow not at the Womb, they must be brought thither again.

If foulness of blood or obstruction of the bowels cause it, we must open them and clense the blood, and give things that provoke the Terms. And these are to be used in the stoppage of the Hæmorrhoids when the foul blood remains in the meseraick Veins.

A hard Scirrhus or Callus in the neck of the womb if it hinder the Courses must be taken away. And then if the Terms flow not, they must be provoked. If the Veins of the womb be so hidden with Fat, that they cannot bleed, it must be consumed by Fasting.

In other causes, as thickness of humors and obstruction of the Veins of the womb, or coldness, we must proceed as followeth, when we intend to move them.

Purges are good if they be stopped by reason of the foulness or impurity of the blood; which, though they provoke the expulsive faculty and cause dejection or going to stool, yet because they also stir up and move the veins of the womb, they so provoke the Terms also: Wherefore when Courses flow, to abate them and prevent them in Women with Child, we dare not give Purges. And in those that are stopt we often do more by purges that are mixed with things that provoke the Terms, than with such things as only provoke them. And these we proportion to the humor abounding whether it be Flegm, Choler, or Melancholy.

We first loosen the belly with Catholicon, Hiera, or the like.

Then we prepare the humor thus. Take *Syrup of Mugwort and the five roots, of each one ounce and an half; Oxymel simple one ounce, water of Mugwort, Motherwort, each two ounces and an half; water of Pennyroyal and Nepp, each one ounce*; make a *Julep for three or four doses* sweetned with *Cinnamon*.

Or this Decoction. Take *the five opening roots steept in Wine each half an ounce; roots of Madder and Eringus, each six drams; Valerian roots half an ounce, Mugwort, Pennyroyal, Motherwort, Balm, Nepp, Germander, Chamæpytis or Groundpine, Time, each a handful; Tops of Hops and red Peaſe, each a pugil; Bayberries half an ounce, Anise and Fennel seeds each two drams; Parsley and Dodder seed, each one dram and an half; Flowers of Rosemary, Elder, and of both Bugloſſes, each a pugil; roots of Polypody one ounce*: make a *Decoction*, sweeten it with *Sugar* and *Cinnamon*, and give it several daies.

Then purge with this Potion. Take *of Catholicon six drams, Agarick one dram, the species of Benedicta Laxativa half a dram, Saffron five grains*: make a *Bolus* with *Sugar*, or drink it with *Rosemary* or *Wormwood Wine*.

Or thus in cholerick bodies. Take *Tryphera Persica six drams, Rhubarb one dram, Spike one scruple, Electuary of the juyce of Roſes one dram, Syrup of Roſes solutive one ounce*; with *Bugloſs and Fumitory water* make a *Potion*.

Or this Decoction. Take *Liquoriſh one ounce, Red Peaſe a pugil, Mugwort a handful, Anniſe and Fennel seed, each two drams; Cordial flowers a pugil, Polypody roots, Carthamus seed, Senna, of each half an ounce; Epithymum two drams*, make a *Decoction*: Infuse *Agarick two drams*, strain it and add *one ounce of syrup of Roſes solutive* for a *Potion*.

Or this Pouder. Take *Turbith four scruples, Agarick two scruples, Cinnamon, Ginger, of each half a dram; salt Gem one scruple, Saffron five grains, Sugar two drams*, make a *Pouder*, give it in *white Wine* which hath *Mugwort* infused or the like.

Or these Pills. Take *the species of Hiera and Benedicta Laxativa, each half a dram; Pil Fœtidæ one scruple*, or more, according to the strength, make Pils with *white Wine*.

It is good to purge with things that provoke Terms, at the time we expect them.

To weak people and Virgins we give gentler medicines, and because bitter things are best we give them in Pils, As. Take *Aloes one dram and an half, Agarick and Rhubarb, of each one dram; Myrrh and Gum Amoniack dissolved in Vinegar, roots of Gentian and Asarabacca, each half a dram; Spike, Cinnamon, Mastich, each one scruple; Saffron five grains*, with *Syrup of Mugwort*, make a *Mass*. Give *half a dram or two scruples*, sometimes quickned with *Scammony*.

Or make this Infusion. Take *Succory rooots, Parsley and Fennel roots, each half an ounce; Asarum roots two drams, Wormwood & Mugwort each one dram and an half; Senna one ounce, Rhubarb two drams, Spike a scruple, Agarick two drams, Ginger a dram*, shake them in *Wine* for three or four *Doses*.

We make a stronger like a Syrup thus. Take *of the opening roots one ounce and an half, of Liquoriſh and Peony root green, each two ounces; roots of Asarum, Madder, Eryngus, white Dittany, each one ounce; roots of Birthwort and Valerian, each half an ounce; Sowsbread two drams, Mugwort, Motherwort, Pennyroyal, Balm, Marjoram, each a handful; Savin, Savory, Horehound, Carduus, Thyme, of each half a handful; Rosemary, Elder, & the Cordial flowers, each a pugil; Wall-flowers one pugil and an half, red Peaſe a pugil, Juniper and Bay berries, each half an ounce; Anniſe and Fennel seed, each two drams; Dodder, Smallage, Parsley and Lovage seed, each one dram; Raisons one ounce and an half, Figs ten*, boyl them in *Water* and *Wine*: in the strained Liquor add, *infused Polypody and Carthamus seeds, each two ounces and an half; Senna six ounces, dried Briony roots one ounce*, boyl them again, strain them and add *Agarick and Turbith of each half an ounce*; and if you wil purge strongly *Hellebore one dram, Ginger one dram and an half*, boyl them again gently and strain them, add *six ounces of Sugar*, make a *Syrup*, give *one ounce* more or less as it worketh, with *Peaſe broath*, twice or thrice in the time the Courses should come, or in the full of the Moon which is thought a proper time.

An Infusion of dried bitter things in Wine is good As. Take *Asarum roots half an ounce, Sowbread roots two drams, Gentian roots one dram and half, Wormwood, Cen-*

tory

tory tops, Savin, Horehound, Carduus, each two drams; Marjoram, Pennyroyal, each one dram; Rosemary and Wall-flowers, each two drams; Annise and Smallage seeds, each one dram; Senna two ounces, Agarick, Briony roots each half an ounce; Turbith two drams, Ginger one dram, powder them and infuse them in *Wine two fingers breadth above them,* give it some daies.

Remedies given at the mouth to provoke the terms, Either do it by increase of blood in such as want it, as nourishing things: Or by heating and extenuating the blood, and opening the mouths of the veins, as Diureticks: Or by some property unknown to us. Of these we shal here speak.

They are diversly prepared and given at the time the courses used to flow, and that fasting, sometimes at the going into a Bath, or coming out. For so they do best, and one helps the other; and also before the opening of a vein in the Foot. The examples of which follow.

A Broath. Take *Pease one pugil, Parsley roots two ounces, Borrage flowers one pugil, one Leek or an Onion:* boyl them, give the *Broath* with *Butter* and *Salt, Saffron* and *Cinnamon* every morning.

Strong People may eat Sallats of Watercresses, Radishes and Onions.

Give Pouders in Wine, Water, Decoctions, and other Liquors, or with Honey, Water or Wine, Syrups, Sugar, or made into Lozenges, or in Electuaries, or Pils, drinking some convenient Liquors afterwards.

They are thus made. The first, Take *Saffron half a scruple, Mace and Cinnamon, each one scruple;* and drink it in *Pouder* in the morning for some daies.

The second. Take *Nigella seeds half a dram, Myrrh one scruple, Cinnamon one dram, Saffron half a scruple,* make a *Pouder.*

The third. Take *the Troches of Myrrh* without *Assa Fœtida half a dram, Nigella seed and Borax, each one scruple;* make a *Pouder.*

The fourth. Take *Asarum roots, Leaves of Savin, each half a dram; Smallage and Parsley seed, each one dram; Cinnamon half a dram, Saffron a scruple, Myrrh and Amber, each half a dram;* make a *Pouder,* give a dram.

The fifth. Take *Asarum roots, white Dittany, Madder, Flower-de-luce roots, each half a dram; Sowbread roots, Leaves of Savin, Pennyroyal, Rue, Wall-flowers, Nigella seed, the cane of Cassia, and Cassia Lignea, Date stones, each one scruple; Cinnamon one dram, Schœnanth half an ounce, Saffron half a scruple,* make a *Pouder* for many *Doses.*

The sixth. Take *Date stones, Borax, Lavender seeds, each one scruple; Mace half a scruple, Saffron five grains,* make a *Pouder* for one *Dose.*

The seventh and the best is. Take *the Spleen of an Heifer gelded,* dry it in an Oven, take *a dram* thereof, ad *Cinnamon half a dram, Saffron three grains,* pouder them, give it with *Pease broath,* often. *Paracelsus* gives the essence. *Crollius* commends and teacheth the extract of the Liver and Spleen of an Ox.

Salts of Mugwort, Balm, and Celondine roots, are commended by Chymists.

Theriaca Diatessaron one dram, is an approved medicine for the terms.

One dram and an half of *Tryphera Magna* without Opium, is the like.

The Electuary called *Hæmagogon* given in one or two drams is also good.

The Electuary of *Rhasis* made of filings of Iron given in the quantitity of a Chesnut is good especially in Women of evil habit of body. And *Crocus martis* is commended by Chymists.

Another thus made. Take *roots of Birthwort Flower-de-luce, Madder, each a dram; Savin, Horehound, each half a dram; Schœnanth, Spike, Wood Aloes, each a scruple, Gum lac half a dram;* make an *Electuary* with *Honey.*

This is best. Take *Juyce of Mercury and Honey, each equal parts;* boyl them to a *Syrup* add the *Pouder* of *Nigella seed, a little Cinnamon, and half a scruple of Saffron,* make a thick *Electuary,* give one scruple or make it into *Pills.*

Conserve of Borrage given in Wine is a secret among Women.

The usualleſt Pills are those of Castor.

The Troches of Myrrh are best, given in Pills by reason of the stink of the Assa Fœtida.

Thus: Take *Troches of Myrrh one dram, Castor half a scruple, with Juyce of Mugwort,* make small Pills.

Or thus: Take *Myrrh one dram, Aloes half a dram, Lupines, Nigella seed, Madder roots, Gentian, each half a dram; Saffron a scruple, Borax half a dram, with Syrup of Mugwort,* make Pills, give *half a dram.*

Or thus of Gums. Take *Myrrh one dram, Galbanum, Assa fœtida, each half a dram; Castor a scruple, Saffron half a scruple, Nigella seed and Asarum roots, each two scruples;* with *Juyce of Savin* and *Honey* make *Pils,* give *half a dram.*

Or thus. Take *Agarick, Hermodacts, each half a dram, dried wild Goats dung one scruple, Gum lac, Myrrh, each two scruples;* with *Syrup of Mugwort* make *Pills,* give *a scruple.*

In Women of evil habit of body to open obstructions and provoke the terms. Take *the Troches of Capers and of Rhubarb, each half a dram; Gum Ammoniack dissolved in Vinegar one scruple, Gentian and Asarum roots, and seeds of Smallage and Parsley, each two scruples; Troches of Myrrh half a dram,* with *Syrup of Mugwort and of the five roots,* make *Pills,* give *half a dram,* or *two scruples* every other or third day.

In liquid form we give to drink, Waters, Juyces, Infusions alone, or together, with Pouders or Electuaries.

The best waters are of Mugwort, Savine, Pennyroyal, Motherwort, Balm, Calamints, Catmints, Nip, Parsley, Fennel, Radish, Acorus, and Cinnamon, alone or together mixed we give them.

The Juyces of the same plants are good, but the pleasanteſt are of Radish, Eryngus, Leeks. We give also the juyce of young red Oxers and white Wine.

Or thus. Take *the juyce of Radish and Eryngus, each two ounces; of Flower-de-luce one ounce,* with *Sugar* as much, give *one ounce and an half* with *Wine.*

Or thus. Take *the juyces mentioned,* add *juyce of Mugwort, Pennyroyal, Parsley, each one ounce; Sugar as much as of all,* make a *Syrup,* give *one ounce and an half* or more in *Wine* or by it self.

The Oyl of Savin four drops or five, in water of Savin, Pennyroyal, Mugwort, Balm, or the like, or a spoonful of Sack, doth quickly dissolve the courses.

Decoctions or infusions in water, or wine, or other Liquor are made of the Plants aforesaid, of which we draw waters; and the Decoction of Peaſe is most commended. Of Juniper berries also, and of Lupins, of Burnet, Chamomil flowers, and Barley; there is a good Decoction to be made.

Compounds of these are thus made: Take *Mugwort, Pennyroyal dried, Balm, of each three drams; Juniper, and Bay berries, of each half an ounce;* Boyl them in Wine.

Or thus. Take *roots of Smallage, Fennel, each one ounce and half; Red Peaſe, Barley, each a pugil;* boyl them add to a pint, *Honey four ounces, Wine two ounces,* boyl them again, and strain it, drink it often.

A bitter Wine most excellent. Take *Gentian, Valerian, and Asarum roots dried, each two drams; Madder roots half an ounce, Sea Onions prepared one dram, dried Wormwood, Carduus, Mugwort, Savin, Rue, each three drams;* infuse them in *Wine,* and boyl them in a double Vessel, give *three ounces.*

Hippo-

Hippocras alſo or Claret made of Spices and Honey is good.

A Syrup for the ſame is thus made. Take *of the opening roots each two ounces; Eryngus and Madder roots, each one ounce; Aſarum half an ounce, Mugwort, Pennyroyal, wild Thyme, Savin, Balm, Calamints, Nip, Rue, each one handful; flowers of Roſemary, Chamamil, Broom, St. Johns wort, Wallflowers, each one pugil; Smallage, Lovage, and Fennel ſeeds, each two drams; Red Peaſe one pugil, Juniper berries half a pugil,* boyl them in *Wine and Water in three pints of the ſtrained Liquor,* diſſolve *ſix ounces* of *Honey,* boyl it, and ſtrain it, and ſo uſe it, or keep it boyld up to a *Syrup.*

Syrup of Mugwort, Calamints of the opening roots, all the Oxymels are good.

Potions are made of thoſe mixed: As, Take *Syrup of Mugwort one ounce and an half, Pennyroyal and Balm water, of each two ounces; Cinnamon water two drams:* Make a Julep, give it at once.

Or thus: Take *Parſley roots one ounce, red Peaſe a pugil, Pennyroyal one handful, Fennel and Parſley ſeeds, of each a dram:* boyl them in Wine, diſſolve in the ſtraining *Triphera magna without opium or Thereaca Diateſſaron one dram, Syrup of Mugwort one ounce, Saffron half a ſcruple:* Make a Potion for one Doſe.

Of Topicks, make Baths or Fomentations for the womb in the time when the courſes are expected, ſome daies morning and evening for an hour; not to provoke ſweat; but to warm, for that would hinder. Therefore they muſt not dry and aſtringe: but looſen. Hence it is that women find ſo little good by dry Baths. Theſe are made of ſweet and hot Plants boyled in greater quantity for a Bath, then a Fomentation, and with wine and water.

They are eaſily made even in the winter: As, Take *Savin green, Rue, Lavender flowers, of each two handful, or more: Juniper berries two pugils:* boyl them for a Bath to ſit in, or a Fomentation in Summer; add *green Mercury two handfuls.*

Another for the Poor: Take *Onyons, Leeks,* and if the ſcent offend not, *Garlick:* boyl them alone, or with ſome of the aboveſaid.

The third is this: Take *roots of Lillies, Valerian, Mugwort, Savin, Rue, Balm, Lovage, Pennyroyal, Calamints, of each one or two handfuls; Chamomil and Elder flowers, of each one or two pugils; Fenugreek and Lin ſeed, of each one ounce; Carua ſeeds half an ounce, Bay, and Juniper berries, and red Peaſe, of each a pugil:* boyl them.

A Compound of many thus; if you have not all, take more of them you have: Take *roots of Lillies, Marſhmallows, Flower-de-Luce, of each four ounces; roots of Madder, Birthwort, Valerian, of each three ounces; roots of Aſarum one ounce and an half, roots of true Acorus and Elicampane, of each one ounce; Mugwort, Savin, Rue, Southernwood, Motherwort, Balm, Calamints, Nip, Pennyroyal, Organ, Spikenard, Lovage, Savory, ſprigs of red Oſiers bruiſed, of each two handfuls; ſeeds of the leſſer Centaury, Carduus, Marjoram, Bay leaves, of each one handful; Chamomil, Dill, Elder, Lavender and Wall flower, of each one pugil; Fenugreek and Line-ſeed, of each one ounce; Nigella and Watercreſſe ſeeds, of each half an ounce; juniper and Bay-berries, of each one pugil; ſeeds of Smallage and Lovage, of each two drams:* Boyl them for a Bath.

A Fomentation of the ſtrongeſt, is thus made: Take *of Madder, Aſarum, Birth-wort and Sowbred roots, of each one ounce; of wild Cucumbers and Mercury leaves, of each one handful; of Myrrh half an ounce:* boyl them in Wine and Water, add *the juyce of Savin and Mugwort, of each half an ounce; Ox-gal half an ounce:* Make a Fomentation.

If the Thighs to the Feet, are waſhed with the aforeſaid Decoction, or if the Feet be bathed therein often, it is good.

And if you make Clyſters of them, becauſe the Neck of the Womb joyneth to the ſtraight Gut, they do as well, eſpecially if the body be bound; becauſe Clyſters of Mercury, Benedicta Laxativa and Hiera, by ſtirring up and forcing the Belly do work upon the Womb.

Or thus: A Clyſter often repeated, is good: Take *Lilly roots three ounces, green Flower-de-Luce roots one ounce and an half, Valerian roots one ounce, Mugwort, Savin, Rue of each one handful; Centaury tops, Chamomil, Melilot and Lavender flowers, of each one pugil; Fenugreek, and Line ſeed, of each half an ounce; Carua and Nigella ſeed, of each two drams; Bay berries half a pugil, red Peaſe one pugil:* Make a Decoction, add *Benedicta Laxativa Hiera Logadij, each three drams, juyce of Mercury and Flower-de-luce, of each one ounce; Honey of Squils one ounce and an half, Oyl of Wall-flowers two ounces, Ox-gal one dram:* Make a Clyſter, give it without Salt, that ſhe make keep it longer.

To anoynt the Privities and Loynes, after Baths, is good, and otherwiſe, with hot and looſning Oyls and Fats.

Oyl of Wall-flowers and Flower-de-Luce, of each an ounce; is proper.

Or that called *Moſchatum* or *Moſchelinum*: Or this Oyntment: Take *Oyl of bitter Almonds and Lillies, of each one ounce; Oyl of Wall-flowers, Flower-de-luce and Broom-flowers, of each half an ounce; Gooſe greaſe and Marrow of Calves Legs, of each half an ounce; the Mucilage of Fenugreek ſix drams, Aſarum, Birthwort, Sowbread and Flower-de-Luce roots, of each one dram;* Wax enough to make an Oyntment.

Emplaiſters are applied to the Share, and about the Privities; made of the former: As, Take *roots of Lillies and Orris, of each two ounces; Leeks one ounce, Mugwort, Savin, Pennyroyal, of each one handful; Figs ten:* boyl them in wine, ſtamp them, add *wild Goats dung two drams: Oyl of Lillies and Wall flowers, of each one ounce:* Make a Cataplaſm.

Or: Take *Oyl of Wall flowers, Orris, Moſcheline, of each one ounce; Storax and Galbanum, diſſolved in Aqua vitæ, of each half an ounce; Sal Nitre one dram, Roſin of the Larich tree,* as much as is will make a Plaſter.

A Fume taken into the womb by a Funnel, or through a hollow ſtool, provokes the courſes, if made of Aromaticks, and other hot things, as *Hippocrates* ſaith; it is uſed after Baths, or at other times.

They are made of the Vapor of the Decoction of the things aforementioned.

Or thus: Take *white Dittany roots and Madder, of each one ounce; Mugwort, Hops, Pennyroyal, Savin, Bays, of each one handful; Bay and Juniper berries, of each one pugil; roots of Galangal and Ginger, of each two drams; Myrrh and Bdellium, of each half a dram:* boyl them in wine, and let her take in the Fume while it is hot.

Oyl of Spike or Civet put into the womb doth by its ſcent ſtrongly draw down the courſes.

The following ſweet fume doth the ſame: Take *of Storax two drams, Benzoin, Frankincenſe, Gallia or Alipta Moſchata, of each half a dram; Cloves, wood Aloes, Schenanth, Caſſia Lignea, of each one ſcruple; Sugar two drams:* make them up in Troches for a Fume, with Gum traganth infuſed in Cinnamon water.

Or thus: Take *the wood of Berry bearing Savin, and Juniper,* and caſt it upon the Coals, *or Juniper berries.*

This

This is ſtronger but ſtinketh: Take *Mummy two drams, Galbanum, Bdellium, Opopanax, of each one dram; Frankincenſe, Storax, of each one dram and an half; roots of Aſarum, Schenanth, of each one dram; the hoofe of an Aſs, or a Hoſſe, one ſcruple;* Powder them, *with the Roſin of the Larix tree:* Make Troches, uſe them in a cloſe ſtool.

The ſtrongeſt Fume to provoke the courſes quickly, is made of all kinds of dung dried, and poudered, and mixed with Saffron to be burned upon live coales, and ſent into the womb by a funnel.

Peſſaries put into the Womb, or Naſcalia applied thereto, when Virgins, are the laſt remedies, ſuch as may open the mouth of the womb with heat and ſharpneſs, and not exulcerate.

A Radiſh made like a Peſſary, and applied doth it.

Pot Mercury bruiſed, and put into a bag, is good, and better with flowers of Centaury; the true Scordium, Jack of the hedg, or ſawce alone called *Alliaria* doth the ſame.

Or thus: Take *juyce of Mercury, Onyons, Ox-gall, of each one ounce; Honey two ounces:* boyl them to a Suppoſitory conſiſtence.

To which you may add theſe Pouders: Take *roots of Aſarum, Sowbread, of each half a dram; Agarick one dram, Myrrh two drams:* boyl them *with Honey* to a Peſſary.

Or thus: Take *Aloes half an ounce, Myrrh two drams, Gentian roots one dram and an half, Nigella or Gith ſeeds one dram:* Mix them with *Ox-galls*, and make Peſſaries.

Another of Species: Take *of Species of Hiera Picra, and Benedicta Laxativa, and troches of Myrrh, of each one dram and an half:* Make a Peſſary with boyled *Honey.*

Another made of Antidotes: Take *of Triphera Perſica without Opium, and Theriaca, Diateſſeron, of each two drams:* Mix them with Pouder of Nigella, to Peſſaries.

This is moſt excellent: Take *of Myrrh half an ounce, Nigella ſeeds two drams, Agarick one dram, Sal niter half a dram, with juyce of Coletworts or Honey:* make a paſt for Peſſaries, and if you add *Troches of Alhandal half a ſcruple*; it will be ſtronger.

Another of perfumed things: Take *the Troches of Gallia, and Alipta moſchata, of each three drams; of Civet, Muſk and Amber-greeſe,* according to the purſe of the Patient, make them up into a Peſſary with Storax.

Or thus with Oyls: Take *Oyl Moſcheline two drams, Storax liquid one dram, Oyl of juniper berries ſix drops:* Mix them, and dip Wooll therein for a Peſſary.

If you make Injections of the Decoctions aforeſaid into the Womb. they are better then in Baths or Fomentations.

Or this: Take *Madder and Aſarum roots, of each half an ounce; Mugwort and Pennyroyal, of each one handful; Nigella or Gith ſeeds three drams, Lupines one ounce:* boyl them, *and in half a pint,* diſſolve *juyce of Savin two ounces,* inject ſome in.

Letting blood in the Foot, at the time is the uſual remedy; for when the blood above ſtrives to diſcend into the parts beneath, by reaſon of their Emptineſs through blood-letting, that blood which lay idle about the Veins of the Womb, is ſtirred up, and rather gets into the uſual paſſage then another, by which means the Terms are brought again. Wherefore we uſe this remedy of bleeding in the Foot, not only in full bodies where we open a Vein in the Arm alſo firſt; but alſo in lean, except other matters hinder: And we uſually open that under the inward Ancle called the *Saphena* in that Foot where it moſt appears, which we firſt put into hot water, and alſo after it is opened that the Veins may bleed better. But it will be as good in the Ham Vein, and bleed better. If you bleed in both Feet together, or in one in the morning, and in the other afternoon it will be better, at which time if you bind the Hip with a Ligature faſt, that the blood may not diſcend, it will ſooner be carried to the Womb.

Horſleeches if they ſuck well may ſupply the Lancet.

Cupping-glaſſes applied to the Hams, inſide of the Thighs, and Privities draw the blood thither, eſpecially with Scarification.

Ligatures in the Hips and Feet, do the ſame, and ſtrong frictions from the Leg downwards.

Copulation if it may be lawfully done, Cures Virgins of this Diſeaſe: and they which are ſick thereby and pale, are cured the night of their Marriage, by having their Courſes, which is the token of their Virginity, to them which are ſound, and have them then afore the time.

The Cure of the want of Courſes after Child-bearing.

The Purgation after Child-bearing, is a kind of bleeding, which produceth great inconvenience, if it be ſtopped, and therefore is to be provoked, this is done by the ſame Medicines, of which in conſideration of the weakneſs of the woman that lieth in, we chuſe the mildeſt, and cooleſt, eſpecially if there be a Feaver which is often.

And in that caſe we give this Pouder: Take *roots of Piony* (which provokes the Terms, and if there be a convulſion, is alſo good againſt that) *one dram, Mallow ſeeds half a dram, Myrrh, Cinnamon of each a ſcruple; Sugar two drams:* give it at twice in *white Wine, and Piony water,* or the like.

Or this Decoction: Take *Piony roots half an ounce, Maiden hair, Celandine, of each one handful; Mugwort half a handful, Violets a pugil; red Peaſe a pugil, Barley half a pugil:* make a Decoction, add *Sugar and Cinnamon one dram, and Schenanth half a dram,* for two Doſes.

We give ſtronger, if nothing hinder us; As, Take *Mugwort, Vervaine, Celandine, Juniper berries;* boyl them in *Wine,* give it to be drunk.

Or theſe Pills: Take *Birthwort roots one dram, Myrrh half a dram, Pepper one ſcruple, with juyce of Leeks;* make Pills, take *half a dram.*

The reſt are like thoſe former that provoke Courſes, as Inſeſſions of Marſh-mallows, Chamomil, Mugwort and the like: and Oyntments, Fumes, Peſſaries, Frictions, Ligatures, Cupping-glaſſes, Bleeding in the Foot ſomtimes, conſidering the ſtrength and accidents.

The Cure of the ſtopping of the Hæmorrhoids.

If the Hæmorrhoids have been uſual and ſtop; and we perceive manifeſt danger at hand thereby, we muſt ſtudy to move them again. As ſomtimes we do, when they never were before: if the cauſe of the Diſeaſe may be carried that way; as we ought to do when the cauſe of Feavers and Melancholly and the like lies in the Meſeraiks. Alſo when the blood labors for paſſage at Hæmorrhoids, being ſwoln we muſt help nature: Thus,

Sometimes we purge by ſtool, by reaſon of the impurity of the blood, which is retained in the Hæmorrhoids ſuppreſſed, becauſe they have power to ſtir up and provoke the Hæmorrhoids, as well as purge, ſpecially if things proper for that be added, as Aloes Coloquintida, and the like, as we ſhewed in the Terms, the examples of which may be refer'd to this treatiſe.

As the Electuarium Hæmagogon, and the like, which is good to provoke both Courles and Hæmorrhoids.

Topicks are better for moving the Hæmorrhoids than the Terms, becauſe the Veins appear more than in the womb, ſomtimes they are outward and ſwell, though ſomtimes more inward and blind, but alwaies eaſily to be reached by Medicines.

This may be done with Oyntments, this is the mildeſt. Take *roots of Orris, Sowbread, each half an ounce*; *tops of Centory, Motherwort, each two drams*; powder them, add *Oyl of Nuts a fingers breadth above them, juyce of red Onions one ounce*, boyl them a little, and ſtrain them, and anoynt therewith.

Or thus. Take *Bacon, the rind and Membranes taken off, one ounce, Hogs-gall half an ounce, Pigeons dung two drams, Niter half a dram*, make an *Unguent*.

Another. Take *Hiera Picra, Benedicta Laxativa, each two drams*; *roots of Sowbread, Birthwort, Centaury the leſs, each one dram*; make an Oyntment with *Gall* and *Honey*.

Theſe are ſtronger. Take *juyce of Leeks and red Onions, each one ounce*; *Hogs or Ox gall ſix drams, roots of Sowbread, pulp of Coloquintida and Euphorbium, each half a ſcruple*; with *Honey* make a *Liniment*, if you add the *juyce of Eſula* or *Lathyris* it wil be ſtrong, but remove it if it burn.

It is better in form of Suppoſitory if the Hæmorrhoids are inward, and be not ſore, thus. Take *Honey, Juice of Onions, Gall, each one ounce and half*: boyl them, add *Hiera Picra one dram, Myrrh half a dram, Sowbread roots half a dram, Sal Nitre a little*, make a *Suppoſitory*, add a little *Hellebore* it wil be ſtronger.

The root of Orris, made like a Suppoſitory, and dip'd in Gall or in Oyl of Orris is good.

A head of Garlick or Onion doth the ſame if you take off the outward skin, and thruſt it in, and a Sowbread root green.

Baths or outward Fomentations, and Clyſters ſuch as provoke the Terms are good in this caſe.

We uſe Leeches to the Hæmorrhoids to draw the blood, that after they may keep their courſe: We anoynt the Veins with blood to make them faſten, and ſet them on with a reed. This is the ſureſt and moſt certain Remedy.

Friction with a rough cloth, or Figg leaves, or with Borrage, doth open or prepare them.

We may do it alſo with a Lancet if the Veins appear, but we muſt be wary of miſſing the Veins: ſome prick them with Briſtles til they bleed, and open the Veins in the Feet, but not ſo properly, for the Hæmorrhoids proceed from the branches of the Gate-vein, and not from the hollow vein as the menſtrual do, and becauſe none of them come forth to the skin there can be no proper Evacuation.

The Cure of defect of bleeding at the Noſe.

It is not amiſs to provoke bleeding at Noſe, where it hath been uſual, and is ſtopt (eſpecially when any Diſeaſes of the Head, Eyes, or Ears are approaching) to prevent them, and cure them except nature of her own accord open the Veins in the Noſe. And this is no ſmall help to a Cure.

It is a difficult matter by reaſon of their ſmallneſs, and diſtance to open them with a Lancet, but ſome do it with Briſtles.

It is beſt to fil the Noſtrils with a Peſſary made of ſharp and rough plants, and to ſmite them, as with Yarrow, Burrage, Madder, Gooſ-graſs, and the flowers of Reed-graſs, or the like.

An Oyntment of Mints and Honey, or Madder and Oyl doth the ſame.

Diaſcorides ſaith that the Decoction of the root of Crocodilium or ſmal Crocus, being drunk, cauſeth bleeding at the Noſe.

The Cure of want of bleeding in other parts.

In other parts, as under the Tongue, or in the Forehead, Arms, or Feet (as when they itch from the foulneſs of blood, requiring the evacuation which was formerly made in that place, and which nature of her ſelf ſomtimes forceth out, as we often obſerved in Horſes) if it be requiſite to bleed for the prevention or Cure of a Diſeaſe, it is beſt done by a Lancet; and to make the veins appear, you may firſt foment them with Decoction of Sage, or the like. And it is good to heat the body with things given internally and applied outwardly, to make the blood thin that it may be the better evacuated.

CHAP. XV.

Of the Want of Sweating.

The Kinds.

WE call this a Diſeaſe when the Evacuation made by the pores of the skin with moiſture called Sweat, is ſtopped, when it is neceſſary and ought to be: Or when a Vapor comes forth inſtead thereof: Or when the Sweat ought to be general through the whol body, and yet only ſome few parts, as the Head or Feet do ſweat.

The ſuppreſſion of uſual Sweating.

This is ſomtimes in ſound people that are plethorick or full of humors, Cacochymical, or of evil habit, and moiſt-bodied: who uſe to be refreſhed by Sweating, which when they want is called ſuppreſſion of Sweat.

The want of ſuch Sweating as is neceſſary for health.

When men by exerciſe or Baths labor to provoke Sweat for preſervation of health and cannot, then is there a want of Sweating, which is requiſite for health. And this we have obſerved to be in ſome who by no means or bathing could produce the leaſt ſweat.

The want of ſweat which in time of ſickneſs is neceſſary.

It happeneth in many imperfected Criſes of ſharp Diſeaſes, and in ſome lingring diſeaſes, that no ſweat can be procured by Art or Nature, which ſhould expel the cauſe thereof: and this is a defect of Sweat requiſite in the time of Sickneſs.

The Cauſes.

The cauſe of want of Sweat is when the moiſture decaieth or is turn'd another way.

As is the Serum or watry humor ſo is the Sweat, and Urin, for it cauſeth both, and when there is little Urin there is little Sweat. And when the Serum is not carried to the habit of the body but otherwaies as by much Urin, Seege or the like, then there is a defect of Sweat. Wherefore in Diſeaſes when Nature endeavors evacuation by ſweat, it is hindered by other paſſages. Moreover it may happen by obſtructions that the paſſage of the Serum may be ſo hindered that there

may

may be great difficulty in Sweating and Piſſing: wherefore men in Dropſies piſs little, and ſweat with difficulty, though it be neceſſary for them. Alſo the thickneſs and ſliminess of the ſerum may hinder both Piſſing and Swearing, as in phlegmatick perſons; and in ſharp Diſeaſes there is no ſweat til the humor is concocted and made thin; therefore attenuating medicines do provoke Sweat, as we ſhewed in the defect of Piſſing.

The cauſe of want of Sweat is becauſe the ſerum goes not to the habit of the body.

The uſual cauſe of want of Sweating is the not drawing of the Serum to the habit of the body, which is done by external heat, which being abſent, Nature cannot ſweat without great Violence, eſpecially if the pores are aſtringed or ſtopt by cold external; for only cloſing of the pores cannot hinder ſweat except there be external cold,

The Cure.

The Cure of want of Sweat.

If any want ſerum or natural moiſture it is in vain to provoke them to ſweat: alſo when it is plentiful and turned another way, except it be againſt natures intention; for if nature incline to ſweat we muſt not uſe other evacuations, but hinder them. Alſo in Obſtructions and crudities if we intend to evacuate by ſweat, they muſt firſt be opened and the matter prepared. But if there be abundance of excrementitious moiſture in the Veins and habit of the body, we muſt uſe this evacuation for the preventing and curing of Diſeaſes, and it muſt be attenuated and concocted from its thickneſs and crudity: and firſt we muſt remove external cauſes which may hinder ſweat, and then give Sudorificks or medicines to cauſe ſweat ſuch as follow.

Sudorificks or medicines to cauſe Sweat.

Among Sudoriſicks, ſome are ſuch as cauſe ſweat by a great quantity of Liquor taken in when there is external heat to further it; hence it is that when we drink faſting and warm in bed in any quanrity, ſweat wil follow.

And this is cauſed by cold drink as well as by hot, for the entrals being ſuddenly cooled, the heat external ſooner draws the ſerum to it.

And this is ſooneſt done by things that are piercing, and ſharp, and theſe are called Sudorificks.

Among which diſtilled waters by reaſon of their thinneſs are the beſt, as for example, of hot herbs, Cherfoyl and Carduus, of cold plants, Fumitory and Lemmons.

Many Decoctions are made for this purpoſe as of Guajacum, Sarſaparilla, China, and other Woods, Roots and Herbs, boyld in much water. Or Horſtail, or the leſſer Polygonum, or the like, boyled in Wine.

This followiug is commended. Take *Millium or Pannicum hulled, one pugil*, boyl it in *Water*, to four ounces of the *Water* ſtrained, add *two ounces of white Wine* for one Draught, this is called St. *Ambroſe his Syrup.*

Or this. Take *Hyſop and Marjoram, boyl them in Chicken Broath, and ad thereto two drams of the Emulſion of Hemp-ſeed.*

This is excellent. Take *Nep and Citron ſeed each one dram and an half; Water of Carduus and Sorrel each one ounce and an half or two ounces*; make an *Emulſion*, add *Syrup of Carduus or of Sorrel ſix drams, of Roſes two drams*, let it be given at bed-time, ſome give the root of *Aſarabacca two darms in pouder in three ounces of Carduus water* which is a good *Sudorifick.*

Treacle and other ſleeping medicines are given diſſolved to provoke Sweat, for in a deep ſleep Sweat doth eaſily come forth.

Alſo the juyce of Elder or Danewort given with diſtilled waters, or in a Decoction doth the ſame.

Or, Take *Saffron one ſcruple, Ginger half a dram*: give them in *Pouder* with *Almond Milk.*

Or, Take *one dram of Brimſtone with the Yolk of an Egg.*

The Chymiſts give Salts, Oyls, and Spirits, as Spirit of Vitriol with convenient Liquors. Their Bezoardine Mineral, Diaphoretick *Sol* and *Luna*, Diaphoretick Antimony, the Sulphur of Antimony, Spirit of Tartar, and the Treacle water of *Crollius*, the ſecret of Carduus, and the like.

All things that outwardly heat the body, ſo that the blood may be carried thither, and the ſerum with it and open the pores do cauſe Sweat: And they may be, greater or leſs as the humor aboundeth and the Conſtition requireth, as follow.

As many Cloaths and Coverings, Skins, and Feathers, Hot Air cauſed by the Sun, or Fire, which outwardly inflames the body.

Hot Water either natural or Artificial.

Oyntments for the Back and great Veins, which gently heat with Oyl of Lillies, Pellitory, and the like.

Alſo Violent motion.

And the paſſions of the mind which inflame the ſpirits and humors, as Anger, Joy, or ſuch as ſhake the ſpirits, produce Swear, as Terror, Fear.

CHAP. XVI.

Of want of Milk.

The Kinds.

ALthough the natural excretion of Milk or giving Suck, which ought to be from the Birth to the moderate growth of the Child, is not ſo neceſſary, that the defect thereof ſhould prejudice the Woman: for we ſee many Women which for preſerving of their Breaſts neat, give no ſuck and receive no hurt thereby: except it be through plethory, or foulneſs, or Inflammation of their Breaſts for want of giving ſuck: yet becauſe it is an inconveniency to the Mother or Nurſe, and alſo to the Child which muſt be nouriſhed with Milk, it is called, a Defect. And it is divers, either when the ſucking is hindred or cannot be, or when there is want of Milk wholly, or in part; and this is called the want of Milk.

Sucking hindred

Want of Milk.

The Cauſes.

This Defect comes from want of Blood in the Veins of the Breaſts, which is the matter of which Milk is made, And this comes from divers Cauſes as we ſhewed in the want of Courſes, chiefly in Women with Child, who through ſquemiſh-

Want of blood, Foulneſs or thickneſs of blood, is the cauſe of want of Milk.

neſs

neſs eat little, or that which is not nouriſhing, from the Diſeaſe called Pica. Or when they have too many of their courſes after Child-bearing, or when they flow in time of giving ſuck, which they ought not to do; eſpecially violently and beyond their ſtrength. Or when they have immoderate bleeding other waies. Or when they have in time of giving ſuck an acute diſeaſe, which makes them lean, Alſo when the foulneſs of the Blood is ſuch that it is brought to the Breaſts, for Milk is made of the pureſt blood which was the Childs food in the womb. Alſo thickneſs of the blood as it is the cauſe of ſtopping the Courſes, hinders increaſe of the milk wholly, or in part, becauſe it cannot get into the Veins of the Breaſts.

Stoppage of the veins of the Breaſts nipples without paſſage or abſent, or hurt, cauſe the want of giving ſuck.

Milk alſo is wanting, when the Veins of the Breaſts are ſtopped by ſome hard Tumor or otherwiſe. Or when there is no paſſage in the Nipples. Or when Nipples are wanting which comes from ſcratching when young Women have itching Breaſts, being marriageable, this cauſeth Ulcers which either ſtop the paſſage or leave a Callus or hardneſs which doth it.

Alſo the clifts and pains which Women have from their ſtrong-mouth'd Children when they ſuck may hinder giving ſuck while they ceaſe.

The Cure.

The Cure of want of Milk.

If it comes from want of blood ſhee muſt be high fed, if from evil humors purged, if from thickneſs of blood, it muſt be attenuated or made thin, if from hurt of Breaſts or Nipples, they muſt be cured as we ſhewed elſewhere.

Medicines to cauſe or increaſe Milk.

For this we muſt uſe things that by a propriety cauſe Milk, or make the blood ſo thin by heat that it wil paſs into the Breaſts.

Milk, Eggs, Udders of beaſts, and brains are good not only for their nouriſhment, but for the property in them to increaſe milk.

Alſo ſuch Fruits as have a milky juyce, as Almonds, Pine-Nuts, and the like, eaten or drunk in Emulſions.

The Germans uſe a Broath of Eggs, Wine, Butter, and Sugar.

Alſo Riſe-milk.

Broath of Coleworts, Mallows, Rocket, Dill, Fennel, Parſley, is good: and though Lettice is ſaid to increaſe milk, we cannot believe it, becauſe it extinguiſheth ſeed:

Onions boyled or roaſted are alſo good.

And the root of purple-flowr'd Goats-beard boyld in Broath,

As Barly and Peaſe broath.

The beſt Wine nouriſheth, and warmeth, and is good for Nurſes.

Theſe Decoctions alſo. Take *Barley one pugil, Fennel and Parſley each one handful*; boyl them, and add *Sugar*.

Or thus. Take *Eryngus roots, half an ounce, Mallows, Polygala, Fennel, Parſley, Dill, Rocket, Baſil, Mints, each one handful*; *Barley, Peaſe, each a pugil*; *Line-ſeed two drams*, boyl them, drink it with *Sugar* every morning.

Of juyces thus. Take *juyce of Sowthiſtle and of Goats-beard, each half an ounce*; give it with *white Wine* and *Sugar*.

The Decoction of Earth-worms in Fleſh broath with Fennel and Barley is good, but let not the Nurſe know what ſhe taketh.

Dry things are leſs profitable, yet ſome ſeeds are commended whoſe herbs are better.

As, Take *Anniſe ſeed two drams, Fennel ſeed one dram, Rocket and Nigella ſeed, each half a dram*; make a *Pouder*, give *two drams* with any fit Decoction.

Or, Take *Pouder of Earthworms three ounces, Sugar half an ounce, Anniſe ſeed one dram, Ginger and Cinnamon each half a dram*; make a *Pouder*, give *a ſpoonful* with ſome Decoction.

Or, Take *Cryſtal in fine pouder, one dram, or Coral.*

That which comes from the *Alpes* called *Lac lunæ*, given one dram is accounted good.

Divers things are applied to the Breaſts, for the drawing of Milk unto them.

As hot Fomentations which enlarge the Veins.

And bruiſed Mints.

Or make this Plaſter. Take *Parſley, Fennel and green Mints, each one handful*; boyl and ſtamp them, add *Barley meal one pugil, Storax two drams, Nigella ſeed one dram, Oyl of Lillies two ounces*, make a *Cataplaſm*.

Some uſe Sinapiſms and Drepaxes, made of Muſtard or ſtinking Gums, to attract Milk, but they are too violent and inflame.

Friction of the Breaſt is better.

And Cupping-Glaſſes to the Arm-holes upon the great Veins which bring the milk to the Breaſts, and look blew, are good.

Alſo to let them be often ſucked or milked.

Alſo if Nipples be wanting, there may be an Inſtrument made of hollow Glaſs, for the Child to ſuck.

CHAP. XVII.

Of the Defect, or Want of Copulation.

The Kinds,

THere is a Defect of the Venereal act, when the Male and Female cannot perform, or weakly joyn together.

Men are more deficient than Women, for the man doth more in that act than the Woman.

Impotent men.

And they are called Impotent which cannot ingender at all for want of erection; and ſuch as do it faintly with ſmall extenſion are called weak men; and when they ſpend no ſeed in the act whether done ſtrongly or faintly, they are called Imperfect men. Nor is it a Defect when it is done but ſeldome, becauſe that may be ſureſt. And the more moderate, the better.

Weak men.

Imperfect Venuery.

In Women, this defect is rare through fault of the Member, which will alwaies receive while it is ſound, neither doth it wont to recruit, as mans doth; nor are they confin'd to a certain time of luſt, as Bitches: Yet ſomtimes there is a defect in the Womb apparent, or cloſe, ſo that they cannot, or at leaſt with difficulty, they endure a Man, and will not retain

Venery hindered and imperfect women.

retain him long. And ſo Venery is hindered, as it is imperfect, when there is none or ſmal pleaſure in the act, eſpecially if they have not been tired, but alwaies diſlike, as I have known three women who adviſed with me that for many years never perceived any more pleaſure then by an external touch, and this is called Venery extinct.

Venery extinct in women.

The Cauſes.

We muſt ſearch out the cauſe in both ſexes of this defect, whether the members be unfit for the act, or ſeed cannot be ſpent, or whether the ſeminal Veſſels, which contain the Seed and conveigh it, be diſordered.

The cauſe of weakneſs, or impotency in man, is the evil ſhape hurt, or numneſs of the Yard.

This act is defective, from the want of a Yard ſomtimes: as ſome are born Eunuchs: others have loſt it by accident, or by force: ſomtimes by loſs of a part, as a ſtone by gelding; ſomtimes by ſmalneſs of the Yard, as Hermophrodites, which reſemble women, and have but a very ſmal Yard ſomtimes by largneſs or thickneſs, ſo that the Womb cannot receive it without torment: ſomtimes by crookedneſs or windy ſwelling like a pudding, as in Hydropical Perſons; or by an excreſcence, hurt or Ulcer eſpecially in the Glans or Prepuce, by which means it cannot endure any force by unclean Copulation, or violent acting, or when the Prepuce, or Foreskin is ſo ſtraight that it will not come from the Glans; for theſe cauſes, either the action is not performed, or difficultly and imperfectly. And it is cauſed alſo by a cold diſtemper which hinders the flowing of blood to the part, which is requiſite, as I ſhall ſhew, for the diſtenſion, or ſtretching of it. And when it is ſtupified and inſenſible from hurt of the Nerves, as in a Palſey: And alſo by inchantments, when the exquiſite ſenſe of the Yard is ſo loſt that it will not riſe by the tickling, which we ſhall ſhew proceedeth from the ſeed. Hence it is that either there is no act or very faint.

The growing together ſtraightneſs, or hurt of the neck of the Womb, is the cauſe of defect of Venery.

Venery is defective from a fault in the neck of the Womb, when the paſſage is not open: For Children born without an Orifice, cannot live for want of Piſſing, as hath been known; except it be made by Art. And this is ſomtimes by birth, and ſomtimes by an Ulcer after it is heated: but ſeldom; Yet a woman which through difficulty in Child-bearing was hurt in that part, whom I know, was ſo modeſt that ſhe would not reveal it, but committed it to natures Cure; ſo that proud fleſh grew about the Womb, and ſtopped her Courſes from coming forth, and the Oriſice was ſo cloſed, as appeared after her death, though living ſhe would not declare it, that there was a thick Eſcar upon it, and it could not be ſeen, or perceived: This Orifice in Virgins is often cloſed with a Skin called *Hymen*, which cauſeth the firſt Copulation painful, and if it be thick, hinders Copulation till it be removed: Alſo it may be made ſtraighter naturally, or by an excreſcence, a Tumor, or Callus, or hurt of the neck of the Womb, which may cauſe ſuch pain that ſhe cannot admit of a man.

From the affliction of the Seminal Veſſels which bring the blood which begets ſeed, made, contained and ſent forth from them, Venery may be hindered, or weak in both Sexes, if there be either no ſeed, or at leaſt ſuch as will not provoke to the act. For the ſharpneſs of the Seed, cauſeth the Itch (not wind, as hath been thought) and ſtirs up nature by the ſpirits, in the Arteries and fils the Spungy Body of the Yard and Glans therewith, ſo that it is enlarged, ſwollen, hard, red, and hot, and fit for the action; eſpecially when it is in the proper Veſſels hot and labors to get out. But when it is weak wateriſh and crude, or little in quantity or none, then there is no pricking, without which there can be no erection, as in Eunuchs, and ſo there can be no performance, or very little and weak. And if this be in a woman, and the provocation, or pricking be wanting, they grow not warm, nor deſire Venery nor find any pleaſure therein. Theſe diſtempers of the Seminal Veſſels hinder the voiding of ſeed, when it is not wanting, and cauſe imperfect Venery.

The cauſes of hindered, or imperfect Venery in both ſexes of quenched Venery in a Woman, is either no Seed, or that which is naught in the Veſſels.

The affects, by which Seed is wanting, or cannot be ſpent, or grows weak, are either weakneſs of the Seminal Veſſels, by reaſon of old age, or a Diſeaſe eſpecially about thoſe parts, or too much Venery which relaxeth and weakneth them. Or coldneſs of the parts, eſpecially in men when the Yard is refrigerated and cannot be filled and ſtretched forth with blood, for which cauſes little or none, or dul ſeed being produced, they are not ſtird up to Copulation; or their ſeed flows from them without ſenſe. This alſo may come from an evil compoſition of the Veſſels at the firſt; the kind whereof is difficult to be known in people that are alive, except it be conjectured from this, that they having perfect Members for generation, and no cauſe aforegoing to hinder it, cannot uſe Copulation; but when they are dead we may, as I have found, perceive in their opening want of Seminal Veſſels, or diſorderly paſſages, ſomtimes on both ſides of the Reins or the like.

Weakneſs, coldneſs, ill faſhion of the Seminal Veſſels, is the cauſe of defect of Venery in both ſexes and of that which is called coldneſs in man.

It often hapneth to men that by incantation, or witchcraft their Reins or Yard, or both are ſo weakned, that they cannot perform. Theſe they call bound or lockt (becauſe it is cauſed by tying of a Point, a Bulls pizle, or Wolfes pizle, or of ſome other Lecherous beaſt. How this is done being preternatural, doth not concern us to enquire.

Inchantment is the cauſe of impotency in men, from whence they are ſaid to have the point tied.

By the cutting of the Spermatical Veſſels, which bring the matter of the Seed, as when both ſtones are taken off (for one cannot do it) in men, becauſe ſeed cannot be made, they cannot ſpend, nor have they a deſire. Yet ſomtimes from other cauſes blood may ſo flow to the Member, that it may enter into a woman, but to no purpoſe; Wherefore when they will have true Eunuchs, to whom they may commit their women, they take of the Yard at the root: This is too often done to men, for the Cure of the Rupture, but I never knew it done, either for any Diſeaſe, or to take away luſt.

Gelding is the cauſe of impotency in Eunuchs.

The Obſtruction of the ſemmal veſſels is the cauſe of want of Venery.

Stoppage or ſtreightneſs, or Perforation of the paſſage in the Yard, is the cauſe that hinders Copulation or makes it Imperfect.

Alſo the ſtoppage of the veſſels by a thick humor or Tumor, may cauſe a defect, eſpecially in men when the paſſage of the Yard for both Seed and Urin is ſtopt by a Caruncle or Excreſcence, a Callus, a Stone, or the like, that neither can come forth. Or when the member is weak, in the act of Copulation, and the paſſage is not direct, nor ſufficiently enlarged, ſo that the ſeed being little, is not directly conveighed but ſtopped til after it come forth of it ſelf. Or when there is a hole through the Yard, by reaſon of a Fiſtula therein, as I have ſeen, by which means the Seed paſſeth not the right way. And this is not an hinderance to the Act as I ſhal ſhew, but only of Conception.

The Act of Copulation is not wholly hindred from a want of ſufficient Blood to produce Seed, for little is required; wherefore poor men that are in want of Food, and ſuch as have long been ſick, and are in Conſumptions, may do the feat, but they who have more blood do it to better purpoſe. Now that Copulation ſhould not be deſired in ſome Diſeaſes where there is diſturbance of mind and grief, it is no wonder, when pleaſure and delight, which ſtirs up this act, is taken away.

Neither can thickneſs of blood cauſe it, when it is brought and diſperſed for the extenſion of the Yard, for the arterial blood which hath moſt ſpirits is chiefly ſent thither; yet we ſuppoſe them to be moſt luſtful, whoſe blood is hotteſt and thinneſt.

The Cure.

We muſt conſider firſt whether the fault be hid or manifeſt and accordingly foretel and Act.

The Cure of Impotency, Faintneſs, Copulation hindred, or imperfect, or extinct, whether in man or woman.

If men are born without a Yard, or with a miſhapen one not fit for the work; or if it be cut off, or the head cut, or if the ſtones are both taken out, the Cure is impoſſible. And Women that have the womb ſo cloſed that it can be opened by no Art without danger of life they are incurable. Other defects in men and Women, as Tumors, Ulcers, Wounds or Bruiſes, ſtoppage of the paſſage of the Yard, ſhal be ſpoken of in other Treatiſes. But we ſhal here ſhew the Cure of the ſtreightneſs of the paſſage in man, and the largeneſs of the Hymen or Membrane in Women; but if none of theſe appear, and the Yard wil not ſtand nor ſeed be ſpent, or if the Woman without or with little delight perform the act and theſe be in ſound people, there is ſome original fault which we perceive by what they have been from their youth; And this is incurable. Or when it comes from Incantation which is not our part to untie. But when from Weakneſs, Coldneſs, or other Diſeaſes, which hindreth Seed, or makes it unprofitable, though long continuance may make difficulty, yet in theſe caſes chiefly we undertake the Cure.

We give things that cauſe ſeed, and this as we ſaid by its plenty and ſharpneſs ſtirs up a deſire to the Act, and diſpoſeth the members for it. Theſe are ſuch as cauſe much blood, which is the matter of which ſeed is made. To theſe we add hot things which may make the blood hotter, and by conſequence the ſeed, which will more ſtimulate or provoke; and by its heat and thinneſs come ſooner and in greater plenty to the Yard. And when the ſerum is hereby inflamed and carried to the bladder, it being neer to the ſeminal veſſels, & promotes the cauſe, as we have ſeen by the uſe of Spaniſh flies the Bladder hath been ſo inflamed that it hath been ulcerated, and the Urin hath been much and bloody, and the heat ſo ſent to the parts adjacent that they have violently provoked Luſt; this ſharpneſs of ſeed may be cured with Salts mixed with other things, as I ſhal ſhew. And we ſhal ſhew that it is our opinion that ſuch medicines work by a manifeſt quality, rather than by ſtretching the Yard with Wind as ſome ſay (which cannot be) beſides their ſecret hidden quality which was obſerved by the firſt teachers of ſuch things, from the whiteneſs of the fleſh, fruits, and roots, reſembling ſeed: Or becauſe taken from Lecherous Creatures; Or from their ſhape reſembling Stones, as the Satyrions or plants called Dogs-ſtones; or like a rough wrinkled Cod, as Toad-ſtools or Muſhrooms.

Many things are given for this, eſpecially at Supper, or after at Bed-time, if we expect the effect that night, or (if you wil have them ſucceſſively to work) in the morning.

Of meats they are beſt that nouriſh wel, and cauſe much blood, and they are choſen which are white and ful of marrow, as Brains, Stones, eſpecially of the moſt lecherous Beaſts, as of Cocks, Quails, Sparrows, Foxes. Alſo the fleſh of the Caſtor, becauſe his Stones cannot be eaten by reaſon of their ſtink: but they are thought to be Bladders and not Stones. The fleſh of Craw-fiſh, Crabs, Lobſters, Oyſters, and other hard Fiſhes that have Griſtles, Cuttle-fiſh, Polypus, Milk, Eggs, Almonds, Nuts, Pine-nuts, Piſtachaes, Cheſnuts, Beans, Peaſe, Riſe, Barley, Hartichoaks, Parſneps, Rapes, Scirroots and roots of Goats-beard, and ſuch as cauſe Milk, cauſe Seed alſo, alſo Onions, Leeks, Muſhrooms, alſo Rocket, Coleworts, Aſparagus; all theſe diverſly dreſſed and eaten do the ſame, eſpecially if they be prepared and ſalted: for Pepper ſtimulateth and provoketh Venery, and we ſuppoſe that when ſuch things are ſo eaten it comes rather from the Sawce than the Meat.

The uſual meats to provoke Venery is the white Broath called in Dutch, *Beinwarm* made of Wine, Egs, Sugar and Butter, with which the Bride-groom reſtoreth himſelf in the morning. Or that called *Leberſulf* made of Piggs Livers which helps Conception with Wine, Spices, and Saffron, this according to *Dioſcorides* increaſeth Venery; and that which the Germans give at Weddings called *Pfeffer* ſtrong of Pepper, and that congealed ſaffron'd *Galren* made of juyce of Fleſh and Fiſhes wel ſpiced.

Divers Junkets are made of Sugar, Honey, and Spices, given after Supper or at night at the Greeks Collation time called *Epidorpiſmus*.

As dried Confections of Kernels and Seeds with Sugar, among which Rocket ſeed, Pine and Piſtacha Nuts are the chief.

Or March-pane, as this. Take *Almonds, and ſmall Nuts, each four ounces; Pine and Piſtacho Nuts, each one ounce;* beat them, *Cinnamon half an ounce, Pepper one dram, Ginger, Cloves, Nutmegs, Cardamoms the great, each half a dram;* *Rocket ſeed two drams,* and if you wil have it yellow, *Saffron; or red Saunders and Sugar as much as is fit,* mix them and bake them in an Oven like Bread.

The Bread of Life called in High Dutch *Lebſtuchen* wel ſpiced and honeyed was invented with the reſt to provoke Venery.

Rocket

Rocket, Water-creſſes and other ſharp Herbs eaten at ſupper with Botargo or Honey after the Spaniſh faſhion provoke much.

Strong ſweet Wine wel ſpiced with Cinnamon and Pepper, taken moderately heats and refreſheth the body, and makes it fit for the work: but immoderately; ſtupifies and makes unfit and ſluggiſh.

There are divers poulders to be given with Wine, Milk, or the like, or made up with Sugar in Tablets.

The firſt: Take *Pepper ten grains*, only bruiſed that it burn not the mouth, let him drink it in *Wine* or *Milk* at bed-time.

The ſecond: Take *Pepper half a dram, Saffron half a ſcruple*, make a *Poulder*, take it with any convenient *Liquor*.

The third: Take *Pepper one dram, Nutmeg half a dram, Salt one dram*, take it in a rear Egg.,

The fourth: Take *Pepper a dram, Ginger, Rocket ſeed and Leek ſeed, each half a dram; Sugar two drams*, take a *dram*.

The fifth: Take *Rocket ſeed two drams, Aſhen keys, Burdock, Line, and Anniſe ſeed, each a dram; Parſnep, Nepp, Radiſh, Onion, Leek, Muſtard, Nettle, Water-creſſes, and Aſparagus ſeeds, each half a dram; Pepper a dram and half, Ginger, Galangal, Cloves, Mace, each half a dram; Saffron a ſcruple, Ivory ſhavings a dram, pizle of a Deare or Bull, the fleſh of the Scincus each half a dram; Sugar as much as all the reſt, Cinnamon two drams*, make a *Poulder*, give *two drams*.

The ſixth better than the reſt: Take *Rocket ſeed half an ounce, Parſnep Rape and Leek ſeed, each a dram; Watercreſs ſeeds and Pellitory roots each half a dram; Pepper a dram, Ginger, Cinnamon, of each half a dram; Saffron a ſcruple, ſpaniſh Flies without wings nine, Borax a dram, Muſk ſome grains, Sugar an ounce*, make a fine *Poulder*, give *a ſpoonful* at firſt in *Warm Milk*, and more if it fail.

The ſeventh and ſtrongeſt of all: Take *two ſpaniſh Flies the wings being taken off, Cinnamon one ſcruple, Sugar Candy one dram*, give it in *Milk*. if it do not the feat, take *three* the next time.

The Chymiſts highly commend the blood of Satyrion which *Quercetan* teacheth how to prepare.

Among Electuaries the Diaſatyrion of *Nicolas* one dram was invented for the ſame uſe; alſo Confectio Anacardina which inflameth highly.

Another may be made thus. Take *Satyrion and Eryngus roots candied each one ounce; Ginger candied, Conſerve of Acorus each half an ounce; Pine and Piſtacha Nuts each three drams; the Kernels of Indian Nuts one dram, Line ſeed and Aſhen keys each two drams; Rocket ſeed one dram and an half, the Electuary of the three Peppers one dram, the ſpecies of Diambra and Diamoſchu each half a dram; Cinnamon one dram, of Stags or Buls pizle and Scincus of the Sea dried, each half a dram* (for Women add *the dried matrix of a Hare, and an ounce of Sugar*) add *Honey as much as is fit for an Electuary*, give *two drams* or more.

The nauſeous Pils are thus made. Take *of Mouſe-dung half a dram, Rocket ſeed a dram, Pepper half a dram, ſpaniſh Flies the wings taken off five*; mix them with *Turpentine*, give *a dram*.

You may make a Syrup to be kept til you have occaſion thus. Take *the green roots of Eryngus, Satyrion and Parſneps each two ounces; roots of Pellitory and Dracunculus each half an ounce; Rocket two handfuls, Watercreſſes, Hedg-muſtard, each one handful; Rocket ſeed half an ounce, Line ſeed, Aſh-keys, Aſparagus ſeed, each two drams: Aniſe ſeed* (which is thought to cauſe Milk) *half an ounce, Dates five*, boyl them in *white Wine*, and add to the ſtrained Liquor, *Sugar, Cinnamon and Pepper*, boyl them to a conſiſtence or height, give *an ounce* alone or with *white Wine*.

We have obſerved that gentle Purges corrected with hot Spices, whether they work or not, do vehemently provoke Venery: ſo that before they work they cauſe erection, as ſome have confeſſed to me, who thought I had miſtaken in my intention when I gave the Medicine.

Sweet ſcents provoke not only by refreſhing, but by heating and piercing, as Amber-greece, Muſk, Civet.

In men outward applications are beſt for the Yard, and beneath, by the heat whereof the blood may come to erect that part: and that blood may come into the ſeminal veſſels to make ſeed, we anoynt the Stones, Loyns, and Privities, and ſometimes the ſoles of the Feet, theſe are made of hot Attractives.

Of uſual Oyls thus. Take *of Oyl of Pepper, Euphorbium and Caſtor, each equal parts*.

Or thus. Take *Juyce of Rocket, Watercreſſes, Aqua vitæ each an ounce; Pellitory roots two drams, Muſtard ſeed one dram, Euphorbium half a dram, Line ſeed Oyl one ounce and half*, boyl and ſtrain them.

Otherwiſe, Take *Oyl of Nutmegs by expreſſion two drams, Oyl of Spike two drams, Oyl of Cloves half a ſcruple*, mix them for an Oyntment.

Without Oyls thus. Take *the Gall of a Bore or Hogg one dram, Civet half a ſcruple, Honey*, anoynt the Yard and parts adjacent, if you add three or four *ſpaniſh Flies* it wil be better.

Oyl of Ants which have wings; made by boyling of them in Sallet Oyl is excellent.

Alſo the Fat of a Hedg-hog.

A good Oyntment. Take *roots of Pellitory, Pepper, Ginger, Muſtard ſeed, each one dram; Euphorbium half a dram, Caſtor one ſcruple, dried Ants half a dram*, pouder them, add *Oyl of Spike* and a little *Wax* make an *Oyntment*.

They ſay that if the right Toe be anoynted with Oyl of Spaniſh Flies it will provoke Venery: which we cannot deny to be poſſible from the vertue we have declared in them for provoking bloody Urin of which we have experience.

Theſe Oyntments in the Loyns and Privities of Women ſtir them up when dull: But privately before Copulation, let the man anoynt his Yard wit Civet or Gall of a Hen.

The uſe of hot natural Baths is counted the beſt Remedy to reſtore heat in cold and decated perſons.

Alſo other Baths and Fomentations for the Feet and other parts being actually and potentially hot do the ſame, As the Decoction of Flower-de-luce roots, Nep, Calamints, Nettles' Marjoram, Rocket, Hedg-muſtard, Lavender flowers, and of Chamomil, and the like.

It is good to wrap the Feet in ſoft furrs (which by their gentle tickling ſtir up Women and effœminate Perſons) to preſerve the Heat, and prevent Cold.

Somtimes weakneſs is taken away by manual Operation, in a Man when the Fore-ſkin is ſo ſtrait that it will not uncover the Head of the Yard, we ſtretch or divide it by cutting. In women, when the neck of the womb is too ſtrait, or covered with the skin called *Hymen*, or with a Callus, we open it with a thin Groat or Inſtrument made on purpoſe, to cut both ſides.

Other things belong to the Cure of Incantations, as ſhaking of the Pillows, piſſing through the wedding-ring, or the Axle-tree of the Plough, or the changing of ſhifts, before they go to the ſport, ſhiftings of the left Foot, and the like, theſe belong not to us.

Nor

Nor care we for Amulets, to which much is attributed. They ſay the aſhes of a black Lizard carried in the left hand cauſe Erection, and in the right hand hinder it.

Imagination and apprehenſion of former ſport, provoke Venery extreamly; by remembrance beholding or hearing of things paſſed: and much more touching.

Sweet affections, as Joy advance, Sorrow and grief hinder the Act: This joy is brought by recreating the ſenſes, as the Sight, the Hearing, and the reſt, eſpecially by Muſick.

CHAP. XVIII.

Of Luſt, or Lechery.

The Kinds,

A Venerial Itch. WE call that Lechery which is an immoderate inclination to Venery, and it is either continual; or an often itching and luſt, which being unſatisfyed, diſturbeth and provokes people to ſordid, naſty actions, except they have government. This is ſomtimes in Males and Females, but differeth, in that men are ſooner hot: Women are longer cooling.

Luſtful fury. There is another kind which is far worſe and preternatural, called an inſatiable frenſie in luſt, which when it is excerciſed, hath no allay, but grows higher, and is unſatisfied.

This is oftner in Women then Men, as weakneſs is oftner in men then women; As in foul and pocky women, or the like, which have the Priapiſmus or Frenſie of the womb, ſo called. The Hiſtory of impudent *Semiramus* and of other, ſheweth that ſome have been ſo, and unſatisfied with innumerable men, and this Diſeaſe occaſioneth many to try unlawful things, and to fal into great ſins to appeaſe luſt. And ſomtimes when the fury of the womb comes, they deſire Copulation with beaſts, (as ſhe of whom I ſpake in the treatiſe of Madneſs, which deſired the Engliſh Dogs to Lime her.)

Priapiſmus, or immoderate erection. This is more ſeldom in men, though ſome are ſo Laſcivious, that they can do it often in one night, not naturally, but by the pride of appearing ſtrong, and by provocations and forcing: theſe have ſomtimes a venemous Gonorrhæa, or running of the Reins. This is called *Priapiſmus, Tentigo, or Satyriaſis*, from *Satyrs* painted with ſtanding Yards. And there is another Diſeaſe called by that name, which we ſhall after mention.

The Cauſes.

All Cauſes of immoderate luſt come either from much ſeed, ſharpneſs, or motion which ſtir up Venery, or from blood, which ſtretcheth the Member in men, as we ſhewed in defect of Venery.

Plenty of ſeed and heat is the cauſe of a Venereal Itch. If Seed be plentiful, it cauſeth Sanguin men, by reaſon of fulneſs, or heat of the Veſſels, which continually attract blood, which deſires expulſion where it aboundeth, to be Laſcivious.

Sharpneſs of ſeed, is the cauſe of Frenſie of the Womb in Women ſo called. Eſpecially when the Seed is hotter then ordinary and ſharper, this we have ſhewed, may come of eating hot Spices, or Medicines. And of hot humors and ſharp, not in the Womb of ſalt Flegm and Choller, as is uſual, but from the ſeed which is venemous and ſharp, from the heat of which comes the unſatiable Itch, which is uſual in unclean Women, who infect men therewith. Men when they are thus infected, have a running of the Reins, which ſends it forth, but women have it not ſo uſually. Some ſay that the cauſe why Lepers are not Lecherous, is becauſe they are ſeperated from women, and conſtrained to be abſtinent.

Shaking of the Seed, cauſeth a Venereal Itch. Seed raiſed from its Veſſels, and deſiring paſſage cauſeth Itch, and is ſcarſe hindered from flowing: for this is the condition thereof while it is ſound and in its own place, except it abound, that it doth not much prick: But when it is removed, it is very troubleſome to get forth; ſo it is, for by imagination, dreams, and handling, Seed may be ſpent by both Sexes.

The cauſe of Priapiſmus, or Erection preternatural, is the plenty of blood gathered in the Privities. When much Arterial blood fils the Yard and continueth, it cauſeth Priapiſmus, or conſtant ſtanding with a deſire, of which we now ſpeak: But it may hapen that there may be Erection, before the blood come to prick the part, and a deſire afterwards from thence. Alſo it may come from heat of the Reins and parts adjacent, by blood, cauſed from lying upon the back, upon feather beds, or boards, which poſture makes blood come ſooner to the part, and makes Erection and greater Appetite, as experience ſheweth. And heat of the bed makes men riſe at midnight, as the Proverb is. If it come from other cauſes, as Pain, Inflamation, Wind, or Water, it belongs to another treatiſe.

The Cure.

The Cure of the Venereal Itch and Frenſie, and of Priapiſmus. If Men or Women are provoked to Venery, to prevent unlawful acts, the heat is to be allay'd by hindering increaſe of Seed, and heat thereof, as alſo of blood; and preventing the commotion of Seed. Thus,

Purges are chiefly requiſite when foul and ſharp humors corrupt and ſharpen the Seed, and cauſe luſt.

To cool luſt, we give things that quench, or that dry, though hot, if they conſume it, by a propriety: nor do we ſpend time to Cure and expel wind which is not the cauſe, as we ſaid: we give them evening or morning often, for the effect will not quickly be ſeen.

Sallats at ſupper of Lettice, Purſlane, Mints with Vinegar are proper, without Spices.

And this Electuary: Take *Conſerve of Water-lillies, and Mints, of each an ounce; Lettice and Coleworts candied ſix drams, ſeeds of Agnus Caſtus, (ſo called from its vertue) one dram and an half, Rue half a dram, Coral one dram, Cryſtal half a dram, Camphire a ſcruple, with ſyrup of Purſlane*: Make an Electuary.

A convenient Pouder: Take *Snakweed roots one dram, Mints, Rue, Water-lillies dried, of each half a dram; the ſeeds of Vitex one dram and an half, Hemp ſeeds, Grapes, Lettice, of each one dram and an half; Cryſtal one dram, Camphire a ſcruple*; make a Pouder, take a dram in broath,

or

or ſyrup of Purſlane, or with a little Sugar, or made into Tablets with Roſe and Lettice.

A convenient Syrup: Take *juyce of Lettice and Purſlane, of each two ounces; juyce of Mints half an ounce, Violet and Roſe-water, of each an ounce; Vineger of Roſes half an ounce, Sugar three ounces*; Boyl them to a Syrup, give an ounce often.

The Decoction of Lettice, Purſlane, Endive, Mints, is good in broath.

Cold water drunk in great quantity, allaies luſt.

Some affirme that they can take away all deſire and uſe of Venery, with Wine in which the Fiſh called *Mullus* is infuſed, others give forty Piſmires in drink.

Outwardly, cool the Feet, Privities, Loynes, ſo to waſh the Yard in cold water, makes it preſently fall, this remedy my Father told me, a learned man uſed who the firſt year of his Mariage, loſt his Wife and Child at once in Child-bed, that he night die a Widdower without deſire of Women.

Things that Potentially cool, mixed with driers and applied by Fomentation to the Privities extinguiſh luſt, as the Decoction of Lettice, Plantane, Purſlane, Willows, Water-lillies, and the like.

Eſpecially if they be applied to the Feet, with Vinegar.

The juyces of the ſame to foment the Stones, adding a little Vinegar and Camphire is better; and injected into the Womb, doth the ſame for Women.

Vinegar of Roſes, doth the like.

It is good to anoynt the Reins with this: Take *Oyl of water Lillies, two ounces, juyce of Lettice one ounce and an half, Vinegar half an ounce*: boyl them to the conſuming of the juyces; add *ſeeds of Vitex one dram, Camphire half a dram, white Wax a little*: Make an Oyntment.

Unguentum Album, with Camphire, or that cooler of *Galen* for the Reins, with Camphire, doth the ſame.

And alſo Plates of Lead to the Reins.

Sugar and Cryſtal of Lead, with Oyntments, and Correcters, given in a ſmal quantity, are commended by the Chymiſts.

The ſmel of Camphire ſtupifieth luſt, therefore they teach that it is to be worn to preſerve chaſtity, which it doth by touching it, or tying to the Arms; And Vitex and Vervain, they ſay, doth the ſame.

Great faſting doth ſomewhat allay luſt, eſpecially abſtinence from hot Meats, Spices and Wine, which rule they ought to obſerve, which pretend to chaſtity, by abſtaining from certain Meats, as the Friers who pretend to mortifie by eating of Shel-fiſh and Botargo, and the like, in the holy time of Lent.

The ſorrow of mind and grief, take away luſt.

And Diſeaſes with pain, whether hot or cold.

By letting blood, ſomething is abated, but it cannot make the Body lean or weak, without ſome other inconvenience. It is reported that one cured his Wife of her unſatiable deſire, by opening all the uſual Veins. And *Hippocrates* teacheth by the example of the Scythians, that the opening of the Veins behind the Eares maketh Sterility and Impotency.

Gelding is the extream remedy, for extream Lechery, and taking off the Yard, is the ſureſt way, for which cauſe they ſay *Origen* Gelt himſelf; And I know a Prieſt that having been often puniſhed for ſin, in that kind, did the ſame, and Maſters uſually do ſo to their Servants, to whom they commit their Wives: but they deſerve this puniſhment beſt, that ſin in Adultery, and Fornication, and therein perſevere.

The ſureſt remedy is Mariage which is granted by God to all that want the gift of Chaſtity.

CHAP. XIX.

Of Want of Conception.

The Kinds,

Barrenneſs. WHen a Woman is of Age to Conceive and hath her Courſes naturally, and hath the uſe of a Man, and conceiveth not, it is called *Sterility* or Barrenneſs. And if ſhe have conceived and brought forth, and after brings not forth (which is uſual, in the ſpace of three or four years) it is a defect of Generation, which is neceſſary for the propagation of mankind.

Of thoſe which are thus barren: ſome are found of a good habit of Body, and are often fatter then thoſe which have born Children, and look not quickly ſo old. But oftentimes there are defects of the Womb joyned with this defect, either they never had their Courſes, and therefore called *Viragines*, and becauſe they alſo engender not. Or their Courſes which they had, either flow not, or little and diſorderly, with difficulty and diſcolored. This often hapneth to ſuch, as have the whites, a Diſeaſe uſual with barren Women. And they have other inconveniences, which either cauſe barrenneſs, or come from thence.

Viragoes, or manlike Women.

As when ſome bring forth only Females, which may hinder the Progeny of the Name.

The Cauſes.

The Cauſe why a Woman conceiveth not, when there is no defect perceived in the Venerial act, is either becauſe ſhe receives not the Seed into the Womb, or retains it not being received: And this happneth from the Seed, or Genitals of the Man or Woman.

This comes from the occaſion of mans Seed, when it is not ſufficient in quantity, or fit for Generation; and though a Woman receives it, either there is no Procreation, or its in vain, as a Mole, whereof we ſhall ſpeak; for if there be not ſo much as will fill the Cavity of the Womb, which therefore was made little, a Child cannot be conceived. And this is the cauſe, that if the Seed be not enough for Generation, but often by too much Venery or running of the Reins abated, that ſuch Generate not, as they who uſe it ſeldom, and either for Procreation, or health ſake, are very temperate. Hence it is that old men marrying young maids get Children, as my Father after fourſcore, in regard they are leſs hot and eager then young men, and go to it but ſeldom. Alſo if the Seed be not concocted, but crude thin and wateriſh, or too cold, and with ſpirits, or the like, which takes away the vertue, it cannot beget Children. This comes from weakneſs of the Veſſels, or mixture of evil humors, and from the cauſes mentioned in Impotency and Lechery: ſomtimes there is a ſecret fault in the Seed which doth not hinder Procreation, which paſſeth to the Children, and ſhews it ſelf then, and conveighs the like to the Grand-

The Cauſe of Barrenneſs from the Man, is little Seed, or Crudity.

child when it is of the age the Father was when his disease first appeared: Hence it is, that the Gout, Leprosie, and the like, are propagated.

The seed of a Man and Woman is the cause why Males or Females are begotten.

It is probable that this defect is in the seed of the Man when he begets no Males but Females, because it is weaker than the Womans which beareth away the Bell for the sex: It is better to impute the secret causes to the seed, than to the temper or the change of the sex or to the seeds coming from this or that Stone; for a Man with one Stone, of what temper soever may beget Children of both sexes.

When Barrenness is from the Woman it comes from Crudity impurity or want of seed.

It is necessary for Generation that the Womans seed should be mixed with the mans, for the Generation of a Female, as may be seen by the likeness of the Mother in both: now if the seed be defective, or be in less quantity than is fit, Barrenness is by the womans cause, and oftener than by the man, for a Woman without seed may suffer Copulation, but a man without is unfit for it; and this is the cause why Whores which spend their seed for gain so that they are sapless, cannot conceive though they receive. And if if it be impure, crude, or the like, not only Harlots, but other Women are impotent and diseased. But if the temper of the Womans seed be the same with the Mans they say there can be no generation from the equality, but diversity. But we affirming the seed to be hot, do not place the generative vertue in it, but in the seemly temper of them both.

It seldom happens that a man is in fault by reason of the Yard, so it can but act, for though it be not so long as others it hindreth not, but the seed may be sent into the Womb if there be no other obstacle, for the womb being then hot and greedy after seed, easily condescends and takes it in. But if

The opening of the Yard being wrong is cause of defect in Conception.

the hole in the head of the Yard which sends forth seed and Urin, be not in the middle, so that it may directly aim at the inward Orifice of the womb, but in the side or beneath, as I have known in some, who have been born so, or if there be a Fistula beneath so that it is not sent to the mouth of ths womb, it is nothing worth.

If Barreneſs come from the Womb, it is seldom caused by the neck thereof, but by accident, as it hinders Copulation as I said: But this may be often caused from the Orifice of the bottom of the womb or the substance thereof.

The largeness, looseness, closeness, of the orifice internal of the womb, is the cause of Barrenness.

The inward Orifice of the womb, or that clift which is close and narrow, and openeth at the time of Conception, drawing the seed unto it; if it be too large though then it easily receive the seed, yet because it reteineth not it long enough, it is the cause of barrenness. This comes from an evil birth, when the child hath been violently taken away by reason of the bigness or ill posture, when it is so stretched that it cannot return, as in other cases, to its former proportion. And this is the cause why many times Women after difficult Travail never conceive again; some Women also are unfit for Conception by reason of the looseness of the Orifice, by moist excrement, either in the Womb, or the neck thereof, by reason of the Whites. And when the Orificeis shut up so that it cannot be opened, there canbe no Conception, because the seed cannot be admitted; this may be naturally, or by a scar, or excrescence of flesh, after the parts have been ulcerated, or torn in hard Travail, by which means the outward Orifice though larger, hath been closed, as I shewed before. It is seldom stopt from other causes. What they say of Fat in the neck or bottom of the womb, we have shewed cannot cause barrenness, but the cause is the not opening of the womb in conception, for at other times it is naturally closed, and after Conception closeth, and openeth not, but when there is a superfætation or taking too much.

If the substance of the womb be too hard, or want blood, it is a great cause of want of Conception: for a Woman is then fit to conceive, when the womb which is thick and nervous, and unfit for conception while it remaineth so, becomes fleshy and soft by heat and affluxion of blood, and as in salt Bitches we see their privities swollen, so doth the Orifice in a Woman, and the clift is larger to entertain the seed. But if it continue in its natural condition, or grow harder, there can be no Conception, because the Orifice wil not open and receive the seed. And this is from the constitution and temper thereof from the original, the substance thereof is too dry, otherwise it is only in age, and then but natural, because they then cease to breed; but if it be hard before old age, it makes sound Women barren and so they remain. This befalls them who by too much Lechery and the like, have dried the Womb, or them whose wombs are hard by a Tumor, or after an Inflammation. But if

The cause of barrenness is the hardness and dryness of the womb.

blood doth not moisten the womb, which is required for the enlarging & softning thereof, and for the increase of the Infant, either not at all, or by suppression of the Courses, or come not to the bottom of the womb by reason of the hardness thereof, or straightness of the Veins, or Obstructions: it comes to pass that Viragoes or Women that never had Courses, or that have them so much that they cannot be dispersed into the Veins for want of heat are barren. And hence it is that they who have long abstained from the use of man, or not conceived for other causes, and made their womb without blood through want of exercise, causing it to flow rather to the Veins of the neck of the womb to be purged by Courses, by reason of discontinuance or want of practise when they grow old; though they use a man, they conceive not so easily, as they who keep a constant moderate exercise from their youth.

When the substance of the womb is not moistened with blood it is barren.

The weakness of the womb is the cause why it is not fit for Conception, for the functions thereof being hurt the chief whereof is the conceiving of seed, it cannot attract, or retain it. This is from the birth, or from coldness, or other Diseases, these are slow to Venery, and subject to other Diseases of the womb.

Weakness of the Womb is the cause of barrenness.

The Cold and moist distemper besides the cold and dry is a hinderance of conception, and this is usually lookt at in Cure, as being the most usual. This comes from moist excrements in the womb made from evil and crude nourishment, which moisten and loosen the orifice, or from too much Lechery in Whores, which causeth slipperiness in the part. This

A moist distemper of the Womb is the cause of barrenness.

cannot

cannot be from a defluxion into the Womb, beauſe there is no paſſage, beſides the body purgeth the excrements by the uſual veins monthly: But in both when it comes from defect in the blood, the women that conceive not, are of an evil habit and ill-colored.

The Cure.

The Cure of defect of Conception. If a Woman conceive not, which hath no defect of the Venereal act, or in her Husband, we muſt diligently ſearch out the cauſe thus. If it come from want of ſeed which is moſt the mans fault, then let them ſeldom engender, and uſe things to encreaſe ſeed, as we ſhewed. If from the crudeneſs of ſeed or foulneſs we we muſt cauſe good blood, and ſtrengthen the veſſels that breed ſeed. If it come from a fault of the Yard of the man which hath a hole in the wrong place, the Fiſtula muſt be cut, or firſt opened otherwiſe; and after united together and healed up, that the ſeed may come the right way. If this be from the birth it is incurable. If Barrenneſs be cauſed from the Wombs defect, as when it is hatd, or the orifice cloſed with a Tumor, or hurt by Child-bearing, the Cure is deſperate in women otherwiſe ſound, which have either never conceived, or have been hurt at the time of Travail, as in thoſe who never have their Courſes. In others who want Conception from Weakneſs, Moiſtneſs, Coldneſs, or excrements abounding in the womb, which have their Courſes diſorderly, or are troubled with the Whites, or other ſuch like, there may be Cure.

Remedies to procure Conception. Firſt let her be purged, obſerving her conſtitution, and the humor abounding, and whether ſhee have her Courſes duly or the whites.

Generally thus. Take *Catholicon one ounce, Syrup of Roſes ſolutive two ounces,* with *Burrage and Mugwort water,* make a *Potion.*

Then open a Vein if ſhee be plethorick.

Then give this preparative. Take *Syrup of Mugwort and Maidenhair, each one ounce and an half*; *Burrage, Mugwort, and Nep water, each one ounce*; with a little *Cinnamon* make a *Julep,* give it three mornings.

Or this Decoction. Take *the opening roots ſteept in Wine, each half an ounce*; *Eryngus roots one ounce, roots of Elicampane, Valerian and Maſterwort, each half an ounce*; *Mugwort, Motherwort, Nep, Pennyroyal, Germander, Ladies-mantle, Marjoram, of each one handful*; *both Bugloſſes roots and Leaves, Succory, Endive, Fumitory each one handful*; *Wall-flowers, Broom and Roſemary, Burrage and red Peaſe, each a pugil*; *Aniſe and Fennel ſeed each a dram*; *Parſley ſeed, Siler montane and wild Parſnep ſeed each a dram*; beat, boyl, and clarifie, and ſweeten them, with *Cinnamon* and *Sugar* make an *Apozem* for *three doſes, or four, or five,* or make a *Wine* of the *Infuſion* of them.

If we wil have it purge when the body is foul, we add *Liquoriſh two ounces, Aſarum roots two drams, Pot-Mercury one handful, Raiſons twenty pair, Senna and Polypody, each one ounce and an half*; *Carthamus ſeeds bruiſed ſix drams,* give them boyled as formerly with *Wine* and *Water.*

Then purge with this Potion. Take *Rhubarb four ſcruples, Cinamon one ſcruple,* Infuſe them in *Wine* and *Endive-water,* ſtrain and diſſolve therein the *ſolutive Electuary of Citrons and Diaphenicon two drams, Syrup of Roſes ſolutive two ounces,* make a *Potion.*

If Pills be taken. Take *Pills of Cochiæ, Agregative and ſine quibus, each a-ſcruple*; mix them with *white Wine* into *Pills.*

After purging give a dram of *Triphera magna* without *Opium* in the morning.

We alſo keep the body looſe with ordinary Pills or Electuaries before bathing or uſe of outward medicines, as. Take *Catholicon two ounces, Diaphenicon one ounce, Caſſia newly drawn two ounces, Pulp of Sebeſtens one ounce, Syrup of Roſes ſolutive one ounce and an half,* mix them, take it with *Peaſe broath,* or *Wine,* or in a *Bolus.*

Uſual Pills are either the former, Or. Take *the Aromatick pill called Alephangina, and that of Agarick, each one dram and an half*; *Cochie one dram, Troches of Alhandal half a ſcruple,* with *Syrup of Roſes ſolutive* make *Pills,* give *a dram.*

Often ſweating is good for moiſt Women, becauſe it evacuateth from the whol body: as with the Decoction of Lignum vitæ uſing a ſpare diet, a Friend of mine uſed this diet and proved with child before it ended.

Alſo dry or moiſt Baths; Bleeding in the Foot to provoke the Terms as we ſhewed.

The things mentioned to provoke Luſt, increaſe ſeed, are chiefly uſed for Conception: theſe are given to men, for they are moſt ſubject to impotency: but women may uſe them to heat and increaſe ſeed; and ſometimes both together, leſt one prove ſlow in performance. It is good to add for Women things proper for the womb, hot and dry, and ſuch as provoke the terms if wanting, and conſume humidity. Thus

With theſe powders, the firſt is. Take *Nutmeg one ſcruple, Muſk two grains, Salt a little,* in a new Egg every morning.

The ſecond. Take *ſeed of Siler montane one dram, Rocket ſeed half a dram, Ivory ſhavings two drams, Cinnamon, Nutmeg, each a dram*; *Muſk ſix grains, Sugar two drams,* give it in *Sack one dram* for a *Doſe.*

The third, Take *ſpecies of Diamoſchu and Diambra, each half a dram*; *ſhavings of Ivory one dram and an half, ſeeds of montane Siler two drams, Cinnamon one dram, Sugar two ounces,* or diſſolve the *Sugar* in *Cinnamon* and *Mugwort water,* and make *Lozenges,* give *two drams.*

The fourth. Take *Boars ſtones two drams, Bulls pizle one dram, of the Matrix and Runnet of a Hare, each half a dram,* dry them, and pouder them, adding *Cinnamon one dram and an half, Nutmegs, Cloves, each half a dram*; *Pepper, Ginger, each a ſcruple*; *Rocket and Parſnep ſeed, Siler montane and Aſpen keys, each half a dram*; *Watercreſs and Peony ſeeds, each a ſcruple*; *ſhavings of Ivory and Goats-horn, each half a dram*; *Muſk and Ambergreeſe, each ſix grains*; *Sugar ten ounces,* give *a dram* in *Pouder* or *Lozenges.*

It is better to make Confections of Nuts, than Pouders or Electuaries, for they wil decay ſo.

A dry Confection. Take *the preſerved Kernels of Almonds, Hazel Nuts, Pine and Piſtacha Nuts, each an ounce*; *Citron peels, Cinnamon, Cloves and Ginger candied each half an ounce*; *Rocket ſeed candied two drams,* mix them, give *a ſpoonful* at bed-time.

Make Marchpane thus. Take *ſweet Almonds four ounces, Hazel Nuts two ounces, Pine-nuts two ounces, Piſtachoes one ounce,* ſteep them in *Milk*, then bruiſe them, and add *ſpecies Diambræ and Diamoſchu, each half a dram*; *Cinnamon two drams, Ivory ſhavings one dram,* beat them in *round Cakes.*

Theſe Electuaries following are good. Take *Conſerve of Eryngus and Dog ſtones, each one ounce and an half*; *Conſerve of Roſemary flowers, Scabious, Citron rind, Ginger candied, each an ounce*; mix them with *two* or *three drams* of the firſt, ſecond, or third Pouder aforementioned.

The reſt are to be found in the Provokatives.

Or give one dram of *Triphera magna* without *Opium* in *Sack.*

The

The beſt Junkets are thus made; Take *Nutmeg a dram, Ginger, Pepper, of each half an ounce; dried Marjoram a ſcruple, Rocket, ſiler mountain, and Carua ſeed, of each half a dram*: Make a Pouder for the following Receites.

Take *the Brains of a Hog*: boyl them in Sack, then add *the Pouder aforementioned and Salt*, let her eat them often, at ſupper.

Or: Take *the ſtones and Combes of Cocks*, and uſe them as the former.

Or the *ſtones of a Ram*, ſlice them, and wrap them in the Pouder mentioned, and *Sage leaves* the Caule being wrapt about, let them be roaſted for ſupper.

Alſo other nouriſhing meats are good.

This diſh is pleaſant and excellent: Take *Mints, Scabious and Burnet, cut them ſmal*; add *two or three Eggs, Onyons, Nutmegs and Salt*, make a Tanſey thereof; or wrap them in Paſt and bake them, with *Colewort leaves*, in the Embers, let the Man and Woman eat thereof faſting, and go to the work four hours after, eight daies after her Courſes.

This Decoction is infalible: Take *Eryngus roots, Mugwort and Sanamunda*: boyl them in red wine, a glaſsful of it warm morning and evening with *a dram of Triphera Magna*, without *Opium* for nine daies together.

This is a ſecret, and of great force, give *Chymical Oyl of Marjoram and Muſk, of each one or two grains; with the Runnet of a Hare.*

If the Womb be looſe and moiſt, we muſt warm, dry and ſtrengthen it with Baths, Fumes, Oyntments, Peſſaries, and ſomtimes relax it, when hard.

Baths, Inſeſſions are chiefeſt, if uſed for five, ſix, or eight daies after the Courſes, before the Husband be admitted, before bed time, or ſupper, or in the morning, repeating them monthly three or four times, if ſhe conceive not, which we know by a ſtoppage of the Terms.

If we will make a Bath of hot drying and ſtrengthening things: Take of theſe more or leſs, *white Lilly roots, Valerian, Orris, Mother-wort, Mugwort, Pennyroyal Nep, Organ, Calamints, Marjoram, Bates, Savin, Juniper, Chamomil, Roſe, Elder, and Lavender flowers, Bay and juniper berries, of each a pugil; ſeed of Siler Mountane half an ounce, Allum three drams or more, or Salt*: Boyl them in Rain-water, adding *Lixivium, Smiths forge water, and Wine.*

If you will have it more binding, add *Galls, Pomegranat flowers, of each a pugil; Bramble and Oak leaves, of each one handful; Allum half an ounce*: Boyl them as before, with more Forge water.

When we deſire to relax: Take *roots of Lillies, Mallows, and Marſh-mallows, with the leaves of Pellitory of the Wall, of each as much as is ſufficient*, add *Marjoram, Pennyroyal and others that ſtrengthen the Womb, with Lime and Fenugreek ſeed, of each a pugil; flowers of Chamomil and Melilot, of each two pugils*: Make a Bath.

If you will purge the womb from moiſture, add to a hot Bath Bryony roots, Mercury and Arſmart; make a Bath, or Fomentation.

She may be bathed for a month together, every day if her Body require it.

The laſt refuge is the uſe of natural hot Baths for a month, every day for many hours ſweating, as of Allum, Niter and Sulphur, with mollifie exceedingly in the hardneſs of the womb, but they will make ſound women Barren and help over moiſt bodies by drying. Alſo Salt water by its ſelf, or which other proper things is good. A Fume taken into the womb, is alſo good, from a Decoction in the ſweating chaire, or in the Bath.

A hot and ſtrengthening, is thus made of ſweet Plants, as of the Decoction of Motherwort, Pennyroyal, Calamints, Organ, Sage, Hyſop, Baſil, Marjoram, Roſemary, Chamomil, with Fumitory and Burnet, the roots of Maſterwort, Valerian and Acorus: Boyl them in wine and water.

If we will aſtringe more, and dry more: Take *roots of Snakweed, Agrimony, Acorn cups, Cypreſs nuts, with red Wine* and *Water*: Make a Decoction.

Let her take into her body a Fume of Pouders or Troches, upon live Coales, Thus made: Take *Benzoin, Storax, of each two drams; Labdanum one dram, wood Aloes one ſcruple, Muſk half a ſcruple, Sugar three drams*: Make Troches with Gum Traganth, uſe one at a time.

Or thus: Take *Troches of Gallia and Alypta Moſchata; put one upon the Coales.*

Or this not ſo pleaſant: Take *Maſtick, Frankincenſe Storax, Labdanum, of each a dram; Cloves, Cinnamon, Nutmegs, Cypreſs nuts, yellow Sanders, of each half a dram; Caſtor a ſcruple*: Make a Pouder ſprinkle a little upon the Coales.

Things that are put into the womb are called *Naſcals* and if they be far put in, Peſſaries; they are to purge the womb from moiſture, after Purging and the Terms, when the whites flow, before bathing, or at that time; for two or three nights continuance, or to make the Courſes flow kindly, a little before they appear.

Thus: Take *Mercury leaves green*, bruiſe them, and put them in a ſilk bag, anoynted with Butter. If it be too ſharp uſe *Honey* and *yolks of Eggs.*

Or thus: Take *Pulvis Benedictus half an ounce, Agarick three drams, Gith ſeed one dram, Goats-gall one dram and an half, Peaſe flower one ounce, with juyce of Mercury, or Beets*: Make a Peſſaty.

To heat and diſpoſe the womb for Conception, after bathing and Fumes, when ſhe is in bed, let her uſe the following Remedies all night the three laſt nights of bathing.

Thus: Take *Triphera magna without Opium one ounce, Maſtick half an ounce, Storax one dram, the runnet of a Kid or Hare half an ounce, Civet or Muſk half a ſcruple*: make Peſſaries in Bags.

Or thus: Take *Maſtick half an ounce, Frankincenſe three drams, Ivory ſhavings one dram and an half, Cypreſs nuts one dram, Balm, Nep, Cloves, Spicknard, of each half a dram; Civit or Muſk half a ſcruple, or one ſcruple of Caſtor with the Runnet of a Hare or Kid, and three drams of Storax*: Make Peſſaries.

In *Viragoes* whoſe womb is hard, and dry, it muſt be enlarged thus: Take *Gooſe and Hens greaſe, Mucilage of Fænugreek made with Wine, yolks of an Egg, each half an ounce; Roſin of the Larch tree, Runnet of a Kid, of each two drams; Orris roots three drams, Storax two drams, Wax, Muſk and Caſtor*: Make Peſſaries.

You muſt anoynt, after bathing, the Navil and Groins, above the Privities, *Oyl Moſchalinum*, is the beſt.

Or thus: Take *Oyl of Wall flowers, of Nard, Hens and Gooſe greaſe, of each half an ounce; Storax two drams, Cloves, Mutmegs, Mace, of each a dram; wood Aloes, Schænanth, of each half an ounce; Gallia moſchata one dram, Wax as much as will* make a Liniment.

This is beſt: Take *Oyl of Marjoram and Cloves by diſtillation, of each a ſcruple; Oyl of Nutmeg by expreſſion one dram, Civit and Muſk ſome grains; with Wax*, make a Liniment for the Navel and Womb, ſome daies after bathing, before ſhe come to her Husband.

She muſt have a Plaſter alſo to the Reins, and Perinæum, to cauſe the womb to attract Seed, and ſtrengthen,

then, to retain it at the ſame time, or when bathing Fumes, Oyntments, and Peſſaries are over, and ſhe begins again to go to her Husband; uſing it continually, or at leaſt every night, to the laſt week wherein ſhe expects her Courſes.

As this: Take *the Plaſter for the Womb one ounce, Gallia moſchata one dram, Storax one dram and an half, Cloves one dram, Maſtick two drams with Oyl Moſcheline*: Make a Plaſter.

If the Terms be ſtopt a month or two, and we fear ſhe is ſped with Child, you muſt reſt and expect a week or two, and let her be quiet, and except they return, let the Plaſter following be applied to the parts aforeſaid, to keep Conception and prevent Abortion, and ſhe muſt keep it on every night: Take *Emplaſter of Maſtick an ounce, Snakeweed roots three drams, Cypruſs nuts, Hypocyſtis, of each two drams; red Sanders, red Roſes, Cloves, of each a dram; with Oyl of Maſtick*: Make a Plaſter.

Decent Copulation is very neceſſary for Conception, and it muſt be when both Male and Female have a vehement deſire, and it is better when deſired from long want of enjoyments, then from provocatives. And this is the cauſe why men returning from Travail and Women from bathing, or abſtinence from Venery do ſooner procreate. Then it muſt be ordered that both ſeeds may meet at the time, and not be preſently parted. And when the Woman thinks ſhe hath her due let her abſtain til the Child be grown to the Womb and well confirmed. If they go to it a day or two after the Courſes, then there is hopes of Conception: ſom think the beſt time to hit, is when they have their Terms. But we think it may be done at any time, while the Womb is hot, as was ſhewed. There are ſome that teach divers filthy poſtures to cauſe Conception, and which is worſe, paint them forth.

If a man afore Copulation anoynt his Yard with Civet, in regard the Womb is delighted with the ſcent thereof, ſome think the Seed will be ſooner received.

They report that the ſmel of Civet, Amber greeſe, Musk in baths, or Cloves, or Pillows, eſpecially at night, maketh Women apt to Conception.

The Reaſon of getting Males, or Females.

That a Male may be conceived, rather then a Female: ſome think it may be by their uſing both a hotter and dryer Diet then ordinary, that Males are gotten, which are of the hotteſt Nature. Others ſay that if a man before Copulation, eate the Matrix of a Hare. and the woman take the Stones dryed and Poudered, in white wine, a Male will be begotten. Or if the man anoynt his Yard with Gooſe greaſe and Turpentine three daies before Copulation. Some think that of the Seed of the right ſtone, the Males are begotten, and the Females of the Seed of the left: And that by binding this, or that ſtone, at the time of Copulation, a Male or Female, may be begotten. Theſe follow *Ariſtotle*, who adviſeth this to be done to Cattle. But this is falſ, as may be ſeen in thoſe that are Gelt of one ſtone, and yet beget both Sexes, as we ſhewed. Alſo reaſon teacheth, that except the binding be ſo ſtraight, that the Seed Veſſels be intercepted, the paſſage of Seed cannot be hinder'd: And if that be done the man cannot be without great pain, and ſo will have little mind to the ſport, I'le warrant you.

Others thinks that Males are begot in the right ſide, and Females in the left ſide of the womb, and therefore adviſe women to turn on the right ſide after Copulation: Others Superſtitiouſly bind the right Foot with a white rowler of a Boyes, and the left Foot with a black.

THE SECOND TOME IN ONE BOOK; Which is the THIRD OF THE Whole Work.

Of Dolors, or Griefs, or Pains.

BY Dolor we underſtand here every Moleſtation or trouble of the five Senſes: of which ſick people complain more then of the hurt of any Function, which is joyned therewith, we therefore ſhall not ſpeak in this Book of Pain or Dolor, as it is in the ſenſe of Feeling, but as it is in all the Senſes. Theſe Dolors are diſtinguiſhed in reſpect of the ſenſes wherein they are, for all the ſenſes may be offended, but divers waies. For the four ſenſes in the Face, and the fifth which is over all the Body do ſuffer divers waies.

The Senſes in the Face, as Seeing, Hearing, Smelling, Taſting, have not ſuch great pains, as the Senſe of Feeling, and are ſooner allayed. Of theſe we ſhall ſpeak in the firſt Chapter, Page 187.

The ſenſe of Feeling, which is through the whole Body, hath divers greivous and continuing pains; as Heat, Cold, Itching, Tickling, Pricking, Burning, Cutting. And we ſhall ſhew their differences, as they are through the whole Body, or the parts thereof.

All the parts of the Body, that have the ſenſe of Feeling, can ſcarſe be pained at once. Yet many parts together, or ſome outward parts, as the Skin, may have a general pain. And when the Body is weak or looſe, albeit it ſeemeth to be pained all over, yet becauſe the Patient complaineth rather of want of Motion and ſtrength: you may ſeek for the Cure thereof in our Treatiſe of Weakneſs and defect of ſtrength and Motion: when the whole Body hath a diſtemper, if it be great, all ſenſible parts may be offended. And this cannot come of a cold diſtemper, ſo that every part is at the ſame time affected, except it be deadly, but of a hot. So in Feavers all the parts of the Body are inflamed, and all ſenſible parts are offended, of this we ſhall ſpeak in the Feavers, the ſecond Chapter, Page 187.

There are pains of all ſorts of ſome parts of the Body. And theſe are either hidden or more manifeſt in divers parts.

THE SECOND TOME IN ONE BOOK; Which is the THIRD OF THE Whole Work.

Of Dolors, or Griefs, or Pains.

BY *Dolor we underſtand here every Moleſtation or trouble of the five Senſes: of which ſick people complain more then of the hurt of any Function, which is joyned therewith, we therefore ſhall not ſpeak in this Book of Pain or Dolor, as it is in the ſenſe of Feeling, but as it is in all the Senſes. Theſe Dolors are diſtinguiſhed in reſpect of the ſenſes wherein they are, for all the ſenſes may be offended, but divers waies. For the four ſenſes in the Face, and the fifth which is over all the Body do ſuffer divers waies.*

The Senſes in the Face, as Seeing, Hearing, Smelling, Taſting, *have not ſuch great pains, as the Senſe of* Feeling, *and are ſooner allayed. Of theſe we ſhall ſpeak in the* firſt Chapter, Page 187.

The ſenſe of Feeling, *which is through the whole Body, hath divers grievous and continuing pains; as Heat, Cold, Itching, Tickling, Pricking, Burning, Cutting. And we ſhall ſhew their differences, as they are through the whole Body, or the parts thereof.*

All the parts of the Body, that have the ſenſe of Feeling, can ſcarſe be pained at once. Yet many parts together, or ſome outward parts, as the Skin, *may have a general pain. And when the Body is weak or looſe, albeit it ſeemeth to be pained all over, yet becauſe the Patient complaineth rather of want of Motion and ſtrength: you may ſeek for the Cure thereof in our Treatiſe of* Weakneſs and defect of ſtrength and Motion: *when the whole Body hath a diſtemper, if it be great, all ſenſible parts may be offended. And this cannot come of a cold diſtemper, ſo that every part is at the ſame time affected, except it be deadly, but of a hot. So in Feavers all the parts of the Body are inflamed, and all ſenſible parts are offended, of this we ſhall ſpeak in the Feavers,* the ſecond Chapter, Page 187.

There are pains of all ſorts of ſome parts of the Body. And theſe are either hidden or more manifeſt in divers parts.

The hidden pains are inwardly in the four distinct parts of the Body: The Head, Neck, Breast, and Belly, and the Cavities thereof, and are distinguished according to those parts.

The pains which are in the inward part of the Head within the Skull, shall be spoken of in the third Chapter, Page 235. Of the pains of the Head.

The pains that are in the inward Cavities of the Face shall be described, as followeth.

The pains in the Eyes shall be spoken of in the fourth Chapter, Page 241. Of Pain in the Eyes.

Those in the Cavities of the Ears, in the fifth Chapter, Page 251. Of the Pains of the Ears.

Those of the Nose, *in the* sixth Chapter, Page 253.

Those of the Mouth, *in the* seventh Chapter, Page 255.

Those of the Bones of the Mouth, in the eight Chapter, Page 258. Of the Toothach.

The pains which are in the inward parts of the Neck, shall be spoken of in the ninth Chapter, Page 263. Of the Pain of the Jawes.

The pains which are in the Cavity of the Breast, shall be treated of in the tenth Chapter, Page 269. Of the Pain of the Breast.

The pains which are in the Cavity of the Belly or Paunch, shall be thus treated of.

The pains which are in the upper part about the Heart, shall be spoken of in the eleventh Chapter, Page 277. Of pains of the Heart.

Those on the Sides, shall be spoken of in the twelfth Chapter, Page 294. Of Hypochondriak pains.

The other Pains shall be spoken of in the thirteenth Chapter, Page 305. Of pains of the Belly.

Other pains in the parts adjoyning to the Belly, manifest themselves by things voided, as by Stools or Urin, of these we shall speak in the treatise of things cast forth: Other pains which are in certain holes and parts thereof, shall be hear declared.

The pains in the inward parts of the Privities, shall be mentioned in the fourteenth Chapter, Page 391.

Those in the Arse, shall be spoken in the fifteenth Chapter, Page 393.

The pains that are outward in the Body, are more manifest, and are thus distinguished.

Some are more deep and profound, these shall be spoken of in the Pains in the Habit of the Body, sixteenth Chapter, Page 396.

Those which are more outward and higher, and appear more, shall be mentioned in the seventeenth Chapter, Page 408. Of the Pain of Superficies of the Body.

CHAP. I.

CHAP. I.

Of the Griefs of the Sight, Hearing, Smelling and Taſting.

The Kinds,

ALthough that Irkſome ſenſe which the Touching feeleth be properly called Dolor, yet we may call them moleſtations or Troubles, which the other Senſes endure, by that name, when the Function is not loſt but offended. This comes diverſly to the Sight, Hearing, Smelling and Taſting, from whence there are divers kinds, which are eaſie to be perceived, but not to be deſcribed or named. The Dolor of the Sight or Hearing we call The offence of them, and and the Dolor of the Smelling or Taſting we call inſuavity or want of Relliſh.

The Offence of the Sight or Hearing.

The Inſuavity of the Smelling or Taſting.

The Cauſes.

Theſe four mentioned dolors of the Senſes comes from the violent quality of their objects which doth ſtrike upon, or diſturb them: from the object of the ſight, by Brightneſs: of the Hearing, by Grating; of the Smelling by Stink; from the object of the Taſt by its unſavorineſs.

Splendor or Brightneſs cauſeth the offence of Sight.

A Splendor or great Light if it be vehement, as of the Sun, or Flame, or come ſuddenly to the Eye, as of Lightening, moleſteth it. Hence it is that men ſhut their Eyes at the ſight of them. And the ſenſe of Feeling perceiving the moleſtation in the Eyes and Noſe cauſneeſing to ſhake them off, as we ſhewed in Sternutation. Alſo Light when it is diſcolored, and ſhines much and long, and ſtrikes much upon the Sight is an enemy unto it.

Noyſe hurts the Hearing.

A great Noyſe by Crying, Ringing of Bels, Trumpeting or Drumming, or otherwiſe coming ſuddenly, eſpecially neer the Ears, as of a Musket or Cannon, hurts the Hearing.

A Stink hurts the Smelling.

A ſtrong Stink or Smel, as of Soot, or things burnt, or from Excrements moleſteth the ſenſe of Smelling: And ſomtimes by twiching of the Noſtrils, and provoking their ſenſe of Feeling, they cauſe neezing, and by offending the Neighbor Pallate and Taſt, they cauſe Loathing and Vomiting.

An unpleaſant and ungrateful ſavor, as bitterneſs, or extream ſaltneſs, or ſourneſs, or the like, coming externally from things taken in, or from external humors or exhalations, ſent to the ſenſe of Taſting, cauſeth moleſtation, and alſo offendeth its ſenſe of Feeling.

An evil Reliſh is the cauſe of Inſuavity.

The Cure.

Take away the Cauſe and the Effect ceaſeth. If it be external which uſeth to offend all the four Senſes, it either quickly ceaſeth or may be allayed. If internal which only hurteth the Taſt, it is amended by purging of evil humors and repreſſing of ſtinking vapors. If offence remaineth by an impreſſion upon the ſenſes, it is to be cured by evacuations and things that alter and change the impreſſion, as too much Light, by Darkneſs, offenſive Colors, by ſuch as pleaſe the Eye, Stinks, by Sweets, evil Reliſhes, by ſavory meats, as we ſhewed in the depravation of the ſenſes.

CHAP. II.

Of Feavers.

The Kinds.

A Feaver called *Puretos* is a Diſeaſe in which the whol body is inflamed with a preternatural heat which continueth, it begins with cold and ſhivering, and brings forth divers moleſtations and ſymptomes. There are two chief kinds of Feavers that differ, in that they are either conſtant, or ceaſe and return again. Thoſe are called Continual, theſe Intermitting. Continual Feavers are thoſe whoſe heat fr om the firſt to the laſt never wholly ceaſeth, of theſe there are divers kind ſ, the firſt ſort we diſtinguiſh in reſpect of heat into ſharp, and gentle or lingring, we call them ſharp or acute, in which the Patient manifeſtly perceiveth heat and thereby moleſtation. Theſe are two-fold, *Pure*, whoſe pure heat only heats the hand that toucheth it, and *Impure* when the heat doth not only heat but prick the hand. We call them gentle, when the Patient feels little or no heat, and not conſtantly though the Feaver be conſtant, of theſe there are two ſorts, *Hectick* ſo called becauſe the body hath gotten a habit of them, and ſimply gentle or lingring when there is no habit. If any of theſe have a Venom they are called *Malignant*, theſe are threefold from divers cauſes, *Putrid malignant*, or *Peſtilential*, or *Venemous*, but to divide them according to their apparent accidents (for better underſtanding) ſome are called *Solitary* which have only the accidents of Feavers, others *accompanied* or which have the accidents of other Diſeaſes with them.

Continual Feavers.

Continual ſolitary Feavers are ſuch as are not accompanied with other accidents of other Diſeaſes, but with ſuch as belong to Feavers, and theſe accidents come from ſharp lingering, or malignant heat, either ſingle or together from hence ſome Feavers are called *ſimple*, others *compound*.

Simple continual Feavers.

Simple continual and ſolitary Feavers, are when one ſort of Feaver only poſſeſſeth the body: Theſe are ſhorter or longer, or more conſtant and laſting, if they have their Courſes,

The ſhorter reach not to the ſeventh day, or to the weeks end: ſuch are ſome acute and Malignant.

The pure Feaver, is a kind of continual Feaver.

Ephemera, is a kind of pure continual Feaver.

This is that ſort of pure Feavers, of which we did ſpeak, and is called continual, not Putrid Feavers, and Diaria, becauſe it continueth but few daies. This comes of external cauſes and continueth ſomtimes but one day, and laſteth ſcarce twenty four houres, and then is called *Ephemera*: ſomtimes it laſteth two, three, or four daies: And then it is called a *Diary* Feaver of many daies, or *Synochus* pure, or ſimple. Theſe end not ſuddenly with a *Criſis*, but by degrees by hidden tranſpiration, or moiſture, or by manifeſt ſweat: or they turn into impure *Synochus* after three or four daies, and that laſteth longer: or into an Hectick which is longeſt, and we ſhall ſhew by ſigns, into which they will turn.

The accidents or Symptoms of *Diary* Feavers are theſe, ſomtimes they begin with a little ſhivering, eſpecially if they be any thing impure, ſomtimes without ſhivering, from an external heat.

A feaveriſh heat following a ſhivering, or without, is never encreaſed with fits, from the beginning to the end, but either is in an equal degree, as in *Ephemera, Synochus, Acmaſtick or Uniforme, or Seems*, to be increaſed in that, which is called *Epacmaſtick* that encreaſeth, or *Paracmaſtick* that decreaſeth. The heat varieth in them for it is milder, as the Feaver is ſhorter, as in an *Ephemera*, this is called gentle, becauſe the Skin feeleth moiſt; or ſtronger, as it is longer, as in *Synochus* called ſanguin, ſomtimes with ſharpneſs, when it is cholerick and begins to grow putride.

The other accidents which are worſe, or better, as the heat and conſtitution of the body is, are paine and beating of the Head, thirſt more or leſs, and bitter taſt; in cholerick perſons unquietneſs, wearineſs, watching, or deep ſleep, ſhort breathing, quick pulſe, ſtrong and great, yet not uneven, a red face, ſwolen, great Veins, a ſoft Skin, and dry, in cholerick perſons; Urin not much altered, when the Feavers are ſhort, if long; red ſweat not ill ſented, or troubleſom.

The Peſtilent Feaver, is a ſort of the continual Feavers

A Malignant ſhort continual Feaver, is ſomtimes Peſtilential, and is not unlike the formentioned acute Synochus, ſo that it is ſcarce to be diſtinguiſhed from it, but by the generality of it in time of infection, and by the ſudden taking away of ſtrength. And if it have a botch, as is uſual, it is not diſtinguiſhed, hence it is that many infected with the Plague, ſuppoſe they have only a *Synochus* for a Peſtilent Feaver, comes alſo from external cauſes, but they are occult: and ſuddenly and ſecretly ſmite the body, as in a moment, and endeth in a few daies, as a *Synochus* doth, except death or a *Criſis* appear.

As for the accidents of this Feaver. It begins commonly with a little horror or chilneſs, and after followeth heat; which is ſomtime ſo gentle that the patient complains little thereof, And the Urin is little, or nothing different from a ſound. Yet the Pulſe argues weakneſs. But ſomtimes there is vehement heat and ſharp, as in a *Synochus*, and then the accidents are alike, as pain of the Head, doting, watching, and thurſt, and ſudden loſs of ſtrength. And alſo ſweats, which in Peſtilential Feavers come at the firſt, and return in again, and yet do not put a period to the Diſeaſe.

The long continual ſolitary Feavers, are a week or two, or more a coming, ſuch are ſome acute and Malignant.

A Putride Feaver, is a ſhort continual.

An Acute long continual ſolitary Feaver, is one of thoſe called impure, and is called alſo a continual putride Feaver, or a weeks Feaver, diſtinguiſhed from the *Diary*, or daies Feaver. Which beginning of it ſelf, or from a pure *Synochus* turning impure (which is thus known, when the pure endeth not in the fourth day at fartheſt, and the heat increaſeth eſpecially if there be a new chilneſs, as is uſual;) when after the beginning it ſtayeth a little in the increaſe, and ſo comes to the ſtate, or heighth; the Patient is freed from it ſuddenly, by a *Criſis* and it declineth, except death prevent. And if the *Criſis* be imperfect, which comes again, it either kils, or cures: Somtimes, but ſeldom, this Feaver, eſpecially that ſort which is called burning if it fix, ſeems to degenerate into a new ſort, which ſuddenly conſumes the body: And this is called a burning and melting Feaver, which ſome ſay is a ſort of Hectick; And ſomtimes it turns into a true Hectick, as a *Diary* Feaver doth,

There are more and more fierce accidents in theſe Feavers, then in *Diaries*, in ſo much that by reaſon of the violence of ſome accidents, the Feaver ſomtimes gets a new name, as if it were of another ſort. And theſe moleſt the Patient, with horror, or amaſment, heat, thirſt, dryneſs of Tongue, Head-ach, which hurt the functions, diſturbe the mind and weaken the ſtrength, there are other accidents obſervable by the conſumption of the Body, and the Excrements.

Thus; At the firſt coming there is horror and ſhivering, eſpecially when they come of themſelves and not by being changed from others; and then there is little or no ſhivering; this preſently ceaſing. ever after there is no trembling, except ſomtimes when a *Criſis* is at hand; neither will it return although there be fits, or *Paroxyſmes*: And if it ſhould return it comes not from this continual Feaver, but from an intermitting joyned with it, as I ſhall ſhew in Compound Feavers. But from this chilneſs, or horror, the outward and inward parts alſo are cold, and ſomtimes only the inward, and ſomtimes only the outward, when the heat is great within.

An inordinate Synochus, Quotidian, or Quartan, is a kind of continual Putrid Feaver.

The heat which follows this horror, or chilneſs, according to the four times of theſe Feavers, hath divers changes: for at firſt it is vehement and ſharp, and from that to the ſtate or highth it increaſeth. In which time ſomtimes are *Paroxyſmes* or fits, and then they are called *Synochæ* continuated diſtinguiſhed from putride *Synochus*. In which if the fits, or *Paroxyſms* come often in a day, ſo that the feaver is twice or thrice cooled, then it is called inordinate and continual, eſpecially if the day after it come but once or not at all. But if the *Paroxyſme* come the next day and keep the ſame order after, which is rare, then it is called a continual Quotidian. The third day is uſually the fit day in theſe feavers and then it is called a continual Tertian. The Quartan continual, is ſeldom ſeen, becauſe the fits are ſeldom put off ſo long. Somtimes theſe feavers have no diſtinct *Paroxyſms* and then it is called *Synochus putrid*

Synochus, a ſort of putrid continual Feaver.

trid, which is called alſo Epacmaſtick, Paracmaſtick or *Homotonos*, or Equal, as it increaſeth or is diminiſhed. But if there be a great burning in a continual putrid Feaver which continueth, as one fit it is called *Cauſos* or a burning Feaver; in which the inwards burn and the outward parts are cold, it is called *Leipyria*. But when theſe come to their height if there come a good Criſes to abate the heat, they decline, and this is by Sweat, Piſſing, or the like Evacuation: But if the Criſes be for the worſt, Death follows. And if the Criſes be not abſolute, and the heat abate not, then by a new Criſes we judge of Life or Death.

Cauſos is a kind of putrid continual Feaver.

Leipyria is a kind of Cauſos.

Thirſt is very troubleſom in theſe Feavers, wherefore they deſire moiſt, cold, and ſharp drinks. There is total loſs of Appetite, and Loathing of Sweet, Fat, and nouriſning things. And ſomtimes of four meats which in drink is pleaſing.

Somtimes in burning Feavers there is drineſs, blackneſs and Inflammation of the Tongue, by which means the diſeaſe is called by the Germans *Breune* or *Braunchrot*, that is an Inflammation with blackneſs, eſpecially if there be malignity and the Feaver is common with this ſymptom. Alſo there is ſooner or later in the declining Inflammation chopping or exulceration of the Lips.

At the beginning there is great Head-ach, except they be ſenſleſs and perceive it not, for which cauſe in Germany it is called the Head-ach or *Haupture* with beating of the Temples and redneſs of Face. There is alſo Heart-ach. And a beating pain of the Bones, Loyns, Back, and Joynts.

Doting, after ſomtimes, comes upon them, more or leſs, and Madneſs; for which the Germans call them *Daubhaptwe* or mad Head-ach, eſpecially when it is malignant aud vulgar. Sometimes a Convulſion follows theſe Feavers, but watching is the moſt conſtant.

Somtimes by reaſon of the Feavers conſtancy the ſtrength faileth, and in the Fit day there is ſwooning and then it is called a Swooning Feaver, and then the pulſe is great or ſmall according to the ſtrength.

A ſwooning Feaver is a kind of continual putrid.

At length the body pines by a long Feaver and a melting heat, eſpecially in the declining thereof, by much Sweat and Piſſing: Somtimes a ſudden conſuming of the body follows theſe Feavers, eſpecially a Cauſon or burning Feaver, as we ſhewed in a melting Feaver.

A melting burning Feaver is a kind of Cauſon.

As for the Excrements, ſome vomit very much, others have the Hickets, and ſometimes a flux thereupon. There is often much Urin made after a Criſis in the declining of the Diſeaſe. Sweat breaks forth ſomtimes and follows the Criſes: Otherwhiles bleeding at the Noſe, or by termes, is critical or judicial, ſometimes it is not. The Stools and Urin are very much changed, and divers in ſubſtance and colour: The Sweat is ſomtimes ill ſcented, ſometimes of none. All which changes and what they preſage we ſhal ſpeak of before the Cure.

A longer malignant and Continual Feaver, is often among Putrid malignant Feavers not much differring from the former, which is acute and putrid, only it is more vulgar like the Plague, among people of age, and eſpecially men. It comes ſecretly upon ſome, and ſuddenly deſtroies them. This is prolonged ſome weeks as the putrid, and is ended by a Criſes, and ſome evacuations as the others, but not ſo certainly.

A putrid malignant Feaver is a ſort of a Continual Feaver.

There are alſo the ſame accidents which are in a putrid Feaver; but greater and more dangerous. Yet the heat is more diſorderly and unequal.

The pain of the Head and doting is the moſt manifeſt, firſt and chiefeſt ſymptom.

Alſo Inflammation of the Jaws and Tongue.

Alſo there is a ſort of malignant feaver which came firſt out of *England* into all *Europe*, which declared it ſelf by a continual Sweat, and deſtroied many. This was called *The Engliſh Sweat*.

The Engliſh Sweat is a ſort of putrid malignant and Continual Feaver.

Alſo a dayly conſtant Feaver alone, which continueth not only ſome weeks but months is a ſort of Hectick. This comes from a change, when another feaver ends in a Hectick, as a Diary, if it turn not into a Putrid, ends in a Hectick after three or four daies, or a putrid Feaver of long continuance, or very burning, as alſo intermitting Feavers if long and vehement. Theſe end in Hectics, and kill a man at a diſtance.

The Hectick Feaver is a kind of Continual.

As for the accidents, the Patient feels no great heat, and thinks he is not feaveriſh, except an hour or two after meat; and that the Arteries are hotter, and more ſtretched out and hard, and ſwifter in motion, as in other Feavers.

Extenuation follows this Feaver, or it is increaſed after it was begun in the putrid that went before it, ſo that at length the whol body is pined away; for which cauſe (as the Conſumption is in the beginning, increaſe, or State) there are three ſorts of Hectick, not accounted ſo from the heat but Conſumption, they are called, Beginning, Increaſed, or confirmed Hectick. In the laſt there is nothing left but ſkin and bone, and it is called *Maraſmodes*. Alſo when Fat is voided by Urin, or like Bran, or Orobus, the Feaver is named from thence, but we ſhewed that they could not be but from diſtemper of the Reins and Bladder.

Maraſmodes *is a Hectick.*

By reaſon of long continuance, there muſt needs be great weakneſs; ſo that the Pulſe though quick, is ſmal and weak.

Compound Feavers are when divers ſorts meet in the body, at the ſame time, which happen divers waies either by mixture of continual with continual or intermitting Feavers.

Compound conſtant Feavers.

Divers ſorts of conſtant Feavers aforeſaid mixed together do afflict the body, as when a putrid is joyned with an Hectick of its own producing.

A Feaver compound of a putrid and a Hectick.

In this the vehement heat doth ſo hide the gentle, that the putrid is thought the chief, only the Hectick is diſcovered by the Conſumption eſpecially when the putrid declineth. And this Hectick ſooner diſpatcheth the Patient. And it is diſtinguiſhed from a melting Feaver that comes after a burning, becauſe in that the Feaver is moſt ardent and ſooner killeth.

Alſo all other continual Feavers may be joyned with an Hectick which went before, and wil ſooner deſtroy the Patient, as other diſeaſes coming after an Hectick. This mixture is known by the new heat of what ſort it is, and by its ſigns.

A putrid Feaver mixed with an intermitting is a ſemi-tertian.

Continual Feavers are often mixt with intermitting, and make alſo continual Feavers called perſevering, and theſe are diſcerned eaſily, by a new chilneſs coming at the time of the fit of the intermitting Feaver. All continual Feavers may be joyned with an intermitting, and ſeem to be one when joyned with continual acute, called Putrid. And becauſe an intermitting tertian is uſually joyned with a quotidian, it is called a ſemi-tertian, and it is greater when joyn'd with a continual quartan, alſo a continual and intermitting Quartane may be joyned together.

If the continual Feaver be firſt, it begins with aſtoniſhment and horror or trembling, if the intermitting be firſt, with chilneſs; and there are two fits in a day, one is from chilneſs of the intermitting, the other is an increaſe of the continual without horror: And the ſecond day they make but one fit, and keep that order til they both go together or follow each other. Only an intermitting Quartan joyned with a continual, hath two fits the fourth day.

Every Feaver hath ſymptomes according to its kind, eſpecially becauſe cold falls in with the heat of a continual Feaver which hath inflamed the body, and then in the fit of the Tertian the Patient feels both heat and cold, this is called *Epiala*. Now the heat in theſe compounded is greater than in ſimple Feavers, becauſe the heat of the Tertian is every other day joyned with the heat of the continual: Hence the ſymptomes of heat are vehement and alter the body and the excrements, and weaken, and cauſe ſwooning at their meeting. And *Rondoletius* made a ſwooning Feaver one with a ſemitertian.

Epiala *a ſort of ſemi-tertian.*

A ſwooning Feaver is a ſort of ſemi-tertian.

An Intermitting Feaver compounded with an Hectick.

Alſo an intermitting Feaver may be joyned with a Hectick which it cauſed, this is known by great leanneſs, and in the day of reſt the lingring Feaver wil be preſent which is known by the pulſe and other ſigns. And ſo alſo you may know when a Hectick comes after an intermitting Feaver.

Accompanied conſtant Feavers

They are called continual accompanid Feavers, when there is another diſeaſe from them, or cauſing them, adjoyned. Theſe have diſtinct ſymptoms that come from that Diſeaſe and change the nature of the Feaver. Of this ſort ſome are pure others impure, malignant, peſtilential, venemous, and hectical; if theſe Feavers go before the diſeaſe they are called *Primary*, if they follow, *ſecundary* and *ſymptematical*. And they differ in that the Diſeaſes accompanying are apparent outwardly, as Inflammations or Tumors, as Carbuncles or Spots: Or are inward, as Pain, Cough, ill habit, and ſhew themſelves by things voided.

An Ephemera *with an external Inflammation.*

Somtimes a day's Feaver called *Ephemera* or a *Synochus* follows an external Inflammation and hath its accidents.

But if Inflammations come from a poyſonous ſting or bite, and have a Feaver, it is called a venemous Feaver, this ſtaies not above a day and hath grievous accidents, as Trembling, Convulſion, and the like.

A pure Synochus *and Carbuncle with an external* Eryſipelas.

A pure *Synochus* ſends forth an *Eryſipelas*, and this denominateth the Diſeaſe the Germans call it *Carfunkel* or Carbuncle, like a jewel or Hyacinth of a red yellowiſh color. This goes on as a ſimple *Synochus*, and is ended or changed in ſome few daies: And hath the like accidents, ſending alſo forth a Tumor, the ſame day or the ſecond or third day, or inflammation in the Legs or Face, ſeldom in other parts; and the kernels thereabouts do ſwell. Theſe remain ſomtimes after a Feaver, as we ſhal ſhew in Tumors.

An Ephemer, pure Synochus, Peſtilential, or venemous, joyned with a Carbuncle.

An Ephemera or pure Synochus produceth a Carbuncle, as the other, an Eryſipelas thus differing; it comes under the Ears, in the Arm-pits or the Groyns, with pain and redneſs. This Feaver is called by the Germans *Carbuncle* as alſo the *Ephemera* and *Synochus*.

Alſo a Peſtilent Feaver ſends forth one or more Carbuncles or Bubo's at the firſt, or not long after, in the Groyns, Arm-pits, and behind the Ears, with pain. theſe continuing and being inflamed turn Apoſtems and are grievous, and bring a new Synochus. Sometimes they lie hid, eſpecially in fat men, and diſcover themſelves only by pain and redneſs of the part.

We ſhal ſhew in the Cauſes how that great pains may be in both Groyns in a venemous Feaver.

An Anthrax or Carbuncle may be with a pure, or putrid, or malignant peſtilent Feaver.

Anthrax comes often forth in ſome Feavers, eſpecially Peſtilential; at firſt it is but like a Wheal, itching and burning, and after it is an hard Ulcer. From this we have often obſerved (which is a deadly ſign) a long red line to the Bubo commonly accompanying it, or to the heart.

Somtimes a continual, putrid, or ſingle, or malignant Feaver goes before an Anthrax, not peſtilential, and follows not except there be great burning.

A Feever, Synochus putrid and malignant accompanies the ſmall Pox.

Ecthymata or ſmall Pox are thruſt out by ſome continual Feavers, and they are commonly putrid malignant, few children eſcape them, and many are infected in a place, aged people have them ſeldom. Theſe Feavers are ſhorter ſomtimes in which the pulſes ſooner come forth, ſomtimes longer, and then they come forth ſlower. And the Feaver laſteth a week, and longer in people of years. They end without a Criſes certain, but by degrees and with a ſtinking flux of the belly ſomtimes.

The accidents are the ſame with thoſe of Synochus putrid, but milder in Children, greater in men; and worſt when moſt malignant. They come forth the third or fourth day without a Criſes or loſs of the Feaver, over moſt part of the body, til they turn to matter, and then depart, as ſhal be ſhewed.

There hath been a peſtilent Feaver like ſmall Pox which hath killed many Children and ſome men.

A Synochus pure, putrid, malignant, peſtilent, or venemous is joyned with the Meaſles.

The Meazles come from the ſame Feavers, and as the other are puſles, ſo theſe are ſpots, red and broad over the body, and eſpecially the Face and Breaſt: Some Children have them both but at divers times, the Feaver is alike in both.

In putrid malignant Feavers, red ſpots ſuch as after flea-bites, or black, or blew, break forth in the height or ſtate of the Feaver, theſe are ſigns of malignity and Death. Sometimes there is a broad ſpot under the breaſt, as I ſaw in a maid before her Death, in a malignant Feaver. And in the yeer 1649. I ſaw a blew ſpot which

which turned black upon the Heart of an old woman, before her death, and her neighbour died of a Carbuncle in that place, where it appeared ten years before, when he had the Plague.

The like in a Peſtilent feaver, ſhew the infection and death, and are called the tokens.

In venemous feavers, divers ſpots declare the Poyſon.

Alſo a ſmal *Ephemera*, or pure *Synochus* may be with the Gout, Colick, Stone, bloody Flux, and breeding of teeth, and in hard travil, but this hath no great Symptoms.

A pure *Synochus*, which degenerateth at the end, may have other pain and accidents from internal Inflamations, but if it follow them it is not long or vehement nor dangerous, but by reaſon of the Inflamation. If the feaver be firſt, and the Inflamation follow (which is ſomtimes very ſudden and doubtful, which was firſt) if there be a cough of bloody and filthy matter in the Lungs, and a pain, as the Pleuriſie; or heat and ſtretching pain in the Liver or Spleen, with this feaver, it laſteth longer, then a ſingle *Synochus*, and according to the Diſeaſe accompanying, it is longer, or ſhorter, or changed into a putrid feaver: As in the cauſes ſhall be ſhewed. The accidents of theſe feavers are leſs then thoſe of a ſingle *Synochus*, they ſeldom have the Headach, although the Symptoms of the Diſeaſe accompanying be great and dangerous. And they are not called by the name of a feaver. But if a doting in a true Phrenſie, or Suffocation in a quinſie, which follow theſe feavers, as the Inflamation of the Tongue follow the Diſeaſe called in High-dutch *Brenne* come here upon, the companion of the feaver is as the former. Albeit other dangerous accidents (for which theſe are called very ſharp Diſeaſes) come from the Diſeaſe.

The Tyſick accompanies a Hectick Feaver.

There is with a Cough and mattery ſpitting and Conſumption, at firſt a gentle feaver which turneth into a Hectick, this is not unlike a ſimple feaver, but kills at a diſtance. This heat being ſmal, breeds no great Symptoms, except at the night. The Pulſ is often ſwift and inequal, but not ſtrong, when the feaver increaſeth, by reaſon of the Patients weakneſs. The Urin is little changed.

Cachexy, or evil habit joyned with a gentle Feaver.

There is ſomtimes a gentle Symptomatical feaver joyned with Cachexy or evil habit, which is either when the body is ſwolen and diſcoloured, as in *Leuco-Phlegmatia*, or grown leſs, as in *Atrophy*, the heat of this feaver is not ſharp, but ſo gentle that the Patient feels it not: Like a Hectick, for which it is uſually taken; It is commonly in new born Children, and when they are weaned, and in Virgins before they have their Terms. It is known by ſharp breathing, beating of the Heart, and Conſumption of the body, which is ſeen by the ſticking forth of the Sword-bone in the breaſt, and of the Ribs and Shoulders; it turns ſomtimes into a true Hectick, and is cured by taking away the Diſeaſe that cauſed it.

A gentle Feaver from the Retention of foul humors, or the like.

When the After-birth, a dead Child, or Worms, or congealed Blood is retained, there is a preternatural heat, and a Feaver known by the Pulſ and other ſigns that laſt not long, becauſe the cauſe is not of long continuance, as ſhall be ſhewed. This is at firſt gentle and Symptomatical.

Intermitting Feavers.

Intermitting Feavers, that go and come at certain times, are of one ſort, and are called impure Acute, becauſe there is an apparent moleſting heat, which is pricking and impure: Yet in reſpect of the daies in which they come, they are divers.

Theſe are ſolitary or alone, not accompanied with others, as continual feavers are; for though they produce another Diſeaſe, yet it is diſtinct from the feavers; Beſides they follow not Diſeaſes, for as we ſhall ſhew in the Cauſes, when a Diſeaſe cauſeth a feaver it muſt be continual; nor are they Symptomatical but Primary, and begin of themſelves.

But intermitting feavers are ſingle, as the continual are, in which not one alone, but two or three ſorts come in divers fits: and therefore it is called a ſingle, a double, or a triple intermitting feaver. Any of theſe joyned with a continual, is Compound, as the Semitertian, or the like, wherein the Patient is alwaies in a feaver.

The Courſe, of this Acute impure intermitting feavers, of what kind ſo ever, is the whol time of the other, ſomtimes for a week or longer, or for many months. In which time a feaver coming extraordinary in the time of the fit: by which we know the time. This is properly called the worſt time of the feaver, and the time of reſt is called remiſſion: both which are named from their circuite, which from the acceſſion either returnes the ſame day, or the following, third, fourth, or fifth.

An intermitting Tertian.

Thoſe that return the third day are the moſt frequent, called Tertians, and ſomtimes they come at the ſame hour, often ſooner: but later when they decline. The acceſſion of theſe feavers, is ſomtimes at four hours, twelve, or fourteen hours diſtance, and there are ſo many fits, or more before it ceaſeth. They are moſt in Summer, and young people: When they come in *Autum*, and in old men they laſt longer, and are dangerous.

An intermitting Quartan.

Thev which come the fourth day are called Quartanes and are uſual, either ſooner or later, the fits are as long, or longer then thoſe of a Tertian, and the whol courſe, ſeldom laſting leſs then three or ſix months: Somtimes above a year, or two, Theſe begin in *Autum* and ſcarſe ever leave till the beginning of the next Spring, and are more frequent with people of a middle Age.

An intermitting Feaver.

They which come the next day are called quotidians, and *Amphimerinæ*. The aceſſion is eight hours, and the intermiſſion ſix, according to the ancients, but we know it not. Theſe Quotidians are of the kind of Tertians, or quartans, not a new ſort, for if either ſeaze upon a body, and another feaver followeth, as is uſual, either preſently or a little after, of its own nature, or of another ſort; Then there being divers, one cometh one day and another the other, ſo there are divers acceſſions or fits dayly, not equal nor at the ſame hour; till one is gone and the other returnes to its former order, either the third, or fourth day: as in double Tertians, and triple quartans, but if it be a double quartan, the fit is two daies, and the intermiſſion one: If a Tertian meet with a quartan, the fit is three daies together and the intermiſſion one day, if it return the ſame day, it is not a new ſort; but when quotidians come ſooner, one may come, when another departeth. And if the later feaver, that it fal in with the former in the time of the fit, then the fit is longer; and may continue eight or ten hours, but it is two

A double Tertian.

Triple Quartan.

Double Quartan.

fits,

fits, of two Agues, the one begins with a new chilneſs at the end of the other.

A Quintan, or Sextan Feaver. Some return the fifth or ſixth day, but they are but quartans, which ſtaied longer away than uſually.

There are divers accidents of intermitting feavers, which are troubleſome, as cold, heat, thirſt, Head-ach, and change of Excrements.

Intermitting feavers not only begin, but return with a cold fit firſt, as the continual do, with yawning, ſhivering, and coldneſs of Hands, feet, Noſe and Ears, firſt; then ſhaking: the Germans therefore call it *Kaltwee* or *Frierer*, from the cold. This is greater or leſs, according as the Ague is. Somtimes the body is very cold, and the chilneſs come ſooner in a Tertian, ſlower in a quartan, the Body ſhaketh, the teeth gnaſh. Both begin ſomtimes with leſs cold, but then they laſt longer; ſomtimes the cold is felt inwardly and outwardly alſo; ſomtimes more within or without; And when every part feels cold with heat, it is called *Epiala*. But we ſuppoſe that this is, becauſe intermitting feavers meet in the ſame day, and the cold of one begins, before the heat of the other is paſt. Or when intermitting feavers meet with continual, as we ſhewed Semitertians, for in the continual, there is alwaies heat, and when the intermitting comes, it begins with cold.

An Ague, in High-dutch called Kaltwee *or* Frierer.

The heat which follows the cold and ſhaking, or mixeth with it, in moſt vehement Tertians, preſently kindled, diſperſed through the body, ſharp, quickly at the highth, and quickly declining. In others it is gentler, not ſo general in the whol body, but like the burning of green wood, as in tertians that have laſted long. It is alſo vehement in quartans, but not equal over the body, but with mixture of cold, and as it were pain of the joynts and bones.

Thirſt is the greateſt Symptom in tertians and quartans; they call for drink, as for life. And ſomtimes in the cold fit, eſpecially when the cold is outward and the heat inward, they deſire drink.

Somtimes there is Head-ach, at firſt, but it ceaſeth before the end.

The change of Functions, is ſeen chiefly in theſe: They ſomtimes dote in the time of the fit, they are unruly, and toſt, when the heat is at the highth: And they cannot ſleep ſomtimes: Somtimes they ſleep too much, as in Children. They draw much breath: the Pulſ at the firſt is ſmal; afterwards quick and often, and great, and more or leſs uneven. There is weakneſs, except the ſtrength be renewed, in the time of intermiſſion: There is in ſome a ſwounding from whence it is denominated. At the end of the cold fit there are often bitter Vomitings. Alſo after every fit there is plenty of vaporing and hot ſwear, by which they decreaſe, and by which they are judged: Somtimes they void much Urin often, and have ſomtimes the Hæmorrhoids, or Courſes.

A ſwounding feaver, is a ſort of intermitting Feaver.

There is alteration of Excrements to be ſeen by the Urin, which is of a yellow or flame color and ſubſtance, and in Tertians preſently, or in quartans at a little diſtance; they turn white and wateriſh at firſt. Alſo a black Urin is not alwaies bad in a quartane, if the matter of the diſeaſe be thereby purged. The ſtools are cholerick and yellow ſomtimes black.

The Cauſes.

The firſt Cauſe of all Feavers is a Diſeaſe, which is an hot diſtemper or preternatural heat making all the body hotter than it ſhould be. The heat which diſturbeth the Patient is a ſymptom. Firſt we ſhal conſider the place, then the eſſence of this heat whether it be a Diſeaſe or a Symptom.

A hot diſtemper is the cauſe of all Feavers.

The place affected is not one but all parts of the body: not only the fleſhy parts which are ſooner inflamed, but the Membranes and bony parts take this preternatural heat. The heart grows firſt hot and then all other parts more or leſs begin to burn by conſent, as they are by nature hotter or colder: But this is not a Feaver, except the heart be alſo inflamed though the whol body burn with the blood, ſpirits and other principal parts, as the Brain, Liver and the like. Nor can the heat of the heart cauſe a Feaver if it be little, or if it be ſhort, though vehement, ſuch as comes by Anger, or Motion, except it be fixed.

In all Feavers the whol body is the ſeat of the hot diſtemper.

The eſſence of this preternatural heat in Feavers is not the ſame in all, and the difference thereof makes different Feavers. For this heat is either adventitious and mutable, which is called a fiery heat, and that is either pure and ſingle which inflameth only the body and cauſeth pure or not putrid Feavers. Or impure and mixed with putrefaction, infecting the body, and making putrid or impure Feavers. Or it is malignant and putrid together, or alone, and infecteth, cauſing malignant putrid, peſtilent and venemous feavers. Or this heat is fixed and conſtant, or a change of the temper of body into a more hot, hence come thoſe called Hecticks. How theſe come, whether of pure heat, or filthy, ſhal be ſhewed in theſe three cauſes.

A pure ſimple heat when it only is a little increaſed, firſt in the Spirits and Blood, Veins and Arteries, and ſo ſent to the Heart and fixed to the matter that nouriſheth it, and ſo communicated to all parts cauſeth pure, ſimple and continual feavers: when the heat being once kindled goeth not out till it be quenced. Theſe are either ſolitary, or without any other diſeaſe in their courſe; or accompanied with another diſeaſe that went afore or cometh after. The cauſe of this variety is when the cauſe of the diſeaſe is either in the veſſels or out of them.

A pure heat is the cauſe of pure or not putrid Feavers.

If Blood is kindled or inflamed in the veſſels, that is, in the Veins and Arteries, and ſo the heart ſet on fire, and a feaver produced, and it continue to the end without moving into other parts, then the feavers are called Solitary, or accompanied, or ſymptomatical, as they come from or not from the diſeaſe.

Heat of blood and ſpirits coming to the heart is the cauſe of pure continual Feavers.

Heat remaining in the veſſels cauſeth ſolitary Feavers.

If no Diſeaſe cauſe theſe Feavers; but the blood is inflamed in the Veſſels, then they are called Solitary, and Primary, being accompanied with no other Diſeaſe, or accidents: and as the heat is more, or leſs, they are ſhorter, (as for a day, except they turn into putride feavers:) or longer, when the heat is more fixed which cauſeth the Hectick. And this is not, as ſome would have it, that if the ſpirits are only inflamed, the heat ſhould depart

depart in one day, which cauſeth Ephemeral feavers. And if the blood be enflamed, the continuing longer cauſeth a *Synochus*; if the heat be in the ſubſtance of the Heart, a conſtant Hectick: Becauſe in all theſe kinds, neither the Spirits nor the Blood can be enflamed by themſelves, being confuſedly together in the Veſſels, and the ſubſtance of the Heart muſt be inflamed together with them: And every Feaver, and other Diſeaſe, muſt have ſome ſolid part to ſubſiſt in, as their ſubject, and not the Spirits and Humors. But this diverſity of feavers, comes from the *Cauſe*, from whence they proceed, and the *Subject* (which is the body of man) wherein they are.

In reſpect of the external cauſe, as it worketh theſe in the body, and continueth longer. Theſe Feavers differ in time and greatneſs: and this external cauſe, is either from things without, or taken in, or from excerciſe.

Of things without, theſe by themſelves inflame, as hot Air, or Water, if long continuance be made therein by accident, theſe vehement cold and ſudden, eſpecially taken when the body is hot, by outward Air, or Water. Becauſe the heat being ſuddenly ſtruck inward by the cold external, inflames the Spirits, Humors, Bowels and the very Heart. And this is more probable, then to ſay (as others) that it comes from the ſtoppage of the Pores of the Skin by cold, whereby the Air, which ſhould paſs through to cool and Ventilate (as they call it) is hindered, and ſo the blood is inflamed and putrified. But we ſhewed formerly that the neceſſity of Reſpiration, or Breathing was ordained not to cool the Heart, which being in health, it needeth not; and the uſe of tranſpiration was not to cool the blood, which being temperate, it needeth not; But for the Evacuation of Excrements, as we ſhall ſhew in putrid Feavers, which proceed from the want of that.

Things taken in, which actually or potentially inflame, eſpecially if they peirce ſuddenly, do the ſame; as ſtrong Wine, and ſtronge Waters drunk in great quantity, and the Anacardine Confection being very hot. And we ſhall ſhew that neither crudities nor corruption of meats, as ſome think, can produce theſe pure Feavers, but other Diſeaſes, or putrid Feavers.

Vehement motion, eſpecially running, by heating, may cauſe the ſame, as we ſee in Horſes after Races, that we perceive to be feveriſh, from their ſhort breath extream heat and ſweating. And Women long lying in hard Travail, by a continual motion, and hard, and often throws are in a feaver, which is increaſed by pain. Alſo immoderate motion of mind by watchings, chiefly ſudden motions by anger, frights, or joy, if they do not only ſtir the ſpirits and blood, but enflame the heart, alſo cauſe feavers. But we ſuppoſe that fear and ſadneſs cannot cauſe theſe feavers, except there be alſo putriſaction.

From the ſubject Body, afflicted with theſe feavers, they are alſo divers. Any conſtitution is capable of them, from an external cauſe, by which heat being ſtirred up, may differ in reſpect of the conſtitution, as it is temperate, hotter, or impure.

Inflamation of the Blood, or Spirits, (from an external cauſe) in the Veſſels may cauſe an Ephemera.

If a temperate body be inflamed from without, in regard that heat cannot continue long, but the body muſt return to its former temper, there may be a ſhort feaver called *Ephemera*. And the heat being united, there is no great change made, and being not impure it begins not with ſhaking, or Criſis, and it goes away by degrees through ſwear, which is cauſed by a gentle breathing, or exhalation from the ſame heat.

That is an over hot conſtitution, which is more fit to receive heat, and if it be enflamed from an external cauſe, then from the double heat comes a *Synochus* ſimple Feaver, which laſteth longer, and is hotter. This conſtitution is either Sanguin, or Cholerick.

A ſanguine Synoch, is cauſed by blood and ſpirits inflamed in the Veſſels from an external cauſe.

The Sanguiue conſtitution, is ſooner enflamed, when there is more blood or heat then ordinary. Therfore young perſons and Plethorick, or full bodies, and hot, and ſuch as want their uſual bleedings by Hæmorrhoids, Terms, or at the Noſe, are ſooner in theſe Feavers. And theſe, by reaſon of the efficient cauſe meeting with the adjuvant, or aſſiſting continue above one day, to the third, or fourth day, and are called ſimple bloody *Synocks*. Theſe have a greater heat, and other Symptoms from the cauſes mentioned, but otherwiſe they begin and end as the Ephemeræ.

A cholerick Synoch, is cauſed by Inflamation of Blood and ſpirits in the Veſſels, from an external cauſe.

A Chollerick conſtitution being hotter, is eaſily enflamed from the ſame cauſes, with a Feaver like a *Synoch*, called a ſimple Cholerick *Synoch*. And it keeps the ſame progreſs with a Sanguine except ſome accidents ariſe cauſed by choller by which it is turned putrid.

A Synoch which degenereth, is cauſed by Inflamation of blood and ſpirits in the Veſſels of an unclean body.

If a foul body take a feaver from an external cauſe, then if the blood be apt to putrifie, the feaver is no longer ſimple and pure, but an impure *Synoch* and of longer continuance. But if the blood be ſomwhat impure, and yet not apt to putrifie, then the *Synoch* is pure, but the accidents are more and greater then in the former. There is alſo a *Synoch* called accompanied, when nature driveth out of the Veins ſome of the impure blood.

The cauſe of pure Symptomatical accompanied Feavers, is a hot diſeaſe that enflames the blood and ſpirits.

If theſe Feavers come from a Diſeaſe and the blood being enflamed ſtay in the Veſſels, then becauſe they follow a Diſeaſe, they are called Symptomatical ſimple Feavers These are like the Ephemeral or Synoch Feavers, except they be turned into Putrid, by the Diſeaſe that cauſed them, or their Courſe, or Symptoms altered thereby.

The Diſeaſes that cauſe Symptomatical feavers, are of ſome part, and ſend forth ſuch heat, that firſt it inflames the blood in the part, and then the whol Maſs, and the Heart; and the blood in the part is commonly more then ordinary, by reaſon of the Diſeaſe and pain which attracteth. Theſe hot Diſeaſes which cauſe feavers from hot humors, as Blood and Choler may produce them without corruption; for Blood and Choller only of all the Humors, can produce feavers, without putrefaction.

A Diſeaſe of Blood, is the cauſe of Ephemera, or Synoch.

Or,

Symptomatical Feavers.

When Blood gets out of the Veins, not from the Feaver aforegoing, (of which hereafter) but from ſome other cauſe, as heat or pain, and fals into a part where it begets either a bare diſtemper, which may cauſe a Feaver in tender bodies: or an Inflamation, or *Eryſipelas* of divers

ſorts according to the variety of the Flux; if it enflame it begets a Feaver, in which the inflamed blood ſomtimes falling out of the veſſels (as hereafter we ſhal ſhew) may renew the old, or cauſe new inflammations. Theſe feavers are ſimple and pure, not putrid, and as the heat of the Diſeaſe is, they increaſe or abate, and end before it be quite over except there be a ſuppuration or a new pain or putrefaction. Theſe ſymptomatical feavers are in divers hot Diſeaſes, of the Bowels, Membranes, and other parts. And the more vehement or long as the Diſeaſe is neerer to the Heart, and the parts adjacent, or great Veins, or as the heat is greater, or the body by nature more hot, as in Infants who have a Feaver many times only by the breeding of Teeth. They are milder and ſhorter when they are from the fountain of heat, or outwardly, in theſe there is little heat, but horror, and ſomtimes not that.

A cholerick diſeaſe is the cauſe of the ſymptomatical Feaver of the Ephemera or Synochus.

The Cholerick humor being moſt hot, ſeldom cauſeth theſe kind of feavers. But when it is not in its proper place where it doth no hurt, nor mixed with the blood, nor qualified with the Whey which ſo tempereth it that it cannot produce a feaver, as we obſerve in the Jaundies, but ſeparated into ſenſible parts the Stomach and Guts, and gets into their ſubſtance, cauſing Eryſipelas, about the Belly & the fever Lipyria in which the inward parts burn with intollerable heat and pain as *Aetius* obſerves, about thoſe parts and great thirſt, except it be caſt forth by nature, it fires all the parts adjacent with the blood and Spirits, and cauſeth ſmall feavers which follow ſuch Diſeaſes. Theſe we often ſee in the diſeaſe of Choller, when it is vomited and purged, and in the Dyſentery, and in the Colick coming from Choller and Eryſipelas in the Guts, as we ſhal ſhew. And they cannot be great feavers becauſe their cauſe is far from the Heart, and lodgeth about the Meſeraick Veins,

Some Blood inflamed & ſent out of the veſſels into other parts cauſeth a Synoch primary & accompanied

If Blood inflamed from the cauſes aforeſaid, get out of the great veſſels into any part internal or external and inflame the heart, and cauſe a Feaver (as it uſually doth by its plenty, heat, or thinneſs, or impurity, either at the beginning of a Feaver, or after by the force of Nature, as in the Criſis of theſe Feavers we may ſee by their bleeding at the Noſe) Then it cauſeth a new diſeaſe in the part where it comes, and a Feaver which is accompanied therewith, but not ſymptomatical, becauſe it follows not the Diſeaſe, but goes before it as I ſhal ſhew. And theſe obſerve not the courſe of other ſimple Feavers, but being increaſed or abated by the accidents of the Diſeaſe they are longer or ſhorter, greater or leſs: And when nature hath ſent a good quantity of burning blood from the Veins, thy are not ſo hot, nor ſo thirſty, nor ful of Head-ach as in ſolitary Feavers. And this chiefly when the blood flows into the bowels or ſuperficies of the body.

The effuſion of inflamed blood into the inward pars is the cauſe of Synochus accompanied with Inflammation of the Bowels.

Sometimes this flux of blood in Feavers is into the Bowels capable thereof; eſpecially ſuch as are moſt fleſhy and bloody and ful of Veins joyning to the great Veins and neer to the Heart, and chiefly into the Lungs, which it inflameth and cauſeth a Peripneumonia and ſomtimes Pleuriſie (as ſhal be ſaid.) Theſe Inflammations go not before the Feavers, becauſe the Feavers ſhew themſelves before there is a pricking pain or ſigns of Inflammation, with horror and heat following, and ſometimes go ſome hours afore: Nor are they cauſed by thoſe inflammations but as they were firſt raiſed from Feavers and increaſed by a new heat in ſome part neer the Heart which ſhews that the Feaver did not there firſt begin, and that is not putrid (as others thought) becauſe the heat raiſ'd from the Inflammation increaſeth the feaver rather by its quantity then filthy quality. Nor doth it acquire or get any putrefaction from the inflammation, eſpecially when it firſt comes, except the blood ſuppurate, and then as *Hyppocrates* ſaith it is increaſed. But we ſuppoſe this may be rather from the pain that is then increaſed, and not a new putrid feaver from a putrid exhalation, becauſe it preſently ceaſeth. Except this happen from an Ulcer that follows theſe inflammations, as when a Pleuriſie or Peripneumony turns into Phthiſis, the feaver being turned into a putrid ſymptomatical Hectick, or from blood which is putrified and ſent out of the Veins, as I ſhal ſhew in putrid feavers. Theſe happen, as in the Lungs from the ſituation and for to receive the flux. So may inflammations which follow theſe feavers and increaſe them, be from blood in a Synoch ſent into the Liver or Spleen, becauſe they are boody parts, and have large veſſels. Theſe feavers in all the ſaid inflammations of bowels, are longer than other ſolitary Synochs, in reſpect of the Diſeaſe accompanying them. And they vary as the inflammations are true, as Phlegmons, from whence ſome are called *Phlegmonodes*. Or *Eryſipelas*, wherein the feaver is more ſharp called *Typhodes* though this name be proper to the feaver in the Eryſipelas of the Liver. As the feavers from the Eryſipelas of the Lungs are called *Cymodes*. The ſame may come from blood ſent into the brain in feavers, which hath large cavities and is eaſily filled: And then an inflammation of the Brain is joyned with the feaver, which turns ſuddenly with doting into a Pleuriſie, with a pain of the Head which went before, and cauſed blood to come thither and makes the feaver more dangerous and violent. This may be alſo in the Stomach, Guts, Womb, Bladder, when the blood is ſent thither in feavers. But when another way which leads into the fleſhy parts being membranous have only meſeraick veins, or are far from the great veſſels and the Heart, it comes to paſs that when theſe parts are inflamed by pain which comes quickly to ſuch ſenſible parts, that the feavers rather follow the Inflammation than go before them and are (as is ſaid) ſymptomatical. As that inflammation which is in fleſhy parts which are not ſo ſenſible of pain, comes from the feavers and is a ſymptom of them.

Inflamed blood ſent into the habit of the body cauſeth a Synoch, theſe inflammations are red and painful.

Theſe Feavers ſend blood from the veins into other internal parts, as in the muſcles of the Neck and Glandules and maketh inflammations in the mouth, Tongue, and Jaws, and Quinſie. And though they begin not from feavers but other cauſes, yet when a feaver comes, they increaſe. Somtimes theſe feavers go before pains and ſwellings of the Gout, when Nature by them drives blood into the Joynts, and then they are red and ſwollen except the tumor lie very low. So that ſuch as are inclined to the Gout (being eaſily taken with this Feaver Nature being uſed to disburden her ſelf into the outward parts, joynts, or skin) are ſubject to theſe Diſeaſes. Alſo, albeit theſe feavers go

before

before Defluxions or Catarrhs, and promote them, yet becauſe they do it not by affording matter to them, but by moving the flux with their heat, they are not differing from ſolitary feavers, though they may alſo be joyned with other diſeaſes.

Inflamed blood in a Feaver ſent to the ſuperficies of the body is the cauſe of Synoch with a Botch, Eryſipelas, ſmal Pox, Meaſles or Carbuncle.

Nature doth often diſcharge blood into the ſuperficies of the body, the Skin eſpecially Glandules, and internal Membranes in theſe Synochs, and cauſe there Redneſs, Heat, Tumors, or Puſtles, ſooner or later, and as the blood is Pure, Thin, Thick, Yellow Black or Wateriſh; or impure, yet not putrid (as we ſhall ſhew) the Tumor and Heat and Pain are different. This Difference is chiefly in reſpect of Tumors and Puſtles.

Theſe Feavers often produce Tumors or Redneſs called Carbuncles. Theſe are ſo uſual to ſome Natures (by reaſon of the Heat, Thinneſs and Wateriſhneſs of the blood, or Impurity) that they have them upon the leaſt occaſion at certain times if the blood be but a little inflamed; nor do they ſpare old or gouty people. They are diary as we ſhewed, and a Tumor follows them, ſeldom the ſame day, but two or three daies after, either in the Glandules of the great Veins, in the Groyns, Arm-pits, and Chine, if blood go along with them: And theſe are with pain, and ſometimes with inflammation. The blood often falling into the loweſt parts of the Legs, there is often an itching and then a burning in the Ankles, and after a redneſs with Yellow or Black as the blood is in thickneſs, if it be an Eryſipelas. Somtimes it ſwels and is inflamed if it be an Eryſipelas with a Flegmon, when better blood flows thither, and if the blood bewateriſh, the whol Leg ſwels with an œdematous Eryſipelas. Theſe have a Bubo or ſwelling in the Groyn going before them; the feaver commonly abates at their coming forth, ſo that former Writers were deceived that thought the feavers began with them, and were ſymptoms to them, which are the contrary, for the feavers appeared before there was ſign of inflammations, And if the Glandules only ſwel, there is no great heat, and it cannot be from a feaver.

The ſmal Pox, though it be uſual in malignant feavers are ſomtimes in pure feavers; And the Meaſles in Infants by reaſon of the fulneſs of blood or diſpoſition to be inflamed, they come forth the third or fourth day, but in a pure feaver they are not infectious, and depart themſelves.

Nature labors alſo to do the ſame in Synochs, not putrid if the blood be black which it deſires to expel, by a Carbuncle not peſtilential either alone, or with a Bubo. And many fear they have the Plague through ignorance.

A putrid heat cauſeth putrid Feavers.

A Heat mixed with Foulneſs firſt raiſed from putrid humors or parts of the body, and ſo carried to the Heart; and inflaming it, and ſent from thence to all the parts of the body, cauſeth putrid feavers, which continue or return while the putrid vapors or humor go to the Heart; which they wil do, becauſe they are bred in the Veins and Arteries by which they may be directly carried therunto: For theſe go to the heart with great Orifices conveighing humors and ſpirits into it, and they cannot be carried another way. For if a ſtinking Vapor could paſs the the cavity of the Breaſt another way into the Heart to inflame it, we ſhould alwaies have a Feaver from the vapors ſent from the Excrements, which though thin and hot, ſo that they may be let flie, and burned to flame, yet cannot reach the upper parts to infect them, unleſs it be by making a ſtinking breath: As we ſhall ſhew. And although a poyſon or venemous quality can reach the heart whereſoever it is bred, or by any paſſage, yet theſe vapors bred in a thick putrid matter conſtrained to a certain place, but by the manifeſt paſſages aforeſaid. By which means as a ſimple heat ſent to the heart in the ſpirits and blood cauſeth a pure ſimple Feaver, ſo doth a putrid vapour, or matter by the ſame way, cauſe a putrid Feaver; which is divers according to the divers places, in which the matter is bred, which matter alſo is not alwayes of the ſame Nature. The ſtinking Matter is either bred in the veins or arteries, or out of the veſſels in the humor of ſome part, or ſubſtance thereof.

The Humors that cauſe putrid Feavers, either putrifie in the veſſels, that is the veins and arteries, either continued to the heart, or in them that are not joyned by continuity to the heart, but can ſend a vapour by veſſels that are continued. And this is cauſe why among putrid Feavers ſome are continual, others intermitting.

Foulneſs of blood in the veſſels continued to the Heart is the cauſe of putrid continual Feavers.

The veſſels continued to the Heart are the Veins and Arteries except the Meſaraicks. If any humor putrifie in theſe, being largeſt and diſperſed through the whol body, becauſe the way is open to the Heart, the vapor and part of the humor go to the Heart and ſets it on fire, cauſing continual feavers, becauſe the cauſe is included in the veſſels. Theſe if they kill not by the vehemency of the cauſe and the Diſeaſe, or melt the body with heat, go ſlowly off, and and continue til the heat of the Feaver hath conſumed the matter by Vapors, and Nature hath made Concoction of it and diſcharged it by a perfect Criſis.

The humor putrifying in the veſſels, is blood, which being too hot and moiſt, eaſily putrifieth, as we may obſerve by it out of the veſſels. But all wil not putrifie but from a great fault, but a little only: ſome remaining good (though by reaſon of the Diſeaſe and faſting the Patient gets no new) and this is ſeparated from the bad into other places: And if it were mixed and grew hot, yet it did not ſtink, but the filth being ſeparated it returns to its former purity. As we obſerve in letting blood it flows ſomtimes pure, ſomtimes impure, and ſomtimes confuſed or mixed. Moreover though blood hath divers parts, yet one cannot be corrupted alone, but all is made thinner, thicker or fatter rather than cruder (which cannot make perfect blood as I ſhewed) for the blood in the Veins is made of them not diſtinct but confuſed or mixed (though they ſeem divided) in cold blood; and there is no part of blood but is made of them. This is manifeſt by the Urin and Sweat when the ſerum is putrified Hence are divers ſorts of putrid feavers, not becauſe divers parts thereof called humors, as Blood, Flegm, Choler or Melancholly are corrupted, but from the place in which the humors putrifie, and the diverſity of the blood ſo corrupted.

There are diſtinct Feavers in reſpect of the place wherein the humor corrupteth, firſt in the reſpect of the veins and arteries.

The corrupt Blood that cauſeth putrid Feavers, is conſtantly in the branches of the hollow Vein, and in the greateſt of them, in which more may be contained and from which the Heart may be ſooner reached which cannot be done in the leaſt branches. Therefore

fore in the trunk of the hollow Vein, which paſſeth upwards and downwards from the Heart, by the Backbone, or in the great branches that come from it into Throat and Groyns, this corruption of blood, being contained and alwaies diſturbing the heart; it cauſeth divers putrid feavers, as the filth is nearer, or further the Heart.

Corruption of blood in the hollow Vein near the Heart, is the cauſe of putrid Synoch, cauſon, Leipyria.

Any corruption near the Heart which ſends it ſelf, or vapors to it, maketh a *Synoch* feaver, which increaſeth, or decreaſeth, or ſtands at a ſtay, according to the corruption. And in a cauſon, or bruning feaver, becauſe its heat is near the Heart, there is no manifeſt change, becauſe the heat is equal; eſpecially when the heat is at the height and cannot be raiſed, but by death. Yet the Patient may find about the Breaſt, Midriff, Back, where the corruption lodgeth, a burning which troubleth the Heart and parts adjacent: And this is the cauſe why in a *Leipyria*, which is a ſort of cauſon that the inward parts do burn.

Blood corrupted in the hollow Vein remote from the heart, is the cauſe of a Synoch exaſperated.

When the corruption is in the branches of the hollow Vein diſtant from the Heart, becauſe it cauſeth not ſo much heating, it begets Feavers with fits, which have different heat. For when the Vapors, whoſe matter is forced of, are hindered by the long paſſages, and cannot come in order, and the ſame meaſure to the Heart, it comes to paſs when it is increaſed it comes with more violence and encreaſeth both the heat and fits, without horror, as at the firſt, becauſe the feaver was before. Theſe fits go away when the Vapors are diſcuſſed, but not the feaver, for heat once kindled, although the cauſe abate, cannot thereby be extinguiſhed: as we ſhewed concerning ſimple heat from an external cauſe, which cauſe being removed the Feaver ceaſeth not, till the Heart return to its former temper. And this is the true cauſe of fits, which come ſomtimes twice in a day when the ſtinking vapor is much and not far off: and the other day once, becauſe the day before ſome part was diſcuſſed, and keep or change their courſe in reſpect of the cauſe which acteth. Alſo when the cauſe is far of, or is leſs, the fits come every third day at firſt, and ſo continue for a time, ſeldom the fourth or every other day. For which cauſes theſe putrid continual Feavers are called ordinate, or inordinate quotidians, Tertians, or quarrans. But in thoſe whoſe cauſe lurketh in the Veins remote from the Heart, there is a heavineſs, or pain, or burning in the part, where the matter lodgeth in the Neck, Loynes, or Joynts. There is alwaies a pain of the heart alſo, not that the matter lodgeth there, but from the hot Vapors.

A Portion of putrid blood which cauſeth a putrid Feaver, ſent from the hollow Vein into other parts cauſeth continual Feavers accompanied with other Diſeaſes.

Alſo in all theſe putrid Feavers whether the matter be near or far from the Heart, a part of it may be forced by nature out of the Veins, as in pure Feavers, by which ſhe is disburdned into ſome internal or external parts, producing Tumors, Puſtles, or Spots, which are not ſignes of Inflamation, but Putrefaction. As in Children, the ſmal Pox and Meazles break forth (as *Fernelius* ſaith) plentifully in a Feaver, like a putrid *Synoch*: but they are not infectious, but in Malignant Feavers.

It is a queſtion whether blood can thus corrupt in the Arteries to cauſe Feavers. For it being hot and ſpritful, may eaſily burne and conveigh a ſimple pure Feaver to the Heart, but it can ſcarſe alone, or ſeperated from the blood of the hollow Vein, which is very pure, be corrupted; though with it, it may, or be infected by neighboring humors: eſpecially becauſe vapors that come from putrid blood, are carried that way to the Heart, both in putrid and intermitting Feavers. But if corruption ſhould be in the Arteries, from the cauſes aforeſaid, the feaver will be moſt violent: as in a cauſon, when corruption is in the trunk of the great Artery near the Heart. Theſe feavers alſo differ in reſpect of the blood, in reſpect of its temper, or diſtemper, before it cauſed them.

Corruption of blood in the great Artery cauſeth a burning Feaver.

Temperate blood which offendeth only in quantity and which is not naturally inclined to putrefaction, if it corrupt, cauſeth a putrid *Synoch*, which is either made ſo from a Simple *Synoch*, wherein the blood was firſt inflamed, and then corrupted, or from the external cauſes at the firſt. Therefore ſome call the beginning of them, putrid Ephemera, which come from outward Cauſes. But we, becauſe this putrid heat ends not in one, or ſomtimes many dayes as a ſimple doth, cannot call the ephemeral, but putrid Synochus, becauſe in them the heat is milder then in other continual putrid Feavers, and more equal, from the temper of the blood, having no fits from the equality of the blood, and becauſe being near the heart in the great veſſels, it is firſt afflicted with the external cauſes, and ſo the heart beats with an even Pulſe: As we ſhewed.

Corruption of temperate blood in the Veſſels, is the cauſe of a putrid Synoch.

If the blood be diſtempered, before it corrupt, it muſt be hotter then ordinary, for if it be too cold or crude, it rather cauſeth Cachexy or ill habit of Body then Feavers. And if it be ſo, before the feaver come, whether it be too thin or too thick or corrupted, it cauſeth Inflamation, and the more when it is in the Arteries, or any place near the Heart, hence come burning feavers continuing in the ſame ſtate, ſo violently burning that except they kill, the ſubſtance of the Heart is melted away therewith and dryed, ſo that the whol body conſumeth, as we ſhewed in a melting feaver.

Corruption of hot blood in the Veſſels cauſeth a burning Feaver.

Corruption of hot blood in the hollow Veins and Arteries near the Heart cauſeth a melting Feaver.

Præternatural Heat or fault in the blood is the antecedent Cauſe of Corruption of it in the Veins.

If the blood beinflamed with heat, we ſhewed, that it cauſed diary feavers, within a ſanguine and full Body, as we ſhewed in a ſimple Synoch, except the heat abate of it ſelf, or by cooling medicines, cauſe a ſuppuration, either in the blood or in the parts. So that the maſs of blood being corrupted by long heat, there is not a ſimple heat but a compounded feaver, with putrefaction. And this is the cauſe why a Synoch not ending the ſecond or third day, becomes putrid. This is known by the ſigns of an Ephemera and ſimple Synoch, the one whereof is, that the heat began externally. And this is the reaſon why fulneſs of blood which many ſay is the cauſe of putrid feavers, cauſeth a change of ſimple feavers into putrid.

Foul or evil blood, which hath the ſeeds of corruption

tion in it, or is disposed thereunto, if it be gone so far by its plenty or corruption, that nature cannot order it, that is amend or purge it, causeth by putrefaction divers putrid feavers differing according to the place wherein, or the matter of which, the putrefaction is. These are foreseen before they come, by a constitution, not perfectly sound, nor sick, by reason of some secret fault in the blood: in which there is a lazines, haviness and pain of the Head, troublesom dreams, stretching of the sides or Hypochondria, Heart pain, Nauseousness, loathing of Meat, change and stink of usual Excrements, or not usual as sweat, spitting, vomiting, belching. This fault of blood comes either from things taken in, or from Excrements retained, or from outward things.

Things taken, as meat and drink, which are the matter of which blood is caused, if they be of evil juyce or corrupt, cause this fault in the blood.

Meats of evil juyce, though after they are eaten they are somwhat changed by concoction, and turned into blood, yet in regard the former condition remains, if they be often taken produce these putrid feavers: which are popular or common, when the meats ordinary eaten by most people from necessity, are such, as Herbs and Fruits, or Corn eaten in too much plenty, when unsound, as in time of dearth, these infect the blood, and cause Epidemical Feavers in Cities and Armies.

Also if the food be naturally good, and be putrified before it be taken, it infects the blood. As when they are too old or corrupt by too much moisture, whether Flesh, Fish, or Cheese, by stink and Putrefaction, being long taken, infect the Blood, and cause Feavers. And common Feavers come by corrupt Water, Bread, or Flesh at Sea, or from Corn, that is mowed up wet.

Those most easily corrupt, being eaten, which have much Excrementitious moisture, as summer fruits, the eating of these in summer abundantly, causeth Feavers in *Autumn* or the Spring following. Things that nourish, as Milk and Eggs, or sweet things, soon corrupt in hot Stomacks, and turn to Choler, which causeth other Diseases rather then Feavers: So do hard Meats and slimy, when the Stomack, Liver or Spleen are afflicted, for want of concoction cause crude blood and obstructions rather than Feavers: Except there be other accidents.

The retention of the Vapors and Excrements of blood usually sent forth by insensible Transpiration, or sweat infects the blood and causeth Feavers. This may be from divers causes, from idlness and sluggishness of nature in expelling of Excrements, obstruction of the Skin and pores thereof, and want of Aire. Not that the blood is inflamed and then corrupted for want of Air through the pores to cool it, as we shewed in the causes of a Diary Feaver; Nor that it can come from a sudden cold taken in while the body is hot. But because the skin being made thick, the Excrements usually purged by the pores cannot come forth. And because the body cannot be refreshed with Air, to consume the moist Excrements under the skin; As we may observe by things kept in close places, where fresh Air comes not, they grow mouldy and musty: so by the long retention of these moist Excrements, for want of Air the blood may be infected, and Feavers follow.

When the Air is infected with evil Vapors from stinking Carkases, and taken constantly into the body, it infects the Spirits, Blood and Heart, and causeth putrid Feavers, and they are somtimes popular, when many live in it, and are disposed for it. Or contagious, when the putrefaction comes from the breath or sweat of sick men. This is from a malignant or venemous quality, rather then a simple corruption.

Corruption of blood in the meseraicks, is the cause of intermitting putrid Fevers.

The vessels not continued to the heart of veins and arteries are only the meseraicks, branches of the gate-vein which comes from the liver, dispersed through the bowels in the lower belly, and no where else, never coming forth to the skin but in the Fundament, where they are called *Hæmorrhoids*. For the Arteries which accompany these, as also those that accompany the branches of the hollow Vein, coming all from the great Artery, are continued to the Heart thereby. Therefore if a humor corrupt in the meseraicks: though their passage be intercepted by the substance of the Liver, in which all their branches are, yet because the branches of the hollow Vein are also in the same substance of the Liver, and are joyned to the mouths of of the branches of the Gate-vein, and because there is a constant passage of the Blood in the Liver by them: And also because the Arteries coming to the Heart, are joyned to the Meseraicks in the Spleen, Stomach, and Guts. By this communion and vicinity it happens, that as oft as evil vapors rising from the Meseraicks, do fill the branches of the hollow Vein and great Artery, they pass that way to the Heart, and cause putrid Feavers by their stink; but these are not continual, but intermitting. And because the putrid Matter is not far from the Heart in continual Feavers, they may a little intermit, but not wholly ceas: For the Heart once on fire, before it be wholly quenched, and a new vapor in the Veins that come unto it, must have fits at certain times: As we shewed. Also this is from other Causes, a filthy vapor in the Meseraicks, which causeth a Feaver, which doth not constantly touch the Heart with the same force, by reason of the distance, this is not alwayes unequal, but wholly ceaseth, by reason of the stoppage of passages to the Heart. And so long intermitteth while the putrid Matter confined to its fire, swells, and sends forth a vapor to the Heart, with some of it self. For it being abundant, and of an evil quality, provokerh Nature to send it into the branches of the hollow Vein and great Artery, and so into the Heart, where it causeth Feavers, to continue so long, till all the fuel be burnt up, or sweat out: After which manner a Feaver wholly ceaseth, till a new fit cometh by a new motion and heat of the Matter, sooner or later, and not in the same form: As shall be shewed. Now let us consider what humor it is that putrifieth in the Meseraicks, what is the conjunct cause of intermitting Feavers, and the antecedent Cause of Corruption.

The humor contained in the Meseraicks is Blood, yet not so pure as that in the Liver purged from the wateris and cholerick Excrements, and fit for nourishment, although some part of it for nourishing the membranes be pure, it is wateris, and some part thick, it is full of excrementitious Humors that pass with the Chyle, and being purged from these in the second concoction it is sent into the hollow Vein. These excrementitious Humors seem whey-like and cholerick, for Serum or Whey coming from much drink, and moist food, and passing through the Meseraicks, and carrying with it other crude humors, passeth in greater quantity to the emulgent Veins, and so to the Reins and Bladder. The cholerick Matter, rising from Meats and Drinks mixed with Blood, is first purged by the liver, and then sent to the Gall. Besides these two Hu-

mors for which nature hath made two receptacles, we can find none; nor can we by reaſon or ſenſe perceive that the Spleen was ordained for that purpoſe. Therfore a putrefaction in the Meſeraicks nor in the hollow Vein cannot be diſtinct in any part of this blood, or in the excrements mixed therewith, but muſt needs corrupt the whol maſs. And if it come to the height that it ſends moſt hot vapors (which only can reach the Heart) then it produceth theſe fevers. Nor can they come from a crude or wateriſh blood which wil not ſo corrupt and grow ſo hot to ſend ſuch vapors, but other Diſeaſes may. As when the matter which aboundeth in this blood is cholerick, and is not ſufficiently cleanſed in the Gall, but makes the blood too cholerick, and putrifieth it, then cauſeth intermitting Fevers by hot and ſubtile vapors ſent to the Heart. And for this cauſe we affirm that this blood corrupted with yellow or black Choler, ſuch as we have ſeen voided by the Hæmorrhoids in the Cure of ſuch fevers; and Children have voided abundantly by ſtool, cauſeth theſe intermitting fevers. Thus, The cholerick blood being long in the Veins before it produce a fever, at length corrupting, and ſwelling and burning about the Midriff, and ſending forth dry vapors (which firſt offend the ſenſible Nervous parts) by pricking the expulſive faculty cauſeth cold at the beginning of the fit (the heat being ſent in with the blood) and when nature ſtrives to ſhake off that which offendeth yawning, chilneſs, ſhaking; as we may obſerve in other places when any ſharp matter ſtrikes upon ſenſile parts the body ſhivereth, alſo Vomiting is often in the beginning from the ſtirring up of the expulſive faculty. Theſe are at the beginning, but after when the Vapor from the Midriff aſcending to the Heart by the waies aforeſaid, enflameth it, a heat follows, and the cold and ſhaking ceaſeth, except the Vapor go ſo ſoon to the Heart that the heat appears before the cold be gone, and there be both heat and cold at the ſame time, as in the fever *Epialn*. This heat being raiſed from the Midriff, the whol body is inflamed, a great thirſt and other accidents from heat continue ſo long, til the Vapors being diſcuſſed by inſenſible tranſpiration or ſweat, the fever departs or intermits, ſo long til new matter corruptiug in time of reſt, cauſe as many vapors as may make a new fit. And this courſe of fits continueth till all that matter which was apt to corrupt be taken away by help of Nature and the Phyſitian, for in every fit part of that cholerick matter corrupted is turned into a Vapor & diſcuſſed by heat, or ſweat or t, or piſſed forth, the Urin being after the fits yellow, red, ſharp and ſtinking: ſometimes the whol Diſeaſe is diſſolved by ſweat; and if any thick part of the choler ſtick in the skin, there followeth the Maunge or Scab, or the like: ſomtimes by vomiting flegm and choler ſent into the Stomach from the Gall is voided by wh ch the cauſe is taken away and the Ague cured. Theſe are by Art or Nature ſeparating the feveriſh matter from the blood in the Meſeraicks, and the Vomits and Stools are bloody often, when there is a Cure, but it is dangerous becauſe the way is not ordinary, except the cauſe of the fever come forth with blood at the Hæmorrhoids, by theſe means we have ſeen quartans cured, which could not be by other bleeding, which draws from the branches of the hollow vein only, and the Meſeraicks only appear at the Hæmmorrhoids. Nor can the cauſe be ſo taken away, except when the branches of the hollow vein are emptied, the feveriſh matter gets into them out of the Meſeraicks. But if there be ſuch a paſſage, and the putrid blood be mixed with that in the branches of the hollow Vein, an intermitting fever is made a Continual as I have often ſeen by unſeaſonable bloodletting, when the cholerick matter is purged from the blood and the blood tempered with ſerum and carried thereby into the branches of the hollow vein, and ſo into the habit of the body and Urin which it tincture th, then the fever either ceaſeth with the Jaundies if the the whol cauſe be carried thither. Sometimes this matter isinfuſed into the fibres or ſmal veins of the Guts and produceth Eryſipelas and Colicks, the fever ceaſing or not as the matter is wholly or in part carried away: from whence if Convulſions ariſe they are dangerous as I ſhewed. *Fernelius* ſaies that he found a pound of this cholerick matter about the Membrane of the Liver and the Nerves of the Back in one that he diſſected after his death of a Fever. Therfore if cholerick blood corrupt in the Meſeraicks, it is the true cauſe of all intermitting fevers, they come and go, by reaſon of ſtoppage of the way to the Heart and thinneſs of the Vapors. The diverſity of them comes from the diverſity of the place and matter.

The matter of this putrifying cholerick blood is not alwaies the ſame, but as we ſee choller ſeparated from the blood, is now yellow, now green, and black, thicker or thinner, ſo is this divers in the Meſaraicks, eſpecially thinner or thicker.

Corruption of thin blood in the Meſaraicks cauſeth an intermitting Tertian exquiſite when pure. Nothus or Baſtard tertian when impure.

The Corruption of thin choller in this blood before it can cauſe a feaver, muſt be three daies after the firſt Corruption is diſcuſſed; hence it is called a Tertian, which comes every third day. And if as much be corrupted as before it comes at the ſame hour; or if more be corrupted, it comes one hour or two ſooner; when leſs corruption or matter for it remaineth, the fits are later and the feaver decaies. But as this chollerick matter is pure or impure, the courſe of the whol feaver and its fits varieth.

Pure Choler which is mixed with blood being hot makes an exquiſite Tertian: and becauſe the vapors are ſooner diſcuſſed the fits are ſhorter, and the feaver laſteth ſcarce ſeven fits by reaſon of the quick motion of the matter.

If it be impure mixed rather with crude than flegmatick humors and blood, it cauſeth a baſtard tertian, in which the fits are longer, more diſorderly and the fever longer, becauſe the matter is much and unequal.

Corruption of thick blood in the Meſaraicks cauſeth an intermitting quartan, or ſextan exquiſite or Nothus as the mater is pure or impure.

If the Choller be thick and burnt; becauſe it is longer corrupting, it requires a longer time to get to the Heart to make a fever, therefore the fit is not til the fourth day, and it is called a Quartan. This comes ſooner or later, is exquiſite or baſtard, hath a ſhorter or longer courſe for the ſame cauſe that a Tertian from which in heat and other accidents it is much different, only by reaſon of thickneſs of the humor it is longer and worſe to be abated. And if the matter grow ſo tough that it corrupteth not under five or ſix daies, to ſend up vapors that cauſe a feaver, then theſe feavers which are rare are called quintans or ſextans.

Theſe vary according to the place as the matter is in one or divers places.

If in the ſame it putrifie, the feaver is a ſimple-tertian or quartan, exquiſite or Nothus in reſpect of the matter.

If in divers places, it wil be either in the Meſaraicks only, or alſo in the branches of the hollow vein.

If

The cauſe of a double tertian or triple quartan, or confuſed, is when thin blood putrifieth in one place and thick in another place of the Meſaraicks.

If Choller corrupt in the Meſeraicks only not in one but two or three places about the Liver, Spleen, Meſentery or Caul, the feaver is double or treble, and one ceaſing another follows the the next day, or the ſame. Hence it is that Quotidians are, not as ſome talk from flegm though they cannot prove it, for they are double tertians or treble quartans, which have every day a fit or more, for I obſerved in a double baſtard tertian two fits in a day, and three in twenty four hours. And to theſe may the double quartanes (which come two daies and intermit one) be referd, and as theſe are when Choller of the ſame nature corrupts in divers places. And when the Choller is divers in divers places, as thick in one, thin in another, there are Tertians mixed confuſedly with Quartans divers daies. Theſe are known by their ſymptoms.

A ſemi tertian is cauſed by corruption of blood in the Meſaraicks and veſſels continued to the Heart, at the ſame time.

If blood corrupt not only in the Meſaraicks but Branches of the hollow Vein, then there is a continual with an intermitting feaver called a ſemi tertian; where in reſpect of the diverſity of the matter tertians or quartans, ſingle or double, baſtard or legitimate, are joyned with a continual feaver, that either hath no fits, or upon certain daies. Hence it is that the feaver is alwaies either with ſharpneſs from the continual, or fits from the tertian.

The antecedent cauſe of this corruption in the humors of the Meſeraicks which cauſeth fevers is either efficient or adjuvant.

The efficient is meat and drink by which hot, ſharp, chollerick or burnt juyce is bred in the ſtomach or firſt paſſages. This being long gathered nor wel ſeparated from the blood, but in the Meſaraicks or another place, or divers, when it corrupteth it cauſeth feavers agreeable to its humor ſhorter or longer, or otherwiſe differing. This juyce comes from food that hath ſuch in it ſelf, or gets it by corruption.

Theſe have ſharp chollerick juyce, Onions, Garlick, Leeks, Rotten Cheeſe, and like, naturally.

By corruption theſe turn into ſuch juyce, eſpecially in hot ſtomachs. Sweet things which eaſily turn into choler, and fat. Raw fruits, by eating whereof in Autumn come Dyſenteries or bloody fluxes from choller, and alſo quartans. Alſo other moiſt meats as Eggs and Milk, which nouriſh much, by corruption turn into ſharpeſt choller; of which this filth proceeding if it be not purged, it is carried into the Veins and, gets feavers, though the vulgar impute them to other cauſes.

The cauſe adjuvant is the diſpoſition of body in reſpect of conſtitution or ſeaſon.

They who are hot and chollerick are ſooneſt taken, and they of middle age, and Infants by intemperance, and have the matter from the Womb like black chollerick blood, and bring theſe feavers into the world with them. Somtimes they ſuck them from their Nurſe, as *March* 27. 1640. I had a Son born in the ſeventh month when the Mother had the third fit of a baſtard tertian, which had at firſt the feaver at the ſame time with the Mother, and two fits after, it had ſucked, and in the third with ſome light Couvulſions it departed being not fourteen daies old. Sometimes old men have them, but they are ſeldom. The hotteſt time of the yeer and when the diet is worſt, is the time to get Agues in Autum tertians and quartans are uſual by reaſon of the Summer Diet, in Spring and Summer, Tertians are frequent.

Corruption out of the Veſſels is the cauſe of gentle ſymptomatical Feavers.

Putrefaction out of the Veins and Arteries cauſeth feavers, when it ſends evil vapors or corruption to the Heart and afflicteth it with a ſtinking heat, hence come ſymptomatical feavers which follow a diſeaſe cauſed by this corruption. Theſe are gentle and unequal, becauſe the matter out of the veſſels, cannot ſend to the Heart ſo much as when it is in the veſſels, nor keep that order: theſe are quicker or ſlower to the taſt, as the matter is; either in a Natural or Pretertatural humor, or a Natural or preternatural body or part thereof.

Corruption of ſome humors out of the veſſels cauſeth gentle ſymptomatical Feavers.

When a few humors contained out of the veſſels corrupt without the putrefaction of the parts containining they cauſe putrid feavers. Some ſay all humors whether hot or moiſt being corrupted out of the veſſels wil cauſe it, but this we ſhal examin. Theſe are hot, *viz.* natural blood falling out of the Veins, and divers cholerick excrements, Theſe are moiſt, the wateriſh and flegmatick humor.

If blood flow from the veins into any part and cauſe inflammation it cauſeth only a pure ſymptomatical fever and not a putrid though it corrupt, except the part corrupt alſo. But if blood coming from veins open or broken congeal, and by continuance corrupt, eſpecially in great quantity, and in a place neer the Heart, as in the breaſt and Lungs, then putrid but gentle Fevers follow theſe Affects or Diſeaſes, but ſeldom when it is in the ſtomach or Guts, becauſe it cannot ſtay long there; or in the Reins or Bladder, becauſe the Urine waſheth it away.

If either that Choler which comes from the Meſaraicks into the Gall or Spleen to be purged as they ſay, or that which breeds in the ſtomach of things eaten; either corrupt in its own place or in another, ſome think it begets putrid Fevers if yellow, Tertians, if black, quartans, exquiſite or Nothus as it is pure or mixed. But we not obſerving any ſuch black Choler in the ſubſtance of the Spleen, and perceiving no Gall or Bladder to receive it, as there is for the yellow Choler in the Liver, and knowing that the uſe of the Spleen is more excellent than to be the Receiver of Melancholy, not finding any other black Choler than that which is made of the yellow, cannot be convinced, that ſuch a humor in the Spleen can produce either quartan or other Agues. And if they call the melancholick juyce corrupted ſo, and make it the cauſe of a quartane, we wil not grant that to be in the ſubſtance of the Spleen or elſwhere diſtinct from the blood whoſe dreg it is. But if they underſtand by it, the thickeſt part of the blood, in that they confirm our Opinion which teacheth that ſome of the blood in the Meſaraicks corrupting cauſeth intermitting fevers: becauſe Fæculent blood is rather in the great Veins of the Meſaraicks than in the ſmal of the Spleen by reaſon of the plenty of Arteries filled with thin rather than thick blood; In which Meſaraicks if corruption in the dregs of blood cauſeth quartans, as they grant, then they muſt confeſs that the cauſe of Tertians is from the ſame blood, but in a divers part as we ſhewed: But we do not affirm either excrementitious choler gathered out of the Veins, whether yellow, green, or black, to be the cauſe of intermitting fevers if it putrifie, in regard

gard it is a very hot and ſharp humor being in the Belly, eſpecially if it corrupt, or be heated more, and it cauſeth rather Colicks, Heart-pains, Vomitings and Cholerick fluxes by pulling the parts than Fevers, except by inflammation through pain there be a little fever which ſeldom follows theſe Diſeaſes. And if it be ſo hot it cannot ſtay ſo long, to raiſe corrupt vapors and ſend them to the Heart to cauſe a fever: but this being moved and hot by a feveriſh heat brings forth accidents that ſignifie Choler as we ſhewed, of which the fever is rather the cauſe, than Choler the Cauſe of of the Fever; which being naturally mixed with the excrements and corrupting with them and ſending ſtinking vapors doth not infect the ſuperior parts.

They ſay that ſuperfluous flegm in the Stomach, Guts, Meſentery and about the Bowels, corrupting cauſeth Agues called Quotidians, and if it be glaſſie or ſharp, Epiala's. And ſome ſay that the corruption of wateriſh flegm cauſeth a gentle Fever in Dropſies called Leucophlegm and Cachecticks. But how can flegm which is cold, get ſo much heat from putrefaction that it may produce ſharp and hot vapors, to cauſe Fevers, becauſe if it be long kept, and the part be hot, it wil turn rather ſlimy than putrid. And no Authors mention any kind of putrid flegm, moreover theſe Fevers anſwer to the three humors excrementitious as they ſay *viz.* to Flegm, Choler, and Melancholy. And there is another cauſe of Epiala in which heat and cold are both at a time. As for the wateriſh flegm that brings a Fever we ſhal ſhew (treating of the ſerum) that ſerum is the cauſe thereof and not flegm.

For as Serum or Whey waſheth the blood, and by its moiſture allay's the heat and the Choler in the Blood, in the Jaundies: So when it is mixed in the Meſeraicks with Cholerick blood putrified, in a great quantity it cauſeth lingring and long baſtard Fevers. But this Whey being ſeparated from the blood into the Abdomen that is Belly or Breaſt, or under the Skin, and there contained a long time corrupting, and turning, ſtinking, and ſharp, as we have often ſeen it green and ſtinking, when it hath been let out in Dropſies: It cauſeth little Feavers, eſpecially when it is near the Heart, being hot and thin, and corrupting the parts that contain it. Such Feavers are in Virgins that have the green ſickneſs, ſaith *Fernelius*.

Fleſhy moiſt Bodies, becauſe they eaſily corrupt, and ſo have a preternatural heat, beget putrid Fever cauſed by the humors, which are out of their veſſels whether they be Natnral as parts of the Body, or contained in the Body as a dead Child, or Secundine, or preternatural, as Worms.

Corruption of ſome parts cauſeth gentle ſymptomatical Feavers.

Corruption of ſome parts of the body, cauſeth gentle putrid Fevers, if any part of the corruption or Vapor from it get to the heart. And theſe are of long continuance eſpecially if there be corruption of any noble part or neer the Heart, by which means *viz.* the continuance of the Fever and corruption of the part, the body conſumeth. This corruption begins from ſome humor fixed and ſtinking, corroding or infecting the part. Or from an Ulcer or Impoſthume after Inflammation, or outward hurt, or a Vein broken: We ſhal ſhew the reaſon why this falling in ſome parts cauſeth Fevers, in others not.

In the Phthiſis or Conſumption the Lungs are uſually ulcerated, corrupt, and filthy, and conſumed for the moſt part, and the heart being conſtantly by their neerneſs infected, there is a gentle ſymptomatical Fever, which turns into an Hectick, which from the loſs of a noble part makes the whol body lean and deſtroyeth it.

Corruption of the Liver and Spleen, by reaſon their ſubſtance is alike, cometh from the ſame cauſes in both, which we find often after Death with great ſtink: and it brings lingring ſymptomatical Fevers which produce Atrophy and Cachexy, and the vulgar take to be Hecticks, from the want of blood, moſt uſual in Virgins and Children, ſuch Children may have at the time of ſucking and in the ſmal Pox when they refuſe drink, and want moiſture to cool them, the Liver growing hot, hard or ſwollen.

Corruption of the Reins cauſeth no conſtant Fever, becauſe it goes away by Urin: neither doth the body pine away, for if one Kidney be conſumed, the other wil officiate for it, & ſo a man may be long preſerved.

The Brain and the Heart, being noble parts, cannot be corrupted to produce a Fever while a man is living. Though Ulcers have been obſerved in the Heart, which have cauſed Death, before a Fever.

Alſo corruption in the Membranous parts about the Stomach, Guts, Bladder, and Womb, the Meſentery and Cawl cauſeth a lingring Fever. Alſo in any part of the body inward or outward, and the farther from the Heart, the corruption is, the more uneven is the Fever and intermitting.

If the Child in the Womb with the Secundine joyned by the Veſſels to the Womb be putrified, and continue til the Womb be infected, and other adjacent parts (as I have ſeen) there is a Fever of the ſame ſort, which diſturbeth the body after a divers manner and is long, if the Patient die not.

Corruption of preternatural bodies cauſeth lingring ſymptomatical Fevers.

Alſo preternatural things bred in the body, as Worms or Fleſh joyn to other parts, corrupting and infecting other parts produce the ſame Fevers which ſhake and conſume the body: but not except they corrupt; albeit Infants that have live Worms are feveriſh, and it is like a Synoch from an external cauſe, ſharp not gentle, and as that hath other accidents, ſo in this Children have Worms.

A great heat with a malignant quality ſtrikeing the Heart, gets conſtant malignant Fevers, and if it infect others, contagious; thus differing, as the heat comes only from malignity or corruption with malignity.

A malignant putrid heat cauſeth putrid malignant Fevers.

Corruption with a malignant quality, not only offending the Heart by it ſelf as we ſhewed in putrid Fevers, but with malignity, cauſeth malignant, and contagious but not peſtilential Fevers, theſe are in Infants in the Meazles and ſmal Pox, ſeldom in men: but in them it cauſeth common Epidemical Fevers without Bubo or Carbuncle, or great ſymptoms, but Head-ach and doting, which deſtroy. We ſhal ſhew how this corruption gets malignity and in what place, and what is the cauſe thereof.

The place in which this corruption is bred, is the ſame in which ſimple corruption is bred in the veſſels of the hollow Vein, or in the Meſeraicks, or without them; and it is as I ſhewed in the ſame humors and bodies.

Corruption of blood in the veſſels that go to the Heart cauſeth putrid malignant continual Fevers and of divers ſorts, from the ſame cauſes as other putrid Fevers are divers

If blood corrupt in the great veſſels of the hollow Veiu, and hath a venemous quality, which is communicated to the heart by the veſſels as we ſhewed in putrid Fevers, diſturbing it with ſtinking and malignant heat, it cauſeth

cauſeth continual Fevers, dangerous for two qualities. In which if Nature ſend any of that malignant blood into the pores of the Skin or the Membranes, it cauſeth Spots and Pimples ſmal Pox and Meaſles aforeſaid, but if not, nothing breaks forth, but ſome ſmall ſpots which declare the ſecret venom and Death. But then theſe Fevers differ in reſpect of the corruption and malignity which meet together.

The fevers that come from putrefaction of blood are like putrid Synochs and other continual Fevers, and as the blood corrupted was temperate or diſtempered, or is neer the Heart,or farther off,the ſymptoms are better or worſe, and the whol courſe of the Diſeaſe varieth. Hence ſome of theſe are like Synochs, and have no ſtrong Fits, as in Children of the ſmall Pox; when Nature ſends the filth forth, the Fever is milder. In malignant Fevers in men, if the Corruption be not great, and apear not in Urin or Blood, there is great heat, and accidents following. And if the Corruption increaſe, in an intemperate body neer the Heart or other princcipal part, then it begins with Horror and Heat as other continual Fevers and ſomtimes it is like a Cauſon or burning Fever in the ſymptomes.

From a malign quality joyned with Corruption, if it prevail and weaken the Heart, in regard Nature being hindered cannot valiantly and in order encounter the Diſeaſe,it happens theſe fevers whether leſs or greater or more hot, keep not a certain motion,nor time by which they are to be known. Yet ſomtimes they end with a Criſis. Thoſe like Synochs putrid end not ſo, but by filth ſent forth, as in the ſmall Pox.

Choler in the Meſeraicks, if it be malignant as wel as putrid, it produceth intermitting malignant Fevers, if it be green blew or black and venemous, Nature offended therewith, preſently labors to expel it by fluxes or Vomits, and a malignant intermiting Fever is ſeldom ſeen, but if it come by the long reteining of that malignity, thoſe Stools or Vomitings are deadly.

When humors corrupt out of the Veſſels, in regard they can ſcarce produce ſimple Fevers; If malignity happen, it begets not putrid malignant Fevers but ſwounings, Convulſions, and other accidents; and if there be venom which of it ſelf cauſeth Fevers without putrefaction, then it begets ſuch Fevers which may come only from malignity, of which hereafter.

The cauſe of this malignant quality in the blood joyned to Corruption, from whence theſe putrid malignant Fevers ariſe, is either from things about us, or things taken in and retained.

Air or other bodies about us, if they be not only unclean but malignant, and we receive the malignity by breath or touching to infect the blood, then it produceth theſe Fevers, eſpecially when the blood was foul before. When it comes from things about us, it comes from great changes, or exhalations.

Change of Seaſons or inordinate great and ſudden tempeſts, foreſhewed by Meteors going afore or then appearing, or demonſtrated rather than cauſed, cauſe theſe faults in the Air which produce theſe malignant epidemical Fevers like the Plague. Among theſe, is a wet ſpring with much Southerly Wind.

Exhalations ſtinking and venemous coming from the Earth, Ditches or Pools, and the excrements of living Creatures formerly infected, as ſweat, breath,bodies, pollute the Air to infect the body,and cauſe theſe Fevers, moſt common to them that live in the place from whence the ſeed of the infection ſprang.

Corrupt Diet which not only fouls the blood, but is malignant, if it offend the blood cauſed by it both waies, makes not only ſimple but malignant Fevers, ſuch as they have who have been in a Famine, as the Greek Proverb is, *After a Famine comes a Plague.*

Corrupt blood long retained in the body, as when it is ſent out of the Veins into ſome part, and turns venemous, cauſeth ſuch ſymptoms as they have who are ſtung with venemous Beaſts. Alſo Blood corrupted in the Veins and growing old where it cannot produce a Fever and malignant, cauſeth not only putrid Fevers, but malignant and ſpotted Fevers; theſe are in ſome men of impure conſtitutions when there is no epidemical Fever, that have been il diſpoſed a long time before. This malignity is known by the ſudden failing of ſtrength, ſpots and other ſigns of ſecret poyſon. Al ſo Infants though Nature preſently caſts forth the venom have ſuch Fevers from the ſame cauſe, by which they caſt off the filth of blood they brought with them, and after they renew their bodies by Scabs, and Itch, and other natural purgations. This came not only from the Mothers Courſes as they ſuppoſe, becauſe the Child is not nouriſhed in the Womb with impure but good blood, and the excrements gathered to the time of bringing forth, after the Child is born are ſent forth by ſtool not only red and green, but black. But there may be new corruption and venom from change of Diet.

A malignant heat is the only cauſe of malignant Fevers.

A malignant quality alone, and without corruption may cauſe a Fever peſtilential and venemous. This quality is ſeldom ſeen in the body, but a Corruption went afore it to which it is joyned, ſuch as hath power to ſtrike the Heatt as ſoon as it is taken, and to infect it and the whol body, ſpirits, humors and parts, getting Fevers like Ephemera's or Synochs, with great weakneſs alone, or joyned with other Diſeaſes. But theſe Fevers differ in reſpect of the Poyſon taken in. For there are divers ſorts of Poyſons which ſtrike at divers parts of the body, and afflict the Heart, and ſome inflame it and cauſe Fevers, and indeed we cannot declare what this propriety is, but we know by the effect that it doth ſo. We ſhal therefore make two kinds of poyſons which cauſe Fevers from the diverſity of the effects which they produce. The one we wil call manifeſt inflaming poyſon, the other ſecret peſtilent poyſon.

Inflaming poyſon is the cauſe of malignant venemous Fevers.

We conclude that there is an inflaming Poyſon from ſtinging and biting of venemous Beaſts which cauſeth venemous Fevers, from inflammation of rhe whol body, great Thirſt, Horror and Shivering, as *Nicander* and *Dioſcorides* deſcribe it. *Nicander* that the biting of the Serpent Dipſas inflames the Heart. Theſe Fevers are proper to them that are ſo ſtung, and have the aforeſaid and other accidents. In which if any part of the Venom be ſent forth by nature to the extream parts, there are blew ſpots in the Skin. And ſometimes there are Bubo's as in the Plague, as *Nicander* ſaith, when they are ſtung with the Serpent *Ceraſta*, and have great pain in both Groyns; ſomtimes where the ſting is and the poyſon entred,there is a Puſtle or Inflammation which ſhews the way by which the Poyſon entered.

Peſtilent Poyſon cauſeth Malignant Peſtilent Feavers.

A Peſtilent Poyſon of what kind ſoever cauſeth a Peſtilent Feaver: for there is ſeldom a Plague, without a Feaver, though in ſome it is diſcovered only by the Pulſe, this is deadly and contagious or the cauſe of Popular infection. It is manifeſt that this Peſtilent poyſon comes firſt to the Body from without, becauſe it ſtriks a Man ſuddenly. But when it invadeth pri-

vately we know not the place whence it came, being internal, except we ſuſpect ſome body that was infected, and near the Patient. Some ſay this Venom is in the Air, and gets into the Bodies therewith, either ſent from Heaven into it, or by change or exhalations, it is ſo corrupted, that it hath not only malignity to cauſe putrid, malignant Feavers, but alſo Peſtilence. But omitting many other Arguments: We ſhall conclude it not ſo from hence. That after great and long tempeſts, though there be other Diſeaſes, there is often no Plague, eſpecially where the Contagion of dead Bodies is avoided. And the Plague is many times, when no change of times, or Stars went afore, or is preſent, as in the year 1564. in that great Plague in *Germany* no man could accuſe the Air of Intemperance. But chiefly, if the Plague ſhould ariſe from a poyſoned Air, every Man that breaths therein, ſhould be infected, becauſe it is the Nature of Poyſons, that being contrary to us in their whole ſubſtance, they ſeaſe upon Bodies howſoever they are diſpoſed. This coming to paſs, that the Plague taking but here and there ſome that are in the ſame Air, we cannot conclude that it is in the Air and ſo communicated to Mankind. But it is more probable, that as other Poyſons are bred in ſome Bodies, from the beginning of the World, ſo this peſtilent poyſon is not only in ſome bodies infected, and others not feaveriſh as yet, but in their Cloaths, and ſo paſſeth from body to body, not only by touching but by the Air intervening; This Peſtilent Poyſon, taken by breathing in, preſently ſtrikes the Heart, and makes a Feaver in a moment; Or getting into ſome part of the Body, gets by degrees into the Heart by ſecret paſſages: Or ſtaying there ſomtimes infects the Body but not with a Peſtilent Feaver. But by this the ſame body or another may be infected ſooner or later.

Hence it is that ſome infected perſons flying from the place infected to another, where there is no infection, and there ſtaying, have the Plague after many daies, or infect others before they are themſelves infected therewith. As we know by experience, and *Fernelius* witneſſeth, that a Harlot that hath laien with a man that hath the Pox, hath not been infected herſelf, and yet hath given the Pox to another, And therefore we dare affirm that this Seminary Plague, lodgeth alwaies in ſome part of the world (as other Poyſons do) in ſome bodies and from thence goes into others, by the way we ſhewed. As we know the Pox doth, which came firſt from the *Indies*, and ſo crep from body to body to us, and is no where but in mens bodies. And it ſomtimes appears not in ſome places, and ſomtimes it doth, and is carried by men from one Country to another. So the Plague although it hath long been unſeen in ſome places, yet being in ſome bodies upon the Earth, it is derived in time into others, ſo that it is not neceſſary when we hear no news of it, to think it is taken out of the World, or that it is newly begot in the Air, when it returns. Although we deny not but that the Air may be infected, and may get into the body, as in Putrid Malignant Feavers was ſhewed: As the Plague may come from infected bodies by the Air, but that it took the beginning from the Air, we cannot allow for the reaſons mentioned. All which as they are probably to be found in the ſeat and original of this peſtilent Venom, ſo it is very difficult to explain how this poyſon goes from body to body, and why it infects one rather than another in the ſame place, in regard this is not done ſo plainly as in other poyſons but ſecretly: But it is eaſier to ſhew, why Fevers differing in nature, accidents and ſigns ſhould come from thence. All theſe happen either in reſpect of the Venom, or the diſpotion of the ſubject body ſo infected, or in reſpect of ſtrength.

The contrary effects which cannot come only from the conſtitution of the body affected ſhew that Peſtilent venome, is not all of the ſame nature: for ſome Plagues take all or moſt with one diſtinction, others only few; others kill all they touch: others are moſt of them cured. But we cannot deſcribe what lieth hid in the venome that cauſeth the variety and whence it comes.

To find out a fit diſpoſition of Body, ot of the Heart, as *Fernelius* ſaith, to receive this poyſon is as impoſſible as to ſhew the nature of it: becauſe men of all conſtitutions, and thoſe that are not only foul bodied, but pure and ſound are eaſily infected: ſo that no diſpoſition is required, or if any, it is difficult or impoſſible to be known, as *Fernelius* ſaith and we confeſs. And therefore in the former caſe and this, we fly to divine providence, which ſtirreth up this Plague here or there for the puniſhment of man, and ſends it to what place he pleaſeth, to kill thoſe he marked out, and to chaſtiſe others. Yet though we can no otherwiſe deſcribe this diſpoſition which makes men fit or unfit for the Plague, in regard the Peſtilent Feaver is not one and the ſame that comes from the venom, we can prove that it comes from the diverſity of the ſubject body that is affected. As fire burnes more or leſs according to the variety of the fuel, ſo when the Plague is in any body, it hath a different Feaver in reſpect of the different conſtitution.

If it gets into a temperate body (for it ſpares not ſuch as Children, Virgins, Youths and well habited bodies) it cauſeth ſomtimes a mild Feaver like a Diary, only the ſpirits being inflamed with the Heart, and then the heat and the accidents following are milder, nor is the Urin changed much.

If the Plague ſtrike a Sanguine or Plethorick perſon then it will be like a Synoch Feaver and the Spirits and Blood will be inflamed with the Heart: in which there is greater heat, and accidents as Head-ach, redneſs of Face and the like, that diſturbe the Patient grievouſly.

If the Plague ſeize upon Cholerick perſons, then by reaſon of the heat of the Heart, Spirits and Humors, there is with other Symptoms of heat, Vomiting, Stools, and other accidents from choller which are grievous.

Unclean bodies, eſpecially that have corrupt blood, and ſubject to Feavers, if they take the Plague, then it is putrid continual and Malignant with great heat and other Symptoms, and then are foul excretions by reaſon of corruption.

The reaſon why they who have the Plague are in more or leſs danger, is in the ſtrength as well as the poyſon, for ſtrong perſons oppoſe it more then weak. And this is the reaſon why ſome have ſpots and others none: for if nature be weak the poyſon will lie at the Heart and no tokens thereof appear. But if nature ſend it forth, then it inflameth every part it toucheth and burns it red, with pain and impreſſion under the Arm-pits, or Tumors under the Ears, or Carbuncles, which inflamed increaſe the Feaver. And when nature disburdens her ſelf by the pores of the Skin, there are Spots and Puſtles: Theſe are cauſed by the Poyſon ſent out by Nature: And are not ſent as markes or tokens, as ſome call them, of the Plague, at its firſt entrance: for though ſome appear at the firſt, Nature doth cauſe it by expelling from the Heart that which ſo ſuddenly ſmore it: except a Puſtle come by touching of a dead body infected, as I once had in my hand, but

when

when I felt the pulſe of a man in a mortal ſweat, that died of the Plague; and both I and my Chirurgion that was with me had a puſtle in our Feet which ſuddenly vaniſhed and though we were infected we had neither Feaver nor any other inconvenience. And in the year 1634. I touched the pulſe of a ſweating man dying of the Plague, and preſently after I had black ſpots from my middle Finger and the outſide of my Hand to my Wriſt; yet they preſently went away after I had waſhed my Hands with Vinegar and Treacle. And Bubo's come in the Plague ſomtimes, not from the poyſon ſent to the Emunctuaries, but from the heat and pain of ſome Carbuncle that is near, as in other Inflamations: Yet ſomtimes they come from both cauſes, and there are divers in the ſame, or divers places, and theſe being inflamed and brought to ſuppuration joyn a new Feaver to the former. I have by long obſervation found out theſe things, having ſix times been a practiſer in the time of great plagues to the end of them, and been conſtant to my patients, and therefore I declare them for Favor of no man, but for Love of the truth.

Heat fixed in the Body, is the cauſe of Hectickes.

A fixed conſtant heat in the Heart and other parts, not mutable or that called fire by the Greeks, which comes and goes without change of temperament, (the parts that were hot returning to their former ſtate) as *Fernelius* ſhews may be in the ninth Chapter of his Book of temperaments. But when the temperament and proportion of the Elements to uſe the words of *Fernelius* are turnd hotter and dryer, ſo that the heat can ſcarſe be removed or the temperament changed, then Feavers will be continuing long and conſtant, never to be cured. Hence they are called Hecticks, becauſe they are in the habit of the body, called in Greek ἕξις and cannot be eaſily removed, as habit is not eaſily taken away; And in regard the heat in them is not fiery, as in other Feavers, but a change of the temperament into more hot and dry, as I ſhewed: thefore they ſcarce feel the heat, although all ſimilar parts of the Body are changed and dryer and hotter to the touch, and the Heart is perceived to beat quicker and harder. This heat is not alwaies alike, but when the body is more inflamed, as after meat, which they alwaies perceive, or violent motion and other cauſes, it is increaſed with the pulſe and motion of the Heart. Alſo the Conſumption called Maraſmus which follows theſe Feavers, is not the melting of the body by violent heat, by which means they ſay ſome pieces of the body come away by Urin, but falſly, for that is only from the foulneſs of the Reins and Bladder, and otherwiſe in the moſt burning Feaver the parts cannot be ſo roaſted and melted. But this leanneſs comes from the temperament of the ſimilary parts turned hotter and dryer by reaſon of the heat of the Heart. And this is the reaſon why they are not rightly nouriſhed, but fall and pine away in a Conſumption.

Another Feaver going before it, is the cauſe of an Hectick, becauſe the heart cannot looſe its temperament ſo much from any other cauſe then the heat of a violent Feaver, which by its ſtrength and continuance may at length change the Heart. Hence it is that theſe Feavers come ſeldom from a ſimple and pure heat and Diary Feavers. But if they end not in an exact time as they uſe to do, and turn not into putride, they turn into Hetticks. But more uſually they come from putrid Feavers alone or Malignant, which laſt long, eſpecially when the Heart hath been long ſcorched, and after quenched and then Diſtemper remain, which cauſeth a long Hectick which conſumeth the Body, when the burning Fever is gone. This is not that Fever which while the burning Fever remaineth, ſo broyleth the Heart by its violent heat, that the whole body is ſuddenly conſumed which is called, A melting Hectick. Alſo Hecticks may be produced from long intermitting burning Fevers after the ſame manner. And *Fontanonus* teacheth, that they may come of continual Fevers when a ſemi-tertian abides long. Alſo from other putrid Fevers though gentle, if long, and heat the Heart conſtantly, may a gentle Hectick follow gentle and lingring putrid Fevers, as in Cachecticks and Conſumptions, becauſe the Cauſe is more neer the Heart. Alſo they begin and are joyned with Putrid Continual Fevers which are known as we ſhewed, by the accidents of the aforeſaid Fevers ſtil continuing, and a greater Conſumption then was in Putrid fevers; As when an Hectick is joyned with an acute Putrid, Lingring, or Intermitting; This is cauſed by the diſpoſition of the Heart, if it be by nature too hot which grows ſooner hot and dry by the fevers aforeſaid. And by a Heart that is tender and quickly receives other heat which deſtroies the Natural. For this cauſe yong Children have often Hecticks, not only after a long but a Diary fever.

The Cure.

The general Cure of all Fevers the Indication being taken from the Diſeaſe is moiſtening and cooling becauſe they are hot and dry. But becauſe the heat is not alwaies the ſame in every kind of Fever, and the cauſes divers, the Cure muſt be divers. The chief kinds are ſolitary or alone Fevers without another Diſeaſe, and theſe are ſimple or compound; or accompanied with another Diſeaſe. The Cure differs according to the Cauſe of theſe three kinds of Fevers.

They are ſimple ſolitary Fevers which are of one kind, under which are divers ſorts in reſpect of the divers Cauſes, for which the Cure is different. When they come from a ſimple or ſingle heat, they are pure and ſingle called Ephemeral and Synochs; when from a putrid heat, they are Putrid, Continual, and Intermitting: When from a malignant heat, they are Putrid, Malignant, Peſtilential and Venemous. When from a fixed heat, they are Hecticks. To theſe eight kinds we ſhal preſcribe particular Cures.

The Cure of an Ephemeral Fever.

An Ephemeral Fever Pure, Single or Alone, ends of it ſelf many times the firſt day before twenty four hours paſs, and brings no danger. If it continue longer by ſome error or greatneſs of the Cauſe, it turns to a Synoch, ſeldom to a Hectick: To prevent which they muſt be thus ordered by Altering and Evacuating means.

For the Evacuation of the matter which is thin, and and ſooty, and diſſolves and breaks forth by heat increaſed, by the pores inſenſibly or Swear, we ſhal help Nature thoſe waies, for ſhee wil of her ſelf do it, if ſhee be not hindred.

By keeping the body warm, leſt the Vapor be ſtruk in.

By giving no meat before the Fever decline leſt we hinder Natures motion, or very little and that when the body is weak.

By giving to drink ſometimes ſuch things as help tranſpiration or ſweat as we ſhal ſhew in the Synoch accompanied.

If the Belly be looſe there is leſs danger of its turning

ing into a Synoch, this is better done by Clyſters and Suppoſitories than by other means.

If the Fever come from a Surfet, or Wine eſpecially, a Vomit wil not be amiſs.

Altering things, in regard the heat is ſmall, are not many. If the Air be too hot in the Chamber, it muſt not be too much cooled but qualified, leſt we increaſe the Fever by ſudden ſending the heat to the Heart, or by ſtopping tranſpiration or ſweating. And we refreſh them with moderate drinking, if they thirſt, by which they wil ſweat better.

The Cure of a Synoch not putrid. A ſimple pure Synoch if it be alone, although the heat be great, if it be wel ordered departs the third or fourth day at the fartheſt without hurt either by tranſpiration or Swear. If not, it turns to a Putrid or a Hectick. But uſually when ſome blood gets out of the Veins, it produceth Eryſipelas, Bubo, or inward Inflammations, as we ſhal ſhew in treating of Synoch accompanied.

To prevent theſe betimes while the the Fever is ſolitary, eſpecially leſt Inflammations ſhould ariſe which are very dangerous, we ſtudy ſpeedily to quench the blood, and keep it from going out of the Veins, and diſcuſs whatſoever is turned into Vapors, and to correct the greateſt accidents, By the things following, obſerving the conſtitution whether it be ſanguine or cholerick.

Blood-letting is the firſt thing to cool that Inflammation, and to draw it from falling into noble parts, and cauſing dangerous Inflammations (*Fontanonus* therefore ſaith it muſt be done quickly, and by ſo ſaying, he affirms my Opinion that theſe Inflammations go not before but follow a Synoch) Therefore in plethorick perſons it muſt be done ſpeedily, if it were omitted the firſt day expecting an Ephemera, the next, becauſe the Fever remaining concludes it to be a Synoch. And a general Vein opened, and a great quantity taken away, even to ſwounding in ſtrong plethorick perſons, as *Galen* ſaith. Or which is ſafeſt it muſt be done often. In cholerick and yong perſons it muſt be uſed ſparingly, if there be danger of Inflammation I fear not to open a Vein in a Child of ten yeers old.

Purging is to no purpoſe, becauſe it takes away none of the Cauſe, and only inflames the body. But before blood-letting it is good to looſe the Belly, By a Clyſter is the quickeſt way, and it alſo cooleth. Thus, Take *of the four emollient Herbs, each one handful; Lettice half a handful, Barly a pugil,* boyl them, add *Caſſia one ounce, or juyce of Beets and Lettice each half an ounce; Honey, Butter, each an ounce*; with a little *Salt* make a *Clyſter*. And this may be given again after bleeding if the body be bound.

Or give two ounces of Syrup of Violets or Roſes with water, or ſimple Diaprunes, or other gentle Electuaries, by which the Cacochymie or evil juyce is diminiſhed. If Nature be accuſtomed to it, and tend that way, a Vomit may be allowed, eſpecially if the Fever come from a Surfet of Wine, or Eating, or the like. And if Choler be hot and troubleſome in the Stomach it will help much.

We give alſo things to quench the heat of the blood, or allay it; and to thicken it that it may not get out of the Veins eaſily, theſe are actually or potentially cold; and ſuch as keep away putrefaction, which blood inflamed is eaſily turn'd into, to prevent a Putrid Synoch. They are ſharp, or ſour things which do both cool and hinder Putrefaction, and are excellent when Choler is much inflamed. Alſo they take away the bitterneſs of the Mouth and Thirſt. Theſe are in divers formes,

Drinking of cold water is good to allay the heat of Blood. This done in abundance to ſatiety, and blood-letting till they faint, was accounted ſufficient for the Cure. But cuſtom and conſtitution muſt regulate the quantity of theſe.

Crude or boyled Water, with Barley, a little Vinegar, or Juyce of Pomegranates, Lemmons, or the like, to ſharpen it, is good to be given inſtead of Drink.

Alſo diſtilled Waters of Purſlane, and Sorrel, with the Decoction of Barley, or the Decoction of Lentiles which is beſt when an Eryſipelas appears to ſend the matter forth.

Alſo Juleps of Syrup of Currants, Pomegranats, Lemmons, Sorrel, Citrons or Jujubes, are good mixed with Waters to thicken the blood, as thoſe uſual of Roſes, Violets, Maidenhair.

If the Belly be bound Thus. Take *Syrup or Julep of Violets* (the one is made of the *Juyce*, the other of the *Water* of Violets) *each one ounce and an half; Syrup of Ribes or Currans one ounce, Barley water ſix ounces, Bugloſs and Sorrel water, each two ounces*; make a *Julep*, with a little *Cinnamon* or *Galangal* to ſweeten it.

If the Belly be too looſe. Take *the Alexandrine Julep or Julep of Roſes* (which by reaſon of the Roſe water aſtringeth, the Syrup looſen) *two ounces, the Decoction of Barley four ounces*, drink often.

You may give a ſpoonful or two of the ſyrups aforeſaid.

Put Oyl of Vitriol ſome drops in Water to make it ſharp for a Julep. And the Chymiſts commend in theſe fevers the Spirit of Niter, and the Salt called *Lapis Prunella* or Cryſtal Mineral in cold or diſtilled water in a good quantity.

You may give Conſerves thus. Take *Conſerve of Roſes one ounce, Conſerve of Sorrel and Barberries, each half an ounce; Candied Citron peels half an ounce*, with *Syrup of Barberries*.

Or thus. Take *Conſerve of Roſes, Sorrel, Barberries,* (if the Belly be looſe) *each two drams; Coral one dram, red Sanders half a dram*, with *Sugar of Roſes*, make a *Conſerve*.

We alter by external Remedies to the Heart, Liver, and Reins that are cold, by conſent of which parts all the body is cooled.

To the Heart with this Epithem. Take *Roſe water three ounces, Bugloſs and Burrage water each two ounces, Vinegar of Roſes half an ounce, Juyce of four Apples and Lemmons, each two drams; red Sanders a dram.*

To the Liver with this. Take *Endive and Sorrel water, each three ounces; Vinegar of Roſes half an ounce, Spikenard a ſcruple*, mix them.

We anoynt the Reins with *Galens* white Cerote or Oyntment of Sanders.

It is good to bath in ſweet water in the declining of the fever to refreſh and to diſcuſs the Reliques, if after you anoynt with Oyl the whol body or Backbone.

Friction or Rubbing is alſo good in the declining of a fever to diſſolve the Vapors raiſed from the hot blood, if it be gentle with a hot Cloth, and anoynt the body with Oyl of Chamæmel.

Sleep Refreſheth, takes away Thirſt, and provokes Sweat.

For correcting the accidents, let the Diet be thin and nouriſhing to ſuſtain ſtrength, as Barley-Cream, Ptiſans, Almond milk, boyled fruits, with other Cordials to reſtore the Patient.

Let Head-ach, Watching, Doting, Thirſt, Drineſs, of

of Mouth, Roughneſs of Tongue be amended as we ſhewed how. But if the the former things be rightly adminiſtred they ceaſe of themſelves.

The Cure of Conſtant putrid Fevers.

A Continual ſolitary fever though it hath divers kinds as a Continual Tertian, Quotidian, Quartan, and that called inordinate which is moſt uſual, and a putrid Synoch and Cauſon, yet becauſe their Cauſe is the ſame, that is blood corrupted in the Veins, though the ſpecies or kinds are different in reſpect of the place and blood, we ſhal ſpeak of the Cure of them altogether becauſe moſt if not all the Remedies may be applied in part to every one.

As for the Prediction, in regard *Hippocrates* ſaith the Judgment of acute Diſeaſes, meaning Fevers is uncertain, we muſt not raſhly pronounce Health or Death. But we may declare danger or good hope by obſerving ſigns and accidents, and chiefly the Critical daies, and among them thoſe called Indices or declaring daies, to foretel what will be (from the ſigns) in thoſe daies following good or bad, from whence as the Ancients did, ſo can we with warineſs pronounce ſomthing, all things diligently conſidered: for if the Criſis ought to tend to the beſt, which leads to health, upon the directory day good muſt happen, which is the ſeventh of the firſt week, & the fourteenth of the ſecond, and the twentieth not one and twentieth of the third. And after in the ſame order the twenty ſeventh, thirty fourth and fortieth. Theſe are indicated by the fourth the eleventh, and ſeventeenth and the reſt, alwaies going before them three daies, and therfore are called Indices. If the Criſis or Judgment ought to be for the worſt, which brings Death, the Directory fals upon an evil day, which is the ſixth or eighth or tenth or twelfth: that is an uncertain Criſis in which the fever abates not at all, and therefore called Imperfect or doubtful, tending to good or evil at its return. This is often the third, fifth, or ninth day. But the Prognoſtick ſigns and accidents by which we judg of the event of fevers are theſe chiefly that follow.

The Urin is to be obſerved all the courſe of the fever, becauſe the matter is in the Veins, and therfore it is much changed. If it be Saffron-like, or high as Gold, it ſhews heat, or purging of Choler by Urin. Black ſhews greater heat and danger, except the melancholick humor ſent forth by a critical evacuation cauſe it. If it be thin, of what color ſoever, or crude it is worſe than thick, if it be perſpicuous or to be ſeen through, whether thin or thick it is good, becauſe it is neer to the natural. Troubled Urin portends no ill, if it come ſo from the cold Air external, becauſe that which is concocted is uſually ſo. if it be piſſed ſo it is evil, except it be critical or a natural diſcharge; a ſediment in the Urin is good if it ſtay at the bottom, and together, not diſperſed, equal, white, and thickiſh, eſpecially in a critical day. That Urin which is otherwiſe is worſe.

The pulſe doth declare chiefly the heat and ſtrength, which the oftener and quicker it beats, eſpecially in the Diaſtole or dilatation ſhews greater Heat: And as it is ſmall or great declareth the ſtrength. An unequal, intermitting, creeping Pulſe ſignifies no good.

Difficult Breathing ſmall and ſtrained is not good.

Sweat which the Patient liketh, and wetteth the whol body, and is hot, is good. If it ſtink and come in due time, it is not hurtful. Cold ſweat is ill and a forerunner of Death.

Much Piſſing is good, and in a good Critical day takes away the Fever.

Bleeding at the Noſe and Courſes coming unſeaſonably do not eaſe, but coming critically cures the fever.

A Looſneſs, or Diarrhæa following, except it help to take away ſome of the cauſe, weakneth and is dangerous. And black ſtools ſhew malignity.

If the ſharpneſs of the fever be conſtant and the body burning continually, or if it be dayly, or twice or thrice in fevers called inordinate and quotidians, it is dangerous.

Toſſing of the body, reſtleſsneſs, caſting off cloaths, and going to the feet, as *Hippocrates* ſaith ſhews the greatneſs of the fever and loſs of ſtrength. If Sleep cauſe trouble it is an ill ſign according to *Hippocrates*. When the Temples fall, the Noſtrils are ſharp, the Tongue dry and black, the outward parts cold, they are evil ſigns. And a ſudden conſumption of the body ſpoken of in a melting Cauſon.

Long and often Swounding, Hiccupping, Sighing continuing, Convulſion and Carus, are perverſe and deadly accidents.

The Cure of continual putrid Fevers.

Though Nature cures continual putrid fevers, which only doth it ſomtimes, yet by the help of a Phyſitian ſhee doth it better and ſooner. If any part of the cauſe which maketh it, or increaſeth it, be evacuated, and the heat altered, and the ſtrength be preſerved to the ſtate and criſis: Let us take away ſymptoms, if they remain, and be violent which is done by divers means.

Things that Evacuate the Cauſe which produced, nouriſheth and increaſeth fevers, comprehend by blood-letting, evacuation of *Humors* and *Excrements* by ſtool Urin and Sweat.

Bloodletting (except hindered by fear of Swounding and weakneſs, which appears in a ſwounding fever by the moving of the Choler in a Diarrhæa) is the the chiefeſt means to abate the Cauſe and the Accident.

It wil take away the cauſe, to open any apparent Vein in the Arm. This is a principal Remedy, becauſe the Cauſe lurketh in the Blood, and in the branches of the hollow Vein, from whence the blood is drawn: for with the blood ſome corruption is taken away, as we may plainly ſee at the firſt bleeding, for nature throws ſome of the cauſe of the Fever into the great Veins in the skin, which makes them ſwel where it is moſt: and perceiving this at the firſt opening of the Vein, I ever thought it beſt to open the Vein which ſwelled rather than another, becauſe they all come in one place from the hollow Vein againſt the Throat, and the Chirurgeons may uſe this obſervation rather than thoſe of the the ſigns in Heaven. Alſo hereby is the Heat abated.

The time for bleeding is the beginning of the fever, to hinder the increaſe of the Diſeaſes, and to take away ſome of the Cauſe while there is ſtrength. And if it be neglected at firſt, it may be done in the increaſe. But in the ſtate and heigth, which is ſomtime ſooner or later, we muſt avoid it leſt we hinder the motion of Nature: For as *Hippocrates* ſaith, if any thing be to move, let it be moved in the beginning, but when the Diſeaſe is at a ſtand, be quiet.

The quantity of blood muſt be taken according to the cauſe and the Diſeaſe. As for the Cauſe, if the blood be foul let it run, if not, ſtop it ſooner. And if the foulneſs was not ſeen when it ran forth being hot, as it appears when cold and congealed, at it again if need require, and again if there be no hinderance and the ſtrength permits. In reſpect of the Diſeaſe, meaſure

the blood alſo: in a putrid Synoch, or in a ſimple, which is in a Plethorick body looſe much blood, And in a Cauſon or burning Feaver, by reaſon of great heat although they condemne it, who ſuppoſe it to come from pure choller which we deny. In other Feavers as the heat is more or leſs, bleed more or leſs obſerving the conſtitution and ſtrength.

The accidents removed by bleeding, are Head-ach and Doting, which are uſual in theſe Feavers, and the vulgar obſerve moſt. In which, becauſe the matter is carried to the Head after a general Blood-letting, bleed at the Feet, and ſcarifie in the extream parts, to make revulſion. And to derive the matter, open the Vein of the Fore-head, eſpecially in a Delirium or under the Tongue, eſpecially when you fear Inflammation in the Neck, Jawes or Tongue: Alſo Scarification is good in the Neck and Shoulders.

Somtimes we purge the Humors and Excrements to prepare and remove the cauſe that nouriſheth increaſeth and alſo produced the Feaver.

The cauſe may be the retention of Excrements in the Guts and Stomack.

Theſe may two waies hurt, firſt if they be many the Veins being empty by bleeding, take filth from the Meſeraicks which they drew from the Guts. Therefore before blood-letting we looſen the Belly: Secondly, if we will purge humors, and the Excrements of the Belly be not firſt cleanſed, nor the body as *Hippocrates* ſaith made fluid, the Medicine will be hindered by them and take leſs of the reſt away. And therefore we give Laxatives afore purges. But thirdly and chiefly, in regard there are divers putrid and chollerick Excrements in the Belly, if they be long kept, by their ſtinking vapors they will increaſe the heat of the Heart or the parts near, which they can reach unto (for as we ſhew'd they cannot come to the Heart) and ſo make the Feaver and its Symptoms, eſpecialy thirſt and Head-ach greater. Therefore it is good to prevent coſtiveneſs all the time of the Diſeaſe with giving Laxatives: Such as may cleanſe and not inflame; temperate and moiſt and cooling. In theſe following forms.

Clyſters work ſooneſt, and are beſt, and therefore we give them before bleeding, which muſt not be delayed. Theſe by moiſture waſh the Guts, and provoke not, nor inflame, as things given at the Mouth, and they bind not after, as uſually they do. And they may be given the whol time of the diſeaſe, if there be coſtiveneſs by reaſon of heat, when we dare not ſtir up nature with other things, as in the ſtate of the Diſeaſe.

Make an eaſie looſning moiſtning, cleanſing cooling Clyſters thus: Take *Barley and Bran, each a pugil*; *Mallows, Violets, each two handfuls*; *Houſleek three or four leaves*: boyl them, and in a pint diſſolve *Honey two ſpoonfuls, Salt butter three ſpoonfuls, juyce of Beets one ounce*: Make a Clyſter.

The following is more pricking and cleanſing. Take *the four Emollients, Blites, Spinach, Beets, Cole, Lettice, each an handful*; *Marſh-mallow roots one ounce, Pellitory and Mercury, each half an handful*; *Prunes ten, Linſeed half an ounce, Gourd ſeeds half an ounce bruiſed*: inſtead of *Cold ſeed*, which are uſually muſty, boyl them and in a pint diſſolve *red Sugar and Honey, each one ounce*; theſe cleanſe and reſiſt corruption, *Oyl of Violets three ounces, two yolkes of Egs, Caſſia or Diapruns ſimple one ounce, Turpentine of the larke Tree*, diſſolved with the *yolk of an Egg two drams*, this is moſt pricking, with a little *Salt*: Make a Clyſter.

When you will cool more, as in a Cauſon: Take *the Emollients Lettice, Purſlane, Houſleek and Endive, each one handful*; *flowers of Violets, Water-lillies and Barley, each a pugil*; *Gourd ſeeds half an ounce, Melon ſeeds two drams, ſweet Prunes ten*; boyl them and in a pint diſſolve *red Sugar one ounce, Honey of Violets one ounce and an half. Caſſia half an ounce, juyce of Lettice an ounce*, with a little Salt make a Clyſter.

If the party be flegmatick or old and the Feaver not violent, ſuch as they called a Quotidian continual, then chooſe more temperate things, and mix gently hot things and more abſtergents or clenſers: Thus, Take *Mallows, Pellitory, Mercury Beets, each one handful*; *Barley and Bran a pugil, Rayſons and Figs, each twelve pair*; *Fennel and Carua ſeed, each one dram and an half*; *Cordial and Chamomil flowers, each a pugil*: boyl them and in a pint diſſolve *Honey of Roſes and red Sugar, each two ounces, juyce of Beets or Mercury one ounce, Oyl of Chamomil and Violets, each an ounce and an half, with a little Salt*, make a Clyſter.

Suppoſitories may be inſtead of Clyſters if they cannot be given, theſe will provoke nature to thruſt out the Excrements: the common is that of Honey and Salt; or that of Figs or yolks of Egs and Salt, or a Sugar Violet comfit for Children.

Things are given to looſen before bleeding and purging. Thus,

In a Bolus: As, Take *Caſſia new drawn, pulp of Tamarinds, each half an ounce*; *with Sugar or without it*: make a Bolus.

Or: Take *Diacatholicon, Diaprunes ſimple, each three drams*; *with Sugar*: make a Bolus.

In a Potion: Thus, for the Delicate ladies; Take *Manna one ounce and an half*: give it in Peaſe broath.

Or: Take *Damask Prunes ten, Rayſons ſtoned half an ounce, Dates four, Cordial flowers one pugil, Gourd ſeeds half an ounce, Melon ſeeds bruiſed two drams*: make a Decoction, diſſolve *Caſſia, ſyrup of Roſes ſolutive, each half an ounce*: make a potion.

In hot and cholerick perſons: Thus, Take *ſyrup of Roſes ſolutive and Violets, each one ounce*; *Caſſia new drawn one ounce*; give it.

Theſe may be repeated if the Belly be bound at any time.

Or this which I uſe: Take *Syrup of Roſes ſolutive and of Violets, each three ounces*, give it in boyled water like a Julep for conſtant drink: abſtaine from it, if by rumbling of the Belly, or the like ſigns, you fear a Flux.

If crude Humors are in the Stomack, uſe the ſame gentle Medicines, eſpecially becauſe then there is inclination to Vomit, and if Choller, great thirſt and bitterneſs of taſt, and nature muſt be helped to caſt out her enemy: by tickling the Throat, or with gentle Vomits which looſen and cleanſe and cool.

As this: Take *a draught of warm Water, and a little Vinegar*.

Or, Take *warm Water or fat broath, with ſyrup of Vinegar or Oxymel one ounce and an half, common Oyl one ounce*.

Although bleeding takes away the filth which is the conjunct cauſe of a Feaver, the beſt, yet becauſe that Evacuation may be made from the Veins thereby we may provoke ſtools, Urin and ſweat alſo.

We uſe purges to cleanſe the Guts and Stomack and alſo the firſt Veins which cauſeth corruption in the other: for nature by them provoked draws preternatural Excrements from the ſecreteſt places to the ſink. Therefore after Laxatives and the next after bleeding when the diſeaſe is urgent and the matter turgent, and needs no more preparation, we give purges: Somtimes after the Feaver hath been ſome time, after a

prepa-

preparative: But we aovid ſtrong purges that are hot, or we qualifie them that they ſtir not the Body too violently nor enflame. And though practitioners uſe not divers purging Medicines in intermitting and continual Feavers, yet becauſe in the well daies when the feaver is abſent we may uſe ſtronger then in a continual Feaver. And we muſt alter the purges according to the nature of the Feaver, and moderate them in continual Feavers.

In a Cauſon called a burning Feaver, they muſt not be hot but qualified. As: Take *damask Prunes ten, Raiſons ſtoned one ounce, Sebeſtens twelve, Tamarinds one ounce, Dates four, Cordial flowers, each a pugil: the great Cold ſeeds, each an ounce, of the leſſer Cold ſeeds, each half a dram*: boyl them, add if you pleaſe *Endive and Lettice water to abate heat*, and diſſolve *Manna* (which they ſay being thus mixed turns not ſo ſoon into Choller) *Caſſia each half an ounce*; (this ſomwhat ſharp like Tamarinds and therefore excellent) *ſyrup of Violets one ounce, or of Roſes and Violets, each half an ounce*: make a Potion.

Or thus ſtronger: Take *Caſſia newly drawn and Tamarinds pulped, each half an ounce*; *Electuary of juyce of Roſes two drams*; make a Bolus: or diſſolve it in broath or Barley water.

Or: Take *Diaprunũ and Electuary of the juyce of Roſes, each one dram and an half*; *ſyrup of Violets one ounce, with Barley or Endive*: make a Potion.

After theſe Scammoniate Medicines, give *an ounce and an half, of ſyrup of Violets with Endive water* to qualifie them, or after the purging to hinder the increaſe of heat.

Some deny Rhubarb becauſe of its binding but that is not to be feared, if it be infuſed.

Take *Syrup of Violets one ounce and an half, of Roſes ſolutive one ounce, Rhubarb infuſed in Endive water and ſtrained half a dram*: make a Potion.

Or thus: Take *Rhubarb four ſcruples, Spickuard one ſcruple*, infuſe them in *Endive water and Whey*, diſſolve therein *Manna one ounce, Caſſia ſix drams, ſyrup of Violets one ounce*: make a Potion.

In a putrid Synoch and a ſanguine Conſtitution uſe the ſame. Or this: Take *Rhubarb*, infuſed in *Endive or Sorrel water four ſcruples, Citrine Myrobalans*, infuſed in *Whey three drams*, ſtrain and add *ſyrup of Roſes Solutive two ounces*, for a draught.

In Tertians and Cholerick bodies take of hot and ſtrong purges for fear of a Diarrhæa, therefore beware of Scammonials and uſe the aforeſaid mentioned in a Cauſon, which provoke Choler. As take the Decoction of looſning flowers and fruits, as much as is fit thus made: Take *Prunes ten, Tamarinds one ounce*; *Sebeſtens and Jujubes, each ten*; *Raiſons one ounce, Dates five, flowers of Violets, Bugloſs and Borage, each one pugil*; *Gourd ſeeds half an ounce*: infuſe in this Decoction, *Rheubarb four ſcruples, Citron Myrobalans two drams, Spike one ſcruple*, ſtrain it, and add *Caſſia half an ounce, Manna ſix drams*: make a Potion.

Or thus: Take *ſyrup of Roſes ſolutive, with the infuſion of Rheubarb one ounce and an half*, diſſolve it *with Bugloſs or Endive water*.

Or: Take *ſyrup Diaſereos* (which hath many cooling and opening things) *one ounce and an half*: diſſolve it as afore.

Or thus, to provoke Urin alſo: Take *Succory, Graſs and Aſparagus roots, each two drams*: infuſe them in ſharp Wine: *Endive, Burrage and Sorrel, each one handful*; *Tamarinds one ounce, the three Cordial flowers, each one pugil*; *Senna three drams*: make a Decoction, diſſolve in the ſtraining *ſyrup of Violets and Roſes ſolutive, of each one ounce*.

Or thus: Take *Diaprunũ Lenitive, and Caſſia, each half an ounce*; *Electuaries of the juyce of Roſes two drams, with Sorrel, Bugloſs and Violet water*: make a Potion.

To Cure quotidians we give things that purge flegm, but in regard theſe Feavers do weaken much you muſt purge warily, with the things aboveſaid rather then ſtronger: Yet in flegmatick Conſtitutions: Take *Agarick one dram, Carthamus ſeeds skin'd three drams*: ſteep them in *Oxymel, Endive, Violet, and Maidenhaire water*, add *Catholicon one ounce*: make a Potion.

Or thus: Take *Aggregative Pills two ſcruples, with Endive water*; make Pills.

In continual quartans, add things againſt Melancholly: As, Take *Rhubarb four ſcruples, Indy Myrobalans two drams*, infuſe them in *Whey*, and diſſolve that ſtraining with a Decoction *of Mercury one handful, Epithymum two drams, Senna three drams*, add *ſyrup of ſweet Apples one ounce*.

Before the ſtate of the diſeaſe, or when after an imperfect criſis, the Feaver is not gone, you muſt again purge, diligently obſerving: firſt whether nature endeavor to evacuate by any other way, as Bleeding, Urin or Sweat, if ſhe doth not before the ſeventh day, or ſhew ſome ſigns thereof, purge again and open obſtructions.

Thus: Take *Rhubarb four ſcruples, Myrobalans chebs and Indies, each one dram and an half*: infuſe them in *Endive, Wormwood water and a little white Wine*, then ſtrain and add *ſyrup Bizantinus, ſyrup of Roſes ſolutive, of each one ounce, or with the infuſion of Senna half an ounce*: make a Potion.

Or thus: Take *Diaprunũ lenitive ſix drams, Electuary of juyce of Roſes two drams, ſyrup of Roſes ſolutive one ounce*, with the Waters aboveſaid or the common Decoction.

Or thus in ſtronger perſons: Take *Aggregative and Pills of Rhubarb, each one ſcruple*; *Pill Aureæ half a ſcruple, with Violet water*: make Pills.

In the Declination of the diſeaſe purge often with the ſame.

In the begnning of the Diſeaſe prepare the Humors, after a Lenitive, or in the progreſs if the Feaver continue: made with cold things to abate heat, and thin to make humors thick, and that reſiſt putrefaction and that cleanſe: adding alwaies openers that the Humors may paſs Urin, Sweat or Stools. And theſe are the better when they ſuppreſs heat and are prepared for the Heart and Liver which two parts are moſt hot. Theſe preparatives are given according to the cauſe and conſtitution of the ſick.

In a burning Feaver called Cauſon, whrch is an acute Diſeaſe and grants not long truce, we purge and alter with the coldeſt things.

In Synochus which is uſually in ſanguin perſons, prepare the Humors thus: Take *ſyrup of Lemons or of the juyce of Citrons, ſyrup of Vinegar and Violets, each one ounce and an half*; *water of Sorrel, Endive, Purſlane, Bugloſs, each two ounces*: mix them, give it three daies together.

Or thus: Take *ſyrup of Pomegranats, Lemons and Sorrel, each an ounce*; *of water Lillies half an ounce, Violet water, Lilly and Lettice water, each two ounces*.

Or thus: Take *ſyrup of juyces of Endive, Plantane and Purſlane, each half an ounce*; *Endive, Plantane and Purſlane water, each two ounces*; *ſyrup of Currans half an ounce*.

In a Tertian, and in Cholerick bodies, the ſame things are good, becauſe they allay Choler. Or thus, Take *ſyrup of Sorrel, Vinegar and Violets, each an ounce*; *water of Sorrel, Bugloſs and Endive, of each two ounces*; drink it two or three daies.

In

In Quotidians and Phlegmatick bodies and old folk, Take *Honey of Roſes, Oxymel, ſyrup Bizantine, each an ounce; waters of Maidenhair, Succory and Graſs, each two ounces.*

In quartans and Melancholick bodies: Take *ſyrup of Violets, Bugloſs, Borrage and Fumitory, of each an ounce; Purſlane, Fumitory, Bugloſs and Borrage water, each an ounce and an half*: make a Julep for three draughts, all theſe may be mixed with the Pouder of Sanders, or you may give after every draught a Lozenge of Trionſantalon, or Diarhodon.

Urin muſt be provoked and ſweat, for when the matter is concocted and prepared, nature doth uſually ſend it out thoſe waies, theſe are done by Aperitives which make thin; but you muſt obſerve whether nature moveth by Urin or Sweat moſt; if they piſs more then they drink, or the Urin be thick: or if they Sweat, you muſt provoke that way moſt to which nature inclines.

The Divreticks which open and attenuate, muſt not be hot but moderated howſoever with cooling things.

And ſomtimes purgers may be mixed therewith if the body be bound. It is done by this Decoction: Take *roots of Succory and Graſs, each an ounce; Liquoriſh, Fennel and Parſley, each half an ounce; Maidenhair and Endive, each an handful; Polypody roots ſix drams, Senna half an ounce, Annis ſeeds a dram, of the great and ſmal Cold ſeeds, each half a dram; Cordial flowers a pugil, Parſley ſeeds half a dram*: boyl them, diſſolve in the Liquor *the ſyrup of the opening Roots two ounces, ſyrup of Roſes one ounce*: make a Potion for twice.

Things that only provoke Urin, may be given three or four times, and then the purgers again. If nature provoke Urin, you may leave out the purgers, leaſt you hinder her intention.

The Decoction of Sparagus in broath, provokes Urin, and juyce of Pomegranats.

And this Julep: Take *ſyrup Bizantive, of Endive, each an ounce; water of Endive, Maidenhair, Wormwood, each an ounce.*

If you will open more: Take *Honey of Roſes, Oxymel, ſyrup of Maidenhair, each ſeven drams; Water or Decoction of Graſs roots, Sparagus, Succory, each an ounce.*

Make an Emulſion to provoke Urin thus: Take *ſeeds of Gourds half an ounce, Melon ſeeds two drams, Cowcumber, Pompion, Endive and Purſlane ſeeds, each a dram*; beat them, *and with Endive water*, make an Emulſion *with ſyrup of Sorrel one ounce and an half.* The ſimple Emulſion of the Cold ſeeds, is alſo good to take away wateriſh Humors.

Pills for to provoke Urin, are made thus: Take *the troches of Roſes, Eupatorium, each half a dram; of Cappars* (in Melancholick perſons) *a ſcruple, with Smalage water*, make Pills: give them every other day, drinking after a little Barley and Fennel water.

Fontanonus gives water of Maidenhair, with Barley and Fennel water only.

If nature incline to ſweat, as ſhe doth about the declining of the diſeaſe, ſhe muſt be helped by art. The Diureticks aforeſaid by opening and making thin do help, and other Drinks and Juleps.

Stilled waters alone, being very thin are uſually given as we ſhewed in a ſimple Synoch, to which the Chymiſts add ſpirits of Vitriol two or three drops, or ſpirit of Niter or of Salt, which ſtrongly reſiſt putrefation.

Anoynting of the Back and other parts, cauſeth ſweat: Thus, Take *Oyl of Chamomil and Dill, each half an ounce; Oyl of Violets and ſweet Almonds, each an ounce*; wet your Hands firſt in *Aqua vitæ*, and then uſe it.

Friction is good alſo to draw the matter outward.

Altering Medicines, are ſuch as cool and moiſten the heat of the fever, and reſiſt putrefaction; Theſe ſtrike at the Cauſe, and mend the ſymptoms that come from heat, as Head-ach, Watching, Reſtleſneſs. Therefore uſe Coolers and Moiſteners, in all Fevers, eſpecially Violent, when the blood is burnt and putrid. Sharp things are beſt, for they cool and reſiſt putrefaction alſo, if you add things that open Obſtructions. But there you muſt not cool ſuddenly as in a ſimple Synoch, but by degrees, leſt Concoction of humors be hindred, which cannot be made with Coolers only, for the corrupt part ought to be concocted. This is done by the means following.

For ordinary drink water is deſired and is good to cool, moiſten, and allay thirſt, it is given Crude, or Boyled, or prepared.

It may be given Crude if the Stomach be not weak, ſome wil not give it til the humors are prepared. Sometimes there is much given at a Draught, as in a Cauſon, or Synoch, or Tertian, to quench the great heat, and ſome by ſweating thereupon have been preſently cured. And leſt it be overcome by the heat of the ſtomach and turned into Choler (as they ſay) they give it often. And *Averroes* ſaith that he ſaved many times by giving four pints before Concoction. And if there be any hurt perceived by it, Vomiting cureth it, and laying hot cloths to the belly.

Boyled Water is better than crude in a weak Stomach, becauſe it is not ſo windy.

Somtimes it is compounded with things that nouriſh and reſiſt putrefaction, and make it pierce, or otherwiſe correct it.

Barley is accounted the beſt of Nouriſhers and Coolers. Therefore we give Barley-water, which nouriſheth very little, in a good quantity.

Bread beaten in Water til it be white makes it nouriſhing.

Salt-peter beaten with the white of an Egg in a Spring-water makes a cooling Drink that reſiſts putrefaction.

And ſo doth a little Sugar uſed the ſame way.

Almonds made like Milke with Water in a Mortar is uſual in *Germany*: But it nouriſheth too much, and muſt not be given in great quantity, becauſe little nouriſhment is required, and it is better for Food than a Julep to quench thirſt; with cold ſeeds it makes good Emulſion.

Things that reſiſt Putrefaction are uſually ſharp and ſweet.

Sharp things alſo cool and are very delightful, *Galen* puts a little Vinegar in Water, and juyce of Pomegranates. Wine of Pomegranates or the like is alſo commended.

Alſo ſharp Syrups mixed with Waters as of Vinegar Sorrel, Lemmons, Citrons, Currants, ſour Grapes, Pomegranats, Apples and ſour Plums, and ſharp Cherries are good. Things very ſharp may be given if there be a Flux as Syrup of Barberries.

The Waters to make the Juleps are of Endive, Lettice, Succory, Sorrel, and Roſes if you will bind.

Some ſweet things reſiſt putrefaction, and Sugar more than Honey, which eaſily turns into Choler, but becauſe uſually they hate ſweet things, therefore add Syrups that are ſweet and ſour. Alſo the Decoction of Currans is uſual and good.

Somtimes we add Correctors of Crudities when they are weak, the heat of which is overcome by the plenty

plenty of the Water. Cinnamon is moſt uſual being ſweet either boyled or infuſed, or Coriander ſeed boyled, or Galangal, red Saunders is good to cozen the Patients when they expect Wine, eſpecially if there be a little Pomegranate Wine to give it a ſcent,

There are divers Potions and Juleps which alter and correct the diſtemper of the humor and whol body, to be given all along, mentioned among the Preparatives.

And this Decoction. Take *roots of Succory, Aſparagus, each an ounce; Endive, Lettice, Purſlane, Liverwort, Ducks-meat, each one handful; Bugloſs and Burrage flowers, each a pugil; Barley a pugil, Gourd ſeeds half an ounce, Fleabane ſeeds* (which are very cold) *a dram*, boyl them, add *Sugar* and *Vinegar*, boyl them to a middle conſiſtence between a *Water* and a *Syrup*, give *two* or *three ounces* alone or with others.

Or thus. Take *Endive, Succory, Sorrel, Liverwort, each a handful: Barley a pugil*, make a Decoction, ſtrain them, add *Vinegar* for the Poor, and *Syrups* for the Rich.

Or thus. Take *ſyrup of Sorrel two ounces, the Mucilage of Fleabane ſeeds half an ounce*, give *three ſpoonfull* often.

Sick People refuſe ſolid things to be eaten and had rather have Drinks for their thirſt. but for variety, they may take ſometimes dried Confections as the Tablets of Trionſantalon or the three Sanders.

Or theſe. Take *pouder of the three Sanders one dram, Diarrhodon one ſcruple, the Troches of Camphire half a ſcruple, red Coral half a dram, Conſerve of Roſes, Violets, Bugloſs, each half a dram*; with *Sugar* diſſolved in *Roſe* or *Endive water*, make *Tablets*, give them morning and evening and *Endive water* after them.

Soft Electuaries made of Conſerves are given the day after purging to ſtrengthen and correct the heat cauſed by the medicine, and in the whol courſe of the fever. Thus made. Take *Conſerve of Roſes, Bugloſs, Violets, each half a dram*; with *Sugar* or *Rob of Ribes* make a *Bolus*.

This is pleaſanter. Take *Conſerve of Roſes and Sorrel, each an ounce*; *of candied Citrons, Lettice ſtalks, and Gourds, each half an ounce*, with *Syrup of Ribes* make an *Electuary*, give it often, and thereupon a little *Endive, Sorrel or Bugloſs water*.

Clyſters when they are bound, are good to looſen and to bring the humors into the Guts, and for to alter, but becauſe they cannot be given cold, they are not ſo good as other things to cool the Stomach and whol body, and quench thirſt, they are better to looſen than cool. They are mentioned among the Looſeners.

This is beſt to cool. Take *Lettice, Purſlane, Violets, Mallows, Houſleek, each an handful*; *Barley a pugil and an half, Cordial flowers a pugil, Guoard ſeeds half an ounce*, boyl them, add *Oyl of Violets three ounces, Honey of Violets two ounces, Diaprunis or Caſſia an ounce*, make a *Clyſter*.

Things may be given in the meat to nouriſh and cool, or for ſawce, but the Paeient muſt rather have them in drink, though the Vulgar love to be cramming them.

Boyl Lettice, Sorrel, Purſlane, Burrage, Endive, in Broath, and Spinach or Arrach, or Laxative herbs if need require it is pleaſant and good, to take Savory broath, made with Sorrel, Spinach and Arrach and with an Egg and a little ſharp Wine, or Vinegar and Water, beaten and boyled a little, pour it upon Sippets of Bread.

Or boyl theſe forms in Broath. Take *Lettice and Sorrel ſeed, each a dram*; *Melon ſeed two drams, Trionſantalon half a dram, Coral a dram, Diamargariton frigidum a dram and a half.* make them as big as Fetches.

Make ſawces of Orenges, Lemmons, Cherries, Pomegranats, Ribes, unripe Grapes, Barberries, dried Prunes, a little boyled or ſtoned, ſharp Apples and Lemmons, with Sugar and Roſe-water.

Alſo of the juyce of Sorrel, Vinegar, and Sugar and pickled Purſlane, with the juyce of Secalis in the Spring, with crums of bread, Vinegar, Cinnamon, and a little Ginger is good ſawce.

Outward things are to be regarded, as Air.

That muſt be very cold by nature or Art, for it is actually and potentially cooling for the Lungs, which being neer the heart, refreſheth it much. It is allowed for breathing but not to be naked in (as the Patients deſire in the extremity of heat) leſt the ſweat be ſtruk in. Beſides the body muſt not be inflamed with too many cloaths, eſpecially Feathers or Furs, and therefore it is good to change the Sheets, and Shirts, and Bed, and lay a Leather upon the Pillow. And to keep away the Sun and company, eſpecially at noon to keep out the Air, and not let it in, but when cool. To ſprinkle the Chamber with Water, and Vinegar, Flowers, and cool herbs, Willow leaves, Vine leaves and Water Lillies.

To the Heart, Liver, and Kidnies, apply coolers, and to the Brain in time of Head-ach, and Doting by reaſon of heat, and to thoſe parts which conſent with the Head, as the Stones. The Heart muſt be cooled at firſt in a burning Fever, in others in the increaſe after the matter is evacuated, becauſe all the parts are inflamed from thence; adding alwaies things that properly refreſh this noble part, and can carry the vertue to it. Theſe are to be applied to the Breaſt or Wriſts in form of Epithems or Oyntments. and to other parts where the Arteries beat, They are thus made.

In a Cauſon apply an Epithem preſently to the Heart, As, Take *Roſe water two ounces, Violet, Bugloſs, and Lettice water, each an ounce*; *Scabious water half an ounce, Vinegar of Roſes or Clove Gilliflowers, half an ounce, juyce of Lemmons or four Apples two drams, Diamargariton frigidum a dram*, mix them for an *Epithem*, apply it with Scarlet if the heat be great, cold, or otherwiſe warm.

Another, Take *Roſe water two ounces, Sorrel, Bugloſs, Violet and Water Lilly water, each an ounce*; *Water of Scabious, Balm, Vinegar, White Wine each half an ounce*; *juyce of Lemmons, or Orenges or Apples, two drams, Sanders one dram, Ivory and Harts-horn, each half a dram*; *red Coral and precious Stones, each two ſcruples, Pearl half a ſcruple, Cryſtal half a dram, Saffron half a ſcruple.* make an *Epithem* for the Heart and Pulſes.

Or bind this Bag to the Wriſts and Feet. Take *Flowers of red Roſes, Violets, Bugloſs, each half a dram*; *pouder of Cloves half a dram, of Saunders and Wood Aloes, each a ſcruple*; *Saffron five grains, Diamargariton frigidum half a dram*, bind them in two little bags, ſprinkle them with *Wine, Vinegar and Juyces*, and bind them to the *Pulſes*.

An Oyntment for the Heart and Pulſes. Take *Oyl of Violets and Roſes, each an ounce*; *the Mucilage of Fleabane ſeeds half an ounce, Gallia Moſchata a dram, Camphire ſix grains, Saffron half a ſcruple, juyce of Lemons two drams*, mix them.

Oyntments for the Liver and Epithems to cool it, and ſtrengthen and open it if ſtopped, for the Liver is hot in Fevers and inflames other parts. Thus, Take *Lettice, Water-lilly and Nightſhade Water, each one ounce and an half*; *Roſe-water an ounce, Endive and Succory wa-*

ter, each two ounces; Vinegar of Roſes an ounce, Camphire ſix grains: make an Epithem.

Another better againſt obſtructions: Take *Endive, Liver-wort and Succory water, each two ounces; Roſe water an ounce and an half, Lettice and Houſleek water, each an ounce; Wormwood water ſix drams, pouder of the three Sanders, Spike and red Roſe leaves, each half a dram; Vinegar one ounce, Troches of Camphire half a ſcruple.*

If you add Salt-peter or Lapis Prunellæ, theſe Epithems will cool more and reſiſt putrefation.

Alſo this Bag: Take *flowers of red Roſes, Violets and Succory, each a pugil; all the Sanders half a dram, ſeeds of Sorrel, Endive and Purſlane, each a dram; Parſley ſeed half a dram, Spikenard a ſcruple,* ſow them in a red cloth being bruiſed, ſteep it in *Vinegar, Roſe and Endive water,* apply it warm to the Liver.

After anoynt with Oyntment of Sanders: or with Oyl of Roſes and Violets, with Spike and Wax.

Becauſe the heat of the Reins is great, which inflameth other parts; uſe *Galens* cool Oyntment.

Or thus: Take *of* Galens *cool Oyntment two ounces, Oyl of Violets and Roſes, each an ounce; Vinegar half an ounce, Camphyre five grains:* Mix them, and anoynt.

The Stones have a conſent with the Reins and the whol Body, by reaſon of many Veſſels, therefore to cool them, abates Inflammation of the Body.

Thus: Take *water of Plantane and water Lillies, each four ounces; Vinegar of Roſes an ounce, red Wine an ounce and an half,* wet a clout therein and apply it cold.

Cold waſhings of the outward parts by reaſon of the conſent and the Veſſels under the Skin and the Nerves, do the ſame and cauſe ſleep.

Thus: Take *Lettice, Violet, Houſleek, Purſlane, Vine-leaves, Willow, each one handful; Poppy heads twelve, or the leaves,* if ſleep be wanting *one handful, Vinegar an ounce, white Wine half a pint, water as much as is ſufficient,* waſh the Hands, Arms, Legs and Feet, with the Decoction, warm at night.

It is good to hold cold things as Stones and Apples in the Hand.

It is good in Feavers to keep up the ſtrength, if they are continual and acute, which we muſt have an Eye at. For when it fails, the Phyſitians labors in Vain, becauſe it is natures work to conquour a Feaver, and if ſhe yeild to the diſeaſe, there can be no perfect *Criſis*, but it is either imperfect or the Patient dieth in the battel. Strength is preſerved, by order in good Air, meat and drink, and the like, and by Medicines.

Air doth much refreſh, if it be cool and pure, for then it refreſheth and altereth.

Food as it is neceſſary for ſick & ſound to reſtore what is loſt, while they live; ſo it is required here, becauſe the body is diſſolved with heat, but becauſe it muſt be concocted by nature, by which means ſhe is hindered from concocting the matter of the Diſeaſe, eſpecially if any quantity be taken: Therefore let ſo much ſerve as will juſt ſuſtaine and not put nature to too much trouble to concoct it: Let it be thin as *Hippocrates* ſhews in acute diſeaſes, and that little nouriſheth, and given at certain times. Or extream thin; or indifferent thin: alwaies obſerving cuſtome which is another nature.

Hippocrates ſaith that an extream thin Diet is to be uſed in the vigor of the diſeaſe, this the Patient endures beſt at that time. And it is the better extream to give too ſparing a diet at that time then too much, by which the common people think to ſtrengthen nature to over come the diſeaſe.

This is the moſt ſparing which is given, but once a day: or twice when of little nouriſhment.

As Barley broath twice a day, in the ſtate only of the Feaver.

Or a Ptiſan which is ſtronger, this is the cream or juyce of Barley hulled and cleanſed. And it is given thinner or thicker, as you pleaſe, as you deſire it ſhould nouriſh. This allayes choler alſo.

And alſo the juyce of Wheat called Starch, or Rice, well boyled doth eaſier digeſt and leſs ſwel.

The *Germans* uſe Hen or Chicken broath with alterers. And they are good.

Alſo cream of Almonds or Emulſions is given not as drink but meat.

That ſlender diet which is fuller a little then this which *Hippocrates* ſaith muſt be at the beginning and continue to the ſtate, muſt be alſo uſed. But when the exacerbation or fit comes, or a little before, the Patient muſt not eat, not only to prevent the hindering of natures motion but to keep the heat from increaſing which it doth after meat as we ſhall ſhew in Hecticks.

The fuller but ſparing Diet: is that which is given oftner as twice or thrice in a day, and hath more nouriſhment.

As the beaten fleſh of a Chicken well boyled firſt, and waſhed with its broath, or ſtronge broath of the ſame.

Eggs, becauſe in cholerick perſons they quickly corrupt, are not to be given raſhly: nor Milk, for the ſame reaſon, which *Hippocrates* proclaimes to be naught in Feavers.

To this Diet belong ſops in broath.

Prunes, Apples, Peares, not ſharp but freſh or new gathered, or throughly dryed, (for then their juyce is moſt excellent, and therefore the Germans keep all ſorts of fruits ſo preſerved and dryed) or boyl'd in their Liquor or ſyrup wherein they are kept.

The other are made of Plants and are given for alteration rather then nouriſhment, as ſower fruits.

Wine is beyond all for refreſhing, and is not allowed but in the declining of the Feaver, by reaſon of its heat, eſpecially when they ſweat, and alſo becauſe it cauſeth Head-ach which is uſual in a Feaver. But in the declining it may be given to provoke Urin and refreſh, and alſo a fuller diet, often and of little nouriſhment.

Sleep refreſheth, yet of ſome it is denied all the time of the Feaver while the heat goes outward, leaſt by ſleep it ſhould come inward. But it is in vain to fear it, becauſe heat by ſleep goes outward rather then inward at which time we ſee men are more hot and ſweat, and alſo becauſe it allayes thirſt. Moreover nature makes better concoction in time of ſleep, and is active at that time in overcoming the cauſe of the diſeaſe. Nevertheleſs in the exacerbation or fit of the Feaver it is better to abſtaine from ſleep. And at othertimes to permit it according to age cuſtome, and as they are well or ill after it, that it be not immoderate or unſeaſonable. And if the patient be long without ſleep, to give and apply things to provoke it.

Frictions inſtead of excerciſe, in regard they cannot perform more, do ſtir up the ſtrength, to expel the cauſe of the diſeaſe.

A reſolute mind alſo, not too ſad, eſpecially confidence in God and his Miniſter the Phyſitian, with hope of ſafety in this, or the life to come, is a great help to ſtrength.

As for Medicines we have ſhewed reſtorers among the alterers, which alſo hold up the ſtrength: beſides which, we have declared many in our treatiſe of Sowning, and in ſwoning Feavers.

When

When the ſtrength is wholly dejected give this julep. Take *Roſe, Bugloſs and Scabious water, each one ounce and an half; Cinnamon water made with Wine* (for the heat thereof is not then to be feared) *half an ounce, Species Diamargariton frigid, half a dram,* ſtrain them, and add *Manus chriſti perled one ounce, juyce of Lemons one dram,* give a ſpoonful at a time.

Or thus: Take *Confectio Alkermes a dram,* (if there be no looſneſs which will be provoked by the *Lapis Lazuli* in it) *ſyrup of Poppies half an ounce, Cinnamon water two drams, with Bugloſs water,* give it ſomtimes with a little added.

The external things to be applied to the pulſe and Heart, are mentioned in the alterers.

As for the Symptoms, many of them are mentioned in the Cure of the cauſe and the diſeaſe, though ſome require a peculiar cure, which ſhall be ſhewed in the practice, but here we ſhall ſhew briefly how we are to proceed.

Head-ach and doting that follows preſently after, which are the chief, are amended with the things that are given againſt the cauſe and the diſeaſe; becauſe they ſuppreſs vapors and burning in the Head. Yet when they are ſtrong we open the Vein under the Tongue, and uſe Scarification, Cupping and Friction for revulſion. And apply to the Head topicks at firſt to repel, then to aſſwage pain, and afterwards to diſcuſs as we ſhewed in the Treatiſe of Head-ach.

We hinder too much watching or waking with ſleeping Medicines and Narcoticks in time of neceſſity mixed with Cordials above mentioned, and coolers to correct them becauſe they would heat alone given, and increaſe Head-ach. If they ſleep too much we take it off with revelling means.

Thirſt is quencht with cold drink and ſharp, many give candied things which cauſe it by ſweetneſs; Alſo it is allayed as we ſhewed by ſleep, reſtleſneſs is abated with cold things eſpecially drink, and by changing the place which by continuance in they make hot, and by taking cool Air.

We ſhall ſhew hereafter the Cure of the Tongue, Mouth and Jaws inflamed, and the quinſie which is in Feavers alſo of the dryneſs and clammineſs of the Mouth and blackneſs of the Tongue.

The pain of the Heart is cured by anoynting of the Stomach; The Swoning, as we ſhewed afore: The heat of the Hypochondria or ſides by things applied to the Liver and Reins as we ſhewed.

For the ſhortneſs of breath we anoynt the breaſt: in a Diarrhæa or Flux we apply things to the belly and give inward things that bind without heat, as ſyrup of quinces: when the body is bound we give Laxatives. If a Hectick is ſuſpected from the leanneſs of the body we apply to the Heart and Breaſt, Epithems and moiſtning Oyntments, and give often the mentioned Cordials, and ſuch as ſhall be explained in the Cure of the Hectick.

The Cure of intermitting putrid Feavers.

Intermitting putrid Feavers are Tertians or quartans ſimple, whereof ſome have one well day others two: or double which come every other day: and theſe are either equiſite made of a ſimple Humor, or baſtard from mixed Humors of divers kinds. We make no more kinds of theſe which others mention are either comprehended under theſe, or not known; we ſhall ſpeak of Feavers Compounded of intermitting and continual by themſelves.

The judgment of all theſe is more certain then of continual Feavers: for (as I ſay) tertian are ſhorter, if exquiſite and in Summer or Spring, but longer if baſtard and begin in harveſt: quartanes are longeſt that begin in Autum, they continue ordinarily ſix months, and ſomtimes but three, and by want of knowledg are kept ſomtimes a whol year: All double Feavers keep their own nature.

Theſe Feavers of themſelves are not deadly, although the exquiſite are very ſharp, becauſe their cauſe lyeth far from the Heart in the lower belly about the Excrements as we ſhewed, for whence alſo it may better be purged. Except it be carried into the great Veins and cauſe a continual Feaver, which is dangerous. It hapens alſo often that if intermitting Feavers laſt long or come often, that new diſeaſes follow from hurt of the Liver, Spleen, Stomack and Guts, and greater Symptoms, as the Colick, Jaundies, Dropſie and the like, by error of the Patient or Phyſitian.

We ſhall ſhew the Cure of all, both Tertian and quartans. Becauſe they are all from the ſame cauſe that is choller and in the ſame place that is the Meſeraicks: although ſome have treated of them in reſpect of diverſity of Humors natural and preternatural, making baſtard Tertians, from Citrin, yellow Choller which is mixed with thin flegm or from yolk-like Choller, which is mixed with thick flegm, calling both of them Tertians of greater fame, and call the other a Tertian of leſs fame, which is mixed with Melancholick juyce, and preſcribe a particular Cure for that which comes of green Choller like verdigreeſe. And will have the divers baſtard quartans from, not only the burnt dregs of blood, but from Choller and Flegm burnt. And will have quotidians, not only from ſimple flegm but ſweet, ſower, ſalt, glaſſie, called *Epiala* and *Lipyria*, and ſay they come from that flegm mixed with Melancholly or Choller, and teach a particular Cure for them all: as alſo of Syncopal or Swouning Feavers as if they were divers kinds. Hence come the many confuſed treaties of Feavers and the diverſity of purges according to the diverſity of humors that cauſe them as they ſuppoſe, which if any ſhould follow, they may as ſoon Cure their patient by leaving the whol work to nature, which often times doth it alone.

Therefore we ſhal ſpeak of the Cure of all Agues, or intermitting fevers together. Firſt ſhewing what is to be done, by Evacuations to remove the Cauſe, and by Alterers, and Reſtorers or Stengtheners, and to be obſerved in Diet. And laſt what is to be done to the Symptoms.

In reſpect of the Cauſe we muſt take it away, or abate it by Evacuations, which we ſhewed was putrid cholerick blood in the Meſaraick Veins. And if thin be not firſt taken away, they which go about by other means to hinder the fits and ſtop their courſe, and the motion of Nature, by which thee ſhakes off ſome of the Cauſe, as moſt Empericks and unlearned Phyſitians do; bring greater Diſeaſes, as Colick, Jaundies, Cachexy, either with the Fever or after it. Therefore firſt take away the Cauſe by Evacuations, by which means the heat of the Diſeaſe and the ſymptoms wil be abated, This is done as followeth.

Taking of blood from the meſaraicks, is the chiefeſt Remedy (becauſe the Cauſe is in it) to Cure Agues, as opening the branches of the hollow Vein, is to Cure continual Fevers. But none of the Meſaraicks come to the skin to be cut open, as the branches of the hollow Vein do, nor is it ſafe to make them bleed by corroding Medicines as hath been done by the uſe of Coloquintida, whereby the blood is ſent into the Stomach and Guts, and ſo forth by Vomit and Stool, for fear

fear of Dyſenteries or Bloody fluxes. Therefore we do it thus.

The Flux of the Hæmorrhoids cures not only Quartans but Tertians of all ſorts, though of long continuance, when all meanes fail: And it is no marvail, ſince theſe Veins are branches of the Meſaraicks, and evacuate, by bleeding, the cauſe of the Diſeaſe. Therefore if the Hæmorrhoids bleed naturally, as in ſome, they muſt not be ſtopped, and if little, they muſt be provoked. But in Quartans which laſt long, it is moſt proper, by reaſon the blood is thick and beſt let out this way. eſpecially if nature incline that way by ſome ſigns of blood, or itching of the fundament, it muſt be helped. This is done by beginning with Fomentations and applying of Leeches, which is the beſt way of all, or rubbing with Fig leaves or the like, as we ſhewed in the Hemmorrhoids. Some open them by cutting, but this muſt be warily done, for fear of a wound in the Fundament, which I have known to cauſe grievous pain.

If the Courſes be ſtopt in Women, although theſe come not as the Hæmorrhoids from the Meſaraicks, but from the branches of the *Vena Cava*, and ſo ſeems to take away none of the Cauſe of the Fever, yet becauſe it is natural, and ought to be at a ſet time, and though the whol body is made foul thereby, they muſt be provoked. And ſo the body wil be clenſed, and it wil do as much as blood-letting. Eſpecially in regard nature uſeth to clenſe her ſelf this way, and it may be there is ſome paſſage from the Meſaraicks to it, by reaſon of their neer joyning. Theſe Veins although by reaſon of their ſmalneſs, they open not wide, yet when they are ful they are ſtretched as the reſt. Therfore provoke the terms if they flow not, or flow diſorderly, divers waies, firſt by opening the *Saphena*, this wil either provoke the terms or take away the matter, and although a Vein was opened afore for general Evacuation, yet the next day you may open the *Saphena* by which means the fever either preſently ceaſeth or more eaſily removeth with help of other medicines. Alſo Purges do not only void the Excrements but open the Hæmorrhoids and terms as we ſhal ſhew.

Somtimes we allow, and ſomtimes diſallow of opening a Vein in the skin. It is to be omitted in exquiſite tertians and others which have great heat by reaſon of the burning Choler which cauſeth them. Alſo in flegmatick perſons, and aged, and the reſt it is not to be done raſhly, as the Vulgar do, who make it the chief part of the Cure: for it can do no good, becauſe it takes away none of the conjunct cauſe of the fever. But often being done raſhly, the matter is ſnatcht into the hollow Vein, and of an Ague it becomes a fever, or Continual, of Intermitting. Or the pure blood being ſent from the meſeraicks to fil up the emptineſs of the branches of the hollow Vein, that which remaineth behind being cholerick & putrid, becomes more fierce for want of good blood to temper it. Hence it is that I obſerved more hurt than good by opening Veins in Agues (except it be when we fear ſome inflammation of ſome internal part. In plethorick and cacochymick bodies we allow it, for theſe reaſons; when the plethory or fulneſs is great, which is known by the conſtitution, and red and thick Urin, and when there is heat after a fever, it may be allowed upon the wel day. Although ſomtimes in the beginning of a Fit it hindereth it, by repreſſing the heat and Vapors that aſcend, yet it cannot be good, becauſe the motion of nature is hindered, by which ſome of the cauſe of the Diſeaſe is taken away. Therefore blood muſt be let in time of reſt or intermiſſion, eſpecially in double fevers, not in the beginning, but in the increaſe, or ſtate of the Diſeaſe, in Tertians, ſcarce before the third or fourth Fit which uſeth tobe the greateſt, foretelling the greatneſs of the following fi; leſt they think it comes from blood-letting chooſing the common broad Vein in the Arm, rather than the Liver or middle Vein, let the quantity be from five to eight ounces. In quartans 'tis thought good to open the Vein in the left Arm after they have bin a while for they muſt be gently ordered at the firſt, leſt they turn double or treble, or the ſtrength do fail which ought be kept by reaſon of the length of the Diſeaſe which it uſually hath. Or if you open the Vein called *Salvatella* next to the little finger in the left hand, they ſay it is a ſpecial cure for a quartan. We allow a Vein to be opened in Cachecticks or bodies of evil habit becauſe the blood in the Meſaraicks is not only impure, either before the fever begins (for impure bodies are eaſily taken with theſe Agues) or in the time of the Ague, to take away ſome of the matter leſt the Fever increaſe, or a new one. And if the blood taken be foul, let it bleed longer and in quartans if it be thick and black blood more, otherwiſe ſtop it: and if need require, at it again another time. But leſt the the Choler ſhould be more fierce after the blood is taken away, give a little cooling ſyrup of Lemmons or Violets preſently upon it, or a little good Broath.

In Agues or intermitting fevers, we purge the thick humors by Vomit and Purges, and the thin by Sweat and Urin.

Firſt we give things to purge the Guts and clenſe them, both in the beginning, and in the progreſs of the Diſeaſe.

And this is done before bleeding and other medicines, that the medicines following may work better, and leſt bleeding ſhould draw the excrements into the Veins.

Clyſters do it ſooneſt, as thoſe mentioned in continual fevers, but we muſt alter them according to the Diſeaſe and conſtitution.

In Tertians and very hot fevers they are thus made. Take *roots of Marſhmallows one ounce, the four Emollients, each an handful; Barley a pugil, Gourd ſeeds half an ounce*, boyl them, and add *to a pint and an half, Caſſia half an ounce, Honey of Violets an ounce, Oyl of Violets two ounces*, with *Salt*, make a *Clyſter*.

In quartans. Take *of the four Emollients, Mecury and Beets, each a handful; Bugloſs roots two ounces, Prunes ten, the four great cold ſeeds, each two drams; Epithymum two drams, Aniſeeds, two drams*, boyl and diſſolve in them *Diacatholicon and red Sugar, each an ounce; Oyl of Violets two ounces, Chamæmel one ounce*, with *Salt*, make a *Clyſter*.

In flegmatick perſons, when flegm is much in the Guts, uſe this to clenſe more. Take *Liquoriſh two ounces, Mallows and Beets with the roots, Pellitory and Betony each a handful; Barley and Bran each a pugil; Agarick two drams, Figs ten, great cold ſeeds each two drams; Fennel ſeed three drams*, after boyling, ad *Diaphenicon and Hiera Picra, each two drams; red Sugar and Honey of Roſes, each an ounce; Oyl of Violets and Chamæmel, each an ounce and an half*; with a little *Salt*, make a *Clyſter*.

Two or three Suppoſitories given in a day work ſomtimes better than Clyſters.

If at the beginning the Stomach be diſturbed with Crudities, Flegm, or Choler, as we may perceive by the Heart-burning which uſually accompanieth it, Loathing and Vomiting, before bleeding or when it is not required when we give a diminiſhing Medicine, or a Vomit.

Diminiſhing Medicines clenſe the Guts and Stomach

mach from Crudities and thick excrements: by theſe as *Hippocrates* ſaith, we make the body fluid. Theſe are given in the day of reſt, and are not to be chooſen with that curioſity we uſe in continual fevers when the heat is conſtant. Theſe are of three ſorts as Clyſters are.

In exquiſite Tertians when the heat is great. Take *Caſſia ten drams, pouder of Aniſeed or Liquoriſh a ſcruple,* with *Sugar* make a *Bolus*: give it alone or with *Endive* or *Succory water.*

Or, Take *Caſſia and pulp of Tamarinds, each half an ounce, Aniſeed and Sugar* as aboveſaid.

Or, Take *Caſſia half an ounce, ſyrup of Roſes ſolutive* (or juyce thereof) *and ſyrup of Violets, each an ounce*; with *Succory and Bugloſs water* make a *Potion.*

Or, Take *Damask Prunes ten, Tamarinds twelve,* boyl them in *Broath* or *Water,* ſtrain and drink it.

This is ſtronger. Take *Rhubarb four ſcruples, Spikenard one ſcruple,* infuſe them in *Endive water,* and diſſolve *Caſſia half an ounce, ſyrup of Roſes ſolutive an ounce,* make a *Potion.*

In long melancholick quartans. Take *Caſſia one ounce, pouder of Epithymum one dram,* with *Sugar* make a *Bolus,* or diſſolve it with *Bugloſs water.*

Or, Take *Epithymum two drams,* boyl it in Broath, and add *two ounces of Manna.*

Or, Take *Prunes ten, Dates two, Epithymum two drams Cordial flowers a pugil,* diſſolve in the ſtrained Liquor boyled, *Catholicon ſix drams, ſyrup of Peach flowers an ounce,* make a *Potion.*

This is ſtronger. Take *Confection Hameck one dram and an half, Catholicon half an ounce,* diſſolve it in *Bugloſs and Fumitory water.*

In flegmatick perſons give the ſame or ſtronger. Take *Catholicon half an ounce, Diaphœnicon two drams,* with *Sugar* make a *Bolus.*

Or, Take *Dates five, Prunes ten, Raiſons ten pair, Figs four, Liquoriſh half an ounce,* boyl them, and diſſolve *Diaphœnicon and Diacarthamum, each a dram.*

If they wil rather have Pils. Take *Pils of Agarick, Rhubarb or Maſtich, two ſcruples.*

Or theſe ſtronger. Take *Aggregative Pils half a dram,* with *ſyrup of Roſes* make *Pils.*

A Vomit often doth good and is to be reckoned among theſe, for it takes away the crudity and flegm of the Stomach, and Choller, alſo if by the motion of the Feaver it get thither. but if the Body be bound, it muſt be firſt looſned, as we ſhall ſhew when we declare that the cauſe may be taken away by the ſame Medicine, where we ſhall mention Vomits. we muſt begin with the weakeſt.

We muſt alſo purge to take away the putrid matter of the Feavers from the Meſeraicks. This doth it by degrees, and cureh the Feaver, but firſt we take away the thick Excrements and then prepar the Humors, if it be at the beginning, but afterwards if the matter be much, it ſeeks away out of it ſelf and needs no preparation. And then natures motion muſt be helped, but if the Feaver abate not, we muſt come again to preparatives and purges, three or four times in obſtinate Agues.

At the firſt prepare and purge thus, for preparation is neceſſary in intermitting and continual Feavers alſo, becauſe the matter lieth in the Meſeraicks, which is foul and needs more preparation and concoction, and we muſt hinder putrefaction and open the paſſages, that the matter may come from thoſe Veins into the Guts by Medicines purging. which that they may work better, ſome anoynt the Hypochondria with Oyl of Chamomil and white Wine. Theſe are divers according to the Ague and the conſtitution.

In acute Tertians to allay heat, expel putrefaction and quench Choler. Take *ſyrup of Sorrel and Vinegar, each ſix drams, ſyrup of Endive and Violets, each half an ounce, Endive and Sorrel water each three ounces*; make a *Julep* to take three daies.

Or thus. Take *ſyrup of Citrons or Lemmons an ounce, ſyrup of Endive and Violets, each half an ounce*; *Endive and Lettice water each enough*; give it thrice.

For the Poor. Take *Sugar two ounces, Wine-vinegar half an ounce, Decoction of Barley and Endive a pint and an half, juyce of Ribes or ſharp Apples an ounce,* boyl them, then give it three or four times.

Or this. Take *roots of Succory and Dandelion the whol, each half a handful*; *Endive, Lettice, Liverwort, Sorrel each a handful*; *flowers of Bugloſs and Violets, each a pugil*; *of the great cold ſeed, each a dram*; boyl them, and in *a pint and a half* diſſolve *ſyrup of Sorrel and Vinegar, each two ounces*; *or Pomegranate Wine four ounces,* give it at four or five times.

In long Baſtard Tertians with obſtructions; Take *Oxymel ſimple an ounce, ſyrups of Endive and Succory, each half an ounce, Water of Maidenhair, Endive, Succory, each an ounce*; make a *Syrup*, repeat it three or four times.

Or, Take *Oxymel and ſyrup of Succory compound, each an ounce*; *ſyrup of Maidenhair half an ounce, Endive water and of Maidenhair, each two ounces*: mix and repeat them as afore.

Or thus. Take *roots of Succory, Graſs, Aſparagus, Plantane, each an ounce*; *Fennel and Parſley roots, each half an ounce*; *Endive, Succory, Dandelion, Maidenhair, and Liverwort, each a handful*; *Bettony half a handful, the four cold ſeeds, each two drams*; *Endive and Purſlane ſeeds, each a dram*; *Fennel, Anniſe, and Parſley ſeed, each half a dram*; *Barley a pugil, Prunes ſix, Cordial flowers, each a pugil*; boyl them, and diſſolve *Oxymel ſimple three ounces,* perfume it with *Sanders one dram,* make a *Julep* for three or four *Doſes.*

For the Poor. Take *Honey, Water and Vinegar* to make it ſharp.

In quartans prepare thus in the beginning while the heat is great, for by continuance the heat abateth. Take *Oxymel ſimple, ſyrup Byzantine each one ounce and an half*; *ſyrup of Fumitory an ounce, water of Bugloſs, Borrage and Hops, each three ounces*; give it at thrice.

Or thus. Take *ſyrup of Sorrel, Byzantine, Bugloſs, each an ounce and an half, Fumitory, Bugloſs, Borrage and Endive water, each three ounces.*

Or this Decoction. Take *roots of Bugloſs, Brambles, Sparagus, Succory, ſteept in Wine, each an ounce*; *Fennel and Parſley roots each half an ounce*; *Liquoriſh ſix drams, Tamarisk bark half an ounce, both Bugloſſes, the Capillaries, Germander, Groundpine, Bettony, each a handful*; *Cordial and Broom flowers, each a pugil*; *Raiſons ſtoned two ounces, Prunes ten, great cold ſeeds, each two drams*; *Dodder, Parſley and Endive ſeeds, each a dram*; *red Peaſe a pugil,* boyl them, and add *ſyrup Byzantine two ounces, Oxymel ſimple three ounces,* with a *dram of Cinnamon,* make an *Apozem* for three *Doſes.*

Purge whether the humor be concocted or no, if it be much, and give an hour after a waſhing Medicine, of Barley or other Broath, with Sugar of Roſes: and the day after, give a Strengthener.

In exquiſite Tertians that are ſhort and fiery, and in double Fevers, uſe mild things. Take *Rhubarb four ſcruples, Spike ſix grains, yellow Myrobalans rub'd with Oyl of bitter Almonds two drams,* Infuſe them in *Endive water,* but firſt ſprinkle them with *Wine,* after twelve hours ſtrain them, add *ſyrup of Roſes two ounces, ſyrup of Violets an ounce.*

Another. Take *Caſſia half an ounce, Electuary of the*

juyce of Roſes two drams, ſyrup of Roſes and Peach flowers each an ounce, with Endive and Violet water: Make a Potion.

The third: Take *Barley a pugil, Prunes ſix, Jujubes and Sebeſtens, each ten; Tamarinds half an ounce, Cordial flowers a pugil, Senna two drams*: boyl them, add *Manna an ounce, ſyrup of Diaſereos or Roſes, with Rhubarb an ounce.* Make a Potion.

In baſtard Quartans and Tertians that are of long continuance, and in a flegmatick conſtitution: Take *roots of Succory half an ounce, Liquoriſh an ounce, Cordial flowers a pugil, Prunes ten, Polypody ſix drams, Carthamus ſeeds half an ounce, Annis ſeeds one dram, Senna three drams*: add *Rhubarb infuſed in white Wine and Endive water a dram, ſyrup of Diaſereos an ounce.*

Another: Take *Rhubarb a dram, Spikenard a ſcruple, Agarick infuſed in white Wine and Endive water a dram, with ſix grains of Ginger infuſed in Oxymel*, ſtrain them, and add *Manna two ounces.*

The third: Take *Catholicon half an ounce, Diaphenicon and Electuary of the juyce of Roſes, of each two drams; with Bettony and Endive water*: make a Potion.

Pills: Take *Pills Aggregative a dram*, made up with ſweet Wine.

A Pouder: Take *Rhubarb a dram, Cinnamon half a ſcruple, Turbith two ſcruples, Ginger a ſcruple, Senna a dram and an half*: give it with Peaſe broath.

In Quartans give not ſtrong Medicines while the heat is great: Take *Rubarb a dram, Indy Myrobalns prepared two drams, Spike, Cinnamon, each ſix grains; Epithymum two drams*, infuſe them in *Whey*, add *ſyrup of Peach flowers an ounce*, or that of *Apples* made by *Rondeletius*, which hath *Hellebor, an ounce.*

Another: Take *flowers of Borage, Bugloſs and Violets, each a pugil; Ceterach a handful, tops of Time and Epithymum, each two drams, Liquoriſh an ounce, Rayſons and Sebeſtens, each ten; Annis ſeeds two drams, Dodder ſeeds a dram, Polipody ſix drams, Senna half an ounce, Tamarinds half an ounce, rindes of Indy Myrobalans three drams*: boyl them, and add *in four ounces, ſyrup of Peach flowers or of Roſes or Senna an ounce, or of ſweet Apples.*

The third: Take *Catholicon half an ounce or ſix drams, or Diaſenna as much,* (which is good in quartans) *Confectio hamech two drams and an half, ſyrup of Bugloſs and Fumitory, each an ounce; with Bugloſs water*: make a Potion.

Vomits albeit they ſeem to take away only the matter from the Stomach, yet by natures motion they take the conjunct cauſe from the Meſeraicks, and either abate or take away the Feaver: and if the Feaver be of long continuance, as quartans, and will not be gone by purges, we give three or four Vomits to Cure them. And it is uſual by Vomiting abundance of Choller which is not very ſafe, for the Cholerick matter of the Feaver in the Meſeraicks, as it is taken from the Veins of the Guts by purges, ſo it is taken from the Veins of the Stomach by many and great Vomits.

Therefore Vomits are approved in all kinds of intermitting Feavers, eſpecially if there be loathing, cuſtom, or Heart-ach; and when nothing forbids, as binding of the belly; for if that be not open, except the Vomit by violence open it, it will be worſe: ſome diſallow them while there is crudity in the Belly as in quotidians, and will not give them before ſeven or eight daies: And ſay they are ſafer after ſigns of Concoction, and when Oxymel of ſquils or the like are mixed therewith to cut the Flegm, but that is little to the purpoſe for flegm is not the next cauſe of a Feaver. We have known quartans more cured by Vomits then any other: whence *Avicen* called Vomits the root of the Cure of Feavers. The time of vomiting is ſomtimes the well day. And if they Vomit eaſily, it muſt be given upon an empty Stomach, otherwiſe a ful: And before vomiting give broath of Peaſe, or Chickens, or fat Bacon (as in *France*:) Radiſhes, Cole-worts, Salt-fiſh to cleanſe and ſweet Wine, and after the Vomit taken they provoke it. Alſo a Vomit given at firſt, or in time of the fit and repeated is good and makes the Feaver gentler and ſhorter, eſpecially if it be given a little a fore the fit, for then the feveriſh matter being moved is eaſily expelled.

When the perſon is weak and the heat little, it is provoked by gentle things, but in long Agues with ſtrong, as quartans, and flegmatick Stomachs, which can indure ſtrongeſt Medicines. Thus: If the Throat be tickled with the Finger or a Feather or the like it is better that will ſerve alone ſomtimes when they are accuſtomed to Vomit after a ful Stomach. And if after the Vomit is taken it worketh not in a quarter of an hour, give a little Chicken broath and tickle the Throat:

The gentle Vomits are theſe: Take *a large draught of Endive water*, and put your Finger in your Throat to provoke Vomiting.

Or: Take *Oxymel ſimple an ounce, or an ounce and an half, or two, or three ounces*; and drink it with warm water.

Or: Take *Oxymel ſimple two ounces, the Decoction of Honey and Radiſh ſeed in water, ſix ounces.*

Or: *Three ounces of the diſtilled water of green Nuts.*

Or: Take *Chamomil flowers an ounce, Roſemary and Dill flowers, each half an ounce*: boyl them in *Radiſh water. Rondeletius* ſaith this hath Cured many at the firſt.

Some approve of the ſtinking Dock called *Lapathum, Atriplex* and *Purſlane*, ſo taken.

Or: Take *Atriplex ſeeds, Dill and Radiſh ſeeds, each an ounce*: boyl them in water, and if the flegm be tough in the Stomach, add *Oxymel ſimple or of Squils.*

Theſe are ſtronger: Take *Rocket, Leek and Radiſh ſeed, each half an ounce; Atriplex ſeed two drams, Aſarum roots a dram*: boyl them, and diſſolve *two ounces of Oxymel ſimple therein.*

Rondeletius highly commends the ſeeds of Aſarum and the roots, and Broom ſeeds with Cinnamon and Mace, boyled in Wine, according to *Dioſcorides.*

Or: Take *roots of Palma chriſti one dram and an half*, give it with Sack, in Poudar.

Take *Aſarum with the roots half an ounce*: boyl them to drink, or give *a dram*, or *half a dram in Wine*, or the like. I prepare them thus, I ſlice and cleanſe the roots and ſteep them two or three daies in Sack, and dry them in the ſhade, and keep the Pouder. The Doſe is *half a dram, or a dram*, to the ſtrongeſt.

Or: Take *Phaſeoli a pugil, of Dill, Atriplex and Radiſh ſeeds, each three drams; dryed Calamints a dram and an half*: boyl them, and to *four ounces* add *Oxymel ſimple or of Squils*, if flegm be tough.

Many have been cured by Stibium and other ſtrong Vomits, as white Hellebour: and then they Vomit abundance of flegm, with yellow and green Choller: and there is a great Evacuation from the Meſeraicks by nature moſt ſtirred up. But becauſe this is dangerous they muſt not be given raſhly to any as Empericks do.

We repeat purges differing according to Feavers oftentimes.

If after purging, an exquiſite Tertian double and Acute ceaſe not, it is ſufficient afterwards to keep the Belly

Belly open with a Clyſter, and to invite nature to ſend out the humor from the Meſeraicks, for which the Clyſter above mentioned muſt be often given or a ſtronger.

Or this, every other or third day. Take *Barley, Peaſe, each a pugil; Mallows, Violets, Beets, Atriplex, each a handful; Chamomil flowers a pugil, Annis ſeeds a dram*: make a Decoction, diſſolve *Honey of Violets, red Sugar, each an ounce and an half; Oyl of Violets three ounces, with the yolk of an Egg and a little Salt*: make a Clyſter.

If the Feaver ceaſe not give a gentle purging Clyſter as broath made of Orach, Violets, Spinage, Mallows, or a Potion of Rheubarb or Caſſia as aboveſaid.

In baſtard Feavers eſpecially long laſting, you muſt purge a freſh and prepare firſt, with thoſe above mentioned uſed diſcreetly and altered if need be,

Theſe Medicines that prepare the way and matter and evacuate are commended, if they are ſomtimes uſed and then a ſtronger given: In divers Formes.

As this Apozem: Take *roots of Succory, Aſparagus, Graſs, each an ounce and an half; Dock and Sorrel roots, each an ounce; Parſley and Fennel roots, each half an ounce; Liquoriſh ſix drams, Endive, Succory, round Sorrel, Maidenhair, Bugloſs, each a handful; Bettony, Burnet, each half a handful; four great Cold-ſeeds, each two drams; Annis ſeed a dram and an half, Fennel ſeeds a dram, Cordial flowers a pugil, Chamomil flowers half a pugil, Prunes and Sebeſtens, each ten; Tamarinds ſix drams, Carthamus bruiſed an ounce and an half*: Steep the roots in ſharp Wine and then boyl them all in water, and while the ſtrained Liquor is hot *Agarick half an ounce*: boyl a little, adding *yellow Myrobalans and Rhubarb, each half an ounce; with a dram of Cinnamon, a ſcruple of Spike, and three drams of ſyrup of Roſes Laxative*, give it every other day a good draught, and according as it works give more or leſs the next time.

You may boyl the half of it with Sugar, to make it laſt. And uſe ſomtimes the Apozem, and ſomtimes the ſyrup, or give it being all a ſyrup alone or with convenient liquor, or Barley or Peaſe broath.

While this Syrup is preparing, you may give ſyrup Diaſereos, or of Roſes ſolutive, with Rhubarb.

An infuſion in Wine is good becauſe many delight in Wormwood Wine, and Wormwood doth better allay the ſtink of Senna then anything, and amends the hurt that purges do to the Stomach, and the Wine being opening, helps it by piercing, and the heat can do no hurt being but a little.

Opening Wine is thus made: Take *Succory roots an ounce and an half, Graſs roots an ounce, Parſley and Fennel roots half an ounce; Orris roots two drams, Wormwood three drams, Germander, Ground-pine, Maiden hair, of each two drams; Sorrel, Liver-wort, Maudlin, each two drams; Cordial flowers, each a dram; Annis ſeeds a dram, Parſley ſeed half a dram, Senna one ounce and an half, Rhubarb three drams, Spike half a dram, Agarick four drams, Ginger bound in a cloute with the Spike a ſcruple*: pour upon them all of ſtrong Wine, daſhed with a little water, and of *Endive water five pints* (becauſe ſome part will be drunk up by the ingredients. Let them infuſe a night, and boyl in the morning, and cool by degrees, uſe it as the Apozem. Before mentioned, after three or four daies heat it again, to keep it from corrupting.

You may make Electuaries for the ſame thus: Take *Caſſia new drawn two ounces, Tamarinds pulped with Endive water an ounce and half, Manna an ounce, Catholicon, Diaprunis and Lenitive Electuary half an ounce; Rhubarb infuſed in white Wine til it be ſoft two drams, Spike a ſcruple, Senna a dram and an half*, (firſt ſprinkled with Wine) *Cinnamon and Annis ſeed, each half a dram, with ſyrup of the five roots and Succory with Rhubarb*: make an Electuary, take firſt *half an ounce* to try and then increaſe the Doſe by degrees, give it every other day alone or with Liquor as he pleaſeth.

Theſe are the uſual Pills: Take *Agarick two drams, Turbith a dram, Ginger a ſcruple, Rhubarb three drams, Spike half a ſcruple, Diagredium prepared with juyce of Roſes a ſcruple, extract of Wormwood a dram, with ſyrup of Roſes*, make a Maſs, take *half a dram* in the morning faſting every other or third day, drinking after a little ſyrup of Violets with Endive water.

If the Feaver abate not with theſe, uſe ſtronger as this Potion: Take *Liquoriſh an ounce, Rayſons an ounce and an half, Prunes ſix, Tamarinds ſix drams, tops of Time a dram, Polypody, Senna, each half an ounce; Carthamus ſeeds ſix drams, Annis and Fennel ſeed, each a dram*: boyl them, infuſe *Rhubarb four ſcruples, Spike half a ſcruple, Agarick a dram and an half*: ſtrain and diſſolve *Diaphœnicon a dram and an half*.

Or: Take *Electuary of juyce of Roſes, Diaphœnicon, Confectio hamech, each a dram and an half; ſyrup of Roſes, made with the infuſion of Senna an ounce, with Wormwood Wine and Endive water*: make a Potion.

Or theſe Pills: Take *Aggregative, of Myrobalans and fine Quibus, each a ſcruple*: make nine Pills, *with white Wine*.

In long Quattans you may ſomtimes reſt a month and then prepare and purge again. The humor being Cholerick and thick, blood is thus prepared: Take *ſyrup of Fumitory and Epithymum, each an ounce; ſyrup of Violets and of Endive, each half an ounce: waters of Fumitory, Bugloſs and Endive, each an ounce and an half*: add *yellow Sanders*, and drink it five or ſix daies.

In Spring when Herbs may be had, or *Autumn*: Thus: Take *of both Bugloſſes, Hops, Fumitory, each a handful; beat them with two ounces of Vinegar*: ſtrain and add *the juyce of ſweet Apples a pint, with Sugar*, drink it often.

Afterwards purge as formerly. Or thus: Take *Damask prunes ten, Rayſons, Jujubes, Sebeſtens, each twelve; Cordial flowers a pugil, Annis ſeed a dram*: boyl them in water and white Wine, add *yellow and Indy Myrobalans rubbed with Oyl of ſweet Almonds, each three drams; Rhubarb a dram, Spike ſix grains, Senna half an ounce, Epithimum and tops of Time, each a dram and an half*; ſtrain and add *ſyrup of Roſes ſolutive an ounce and an half; Catholican half an ounce, Confectio hamech a dram*: make a Potion.

Or with theſe Pills: Take *Pills Aggregative, of Myrobalans and Turbith in Pouder, each a ſcruple*: make Pills *with five grains of Ginger and white Wine*.

To prepare and purge together, make this Apozem, Take *Sparagus and graſs roots, each an ounce and an half; Smallage and Parſley roots, each an ounce; Tamarisk and Elder, of each an ounce*: ſteep all in Wine, add *Borage, Bugloſs, Maidenhair, Ceterach, each an handful; Germander, Ground pine and Bettony, each half an handful; green Mercury a handful, Cordial, Roſemary and Broom flowers, each a pugil; Annis and Parſley ſeeds, each two drams; Dodder and Fennel ſeed, each a dram; four great Coole ſeeds, each two drams; Rayſons two ounces, Prunes ten*: boyl, ſtrain, and infuſe *Carthamus ſeeds an ounce and an half, roots of Polypody four ounces, Senna two ounces, Agarick three drams, Myrobalans, Indy and Citron, each half an ounce; Epithymum and tops of Time, each three drams*: infuſe them hot, then boyl them a little, add *a quart of the juyce of ſweet Apples with Sugar and Cinnamon two drams*: make a ſyrup, give *an ounce*, or more alone, or with Whey or Bugloſs or Borrage water.

You

You may infuſe the ſame in Wine, allaying it a little with Water, and adding Wormwood, for bitter Wine is more pleaſant than bitter Decoctions.

A gentler Infuſion is made of dry things thus. Take *Graſs, Succory, Parſley and Fennel roots, each an ounce; Wormwood, Germander, Groundpine and Bettony, each a dram; Fumitory and Hearts-tongue, each two drams: Cordial flowers a pugil, Epithymum and tops of Thyme, each two drams; Aniſe and Fennel ſeed each half a dram; dryed Polypody roots and Senna, each two ounces; Agarick three drams; Ginger half a ſcruple,* infuſe them in *Wine* and *Water*, and boyl as formerly. It needs no ſweetning, for the ſcent of the *Wormwood* muſt prevail.

An Electuary thus. Take *Catholicon an ounce, Diaſenna, Confectio Hameck, each half an ounce; Carthamus ſeeds peel'd and bruiſed ſix drams, Turbith two drams, Ginger infuſed in Oxymel a ſcruple, Senna two drams and an half, Aniſeed half a dram,* with *ſyrup of Epythimum* make an *Electuary*, give *ſix drams* alone or in *Whey*.

Or theſe Pils. *Take* Indy and Citrine Myrobolans rubbed with Oyl of ſweet Almods, each a dram; Rhubarb two drams, Turbith a dram and an half, Thyme and Epithymum each a dram; Senna a dram and an half, Cream of Tartar a ſcruple, Ginger and Spike, each ſix grains, *with* ſyrup of Epithymum *make a* Maſs, *give* two ſcruples or more as you ſee fit.

In quartans Pils of Agarick with Juyce of Eupatorium are good.

And after the uſe of them they muſt be purged again every third day.

Alſo Clyſters may be given all along to draw from the Meſaraicks, and to looſen: for by long lying, and heat, and faſting, the belly is often bound: We ſhewed you Clyſters of ſharp and opening things.

In melancholick fevers uſe this often. *Take* emollients each a handful; Balm, Fumitory, both Bugloſſes, each a handful and an half; Chamæmel, Melilot, Broom, and Elder flowers, each a pugil; Carua ſeeds a dram, Fænugreek and Line ſeed, each two ounces; Bran a pugil and an half, Senna an ounce, *boyl them, and add* Honey of Violets and Roſemary flowers, each half an ounce; Confectio Hamec and Benedicta Laxativa, each two drams; Oyl of Chamæmel and Violets, each an ounce an half; *with a little* Salt, *make a* Clyſter.

This Clyſter is for Baſtard fevers, and flegmatick perſons. Take *Lilly and Marſhmallow roots, each an ounce and an half; emollient herbs, Atriplex, Mercury, Baulm, Bettony, each a handful; Figs ſix pair, Dill and Fennel ſeeds, each a dram; Carthamus ſeeds bruiſed ſix drams, Senna ten drams, Chamæmel, Elder and Roſemary flowers, each a pugil*; boyl them and to *a pint*, ad *Catholicon and Diaphœnicon each two drams*; *Hiera* Galeni *three drams, Honey and red Sugar, each an ounce; Oyl of Violets Lillies and Chamæmel, each an ounce*: with a little *Salt*, make a *Clyſter*.

Faſting belongs to Evacuations, for by it the humor is kept from increaſing, and that which is in the Meſeraicks is taken away by the Guts and Stomach, and ſo the fever is cured. *Theſſalus* cured fevers with his three daies faſt, and Empericks in our time labour to do the ſame. But in regard the Choler rageth by faſting conſtantly, and hurts the parts that draw it to them, eſpecially when it faſteneth to them producing the Colick, as I ſhewed, and brings worſe Diſeaſes, we wil not raſhly prefribe faſting againſt fevers, by which means Sweat and Urin wil be hindered.

The thin humors paſs away by ſweat, or inſenſible tranſpiration or Urin, and cure the fever if the thick matter was firſt purged. This Nature doth ordinarily of her ſelf, when ſhee is fit for it. And therefore the Phyſitian being her ſervant ought to imitate her when ſigns of Concoction appear, in the declining of the fever, to take away the remainder, with Purgers, by Urin, Sweat, and inſenſible tranſpiration, aforementioned.

We mix things to purge Urin with Preparatives with an Eye to the fever, and ſomtime we uſe them after purging in the declining.

In ſhort and ſharp Tertians we uſe the gentleſt, that leaſt inflame, as Melon ſeeds and red Peaſe, and Parſley roots in broath.

Or Decoction of yong Sparagus in Ale, or an Emulſion of the cold ſeeds with Almond Milk.

Pomegranate Wine of the moderate taſt provokes Urin.

In Baſtard tertians and long fevers uſe theſe, and ſtronger as Chicken broath, with Parſley, Fennel roots, Borage, and Peaſe, and the like mentioned in the Diet.

Or thus. Take *red Peaſe a pugil, Barley half a pugil, Liquoriſh an ounce, Raiſons an ounce and an half; Fennel and Parſley roots, each two ounces; Melon and Gourd ſeeds each two drams*; boyl them in *lean Chickn broath*, drink it in the mornings.

Or thus. Take *Barley water a pint*, with *Fennel roots boyled in it*, and add *ſyrup of Maidenhair two ounces*.

Make it ſtronger thus, if the heat of the Fever be not great. Take *roots of Brambles, Sparagus, each an ounce; Fennel, Smallage, and Parſley roots, each half an ounce; Aſarum roots a dram, Endive, Liverwort and Maidenhair, each half a handful; Hyſop a handful, Fennel ſeed two drams, the four cold great ſeeds, each three drams; Peaſe a pugil*, boyl and add *Sugar* or *Honey* and *Vinegar* for old Folk.

This Decoction is admired of ſome. Take *tops of Wormwood two drams, red Peaſe ſix drams*, boyl and give *four ounces* after the back is anoynted as ſhal be ſhewed.

The Decoction of Dill with Rue, Honey-wine or Hyſop do the ſame.

Water of Gentian, Centory, Wormwood, or of Graſs, Aſparagus, Smallage, Parſley, Lovage, Valerian, may be uſed inſtead of the others.

Theſe Pils provoke Urin. Take *troches of Wormwood, Roſes, and Eupatory, each a dram*; with *Gentian water* make *Pills*, give a dram every day, drinking after it the *Decoction of red Peaſe, Melon ſeeds and Parſley roots*.

White thin Wine with water is preſcribed for ſome in the declining time.

Or this Infuſion. Take *Fennel and Sparagus roots, each an ounce; Wormwood and Hyſop, each a dram and an half; Chamæmel and Dill flowers, each a dram; Fennel ſeed a dram*, infuſe them in *Wine and Water* boyled or otherwiſe.

In long Quartans you may give the former and ſtronger, if the heat be decreaſed. As, Take *Liquoriſh, Raiſons, each an ounce; Parſley roots an ounce and an half, Aſarum roots a dram, Maidenhair, Cetarach, Hyſop, each half a handful; Hops a pugil, Sparagus ſeeds three drams, Fennel ſeed a dram, Melon ſeed two drams, red Peaſe a pugil, Chamæmel flowers a dram and an half*, boyl them in *ſix pints of Water*, add *Pomegranate Wine four ounces*, and drink it mornings with *Sugar*.

Wine and Water is good againſt quartans.

And this Infuſion. Take *the three capillary herbs, each a handful; Hyſop half a handful, Chamæmel flowers half a pugil, Fennel and Smallage roots, each an ounce; Aſarum roots two drams, Fennel ſeeds a dram, Dodder ſeed a dram and an half*, infuſe them in *Wine*, give it as afore.

Some

Some give this diſtilled water every morning two or three ounces for an excellent medicine. Take *ſtrong Vinegar three pints, hot cruſts of new bread a pound, Gunpowder two ounces*, diſtil them in *Balneo*.

Or. Take *Balm water half a pint, Aqua vitæ a pint, the pith of Dwarf-elder half a pound*, diſtil them, and give *two ounces* every morning and evening.

Alſo theſe Pils. Take *Troches of Wormwood, Eupatory, Rhubarb, each a dram*; with *ſyrup Bizantine* make *Pils*, take them as formerly with *Peaſe broath* in which *Roots* are boyled.

Sweating is good if the critical Excretion tend that way, for it helpeth Nature in the declining time to expel the reſidue. It is done by theſe following, and the gentleſt, if they cauſe not ſweat, cauſe tranſpiration.

Frictions are good before the Fit two hours, and in the beginning of it when the heat begins to diſperſe the vapors and heat, and if violent they cauſe heat.

If Sweat be wiped off often it cauſeth more ſweat.

And boyled Water with Wine and alone in great quantity cauſeth Sweat. Therefore they who deny Drink to ſevers and almoſt Kil men with thirſt, do ill, for it hinders Sweat, and inflames the body, cauſing a Hectick.

Bugloſs water taken in great quantity, cauſeth much ſweat, and is excellent in quartans. And alſo Fumitory, Scabious, Carduus, and Hearts-tongue Water.

This following Decoction provokes Sweat and Urine. *Take* of Barley a pugil, roots of Smallage, Parſley, Kneeholm, Sparagus, Nettles each an ounce; Orris and Elicampane-roots each half an ounce; Bayberries twelve, Chamæmel and Dil flowers, each a pugil; Pennyroyal, Calamints, each half a handful, Cummin, Aniſe, Fennel, and Citron ſeeds, each a dram; *boyl them in much* Water, drink it often.

Treacle is given for the ſame, and the like, which we ſhal declare among things that hinder Fits.

Alſo anoynting the back with looſning Oyls doth the ſame, and other things there to be mentioned.

A Bath is good in long fevers, to provoke Sweat, and refreſh, and moiſten, of ſweet water; in which Barley and moiſtning herbs are ſomtimes boyled. This muſt be uſed on the wel day, or five hours before the fit, not too hot. And after let the Patient take a dram of Mithridate or Diaboraginatum and ſweat in his bed. Thus many have been cured of quartanes.

Altering things reſiſt the heat and drineſs of the Diſeaſe, and are cold & moiſt, and muſt be mixed with Reſiſters of putrefaction, things that open obſtructions, and ſtrengthen, becauſe theſe differ not much, we ſhal diſtinguiſh them by Forms and not by Kinds of Fevers.

The beſt way is to give them in drink for they are refreſhed thereby and delight in it.

In the fit becauſe they are then drieſt, give crude or boyled water as we ſhewed. or Barley water, but in the fit Barley is too nutriſhing, therefore give little. that water is beſt, in which Sorrel and Graſs roots are boyled, with ſteel prepared and Cinnamon, nor muſt they be kept from drink after the ſhaking Fit, for as *Fernelius* and *Joubertus* in his Paradoxes affirms that if the Patient be not relieved with Drink in his great heat and thirſt, there wil follow a melting of the ſolid parts, and wil they not ſweat. In this alſo there is a moderation to be uſed, leſt ſudden cooling hurts the bowels, and cauſe a Dropſie, as in quartans its uſual, this is to be regarded when the ſtomack is offended with cold drink, for then we give not much but corrected and qualified water, with an Eye to cuſtom.

Out of the fit if the body be little cholerick, and not very hot: we give Wine with Water or Bugloſs water in quartans and thin, ſharp Wine in Baſtard Fevers which rather cools than inflames. And it provokes Urin and ſtrengthens. Therefore ſome boyl Hyſop, and by *Galens* command Pepper or Cloves. Others give Ale to provoke Urin.

Out of the fit, and in the fit, we give theſe cool and moiſtening Drinks following. *Take* Endive, Sorrel, and Bugloſs water, each four ounces; Pomegranate Wine two ounces, *with* Sugar *make a* Julep, or ſharp Syrup, as of four Apples, Ribes, Currans, Sorrel or Vinegar.

Or, *Take* one meaſure of boyled water, ſyrup of Lemmons or Citrons, two ounces, ſyrup of Violets an ounce.

Or, *Take* Saſſaphras three drams, red Sanders and Sortel roots, each two drams; Cinnamon a dram, *(with Sugar two ounces, if you wil have it ſweet) cut and bruiſe them, tie them in a clout, boyl them in water, to be given at any time.*

Or this ſyrup. *Take* ten pints of Water, Vinegar four ounces, Sugar four ounces, *boyl and drink.*

The Alexandrine Julep of Sugar and Roſe-water, and others metioned in Thirſt, the juyce of Purſlane is commended by *Dioſcorides*.

There are alſo divers Electuaries.

Give this the day after purging to ſtrengthen. *Take* Conſerve of Roſes and Violets, each a dram; Trionſantalon half a ſcruple, *with* Sugar *make a* Bolus.

In baſtard quartans. *Take* Conſerve of Borage flowers and Bugloſs roots, each a dram; Citron peels candied half a dram, Diamargariton frigidum half a ſcruple.

Or give a dram of Treacle with half a dram of Conſerve of Bugloſs.

In the Fit give we Electuaries to quench Thirſt which muſt not be ſweet. Theſe are to alter.

Take Conſerve of Roſes and Bugloſs each an ounce; of candied Citrons pulp and peel, each two drams; Rob of Ribes half an ounce, ſpecies Diamargariton half a dram, *with* Sugar of Roſes *make a* Mixture.

Or this, *Take* Conſerve of Roſes, Rob of Ribes, ſharp Cherries and ſharp Prunes preſerved, each an ounce; Conſerve of Bugloſs half an ounce, *give it in time of Thirſt.*

To alter and ſtrengthen all the time of the diſeaſe *Take* ſpecies of the three Sanders with a double quantity of Rhubarb a dram, Diarrhodon Abatis a ſcruple, Diamargariton frigidum half a ſcruple, Conſerve of Roſe and Bugloſs roots, each a dram, *with* Sugar *diſſolved in* Roſe *and* Endive water, *and a little* Vinegar: *if the heat be great, make* Lozenges *to be eaten on the wel daies.*

Sugar of Roſes by it ſelf or with other things, is much commended, and that called *Manus Chriſti*, and Trionſantalon, and Diacorallium.

In quartans for Melancholly. *Take* ſpecies of Diarrhodon, Trionſantalon, each half a dram; Diamoſchu half a ſcruple, *Lætificans Galeni* half a ſcruple, *with* Sugar *diſſolved in* Roſe *or* Bugloſs water, *make* Lozenges.

Soft Electuaries. *Take* Conſerves of Cordial flowers, each an ounce; Conſerve of Hearts-tongue, Maydenhair and Ceterach, each half an ounce; candied Citron peels two drams, ſpecies of Diarrhodon, Diatragacanth frigid, and Diamargariton frigid, each a ſcruple; with the ſyrup of Citrons.

Or thus. *Take* Diabugloſſati and Diaboraginati, each an ounce; Letitiæ Almaſoris two drams, ſpecies

de Gemis, Aromatici Roſati, each half an ounce, with ſyrup of Apples.

Or for Melancholy: *Take* the four Cordial conſerves, each an ounce; Species Cordial for meat, fragments of precious, Stones and Pearls, each half a ſcruple; Gold leaves with ſyrup of Currans and Cherries or Sower Apples: *make an Electuary.*

Cooling Pills: *Take* Troches of Camphire two ſcruples, with Vinegar: *make Pills, give* half a ſcruple.

Mollifying Clyſters all the time of the Diſeaſe do alter.

And alſo moiſt Dyet.

Moiſt fleſh, as of young beaſts, Veal, Pigs, Kids, Chickens boyled, alſo brook Fiſh, ſeaſoned with Pepper. In quartans rare Egs are good, but in Cholierck ſtomachs, they ſoon corrupt.

Grapes are very refreſhing, alſo Peaches and Pippins.

Give bread ſopt in broath, and Cream of Barley.

Make broath with Lettice, Borrage, (and Bugloſs in quartans) with Endive and Sorrel, ſuch as we preſcribed for continual putrid Feavers, and give Bugloſs water in broaths.

Make ſawce of ſower Grapes and Vinegar, Capers and Olives well waſht from the Salt and our Compound called in High-dutch *Sumpiſt.*

Alſo Confections of ſower fruits, and the ſame crude (except there be other things that hinder) or dryed and ſoftned again are good.

Sallats alſo of Lettice and Vinegar and a little Oyl and Succory roots boyled and eaten with Oyl and Vinegar.

Let the Air be cool by nature or art.

Apply Epithems to cool the Liver. Thus: *Take* water of Succory and Endive, each four ounces; Wormwood water two ounces, yellow Sanders and Roſes, each a ſcruple, Spike half a ſcruple, Vinegar of Roſes half an ounce.

Then anoynt with the Cerot of Sanders, Oyl of Violets waſhed with cold water, each an ounce; Spike half a ſcruple.

For the Heart, this is a good Epithem: *Take* Roſe-water two ounces, Borage and Bugloſs water, each an ounce; Balm water half an ounce, Vinegar of Roſes ſix drams, Cordial ſpecies or Diamargariton a dram, Saffron a ſcruple.

Then anoynt the Heart and Pulſes with this: *Take* Treacle two drams, Oyntment of water Lillies a dram, juyce of Lemons half a dram, Saffron and Camphire each five grains: *make a Liniment.*

If the Reins be hot: *Take* the mucilage of Flea bane ſeeds, made with Roſe water an ounce, Sanders two drams, Camphire half a ſcruple, Oyl of Roſes and Violets, each an ounce; with Virgins Wax, *make an Oyntment.*

A moiſt Bath of moyſtning things is good in quartans to alter, and is beſt out of the fit, if the Ague hath been long. Albeit the vulgar people fear to moiſten in intermitting Feavers, and if they walk but near a River they fear a relapſe; And therefore by old Wives ſuperſtition forbid any that are recovered to croſs over a Bridge, or go by Sea, or in a Boat, or walk upon new broken up or tilled ground, wheras that moiſting of the body in long Feavers, when the heat a little abateth, is good eſpecially if there be a Conſumption.

There muſt be a good courſe of Diet in reſpect of food, Air, Sleep, and excerciſe, to keep up ſtrength, if the Feaver be ſharp, leaſt he fall, or to hold him up, if it be long.

The Air muſt be pure and free and ſomtimes perfumed.

Meat and Drink muſt be thin in the beginning of all intermitting Feavers. In which *Avicen* teaches that hunger and thirſt endured the firſt week conduceth much to the Cure.

And if they be long and Chronical as baſtard Agues and quartans, and they live ſparing the firſt three weeks, they are eaſily Cured. Afterwards a fuller Diet is allowed, and when the choller grows hotter in Tertians and quartans, and they cannot endure faſting.

In the fit we give no food leaſt nature ſhould be hindered in concocting the matter of the Diſeaſe, and leaſt the food ſhould be corrupted with preternatural heat and the Feaver increaſed, for we ſee that after meat it doth as in Hecticks. And then we deny nouriſhing drink, if but of Barley in any quantity, and Almond Milk, eſpecially when thick. But if the patient be cholerick and thin bodied, leaſt choller ſhould be enraged or an Hectick follow, we allow even in the fit, a little food, as to Children in reſpect of cuſtom.

Out of the fit Cholerick perſons may eat in the declining of the Feaver, and before it cometh two or three hours; But in long Agues, as quartans, it is good to faſt the whol day wherein they have their fit, and let food be given ſix or ſeven hours before the fit, or ſo long time before as a Concoction may be before it come. And this is to be obſerved in double Feavers that come every day, alwaies chooſing that time of reſt which is fartheſt from the fit, and feeding preſently after the fit, becauſe the Diſeaſe returnes ſoon. And let it be eaſie of Digeſtion, as we ſhewed in altering things and continual Feavers.

Wine is good in quartans and other baſtard Agues, becauſe it refreſheth: but give it out of the fit at meat and not immoderately, and if thirſt be great, give it with boyled water, white thin and new Wine is beſt eſpecially in cholerick perſons: old wine inflames; you may give red Wine if it be clear and daſht with water.

Sleep refreſheth, in the declining of the fit, as waking hurts: and ſleeping is hurtful in the beginning of the fit.

In quartans moderate excerciſe is good.

Paſſions of minde if ſad and immoderte hurt, and pleaſant and moderate do good.

We have ſhewed what Medicines are fit to preſerve and reſtore ſtrength, in the alterers.

The Symptoms abate and depart with the diſeaſe: and if any of them be extraordinary, the Cure thereof ſhall be regarded; either by reſpecting all the accidents together, by hindering the fit: or by reſpecting that in perticular: of which hereafter.

The Paroxyſme or fit is when all the accidents from heat and cold appear; and departt with the fit: which fit and accidents, if hindered there is a Cure in part that is of the Symptome, not of the cauſe, but of the evaporation or motion that inflames the Heart. Things that take away chilneſs which is the firſt fit, do this; and then though heat follow the vulgar ſuppoſe the Ague to be cured or abated. And ſomtimes it comes to paſs that when ſhaking, by which means the feaveriſh matter paſſeth through the Body, is hindered, then both the hot and cold fit are prevented, and the whol feaver is taken away by giving that which prevents ſhaking. But this cannot be done ſafely before the matter be prepar'd and purged; for if the cauſe remain, though the Feaver ceaſe, worſe Symptoms may follow: As Empericks find, who ayming at nothing more but the Cure of the

fit,

fit, bring Cholicks, Jaundies and Dropſies. And ſomtimes we do willingly according to reaſon take away eth fit before the cauſe, if it be ſo great that it deſtroy the ſtrength, or at leaſt abate it with extraordinary Medicines, yet ſo, that we go on ſtill Methodically to take away the cauſe. And it ſomtimes hapens, that after the cauſe is removed there are fits which come from cuſtom or habit: to prevent theſe at the firſt when they ſtretch and yawn, we give things againſt ſhaking which we mentioned, when we ſpake of depraved Motion. Thoſe things do it, either by taking away the matter which getting by degrees into the body, cauſeth the ſhaking: or by ſtupifying the ſences, or by heating the body ſuddenly at firſt, before the fit comes. All theſe are to be done warily, and not before preparation and purgation, and then you may give either a ſpecifical evacuation, or ſtupefactive or an alterer or a Medicine made of all theſe together.

It comes to paſs often, that by large eating before the fit, that nature removes from the cauſe of the diſeaſe to the Concoction of meat and hinders the fit. Hence the German Proverb *Sie haben das feber abgeſſen.*

The ſame thing is done by evacuations when nature is buſie to ſend Excrements upwards and downwards.

The fit is hindered by vomiting in the beginning of the fit, becauſe by it a revulſion is made of the matter from the Meſeraicks to the ſtomach, and the Feaver is quite taken away, ſomtimes by throwing out the cauſe by the Stomach and Guts.

Gentle purges prevent the fit, the ſame way (but ſtrong purges are dangerous to be given before it, becauſe they will work in the time of the fit and weaken) as Agarick, Senna, with ſome alterers. Theſe are the beſt compoſitions that follow. A Decoction: Take *Epithimum and Time, Polypody and Senna, each a dram*; *Borage flowers a pugil:* boyl and ſtrain, and give a draught afore the fit, with a little *Wine.* This is beſt in a quartan.

Or a Pouder: Take *Senna three drams, Turbith a dram, Pepper a ſcruple, Ginger half a ſcruple, Cinnamon, Myrrh, each half a dram; with Sugar as much as all*: make a Pouder for three Doſes, give one in white Wine afore the fit.

Helidæus gives a dram of Agarick with juyce of Fumitory and Feunel.

Others mix a dram of Diagredium with three ounces of Syrup of Violets, and give as much as a Cheſnut an houre afore the fit.

Some give ſtrong bodies the Pouder of Mercury, with ſtrong Vinegar, Treacle and Sugar. And the Chymiſts inſtead thereof give Mercurius dulcis, or Mercurius vitæ, or Panchymagogum Rubrum.

Stupefiers are given afore the fit becauſe they take away the ſenſe of the parts, and provoke ſweat.

As Treacle a dram and an half, or more or leſs in Wine is highly commended; or in wormwood Wine, Carduus, Mints or Roſe water, ſome add Diatrionpiperion, that of the three Peppers, others Mirrh as *Dioſcorides.*

Alſo Panchreſtum Nicolai with Wine, or Methridate.

Dioſcorides commends three or four leaves of Henbane, with a dram of the ſeed thereof given in Sack at the beginning of the fit. If you repeat it twice or thrice it is a ſure remedy. Alſo ſyrup of Poppies given afore the fit prevents it.

Alſo divers alterers do the ſame, inwardly and outwardly, and motion of the Body.

Inwardly we give both hot and cold Medicines.

Hot becauſe they preſently inflame the body and drive away ſhaking, and then the heat which uſeth to follow the motion of the cold fit either goes away or is abated. And hot things do it by diſperſing the matter eſpecially when it is thin. And they cauſe ſweat. But vehement hot Medicines are not to be given before a Concoction of the matter, leaſt the thin be conſumed and the thick remain; and of a ſimple Feaver, there prove a double, or treble Ague, or a continual Feaver. This muſt be obſerved in giving of Treacle and other hot things, and Stupefiers above mentioned. Of hot things theſe by experience are found beſt. Take *Ginger half an ounce, Pepper a dram, Nut ſhels two drams:* boyl them in two pints of aſtringent Wine, and to five ounces ſtrained, add *an ounce of ſyrup of Violets,* give it two or three hours afore the fit and cover him to ſweat.

Or: Take *Gentian roots an ounce, Centaury tops and Serpyllum, of each three drams*; boyl them in Wine, and give a draught as aboveſaid.

Or thus: Take *juyce of Calamints three drams* or *an ounce and an half of the ſyrup,* give it with Wine and Borage water.

Or this: Take *Gentian, Centaury and Plantane water, each an ounce and an half*; drink it with a drop of Oyl of Vitrial, or ſome drops of ſpirit of Salt or Niter.

Or: Take *Plantane a handful, Sorrel half a handful, Vinegar and Treacle, each four ounces*; Diſtil them, give three ounces of the water half an hour afore the fit.

Or give three ounces of the juyce Plantane with an ounce of the juyce of Purſlane half an hour afore the fit.

Of this Pouder commended in all Feavers though Peſtilential: Take *Sugar candy three drams, Ginger two drams, Camphire a dram*; make a Pouder, give *a dram* in hot water. This *Crato* commends.

Another: Take *the Pouder of Cray-fiſh, Mans ſkul and Ivory, each a ſcruple*; *Cinnamon half a dram, Saffron a ſcruple,* give a dram in Wine.

A third: Take *Myrrh a ſcruple, Pepper ſix grains, Ginger half a ſcruple, Sugar three drams,* give *a dram,* or make Pills, *with juyce of Gentian.*

An Electuary: Take *the Troches Rubiæ of Nicolas a dram*: give it with white Wine: or the Electuary of *Aſa,* in *Meſue, Trionphyllon Nicolai.* Electuary of *Peter Arnold* of *Villanova.*

Or: Take *Cinnamon two drams, Pepper a dram, Saffron half a dram, Myrrh, Storax, Serapine, each half a dram*; *Benzoin three drams, Gentian roots two drams with Honey*: make an Electuary, give *half a dram or two ſcruples,* two hours afore the fit.

Coolers do it ſomtimes and ſtop the fit, but they are better external, becauſe they muſt be very cool, which will ſuddenly hurt the Heart, given inwardly.

Cold water, drunk largely in the fit cures many: Hence the Proverb *Das feber abtrincken.*

Two ounces of Pomegranate wine given in the fit, removes it, if you anoynt the Pulſes with the Oyntments following.

A famous Phyſitian gives the Cryſtal mineral in a great quantity in Spring, Plantane or Sorrel water in the fit.

Somtimes, External things do it, as excerciſe, Applications, Injections, Amulets and Superſtitious things.

Excerciſe doth it by heating the body and provoking ſweat before the fit. As Running, Riding, &c. Inſtead of excerciſe in weak bodies, you may rub them and cover them warm with cloths, or uſe Oyntments before the cold fit.

Alſo

Alſo Applications to the Wriſts, Temples and Ankles are uſed. They are ſuch as either divert or revel the matter from the Heart, and are ſharp: or ſuch as alter the diſtmper of the Heart, ſo that it will not eaſily be enflamed by the vapor, and defend it, being ſharp and temperate and cooling ſomtimes, mixed with piercing things to reach the Heart.

A burning, bliſtering Medicine is made thus: Take *leaves of Crow foot or Dove foot bruiſed with Salt and Vineger, or the leaves of Thlapſus bruiſed with Salt and Vinegar, or of Shepheards purſe, of Dentilaria Rondeletij, Rue, Savine, Marigold, Angelica, Nettles.*

As thus: Take *Elder leaves, Rue, Marigold and Nettles, each a handful*; bruiſe them, *with Salt and Vinegar, or apply Garlick and Onyons* bruiſed, to the Wriſts.

The more cool are: Take *Plantan and Sowthiſtle, of each a handful*; bruiſe them, *and with a little Soot of a Chimney, Salt and Vinegar*, apply it.

Or this, which makes a black ſpot and a little corrodeth: Take *the inward bark of the Hazel Tree*, ſteep them in *Vinegar*, and apply it. I have uſed this often with good ſucceſs.

Alſo bread ſteept in Vinegar and applyed to the Pulſes.

This Remedy is approved by many: Take *a little Oyntment of Poplar tree*, and mix it with clean *Cobwebs*: make great Pills, apply two to the Arms, two to the Feet, and two to the Temples, with a Vine leave before the fit: Repeating them after, if they Cure not at firſt.

Anoynt the Pulſes, Back and Body,

The Pulſes, Thus: Take *juyce of Rue, Boys piſs, each equal parts*; waſh the Pulſes before the fit.

Or: Take *Oyl of Chamomil* and boyl Spiders therein anoynt the Pulſes and Back-bone, or Oyl of Toads.

For the Back to prevent ſhaking: Take *Oyl of Chamomil three ounces, Oyl of Bays one ounce, Oyl of Caſtor half an ounce, Spiders and Earth worms, each ten*; *Aqua vitæ two ounces*: boyl them till the Aqua vitæ be conſumed and anoynt.

Mathiolus ſaith that anoynting from Head to Foot with Oyl in which the balls made of *Anthemis* flowers are diſſolved, cureth Agues.

Some commend the Fume of Cats dung.

Others give Anthemis in Clyſters.

There are divers Amulets, theſe are accounted of many the moſt infalible, a Spider hang'd about the Neck in a Nut ſhel. Mouſe-ear gathered in the decreaſe of the Moon tied in a knot of cloth about the Neck, or to cary the Snail ſtone, Jaſper ſtone, or to hold a Mole in your Hand, in the time of the fit til it die.

We will omit ſuperſtitious Characters and Charms as trifles.

And although we have ſhewed the Cure of Symptoms, yet we ſhall here ſpeak of them as they are in the time of the Feaver.

If watchings and Head-ach by reaſon of Vapors do offend, we hinder the vapors from riſing and provoke ſleep. If ſleep be too much we look to that.

We uſe things mentioned among the alterers againſt thirſt and dryneſs of Tongue by heat and Vapors.

Evacuations reſtore Apetite, and when the diſeaſe declineth, we ſtudy to hinder it leaſt they eate too much.

In Swounding Feavers we look firſt to the Symptom, and if it come from choller in the Mouth of the Stomach, the ſharpneſs thereof muſt be allayed. And then we give ſtrengtheners.

If there be pain in the Stomach from yolky or Leeklike Choler, or from Wind with rumbling, or from too much drink, they muſt be cured with things that abate ſharpneſs, ſtrengthen, and diſcuſs Winds.

A Looſneſs often comes from Choler, which muſt be cured, as we ſhewed in pain of the ſtomach, by Clyſters, as that of Barley water, and red Sugar two ounces.

There is ſomtimes a Colick with the Ague, by reaſon of Choler in the Guts, and ſomtimes after, when the cauſe is not removed, and it is cured as I ſhewed in the Colick. They ſay it comes from Glaſſey flegm in the fever *Lypira*, but we have ſhewed that a fever cannot come from this moſt cold humor.

There is often alſo Cachexy or ill-habit, Dropſie, hardneſs of the Hypochondria, Oedæamatous tumors in the Legs, in long fevers by reaſon of the hurt of the internal bowels, the cure of which is in their places.

In the declining there is a Leanneſs from Atrophy, or want of nouriſhment, or from the beginning of an Hectick after a double and acute fevers.

In a quartan often, there is a Tumor behind the Ears.

And ſometimes Worms are voided; to which we ſhal preſcribe particular Medicines.

The Cure of continual putrid Fevers.

A continual putrid malignant ſolitary Fever, which is often epidemical, or ſimply malignant, called by *Rondoletius* ſymptomatical, is cured as a putrid fever that is not malignant, and alſo a ſemi-tertian which ſome account malignant.

As for the predictions, they muſt be made by the ſame ſigns ſhewed in Putrid Continual fevers. Theſe ſigns being doubtful in putrid not malignant, and their Judgment uncertain, are more uncertain here where there is malignity, which ſo inſinuateth it ſelf into the heart, that when ſigns of concoction appears, the Patient dies of a ſudden, unexpectedly. Morover, Nature doth not keep her critical motions ſo orderly as in fevers not malignant, being more oppreſſed: And therefore we muſt be more wary here of pronouncing our Judgment of Life or Death from ſigns, among which the ſpots like Flea-bitings, or black, foretel Death.

The Cure of malignant fevers is done, as in other ſimply putrid. And we take away ſtil ſome of the Cauſe, which is putrid and malignant, and we alter the heat with things that cool and reſiſt putrefaction, and hold up the ſtrength, and prevent other accidents.

We Evacuate both blood and Humors, as followeth.

We preſcribe bleeding by Lancet, or Scarification, as in continual putrid, with reſpect to the ſtrength.

We purge other Humors, as in other putrid fevers, with things added to reſiſt malignity, ſuch as we ſhewed in malignant fevers, that ſend out Small-Pox and Meazles.

We alſo provoke Urin and Swear, as in others.

We alſo uſe Alterers, adding to Coolers, reſiſters of Corruption, and Cordials, as ſharp things, and external applications.

We keep up the ſtrength by Diet and Cordials, and more in theſe malignant than in other fevers, therefore allow a little ſharp Wine ſomtimes to refeſh.

We correct accidents as formerly ſhewed.

The Peſtilent Fever, or the Plague being a contagious Diſeaſe proceeding from an external venemous quality, paſſing from body to body, by the touch, or by the Air. We ſhal ſhew how to preſerve the ſound, and cure the ſick.

Preſerva-

The preventing and cure of the Plague.

Preſervation is made by declining the external Cauſe, or correcting it, or preparing the body to prevent Infection. albeit the ſeeds of the Plague are hidden and pierce into the body unknown to us.

We decline the Cauſe, by avoiding the place where the Plague is, as far as our calling, piety, and honeſty wil permit, and the Garments and cloaths infected, the Houſes and Streets, and in regard we know not where it is, many carrying the ſeeds of it with them, that are not infected, we avoid the concourſe of people in publique meetings, Bathes, and Danciug-meetings. And becauſe infection may be conveighed by dead and liviug creatures, it is good to go quickly far off, and return at leaſure.

We amend the peſtilent cauſe to keep it from infection, or to remove it, by Ayring and waſhing of coaths infected; ſome wil waſh their money at ſuch a time, before they receive it.

Others that think the infection of the Air is the cauſe of the Plague, amend that, which we approve, though we ſay the ſeeds of the Plague are in the bodies and not in the Air: for ſome things that purifie the Air purifie the Body, and the Air is often the conveigher of the Plague from one body to another. This is done diverſly, firſt we remove all putrid and corrupt things that may infect the Air. Some perſwade themſelves, that the ſcent of and old Goat evening and morning, prevents the Plague. And therefore they bring up Goats in the ſtable among Horſes, who uſe to have a kind of Plague, and the ſtink of the Goats frights away Mice alſo from thoſe places.

It is good to let in pure Air that is dry, and keep out ill. They ſay Sparrows and other Birds kept in a Chamber, purge the Air, and that Birds will not ſtay about infected places. Alſo good fire purges the Air by which *Hippocrates* ſtopt it.

Alſo Fumes of any ſcents correct the Air, as Juniper, Savine that beareth berries, or Bayes, Roſemary, or Agnus Caſtus. Or make fires of Oak, Vine, Oſiers, with Rue and Juniper.

Some burn Juniper berries upon Coals, Maſtich, Frankincenſe, Amber, Cloves.

Or theſe troches. Take *Benzoin and Storax, each half an ounce*; *Juniper or Berry-bearing Savin a dram, Angelica roots a ſcruple*, with *Gum-traganth* infuſed in *Roſe-water* and a little *Muſk*, make *Troches* for a *fume*.

Or theſe Candles which ſmaok. Take *Myrrh and Frankincenſe, each two drams*; *Benzoin, Storax, each three drams*; *Labdanum a dram and an half, Amber half a dram, Juniper berries two drams, dried Pomegranate peels a dram, Citron peels and Sanders, each half a dram*; *Juniper a dram, Wood Aloes and Cloves, each a ſcruple*; *Char-coals made of Willow or Tile tree as much again as all the reſt, with Infuſion of Gum traganth and ſix grains of Muſk* make black *Candles*.

Perfumes not burnt are thus made. Smel to Rue, Citrons, Lemons, Orenges, or a ſpunge or rag dipt in Vinegar and Roſe or Rue water.

Or thus. Take *bruiſed Rue a pugil*, and with *Vinegar* take out the *juyce*, add *Angelica roots half a dram, Camphire and Saffron, each half a ſcruple*: with a *Spunge* as before.

Or this Balſom, to anoynt the Noſtrils or Lip, made of Oyl of the ſeeds or roots of Angelica drawn with with Wax.

It is good to carry ſweet Apples or Balls in the hand. Take *roots of Angelica and Myrrhis, each two drams*; *Zedoary half a dram, red Roſes a dram, Lavender half a dram, Angelica, Nigella, and Coriander ſeeds, each a ſcruple*: *ſeeds of Baſil half a ſcruple, dried Citron peels two ſcruples, Nutmeg and Cloves, each half a dram*; *Cinnamon, Wood Aloes, Juniper and Storax, each half an ounce*: *Benzoin two drams, Myrrh a dram, Camphire ſix grains*, with the *Infuſion of Gum traganth made in Roſe or Angelica water*, make a *Ball*, and add a little *Oyl of Cloves or of Angelica ſeed*, and roul it over with a little muskefied piece of Silk or Cotton.

It is good to waſh the Face, Hands, Armholes, Privities, with *Vinegar of Roſes, or Roſe-angelica, or Lavender water, with a little Camphire, or the water of Citrangle flowers called* Aqua Naffe.

Droetus drops perfumed diſtilled waters into the Eats And perfumes the Garments, and adviſeth perfumed Gloves or Bags in the boſome, of *Cipres* and *Violets* in *Pouder*.

Or thus. Take *roots of Angelica half an ounce, Orris roots two drams, Coriander ſeeds, Juniper, each a dram*: *Benzoin and Storax, each two drams*; with *Muſk* or *Amber* if you pleaſe, make a *Pouder*.

We preſerve the body by keeping the humors from violent motion and inflammation, and by avoiding repletion and impurity, with Antidotes.

Let men take heed of inflammations at the time of the Plague, which wil ſoon receive a Fever or malignity.

Let them take heed of too hot Air, as Baths by which many have been infected.

And of violent motion by Running, Leaping, or Dauncing, and of violent paſſions as Anger, Joy, &c.

And of hot meats and Wines immoderately taken, but let them be corrected with cold ſharp things.

It is naught to ſtir the humors, for then they are ſooner infected by external cauſes. And Fear cauſeth the Infection to ſeize upon men ſooner than when the mind is quiet. Alſo Venery is denied by reaſon of the imagination. Alſo much unſeaſonable bleeding.

All Repletion is forbidden, for though every body is capable of the Plague, yet plethorick and cacochymical are ſooneſt infected: Therefore keep the body clean, and cleanſe it if it be foul.

Thus Blood-letting is good in men, if the body be plethorick, though it muſt not be done raſhly in young men who are ſubject to the Plague moſt, leſt the humors be diſturbed.

If ill humors abound, give a Clyſter every other day.

In Cacochymicks purge, but trouble not the humors too much, but uſe gentle things, accuſtomed in Spring and Fall after preparation of the humors abounding, adding things that reſiſt the Plague and putrefaction.

Pils are beſt that have Aloes called peſtilential Pils of *Ruffus* the Author of them. They are thus made right. Take *Aloes, Ammoniacum, Myrrh, equal parts*, with *ſweet Wine* make *Pills*.

Since, they make them thus. Take *Aloes a dram, Myrrh and Saffron each half a dram*: with *Wine* or for hot natures with *Syrup of Lemmons* make *Pills*, to which you may add divers *Antidotes*.

As theſe that are good to open obſtructions in the Meſeraicks. Take *Extract of Gentian a dram, the leſſer Centory and Carduus, each half a dram*; *Rue, Wormwood, each a ſcruple*: *Pouder of leſſer Centaury four ſcruples*: *Troches of Myrrh a dram and an half, Troches of Eupatory and Capars, each a dram*: *Troches of Wormwood half a dram*, with *Elixir of propriety* make a *Maſs*, give *a dram* twice in a week.

Theſe Purge more: Take *Aloes two drams, Rhubarb,*

Myrrh, each a dram; Zedoary, Saffron, each a ſcruple; with juyce of Citrons, or Limons: make a Maſs for Pills.

Or: Take *Aloes three drams, Rhubarb in pouder and ſprinkled with Cinnamon water one dram and an half, Agarick in Troches a dram, of the beſt Myrrh and Gum Ammoniack, diſſolved in Vinegar, each two drams; Saffron half a dram, Camphire a ſcruple, Oyl of the roots of Maſterwort two drops, with Vinegar*: make Pills.

Theſe may be uſed twice or thrice in a Week half a dram or a ſcruple, made into two Pills, the one at night and the other in the morning, they may be given to Children, if they can ſwallow them.

Theſe are ſtronger that follow to be given in foul bodies and ſeldomer: Take *the former maſs, with Agarick or Rhubarb*, add *Aggregative pills a dram, Diagridium a ſcruple, with ſyrup of Roſes*: make Pills.

The Antients gave Pills of Turpentine inſtead of Ruffi, And we give Roſin of the Larch tree, which purgeth very wel: Thus, Take *Turpentine Roſin, or Laricea* boyled, that it may be poudered, *Rhubarb ſprinkled with Cinnamon water, each two drams; Turbith a dram, Ginger half a ſcruple, with pouder of Liquoriſh*, make a Maſs, give *a dram or more*, as you deſire to Purge.

A dram of Turpentine, diſſolved with the yolk of an Egg and Carduus water purgeth well.

Divers Potions alſo may be made for the ſame: As, Take *Triphera Perſica* (commended by *Meſue*) *from half an ounce to ſix drams, with Scabious, Carduus and Sorrel water*, mix it, and give the ſame every fifth day.

You may give infants Manna in broath or Rhubarb, thus, Take *the extract of Rhubarb, with juyce of Roſes and Sugar and Sorrel watar*, make Lozenges. *Droetus* makes candied Rhubarb for Children.

There are many Antidotes mixt with Rhubarb and Triphera.

In very foul bodies give ſtronge purgers of Diagridium, Coloquintida, roots of wild Cucumber, Armenian Earth, Subium.

As this pouder: Take *the Troches of Alhandal, Diagrydium, Turbith, each a dram; Euphorbium a ſcruple, Maſtick half a dram, Saffron a ſcruple, Snake weed roots, and Burnet, each half a ſcruple*, make a Pouder, *take half a dram*, in convenient Liquor.

Or this Electuary: Take *wild Cucumber roots, Smallage, Coriander and Houſleek with Honey and Pepper*: make an Electuary, give as much as a ſmal Nut. This is highly commended of *Honoratus Caſtellanus* for preventing and curing the Plague.

As the true nature of venom of the plague is yet unfound, ſo is the true Antidote, but experience hath found out more then reaſon. Therefore we give that which is good againſt poyſon in general: The chief and approved ſhall be ſet down. Either as they are eaten, chewed or applied to the pulſes or Heart, or uſed as Amulets.

Of Antidotes taken in, they are either very hot, or leſs hot, or cold, rather then temperate, given with regard to the conſtitution and Age, and the hotteſt are not to be given raſhly as Euphorbium and Aqua vitæ which prooves water of death ſomtimes to young people: ſome are given in a liquid form to drink, as this Decoction. Take *roots of Tormentil and Burnet, each an ounce; roots of Valerian half an ounce, roots of Elicampane and Angelica, of each two drams; of Galega leaves called Goats Rue, and Sanguiſorba, each a handful*: boyl them in Wine and Water, add *a little Vinegar and Saffron*.

Of this infuſion in Wine, to take away ill taſt. Take *roots of Tormentil, Dittany, Endive, Burnet, each an ounce and half, Valerian, Maſterwort and Angelica roots, each an ounce, Snake weed and Gentian roots each half an ounce; leavs of Carduus and Coriander ſeeds each a dram, Cinnamon three drams*, ſlice and infuſe them in four Wine or white Wine and Vinegar, drink every morning often hereof.

Sheeps Milk drunk faſting, is an Antidote commended.

Presbyter Veſantinus Ydeleyus, that often attended in Plague times, in his book of the Plague, highly commends the drinking of a mans own Piſs, in a morning faſting; and inſtead thereof the Chymiſts have a Balſome of Urin more pleaſant.

In Sawces and Sallats uſe ſowre Herbs and Juyces, as Vinegar, Citron juyce, Ribes, green Grapes, Peaches, Cherries, Prunes, Apples.

Alſo the juyce of Clove-gelli-flowers, or Vinegar thereof juyce of Goats Rue, with Treacle, according to *Mathiolus*, juyce of Vervain, with Wine or Broath, and juyce of Onyons, are given divers waies.

It is good to have things by, that will laſt in time of Plague, at hand.

As Inſpiſſate juyces, called *Rob* by the *Arabians*, or extracts by us, as of Carduus, Vervain, alſo the extract of Juniper is good and uſual. Infants may take it, it is ſo pleaſant.

And Syrups with Sugar, thus. Take *Vervain, Scabious, Goats Rue, each a handful; Juniper berries a pugil*: boyl them in water and a little Vinegar and with Sugar, make a Syrup.

Alſo Conſerves, or Preſerves, or dryed and candied with Sugar, Honey, Vinegar and Salt may be kept.

As Zedoary ſliced and eaten in the morning or drunk with Wine.

Or Cloves ſteep'd in Vinegar.

Citrons or Oranges candied,

Or Vervain eaten in the morning.

Roots of Tormentil with Harts-horn and Vinegar or candied with Sugar, and Burnet.

Alſo Sorrel, Bugloſs, Borage and roots of Moulin are ſo prepared.

Alſo roots of Butter-bur, ſteep'd in Vinegar, and roots of Myrrhis and Juniper berries ſteeped in Vinegar.

Or thus mixed: Take *Rue, Sage, Plantane, Bay-berries*, ſtamp them with Vinegar, eat a ſpoonful every morning with a little Bole Armenick.

The Antidote of Nuts is thus made, for the whol Family. Take *Nut kernels, Rue leaves and juniper-berries*, ſtamp them with Vinegar.

Another commended made by *Apolonius*, or by *Mithridates*: Take *four ounces of Nut kernels, three ounces of Figs, dried Rue two drams, with Vinegar and Salt, or Honey*, if they have ſweet things mix them.

A greater Compoſition thus. Add to the former, *Tormentil and Burnet, each half an ounce; Bole Ammoniack prepared ſix drams, Saffron a ſcruple, with Vinegar, Salt and Honey*. You may add alſo ſome of the following Pouders, and Mirrh.

We make divers confections of pouders and all the reſt into Lozenges for Antidotes. Theſe are either temperate or more pleaſant, or unpleaſant, bitter and ſtupifying.

The temperate confections are for Infants, Women with Child and dainty Perſons, they move not the body, and hurt not by long uſe.

As Diamargariton frigid, the cordial Electuary of

Nuts

Nuts and Angelica Confection of Hyacinth made by *Falcon* againſt the plague. Alſo Bezoartick pouders. The Chymiſt extol the ſpecifical Elixir peſtilentiall of *Crollius*, alſo the Gold ſpirit of Life made with Camphire. Thus made: Take *of the beſt ſpirit of Wine a pint, Camphire eight drams*, if choſen in Summer, *ten* in Winter diſſolve it in the ſpirit of Wiue, and hang in it after *Saffron half a ſcruple*, give a ſpoonful every morning.

This confection is alſo good againſt Worms: Take *of Bole Armenick prepared, with juyce of Lemons two drams, ſhaving of Harts horn half a dram, Citron ſeeds peel'd a ſcruple, Tormentil roots a dram, Diamargariton frigid half a dram, Sugar diſſolved in Sorrel and Purſlane water*, make Lozenges, *or with Syrup or Honey* an Electuary.

Another Compoſition: Take *Citron and Sorrel ſeeds, each a dram, Baſil ſeed a ſcruple, Tormentil roots a dram and an half, Angelica roots half a dram, Bole prepared two drams, Coral half a dram, Pearl a ſcruple, ſhavings of Ivory a ſcruple, Smaragds and Hyacinths, each half a ſcruple*; *Cinnon a dram, all the Sanders half a dram, Sugar ſix drams*: make a Pouder, or diſſolve *the Sugar*, and make Lozenges, or an Electuary.

I made in the year 1593. in the Plague time a ſtronger Pouder, thus: Take *Bole prepared half an ounce, Coral two drams, Amber a dram and an half, Ivory and Hearts horn, each half a dram*; *Tormentil roots a dram and an half*; *roots of Dittany, Carline, Burnet, Angelica, Maſter-wort, Myrrhis, each a dram*; *of round Birth-wort, Zedoary, Limon peels, Cloves, each half a dram, Cinnamon two drams, Sorrel ſeeds a dram, Carduus, Angelica, Bazil and Coriander ſeeds, each half a dram*; *Citron ſeeds a ſcruple, Saffron half a ſcruple, red Roſes, Vervain, Rue, Scordium, Carduus, each half a dram*; *Goats Rue a dram, Species Diamargariton frigid a dram*, make a Pouder, give *a dram with an ounce of Sugar*, in any form. If you add *of Camphire* to theſe pouders, about *a dram*, they will be ſtronger, but not ſo fit for Women with Child and Children.

Muſk and Amber-greece are Cordials and perfume the reſt.

For Infants theſe ſimples troches: Take *roots of Angelica half a dram, Bole prepared with juyce of Lemons half an ounce with Muſk, Sugar* and the infuſion of *Gum-Traganth*: make Troches.

A Compound Pouder with Muſk. Take *roots of Angelica, Myrrhis, Maſter-wort, each two drams*; *roots of Tormentil, Burnet, Dittany, Scorzonera, Vincetoxicon, Croſs wort, Devils bit, Elecampane, Zedoary, Galangal, each a dram, roots of Birth-wort, Gentian, Cukowpints, or Dragons, each half a dram, all the Sanders a dram, Cinnamon two drams, wood Aloes half a dram, Carduus, Scordium, Balm, Sage, each a dram*; *Rue half a dram, Scabious, Vervaine, Sorrel, Lyſimachia, Cordial flowers, each a dram*; *ſeeds of Sorrel, Fennel, Carduus, Coriander, each a dram*; *Citron and Baſil ſeeds, each half a dram*; *Juniper and Bayberries, each two drams*; *Nutmeg and Mace, each half a dram*; *Amber three drams, Ivory and Harts horne, of each a dram, Unicornes horn a ſcruple, precious Stones a dram, Bezoard ſtone, Pearl, each a ſcruple*; *Bole prepared half an ounce, Coral half a dram, Muſk and Amber-greece, of each half a ſcruple, Camphire* (but it overcomes the ſent of the Muſk) *a ſcruple*, make a Pouder, and to *a dram* put *an ounce of Sugar*, and give it in any form.

Theſe are unpleaſant but profitable, made of Mirrh, Alloes and Caſtor, and beſt in Pills.

This following pouder is called the King of *Spaines*. Take *Myrrh, Maſtick, Bole, ſealed Earth, wood Aloes, Cloves, Mace, Saffron, each equal parts*: make a Pouder take it every morning.

Another: Take *Sorrel ſeeds two drams, Citron ſeeds a ſcruple, Tormentil roots a dram and an half, Bole prepared three drams, Aloes waſht, Myrrh, red Coral, each a dram*; *dryed Citron peels Cloves and Cinnamon, each half a dram*; *Saffron half a ſcruple, ſpecies of Diamargariton frigid and Trionſantalon, each half a dram*: make a Pouder.

Caſtor is ſomtimes added to great Compoſitions and in a ſmal quantity by reaſon of the ſcent.

Antidotes made of Opium are to be taken in ſmal quantity.

As Treacle, Methridate, and *Mathiolus* his great Antidote.

Alſo the Electuary of the Egg, thus, better made to prevent burning of it. Take *the yolk of a hard Egg*, add as much *Saffron in weight*, beat them together, adding *the pouder of Tormentil and Dittany roots, of each half an ounce; Angelica roots an ounce, roots of Vincetoxicum or Swallow-wort, Devils bit, Zedoary, each two drams*; *Rocket ſeed a dram, Mirrh a ſcruple, with Treacle and Mithridate*, make a Maſs, give *a dram* with *Water, Wine, and Vinegar*.

In the year 1582. this was our Electuary which was very ſucceſsful. Take *roots of Angelica, Maſter-wort, of each two drams*; *of Tormentil, Carline, Swallow-wort, Burnet, Devils bit, Valerian, each a dram*; *Zedoary half a dram, juniper berries two drams, Bay-berries a dram, Angelica, Sorrel, Carduus ſeeds, of each a dram*; *Citron ſeeds half a dram, Rue, Carduus, each a dram*; *Saffron, Pepper, Mace, each half a dram, Hearts horn and Ivory, each a dram*; *Bole prepared with juyce of Citrons half an ounce, Opium a ſcruple, Camphire half a ſcruple, Nut kernels, Figs, each half an ounce*; *fine Sugar two ounces, Honey twelve ounces*; make an Electuary, or Lozenges, give *a dram* with *an ounce and an half of Sugar*.

Theſe aforeſaid are taken alone or with other.

Of Mithridate theſe are uſual Lozenges. Take *Mithridate half an ounce, Sugar and Sugar candy, each four ounces*; *with Spaniſh wine*, make them up.

Or this Electuary: Take *the beſt Treacle three ounces, Tormentil roots, juniper-berries, Carduus and Sorrel ſeed, of each two drams*; *Bole prepared half an ounce, Ivory a dram, Coral a dram and an half, ſpecies Diamargarit frigid a dram, with ſyrup of Citrons*: make an Electuary, give it alone or with *Wine* or *fit Waters*.

If Treacle be added theſe aforeſaid are Opiats.

Stilled waters are Antidotes and expel and provoke ſwear, In the Cure of the Plague we ſhall declare thoſe that preſerve or Cure, or both.

Some things may be held in the Mouth to preſerve, becauſe its thonght the Plague is taken by the breath, when we go forth into ſuſpected places.

As Angelica root which is well ſented, and Zedoary, roots of Elicampane, Galangal, Citron rind or Orange peels or ſeeds, or Fennel ſeed. We ſhall not adviſe things without ſcent, as Vervain which is commended highly, five leaved Graſs, nor unpleaſant things which cannot be long held in the Mouth.

For to be held in the mouth are Troches made; Thus, Take *Angelica roots two drams, Orris roots a dram, Zedoary half a dram, dried Citron peels, Coriander ſeed, each half a dram*; *Cloves, Nutmeg, yellow Sanders, each a dram*; *Cinnamon two ſcruples, Bole prepared with juyce of Lemmons or Vinegar a dram and an half, Sugar ſix drams*: with the *Infuſion of Gum traganth in Roſe-water* and a *grain or two of Muſk or Amber-greece* make *Troches*.

Others eaſier made and pleaſant. Take *Angelica roots one dram, Juniper half a dram, Wood Aloes a ſcruple, Sugar half an ounce*: with *Infuſion* of *Muſk* make *Troches*.

The Angelical Balls of *Percovius* are made thus. Take

Take *red Coral and burnt Hearts-horn prepared with juyce of Scordium, each an ounce: Sugar diſſolved in Scordium water two pound, the diſtilled Oyl of Angelica half a dram.*

Some only chew Myrrh, troches of Musk are made only of Bole, and Sugar, and Musk.

External Remedies are applied to divers parts, eſpecially to the Heart and Pulſes which are good before the Heart be ſmote, or in a Fever. Therefore it is guarded with Cordials and Poyſons alſo, as they ſay, one poyſon expels another.

Cordial Applications are beſt in a bagg, or Oyntments for Epithems dry quickly.

Make a Bag thus. Take *Cordial flowers, each a pugil; Roſemary flowers half a pugil, Scordium, Marjoram, Balm, each a handful; Angelica roots, half an ounce, dried Citron peels two drams, Orris roots a dram, Sorrel and Coriander ſeeds, each two drams; Baſil ſeed a dram, Citron ſeeds, yellow Sanders, Nutmegs, Mace, Wood Aloes, each half a dram; Saffron a ſcruple*: make a *Pouder*, baſt it with *Cotton* in a *fine cloth* or *ſilk* for a *Bag*. add *Muſk* or *Amber-greece.*

Anoynt or bathe the Heart, and Pulſes, and Noſtrils, with this. Take *Angelica roots half an ounce, cordial flowers and clove Gilliflowers, each a pugil; citron peels ſix drams, Saffron, Camphire, each a dram; Balm and Cardiaca, each a handful; Treacle two drams*, add *Roſe-water* and *Vinegar.*

Or with this Liniment. Take *the beſt Treacle two drams, of the yellow Oyntment of Water-lillies three drams, Cordial ſpecies half a dram, with juyce of Lemmons.*

Or with this ſweet Balſom. Take *diſtilled Oyl of Cloves and ſeeds or roots of Angelica five drops*: with *white Wax* and a little *Moſch*, Anoynt.

Or with this. Take *juyce of Cardiaca and Balm, each two drams; diſſolved Camphyre in Aqua vitæ half a dram, Saffron a ſcruple*: with *Honey* make a *Liniment* for the *Pulſes.*

Not only Empericks, but ſome learned men commend highly ſome poyſons to be applied to the Heart, to defend it from the Plague.

Mathiolus highly extols Oyl of Scorpions, thus eaſily made. Take *two drams of right Oyl of Scorpions, with Treacle a dram*: apply them to the *Pulſes* with a *clout.*

Some add Rhubarb, as the Oyl of Scorpions of *Clemens.*

Some commend this of Arſnic. Take *white and red Arſnic, each equal parts*: make a *Pouder*, add the *white of an Egg* or *Mucilage of Traganth* to make a hard *Cake*, which muſt be carried about the Heart in a double Scarff.

Somtimes Arſnic is mixed with cordial Pouders thus. Take *fragments of precious ſtones, coral, Pearl, and Hearts-horn, each a dram; Orris half an ounce, Saffron a ſcruple, white Arſnic an ounce, Orpiment half an ounce*: make a *Pouder* for a *Bag* with a little *Ambergreece.*

Some do mix with good ſucceſs two ounces of the Pouder of a Toad.

If the Liver be anoynted with Oyntments that cool and ſtrengthen, ſome think the body is ſafer from the plague.

Some hold it for a great ſecret to anoynt the Emunctuaries, as the Arm-holes and Groins with Benzoin, Storax, Labdanum and Litharge.

Alſo to keep open old Ulcers, is good in time of plague to preſerve.

And an Iſſue in the Arm or Legg.

In the year 1564. a Monke at *Leyden* in time of the plague had a hole in his Cod with an Hellebore root, kept open by which he preſerved himſelf, and perſwaded others to uſe the ſame for ſafety.

Amulets are highly eſteemed, a Nut-ſhel filled with Quick-ſilver, ſtopped and hanged about the Neck. This is commended by *Marſilius Ficinus* by many examples, and by others, ſome ſay it muſt touch the region of the Heart.

They think Saphires, Smarradgs, Hyacinths, Unicorns horn, and Ivory about the Neck do the ſame.

Alſo Five-leav'd graſs and Dittany roots, and Bettony with the roots held in the hand.

The Cure of a peſtilential fever is divers according to the humor they ſuppoſe it comes from, which they evacuate: But we ſay it came from a peſtiferous quality infecting the body, and therefore aim at the oppoſing and altering that, conſidering the age of the Perſon.

Firſt we give a prognoſtick becauſe all Plagues are dangerous, and more die than live, In which there is no hope, and the Phyſitian labors in vain, except in the ſpace of twenty four hours Nature throws all or moſt part of the poyſon from the Heart. Spots are deadly when they appear, becauſe they are not critical. Buboes and Carbuncles appearing give hopes of recovery. Sudden loſs of ſtrength, eſpecially Swounding and outward cold are evil ſigns. If a woman with child having the Plague, miſcarry, as ſhee commonly doth ſhee dieth uſually.

The Cure is by Nature and the Phyſitians help, for many do recover. Therefore we ſtrike at the Diſeaſe, keep up ſtrength, and correct ſymptomes.

We ſaid the Diſeaſe was a venemous quality fixed in the Heart, and ſo upon the whol body in the ſimilar parts, with a preternatural heat and fever. Therefore we firſt labor to take away this quality from the Heart, and the humors which increaſe the ſame. And to alter the venemous force thereof and abate the heat.

Things that evacuate this poyſon, and put it from the heart, and expel the humors that increaſe the fever muſt be uſed in this order and manner.

Blood-letting was the firſt and uſual means. And many perſwaded themſelves that much poyſon was taken from the the heart thereby. But it is a general rule that it muſt not be til ripe age. And in women with Child not ſo much as in the Foot, for fear of miſcarrying; for others, I cannot perceive how bleeding can take the Venom from the heart or body when it is not conteined in the blood: but it rather is a cauſe of drawing the Plague more inwardly the Veins being emptied. Beſides, the motion of nature is hindered thereby, which at firſt labors by Sweat, and Puſtles, and ſwellings to expel it. And the ſtrength which ſhould be kept to encounter with the Diſeaſe is loſt. Neither doth it bring ſo much good as hurt, for taking away the cauſe or cooling the heat which is not very great in the Plague, for the reaſons aforeſaid. Therefore they are all to be blamed that obſerve not theſe circumſtances, but let blood raſhly, except in Children, though Nature be laboring to ſweat it forth, or caſt out Botches: and though they ſee many die after bleeding, they wil go on their road of bleeding preſently and plentifully. But we are to bleed only when the Plague is in a plethorick or cachectick body, which cauſeth not a ſimple fever by plenty of blood, but a putrid Synoch, and then the heat and ſymptoms wil be abated. And then it muſt be ſparingly done to preſerve ſtrength, and not at all except the repletion mentioned require it, if there be weakneſs. For we have often found by experience that more people in yeers have ſcaped that were not blooded,

blooded, than that were. Some approve no bleeding, but ſuch as is til the Patient fainteth, and brag of many that have been cured thereby.

We think it ſafer to omit it, than raſhly to uſe it: and if it doth good, it is more for the fever than the venemous quality, which is not in the blood, but comes to the heart from without, and ſo cannot be expel'd by bleeding. The time if it muſt be, is at firſt, within twenty four hours, or not at all. And if ſweat appear as uſualy it doth, it muſt be defer'd til it be paſt: and it muſt not be ſtop'd either by bleeding or nakedneſs, which is required when the Vein is opened. But when ſweat is paſt and the Patient is refreſhed with meat or medicine, it may be done if need require, or before ſweat if it appear not: nor muſt we ſtay to looſen the body firſt, as at other times before bleeding, for there is no dallying. If pain be, take blood from the ſide, if not take the common Vein. Open the *Saphena* or Vein in the Foot if there be a ſwelling in the groyn. If it be above, open the Arm or Hand-vein on that ſide. If under the Arm-holes, open the Baſilick vein, if under the Ears the Head vein, if in the Face, under the Tongue. Some clap on Cupping-glaſſes to the Carbuncles before bleeding, that the venom ſent thither may ſtay there, and be drawn inward by bleeding, by which way we have known bleeding do much hurt. And I have obſerved that Empericks have with very ill ſucceſs raiſed blifters with Veſicatories upon the Botches at firſt appearance. Some do draw the venom out at the orifice, after bleeding apply Scordium or Jack of the hedg, which is of the ſame nature, others apply living Oyſters for the ſame.

In yong people Cupping-glaſſes are inſtead of bleeding, and they are better for old than bleeding with the Lancet, which weakens and draws in the venom, if they are applied at firſt to help nature to drive out the venom, when ſhe is in motion with ſweat; and in thoſe places where nature expels, as when a peſtilent ſign is above, to the Neck and Shoulders, when in the Groyns, to the Buttocks, Thighs and Hands.

Scarification before Cupping in the ſame places, draws outward more powerfully, and becauſe the ſuperficial blood is only taken away, thereby doth it weaken or hinder Natures motion.

Horſleeches may be inſtead thereof applied to the ſame parts.

A Veſicatory to the great Toe or Ring-finger made of Crowfoot or Flammula deriveth the Venom, and the more if it be kept open with a Thred and Beet or Colewort leaf, or anoynted with Butter.

A quick Pidgeon cut in two, and bound to the ſoles of the feet, or a Tench, or a bruiſed Radiſh, or Nettles with the roots, or Ground-Ivy bruiſed doth the ſame.

Some commend a live Pigeon opened and laid hot to the Head.

In the yeer 1584. in plague-time, I obſerved that a Cock pluckt at the Rump, and his feet bound cloſe together, and his mouth ſtopt with the hand of a man, was applied to the Heart, with admirable ſucceſs.

Evacuation made by ſweat or inſenſible tranſpiration, draws the venom from the Heart, or outwardly to the ſuperficies, and is the chief way of Cure. This Nature at firſt doth endeavor for the moſt part. And the Phyſitian muſt help her motion, or provoke her to it.

This is done ſomtimes by things given inward, ſomtimes by Fumes or Frictions, by ſweating medicines, and by Blyſters, and by things that experience teacheth us do reſiſt poyſon. Theſe are called expelling medicines, and are of divers forms.

Theſe muſt be uſed at the firſt, and if poſſible before the Venom ſtrike the Heart and beat it down, which it doth ſuddenly if not reſiſted and expelled with the ſpirits and heat outwardly, the ſooner the better, for it is the Key of the work, and if it be not done in twenty four hours (in which time the Plague ſomtimes killeth) what is done after wil ſignifie nothing, and except Nature of her ſelf do it we ſhal labour in vain, after this opportunity is neglected. Neither ought bleeding or purging (though required) hinder this; although ſome perſwade to ſweat after bleeding, and if the Phyſitian come after it may be done, but not ſo wel, and repeated the next day, and all the time of the Diſeaſe if ſtrength hold and Nature offer to diſcharge that way. The Patient muſt not be forced much to ſweat, except Nature tend that way; for the Venom of the Plague may be carried away by inſenſible tranſpiration without ſweating.

They are in divers forms, bnt the moiſt is beſt, as a Decoction, or Water, or Infuſion, or Potion, or you may give an Electuary.

A ſimple Decoction, or a common Decoction uſed in the ſmal pox to drive them out as is there mentioned may be given here.

For Children. Take *Peaſe and Barley, each a pugil; Figs ten, Dates five, Tormentil and Dittany roots, each a dram*; boyl them, add a little *Wine*, give it.

Or a Decoction of *Tormentil, Dittany, Angelica, Burdock, Butter-bur or Celondine roots.*

Or of *Sorrel, Plantane, Tanſie, Vervain, Scordium, Rue in Water and Vinegar, or Wine and diſtilled Water.*

Or *Garlick* boyled in *Honey'd water* to *two ounces*: which wil cauſe *ſweat* and *Urin.*

Alſo this Decoction of Lignum vitæ. Take *Guajacum two ounces, Sarſaparilla an ounce, Juniper and Bayberries, roots of Angelica and Elicampane, each two drams; with a little Cinnamon.*

Juyces are not given alone, but mixed with other things, yet *Rondoletius* ſaith that *three ounces of the juyce of Marygolds* is excellent.

The beſt diſtilled Waters are, that *of Orange flowers*, and of *juyce or flowers of Limons.* Alſo *Angelica water with Aqua vitæ* produceth *ſweat* violently to my knowledge, or *water of Citron leaves*, and *Aqua vitæ*, and to chew them is a good *Antidote.* And 1534. I never uſed other when I viſited my Patients of the plague.

Alſo *Diſtilled water of Oak leaves, wild Vetches, Sorrel, Burnet, Tormentil, Dragons.*

Alſo Celondine boyled in Wine and Vinegar.

Or this. Take *Burdock roots a pound, of the inward bark of an Aſh two handful*, diſtil them, give *three ounces.*

Alſo *Water of green Nuts.*

Or this. Take *Sorrel, Scabious, Vervain, Rue*, (not ful ripe) *each a handful; Nightſhade and Houſleek, each half a handful*; cut them ſmall, diſtill them. And if you add *Vinegar* before ſtilling, it wil cauſe Vomit, but Sweat howſoever.

Or, Take *Limons ten*, cut them, add *Borage and Sorrel, each two or three handful; white Wine three pints*, diſtil them, give *two ounces.*

The firſt choiſe Water: Take *Angelica roots, Maſter-wort, Tormentil, Valerian and Dittany, Devils bit, Burnet and Snake weed roots, each an ounce; Vervaine and Scabious, each a handful*; diſtil them in *Aqua vitæ* or *ſtrong Wine*, give *an ounce.*

The ſecond: Take *Rue, Marigolds, Sage, Vervain, Scabious, each a handful; Burdock and Devils bit roots; each*

two ounces; diſtill them in *white Wine*, give *an ounce*.

The third: Take *Guajacum half a pound, roots of Angelica, Maſter-wort, Gentian, of each an ounce; Orris and Zedoary, each half an ounce; Carduus, Rue, Scordium, each two handful; Baſil a handful, Lemons ſliced ſix*: diſtill them thrice, give *half an ounce*.

The fourth, which I have often uſed ſucceſsfully: Take *roots of Valerian, five leaved Graſs, white Dittany, Smallage, Burnet, Dragons, Tormentil, each an ounce; Gentian half an ounce, Dane-wort, Birth-wort, Angelica roots, of each two drams; Galangal ſix drams, Valerian, Smallage, and Celandine, each a handful; Rue half a handful, Bay and juniper-berries, each half an ounce; wood Aloes two drams, Cinnamon ſix drams*: cut and bruiſe them, diſtill them in *Aqua vitæ, Borage, Bugloſs, Sorrel and Scabious water*, give *two ounces*.

The fifth: Take *Tormentil, Burnet, Dittany, Swallow-wort, five leaved Graſs, Burdock, Butter-bur and Devils bit, of all the roots, each an ounce; roots of Angelica, Maſter-wort, Elicampane, Mockchervil, Valerian, each half an ounce; roots of Gentian, Birth-wort, each three drams; Zedoary, Galangal, Ginger, each two drams; roots of Dragons, Cookowpints, Garlick, Onyons, of each two drams; Laurel bark a dram, Scabious, Vervain, Marigold, Celandine, Willow herb, Scordium, Rue, Tanſey, Sage, Balm, Plantane, Pauls Bettony, Carduus, Wormwood, each three drams; flowers of Roſemary, Bugloſs, Borage, Water-lillies, Violets, each a dram; Saffron half a dram, Coriander, Baſil, Citron and Angelica ſeeds, each a dram; Carduus and Sorrel ſeed, each two drams; Bay and juniper-berries, of each an ounce; Nutmegs, Cloves, Mace, each a dram; Lemons ſliced five, Wall-nut kernels fifteen, Bole prepared an ounce*, cut them ſmal, and cover them with *Wine*, add *two ounces of Roſe-water, and four ounces of Aqua vitæ*: diſtil them, or infuſe them in ſpirit of *Wine*.

Camphire is good if it be added to all theſe waters: diſſolved firſt in *Aqua vitæ*.

And therefore we commend the golden ſpirit of Life with Camphire, above mentioned, for the Cure of the plague.

Treacle alſo and Mithridate, and other Antidotes, as the Electuary of the Egg may be added before you ſtil and then they are Treacle waters.

Thus: Take *the beſt Treacle five ounces, Mirrh an ounce and an half, Saffron half an ounce, Aqua vitæ ten ounces*; diſtil them, give *half an ounce*, with *a drop of ſpirit of Vitriol*.

The ſecond Treacle water approved often: Take *white Onyons ſliced ſix, Garlick pickt three heads, Rue, Celandine, Plantane, each a handful, Treacle a dram and an half, Aquæ vitæ two ounces, Vinegar an ounce, Wine two ounces*: diſtill them, give *half an ounce*.

The third made by me for the poor 1594. I uſed few others. and it cured many: Take *roots of Tormentil, Burdock, Valerian, Burnet, Devils bit, each four ounces; roots of Maſter-wort, Angelica, Dittany, Gentian, Dragons all dry, each an ounce; Onyons and Nuts not ripe, each ſix ounces; Rue, Sorrel, Carduus, each two handfuls; Camphire a dram and an half*, diſſolved in *an ounce of Aqua vitæ, Mithridate an ounce and an half, with white Wine, and two ounces of Roſe Vinegar*, draw a Water, give *two ounces; with ſyrup of Vinegar or Lemons*, if you pleaſe.

The fourth: Take *Angelica roots two ounces, Zedoary half an ounce, roots of Black-hellebor two drams, Devils bit, Tormentil, Diſtany, Carline, Gentian, each an ounce; Treacle four ounces, Green Nuts twenty, water of Pauls Bettony three pints, Vinegar a pint and an half*, diſtil them, give *two ounces and an half*.

Infuſions may be uſed inſtead of waters, and they are ſtronger, you may make them of the things mentioned: Or thus, Take *Camphire half an ounce, white Ginger an ounce, Cloves an ounce and an half, Sugar candy an ounce*, infuſe them in *Aqua vitæ*, give *two drams*.

Another: Take *Mithridate or Treacle two ounces or an ounce of each, Aqua vitæ ten ounces, ſyrup of Limons or Citrons five ounces*, infuſe them a moneth; or in *Balneo*, give *an ounce*.

The third: *Take* ſpirit of Wine four times diſtilled a pint and an half, Sack two ounces, ſyrup of Lemons or Citrons two ounces, Treacle or Mithridate ten ounces, Angelica roots half an ounce, Zedoary two drams, Camphire a dram, Saffron half a dram, ſpecies Diamargariton frigid a dram and an half, Cinnamon two drams, Musk half a ſcruple, *infuſe them, give* an ounce.

The fourth: *Take* roots of Angelica, Maſterwort and Zedoary, each two drams, wild Angelica, Burnet, Valerian, Swallow-wort, Tormentil, Perſonate, Carline and Elicampane, each three drams: Juniper and Bayberries, each an ounce; Angelica ſeeds a dram, Cinnamon a dram and an half, long Pepper half a ſcruple, Saffron a ſcruple, Mirrh half a dram: *make a Pouder, add* ſpirit of Wine, ſyrup of Lemons, Citrons or Sorrel two ounces, *ſet it in the Sun*, or in *Balneo*, *give* an ounce, with Treacle, Mithridate, or *Mathiolus* Antidote a dram, *if the Patient be young and hot give leſs, and diſſolve it with* Marigold water.

Other Pouders above mentioned may be ſo uſed.

Syrups alſo of the Decoctions or Juyces mentioned. Or thus: *Take* roots of Angelica, Tormentil, Dittany, Burnet, Croſs wort, each an ounce; roots of Maſterwort and Zedoary, each half an ounce; Carduus, Vervaine, Rue, Celandine, Marigold, Sage all dry each three drams; Juniper-berries two ounces, Bayberries an ounce and an half, *boyl them in* Wine, *and with* Sugar, *make a ſyrup*: *give* an ounce.

Extracts of Angelica, Vervain, Elicampane and Rob of Elder are commended.

Mathiolus gives a ſcruple of Oyl of Vitriol with proper waters.

Pouders are mixed in potions, or Electuaries, or made into Lozenges for Children.

Theſe may be given to Women with Child: *Take* Angelica roots half a dram, Tormentil and Dittany roots, each an ounce; Treacle half a dram, Diamargariton frigid half a ſcruple, with Sugar, diſſolved in Sorrel water, *make Lozenges*, *give* two drams.

A pouder for weak perſons: *Take* Tormentil and Butter-bur roots, each half a dram; Diamargariton frigid a ſcruple, *give it with* Sorrel water and ſyrup of Lemons.

A ſecond: *Take* Bole Armenick prepared two drams, Hearts horn a ſcruple, Pearl half a ſcruple, juyce of Lemons two drams: *give it with* Sorrel or Carduus water.

A third, that is bitter: *Take* roots of Tormentil Dittany, Gentian, leaves of Carduus, each half a dram *Bole and Coral prepared, each a dram*; *give it with* Sorrel water.

A fourth: *Take* white Amber and Coral, each half a dram, Pearl a ſcruple, Elkes Hoofe, Ivory, each half a ſcruple: *make a Pouder, give it in* purſlane or Scabious water, *or make Lozenges*.

A fifth unpleaſant: Take *Diamargariton frigid two ſcruples, Harts horn a ſcruple, Baſil ſeed half a ſcruple, Sorrel ſeed a ſcruple, Citron ſeeds ſix grains, Mirrh half a ſcruple with Vinegar*: make a Potion.

Pouders with Camphire are thought to cool: As, Take *Troches of Camphire a dram, ſyrup of Citrons an ounce, with Scabious and Sorrel water*: make a Potion.

Another

Another pouder which cures all Feavers and is good againſt the Plague, made of hot things, and Camphire. Take *Camphire a dram, Ginger two drams, Sugar candy three drams.* give *a dram with Carduus, Scabious or Marigold water.*

This may be infuſed alone or with Treacle.

The Italians commend Euphorbium, and make this Pouder: Take *Euphorbium and Maſtick, each half a ſcruple, Saffron five grains, Sugar candy a dram:* make a pouder, give it with *Sorrel water and Vinegar of Roſes half an ounce.*

Or thus: Take *Euphorbium, Maſtick and Gum Elemni each half a ſcruple; roots of Tormentil and Angelica, of each half a dram; Camphire half a ſcruple:* make a pouder, give it with *Sorrel water and Roſe Vinegar half an ounce.*

The Chymiſts commend their Salts and *Crato* alſo. As *Salt of Angelica, Scabious, Scordium, Carduus, Zedoary, Aſh, Guajacum, Wormwood ten or twelve grains, with Conſerve of Roſes, or Citrons, or a dram of Salt of Polypody in Wine,* it doth wonders.

Alſo *Salt made of Vine boughs a ſcruple,* given in *Wine or proper water,* if you take three hours after *a ſcruple or half a dram of Antidote-Colubrine,* or the like to provoke more ſweat.

Crato ſaith Diaſulphur right made, is a ſtrong expeller.

And the Chymiſts uſe Antimonium Diaphoreticum but not ſafely.

Hartman commends his Panacea or ſulphure of Antimony fixed, which he teacheth in his Chymical practiſe.

There are divers Electuaries made of the mentioned things, and may be given to Cure, as well as to prevent. You may make them of the pouders with Honey or Syrup.

The mixture among the preſervatives made of roots of wild Cowcumbers with Smallage and Houſleek is commended by *Honoratus* and *Crato* for to Cure alſo.

Opiate Antidotes are good againſt all poyſons and the plague.

Treacle and Mithridate are the old ſtanders a dram at a time, or with Philonium of *Geſner.* The later are Diaſcordium, *Mathiolus* Antidote, and the Electuary made of an Egg, or Diacroceum.

Or thus firſt: Take *Treacle or Mithridate, or Electuary of the Egg, or* Mathiolus *Antidote a dram and an half;* diſſolve it with the Decoction of *Zedoary,* add *ſyrup of Vinegar an ounce.*

The ſecond: Take *Treacle a dram, juyce of Scabious, Carduus, each an ounce;* diſſolved *in Wine.*

A third: Take *Treacle or Mithridate a dram, Angelica roots, Sorrel ſeeds and Hearts horn, each a ſcruple;* give it with *Angelica water.*

A fourth: Take *Treacle two ſcruples, Pouder of Vervain a dram, Saffron ſeven grains, water of green Nuts four ounces,* drink it hot, 'tis from *Helidæus.*

A fifth: Take *Treacle a dram, prepared Bole half a dram, Species, Liberantis and Diamarganton frigid, each a ſcruple; Sorrel, Carduus and Scabious water, each an ounce with half an ounce of ſyrup of Limons.*

A ſixth: Take *Treacle and Mithridate, each half an ounce; Electuary of the Egg two drams, ſpecies liberantis a dram, Bole prepared half an ounce:* with *ſyrup of Sorrel* make an *Electuary,* give *two drams.*

A ſeventh. Take *Treacle a dram, Vervain half a dram, Saffron and Camphire, each half a ſcruple;* with *Nut water and Vinegar* make a potion.

An eighth. Take *Treacle three drams, Ginger, Camphire, Sugar candy, each half an ounce;* give *a dram.*

The ninth: Take *Tormentil, Dittany and Angelica roots, each two drams; Zedoary and Gentian, each a dram; Scordium two drams, Vervaine a dram, Ginger, Camphire and Saffron, each half a dram;* make a pouder, add *Treacle and Mithridate, each two ounces;* give *a dram and an half,*

The tenth: Take *an Onyon a little boyled,* ſteep it in *Vinegar,* and ſtrain it, add *Treacle a dram, ſyrup of Limons an ounce,* you may add *Garlick* for ſtrong Bodies.

An eleventh: Take *Caſtor half a ſcruple, roots of Birthwort, Gentian and Treacle, each half a dram,* give it *with ſtrong Vinegar and Sorrel water.*

A twelfth called *Mountpelior* Wolf: Take *juyces of Rue, Sage, Burnet, Centaury, Pennyroyal, Wormwood, Valerian, Mother-wort, green Wall-nuts, each equal parts, Honey half as much as all:* boyl them to a ſyrup: Take *an ounce thereof to Treacle half an ounce, Bole and ſealed Earth, of each two drams; with Vinegar and Wine,* if he be not hot, give it at the firſt lying down.

A thirteenth: *flower of Brim-ſtone a ſcruple, Saffron half a ſcruple, Frankincenſe half a dram, Treacle a dram,* give it *with convenient waters.*

A fourteenth: Take *Treacle a dram, Electuary of the Egg half a dram, Oyl of Vitriol ſeven drops, ſtrong Vinegar an ounce, Sorrel and* Borage *water, each an ounce.*

A fifteenth very hot: Take *Cookow pints or Dragon roots a dram, or each half a dram; Angelica roots a dram, Rue and Vervain, each half a dram; Saffron a ſcruple, Camphire half a ſcruple:* make a pouder, give *a dram, with Treacle a dram,* diſſolved in *Vinegar and Scabious water.*

A ſixteenth of Laurel prepared in Vinegar: Take *of the Saxon Antidote and Treacle, each half a dram,* diſſolve it in *Sorrel water with Vinegar of Roſes ſix drams, ſyrup of Limons half an ounce.*

Some uſe this Fume to provoke ſweat: Take *Sorrel, Rue, Scabious, each a handful, with Aloes, Mirrh, Maſtick, Saffron,* ſteeped in *Water* and *Vinegar,* and ſprinkled upon a hot Brick; make a Fume for the whol Body.

A certain phyſitian to provoke ſweat boyled Guajacum, Tormentil, Danewort and Burdock roots and with a little Sublimate Mercury, dipt a ſheet in it and wrapt the patient hot therein.

Some ſweat with the Fume of Cinnabar or Antimony, as in the pox.

Alſo Frictions draw forth and cauſe ſweat, or make inſenſible tranſpiration. It muſt be done before ſweat appears, it is beſt with a hand dipt in warm water or with ſcarlet, and let the body be wel covered and quiet, alſo Friction is good after ſpots appear to make them come forth.

Vomiting is alſo uſed, when Vomiting is a Symptom eſpecially, and to expel the venom by a violent motion and to caſt out the Botch. Some give it at the firſt, others after a Clyſter, or after an Antidote, others give it preſently after bleeding, and brag of Miracles.

The gentleſt are of looſners and cutters, as ſyrup of Vinegar, or two ounces of juyce of Eryſimum with Scabious, Carduus, or Bugloſs water. One ſaith that he Cured the plague miraculouſly with water of wood Sorrel, Vinegar and Oyl of Vitriol, others give Aſarabacca and an Indian Nut.

The Empericks give the ſtrongeſt, *Droetus* writes that a Chirurgion gave a Vomit of Chalcanthum prepared preſently after bleeding and did wonders.

Mathiolus gives five grains of Stibium with the Electuary Liberantis, and an Emperick did imitate him here in 1564.

Mathiolus

Mathiolus alſo gives præcipitate in Sugar of Roſes.

Or we muſt give Clyſters and purge.

Before bleeding give a Clyſter or ſuppoſitory and it makes an Antidote work better, when no Vein is opened, but a Clyſter given. And one brag'd that he cured the plague by only a Clyſter, Bleeding and an Antidote. Therefore we uſually give Clyſters, if the body be not very weak. Becauſe they work ſpeedily and looſe no time.

That which clenſeth and looſneth is beſt. As the common Decoction, with Caſſia, Catholicon or Tryphera *Crato* gives a Decoction of pauls Bettony with ſalt-Butter, others add Barley cream to temper the Humors.

Purging doth little becauſe it cannot expel the cauſe, except nature being at firſt ſtir'd up by a ſtrong purge caſt ſome of the Venom out, but that is dangerous becauſe it weakneth, & ſtrength is required to go through it. And becauſe they are ſubject to a Flux of the Belly and it may carry them away: as one was by ſtibium given by an Emperick, which he called a preſent Remedy, who died upon the ſtool with violent evacuation. Therefore firſt conſider whether the body be clean or foul, if clean purge not raſhly, for it wil do hurt if foul, from whnce a putrid Feaver may ariſe, we may purge, not to expel the venom, but the filth which will cauſe a Feaver. But have a care of the ſtrength: and defer it to the declination when the ſtate of the Diſeaſe is beſt: if ſtrength be at firſt, purging may do a little good, except the botch comes forth and commands forbearance, nor muſt they hinder the chief Medicines which expel, for they muſt be given firſt, and nature inclines to that at firſt. After an hour or two ſweating at the firſt, if ſtrength be good, and we perceive the putrid Feaver to over top the venom, we give a gentle purge to take away filth which will increaſe the Feaver, that when that is gone, nature may be ſtronger. Time permits not long preparatives, but all the time we may give altering Medicines to allay the foul Humors and ſtrengthen the Heart: And when the venom is gone and a putrid Feaver remains, we then begin to prepare and purge as in putrid Feavers.

When need therefore requires, we may give theſe following, with reſpect to the Age and conſtitution. Tryphera perſica or Sarracenica a dram, with Sorrel, Scabious or Bugloſs water.

Or thus: Take *Yellow and Chebs Myrobalans, each a dram and an half; Tamarinds an ounce, Cordial and Scabious flowers, each a pugil;* boyl them, and add *Rhubarb a dram, Cinnamon half a dram,* ſtrain it, and add *Tryphera perſica two drams, ſyrup of Roſes laxative half an ounce.*

It is good to give at firſt ſome Ruffi pills, after which I have preſently ſeen the botch appear.

Rhubarb reſiſts venom, therefore we give the extract and *Hartman* ſaith that many have been preſerved by conſtant uſe thereof.

We ſpake of Stibium and Præcipitate among Vomits.

And of Alterers which reſiſt Venom, and drive it out. And of things againſt putrid fevers. But here we ſhal chooſe ſuch which abate heat, reſiſt corruption, and are Cordials, and keep up ſtrength.

Some are given inwardly.

As cold Water in which Harts-horn, Ivory, or Gold is ſteept or boyled, or Gold quencht in it, is good.

Or a Decoction of Sorrel roots or Tormentil in Water.

Crato commends a Decoction of Groundſel in Ale.

Boyl Sorrel, Borage, Purſlane, Scabious, Succory, and Endive in his Broaths.

And put juyce of Limons, Citrons, Oranges, Pomegranats, Vinegar, green Grapes, Barberries in Broath or Drink.

Alſo Sorrel, Roſe and Scabious water.

And divers ſharp Syrups preſcribed in continual fevers.

For Juleps thus. *Take* ſyrup of Citrons or Limons, and Sorrel, each two ounces; of Pomegranates an ounce, Sorrel and Bugloſs water, each five ounces; *make a* Julep.

A ſecond. *Take* ſyrup of Ribes or Pomegranate Wine, two ounces, juyce of ſharp Apples an ounce, Sorrel, Scabious, Balm and Bugloſs water, each four ounces: *make a* Julep.

A third. *Take* juyce of Sorrel, Borage, ſweet ſcented Apples, Scabious, each an ounce and half; Roſe-Vinegar half an ounce, water of Carduus, Roſes, and Scordium, each four ounces; *add* Sanders *and* five grains *of* Camphire, *drink it often.*

A fourth. *Take* Roſe, Sorrel, and Borage water, each two ounces; Cinnamon water an ounce, white Wine half an ounce, ſyrup of Citrons or Limons an ounce and an half, Manus Chriſti with pearls, half an ounce, Bole one dram, Hearts-horn half a dram, *boyl and ſtrain it.*

A ſcruple or half a dram of *Lapis prunellæ* is good to be added to theſe. Or thus, *Take* roots of Tormentil an ounce, Angelica roots half an ounce, Zedoary a dram, Cordial and Scabious flowers, each a pugil; Wood-ſorrel a handful, Saunders a dram: *boyl, ſtrain, and add* ſyrup of Sorrel or Citrons or Limons an ounce. *They add* Unicorns horn *for great people.*

Pouders. the firſt. *Take* Bole thrice waſhed in Roſe water, and Coral each a dram; Hearts-horn and Ivory each half a dram; Cinnamon half a dram, Manus Chriſti an ounce: *make a* pouder, *take it in* Broath *or* Wine.

A ſecond, *Take* Confection of Alkermes (*if there be no Looſneſs*) a ſcruple, ſpecies Diamargariton frigid, Ivory and Hearts-horn, each half a ſcruple; Bole prepared a ſcruple, ſyrup of Limons half an ounce: *with* Sorrel *and* Carduus Water *make a* Cordial potion.

A third. *Take* Confection de Hyacyntho (*which is proper for the Plague*) a ſcruple, ſyrup of Limons an ounce: *give it with convenient* Waters.

A fourth. *Take* juyce of ſcabious and Vervain, each an ounce; ſyrup of Limons half an ounce, Diamargariton frigid, Electuary of Bole and Gems, each half a ſcruple; *with* Roſe, Bugloſs and ſorrel water *make a* Potion.

Diſtilled Waters are alſo good as, *Take* ſcabious Balm, ſorrel, Vervain, each a handful; Tormentil and Dittany roots, each an ounce; Roſe, Violet, Bugloſs and ſcabious flowers, each a pugil; ſorrel ſeeds two drams, Citron ſeeds half a dram: *boyl them in* Chicken broath, *add* Diamargariton frigid, Electuary of Bole, Gems or Bezoar, each a dram; juyce of Apples three ounces, Cinamon half an ounce, Sanders a dram, *diſtil in* Balneo, and give it in broath or otherwiſe.

Another: Take *a Capon prepared,* boyl it, add *half a pound of white bread, two ſliced Limons, Borage flowers a pugil, Citron ſeeds half a dram, Coriander ſeed a dram, Harts-horn two drams,* pouder them, add *Sack four ounces, Conſerve of Cordial flowers, each an ounce;* diſtil them, give *the water with Cinnamon water, Julep of Roſes or Vinegar and Sugar, or alone.*

This reſtoreth more: Take *a Capon dreſſed from the fat,* beat his bones, and add *a piece of Veal,* cut them, *and*

and a little Salt, a dram of Diamargariton frigid, conſerve of Sorrel, Water-lillies and Bugloſs each an ounce; Cinnamon three drams, Roſewater an ounce, Wine an ounce: boyl them to a *Gelly*.

Or thus. Take *a Capon or Hen dreſſed from the fat*, break and cut it with a *piece of Beef and Veal, with a little Salt, Ginger, and Pepper three corns, a little Marjoram, juyce of Limons, and Wine, each an ounce*; boyl them to a *Gelly*, give it alone, or with other *Broaths*.

Conſerve of Roſes, Violets, both Bugloſſes, Water-lillies, Sorrel and clove Gilli-flowers, Scabious, Balm, Roſemary flowers, Plantane, candied Citron peels, ſharp fruits preſerved and Berries are good.

Theſe are given alone or mixed in a Bolus. every third day we give Mithridate or Treacle in ſome of thoſe Conſerves.

Or with Pouders and Syrups make an Electuary. As, Take *the four cordial Conſerves, each an ounce; conſerve of Scabious flowers an ounce and an half, Citron peels candied an ounce, Bole prepared a dram, Coral half a dram, Ivory a ſcruple, red Sanders half a dram, Diamargariton frigid a ſcruple, bezoard pouder half a ſcruple, with ſyrup of Limons*: make an *Electuary*.

Another Cordial. Take *the four cordial conſerves of Sorrel, each an ounce and an half; conſerve of Balm half an ounce, candied Citron peels an ounce, Bole and Coral prepared, each a dram; Pearl prepared a ſcruple, Ivory, Unicorn or Harts-horn, each a ſcruple, ſeeds of Citron, Sorrel and Coriander, each half a dram; fragments of precious ſtones a ſcruple, Bezoar half a ſcruple, leaves of Gold ten, Camphire five grains*: make an *Electuary*.

Alſo Lozenges of Diamargariton, Bezoar and Bole. And give for the Liver, Diatrionſantalon and Diarrhodon.

Or theſe. Take *red and white Saunders, and Citron ſeeds, each half a dram; Cinnamon two ſcruples, Coral, Bole, each a dram; Pearl a ſcruple, red Coral a ſcruple, Saphires, Smaragds, Rubies and Granates, each half a ſcruple, filings of Gold a ſcruple, Ivory and Harts-horn, each half a ſcruple*: with *white Sugar* diſſolved in the *juyce of Limons* make *Loxenges*.

Theſe are good to be put into Broths when they are almoſt boyled. Take *Sorrel ſeeds half an ounce, Melon ſeeds two drams, Citron ſeed half a dram, all the Sanders two ſcruples, Coral a dram and an half, Diamargariton frigid half a dram*, make forms of them.

Pils of the Troches of Camphire, with ſyrup of Limons are Cordial and do reſiſt Poyſon: give two or three.

The Chymiſts highly commend *Aurum Potabile*, Salt and Magiſtery of Pearl, and the Tincture of Coral.

Crato gives an ounce of Oyl of Scorpions to the infected.

Divers Applications may be made to the Heart, Liver, Pulſes, Reins, Brain and Stomach, and Teſticles, and the Air amended.

After ſweating lay Epithems to the Heart and Pulſes. Thus Sorrel, Scabious, Vervain, Balm, and Roſe water, each two ounces; Roſe-vinegar an ounce, juyce of Limons half an ounce, Sack an ounce, Sanders, red and white, a dram, Citron peels a ſcruple, Troches of Camphire a ſcruple, Diamargariton frigid a dram, *make an* Epithem.

An Oyntment for the the Heart and Pulſes, or to be applied twice a day with Scarlet. *Take* Treacle half an ounce, juyce of Limons half an ounce, Roſe-vinegar two drams, Camphire a ſcruple, Saffron half a ſcruple, Muſk three grains.

Or uſe Vinegar in which Angelica Roots are ſteeped.

Or this Emplaſter. *Take* red Roſes pouder'd; *boyl them well in* Roſe-water; with Vinegar, juyce of Apples, Citron peels, Sanders: *make a* Plaiſter for the Pulſes.

Matthiolus anoynts the Pulſes with Oyl of Scorpions.

And the Balſom mentioned among the Antidotes is as good.

Or the Bag there mentioned.

Uſe to cool the Liver cold and ſtrengthening means, as in the cure of putrid Fevers, and to the Reins.

Roſe-vinegar to the Head if it be hot.

And to the ſtomach ſtrengthening Oyntments if it be weak.

And becauſe the Stones have great conſent with the principal parts, apply this to moderate the heat. *Take* Roſe Water four ounces, Roſe Vinegar half an ounce, Sack an ounce, juyce of Pomegranates half an ounce, *wet cloaths therein and apply them*.

It is good to change the Air and place, and remove the Patient from others that are infected and change his ſhirts, ſheets, bed, Pillows, and ſprinkle the chamber with Roſe Vinegar, Lavender, Roſe and Citron water; and in ſummer, to ſtrew Herbs and Fruit, and to perfume as we ſhewed in the Antidotes.

To keep ſtrength uſe this Diet.

Contrary to all other acute continual Fevers; Let meat be given often, but little at a time, and they muſt be compel'd to eat, if they refuſe. Let it be of good nouriſhment, that a little may ſerve.

As Broath or Chickens, Kid, wood Fowl, Partridg, Veal, and theſe make divers diſhes and Gellies. avoid Eggs which eaſily corrupt, and fat things. and give fruits, and things allowed in putrid Fevers. and let this meat be eaten with Vinegar or ſhap Juyces.

Let the Drink be Juleps mentioned, or Capon Ale, or Broath, or of Veal and Calves feet. Wine temperately taken is allowed.

This is a pleaſant Water. *Take* the fleſh of the Loyn of Veal half a pound, and a Calfs foot wel cleanſed, *add* Sugar two ounces, *boyl them in* Water, *add* a dram of groſs Cinnamon, *and ſtrain it*.

Let them not ſleep while they ſweat, ſome keep them from it twenty four hours after the Botch appears. But in regard ſleep refreſheth and carrieth the heat outward rather than inward, as I ſhewed, it muſt not be hindered.

Let him rejoyce and be in good hope either of Cure or eternal happineſs.

The Botch and Carbuncle are the chief ſymptoms. their cure ſhal be ſhewed hereafter, and how the Venom ſhal be dawn out.

The firſt thing is to hold up the ſtrength, as we ſhewed. And if ſwouning or Heart-beating come, give Cordials, and apply them outwardly. If ſwouning be from the ſtomach, anoynt and comfort that. and give a little Wine, or a ſop in juyce of Pomegranates-Grapes and Wine, put the Hands and Feet in warm water, and rub the Face and other parts.

Take away Doting and Watching with a puppy applyed, or with Opiates, or waſhing externally. If ſleep be much, uſe Vinegar of Roſes.

Aſſwage thirſt with this Julep. *Take* water newly diſtilled of Sorrel and Bread, each ſix ounces; Roſe and Scabious water, each four ounces, Vervain and Bugloſs water, each two ounces: *with* Sugar *make a* Julep.

Or with this. *Take* conſerve of Sorrel and Roſes, each an ounce; Rob de Ribes an ounce and an half, Diamargariton frigid a dram, with Sugar of Roſes *make a* Candy.

If a Diarhæa come it is dangerous, then give a Clyſter of Barley water and Sugar.

And, Take *Tormentil roots half a dram, or Bole with red Wine*, and anoynt the Belly with aſtringents.

Women with Child, do often miſcarry, when they are infected, this is deadly, and to be much regarded.

The other Symptoms, as of the Tongue and Jaws are cured, as in putrid Feavers.

The Cure of venemous Feavers. The Fevers that come from the biting of venemous beaſts, inflaming the Heart: kil in a few hours, or in the firſt day, except prevented.

The Cure is by drawing the Poyſon forth at the Wound; and by an Antidote, as we ſhewed in Poyſons.

If the Feaver be great uſe Cordials inwardly and outwardly, as I ſhewed to chear the ſpirits.

The Cure of a Hectick feaver. A ſimple Hectick, whether it follow continual Diary, or putrid burning, or intermiting Fevers (not that which is melting and a Symptom of a burning Fever) or free from that Fever which cauſed it: is to be Cured, according as it is either in the beginning, or increaſe, or ſetlement.

In Children and Infants, becauſe their Heart is eaſily altered in temper, it may be ſooner Cured, if not confirmed: but it is difficult in Men and Women. And in old people uncurable.

The cauſe of this diſeaſe is the temperament of the Heart and the whol Body made hotter and dryer, not nouriſhed by a Humor or Excrement, when the Body is freed from the Fever that cauſed it; Therefore purges are needleſs, except the Excrements and Crudities increaſe by long continuance of the Diſeaſe, and then gentle Clyſters or Laxatives may be given. But we muſt chang the temper of the Body, And hold up the ſtrength that decaies, And amend the accidents, if any be.

At the firſt we muſt alter the dryneſs, with moiſtners of the Heart and Limbs, and gentle coolers, becauſe the heat is not violent and may be allay'd by temperate and moderate coolers. Some give Narcoticks or Medicines to cauſe ſleep to cool the Body, but we ſay they are not cold, and rather inflame the Body, as I ſhewed, and therefore give them not but when ſleep is wanting. In the progreſs when the Conſumption is begun we refreſh, with nouriſhers that are moiſt, for they will diſperſe themſelves ſooner through the Body. This is done by internal and external means.

We give them a moiſtning Diet that refreſheth, boyl'd things, moiſten moſt, and roaſted increaſe the radical moiſture more.

Veal, Kid, and Porke, brains of Hogs and Calves are commended.

Alſo the ſtones of beaſts that are not very Lecherous, as of Sheep, Calves, and young Kids.

And Hens fleſh, Capons or Pullets fed with Barley, or crammed with Dow, made up into pills, with Cray-fiſh, Frogs fleſh, and Wheat flower or Barley flower.

Alſo Birds boyled, or moiſt roaſted, for *Galen* ſaies meat over roaſted turns eaſily into choller, but I rather lay the fault in the Dripping, the brains and ſtones of theſe are beſt.

Alſo Brook fiſh, Cray fiſh, Turtles of the woods and water Frogs are good meat in Hecticks, and Snailes, but ſome diſallow of them, becauſe they are ſo ſlymy. The *Carthuſian* Friers, make up the tailes of Cray-fiſh, with Barley, Almonds and Sugar, which is excellent.

And yolks of Eggs boyled with Wine and Sugar called in Dutch *Beinwarme*, and green Cheeſe.

Alſo a Panado of bread boyled in broath: Or this. Take *crums of bread* ſteept in *Milk*, and add *Almond Milk, Roſe water and Sugar*. Or *Barley cream* made with broath.

Alſo Almonds, Pine nuts, Piſtachas alone, or with Milk, or Sugar, are good.

In meat give Eryngus and Satyrion roots and purple flowr'd Goats beard, Purſlane, Bugloſs, Mallows, Violets, Endive, Spinage, Betts, Colewort and moiſt fruits.

In drink which they love beſt, becauſe they muſt not endure thirſt, give theſe.

Wine that is of a middle ſort berween ſweet and ſower is moſt refreſhing, if it be ſtrong, daſh it with water, Wine taken much inflames and muſt not be given here or when there is a Phthiſick or cough.

When the Conſumption is manifeſt and there is no ſuſpition of any remainder of the putrid Feaver, give Milk, for a long time every day: riſing from four ounces to a pint. Womans Milk that hath been four moneths delivered is beſt: the next is Aſſes, which cure, if it be curable. Then Goats milk, after the butter is taken out, and if you fear it will corrupt, add ſugar. If yout fear a looſneſs, infuſe ſteel in it: the reſt ſhall be ſhew'd in the Phthiſick.

Make Almond milk with pine Nuts, ſeeds of Melons and Gourds or Poppies into Emulſions.

Or give Cock broath, ſtrained from the fat continually, or a Decoction of Capons fleſh and Cray-fiſh.

Or Barley in Chicken broath.

Or this Julep: Take *Violet and Roſe water, each four ounces, white Sugar half a pound, Bugloſs water two ounces*; boyl them to a Julep, give it with boyled water or lean broath, or Barley water.

Or thus: Take *juyce of Purſlane* (highly commended in this cauſe) *three ounces, of Bugloſs an ounce*: boyl them to a Julep with *Sugar*, give a good proportion often.

Some commend, the juyce Burnet and Turneps.

Another Syrup: Take *Bugloſs and Eryngus roots, each two ounces; Satyrion roots an ounce, green Liquoriſh three ounces, Lettice, Purſlane, each a handful; Violets, Bugloſs and Borage flowers, each a pugil; Jujubs and Sebeſtens, each eight pair, Cold ſeeds bruiſed two drams*, boyl them, ſtrain and infuſe *red Sanders a dram*: make a ſyrup with *Sugar*, to be taken alone or otherwiſe.

Give Children that hate Medicines, Purſlane and Scabious water. Alſo waters diſtilled from Snails, Cray fiſh and Mans blood, and from new milk.

Or theſe: Take *Capon broath of hus fleſh*, well boyled, add *a pugil of Turtle, Cray fiſh or Frogs fleſh, conſerve of Roſes, Borage, Bugloſs, Scabious, Violets, each an ounce; Diamargariton frigid, Diatragacanth frigid, each a dram; Cinnamon two drams*, diſtil a water from them.

Another very profitable: Take *the Lungs and Heart of a Calf, the fleſh of ſix Cray fiſh or ſeven, Frogs four*, cut them ſmal, and add *Diatragacanth frigid ſix drams, Cordial temperate ſpecies two drams, Cold ſeeds bull'd and Purſlane ſeeds, each half an ounce; Henbane ſeeds*, if there be a Cough, *a dram*, add *Purſlane and Linden flower water, each three ounces; Lilly water four ounces*, diſtil them in *Balneo*: give this alone, or with *Julep of Roſes*.

There are divers reſtoring confections that are pleaſant.

Marſh-pane, thus made: Take *the paſt of which Marſh pane* is made *a pound, Cold ſeeds cleanſed an ounce, Pine nuts two ounces*, ſteep them in *Milk*, and bruiſe them

them, *Diapenides and Diatraganth frigid, each a dram*; *Diamargariton frigid half a dram*, make Cakes.

Or thus: Take *Capons flesh and Frogs, Hips and Crayfish tailes*, boyled in *Purslane and Rose water, each two ounces*; beat them, add *sweet Almonds blanched two ounces Pine nuts and Pistachaes*, steept in milk, *each an ounce*; *Gourd seeds cleansed half an ounce, white Starch two ounces, Sugar four ounces, Pearl half a dram*, sprincle them with *Cinnamon water*, and make a past with *Milk and yolks of two Eggs*, make Cakes.

Or thus: Take *flesh of Frogs Legs and Cray fish or Turtle flesh of the wood*, if you can get it, *each four ounces*; boyl them in *Barley and Purslane water*, add *the four great cold seeds, each a dram*; *white Poppy seeds two drams, Raysons stoned and Sebesten, each an ounce*; then add *the species of the resumptive Electuary, Diatragacanth frigid, Diapenidies without species, each half a dram, Penidies and Sugar-candy, each two ounces*; *Pine and Pistacha Nuts, each half an ounce*: make Cakes with *Gum Traganth*, dissolved in *Rose water*.

They must often take Sugar of Roses, or Sugar boyled in Violet or Purslane water.

Or this mixture: Take *conserve of Violets, Purslane, Bugloss, of each an ounce*; *Conserve of Roses half an ounce, Diamargariton frigid a dram, Sugar*: make a mixture.

For outward means and cold Air is better then hot and dry.

Baths do good by moistning and cooling the body which is hot and dry, and by loosning the parts that nourishment may come to them. The antients used them three waies: first they bath'd in hot water to relax: secondly in warm water to moisten: and thirdly in cold to keep in the moisture, by closing the Pores.

We use River or Raine water, which is thought best, so hot as may neither heat the body too much or cause thirst or sweat which must not be. And he must not be in above an houre, once or twice in a day, before meat. Some think it good to let the Patient take in the Fume of the Bath by a Linnen cloth before he goes in.

An artificial Bath is made of roots of Marsh-mallows, Mallows, Violets, Purslane, Bugloss with the roots, Chamomil flowers in tripe broath, Veal or Mutton broath that is fat, And for the Rich we add milk, Oyl or Butter.

I would allow of Sulphur baths, if they be near, used by degrees, because they make the body Oyly, as I have found by experience.

For this cause we anoynt after bathing, or at other times, morning and evening: the Back, Sides and Belly with loosning Oyls.

Or thus: Take *Mucilage of Fleabane and Quince seeds each half an ounce*; *Gum Traganth* infused in milk *half a dram, fresh butter an ounce, white Hens and Ducks grease, each an ounce*; *Oyl of sweet Almonds and Violets, each two ounces*; *with white Wax*: make a Liniment.

Anoynt the Breast and Heart thus: *Take* Oyl of Violets, Gourd seeds and sweet Almonds, of each half an ounce, Ducks grease an ounce, *or use the resumptive Oyntment*.

Some anoynt the Liver with the same, but we omit it, because the Liver will have little benefit thereby and the belly may be loosned therewith, which is naught. Neither do we put flesh in Oyntments, as some do.

We apply Epithems to the Breast, Heart and Pulses, because the Arteries are hot: As, *Take* an Emulsion of sweet Almonds made with Decoction of Barley, Purslane and Violets: *add* fresh Butter and Capons grease Dip cloths therein and apply them warm.

A Cordial Epithem: *Take* Violet, Rose, Purslane, Scabious, Bugloss and Borage water, each two ounces; juyce of Apples an ounce, juyce of Housleek or Lettice half an ounce, white wine an ounce.

If bruised Purslane, be laid to the Stomach, it is thought to be good.

And gentle Frictions after bathing to draw the nourishment.

The nourishers prescribed, both strengthen and restore. It is a good rule for Hecticks to eat often and little, and for all weak persons.

When meat is loathed and they are very weak, some give nourishing Clysters: Thus, *Take* milk half a pinte Capons broath two ounces, two yolks of Egg, *give it often and let it be kept long*,

Take heed of things that weaken, as fasting, which they cannot endure. And of strong motions of the Body, Mind, And of watching, for sleep is good. And all Evacuations, especiall Venery, are hurtful.

The chief accident is a loosnes of the Belly, and it hastneth death if it continue, we look to that with anoynting the Belly, and the like.

Somtimes constant binding in the Belly is troubsom to them, which we prevent by a gentle moistning Clyster: Thus: *Take* Chicken or Tripe broath, *boyl therein* Lettice and Mallows, *add* Cassia or Tamarinds an ounce, Oyl of Violets and Water Lillies, of each two ounces; Honey an ounce, *give it*.

Or this gentle Potion, Manna with Chicken broath, or Cassia, or syrup of Roses solutive, or of Violets.

The Cure of double or treble putrid fevers.

We call them Compound Feavers, when divers Feavers are at once, In these the Cure chiefly altereth; For if two putrid Feavers, or three or two continual Feavers, or double intermitting or triple Fevers meet, being all of a kind and differing only in respect of the cause, in this that it is putrified in divers places, but in the same Vessels, and the fits come not the same daies. These are rather divers then Compounded Fevers, and the Cure must be, as if there were but one, as in putrid intermitting and continual Fevers was said.

But if the Fevers be compounded of divers, which may be two waies, as when a putrid continual is joyned with a putrid intermitting, or a putrid continual, or intermiting with a Hectick; when the causes are divers and meet together. Then the Cure must be directed to both, and it differs from the Cure of simple Fevers.

The Cure of a Semi-tertian.

If a continual putrid be joyned to an intermitting in a Semi-tertian, of what kind soever it be, because the cause is double and the filth is in the hollow Vein and the Meseraicks also, and doth not only constantly perplex the Patient, but brings fits every other or third day, increasing the heat and Symptoms, we say it is very dangerous. Especially if there be swounding when the Fevers meet. Therefore a Semi-tertian useth to turne into a Hectick, or leave a Dropsie behind it,

The Cure of a Semi-tertian, is as in other Fevers, first taking away the Excrements, and Bleeding and Concoction of both matters, by purging and provoking sweat and Urin, often: with things proper for the Humor, whether Choller, Flegm or Melancholly, which breed the Fever. All Physitians first give remedies against the swounding, and Cordials which resist

Poyson.

Poyſon and Peſtilence. And we apply them inwardly and outward firſt of all.

And for the Fever we direct evacuations, preparing and altering Medicines agreeable to the conſtitution and the humor predominating, as the firs riſe or abate: as we ſhewed in continual and intermitting fevers; And if other accidents beſides ſwounding do happen, we correct them as was there declared.

The Cure of a Hectick joyned with a putrid Fever.

If a Hectick be joyned with the Fever that produced it, it wil not be a pure Synoch for that continueth but three or four daies, but a putrid continual, which we know by the conſumption of the body, or an intermitting long Tertian, or Quartan, and then we perceive the Hectick, not only by leanneſs, but by a feveriſh Pulſe after the fit. This makes us regard both. Thus,

When we concoct the matter and open obſtructions we added ſomthings that reſiſt the Hectick: As, Take *ſyrup of Endive and Violets, of each an ounce; Endive and Purſlane water, of each two ounces; with a little Diamargaritum frigid:* mix them.

Purge gently: Thus, Take *Rhubarb a dram,* infuſe it in *Endive and Purſlane water,* ſtrain it, add *ſyrup of Roſes ſolutive and Manna, each an ounce.*

Theſe præperatives and purges, if the Fever require and the Hectick be not hurt thereby, are to be repeated.

The altering means muſt moiſten ſoundly, by reaſon of the great diſtemper in the Heart, therefore we let them drink freely. We grant no milk, by reaſon of the putrid Feaver and Head-ach, as *Hippocrates* teacheth, except out of the fit, we allow a little for cuſtom ſake.

In Juleps and Conſerves and the like, we put moiſtners mentioned in the Hectick to open obſtructions and reſiſt corruption in the Fever that is joyned therewith.

At firſt before the Hectick comes when we fear it, we apply in the Feaver more moiſtning and cooling Epithems to the Heart and Pulſes, then ordinarily.

And we begin to uſe Baths ſooner, eſpecially in Quartans.

Allo accompanied Fevers, with other Diſeaſes joyned, whether they go before the Diſeaſe, or are Symp- and follow after, have a different Cure. As they are joyned with Eryſipelas, or Botches, or other hot Diſeaſes, or Meazels, or ſmal Pox, or Phthyſick, or Cachecy, or evil habit, or other accidents. And we ſhall in order ſet down the cure of the ſix ſorts of accompanied Fevers.

The preventing and curing of Synochs & Ephemeal Fevers that produce Botches and Eryſipelas.

If a putrid Synoch or Ephemera be with an Eryſipelas or Botch, it ends in reſpect of the Fever as a ſingle Fever doth, nor is it more dangerous than that, but in reſpect of the humor. But it is moſt troubleſome when it comes once a yeer with the Gout, as in old men which are moſt ſubject to it.

For whoſe cauſe in regard worſe accidents are feared, as internal Inflammations, Pleurifies and Impoſthumes in the Lungs, we ſhal ſhew how to prevent, and cure if it be come.

We prevent this Synoch, if the blood abound, by hindering its increaſe; if it be hot, by tempering it; if thin, by thickning it; if impure by purging and cleanſing it.

In full bodies we let blood ſpring and fall, and at other times to prevent.

And uſe ſcarification every month, and after cupping in the ſhoulders.

And we purge before and after Winter, and oftner if there be a foul body: but I have obſerved that violent purges have brought and not hinderd this Fever, by moving of the matter,

Tops of Hops, Fumitory, Elder buds, Senna, Epithymum and Polypody boyl'd in *Whey* is good to be drunk all the month of *May* in yong and ſtrong people.

Or with this Apozem. Take *Polipody three ounces, Senna an ounce and an half, Carthamus ſeeds an ounce, Thyme, Epithymum, each half an ounce; Tamarinds two ounces, Dock roots an ounce, Liquoriſh an ounce and an half, Succory roots two ounces, Violet, Endive, Lettice and Bugloſs, each a handful; Prunes and Sebeſtens, each twenty pair; Raiſons ten pair, Aniſe half an ounce, Cordial flowers a pugil, cold Seeds half an ounce:* boyl them in *a pint* of the *ſtrained liquor,* diſſolve *juyce of Roſes and Bugloſs, each an ounce; juyce of Apples three ounces, with Sugar and a little Cinnamon,* make a *Syrup,* give *an ounce* by it ſelf, or in *Whey,* or other *Liquor.*

Sharp waters drunk often for ſome weeks hath preſerved many.

Inſtead of Spaw waters you may make a Drink to cool a hot Liver, and the blood and ſpirits.

It is good to ſweat often in due ſeaſon, for thereby the blood is purged from excrements, eſpecially ſuch as are thin. This muſt be done by Exerciſe, Stuphes, or Fomentations, and by things taken into the Stomach.

Let the Diet be moderate in quantity. And beware of all things which eaſily inflame the Blood and Spirits.

The Cure is directed partly to the Fever, partly to the Diſeaſe that accompanieth it. As for the Fever, becauſe Nature from the beginning doth of her own accord ſend forth the Vapors which riſe from the Inflammation of the blood by tranſpiration or ſweat, we muſt do the ſame in helping her, that ſo ſome part of the cauſe being taken away, little or none may be carried to the emunctuaries or pores, or other places internal which are worſt. Wherefore ſince Nature in this Fever goeth about firſt to expel by ſweat, which ſhe doth later in a Synoch, let us at the firſt give things that cauſe ſweat (but not very ſtrong, leaſt the body hot before be worſe inflamed thereby) or that help, and make them ſweat more freely.

Let the Patient be quiet and covered, and not expoſed to the cold Air, which hath been ſo dangerous to ſome, that many fear to apply a cold wet cloth outwardly, or to an Eryſipelas.

Some adviſe plenty of Barley water to be drunk, and to boyl Lentiles therein, to ſend forth the matter, and to ſweat, as in the ſmall Pox. And if Nape and Citron ſeed be added, the Decoction wil cauſe more ſweat.

Alſo the Decoction of Sorrel roots with burnt Harts-horn and Lentiles huſked, and Nape ſeed with a little Cinnamon provokes ſweat.

And divers diſtilled waters, but here we make choyce of the moſt temperate in regard of the Fever, as that of the three colored Violet highly comended, alſo of Fumitory, Carduus, Marygolds, Chervil, and ſuch as are uſually given in other Fevers, which begin in the ſame manner.

To theſe Waters we add Rob, or ſyrup of Elder, or of Danewort, or ſyrup of Ambroſia or Treacle. Alſo we refreſh in the ſweat, or after it eſpecially; with a little Bread toſted and dipt in Water and white Wine, with a little Cinnamon and Sugar, and if you do ſo at firſt, they wil ſweat the better.

Blood-

Blood-letting is not so requisite here as in solitary Fevers, except there be fear of greater internal inflammation, and a Plethory; for the sending of blood into the Emunctuaries, and the extremities is not so much to be feared, that it should be stopt by letting blood.

The Belly must be loosned if bound, as in a solitary Synoch, and purged a little, if there be ill humors with Cassia or Manna.

And the Alterers must be given in, and applied outwardly, if the heat be great, as in a solitary.

And the Accidents corrected as there said.

As for the Botches, or Buboes, they somtimes vanish of themselves, without any application, except in the Neck, where they are kept from the Air with a cloth or a Fur. When they are ill ordered, they burn to an Imposthume, as we shewed.

As for Erysipel as, that departs presently after the Fever, but if it be hot and painful, asswage it, as shal be shewed. When it is ill cured, it turns to an Ulcer, and somtimes into a Gangrene. And therefore commonly they say, that if any Ulcer, or Tumor, or scurf, come after, it was caused from the evil curing or wetting of the Erysipelas.

The Cure of Fevers coming from external Inflammations.

If a Synoch be joyned to a hot Disease or Inflammation, and their Accidents, and there is an outward Inflammation with a tumor, Contusion, Wound, or Gunshot, that causeth a Fever, if it be small, little is given, but such as may be mixed with the medicines against the Tumors: as bleeding which is good for Revulsion. And loosning of the Belly, and other altering Medicines used in other Feavers.

The Cure of Feavers that produce internal Inflamations.

When there is internal Inflammations of the Lungs, or in a Pleurisie, or Peripneumony, or in the Liver, Spleen, or other parts, we direct our Medicines to the Inflamation, rather then to the Fever, which requires no such hast, as the Inflamation, and goes away with the Disease, except as I shewed in the causes, it springs again: Yet we so order the Inflamation that we increase not the Feaver. And the Medicines are best, which are contrary to both.

Blood-letting is exeellent in both, for it is the chief remedy in a Synoch, and it hinders Inflamation by drawing the blood from the Noble part. Therefore it must not be neglected, but let out freely and somtimes repeated.

It is good also against both Fever and Inflammation to keep the Belly open with gentle Laxatives or Clysters. Strong Purges are Enemies to both, because they take away more of the cause, but inflame the body, and stir up the blood to flow to the Inflammations and abate the strength which is here precious. And they are to be feared least they bring a Diarrhæa which is here dangerous and deadly. Therefore imitate not the Empericks in giving them.

Things that are given cold, though they are contrary both to the Fever and the Inflammation, yet they must be given warily with regard to the part where the Inflammation is, lest they hurt one, when they profit the other. Although much cold water is good against a Synoch, yet it would hurt internal inflammations by a sudden repercussion, Therefore we give it prepared for that part, and in Diseases of the Breast we give Pectorals, and in Diseases of the Liver openers of Obstructions mixed therewith. And therefore sharp waters though they may do good in Fevers and many internal inflammations, yet we give them not in diseases of the breast, especially if they bind and are very sour. This rule is to be observed not only in ordinary Drink, but in Juleps, Syrups, and Conserves.

Remedies applied outwardly must be profitable for both, they must not increase Inflammation as Epithems, though they are in all Fevers profitably applied to the Heart, yet in Inflammations of the Lungs, they wil do hurt.

The Diet which is thin for a Fever, is good in an Inflammation, also while the matter flows, that while the hungry parts catch away blood for nourishment it may less come to the part affected.

But we have shewed at large in our Practice how to order internal Inflammations with a Fever, whether it went afore or followed them.

The Cure of Synochs putrid, malignant, or pestilential, which produce Meazles or small Pox.

Fevers with Meazles or Small Pox which are Synochs, or putrid, malignant, or pestilenlial, are judged and cured according to their divers causes and the age of the Patient. These are less dangerous when they come not from a malignant cause, and then they keep the same course with Synochs, Solitary, Putrid, or not Putrid. But if there be a malignant cause not pestilential, these Fevers alone kil not Infants, because Nature sends out the putrid malignant cause in the blood, by many pustles, outwardly, but if not, they are dangerous, especially if pustles be in the Jaws, Lungs, or Eyes. But in people of age, whether the Fever send forth Pustles or Spots, because the cause is alwaies malignant, and hath long lurked in the blood, never purged out, or not having the small Pox in their Infancy, it is dangerous, and it observes the course of malignant Fevers which are popular, or epidemical; though this is seldom. We Prognosticate by the Pustles, for if they come forth when signs of Concoction appear in the Urin, and the pulse is better, and the accidents of the Fever abated, it is a good sign, if otherwise, it is ill. If a pestilent Fever brings forth the Pustles rather than others, which is seldom seen, it is deadly: And we have shewed that many thousands of Infants have been so taken away.

The Cure is, when the Fever is come, and we suspect the pustles wil come forth, because it is ordinary in that place, or because they appear; we must help Natures motion to expel them, and the rather when the cause is malignant, with the expulsive medicines mentioned, and order the Fever with Evacuations and Alterations, look to the strength, and correct the accidents, Thus.

We give the expulsive medicines mentioned to expel from the Center to the circumference at the first, with respect to the cause, whether putrid, malignant, or pestilential, to yong, weaker; old, stronger; beginning with the weakest means thus.

Take *Figs dried twelve, Barley and Lentiles, each a pugil*; boyl and drink them.

Or, Take *Lentiles and Barley, each a pugil*; *dried Figs twelve, Jujubes fifteen, Dates four, Raisons twenty pair, Liquoris half an ounce*: boyl them, you may add *Sugar* and a little *Saffron*.

Or add to the same *Fennel seed two drams, Quince seeds, Gum traganth and Gum lac, each a dram*; *Saffron half a dram*: boyl them.

The *Arabians* make it thus. Take *dried Figgs seven drams, Lentiles and Gum lac, each three drams*; *Gum traganth and Fennel seeds each two drams*: boyl them to the third part.

If there be Obstructious and a foul body. Thus,

Take *Graſs and Aſparagus and Fennel roots, each an ounce*; *Liquoriſh an ounce and an half, Sorrel and Maidenhair, each an handful*; *Cordial flowers a pugil, Figs twenty, Rayſons ſtoned twelve pair, Fennel ſeeds a dram*; boyl them, diſſolve in a draught of it *ſyrup of Citrons or Limons half an ounce, Mithridate a ſcruple, with waters of Sorrel and Marygold.*

Alſo: Take *Carduus ſeeds a dram, Nape ſeeds a ſcruple, Citron ſeeds half a ſcruple, Sorrel ſeeds half a dram*, bruiſe them, and add *Carduus, Sorrel and water of Pauls-Betony, each an ounce and an half*: make an Emulſion, add *ſyrup of Limons or Citrons an ounce, Harts horn burnt a ſcruple, Pearl half a ſcruple, Bole half a dram, Diamargariton frigid half a ſcruple*: make a Potion.

Or: Take *Barley and Lentil water, and a dram of Sorrel ſeed, Grains of Paradice a ſcruple, Citron ſeeds half a dram*: boyl them, add *ſealed Earth a ſcruple*: give it.

Or give our Antidote in Pouder, if the heat be not great mentioned in the Cure of the Plague.

Or thus: Take *roots of Mock chervil* (which is never omitted, if it be to be had) *two ounces, roots of Tormentil, white Dittany, each two drams*; *Cordial flowers a pugil, Sorrel a handful, Lentils half a handful, Earth of Lemnos a dram*: boyl them in two pints of water, ſweeten it with *Sanders, and five ounces of Sugar*, drink often.

Or this which makes the Puſtles come forth ſpeedily, Take *Monckes Rhubarb, Tormentil, white Dittany and Graſs roots, each an ounce*; ſteep them in ſpring water, boyl them to the conſuming of the third part, add *Sugar four ounces, Vinegar an ounce, or juyce of Citrons an ounce, or an ounce and an half of the ſyrup thereof*: drink it two or three daies.

If the Feaver be great: This, Take *ſyrup of Citron, Vinegar or Limons with boyled water or Sorrel water and Bole and Bezoar ſtone*, drink it.

Anoynt the Back, to fetch out the Puſtles, as ſome do the whol Body. Thus: Take *Oyl of ſweet Almonds an ounce and an half, Oyl of Chamomil half an ounce, the reſumptive Oyntment an ounce.*

Or uſe this Fomentation: Take *Chamomil and Melilot flowers, of each a pugil*; *Mallows a handful*: boyl them.

Let the Patient be in bed, and keep from the Air.

Alſo Scarifications, with Cupping-glaſſes upon the Shoulders, fetch out the Puſtles and Spots, when they appear.

And rubbing with a red cloath.

The vulgar think, the beholding red things, makes the Puſtles red, and therefore cover them with ſcarlet.

If the Fever be a Synoch it is good to bleed at the firſt to take out ſome of the inflamed putrid or malignant Blood, and abate the Cauſe in Men and big Children, not in Infants. The Spaniſh Phyſitians taught by the Jews, did formerly and now alſo, with the French Phyſitians open Veins in Children in this Diſeaſe; but not when the Spots or Puſtles do appear leaſt natures motion be hindered.

If the Fever be very malignant, which bringeth forth theſe Puſtles, or the Patient in years, give the following.

Looſen the Belly at firſt, before Blood-letting (if it muſt be) leaſt the Excrements increaſe the heat, with a Clyſter or Laxative.

Or give this Potion to Men and Children in a leſs quantity: Take *Violets a pugil, Sebeſtens and Jujubes, of each ten, Tamarinds three drams*, boyl them, and add *Manna an ounce, Caſſia ten drams.*

Some men muſt have ſtronger purges, but take heed of a Fluz or Dyſentery, and add alwaies ſomthing to reſiſt Malignity.

As thus: Take *Rhubarb four ſcruples, Spike half a ſcruple, Scordium half a dram, yellow Myrobalans a dram and an half*, infuſe them in *Sorrel and Carduus water*: ſtrain and diſſolve *ſyrup of Peach flowers and Roſes with Senna, each an ounce.*

Or: Take *Tryphera perſica ſix drams, Manna an ounce and an half, ſyrup of Limons an ounce, of Violets and Roſes each an ounce*; *with Sorrel, Scabious and Carduus water*: make a Potion.

Or theſe Pills: Take *Aloes two ſcruples, Rheubarb a ſcruple, Myrobalans half a ſcruple, Agarick a ſcruple, with ſyrup of Sorrel*: make Pills.

Or this Clyſter: Take *Mallows, Beets, Mercury, Sorrel, Bugloſs, Borage, each a handful*; *Balm half a handful, Cordial flowers, Bran and Barley, each a pugil*; boyl and ſtrain them, add *Tryphera perſica an ounce, Caſſia ſix drams Honey an ounce, Oyl of Violets three ounces, with a little Sale* make a Clyſter.

Uſe alterers to cool, and reſiſt corruption, as in a continual putrid Fever and Malignant. It is not good to uſe cold things outwardly for fear of Repercuſſion, or ſtriking in the matter,

Reſtore ſtrength as there, with Lentils and Barley and give no Wine till the declination.

We have ſhewed elſe where how to order the Puſtles.

If there be a Diarrhea or Flux in the begining, (for in the end it often cureth) by the venemous Humors in the Guts, you muſt mix the Troches of Spodium or burnt Ivory with expulſives.

The Cholick is abated, with Clyſters or Oyl of ſweet Almonds.

Vomiting is ſtopt with a cruſt of bread dipt in Vinegar, given and applied.

For the Syncope or Swouning: Take *Pearl half a dram, Bole a dram, filings of Gold and Unicorns horne, each a ſcruple*; *Citron ſeeds half a dram, fragments of pretious Stones, each a ſcruple*; *with Sugar*, diſſolved in *Roſe water*: make Lozenges.

If the ſleep be great and cauſe aſtoniſhment, expel it with Rubbbing, Ligatures or Binding and Cupping.

The Cure of pure Synochs and of putrid Malignant fevers, which produce the Botch or Carbuncle.

With other Puſtles, as a Carbuncle not Peſtilential, if there be a Synoch pure, or a putrid, or malignant, but not the Plague, we ſhal proceed in reſpect of the Fever, as formerly. Uſing things to expel the cauſe, laying upon the Carbuncle things that draw out venom, and then we open a Vein, looſen the Belly and ſtrengthen the Heart inwardly and outwardly with coolers and reſiſters of venom, hold up the ſtrength, and correct accidents, and Cure the Carbuncle, as was ſhewed.

The Cure of lingring or Hectick Fevers which are joyned with Phthiſick and Cathexy.

A lingring Symptomatical fever turned into a Hectick, as in the Phthyſick is uſual, muſt be as a ſolitary Hectick. But if it be fixed and the Diſeaſe not gone that cauſed it, it is incurable. But if before it is a Hectick it hath little heat and ſmal accidents and is little alone regarded, but the whol cure is directed to the diſeaſe accompanying it, whoſe Symptoms are more urgent, as ſhall be ſhewed, having an Eye to the Fever in other preſcriptions for the Diſeaſe.

And we muſt take away no more nor leſs blood, becauſe there is a Fever.

But

But we purge in Cachecticks for the Fever with gentle things that inflame not.

If the altering Medicines muſt be hotter for the Diſeaſe, we muſt cool them for the Fevers ſake. And in a Conſumption before the Hectick is confirmed, we may uſe things that moiſten rather then violently cool.

The Cure of lingring Fevers riſing from a dead Child, After-birth, or congealed Blood.

If there be a Fever from retention of the After birth, a dead Child or congealed Blood, it is gentle and Symptomatical and to be cured as the other: except there be an Inflammation and then it is to be cured, as a Fever with Inflammation above mentioned.

CHAP. III.

Of Head-Ach.

The Kinds.

THe internal pains of the Head, which reach not ſo outward, as to be increaſed by the touch, as the internal, are either unuſual, or accuſtomed, or ſolitary, or accompanied: Hence ariſe all the Kinds of them.

Cephalalgia, or the Head-ach called Soda *by the Arabians.*

We call them unuſual, which are new from ſome freſh Cauſe, and which the patient never had before. This is call'd *Cephalalgia* or *Soda* by the Arabians. In this the Head either is pained in ſome diſtinct place, or here and there.

The laſt pain is called an indiſtinct or wandering pain, over all the Head: one while ſtretching it, as if it would tear it, which ſome think to abate by binding or preſſing, another while it beats only in the Temples, ſomtimes it pricks only in the Ears, ſomtimes it is a heavy pain like a weight & this is call'd heavineſs of the Head.

Heavineſs of the Head is a kind of Cephalalgia.

Somtimes the pain is diſtinctly in the fore part of the Head and Temples, or the right or left ſide or both or in the Fore-head or roots of the Eyes, as if they would fall out, the Eyes are red and the Temples beat with pricking, ſomtimes in the Ears, which are oftner in *Cephalalgia*; ſomtimes it is behind like a weight, but oftner in Women then Men, Somtimes in the Crown.

They are uſual pains which are old or return upon ſmal occaſions, they are on both ſides, or in one ſide only.

Cephalæa.

When pain is on both ſides of the Head, or the greateſt part, it is called *Cephalæa*. In this the pain is continual, which ceaſeth not, but is ſomtimes gentler and ſtronger othertimes. or intermitting or comming by fits: theſe are ordinate at certain daies, or weeks, morning, or evening, or inordinate returning from any light Cauſe.

Hemicrania.

If the pain be in one ſide of the Head as if it were cleaved it is called *Hemicrania*: This begins from the bearing of the Temples and goes to the Sagital or arrow like ſuture, dividing the Head long waies, and comes every third or fourth day: There is another ſort which at a ſet hour every day for divers weeks torments the Patient with a pricking pain in ſome part of the Skul, with this I was vexed ſome weeks about my right Eyebrow.

They are ſolitary Head-aches that come alone no diſeaſe going afore, as that of wine and drunkneſs, which begins after ſottiſhneſs and amazment therefrom is paſt.

Thoſe are called accompanied, which are joyned with other diſeaſes: which they follow for the moſt part, and are Symptoms, as when the chief Symptom in a Fever is the Head-ach, and thoſe Head-aches that accompany Melancholly and Falling-ſickneſs. Or thoſe which come from a Catarrh, before or behind with heavineſs; Or that come in the Diſeaſes of natural parts, accompanied with divers other accidents, as Cachexy and ſuppreſſion of Terms. Or when in the French Pox there is a *Cephalæa* that moleſteth at night moſt, both inwardly and outwardly.

The Cauſes.

The part affected.

Head-ach muſt needs be, within the Skul, or in the meninges, or filmes, or in the brain it ſelf; It may be in the meninges becauſe they are ſenſible. And they being two, the one thick the other thin, and cloſe joyned together and to the Veſſels can carry the pain from what ſide ſoever it begins. So that it is hard to diſtinguiſh which of them is moſt affected, but by conjecture, as when the diſeaſe is in the outward thick Membrane, the pain muſt be outward by reaſon of the Pericranium joyned unto it. But if the inward thin filme be afflicted, the pain is deeper and in the Brain as it were. In both the pain may come to the roots of the Eyes, becauſe the Balls of the Eyes have tunicles from the Membranes of the Brain. But in regard both the Tunicles are diſtinct with the Brain long waies in the middle of the Skul, it comes to paſs, that if the diſeaſe be only on one ſide, only half the Head is pained, but if on both ſides, the pain is on both ſides, now in one, then in the other, as the cauſe is more or leſs.

Many affirm that there can be no pain in the ſubſtance of the Brain, becauſe the ſubſtance of the brain is inſenſible: But we affirme that thoſe parts of the brain, to which the tender film, or Meninx grows, which produceth the ſenſitive Nerves cannot be without ſenſe, and that they may give occaſion of pain with the meninges by conſent, and yet without hurt to the mind, this pain is ſtupefying rather then ſenſible. And in heavineſs of Head I ſuppoſe that that pain or ſence of weight before and behind, comes from the brain offended in the part from whence the Nerves and Marrow proceed.

The Diſeaſe which is in the meninges of the brain, or the ſenſible parts thereof, where the Nerves begin, which cauſeth Head-ach, is either manifeſt when a hot diſtemper inflames the parts or cold, when it plucketh them or ſolution of continuity, ſtretching or otherwiſe hurting: Or it is a hidden quality which is offenſive to theſe parts. The helping Cauſe is the diſpoſition of theſe parts to ſuffer. From which cauſe, if they be little, the Diſeaſe is leſs; if great, or more cauſes meet the Diſeaſe is greater.

A hot diſtemper of the Brain cauſeth Head-ach.

A hot diſtemper is often the cauſe of Head-ach, for the Head (as I ſhal ſhew) eaſily is inflamed by reaſon of the plenty of ſpiritful blood, and is pained by a preternatural heat: And the rather when there

there is a matter which raiſeth the heat to ſtretch and diſturb it. Or if there be an evil quality in them that offendeth the brain, as it is uſually from a hot vapor or humor from blood and choler.

Vapors going to the Head cauſe Head-ach.

The Head being uppermoſt eaſily receives Vapors, eſpecially thin. theſe heat and pul, and give occaſion to Head-aches by conſent. This comes from outward ſcents, but it is rather the return of an old pain which was uſual, than a new. And ſometimes from things eaten, that with their Vapors ſtrike the Head. Theſe may cauſe new Head-aches if they fil the Brain, as in Drunkards who are pained in their Heads, from the thin hot vapors of the Wine, that heat and prick rather than ſtretch the Brain, by a force, as I ſhal ſhew, contrary to the Brain and Nerves. This pain comes after ſleep from the ſtupifying or Narcotick quality of the Wine, and the heat remaining and continues till the Vapors are thrown out by Snorting. Vapors ſent to the Head from hot, cholerick, and putrid humors in the Veins, cauſe the Head-aches in moſt Fevers; and out of Fevers they cauſe the fits of the *Hemicrania* or half Head-ach: And Choler in the Stomach ſending Vapors, cauſeth Suffuſions and Vertigoes or Giddineſs and alſo Head-ach by conſent.

Bloood in the Head cauſeth Cephalalgia.

Much ſpiritful Blood conteined in the large cavities and paſſages of the Brain, by ſtretching, or if it be hot by inflaming, it cauſeth a Dotage, or by heat, a Cephalalgia, or bloody Head-ach called *Soda*. This is Cholerick, Melancholick, or Flegmatick, as the blood abounding is thick or thin. This Blood comes into the Head, from a plethory in the Body, which is from divers cauſes. Or it is drawn thither by the heat of the Sun or Baths, Noyſe, Coughing, Stroaks, Falls, or great motion of the Body or Mind, and made hotter: Eſpecially in hot Diſeaſes, this is a Symptom, eſpecially in Fevers in which the blood inflamed with the ſpirits in the Head, as it is alſo in the great Veins. hence comes Head-ach in all Fevers, or from the Vapors, for in Fevers the Head is made hotter as wel as the body. We know when head-ach comes from blood, from things foregoing, and from the beating pain, and redneſs of the Eyes, and other cauſes.

Alſo if ſuch excrementitious Choler as comes pure from the Ears ſeparate from the water, go to the Brain and Meninges, it makes a pricking, but it can ſcarſe get thither without moiſture, nor doth it then cauſe pain, becauſe in the Jaundies, except other cauſes happen, there is no Head-ach.

A cold diſtemper of the Brain cauſeth Head-ach.

A cold Diſtemper may cauſe head-ach, as wel as pain in the Nerves, by binding and biting, and by its adverſe contrary quality to every ſenſible part. This may come from flegmatick excrements of the Brain, cooling the membranes and not the Brain (for then there would be ſleep or aſtoniſhment) as in the Defluxion called *Coryza*, there cometh ſomtimes actually cold water from the Noſe, and then the pain of the Head ceaſeth. Alſo pain riſeth from ſome external actual Cold, either becauſe it aſtringeth, or is otherwiſe an Enemy to the Head; from the Air, or Wind, or cold things applied to the Head, theſe cauſe Head-ach if they pierce inward. And a little cold external in ſuch as are uſed to have the Head-ach and to keep their heads warm, if they ſtand bare wil cauſe the Head-ach, therefore they defend their Heads Caps and long Hair. And they who are offended eaſily with heat, take off their Hair, and ſay, that if it be long they perceive the head-ach to trouble them, as we have obſerved in old Men and bald-pated, who uſe to be night and day bare-headed: Alſo by accident, external Cold by driving the external heat inward (eſpecially when from a cold place one ſuddenly removes into a hot) may cauſe Head-ach, rather by heating than cooling the Head.

Diſtention and Twitching in the Brain is the cauſe of Head-ach.

Solution of Continuity manifeſt by external cauſes, as a ſtroak, or Wound, that pierceth to the Meninges, make an inward Head-ach with an outward. But diſtenſion and twitching pains are cauſed by Vapors and hot humors, and flegmatick excrements abounding in the Brain, cauſe the ſame; not ſo much by their plenty, as by their coldneſs and ſharpneſs, which they have by corruption or ſaltneſs. And this Headach is joyned with a heat, and is before or behind, as the humor producing it, is in the fore or hinder cavity; and it is heavy like a weight, with ſtretching and twitching. And it is ſhorter when the excrements ſtay not, and longer when they do. and ſomtimes a Giddineſs or Defluxion doth go before or accompany it. And the plenty of theſe excrements being wateriſh, thin, ſharp, and hot (as we ſhewed in *Coryza* with Head-ach) flowing from the Eyes and Noſe ſhew the cauſe. And we have ſeen abundance of theſe humors voided, not only at the Noſe, but Ears, which have cured an old Ach.

A quality which is an enemy to the brain cauſeth Head-ach.

Any quality that is an Enemy to the Membranes of the Brain will cauſe pain in them firſt, and then in the Head, either by a hidden force, or a manifeſt quality. As Narcoticks afflict the Brain with their evil quality being taken, and alſo cauſe pain of the Head when they which took them come to their ſenſes, and it continues. And Drunkards are not ſo much hurt by the heat and vapor of the Wine, as by its evil quality. and after Beer we find Head-aches cauſed from the Hops, which are narcotick and ſtupefactive, by which quality we obſerve that Hops are deſtructive unto Flies. And we have often obſerved that Head-ach eaſily comes after the uſe of Opiates. And after the uſe of other things not narcotick, but otherwiſe offenſive, as of Saffron, Smallage ſeed, not only much taken, but ſmelt to. Alſo Head-ach, as other diſeaſes of the Head may come from evil vapors or humors, as in melancholly and the like. And in infectious Diſeaſes it may come from the Contagion, as in the French Pox where the quality doth not only outwardly torment the Perioſtium and Pericranium, cauſing outward pain, but the inward films or Meninges cauſing inward, which ſomtimes are both together. And the Plague or venemous quality hereof, or of any other poyſon may cauſe Head-ach by its enmity to the Brain as wel as the Heart, and not by the heat of the Fever only, though both may be cauſes of this Head-ach together, as when a putrid Fever is joyned with a malignant.

Weakneſs of the Brain or a diſpoſition to ſuffer cauſeth head-ach

When the diſpoſition or diſpoſition of the Head is to be pained, it comes from very ſmall occations, & this diſpoſitionis the cauſe of *Cephalæa* & *Hemicrania*. we cal this a parible or ſuffering diſpoſition: but we know not how to explain it, unleſs we call it too much ſenſibility, or that which comes from the Parents Hereditary. Or unleſs it comes from an evil cuſtom in ſuch who have often been pained, or be a weakneſs which makes the Head more ready to ſuffer

ſuffer ſuch as is after long diſeaſes of the head, wounds, or French Pox, cauſed by long and continual gathering of excrements in the Head.

A fault in the Organ or part cauſeth Head-ach.

Evil ſhape, called *Mala conformatio* is ſomtimes cauſe of a continual Head-ach, as when the ſutures or ſeams in the Skul (eſpecally the Dart-like ſuture called *Sagittalis*) is ſo cloſed or defective, that there can be no tranſpration of vapors and ſooty excreements. This may come from a preternatural rockey or hard conſtitution of the Skul in the Crown, as I have felt and ſeen often.

The Cure.

The Cure of Cephalalgia Cephalæa or Hemicrania of what cauſe ſoever.

A hot Cephalalgia comes from a hot, cholerick, or ſanguine vapor, whether pure or impure, which overheats, ſtriketh, and twitcheth the brain; and this comes from external or internal cauſes, of themſelves, or by conſent, in hot diſeaſes of the Stomach or other parts as in Feavers eſpecially. If it comes of it ſelf by Blood flowing to the Head, it muſt preſently be drawn away, and driven down, and the heat raiſed thereby allayed, and the pain aſſwaged, leaſt it renew the flux, and the reſidue diſcuſſed and conſumed. If it come by conſent from vapors ſent up, the Cure is to be directed to the Diſeaſe of which this Head-ach is but a Symptom, and the cauſe of this ſymptom, eſpecially the fuel from whence theſe vapors ariſe muſt be purged, and the vapors are to be ſtopped, and drawn from the Head and diſcuſſed. a cold Head-ach if it come from external cold, either of it ſelf departeth, or is cured by moderate heat by degrees eaſily. A flegmatick Head-ach if new called *Cephalalgia, Cephalæa*, or old, called *Hemicranæa*, muſt be cured as other diſeaſes ariſing from the excrements of the Brain, by general and particular evacuations of the Brain, and by altering and ſtrengthening, and diſcuſſing the humors gathered, and fetching them forth by ſecret or manifeſt waies opened by Nature or Art. Head-ach from Narcoticks, eſpecially Wine, or other things that are offenſive to the Brain, or from malignant vapors is cured by evacuateing theſe cauſes and ſuppreſſing their ſtrength. If it be from the French Pox it is ſtrong and not cured but by many and great Evacuations; as I ſhewed in thoſe Diſeaſes of which Head-ach is a ſymptom. But we ſhall ſhew here what is to be done chiefly againſt this ſymptom of pain by evacuations and altering medicines, proper to the ſeveral Kinds and Cauſes of Head-ach.

Remedies to take away the Cauſe, are either to draw away the blood, and with that, humors and vapors from the part affected; or the heat; or the humors upward or downward by the Mouth or Noſe, or by ſweating, or particularly by the Skin of the Head.

Blood-letting when plenty and heat cauſeth Head-ach is appointed to repell, or pull it from the place affected, and to derive and direct it. We make Revulſion by opening the Veins remote from the Head, and this muſt be done at the firſt while the blood floweth to the part: And it wil alſo prevent an unaccuſtomed Headach in plethorick perſons to bleed Spring and fall. either in the Arm, or Foot, or pained ſide, opening the Vein moſt apparent, or that called Cephalick or head-vein in the Arm. or that in the great Toe proper againſt the Head-ach called by the ſame name. In women open the *Saphena*, eſpecially if the courſes be ſtopt. In all which you muſt obſerve the quantity, in a pure plethory you muſt bleed more, in an impure leſs, with reſpect to the conſtitution of the Body. And if the Diſeaſe wil give leave, firſt looſen the Belly. we derive the blood when much is flown to the part, by the Veins neer the Head: Firſt opening a Vein for Revulſion, after the Flux is ſtopped, and a new not feared. This may be done by opening the external jugular Veins in the Neck (as the Arabians teach and others that ſpeak of the Cure of old Head-aches) but for the danger of ſtopping them, by reaſon of their largeneſs, and ſwelling from ſtrong Ligature and Extenſion of Voice. And the rather, becauſe when they bleed much, they cauſe Sterility or Barrenneſs as *Hippocrates* ſaith. Therefore it is better, eſpecially if the diſeaſe be in the Fore-head to open the Branches of the Veins in the Temples or Forehead; And becauſe in the opening of them the Throat muſt be bound to make the veins appear and drive blood into the Head, it is better to open the Veins under the Tongue, which are branches of the internal jugular in the Mouth. Or you may open other branches in the Noſtrils. Or apply Horſ-leeches to the tip of the Noſe, or behind the Ears, or upon the external jugulars.

Many commend the opening of an Artery when there is ſtrong pulſation and heat, eſpecially if there be a giddineſs called *Vertigo*, which is done as we ſhewed in the Fore-head, Temples or behind the Ears.

Cupping-Glaſſes are uſed to ſupply the former, or after other bleeding to advance, becauſe they draw blood, and if ſcarification be made, evacuate it. Theſe are to be applied to the ſides of the Neck, the Shouſlders, Arms, Hips and Buttocks, beginning above, and ſo going down, often the ſame day or the day following. Scarrifying alſo afterwards if we wil make ſtrong attraction. Alſo it is good to ſcarifie between the Thumb and fore-finger, eſpecially in a *Vertigo*. or in the Wriſts. ſome uſe it to the Ears.

By Frictions we attract the heat, which are good not only to draw away blood but humors and vapors which cauſe pain. Theſe are made in the Arms, Back, and Feet, beginning above. It is good to comb the Head often, if it be done gently it cauſeth diſſolving of humors, if ſtrongly, attraction of humors to the ſuperficies of the Head. This is beſt in old Head-aches, or in the declining of the other. Ligatures or binding of the extremities, revel more powerfully than frictions or rubbing. Alſo waſhing of the body with a hot Decoction of Herbs good for the Head, draws humors and Vapors from the Head, And aſſwageth pain as we ſhal ſhew.

Glyſters are good, and uſually afore bleeding, becauſe they ſupple the belly and take away excrements. and after alſo, to draw down blood, ſpirits, and vapors; if they be ſharp, and well applied. And in conſtant heat they muſt be given often, the belly being bound, for the Diſeaſe comes or is increaſed by excrements retained, which ſend up vapors.

In a hot cauſe, eſpecially Fevers, uſe this. Take *Mallows, Violets, Marſh-mallows, Beets, Mercury, red Coleworts* (which beſides their pricking reſiſt Vapors and Drunkenneſs) *each a handful; Bettony* (proper for the Liver) *half a handful, Violets a pugil, Chamæmel flowers half a pugil, Barley, Bran, each a pugil; cold ſeeds half an ounce, Fennel ſeed a dram*: boyl and add *Honey of Violets and red Sugar, each an ounce; Juyce of Beets or Mercury an ounce and an half, Caſſia an ounce, Oyl of Violets two ounces, Butter an ounce*: with *Salt* make a *Clyſter*.

In other Cauſes, eſpecially old pains: Take *Lilly roots two ounces, the Emollients, Beets or Mercury, red Cole-*

worts, Pellitory of the Wall, Bettony, Sage, Hyſop, each a handful, flowers of Chamomil, Lavender or Stœchas, Roſemary and Bran, each a pugil; Figs ten, Annis and Fennel ſeeds, each a dram; boyl them, and add *Hiera picra and Diaphœnicon, each two drams; red Sugar and Honey of Roſemary, each an ounce and an half; juyce of Mercury or Beets an ounce, Oyl of Chamomil and Lillies, of each an ounce and an half; with a little Salt*: make a Clyſter.

If the pain come from Humors or Vapors from them or evil quality in them, or if the uncleaneſs of the Body increaſe or nouriſh it, we give divers purges ſuch as are for other Diſeaſes of the Head, coming from the ſame cauſe, differing in reſpect of the cauſe and conſtitution; when the cauſe or nature is hot, we uſe gentle and moderate, but in others ſtronger and hotter, reſpecting the Head in all: giving before them Clyſters: or letting blood, preparing the Humor firſt if need be. And we purge often, if the cauſe require, as in the Head-ach from the French Pox. Thus,

In Cholerick Body we prepare before purging: Thus, Take *Syrup of Endive two ounces, ſyrup of Violets and Sorrel, each an ounce; Succory and Bugloſs water, each four ounces; Vervaine water* (which is proper for the Head) *two ounces, and Bettony water an ounce*, give it at thrice, and a Tablet of Diarrhodon after every draught.

In Melancholly, thus: Take *ſyrup of both Bugloſes, each an ounce and an half; ſyrup of Harts-tongue and Epithymum, of each an ounce; Bugloſs, Vervain, Balm and Bettony water, each two ounces*: take it as the other.

In flegmatick and old pains, where the heat is not great: Take *Honey of Roſes, Oxymel ſimple and ſyrup of Maiden hair, each an ounce and an half; ſyrup of Hyſop and Stœchas, each an ounce, Marjoram, Bettony, Vervain, Balme, Hyſop and Sage water, each* as much as is fit, give it as the other with a Tablet of Diamoſchum after every draught.

Or this Decoction: Take *Fennel roots two ounces, the true Acorus or Calamus an ounce, Liquoriſh an ounce and an half, Bettony, Marjoram, Sage, Vervain, each an handful; Lavender, Stœchas and Roſemary flowers, each a pugil; Annis and Fennel ſeeds, each a dram; Rayſons ſtoned two ounces*: boyl them, and add *Honey*, then cleanſe it, and add *Nut-meg and Sugar*, give it three or four mornings.

As for purges, if the pain come from a hot humor, blood or choller, they are as we ſhewed in Fevers and other hot diſeaſes that cauſe Head-ach.

Or thus: Take *Caſſia, Tamarinds, Prunes, of each half an ounce*, take it with *Sugar or Whey*.

Or thus: Take *Caſſia ſix drams, Electuary of juyce of Roſes two drams, Diaprunis a dram, ſyrup of Roſes an ounce and an half, with Bugloſs and Roſe water*: make a Potion.

Or give this Decoction: Take *Beet roots green an ounce, Dock roots half an ounce, Violets two drams*, Bugloſs *flowers a dram*, (if freſh *two drams*,) *Cold ſeeds, of each two drams; Annis ſeeds a dram, Prunes and Tamarinds, each ſix pair; Polypody ſix drams, Senna half an ounce*: boyl them, and to one Doſe, add *ſyrup of Roſes an ounce, or ſix drams of the infuſion of Rhubarb*, this may be repeated often.

Or this infuſion: Take *Rhubarb four ſcruples, yellow Myrobalans two drams, Spike half a ſcruple*, bruiſe them and ſprinckle them with a little *Wormwood Wine* till they are ſoft, then infuſe them in *Whey* or *Endive* and *Vervain water*, ſtrain them, and add *Diaprunis two drams, ſyrup of Violets an ounce*: give it.

We uſe this Apozem often in Cholerick perſons, which tempereth the Humor. Take *roots of Succory, Bugloſs, Beets, each an ounce; Endive, Succory, Borage, each a handful; Mercury half a handful, Cordial flowers, each a pugil; four great cold ſeeds, each two drams; Purſlane, Lettice and Annis ſeeds, each a dram; red Peaſe a pugil, Rayſons ſtoned and Tamarinds, of each an ounce and an half; Prunes twelve, Sebeſtens ten pair, Polypody two ounces, Senna an ounce and an half, Carthamus ſeeds an ounce*, boyl them and add *juyce of Roſes two ounces, Manna an ounce, with Sugar and Cinnamon*: make an Apozem for three mornings.

If he had rather have Pills uſe thoſe of *Aſſajereth*, which are good for Head-ach coming from the Stomach, or Aggregative, or *ſine Quibus*, a dram of either.

In Melancholick perſons, when the cauſe is not ſo hot, purge as in other Diſeaſes of the Head cauſed by Melancholly. Or thus: Take *Catholicon half an ounce, Diaphœnicon two drams, Hamech a dram*, take it with *Sugar, or an ounce of ſyrup Fumitory, or with Whey, or Cock broath*.

Or uſe this Decoction: Take *Bugloſs roots an ounce, bark of Tamariſk half an ounce, Bugloſs and Scabious flowers, each a pugil; Stœchas, french Lavender half a pugil, Melon ſeeds a dram and an half, Rayſons ſtoned an ounce, Prunes ten, Dates five, Polypody ſix drams, Senna half an ounce, tops of Time two drams*, boyl and infuſe them, *Indian and chebs Myrobalans, each a dram*; ſtrain them, and add *ſyrup of Roſes and Peach flowers, each half an ounce with Sugar and Nutmeg*: make a Potion, repeat it if need be.

Meſues ſyrup of Apples made with black Hellebore, or that with white Hellebore corrected by *Rondeletius* is good, an ounce and an half given alone or with convenient Liquor.

Or this: Take *the opening roots, ſteep'd in white Wine Vinegar, barks of Capars and Tamariſk, each ſix drams; Liquoriſh an ounce, Bugloſs with the roots, Fumitory, tops of Hops, Eupatorium, by* Meſues, called *Ageratum, Maiden-hair, Cetrach, Germander, Ground-pine, each a handful; Balm and Elder, each half a handful; Cordial flowers and Tamariſk, each a pugil; Stœchas and Chamomil flowers, each half a handful; Fennel and Annis ſeeds, each two drams; Parſley and Dodder ſeed, each a dram; Rayſons ſtoned an ounce and an half, Figs and Prunes, each ten pair, Dates ſix, Polypody two ounces, Carthamus ſeeds an ounce, Senna an ounce and an half, tops of Time and Epithymum, each half an ounce; white Hellebore a dram or more, Schœnanth two drams*: boyl them, and add *of Myrobalans a dram and half*, add to the ſtraining, *juyce of ſweet Apples half a pint, with Sugar*, make an Apozem for three or four Doſes, or boyl it to a Syrup.

Or theſe Pills: Take *Pill Indy two ſcruples, Aggregative half a dram, with juyce of Fumitory or Balm water*, make Pills.

Or theſe: Take *ſpecies Hiera without Saffron, a dram and an half, extract of Polypody, and all the Myrobalanes, each two ſcruples; Hellebore and Scammony, each a ſcruple; Lapis Lazuly prepared half a dram, Oyl of Lavender flowers three drops with ſyrup of Fumitory*, make a Maſs, give it from *half a dram to a dram*.

If a *Cephalalgia*, or a long *Cephalœa*, or *Hemicrania*, come from flegm or wateriſh humors, they muſt be purged as other Diſeaſes of the Head mentioned.

Give Pills of *Hiera* or *Allephangine* often, which are good when vapors from the Stomach offend the Head, or ſtronger, as *Cochy*, ſtinking Pills called *Fœtidæ*, or more temperate, as of *Sarcocol* or Agarick.

Or theſe: Take *ſpecies of Hiera picra two drams, Agarick, Turbith, each a dram; Troches of Alhandal, Diagridium*,

dium, Nut-meg, each half a dram; Ginger a ſcruple, Sal gem half a ſcruple, Maſtick half a dram, Oyl of Cloves and Lavender flowers, each two drops; with ſyrup of Stœchas, make a Maſs, give *two ſcruples,* and repeat them in old Head-aches, and add *Pills Cochiæ,* if they work not enough.

Or this Pouder: Take *Turbith two ſcruples, Diagrydium three grains, Tartar of white Wine, Gingar and Lavender flowers, of each a ſcruple; with Sugar* give it in broath.

Or this of Dr. *Ruland* called *Pulvis Diatartar,* it is very pleaſant: Take *Senna ſix drams, Cryſtal of Tartar an ounce, Fennel and Annis ſeeds, each a dram; Cinnamon half a dram, Sugar of Roſes a dram and an half or two drams,* make fine Pouder, give *a ſpoonful* or more at a time often.

Or give Tablets of Diacarthamum or Diaphœnicon.

Or this Potion: Take *Liquoriſh ſix drams, Calamus Aromaticus half an ounce, Hyſop and Marjoram, each half an handful; Stœchas and Roſemary flowers, each a pugil; Figs five pair, Dates three, Annis and Fennel ſeeds, each a dram; Senna two drams, Carthamus ſeeds three drams,* boyl them, and infuſe *Agarick a dram, Ginger a ſcruple,* ſtrain them, and diſſolve *Diaphœnicon and Electuary Indy each a dram,* make a Potion.

Or this Apozem: Take *Liquoriſh an ounce and an half, Parſley and Graſs roots, each an ounce; Acorus, Orris and Galangal, each half an ounce; Bettony, Sage, Marjoram, Hyſop, Vervain and Maiden hair, each a handful; Roſemary, Stœchas, Lavender, Bugloſs flowers, each a pugil; Fennel and Annis ſeeds, of each two drams; Parſley, Carua and Seſeli ſeeds, each a dram; Piony ſeeds a dram and an half, Rayſons ſtoned twelve pair, Figs eight pair, Dates five pair, ſweet Prunes eight, Polypody two ounces, Senna and Carthamus ſeeds, each an ounce and an half; Agarick half an ounce, Turbith three drams,* boyl them, and add *Honey* as much as is fit, *Cinnamon two drams, Ginger a dram, Cubebs and Nutmeg, each two drams;* make an Apozem for three or four Doſes, or a ſyrup if you pleaſe.

There are things purge the Head by the Noſe and Mouth, good when flegm abounds. And theſe are beſt when the Humor was wont to paſs that way and is ſtopped. Alſo they are good in Choller and Melancholly pains, but they muſt be uſed after other Evacuations. Thoſe that cauſe Neeſing, cauſe heavineſs of Head ſomtimes: if the Head-ach be from vapors, they preſently take it away, as it doth from drunkards, whom it comes upon and takes away Head-ach. They are thus made, as in other Head diſeaſes.

A Maſticatory to chew: Take *Maſtick half an ounce, Angelica ſeeds and Nutmeg, each a ſcruple*: mix them with *Wax* or chew them in a clout.

A ſtronger: Take *Maſtick two drams, Staphiſager and Pellitory roots, each a dram; long Pepper, Cubebs and Nutmeg, each a ſcruple,* make Pouder, and with *Wax,* make forms to be chewed.

A Gargariſm: Take *Orris, Capper and Pellitory roots, each half an ounce; roots of maſterwort two drams, Hyſop, Organ, Sage, Time, each a handful, Stœchas and Roſemary flowers, each a pugil; Muſtard ſeed half an ounce, Nettle ſeed an ounce, Nutmeg two drams,* boyl them in *Wine* and *Water,* in a pint and half ſtrained, diſſolve *Oxymel of Squils two ounces.*

An Errhine to ſnuffe up: Take *juyce of Marjoram an ounce and an half, juyce of Brooklime, Beets and Vinegar of Squils, each an ounce; Manna half an ounce.*

Or this Liniment for the Noſtrils: Take *Scammony a dram, Gith ſeeds, Pellitory and Sowbread roots, each a ſcruple; Gall of any Fiſh five drops, Oxymel of Squils:* make an Oyntment.

Or put in this Peſſary to the Noſe: Take the Medicine laſt aforeſaid, add *Orobus flowers* to thicken it, or bruiſed *Marjoram,* or *a Beet root,* the inward being taken off, or if you will neeſe the inward part of *Hellebore,* like pith, or the Pouder of it.

It is moſt convenient to give a Vomit, when Head-ach comes from vapors, riſing from the Stomach, as in drunkneſs, for it preſently takes away the Cauſe. Therefore if nature doth not of herſelf, give a vomit, as we ſhewed in other diſeaſes of the Head, Giddineſs and Drunkenneſs. But in other caſes, when the Head ſuffereth from its ſelf, it is not good to vomit raſhly, while the Head akes violently. Becauſe by the ſtrong motion and ſtraining to vomit the Head will be ſhaken and blood ſpirits and humors ſent to it, which will increaſe the pain. But a vomit may ſomtimes be allowed out of the fit to hinder increaſe of Excrements.

Sweating is good when Head-ach comes from watery Excrements after general purging, becauſe the Excrements are drawn forth thereby, therefore in old *Cephalæas* and in thoſe pains from the French Pox they are given, to Cure the diſeaſe and Symptom, by way of Decoction with ſlender Diet, for ſome time, as we ſhall ſhew. But it is not good in a hot cauſe or Cephalgia, becauſe ſweat cannot be raiſed without great heat which will increaſe pain.

In the extremity of Head-ach, the laſt remedy is to Evacuate by the Skin of the Head (for ſo the whol body may be cleanſed) by applying things thereto, that make great Evacuations, (thoſe that purge only the remainder ſhall be mentioned in the altering Medicines. But theſe are good in old diſperate Head-achs to draw the Excrements from the Membranes of the Brain and let them out. Theſe are very hot attracters of humors that conſume them alſo. Lixivium or Lie and Oyntments: and Cupping-glaſſes or things that inflame, or make the Head red, or burning Veſicatories that bliſter: or Cauteries that cauſe an Eſchar actually or potentially. They are applied behind in the Neck, ſuch as we mentioned in other diſeaſes of the Head.

Cutting or Trepanning in the Head, that is, taking out a peice of the Skul, to make way for the humor, is alſo a laſt remedy for old and deſperate Head-aches.

Medicines to alter are given, as in other diſeaſes of the Head, according to the humor predominating cold or hot, and ſtrengthening, and that beat down vapors if the pain come from the ſtomach, and allay Choller. Theſe are given in Diet as well as Medicine.

Firſt take heed of things that by ſcent hurt the Head, as Wine, Muſtard ſeed and the like, which in a Flegmatick caſe, would be good, and Wine alſo, which cheriſheth the Head and Cures the hurt it cauſed, hence the drunkards take a Hair with the old Dog, and till they drink Wine again are not well, or eat with it to repreſs vapors. And Milk although being corrupted it cauſeth Head-ach, yet thus drunk it abates it.

We are ſomtimes urged to give Stupefactives in great pain of the Head, eſpecially if they cannot ſleep and in a hot diſtemper. As ſyrup of Poppies or other gentle Narcoticks, as Pouder Diapapaveris. In other caſes we give not Narcoticks, or ſleeping Medicines, becauſe as we ſhewed, when their ſtrength is ſpent, they leave a Head-ach behind them, except well corrected, as Treacle or Mithridate, or Diacodium, or *Requies Galeni,* but in a very ſmal quantity: All this may be alſo done by a large drinking of ſtrong Wine which hath alſo a Narcotick quality.

The Remedies to be applied outwardly are of three ſorts,

ſorts, Coolers, Anodynes or Removers of Pain, or Healers. If it come from a hot cauſe, or Cephalalgia, give Coolers, and at firſt Binders, when the flowing of blood is to the Head, or is feared. and after mix moiſtening things therewith to abate the heat. Anodynes which with moderate heat not too dry cheriſh the part, or by cauſing ſleep or aſtoniſhment, keep the pain from being felt; when the pain is great and at the firſt, to hinder the Defluxion may be given, not ſo wel alone, as with cold mixture. Hot things which dry and diſcuſs humors and thin vapors, may be given in the declining of a hot Head-ach to take away the remainder, and fix the weakned part, firſt mixed with the aforeſaid, then alone. With theſe the Head is waſhed from an high, or Stuphes, or Clouts, or Spunges are put therein, and applied to the Fore-head and Temples, or the parts anoynted therewith, or they are applied in Bags, or Caps, wet or dry, as followeth.

When we wil cool and repell together, we apply Vinegar of Roſes thus. Take *Roſe water four onnces, Roſe-vinegar two ounces, Oyl of Roſes an ounce*: mix them, if you wil aſtringe more, add more *Vinegar*.

It is better, Thus with Juyces. Take *Roſe water three ounces, Roſe-vinegar an ounce, juyce of Oſiers and Plantane, each an ounce*; with *the white of an Egg* to make the moiſture ſtick longer. if it come from Drunkenneſs, add *juyce of Ivy*. apply it.

Or uſe this Decoction more repelling and cooling. Take *Plantane and Oſier leaves, Vine and Nightſhade, each a handful*; boyl them, to *ſix ounces* ſtrained, add *juyce of Plantane and Houſleek each an ounce an half*; *Vinegar of Roſes an ounce*: mix them.

Anoynt the Fore-head and Temples with repelling Oyntments as the Cerote or white Oyntment of *Galen* or that of *Roſes*.

Or, Take *Oyl of Roſes, juyce of Oſiers, Vinegar of Roſes, whites of Eggs, each equal parts*: beat them a good while and apply them.

Or this. Take *Oyl of Myrtles two ounces, of Roſes one ounce, juyce of four Pomegranates, Vinegar of Roſes, each an ounce; Oyl of Olives a dram, Myrtle, Barberry and Coriander ſeed, each half a dram; with Turpentine of the Larch tree*: beat them, apply it as the other.

Or this Emplaſter. Take *juyce of Willow and Vine leaves, or of Plantane in the winter and Houſleek each an an ounce and an half*; *Vinegar an ounce, with Line ſeed flour, and the white of an Eg*, make two *Plaſters* for both the *Temples*.

Galen makes a Frontal or Plaſter for the Fore-head of red Roſes ſteept in Wine, which is red and aſtringent, or in Vinegar.

Freſh and green Vine leaves and Willows applied do the ſame, and better if beaten or bruiſed or ſteept as the Roſes.

If you wil repel and eaſe pain alſo. Take *Roſe water three ounces, Plantane water two ounces, juyce of Willows, or Plantane an ounce and an half, Vinegar and Poppy flowers, two ounces, Oyl of Roſes and Violets, each ſix drams*; *whites of Egs and Mucilage of Fleabane ſeed, each an ounce*: beat them wel.

Or uſe this Cap or Frontal. Take *red Roſes two drams Violets and Water-lillies, each a dram; Coriander ſeed two drams, Myrrle ſeed 4 dram, rinds of Mandrakes half a dram, red Sanders a dram and an half, red Coral a dram*: make a *Pouder*.

To Cool and Moiſten, we uſe this. Take *Lettice, Water-lillies and Nightſhade water, each two ounces*; *Vinegar of Roſes* (to pierce and repel) *half an ounce*: apply it to the *Head*.

Apply Nightſhade alſo and Purſlane bruiſed.

If you intend to allay pain at the ſame time. Take *Lettice and Nightſhade water, each two ounces; the mucilage of Marſhmallows and Mallow ſeeds, each half an ounce*; *Camphire half a ſcruple*: mix them.

Or this Decoction. Take *Marſhmallow roots, Lettice and Nightſhade, each a handful; Houſleek half a handful, Roſes, Violets, and Water-lillies, each a pugil*; *Barley half a pugil, Line ſeed half an ounce*: boyl them in *Water*.

Or this Epithem to aſſwage pain. Take *Roſe water two ounces, Henbane water an ounce, Vinegar half an ounce, the Emulſion of fifteen Peach kernels made with the Liquors mentioned, Oyl of Roſes half an ounce*.

Or anoynt with this Anodyne. Take *Oyl of Roſes and Violets, each an ounce; Oyl of Poppy ſeeds, Lettice and Chamæmel, each half an ounce; Vinegar of Roſes two drams, Milk an ounce and an half*, mix them with the *white of an Egg*.

This is ſtronger. Take *Oyl of Violets and Roſes, each an ounce and an half*; *Oyl of Poppy ſeeds half an ounce, juyce of Houſleek and Nightſhade, each an ounce; Vinegar half an ounce*: boyl them till the juyce is conſumed, add *white and red Sanders rinds of Mandrakes, each half a dram; Lettice and Purſlane ſeed, each a dram*; *the Mucilage of Fleabane ſeed an ounce, Camphire diſſolved in a little Aqua vitæ a ſcruple*: with *Wax* make an *Oyntment*.

Populeon is a good Oyntment againſt pain.

Or this Cataplaſm. Take *Peach kernels and ſweet Almonds, each two ounces*; beat them, add *Starch an ounce, meal of Fleabane ſeed half an ounce, Henbane ſeeds two drams, Oyl of Roſes and Violets, each an ounce*; with *Milk* make a *Cataplaſm*.

Theſe following are only againſt pain.

An Anodine Epithem. *Milk warm from the Cow, with white of an Egg and any Mucilage*, beat them wel and apply.

Or this Decoction. Take *the broth of a Sheep or Calfs head, and boyl in it Mallows a handful, Chamæmel flowers a pugil, Lineſeed an ounce and an half, Fleabane and white Poppy ſeed, each half an ounce*; boyl and apply them.

Or theſe Liniments which may be alſo dropt into the Ears. Take *Oyl of Violets and Willows, each half an ounce*; *Oyl of Poppy ſeeds two drams*, anoynt the *Forehead* and *Temples*.

Another. Take *Oyl of Apple-bearing Nightſhade an ounce, mucilage of Fleabane ſeed, cream of Milk half an ounce*, mix them.

Of Opium theſe. Take *Aqua vitæ an ounce, Opium a ſcruple, Saffron half a ſcruple*: make a *Liniment* for the *Temples* by gentle boyling.

Or thus. Take *cream of Milk an ounce, Opium half a dram, Saffron ſix grains, burnt Ivory and Starch each a dram*; mix them, and anoynt, or add *Oyl of Violets* or *Water-lillies*.

The *leaves of Henbane, Mandrakes and Poppies* applied to the Head, take away pain by ſtupefaction, eſpecially if firſt bruiſed. Some roaſt Henbane in the Embers in a Clout and apply it. But *Rondoletius* ſaith it will cauſe Madneſs.

If we wil diſcuſs, and add Coolers and Anodynes, uſe theſe. Take *Marſhmallow roots an ounce, of Willow, Plantane, Bettony, each a handful; flowers of Chamæmel, Elder and Dill, each half a pugil*; *Senna three drams, Dill ſeed two drams*: boyl them in *Wine* and *Water*.

Or this Plaſter that diſcuſſeth a little. Take *Violets, and Water-lillies, each half a pugil*; *white Poppy and Lettice ſeed a dram*: pouder them, and add *Barley meal an ounce*, with *Vinegar* make a *Plaſter*,

Some make Frontals of *the Conſerves of Violets and Water-lillies* with other things.

Or

Or thus. Take *Roſes, Violets, Dill, Chamomel flowers, each a pugil*; *Juniper berries half a pugil*: boyl them in *Milk*, beat them, add *Bean flour an ounce, flour of white Poppy ſeed two drams, Lettice ſeed a dram, Oyl of Roſes and Chamomel, each an ounce and an half*: make a Frontal.

Dill any waies applied to the Head diſcuſſeth, takes away pain, and cauſeth ſleep.

This diſcuſſeth more. Take *Oyl of Dill an ounce, Oyl of Lillies and Wall-flowers, each half an ounce*; *juyce of Vervain an ounce, the infuſion of Marygold flowers in Aqua vitæ half an ounce*; boyl away the *Juyces*, add *Capons greaſe an ounce*, and with a little *Wax* make a *Liniment*.

Chiefly the Oyntment of Alablaſter diſcuſſeth, and is good in all Head-aches without a Fever, whether they be of themſelves or from ſome other part by conſent, Thus made. Take *juyce of ſweet Chamomil four ounces, juyce of Roſes and Marſhmallow roots, each two ounces*; *juyce of Rue and Bettony, each an ounce and an half*; *Sallet Oyl a pint and an half, the fineſt ſifted Alablaſter three ounces*: ſteep, and then boyl them, and with *Wax* make an *Oyntment*: to which ſome add *Bramble berries, whites of Egs, and Rue, and the juyce of Vervain.*

The Oyntment of Dialthæa is alſo good.

And the Plaſter of Frogs or of *Vigo* applied to the ſhaved head is good if continued.

This Pouder for a Cap doth aſſwage pain and diſcuſs. Take *Coriander ſeed prepared three drams, Dill ſeed two drams, Lettice ſeed, Couchineel, red Roſes and Dill, each a dram, all the Sanders half a dram, Nutmeg two ſcruples*: make a *Pouder*.

Another that diſcuſſeth and ſtrengtheneth. Take *Coriander ſeeds prepared half an ounce, Dill ſeed a dram and an half, Chamomel, Melilot, Dill, Lavendar flowers, each a dram, Marjoram, Balm, Roſemary flowers, each half a dram, yellow Sanders a dram, Cloves half a dram.*

Theſe Amulets to hang about the body are thought proper, as a wreath or Garland of Vervain.

Or Ivy upon a Drunkards head, or a Snakes Skin, or the ſtone *Ophites*.

Some things are ſnuffed into the Noſe to alter, as Sweets not too ſtrong, as Camphire diſſolved in *Vinegar* and *Roſe water*, and ſmel too.

Or thus. Take *Camphire half a dram, Oyl of Storax a dram and an half*, which *Dioſcorides* commends, mix them: with a little *Labdanum*, make a *Ball* to ſmell too.

Or thus. Take *red Roſes and Violets, each a dram*; *Dill and Chamomel flowers, each half a dram, Coriander ſeeds prepared a dram, Lettice ſeed half a dram, all the Sanders a ſcruple*: with *Camphire half a ſcruple*, make a *Pouder*, tie it in a Clout, and dip it in *Roſe water* and *Vinegar* to ſmel to.

Or take the Fume of this Decoction hot. Take *Willows, Nightſhade, Lettice, each a handful*; *flowers of Roſes, Violets, Dill, Water-lillies, Melilot, each a pugil*; *Lettice ſeed two drams, Poppy ſeed a dram, Baſil ſeed half a dram*: boyl them, and add *Vinegar* and *Water of Roſes*.

Or ſnuff up Vinegar and Roſe water.

Or ſtupefie with this Oyntment. Take *Oyl of Water Lillies an ounce, Opium and Camphire each ſix grains.*

This is good to be dropt into the Ears alſo, and the other cooling Anodine (and hot Oyntments mentioned when you wil diſcuſs) And you may mix a little Oyl of Safiron, and Oyl of Dill, and drop it into the Ears.

Waſhing and ſtroaking downward, divert from the Head, cauſe ſleep, and abate pain, and if the Head-ach be hot, do cool it. It is made with *leaves of Willows, Lettice, Violets, Briony water, Lillies, with Mallows and Chamomel flowers, with Head herbs, as Bettony, Calaminth, Southernwood*, and ſomtimes Narcoticks, as *the heads of Poppies* boyled in *Water* with a little *Wine* or *Capital Lee*.

Alſo it is good to waſh the Face with Roſe water and Vinegar.

Head-ach coming from the ill ſhape of the Head, as abſence of a ſuture, as the Arrow-ſuture or rocky conſtitution of the Skull about that ſuture or ſeam called *Sagital* is incurarable, and if you will attempt by reaſon of the great pain, uſe the Trepan to take out a piece of the Skul there.

The cure of a pain coming from the ill faſhion of the Head.

CHAP. IV.

Of Pain in the Eyes.

The Kinds,

WE comprehend under the name of Pain in the Eyes; all Diſeaſes in the balls and corners of the Eyes, and in the inſide of the Eyelids, and we leave other pains outwardly in the Eybrows to another place. When pain is in the ſaid parts it either hath no other accident, or is with other accidents, as chiefly Redneſs, Tumor, or Inflammation in the Eye or great corner, or there is a bladder in the Eye, or unevenneſs in the Eyelids, or a corroding or excoriation, or ulcer, or wound in the Eye or Eyelids. Theſe kinds of pain are according to their accidents.

Itching in ſound people coming from Wind or Watching, wil cauſe redneſs if it be rubbed. Alſo Prickings are in the Eye alone without any other hurt, or with a Head-ach called *Cephalálgia*, where the pain comes to the roots of the Eyes. Alſo ſome have a twitching pain in their Eyes after ſleep, before their Eyes are well opened, which hinders the motion of the Eyes.

Itching, Pricking, or contraction of the Eye alone without other ſign.

When the pain is with Redneſs and without Tumor or Inflammation, it is called a falſe *Ophthalmy*, and it is red all over, or in part, or in the inſide only of the Eylids Blood-ſhot, but the veins are not ſo ſwelled as in a true *Ophthalmy*: nor is there ſo great burning, but a cutting pain, or itching in the corners or the edges of the Eybrows, and it called *Xenophthalmia*. In this the Eyes are commonly moiſt, and the tears are firſt thin, and then thick. If they flow many and cauſe another Diſeaſe, it is called *Epiphora*, eſpecially if pain be in the Eylids, or *Taraxis* or moiſt Blear-eyedneſs, in which at length is thick matter, and the corners are foul, and the Eyelids cling together, eſpecially in ſleep, and they cannot be opened til they are clenſed. And there is ſand in the corners, and it is called the *Sclerophthalmy*. Sometimes the Eyelids ſwell outwardly, and fall and riſe. When the Eyes are red

A falſe Ophthalmy or pain in the Eye.

Xenophthalmy is a kind of falſe Ophthalmy.

Epiphora is a kind of Pſeudophthalmy.

Taraxis or Bleard-eyedneſs.

Sclerophthalmy a kind of Epiphora.

Xerophthalmy, a kind of falſe Ophthalmy.

and dry it is called *Xerophthalmy* and is either new or of long continuance, eſpecially an *Epiphory* in which the Ey-lids are only red and wet and the Eye little offended. This is uſual in old men and drunkards, and ſcarſe to be cured in them, nor is it troubleſome except it increaſe and bring another infirmity by itching and ſhooting, theſe ate called *Lippi* or bleareyed. If Eyes be red and hotter only then ordinary, without pain, as when the body is hot it fall often out we ſhall ſpeak of that in Deformity, by reaſon of the ill-favored ſight of the Ey-lids turned out.

A true Ophthalmy.

It is called a true *Ophthalmy*, when it is with a Tumor and redneſs, over all the white, and the Veins appear: when the Tumor is great tis called Chymoſis. I have known it as big as my fiſt. In a true *Ophthalmy* there is great burning, ſo that the Eyes cannot be opened, but a true inflammation is ſeldom in the Eyelids.

Chymoſis a ſort of Ophthalmy.

Agilops.

Agilops is in the great corner of the Eye with tumor and redneſs, and pain of the Head, Temples and parts adjacent, and beating in the Eye. In this there is a red puſh in the middle, and a pricking pain, and I have ſeen their Ey-lids and Cheek inflamed therewith.

The bliſters in the Eyes.

When there is a bladder or bliſter in the white of the Eye, it is red, and the part round about it. And if it be in the black of the Eye, it is not painful, but clear and ſhining called *Phlyctæna*. And there are other filmes and ſpots of that part that rather hinder the ſight then cauſe pain.

Roughneſs in the Eyes.

Somtimes there is a ſenſe of roughneſs in the ſide of the Ey-lids, eſpecially when they are moved, and then there is commonly ſomewhat in the Eye, and though it be out again, yet the roughneſs remaines.

Scabs of the Eyes.

Somtimes in the corners of the Eyes there is a curting and itching pain with *Excoriation* and ſenſe of roughneſs. *Dioſcorides* mentions it, it is often in the ſide of the Ey-lids,

Dry Lippitude called Xerophthalmia.

and there is a ſcab and it is called *Pſorophthalmia*, but ſome call it a dry blearing, or Lippitude, or *Xerophthalmia*

Ulcers in the great corner of the Eyes.

There is often a pricking and itching pain in the great corner of the Eye, after an Egilops turned into an impoſtum and broken. Hence comes a

A malignant Ulcer in the great corner of the Eye.

ſimple Ulcer, that hath concocted matter, or a creeping and malignant called *Phagedænicum*, and the matter is ſomtimes Concocted and ſomtimes crude, ſomtimes it eats through the lower Ey-lid, and makes a Tumor in the Skin, which being broken, there is an Ulcer there alſo ful of the ſame matter. And when it enlarged, it is a Fiſtula

The weeping Fiſtula in the great corner of the Eye.

called *Lacrymalis* or weeping. In this ſtinking matter flows through the next Noſtril, and tears are ſtill in the Eyes. Somtimes the little fleſh of that Eye being conſumed by the long malignity of the Ulcer, there is a little hole in the bone that weeps perpetually, and I have ſeen ſome of that thin bone with ſtinking matter fall forth. Of this we ſhall ſpeak in deformity.

Ulcers in the ball of the Eye.

There is ſomtimes a pain in the bal of the Eye with an Ulcer, either ſuperficial blood red and inflamed, or deep following Inflammations, that were Impoſtums, this becauſe it is filthy and mattery, is called *Epicauma*, and if the Lips be hard it is called *Condyloma*. This healed leaves a ſcar, and when it gets into the hollow of the Eye, it cauſeth the humors to fal out ſomtimes, within four daies after the Inflamation, and we have ſeen the Cryſtalline humor upon a mans beard.

Epicauma and Condyloma, what.

Worms in the Eyes.

If there be a prick or cut in the Eye there is pain, with redneſs, weeping and ſomtimes true Inflammation. And if the wound peirce through the ball of the Eye, the humors of the Eye fall out and the Eye ſinkes in. Alſo if any ſharp thing fall into the Eye, the inſide of the Ey-lids may be wounded with pain and redneſs, as we ſhewed in Excoriation or rawneſs.

The Cauſes.

The Cauſe of all pain in any part of the Eye, is a diſeaſe in ſome ſenſible part of the Eye. For the outward skin of the Eye, is very ſenſible under the Ey-lids, and there are many thick Muſcles about the Eye, beſides which, the ball of the Eye, made of the horney Tunicle and other Membranes and ful of humors, (as we obſerve in the pricking of a Cataract without pain) there is no ſenſe, except it be without in the Circumference, by reaſon of the Tunicle called *Adnata* for whoſe cauſe pain, goes to the Ball of the Eye. The diſeaſes that cauſe pain in theſe parts, are either diſtemper or afflux of a bloody wateriſh humor, or ſolution of continuity manifeſt, or hidden.

A hot cold or dry diſtemper cauſeth itching or pricking in the Eye.

A ſimple hot diſtemper that yet hath cauſed no flux, cauſeth rather heat and itching then pain in the Eyes, but when pain comes there is a flux preſently, as we may ſee in hot Diſeaſes when they rub their Eyes, their Noſe fals a bleeding. Alſo a cold diſtemper from cold Wind, eſpecially, and the like cauſeth itching of the Eyes by biting. Alſo too much dryneſs makes itching and roughneſs in the Eyes, and therefore they who watch long either in or out of a diſeaſe, have itching Eyes, which they rubb, except heavineſs of Eyes, when ſleep is at hand cauſe this itching.

Dryneſs cauſeth roughneſs of of the Eye.

A hot diſtemper with a Flux of blood, is the cauſe of an Ophthalmy not true.

If there be a hot diſtemper in the Eyes and Lids with a Flux of bloody humor, and redneſs, in regard the Inflammation is not true, the *Ophthalmy* will be falſe and not ſo ſtrong as a true, and it will be moiſt from the tears, proceeding from the ſenſibility of the part, or dry when they are wanting, from the dryneſs of the brain, or it is called dry and hard, if the matter be flymy and produce ſome thing which glueth the Ey-lids together.

Inflammation of the Eye cauſeth a true Ophthalmy.

But if in this Flux of blood if it flow not only into the Veins but Tunicles and Ey-lids and cauſe a true Inflammation, the *Ophthalmy* is called true, with greater accidents and ſtronger pain, with Head-ach ſomtimes by reaſon of the Connexion and conſent of the Pericranium with the adnate Tunicle: and the pain is greater when the blood flows into the Muſcles of the Eyes, as into the horney Tunicle or under it. And the pain is greater, as the blood is

hotter

Inflammation of the great corner of the Eye is the cauſe of Agilopy.

hotter, more Chollerick or ſharp. When this fals into the great corner of the Eye inflaming it, there follows an Egilops. The cauſe of this flux of blood into the Eyes, is Plethory or abundance, or thinneſs, ſharpneſs, or heat. When it is from plenty, it is called an *Ophthalmy*, from plenitude. Moreover if the Veins of the Eyes be diſpoſed to receive this flux, by reaſon of their largneſs having been formerly filled therewith, the diſpoſition of the Eyes is the helping cauſe. Alſo too much light which they cannot endure, who have an *Ophthalmy*, they ſcarſe open their Eyes and ſhut them ſoon. This is cauſed alſo from hot Air, and cold wind that nips the Eyes, or Smoak, or things fallen into them, for the Eyes cannot be ſafely touched by any thing, eſpecially that is rough or ſharp, as Pouders duſt or flies. And crooked hairs in the Ey-lids cauſe the ſame. Alſo hot burning things, as Pepper, or ſharp things, as Salt getting into the Eyes. Oyl and all unctious things burne, if they get into the Eyes. Great hurts or wounds cauſe a true and falſe *Ophthalmy*. And weeping either makes an *Ophthalmy* or increaſeth it, if the tears be ſharp and hot. All theſe cauſes trouble in the Eyes, if they cauſe itching, and makes men rub, this rubbing may cauſe a new Flux.

A ſimple wateriſh humor, or mixt with Flgem falling into the Eyes or Lids cauſeth no great pain, if it be near to the Nature of water, but continual flux of tears and ſomtimes outward ſwelling of the Ey-lids, of this

A Flux of water to the Eye, cauſeth itching and Epiphora.

in the Chapter of Tears over-flowing. But if the humor be ſerous and partly ſalt it cauſeth ſome itching. If it be ſharp and hot then there is an *Epiphora*, that is a pain redneſs, itching and burning and weeping in one or both Eyes, (for one ſuffers often with the other) This *Epiphora*, if it be very painful, cauſeth a flux of blood and an *Ophthalmy*. Aboundance of this wateriſh humor in the heat within or without the Skul, is the material cauſe of this defluxion, and many Excrements. The efficient cauſe that moveth the defluxion into this or that part, comes from the things that provoke the Eye either to natural tears or preternatural Tumors, of this we ſhall ſpake in the cauſes of blood-ſhot and tears.

All theſe are helped by the diſpoſition of the Eyes to receive them, when they are made weak and looſe by former Fluxes, hence it is that when this diſeaſe hath long continued and theſe cauſes met, they have alwaies red and wet Ey-lids, and ſomtimes ulcers and little pain but itching,

Some ſay pains of the Eyes may come from wind, but in regard wind can no way get into the Eyes, nor ſtay there, and if it were there, it cannot dilate the thick ball of the Eye, or cauſe pain being the part is inſenſible, I cannot allow it. But without the ball of the Eye, if vapors get between the Muſcles, there is a

Vapors cauſe Convulſion, or Contraction of the Eyes.

looſneſs and a twinkling rather then pain, if they be not many, but if they be many, there may be a ſhort twiching pain before the Eyes are opened, after ſleep. As we ſhewed in the windy Cramp.

Twitching of the Eye cauſeth itching roughneſs Ophthalmy and Epiphora.

Solution of continuity cauſeth divers pains in the Eye. If it be hidden and only a twiching, not yet ſeperating any thing in the Eye it cauſeth itching and roughneſs, and if it continue and increaſe pain, it cauſeth *Ophthalmy* and *Epiphora*. If the ſolution be manifeſt and the adnate Tunicle ſeperated from the Eye, it fils the part with water and cauſeth a Bladder. If the Tunicle be divided in the corners or the Ey-brows, there is Corroſion, Scabs or Ulcers. If it be deep it cauſeth a ſimple or a hollow Ulcer, or Fiſtula, or Wound. All

Solution of continuity, if manifeſt, is the cauſe of bladders, roughneſs, Ulcers, Fiſtulaes and wounds in the Eyes.

theſe have divers cauſes. Somtimes they come from outward hurts. As ſtrong and hot rubbing, from itching cauſeth the *Phlyctænæ* and Excoriations of the Eyes. Things falling in, if they be rough, may not only exaſperate the Eye, but take of the Skin. Things that are ſharp and burn alſo, do not only inflame, but take of the Skin and cauſe *Phlyctænæ* and Eroſions, as the juyce of the wild Cowcumber. It often comes from ſtrong Medicines that are uſed to take away ſpots, and all theſe Eroſions may turn to true Ulcers. If things that prick or cut fal into the Eye, they may both diſturb and wound it, as we ſee in the couching of a Cataract, there is Inflammation. Alſo Tears, and wateriſh humors that wet and provoke the Ey, do at length corrode and cauſe Scabs in the Ey-brows, and Ulcers, as alſo diſeaſes that went before, cauſe ſolution of continuity. As *Phlyctænæ* broaken leave excoriation behind them. A true *Ophthalmy* turns into an Impoſtume, when the Inflammation will not diſcuſs, but ſupurate, which broken, there is ſomtimes a deep Ulcer. Alſo an *Ægilops* after the flegmon breaks, turns to an Ulcer, either ſimple or Malignant, as the blood is that cauſed the Inflammation, or hollow, if the matter be ſharp and long kept, before the Impoſtume opened, corroding within. And laſtly if the Lips by continuance of the Ulcer be hard, or grown over with a Skin, there is a Fiſtula that deſcends into the Noſe. And when the Caruncle, or bit of fleſh in the Eye is conſumed by ſharp matter or Medicines, which they uſed to heal the Ulcer; the diſeaſe called *Rhyas* follows. And the thin bone adjoyning is eaten away and loſt.

Rhyas, is the conſumming of the little bitt of fleſh in the Eye.

The Cure.

The Cure and Prognoſtick is according to the divers Cauſes of theſe pains.

Prognoſticks in all Eye ſores.

A Simple hot diſtemper without a Flux, that cauſeth itching and ſomtimes pricking, if it come in a *Cephalalgia*, and the pain of the Head reach to the roots of the Eyes, muſt be Cured as the Head-ach. In theſe heat and redneſs and largneſs of Veins, in a critical day foretel bleeding at the Noſe. But if the Eyes itch or be red from any other cauſe beſides theſe diſeaſes, as heat, violent motion, wind or watching, theſe cauſes muſt be removed, and the Air amended, and they are eaſily the cured.

A heavineſs of Eyes and Lids after ſleep, ſuch as wrings them, and ſuffers them not to be eaſily opened foretelleth heavineſs of head and aboundance of Vapors and Humors, theſe muſt be prevented.

If a falſe *Ophthalmy* come from a Flux of blood there is little danger, except it turn true. But if Inflammation of the Eyes follow, the true *Ophthalmy* is more dangerous, eſpecially if a great Tumor cover the black of the Eye. That is worſt which ſuppurates and turns into an Impoſthume, and ſo into an Ulcer, which if deep there is danger of looſing the Eye, alſo a

not ſuppurated Ophthalmy true or falſe if long of continuance, darkneth the Pupil, or leaves a ſpot, and cauſeth dimneſs or blindneſs: But the Inflammation made in the outward corner of the Eye in an Ægilops, goes ſomtimes ſoon away, but neglected ſuppurateth and proveth a laſting and perverſe Ulcer, which turns to a Fiſtula and is ſcarſe cured.

An Epiphora alſo is very ſtubborn from a wateriſh humor, and continues many daies or months, ſometimes a whol Winter, and in old Perſons all their lives.

I have known Phlyctænæ or Pearls coming of outward cauſes that were cleer and not red, to go away of themſelves, and they which are red and painful, and break, leave excoriation behind them.

Excoriations and Scabs by reaſon of the moiſtneſs of the part, are not ſoon cured, and are worſe if they ulcerate, if it turn mattery or callous, it is ſtubborn, and ſomtimes incurable, piercing the Eye, and putting it out, or covering it with a Callous or Scar.

When a Wound of the Eye pierceth the *Cornea* or horney Tunicle the humors fall out and the Eye ſinks in and is blind. An outward or ſuperficial wound turns to an Ulcer, hard or eaſie to be cured. A puncture cauſeth Inflammation if it be not looked unto.

All kinds of Eye-ſores as Itching, Punćture, Ophthalmy true or falſe, Ægilops, Roughneſs, Scabs, Ulcers, Wounds, Fiſtulae's are cured by taking away the Cauſe.

As for the Cure. when any of theſe Diſeaſes will not away of themſelves, then have at the Cauſes, which either are external as hard bodies that get into the Eye, or hairs of the Eye-brows, or Air, or Light, which moleſteth. Or alſo from things taken in, or from motion extraordinary of mind or body. or from filth or tears. If any of theſe Cauſes procure an Ophthalmy, or exulceration, or the like, or increaſe them, they muſt be removed, or amended, or prevented. But if an Ophthalmy come from a Defluxion of blood, or an Epiphora from a Defluxion of flegm or if the Eyes formerly weak have new Defluxions then we muſt evacuate by opening a Vein or Artery, or cutting or burning of holes, or by Cupping, by Leeches, Fricćtions, or the like, or by Stool, Noſe, Mouth, by Vomitting, Sweat, Urin, or derive the humor another way, and ſo conſume it by things given or applied, and ſtop the flux to the Eyes by outward applications. But the cauſe of the Diſeaſe it ſelf muſt be cured by Topicks to the Eye according to irs condition. All which ſhall be done as followeth by the order declared being appropriated to the Cauſes and to the Diſeaſe.

Things that get into the Eye, if they be thin, come out again of themſelves, if they be more ſolid, they get out by the motion of the Eyes and Lids and tears that come from thence to waſh them away. But if they ſtick, they muſt be taken out by Art.

This is done eaſieſt when they are in the corners of the Eyes, and may be ſeen when the Eye is opened or the Eyelids lifted up, And then make a tent of Linnen and the like, and wipe them out.

But if they lie out of ſight, or having been ſeen, return upon touching, or the motion of the Eye, then they muſt be taken out with ſmooth and ſlippery things put into the Eye, and by putting one Eyelid over the other, theſe are beſt when pouderous, as little ſmall Pibbles or precious ſtones, as the Swallow ſtone which is made of Mamor, or the Jaſper ſtone, or the Crayfiſh ſtones called Crabs-eyes, which ſeem to be made for that very purpoſe, to be put into the Eye, the one ſide being hollow or concave for the Ball of the Eye, the other convex for the Eyelid.

Rhaſis ſaies this may be better done with a little Penſil anoynted with Turpentine, drawn through the Eye under the lid, that they may ſtick unto it, and ſo be brought forth, but this way wil preſently fail by the watering of the Eye.

Sneeſing or often blowing of the Noſe are good to ſhake out, or at leaſt to remove things in the Eye, they appear to be ſtrongly driven through the Noſe, by which the Eyes are moved, and the tears provoked to waſh them out.

For which Waſhing other things are good that provoke tears, as of often motion of the Eye, when the Eyelids are kept open, this drives things out.

When crooked hair in the Eye-brows prick the Eyes by reaſon of ſome fire that ſinged or dried them, or the like, they muſt be cut off, and then they will grow better, if the pores be not in fault, and then if they be, they muſt be conſtantly cut, or pul'd out, or the Eyebrows burnt, which being not to be done without pain, and ſeeing it is not decent to want hair upon the Eyebrows, they may be ſet right with the infuſion of Gum traganth, Maſtick, or the like, as ſome do their Muſtachoes to keep them out of their mouth, and which ſome take for an Ornament.

Hot Air, becauſe it is naught for red inflamed Eyes muſt be tempered, or avoided, or changed, for cold Air which is good in this caſe: but very cold Air, eſpecially with Wind, is hurtful in all Diſeaſes of the Eyes. And Smoaks, eſpecially of new quenched Lime which is ſharp and pricks the Eyes, and very ſtrong ſcents as Oyl of Spike, of ſtinking things or Jakes, all theſe are to be avoided in ſore Eyes.

Alſo Brightneſs from flame eſpecially, which cannot be endured, or from light at which the Patient is unwilling to look. And therefore they ought to have a black Veil before the Eye if other things are not applied to keep away light.

Meats and Drinks muſt be avoided, that inflame the body and make the Face and Eyes red, as ſtrong Wine, Onyons, Muſtard and Radiſhes. And it is good in an *Epiphora* to keep a ſlender Diet, and abſtain from Suppers.

Alſo 'tis hurtful to ſore Eyes to move them much, to look too ſtedfaſt upon any thing, or to read or write much, or to move the Head too much, or hang down the Head: therefore let him ſtand upright, and ſleep with his Face upward, on the contrary ſide. Alſo it is naught to rub the Eye, from which they hardly abſtain.

Alſo to watch long, or lament, to cauſe crying and ſhedding tears; theſe all muſt be abſtained from.

And from things that are apt to get in, as duſt flies. And take heed what midicines are uſed, leſt they be too ſharp.

Alſo remove other Impediments as glewing of the the Eyelids together which is painful when they are opened, the glew therefore ſlime or ſand muſt be gently taken off with the hand, and Roſe-water if need be, in which ſome Mucilage or white of an Egg is.

Other filth that is in the Eyebrows before the Pupil eſpecially to hinder the ſight, muſt be gently thruſt to the corners, and there taken out.

When tears flow, the leſs you wipe your Eyes if they be ſore, the leſs you wil offend them, but if you muſt dry your Eyes, do it gently by preſſing not wiping.

Blood-letting is good againſt ſore Eyes if the pain comes from flux of blood thither, as in an *Ophthalmy* and *Ægilops* and in an Ulcer or Wound, when we fear a new flux of blood by reaſon of pain, eſpecially if there be

Inflammation

Inflammation, and Plethory or fulneſs, then they muſt bleed much, and often in the ſame or divers veins. the Shoulder-vein in the Arm is opened for Revulſion or that which appears moſt, on the ſame ſide the Eye is ſore while blood flows to the Eye according to the *Arabians*. alſo in the Thumb or Foot; ſome open that between the Shoulder-blades. When we intend to fetch the blood and derive it from the part where it is, we open nearer veins, as in the Forehead, Temples, or under the Tongue. Or ſome wil in the fore part of head. And it is good to take blood from the Noſe any waies.

As we ſhewed in Head-ach opening of an Artery is excellent againſt an Opthalmy or great old pain of the Eyes, or an Epiphora which hath continued long: for when the ſerous humor deſcends by the our vard Veins which cauſeth weeping there is a certain Cure.

Paracenteſis or a Seton or opening of the skin of the Head at the root of the hinder part, and ſo putting a skein of Silk or Hair through it to keep it open, is the laſt Remedy in an Epiphora to divert the flux.

In a long flux whether Epiphora, or Ophthalmy, or the other, it is an excellent way to burn or cut an Iſſue in the Neck oppoſite againſt the ſore Eye, or in the middle of the Nape, or in the coronal ſuture of the Head.

Cupping-Glaſſes are good in all fluxes, whether blood or water in the Eyes, alone or with Scarification, eſpecially if it be blood, they muſt be applied to the ſides of the Neck upon the Shoulders and Arms, and repeated often if need require, for they revel and derive mightily. Some highly eſteem of Scarifying of the Ears on that ſide the Eye is ſore,

I ſhould like of better the making an Iſſue in that part of the Ear which the Greeks call Τραγος the Latines *Hircus* or Goat, and the ſame is excellent in an old Tooth-ach.

Leeches applied in Head-ach are as good as other bleeding.

And Friction of the body to revell.

Alſo to looſen the Belly with Clyſters or Suppoſitories to cleanſe the Guts before bleeding, or with Laxatives is good. Theſe revell alſo if often given, they may be made more mollifying or ſharper as you pleaſe as we ſhewed.

Alſo light purging to take away the binding of the Belly which hurteth the Eyes, and to take away the firſt excrements, muſt be given in all caſes, as in Inflammation leſt ſtinking vapors ſhould offend, but we muſt take heed of hot things in them, without cool to temper them. Theſe are alſo good in a falſe Ophthalmy which hath no inflammation but heat and redneſs, in which ſtronger may be uſed, eſpecially in the progreſs of the Diſeaſe when tears begin to moleſt. Examples of theſe are in cholerick Diſeaſes and in Head-ach from a hot cauſe, but add to them alwaies things proper for the Eyes.

Prepare firſt thus. Take *ſyrup of Violets an ounce, ſyrup of Water-lillies and of red Roſes dried, each half an ounce; with Vervain, Roſe and Plantane water* make a *Julep*, drink it often.

Then purge thus. Take *ſyrup of Roſes an ounce and an hal, ſyrup of Violets an ounce, Diagridium two or three grains*: with *Endive* and *Roſe water* drink it.

Or, Take *ſyrup of Roſes ſolutive with the Infuſion of Senna* (which is thought proper for the Eyes) *an ounce and an half*: drink it with *Whey*.

Or, Take *Caſſia an ounce, Electuary of juyce of Roſes two drams*: with *Sugar* make a *Bolus*, or give it in *Bugloſs water*.

Or, Take *Rhubarb four ſcruples, yellow Myrobolans a dram*: ſprinkle them with *Wine* to take out the ſtrength, then infuſe them in *Roſe* and *Violet water*: ſtrain them and add *ſyrup of Roſes an ounce*.

Or this Decoction. Take *Fennel roots half an ounce, Cordial flowers a pugil, Fennel ſeeds half a dram, Violet ſeeds a dram, Tamarinds an ounce, Prunes ſix, yellow Myrobalans three drams, Senna two drams*: boyl and diſſolve *ſyrup of Roſes or Violets half an ounce*.

The Pill *Sine quibus* (proper for the Eye) doth the ſame in half a dram.

If water flow to the Eyes and tears fall, we uſe ſtronger purges, and hotter, eſpecially in Epiphora or Ophthalmy when the humor is not ſo hot, and in Ulcers with Fluxes, as in the weeping Fiſtula: they are almoſt the ſame preſcribed in melancholick and flegmatick Head-ach.

A Preparative. Take *Honey of Roſes an ounce, ſyrup of Bettony and Maiden-hair each half an ounce, with Celondine, Bugloſs, and Succory water, and a little Sanders* give it, and repeat it.

Or When a Flux is more than heat. Take *ſyrup of Hyſop an ounce, of Stœchas and Bettony each half an ounce; with Fennel, Vervain, and Eyebright water*, make a *Potion*.

Then purge with cooling Purges while redneſs and heat remain, but if Flux and tears are moſt, uſe things to purge flegm, and if the Diſeaſe be old, Epiphora or Ophthalmy, or Ulcer, repeat them often.

Theſe are the beſt Pils of *Fumitory, Sine quibus or Lucis majores a dram of either, with Eyebright, Vervain, or Fennel water, or ſyrup of Stœchas*. Or *Pil cochiæ or Aggregative* may be given.

Or *Diacarthamum, Diaphœnicon*, or our *Diacaryon* and other purgers of flegm and water with proper waters for the Eyes.

Or this Decoction. Take *Fennel roots an ounce and half, roots of Calamus and Liquoriſh, each an ounce, green Fennel, Eyebright, Vervain, Celondine, Fumitory, each a handful; Rue half a handful, flowers of Roſemary, Stœchas, and Roſes, each a pugil; Fennel ſeeds and Siler montane, each two drams; Senna two ounces and an half; Carthamus ſeeds bruiſed two ounces*: boyl, and infuſe in it hot *Agarick three drams, Rhubarb two drams* (this is uſed in watry fluxes) *Spikenard half a ſcruple*, ſtrain them, and with *Cinnamon* and *Sugar* give it three mornings.

If this purgeth not ſufficiently, give Pils.

We have ſhewed fit Purges for the Eyes in the Cure of flegmatick humors in the Brain, producing weakneſs of ſight.

And how the Head and Stomach is after to be ſtrengthened.

In a hot Cauſe it is not good to purge by the mouth or Noſe, for that wil inflame them, and cauſe bleeding and inflammation of the Eyes, nor ſneeſing which makes the Eyes red and weeping. In other caſes when Tears are without Heat, or from Ulcers, things to chew called *Maſticatories*, or Gargle called *Gargariſms*, draw Humors to the Mouth, by the Noſe, from the Eyes: And ſo the Head is purged, and the Flux ſtopped, after other Purgings. Theſe may be done by Errhines, or things to ſnuff, but that by Sneeſing, they diſturb the Eyes, for tears flow Naturally and preternarurally from the Eyes, through the Noſe, and it is good to help it.

Sore Eyes are not to be cleanſed by Vomit, for by ſtraining, the Blood flows to the Eyes, and Tears are produced, and the Cauſe is increaſed or renewed, and the Pain alſo.

Sweating is not good in hot Diſeaſes of the Eyes, becauſe the Eyes would be inflamed more by it, But if there be Ulcers without heat, and tears then Sweating

is good to dry the body and conſume Excrements, and it may be often with ſparing Diet.

In the declining of an *Ophthalmy* Baths are good to conſume the reliques, and wine, though both are nought at firſt while the Eyes are hot.

It is good to provoke Urin to take away the cauſe and wateriſh humors. Therefore in Fiſtulaes of the Eyes, we give drinks that dry and provoke Urin.

Thus: *Tanſey, red Coleworts, Agrimony, male Fearn, Dropwort, burnet, Ceterach, each a handful, of Myrrh half a handful, roots of Lquoriſh an ounce, red Peaſe two pugils,* boyl them, take it for five draughts, ſweeten it with *Sugar*, give it for the weeping Fiſtula of the Eye.

We uſe things to conſume the humors in the Head, in an Epiphera and Ulcer in the Eye. Theſe dry and ſtrengthen the Head inwardly and outwardly, ſuch as we preſcribed in diſeaſes of the Head. Some are good to be lookt upon, and to be carried about, as in an *Ophthalmy* it is good to look upon an Agate; and to carry a Dock root dig'd up in the Moon increaſing, and to put the ſtone found in the Gall of an Ox into the Noſe, as ſome think.

We ſtop the humor flowing to the Eyes, whether it be blood or water by the paſſages, and by coolers to ſtrike them away, in an *Ophthalmy* or beginning of an *Ægilops* and in an *Epiphora*, and in other cauſes when a Flux is feared. They are applied near to, or upon the Eye, being firſt cloſed.

To the parts near which humors flow we apply theſe on that ſide the pain is, over all from one Ear to another, if both Eyes ſuffer. Somtimes down upon the Cheeks. They are good in an *Ophthalmy* to aſſwage the force of the blood, appli'd upon the jugulars. And they are ſuch as aſtring and dry and cool, and they are ſafer near then upon the Eye.

Epithems made of a cloth ſtrained, from convenient Liquor or a Spunge ſpueezed that more get into the Eye are good in a true *Ophthalmy*, or in great heat. They repercuſs more, when they are actually cold; but very cold as Snow muſt not be uſed, for it may hurt, and as I knew, make blind. They are mentioned in hot diſeaſes of the Head. Only leave out Oyls and Vinegar which hurt the Eyes. Theſe may be applied to the Forehead or jugilares, and mixed with very cold things.

An Epithem of juyce of Plantane with the white of an Egg is good.

Emplaſters, becauſe they ſtick long and fal not into the Eye, may be applied to the ſaid places. And renued every third day if need be. As in other Defluxions.

Or thus: Take *Maſtick, Frankincenſe, Varniſh, each two drams; Starch or finer Flour a dram, with the white of an Egg and infuſion of Gum Traganth*: make a Plaiſter.

Another: Take *Pitch and Oyl of Myrtles, Varniſh, Frankincenſe*: make a Plaſter, this is good to the nape alſo.

Or this Aſtringent: Take *Bole half an ounce, Dragons blood, conſerve of Sloes, each two drams; Pomegranate peels and Galls, each a dram*; make a Pouder, *and with the white of an Egg and red Vinegar*: make Emplaſters for the Forehead and Temples.

A better: Take *Bole, burnt Chalk, Blood-ſtone, each two drams; Vitriol half a dram, Aſphaltum, Frankincenſe, Maſtick, Varniſh, each a dram and an half; Dragons blood, Conſerve of Sloes, Acacia, Pitch, each a dram; flowers and peels of Pomegranats, Galls, Cypres nuts, each half a dram*; Pouder them, and add *Starch half an ounce, with infuſion of Gum Traganth, the yolk of an Egg and Vinegar and Oyl of Roſes*: make a mixture.

Or a Plaiſter of *Maſtick*, or that for the *Rupture*.

Some ſtop Fluxes *with a ſcruple of Opium* in one Plaſter, and if there be Head-ach we allow it to help, and for *Poppy ſeed* inſtead of *white Poppy ſeeds*, we mix *ſyrup of Poppies*.

The ordinary defenſative is of *Bole, Vinegar and whites of Eggs*, this applied behind the Eares, is good alſo in an *Ophthalmy*.

Of theſe with Oyls, you may make Oyntments to anoynt about the Eye, eſpecially if it ſwel they muſt be thick, that they may ſtick and not fal into the Eye, and uſed at nights when the Eyes are ſhut.

Such may be made of juyces without Pouders, leaſt when the Oyntments are dry they fal into the Eyes: Take *juyce of Plantane two ounces, red Vinegar an ounce, white Vitriol a ſcruple, Dragons blood, Acacia, Hypociſtis or conſerve of Sloes, Labdanum, each half a dram*; diſſolve them, and add *white of an Egg and Oyl of Roſes and a little Turpentine*.

Somtimes they are applied upon the cloſed Eye and Lids, for theſe are too ſtrong to be put into the Eyes, and Aſtringents which would make Eyes rough, which ought to be ſmooth.

Or thus: Take *fat Bole three drams, Barley flowers an ounce and an half, infuſion of Gum Traganth in Myrtle or Roſe water an ounce, Camphire half a dram, with Cream and juyce of Plantane*, to keep it moiſt, make an Emplaſter, apply it to the cloſed Eye.

Coolers do the ſame, as we ſhall ſhew for ſtopping of blood at the firſt and after in ſtopping of Tears.

Topicks in all kind of ſore Eyes.

Topicks or Medicines applied to the Eye. Or put in to it, are either Simple waters, or mixed with others, called *Collyria* are in form of Troches to be at hand for uſe: and they may be dropt in, injected or put into the great corner of the Eye or upon the Ey-lids. Some have a Silver and Bone Pen, which they rowle in wet Pouders and put into the Eye, then they cloſe the Ey-lids and draw it through leaving the Pouder behind. Somtimes we blow very fine Pouders into the Eye, ground upon a ſmooth ſtone, or a little Plaſter upon the great corner and the Noſe. And others by way of Fomentation. theſe are divers in reſpect of the Cauſe and diſtemper, if from heat, cold, drouth, or in reſpect of the Flux of blood in an *Ophthalmy*, or *Ægilops*, or of water, as in an *Epiphora*, or in reſpect of wounds, as in a *Phlyctæna*, Excoriation, Ulcer, Fiſtula.

The Cure of itching or pricking in the Eye.

A ſimply hot diſtemper without Flux that cauſeth only itching, is cured by preventing a Flux with Cold and aſtringent things.

If they itch, and wax red from cold, add ſharp things. Theſe ſhall be mentioned in *Ophthalmy* and *Epiphora*.

If they itch, or are rough from dryneſs of the Ey-lids uſe Anodynes, and the Vapors of hot water into the Eye.

The Cure of Contraction in the Eye.

If the Eyes be heavy after Sleep, or contracted, open them by degrees and rub with a warm hand.

The Cure of true and falſe Ophthalmy.

If an *Ophthalmy*, true or falſe, be with a Flux of blood, with or without Inflammation, then uſe Topicks, firſt to allay pain and ſtop Flux, then to dry and after to degeſt, and laſt of all to diſcuſs the reliques. Thus,

You muſt take away pain at firſt, not only becauſe it is troubleſom, but becauſe it will bring a Flux, and alſo

cool

cool and ſtop and allay the heat; uſe this or that as the pain or Flux moſt requireth.

Thus: Apply the white of a new laid Egg, beat to a froath, to take away pain by it ſelf, or with others. Or that liquor that ſweats out of a roſting Egg, or the yolk alone or both together roſted. The white boyled hard and beaten with Roſe water, and applied like a Pultis doth beſt take away pain and heat.

And all ſorts of Milk, eſpecialy Womens, are Anodyne.

Alſo Freſh Cheeſe, doth the ſame.

Or Veal new waſhed and applied, is a brave Emperical Medicine.

Or the Papp of ſweet Apples roaſted, ſome think rotten Apples beſt. The Mandrake Apples, or love Apples do the ſame againſt pain, but to ſtrike back the Flux uſe ſharp Apples and Pears or Quinces, as the former.

Houſleek, Purſlane, Nightſhade, Henban, Mandrakes green, and bruiſed or heated in a cloth, take away pain, when applied. If you will bind, apply Plantane, Bramble and Mirtle leaves beaten or boyled. It is good to add Barley meal or bran to them, all to make them ſtick.

Roſe water is in great uſe to cool, and if we will aſtringe, take the water of the green cups of Roſes or of Plantane, Self-heal or Myrtle, or if you will abate pain uſe water of Purſlane, Nightſhade, or Strawberries, or the water of hard whites of Eggs.

When we will take away pain and heat together.

Firſt: Take *the white of an Egg, with Roſe water and Milk*, beat them. And if you uſe the Decoction of *white Poppies*, 'tis better.

The ſecond: Take *Fenugreek ſeeds half an ounce, white Poppy ſeeds two drams*: boyl in *Roſe water*, and add *the white of an Egg*.

The third: Take *crums of Bread* ſteept *in Roſe water or Milk*; apply it or drop the juyce of it.

The fourth, Uſe *ſweet Apples*, ſo boyled. Or *Bread and Apples*.

The Chirurgions apply a Pill of *Elder* ſteept in *Roſe water*.

Another Anodyne: Take *Mucilage of Fleabane, Quinces, Fenugreek, Gum Arabick, or Traganth*, diſſolve it with *Roſe water and Milk*.

If pain be great: Take *Mucilage of Fleabane ſeed and Fenugreek, each an ounce; infuſion of Gum Traganth*, made in *Roſe water, whites of Eggs, each half an ounce; Camphire five grains, Opium two grains, Saffron a grain.*

Or this Emplaſter: Take *crums of bread* ſteept in *Milk, Pap of ſweet roaſted Apples and Barley meal, each an ounce and an half; Mucilage of ſeeds of Fleabane and Fenugreek, each an ounce; two yolks of Eggs, Camphire half a dram, Saffron three grains, Opium two grains, Oyl of Roſes, ſweet Butter, or Cream ſix drams*, the Unctious things are to keep the Medicines from being dry) make a Cataplaſm and put to the cloſed Eye. Some apply it to the Forehead to eaſe pain, or mix cooling juyces, as of *Purſlane, Nightſhade*, if heat be great.

Or this Anodyne of *Dioſcorides*: Take *the yolk of an Egg roaſted and with a little Saffron and Oyl of Roſes*, apply it to allay pain.

Or this: Take *juyce of Chamomil and Melilot, each half an ounce; Womans Milk and whites of Eggs, each two ounces; Roſe water an ounce*, beat them, and wet a clout for the eyes, *two grains of Opium* added, will allay pain.

Or this Decoction to foment: Take *flowers of Mallows, Violets and Roſes, each a pugil; Chamomil and Melilot flowers, each half a pugil; Fenugreek ſeeed an ounce, Linſeed and Fleabane ſeed, each two drams; white Poppy ſeed a dram*, boyl them.

An Anodyne Cataplaſme: Take *Chamomil and Melilot flowers, each a pugil; Fenugreek ſeeds an ounce*, boyl them, and ſtrain, add *three ounces of crums of Bread, two yolks of Eggs, and a ſcruple of Saffron with a little Milk*; make a Cataplaſme.

When you deſire rather to repel and aſtring then cool: Take *Roſe cup water two ounces, juyce of Plantane an ounce, whites of Eggs half an ounce*, mix them, *the juyce of Bramble berries* added, doth repel alſo, if dryed.

An aſtringent Decoction: Take *Plantane, dryed red Roſes, each a dram; flowers of Pomegranats two drams*, boyl them in *Roſe and Plantane water*.

When you will aſtring and alſo take away pain: Take *Plantane, Purſlane*, (or Houſleek in Winter) *Nightſhade, each half a handful; Roſe and Violets, each half a pugil; Fleabane and white Poppy ſeed, each two drams*; boyl them in *Water, and two drams of Mandrake roots*, will allay the pain ſooner.

Or this Cataplaſme: Take *Pap of ſower Apples or of Pares or Quinces*, boyled in *Roſe and Plantane water*, or the aſtringent Decoction mentioned, or *Wine* as *Galen* preſcribeth, make a Cataplaſm.

Or this: Take *the Pap of boyl'd Quinces, or the other two ounces, Barley flowers an ounce, Sumach and Pomegranate peels, each a dram; with the juyce of Purſlane, Houſleek and Plantane*: make a Cataplaſm.

Somtimes ad dryers, to the ſaid repellers and Anodynes to conſume moiſture, and when the heat is decreaſed and the diſeaſe, increaſe the quantity, and add digeſters.

Eye-waters are madee of white Ceruſs, thus: Take *Ceruſs waſhed with Roſe water two drams, Plantane* (or *Myrtle water*, if you will repel, or *Womens Milk*, if you will aſſwage pain) *two ounces, whites of Eggs half an ounce*, mix and apply them.

Or: Take *waſht Ceruſs two drams, Mucilage of Fleabane and Quince ſeed, or Line, or Fenugreek ſix drams with Roſe water and Milk*.

The white Troches of Ceruſs to make eye waters, are thus made: Take *Ceruſs waſht half an ounce, Starch two drams, Gum Traganth, infuſed in Roſe water half a dram*: make Troches. If pain be great, add *half a ſcruple of Opium*, diſſolve theſe in *Water* and *Milk*, when you have occaſion.

Add Sarcocol when you will digeſt, as in the Troches of *Rhaſis*: Take *waſht Ceruſs ten drams, Sarcocol ſteept in Womans Milk three drams, Gum Traganth a dram, with Roſe water*, make Troches, *with a ſcruple of Opium*, if you pleaſe.

Somtimes add Camphire: As, Take *waſht Ceruſs two drams, Starch a dram, Mucilage of Fleabane, Fenugreek or Lin ſeed, each half an ounce; Sarcocal ſteept in Milk a dram, Camphire a ſcruple, Roſe water two ounces, Milk and whites of Eggs, of each half an ounce*; add *ſix grains of Opium, or Decoction of Poppy, or Henbane, three or four grains of Saffron*, in the increaſe of the Diſeaſe. Tis counted a Corrector of Opium, and will make the water yellowiſh.

Tutty is proper for the eye, and makes a good water, it is burnt and waſht for that purpoſe: or thus, waſh it in cold water, Pouder it, and ſteep it in juyce of Quinces or in a Quince, and in a clout bake the Quince, and then infuſe it in white Wine Vinegar, then dry and Pouder it, and put it into Roſe water. After Water, Make it to fine Pouder for your uſe.

It is thus uſed. Take *Tutty prepared half a dram, Roſe water an ounce, whites of Eggs beaten half an ounce.*

With Camphire thus. Take *Tutty prepared a dram, Camphire four grains, Plantane, Roſe and Fennel water, each an ounce:* mix them. *a ſcruple of Sumach* will make it ſtronger, *half a dram of Sugar candy* is good in the height of the Diſeaſe.

Galen makes a white eye-water with Ceruſs thus. Take *Tutty waſhed four drams, Ceruſs a dram and an half; Starch and Gum Traganth, each a dram;* with *Rain-water* make an *Eye-water*; add *a dram of Opium* in pains.

Or thus. Take *Tutty prepared a dram and an half, Ceruſs water a dram, Starch half a dram, mucilage of Fœnugreek ſeeds half an ounce, Fennel water an ounce, Roſe water two ounces, with half a ſcruple of Camphire.*

In great pain a yellow Eye-water is thus made. Take *Tutty burnt and waſht in womans milk half an ounce, Ceruſs waſht an ounce, Gum Traganth a dram, Saffron two drams, Opium half a dram,* with *Rain-water* mix them, uſe it with the *white of an Egg.*

The *Oyntment of Tutty* or *Nihili* are good for the Eyes alſo.

Or thus. Take *Butter, or Hogs greaſe, or Oyl of Roſes, well waſht, or new, with white Wax or Oyntment of Roſes or of Alablaſter an ounce, Tutty prepared a dram and an half, Pompholyx half a dram,* mix them, *Camphire a ſcruple, Antimony half a ſcruple.*

When we wil digeſt as in the beginning of the declination uſe theſe.

The yellow pouder of Sarcocol of *Rhaſis.* Take *Sarcocol five drams, Aloes waſht in Roſe water a dram, Tragacanth half a dram, Opium half a ſcruple, and Saffron ſix grains.*

Roſe water, or Milk, or both having Frankincenſe quenched in them, is good for the ſame.

Or this Eye-water. Take *Frankincenſe half a dram, Sarcocol a dram and an half, Aloes half a dram, Saffron half a ſcruple, Mucilage of Fœnugreek ſeeds half an ounce, Eyebright and Roſe water, each an ounce and an half,* with *Fennel water* in the declining of the Diſeaſe.

The Eye-water of *Rhaſis* digeſts alſo and ripens. Take *Frankincenſe five drams, Sarcocol and Ammoniacum, each two drams and an half; Saffron a dram,* with *juyce of Fennel* apply it.

When we wil dry more if there be pain, uſe this of *Galen.* Take *Frankincenſe and Tutty, each five drams; Ceruſs ten drams, Gum Traganth and Opium, each a dram and an half:* make it with *Rain-water,* ſomtimes he adds *Pompholyx.*

To dry and digeſt. Take *Sarcocol a dram and an half, Tutty prepared a dram, Aloes a ſcruple, Myrrh a ſcruple, Mucilage of Fœnugreek ſeed half an ounce, Vervain water two ounces, Fennel water an ounce.*

If heat remain. Take *Sarcocol four drams, Tutty prepared two drams, Aloes a dram, Sugar candy a dram and an half, Camphire four grains, Saffron three grains, Roſe water four ounces:* mix them and ſhake often.

In red Itching Eyes. Take *Tutty prepared half a ſcruple, Aloes and Sugar, each five drams, Camphire two grains, white Wine and Fennel water, each two ounces:* mix them.

To diſcuſs the remainder in the declination uſe

This Fomentation. Take *Eyebright and Pennyroyal, each a handful; Chamomel, Melilot flowers, and red Roſes, and Oat chaff, each a pugil: Fœnugreek ſeed two drams, Fennel ſeed a dram:* boyl them, add a little *Wine,* dip *Clouts* and apply to the Eyes. The Fume of the Decoction is alſo good.

Or this Cataplaſm. Take *Southernwood a handful, Chamomel flowers a pugil, Fœnugreek ſeeds an ounce, mucilage of Fœnugreek ſeeds an ounce, Fennel ſeeds a dram, Cummin ſeeds half a dram:* boyl and bruiſe them, add *Bean flower an ounce, mucilage of Fœnugreek and Line ſeeds each half a dram; Saffron a ſcruple,* with *Milk* make a *Cataplaſm.*

To ſtrengthen the Eye, uſe aſtringent Wine and Fennel water laſt of all.

A roaſted Egg or Apple laid hot to the Eyes takes out the remaining redneſs.

If the Inflammation Impoſthumeth it muſt be ripened with a Plaſter upon the Eye thus. Take *Marſhmallows a handful, Chamomel flowers a pugil:* boyl them in *Milk,* beat and add *Barley meal and Fœnugreek ſeeds, each an ounce;* with *Oyl of Chamomel* make a *Cataplaſm.*

The Eye-water of *Rhaſis* and Oyntment of Tutty doth the ſame.

When the Impoſthume is broken, cure the Wound as followeth.

The Cure of an Ægilops.

If an Ægilops come from cholerick blood in the great corner of the Eye, you muſt apply things uſed in the Ophthalmy if there be an Inflammation that repel and take away pain, and then diſcuſs the Tumor with eye-waters there mentioned which dry and digeſt, before it come to ſuppuration, which is ſooner when there is little or no inflamnation, and the Tumor came by degrees.

A Diſcuſſer. Take *Plantane, Mallows, Chamomel with the flowers:* bruiſe them and with *kernels of old Walnuts,* make a *Cataplaſm* for the corner of the eye. if you add a little *Salt* and *Hen-dung* it wil be better.

The herb Ægilops bruiſed is good alſo according to *Dioſcorides.*

Others uſe Emplaſter *Diapalma, Divinum,* and *Ceroniacum.*

If the Tumor impoſthumate it muſt be preſently opened, leſt the matter retained corrode and cauſe a hollow Ulcer. Then Cure the Ulcer as we ſhal ſhew in Ulcers.

The Cure of Epiphora.

If there be an Epiphora from a wateriſh humor falling upon the eye-lids chiefly, with redneſs, Heat, and Itching and pain, we muſt at the firſt ſtop the flux, and abate pain and itching with medicines mentioned in Ophthalmy, and with thoſe we muſt mix afterwards things that dry up moiſture, which is plentiful in this caſe, and uſe eye-waters of Ceruſs and Tutty there mentioned.

When *Epiphora* lafteth long, and there is a weeping, itching and redneſs without burning we muſt uſe ſtronger Dryers.

As againſt Itching. Take *Antimony prepared half a dram, Roſe and Fennel water each two ounces;* uſe it ſtrained.

A Pouder. Take *Lapis Calaminaris a ſcruple, Tutty prepared a dram, Coral and rinds of Myrobalans torrefied or parched, each a ſcruple;* make a *Pouder* for the *Eye.*

Or this. Take *Antimony prepared half a dram, Tutty prepared a dram, Coral three drams, Pearl two ſcruples, the cryſtal humor of the Eyes of boyled fiſhes half a ſcruple:* make a fine *Pouder.*

An eye-water of Blood-ſtone. Take *Blood-ſtones, Antimony waſhed, each a dram; Tutty prepared two drams, Lapis Calaminaris a ſcruple, Aloes a dram, Camphire a ſcruple, burnt Stones of Myrobalans half a dram, Pomegranate-wine two ounces, Roſe water four ounces.*

To digeſt alſo. Take *Antimony waſht, Tutty prepared each a dram; Myrrh, Aloes, each a ſcruple; Saffron half a ſcruple:* diſſolve them in *Fennel* and *Eyebright water* with a little *Wine,*

Uſe

Uſe Fumes alſo of ſuch things as dry without biting or ſharpneſs, as of Frankincenſe, Pitch, and the like, but be wary.

A Fume of boyled Salt, drieth well, without any biting.

Then are ſtronger drying eye-waters of ſharp Juyces to be uſed, when the *Epiphora* is ſtubborn, and itcheth much, which is helped with ſharp things which exaſperate pain in other Diſeaſes.

As a little white Vitriol diſſolved in Roſe water, it is good in Itching, and Redneſs, and Heat, the Germans call this *Augstein*, ſome apply a little of it in Inflammations, the Chymiſts uſe a drop of Oyl of Vitriol in Water, others the Salt of white Vitriol in Water.

Another. Take *white Vitriol half a ſcruple or twelve grains, Tutty prepared half a dram, whites of Egs hard four,* in a *Clout* bruiſe them, adding by degrees *Roſe water four ounces:* make *Philtration*, uſe this *Water* cold to the eyes.

Another. Take *white Vitriol half an ounce, whites of Eggs fifteen, water a pint:* mix and boyl them, then in a Glaſs, add *Camphire tied in a clout one dram.*

Or thus. Take *white Vitriol two grains, Camphire four grains, Tutty prepared half a ſcruple, white Pompholyx ſix grains, Roſe water an ounce, Fennel water an ounce*: make an *Eye-water.*

Or: Take *white Vitriol two drams, Camphire half a dram, Tutty prepared one ounce, Aloes a dram, Sugar candy two drams*: make a *Pouder*, mix it with *Roſe, Fennel, Vervain, Celondine water*, and a little *Wine.*

If you fear burning, add Narcoticks: as, Take *white Vitriol, Tutty each a dram; Nutmeg half a dram, Sugar half an ounce, white Wine two ounces, Celondine water a pint*: boyl, ſtrain, and keep them for your uſe.

Or thus. Take *white Vitriol half a dram, Camphire a dram, Tutty prepared two drams, Ginger, Cloves, each half a dram*; pouder them, and add *old white Wine* in which *a Gad of Steel* was quenched *an ounce, Roſe water, Fennel, and Celondine water each two ounces*: boyl or ſteep, and then ſtrain and keep them for your uſe.

An Eye-pouder. Take *white Vitriol half a ſcruple, Camphire a ſcruple, Tutty two drams, Pompholix, Ceruſs, Lapis Calaminaris, Coral, Mother of Pearl, rinds of yellow Myrobalans each half a dram; Aloes, Myrrh, each a ſcruple; Sugar candy a dram, Ginger, Cloves, each a ſcruple*: make a *Pouder*, and put a little thereof into the *Eye.*

An experienced Oyntment. Take *Verdegrece twelve grains, Camphire a dram, Tutty prepared half an ounce, freſh Butter with Roſe water boyled a little, ſix drams*: mix them for an *Oyntment*, put as much as a Peaſe in the corner of the *Eye.* and anoynt the *Ey-lids.* This is a ſingular experiment againſt *Epiphora* and *Itching.*

A Verdegreece water very excellent. Take *a Barbers Baſon and anoynt it with Honey, and turn it with the mouth downward upon Sheeps Dung for fourteen daies, and keep ripe Bramble berries in a Glaſs cloſe ſtopt in a Horſe Dunghil, after fourteen daies waſh the Baſon with the Bramble berries, and ſtrain the Berries*, and mix with the *Liquor* a little *Camphire* and *white Vitriol.*

Another. Take *a Baſon*, put therein *ſix ounces of Bramble berries, Salt two ounces*, one above the other in rows, keep them in a *Celler three weeks*, then ſtrain the *Liquor* from them, and let it ſettle til the *Salt* be at the *bottom*, and pour it off, and do the ſame the ſecond time til no *Salt* remain, put this *Water* into a *Tinn Veſſel* that it may be ſweet kept for your uſe.

The Cure of the Bladder in the Eye.

If the tunicle of the eye called *Adnata* ſeparated from the *Cornea* raiſe a Bliſter full of Water, whence cometh alſo pain and redneſs, the pain muſt be abated, the humor ſtopt, and the Flux dried, as in *Epiphora*, and by the medicines mentioned in *Ophthalmy.* If it break and leave a Corroſion, it muſt be cured as a Corroſion, with medicines that dry without biting, mentioned in *Ophthalmy* and *Epiphora*, and ſuch as we ſhal ſhew in Ulcers.

The cure of roughneſs, and taking off the Tunicle of the Eye.

If after the tunicle of the Eye is taken off, there follow a roughneſs of the eye-lids, and there be alſo redneſs, heat, and pain, we uſe the ſame Remedies mentioned in *Ophthalmy*, then we dry ſtrongly if it cauſe no pain, with things mentioned in *Ophthalmy* increaſed, and ſhall be mentioned in Ulcers. Or with theſe.

Tutty prepared with *juyce of Quinces* and *Vinegar* and laid in *Pouder* upon the eye-lids, cures the Scabs and Roughneſs.

Or this Pouder. Take *Tutty prepared a dram, Eggſhels ſteept in Vinegar half a dram, Cuttle bone a ſcruple*: make a *Pouder.*

A third Pouder. Take *Tutty prepared a dram, Pumice ſtone half a dram, Coral burnt and waſhed a dram*: make a *Pouder.*

An Oyntment. Take *Tutty prepared, Acacia, each a dram; Blood-ſtone and Antimony, each half a dram*; mix them with *Gum Traganth*, or *Honey*, or *Pomatum*: anoynt the *Eye-lids.*

Another: Take *Tutty prepared, Ceruſs waſht, Marchaſites quenched in Vinegar, each a dram; Hypociſtis, Frankincenſe and Antimony, each half a dram; burnt Ivory, Pumice ſtone and Cuttle bone, each a ſcruple*; Pouder them.

After, uſe ſharp Medicines.

The Remedy of *Dioſcorides.* Take *Juyce of Onions and burnt Ivory equal proportions.*

Another: Take *the Gall of a Tench, or other Fiſh, and Cuttle-bone equal parts.*

Dioſcorides uſeth the *Milk of Figs*, but becauſe it ulcerateth, *Tutty* and other Driers muſt be added.

Uſe alſo the Medicines mentioned in *Epiphora* made of *Vitriol* and *Verdegreece.*

Somtimes the Scab is taken away with a Rag or rough Leaves til the blood cometh and then we uſe Driers afterwards.

The cure of an ulcer in the Eye.

If a true Ulcer follows excoriation, or be left in an *Ophthalmy* after an Impoſthume, then firſt clenſe, and after dry, and make a Scar.

Uſe gentle Clenſers, if the Ulcer be not foul, and ſtronger, as Cauſticks if foul, or the Lips hard, ſuch as we ſhewed in films of the eye and weakneſs of Sight.

The gentle are ſuch. Take *Goats or Womans milk an ounce, Sugar candy a dram and an half, Myrrh a ſcruple.*

Or: Take *Honey water diſtilled an ounce, Sugar candy half a dram, Lizards dung half a ſcruple.*

Water diſtilled from *Turpentine* is good.

A ſtrong Clenſer and Healer. Take *Turpentine half a dram, a yolk of an Egg*, beat them, and add *Plantan* and *Roſe water.*

If you need ſtronger, uſe thoſe mentioned in a *Fiſtula of the Eye.*

After all theſe uſe Driers mentioned in *Epiphora*, or the *Oyntments to the Eyes and Eyelids.*

A white drying Medicine. Take *Ceruſs waſhed in Plantane water a dram and an half, Starch a dram, white Coral and Harts horn burnt and waſhed, each half a dram; the mucilage of Comphrey half an ounce, with the juyce of the Grinding of the Stone Galactides, with Roſe water*: mix them.

A red drying Ointment: Take *juyce of Hypociſtis, Dragons blood, each half a dram; Aloes a ſcruple, Myrrh half a ſcruple, barke of Frankincenſe half a dram, infuſion of Gum Traganth in Plantane water half an ounce, the juyce of Blood-ſtone, ground with water of Horſtaile, as much as is fitting.*

A black drying Eye-water: Take *the ſoot of burnt Pitch as much as a Hazel-nut, and Oyl as much,* mix them *with the yolk of an Egg.* This *Dioſcorides* approves againſt corroding of the corners of the Eyes.

Or: Take *ſoot of burnt Pitch and Turpentine as formerly and Acacia, each half a dram; the white of an Egg beaten half an ounce, with ſyrup of dryed Roſes:* mix them.

Another Eyewater: Take *Sarcocol, Frankincenſe, each half a dram; Myrrh, Aloes, Lycium, each a ſcruple; Tutty prepared half a dram, Antimony a ſcruple,* mix them Poudered *with Honey of Roſes.*

A ſtronger: Take *Tutty prepared a dram, Antimony a ſcruple, Braſs, Lead, Coral, Hearts-horn,* all burnt and waſht *with Horſe-tail water, each half a dram, Sugar two ſcruples,* mix them, *with the white of a hard Egg.*

Rhaſis his Eye water of Lead, good in ſuppuration after Inflammation and in an Ulcer: Take *burnt and waſht Lead, Antimony, Pompholyx waſht, burnt Braſs, Gum Arabick, Traganth, each three drams and an half; Opium half a ſcruple and ſix grains,* Pouder them, and uſe them in Rain water.

Eleiſer, or the Eye water of *Rhaſis,* good when we fear the Pupil will come forth, after an Inflammation and Ulcer: Take *Antimony and Blood-ſtone, each five drams; Acacia a dram and an half, Aloes half a dram,* mix them *with juyce of Quinces.*

Rhaſis his Eye-water, called *Polycreſtum,* that makes fleſh in Ulcers, and keeps the pupil from coming forth and cleanſeth ſcars: Take *Tutty, Pompholyx, Ceruſs waſhed, Antimony, Frankincenſe, each a dram; Mirrh half a dram, Sarcocol two ſcruples ſix grains, Cinnabar, Aloes, Opium, each half a dram.*

The Cure of an ulcer in the corner of the Eyes.

An Ulcer after an Impoſtume in an *Ægilops,* is to be cleanſed and dryed, as we ſhewed in the Ulcers of the Eye, chooſing the ſtrongeſt meaus, becauſe the water and filth ſtill gathereth to the part.

This is done well by a Lixivium, to waſh or ſquirt into it, though it come out at the Noſe, any Lixivium or Lye made of Aſhes or burnt bones, will do it, uſing ſtronger or weaker, as you may know by the ſliminels of it.

Alſo uſe Urin uſed in the ſame manner.

A ſtronger Lixivium: Take *Lixivium a pint and half, Roſe-vinegar half an ounce, Pomgranate flowers and Galls, each half an ounce; Rue half a handful,* boyl and uſe them.

Another: Take *Lixivium half a pint, Allum half a dram, white Vitriol a ſcruple,* theſe muſt be moderated, as you find occaſion.

A drying cleanſing Decoction: Take *roots of Snakweed, Tormentil, Moulin dryed, each half an ounce; Agrimony a handful, Rue, Chamomil, each half a handful; an old Nut kernel, Pomegranate flowers and Galls, each half an ounce,* boyl them in *red Wine,* add *a little red Vinegar.*

A clenſing Ointment: Take *Aloes a dram, Myrrh half a dram, Honey a dram, Gall and Saffron, each half a ſcruple; with Turpentine:* make an Ointment.

Another: Take *juyce of Plantane and Agrimony, each an ounce; juyce of Rue, red Vinegar and Honey, each half an ounce; Oyl of Roſes an ounce,* boyl them thick, *and with a little Turpentine,* make an Ointment.

An Ointment to heal, a cleanſed Ulcer: Take *Antimony, Lead, burnt and waſht, Tutty, Litharge, each a dram; burnt Allum two ſcruples, Verdugreece half a ſcruple, Blood-ſtone a dram, Dragons blood, Aloes,* diſſolved in *Vinegar, each half a dram; round Birthwort two ſcruples, burnt Ivory and Coral burnt, each a ſcruple; with Honey and Turpentine:* make an Ointment.

Or thus: Take *filings of Iron a dram, and burnt Chalcitis half a dram, burnt Lead and Antimony, each two ſcruples; with Butter and white Wax:* make an Ointment.

A good Plaſter to Cure the Ulcer: Take *Bole a dram and an half, Dragons blood, Mummy, Acacia, Hypociſtis, Frankincenſe, Maſtick, each half a dram; Acron cups, round Birth-wort, Gall and Cypreſs nuts, each two ſcruples; with Iſing-glaſs, infuſed in Vinegar:* make a Plaſter: apply a little Plaſter to the corner of the Eye.

The Cure of the weeping Fiſtula.

If there be a Fiſtula that weeps alwaies, then take of the Callus with that part of the bone that is foul, and then fill up the Cavity with fleſh, with as little ſcar as may be.

Ægyptiacum takes away a Callus, put in often with a Tent. Or other Ointments of Verdigreece, or a little qualified Aqua fortis, or ſublimate water boyled, or ſublimate it ſelf put in, and the like, as hereafter.

I have uſed my Cauſtick, which cauſeth no pain and it hath cauſed an *Eſchar.* But an actual Cautery doth it ſooner, if the bone be foul. Which you may know by opening the fleſh with your Lancet. It muſt thus be burnt, firſt defend the Eye with a Linnen cloth dipp'd in whites of Eggs, and Roſe water, and with a ſilver ſpoon, and then conveigh a red hot Iron with a round head, through an Iron quil, to the part, once or twice, til the Eſchar fals off, uſe Mucilages with yolks of Egs and Butter.

Then increaſe Fleſh: As, Take *Birth-wort roots, Orris and Frankincenſe barke, each a dram and an half; Myrrh, Maſtick, Sarcocol, Aloes, Lapis Calaminaris, each a dram, with Honey and a little Verdigreece:* make an Oyntment.

I have ſeen in this Diſeaſe, being old and above a years continuance, that a piece of the bone, with the ſtinking fleſh hath fallen off, of it ſelf, into the Noſtrils and neither tears, nor matter, hath often come forth at the Eye. But through the Noſe and the part hath been healed up.

If the Eye be hurt from a ſtroak or wound, you muſt preſently uſe things to ſtop blood, dryers and healers. The blood of a Pidgeon, or Hen, or Turtle, put into the Eye ſtops bleeding.

The Cure of Wounds in the Eyes.

And this: grind Brim-ſtone with Milk, put it into the Eye.

Or: Take *the red juyce of Blood-ſtone ground with Milk an ounce, the white of an Egg beaten half an ounce, juyce of Hypericon a dram, Frankincenſe half a dram,* add *a little Opium,* if then pain'd.

Then: Take *the white of an Egge beaten, the Mucilage of Comfrey roots, each half an ounce, Ceruſs and Tutty waſhed in Plantane water, each half a dram; Antimony a ſcruple, water of St. Johns-wort and Shel'd water, of each an ounce.*

Then Cure the Ulcer, as we ſhewed in Ulcers.

CHAP. V.

CHAP. V.

Of the Pain of the Ears.

The Kinds.

THe Kinds of inward pains in the Ears are from the diverſity of the propriety, as there is any thing in them or not, we ſpeak not here of outward pains.

Itching of the Ears. Somtimes there is only an itching in the Ear, ſuch as the finger or an Ear picker can ſcarſe allay.

A pricking, beating, ſhooting and burning in the Ears. Somtimes there is a pricking pain and beating, more or leſs, with burning, and pain on that ſide of the Head, and it is either increaſed or not, with things put into the Ear.

In theſe pains there is a Diſeaſe ſomtimes apparent, as redneſs to the whole Ear, or more inward to be ſeen by the light: or Exulceration. Often blood, matter, floweth out, of it ſelf, or by preſſing the lower part. We have ſeen water come forth in abundance, as in a Girle after a fal, firſt blood, then water with pain, and after blood and water, and then death followed, after a few daies ſleep. Somtimes worms come forth. Somtimes pain is deep without theſe ſigns.

The Cauſes.

The place affected. The Membranes only are ſenſible, which are about the Cavities and the pain is from them, either from the Membrane moſt outward, before the drum, or from that within, behind the drum, being dilated by the Nerve; and then the pain is with noiſe. The Diſeaſes that cauſe this pain in the Membranes are cold or hot diſtemper or Malignant, a ſtretching, or manifeſt hurt of the Membrane.

A hot diſtemper cauſeth itching in the Ears. A hot diſtemper cauſeth itching in the Ears, but an Inflamation cauſeth pain, that is pricking, beating or ſhooting with burning. This pain is as the blood that flowes thither is hotter, or more inflamed. And they have a little feaver with ſhivering and with Head-ach. And when the Inflammation turnes to an impoſtume the pain encreaſeth, and when it breaks the pain ceaſeth, and bloody matter comes firſt, then concocted or diſcoulered: this matter retained cauſeth itching and new pain, and corrupting cauſeth worms ſomtimes. We thought this matter had come from an Ulcer without the canal of the Eare, becauſe the Ear being preſſed near therto, it came forth. The cauſe of this hot diſtemper is either pains from outward injuries, that cauſeth the defluxion into the part: or fulneſs and heat of blood in the Veins, that flows upon the part, with a Feaver and Head-ach going afore.

A cold diſtemper cauſeth pain in the Ears. A cold diſtemper from cold Air outwardly or wind diſturbs the Membranes in the outward Cavity of the Ear and cauſeth pain, or cold water in the Ear: It is ſomtimes in the inward Chamber of the Ear from the defluxion of a wateriſh humor, ſuch as we ſee fall cold from the Noſe, which diſtempers the inward Membranes.

A Malignant quality cauſeth pain of the Ears. An evil qualitie that cauſeth the pains in the Head and bony parts in the french Pox and other diſeaſes, may hurt theſe Membranes in the Cavities of the Ears, and cauſe a pricking pain.

Provoking or rubbing cauſeth itching of the Ears. The itching in the outward part of the Ear or tickling comes often from irritation, or provokling, as from hot blood, boyling in the Veſſels of theſe Membranes, or from matter, or cholerick filth in the Ear, or other things fallen into the Ears, which chiefly offend the outward Membrane.

A ſtretching by which theſe Membranes ſeem to be as it were pulled from the bones to which they are joyned, cauſeth a ſtretching pain in the Ears, this ſame thing is from wind, from which there is rather a ſtrange noiſe, then a pain, as we ſhewed in the hurt of hearing, except it fil the inward Chamber of hearing ſo that preſſing the Membranes it cauſeth a kind of pain. Or being bred under the Membranes of both Cavities internal and external (as wind, may bred in the whol body and is moſt conſtrained between the Membranes) it cauſe a twiching and tearing pain, by drawing the Membranes from the bones. I have known this diſtenſion in the Ears with much pain by conſent of the Membranes through the whol body, come from ſtraining much in going to the ſtool, and in piſſing forth a ſtone from the neck of the Bladder, and in great and loud Vociferation and whooping, and alſo in difficult Child bearing, as in one who had no pain during her travil, but in her ears. And ſhe was dul of hearing all the time of her lying in and long after.

Stretching in the Ears, cauſeth pain.

A wound or other hurt cauſeth pain in the Ears. A manifeſt hurt from outward injuries or things fallen in or thruſt into the Ears, which prick or cut the Membranes cauſeth pain. And if there were violence and blood comes forth, there is a manifeſt wound; And Inflammation come, the pain is increaſed, and the more, if an Impoſtume follow, which being broken, matter cometh forth.

The Cure.

The Cure is divers, in reſpect of the Diſeaſe, as it is a hot diſtemper Inflammation or Ulcer, or a cold diſtemper Malignant, or other hurt.

The Cure of itch in the Ears from a diſtemper. If the Ears only inwardly itch from a hot diſtemper it goes of it ſelf away, eſpecially, if the Air be cool, or by cold Medicines, which I ſhall declare; Or if hot blood remaining in the Veſſels, cauſe the itching, it is cured by revelling that, and purging and cooling it.

The Cure of Inflammation in the Ears. But if Inflammation cauſe pain, you muſt perſently draw back the Flux of blood from the part, and ſtop it from returning, allay the heat, aſſwage the pain, and diſcuſs what remains. Or if it come to an Impoſtume and being broken, leaves an Ulcer, you muſt proceed, as in that caſe. Thus,

We revel and derive the Flux of blood, by letting blood, by Scarifying and Cupping and by Horſleeches, and by Friction, as in *Opthalmy*.

And

And we uſe the ſame Clyſters and Purges if the body be bound as in *Ophthalmy*.

We give to drink things that cool and thicken to ſtop the courſe of the blood when hot eſpecially, and things that by propriety aſſwage pain in the Ears, as they ſay the fleſh of Dormice made up with Honey doth.

We uſe the medicines mentioned in *Ophthalmy* to the jugular veins and temples to hinder the Flux, and if there be Head-ach, we uſe Vinegar of Roſes and other things to oppoſe both pains.

Into the Ears we drop many Liquors, two or three drops, and if theſe fill the Ear, after they wet the ſides thereof, that they may not longer hinder the Hearing, eſpecially if ſtrong, leaſt they hurt the Drum, you muſt turn the Head that they may fall out of the Ear again. Or you muſt apply outwardly hot Cataplaſms upon the Ear, ſo that they may fill the Cavity. or a Fomentation with a Spunge. or a hot Fume. and we uſe Allayers of pain when it riſeth, and things that repell or drive back at the firſt if there be a flux, and Coolers, and in the progreſs and declination we uſe Digeſters, and if it impoſthumate, we uſe Digeſters thus.

To aſſwage pain, *new warm Milk or the white of an Egg beaten to Liquor, Ducks or Hens Greaſe, Oyl of ſweet Almonds and yolks of Eges, or Oyl in which Earth-worms or Snails have been boyled, which have been firſt taken out of their ſhels with the ſlime, or in which Hog-lice or Millipides have been boyled, or Oyl of Poppy, or Henbane ſeed, or the juyce of Poppy or Henbane.*

Or drop theſe Compoſitions into the Ears. Take *Womens Milk two ounces, the white of a an Egg beaten half an ounce; with Gooſe Greaſe two drams:* mix them.

Another. Take *mucilage of Fleabane and Fænugreek ſeeds, and whites of Eggs beaten, each half an ounce; Gooſe greaſe two drams:* mix them with *Oyl of Almonds* and *Milk*; add *three* or *four grains of Opium* to make it ſtronger.

A third. Take *Oyl of ſweet Almonds two ounces, juyce of Mallows half an ounce, Myrrh half a dram, Saffron half a ſcruple, Opium three or four grains.*

A fourth. Take *Oyl of white Henbane ſeed a dram, as much Saffron and Caſtor as a Peaſe*; mix them.

An anodyne Emplaſter. Take *crums of Bread a pound*, boyl them in *Milk*, add *flour of Line ſeed and Fænugreek each an ounce*; *Oyl of Chamæmel an ounce and an half, two yolks of Eggs*: mix them, and if you add *Opium* it wil be better.

Or: Take *Marſhmallow rootts an ounce, Mallows, Nighſhade, St. Johns wort, each a handful*; *flowers Dill, Chamæmel, Roſes, each a pugil*; *Line ſeed half an ounce, Mallows, Marſhmallows, and Poppy ſeeds, each two drams*: make a *Decoction* in *Water* or *Milk* for a *Fomentation* or *Fume*: If you add *Leaves of Poppy*, or *Henbane*, or *Mandrake roots*, or *Poppy heads* when there is pain it will be better.

O: Take *the fæces of this Decoction*, and beat them with *Hogs greaſe, Calves marrow, mucilage of Fleabane and Fænugreek, each an ounce*; *Oyl of Chamæmel and Violets, each an ounce*; *freſh Butter an ounce and an half, Saffron half a dram*: make a *Cataplaſm*.

To drive back and to eaſe pain. Take *Oyl of Roſes, and Violets, and ſweet Almonds, each equal parts*, add *Earth-worms, Sows, Snails*, and with a little *white Wine*, boyl and ſtrain them.

Or: Take *Oyl of Roſes two ounces, Vinegar an ounce, Saffron half a ſcruple, Opium three or four grains*, boyl them til the *Vinegar* is conſumed, or inſtead of *Opium* and *Saffron*, add *Philonium Romanum two drams*, boyl them in *Oyl* and *Vinegar*.

To cool and drive back, put in *Oyl of Roſes or Violets, juyce of Plantane, Nighſhade, Willow, Venus navel*, and the like.

Or this: Take *Oyl of Roſes an ounce and an half, juyce of Pomegranates and Plantane, each half an ounce*; *white Wine Vinegar two drams*: boyl them till the Juyces are conſumed.

Or this Fomentation. Take *Plantane, Willow, Violets, Lettice, each an handful*; *red Roſes a pugil, Pomegranate flowers half a pugil, Pomegranate Pills half an ounce*, boyl them in *red Wine*, and with a little *Vinegar* foment the *Ear*.

Or: Take *the reſidence of this Decoction*: add *meal of Lentiles a pugil, oyl of Roſes and Myrtles, each an ounce and an half*; *one raw Egg*, make a Cataplaſm for to be laid upon the Ear.

To diſcuſs the Inflammation, mix hot things, and in the decreaſe uſe them alone, as *Oyl of Chamæmil, Melilot, Dill, Lillies*, dropt into the Ears, and other hot things inwardly and outwardly, ſuch as ſhal be mentioned when it proceeds from a cold cauſe.

The Cure of Impoſthumes in the Ears after Inflammation.

If the Inflammation tends to maturation which is known by the beating and not ceaſing of pain uſe things to digeſt as Baſilicon with Line ſeed Oyl into the Ears.

Outwardly apply this Cataplaſm which aſſwageth pain. Take *a great Onyon and white Lilly roots*, roaſt them in the *Embers*, beat them, add *Lineſeed meal an ounce, Butter an ounce and an half, oyl of Chamomel and Line ſeed each half an ounce, Saffron half a dram*: make a *Cataplaſm*.

The *juyce of an Onyon* openeth a ripe Impoſthume with *Leaven* diſſolved in it.

The Cure of an Ulcer of the Ear after an Impoſthume.

If an Ulcer follow the Impoſthume opened firſt cleanſe, then add Driers, and heal it with the ſame.

Uſe the ſame Clenſers as were preſcribed for Hearing hindered. And theſe,

Sugar, or *Sugar candy*, or *Honey* diſſolved in *Whey* or *Barley water*.

Theſe are ſtronger, *Honey of Squils, juyce of Smallage, Fennel, Beets, Onyons, Leeks, Horehound, Wormwood, Centory*, alone, or with *Honey*.

The Decoction of *Lupines* and *Agarick* do the ſame.

Wine clenſeth wel, and alſo *Lixivium* or *Lie*.

Turpentine with *Honey* and *Wine* doth the ſame.

Ægyptiacum is the ſtrongeſt, for a ſordid Ulcer, tempered with *Honey* if you pleaſe.

To heal and dry. Take *Plantane, Shepheards pouch, and Shepheards rod, Scabious, Birthwort, Solomons ſeal, Fleabane, and the thickned juyces of green Grapes, Oyl of Olive and Hypociſtis* alone or with *Wine Vinegar* and *Honey*.

Or the *Decoction of Birthwort, Galls, Pomegranate peels*, and other Driers in *Wine* or *ſteeled Water*.

Ruſt of Iron in aſtringent Wine and a little *Vinegar* is excellent or the *Decoction of Litharge*.

This is beſt. Take *fine pouder of Steel half an ounce, Vitriol a dram*: boyl them in *Wine* and *Vinegar*, or *Vinegar* alone if you wil have it ſtronger, and ſtrain it.

A good Liniment. Take *Cinnabar and Litharge, of each equal parts, and with Honey or ſyrup of dried Roſes*: make a *Liniment*, drop a little into the *Ear*, or put it upon a *Tent*.

Or this to breed fleſh. Take *Ceruſs, Tutty prepared*, each

each a dram; *roots of Birthwort, Myrrh, Sarcocol, Aloes each half a dram*; *Orris a ſcruple*, make a fine *Pouder*: mix them with *Honey* or *juyce of green Grapes*.

It is ſtronger with Verdegreece and filings of Iron quenched and ground with Vinegar, eſpecially when a Scar is to be raiſed.

You may uſe divers Waters for the Eyes here, and the ſtrongeſt, becauſe the Ear is leſs offended therewith than the Eye.

To Cure an Ulcer in the Ear, a Fume is excellent, becauſe it gets through and dtieth, as of Pitch, Turpentine, Frankincenſe, and other Gums burned, which are Driers. Or the Pouders mentioned white a little Cinnabar which is very drying.

The Cure of worms in the Ears.

If Worms breed from the filth of the Ear and provoke, you muſt draw them out or kill them, as was ſhewed in the Defect of Hearing from things fallen in.

Juyce of Wormwood is the beſt to kil them, and of Centory, Arſmart, and Peach Leaves, and of wild Cowcumber.

Or a Decoction of Lupins, Coloquintida, white Hellebore in Wine vinegar.

Or Beaſts Galls.

Or bitter Oyls, as of Peach kernels, and bittet Almonds.

Or thus. Take *Coloquintida half a ſcruple, white Hellebore a ſcruple, Aloes half a dram*: with the *juyce of Peach leaves* make a *Liniment*.

In the Worms of the Ear for killing and drawing forth, as in the Worms of the Noſe and Brain, the Oyntment of Capons Greaſe, and Oyl of Hazel, with a little Mercury precipitate or ſweet is good, if it be put into the Ears with Cotton. And the Decoction of Hemp diſtilled.

The Cure of pain in in the Ear from a cold diſtemper and diſtenſion.

If the pain come from a ſimple cold diſtemper, or with matter from Wind, then if the Humor or Wind be preſent, we uſe Cupping or Friction to revell it, and Clyſters and Purges which do the ſame, and evacuate the humor. And we derive the matter by the Mouth and Noſe, as is ſhewed in the *Hurt of Hearing*, from theſe cauſes, and we diſcuſs with Baths and other Sudoroficks. If it be only a diſtemper, we alter it with heat and hot Diet, as with the fleſh of Dormice as we ſhewed, which hath a propriety.

We uſe the ſame things inwardly and outwardly to the Ears, or theſe.

Take *Oyl of biter Almonds, of Peach kernels, Chamomil, Melilot, Dill*, alone or together.

When the pain is intollerable. Take *Oyl of Henbane ſeeds half a dram, Caſtor half a ſcruple, Saffron ſix grains*.

Or: Take *a hollow Onyon* and put into it *Caſtor, Euphorbium, each half a ſcruple*; *Opium ſix grains*, fil it with *Oyl of bitter Almonds* roaſted in the *Embers*: ſtrain and uſe it.

Or: Take *a piece of a Snakes skin*, boyl it in *Oyl of Worms*, add *Sows* or *woodlice*, and ſtrain it, you may add a little *Oyl of Scorpions*.

Or: Take *juyce of Pellitory, Horehound, each an ounce; Oyl of Bayes an ounce and an half, Ox gall a ſcruple, Hens greaſe a little*: boyl them til the *Juyces* are ſpent, anoynt and drop into the Ear.

A little *Spunge* dipt in *Vinegar* with a little *Salt* is good to be applied cloſe to the *Ears*.

This Decoction or the Fume thereof is good for the Ear. Take *Organ, Pennyroyal, Rue, Baies, each a handful*; *Wormwood half a handful, Chamomel, Melilot, and Dill flowers, each a pugil*; *Bay, Elder, or Ivy berries, each an ounce*; *Fænugreek ſeeds two drams, Carua ſeeds a dram*: boyl them in *Wine* and *Water*.

Make Bags of theſe Driers.

Or thus: Take *Panicum a pugil, Organ, Marjoram, each a handful*; *Chamomel flowers a pugil, Saffron half a dram*: pouder them for a *Bag*.

Or: Take *roaſted Onyons and Leeks, each three ounces*: beat them, add *meal of Line ſeed and Fænugreek, each half an ounce*; *Peach kernels an ounce*, boyl in *Milk* and ſtamp them, add *Gooſe greaſe an ounce, Oyl of Dill*, or *Earth-worms*, or *Butter two ounces, Saffron a ſcruple*.

They ſay it is good againſt pain to rub the Ear with Garlick, becauſe it draweth the matter outwards: but the roots of Squils, Sowbread, Cuckow-pints, or Dragons, are ſtronger.

Some apply green Tobacco leaves to the Ears, and then dry them, and apply them again.

The Cure of pain in the Ear from malignity.

If an evil malignant quality as in a long Head-ach and French Pox produce pricking in the Ears with noiſe; after long and ſtrong evacuations by Sweat eſpecially, it ceaſeth with the Diſeaſe, and if any remain it is taken away by the Topicks mentioned in a cold cauſe and moiſt, in the Cure.

The Cure of pain of the Ears and Itching from Irritation or Provocation.

Provocations, Itchings, and other pains of the Ears, if they come from filth in them, or that falls into them, we ſhewed you how they may be removed in the hinderence of Hearing.

The Cure of a pain of the Ear by a wound.

The violent hurts which cauſe a Wound, are cured as other puncturs and wounds. Firſt if Inflammation be feared, let blood, and repell it with things put into the Ears. Then drop in things that aſſwage pain, and ſtop the Flux, after uſe Driers and Healers, as we ſhewed in Ulcers.

CHAP. VI.

Of Diſeaſes or Griefs of the Noſtrils.

The Kinds.

THe Kinds of Pains or Diſeaſes in the Noſtrils are divers.

Itching or tickling in the Noſe.

There is an often Itching, or Tickling, Sneefing follows it ſometimes, and the Noſe droppeth.

Burning in the Noſe.

Somtimes it is Burning, and the Noſtrils are hot, and red, and inflamed, with a tumor within, or Inflammation that obſtructeth the paſſage.

An ulcerous pain in the Noſe.

Somtimes there is a pain like an Ulcer and blood is blown out, or hard flegm: Or Snot or ſtinking matter, and there is a ſtink in the Noſe which the people preſently perceive more than the Patient in that called *Ozæna*. And there is a deformity of the Noſe therewith, which ſpoileth the whol Face. The Voyce is hoarſe, and as coming from a hollow place, the Palate is eaten through with a great hole, and the breath

ing is hindered, as we have ſeen alwaies in the Elephantiaſis, often in the French Pox.

The Cauſes.

The Grief of the Noſtrils, proceeds from a Diſeaſe, which is either Irritation or Provocation, or a hot diſtemper or ſolution of continuity.

The Irritation of the Noſtrils, cauſeth itching and tickling.

The Noſtrils being very ſenſible are eaſily provoked, hence comes tickling or itching, and ſomtimes ſneefing from the ſame Cauſes that we ſhewed, ſneezing proceed, as externally from light and ſplender, ſtrong ſcents, things put into the Noſe that are ſharp, or intetnally from thin blood in the Veſſels, or from wateriſh and ſharp blood, with tears that come from the Head and twitch the Noſtrils. And Choler which is uſually purged at the Ears, may be brought to the Noſe and cauſe the ſame.

A hot diſtemper and Inflammation of the Noſtrils, is the cauſe of burning pain.

A great heat may cauſe burning in the Noſe, to which is joyned ſomtimes a true Inflammation with tumor and obſtruction, as may happen from an outward hurt or internal, when the cauſe is very pricking, from whence the Noſtrils are uſually afflicted, as in *Coryza*, where the Noſe is outwardly red and inflamed, as well as inwardly.

Excoriation, wound or ulcer, is the cauſe of ulcerous pain in the Noſe.

A Solution of continuity, within or Excoriation, or Wound, or Ulcer, reacheth ſomtimes outwardly. Theſe may be from picking, as with the Nayles, or burning Errhines or Noſe Medicines, ſuch as we uſe in Cure of *Polypus*. Somtimes from a ſharp defluxion that hath long paſſed that way, the Noſe is ulcerated inwardly and outwardly, with the help of often blowing it.

There are in the ſpungy bones at the bottom of the Noſe foul, ſtubborne and long Ulcers, ſomtimes ſuch as corrode and creep on, ſomtimes they pirce the thick runicle of the pallate and eat of the bridg of the Noſe which cauſeth it to fal. Often alſo the bones which are near the upper Jaw are conſumed and leave a great ſpace in the palate through which a ſtink hath paſſed that anoyed the whol room where we were. And it is manifeſt that worms have been bred of this filth and come forth.

Worms in the Noſe.

Theſe may be from the cauſes mentioned, as if the Noſe be deeply hurt, or the Ulcer neglected, or the remedies come not to the part by reaſon of its moyſture and cannot have operation. Theſe called *Oznæ* come chiefly from the Flux of burning or malignant humors ſent by nature to the part and there are perverſe and cancerous Ulcers and tumors. But becauſe this is not only in this part, but a malignant humor and quality in other places, eſpecially the Membranes, as in the *Elephantiaſis* and French Pox, then they of the Noſe grow together with other putrid and Malignant Ulcers which eate away the Noſe and the bones, and produce other accidents.

The Cure.

The Cure of itching of the Noſe from provocation.

If the itch of the Noſe come from provocation, remove the cauſe whether internal or external, and if it ceaſe not, qualifie it. As we ſhewed in neeſing which often followeth, and ſhall be ſhewed in defluxions and in *Coryza*.

The Cure of heat and Inflammation of the Noſe.

If the Noſe be hot or inflamed then there is redneſs heat and tumor external, to be cured as we ſhewed in the greifes that come from diſeaſes in the ſuperficies of the body.

The Cure of ulcers of the Noſe.

Ulcers of the Noſe, internal and ſimple, without matter or ſtink, are cured with ſtrong dryers, becauſe the part is very moiſt. But matter muſt be firſt cleanſed, as it abounds. Or is ſtinking, or as the fleſh grows rank, which is hard to be cured. Somtimes they are incurable and leave deformity. Before theſe topicks purge Excrements, if they produce theſe Ulcers or nouriſh them. If they come from evil and Malignant hnmors, you muſt uſe divers Evacuations of the whol body, as in Elephantiaſis, eſpecially by ſweat in the French Pox, as ſhall be declared.

Theſe are put into the Noſe, ſnuffings or oyntments with Cotton, or Suppoſitories, or Fumes, or Pouders blown up. And if you will not have them fall into the mouth, through the Noſtrils, hold cold water in the mouth, when you take them.

Other gentle clenſers are made of Whey with Honey, or red Sugar, or Wine and Honey, or Oxymel.

Lixivium and Urin cleanſe more, eſpecially it you add a little Allum, or if you keep them in a braſs baſin to gather Ruſt or Verdigreeſe.

The Decoction of Gujacum in a Lixivium, with Honey will clenſe more, but aſtringent Wine will dry more, eſpecially in the French Pox.

The juyce of Ivy clenſeth, filleth in the Noſe, and is approved by *Dioſcorides*.

A clenſing and drying Errhine: Take *juyce of Pomegranates and Plantane, each two ounces; Honey and Wine, each an ounce; with Allum and Vitriol*: mix them.

Another Oyntment: Take *juyce of Ivy and Plantane, each two ounces; Pomegranate, wine Vinegar and Honey of Roſes, each an ounce; Oyl of Roſes and Myrtles, of each an ounce and an half*; boyl them, add *green Wax*, made with *Verdugreeſe*.

Ægyptiacum. if uſed in foul Ulcers alone, when you muſt clenſe much and when the fleſh is foul.

You may with warineſs apply *Aqua Fortis*, or Sublimate, or Spirit of Vitriol, with a quil to the Ulcer. Or water of Lime quenched in it.

Make a dry and heating Errhine: Thus, Take *Plantane, Horſe-tail, Agrimony, Brambles, Solomans ſeal or Rupture wort, of each a handful; Pomegranate peels an ounce, Galls, Comfrey roots, each half an ounce*: boyl them in *Water and red Wine, and a little Vinegar and Honey*.

Or thus, when the Griſtle of the Noſe begins to be corroded and the Noſe bend: Take *juyce of Plantane, Agrimony, Mouſe-ear, Burnet, Roſes and Smallage, each an ounce; Vinegar and Honey, of each an ounce; Allum two drams, Frankincenſe and Myrrh, each a dram; Chalcitis a ſcruple*: mix them, for an Errhine to be ſnuft up.

An Oyntment for the ſame: Take *Litharge and Ceruſs waſht in Plantane water, of each half an ounce; Tutty prepared and Lead burnt and waſht, each two drams; Myrrh and barke of Frankincenſe, each a dram; round Birth-wort half a dram, with juyce of Plantane and Oyl of Roſes*, mix them.

Or thus: Take *roots of round Birth-wort, Pomegranate peels or flowers, of each two drams; barke of Frankincenſe, Myrrh*,

Myrrh, Aloes, Labdanum, Dragons blood, Gum Traganth a little parcht, of each a dram; Lime often ſlaked two drams, Allum and Chalcitis, each half a dram; Oyl half an ounce, Mucilage of Iſing-glaſs, infuſed in Plantane water an ounce with Oyl of Roſes, and red Wax, and Cinnabar prepared, make a Liniment, or thick Ointment, or a Maſs to put into the Noſe.

A Pouder: Take *Tutty prepared, Coral burnt and waſhed, of each a dram; barke of Frankincenſe, roots of Birthwort, each half a dram:* make a Pouder, and ſnuff.

Many Medicines mentioned in the Ulcers of Eyes and Ears are good in the Noſe.

Smoak which comes beſt at an Ulcer, when profound or deep, doth well to dry and to burn, if they be vehement and Malignant hold the breath while they are applied, and remove them, till breath be fetcht.

Thus they are made: Take *Frankincenſe, Maſtick, Labdanum, each two drams: Storax, Benzoin, Gum of Juniper, each a dram and an half; Sanders a dram, wood Aloes half a dram:* make a pouder, ſprinkle it upon live coals for to ſmoak.

In the worſt Ulcers: Take *the pouder aforeſaid,* add *Myrrh a dram, Marcaſites, red Oſpiment, Cinnabar* (in the French pox) *each half a dram*; make pouder for a ſmoak or fume, make Balls of them with *Turpentine or Gum.*

The ſmoake of Cinnabar with which the whol body is fumed in the French pox, coming to the Noſe, doth not only Cure this diſeaſe, but other diſeaſes of the Noſe of the like ſort, if the Head be a little held therein.

There is a Candle made of red Wax and Cinnaber, which if lighted and put out will ſmoake to the Noſe.

Or thus, *Wax as much as a Nut,* add ſome of the firſt or ſecond mentioned pouder, make it with your hands into a Candle with a wick: uſe it as the former.

Another that maketh much black ſmoake: Take *Pitch and Roſin, each equal parts, with a little Brim-ſtone,* diſſolve them at the fire, and with a wick make a Candle, let it be lighted and the ſmoake paſs through a funnel to the Noſe, and be preſently removed.

If there be cruſts in the Noſe that ſtick faſt to the Ulcer, take them of with Butter or Mucilage.

If there be proud Fleſh, Cure it as I ſhewed in *Polypus.*

The Cure of wounds in the Noſtrils.

The wounds in the Noſtrils are cured with the ſame means, as they in the Ears, with things put in that ſtop blood, then dry and heal, if they ulcerate, Cure them as others Ulcers.

CHAP. VII.

Of Griefs or Pain of the Mouth.

The Kinds,

THe Griefs of the fleſhy parts of the Mouth, as the Tongue, Gums, Cheeks and Palate, in any or all of them: come ſomtimes to the Jaws, of which we ſhall ſpeak hereafter: they are diſtinguiſhed, as they have ſenſe of roughneſs, or heat, or burning, or pricking, or are ulcerated.

Roughneſs of Mouth and Tongue.

There is moleſtation in the mouth and tongue, only with ſenſe of roughneſs, becauſe the taſte and Speech are offended, we ſpeak thereof in the hurt of Speech and Taſt.

Pricking and burning of the Tongue, when no Diſeaſe appeareth.

I have ſeen ſome that have had burning and pricking in the ſides and tip of the Tongue many years without any appearent diſeaſe. Sometimes in this part only, ſomtimes in the tips and other parts of the body, as we ſhall ſhew in pains of the habit of the body.

A heat alone or with Tumor and burning and ſomtimes with clefts and puſtles of the Tongue and parts of the Mouth.

Somtimes the tongue is troubled only with heat, ſomtimes with burning alſo and a manifeſt diſeaſe. And then it is not exactly red as other parts that are white, but yellow and ſwels and is inflamed, and is ſomtimes alſo very dry and rough and is cleft, and hath pimples ſomtimes, which ſo moleſt the Patient that he cannot ſpeak without pain and ſtammering, and the part near and the jaws are afflicted therewith, and there is a quinſie and the patient is in danger of ſuffocation. Theſe are moſt in feavers; but not alone as I ſhewed in Feavers continual and malignant, called in High-dutch *Breune.* Alſo this Inflammation of the mouth, may come from the uſe of quick-ſilver in the French Pox.

The Gums often ſwel and are hot, at the roots of the Teeth, with a tumor appearing outward, as in the Tooth-ach, and the pain is great, eſpecially when the inflammation Impoſtumateth, as ſhall be ſhewed in pains of the Teeth.

Alſo the Cheeks and Palate by conſent of the parts, and of themſelves do ſwel and are inflamed.

Frog under the Tongue.

There is ſomtimes ſuch a pain with ſwelling and Inflamation in the looſe fleſh under the tongue, in the diſeaſe called the *Frog,* which extendeth alſo to the parts adjoyning, and being ſuppurated it turns to an Impoſtum. And I ſaw a long ſtone which came from thence after great pain. Concerning the tumor, without pain I ſhall ſpeak elſewhere.

The ſtone under the Tongue.

A pain in the Mouth and Tongue with an ulcer, excoriation or clefts.

There is alſo in divers parts of the mouth a ſharp pain, with burning or without: with Puſtles in the tongue or Palate or cheeks or Gums, often in Infants by means of the ſmal Pox.

Somtimes it is with Excoriation after the Puſtles are broken.

And with clefts in the tongue, long and croſs, there is great pain, and that with dryneſs and Inflammation of the tongue. And this pain is increaſed by hot or ſharp meats.

There is alſo pain with Ulceration, after Excoriation, or Rawneſs, or Puſtles broken, or after an Inflammation impoſtumated, eſpecially under the tongue, or at the root of the Gums in the Tooth-ach.

Aphtha or *Thruſh* called *Alcola by the Arabians.*

Little Ulcers are called *Aphthæ* or *Thruſh*, they are in the Cheeks, Sides of the tongue and root thereof, Gums or Palate, in one, two, or more places. Theſe are in Children uſually, and in the French Pox; they are at the firſt ſmal, as Lentiles ronnd and white in the middle, and red about; inflamed and painful, they ſpread preſently, if you prevent not, and infect the parts adjoyning,

From

A Cancer in the Gums.

From theſe neglected cometh a malignant Ulcer in Children eſpecially, or from other cauſes, it is in the Gums with little or no pain, *Rhaſis* cals it the Cancer of the Gums. It is firſt white and mattery, then yellow, after black, it creeps on, and is hollow, and eats up the Gums where it is, and the Jaw-bone, and turns to a *Sphacelus*, And I have ſeen a piece of a rotten Jaw with the Teeth taken out which deformed the Face. And in two Children of a Merchant my Country-man, that bred teeth, I ſaw an Ulcer that eat up the upper teeth before, and another after the drawing of the tooth, that eat up the lower Jaw-bone, tongue, and palate, and at length after great torment cauſed their Death.

The Scurvy or Scrobute.

The Tumor and Ulcer of the Gums in the uſual Diſeaſe, in Northern Sea towns called the Scurvy may be referred to this: In which the Gums ſwell and ſweat blood, are rotten and ſo conſumed that the roots of the teeth are bare. We ſhal only ſpeak here of this Scurvy as it is in the Mouth; but in Diſeaſes that foul the body, we ſhal ſpeak fully of it as it infects the Feet with Spots, and Swellings, and Ulcers.

Somtimes there is a pain with a Wound made by a Prick, a Cut, or a Bite with Inflammation alſo. If this pierce the Cheek, it is in the number of outward Wounds.

The Cauſes.

The Diſeaſe which cauſeth theſe pains in the mouth is either in the Nerve, and appears not, or in the ſenſible parts of the Mouth mentioned. And it is either a hot Diſtemper alone, or with Inflammation or Solution of Continuity.

A Diſeaſe in the Nerves is the cauſe of pricking & burning of the Tongue without an apparent Diſeaſe.

There is a burning often of the tongue when no hurt appears from the Nerve afflicted, it is long and tedious. How this is cauſed we ſhal ſhew in Diſeaſes of the habit of the body as we did in Aſtoniſhment and Palſie.

A hot Diſtemper cauſeth heat only, but an Inflammation cauſeth Swelling, Burning, Clefts, & Puſtles in the Toung and other parts of the Mouth.

A hot Diſtemper alone cauſeth only heat in the Tongue, if it be with Inflammation, it cauſeth heat and burning with ſwelling. And thence come Puſtles, and Excoriation or Rawneſs, if it come from outward things that burn the Tongue. But theſe come commonly from an inward cauſe, as a hot Vapor in hot Diſeaſes and Burning malignant Fevers, which flies up and infecteth, and if the inflammation of the Tongue cauſe a flux of blood to the jaws with heat and pain, there is a Squinſie. The ſame may be from a bloody humor pure or impure that comes to theſe parts, and the Tongue and Gums may be inflamed chiefly. This may happen in divers Diſeaſes, and in the French Pox.

If it flow to the looſe fleſh under the tongue it raiſeth a tumor there with Inflammation, and that ſuppuarted turns to an Impoſthume. This Flux to that part is cauſed by a Stone bred there from a wateriſh humor which cauſed great pain, often from pain of the Teeth, as ſhal be there mentioned, there is a Defluxion upon the Gums cauſing an Inflammation and Swelling.

A Solution of Continuity is the cauſe of

A Solution of continuity is the cauſe of an Ulcerous Pain, with Excoriation, or Cleſts, and ulcer in the Mouth and Tongue.

ulcerous pain with excoriation, clefts, and ulcer in the Mouth & Tongue.

This comes from things put into the Mouth that wound it, but moreuſually from a mans biting himſelf by the Tongue or Cheeks.

Burning things actually or potentially raiſe up the Skin, and cauſe bladders and excoriation after they are broken. In a tender Mouth, as of an Infant, ſharp things may cauſe it, they ſay the *Aphtha* or Thruſh is cauſed by ſharp milk or Bread gnawn by Mice: If ſharp things are alſo piercing they do it more, whereof I have obſerved in my ſelf and others that if young Children eat green Nuts and Grapes together, their Tongues wil be cleft and pained.

Alſo where the Tongue is too dry from Cauſes mentioned in the hurt of Taſting, it is cleft.

Theſe Puſtles or Thruſh and Ulcers, ſomtimes malignant. may come from hot cholerick melancholick ſharp and ſalt Blood abounding, as in other parts of the body in theſe moiſt and tender parts.

And if ſuch matter be in the ſpittle it may come from thence, as we have obſerved by the force of Quick-ſilver the Spittle hath been ſo infected in fluxing for the Pox that Inflammation and Ulcers have followed.

Alſo theſe Ulcers come from a Diſeaſe that went afore, as from an Impoſthume after Inflammation. A Wound or ſimple rawneſs by reaſon of the moiſtneſs of the part is eaſily turn'd into an Ulcer, and the Thruſh neglected. In an Elephantiaſis or Leproſie and in the French Pox though they uſe no Quick-ſilver, and in the Scurvy, by reaſon of their venemous quality (as ſhal be ſhewed) there are Ulcers in the Mouth and Jaws.

The Cure.

The Cure of heat & Inflammation of the Tongue, Jaws, Cheeks, and Palate.

If Inflammation and preternatural heat of the parts of the mouth come from other Diſeaſes, as Fevers, they muſt be firſt cured, as we ſhewed in Fevers, by letting blood for the Fevers, and Sweating, and by cooling the Heart, Liver, and Reins, reſtraining the corruption, and preſerving the ſtrength. But chiefly for the Tongue when much afflicted, to prevent a Squinſie and Death by the Inflammation going to the Jaws, open the Vein under the Tongue, although you have let blood before for the Fever and uſe diverſions, by Cupping, Scarifying, Rubbing often, and things that heat and keep down foul vapors, and quench the great heat, not only for the Fever, but for the tongues ſake: Examples of which we ſhewed in Fevers. In other Cauſes, uſe diverſions, as in Fevers by bleeding and the like, as when the Gums are inflamed in the Toothach.

Leſt the mouth be inflamed by the uſe of quickſilver, before you apply it, waſh the mouth often with Milk, fat Broath, Butter, or Oyl of ſweet Almonds, and anoynt the Tongue therewith.

If it be a ſimple heat, waſh the mouth with cold things, and moiſten it, if it be dry, and if you fear Inflammation Aſtringe, and Repell, adding Clenſers, by reaſon of the ſlime in the Mouth, and ſomtimes Reſiſters of Venom, and then uſe Digeſters and Ripeners if it tend to an Impoſthume.

We ſhewed in the hurt of Taſting what wil allay the heat and drineſs of the tongue.

When

When in the beginning of an Inflammation, we will repel and cool, together uſe theſe following.

Spring-water, and Rain water, aſtringe a little; and Wine Vinegar or Roſe Vinegar added to ſharpen it.

Alſo waters of Violets, Water-lillies, Night-ſhade, Purſlane, Lettice, and theſe Aſtringents, Roſe water, Plantane, Privet, Honey-ſuckle, and Myrtle water; chiefly water of Self-heal, uſed with Vinegar or other waters, for it cooleth not much of it ſelf.

Thus: Take *water of Prunella or Self-heal four ounces, Roſe, Plantane, Straw-berry and Purſlane water, of each two ounces; Roſe Vinegar and Honey of Roſe, each an ounce; with a little Allum, or a drop or two of Spirit of Vitriol,* and then it will bind more.

Alſo ſharp Juyces, as of Mul-berries, Bay-berries, Grapes, Cherries, Oranges, Limons, Citrons and Sorrel with Vinegar or alone, and the juyce of Lettice is counted beſt, theſe may be chewed or the juyce taken often.

Or you may boyl the Fruits, and waſh the Mouth with the Decoction.

Or give the Juyces with Honey or alone.

Or the ſyrups made of them, chiefly that of Mulberries, may be mixed with Mouth water, or licked. In the French Pox, ſyrup of Violets, with the Decoction of Barley and Roſes, cureth the Inflammation.

The vulgar High-dutch uſe the diſtill'd water of that Liquor, in which they pickle Cabbages, called *Sumpiſtbren*, or the liquor it ſelf, if it be ſhaken together. To which you may add other juyces.

A cooling and repelling Decoction: Take *Violet leaves, Lettice, Plantane, Prunella or Self-heal, Willow, Sorrel, Vine, Straw-berry, each a handful; red Roſes, Antirrhinum the great, Mallows, Barley, each a pugil; Gourd ſeeds two drams, Bar-berries a dram, ſoure Berries ten pair, ſoure Prunes ſix,* boyl them in *Water* and *ſharp Wine*, add *a little Sugar* and *Honey of Roſes*, uſe it ſo, or with Juyces, or Syrups.

Another more aſtringent: Take *Mouſe-ear, Privet, Self-heal, Plantane, Brambles, Myrtles, each a handful; red Roſes, Water-lilly, Barley, Vetches, each a pugil; Prunes or Cherries, Cornil berries or Cerviſes or Quinces ſome few, Bar-berries dryed an ounce,* boyl all in *red Wine*, add *Honey three ounces, ſyrup of Pomegranats two ounces*, waſh the Mouth therewith.

In the increaſe of the Inflammation, add Digeſters, thus: Take *Liquoriſh an ounce, Self-heal two handfuls, Plantane a handful, Hyſop half a handful, Mallow flowers, red Roſes, each a pugil; Sage and Roſemary flowers, of each half a pugil; Beans and Lentiles, of each an ounce; Fenugreek and Linſeed, each half an ounce; Acron cups ſix drams, Figs ten, Rayſons not ſtoned twenty pair,* boyl all in *Water*, add *a little Wine and two ounces of Honey, ſyrup of dryed Roſes an ounce, ſyrup of Mul-berries half an ounce.*

Or thus: Take *Self-heal two handfuls, Ground-ſil, Croſs-wort, Honey-ſuckles, Plantane, Hyſop, Sage, Maiden-hair, each a handful; red Roſes a pugil, Myrrh two drams, a little Saffron, and two ounces of Honey:* boyl them in *Water*, add *a little Allum.*

Or thus: Take *Water of Self-heal ſix ounces, Plantane, Roſe, Sage and Hyſop water, each two ounces; Honey of Roſes, and a little Allum.*

I have done much in theſe Inflammations, with deep Ulcers, with Salt-peter prepared, called *Lapis prunellæ*, diſſolved in Sage water, waſhing the Mouth warm therewith.

In Inflammations ready to ulcerate. from the uſe of quick-ſilver, ſome anoynt with Treacle, Aqua vitæ and Vinegar, or diſtil a water of them, and add Bole or other dryers, by this they believe the Poyſon of the quick-ſilver, is taken away, and they alſo waſh with a Decoction of Lignum vitæ.

When Inflammations tend to Maturation: Take *Marſh-mallow roots an ounce and an half, Figs twelve, Dates ſix, Tamarinds and Caſſia with the ſeeds ten, Fenugreek and Lineſeed, each half an ounce; Mallows and Chamomil flowers, each a pugil;* boyl them in *Goats Milk*, diſſolve *the white of an Egg and a little Honey and Saffron.*

If the Inflammation be not only in the Tongue, but in other parts, you may anoynt under the Chin, at firſt with repelling Oyls, as of Roſes, after with diſcuſſers, as Oyl of Chamomil and Lillies.

If the Inflammation under the Tongue tend to ſuppuration, make Cataplaſmes of Marſh-mallow roots, Linſeed, and other meats with Saffron, theſe aſſwage pain, and ripen, or boyl them in Milk and waſh the Mouth. We ſhall ſhew the forms of theſe and ſuch as open Impoſtums, in the treatiſe of Inflammations of the Jaws. If a quinſie be joyned with an Inflammation of the Tongue, or follow it, there are Medicines.

The Cure of Puſtles, Rawneſs, clefts and Ulcers of the Mouth and Tongue.

In ſolutions of continuity, Puſtles, Rawneſs, Clefts and Ulcers, if they come from an internal cauſe that muſt firſt be evacuated. If they come from other cauſes, yet if the body be foul or Plethorick, the Cure will be ſooner done after purging. If the cauſe be malignant that muſt be firſt taken away, as in the French Pox, Leproſie and Scorbute. If that cannot be taken away, the Ulcers that come from thence can never be cured, theſe firſt done, apply Topicks for Puſtles, Fiſſures, Rawneſs and Ulcers.

In Puſtles, if there be an Inflammation, the Medicines there, are proper, if they are without Inflammation, they break of themſelves and leave an Ulcer, which muſt be cured, as the Thruſh. If they continue long and are troubleſome, apply Leaven to ripen, or Starch with Urine, and a little Wine.

If there be an Inflammation, with Clefts, you muſt look to that firſt. If it be from dryneſs Cure it, as in Depraved taſting. If the Clefts are deep, dividing the tongue and cauſing pain, Cure them with dryers, as other Ulcers; adding ſome mollifying things, for the tongue which is naturally moiſt and ſoft: Such as ſhall be deſcribed in the outward Clefts of the Lips and Skin.

To which add this: Take *burnt Allum half a dram, true Bole two drams, with Honey of Roſes and Mucilage of Gum Traganth or Fleabane,* make an Oyntment to anoynt the Clefts of the tongue.

In other Excoriations or Ulcers in the tongue and cheeks, or palate, or thruſh, or ulcers of the Gums, creeping or other wiſe, corrupting, uſe ſtrong dryers, by reaſon the part is moiſt: adding clenſers, if there be foulneſs, and ſuch as take down proud fleſh. If there be Inflammation with the Ulcers, add cold repellers, as in the Inflammation of the Mouth was ſhewed: they bind and dry: Alſo if there be malignity, add things againſt it.

Theſe are diverſly applied, the Mouth may be waſhed, or they may be chewed, or uſed in ſmoake, or applied only to the Ulcers.

There are divers Mouth waters to be kept long where the Ulcer is.

A drying and clenſing Decoction of Plants, ſharp binding and clenſing: Of Privet, Plantane, Mouſe-

ear, Agrimony, Horſtayl, Sun-flowers, Blew-bottles, Olive leaves, Dayſies, Honey-ſuckles, Golden rod, Bramble, Yarrow, Herb Robert or Crains bill, leaves of the wild Pear tree, Beech tree, Solomons ſeal, Rupture wort, Ceterach, Myrtle, Maſtick tree, Hazel, roots and leaves of five leaved Graſs, wild Plumes, Comfrey, Barbery barke and Pomegranate peels, red Roſes, Pomegranate flowers, Acorn cups, Labruſca, Barberies, Barley, Lentils, Cypreſs, Myrtle ſeeds, Coriander, Slows, Sumach, Mulberries, Seruiſes and Gals. If the mouth be ſlymy and foul, add Sage, wild Time, or Gum, wild Mints, Bay leaves and roots of Flower-de-luce, and in the Scorbute, Scurvey Graſs, Watercreſſes and Brook-lime, of theſe or ſome of theſe make a decoction with water that hath ſteel quencht in it, adding a little Wine, or Roſe, Vinegar, or Honey, or Sugar of Roſes, or ſyrup of Roſes, Myrtles, Mulberries, or juyce of the Plants aforeſaid, or of Pomegranat, with Vinegar, Salt, or Allum, or Vitriol to make it a little ſharp, or Bole, or juyce of Blood-ſtone ground.

It is excellent to uſe juyce of Oranges, Brook-lime, Water-creſſes in Ulcers of the Gums.

Another Decoction to dry ſtrongly: Take *Bole an ounce, burnet, Plaſter of Paris half an ounce, Allum two drams, Vitriol a dram*; boyl them in *white Wine*.

Or make Mouth waters of Aſtringents, diſtilled waters of Roſes, Privet, Plantane, Honey-ſuckles, and the like, with things aforeſaid diſſolved in them, increaſing their quantity, becauſe diſtilled waters dry leſs then Decoctions.

Or: Take *unripe Grapes three pounds, Purſlane and Plantane, of each two pound; whites of Eggs ſix, Allum a pound*, beat them and ſtill them, waſh Ulcers therewith.

It will be ſtronger, if before the ſtilling, you add *a pound of Pomegranate peels, three ounces of Vitriol, and four ounces of Vinegar*.

Or uſe this Allum water of *Libathious*: Take *juyce of Plantane, Purſlane and Allum, of each a pint; whites of Eggs twelve*, ſtir them and diſtill them in *Balneo*.

For Ulcers in the French Pox, uſe this water to repreſs Venom: Take *Treacle with Aqua vitæ and Vinegar* and diſtill a water from them. Or uſe this Gargariſme: Take *Roſe and Plantane water, of each two ounces; Aqua vitæ and Vinegar, each half an ounce; ſyrup of Mulberries and Honey of Roſes, each three drams; Treacle, Bole or Earth of Lemnos, each half a dram*.

Mouth waters of the juyce of Fruits, are made more pleaſant, then of Herbs, and cleanſe more, as Juyce or Wine of Pomgranates, or Wine that is ſharp and red, or Roſe Vinegar, or Vinegar of Squils alone, or mixed with other waters, Ulcers waſht with theſe will ſeem as it were boyled afterwards; therefore to make the dryers work better, we firſt waſh with theſe. Alſo juyce of Quinces, is excellent.

Some things chewed, leave their ſtrength in the Mouth and heal Ulcers, as ſharp Fruits, not ripe, as Mulberries, Cornil-berries, Quinces, Medlers and leaves of Privet, though not ſo pleaſant, theſe eaten Cure the Thruſh. And other Plants mentioned are good to be chewed.

Fumes are alſo good to dry, and thoſe of Quick-ſilver, though it cauſe Ulcers, when inwardly taken, yet the ſmoake taken in at the Mouth, doth Cure them.

Theſe following are alſo good. The Chirurgions uſe to anoynt the Mouth with Honey of Roſes and burnt Allum to cleanſe.

Or with the juyces of Herbs mentioned, mixed with Honey and boyled thick, the juyces of Mulberries and green Grapes are the beſt, theſe heal, and when we will cleanſe, we add Allum or white Vitriol.

Pouders made of Plants dryed are uſed, Honey, juyce of Grapes or Mulberries,

A drying Pouder: Take *Myrrh ſeeds, Bay-leaves, burnt Harts-horn or Ivory, of each half a dram; burnt Coral a dram*.

Another ſtronger: Take *Galls, Pomegranate peels, each a dram; Dates ſtones and Acron cups burnt, Cypreſs roots, each half a dram, red Roſes a ſcruple*.

This is ſtrongeſt: Take *Acacia, Hypociſtis, of each a dram, white Vitriol half a dram, Sal Gem a ſcruple, Angelica roots half a ſcruple*: make a Pouder.

A cleanſer for the Gums ulcerated: Take *Pumice ſtone two drams, Crab and Snail ſhels burnt, each a dram; Tutty prepared Allum and Tarter, each half a dram; Orris roots two ſcruples*: make a pouder.

The Pouder of Briony for the Cancer of the Gums: Take *Tutty prepared in roſe water two drams, Gum Traganth torrified a dram; Sarcocol, Morlick, Frankincenſe, each half a dram; Orris roots and Calamints burnt, of each a dram*: make ponder and mix it with *juyce of Briony*, dry it in the Sun then pouder it again, and add more *juyce of Briony*, do thus five times, rub the Gums with this Pouder and *Honey* till they bleed.

Or uſe Ægyptiacum for ſordid ulcers of the Mouth and Gums.

When the Gums begin to conſume: Take *roots of Comphory, Pomgranate peels, each a dram; Frankincenſe, Myrrh, each half a dram; Chalcitis burnt a ſcruple, white Vitriol half a ſcruple*: make a Pouder.

Touch Ulcers with ſtrong Liquors and after waſh the Mouth with Wine.

As with Inke, made ſtronge with Verdigreece.

Or with this gteen Water: Take *Verdigreece a dram, Orpiment a dram and an half*, pouder and boyl them in *white Wine two ounces, to half*. When it is cold, add *Roſe and Nightſhade water an ounce and an half*.

Or thus: Take *Verdigreece, Orpiment, Niter, Allum, each a ſcruple, and Galls as much*: boyl them in *Roſe and Plantane water*.

A ſimple Decoction of ſublimate, is made with *a dram of Sublimate*, boyled in *Roſe or Plantane water*, touch the Ulcer gently therewith, or make it milder with *an ounce or two of Nightſhade water*.

Or thus: Take *Sublimate three drams, red Lead a dram and an half, Verdigreece, Vitriol, each half a dram; burnt Allum an ounce, Bole two drams, white Wine ten ounces, Roſe water two ounces*; boyl them.

Theſe Ulcers and the thruſh, and Ulcers of the Noſe are cured, by being gently touched with *Aquæ fortis*.

Potential Cauteries, alſo of Lime and Wine Lees are good to touch Ulcers, if by art you can keep them from the ſound parts: but an actual Cautery is more certain, if it be uſed ſuddenly, for an Eſchar wil be made and when that is gone, the Ulcer will be cured.

CHAP. VIII.

Of Tooth-Ach.

The Kinds.

THe Tooth-ach is any pain in or about the Teeth, and it is either a true Tooth-ach, or ſuch only as a little diſturbeth.

A true

Tooth-ach. A true Tooth-ach, is in or about one tooth, only ſomtimes in more, ſeldom in the Fore-teeth, but in the ſides, and commonly but on one ſide, ſomtimes on both, ſomtimes in the upper, ſomtimes in the lower jaw, ſeldom in both, This is the proper Tooth-ach which is often and grievous.

Tooth-ach in Children which breed Teeth. This pain is in Infants that breed their grinders, which they declare by crying and reſtleſſneſs, and it is known by the redneſs and heat of the Cheek, and when the teeth appear out of the ſwolſen and open Gums, there is alſo a little Feaver known by heat and other ſigns. Somtimes convulſions, but not ſo dangerous, as when they come from other cauſes.

There is alſo a tooth-ach which comes to people of all Ages, from which few are free, eſpecially ſuch as have hollow or broken teeth. This is often violent and laſteth long or returns often, with ſtretching and beating, which they ſuppoſe they feel in the tooth it ſelf, which is pained. The Gums are then very hot and red ſomtimes ſwollen with the Cheek, alſo which being ſwollen the tooth-ach abateth, ſomtimes there is an Impoſtum at the bottome of the tooth, and when that breaketh the tooth-ach ceaſeth, and there cometh forth foul and ſtinking matter. And the Ulcer ſomtime remaineth long after, or turns hollow, peircing the lower Jaw and opening it ſelf outwardly, ſending forth wateriſh and ſomtimes thick matter for a long time.

Somtimes when theſe appear not, there is a great pain in the teeth, ſuch as we uſe to feel at our Fingers ends in cold weather. In this the Patient ſpits much, and if the teeth be hollow, he ſeems to feel a cold Air coming from them, to his tongue, when he toucheth them there with.

Pain of the Teeth when a Tooth is drawn. There is a kind of tooth-ach, when a tooth is drawn, ſomtimes greater, ſomtimes leſſer: but uſually it is gone after the tooth is drawn, except by the violent motion of the part or hurt of the Inſtrument, or when a little part is only drawn out, there be a pain after.

Numneſs of the Teeth called Hæmodia. There is a Moleſtation, rather then pain in teeth at the time of eating, in the diſeaſe called *Hæmodia*, this is a preſſing of the teeth, when one is longer then another.

The Cauſes.

The part affected. It is certain that that part is affected in in the tooth-ach which hath the ſenſe of feeling and that moſt exquiſitely, becauſe the pain is great. But we have ſhewed that the teeth want all ſenſes, becauſe they are all the hardeſt of bones neither have they a Perioſtum or Skin about them, as other bones have and there is no Nerve that goes into them. Therefore not the tooth, but that part which is ſenſible and which is near the tooth, muſt needs ſuffer, and the reaſon why the tooth is thought to ake, is becauſe the part affected is ſo near unto it. The part is commonly a membrane, which compaſſeth the holes in which the teeth are fixed, and which is next to the roots of the teeth: to which the Fibers or ſmal branches of the Nerves, which go to both Cheeks, are ſo joyned, that they cauſe an exact feeling, ſo that the pain ſeems not to lie deep, but as it were in the very tooth.

Alſo the Gums, and the *Perioſtia*, or Membranes under the Jaws, if they be hurt, ſeem to communicate pain to the teeth.

The Diſeaſes, with which theſe parts affected cauſe a ſeeming pain in the teeth, are either a hot or cold diſtempers, or Irritation, or Solution of Continuity.

A hot diſtemper and Inflammation, cauſeth Tooth-ach. A hot diſtemper with Flux of blood and Inflammation alſo ſomtimes, afflicting theſe Membranes, cauſeth the tooth-ach ſo called, not only by heat and ſtretching, but by ſwelling in a ſtrait place, which cauſeth the teeth being hard to preſs upon them, this is a ſtretching and beating pain, which though the beating be in the little Arteries, under the Membranes, which beat upon the teeth, yet it is ſo manifeſtly felt, that *Galen* thought this beating and Inflammation alſo was in the tooth it ſelf (which cannot be, becauſe the tooth is a ſolid bone, having neither Veins nor Arteries, and therefore can neither be inflamed, nor beat:) though he wrote that he experienced this in himſelf. Moreover if there be a Flux of blood upon the Gums or Perioſtium under them, as is uſual in the beginning or continuance of the pain which raiſeth a new Flux, the pain is increaſed, and the more if there be an Impoſtum, till it be broken and made an Ulcer and ſend forth matter.

The cauſe of this Flux is as of other Fluxes: Namly fulneſs and heat of blood, or pain that was before from another cauſe, which raiſeth the Flux and doubleth the pain: or other external cauſes.

A cold diſtemper, cauſeth Tooth-ach. A cold diſtemper by its enmity to the Nerves and Membranes, afflicting theſe parts, cauſeth alſo pain, called alſo the tooth-ach, from the Vicinity or nearneſs. It is ſo bitter and often, that it is no wonder the vulgar ſay that cold is an enemy to the teeth.

This comes from external cauſes, as Air, Meats or Drinks that are cold, that ſuddenly cool the teeth and make the Membranes adjoyning ſenſible thereof. And it comes ſooner when the tooth is hollow or broken, and the cold ſtrikes preſently to the Membranes. Hence it is that bad teeth are ſooneſt pained, and the pain is thought to be in the teeth, though they are dead and not as formerly, which no reaſonable man will ſay can be ſenſible.

This comes alſo from a cold flegmatick Defluxion not upon the tooth which cannot receive it, but upon the Membranes underneath. And there is then a tooth-ach, without ſigns of heat, but of cold, as if cold wind come from the hollow tooth, as I ſhewed: Except the pain cauſeth a Flux of blood, and then heat, tumor and impoſtume may follow.

Irritation or provocation, is the cauſe of Tooth-ach. Alſo Irritation of this very ſenſible Membrane, may cauſe this pain called the Tooth-ach.

This comes to the Membrane from the proper tooth when it is broken, or diſcovered from its place, or otherwiſe unuſeful, then it hurteth the Membrane in chewing or keeps them from chewing on that ſide.

This alſo may come from pricking the hollow tooth or from hard meat gotten into it, in chewing, becauſe the Membrane cannot endure the touch of a ſtrange body.

And if the teeth be whol and yet there be a force to put them out of order, eſpecially when pained, or of any thing be gotten between them in chewing, which ſticketh cloſe, becauſe then the teeth are thruſt at one ſide and the Membranes that grow to the roots of them are

are conſtrained there is alſo pain. Therefore men are very buſie to pick there teeth when any things get either into the hollow of the teeth, or the ſpaces between them.

Roughneſs of Teeth, cauſeth Hæmodia, or an edge upon the Teeth.

Moreover not only when the teeth are fowl or ſtreight bound or forced aſide are theſe Membranes provoked: but when they are exaſperated and looſe their ſmoothneſs; and then the Membranes feeling this roughneſs and unevenneſs are pained in chewing, as if ſome ſtrange body were faſtned to them, as we ſhewed in Hæmodia, with a numneſs (as we ſhewed in the hurt of touching) from the coldneſs of thoſe things, that make the teeth rough infecting the Membranes, ſo that the teeth ſeem to be num, by whom the Membrans are ſo affected (but this is but imaginary, for they are inſenſible.) this exaſperation & cold comes from eating of ſome kind of fruit, or from ſome humor like ſuch fruit or from ſome humors like ſuch fruit, or from vomiting and firſt the teeth and then the Membranes, as when they are ſower: by their binding and ſharpneſs (which is an enemy to the Nerves and bones) they peirce and afflict the teeth and their Membranes. And the ſooner when the teeth are ſoft and not grown hard with Age, therefore is this more uſual in young then old people.

Alſo the Tooth-ach comes from a Defluxion of thin ſharp, or ſalt flegm, which provokes the Membranes rather than cools them, & uſual to them that are troubled with ſuch Excrements, and to ſuch as the Flux ſals thither from a looſneſs and weakneſs of the part through bad teeth, or the like. And to ſuch that ſpit much, and have much humor come from their Noſtrils.

Solution of continuity, cauſeth Tooth-ach.

Solution of Continuity alſo cauſeth the ſame ſame, as when a Tooth is drawn from the Membrane under it, and the Gums that grow to it, and it is the greater pain when the Root is deeper, as in the great Teeth. And when it grows to the Jaw, ſo that ſome part of it comes away therewith, which cauſeth great accidents. As befel a Merchant my Country-man, of whom we ſpake in Pains of the Mouth, who had after the drawing of of a tooth an Inflammation and Cancerous Ulcer which tormented and killed him. This is thought to be eaſily done by the common Chirurgeons if the Dog or Eye-tooth be drawn.

Alſo in Infants while the teeth grow and pierce through the Gums, if they be great teeth eſpecially this pain may be by ſtretching the Gums. And though this pain comes only from the Gums, yet it is called the *Tooth-ach*, as other pains mentioned from ſolution of Continuity, in which the ſenſible parts mentioned do rather ſuffer than the teeth.

The Cure.

The Cure is according to the diverſity of the Cauſe as it comes either from a Defluxion of blood or other excrements, or from a cold diſtemper or provocation, from rotten teeth or other compulſion or exaſperation, or from ſolution of Continuity when the Gums are pierced, or the teeth drawn forth.

The cure of Tooth-ach from a hot diſtemper or cold, or from flux of blood or flegm.

If tooth-ach come from flux of Blood or Water, then take away the cauſe of the Defluxion by keeping the humor from falling upon the part, and ſending it another way, and conſuming it, and correcting the diſtemper which comes from thence, and in the mean while aſſwaging the pain, by theſe means.

Blood-letting at firſt when it is from a bloody flux, and there is pain of the Head, is good to revell or draw away from the part.

Alſo Scarification and Cupping in the Neck and Shoulders is good in all Defluxions: By theſe means at certain times uſed, the Vulgar prevent the tooth-ach. And to take it away, uſe Scarification in the Wriſt, or in the back of the Hand, between the thumb and fore-finger, on that ſide the pain is.

We divert theſe Defluxions alſo by Veſicatories and Cauteries as others. And apply Vſicatories to the Wriſts and back of the Hand: as a head of Garlick ſtampt.

And we uſe Frictions and Ligatures, as in other Defluxions.

And Purgers by the Noſe in a flegmatick Defluxion to divert it from the part affected. By blowing the Noſe often, and uſing of Errhines or ſneeſings to the Noſe, amongſt whtch juyce of Brooklime and Marygolds is accounted the moſt proper for the tooth-ach.

Alſo things that draw flegm from the Mouth which ſhal be after ſhewed: But this muſt be done after general purging, eſpecially if humors abound, and are flowing, leſt evacuations by the Noſe and Mouth draw the humor more to the teeth.

We alſo purge by ſtool with divers medicines, as in other Defluxions.

And apply things to the temples in all humors to keep them from the teeth, uſing ſuch things as were mentioned in Defluxions of the Eyes, eſpecially Plaſters in the hollow between the Forehead and the temples, upon the ſide pained night and day, which ſometimes retain the humor flowing, that the pain ceaſeth, and cometh to the temples.

If the Defluxion be hot, in the beginning we apply to the teeth aſtringents that heat not, to repell it, but when it ceaſeth to flow, we apply to the teeth things that diſcuſs and conſumes the humor. In a cold Defluxion, at firſt we uſe hot things with Repellers, after very hot things alone. Theſe are of divers forms, ſomtimes to be held between the teeth, or otherwiſe applied to them, or put into the hollow, or uſ'd as Fumes or Smoak, they are made of the following ingredients.

When we aſtringe chiefly, and ſo ſtop the Flux, we make Decoctions to be held hot in the Mouth, as the Decoctions of Tormentil which is beſt, and of Vervain boyled in Wine, and of the inward bark of an Aſh.

Or this compound Decoction. Take *roots of Tormentil, Snakeweed, five-leav'd Graſs, Mullein, each half an ounce; Cypreſs roots two drams, bark of Box tree, or Mulberry and Capars, each half an ounce; Ivy, Vervain, Plantane, each a handful; Pomegranate flowers and red Roſes, each a pugil: Cypreſs Nuts, Galls, and Acorn cups, each two drams; Coriander ſeeds, Myrtles and red Sanders, each a dram:* boyl them in *red Wine*, add *Vinegar*, if you wil have it ſtronger.

Roſe water is good to bind with *Plantane water, red Wine* and *Vinegar*.

Water of Mullein is counted excellent.

Or: Take *filings of Iron a dram and an half, Vitriol a dram:* boyl them in *Wine* and *Vinegar*.

After the Defluxion add ſome hot things thus: Take *roots of five-leav'd graſs or Tormentil an ounce, roots of Pellitory half an ounce, Cypreſs roots two drams, Leaves of Ivy,*

Ivy, Sage, Hyſop, each a handful; red Roſes, Lentiles, each a pugil; white Poppy ſeeds two drams, long Pepper a dram: boyl them in *Wine.*

Or thus: Take *Sage, Hyſop, Vervain, each a handful;* boyl them in *a pint of Wine:* add *two drams of Allum.*

Or: Take *Galls, Snakeweed roots, each two drams; Orris roots a dram, Hyſop a handful, Frankincenſe, Sandarach, each two drams; Juniper berries an ounce:* boyl them in *red Wine.*

Or: Take *Maſtich an ounce, Sage, Hyſop, each a handful:* boyl them in equal parts in *Wine* and *Vinegar.*

Or this Pouder: Take *Snakeweed roots a dram, Allum and Pellitory, each a ſcruple:* make a *Pouder,* apply it or rub therewith.

When we wil heat chiefly, hold theſe Decoctions in the Mouth, ſo hot as may be, and take it in again as faſt as it cooleth.

The Vulgar uſe roots of Pellitory, or Pepper, or Ginger boyled in Wine.

Another: Take *Calaminta, Organ, Pennyroyal, Hyſop, Sage, each a handful; Marjoram, Bay leaves, each half a handful; Juniper berries half a pugil:* boyl them in *Wine.*

Or this which hath often profited: Take *wild Time, Sage, Roſemary, each a handful; Ginger a dram, Caraway ſeeds half an ounce, red Peaſe, Salt, each a pugil:* boyl them in *white Wine.*

Or this: Take *Pellitory roots half an ounce, Angelica roots, each two drams;* add *Garlick and Radiſh, Hyſop, Savory, Sage, Marjoram, Pennyroyal, wild Time, Roſemary flowers, and red Roſes, each a dram;* or *a handful* if they be freſh, *long and black Pepper, Cubebs, grains of Paradiſe, Cloves, Muſtard ſeed, Gith and Staveſacre, each half a dram; Salt or Niter, each two drams:* bruiſe and boyl them in *Wine,* or infuſe them, and uſe the ſtrained *Liquor.*

The Decoction of Coloquintida in Wine is bitter, but very profitable.

Sage and Roſemary diſtilled in Wine is alſo good.

Alſo *Aqua vitæ* or Spirit of Wine or Juniper berries applied do work quickly and ſtrongly.

Or this: Take *Pepper, Ginger, grains of Paradiſe, each a dram; Cloves two drams, Cinnamon half on ounce:* add *white Wine,* ſteep and diſtil them.

Or thus: Take *Pellitory, long and black Pepper, each two drams; Muſtardſeed, Water-creſſes and Gith ſeed, each a dram:* pouder them, and with *Aqua vitæ* uſe it as the other.

Or of the ſimples in the hot Decoction mentioned dried and poudered, make an Infuſion and Diſtillation.

The Oyl of Juniper berries, or Spike, or Spices diſtilled, and dipt in Cotton, and put into the tooth doth well.

Somtimes we uſe Bags to the teeth to be bitten by the tooth affected thus made: Take *Sage leaves,* and bruiſe them, and with a little *Salt* and *Pepper,* make a *Bagg.*

Or thus: Take *Pellitory, Pepper, Muſtard ſeed, Salt, each equal parts;* pouder them for a *Bag,* dip it in hot *Vinegar* and apply it to the teeth.

Or thus: Take *Pellitory, long Pepper, Staveſacre, each equal parts:* make a *pouder,* and apply it in a *Bag* ſprinkled with *Aqua vitæ.*

Somtimes we give things that inflame the Jaws, as bark of Laurel taking of the outward rind that is hard, alſo the roots of Spurge and Crow-foot, according to *Dioſcorides,* theſe are put between the teeth, leſt they ſhould burn the Jaws by touching them, but if you boyl them in white Wine they they are milder.

This latter Decoction is ſo uſed, made of Solomons ſeal roots, and white Hellebore, and bark of Laurel in Wine and Vinegar.

The Anodynes following are alwaies to be uſed, when the Defluxion ceaſeth eſpecially, becauſe they work by propriety.

Hot Milk, Butter, and common Oyl, or Oyl of ſweet Almonds are good to be held in the mouth.

Alſo Bread chewed and applied as a Cataplaſm between the teeth and Cheeks.

Alſo warm Broath and the Decoction of Marſhmallow roots, Bread, and Lineſeed in Milk.

Another that draws forth water. Take *rooots of Marſhmallows and Liquoriſh, each an ounce; Sage a handful, Figs twelve, Fænugreek ſeeds an ounce:* boyl them in *Water.*

A Decoction of Guajacum and Salt is commended.

Or Leaven applied with Vinegar in the Decoction thereof held in the Cheeks.

Or this: Take *Sandarach or Varniſh half an ounce, Wine or Vinegar, or both four ounces, or ſix:* boyl them ro the conſumption of the third part, and hold it in the mouth, or diſſolve Sandarach in Vinegar and apply it.

Gum Galbanum, Ammoniacum, Sagapenum, alone, or ſoftened with *Aqua vitæ* and Vinegar put into a hollow tooth, or ſpread and laid as a Plaſter to the teeth, cures the tooth-ach.

Or this: Take *Camphire half a dram, Aqua vitæ an ounce:* boyl it til the *Camphire* be conſumed, and apply it: or with *Wine* and *Vinegar.*

Alſo Camphire and Oyl of Cloves, or of ſweet Almonds, or Oyl of Camphire.

The pouder of Camphire with the pouder of Henbane root equal parts, ſuddenly taketh away the tooth-ach, the ſeeds of Henbane may be uſed for the root, and they wil be ſtronger.

A Snakes Skin alſo boyled in Wine and Vinegar, or dried in an Oven, or burnt to pouder and mixt with Oyl, to anoynt the teeth is commended, or the Skin of a Toad uſed the ſame way, is an excellent medicine.

Dioſcorides writes that the prick in the tail of the Fiſh *Paſtinaca* applied to the tooth takes awy pain.

In great pain we uſe Stupefactives with caution that they be not ſwallowed.

As the Opiate Antidotes freſh made as *Philonium Romanum,* Treacle, Mithridate, to rub the teeth, to a dram of which a ſcruple of Pellitory and Nigella or Gith ſeed, and a grain of Opium may be added.

A ſmall pil of Opium alone put into the tooth preſently takes away the pain, and it is good to add a little Wax that it may not fall out.

Or this: Take *Opium and Henbane ſeed, each four grains Smallage ſeed two grains,* with *Aqua vitæ* make *Pils.*

Or thus: Take *Camphire a ſcruple,* boyl it in *an ounce of Aqua vitæ* til it diſſolve, then add *Opium three or four grains,* dip a little *Cotton* therein and thruſt it into the tooth.

Or thus: Take *of ſpirit of Wine two or three ounces,* add *Camphire two drams,* ſet it in the *Sun* til the *Camphire* diſſolve, then diſtil it: apply this ſpirit as the other.

Other Stupefactives are made of Henbane ſeeds, Pepper, roots of Pellitory and burnt Allum equal parts made up with *Aqua vitæ* into a Maſs.

Or thus: Take *Henbane ſeed half a dram, Pellitory and Ginger each two drams; Smallage ſeeds a dram, Maſtich three drams, Roſes a pugil:* boyl them in *Wine* and *Vinegar* to waſh the Mouth.

Or: Take *roots of Mandrake a dram, Henbane ſeed*

half a dragm Pepper, Cubebs and Stavesacre, each a dragm, Pellitory two dragms, bark of the root of Mulbery and Capars three dragms. Boyl them in red Wine.

Or Take *Henbane roots a dragm, white wine half a pint.* boyl them.

Or uſe fumes with a Funnel to the teeth, made of wormwood, Savory, and the like hot herbs, in wine and water, and take the vapor hot, add leek ſeed to make it ſtronger.

Alſo a fume of Sandarake caſt upon live coals, or leek or onion ſeed mixt with pitch and wax to make the fume thicker: the fume of burnt henbane ſeeds is accounted beſt, but it is beſt when the ſeed is firſt mixed with virgins wax.

Somethings are to be applyed to the cheek outwardly, to take away pain.

An Anodine emplaſter. Take *Crums of bread the pap of apples, each three ounces*: boyl them in *milk*, add *lineſeed, oyl of Roſes or of Chamomile, each an ounce, Saffron a ſcruple.*

Or uſe Treacle or other opiats for a plaiſter.

Another approved, Take *the white of an egge*, beat it with *Roſe water* and ſpread it upon flax with a litle pouder of *Pepper*, and apply it all over the cheek where the pain is.

Or thus, Take *the yolke of an egge with Aqua vitæ and a litle Saffron, with ſome meal or flower*: make a plaſter to diſſolve the tumor,

In a hot Cauſe. Take *juice of Nightſhade and Houſleek, each two ounces, Roſe-water and Milk, each an ounce and an half, Oyl of Roſes an ounce*: ſtirr them and dip a clout therein, apply it to the Cheek.

In a cold cauſe thus. Take *roſted Onyons three ounces, oyl of Dill and Chamomile each an ounce, flower of Fœnigreek an ounce and an half*: make a Plaſter.

Or thus, Take *Lilly roots three ounces, Mallows an handful, flowers of Chamomile, Melilot, Dill, each a pugil: Fœnigreek and Lineſeed, each half an ounce: Cabbage ſeed two dragms, Peach kernels or bitter Almonds an ounce.* boyl them in wine, foment the Cheek without, heat the reſidence of the Decoction, and with *oyl of Chamœmel* and *Dill*, make a *Cataplaſme*.

Alſo apply *bagg of Millium or Panicum, Wormewood, Chamœmile flowers, Dill and Salt.*

Juice of Garlick, Rue, Ivy, Daffadil roots: dropt into the contrary eare, Cures the toothach.

Alſo *hot oyls* as of *Rue, Bayes, Coſtus, Earthwormes*, with *Caſtor* boyled therein the diſtilled oyls are beſt.

Or five Ivy berries, boyled with oyl of roſes and pomegranate peels, and the liquor dropt in doth it according to *Diaſcorides*.

A Clove of Garlick peel'd and put into the ear on that ſide the pain is, cureth.

Among Amulets the roots Lepidium hung about the neck, cureth according to *Diaſcorides*.

If a tumor ariſe on that ſide inwardly or outwardly, or on both ſides, and the pain abateth: then it goeth away of it ſelf, or with bags or hot oyls, very eaſily.

If pain increaſe with the tumor becauſe then there is an Impoſtume, the Anodyne Cataplaſme wil do wel to ripen it.

Eſpecialy Barley meal boyled in milk and Olibanum added in pouder, and applied ripens the Impoſtume.

Alſo hot milk held in the mouth in which roots of Marſhmallows, Lineſeed, Houſleek and Lillyes are wel boyled.

The Impoſtume opened of it ſelf inwardly, or by force turnes to an ulcer, which wil cure of it ſelf: or with the remedies mentioned in the ulcers of the mouth, if it come outwardly it is eaſier cured as another ulcer: but if the teeth are rotten and the ulcer reach them, it wil hardly be cured til they are drawn, and there is comonly a disfiguring ſcarr left after the cure.

The Cure of the Toothach from a ſimple cold diſtemper.

If the toothach come from a cool diſtemper from the matter flowing thither, the cure is mentioned in a flegmatick defluxion by hot means: which cureth a ſimple diſtemper: Then take heed of al actualy cold things, as Air meat and Drink and medicines, becauſe cool things are ſo averſe to the teeth, that in a hot cauſe, actualy cool things are not good though they give eaſe, but after rather increaſe the pain.

If toothach come from rotten teeth, it will hardly be cured, and return eaſily, and if a defluxion be, cure it as we ſhewed in a defluxion.

The Cure of toothach from Irritation, from teeth rotten or bound.

If toothach be from hollow teeth: Take heed that nothing gets in, and chew upon the ſound ſide, or chew wax or maſtick afore to fil the hollow, but experience teacheth that that may cauſe as much pain as the meat. And therefore that is better in ſtinking breath cauſed by meat corrupting in the teeth as we ſhal ſhew.

When rotten teeth bring ſuch trouble and pain, upon every light occaſion, and infect their neighbors, eſpecially if they be unuſeful, they either muſt be drawn by the arts mentioned in corrupt bones, or the place under them muſt be made inſenſible: This is done by burning in the cavity with *Aqua fortis* or fig milk, or Spurge or Sory, as *Diaſcorides*, taken in with Wool or Cotten and ſtopt in with Wax from falling out, this done often breaks the teeth out, or burn the rotten teeth with a hot Iron, that the part under may looſe ſenſe, and the tooth fall out.

If any trouble follows drawing, becauſe the teeth wil be bound by things that get in between them, uſe a toothpicker of maſtick wood or juniper, uſe it gently in time of pain, for a litle thing diſturbs, as only the motion of the tongue againſt them when pained, or picking with your fingers, and they who think to abate pain by picking, are miſtaken, and increaſe it rather.

The Cure of Hæmodia or teeth on edge.

If from the edg or roughneſs of the teeth you chew with difficulty, chew purſlain til it be gone, it is a certain and ſure remedy.

Crums of bread or toſted cheeſe or a yolk of a hard egge chewed hot, doth, it but not ſo quickly.

Or Almonds, or Nuts, or Wax and ſalt chewed.

The Cure of Tooth-ach in children that breed them.

If children feel pain when they breed teeth, from the peircing through their gums, then anoint the gums with the brains of a Cony or Hare, boyled in Wine, or with ſweet Butter and Honey, and other gentle mollifying things, often.

Marbiolus ſaith the ſtone found in the head of a Snail without a ſhel, wil do the ſame.

If the Gums are too hard, and hinder the teeth, which cauſeth great ſymptomes, as Convulſions, Fluxes, called *Diarrhœas* and Death, then preſently cut them with a Lancet, this may be done ſafely without fear of inflamation, pain or bleeding: By this means I ſaw a famous Chirurgion cure many.

We ſhal ſhew the cure of other accidents in their places.

The

The Cure of pain from a tooth pulled out or drawn.

The pain that is while the tooth is drawing goes away when it is out, & that alſo that went before, for which cauſe the tooth was drawn. But if it be only moved or broken, it is worſe, and the Patient muſt ſuffer again at the drawing of the ſtump. To ſtay bleeding is dangerous if it continue; and when an Artery is broken, the Cure whereof ſhall be mentioned in Hæmorrhages or Bleeding.

CAHP. IX

Of Pain in the Jaws.

The Kinds.

THe Kinds of pains in the Jaws or Throat, either in the uper Jaw, which is the receptacle into which the two Tonſils meet like an *Iſthmus*, and in whoſe middle there is a Caruncle or lump of fleſh called Gargareon root, or Palate: or thoſe pains which are in the lower Jaw joyned to the Neck, whether in one place or more, or theſe pains which reach to the parts of the Mouth mentioned: are diſtinguiſhed firſt as they move divers Senſes, Somtimes there is a roughneſs only or troubleſome imitation, ſomtimes a true pain, which is either ſtretching, or burning, or ulcerous.

Roughneſs of the jaws.

Roughneſs of the Jaws is moſt hurtful to the Voyce, and therefore declared in Hoarſneſs.

An irritation in the jaws.

Somtimes there is felt an Irritation with endeavor to Swallow or Vomit.

Falling the Gargareon Uvula or Palate

And then either ſomthing itches in the Jaws, or the *Gargareon* or *Uvula* being grown longer and thicker hangs upon the Jaws, and if it ſtop them any way, it cauſeth difficulty of breathing and ſpeech. the enlarging of which is called *Columella* or κιων in Greek, or the falling of the *Uvula*.

A ſtretching pain in the jaws with difficulty of Breathing.

A ſtretching pain in the inſide of the Jaws, when a Cavity appears in the Neck by reaſon of the Vertebra or bone thruſt out, hindereth Breathing of which we ſpake in the defect of breathing. This from the likeneſs of a Squinzy, we called *The ſixth kind of Squinzy*, which is very ſeldom ſeen. There is often this ſtretching pain from a Deſluxion (as we ſhal ſhew in the cauſes) without Burning or Inflammation, ſometimes with ſtraitneſs of Breathing: ſomtimes with hinderance of Swallowing and Voyce: ſometimes with, ſomtimes without a ſwelling in the Jaws, or outwardly in the Neck. And this Diſeaſe is called *A baſtard Quinſie*.

Pariſthmia what.

With the accidents whereof, the tonſils or Almonds ſomtimes ſwel in one or both ſides round like a Ball, and appear open like a Spunge, This is called *Pariſthmia*.

An inflaming pain in the Jaws with difficulut Breathing. A true Quinſie or Cynanch.

There is a Burning, Sharp, and Pricking pain, alſo in the Jaws in the Diſeaſe called *A true Quinſie* with difficulty of Breathing, which is ſmall and often, and fetcht with ſighing, ſometimes that endangereth Suffocation, ſo that Breath cannot be fetchr but by holding the Neck upright, & men gape like tired or mad Dogs. This Diſeaſe is called *Cinanch*. In this ſwallowing is hindered, & Drink comes forth at the Noſe, or it is ſwallowed with difficulty, & the endeavor increaſeth pain. There is often a Fever joyned with it, and the accidents thereof, as Heat, Redneſs of Face, Thirſt ſeen alſo by the Pulſe and Urin. There is ſomtimes a manifeſt tumor, ſomtimes not, for which cauſe there are three ſorts of Quinſies: for if there be no tumor nor Inflammation within or without, it is the firſt time in which are the worſt accidents: But if a tumor appears in the ſtraitneſs of the Jaws, it is the ſecond kind and hath great ſymptoms, but if there be an outward tumor in the Neck, it is the third kind, and the ſymptoms are leaſt.

Antiades

Uva or Uvula.

There is a tumor with Redneſs and Heat in in the tonſils or Almonds, this is called *Antiades*. Somtimes this pain is in the roof, and is called *Uva* or *Uvula* when it ſwells or grows black with Inflammation. In theſe the accidents are mild, as in the gentler Quinſie, except that meet with it. If the Inflammations in theſe three places turn to Impoſthumes, pain and other accidents increaſe, and when it is broken they abate and an Ulcer followeth.

Conſumption of the Roof.

Somtimes there is an ulcerous pain in the Jaws, either in the upper part of the throat, or in the Almonds or roof, with an Ulcer reaching to the Palate, and ſomtimes the roof is conſumed wholly in part, or this pain is felt below, or deep, and follows the Quinſie mentioned, and matter is ſpet forth. Or if it come alone, the pain reacheth downwards to the ſtomach with great burning, eſpecially when they ſwallow, which is hindred: But when it is in the upper parts it hinders ſwallowing, breathing, and voyce alſo.

The Cauſes.

The part affected.

The Cauſe of theſe Diſeaſes, namely of Moleſtation with Irritation (we ſpake of roughneſs of the Jawes elſewhere) and of pains, with Diſtenſion, Inflammation and Ulcer, is either in hidden parts, as in the muſcles of the Jaws and parts adjacent, or in the lower Glandules joyning to the rough Artery, or in the paſſages through the inſide of the Neck, *Oeſaphagus* or Gullet (for the Diſeaſes of the rough Artery are deſcribed in defect of Breathing) Or is in manifeſt places of the Jaws, as in the tonſils roof or the tunicle by which it gets often to the Palate. The cauſe of all theſe pains is either a Flux of Blood or excrements, or ſolution of continuity. Of ſolution of Continuity, we ſpake in Defect of Breathing, how it comes from a Vertebra or Bone ſtarted in the Neck, which cauſeth ſixth kind of Quinſie.

Inflammation of the Jaws, Tonſils, Roof, is the cauſe of a true Quinſie, the Antiades or Uvula.

If Blood fall into the Muſcles of the Jawes it cauſeth a true Inflamation or Quinſie, which is gentler or worſe, as the Flux is more inward or outward. for if it fall upon the inward Muſcles of the *Larynx*, Jaws, and bone called *Hyodes* which ſerve for Breathing, Voyce, and ſwallowing, becauſe the pain is great, and as it were ſuffocating, it cauſeth the firſt and worſe ſort of quinzy. But if it fal upon the outward muſcles of the neck, it leſs hindereth thoſe offices, and cauſeth a gentler quinzy, which manifeſteth it ſelfe with an external tumor, which

which is the third ſort. But if the Defluxion fall upon both inward and outward muſcles, it is between both, & cauſeth the ſecond ſott of Quinzy, in which the tumor is not ſo hidden as in the firſt, but may be ſeen in the inſide of the Jaws: Thus we better diſtinguiſh Quinſies, than as the Defluxion falleth upon this or that Muſcle for they being hidden it cannot be diſcerned by us upon which they fal) to call them *Cynache*, *Paracynanche*, *Synanche*, *Paraſynanche*. Moreover if the blood flow rather upon the Glandules on both ſides of the rough Artery, which are eaſily inflamed by reaſon of the veins into which they are wrought, there is a kind of Quinſie (and rather becauſe the Muſcles adjacent are alſo inflamed) better or worſe as the Inflammation is ſpread in thoſe muſcle. If the Defluxion falls upon the upper Glandules or tonſils, or upon the Weaſand, it cauſeth the Inflammation of thoſe parts called *Antiades* and *Uvula*. theſe Inflammations ſpread to the parts adjacent, and are more uſual than a Quinſie, becauſe the Blood wil ſooner flow to theſe loſe Glandules that have many great Veins than to other.

The Inflammation of the Gullet and its Cauſes.

If it fall upon the Gullet or *Oeſaphagus*, which is ſeldom, it cauſeth a far greater pain, eſpecially in ſwallowing, from the beginning of the Gullet to the very Stomach, but not with ſuch difficulty of breathing, except it extend to the parts adjacent.

The Cauſe of this Flux of Blood and Inflammation that cometh from thence is the ſame with that of other Inflammations, namely plethory or fulneſs of Blood, or Heat, or thinneſs of the ſame, which ſends it ſelf thither rather than to another part by reaſon of the diſpoſition of the place: this comes often from a Synoch Fever, when the Blood is firſt burnt in the Veins, and then a part therof is ſent thither (as I ſhewed in Fevers) hence Quinſies and Inflammations of other parts, as Gullet, Mouth, Tongue, are the ſymptoms of theſe Fevers, that begin with them, or come preſently after them. Alſo Blood carried thither from other Cauſes may make Inflammations in the Throat, but a Fever is not joyned therewith, except it come from other Cauſes. But it may come from the pain which theſe parts receive from other Diſeaſes, or from Inflammation of the Jaws, by actually or potentially hot things, as Pepper, Cuckowpints, Laurel, given in jeſt ſometimes. Or from very cold Drink while the body is hot, by reaſon of the ſudden repercuſſion, when the blood flieth back and returneth again with force, becauſe the blood is ſtir'd up and ſent out of the Veins; except it come from a Synoch, as we ſaid: Alſo I obſerved that this came from too much ſtraining in Child-bearing, the blood being driven to the upper Veins of the Neck in a Woman that died. And it is probable that it may come from other ſtrainings, roaring, or holding breath at going to ſtool.

A defluxion into the Jaws, Tonſils, Palate, is the cauſe of a Baſtard Quinſie, falling of the Almonds, and Uvula.

A Humor falling from the Head, under the tunicle of the Palate, if it be carried to the Muſcles of the Throat wil cauſe a Baſtard Quinſie: which is ſtronger or weaker, as the Flux is upon the inward or outward muſcles, as we ſhewed in the Flux of Blood: and for that Cauſe wil cauſe a tumor more or leſs apparent, but if the Flux fall upon the upper Glandules or Tonſils, or the Palate only, which being a looſe and ſoft piece of Fleſh eaſily receive the humors, it will cauſe the *Pariſthmia* and *Columella*.

The natural and efficient cauſe is the ſame with that of all Defluxions, the adjuvant or helping cauſe is a fitneſs of the parts to receive it, becauſe they are cloſe under the Head, or becauſe they are looſe or weak: and they are ſooner hurt if they have formerly been offended from other Cauſes.

An Ulcer in the Jaws Tonſils, or Almonds, Palate, Gullet, is the cauſe of an ulcerous pain and Conſumpion of the Palate.

The Solution of Continuity cauſeth pain expreſſing the ſenſe of an Ulcer. This is an Ulcer, an Excoriation, or Rawneſs, or Wound in the Jaws from divers cauſes. An Uulcer comes often after the ſaid Inflammations of the Jaws, Tonſils and and Palate ſuppurated and turned to an Impoſthume after breaking. or from a ſharp defluxion that firſt cauſed a tumor, or preſently exulcerated, there comes an Excoriation of the tunicle of the Jaws, Tonſils or Gullet, which infects the Palate, and ears upon other parts adjacent. Alſo it may come from a malignant matter which ſeizeth upon the membranes ſo much in the Leproſie and French Pox, hence come thoſe ſtubborn Ulcers in the Palate, and Jawes, and Noſtrils, that eat up the Glandule and Uvula. Alſo the Gullet may be cleft and excoriated from Vapors that are hot and ſharp in malignant and ſharp burning Fevers, from whence they may feel pain a long time after in ſwallowing, down to the Stomach. Alſo a pain in the Gullet may be from ſharp and pricking things fallen by chance into the Jaws and Gullet, that wouud them, and the greater if there be an Inflammation. If theſe wounds come externally they ſhall be ſpoken of in external wounds.

A Wound in the Jaws and Gullet, cauſeth an ulcerous pain in them.

The Cure.

Prædiction or Foretelling.

If theſe diſeaſes come from a defluxion of humors upon the parts of the jaws, and there is Inflamation in the firſt ſort of a true Quinzy, it is very violent and kils in eighteen houres ſpace, the other is ſharp and is judged the ſecond third or fourth day at fartheſt; The hope of Cure is more when the tumor is outwardly, and admits of applications, and may be better cleanſed when broken. The third is leſs dangerous, becauſe the tumor is outward. That which is in the lower Glandule is more or leſs doubtful of Cure, as it is joyned with any kind of Quinzy. The ſafeſt is the Inflamation of the Tonſills and Palate becauſe they are more viſible, or of the Gullet to which Remedies may be ſwallowed, except the Inflamations bring greater danger by ſpreading to other parts. But if a Defluxion of any other humor cauſe a baſtard Quinzy, it is not without danger if it obſtruct inwardly, that is better which extends outwardly and cauſeth a tumor in the Neck. That humor that fills the Almonds and Pallate is eaſier cured.

The Cure of a true and falſe Quinzy, Pariſthmia, Uvula Columella, or Gulet inflamed or ſwallow, by taking away the Cauſe.

As for the Cure, it differs as the Defluxion is of blood, or an Inflammation of the Jaws, or Almonds or Tonſill or Palate or Gulet the cure of which agrees in many things, or as the Defluxion is of another humor upon the Jaws in a baſtard Quinzy, or upon the Tonſills or Uvula or Gulet, then the cure differs from the former. In al we proceed as followeth.

In every Inflamation of the Jaws, or any part of them a vein is to be opened when it is great, or to preven-

vent it from being great, especialy when the body is plethorick, in a Quinzy especialy it must be quickly done, open a vein in the arm first for revulsion, that that which is most visible or the cephalike or head vein which is most usual, or that by the thumb, bleed soundly, and if need be often, *Hippocrates* perscribes the vein under the breasts to be opened for women, or that in the foot, if their courses be stopt. In women with child bleed also but sparingly, after revulsion open that vein under the tongue for derivation, the same day, or presently after, because the disease is acute. *Archigenes* opens the forehead vein, others that in the neck. In a cold Defluxion if there be pain or streightness, bleed also.

Cupping glasses to the shoulders neck and under the breasts, do the same, especialy if they be placed in a Quinzy in the top of the neck upon the second *Vertebra*, that they may breath and swollow better and they are better with scarification, which is good also under the Chin and in the Cheeks, also Horsleeches may be applyed instead thereof, and in great necessity, Veficatories and Caustick, to the neck or head, this is done by way of prevention to those that are subject to this disease, all these are good in other Defluxions.

Also Frictions and Ligatures and washings are good in al Defluxions, to cause revulsion.

We apply to the head things that stop fluxes, and strengthen it, after purging.

An Emplaster for the crown or hinder part of the head, Take *Pitch two dragms, Frankincense, Mastick, Labdanum each a dragm, with Gum Ammoniak dissolved in Vinegar*: Make a large round plaster.

A stronger drawer, Take *Pigeons and Mouse Dung two dragms, seeds of Melanthium infused in vinegar a dragm, Frankincense, Mastick, each a dram and half, with Galbanum dissolved in vinegar and honey anacardine.* Make a Plaster.

A Pouder for the Head morning and evening, after rubbing and combing: Take *Mastick, Gum of Ivy each a dram and half, Citron peels, Galangal, red Roses, Organ, Gith seeds, and Cortander prepared in vinegar, Bay berries, red Saunders, each a dram, Nutmegs and Cloves each half a dram, grains of Kermes two scruples, Salt a dram.*

When other medicines cannot be swollowed, use Clysters, before bleeding, and after if need be, to provoke stools and draw down humors.

If the Inflamation of the Jaws come from flux of blood, of what kind soever, give emollient and cooling Clysters as in Fevers, as this: Take *the common Decoction, Cassia an ounce, course Sugar an ounce and an half, oyl of Violets three ounces, with a little Salt.*

When you wil provoke more and draw down, Take *Mallowes, Beets roots and all, an handful, Bran a pugil*, boyl them: add *Honey of Violets, an ounce and an half, Electuary of the juice of roses half an ounce, Hiera picra two drams, oyl of Violets three ounces, with juice of Mercury or Beets an ounce, and a little Salt*, make a Clyster.

If a bastard Quinzy come from a wateriſh defluxion, or swelling of the tonsils, or falling down of the Uvula, use Clysters prescribed in those Defluxions.

Or this, Take *Mallows, Marsh-mallows, Arrach, roots and all, each an handful, Orris roots an ounce, Sage and Marjoram, each half an handful, Chamæmel Melilot and Lavender flowers and Bran each a pugil, Carua seeds two drams*; boyl them, add *Hiera Colocynthidos three drams, Honey of Roses two ounces, oyl of Chamæmile and of Nuts, each an ounce and an half, with Salt*, make a Clyster.

we use Errhines to the nose to divert Flegm from the tonsils and Palate, or masticatories that cut Flegm, and fetch it from the Jaws.

Somtimes instead of Clysters we give if they can swallow liquid things, in Inflammations of Cassia, Tamarinds, Manna dissolved in syrup of Roses, Violets and the like; as in Fevers. In other Defluxions stronger Remedies are given, as Hiera Picra commended in a Bastard Quinsie two scruples, in Pils, after a short Supper, they say it cured many of the Quinsie in *Rome* when it was deadly. Also a Decoction of a dram of Turbith with Liquorish, Manna, or Cassia is good if often given.

Prepare the humors with thickners if it be hot, as syrup of Violets, Poppies, an Emulsion of Cold seeds, Rose water, or Diacodium, and other things in a Catarrh.

Or if the Defluxion be cold give things to correct it, as syrup of Maidenhair, Bugloss, or Scabious water.

Or thus: Take *Liquorish an ounce, Maidenhair, Bugloss, each a handful; Violets & Scabious, each a pugil; Raysons stoned, Jujubes, Sebestens, each six pair, Barley a pugil, the four cold seeds, each a dram and an half*: boyl them, and in *a pint and an half* dissolve *simple Oxymel* and *Honey of Roses each an ounce and an half*; *Sugar an ounce*: make a *Julep* for three or four *Doses* with *a dram of Diatragacanth frigid.*

Also the Decoction and Water of Violets.

In a cold cause, give syrup of Hysop, Horehound, and Liquorish, with Colts-foot and Horehound Water.

Or thus: Take *roots of Elicampane two drams, Liquorish six drams, Hysop a handful, Figs ten, Dates five, Anise seeds two drams, Rosemary flowers a pugil*: boyl them, and in *a pint and an half* dissolve *Honey of Rosemary two ounces, Sugar an ounce and an half*; *Sugar candy an ounce*, make a *Julep* for some Doses with a dram of *species Diareos.*

The Topicks for a true and false Quinsie.

To the place affected we apply Topicks inwardly and outwardly, inwardly Mouth-waters or things to lick, or Fumes, outwardly things to the Neck, as the part is affected.

In a Quinsie from what Defluxion soever, you must use Repellers at the beginning, while the matter flows, with Coolers if it be true; or without, if it be a false Quinsie. after a Defluxion add Concocters and Resolvers, which we use alone at last. alwaies while there is pain and straitness, give Lenitives to asswage pain and dilate the passages with other things, and things which clense and cut tough flegm which useth to stick there in a cold Defluxion. the examples are as followeth.

At the first give Repellers. the first Gargarism. Take *Rose, Plantane, Honey-suckle water, each four ounces*; add *Vinegar* or *Pomegranate Wine or the juyce of sour fruits, and two ounces of Diamoron or Honey of Roses.*

Another: Take *Plantane water four ounces, Rose water two ounces, Sugar of Roses or Honey of Roses an ounce, Allum a dram*: boyl them a little or dissolve.

A third: Take *Pomegranate peels, flowers of Pomegranates, Cypress nuts, each an ounce*; *and Teazle, Galls half an ounce, Lentiles, red Roses, each a pugil*; *Myrtle seeds half an ounce, Plantane seeds two drams*: boyl them in *Water* and *Honey* and in a pint dissolve *Diamoron, four Pomegranate Wine four ounces*, add a little *Allum* to make it stronger, *Repelling Pouders* are blown in, as of *Plantane leaves* and *red Roses* and the like.

In progress of the Disease use Repellers and Dissolvers together: As, Take *water of Self-heal, Plantane, Willow, each three ounces, Cassia, Diamoron, each an ounce.*

Or: Take *Liquorish an ounce, Cypress roots, peels of Pomegranates, each half an ounce*; *Pomegranate leaves two*

drams, red Roſes a pugil, Figs ſix, Dates three, Raiſons twelve pair, Jujubes and Sebeſtens, each ſix pair; Barly a pugil, Fœnugreek and Lineſeed, each half an ounce: boyl them, and in a pint, diſſolve *Diamoron compounded with Saffron and Myrrh two ounces, Caſſia and Oxymel each an ounce.*

The juyce of Ivy drunk from three drams, to half an ounce, is good to repel and digeſt. This Plant is ſo powerful in Diſeaſes of the throat and Neck, that the Vulgar think Spoons made of Ivy do good.

At length uſe Reſolvers, and Concoctors and Cleanſers.

Thus a Gargariſm. Take *water of Dwarf-Elder and Self-heal water, each an ounce; Hyſop and Roſe water, each two ounces.* Or this Decoction. Take *Liquoriſh an ounce, roots of Dwarf-Elder and Radiſh, and Oris, each half an ounce; red Roſes, Mallows, Chamœmel and Elder flowers, each a pugil; Hyſop half a handful, Radiſh ſeed two drams, Fœnugreek ſeed half an ounce, Figs ten, Dates five, Bran a pugil*: boyl and in ten ounces diſſolve *Sapa, Honey of Roſes, each an ounce and an half; Swallows neſt, two drams, Myrrh, Mummy, each a dram; Saffron, Sal Armoniack, each half an ounce.*

Or this: Take *ſpecies of Diaireos a dram, Pepper half a dram, Saffron and Myrrh, each a ſcruple; Juyce of Liquoriſh a ſcruple, with ſyrup of Hyſop two ounces*: make a *Lenitive.*

Or thus: Take *Pepper half a dram, Saffron and Myrrh each half a ſcruple; Orris roots a dram, Honey three ounces,* mix them. Or uſe the Eclegma of *Scribonius Largus.*

A white Dogs-turd called *Album Grecum* finely poudered and blown into the Mouth, or mixt with theſe Eclegma's is excellent, or with ſyrups. A Gooſe-turd dried doth the ſame.

Alſo the pouder of ſalted and dried Swallows a dram, with convenient Water is good according to *Dioſcorides.*

Or a dram of the pouder of a Boars tusk with Linſeed Oyl.

Or the Smoak of Amber taken in with a Funnel.

Or theſe Lenitives and Dilators when there is pain and ſtraitneſs.

As a Gargle of hot Milk, Goats is beſt.

Another. Take *Milk half a pint, the white of an Egg well beat, the mucilage of Fleabane, Quince or Line ſeed each an ounce, Penidies half an ounce.*

Bran or Bread boyled in Water and ſtrained or Almond milk doth the ſame.

The common white Troches are good alſo to be held under the Tongue.

Or: Take *ſpecies of Diapapaver or Diatragacanth frigid, each a ſcruple*; with *pulp of Tamarinds*, make *Troches.*

Or hold troches of Diapapaver or Diatragacanth frigid in the mouth.

Or this Eclegma. Take *ſpecies of Diatragacanth and Diapapaver each a dram*; with *ſyrup of Violets and Jujubes* make a *Lohoch.*

Lenitives that cleanſe the ſlime are thus made. Take *Liquoriſh two ounces, pulp of Raiſons two drams, juyce of Liquoriſh half a dram*, with *Gum traganth* infuſed in *Poppy water*: make a *Lohoch.*

Another in the progreſs of the Diſeaſe. Take *ſpecies Diapenid and Diaireos, each a dram*; with *ſyrup of Hyſop* make a *Lohoch.*

Apply outwardly to the Neck or under the Chin, or where a tumor appears at the firſt, not things that repel, but that draw forth, as theſe relaxing.

As temperate Oyls, of Olives, ſweet Almonds, Violets: or moderate warm, as Oyl of Chamœmel, Lillies, Orris, Wall-flower, and the like: anoynt the parts and dip Wool therein and lay thereupon. *Dioſcorides* commends Oyl of Frogs, or of Wood-lice, or Sows.

Alſo Oyntment of Marſhmallows, and that which reſtoreth called Reſumptivum, with thoſe Oyls and a little Saffron.

Menſtrual Blood with Vinegar is good againſt all Inflammations of the Jaws and parts adjacent. Alſo the leaves of Horſ-radiſh.

Uſe Fomentations firſt before you anoynt, made of flowers of Chamœmel, Lillies, Melilot, Linſeed and Fœnugreek.

But when you deſire not only to draw out the humors, but alſo to dry, Conſume and Digeſt, uſe the following.

Make a Pultis of a Swallows Neſt cleanſed and poudered, and boyled in Wine and Water, and ſtrain or mix the pouder with the Oyls and Oyntments mentioned. if you wil Digeſt, apply it with Honey.

Swallows dung in Pouder, or the Aſhes of it burnt, mixed with the reſt, or applied with Honey, or a dried Dogs-turd, or Birds dung, chiefly of Hens and Pigeons: For it is neither neceſſary nor decent to apply Mans dung when other wil ſerve.

Alſo uſe Sows or Wood-lice dried and poudered with Honey.

Other Digeſters. Take *Aloes two drams, Ox Gall a dram, Pepper half a dram, Allum a dram*, with *Honey* make a *Liniment.*

Another. Take *juyce of Danewort and wild Cowcumber, two ounces, Ox Gall half an ounce*: with *Honey* make an *Oyntment.*

Rhaſis uſeth Honey Anacardine.

Another. Take *juyce of Danewort two ounces, juyce of Onyons an ounce, juyce of wild Cowcumbers as much* (if it may be had) *Oyl of Flower-de-luce and Lillies, each an ounce and an half*; boyl them, add *Swallows neſt prepared half an ounce, Litharge a dram and an half*: with *Wax* make a *Liniment*, or with *Wax* and *Pitch* make a *Plaſter.*

Or this Cataplaſm. Take *Lillies and Onyons, of each three*; roaſt them, ad half as much of a *rotten Apple* and a handful of *Wormwood*, boyl them in *Wine* and *Water* beat them, and with *Bean flower two ounces, Oyl of Chamœmel and Wali-flower, each an ounce and an half*; *Hens or Pigeons dung two ounces*, make a *Cataplaſm.*

The Cure of an Impoſthume in the Quinſie.

If an Impoſthume come in a Quinſie, as we may know by the pain and other accidents increaſed, and the humor cannor be Digeſted or Reſolved by the Remedies internal or external mentioned, uſe Maturatives or Ripeners inwardly and outwardly.

Inwardly we ripen with this Gargle. Take *Lillies, Onyons, or Leeks, each two ounces; Liquoriſh an ounce, Hyſop, Scabious, each a handful*; *Figs ſix, Raiſons ſtoned an ounce, Fœnugreek and Linſeed, each half an ounce; Mallow and Colewort ſeed, and Swallows neſt, each two drams*: boyl them in *Water* and with *Honey* make a *Gargle.*

Outwardly ripen with theſe.

Apply a Pultis of Line-ſeed meal with Goats Milk.

Or thus: Take *meal of Fœnugreek and Line-ſeed, each two ounces*; *crums of Bread four ounces*, with *Hogs greaſe and Oyl of ſweet Almonds* make a *Pultis.*

Or this Cataplaſm. Take *Marſhmallow, Mallows roots and all, Henbit and Pillitory of the Wall, each a handful; green roots of Lillies two ounces, green Orris and Briony roots an ounce, Chamomel flowers and Violets, each a pugil*; *Figs twelve, Dates five*: boyl and ſtamp them, add

meal

meal of Line-ſeed, Fœnugreek and Barley, each two ounces: with Butter and Hens greaſe, Oyl of ſweet Almonds and Chamomel, mix them.

If the Impoſthume in a Quinſie break not, you muſt endeavor to open it before it be perfectly ripe.

With this Gargle, hot uſed. Take *juyce of Onyons or Leeks and Lemons equal parts, with Goats milk.*

Or: Take *of the Gargle mentioned a pint,* add and boyl therein *Pellitory roots and Muſtard ſeed, each two drams; Myrrhe half a dram, Saffron a ſcruple, Oxymel ſimple an ounce.*

This is ſtronger. Take *of that Junket that is made of Muſtard and Honey,* diſſolve it in *Honey* and *Water,* and with a little *Vinegar* make a *Gargle.*

Or: Take *Muſtard ſeed two drams poudered, Oxymel an ounce, Vinegar of Squils and Wine, each half an ounce:* make a *Gargle.*

Vociferation or Roaring may do ſomthing to break it, but ſwallowing may do more, if it be with great force, and of ſomthing that is hard as a cruſt of Bread.

Or: Take *a Spunge or a piece of ſalt Pork* and tied to a thred faſt, let it be ſwallowed down and drawn forth again.

We open the Impoſthume if it can be ſeen and reached, with an Inſtrument, or with the Finger or Nayl, or a wax Candle, or other wooden or Iron Inſtrument that wil cut.

Remedies for the Tonſils or Palate inflamed, or for the Antiades or Uvula.

In the Inflammation of the tonſills and Uvula, we firſt uſe inward medicines as in the Quinzy, which are aſtringent, after reſolvers, and at laſt things only to be ſwallowed: alwayes mixing things that clenſe by reaſon of the ſlime that ſticketh there, and that mitigate pain if it be great, ſo that many medicines mentioned in the Quinzie are here good, and ſuch as are mentioned in the Inflamations of the parts of the Mouth, or theſe.

An aſtringent and cooling Gargle, Take *Roſe and Honey-ſuckle water, Privet and Plantane water, each two ounces; Juice of Barberyes, or Pomegranates, or ſower Cherries three ounces, juice of Quinces, Roſes or Sorrel, each an ounce; ſyrup of Mulberies, Vinegar of Roſes or green Grapes half an ounce.* mix them.

An aſtringent and cooling Gargle Take *ſower Prunes dry twelve, ſharp Cherries twelve paire, dried Pears five, Sorrel, Purſlain each an ounce, red Roſes a pugil.* boyl them in a pint add *juice of Currans and ſyrup of Mulberies each two ounces, Vinegar of Roſes as much as fit.*

When you wil bind more, Take *roots of Mulberries an ounce and half, Acorn cups,* Pomegranate Peels, *each an ounce; Bramble tops,* Plantane, *Agrimony, Solomons-ſeal Shepheards purſe, Harts tongue, each a handful and half, red Roſes a pugil, Pomegranate flowers half an ounce, Galls two drams,* make a *Decoction,* in a pint thereof diſſolve *ſyrup of Quinces and red Roſes dried, Pomgranate wine each an ounce and half, with a little Allum.* mix them.

Cardan comends this following remedy for al Inflamations of the Jaws, drineſs aud Clefts of the tongue.

Take *a good quantity of Houſleek, and to halfe a pint of the juice, add Salt Ammoniak two drams, put it in a moiſt place under the earth til the Salt be diſſolved, then diſtil it in Balneo and waſh the mouth in all Inflamations of the Jaws.*

In the Inflamation of the *Uvula,* a Pouder is made of the ſtone called *Ageratum* by *Galen* or the blood-ſtone, this muſt be laid upon the *Uvula,* or blown in with a quil.

When you wil aſtring and clenſe alſo; Take *Liquoriſh two ounces, Agrimony, Vervain, Coletworts each an handful; red Roſes and Mallows, each a pugil; Barley, Lentils leaves bruiſed, each half a pugil: Figs ſix:* boyl them in *red Wine* and *Water,* and in a pint, diſſolve *Oxymel ſimple three ounces, Dianucum half an ounce, juyce of Roſes an ounce, ſyrup of Quinces an ounce.*

You may make Lohochs to clenſe mentioned in the Quinſie, and Sugar'd or Honeyed Biskets.

When you wil Clenſe and conſume the reſidue, or Digeſt. Take *Liquoriſh two ounces, Calamus and Galangal half an ounce, Hyſop, Pennyroyal, Savory, each a handful; Roſemary flowers, Violets and Mallows, each a pugil; Barley a pugil, Raiſons ſtoned two ounces, Dates ſix, Figs twelve, Myrrh and Frankincenſs, each two drams;* boyl them in *red Wine* with *ſteeled Water,* and in a pint, diſſolve *Honey of Roſes three ounces, ſyrup of Liquoriſh two ounces, ſyrup of Hyſop an ounce:* make a *Gargariſm.*

A Digeſting pouder in the increaſe of an Uvula inflamed. Take *Orris half a dram, Frankincenſe a dram, meal of Orobus half a dram, Saffron a ſcruple:* make a *Pouder.*

Topical Remedies for the Pariſthmia or ſwelling of the Almonds.

In the Swelling of the Almonds from a flegmatick Defluxion, the former Remedies are good: but you muſt uſe leſs Coolers, and mix Clenſers and Digeſters.

Topical Remedies for the falling dotwn of the Palate or Columella.

In the looſneſs of the Uvula from a cold Defluxion you muſt preſently uſe Aſtringents and Dryers to make it ſhorter, and bind it that it may not fall down, as thoſe mentioned or theſe following.

A Gargle. Take *roots of Celondine an ounce, Agrimony, Harts-tongue, Self-heal, Golden Rod, Privet, each a handful;* boyl them in *red Wine, red Roſes and Barley, each a pugil; Galls half an ounce,* boyl them in *red Wine,* add a little *Vinegar,* and *ſyrup of Mulberries an ounce.*

Or: Take *Pomegranate peels two ounces, flowers of Pomegranates half an ounce, red Roſes, Lentils, each a pugil; Myrtle ſeeds two drams:* boyl them as formerly, in the increaſe of the Infirmity, add a little *Pepper,* and *Pellitory roots,* and *Chamomel flowers.*

The Water of Phyllitis or Harts-tongue is a good Gargle.

Or Vinegar and Water.

Alſo juyce of Pomegranates and four Grapes,

Troches to be held in the Mouth. Take *Acacia Hypociſtis, each a dram and an half; the beſt Bole a dram Starch two drams, Sinakeweed half a dram,* with *Gum Tragganth* make *Troches.*

If you take fine pouder that is aſtringent in a little Spoon, or upon a Spatula, and depreſs the Tongue and touch the Uvula therewith, it wil preſently be made ſhorter.

It is commonly made of Pepper, the long Pepper is beſt.

Or of Allum or Salt Armoniack burnt, or flour of Braſs according to *Dioſcorides.*

Or: Take *as much Salt as an Hazel Nut,* burn it in an *Iron ſpoon* til it be red, add *long Pepper a dram, Ginger and Pellitory, each half a dram;* make a *Pouder.*

Alſo burnt Snails ſhels, Dill roots and all, and Nut-ſhels burnt are good.

Or the Pouder of Sandarach.

Or: Take *Galls, or Pomegranate peels a dram, Bole, Maſtick Myrrh, Acacia or Hypociſtis, each half a dram; Pellitory and Pepper, each a ſcruple:* make a *Pouder.*

I have often found the Pouder of *Lapis prunellæ* is a ſpecial Remedy againſt the falling of the Uvula, becauſe it ſqueezeth forth the Humors that fils it.

As for the Cutting we have already ſpoken thereof.

If

If the Defluxion be only upon the Tonſils or Almonds or Palate, we apply outwardly firſt things under the lower Jaw, as relax not, as in the Quinſie: for there is not ſuch danger, that we need draw it ſuddenly forth; but ſuch as dry the humor and aſtringe or bind the part.

They are made of Conſumers of the Humors and Digeſters, with ſome Aſtringents mentioned in the Quinſie.

Or thus: Take *a Swallows neſt prepared two ounces, dried white Dogs dung and Cypreſs Nuts, each an ounce; round Birthwort half an ounce, red Roſes a dram,* with *Oxymel* apply them.

Or: Take *Swallow neſt prepared an ounce, Litharge half an ounce, Aloes three drams, Allum two drams, Salt a dram,* with *Honey of Roſes or Oxymel.*

In the increaſe of the Diſeaſe, uſe only Digeſters or Emollients leſt it turn to a Scirrhus, as in the Scrophulus, and if the tumor doth turn Scirrhus, then uſe things to be mentioned in Scrophulus.

If the Inflammation or Uvula turn to an Impoſthume of the Almonds, uſe Ripeners as in the Quinſie.

And open the Imopoſthume if ripe, which is eaſie, becauſe you may come better at the part.

This may be done in the Uvula, and alſo before the ſuppuration to prevent it, by Scarification.

If the Uvula cannot be cured, but remains corrupt, and black, after the Inflammation, take off the corrupt part. Or if it remain longer or greater by reaſon of the Defluxion, take off the top of it, becauſe it cauſeth impediment.

This is done beſt by a ſharp pair of Sizers, this done ſtop the blood with cold and aſtringent Mouth-waters or Cauſticks, as we ſhal ſhew in Hæmorrhages or bleeding.

The ſame is done by an actual cautery, through an Iron quil, if you allay the pain after with Anodines, or Milk held in the mouth, but a potential cautery cannot be uſed ſo wel.

In the Inflamation of the Gullet, uſe Aſtringents at the firſt, then Digeſters inwardly as we ſhewed, or theſe Lenitives.

Topical remedies in the Inflamation and Impoſthume of the Gulet.

Take *Cream of Barley, Mucilages, the white and yolk of Eggs,* and ſwallow them with *Sugar.*

Or Take *Sebeſtens twelve pair, Quince ſeeds half an ounce, Fleabane and Poppy ſeeds each two drams, Barley a pugil:* boyl them, and in the *Mucilage* diſſolve *Penides.*

It is good alſo though the Gulet ly deep, to apply outwardly things, preſcribed againſt Inflamation of the Jaws.

If there be an Impoſthume after Inflamation in the Gullet, and break not, things ſwallowed againſt the Quinzie are good, and the Impoſthume may be opened with an Inſtrument, ſuch as we mentioned in the difficulty of ſwallowing, for drawing things out of the Gullet.

It is good in all Inflamations of the Jaws, and parts thereof, to put oyl of ſweet Almonds hot into the ears.

Amulets are allowed as the head of a Viper hung about the neck.

Or if you ſtrangle a Viper in a ſcarlet ſtring, and after hang the ſtring, about your neck, it wil do miracles, in this caſe, according to *Galen.*

Alſo hang *Pæony* roots about the neck.

Or Colewort roots for the diſeaſes of the *Uvula.*

As for other accidents eſpecially in a Quinzie, we allow a ſlender Diet; And Drink to allay thirſt, if they can ſwallow with *Barley, Raiſons and Sugar.*

we allow but little Sleep, and let the Ayr be pure and cool.

For fear of Suffocation, let the Patient ly with his head high, and apply other things to the cauſe of the diſeaſe, to preſerve ſtrength, and to take away ſtraitneſs of paſſage.

Topical remedies againſt an Ulcer after an Impoſthume, in a Quinſie.

If there be an Ulcer after an Impoſthume in the Quinzie, known by the matter voided, take heed leaſt it get to the *Lungs,* and ſwallow it not but ſpit it out continualy.

Therefore cleanſe the Ulcer diligently, with Gargles of Wine and Honey.

Or with *Milk,* or warm *Whey* and *Sugar.*

Or with *Barley, Lentile,* and *Figg water,* with *Honey* of *Roſes.*

Then uſe driers as *Steeled Milk,* or *Milk* with *Comfrey* roots boyled in it, or mixed with *Bole,* or other things to be mentioned in ulcers of the Jawes.

If the Ulcer come outward it muſt be cured as other external Ulcers.

The Topical remedies for the Ulcers of the Almonds and Palate.

If there be an Ulcer left after Suppuration of an Inflamation of the Almonds and palat, or other external cauſes, preſently apply topical means. But if it come from evil humors in other diſeaſes, cure that diſeaſe firſt as ſhal be ſhewed.

As if it came from a Defluxion, firſt purge the body for that and make other diverſions as in other Defluxions, as we ſhewed in other diſeaſes of the Jaws from Defluxions.

With the aforeſaid topical Clenſers and Driers being ſtrong, as we ſhewed in Ulcers of the mouth, we may cure theſe profound or deep Ulcers, or with theſe following proper for the Palate ulcerated or rotten.

As Goats milk, or Cows, or Sheeps milk, with Flints or Steel quenched therein, it will clenſe and heal the Ulcer.

Comfry, Agrimony, Plantane, Nightſhade, and Endive water are excellent.

Alſo juyce of Agrimony, Coleworts, Vervain, Shepheards-purſe and ſyrup of Mulberries.

Or the Decoction of Dogs-tongue, and Herb Robert Danewort, and Burnet.

To which Waters, Juyces, or Decoctions, add Sugar or Honey of Roſes to clenſe more; and they will be ſtronger with Oxymel of Squils and Allum.

Alſo apply to the Uvula Honey of Roſes and Allum.

Alſo to dry ſtrongly. Take *fine Bole two drams, Dragons blood a dram, Ceruſs, Tutty, each half a dram; burnt Harts-horn a ſcruple:* with *juyce of Shepheards-purſe,* make a *Liniment.*

Or boyl Frankincenſe, Sarcocol, or Myrrh in Wine and waſh.

Or uſe Allum water preſcribed in Ulcers of the Mouth.

Or this: Take *Sugar half a pound, Allum two ounces, Salt an ounce:* diſtil a *Water.*

Or uſe Lime-water, that is Water with Lime quencht in it.

Or Sublimate Water to touch the Palate warily with them.

A Pou-

A Poudot. Take *quick Sulphur two drams, Allum a dram, Maſtick, Frankincenſe, Myrrh, each half a dram; Pellitory roots, and burnt Harts-horn, each a ſcruple:* make a *fine Powder*, to which add four ounces of ſublimated *Wine*.

If the Ulcer in the Uvula cannot be cured, cut it off ſpeedily before it eat off the Palate and other parts neer or burn it as we ſhewed.

Topical Remedies for the rawneſs or excoriation of the Gullet.

If the Ulcer or rawneſs of the Gullet come from a ſharp Defluxion, or a hot Vapor aſcending, theſe muſt be firſt turned away if they continue, the Flux muſt be ſtopped, and the Jaws lenified, and the ſenſe of feeling a little abated. Or if it be wounded from ſharp things that ſtil ſtick there, take them out by the Art explained in difficult ſwallowing.

Then Cure the Ulcer with Topicks chooſing ſuch in a ſimple excoriation which gently cleanſe and dry and that may be ſwallowed down to the part affected without trouble.

Such as we ſhewed in Ulcers of the Jawes after a Quinſie, to Gargle with, which ſwallowed will cure a ſore Throat.

If the Ulcer lie deep and be foul, you muſt uſe ſtronger Clenſers and Driers: Alſo if it be wounded from things ſwallowed, uſe the Remedies preſcribed in the Ulcers of the Tonſils and Palate made of faxſtarths, Bole or Lemnos Earth, and drying fruits juyced, as Acacia, green Grapes, and Dragons blood. Or thoſe that are made of Gums, as of Frankincenſe, &c. and other Aſtringents and Driers mentioned in the Inflammation of the Jaws.

Alſo uſe ſuch Fumes as are in the Ulcers of the mouth mentioned to dry.

And the outward means mentioned in Quinſie.

CHAP. X.

Of the Griefs or Pain of the Breaſt.

The Kinds.

THe inward Greefs or Pains of the Breaſt, are either Moleſtations only in divers ſtrait paſſages of the Breaſt following divers Diſeaſes. Of theſe we ſpake in Breathing hindered, becauſe the Breath is either hindered or depraved thereby.

A falſe Pleuriſie.

Of true pains in the Breaſt, ſome are alone, others mixed. A Pain alone, is when without other great accidents, there is a pricking in either ſide, eſpecially in breathing, in ſome certain place, or moving; hence comes the falſe Phrenſie, but not a true, becauſe there is neither Cough nor Fever, except there be ſome other accident. If this

A pricking pain.

pricking be great the breathing is little, and ſhort, becauſe if it be great, the pain is increaſed, and therefore the Party breaths gently. Of this there are two ſorts differing in the Cauſe, the one is from Wind, the other from Flegm If they come outward with tumor and pain, they belong to external tumors to be mentioned in the habit of the body.

A true Pleuriſie.

Of mixed pains, eſpecially with a Cough or Fever, ſome are pricking, called true Pleuriſies, and are ſometimes in one ſide ſomtimes on the other, in a certain place, eſpecially in breathing, which is alſo little and ſhort, and very hot. This pain is greater when they lie upon the ſound ſide, then when they lie upon the Back or the ſide affected.

Peripneumonia.

Another pain in the Breaſt unaccompanied with the aforeſaid accidents is great, contracting as it were the Breaſt and Back, and drawing aſide the Clavicle, with greater ſtraitneſs than the other, with pricking of the Breaſt ſometimes before, or behind, or on both ſides, this is called *Peripneumonia*, very like the Pleuriſie in all things, but in reſpect of pain. And the liker if there be a pricking pain in the ſide, and then is a Pleuriſie and *Peripneumonia* mixed together.

There is a Cough in both kinds, more or leſs, which increaſeth the pain, eſpecially if it be pricking; by which at the firſt ſooner or later, there is ſpit forth ſpittle mixed with matter or blood, ſometimes which is rare, it is without, afterwards there is matter bloodiſh, and at length true matter white, or yellow, or green, or black, concocted or not, ſomtimes clammy, ſomtimes ſtinking, ſomtimes otherwiſe.

In both the Pleuriſie and Peripneumonia there is a Fever with a pricking pain, and both Diſeaſes begin with horror and chilneſs, and a Fever following, Reſpiration is increaſed and the pulſe, and the Artery is hard and rough as a Saw when the pulſe is touched, though ſome think that in Peripneumony the pulſe is ſoft and wet. The Urin is high, and there is great thirſt: and in a Peripneumony the Cheeks are very red, and the Fever continues ſo long, with exacerbations or fits in the night til the diſeaſe declineth or changeth, as we ſhewed in Fevers.

There are other ſymptoms in both, from Diſeaſes of the parts adjacent, as Doting, Swouning, and the like, but then theſe Diſeaſes are mixed with others.

A Pleuriſie differing from the reſt.

Beſides theſe there is a pricking pain with burning in the ſide, with a Fever and Cough, like a Pleuriſie, only in that there is no bloody or mattery ſpittle, but a foul and dry Cough, and in that the pain comes outward, and makes the Breaſt ſore when it is touched, and ſomtimes there is tumor and redneſs. This being different from the other in reſpect of the part affected, as ſhal be ſhewed in the Cauſes, and we call it the Pleuriſie of the Membrane.

The Cauſes.

The place affected.

Theſe Diſeaſes are in the inſide of the Breaſt that cauſe theſe pains in the Pleuriſie and Peripneumony, and are either diſtenſion or Inflammation.

The Diſtenſion of the Membrane that girts in the inward parts of the Breaſt, ſo great that the Membrane is lifted up and down as it were aſide, if not torn or rent from the Ribs and Muſcles, cauſeth that pricking pain in a falſe Phrenſie. This may be from Wind or Humor.

Diſtenſion from Wind.

When Wind gets into the ſpaces, between the fleſh and the membranes, it cauſeth the pain called windy. And in the Breaſt when it gets between the Intercoſtal or Muſcles berween the Ribs, it diſtendeth the Membrane

and causeth the pricking pain of the Windy Pleurisie.

This Wind as in other Diseases comes from eating of crude and windy things; and it wil be sooner in the Breast, if there be outward cold; or it is driven to the Breast by straining, roaring, coughing, or the like, when the Muscles are stretched: hence it is that we have seen that after the Breath hath been exposed to the Air, or after great motions there have been pricking pains sudddenly, especially in bodies subject to wind; and they have abated by heat and rest.

A Defluxion of Rheum is the cause of a false Pleurisie called Flegmatick.

A Water or flegmatick humor falling down into the spaces betweene the Muscles of the Breast, and stretching them with its pleurity, as it causeth external pricking in the Breast (of which in external pains) so if it be caried to the inward Membrane which is easie if it be thin, causeth these inward pains, which are outward also, not only in the Breast, but Shoulders, and that false Pleurisie which they call flegmatick.

Besides which there is no other (as some hold) which causeth Inflammation and yet comes from flegm, for we shal shew that all Inflammations comes from blood.

Inflammation of the Lungs causeth a true Pleurisie and Peripneumony.

An Inflammation of the Lungs somtimes, and in the Membranes and parts adjacent together or asunder, as it is in this or that place causeth a true or false Peripneumony or Pleurisie, or that which is of the Membrane, either alone or mixed. how this is caused we shal declare.

The Inflammation of the Tunicle is the Cause of the girding Pleurisie.

It is the vulgar opinion that the Inflammation of the girding Tunicle causeth a true Pleurisie and of the Lungs a Peripneumony: But we wil prove not only from anotomies wherein we have seen the Lungs inflamed after a Pleurisie, but by solid reasons, that the Lungs are inflamed in a Pleurisie, as wel as in a Peripneumony. Because the blood which they so soon spit cannot be (especialy so quickly) carried through the Lungs and their vessels, from the Tunicle inflamed, nor matter except the Lungs be ulcerated, but rather if it come from thence, it should flow into the cavity of the breast, and cause an *Empyema*. Therefore because Blood and Matter are quickly and plentifully set forth in a Pleurisie and Peripneumony, they must come from the Lungs, and from no other part, as also the other accidents in both diseases, shew that the Lungs must needs be afflicted. Only this is their argument, that the Lungs are not only inflamed in a Pleurisie, because the pricking pain which is manifest in the Pleurisie, is obscure in the Peripneumony or none, and cannot be from the Lungs affected, but in a sensible and membranous part, which the Lungs are not. But this is not enough, to evince that though these prickings come from the membrane, yet the Lungs are not inflamed in a Pleurisie, as wel as a Peripneumony: But this is all that wil follow, that if the Lungs are only inflamed (as the truth is) the peripneumony is in one side (because the Lungs are divided by the Mediastine or Midriffe) and rather inwardly then outwardly, when there is no pain. But if the Inflammation be in the outside of the Lungs, then the pricking pains are from the Tunicle, but gentle, because the Lungs are not altogether insensible. But if the Inflammation be extended outward so that the Lungs are stretched, especialy in breathing (at which time pain is only felt) and the Fibers and smal veins and Arteries by which they are joyned to the girding Membrane stretched, they pul the Membrane from the breast, though there be no Inflammation, (as we shewed in wind,) and then the pain is in the side, and it is greater when the Membrane suffers by consent from the Lungs, inflamed by Swelling and Heat.

We deny not but it may be thus, and that the girding Tunicle may be also inflamed, and also the *Periostia* or bone Tunicles near it, (but we wil not acknowledge that it can be inflamed alone to cause any other kind of Pleurisie, as some write, because it sticks so close to the girding Membrane, where it is covered with Ribbs) which being so, there wil not be the true Pleurisie, which is without the Inflammation of the Lungs, which hath bloody and mattery Spittle, because the girding Membrane cannot be disburthened thereof: But there wil be that kind of Pleurisie, which we called peculiarly the Pleurisie of the girding Membrane. In which if there be great Inflammation, there must be pain increased from the pressing the breast, and it wil extend it self outwardly, because the Inflammation cannot be contained in the thin Membrane of *Periostia* but must reach to the muscles joyned thereunto, and so may be felt outwardly, because the Breast is not so thick, (as we have known in the Inflammation of the *Peritonæum*. And in this kind; If the Inflamation suppurate, the Imposthume wil rather be outward, then inward, and there open: But if it break inwardly, the matter gets into the cavity of the Breast rather then into the Lungs, because it cannot be carried so quickly unto them and pierce through them.

But as these Arguments prove, that this may be so, so it is probable that if the girding Membrane be inflamed together with the Lungs, and from them that that Inflammation in the Membrane wil be discussed rather then suppurated, because the great quantity of Blood in the Lungs at that time, cannot easily be in so thin a Membrane, or if it could be, it would rather be carried outward, as we shewed, and fil those muscles, and there come to suppuration. And hence it is that after a true Pleurisie, though the girding Membrane be also inflamed and nothing appear outward, yet an *Empyema* seldome followeth.

And this is like to be also when the dividing or intercepting Membrane is inflamed with the Lungs, in which as being a different disease, especially when the Inflammation reacheth to the *Capsula* of the Heart and *Diaphragma*, there are grevious symptomes that seize upon the mind and endanger the life.

These Inflammations both in a Peripneumony and true Pleurisie, being in any part of the Lungs, or elswhere, come from Blood, with which the Lungs abounding by reason of the many great vessels, and being hotter by reason of the Arteries and the nearness of the Heart, it is easily inflamed: And the Inflammations of the Lungs are more usual then of any other part. This Inflammation comes from Blood, (as others,) when it is got into the substance of the Lungs, out of its vessels which are the Arterial Veins, and Venal Arterie, and not into the branches of the rough Arterie, (for otherwise there would be a spitting of Blood) this Blood therefore fils the Lungs, and lifts them up, causeth Heaviness and Compression and streightness of the Breast, and inflames the Heart more, that before commonly had a Feaver; And by the Cough which it causeth, when it is sent into the branches of the rough Arterie, it makes the Spittle sometimes mattery and after bloody, at length this Blood being ripened and concocted or suppurated, is coughed up,

till

til it be all ſpent: The ſubſtance of the Lungs being unhurt, for if they be ulcerated a *Phthiſis* would follow. As we have ſeen often Blood alone and other humors turnd into Matter, the ſubſtance of the part not being ſuppurated or ulcerated, both in the eyes and other parts and in other Excretions made from the Lungs, by other means. Alſo it may chance that from Inflammation of the Lungs, the Blood may fall upon the near ſide upon the girding Membrane and inflame it, but not uſualy, becauſe the Veſſels are ſmal and few, and the vein to which the fault is laid called *Azygos* is only on the right ſide, and the Pleuriſie is often on the left; As from the Inflammation of the Lungs in a true Pleuriſie when the ſides are attracted and the girding Membrane pulled aſide, there may be a pricking. Hence it is that Pleuriſies are more uſual then the peripneumonyes, becauſe the inſide only of the Lungs are not ſo often inflamed, as it is in a peripneumony, but the Inflammation reacheth outward to the ſide adjacent, in which the pricking is greater when they ly upon the ſound ſide, and the Lungs hang down being Inflamed, and with their weight draw the girding Membrane, then there is more pain then when they ly on the ſick ſide, and the pain is greater if the Membrane be Inflamed. Upon which if ſo much Blood fall, from other cauſes and inflame it, the Lungs being ſound, there wil be another Pleuriſie differing from the true as we ſhewed, in which there is no ſuch Spittle.

All theſe accidents in the divers kinds of pleuriſies, are alſo in a peripneumony, which ſometimes begins of it ſelf and ſometimes followes a pleuriſie when the Matter is gathered inwardly, and becauſe the Heart is then more inflamed they cauſe a more ſharp Feaver, by which the Blood being heated alſo in the ſuperior parts of the Body, there is a redneſs in the Face and Cheeks. This is counted the peculiar ſigne of this diſeaſe, and it may be more obſerved to be in Peripneumony then Pleuriſie, and becauſe this diſeaſe is more uſual in old people, if their Cheeks be red it is looked upon as a ſtrange thing.

According to the variety of the Blood, theſe inflammations of the Lungs are divers, for if it be pure, ſuch as is in the veino is Artery it wil be a ſimple *Phlegmon*, in which Spittle is mixed with pure Blood; If the Blood be too thin or hot, as in the arterial Vein, there wil be a *phlegmon* with *Eryſipelas*, in which the Feaver is greater, as it is if the Blood cauſe an Inflammation, which is mixed with pure Choler, and then the Spittle is bloody and yellowiſh. Becauſe this is uſual, it cauſed ſome to write that Peripneumony comes from an *Eryſipelas* of the Lungs. Alſo if melancholy be mixed with the Blood cauſing the *phlegmon*, there is blackneſs with the bloody Spittle. And if Choller joyned with Blood, be the cauſe of this Inflammation, then there is a Pleuriſie, or tertian Feaver, as I have often obſerved. Oftentimes alſo without theſe Diſeaſes, there is a diſcolouring of the Spittle, and it is not bloody, but yellowiſh, greeniſh, blackiſh, from cholerick humors; when the Blood is any otherwayes impure, and mixed with vitious humors it cauſeth an impure *phlegmon*. But if a *phlegmon* comes from a crude and wateriſh Blood, it wil be an *OEdema*, with gentler accidents, and the Spittle leſs diſcoloured; as in the Peripneumony, called therefore crude. Alſo from this diverſity of Blood, If the Inflammation be in the girding Membrane, the Symptomes wil be greater or leſs.

Becauſe no *phlegmon* comes from any other humor ſeperated from the Blood, we cannot make the Defluxion of Flegm, or other humor upon the Lungs, or the gathering of it there to be the cauſe of a true Pleuriſie or Peripneumony, as ſome doe, and call it flegmatick for if theſe humors are in the lungs, they wil cauſe other Diſeaſes that hinder breathing, as we ſhewed in defect of breathing, and if they fall upon the Muſcles of the breaſt or upon the girding Membrane, they will cauſe a falſe Pleuriſie as I ſhewed.

The cauſe of this flux of Blood that cauſeth a *phlegmon*, is often a Synoch Feaver which from the Blood inflamed in the Veins ſendeth a portion into the ſubſtance of the Lungs, which produceth the Inflammation accompanied with a Synoch from whence it came: And therefore the ſame cauſes of a Synoch (as we ſhewed in Feavers) are the cauſes of theſe Inflammations. As Surfetting, Drunkenneſs, becauſe they cauſe Fulneſs and make the Blood too hot, are the cauſes of Synochs in young and old men, that live deliciouſly. therefore they are counted the cheif cauſes of peripneumony and pleuriſie, and therefore they preſcribed Abſtinence from Wine and fat Fleſh and Fiſh as Eels: from whence they ſay the peripneumony cometh, becauſe the Blood groweth too fat, from eating of fat Meats and therefore may be ſooner inflamed, except theſe fiſh have a peculiar force to inflame, as the Sea-Hare hath to ulcerate the Lungs. Hence it is that in Spring, and in the time when Synochs are rife, theſe Inflamnations are moſt uſual, in theſe ages eſpecialy which are ſubject to a Synoch, not only with an outward *Eryſipelas*, but that which produceth a peripneumony.

Theſe Inflammations are ſooner in the Lungs, then any other part, If with the cauſes of a Synoch, there be alſo a diſpoſition in the Lungs to receive them, which diſpoſition is the natural Heat and plenty of Blood, and thinneſs of Subſtance in the Lungs, as alſo a weakneſs acquired from a diſeaſe, which hath cauſed a Cough.

To which are added other cauſes which make them come out of the Veſſels and flow to the Lungs, as a hot diſtemper, from Air, Anger or a hot Diſeaſe, as a Fever, or an outward Cold by Air which pierceth the Breaſt and Lungs: hence it is that this may be when the Veins are aſtringed. Alſo vehement motion, or pain about the Breaſt, or other things that draw blood to the breaſt. As in that Woman which conceived with Child in old age when her breaſts that were formerly lank, grew great by the flowing of blood to them to breed milk, and fell into a Pleuriſie. And I have obſerved that divers Women in the middle of their time of breeding, eſpecially in the Spring after a cold Winter, from a ſudden cold and moiſture have falleni nto Pleuriſies by reaſon of much blood flowing to the breaſts to breed Milk.

Theſe Cauſes, except there be a Synoch ſcarſe produce an Inflammation alone, but rather a ſpetting of blood. Or if they produce an Inflammation in the Breaſt without a Synoch aforegoing there will be only a ſimple Pleuriſie by reaſon of the Muſcles affected from the girding Membrane. Or if the Lungs be alſo inflamed, in both, the Fever coming from thence will not be a Synoch which is the next cauſe of a pleuriſie and peripneumony, and begins with theſe Inflammations or goes before them; but wil be ſymptomatical, as we ſhewed in Fevers.

The Cure.

The Cure varieth as the Diſeaſe is divers which produceth theſe pricking pains in the Breaſt. And it is either an Inflammation of the Lungs in a true Pleuriſie and

and peripneumony, or of the Membrane in its pleuriſie, or a diſtenſion from Wind or tumor in the two kinds of falſe pleuriſies called Flatulent and Flegmatick.

The Prognoſticks of a true Pleuriſie and Peripneumony.

The Inflammation of the Lungs both in a Pleuriſie and Peripneumony is dangerous, but moſt in a peripneumony by reaſon of the nearneſs of the Heart, both cauſe Death, either in the fourth or fifth day, or in the fourteenth or twentieth. When it tends to health it paſſeth the ſecond or third week, and firſt the pricking ceaſeth, then the Fever, and laſt the Spitting of Matter, but if it continue above the time mentioned, and the Fever ceaſeth not, but is lingring, it is to be feared that it wil turn to an *Empyema* or *phthiſis*.

Theſe following rules wil declare how theſe Diſeaſes wil end. If from the Lungs inflamed they preſently ſpit mixed matter, it is good, eſpecially if they Cough and expel it eaſily; if otherwiſe, it is bad. This if it be blood or matter ſuch as cometh from the part inflamed which is the Lungs, it is allowed. But if from the beginning the blood flows plentifully, for ſome daies, or ceaſe and return again, it ſhews great hurt of the Lungs. But the ſooner they ſpit matter white or concocted, and the more eaſily and plentifully it is voided, the better it is; unleſs it be ſent forth in ſuch abundance (as I have ſeen in a man that had a peripneumony und was ready to die) that it fill a Baſon, this is a ſign that the Inflammation is great and that a ſuppuration follows and alſo Death. Purulent matter though yellowiſh is not bad till it be Yellow, that which is green is worſe, and black worſt of all, that which is white, ſlimy, and cleer prolongs the Diſeaſe. That Inflammation that comes from pure blood, is more gentle, that which comes from cholerick or impure blood is worſe and ſhorter; but that which comes from flegmatick blood is longer, but not ſo ſharp. And that which follows other long and acute Diſeaſes is harder to be cured. The peripneumony eſpecially or the pleuriſie in old people is deadly.

Great difficulcy of Breathing ſhews the greatneſs of the Inflammation, or a great collection of the matter; which ſuddenly flowing to the branches of the rough Artery, cauſeth mote trouble, and they breath with ſuorting, and if they do not preſently ſpet and hawk it forth, it ſtrangleth.

Cold of the outward parts, the Face ſunk, and the pulſe little, foreſhew Death as in other Diſeaſes.

If the Fever be ſtrong with Heat, Thirſt, and Watching, the danger is more, if gentle, leſs.

If there be a *Delirium* or Doting, which uſeth not to be in theſe Diſeaſes, nor from the Fever accompanying them, It is a mortal ſign becauſe it uſeth to come upon the diſtemper of the *Septum* or *Diaphragma*.

Bleeding at the Noſe cannot be had in the beginning, both in reſpect of the Fever and alſo for Revulſion. But towards the end it weakneth, eſpecially if much.

Plentiful voiding of Urin and Sweat, if they come ſeaſonably, cures the Fever: and if they piſs matter, they ſuppoſe the matter come from the Lungs, and the Diſeaſes to be ſent out of the way. But if matter can be carried from the Lungs by the hollow Vein which is more manifeſt rather than by the other obſcure veins in the Breaſt which joyn to the Emulgent (which ſome men ſo diligently ſeek for, and bragg that they have found out) then in other Diſeaſes there may be ſuch a paſſage: but this is very rare, becauſe in thoſe that have been extreamly phthiſical and empyematous no ſuch thing hath been ſeen.

A Diarrhæa preſageth Death, for, though ſome have thought otherwiſe, yet little of the cauſe of the Diſeaſe can be purged by ſtool. But if the Diarrhæa come at the firſt from other cauſes, and ſtay not long it may be harmleſs, eſpecially if it take away any filth which may increaſe the Fever. And I have often ſeen Pleuriſies after I have given Oyl of ſweet Almonds with pouder of a Bores tooth, to go away with a plentiful Diarrhæa.

The Cure of a true Pleuriſis and Peripneumony.

The Method of Cure for both is, to divert the Blood that flows to this noble part, & ſo to prepare that which is flown to the Lungs and inflames them, that it may be coughed and ſpet forth, becauſe, except Nature do it of her ſelf, it is in vain to purge it by Urin or Stool. Alſo ſtill abate the pain in the Pleuriſie which is very pricking, and in both caſes inlarge the Breaſt, and hold up the ſtrength, alwaies having an eye to to the Fever, as we ſhewed in Fevers; therefore abſtain from hot things, and uſe temperate things that incline rather to cold; all which are done as followeth.

The Defluxion of Blood to the part is diverted beſt by Blood-letting, and the heat of the Fever abated, therefore neglect it not, though the Patient be very young, for we obſerve that in other caſes and bleedings by cuts and falls they can looſe much blood without danger; and in this Diſeaſe they wil find much eaſe by it: nor let it be omitted in women with Child, or old People: nor when the Diſeaſe comes from impure and cholerick blood, nor when the pain goes down to the Hypochondria. But for theſe cauſes do it moderately rather than omit it. Blood-letting muſt be ſuddenly while the matter is flowing, the firſt day, at what time of day or night ſoever it be: or if it hath been neglected do it the next or the third day, taking much at a time, or fix ounces at a time, often, if the firſt bleeding do not abate the Diſeaſe, bleed then thrice a day, or two or three daies together: after the third or fourth day, except you fear the increaſe of the Diſeaſe, or a Relapſe from a new Flux of Blood (for which cauſe after many daies if there be ſtrength you may bleed again) you muſt not bleed raſhly.

You muſt open a Vein in the Arm (becauſe the Veins are larger and neerer the part) either the middle Vein or that which moſt appeareth which is alwaies beſt. And what vein ſoever in the Arm is opened whether it be on the right or left ſide the blood comes from the hollow Vein, from whoſe upper part above the heart the veins of the Arm come; and therfore by conſequence blood is drawn from the right ſide of the Heart into which the hollow Vein is joyned before it aſcendeth: and ſo alſo blood is drawn from the Lungs by the veiny Artery, by which the blood flows from the right ſide of the Heart to the Lungs. Except, becauſe the hollow vein is more on the right ſide, and ſends blood into the right ſide of the Heart, and only ſends out the vein without equal, or not paired to the right ſide only, you deſire to open the Vein in the right Arm for a directer way of bleeding. which ſome think to be neceſſary in a Peripneumony and Pleuriſie. Yet in a Pleuriſie it is thonght better to open a vein on that ſide that is pained, than on the contrary ſide (as the Arabians do who firſt open the contrary Arm for Revulſion and then for Derivation) not ouly from the right order and direct flowing of the Veſſels on that ſide, becauſe the ſame may be good in a Pleuriſie as wel as a Peripneumony, the Lungs being (as I ſhewed) affected in both: but becauſe in a Pleuriſie, the veins on that ſide where the pain is are more ſwollen with blood.

blood, Therefore if the pain be on the right side, open the Vein in the right Arm, if on the left, open the vein in the left Arm by reason of the Defluxion of blood caused through pain. And if the Vein in the Arm appear not, open that in the Hand on the same side: by which if the blood come freely there will be a greater Revulsion, and if not, a less. Also it is good to bleed in the Foot, or by the Fingers, after bleeding in the Arm, especially in Women who have this disease from stopping of the terms.

Cupping-glasses to the Shoulders, Emunctuaries, and Groyns make Revulsion, and the more if there be Scarification: these help the other bleeding, or supply when the other cannot be.

Also Frictions and Ligatures of the outward parts cause Diversion: or a Decoction to wash and rub the Hands and Feet, but it must be such as doth not heat.

Some adventure to use a Caustick to the sids, but it is neither safe nor profitable, nor Cupping-glasses to the Breast.

Clysters are given to loosen the Belly before bleeding, if it be bound, they are to be cooling and gentle, such as are mentioned in Fevers, and other internal Inflammations and Quinsie. And some advise clensing Clysters at the end of the Disease if the matter tend from the Breast to the Guts, lest it should hurt them, which they think to be possible.

Loosners are better than purgers, for it is not convenient in Inflammations of the Breast to give purgers: both because the matter cannot be purged by stool from thence, as also because they heat the body, and cause a Diarrhœa which useth easily to come with much hurt to the patient. These Laxatives must be good for the Breast, whereof Manna is the chief.

Next syrup of Violets three ounces, or Cassia, or simple Diaprunes two ounces, alone or with pectoral Decoction.

Or thus. Take *sweet prunes, Raisons stoned, each an ounce; Violets a pugil*, boyl and dissolve *Cassia half an ounce, Manna an ounce*: make a *potion*.

After the seventh day the Ancients used stronger purges, the humor being first prepared: but these are best in a false pleurisie as I shewed; or if the true pleurisie cealeth, they are good against accidents that remain, otherwise they hurt more.

We give to drink things that cause easie Coughing and Spitting, because the Humor being fastned to the Lungs and not to the Membranes, girding them cannot be sent a better way. This is done by Lenitives to the parts, and such as first thicken the Matter to stop the Flux of Blood if it be thin, and to make it more fit to be spit forth, and then by Concocters, Clensers and Cutters, if it be too thick and slimy. Or by things to ripen and cause matter to be spet forth lest it lying long there, the Lungs be corrupted by it, and a *phthisis* caused. Or if Nature endeavors to throw it out by stool or Urin (which is rare, and perhaps a meer Fansie) by such things as help Nature therein. These are done as followeth.

Lohochs to be swallowed by degrees, and so communicate their Vertue better to the Lungs are the best.

As the usual tablets of Diatragacanth frigid and Diapenidies without the species, held in the Mouth.

Or a Lohoch made of them with syrup of Jujubes or Violets to be licked.

Or this: Take *the species of Diatragacanth frigid two drams, penidies a dram*, with the *Syrup* aforesaid make a *Lohoch*, adding half an ounce of the *Diacodium* if the Cough be great. others add *Conserve of Violets*, but it is not so good to be licked.

Or this: Take *Penidies an ounce, Pinenuts and sweet Almonds blanched, each two drams; the great cold seeds and white Poppy seed, each a dram; Starch half an ounce; juyce of Liquorish a dram, Gum Traganth and Arabick, each a dram*; infused in *Violet water* while they swell, *pulp of Raisons half an ounce*, mix them for a *Lohoch* with *Syrup of Poppies, or a Diacodium half an ounce, and Mallow and Cotton seeds a dram*.

In the progress of the Disease when the Fever declineth, give tablets of Diatreos simple, Diapenidis without the species, Lohoch of Pine.

Or thus: Take *Lohoch de pino half an ounce, species of Diatragacanth a dram, species of Diatreos half a dram, penidies half an ounce*, with *syrup of Maidenhair and Liquorish* make a *Lohoch*.

Or thus: Take *Sugar-candy, penidies, each half an ounce; pine-nuts two drams, of great cold seeds, each a dram; Orris roots two scruples, Gum traganth infused in water of Maidenhair and mucilage of Quince seed half a dram, pulp of Figs or Dates, each half an ounce; juyce of Liquorish a dram, or roots of Briony and Nettle seed, each half a dram*; with *syrup of Hyssop*, make a *Lohoch*.

We use also stronger Expectoratives and cutting Medicines when they spet matter, especially if it be crude and slymy, and when the Fever is gone, and yet matter is voided. As *Lohoch of Colewort, of Coltsfoot, Horehound, Lochsanum*, and other other medicines used in other diseases of the Lungs from *Flegm* and *Matter*.

Lohochs are made of fat things thus, to open the Breast, to mollifie and help spetting, as of *Butter, Sugar, or Sugar candy, or Sugar of Violets*, used like a *Lohoch*, the German May Butter called *Mebumuf*.

The new drawn Oyl of sweet Almonds or Lineseed are good with Sugar to be licked and taken by degrees, or to be drunk in Broath, or any Decoction proper to allay the pains of the pleurisie to which some add *juyce of Marshmallows*. *Oyl of Nuts* also in the progress of the Disease concocts the matter and makes it fit to be expelled.

Of which make this Lohoch. Take *Oyl of sweet Almonds or Line seeds, or both Oxymel simple of Squils* (if the matter be tough) *each half an ounce*; with *Sugar candy* make a *Lohoch*.

Also Decoctions though they stay not long in the passage are good in respect of the Fever and Inflammation; give a draught once or twice a day, this.

If you wil thicken and lenifie use Barley water which allaies thirst, and nourisheth if you increase the quantity of Barley. If you wil clense more make it of whole Barley, with Raisons, Liquorish, and other sweet things as Sugar or syrup of Violets, Jujubes, and Maidenhair.

At first if you wil thicken and expectorate. Take *roots of Marshmallows an ounce, Violets and Buglosse flowers, each a pugil*; *Jujubes and Sebestens, each six pair: Barley half a pugil, the four great cold seeds, each two drams*: make a *Decoction* to a pint, sweeten it with *syrup* or *Sugar penidies*.

The Decoction of Corn-poppy made with Barley-water or Jujubes adding Sugar is good at first to stop a Defluxion and Inflammation: give three ounces at a time often, after boyl them in Scabious and Burnet-water to Concoct, or use the water of poppy instead of the Decoction, or give the dried flowers in pouder with Broath or Violet-water, or other Liquor. Neither ought we fear its coldness, because the force it hath to attenuate and digest, which *Galen* imputes to the sharpness doth shew otherwise, as in the other Narcoticks which we shewed in other places are not cold.

When we wil clense more, give Sugar and Water

boyled twenty parts water and half a part Sugar, and if you cleanſe more yet, uſe more Sugar and a little Cinnamon.

Another to cleanſe and lenifie. Take *Liquoriſh an ounce and an half, Violets, Bugloſs flowers, each a pugil; Figs ſix pair, Raiſons ten pair, Jujubes ſix pair, ſweet prunes five, Barley half a pugil, Gourd and Melon ſeeds, each two drams:* boyl them, add *Sugar* or *Syrups*.

When we wil concoct and prepare thick matter at the end, give boyled Honey with Wine, it is good in old people, or when the Diſeaſe is not very hot. Or Honey and Water, which may be made as ſtrong and hot as Sack.

Alſo the Decoction of Carduus or Leucacanth, or white-thorn roots, or Anthemis flowers.

Another to concoct and prepare. Take *Liquoriſh an ounce, Elicampane root two drams, Maidenhair a handful, Hyſop and Goats Organ* (eſpecially in a pleuriſie) *each half a handful; Violets, Bugloſs flowers, each a handful; flowers of Anthemis half a handful, Raiſons twelve pair, Figs ten, Dates five, Melon or Gourd ſeeds three drams, Cotton ſeeds, Mallow and Fœnugreek ſeed, each two drams; Aniſe ſeeds a dram:* boyl them, and add *Sugar, Honey or Syrups*.

Syrups to thicken are of Violets and Jujubes, to cleanſe, of Liquoriſh, and to concoct withall, of Maidenhair and Oxymel if the matter be tough, two ounces at a time may be given in a Decoction or Water of Violets, Bugloſs, Maidenhair, Scabious, Hyſop, like Juleps, or give julep of Violets, or the Syrups alone to be licked.

Alſo Spinage, Carduus, or Milk-thiſtle water, or of Anthemis flowers, or wild Lentils in a peripneumony.

Or water of ground Ivy four ounces in a pleuriſie four times a day, it is good to purge the breaſt from matter, and to defend from Peripneumony or Phthiſis.

Or the following potions. Take *Bores tusk or jaw of a Pike, Crabs Eyes, Buls pizle, in pouder, a dram or a dram and an half, with Broath or Wine, or Carduus water, or Violet or Barley water*, theſe are better known by good experience than by reaſon.

The tusk of a Bore poudered and given with Oyl of ſweet Almonds or Line ſeed is an excellent medicine in pleuriſie or Quinzy.

Or *Lapis prunellæ* given with Purſlane water, or of Bramble berries, or of Sorrel, with Coolers in a good quantity often, quickly makes men in pleuriſies to ſpit eaſily.

The Vulgar give the water wherein a Butchers Knife hath been laid ſome hours to cure the Pleuriſie.

The *roots of Daffodil or flowers, or of Dog-ſtones, Dockes, Goulden-hair, Lungwort*, In Peripneumony, *and ſeeds of wild Parſnepps and Carduus, pouder of Almonds or Nutſhells, each, a dram, or a dram and an half, with the Liquors mentioned:* are alſo good.

Alſo *roots of Centaury, the great Birthwort, and Coſtus agallochus, AEthiopis, and three leaved Daffadill leavs and ſeeds, Myrrh, Bdellium, Aſla fœtida*, are comended by *Diaſcorides with wine and water*. But he ſaith not in what kind of Pleuriſie true or falſe.

It is known by experience, that theſe following are good and preſently abate, or take away the pain in a pleuriſie: Take *a ſcruple of Bores Tuſk, or a dram, with two or three or four ounces of Oyl of ſweet Almonds, or with Lineſeed Oyl*, as in a Quinſie.

Another experiment: Take *Nut-ſhels, red Corral, each a dram*, make a pouder, give it with *white Wine*.

This is highly approved, Take *Roots of long Birthwort, Piony, Bay-berries, each halfe a dram; Stones of Medlars, a dram; Ivory ſhavings, Myrrh, each half a dram*; make a pouder, give it with *Tamariſck water or Wine*.

Yarrow alſo bruiſed and given in *Vinegar*.

Alſo *Turpentine* any wayes taken alone, or with the *Yoalk* of an *Egge*, and *Violet water*, or the like, or in pills with *Sugar*, and *pouder of Liquoriſh*.

They ſay that pills made of melted *Pitch* open an Impoſthume, and alſo *Watercreſſes* and *Muſtard ſeed*.

The Chymiſts give flower of *Brimſtone* alone, or with *Salt peter*, and *Salt* of *polypody*, or *St Iohns-wort* with *Wine*.

Inſtead of ordinaty Beer and Wine and Water to quench Thirſt, give Barley water, a little warmed as all Drink muſt be leaſt Spitting be hindred, and the Breaſt hurt. We allow Wine to refreſh the weak, but not afore the ſeventh day, a little and mixed with Barley water, and Sugar to cleanſe.

Give a thin Diet for two or four dayes, and ſuch as helps expectoration. as Cream of Barley, and of Almonds, thicker or thinner as you pleaſe; or ſweet prunes or Raiſons ſtewed with Sugar.

After uſe a fuller Diet, eſpecially after the ſeventh day, or ſooner if ſtrength fail, as boyled bread, or Marſhpane, or that of Almonds or pine nuts, and good Broaths and Jellies, as in the Hectick Feavor.

Or this. Take *the Brawn of an old Cock or Hen*, boyl it adding *Violet or Bugloſs water, or Scabious water, each two ounces*; give the Broath with freſh *Butter*, and a little *Salt*, and it is ſtronger if you bruiſe the Fleſh and and ſtrain it with the Broath.

Or add to that Decoction *three ounces of Crums of Bread*, and to a pint of the Broath add Conſerve of *Violets, Bugloſs, Maidenhair, to each an ounce, ſpecies of Diatragacanth frigid and Diapenides, each a dram; Diamargariton frigid, half a dram; of the four great could ſeeds Cotton and Mallow ſeeds, each a dram; penidies two ounces*, diſtil a Liquor, it wil reſtore.

To nouriſh more; Take a *Capon prepared, and a peice of Veal*, boyl them to a Jelly, give it alone, or with the former *Liquoris*. or give the juyce of a roaſted *Capon* ſtrained.

Alſo give according to *Mathiolus, Snails* in *Barley water*.

Alſo take of the top of a ſweet *Apple* and hollow it, and fil it with *Olibanum* poudered, lay on the head again to cover it, and tye it together and roaſt it, give it to be eaten, this is thought good to cure and prevent a Pleuriſie.

Or give an *Apple* roaſted the ſame way, with Juyce of *Liquoriſh, Sugar*, and *Starch*.

Some give Diureticks at the end of the Diſeaſe, when Nature diſchargeth it by Urine to help her.

Alſo the Decoction of Fennel, Sparagus, Kneeholm, Liquoriſh, red peaſe, Maidenhair, and the great cold ſeeeds. Such as we ſhewed in Fevers when we deſire to carry away the matter by Urin.

Sometimes we give things to purge when Nature is willing that way to diſcharge the matter (which is rare) as we ſaid of Clyſters which open and cleanſe.

Alſo it is good to apply things outwardly to the Breaſt, whether the pain be great as in a pleuriſie, or little as in a peripneumony (although the Diſeaſe be not in the Breaſt, but in the Lungs properly) becauſe the ſtrength of theſe Remedies may reach thither.

Not-

Notwithſtanding we muſt not at the beginning, give hot things to try if the Pleuriſie be true or falſe, for they wil inflame and make it worſe, for a true Pleuriſie is diſcerned from a falſe by other waies which are more ſafe. Nor muſt we uſe all thoſe things which are commended againſt Inflammations which they thought was in the girding Membrane, not in the Lungs, or eſpecially againſt the Impoſthume which they thought was there alſo, and therefore they apply things outwardly to ſuppurate and open: except the Inflammation of the girding Membrane follow the Inflammation of the Lungs, or come of it ſelf without them as we ſhal ſhew in the pleuriſie of the Membrane. But we muſt apply outwardly to the part pained, things that mitigate it, and dilate or open the Breaſt that they may ſpit more freely, and ſuch as digeſt the matter in the Lungs. This is done by Anodynes that are temperate, and but very little hot and looſning: or if there be no pain, as in a peripneumony, you may uſe cooling things alſo againſt the Inflammation, and after ſuch as ripen and diſſolve it. All theſe muſt be applied actually hot.

A Fomentation is chiefly good when there is pain, and if it be only of warm water in a bladder, it wil mitigate and relax.

But more if theſe following be boyled therein: As, Take *Mallows and Marſh-mallows with the roots, Pellitory of the Wall, each a handful*; *Violets, Chamæmel, Melilot flowers, each a pugil*; *Lineſeed an ounce, Bran a pugil, Figs ten pair, Anniſe ſeeds two drams*, boyl them for a *Fomentation*.

You may add *Branck-urſine and Colewort, each a handful*; *Fœnugreek ſeed half an ounce, Mallow ſeed two drams*, and in the progreſs if heat be not violent *white Lilly roots an ounce and an half*, and a little *Wine* to make it pierce. When the pain is violent the *Leaves, Heads, or Seeds of Poppies* allay it.

Alſo a *Bag of Bran* boyled, ſtrained, and applied abateth the pain. To which you may add the things aforementioned.

Alſo there are Anodynes and ripening Cataplaſms made of the reſidence of the Decoction mentioned beaten with *Barley meal*, with *Hogs greaſe* and *freſh Butter, each an ounce*; *Oyl of Violets two ounces, Oyl of ſweet Almonds, Chamæmel or Dill each an ounce*.

Or: Take *Barley meal four ounces, Line ſeed and Fœnugreek, each two ounces*; *Aſhes of green Coleworts two drams, Sagapen a dram*, with *Hogs* and *Gooſe greaſe*, make a *Cataplaſm*.

Pellitory of the wall alſo beaten and fried with *Oyl* or *Butter* is excellent.

Or *Snails* boyled and bruiſed.

An Epithem of lenifying and cooling things may be applied to the breaſt, but hot, though there be no pain as in peripneumony.

Thus: Take *a Decoction of Barley a pugil, Gourd and Lineſeed, each an ounce*; *Violets a pugil*, or you may uſe any *Epithem* mentioned in the *Hectick*.

In the beginning anoynt the ſide with Coolers and Looſners: As, Take *Oyl of Violets and ſweet Almonds, each an ounce*; *freſh Butter half an ounce, Mucilage of Quince or Line ſeeds ſix drams*, with a little *Wax*.

You may add *Oyl of Gourd and Line ſeed*.

When the pain is great in a pleuriſie. Take *Oyl of ſweet Almonds, Chamæmel, Melilot or Dill each an ounce*; *Duck or Gooſe, Hens or Capons greaſe, each half an ounce*; *mucilage of Fœnugreek and Lineſeed, each ſix drams*; *Galbanum, Turpentine, each a dram*; *Saffron a ſcruple*, with *Wax* make a *Liniment*.

The fat Caule of a Beaſts Belly laid hot to the ſide taketh away pain.

Alſo *Unguents* and *Cataplaſms* as the Reſumptive Oyntment, made of Fats, the Pectoral that of *Marſh-mallows*, or that of *Zacharies* ſon, or of *Meſue*.

It is good after anoynting to apply a Colewort leaf warm or anoynted.

Or to ſprinkle the Aſhes of burnt Coleworts upon the part anoynted.

It is counted alſo a ſingular Remedy againſt a Pleuriſie, to anoynt with Oyntment of Marſh-mallows, and to ſprinkle pouder of Cumminſeeds thereupon, or of Orris roots.

Let the patient ly upon the ſide pained, for ſo the pain wil be leſs, with his Head and Breaſt a little high, that he may breathſ omewhat eaſier: And let him beware of all violent motions of Mind or Body.

For other Symptomes if there be watching, or want of Sleep, give things proper for Diſeaſe alſo, as Almond Milk, with Emulſions of cold ſeeds and Saffron, ormixing Syrup of Poppyes, or the like, as we ſhewed in Watching.

If there be a Diarrhæa, becauſe it is dangerous you muſt uſe Syrup of Myrtles, with other Medicines, becauſe it both expectorateth, and ſtoppeth a Looſneſs, And anoynt the Belly and Reins, with binders, as we ſhewed in too much going to ſtool.

The Cure of a Pleuriſie, or Peripneumony, and the Pleuriſie of the girding Membrane when they meet together.

If there be an Inflammation in the girding Tunicle, (which then extends it ſelf to the inward Muſcles of the Breaſt, we diſtinguiſh it from the true Pleuriſie, mentioned by the name of a Pleuriſie of the girding Tunicle) and if it be with the Lungs alſo inflamed: Then we uſe the ſame way of Cure, as of a true pleuriſie, being they are both together, and by reaſon of this Inflammation joyned, we uſe ſuch Topical external medicines as are proper to the Inflammation, when alone.

The Cure of the Pleuriſie, which is only in the girding Membrane.

But if the ſide be only inwardly inflamed and not the Lungs, then we uſe revellers, and derivers, by bleeding, cupping, and ſcarrifying, and the like, as in a true Pleuriſie, and Clyſters, and Laxatives.

For the things given to expectorate in the Inflammation of the Lungs, when the Inflammation is in the girding Membrane, cannot reach the part affected, nor can the matter from thence come to the Mouth, to be ſpet forth as I ſhewed; therefore they will do more hurt then good by cauſing a Cough, and moving the pained Side, therefore let no things be given to cauſe Spitting, except other Accidents happen, but ſuch things as help in a true Pleuriſie, by a propriety, and ſuch as are mentioned there againſt Thirſt, and for Nouriſhment.

But the Topicks which we declared in a true pleuriſie, are good here, becauſe they aſſwage pain, looſen the breaſt, and concoct the Matter there faſtned, and the rather becauſe being applyed outwardly to the pained ſide, they come near the part, and ſooner and more directly ſpend their Virtue, then they can to the Lungs; therefore Fomentations, Cataplaſms, Oyntments, and plaſters, there mentioned may be applyed here, eſpecially becauſe by relaxing they draw the Matter outward, as I ſhewed in a Quinzy, and if the Inflammation be not great, and without a Tumor, they diſcuſſe and diſſolve it.

And as they are uſed in a Quinſie, to draw Matter, from the ſtreightneſs of the Jaws, ſo here to draw it from the breaſt, leaſt it impoſthumate there, & leave af-

ter

ter it is broken, an *Empyema* behind it. Therefore in both caſes, we abſtain from the beginning from all repellers, not becauſe theſe hinder breathing, by aſtringing or binding the breaſt, as the Vulgar Opinion, which cannot be great, and if there were an Inflammation only outward, this could not hinder the uſe of them: but for the Cauſe mentioned that we may draw out the Matter, rather then ſtrike it in by Repellers. Alſo we ſomtimes apply Cupping-Glaſſes to the breaſt, and other things that draw from within deeply, as Pitch malaxed with hot Oyl, with Roſin and a little Brimſtone, or with black Soap diſſolved with Oyls, theſe both reſolve and concoct the matter attracted, and preſently after we uſe Relaxers or Looſners. If the Inflammation will not ceaſe by ſo doing, about the end of the Diſeaſe, we apply hotter Remedies to diſcuſs the matter, that it ſuppurate not. Or if this cannot be done thereby but it doth Impoſthumate, we apply to the breaſt outwardly things that ripen it, and that it may open rather outwardly than inwardly, as a tumor enlarged uſeth to do, otherwiſe than we do in a true Pleuriſie.

In the progreſs of an internal Inflammation of the breaſt after we have uſed the Anodynes and Looſners mentioned in a pleuriſie, and when the pain begins to ceaſe, but is not quite gone, we uſe theſe following to draw out and diſcuſs the Reliques of the Inflammation.

We foment the pained ſide thus: Take *Lilly roots four ounces, Mallows, Orris roots green, two ounces, Mallows, Horehound, Calamints, each a handful; Chamæmel and Elder flowers, each a pugil: Roſemary flowers half a pugil, Fœnugreek or Line ſeed ſix drams, Carua and Cummin ſeed, each a dram and an half; Figs ſix pair,* boyl them in *Wine* and *Water*.

Make a *Cataplaſm* of the Reſidents of the Decoction beate with *Bean flower two ounces, Aſhes of burnt Coleworts two drams, Oyl of Lillies two ounces, Honey an ounce,* with an ounce and an half of *Doves dung* it will draw more.

Or anoynt the ſide with *Oyl of Lillies, Flower-de-luce* or *Wall-flower*.

Or dip Wool therein and apply it, or a Cabbage leaf to draw: for which purpoſe they uſe only a Clout dipt in Sulphur.

Or this Oyntment which diſcuſſeth very wel. Take *Oyl of Lillies two ounces, Oyl of Orris and Dill, each an ounce; juyce of Dwarf-Elder or Onyons an ounce and an half, Aqua vitæ two drams,* boyl them till the *Waters* are conſumed, add *Flower-de-luce root a dram and an half, Cummin ſeed a dram, Saffron half a ſcruple, Galbanum and Sagapenum diſſolved in Aqua vitæ, each a dram; Turpentine two drams, Hogs greaſe and* Oeſipus *or greaſe of wool, each half an ounce*; with *Wax* make an *Oyntment*. *Goats* or *Pigeons dung* and *Brimſtone, each a dram,* will make it ſtronger.

If you anoynt with *Oyntment of Marſh-mallows*, and ſprinkle *Cummin ſeed* upon the part, it is as good here as in a true Pleuriſie.

Alſo the *Plaſter of Diachylon* with *Orris*.

But if after the uſe of Anodynes the pain abate not but rather increaſe, eſpecially if the pain increaſe by being touched, and if a Tumor appear outwardly, then becauſe it tends to ſuppuration, apply things that may help it forward, ſuch as were mentioned for the Quinſie to be applied outwardly, or theſe.

A Fomentation: Take *Marſh-mallow roots three ounces, Roots of Lillies an ounce, Mallows, Scabious, Glaſſwed, each a handful; Flowers of Melilot and Dill, each a pugil; Figs ſix pair, Lineſeed an ounce,* boyl them in *Water* and *Milk*.

Beat the Reſidents, *and with Flower of Lineſeed, Mucilage of Quinces, and Marſh-mallow roots, each an ounce; Butter two ounces,* make a Cataplaſm.

This ripens better and opens the Impoſthume. Take *Onions and Lillies,* roaſt and ſtamp them, add *ſix ounces of Marſh-mallow roots bruiſed an ounce, Peaſe flower two ounces, Barley-leaven, or of French Wheat called* Spelt *an ounce and half, Pulp of Figgs an ounce, with Butter and Hogs greaſe* make a Cataplaſm, if you add *Goat or Pigeons dung an ounce, and Muſtard and Water-creſs-ſeeds, each a dram*; it will ſooner open it.

It may be broken by violent Motion of the breaſt, as Roaring, Neeſing, Vomiting, but not ſo ſafely.

The cure of a falſe pleuriſie of wind and water.

If in a watery or windy pleuriſie there be a ſtretching in the Membranes, from a Humor or Water gotten thither, which cauſeth pricking, you muſt uſe things that ſtop the Humor, and turn it from the breaſt if it ſtill flow, or if it be wind, give things that hinder the breeding of it, and keep it from the part. And in both caſes apply to the part things that diſcuſs, and digeſt, and conſume Wind and Water.

Diverſions are made by cupping, Friction, and waſhing, and other things that ſtop Defluxions and carry wind other wayes: but you muſt not open a Vein but when by reaſon of great pain you fear Inflammation, and only in plethorick bodies.

Sharp Clyſters revel alſo, with things to expel Wind, in which *Hiera* diſſolved is highly commended.

And purges with preparatives firſt, not only gentle to revell, but ſtrong to draw down and ſend forth wind and humors that produce it: theſe are better here than in a pleuriſie from Inflammation (which ſome do uſe in the pleuriſie called *Flegmatick* which they dream comes from an Inflammation) Therefore we rather uſe *Rhubarb, Agarick or Scammony, or Coloquintida or Hellebore* as the Ancients, eſpecially *Hiera of Coloquintida* commended ſo by *Galen* againſt a pleuriſie, here then in an Inflammation in which we can give no ſtrong Purges profitable, but with great hurt.

Theſe Purges are mentioned in Diſeaſes from Defluxions, here and there, and in palpitation from wind and in Rheums falling upon the breaſt.

And there you may find Altering Remedies alſo.

It is in vain here to give expectorating medicines as in a true pleuriſie, except a Defluxion fall upon the Lungs. But ſome things there mentioned which work by a hidden quality or by drying or digeſting may be given here.

As the *Carduus waters* (which ſome think cures pricking pains becauſe of the prickles) as that of the *Bleſſed Thiſtle* called religiouſly the *Carduus of Mary*, or their ſeeds, or an Emulſion made of them and of *Hemp-ſeed*.

The Vulgar Women keep a water for this made of Ice gathered in *March*.

There are alſo other Remedies that cure a pleuriſie without cauſing Coughing, as that of a Bores tuſk, and the like, which are good here. and many better for a falſe than a true pleuriſie, for divers of them are hot and dry which cannot be good in Inflammations, but by a hidden quality, and thoſe may work in this Diſeaſe by a manifeſt as wel as a ſecret vertue. Eſpecially thoſe there mentioned of *Dioſcorides* for pleureſies in general.

Alſo *Oyl of ſweet Almonds and Line ſeed* given to dilate the breaſt, are good here taken in good quantities.

And *Wine* if nothing elſe forbid it, and other Meats and Drinks mentioned in Defluxion and Diſeaſes of wind.

Apply

Apply outwardly things to diſſolve and diſcuſs wind and humors, and to take away pain.

As a great Cupping-glaſs to the part, with fire, which will draw out the Humor and Wind, by an attractive Vertue, not by Heat, (as ſome think) for Heat is not uſed to warm the breaſt, but to make the Glaſs ſtick.

Alſo actual Heat doth the ſame, if it be gentle, it qualifyeth the pain, if ſtrong, it diſcuſſeth and conſumes thin Humors and Wind, as the Heat of the Sun doth the Clouds. This may be done by any warm Cloths, or with warm Water, in a bladder or braſs veſſels, to keep the heat longer, made on purpoſe; Olive Oyl in a bladder hot, take away pain, But in a true Pleuriſie it muſt be but luke-warm.

Alſo Fomentations of things actually and potentially hot, with a Spunge felt, or Wool, ſqueez'd a little that it may not wet too much, or in a bladder rather then in braſs, that the vertue may pierce ſooner, and changed when cold.

They are made of Decoctions mentioned in Inflamation of the Membrane.

Or thus: Take *Marſh-mallow roots an ounce, Orris, Galangal, each half an ounce; Calaminta, Wormwood, Organ, Thyme, each a handful; Chamomil, Melilot, Roſemary and Stœchas flowers, each a pugil; Caraway, Cummin, and Fennel-ſeed, each half an ounce; Fœnugreek and Linſeed an ounce, Bay-berries an ounce and half*, bruiſe and boyl them in *Wine and Water*.

This is an excellent Experiment in all ſide-pains.

Take *Spirits of Wine ſix ounces, Camphire a dram*, boyl them till the *Camphire* is diſſolved, add where it is hot *Pouders of ſweet Sanders a dram and half*: wet Clouts, therein, and apply them hot.

Alſo dry baggs hot. As, Take *Bran, and the whole Seeds of Milium, or Grumwel, or ſeeds of Panicum, and Oats, each two pugils; Salt an ounce*, fry them, and make baggs to be ſhifted as in Fomentations. They are better, if you ſprinkle a little *Wine*, or *Aqua vitæ*, or *white Wine-vinegar*, to pierce.

This is ſtronger: Take *Bay-berries a pugil, Juniper-berries half a pugil, Caraway and Cummin, each an ounce; Fennel-ſeed a dram, dryed Hyſop, Savory, Thyme, Organ, Marjoram, each a dram; Roſemary and Chamomil-flowers, each a dram and an half; Orris roots a dram, Salt half an ounce*, make a Pouder for a bag, as before.

The reſidents of the Decoction mentioned, ſqueezed between two trenchers, is alſo good.

Or Cataplaſms made of them, as we ſhewed in the Inflammation of the Membrane, with Pouder of Caraway and Cummin-ſeed, *each ſix drams; Oyl of Rue and Orris, each an ounce; Pigeon or Goats dung half an ounce, with two Yolks of Eggs*.

Alſo Oyls or Ointments there mentioned, ſprinkle the part after with pouder of Cummin-ſeed, which is excellent in all Pleuriſies, to conſume Humors and Wind.

Or this Cerot: Take *Thyme a dram and half, Spike, Cloves, Sanders, each half a dram; Storax a dram, red wax an ounce and half*, with *Hogs greaſe* make a round Cerot, *and a dram of Orris pouder*.

Alſo the Emplaſter of Bay-berries malaxed with Oyl of Lillies, or mixed with the Cerot.

Or this: Take *Opopanax, Galbanum, Serapinum or Sagapenum, each two drams*; diſſolve them in equal parts *of Aqua vitæ, and white Wine-vinegar*, add *pouder of Cummin-ſeed half an ounce, Caraway, Seſeli, Lovage-ſeed, each a dram; dryed Rue half a dram, Brimſtone a dram*, with *Oyl of Rue, or Penny-royal*, and a little *Turpentine* make a Plaſter.

Another Plaiſter of Honey, and Oyl of Wormwood boyled, is good alſo.

And many outward Remedies mentioned in outward pains, from Humors or Wind.

CHAP. XI.

Of Pain of the Heart.

The Kinds.

THe pain of the Stomach is commonly called the Pain of the Heart, this is in the fore part of the Breaſt, in a ſoft and naked place, where the Ribs are parted, which is called the Hearts lodge, and reacheth to the left ſide, as far as the Back. In this place above the reſt, there are uſual pains and moleſtations, they differ in that they are either uſual or not. The moſt uſual, are ſuch as come new from a new Cauſe, or a Diſeaſe of which they are a Symptom. Their kinds are as they are diverſly manifeſt to ſenſe. *The pain of the Heart, is the pain of the Stomach.*

A Compreſſing or ſtretching pain called *Peristodyna*, is that in which there is felt a preſſing or ſtretching in the lodge of the Heart, more or leſs, with loſs of Appetite almoſt, and loathing ſometimes, and with belching, and ſomtimes vomiting, or purging. *A compreſſing or ſtretching pain of the Heart.*

This kind comes from ſome new Cauſe very often, and either ſtayeth a while, or comes after meat, and ends with concoction. Somtimes it is the Symptome of divers Diſeaſes, ſo that there is ſcarce a perſon but hath felt it in a Diſeaſe, or at other times.

A knawing pain is called Heart-eating, in which there is felt a biting, with pricking in the ſaid region of the Heart, with Compreſſion or Burning ſomtimes. *A knawing pain of the Heart called Cardiogmos.*

This is in many Diſeaſes, and in found men ſometimes when faſting, eſpecially ſome called *Picrocholi*, from ſharp Choler, have it when they want their Dinner, and it is often with bitterneſs of mouth, and hindrance of ſight.

Some have it chiefly before Supper, when they are given to writing, and lean upon their Stomaches, by which they looſe Appetite. They who fear, this prevent it by ſitting upright or ſtanding, when they write.

Some have it in the morning before they riſe, when they lye long waking, and after they are up, and have been at ſtool, or broke wind, it is gone. In others it comes as ſoon as they are up, and goes away with ſneeſing.

Alſo this Knawing with Compreſſion is after meat, when it is bad, or too much. Of which *Bairus* makes a private ſort of Heart-ach, when they are cold after meat, with ſenſe of this Compreſſion and difficulty of breathing; this is called a turning of the Meat into Flegm: Of which *Galen* ſpeaks.

This may be at all times, and from other Cauſes, as it is afore Vomiting, and from outward Injuries and Cold, or from things ſwallowed that hurt the Stomach. And when any fainting comes with this Diſeaſe called *Cordiaca*, as we ſhewed in Fainting. *Cordiaca Fainting.*

That pain which hath ſuch Heat that it ſeems to burn, is in ſound people often, whether full or empty. *Heart-burning.*

That is moſt uſual, in which when they would belch

they feel great burning, the flame as it were, being ſhut up in the Guller, and not able to get out, eſpecially after meat, or violent Exerciſe: the Germans call it *Boyling*, we call it a *Burning* boyling of the Stomach, of which we ſpake in Difficulty of Belching.

Boyling of the ſtomach, or burning.

Alſo this Burning is the Symptom of divers Diſeaſes, of the great pain of the Stomach, where it is burning, pricking, ſtretching and beating, and is increaſed by touching of the part, and reacheth to the Back, and girds the Body like a Girdle, and ſeems to draw down the Shoulders, and there is labour and pain to ſwallow and belch, and difficulty of breathing, being quick and little, and there is ſometimes a continual Feaver, by which means the Pulſe is quick, and Urin high, with Spitting of Blood or Matter. This is called the Inflamation or Phlegmon of the Stomach from the Cauſe of it. And the Impoſthume of the Stomach, though it is more properly ſo called, when it is turned to an Impoſthume.

Alſo a moſt burning pain, with vomiting, and other dangerous accidents, may come from another Diſeaſe of the Stomach, called *Eryſipelas*, as we ſhall ſhew in the Cauſes.

Cardilæa. The uſual pain in the lodge of the Heart is called *Cardilæa*, diſtinct from *Cardialgia*; this comes from a ſmall Cauſe, and returns often. There are two kinds of it according to the diverſity of the Nature, in which they are known by this ſome are of weaker, and others ſtronger Appetite.

Weakneſs of the ſtomach is called a diſturbance of the Heart. Such Natures as have weak Appetites and other accidents from weakneſs of Concoction, are ſubject to uſual pains of the Stomach, compreſſing or ſtretching, and ſometimes knawing, and are troubled from the leaſt offending meat, and other outward things, eſpecially cold, from which they are forced alwaies to defend their ſtomaches. Theſe pains come from Weakneſs of Stomach, and are there deſcribed, and are called by the ſame name.

A hot ſtomach is called a diſturbance of the Heart. Thoſe Natures that have ſtronge appetites, and eat greedily, and gorge themſelves, have pains of the ſtomach, as ſhall be ſhewed in the Cauſes. They are from great exceſs, and alſo ſharp, or ſalt Meats: theſe pains are called a hot diſtemper, and are deſcribed in a hot Conſtitution.

The Cauſes.

The place or part affected, is the region or lodge of the Heart, not the Heart it ſelf, for it is not under it, nor is it ſenſible, as I ſhall ſhew, but the Stomach which is in that region, or ſome parts of the Colon or Midriff, that reach thither.

The cauſe of Heart-ach is in the ſtomach. The Cauſe of this, is from the Stomach which is on the left ſide of this Region, and is very ſenſible, eſpecially at the mouth of it, which hath very remarkeable Nerves. And this mouth of the Stomach is called *Cardia*, becauſe it is next under the Heart, and there goeth through the Midriff, and joyneth to the Ventricle, and therefore the pains thereof are felt, as if they were in the Heart, and as it were communicated unto it, and cauſe a Swounding, if they be great; as we ſhewed in Cardiaca. All theſe pains in this region are called pains of the Heart, or *Cardialgiæ*. And the pains of the Stomach are divers, by reaſon of its exquiſite Senſe, and often injuries by things taken in, and brought to it, and becauſe it ſticks out, and is ſo expoſed to more danger. Theſe pains are either primarily in the ſtomach of it ſelf, from ſome cauſe afflicting it, as a Diſeaſe, which is either a hot or cold diſtemper, ſtretching, heavineſs, twitching, or irritation, eſpecially when there is a helping Cauſe, that is a Diſpoſition of the Stomach, from a weak or hot Conſtitution. Or they are by conſent in the ſtomach, from the nerves that are planted in it. Theſe pains I have ſeen but ſeldom, but they were with much grief and mourning, and ſomtimes a little doting, and they alwayes ceaſed after vomiting, they are chiefly in Semitertians. Of theſe in their order.

A hot diſtemper of the ſtomach, is the cauſe of heart-ach. A hot Diſtemper alone without matter, doth ſcarce cauſe pain, becauſe the ſtomach is delighted with hot things. and when it is very hot, from things taken in, or hot Diſeaſes, as in Feavers, Heat of the Liver, and the like, there is thirſt rather then pain, except another accident happen as we ſhall ſhew in the hot Conſtitution of the Stomach.

Inflammation of the ſtomach is the cauſe of heart-burning The Stomach is ſomtimes ſo inflamed, that from the Veins abounding there, Blood is ſent into the ſubſtance thereof, and then follows that burning pain, which we call an Inflammation. It is ſomtimes pure, ſomtimes with an Eryſipelas, when the blood that flows to it, is very thin and hot, and then the heat is greater. An Inflmmation is ſeldom in the ſtomach, becauſe it feeleth any hutt, and preſently rouleth up and down; or never, except it be from great violence, as a contuſion or ſtroak upon the Stomach being full, or from taking of very hot things actually or potentially, as Spaniſh-flies or Sublimate. Alſo it may be from heat of the blood in the Meſeraick Veins in Feavers or other Diſeaſes ſent to the Stomach, without any outward Cauſe. And this Inflammation is turned ſomtimes into an Impoſthume and then the pain increaſeth, and when it breaks, matis vomited.

A cold diſtemper of the ſtomach, cauſeth knawing of the Heart. A ſimple cold Diſtemper whether dry or moiſt (though ſome deny it) being an enemy to the Nerves, cauſeth pain in the ſtomach, which is with knawing, and as it were Fainting.

This comes from expoſing the naked ſtomach to the cold air, in lean people eſpecially, when they go not warm cloathed, and are hot or ſweat, and then open their breaſts: From whence I have known great complaints of Heart-ach, with Fainting. This may come alſo from other cold things as Water, and the like.

The ſame may come from drinking cold Water or Wine, with Snow-water, or Milk, eſpecially when the Body is hot, as often people do. From whence many grievous accidents have been to my knowledg.

The ſame may come from a cold Humor, ſuddenly falling upon the Stomach from the Head, which cauſeth Loathing and Compreſſion, or from glaſſie ſour Flegm flowing to the Stomach, for that which breeds in it by degrees, moiſtneth and looſneth it, and rather cauſeth weakneſs then pain, except it cauſe Heavineſs by the quantity, as ſhall be ſhewed.

A ſtretching, heavineſs, or a compreſſion of the ſtomach, is the cauſe of a preſſing and When the Stomach is ſtretched, or burdned, or preſſed inwardly or outwardly, it hath a preſſing pain, and ſomtimes knawing, this may come from

divers

ſomtimes of a knawing pain in the Heart.

divers following cauſes.

Meat rather then drink (which ſooner goeth through, and as *Hippocrates* ſaith ſooner filleth then meat) being taken abundantly, burdens the ſtomach and ſtretcheth it: Eſpecially after a ſupper, hence the old ſaying *ut ſit nox Levis, ſit tibi Cœna brevis.*

If you'l have a good Night.
Let your Supper be Light.

For they who feed too freely, hinder the free motion of the Diaphragma thereby, which cauſeth difficulty of breathing, ſo that they are in danger of Suffocation, as one whom I knew that eat bread for a wager, and a Virgin that had crammed her ſelf with Cheſnuts, were, and an old woman that died with eating of too much Meat and Eggs upon an Eaſterday. The ſame may be alſo when any hard thing is taken into the Stomach as when it is filled with Cherry ſtones, or other hard ſubſtance, as the Mountebancks, that eat flint ſtones for Money.

The inflation of the Stomach and the cauſe thereof.

Wind filling the ſtomach, cauſeth a ſtretching pain, which is called the Inflation of the Stomach. This comes from crude, wateriſh and windy meats and drinks, or a humor of that nature. Or from crudity of the Stomack, or from want of Concoction, which being bred there ſtretcheth it, and if it be much in quantity, maketh it heavy. The ſame may come by a humor, that comes out of the Guts into the Stomach, which is rare, and then the belching is ſower and as of roaſted fleſh.

If Air be taken into the ſtomach, as ſomtimes by greedy drinking, it doth the ſame if it be any quantity and remains there: but this is ſeldom, becauſe after meat taken in, it is forced up again by belching. But if Wind or Air be mixed with meat, as we ſee in Puddings while they are filling, then it ſooner offendeth and ſtretcheth the ſtomach.

A crude flegmatick excrementitious humor being in the ſtomach from crudity, or from the Head by Defluxion, offendeth it by diſtemper, if it be cold, and by compreſſion alſo, if it be much, and turns into wind. This crudity comes from weakneſs of the ſtomach, or want of Concoction. And if thereby crude flegm be produced, it cauſeth the diſeaſe called the turning of meat into flegm.

A hard preternatural tumor in the ſtomach, as a *Callus* after ſome hurt (ſuch as I have ſeen in the ſtomach of a Swine that was wounded formerly there, and in the bladder of a Cow) or any other hardneſs or ſcirrhus that breeds therein, doth burden and moleſt it, and the more after meat.

Alſo the ſtomack may be afflicted by the parts adjacent, when too ful or obſtructed, or ſwollen, or hard, they preſs upon it, or inflame it. As by the Liver over it, or the ſpleen under it, or the Reins near to it, or the Diaphragma inflamed, or by the colon Gut growing to it, when it is ſtretched.

Alſo from the bending inward of the ſword bone, when it is ſo confirmed, the ſtomach may be offended, when it is ful and ſtretched and hits againſt it. And it will be ſo, till the meat is digeſted, or the ſtomach fals off, by the patients lying upon his Back. This I have known in many.

The ſame may be from outward, hard and heavy things lying thereupon, not for guarding or keeping warm the ſtomach, but to make the body ſlender, which women much delight in, and therefore uſe busks and ſtreight bodies. Theſe offend the ſtomach, eſpecially after meat, and they endure it patiently, for pride feels no pain.

Twitching of the Stomach, is the cauſe of the knawing of the Heart.

Twitching and alſo tickling of the Stomach, cauſing ſtraining and vomiting, and turning of the ſtomach (as they call it) produce the pain that goes before. This is greater and longer in thoſe that cannot vomit, or with much difficulty do it. This is cauſed by all things that provoke loathing and vomiting, and is in all diſeaſes that have the turning of the Stomach. Alſo by worms rather moving then ſucking the mouth of the ſtomach, which is very ſenſible.

A ſtrong irritation of the ſtomach is the cauſe of a knawing or burning pain of the Heart.

A ſtrong provocation doth more turn and offend it, as when vomits are given of Hellebore, Stibium, precipitat, which burn, knaw or prick the mouth of the ſtomack, or poyſon taken, which offends both Stomack and Heart, and cauſeth both Cardialgia and Cardiaca.

Or ſharp Food, as Onyons, Leeks, rotten Cheeſe, or burning food, as Water-creſſes, Water-Parſley or the like, after the eating of which, they eſpecially who have hot ſtomachs, feel burning and knawing. Alſo this pain may come from meat, which is not of it ſelf ſharp, but turneth ſo by corruption in ſome Stomacks which eaſily corrupt. as from ſweet, fat and ſtinking meats, and moiſt; As Eggs, Milk, Cowcumbers, and other ſuch fruits, theſe by corruption, do not cauſe a cold matter (as they ſuppoſe) but that which is ſharp and cholerick. The badneſs alſo, and corruption of meats in hot ſtomacks eſpecially, may cauſe the boyling of the ſtomach, as when the hot burning juyce of the meat boyleth, in time of concoction, if there be a violent motion at that time, which diſturbeth the ſtomach, and confuſeth the meat therein, it ſendeth forth a burning vapor like a flame, from the bubles that break. This vapor laboring to come forth by belching (as we have ſhewed in difficulty of belching) gets into the ſenſible ſtreight paſſages of the mouth of the ſtomach, and then burneth it, and when it is diſcuſſed the pain ceaſeth, and when a new vapor ariſeth (as we ſee in the boyling of Haſty pudding) the heat returns, and ſo long till the concoction is finiſhed, or ſome drink is taken to quench it, or to allay the ſharpneſs of the juyce from whence the vapors ariſe.

The ſtomach is often provoked alſo from Choller yellow or green, or from Melancholly, and if it ſtick faſt it knaws and burns it.

This choller breeds in the ſtomach from things eaten, which have evil juyce, or breed choller, or is ſent into it by the gut called *Duodenum* and cauſeth knawing and biting, eſpecially when the ſtomach is empty, in thoſe called *Picrocholi*, or men of a ſharp cholerick conſtitution. If this choller get into the ſubſtance of the ſtomach, the burning will be longer. As it may from the gall touching it, for that part of the ſtomach that lyeth upon the gal and cloſe unto it, may be dyed yellow thereby, ſo that the ſtaine may reach to the inſide of the ſtomach, as we have often obſerved in Anatomyes of ſuch, who had alwaies burning ſtomacks. This is uſual with them, who have much choller in their Gall, which being waſhed, paſſeth through the bag that holds it, and infects all the parts near, inwardly and outwardly, as I have often ſeen. And this is moſt in them, whoſe ſtomach is ſeldom empty, but alwaies gorged. Or in ſuch who writing or the like bend their body, ſo that they violently preſs the ſtomach upon the gall, and

and as it were ſqueeze it, at which time alſo the burning is greater.

The Eryſipelas of the Stomach.

Alſo the pian muſt needs be great and burning and dangerous, when there is an *Eryſipelas* of pure choller, in the ſubſtance of the ſtomach. This is a ſad diſeaſe with continual vomiting.

If the ſtomach be cut or prickt from ſwallowing of Thorns, Needles, or Graſs, (as drunkards have often done) there is not only a knawing, but pricking and tearing pain.

The ſtomach is alſo pained from malignant and venemous humors, in other diſeaſes, and there is alſo fainting.

The weak conſtitution of the Stomach cauſeth the weakneſs thereof.

The weak conſtitution of the ſtomach called weakneſs of ſtomach, (which others call a diſtemper which weakneth, and cauſeth not pain) becauſe it cauſeth ſlow concoction and crudity from thence, produceth divers Symptoms, as loſt Appetite, loathing, belching, Cachexy and the like, mentioned elſewhere, and pains by reaſon of Excrements that come thither, and the *Cardilæa*, or Imbecillity of the ſtomach.

This weakneſs of ſtomach, is from want of natural heat, either at the firſt birth, or by old Age; or from long diſeaſes, by which the ſtomach hath been often weakned, or from great Evacuations and Venery, which have weakned the whol body and the ſtomach alſo. Or from coldneſs and moiſtneſs, which makes the ſtomach looſe, or from dryneſs, by which it cannot fitly embrace the Food; This diſtemper may come from external or external cauſes or diſeaſes that change the temper of the ſtomach to be cold, moiſt or dry, which cauſeth imbecility. Somtimes it comes from a fault in the Organ, or part it ſelf. As when it is too thin from too much diſtention through gluttony or drunkneſs. For the thicker the ſtomach is, the better it concocteth (as we may ſee in birds, whoſe thick ſtomach concocteth the hardeſt things.

The hot conſtitution of the ſtomach, cauſeth the hot diſtemper.

If the ſtomach be naturally hot, or by uſe of hot things in youth, ſooner then they ought to uſe them, or made ſo by a diſeaſe, which hath ſhriveled it though it be not a diſeaſe of it ſelf, if it be rightly ordered, yet it is a cauſe why ſome meats ſooner corrupt, and turn into choller and ſharp humors, and ſo by accident cauſeth a *Cardialgia*, which comes from ſuch humors. This diſpoſition of the ſtomach, is known chiefly by thirſt and delight in ſour things, and diſtaſt of ſweet. So that hot, ſharp and ſalt things and wine they heave, and digeſt the hardeſt meat ſooneſt, and the other eaſily corrupteth.

The cauſe of pain of the Stomach, is in the Nerves.

In almoſt all diſeaſes, with great pain the ſtomach ſuffereth by conſent of the Nerves, of which the mouth of the ſtomach is ful. Hence it is that in the colick and ſtone and other pains in parts diſtant, as of wounds and contuſions, we ſee not only the Appetite loſt, but a pain in the ſtomach, ſo that if they receive a wound when the ſtomach is full, they vomit.

Alſo the ſtomach being of moſt exquiſit ſenſe, doth eaſily receive an injury, though never ſo ſmal, and is greatly offended at a great, by reaſon of the Nerves. So that there is often a Syncope or ſwounding, moreover by reaſon of this conſent of the Nerves, in great paſſions of the mind, there is a Head-ach from the ſtomach offended, and other hurts, as loſs of Appetite and the like.

The cauſe of Heart-knawing, is in the Colon.

The pains of the Gut called *Colon*, which is at the bottom of the Stomach, and joyned unto it by the Caule, are referred unto Heart-pains alſo, becauſe they are in the region or lodge of the Heart. As if the Colon be ſtretched by Wind and Excrements, it comes to paſs that the pain ſeems as if it were in the ſtomach, yet it ſtops not long, but runs to the ſides downwards. And in other pains of the Heart, we find that they go upwards, and are about the ſtomach; ſo that ſome pains of the Colon ſeem to be pains of the ſtomach. Hence it is that when they lye long a bed in the morning, and ſleep not, becauſe the Excrements which they uſe to void preſently, when they ariſe being retained in the upper part of the Colon, not being able to go down while they are in bed, do pull and twich the Colon, and provoke the Stomach by conſent, and there is Loathing and Heart-pain, which ceaſeth when they are up, and the Excrements deſcend, eſpecially if they break Wind downward, or go to ſtool.

And hence it is that after a purging Medicine, when it begins to work, and the evil Excrements paſs through the upper part of the Colon, till they have a ſtool, they feel a noiſe and Heart-ach often, ſo that they ſwound and vomit, and the pain returns when they again to ſtool. All theſe things ſhew that the Cauſe is not in the Stomach, but the Colon: For if it were in the ſtomach it would have begun at the firſt taking of the medicine, and while it was in the ſtomach, and not a go long time after, when the Medicine was carried with the Excrements into the Colon, and laboured to get out.

The cauſe of preſſing-pain is in the midriff.

When the Midriff is afflicted, which toucheth the ſtomach all over behind, and groweth to it; there are pains in the region of the Heart, becauſe the Midriff being moleſted with evil and many vapors, as in the night-mare, mother and the like, it cauſeth beſides ſhort breathing, a pain which girts the Body like a Girdle: And if the ſtomach conſent, that condoleth. As a difficulty of breathing comes from a Diſturbance of the Stomach by the Midriff.

The Cure.

The Cure is according to the Cauſes thus. Firſt we muſt cure the Diſeaſes of the Stomach, from whence come divers ſorts of Heart-ach, hurt of Functions, and Crudities. The Diſeaſes are theſe; Inflammations of the Stomach, or coldneſs, or ſtretching, or windineſs, or heavineſs, twiching, or irritation; or elſe the weakneſs and hot conſtitution thereof: Or a Diſeaſe by conſent from the Nerves, and from the Colon and Midriff.

The cure of inflamnation of the ſtomach.

The Inflammation of the Stomach is ſeldom, and never but from a violent Cauſe, and is more dangerous, becauſe it is in a ſenſible and noble part, eſpecially if it be great, for then there is a great pain and alſo Convulſion. And it is better cured by diſſolving then by Suppuration; for ſo it wil turn to an Ulcer, which is a new Diſeaſe, and as dangerous as the former, hard to be cured, and which will leave a Callus or Hardneſs in the Stomach.

If it be beginning, your aim muſt be to hinder the increaſe, and abate the Heat, with reſpect to the Fever, and aſſwage the pain and fainting fits, which are uſual and to diſſolve the matter that is there, and if that cannot be done to bring it to Suppuration, and cure the Ulcer; thus.

At the firſt let blood in the Arm, for though the veins of the Stomach come from the branches of the Gate-vein, yet drawing blood from the branches of the hollow Vein, is good againſt the Feaver and for Revulſion.

Give alſo a cooling Clyſter to revel and abate pain, for that will reach to the Colon, and communicate its force to the Stomach, under which the Colon lyeth.

You muſt not give ſtrong Purges, for they going preſently to the part affected, will cauſe pain, and increaſe the Diſtemper by their Heat; but looſning temperate Purges in the progreſs of the Diſeaſe can do no hurt: As Caſſia which alſo aſſwageth pain, and pulp of Prunes, and Tamarinds, and the like.

Medicines to alter the Diſtemper muſt be cold, both actually and potentially, and in the beginning while the Humor floweth muſt be a little aſtringent, and afterwards moiſt, mixed with things that abate pain. Thus:

Thoſe Sauces which are good in a hot conſtitution of the Stomach, and cooling, as we ſhall ſhew are good here.

Cabbage chiefly, and Rapes, and other Fruits, boyled and kept in pickle, are good againſt heat.

And cold Spring-water, with Snow or Ice, is good drink in the opinion of ſome; but I think it not ſafe, for a ſudden Repercuſſion is dangerous. It is better at firſt with a little Vinegar, and more pleaſant with Sugar boyled like a Julep.

Cold Milk is good, and allaves pain.

Or an Emulſion of the cold Seeds to eaſe pain, and heat with Poppey-ſeeds.

Dioſcorides commends the Water of wild Vetches, alſo Plantane, and Roſe-water, and Vinegar, and Sorrel-water.

And the Julep of Roſes and Violets.

Or, Take *Roſe-water three ounces, Plantane-water two ounces, juyce of Sorrel or Pomegranates an ounce and an half, Sugar of Roſes an ounce*; boyl and ſtrain them, give *two ounces* at a time.

Or the Decoction of Barley, cold, with Violets.

Or thus: Take *Barley a pugil, Cowcumber-ſeed half an ounce, Liquoriſh an ounce*; boyl and drink them cold.

This is cordial alſo. Take *Liquoriſh an ounce, Citron-peels two drams, cordial Flowers, each a pugil; Flowers of Water-lillies half a pugil, Barley a pugil, the four great cold Seeds two drams, Purſlane-ſeed and white Poppey-ſeed, each a dram; Citron-ſeeds half a dram*: boyl and ſweeten them with *Sugar, or theſe Syrups*.

In the beginning give Syrups with ſpring or diſtilled Waters, thoſe that cool and bind; as that of dryed Roſes, Quinces, green Grapes, Ribes, ſour Pomegranates, Bar-berries. In the progreſs that cool and moiſten; as of Violets, Purſlane, Water-lillies. And if the Liver be alſo hot, as it is commonly, and for the Feaver give Syrup of Succory, and Endive. And againſt Fainting, Syrup of Bugloſs. And to aſſwage pain, Syrup of Poppies.

Or thus: Take *Syrup of Violets, and Quinces, Syrup of Ribes, or Pomegranates, or of Endive, each half an ounce; Syrup of Poppies three drams*.

Alſo the candyed or preſerved and conſerved Fruits aboveſaid and of Citrons, Gourds, or Lettice, or Coleworts.

This is cooling and cordial: Take *conſerve of Roſes an ounce, conſerve of Violets, Citrons and juyce of Ribes, each half an ounce; ſpecies Diamargariton frigid and Diarhodon and red Coral, each a ſcruple; with ſugar of Roſes*, make a mixture.

To reſolve the reſidue of the Inflammation, or the Impoſthume of the Stomach uſe theſe at the end.

Firſt, give *Chamomil and Endive water, then ſix ounces of Chamomil water alone*, often

Or: Take *Chamomil and Endive water, each an ounce and an half; Sack an ounce, ſpirit of Wine a dram, with a drop or two of ſpirit of Vitriol*.

Or this Julep: Take *ſyrup of Endive and Wormwood, each an ounce; Mint and Elicampane water, each an ounce and an half, with Triaſantalon half a dram*, give it now and then.

Turpentine waſhed with Wormwood water, given twice or thrice, diſſolves or ripens the Impoſthumes of the Stomach.

Apply outwardly coolers and anodynes, with ſtrengtheners.

As this Oyntment: Take *Oyl of Roſes an ounce and an half, Oyl of Violets, Roſe Vinegar and juyce of Hawkeweed, each an ounce*; boyl them till the juyces are conſumed, and *red Sanders a dram, red Roſes half a dram, Spike a ſcruple, Camphire half a ſcruple, with white Wax*, make an Oyntment.

This Cataplaſm is good for the beginning of the diſeaſe. Take *Violet-leaves, and Snakeweed, and Vine-leaves each a handful: Roſes, Violets, and Comfrey-flowers, each a pugil*; ſtamp them, add *Barley-meal, or Bran*.

In great pain. Take *Chamomil, and Melilot-flowers, Roſes, and Violets, each a handful; Wormwood half a handful*; boyl them in *Milk*, add *Barley-meal ſix ounces, Coriander-ſeeds and Sanders, each two drams; Oyl of Chamomil and Dill, each an ounce*: make a Cataplaſm.

Or this Fomentation againſt Inflammation. Take *Roſe and Plantane-water, each three ounces; Wormwood-water two ounces, Roſe-vinegar an ounce, red Sanders two drams*.

Or this Epithem againſt an Eryſipelas of the Stomach. Take *Roſe, Sorrel, Nightſhade, and Succory-water, each two ounces, Wormwood-water and white Wine, each half an ounce; Roſe-vinegar two drams, Diarrhodon a dram, Coral and Ivory, each half a dram*; apply it to the Stomach.

Uſe theſe to diſſolve the Impoſthume, as this with a Spunge. Take *Wormwood, Mints, and Snakeweed, each a handful; Chamomil and Dill-flowers, each a pugil; Fœnugreek and Bean-meal, each an ounce; Maſtick two drams, Nutmeg a dram*: boyl them in *Wine* for a Fomentation.

Then anoint with this: Take *Oyl of Wormwood and Chamomil, each an ounce and half; Turpentine half an ounce, Mucilage of Marſh-mallows and Fœnugreek-ſeed, each two drams; Maſtick a dram and half, Cloves a dram*, with *Wax* make an Oyntment.

Or this Cataplaſm. Take *green Wormwood a handful, and Mints half a handful*, ſtamp them, add *Bran and Linſeed-flowers, each an ounce; Roſes and Chamomil-flowers in pouder, each a dram; Mace half a dram*, add *Oyl of Wormwood*.

Or uſe Melilot-plaſter diſſolved with Oyl of wormwood.

The cure of an Impoſthume of the ſtomach after Inflamation.

If the Inflammation do impoſthume, ripen it with remedies in the Quinzie given at the mouth.

And with things there outwardly preſcribed, only ad ſome things that may reſpect the Stomach, being a more noble part.

As this Cataplaſm. Take *Orris and Lilly-roots, each two ounces; Wormwood and Mallows, each a handful; Chamomil-flowers and Roſes, each a pugil*; boyl them in *Wine* and *Water*, ſtamp them, and add *Wheat-flour four ounces, Linſeed poudred an ounce, yellow Sanders a dram, Saffron*

half a dram, Oyl of ſweet Almons two ounces: make a Cataplaſm.

Or uſe the Emplaiſter of Diachylon with Orris and Oyl of Mints.

To open the Impoſtume, uſe things mentioned in a Quinſie. Or this, Take *Wheat flower four ounces, Pigeons dung half an ounce, Oyl of Wormwood an ounce, Honey an ounce*, make a Plaſter.

Alſo Roaring, Neeſing, Coughing and rubbing of the Stomach and Vomit, will break the Impoſthume.

If they vomit matter, give Barley water and Sugar to cleanſe, with Honey of Roſes.

The Cure of Cardialgia, from a cold Stomach.

Then ſtrengthen the Stomach, as in imbecility.

If coldneſs of ſtomach come from outward injuries or cold water drunk and produce *Cardialgia*, give and apply hot things actually and potentially ſo. And the pain will be abated.

Of which we ſhall ſpeak in Imbecility of the ſtomach from cold.

And alſo of that cold that comes from a humor; for Imbecility, is the cauſe of both.

But if the cold be ſo great that not only the ſtomach, but parts adjacent ſuffer, & a Dropſie or *Cachexy* follow (which comes by drinking much cold water, when they are very hot (we ſhall ſpeak of the Cure of that, in the hurts of the bowels.

The Cure of Cardialgia, from Deſtention, Inflammation, and aggravation of the Stomach, by Wind, Meat, Humor, Tumor or Bowels adjacent, or outward injuries.

As the cauſe is, ſo muſt Diſtention, Aggravation or Inflammation of the Stomach be cured.

If it come from Wind, which proceeds from Meat, Humor or weak Concoction, it cauſeth a ſtretching pain: becauſe there muſt be good dyet to hinder the breeding of Wind and Evacuation, and hot remedies uſed to help concoction and diſcuſs wind inwardly and outwardly, we ſhall ſpeak of it in weakneſs of ſtomach, from crude humors.

If the Stomach be ſtretched by Air, taken in with drink, except it be belched forth again, we ſhall Cure it, as in the Cure of wind.

If there be ſtretching and heavineſs, from plenty of things eaten, and compreſſion after Concoction and Digeſtion, by excerciſe it will away.

But if it be great and will not yeild by reaſon of the quantity or quality it muſt be vomited up or purged & the ſtomach ſtrengthened. All which are uſed againſt thoſe cauſes that weaken the ſtomach, and becauſe there is alſo weakneſs, we ſhall ſpeak of it in Imbecility of the ſtomach.

As alſo if this ſtretching or heavineſs, comes from a crude humor, we ſhall ſpeak of it there, becauſe that is the cauſe of weakneſs, and this is the cauſe of that.

If it come from a hard Tumor, after a wound, or a Scirrhus, although it be difficult, and there will be alwaies ſome heavineſs after meat eſpecially, and weakneſs, let the Cure againſt weakneſs be ſufficient: yet uſe Emollients, as ſoon as you ſuſpect it, and conſume it, if you can.

The beſt way is to give Turpentine pills with Gum Ammoniack and Maſtick often.

Or theſe: Take *Gum Ammoniack*, diſſolved in *juyce of Orris, Maſtick, each a dram; Storax, Myrrh, Ladanum, each half a dram; with juyce of Orris*, make pills, give *half a dram* often.

Or give *a drop or two of Oyl of Myrrh or Maſtick with Sugar*, or otherwiſe.

And apply outwardly things mentioned in the hardneſs of Liver and Spleen.

Or thus: Take *Mallows or Wormwood, each a handful; Chamomil flowers a pugil, Schænanth two drams, Figs twelve*, boyl them in *Wine*, ſtamp them, and add *Gum Ammonick and Bdellium*, diſſolved in the Decoction, *and Myrrh, of each two drams; with Honey*, make a Cataplaſm.

If the ſtomach be oppeſſed, by the Liver, Spleen, Reins, Colon, Midrife being ſtopt, ſtretched, ſwollen, hardned or inflamed, Cure it, as in theſe diſeaſes, for the heavineſs will not away, till they be removed, nor the difficulty of breathing, though they complain leaſt of them.

If it come from the crookedneſs of the ſword Griſtle bent inwards and preſſing the Stomach, it is incurable, and no reſt can be, till the patient lye upon his Back, that the Stomach may remove from it: or till there is a compleat Concoction.

If it come from hard things, outwardly preſſing, remove them, and if they have done any hurt, mend it.

The Cure of Cardialgia, from twitching and tickling of the ſtomach.

If the twitching of the ſtomach cauſe loathing, rather then pain, Cure it, as in loathing. If worms cauſe tickling, expel them, and any other Diſeaſe that cauſeth it

The Cure of Cardialgia, from Irritation, or provoking, or from things ſwallowed, or from Medicines, or from poyſon bad Dyet, or evil humors.

If there be Irritation or reaching with pain, knawing, pricking or burning cauſed by things ſwallowed, that wound the Stomach; firſt remove them, if poſſible, not by force; as vomiting (for ſo the ſtomach wil be cloſed and the things that hurt will ſtick faſter) but by things that make way, and waſh, and make them deſcend, that they may not hurt the entrals for they do not eaſily fix though ſharp, but are caſt down by the Stomach and Guts, as other hard things, and ſtop not, till they come at the ſtraight paſſage of the Fundament. For we think it impoſſible (as ſome ſay) that they ſhould paſs through the Veins, by the Meſeraick and Gut out at the skin. Yet we have obſerved, from a Famous Chirurgion, from whoſe mouth I had it, with great admiration of the hearers, that a Needle ſwallowed, which ſtayed long in the body, came out at the Reins, by the right Kidney in an Ulcer. And I my ſelf ſaw and handled a piece of Glaſs, which came out by Urin, by a ſtrong Diuretick, after a great and ſharp pain in the Uriters and fit of the ſtone.

Theſe are waſhed away with great draughts, of fat things eſpecialy, which relax the paſſages, as of broath, Milk, Oyl or Butter, which done, if by the pain we ſuppoſe that a Needle or a thorn be faſtned, then we prevent, or Cure an Inflammation, as we ſhewed in Inflammations. If by reaſon of great hurt they vomite blood, we muſt ſtop it, as we ſhewed in vomting of Blood. If matter come forth, we muſt give cleanſers, as was ſhewed in Ulcers of the Jaws and Gullet, and then dryers to heal, as was there alſo ſhewed. But this is hardly done in this noble part ulcerated, and if it be done it leaves a *Callus*, which cauſeth weakneſs. Here we ſhall ſhew how theſe two laſt are to be done.

Whether it be from things ſwallowed or Choller, or evil juyce, vomiting is good, and though it come of it ſelf, yet nature is to be helped, if it be not ſufficient to caſt out the offence.

The Vomits muſt be ſuch, which waſh the ſtomach, and

and make the vomiting eaſie. as warm water, Broaths or Drink plentifully taken; with Oyl, Butter or the like, which turn the ſtomach and allay ſharpneſs; or with Honey and Sugar, which alſo cleanſe. Alſo Barley water is good.

In a cholerick ſharp juyce, give things to abate it, as water, or the like, with Vinegar, ſyrup of Sorrel or Oxymel, and other Vomits mentioned in Feavers.

Alſo gentle Clyſters to draw it out of the Stomach. And though the body be looſe (as it needs muſt be by the provoking of the expulſive faculty) yet Clyſters are good to take away pain in the Stomach and Guts, for they can get into the Stomach by the Colon.

Alſo Suppoſitories revel and do ſome thing thereby, examples of all theſe are in the Colick.

When there is choler, or ſharp juyce, or any violent thing ſwallowed, whether Medicine, or Poyſon, or other things that hurts the ſtomach, it is good to purge, becauſe nature tends that way. And there are many purgers of choler mentioned in cholerick Feavers, good in this caſe, if they be ſo ordered that they may not trouble the ſtomach: thus.

Take *Caſſia ten drams, or Catholicon ten drams, or three drams of the Electuary of juyce of Roſes*, or the like, *as Diacydonites with Scammony alone, or with Sugar, or with Wormwood water, or of Endive*, when you will temper choler; but when you will cleanſe, with *Barley or Peaſe broath*. But when you will looſen more, with a Decoction of Fruits and old Cocks broath. *Rondeletius* commends Fiſh broath, or Whey, or Poſſets: or if bitter things will down, the Decoction of Wormwood, which is cleanſing, and is good againſt both choler and flegm.

Or give *three ounces of ſyrup of Roſes, or an ounce and an half of ſyrup of Roſes with Rhubarb, or Senna, or that of ſuccory with Rhubarb, or of Wormwood.*

Or this Decoction: Take *ſweet Prunes and Tamarinds, each half an ounce; Endive a handful, Violets a pugil, Barley a pugil, ſenna half an ounce, Polypody ſix drams. Epithymum two drams, Annis ſeed a dram*, boyl them, *with ſugar, ſyrup of Violets, or Roſes*: make a Potion.

Or this infuſion: Take *Rhubarb four ſcruples, Senna two drams, Wormwood a dram, Spike half a ſcruple*, bruiſe and ſprinkle them *with white wine*, and add *Endive and wormwood water*, infuſe them, and add *ſyrup of Roſes an ounce*, give it. You may mix with it the *Laxative* afore mentioned.

Another infuſion in wine of wormwood, better for the ſtomach: Take *Senna an ounce, Rhubarb a dram and an half, yellow Myrobalans three drams, wormwood two drams, Cordial flowers a dram, Spike a ſcruple, Fennel ſeed a dram*, ſteep them, (being bruiſed) in *white wine* that is *ſmal, twenty four hours*. Give every day a draught.

Pills for the ſame: Take *Aloes* (which is good to cleanſe both choler and flegm) *a ſcruple, Rhubarb half a dram, Spike three grains, Scammony two or three grains, with juyce or ſyrup of Roſes*: make a Doſe of Pills.

Or give *a dram of Pills of Rhubarb, or ſcammoniate Pills*, if need require.

If the ſtomach be provoked by a bad Medicine, or poyſon, or burne, or be corroded; give things to alter by moiſtures to abate the force, or by ſlymineſs to defend the ſtomach, and that will heal, and reſiſt Poyſon.

As warm Milk, or Cream of Almonds, or Pinenuts, or of Cold ſeeds, or Barley Cream.

Or the milky juyce of Goats beard, Hawkweed, Sowthiſtle, Sycomore, in Corroſions are good.

Or the Mucilage of Lineſeed, Fleabane, apples Pears or Quinces.

The Decoction alſo of Lineſeed heals the Stomach, when it is corroded by taking of Spaniſh Flyes.

Or: Take *Marſh-mallow roots an ounce, Comfrey roots half an ounce, Lime and Quinceſeed, each a dram*; boyl them in *Water*, and add *Sugar*, drink often thereof.

Or oyl of ſweet Almonds, in a good quantity, or the oyl of Seſamum, commended by *Dioſcorides*.

If the ſtomach be poyſoned, give Treacle and Mithridate and the like, which are proper to take away the cauſe and the pain. But after a violent purge, they do more by ſtupifying the expulſive faculty, then by the way of Antidote.

You may alſo give Antidotes, without Opium, which are contrary to poyſon, by a peculiar quality, or general Antidotes; ſuch as are preſcribed againſt the Plague, and biting, and ſtinging of venemous beaſts.

If the ſtomach be burnt and reacheth from choller or ſharp juyce, give things that moiſten, and are ſharp and cool, and will hinder the reaching, and alſo ſuch as take the ſenſibility away, and aſſwage the pain.

As ſour Fruits take away the burning of the ſtomach, Citrons, Limons, Orenges, Pomegranats, Apples, Plums, Cherries, Grapes, and Strawberries, and chiefly Currans and Berberries.

Alſo Lettice, Endive, Violets, Borrage, Sorrel, wood-Sorrel, Vine leaves and Berberry leaves in ſallets, or otherwiſe.

Dioſcorides commends ſimples againſt the burning of the ſtomach and ſome of them are hot, as ſcordium, Pennyroyal, ſpicknard, ſmallage, flowers of Comfrey, ſweet ruſh, Piony ſeeds, and wild Laurel, and juyce of Liquoriſh.

Alſo Fleſh, or Barley broath, with cooling and moiſtning herbs, and Vinegar, or other ſour juyces, or the Decoction of Wormwood, or the juyce of the Fruits aforeſaid, or ſharp Herbs alone, or with ſugar, or ſyrups, if they be two ſharp.

In a cholerick ſtomach, wormwood wine doth quickly help, by cleanſing flegm and Choler.

Or a ſharp ſyrup alone, or with waters, or Decoctions, as of ſorrel, or Vineger, or Oxyſacharum, or of Pomegranate juyce, or of the ſyrup of them, or of Apples, Plums, Limons, Citrons, unripe Grapes, of Currans, Berberies, ſorrel, or that of juyce of Quinces boyled, or quidiney of Quinces with wine, or Vinegar to make it ſharper. And ſo you may mix other ſyrups, that are too ſweet, to beat down and ſuppreſs choler, which two ſweet things will breed. Alſo ſyrup of Violets, Roſes, or Juleps thereof, alſo of Endive, ſuccory and Water-lillies, and the like, well mixt with waters, or Decoctions, for ſo they ſuppreſs choler not only by cooling, but wetting, eſpecially if they be ſharp, to all which, add ſyrup of wormwood to cleanſe choler.

Alſo Conſerves and Candites of the ſame Fruits and Herbs are good, (but alwaies be ware of ſweet, they will heat choler) and Conſerve of quinces, Citrons, Gourds, Lettice, Colewort.

Alſo juyce of ſharp fruits without ſugar, as the ancients did, or with Vinegar, uſually they are without ſugar, as of Currans, Berberries, unripe Grapes, or theſe.

Make Electuaries of theſe mixed, as that called

Diacydonites

Diacydonites of Quinces without the Spices, which is made of the Pulp of Quinces, boyled with Honey and Pouder of Diacydonites.

Or thus: Take *Conserve of Roses and Sorrel, and Citron-peels, each half an ounce; Conserve of Currance an ounce, of Myrobalans candied one, the pouder of our Diacydonites, or Trionsantalon, or Diarrhodon a dram,* with *Syrup of Sorrel or unripe Grapes* make an Electuary.

And this: Take *Citron-peels, candied Quinces, and conserve of Quinces, each two drams; juyce of Currance without Sugar,* all well dryed *half an ounce, the Pouder of our Diacydonites* (which I shall after shew) *Cinnamon, each a dram; with Rose-water and boyled Sugar* make Lozenges.

Or give Crumbs of Bread steept in Juyce of Pomegranates, Lemmons, or the like, with Vinegar and Rose-water, to make it pleasant.

Or Barley-meal, with Capon-broath, and Juyce of Pomegranates, which is *Hippocrates* his remedy against the heat and reaching of the stomach.

Or Pine-nuts eaten, and Juyce of Purslane drunk after, are good against burning of the stomach.

The usual Pouders for Choler in the Stomach are Diatrionsantalon, which hath no other spice but cold seeds, Roses, Gums, Starch, Juyce of Liquorish, burnt Ivory, and Camphyre, and Rhubarb. Also Diarrhodon Abbatis which hath all the former Ingredients, and other cold, and Mastich, and some spices of hot Seeds and Cordials.

The Pouder of Diacydonites without the hot Spices is added to this Electuary, when we will only cool, and is used after Meat, and Trionsantalon, Barbary, and Sorrel-seeds, Roses, and burnt Ivory.

Instead of which; Take *dryed Quinces half an ounce, all the Sanders, each a dram; red Roses two drams, Sorrel and Barberry-seeds, each a dram; the Antispodium of* Dioscorides made of *Quinces half a dram,* make a Pouder, mix them with Pouders after Meat, or Electuaries.

Also the Pouders of the Troches of burnt Ivory, Camphyre, Bar-berries, allay the heat of Choler (they all have burnt Ivory) and Antispodium of Quinces also.

Instead of all these Pouders for hot Stomaches, use this. Take *dryed Quinces half an ounce, Citron-peels a dram, red Sanders two drams, white Sanders a dram, Liquorish two drams, red Roses two drams and half, cordial-flowers a dram, great cold Seeds two drams, small cold Seeds half a dram, Sorrel, Purslane, Barbery, Coriander-seeds, each a dram; white Poppy-seeds, Gum Traganth, and Arabick, each half a dram; Coral a dram, Antispodium made of Ivory, or Harts-horn half a dram,* and to please the Stomach *Cinnamon and Aniseseed, each a dram; sweet Sanders half a dram, with Mastick* make a Pouder: Give it with *Sugar of Roses,* or in Lozenges made with *Sugar and the Waters mentioned,* and a little *juyce of a Lemmon or Vinegar.*

A bitter Pouder easie to be made against Choler in the Stomach. Take *Wormwood a dram, tops of Centaury, and Masterwort-roots, each half a dram;* give a spoonful with Wine.

A Pouder against Burning of the Stomach. Take *white Chalk half an ounce, Nutmeg a dram, Sugar an ounce:* Give a spoonful.

Or this: Take *Crabs-eyes two drams, Bole half a dram, red Roses a dram, Sugar of Roses half an ounce:* Use it as the other.

In great Pains give things to abate Sense, as Antidotes to be mentioned in Imbecillity, which are good here if new made, though they have many hot things, and opiate Electuaries; as *Philonium Romanum two scruples,* in Pills or Electuaries of Juyce of Roses to purge Choler, or requires *Nicolai half a dram,* with *Wine.*

Or this Drink: Take *Syrup of Poppies six drams, Syrup of Roses and Wormwood, each an ounce;* give it with convenient *Water* or *Wine.*

If you leave out the Syrup of Poppies, and boyl in the other a grain of Opium gently, and give it with Chicken-broath, it is excellent.

In time of danger, give Narcoticks and that often, I have often with good success given my Nepenthe in a cholerick Vomiting from anger, when there hath been great pain and heat of the Body.

Outwardly of what cause soever in heat or corruption, we use Astringents and Coolers, as to keep the flux of Choler from the Liver, adding alwayes some hot things proper for the Stomach, because outwardly they cannot do hurt, but strengthen, and cause piercing: they must all be used warm.

The usually cold Oyls of Roses and Omphacine, that is of unripe Olives, Quinces, Myrtles, Mastich, with hot; as of Mints and Spike, are used with Vinegar to make them pierce, or Wine to strengthen, boyled in them till they be consumed.

A cooling strengthning Oyntment. Take *Oyl of Roses and Quinces, each an ounce; Oyl of Myrtles, or Mastick, Wormwood, or Mints, each half an ounce; Vinegar of Roses six drams,* boyl them till the Vinegar be consumed, add when they cool *Pouder of Citron-peels, Coriander-seeds, red Roses, Wormwood, each half a dram; Coral a dram, Sanders red and white, each half a dram; Spike two scruples, Camphyre a scruple* (to pierce rather then cool) with Wax make a Liniment, or with *Labdanum two drams, Aloes a dram, and Turpentine* make a Plaister.

Galens cold Oyntment of Roses, and the Cerot of Sanders, are good in Burning of the Stomach, and of other Bowels.

In a great Heat when you will cool more; Take *Oyl of Roses omphacine two ounces, juyce of Sowthistle, Solomons-seal, Vinegar, each half an ounce; Pouder of Alabaster half an ounce,* with *Turpentine wash'd* make an Oyntment.

Or use the Oyntment in the Inflammation of the Stomach mentioned.

Or a Cataplasm of Purslane, Nightshade, Solomons-seal, Vine, Sowthistle, Harts-tongue, Venus-navel, Water-lillies, wild Vine, Roses, with Wormwood, and Mints, or Chamomil-flowers in pain, boyled in water, or Rose-water, or Horstongue-water, well beaten to a Pultis, with the Oyls aforesaid *two ounces, Mastick half an ounce, Alabaster three drams, Horstongue poudered two drams, Sanders and Cloves, each a dram;* make a Pultis.

If the pain be great, use an anodyne Cataplasm mentioned in the Inflammation of the Stomach.

Or this: Take *Toasts of Bread dipt in Vinegar of Roses half a pint, Pulp of Quinces so steeped also three ounces,* add a little *red Wine, and juyce of Quinces, and pouder of Mastick half an ounce, dryed Wormwood two drams, Chamomil-flowers and Mace, each a dram; Oyl of Roses and Chamomil, each an ounce;* mix and apply them.

Or the Fomentation mentioned in Inflammation, or of the Herbs mentioned, or of the Oyls, with Vinegar, and Juyces of Herbs.

If there be pain: Take *Roses, wild Vine, Chamomil, Melilot or Dill, each a pugil; Wormwood or Mints, each half a handful; Marsh-mallow roots six drams, Coriander-seeds and Myrtles, each half an ounce; Mastick two ounces, Cloves, Sanders, each a dram;* with Water and red Wine make a Fomentation.

Or use an Epithem of Rose-water and Vinegar, with a Linnen-clout, or a toast of Bread.

Or,

Or, Take *Roſe-water two ounces, Harts-tongue, and Wormwood-water, each an ounce; all Sanders, or Diatrion-ſantalon two drams, Coriander-ſeeds, Antiſpodium, each a dram*; mix and apply them. Or uſe that mentioned in Inflammation.

A Pouder for a bag, or to be ſprinkled after anointing in Burning of the Stomach. Take *Coriander-ſeeds prepared in Vinegar half an ounce, Myrtles, or Barbery-ſeeds, red Roſes, Sanders and Citron-peels, each a dram and half; Wormwood, red Coral, each a dram; Sanders and Nutmeg, each half a dram*; make a pouder.

If Choler riſe from the Liver to the Stomach, apply Cupping-glaſſes to the Liver to draw it back, and it will eaſe.

The cure of weakneſs of the ſtomach from defect of Natural heat, diſtemper cold, or moiſt actual cold, ſtretching, inflammation, looſeneſs, or other fault in the member.

Weak Conſtitution of the Stomach that hinders the Functions, and cauſeth Excrements, and ſo Cardilæa or uſual pain; If it come from want of Natural heat by birth or age, or by a Diſeaſe, and be inhærent in the Stomach, becauſe it cannot be cured, we muſt provide that by decent Diet and Stomach-medicines, that bind gently and ſtrengthen it, and heat, that it may be ſtrengthened, and the want of Natural heat ſupplyed. If this Weakneſs come from a cold or moiſt Diſtemper, and be fixed, it is difficult to be cured as the other (called the Coldneſs of the Stomach) and we muſt only keep it from growing worſe as the former, and with hotter Medicines. The cold and moiſt Diſtemper that is acquired, is taken away with hot Medicines after the Excrements are removed. But when the Stomach is too looſe and thin, though it can ſcarce be mended, yet by uſe of Aſtringents and hot Remedies in cold and moiſt Bodies, or of temperate in other Bodies, we muſt labor to bring it to its former ſtate. If it be too ſtrait and dry, we uſe Moiſtners to looſen it.

The Method of curing of which, and other Diſeaſes of the Stomach, as Coldneſs, or Stretching, or Humor crude or cold; or Inflation from Wind, is as was formerly ſhewed. Except the dry Diſtemper of which we ſhall ſpeak in the Cure of Weakneſs, becauſe it requires contrary Remedies. And the Medicines muſt be fitted divers waves, either by Diet, Vomits, Belchings, Clyſters, Purges, Alterers, inwardly and outwardly as ſhall be ſhewed.

Diet for the weakneſs of the ſtomach

Firſt in theſe Diſeaſes of the Stomach keep a good Diet, becauſe Meats goes directly into it, and muſt be digeſted by it, and we muſt have a care that it fail not therein, from whence moſt Diſeaſes of the Stomach come, or are increaſed. This is done by a decent quantity and quality of Food.

In a weak Stomach, theſe are to be chiefly obſerved in the quantity, that they eat little at once, taking heed that they be not ſo filled to feel weight, or compreſſion after Meat; and that they breath not ſhorter then afore Meat. In the manner, take heed of eating too greedily, but a little at a time, that the Stomach may cover it, not continuing ſo long at it till concoction be begun, which will be offended by adding more Meat. To refreſh them therefore that have weak Natural heat, becauſe they muſt eat little at a time, let them eat oftner then they that have ſtrong Stomaches. They who have very cold and foul Stomaches, muſt eat moſt ſeldom, and not before the firſt Food is concocted, and they have an Appetite; therefore one Meal a day is ſufficient for a foul ſtomach. And they whoſe ſtomach is pained for abundance of Food, muſt abſtain till it is digeſted. And in a fit time as in the morning, five or ſix hours after ſleep, and if they can eat twice or thrice a day, three hours afore ſleep at night, after a Digeſtion and when there is an Appetite. And before they ſleep after Supper, let there be a kind of Concoction, that the Vapors which ariſe at the firſt plentifully, may be partly diſcuſſed by waking, and may not go too much to fill the Head, by ſleeping preſently. This rule is not ſo ſtrictly to be obſerved by old and weak perſons, that ſleep not the whole night, but they may ſleep preſently after Meat at noon and night, as they deſire, which refreſheth them, and doth not hurt them, becauſe the Vapors are not ſo many as in Youth, wherein more is eaten.

For the quality of Meats obſerve the ſubſtance and the Juyce. Let it be eaſie of Digeſtion, leaſt while it is long a concocting, the ſtomach be grieved, or if it be not, or not ſufficiently concocted, there be Crudities and Wind. As the Fleſh of young Creatures, or ſlender, ſoft, and juycie Food which is eaſily concocted, when hard, dry, and tough, or ſlimy is hard, except it be artificially prepared, by roaſting, boyling, mincing, and other wayes. By which means ſomtimes good Meat is ſpoiled, as by ſmoaking, ſalting. Alſo it muſt be of good Juyce, that weak ſtomaches may be better, and ſooner refreſhed thereby, and fewer Excrements bred, which is required in all weak ſtomachs. This commendible Juyce is in all Nouriſhment from Beaſts or Plants that are true, and have not a Medicinal vertue (which is diſtinguiſhed by taſt or ſcent) except by muſtineſs, rottenneſs, and the like, they be corrupted, or made ſo that they preſently corrupt in the ſtomach, or breed Excrements or Wind by their moiſt and crude Juyce, which they have beſides the good, or otherwiſe are hard of Concoction, by reaſon of their tough ſubſtance. Meats that are eaſie of Concoction and of good Juyce, muſt have theſe qualities, and it would be too tedious to mention all. The Meat for Nouriſhment muſt be temperate, a little inclining to Heat in cold and windy Stomachs; as it may be made by ſauces, which we uſe for medicine as well as for cuſtom.

As for other things, namely the Motion of the Body and the Mind, Exerciſe is good afore meat for a weak ſtomach, and if it be much, and can be endured, it ſtirs up the Natural heat, and warms the Body, and makes it fit for other Functions, and gets a ſtomach. After Meat uſe not ſtrong Exerciſe to diſturb the meat in the ſtomach but walking or ſtanding, that the meat may go to the bottom of the ſtomach, and be better concocted. Alſo moderate reſt refreſheth and helps the Stomachs actions. And it is better after meat then great Exerciſe, which may cauſe corruption or hinder Concoction. Reſt by ſleep may help Concoction by accident (not by the ſleep but by the quietneſs of the Body and Mind) becauſe we ſee that when the Animal Functions are quiet, the Natural are moſt exerciſed. For the Concentraction or meeting of Heat in the Center which they ſay doth concoct in the time of ſleep, cannot be true, becauſe Heat comes outward more in that time, therefore they ſooner ſwear, and therefore if ſleep help Concoction, it is from ſome other Cauſe; for in the time of waking, by reaſon of motion, as we ſhewed the Concoction and Diſtribution of Meat is ſooner made. And if waking they find Crudities, it is from intemperance and eating of what is not fit, which hindereth ſleep. Alſo there muſt be a Natural voiding daily of the Excrements to eaſe the Stomach from them, but too much Evacuation, eſpecially by Venery, as it weakens the whole Body, ſo it doth the Stomach, and troubles of Mind, but recreation is good.

Remedies fit for to cleanſe the ſtomach.

Vomiting is good in all fulneſs of the ſtomach, for if it be pained by ſtretching it is preſently eaſed thereby, if it can be which is hard, when it is much dilated, when breath is difficult. Eſpecially vomiting is good, when there is heavineſs from crude flegmack humors; And from weakneſs, in which it is good every month; otherwiſe, if there be no Excrements, it will do hurt, eſpecially if they be unfit, or unacuſtomed to it. And in wind, when there is no other Humor, vomiting is not to be uſed raſhly.

It is cauſed by tickling the Throat and rubbing the Stomach, or by gentle vomits, or ſuch as cleanſe and cure, if there be flegm that is tough. As Oxymels or ſyrup of Sorrel, with warm water, or Decoction of Radiſhes, Beets, Arach ſeeds, Aſarum, and Agarick, or ſtilled water of Nuts and Radiſhes. In weakneſs we add hot and bitter things, and that Cut, As wormwood Wine before, or Syrup thereof with waters, or Decoctions mentioned.

In all theſe Cauſes, belching is good, to take off the ſwelling and the Cauſe, if nothing but wind.

It comes of it ſelf after meat, by bending, we may willingly hold, but not ſend out a bulch. For they which make ſuch a noiſe like belching, do not break wind forth, but Air, that they firſt ſuckt in, and which they ſend from the Gullet, not the ſtomach.

And it is Cauſed by Fomentations and hot things actually and potentially, ſo as follow.

Clyſters do well, when the Stomach is burdned with Meat or Humors, or ſtretcht with wind to ſtir up nature and open the lower parts and empty the Guts. And in weakneſs of the ſtomach, if the belly be bound, they may be ſomtimes given, eſpecially if they work but little and are not Compounded. Of ſtrong things, which are forbidden in weakneſs of the Stomach.

But we may uſe ſharp Clyſters to draw down, and ſuch to expell wind, if it come from them, ſuch as ſhall be preſcribed in the colick.

If the ſtomach be deſturbed by crude humors, or flegm, or wind from them, or from weakneſs, it is good to purge often, but with gentle things, that we offend not the ſtomach. Yet in neceſſity, we uſe ſtrong purges, with correctors for ſuch things as offend the ſtomach; and ſtrengthenres. The forms whereof, we ſhall mention in relation only to thoſe diſeaſes of the ſtomach, which we have declared. Becauſe there are purgers in general for the ſtomach, in other diſeaſes mentioned here and there.

Pills are thought beſt for the ſtomach, by reaſon of the Aloes that is in them, which is thought the beſt purger for the ſtomach (though it ſtinketh and cauſeth loathing) and by reaſon of its bitterneſs and unpleaſantneſs, can be very ill taken. This Aloes is a thick juyce, as it is brought to us, and the redder it is, the better it is, that is, if it be of a redlike yellow, and it is called *Aloes Cuccotrine*, or rather *Succocitrine*, from its Citron color. And when it is hollowed within like a Liver and Brittle, it is called *Aloes Hepatica*. But it may be made better by præparation, when it is poudered and waſht from its filth, by which means it is never the leſs operative in purging (though it be commonly thought otherwiſe) But it is ſtronger when it is poudered and infuſed in convenient liquor, and diſſolved by ſteeping, and then juyce that ſwims at the top poured of from the reſidents, often, and then brought into a Body: If this liquor be Wine or ſpirit thereof, or other ſpiced Drink or Decoction, it will warm and ſtrengthen the ſtomach the more: and if it be done in wormwood Wine, the cleanſing and loſning vertue will be the greater.

I am very much pleaſed with *Aloe roſate* with *Rhubarb*, thus made: Take *the pureſt ſuccotrine Aloes three ounces*, waſht it nine times in the *juyce of Damask Roſes*, and dry it as often, then add *the pouder of red Roſes three drams, Rhubarb a dram, and of the extract of Rhubarb half an ounce, Spicknard a ſcruple, with ſyrup of Wormwood*: make a maſs for Pills,

Alſo the eſſence of Aloes is thus make: Take *Aloes ſuccotrine three pound or four*, pouder it, and put it into a glaſs, with *Sorrel water five fingers above it*, put it in *Balneo two or three daies*, then pour off the Tincture, which is reddiſh, and add again *Sorrel water*, but not ſo much, and put it in *Balneo* again, and pour of the tincture, do this till the water will take no more tincture, ſtill all theſe tinctures in *Balneo*, till there remain in the bottom a matter like Honey, ſhining and reddiſh, let this be mixed by degrees with juyce of Roſes and dryed ſo often, till three pints of the juyce be conſumed. Keep this eſſence.

Of this preperation, we give a dram or half a dram, as often as we pleaſe, when we will gently looſen, and not hurt, but help the concoction.

With other juyces, they are made ſtronger and better for the ſtomach. Let Aloes be finely poudered and ſprinkled with juyce of Roſes and dryed, and then poudered again, and ſo thrice ordered, it will leſs heat, this is called *Aloes roſata*.

If it be done with juyce of Wormwood, it is better for the ſtomach, inſtead of which you may uſe thick juyce of wormwood, which they call the extract with the Aloes.

You may add other alterers to Aloes, to make it work to your purpoſe: as when we will heat the ſtomach, ſpices: when we will ſtrengthen, Maſtick, Roſes, Spike: when we will cleanſe more, Aſarum and Myrrh: when we will concoct, Saffron and the like: as in the Pills of Hiera ſimple and Alephanginæ called Aromatical, from the plenty of Aloes; which we uſe chiefly in a looſe and weak ſtomach, and are called ſtomach Pills, and the Pills called *Aſajereth*, which have Myrobalans in them.

And we may add to it other purgers, when the ſtomach is very foul, but they muſt not be enemies to the ſtomach. Thus are the Pills to be taken before meat made, with Rhubarb and Aloes, called *Aggregative the leſſer* of *Meſue*, and Pills of Rhubarb and Agrimony proper for the Liver, or thoſe of Maſtich, made with Agarick, or thoſe mixed of both called *de Tribus* and imperial, which have Senna; or thoſe which have Turbith called the Stomach pills of Turbith. Theſe Pills are uſed divers waies, by themſelves or mixed.

Theſe we ſharpen with ſtronger, when we will have them work more, and rather with thoſe that have Scammony, then that which is more offenſive to the Stomach.

In immitation of all which we may make new ſtomach Pills thus, only to purge the Stomach from Excrements, with Correcters, which help them, rather then alterers, which may be given better without purging.

In a cold Cauſe, the moſt gentle, are theſe: Take *Aloes prepared or extracted, with Wine Simple or Compound*, as we ſhewed, *half an ounce, Cloves, Nutmeg or Mace, each half a dram; Pepper, or Ginger a ſcruple*, if the Head-ake not, elſe *half a ſcruple, with ſyrup of Mints*: make Pills, give *a dram* two hours afore Supper.

That

That they may work in *half a dram*, make them thus with Oyls: Take *Aloes prepared*, as was ſaid, *half an ounce, half a dram of Oyl of Nutmegs*, by expreſſion, of the diſtilled *Oyls of Marjoram, Mints or Cinnamon, each three or four drops, with ſyrup*, make Pills.

Or thus, to purge and ſtrengthen: Take *Aloes prepared with Wormwood juyce half an ounce, Maſtick, Galangal, each half a dram; red Roſes, Spike, each a ſcruple; with ſyrup of Wormwood*, make Pills.

When we will Purge more: Take *Aloes prepared with juyce of Roſes half an ounce, Myrrh, Aſarum, of each half a dram; Ginger a ſcruple, with Honey of Roſes*, make a Maſs.

Theſe are more purging; Take *Aloes prepared half an ounce, Rhubarb and yellow Myrobalans poudered and ſprinkled with Wine, each a dram; Maſtick half a dram, Cloves, Spike, each a ſcruple; with the juyce of Wormwood*: make Pills, give *a dram or more*.

They are yet ſtronger, thus: Take *choiſe or prepared Aloes half an ounce, Rhubarb and Agarick, each a dram; Myrobalans, Chebs and Indian prepared*, as aboveſaid, *each half a dram; Ginger and Cardamoms, each a ſcruple; Spike half a ſcruple, with ſyrup of Roſes*, make Pills.

They will Purge more yet, if to any of the former receits, you add *half a dram of Scammony prepared with juyce of Quinces*, or otherwiſe that it may not hurt the ſtomach, *or two drams of Turbith* rectified.

When we will purge the ſtomach, a Phyſick wine is convenient, becauſe the Wine makes the Medicines pleaſant, which are generaly unſavory, and if Wormwood be added, it will purge Choler and Flegm the better and take away the ſcent, and the ſtomach, will be leſs troubled, becauſe wine is a ſtrengthener: Eſpecially if we will purge ſtrongly, Wine is better then Pills, in which we can not put gentle things, by reaſon of the ſmal quantity.

In cold humors and wind, thus we purge, Take *Agarick or Mechoacan two or three drams, Senna ſix drams, dryed wormwood three drams, Marjoram two drams, Mints a dram, Fennel ſeed a dram and an half, Ginger a dram*, bruiſe and infuſe them in three pints of *Sack*, for three draughts.

In a looſe and weak ſtomach, that is flegmatick, thus: Take *Rhubarb two drams, Myrobalans, Citron and Chebs, each a dram and an half; Senna an ounce, dryed Citron peels three drams, Galangal two drams, wormwood three drams, red Roſes a pugil, Maſtick two drams, Spike half a dram*, beat and infuſe them as formerly.

When you will cleanſe and purge more: Take *Senna an ounce and half, Turbith two drams, Agarick three drams, Rhubarb two drams, Tartar an ounce, Aſaram a dram, wormwood half an ounce, Marjoram two drams, Mints a dram, Galangal and Calamus, each a dram and an half; Fennel ſeed two drams, Ginger a dram, Spike half a dram*, bruiſe them for four pints of Wine for four Doſes.

Of Electuaries that called *Hiera* of *Galen*, made only of Aloes that purgeth, and called *Picra*, becauſe of its bitterneſs, is chiefeſt, but ill to be taken: becauſe they muſt take an ounce to move the Belly, but *Rhaſis* prepares it without Saffron.

It may be thus made pleaſanter: Take *wormwood a handful, red Roſes a pugil, Schœnanth three drams, Cubebs, Carpobalſom, each two drams; Fennel ſeed and Siler mountane, each a dram*; infuſe them in a quart of *wine* and *water*: boyl them a little, and ſtrain them, then add *Honey or ſugar a pound*, boyl and ſcum it, til be like a Syrup; then add *ſix ounces, of fine Aloes, Maſtick two drams, Cinnamon half an ounce, Aſarum roots two drams, Spike a dram, Saffron half a dram*, make an Electuary: you may give *half an ounce*, ſomtimes more and ſomtimes leſs. And if you add *two or three ounces of Senna*, to the infuſion, it will purge more.

If there be obſtructions, make it thus: Take *Liquoriſh an ounce, Fumitory, Harts-tongue or Ceterach, each a handful; Agrimony half a handful, Cordial flowers a pugil, Rayſons four ounces, Polypody an ounce, Senna ſix drams*, boyl them in *Fennel and Annis ſeed water*, and add to the ſtraining *Aloes five ounces*, ſtrain and boyl them to an Electuary, and add *Maſtick a dram, Frankincenſe a dram and an half, or two or three ounces of ſenna*, to make it purge better.

Or if you add *Hiera Galeni*, whoſe corrector is *Agarick or Rhubarb* corrected by *Spike*, it will be nimbler and work in a leſs quantity, which is very acceptable, and the better with *Scamony prepared*. It is not good for the ſtomach, to give *Coloquintida*.

There are other purging Electuaries, not ſo bitter, ſtronger or weaker, here and there mentioned, that leſs hurt the Stomach, as the Lenitive Electuary, *Diacatholicon, Diaphœnicon*, of the *juyce of Roſes*, and the like.

Diaſpoliticum deſcribed by *Galen*, is an Electuary, made of *Salt peter*, to purge the ſtomach from flegm and wind and to cleanſe.

A pleaſant and powerful Conſerve, is thus made: Take *Agarick half an ounce, Rhubarb an ounce and an half, Senna four ounces, Cinnamon half an ounce, Ginger a dram*, infuſe them in four pints of *wine* and a pint of *juyce of Quinces*, boyl them a little, then ſtrain them adding *pulp of Quinces and Sugar, each a quarter of a pound*, boyl them to an Electuary, give *two or three drams*, if you will have it ſtronger, that a leſs quantity may ſerve, add *the extract of Scammony*, which will not hurt the Stomach.

A good Pouder to purge the Stomach, though bitter: Take *Agarick and Rhubarb, each a dram and an half; Turbith four ſcruples, Tartar a dram, Ginger half a dram, Spike a ſcruple, Gentian, Zedoary, each half a dram; wormwood a dram and an half, tops of Centaury and Fennel ſeed, each a dram*; make a Pouder, give *two drams with wine* and a little *Aloes*, if the Patient will endure the bitterneſs. If it be quickned with *Diagredium*, it will work better and in a leſs quantity.

You may with Sugar diſſolved in Wormwood, or Mints, or Cinnamon-water make Lozenges for the ſame.

A Stomach purging Potion. Take *Rhubarb four ſcruples, Spike a ſcruple*, infuſe them in *Wine*, ſtrain and add *ſyrup of Roſes*, with the Infuſion of *Senna an ounce, ſyrup of Wormwood half an ounce*, give it.

Or this Decoction: Take *Galangal half an ounce, Aſarum roots a dram, Wormwood two drams, Mints a dram, Senna half an ounce, Fennel-ſeed a dram*; boyl and infuſe *Rhubarb* and *Agarick* as before.

There are other Purges for the Stomach, here and there mentioned in other Diſeaſes.

Altering remedies againſt the weakneſs of the ſtomach.

All remedies given to the Stomach muſt be accepted of it by propriety and ſtrengthen it, and be hot more or leſs, according to the diverſity of the Cauſe, and fitted againſt the Weakneſs of it through want of Natural heat, or its cold Diſtemper, or againſt its Refrigeration, or for the preparation of Humors, altering or expelling of Wind: And as the Stomach is moiſter or looſer, they muſt aſtringe more or leſs, and if the pain be great, abate it. This is done divers wayes.

Among Drinks, ſweet Wine and old, as Muſcadel, Sack,

Sack, Malmſey, either at meat or otherwiſe, when it is cold, if it be drunk warm.

Alſo they are good when they are ſpiced.

Or made of Herbs, by infuſing or a little boyling, as that of Wormwood is moſt uſual, but unpleaſant to ſome. It muſt be made of ſuch quantity as may give it bitterneſs and good ſcent; it is good in all Diſeaſes of the Stomach from Repletion.

And Mints and Marjoram make it pleaſanter.

Or thus make it: Take *Roots of Maſterwort, Galangal, Zedoary, each three drams; dryed Citron-peels and Wormwood, each half an ounce; Mints, Marjoram, Coriander-ſeed, each two drams; Cloves, Nutmeg, each a dram and half; Maſtick two drams, Wine four pints*, ſteep them if there muſt be greater Cleanſing, as in a foul ſtomach and Obſtructions, add *tops of Centaury a dram and half*. If they hate bitter things, leave out the *Wormwood* and the *Centaury*.

For a windy ſtomach give Fennel, or Aniſe-ſeed, Wine and the like.

Or this: Take *the barke of Fennel-roots, and Roots of Calamus, each half an ounce; Mints, Marjoram, Spondilium, each a handful; Fennel, Caraway, and Seſeli-ſeed, each two drams; Juniper and Bay-berries, each an ounce*; infuſe them in Wine, add *a dram of Cummin-ſeed*, if the ſcent be not diſliked, if they love bitter, ad Wormwood.

Dioſcorides teacheth that Melilot boyled, or infuſed in Wine, is good againſt pains of the ſtomach.

Alſo Wine is made of Infuſion of Spices for the ſtomach, which may be ſweetned and ſtrained.

To make Hippocras ſweetned. Take *Cinnamon an ounce, Sugar a pound, wine four or five or more or leſs pints*, as you will have it more or leſs ſweet, add *Pepper, Ginger and Cardamoms, each half a dram*.

The Wine of *Mountpelior* called *Pimentum*, is thus ſweetned. Take *Cinnamon ſix drams or more, Ginger five drams, Pepper two drams, Cardamoms the great, Cloves, Nutmegs, each a dram; Honey five pints, Wine ten pints*, ſteep and ſtrain them.

A Claret artificial for the ſtomach. Take *Cinnamon an ounce and half, Ginger half an ounce, both Cardamoms, round and long Pepper, each a dram; Nutmegs, Mace, Galangal, Cloves, each a dram and half; Spike, Schœnanth, each half a dram; Honey, or Sugar, or both a pound and half, Wine five quarts*.

A ſpoonful or two of the Infuſion of Spirit of Wine, is good. As, Take *Cinnamon an ounce, ſpirit of Wine a pint, Sugar four ounces*, ſet it in the Sun, and add *Roſe-water*.

Or thus: Take *Cinnamon an ounce, Pepper, Ginger, Cloves, each three drams*; infuſe them in a *pint of ſpirit of Wine*, add *a ſpoonful or two of this to, Wine and Sugar*, and it will be excellent againſt the Wind of the Stomach.

Another againſt Pains of the Stomach. Take *Nutmegs two drams, of Wine two ounces*, with *Honey of Roſes* ſweeten it: If it muſt be preſently uſed, boyl it a little, give two or three ſpoonfuls: ſome boyl this till the ſpirit of Wine is gone, and make a Mixture.

Or infuſe Wormwood in Aqua vitæ, and mix ſome drops with Wine.

Or other Stomach-herbs.

Dioſcorides teacheth that the Broath of an old Cock expels Wind.

Or make Broath with Pepper, Ginger, Cloves, Nutmeg, Mace, or the like, with a little Saffron.

Some boyle the ſtones of Bay-berries in Broath, to make it pleaſant, and ſtrong to expel Wind.

Or Herbs, as Marjoram, and other Pot-herbs, as Mints, Hyſop, Savory-Broath; with Wormwood, is commended if it be not diſtaſtful.

If the ſcent may be endured, it is alſo excellent to boyl Chamomil and Melilot-flowers in Chicken-broath.

In a weak and windy Stomach: Take *Caraway-ſeed a dram, whole Pepper ten grains*, boyl them in Broath, with *a ſcruple of Maſtick*.

The only Decoction of *Maſtick* ſtrengthens the ſtomach.

Syrups to prepare afore Purging, when we will cut. Take *ſyrup of Mints, Hyſop or Stœchas, each an ounce; Honey of Roſemary-flowers half an ounce*, with *Mints and ſweet water* make a Julep.

When we will cleanſe alſo. Take *ſyrup of Wormwood and Bettony, each an ounce; Honey of Roſes, and ſyrup of Vinegar, each half an ounce*; with Wormwood-water.

When we deſire moſt to ſtrengthen. Take *ſyrup of Citron-peels, or of Nutmegs, or of Myrobalans an ounce, ſyrup of Mints, or Chamomil half an ounce*: Give it alone, or with *Wine*, or *Wormwood*, or *Marjoram-water*,

A Compound Syrup. Take *Fennel-roots half an ounce, Roots of Maſterwort, Calamus, Zedoary, Citron-peels, each two drams; Mints, Savory, Hyſop, Marjoram, Bettony, Spondylium, Sage, Roſemary and Stœchas-flowers, each a dram; Fennel and Aniſe-ſeed, each three drams; Caraway-ſeed a dram, Schœnanth half a dram*, boyl them in *wine and water*, add *Nutmeg half a dram*, and to the ſtraining of *Sugar ſix ounces*, boyl it to a ſyrup, give *an ounce and half* alone, or in *wine*.

Or, Take *ſyrup of Mints an ounce, ſyrup of Wormwood half an ounce*, drink it with Wine.

Or this to ſtrengthen: Take *juyce of Mints half an ounce, juyce of Wormwood two drams*, give it with *wine*.

Juyce of Chamomil and Melilot, each half an ounce; given with *wine* takes away pain preſently.

Stilled Waters to ſtrengthen and heat the Stomach, are of Wormwood, Mints, Calamints, Marjoram alone, or with Wine, or with other Drinks, or after Electuaries.

Cinnamon-water is refreſhing and healing, if it be made of Wine, with Sugar.

Or ſome drops of ſpirits of Wine or Aqua vitæ, preſently do help a cold flegmatick and foul ſtomach, therfore it is ſo common, and if it be compounded with ſpices tis the better. Or with hot Plants, and then diſtilled.

Some Natural Baths drunk to help the old Weakneſs of the ſtomach, when it comes from too great moiſture or foulneſs, eſpecially thoſe of Niter. *Italians* commend the *Porrectan-Spaws*, and Germans have many as good.

Chymical Oyls alſo of Plants and Spices are excellent, but not given alone, but with diſtilled Waters, or Wine a drop or two.

As Oyl of Cinnamon or Cloves, the reſt are not ſo pleaſant, and burn too much.

Or the Oyl of Marjoram, or Mints, or of Aniſe-ſeed and Fennel-ſeed, proper againſt Wind.

Alſo Oyls by expreſſion are good, as of Mace, and Nutmegs, and inflame leſs, if taken with Broath.

Or Oyl of *Palma Chriſti*, and baſtard Saffron, expels Wind.

Theſe are given in ſubſtance, Mints, Calamints, Greek Mints, Sage, wild Mints, Spikenard, Lavender, Tanſey, Goats-organ, Penny-royal-ſeed, and Root of Lovage. Alſo Roots of wild Parſley, and ſweet Cane to expel wind, according to *Dioſcorides*.

Alſo Roots of Maſterwort, Zedoary, Galangal, Calamus, Ginger, are drunk in pains of the ſtomach, and Rhapontick by *Dioſcorides*. Or Bithwort againſt the pains of ſtomach and guts.

Onyons eaten, take away the pain, and Piſtacha's and Rocket, help Concoction. Alſo Pears and Quin-

ces.

Or,

Or Mints fryed with Eggs. And Wormwood ſo fryed, is uſed at great mens tables, where I have been, they ſeem not ſo bitter to ſome whoſe ſtomachs delight therein.

Alſo Aniſe-ſeed, Caraway and Fennel, expel wind, and help Concoction.

Or ſeven or nine corns of Pepper whole, that they may not burn the mouth given with Wine, do quickly help a cold ſtomach, and alſo Ginger.

Or a dram of Pepper wrapt in a wafer wet in Wine, and three ounces of Wine after it.

Galen gives Pepper with wine preſently after Meat, if it turn to Flegm, and the Patient be cold, with ſhort Breath and weak Pulſe. This caſe *Bairus* deſcribeth, and ſaith it is rare, but it is all one with Cardiaca.

Nutmeg helps Concoction, and the Pouder given with Chamomil-water takes away pain of the ſtomach.

Alſo Cloves alone, or in Meats, with Cinnamon, and the like; Cubebs are highly commended againſt wind, and Galangal chewed, breaks the wind, as they ſay.

Or Maſtich ſwallowed whole, or in pouder a dram, or ſome grains often taken to ſtrengthen.

And Gum of Ivy ſo taken, is excellent againſt pains of the ſtomach. And Labdanum, and Caſtor, with Wine, and the poliſhing Stone.

There are divers compound Pouders for the ſame called *Species*, to be given as Meat or Medicine alone, or mixed.

When we will heat much, we chooſe the Burners, if pleaſant, as the Peppers, Ginger, Cardamoms, or the leſs pleaſant, when there is much Flegm, as Zedoary, Cubebs, Pellitory-roots. When we will ſtrengthen and bind, or aſtringe the looſe ſtomach, we give leſs ſharp, but ſweet things, as Nutmeg, Mace, Cloves, Galangal, Calamus, Cypreſs; or ſweet things, as cinnamon, caſſia, or ſweet cane, wood-aloes, yellow Sanders, Spikenard, Schænanth, with Saffron concoct. Of hot ſeeds theſe help concoction, and chiefly expel wind; as the Aniſe-ſeeds, Fennel, Caraway, Cummin, Smallage, Parſley, Ameos, ſeſely, or wild Parſley-ſeed. Of Herbs, ſweet and pleaſant, Thyme, Calamints, Lovage, Mints, Marjoram, Savory, with the Roots of Elicampane, and Citron-peels. And when we will ſtrengthen, they add red Roſes often, ſeldom Maſtich. And to theſe ſpecies, Liquoriſh is added to cleanſe, and Aſarum that is ſweet, but in a ſmall quantity, leaſt it turn the ſtomach, and *Galen* mixeth Niter. In ſome compound Pouders they put Muſk and Ambergreeſe for the Heart, but ſome love not the ſcent of it.

Of theſe divers Pouders are made, ſome are for Meat and Broath to make them pleaſant, as Cooks do.

Theſe following are ſold ready prepared for the cooks in *Germany*. Take *Ginger two ounces and half, Pepper an ounce, Nutmeg, Cinnamon, each two drams; Saffron three drams*, this is called the *Aromatical ſaffron pouder*.

Another more pleaſant. Take *Ginger four ounces, grains of Paradiſe half an ounce, Pepper two drams, Nutmegs, Cloves, each half an ounce; Galangal two drams, Cinnamon two ounces*, make a Pouder; this is uſed alone, or with *ſix drams of ſaffron*.

A more pleaſant pouder is thus made. Take *Cinnamon four ounces, Ginger an ounce and half, Cloves an ounce, Pepper half an ounce, Saffron two drams*.

A ſweet pouder for meat. Take *Cinnamon two drams, Ginger three drams, Cardamoms the greater, Pepper and Nutmeg, each a dram; Sugar two pound*.

You may alſo mix the other ſpecies or pouders with ſugar.

There is alſo a Salt compounded to ſeaſon Meat for moiſt and looſe ſtomachs. Thus, Take *ſalt parched an ounce, Galangal a dram, Cinnamon two drams, the Aſhes of Hens guts half a dram*.

Salt and Caraway-ſeed with a rear Eg, helps concoction, and keeps the Eg from corruption.

Pouders to heat and ſtrengthen the ſtomach, and expel wind and crudities, and cleanſe flegm and filth, are made af the aforeſeid mixed, to be taken alone, or with Broath, Wine, Waters, Juyces, Decoctions, with, or without ſugar; ſomtimes with eight times as much ſugar if they be unpleaſant, and Lozenges or Electuaries. We ſhall ſhew Examples of ſtomach-pouders.

Of Aromaticks alone to heat, we make pouders, the firſt: Take *round Pepper a dram, long Pepper half a dram, Ginger half an ounce, great Cardamoms, Nutmeg, Mace, cloves and Galangal, each a dram; Cinnamon half an ounce*.

The ſecond is more compound by adding to the former, *the leſſer Cardamoms, Zedoary, Wood-aloes, or yellow Sanders, Spike, each half a dram; Cubebs, ſaffron, each a ſcruple*.

The third: Take *Cinnamon an ounce, Ginger half an ounce, great cardamoms half a dram, round Pepper a ſcruple, Nutmeg, Mace, Galangal, each two drams; cloves three drams*.

Of this Pouder with ſugar a pound, you may make Lozenges; ſome leave out the Pepper and cardamoms; ſome add cubebs, and alter proportions.

Or we may uſe the ſpecies Diacinamomi of *Meſue*, which hath beſides the other Wood-aloes, Saffron, Elicampane, and Muſk.

A fourth leſs healing and more ſtrengthning. Take *calamints, Mints, Marjoram, Thyme, ſavory, each a dram; Liquoriſh a dram and half, Roots of Maſterwort, Elicampane, and Pellitory in flegmatick perſons, each half a dram; Aſarum-roots, dryed Citron-peels, each a ſcruple*; with *red Roſes two drams*, make a pouder.

A fift Pouder of ſeeds to expel wind. Take *coriander-ſeed, Aniſe-ſeed, each half an ounce; caraway two drams, cummin,* (if it be not offenſive) *Ameos, ſeſely, ſiler-mountain, Lovage-ſeeds, each half a dram*.

The ſixth very hot: Take *round and long Pepper, each half an onnce; Ginger a dram, Fennel, and Aniſe-ſeeds, and tops of Thyme, each half a dram*; make a pouder.

Or uſe Diatrionpipereon which is hotter, if it be *Galens*; or that of *Meſue* which hath alſo caſſia-wood, Spike, Smallage and Ameos ſeeds, roots of Aſarum and Elicampane.

Or uſe the ſpecies of the Electuary of ſpices, made by *Galen*.

Or the *Diaſpoliticon* of *Galen*, which cutteth flegm beſt, it is made of Pepper, Niter, Cummin and Rue.

The ſeventh, not ſo hot as the firſt: Take *Calamints or Mints, Marjoram, Time, Lovage ſeed and ſiler montain, each a dram; Pepper and Ginger, each half a dram; Cinnamon a dram and an half*: make a Pouder.

Diacalamintha of *Galen* or *Meſue*, doth the ſame thing.

The eight Pouder, which is alſo a ſtrengthner of the Stomach: Take *red Roſes an ounce, Cinnamon half an ounce, Cloves three drams, Nutmeg, Mace, each two drams; Galangal a dram, long Pepper, great Cardamons and wood Aloes, each half a dram, Zedoary and Spike, each a ſcruple; Liquoriſh two drams*: make a Pouder.

The Aromatical ſpecies of *Gabriel*, ſo much uſed is like this, it is prepared with and without *Muſk*, and the *Aromaticum Roſatum* of *Meſue*, to which is added *Cubebs, Troches of Diarrhodon* and *Gallia Moſchata*. And

Sack, Malmſey, either at meat or otherwiſe, when it is cold, if it be drunk warm.

Alſo they are good when they are ſpiced.

Or made of Herbs, by infuſing or a little boyling, as that of Wormwood is moſt uſual, but unpleaſant to ſome. It muſt be made of ſuch quantity as may give it bitterneſs and good ſcent; it is good in all Diſeaſes of the Stomach from Repletion.

And Mints and Marjoram make it pleaſanter.

Or thus make it: Take *Roots of Maſterwort, Galangal, Zedoary, each three drams; dryed Citron-peels and Wormwood, each half an ounce; Mints, Marjoram, Coriander-ſeed, each two drams; Cloves, Nutmeg, each a dram and half; Maſtick two drams, Wine four pints,* ſteep them if there muſt be greater Cleanſing, as in a foul ſtomach and Obſtructions, add *tops of Centaury a dram and half.* If they hate bitter things, leave out the *Wormwood* and the *Centaury.*

For a windy ſtomach give Fennel, or Aniſe-ſeed, Wine, and the like.

Or this: Take *the barke of Fennel-roots, and Roots of Calamus, each half an ounce; Mints, Marjoram, Spondilium, each a handful; Fennel, Caraway, and Seſeli-ſeed, each two drams; Juniper and Bay-berries, each an ounce;* infuſe them in Wine, add *a dram of Cummin-ſeed,* if the ſcent be not diſliked, if they love bitter, ad Wormwood.

Dioſcorides teacheth that Melilot boyled, or infuſed in Wine, is good againſt pains of the ſtomach.

Alſo Wine is made of Infuſion of Spices for the ſtomach, which may be ſweetned and ſtrained.

To make Hippocras ſweetned. Take *Cinnamon an ounce, Sugar a pound, wine four or five or more or leſs pints,* as you will have it more or leſs ſweet, add *Pepper, Ginger and Cardamoms, each half a dram.*

The Wine of *Mountpelier* called *Pimentum,* is thus ſweetned. Take *Cinnamon ſix drams or more, Ginger five drams, Pepper two drams, Cardamoms the great, Cloves, Nutmegs, each a dram; Honey five pints, Wine ten pints,* ſteep and ſtrain them.

A Claret artificial for the ſtomach. Take *Cinnamon an ounce and half, Ginger half an ounce, both Cardamoms, round and long Pepper, each a dram; Nutmegs, Mace, Galangal, Cloves, each a dram and half; Spike, Schænanth, each half a dram; Honey, or Sugar, or both a pound and half, Wine five quarts.*

A ſpoonful or two of the Infuſion of Spirit of Wine, is good. As, Take *Cinnamon an ounce, ſpirit of Wine a pint, Sugar four ounces,* ſet it in the Sun, and add *Roſe-water.*

Or thus: Take *Cinnamon an ounce, Pepper, Ginger, Cloves, each three drams;* infuſe them in a *pint of ſpirit of Wine,* add *a ſpoonful or two of this to, Wine and Sugar,* and it will be excellent againſt the Wind of the Stomach.

Another againſt Pains of the Stomach. Take *Nutmegs two drams, of Wine two ounces,* with *Honey of Roſes* ſweeten it: If it muſt be preſently uſed, boyl it a little, give two or three ſpoonfuls: ſome boyl this till the ſpirit of Wine is gone, and make a Mixture.

Or infuſe Wormwood in Aqua vitæ, and mix ſome drops with Wine.

Or other Stomach-herbs.

Dioſcorides teacheth that the Broath of an old Cock expels Wind.

Or make Broath with Pepper, Ginger, Cloves, Nutmeg, Mace, or the like, with a little Saffron.

Some boyle the ſtones of Bay-berries in Broath, to make it pleaſant, and ſtrong to expel Wind.

Or Herbs, as Marjoram, and other Pot-herbs, as Mints, Hyſop, Savory-Broath; with Wormwood, is commended if it be not diſtaſtful.

If the ſcent may be endured, it is alſo excellent to boyl Chamomil and Melilot-flowers in Chicken-broath.

In a weak and windy Stomach: Take *Caraway-ſeed a dram, whole Pepper ten grains,* boyl them in Broath, with *a ſcruple of Maſtick.*

The only Decoction of *Maſtick* ſtrengthens the ſtomach.

Syrups to prepare afore Purging, when we will cut. Take *ſyrup of Mints, Hyſop or Stœchas, each an ounce; Honey of Roſemary-flowers half an ounce,* with *Mints and ſweet water* make a Julep.

When we will cleanſe alſo. Take *ſyrup of Wormwood and Bettony, each an ounce; Honey of Roſes, and ſyrup of Vinegar, each half an ounce;* with Wormwood-water.

When we deſire moſt to ſtrengthen. Take *ſyrup of Citron-peels, or of Nutmegs, or of Myrobalans an ounce, ſyrup of Mints, or Chamomil half an ounce:* Give it alone, or with *Wine,* or *Wormwood,* or *Marjoram-water,*

A Compound Syrup. Take *Fennel-roots half an ounce, Roots of Maſterwort, Calamus, Zedoary, Citron-peels, each two drams; Mints, Savory, Hyſop, Marjoram, Bettony, Spondylium, Sage, Roſemary and Stœchas-flowers, each a dram; Fennel and Aniſe-ſeed, each three drams; Caraway-ſeed a dram, Schœnanth half a dram,* boyl them in *wine and water,* add *Nutmeg half a dram,* and to the ſtraining of *Sugar ſix ounces,* boyl it to a ſyrup, give *an ounce and half* alone, or in *wine.*

Or, Take *ſyrup of Mints an ounce, ſyrup of Wormwood half an ounce,* drink it with Wine.

Or this to ſtrengthen: Take *juyce of Mints half an ounce, juyce of Wormwood two drams,* give it with *wine.*

Juyce of Chamomil and Melilot, each half an ounce; given with *wine* takes away pain preſently.

Stilled Waters to ſtrengthen and heat the Stomach, are of Wormwood, Mints, Calamints, Marjoram alone, or with Wine, or with other Drinks, or after Electuaries.

Cinnamon-water is refreſhing and healing, if it be made of Wine, with Sugar.

Or ſome drops of Spirits of Wine or Aqua vitæ, preſently do help a cold flegmatick and foul ſtomach, therfore it is ſo common, and if it be compounded with ſpices tis the better. Or with hot Plants, and then diſtilled.

Some Natural Baths drunk to help the old Weakneſs of the ſtomach, when it comes from too great moiſture or foulneſs, eſpecially thoſe of Niter. *Italians* commend the *Porrectan-Spaws,* and Germans have many as good.

Chymical Oyls alſo of Plants and Spices are excellent, but not given alone, but with diſtilled Waters, or Wine a drop or two.

As Oyl of Cinnamon or Cloves, the reſt are not ſo pleaſant, and burn too much.

Or the Oyl of Marjoram, or Mints, or of Aniſe-ſeed and Fennel-ſeed, proper againſt Wind.

Alſo Oyls by expreſſion are good, as of Mace, and Nutmegs, and inflame leſs, if taken with Broath.

Or Oyl of *Palma Chriſti,* and baſtard Saffron, expels Wind.

Theſe are given in ſubſtance, Mints, Calamints, Greek Mints, Sage, wild Mints, Spikenard, Lavender, Tanſey, Goats-organ, Penny-royal-ſeed, and Root of Lovage. Alſo Roots of wild Parſley, and ſweet Cane to expel wind, according to *Dioſcorides.*

Alſo Roots of Maſterwort, Zedoary, Galangal, Calamus, Ginger, are drunk in pains of the ſtomach, and Rhapontick by *Dioſcorides.* Or Bithwort againſt the pains of ſtomach and guts.

Onyons eaten, take away the pain, and Piſtacha's and Rocket, help Concoction. Alſo Pears and Quin-

ces.

Or,

Or Mints fryed with Eggs. And Wormwood ſo fryed, is uſed at great mens tables, where I have been, they ſeem not ſo bitter to ſome whoſe ſtomachs delight therein.

Alſo Aniſe-ſeed, Caraway and Fennel, expel wind, and help Concoction.

Or ſeven or nine corns of Pepper whole, that they may not burn the mouth given with Wine, do quickly help a cold ſtomach, and alſo Ginger.

Or a dram of Pepper wrapt in a wafer wet in Wine, and three ounces of Wine after it.

Galen gives Pepper with wine preſently after Meat, if it turn to Flegm, and the Patient be cold, with ſhort Breath and weak Pulſe. This caſe *Bairus* deſcribeth, and ſaith it is rare, but it is all one with Cardiaca.

Nutmeg helps Concoction, and the Pouder given with Chamomil-water takes away pain of the ſtomach.

Alſo Cloves alone, or in Meats, with Cinnamon, and the like; Cubebs are highly commended againſt wind, and Galangal chewed, breaks the wind, as they ſay.

Or Maſtich ſwallowed whole, or in pouder a dram, or ſome grains often taken to ſtrengthen.

And Gum of Ivy ſo taken, is excellent againſt pains of the ſtomach. And Labdanum, and Caſtor, with Wine, and the poliſhing Stone.

There are divers compound Pouders for the ſame called *Species*, to be given as Meat or Medicine alone, or mixed.

When we will heat much, we chooſe the Burners, if pleaſant, as the Peppers, Ginger, Cardamoms, or the leſs pleaſant, when there is much Flegm, as Zedoary, Cubebs, Pellitory-roots. When we will ſtrengthen and bind, or aſtringe the looſe ſtomach, we give leſs ſharp, but ſweet things, as Nutmeg, Mace, Cloves, Galangal, Calamus, Cypreſs; or ſweet things, as cinnamon, caſſia, or ſweet cane, wood-aloes, yellow Sanders, Spikenard, Schænanth, with Saffron concoct. Of hot ſeeds theſe help concoction, and chiefly expel wind; as the Aniſe-ſeeds, Fennel, Caraway, Cummin, Smallage, Parſley, Ameos, ſeſely, or wild Parſley-ſeed. Of Herbs, ſweet and pleaſant, Thyme, Calamints, Lovage, Mints, Marjoram, Savory, with the Roots of Elicampane, and Citron-peels. And when we will ſtrengthen, they add red Roſes often, ſeldom Maſtich. And to theſe ſpecies, Liquoriſh is added to cleanſe, and Aſarum that is ſweet, but in a ſmall quantity, leaſt it turn the ſtomach, and *Galen* mixeth Niter. In ſome compound Pouders they put Musk and Ambergreeſe for the Heart, but ſome love not the ſcent of it.

Of theſe divers Pouders are made, ſome are for Meat and Broath to make them pleaſant, as Cooks do.

Theſe following are ſold ready prepared for the cooks in *Germany*. Take *Ginger two ounces and half, Pepper an ounce, Nutmeg, Cinnamon, each two drams; Saffron three drams*, this is called the *Aromatical ſaffron pouder*.

Another more pleaſant. Take *Ginger four ounces, grains of Paradiſe half an ounce, Pepper two drams, Nutmegs, Cloves, each half an ounce; Galangal two drams, Cinnamon two ounces*, make a Pouder; this is uſed alone, or with *ſix drams of ſaffron*.

A more pleaſant pouder is thus made. Take *Cinnamon four ounces, Ginger an ounce and half, Cloves an ounce, Pepper half an ounce, Saffron two drams*.

A ſweet pouder for meat. Take *Cinnamon two drams, Ginger three drams, Cardamoms the greater, Pepper and Nutmeg, each a dram; Sugar two pound*.

You may alſo mix the other ſpecies or pouders with ſugar.

There is alſo a Salt compounded to ſeaſon Meat for moiſt and looſe ſtomachs. Thus, Take *ſalt parched an ounce, Galangal a dram, Cinnamon two drams, the Aſhes of Hens guts half a dram*.

Salt and Caraway-ſeed with a rear Eg, helps concoction, and keeps the Eg from corruption.

Pouders to heat and ſtrengthen the ſtomach, and expel wind and crudities, and cleanſe flegm and filth, are made af the aforeſeid mixed, to be taken alone, or with Broath, Wine, Waters, Juyces, Decoctions, with, or without ſugar; ſomtimes with eight times as much ſugar if they be unpleaſant, and Lozenges or Electuaries. We ſhall ſhew Examples of ſtomach-pouders.

Of Aromaticks alone to heat, we make pouders, the firſt; Take *round Pepper a dram, long Pepper half a dram, Ginger half an ounce, great Cardamoms, Nutmeg, Mace, cloves and Galangal, each a dram; Cinnamon half an ounce*.

The ſecond is more compound by adding to the former, *the leſſer Cardamoms, Zedoary, Wood-aloes, or yellow Sanders, Spike, each half a dram; Cubebs, ſaffron, each a ſcruple*.

The third: Take *Cinnamon an ounce, Ginger half an ounce, great cardamoms half a dram, round Pepper a ſcruple, Nutmeg, Mace, Galangal, each two drams; cloves three drams*.

Of this Pouder with ſugar a pound, you may make Lozenges; ſome leave out the Pepper and cardamoms; ſome add cubebs, and alter proportions.

Or we may uſe the ſpecies Diacinamomi of *Meſue*, which hath beſides the other Wood-aloes, Saffron, Elicampane, and Musk.

A fourth leſs healing and more ſtrengthning. Take *calamints, Mints, Marjoram, Thyme, ſavory, each a dram; Liquoriſh a dram and half, Roots of Maſterwort, Elicampane, and Pellitory in flegmatick perſons, each half a dram; Aſarum-roots, dryed Citron-peels, each a ſcruple*; with *red Roſes two drams*, make a pouder.

A fift Pouder of ſeeds to expel wind. Take *coriander-ſeed, Aniſe-ſeed, each half an ounce; caraway two drams, cummin,* (if it be not offenſive) *Ameos, ſeſely, ſiler-mountain, Lovage-ſeeds, each half a dram*.

The ſixth very hot: Take *round and long Pepper, each half an ounce; Ginger a dram, Fennel, and Aniſe-ſeeds, and tops of Thyme, each half a dram*; make a pouder.

Or uſe Diatrionpipereon which is hotter, if it be *Galens*; or that of *Meſue* which hath alſo caſſia-wood, Spike, Smallage and Ameos ſeeds, roots of Aſarum and Elicampane.

Or uſe the ſpecies of the Electuary of ſpices, made by *Galen*.

Or the *Diaſpolticon* of *Galen*, which cutteth flegm beſt, it is made of Pepper, Niter, Cummin and Rue.

The ſeventh, not ſo hot as the firſt: Take *Calamints or Mints, Marjoram, Time, Lovage ſeed and of ſiler mountain, each a dram; Pepper and Ginger, each half a dram; Cinnamon a dram and an half*: make a Pouder.

Diacalamintha of *Galen* or *Meſue*, doth the ſame thing.

The eight Pouder, which is alſo a ſtrengthner of the Stomach: Take *red Roſes an ounce, Cinnamon half an ounce, Cloves three drams, Nutmeg, Mace, each two drams; Galangal a dram, long Pepper, great Cardamons and wood Aloes, each half a dram, Zedoary and Spike, each a ſcruple; Liquoriſh two drams*: make a Pouder.

The Aromatical ſpecies of *Gabriel*, ſo much uſed is like this, it is prepared with and without *Musk*, and the *Aromaticum Roſatum* of *Meſue*, to which is added *Cubebs, Troches of Diarrhodon* and *Gallia Moſchata*. And

the *ſpecies Roſata Novella* of *Nicolas*, which hath *Storax*, and the ſpecies of the Electuary of *Citrons* made by *Meſue*, and that of *Musk*.

The ninth Pouder for the ſame: Take *Galangal ſix drams, Calamus, Cloves, Cinnamon, Mace, each two drams; Ginger, both Peppers, great Cardamoms, each half a dram; Spike, wood Aloes, of each a ſcruple; Fennel, Carva, Annis ſeeds, dryed Mints and Marjoram, each two ſcruples*: make a Pouder.

Or inſtead thereof, uſe *ſpecies Diagalangæ* of *Meſue*, which hath *Lovage* and *Calamints* alſo.

The tenth is ſtronger yet: Take *Cummin prepared with Vinegar, or Annis ſeeds, or both, an ounce; Fennel and Carua ſeeds, each two drams; Ameos, ſiler mountain, Calamints or Mints, Marjoram, Savory, Time, Lovage, red Roſes, of each a dram; Citron peels dryed, Maſterwort or Zedoary roots and Pellitory, each half a dram; Liquoriſh, Nutmeg, Mace, Cloves, Galangal, Cinnamon, each a dram: Pepper, Ginger, great Cardamoms, Cubebs, Schænanth, each half a dram; Spike and Saffron, each a ſcruple*; make a Pouder.

Or inſtead thereof, give *ſpecies Dianiſi* of *Meſue*, which hath *Maſtick*, *Diacumini* of *Nicholas*, or the ſpecies of the Electuary of ſeeds.

There are alſo other ſpecies, as that *Diazingiber* of *Nicholas*, which have ſpices and other ſeeds, Roſes and Liquoriſh, alſo Rhubarb and Piſtaches and pine Nuts.

Alſo *Diaxylaloes* of *Meſue*, which is alſo cordial, and beſides many ſpices, hath Roſes, Maſtick, Bean roots, Rawſilk, Pearl, Currans, Amber, Citron leaves, Baſil, Balm, Gallia-Moſchata, Musk and Amber greeſe.

Alſo Pleres-Archonticon, is good for the ſtomach, like Diaxyloaloes and hath Camphire in it.

Alſo the ſpecies of the Electuarium Ducis of *Nicolas*, is good againſt crudities and Excrements and wind that breeds from them: and is a proper Medicine againſt the ſtone and colick.

The ſpecies called *Diarhodon*, is not given alone to cold ſtomachs, but mixed with others.

There are beſides theſe, bitter pouders to be taken, a ſpoonful at a time in Wine, as that of Wormwood and centaury in a cholerick cauſe.

Or this: Take *roots of Maſterwort, Birthwort, each a dram and an half; Wormwood, Centaury, each a dram; cummin, caraway, Ginger, each a ſcruple; ſaffron five grains*, make a Pouder; or add *half a ſcruple of caſtor* and make Pills *with ſyrup of Wormwood*, give *a dram*.

Of proper aſtringents, we make Pouders to be taken after meat, that the ſtomach may better imbrace and concoct them, and to hinder the breeding of wind, theſe are not too hot, leaſt they digeſt too ſoon.

As: Take *coriander ſeed prepared half an ounce, Fennel and Annis ſeed, each two drams; caraway ſeed a dram, cinnamon two drams, calamus, Galangal, citron peels dryed, each a dram; red Roſes half a dram, with ſugar* as much as all, make a Pouder to be taken after meat.

In the looſneſs and moiſtneſs of the ſtomach, we add greater aſtringents and dryers: As, Take *Cinnamon half an ounce, ſweet caſſia two drams, roots of Galangal and cypreſs, each a dram and an half; dryed citron peels half a dram, dryed Quinces, red Roſes, each a dram; Antiſpodium of Ivory, burnt Harts-horne, Hens guts burnt, of each half a dram, red Coral a dram, (or a dram of Diacydonium without ſpecis) with ſugar of Roſes* as much as all the reſt, make a Pouder for after meat, to aſtringe the ſtomach. with Frankincenſe and Maſtick it is better.

Groſs Pouders to be chewed are divers, theſe are alſo given afore meat: and to aſtringe and help concoction after meat.

They are pleaſant: As, Take *Annis ſeeds an ounce, ſweet Fennel ſeed an ounce, Coriander ſeeds three drams, Caraway ſeed two drams, Liquoriſh three drams, Cinnamon half an ounce*, make a groſs Pouder.

It will be ſweeter, with *Nutmeg, Mace, cloves and Ginger, each half a dram.*

There is a Compound Pouder of this ſort, called *Prieſts Paſture*, thus made: Take *Ginger half an ounce, Nutmeg, cinnamon, each three drams; Galangal, calamus, cloves, of each two drams; great cardomoms a dram and an half, coriander, Fennel and Annis ſeeds, each half an ounce; caraway ſeeds two drams, Liquoriſh two ounces and an half*, to theſe they add *comfits of ſeeds and ſugar, or ſugar.*

Alſo Lozenges may be made of the ten Kinds of pouders mentioned, as of *Diacinamomum, Diatrioupipereon, Diacalamintha, Aromaticum roſatum, Novella, Diagalanga, Dianiſum, Diacuminum, Diazingiber, Diaxylaloes, Pleres-Archonticon, Electuarium Ducis.*

Or you may make the Groſs pouders, as that called *Prieſts-paſture*, into Tablets, adding *an ounce of ſugar to a dram of the ſpecies, boyling the ſugar with a little Roſe water.*

Or thus, when we will heat much: Take *of the firſt, ſecond or third Pouder, or Diacinamomum, a dram; of the ſixth or ſeventh Pouder, or of Diatrioupipereon, or Diacalamintha half a dram, Ginger candied a dram, Oyl of Marjoram two drops with ſugar* diſſolved in *calamints water*; make Lozenges.

To ſtrengthen the Stomach: Take *of the eight Pouder, or of Aromaticum roſatum a dram. of the ninth Pouder, or Diagalanga half a dram, candied Citron peels, or conſerve of Roſes a dram, Oyl of Cinnamon four drops with Sugar* diſſolved in *Mint water*: make Lozenges.

In a windy ſtomach: Take *of the tenth Pouder, or Dianiſum a dram, Diacuminum half a dram, conſerve of Mints, or of Marjoram a dram, with ſome drops of Oyl of Annis ſeeds and Fennel ſeeds and Sugar* diſſolved in *Fennel water*; make Lozenges.

You may make alſo many ſorts of Lozenges, of Spices or Plants with conſerves or Oyls.

Alſo of ſome drops of Oyl of Annis ſeeds, Fennel, Caraway, Marjoram, Cinnamon, Cloves, with boyled Sugar, theſe are pleaſant, if the Oyl be not added to the Sugar while it is hot, and ſo fly away.

Alſo there are conſerves and candies, both dry and alſo moiſt, made of Sugar and Honey. And theſe conſerves are moſt uſual: conſerves of Roſemary flowers, Mints, Marjoram, Stæchas, and of Eryngus, according to *Rondeletius* and *Dioſcorides* ſaith, that the conſerve of Bettony made with Honey helps concoction, or of Squils.

Alſo candied Ginger, or the Pouder of Ginger, boyled with Honey two drops, or Icikles. Alſo Calamus candyed, or Nutmegs, Myrobalans, Citron peels, or Wallnuts with Spices prepared, as commonly they are.

Of theſe, ſome are given alone, or mixed with others, or in forms of Electuaries or Tablets.

Alſo the confection of wiſemen ſo called, is good, Take *Calamus candied ten ounces, ſweet Almonds blanched and Pine-nuts nine ounces, Piſtachoes three ounces, candied Eryngus nine ounces, the three Peppers, each three drams; Ginger, red Roſes, Cardamoms, Mace, Nutmegs, Galangal, each ſix drams; Aromaticum roſatum half an ounce, red Sanders an ounce, clarified Sugar twelve pound*, make a Confection.

Alſo dryed candied ſimples with Sugar, as Cinnamon, Cloves, Ginger, Zedoary, Galangal, Calamus,

Citron

Citron peels, cut in pieces and hardned with Sugar, alſo Roſes and Marjoram, which by ſome are ingeniouſly confected with Sugar. Eſpecially ſeeds to diſcuſs wind, before and after meat, as comfits of Coriander, Annis ſeeds, Fennel and Caraway ſeeds, and candied Quinces with theſe ſeeds ſticking in them, are good.

You may make divers Electuaries of the tenth Pouder mentioned, or the uſual Species with Honey or Sugar, boyled to a ſyrup, or ſyrup of Mints, Quinces, or of candied Ginger, or citron peels, or of pulp of Quinces.

Such did the ancients make up of Species or Pouders with Honey ſcummed into ſoft Electuaries, rather then otherwiſe. And the ſpiced conſerve of Quinces, by *Nicholas* was made up with Pouders.

With Fruits and Roots, as *Confection Diacydonites*, which is made of Quinces, conſerved and Pouders.

The moderne Authors uſe the Electuary of calamus, it is made of calamus, boyled in wine with Honey and ſpices. The roots of Acorns do as weil, for they aſtringe.

There is alſo an Electuary called the Electuary of Sea Radiſh, made with honey and ſpices of Horſradiſh and Gentian.

From the divers mixtures of all theſe, you may make divers Electuaries, and add to them conſerves and candyes, and the like.

As when you will heat: Take *the Electuary of the three Peppers, or the Lozenges thereof an ounce, or a dram of the ſpecies, conſerve of Mints, Marjoram, each an ounce; candyed Ginger half an ounce, with ſyrup of Stœchas*: make a mixture.

When you will ſtrengthen: Take *the Electuary of Aromaticum roſatum, or Diagalanga, or both, or the Tablets* made of them *an ounce, or the ſpecies of them, or our pouders a dram, conſerve of old Roſes, Citron peels candyed, Calamus candyed, each half an ounce; with ſyrup of Quinces*: make an Electuary.

When you will chiefly expel wind: Take *the Electuary Dianiſum, or Diacuminum, or Tables, or Species, or our Pouders of the ſame*, in the weight mentioned, and add *conſerve of Roſes, Calamints, candyed Nutmegs, of each half an ounce; with ſyrup of Mints.*

In looſe and moiſt Stomachs, give dryers and binders: As, Take *Quinces candyed an ounce and an half, citron peels candyed an ounce, candyed Ginger half an ounce, one Emblick Myrobalan, of Diacydonites without the ſpecies made of burnt Ivory and aſtringents half an ounce, Aromaticum roſatum, red Coral, each a dram; Aſhes of Hens guts, Antiſpodium of Quinces and Ivory, or ſhavings of Ivory, each half a dram; with ſyrup of Quinces*: make an Electuary, take after meat as much as a Nut.

There are alſo dry mixtures: As, Take *candyed Quinces half an ounce, conſerve of Roſes three drams, conſerve of Marjoram, Ginger candyed, each two drams; Aromaticum roſatum a dram, Cinnamon two drams, Cloves, Nutmeg, each a dram; with Sugar of Roſes*; make a mixture, give it in the mornings, or add *Coriander, Annis or Fennel ſeed Comfits.*

After meat to aſtringe the ſtomach, we uſe theſe mixtures without the hot Spices: thus, Take *candyed Quinces three drams, conſerve of Roſes and Citron peels candyed, each two drams; Cinnamon a dram and an half, the pouder of Diacydonium without ſpecies a dram, red Coral half a dram, Coriander ſeeds two drams, Annis and Fennel ſeed, of each a dram; red Roſes and Marjoram, each half a dram: with Sugar or Seed Comfits*: make a mixture.

Some Opiats take away pain of the Stomach from a cold cauſe, for Opium doth not cool, as ſome think, but rather heat by reaſon of many ingredients with the Opium in Opiats, as we ſhewed often.

Therefore in pain of the ſtomach, give *Treacle, Mithridate, Aſyncriton, or Philonium from a dram to a dram and an half*, alone or with other things, and give *Wine* upon it to help the operation; or other Narcoticks with Spices.

Or this, *Treacle with Citrons*: Take *candyed citron peels half a pound, old Treacle or Mithridate, each ſix drams; Smaragds prepared half a ſcruple, Electuary of Gems two ſcruples, ſealed Earth a dram; with ſyrup of citrons*, make an Electuary.

Some mix purgers with them; as *Philonium* with *Diaphœnicon*, when the ſtomach is pained from the Excrements.

Remedies to be applied to alter the weakneſs of the ſtomach.

Outwardly we anoynt or foment or Plaiſter the ſtomach to heat it and expel wind, when it is ſtretched, or to aſtringe, when it is weak or looſe, they muſt be proper and applied actually hot

You muſt anoynt on the left ſide, where the lodg of the heart is before, but behind right againſt ſtomach, upon the ſpondils of the Back towards the left ſide, and ſprinkle the Pouder following thereon.

When you will heat, uſe Oyl of Mints, Spike, Jeſamin, Elder, or that of Nutmegs by expreſſion, or of Mace which are pleaſant, or the diſtiled Oyl of Spike, Mints, Cloves, and the like, when you will expel wind uſe Oyl of Rue and Bayberries, or the diſtil'd Oyl of Juniper berries in a ſmal quantity with the reſt, or that of Fennel, Caraway, Cummin ſeed by drops with other; when you will ſtrengthen, uſe Oyl of Maſtich, of Wormwood: when you will aſtringe uſe Oyl of Maſtich, Myrtles, Roſes, Quinces, and that made of preſſed Grape ſeeds.

When pain is to be abated, uſe Oyl of Chamomil, Spike or Dill; which is good after pain from glutony. Or uſe Oyl of Herbs boyled.

To heat, expel wind, and ſtrengthen: Take *Maſtick ſix drams, Calamus, Galangal, cypreſs, each half an ounce; Nutmegs, cloves, each three drams; Fennel and Angelica ſeeds, of each two drams: with two ounce of Sack and Oyl*, put them in a hot place, or boyl them a little.

When you will ſtrengthen more: Take *Wormwood, Mints, each two drams; Sage, Roſemary, Lavender, of each an ounce and an half; red Roſes three drams*, cut them ſmall; add *Maſtick an ounce, red wine four ounces, Oyl of Nuts* three fingers above them; boyl and ſtrain them.

This is beſt againſt wind: Take *cummin, caraway, Lovage, Fennel ſeed, each two drams; Bay and Juniper berries, each half an ounce; Rue, Lovage, Mints, Baies, each three drams*; beat them and add *Aqua vitæ two ounces and with Oyl Olive or of Nuts*; boyl as aforeſaid.

Of the oyls mentioned, you may make ſtomach Oyntments with ſpices, or the like: when you will chiefly heat: Take *Oyl of Mints, Spike, of each an ounce and an half; Oyl of Wormwood half an ounce, Oyl of Spike, ſome drops of cloves, Nutmegs or Mace, each a dram; of wood Aloes and Sanders, half a dram, dryed Mints, Marjoram, Roſemary or Schœnanth, each two ſcruples; with Wax*, make an Oyntment.

The ſame is good againſt wind; with *Oyl of Rue or Bayes half an ounce, or ſome drops of diſtil'd Oyls, as that of Juniper berries.*

This

This is good in both caſes: Take *Oyl of Nutmegs by expreſſion, of Mace or both two drams, Oyl of Cloves three drops, of Aniſe-ſeeds ſix drops, Gallia moſchata half a dram,* with *Wax* make an Oyntment; we may add Muſk, or Ambergreaſe, or Oyl of Cinnamon, or Hiera picra.

To dry and aſtringe a moiſt and dry Stomach. Take *Oyl of Myrtles, Maſtick, Quinces, each an ounce and half; Oyl of Wormwood half an ounce, Galangal, Snakeweed, Citron-peels, each a dram; Roſes, wild Vine, Pomegranate-flowers, each two ſcruples; Hypociſtis, Labdanum, each half a dram; Maſtick, Frankincenſe, coral, each a dram; and Bole,* and a little with *wax* make an Oyntment, adding *Allum* and *Vinegar.*

If there be pain; Take *Oyntment of Marſh-mallows an ounce, Maſtick two drams, Oyl of Dill or Chamomil, each half an ounce; Seeds and Mints, each a dram;* with *wax* make an Oyntment.

Cerots or Plaiſters made like a Scutchion are laſting, they are made of the Oyntments mentioned, with more Wax for a Cerot, and Roſin for a Plaiſter.

Galens Cerot for the Stomach is good, made of Roſes, Wormwood, Spike, Maſtich, Oyl of Roſes and Wax.

Or this inſtead of it: Take *long Birthwort, Calamus, each half an ounce; mints, wormwood, red Roſes, each three drams; Spike two drams, maſtick ſix drams,* with *Oyl of Spike, and maſtick and wax* make a Cerot.

Or this Stomach-plaiſter: Take *maſtick an ounce and half, Frankincenſe and Labdanum, each an ounce; Storax half an ounce, Aloes two drams* (except there be pain) *Coral two drams, Galangal, mints, marjoram, wormwood, red Roſes each a dram; Cloves, Spike, Sanders, each half a dram,* with *Oyl of Spike, mints and Roſin, and Pitch and Wax* make a Plaiſter.

When the ſtomach is looſe, uſe Emplaſter of Maſtich. This is beſt corrected. Take *Maſtich two ounces, Frankincenſe an ounce, ſtorax and half Labdanum, each an ounce; Hypociſtis, Acacia, each three drams; Gallia or Alipta moſchata a dram, cypreſs-roots and wormwood three drams, Mints, Marjoram, Roſemary, Myrtles, each two drams; red Roſes half an ounce, ſeeds of coriander, cummin, Bar-berries, ſumach, each three drams; cloves two drams, ſanders, wood-aloes, ſchænanth, ſpike, each a dram; Bole, coral, each half an ounce;* with *Oyl of Maſtich, and ſpike, Pitch, Roſin, wax and Turpentine* make a Plaiſter.

If there be Wind, uſe Emplaſter of Bay-berries, Maſtich, Frankincenſe, Myrrh, Cypreſs and Coſtus, with Honey.

Or this againſt wind, and to fix the ſtomach. Take *Bay-berries an ounce and half, Juniper-berries half an ounce, caraway, cummin and Ameos-ſeeds, each two drams; Mints, Rue, each a dram; cypreſs, coſtus or Maſterwort-roots, each half an ounce; Zedoary two drams, Maſtich, Frankincenſe, each ſix drams; Aloes, Myrrh, each two drams; or two of Hiera picra,* with *Honey and Turpentine* make a plaiſter, with Nard-oyl, and chymical Oyl of Seeds a little.

Hiera picra with Honey makes alſo a good Plaiſter for the weak ſtomach.

Cataplaſms without Oyl (which are unpleaſant) are better, but ſooner dry, therefore muſt be repeated.

Wormwood, Mints, Sage beaten and heated are good to be applied alſo, or laid upon a hot tyle, and ſprinkled with wine, and then applied. Or if they be dry, cut and poudered, and ſoftned with wine.

Or thus: Take *dryed Mints, wormwood, red Roſes and chamomil-flowers, each half an ounce; toaſted Bread two ounces,* boyl them in *wine,* and with *Maſtich,* or other Plaiſters, apply them.

Or, Take *Maſtich half an ounce, Frankincenſe, Labdanum, each two drams; red Roſes, Nutmeg, Cloves, Mace, Cinnamon, each a dram; Barley-meal an ounce,* with *juyce of Mints, Wormwood or Marjoram,* make a Paſte, apply it watm to the ſtomach.

The ſame may be mixed with Quinces or ſour Apples roaſted, or crumbs of Bread in Wine boyled and beaten.

In Wine, Take *crumbs of Bread and Caraway, Cummin, Fennel and Bay-berries, each half an ounce; with white Wine* make Cakes, bake them, cut them in the middle, and apply the round piece to the ſtomach, change it as it grows cold for the other part, in this form uſe other Emplaſters.

If theſe be wet with Stomach-oyls, they need not be ſo often changed being dry.

Dioſcorides ſaith that Mugwort beaten with Oyl is good.

Alſo the Emplaſter of a Cruſt of Bread of Oyl of Maſtich, Quinces, Bread-cruſt, Barley-flower, Maſtich, Mints, Coral, burnt Ivory. And that called hot *Diaphœnicum* Emplaſter of *Meſue,* made of Oyls, Wax, pulp of Dates, Quinces, Bread and Stomach-pouders.

Alſo Fomentations with Spunges, and the like in time of pain, or before Oyntments are good to prepare.

In pain: Thus, Take *Wormwood, Mints, wild Time, each a handful; Marſh-mallow roots ſix drams, Roots of long Birthwort half an ounce, Roſemary, Chamomil, Mililot and Dill-flowers, each half a pugil; Fœnugreek and Line-ſeed, each two drams; Nutmeg and Mace, each a dram and half;* boyl them in wine and water.

In a cold Diſtemper of the Stomach; Take *Mints, Marjoram, Balm, each a handful; Galangal three drams, Cloves, Ginger, each two drams; long Pepper a dram,* boyl them in Wine for a Fomentation.

The ſame is good againſt wind, and this: Take *Penny-royal, Organ, Calamints, Mints, each a handful; Flowers of Chamomil, Elder, Storax or Lavender, each a pugil; Coriander, Fennel, Caraway, Cummin or Ameos-ſeeds, each two drams; Bay-berries half an ounce, Stœchas, Spike, each two drams; Mace a dram:* boyl them.

To ſtrengthen; Take *Roots of Calamus, Maſterwort, each half an ounce; dryed Citron-peels three drams, Wormwood, Mints, Marjoram, Balm, each a handful; red Roſes and Roſemary-flowers, each a pugil; Cloves, Nutmeg, Galangal, Zedoary, each two drams; Spike, Schænanth, wood-aloes, each a dram; Maſtick ſix drams,* boyl them in red Wine for a Fomentation.

For a looſe Stomach: Take *Citron-peels half an ounce, Pomegranate-peels two drams, Wormwood, Sumach or Myrtles, each a handful; red Roſes three drams, Pomegranate-flowers two drams, wild Vine tops a dram, Myrtle and Coriander ſeeds, each a dram and half; Galangal and Cypreſs-roots, each two drams;* boyl them in *red wine.*

Or of Oyls againſt pains: Take *common Oyl with the fourth part of Sack, or the tenth part of Aqua vitæ,* and foment after it hath boyled.

Uſe other Oyls above mentioned, in the ſame manner, or mixed with Decoctions of Juyces of Wormwood, Mints, Marjoram, with Sack, and the white of an Eg well beaten.

Or uſe Pouders in baggs to the ſtomach, made of Scarlet-linnen quilted with wool, apply them warmed with the vapor of Wine.

Theſe may be made of things mentioned in the cold Diſtemper and Weakneſs, becauſe they rather heat then ſtrengthen.

Or thus for both ends: Take *Mints, Wormwood, each a handful; red Roſes a pugil, Nutmegs a dram and half, Cloves a dram, Maſtick two drams,* with *red Coral* make a pouder.

Another

Another; Take *Maſtick half an ounce, Cloves, Nutmeg, Mace, each a dram; long Pepper or Ginger half a dram, Cinnamon a dram and half, Wood-aloes and Sanders, each half a dram*; with *Muſk* if it offends not, *and Ambergreaſe, or ſpecies of Diomoſchu, Diambra or Gallia moſchata a ſcruple*, make a Pouder for a bag.

When you will aſtringe more, uſe the things mentioned againſt a looſe Stomach.

Or this: Take *Maſtick half an ounce, Frankincenſe two drams, red Coral a dram and half, Cypreſs-roots, Citron-peels, red Roſes, Cypreſs-nuts and Pomegranate flowers, each half a dram; the ſponge of ſweet Dogs-roſe*, which the French call *Eglenteria, Nutmeg, each a dram*; make a Pouder for a bag.

Of the Fomentation-Medicines for wind, you may make baggs.

Or thus: Take *Galangal half an ounce, Mints, Penny-royal, each two drams; Rue a dram, Fennel, Caraway and Cummin, each a dram; Spike, Schænanth, each half a dram*; with Spices make a bag.

You may make a Bag to eaſe pain of the anodyne Fomentations.

Or of this Pouder: Take *Chamomil, Melilot, Dill, Roſes and Roſemary flowers, each a pugil; Wormood half a handful* ſew them in a bag.

Againſt wind and pain: Take *Bran, Milium each half a handful*; fry them for to make a bag with Salt or Mints.

You may alſo ſprinkle Pouders upon the hot Bread wet in wine, as I ſhewed.

As that of Maſtich, with Cloves, Nutmeg and Roſes.

Or ſprinkle them after the uſe of Oyntments, upon the part anointed; or mix them with Oyntments.

Alſo keep the Stomach warm, from the Air or other things by warm cloaths.

And many ſound people wear Stomachers to prevent Cold.

They are made of thick woollen dyed Scarlet, which is alſo cordial, or of double Linnen and Cotton baſted in; or the Doublet is ſtuffed therewith.

Inſtead whereof, they who have weak Stomachs, or have caught Cold therein, uſe Skins and Furrs, of Fox, Hares, young Wolf, Lynx, wild Cats, ſlinke Calfe, and feathered Skins of Birds, eſpecially Vulturs, to which they attribute ſingular Vertue.

And inſtead of Skins they uſe Pillows, which have no Quilts but Down, eſpecially of Gooſe-feathers to the Stomach night and day, if it can endure them, for to help their weak concoction.

And when they are firſt made, that they may work better upon the Patient, they dip them in wine, or ſome proper Decoction or Juyce, and ſtrain them, and then dry them before they are applied. Or they quilt into thoſe Pillows, ſome Stomach-pouders mentioned, but we rather uſe Baggs, as we ſhewed in external Applications.

Hollerius commends twice dyed Purple for a Stomacher, ſhaved or towed to raggs to ſtuff a Pillow inſtead of wool.

It is a good Remedy againſt a cold Stomach, to lay the ſtomach of a wife or husband, or of a child unto it all night (which was *Davids* remedy) or a warm hand.

Or a Dog which is better then another Creature for his Familiarity.

It is good alſo after Evacuation, to roul the ſtomach by degrees to keep it down.

Alſo to draw wind from the ſtomach, apply Cupping-glaſſes to the Navel.

The cure of weakneſs of ſtomach from dryneſs.

If weakneſs come from dryneſs without heat (of which we ſpake in the hot Conſtitution thereof) when the Stomach is bound and hard, and cannot ſtretch, in regard this comes not but from ſome great Cauſe, eſpecially to old folk, when the whole Body is dryed, or in a Hectick, in which the whole Body is extenuated, or long faſting, as in a melancholy woman which would take nothing for fear of being poyſoned, becauſe age cannot be cured, nor Hecticks eaſily, ſo in theſe Dryneſs of Stomach is incurable; in others it is hard, and there is no way but general moiſtning of the Body as in Hecticks: By Meats, Drinks, Conſerves, and other things preſcribed in Hecticks, which moiſten and relax the Stomach. And that will cure if it come from long famine, provided the Stomach be not too dry.

The preſerving of a hot Stomach by Nature, that it turn not to a Diſeaſe.

When the Natural Conſtitution of the Stomach is hot, though it be not yet a Diſeaſe, yet becauſe it is apt to turn ſo from hot meats, which cauſe thirſt and burning, and will eaſily be there corrupted and turn into Choler, it muſt be prevented by good Diet.

They that are ſubject to this muſt abſtain from meats that eaſily corrupt, as Fats, eſpecially of Fiſhes, and Milk, and Eggs, which turns into Choler, and Spawn of Fiſhes, eſpecially of Barbles, which the vulgar think do purge. And from other Mears and Fruits, which though of eaſie concoction, yet are hurtful in this Conſtitution: As other things are good which a weak Stomach cannot concoct.

Spiced Meats muſt be avoided and poudered, and Meats long kept, which are rancid, eſpecially fat of mouldy, as wild fleſh, or Veniſon, or rotten, or mouldy Cheeſe, which are very pleaſant to theſe Conſtitutions, by reaſon of their great Appetites, ſo that they count ſtinking, mouldy and worm-eaten Cheeſe full of Mites, for a great Dainty, which is their great enemy, while their Stomach is ſo burning hot. Alſo ſweet Meats are too hot, and ſubject to corruption, and eaſily turn into Choler, which are Naturally or Artificially ſo, which are known by their Scent, as ſweet wine and Fruits, Melons, Figgs, and the like; and ſuch as have evil Juyce, and that will ſoon corrupt as Cowcumbers. Alſo Herbs as Water-creſſes, wild Parſley, Onions, Leeks, Garlick after the eating of which they belch, Hiccup, and are burned.

Things that are temperate inclining to cold are good for them, as Lettice, Endive, Bugloſs, Spinach and the like, and Fruits. Alſo cold water hurts not them as others, alone or mixed with wine. Sour things are beſt, as ſharp wine and fruits, and ſuch as were mentioned in cholerick Stomachs, Thirſt and Feavers.

Alſo divers medicines are good which are there mentioned, when the ſtomach being hot, inclineth to a diſeaſe.

The uſe of ſharp Spaw-waters changeth often the Nature of ſuch Stomachs and ſucceſſion of Age, but by the uſe of hot things they will be then hurt, though not ſo much as in Youth.

The cure of Cardialgia from the Nerves.

If the Stomach ſuffer from the Nerves when other parts are pained, you muſt apply the remedies to the original of the Evil, rather then to the ſtomach.

If the ſtomach ſuffer from too exquiſite ſenſe, there muſt be more warineſs, leaſt it be quickly diſturbed: And if it be, we muſt ſtupefie the Senſe by Narcoticks.

And if the Heart ſuffer (as they ſay) which is of the ſtomach, from the Nerves in a paſſion of the Mind, the Nerves muſt be refreſhed, and then the *Cardialgia* will ceaſe.

The cure of a cardialgia, from the colick.

VVhen wind or Excrements are retained in the colon, and there is a Cardialgia in the ſaid region of the Heart, when they come away the pain ceaſeth. If they come not away uſe Clyſters, as in the Colick, as that of oyl Honey and wine, when the pain comes from a purging Medicine lying long in the colon.

The cure of cardialgia, from the Midriff.

If there be Heart-ach or pain in the ſaid lodg of the Heart, from the Midriff, becauſe there is difficulty of breathing, which is moſt troubleſome, we ſhewed in *Dyſpnæa* or difficulty of breathing, what is to be done.

CHAP. XII.

Of the Pain of Hypochondria or Sides under the Ribs.

The Kinds.

WE call that the *Hypochandriake* pain, which is in the Sides of the Belly to the Back, or on either ſide, not in the outſide fleſhy, or Muſculous part, of which we take in Superficial pains, but deep under the Baſtard or ſhort Ribs, and thence are called *Hypochondriak*. Of theſe *Hippocrates* often ſpake. The Empericks mention theſe pains in the Diſeaſes of the bowels under the ſhort Ribs, and call it the pain of this or that Bowel. Theſe differ firſt in reſpect of heavineſs or burning, pricking or tearing.

A heavy dull pain in the Hypochondria.

A dull pain which is heavy, which increaſeth ſome times by ſtretching and pricking is in the right or left ſide. And there is either no hardneſs or tumor to be felt or ſeen, or both appear under the ſhort Ribs, or between them And the Ribs are bent outwards more then uſually. And there is alſo a preſſing pain of the ſtomach and difficulty of breathing, and other Symptoms, as want of Complexion in the Face, with paleneſe in a *Cachexy*, yellowneſs and blackneſs in the Jaundies: or a tumor of the Belly and Feet in a Dropſie. Theſe accidents are more terrible then the pain, and therefore we ſhall here ſpeak of them alſo.

Under the right and left Hypochondrion, by the Back bone, ſeldom on both ſides, there is a heavy pain in the ſpace between the Loyns, which groweth greater, this is called the ſtone in the Kidneys or *Lithiaſis*. This pain increaſeth upon motion of the Body, eſpecially when the Back is bent with the body and at lying down, when the part is preſt: and there is a numneſs of the Thigh on that ſide, to the Knee or ſole of the Foot, with great pain, as I have often ſeen: with ſtoppage of Urin or piſſing of Blood, after violent excerciſe, or riding. And the Sediment or bottom is black in the Urinal. This at ſomtimes is white and muddy, like Whey at the firſt, and after ſetling, the bottom is white as Chalk, and much ſomtimes. Somtimes it is gravely and white or ſcaly. This pain is alſo increaſed by new accidents.

The ſtone in the Kidneys is called Lithiaſis.

There is ſomtimes a burning pain in the top of the Hypochondria, before, on the right ſide, this is called the Inflammation of the Liver, which is the cauſe of it, or *Hepatitis*. Or it is in the left ſide backwards, and is called the Inflammation of the Spleen or Splenitis. Somtimes it is below in and about the Hip, and behind about the Back on either ſide, and it is called the Inflammation of the Kidneys, or *Nephritis*.

A burning pain of the Hypochondria, is from the Liver or Spleen.

In all theſe kinds, there is a burning, ſtretching and heavy pain: alſo beating, eſpecially if it be the Inflammation of the Spleen, on the left ſide. In which there is a tumor to be felt, and ſomtimes on the right, when the Liver is inflamed, which appeareth more, when the patient bends to the right ſide, but it is without redneſs, not as the inflamed Muſcles are. In both theſe Inflammations, the pain reacheth to the Throat, and is increaſed by the lying on the contrary ſide: and it is more burninng in the *Eryſipelas* of the Liver.

In all kinds, there is a ſmal dry Cough and in the Inflammation of Liver or Spleen, the Hiccup. And in that of the Liver, choler is vomited, and the Mouth bitter, or voided by ſtool. Alſo from Inflammation of Liver or Spleen there is a Jaundies, and from the Liver, or Bloody flux ſomtimes, and there is often Piſſing with heat, when the Reynes are inflamed.

There is with all kinds a Synoch Fever going afore, or following. With reſtleſneſs, thirſt and dryneſs of tongue. Quick and little breath, ſwift and great Pulſe. High Urin and ſomtimes matteriſh.

Theſe ceaſing, there is a heavineſs in the part mentioned, and other accidents.

A pricking pain in the Hypochondria.

The pain of the Spleen, falſly ſo called.

Somtimes there is a pricking pain in ſound people ſuddenly on the left ſide ſomtimes on the right, which the Germans call *Milkeſteeken*, pricking of the Spleen, falſly. It comes chiefly after meat, upon riding exerciſe; with a Tumor like that of the Cramp from wind, it is pricking and very tearing, when breath is fetched, and lying upon the Belly abates it, and at length it goes away of it ſelf.

In other Diſeaſes of the right or left ſide, there is alſo a heavy pain, with greater Symptoms among which I ſhall ſpeak of that. Thoſe pains that are outward in the Hypochondria and about the Groyns in Ruptures, are refer'd to the Diſeaſes cauſing them.

A cutting and ſtretching pain in the Hypochondria, is from pain of the Womb.

There is a cutting and ſtretching pain in the Loyns, which is called the pain of the Womb, becauſe it is cauſed, from thence, At the time of the courſes, or when they are ſtopped. Somtimes in great bellyed Women, often after child bearing and with other Diſeaſes of the Womb, where it is deſcribed exactly.

A twitching and grievous pain of the Hypochondria.

Nephritis or Stone in the Kidneys.

There is often on one ſide, ſeldom on both, a twitching, tearing and pricking pain moſt grievous in the Reyns, ſomtimes by fits, ſomtimes returning in a month or year, this is called *Nephritis* from the cauſe, which is the Stone or Gravel, it ſomtimes is fixed and

and ſomtimes goes to the Groyns and not the Belly, as the Colick. And the Leg on that ſide is benummed.

At the firſt there is vomiting of flegm and choler and quick and little breathing.

At the beginning the Urin is with difficulty crude like water, then thick and after bloody, and there is red, yellow or white Gravel found at the bottom, growing together ſomtimes. Somtimes they are ſo little, they ſtick in the ſediment and fat and fly up, or ſtick to the pott. All theſe laſt long, or the pain goes to the bottom of the Belly, and then departs in a moment: or there is ſome hurt in the part, as we ſhewed in ſtoppage of Urin. And this either is not, or ceaſeth preſently, if one or more ſtones be piſſed forth: the ſtone is ſomtimes ſandy and brittle, red or yellow or white, long or round, ſmooth or uneven, greater or leſs: or hard and flinty and then white or dunne, ſomtimes of a ſtrange ſhape.

The Cauſes.

The Diſeaſes of divers parts in the Hypochondria under the ſhort Ribs, cauſe divers pains. Theſe parts are either the fleſhy Bowels, as Liver, Spleen, two Kidneys with the Ureters; or parts belonging to them, as part of the *Perinæum*, or Caul, Stomach and Colon: The diſeaſes whereof reatch thither and are felt under the *Hypochondria*.

Some diſeaſes of the fleſhy Bowels cauſe pains, theſe are manifeſt on that ſide, where the Bowel lyeth. If from the Liver, it lyeth on the right ſide foreward, the Spleen one the left ſide, under the Stomach, the Reyns one both ſides with the Ureters, under the other two Bowels. The pain of the right Kidney, is known thus from the pain of the Liver, for when the Liver is afflicted, the pain is more on the right ſide foreward, where the greateſt part of the Liver lyeth, or againſt the lodg of the Heart, where it lyeth, upon the Stomach: but the pain of the right Kidney remaineth fixed backwards, a little lower in the Back. But the pain of the left Kidney, is not ſo eaſily diſtinguiſhed from the pain of the Spleen, becauſe it is higher then the right Kidney. And contrary to the common opinion, the Spleen lyeth more backward, next to the left Kidney. Not on the left ſide ſo forward, as is ſuppoſed. Therefore the pains of theſe parts muſt not be diſtingniſhed by the Scituation, but by other ſigns.

The diſeaſes that may happen to all theſe and cauſe pain, are Inflammation, Weight, Obſtruction or Diſtenſion, from a Humor or Tumor, or from the Stone.

Inflammation of the Liver, Spleen, Reyns, is the cauſe of burning pain in the Hypochondria.

When there is Inflammation in theſe bloody Bowels, Liver, Spleen or Kidneys, it is from pure or fowl Blood, and cauſeth a burning where the Bowel lyeth, on that ſide. For theſe Bowels have but dull ſenſe of feeling, from the outward Tunicle, yet when the Inflammation reacheth to the parts adjacent, which are very ſenſible and Membranous, the pain is great, and the Tumor more appearing, when the Inflammation is in the outward gibbous part of the Liver, or when the Spleen, which lyeth lower under the Ribbs, is ſwollen: and the beating is more, when the Spleen is afflicted, becauſe it aboundeth with Arteries: and there are other accidents, as were ſhewed, When thoſe Bowels that lye upon the Diaphragma are inflamed, for then Breath is hindered, and there is a Cough, and the ſtomach diſturbed: And when the Liver is inflamed, Choler is vomited, or there is a looſeneſs or Jaundies; and the Reins inflamed, make the Urin ſharp. And if an Ulcer follow an Inflammation in theſe parts (as appears by piſſing of matter from the Kidneys, and we ſee in Anatomies in the Liver and Spleen) or if there be a hardneſs left from the Inflammation not well diſcuſſed, there will be accidents that will ſollow accordingly.

A ſtroak or contuſion, or the like, made outwardly upon the parts, may be the cauſe of the Imflammation, as alſo very hot things taken in, may inflame the Liver and Spleen, as well as the ſtomach which lyeth neat them. The chief Cauſe of Inflammation of the Liver is drinking much cold water in a great heat, which makes a ſudden repercuſſion. And the Cauſe of the Inflammation of the Kidneys is the ſtone, which ſeeks a paſſage forth, and gets into the Vreters, and cauſeth great pain and flux of blood: This ſtone increaſeth the Diſeaſe, by being together with the Inflammation. All theſe Cauſes of Inflammation kindle a ſymptomatical Feaver. But when blood is hot in a Synoch Feaver without theſe Cauſes, as we ſhewed in Feavers, and ſent upon any of the Bowels aforeſaid, it may cauſe theſe Inflammations which follow a Feaver as their cauſe. And it may be alſo from plenty of blood, when a Feaver goes not afore but follows after, which blood breaks out of the Veſſels, and cauſeth an Inflammation. If this Blood, if it be in the Liver impure, and not well purged from Choler, cauſeth an eryſipelated Phlegmon, and the great Heat that comes from thence, by which the Bowels ſeem to burn, whence comes the burning Feaver called *Typhodes*. And the ſame things happen, if there be a true Eryſipelas, from pure Choler ſpread through the ſubſtance of the Liver from the Gall. And this may come alſo from the Cauſes mentioned, that produce other Inflammations.

The obſtruction of the Liver, Spleen, or Kidneys, cauſeth a blunt and heavy pain in the Hypochondria.

If the Liver or Spleen be obſtructed by a Humor, ſo that they are more heavy, there is a weight in the ſides. This is ſeldom from a Humor in the Kidneys, but from a Stone or Gravel. This heavineſs increaſeth as if a weight lay thereon, if there be a hard Tumor, Scirrhus or Oedema in the Liver or Spleen. This may be in the Kidneys, from the ſame tumors with great pain and heavineſs. The Cauſes of all theſe ſhall be mentioned in other great accidents: We ſhall not ſpeak of Wind which ſome will have to be a cauſe of pain in the Liver or Spleen, becauſe it cannot be in ſuch quantity there, as to cauſe it by ſtretching, neither is the inſide of thoſe parts ſenſible, neither do we ſee how it can be in the Kidneys.

A ſtone and ſand in the Liver or Gall, is the cauſe of heavy and dull pain in the Hypochondria.

From a Stone bred in the Liver or the Gall, or from ſand or gravel, gathered and returned, there is felt a Heavineſs as from a Tumor. This may be, as I have ſeen in Anatomies, and it hath been obſerved that much red Gravel like Blood hath been voided in a Diſeaſe of the Liver; and by finding ſtones in the Livers of Beaſts: We may collect that the ſame may be in a man. Theſe hapning, cauſe this pain and other Symptoms, ſuch as come from a ſtopped Liver, as we ſhall ſhew, we cannot affirm that Stones may breed in the Spleen, but from that general rule, that they may breed in any part of the Body, becauſe we never ſaw nor heard of any.

Stones

The ſtone or ſand in the kidneys, is the cauſe of heavineſs in the Hypochondria.

Stones of divers ſorts, and gravel in the Kidneys and Vreters, cauſe the Nephritick pain, which is either a Heavineſs only in the Reins, gentle and dull, when the Gravel lyeth ſtill, or the Stones ſticks to the kidney; but the pain is greater when much Gravel is gathered there, or the Stones be great or many, with pricking and cutting, and numneſs in the Leg on that ſide, from compreſſion of the Nerves in the Loins, or piſſing of Blood from great motion, which maketh the ſtone beat upon the ſubſtance of the Kidneys, and ſometimes of matter, and ſome part of the ſtone. Theſe accidents are greater and longer, when the ſtone is long detained, and grows up in one place, and eſpecially when it grows ſo that it fills the Reins and ſwells them, as we have ſeen great branched ſtones in Anatomies: Or when the ſubſtance of the Kidneys is worn away, and the ſtone is wrapt in the Membrane only, as in a purſe where the Kidney was. Hence muſt needs be great pain; and I opened a Woman that in her life time complained for many years of ſuch a pain, and often miſcarried and found it ſo. Alſo I opened a woman that after a miſchance pined away and died, in whom beſides other accidents, I found both Kidneys eaten away, and full of matter, and two great ſquare ſtones in the right Kidney, and two in the left, one like a croſs, another like an almond, with many other little ones. This is uſual, for others have told me as much. I ſaw alſo a ſtone in the outward Fat of the Kidney, that grew to the tunicle which was great, but cauſed no pain, becauſe it was hollow and light.

A Stone and Gravel in the Vreters, is the cauſe of Nephritis.

If the Stone get from the Kidneys into the Vreters, the pain is greater, and hath the aforeſaid Symptoms, firſt Vomiting from the conſent of the ſtomach, and becauſe flegm is vomited, they ſuppoſe that the pain come from that, but that came from the ſtomach, becauſe it could not ſo ſuddenly come from the Kidneys. The Urin is then wateriſh and crude, becauſe the Choler is carried another way by vomiting and pain. That pain which is from the Stone, getting into the entrance of the Vreters, when it returns to the Kidneys again ceaſeth, or is leſs; but it increaſeth when it deſcendeth through the narrow paſſages of the Vreters, by ſtretching them, and ſo it laſteth till it gets into the Bladder, and then it ceaſeth ſuddenly. And this pain may come from Gravel that paſſeth ſlowly through the Vreters, eſpecially in the ſtrait paſſages, which have been ſo enlarged in ſome that I have opened, that they have piſſed Stones and Gravel without pain.

The Cauſe that breeds Gravel and Stones is Flegm, according to the vulgar opinion. which is ſo dry by the heat of the Kidneys, that firſt it is Earth, then a Stone. But in regard Mudd or Slime is rather bred of dryed Flegm, and it cannot be further hardned by any Art or Nature, nor that that chalky matter which is found in the Joynts, comes from Flegm; as we ſhall ſhew in the Diſeaſes of the Joynts, or if it come from it, it cannot be earthy. And if it came from Flegm, Stones ſhould rather breed in the Stomach and Brain, and other places where it aboundeth. than in the Kidneys to which that ſlimy Flegm they ſpeak of, ſcarce cometh, or if it cometh, it cannot ſtay long, from theſe reaſons and others, we cannot be of their opinion.

VVe ſhall rather make an earthy ſubſtance to be the cauſe of this Earthineſs, which we have ſhewed may be in Humors diſtinct from Flegm, as in the ſerum or whey, by theſe arguments. For as water flowing continually through the paſſages of the Earth and Channels, and carrying a terrene or earthy Matter with it, which it leaves upon dry places, cauſeth Mudd and Sand, and the rather when it is impure and full of clay, or when it is Naturally ſalt, nitrous or vitriol, by which as we have obſerved in Spaw-waters, they have cauſed ſtones in the Channels, through which they have flowed. In like manner the Serum receiving a ſalt Juyce and earthy Matter, which is bred dayly of Salt in the firſt Concoction which a man alwayes uſeth, and other earthy things (as you may obſerve in Beaſts which love ſalt, ſo that they lick the walls as Goats, in which when old, many ſtones are found) if the Serum have much thereof, it ſticketh to the dry and ſtrait parts, through which it paſſeth and affords matter for ſand and ſtones. Eſpecially in thoſe parts where the Serum ſeparated from the Blood continually paſſeth through the Kidneys, therefore there Sand is firſt bred. Theſe are red becauſe they breed in the ſubſtance of the Kidneys, and grow into the Stones, if they continue long, and there increaſe by addition of new matter, or if they fall into the Bladder, and ſtay there, there they increaſe. And the older they are, the leſs red they are, but paler and firmer. And while the Serum is in the Blood, it may do the ſame in divers parts fitted for it: As was ſhewed concerning the Liver. And if it be mixed with other Excrements it doth the ſame, and the rather when it takes ſharpneſs and dryneſs from the Choler. Hence it is that ſo often we find Stones in the Gall of the colour of Gold, or Silver, from the yellow Choler. And this is done in the Body by the Serum, ſo when it falls out of the Body, by tears it cauſeth Sand in the Eye-lidds: As was ſhewed in the Diſeaſes thereof. Alſo in the Serum which is purged in the Bladder, namely the Urin, by which the ſtones that fall into the bladder are increaſed, the ſame may be obſerved. But it is more plain from Urine made in a Chamber-pot, for if the ſame Chamber-pot be uſed long and not ſcoured, there will be a ſandy and gravely matter growing unto it, and and if it continue yet unſcoured, it will turn to thick ſcales and ſtones. And as this may be done in time from any Urine, eſpecially the ſalteſt and ſharpeſt, ſo may it be done ſpeedily by Art, when the Urin is boyled. Therefore the Chymiſts make Salt out of Piſs and Lye that hath earthy matter. From which as we ſhewed that Sand and Gravel may come, ſo may they increaſe into ſtones, from a ſalt, ſharp and ſour Juyce mixed with the Earthyneſs which is in the Serum or urin, which faſtneth and ſends them (as the Stone-cutters uſe to make a hard Cement like Iron of Filings of Iron, and Juyce of Vitriol and Vinegar) this cannot be from Flegm as ſome ſay, which cannot ſo glew together the earthy Bodies, that they may make a ſtone.

Neither can the heat of the Reins which they make the efficient cauſe of the ſtone, ſo dry the Flegm, and burn it, that it may be brought as it were to aſhes; in regard ſtones may breed in other cold membranous parts. And that it ſhould breed in certain places, the ſtraitneſs of the part, to which the matter may fix longer and better and the dryneſs thereof, where it may grow hard, is required and ought to be the aſſiſting Cauſe. Therefore they who Naturally have dry reins as ſome Infants, which have in the Cradle ſtones in the Kidneys, with great pain, and piſs them forth, as I have obſerved, eſpecially in one who had a white clear Stone before it was a year old, which ſtuck in the Yard, and ſtopt the Urin, and at length came forth with much Urin after it, and the falling of the horrid ſhining Tumor in the Belly: Or they who have dry Reins from age or other cauſes, are moſt ſubject to the Stone. And

if

if it come from the Parents, it is hereditary, and takes the children at the ſame years as it did the Parents. *Fernelius* (not explaining the quality) calls this a ſandie Conſtitution of the Kidneys.

The ſtretching of the Perinæum by wind, is the cauſe of a pricking pain in the Hypochondria, Oedema, which ſome falſly call the pain of the ſpleen.

Some pains in Hypochondria come from the Perinæum or cawl which is ſpread under the Belly before or behind, and is broadeſt under the Hypochondria, ſides and back. And when that is extreamly ſtretched, and drawn by the parts to whoſe Tuuicles it groweth, it is as it were pull'd aſunder, and hence comes a pricking pain, if it be in one part only, or a tearing and cutting pain, if the largeſt part of it be ſo ſtretched.

The cauſe of this is often wind, which gets between the Cawle and the Muſcles, and ſtretcheth, and cauſeth that pricking pain, which they which uſe Exerciſe after meat, are ſubject to in the ſame manner, as there is a pricking pain in the Breaſt in a falſe Pleuriſie, from the Membrane or Tunicle ſuccingent, or which girdeth it. The ſtrong attraction of the Muſcles of the Belly by ſtrong motion preſently after meat, doth bring this, eſpecially by riding when ſitting in the ſaddle, they bear ſtrongly upon the ſtirrups, and by forcing with retention of breath, conſtringe the Muſcles of the Belly. Even as we ſhewed in the Cramp, how it might come from wind in other parts of the Body, by the ſame kind of ſtraining. For which cauſe, as in a windy Cramp the Muſcles are lifted in the part pained, and cauſe a ſwelling which ſomtimes appears to the Eye. And if the ſides be bound with a garter (as we ſhewed in the Cramp) and the Muſcles drawn down by a contrary ſtraining, as was exactly ſhewed; the pain ceaſeth or abateth. So here is a kind of windy Cramp, and it may be referred to the Diſeaſe of the muſcles and cawle pluckt aſunder (as we ſhewed) This the vulgar calls the pain of the Spleen, becauſe it is more often in the left then right ſide, which is by reaſon of the Stomach that lyeth on the left ſide, and becauſe more Wind is bred in the left ſide, as in Hypochondriack Melancholy, yet it comes ſomtimes on the right ſide.

The ſtretching of the Cawle from the Veſſels and Bowels that are joyned to it, cauſeth ſtretching or tearing pain in the Hypochondria.

Theſe pricking or cutting pains which come from other Cauſes under the ſides, when the Peritonæum or Cawle is ſtretched, are cauſed from the affliction of the Bowels, as Liver or Spleen, which are joyned to the Cawle, or from the Veſſels of the womb which grow to the Back, and by the Cawle. Hence it is that pains of the Womb reach thither; or from the ſtretching of the Peritonæum in a Tympany, or in Women with Child, there is a little pricking, or by continuance a great pain, as in the Hernia or Rupture. The Cauſes of all theſe ſhall be laid down in other great accidents which befal.

A Diſeaſe in the ſtomach, cauſeth a Hypochondriack pain.

The Stomach being on the left ſide under the Hypochondrion, is pained about the lodge of the Heart before, with a pain called *Cardialgia*, on the left ſide; eſpecially in the Hypochondriack Melancholy, when there is rumbling and burning: As is ſhewed in Melancholy.

The Colick cauſeth the Hypochondriack pain.

The pain of the Colon which is placed under the Stomach, from one ſide to the other, is alſo in the Hypochondrion, but ſtayes not, but runs about the Belly: As ſhall be ſhewed in the Colick.

The Cure.

The cure of heavy, dul or ſtretching pain from the Liver, Spleen, Reins or Cawle.

We ſhall mention only here the Cure of thoſe Diſeaſes with pain in the Hypochondria. For the Cure of the Diſeaſes of the Liver, Spleen, Reins, Cawle, which we mention here only for the pain ſake, becauſe the pain in them is dul, ſhall be ſhewed in other Symptoms, as Cachexy, Jaundies, Dropſie, and the like, by which they are more manifeſt then by the pain. Alſo if there be a pain in the Hypochondria from the Stomach, Womb or Colon, reaching thither, becauſe the pains of the ſtomach are more in the region of the Heart, and of the Colon and Womb, more in the lower Belly where they lye, we have ſhewed the Cure of that in Pains of the Heart, and of thoſe Pains in the Belly. And here we ſhall only declare the Cure of the Pain, where it chiefly ſhews it ſelf, in reſpect of its cauſe, as it comes from the Inflammation of the Liver, Spleen, or Kidneys called *Hepatitis*, *Splenitis*, or *Nephritis*: Or from the Peritonæum or Cawle, vulgarly called *Spleneticus*.

The cure of pains from the ſtomach, Colon, or Womb.

The cure of the Inflammation of the Liver, Spleen and Kidneys.

The Inflammations and Eryſipelas of the Liver and Spleen, are dangerous and often deadly, and if they impoſthume, and leave an Ulcer, or be ill cured, and a Hardneſs or Scirrhus follow, they cauſe a Dropſie, and incurable Diſeaſes. The Inflammations of the Kidneys are more eaſily cured, they are worſt, when the Stone is there alſo: If they leave an Ulcer, it is alſo very ſtubborn, as ſhall be ſhewed.

The Method in the cure of all theſe Inflammations is the ſame as in others, that is while they are coming to divert the Blood another way from the part, or by repelling and deriving it, and to allay the Heat and Burning, and to diſcuſs the remainder, or if that may not be to ripen it. And if there be Hardneſs, Scirrhus, or Impoſthume, and after that is broken, an Ulcer, (which may be both in Liver, Spleen and Kidneys) we ſhall ſhew what is then to be done in other Symptomes, that come from thence. Againſt Inflammation, uſe the following Remedies.

Blood-letting diverts the Blood while it is flowing to the part another way, eſpecially in the Inflammation of the Liver or Kidneys which have great Branches from the hollow Vein: And in the Phlegmon of the Spleen, alſo it muſt not be neglected, though it hath Veins only from the Gate Vein, for reaſons ſhewed in Inflammation of the Stomach. Therefore in the Inflammation of all the the three parts, except any thing prohibit, open ſuddenly that Vein which moſt appeareth, on the ſame ſide, and bleed plentifully for Revulſion, and if there be great Plethory or Fullneſs, open the ſame Vein again, or that in the Hand on the ſame ſide, either againſt the Thumb, or little or middle Finger, according to *Rhaſis*. And in the Inflammation of the Kidneyes open the Vein in the Foot.

The Hæmorrhoids being Branches of the Gate Vein if they be opened derive much from the Inflammation of the Spleen, and revell from other Inflammations.

Cupping Glaſſes to the Hipps and Buttocks, or that ſide, do revell and derive in the Inflammation of the Reins. The Ancients did uſe them the day after bleed-

ing, to the right Hypochondrion, when the Liver was Inflamed after ſcarification, and applyed them the next day again to the ſame place. others uſed them only at the Declination, to take away the reſidue without Scarification.

Alſo Ligatures and Frictions of the extream parts are good at the firſt, as in other Inflammations, to revell.

And Clyſters before Bleeding, and when the Body is bound, as it uſeth to be in theſe Inflammations, or Suppoſitories are good.

And Clyſters becauſe they reach into the Colon, and come near to the part, and cool, are beſt at the firſt, and are as altering Topicks; ſuch as are preſcribed in Fevers.

A looſning Clyſter, that a little provoketh. Take *Mallows Roots and all, Beets*, and for the Kidneys *Pellitory of the wall, each an handfull*; *Violets, Bran, each a pugil*; *Lineſeed an ounce, Anniſeed a dram*, boyl and ſtrain them, diſſolve *Honey, Butter* and *Oyl, each an ounce and half*; *Pulpe of ſweet Prunes, or Caſſia an ounce*, with a little *Salt*, make a *Clyſter*.

A cooling Clyſter. Take *the emollient Herbs and Roots, Purſlane, Gourd leaves, each an handful*; *Violets, Mallows, and Chamomile flowers, each a pugil*; *Linſeed, ſix drams, four great cold ſeeds an ounce, Barley a pugil*, boyl and diſſolve, *Honey of Violets halfe an ounce, Caſſia, an ounce, Oyl of Violets, and Water-Lillies, each an ounce and half*.

If they cannot take Clyſters, give a Laxative, take heed of Purgers for fear of more Flux and Inflammation, Caſſia therefore is not very ſafe.

But we give things that looſen without heat and pricking, as Prunes and other looſning fruits, and Spinach, Mallows, Violets boyled in Broaths, Whey, ſyrup of Violets and Roſes, and the like.

In the declination or after the fourth day when heat abates, to take away the reliques, when the Liver or Spleen are afflicted, we give a gentle Purge, becauſe they can diſcharge themſelves by the Meſeraicks into the Guts. And the rather, when the Diſeaſe is in the hollow part of the Liver, into which the Gate-vein branches it ſelf, and if Choler boyling in the Gall or ſent out, cauſeth an Eryſipelas. In theſe caſes we may give Caſſia, or ſome gentle Purger.

Or this Decoction which cleanſeth and openeth. Take *Liquoriſh two ounces, Graſs and Kneeholm roots, each an ounce*; *red Peaſe a pugil, Senna an ounce, Polypody an ounce and half, Cordial-flowers a pugil, Aniſe-ſeed three drams, Fennel ſeed and Dodder, each a dram*; boyl them, ſtrain and add *ſyrup of Roſes an ounce and half, ſyrup of the two Roots an ounce, Cinnamon a dram, Schœnanth half a dram*, for three or four Draughts.

Or this Infuſion: Take *Rhubarb four ſcruples, Cinnamon, Spike, Schœnanth, each a ſcruple*; ſprinkle them *with white Wine*, and ſteep them in *Endive and Maiden-hair-water*, add *ſyrup of Roſes, with Senna an ounce*, make a Potion.

If the Diſeaſe be in the Reins, becauſe they have nothing to do with the Meſeraicks, theſe are not proper, except ſome other reaſon require it, for then it is better to provoke Urin, or when it is in the convex part of the Liver, which hath branches of the hollow Vein, then it is good in the declining to take away the remainder.

In the beginning of Inflammations of Liver, Spleen or Kidneys, we give gentle Aſtringers and Coolers, and which ſtrengthen them, eſpecially the liver and ſpleen. Then we leave out the Aſtringents, and mix Cleanſers with Coolers, and then Openers, which take away the remainder by Urin or Stool. Such as were preſcribed for the Inflammation of the ſtomach.

Or theſe following at firſt to repel. Take *ſyrup of dryed Roſes or Myrtles, each an ounce*; *ſyrup of Currance, or Bar-berries, or of Succory, or of Plantane for the Kidneys, each half an ounce*; *Endive, Roſe and Plantane-water, each an ounce and half*; *red Sanders half a dram*: Drink itin the morning, and make it again for the evening.

A cooling, cleanſing and opening Julep in the progreſs. Take *ſyrup of Violets and Endive, or Sorrel or Bizantine, each an ounce*; *ſyrup of Purſlane, and Water-lillies* in the Inflammation of the Reins chiefly *half an ounce, Straw-berry, Liverwort and Lettice-water, each an ounce and half*.

Or this Decoction: Take *Succory roots an ounce, Endive, Succory, Lettice, Strawberry-leaves, each a handful*; *Violets, Comfrey, Succory-flowers, each a pugil*; *Barley a pugil, the four great cold Seeds, each a dram*; *ſharp Prunes ſix*, boyl them, ſtrain and add *Sugar*.

We cool alſo with ordinary Drink, made of Water, and Barley, and Violets, and other ſuch things, and with Conſerves and Candyes, mentioned in Feavers and Inflammation of the Stomach.

In the Declination, when we will cleanſe, and open and purge by Urin; We take *ſyrup of Maiden-hair, of Bizant, each an ounce*; *ſyrup of Endive, and of the two Roots, each half an ounce*; *Water of Maidenhair, Agrimony, Fumitory, each an ounce*; *Spike and Schœnanth, each a ſcruple*.

Or this Decoction: Take *Roots of Aſparagus, Fennel, Parſley, Liquoriſh, each an ounce*; *barke of Tamarinds* for the Spleen *half an ounce, Maidenhair* for both Liver and Spleen, *Agrimony, Ceterach, each a handful*; *Cordial and Broom flowers, each a pugil*; *Chamomil-flowers half a pugil, red Peaſe a pugil, the four great cold Seeds half an ounce, Aniſe-ſeed two drams, Parſley-ſeed and Agnus Caſtus, each a dram*; *Raiſons an ounce*, boyl them, and in the ſtraining diſſolve *ſyrup of the five or of the two Roots an ounce and half*, with *Cinnamon* make it for three or four draughts.

Pills to diſcuſs the reliques of the Inflamation. Take *Turpentine two drams, Gum Ammoniack diſſolved in Vinegar a dram, Myrrh, Storax, each a ſcruple, Schœnanth, Spike, Aſarum, each half a ſcruple*; with *Sugar* make Pills, take *two ſcruples, or a dram*, with *Barley, Peaſe or Parſley-water*.

Outward Coolers muſt be applied at the firſt which aſtringe and repel; then mix Diſſolvers therewith, and in the Declination, uſe Diſcuſſers alone to diſſolve the remainder, or to ring it to Suppuration, if it will not be diſcuſſed. To all theſe you muſt add Strengthners, when the principal parts are inflamed. And theſe muſt all be applied, not actually cold, but temperate at the firſt, and warm afterwards.

A repelling Epithem to be uſed at the firſt. Take *Roſe-water four ounces, Plantane-water two ounces, Vinegar of Roſes an ounce, Sanders a dram, Camphire a ſcruple* (you may ad Juyce of Plantane or Violet-leaves, or of Pears or Quinces) *Oyl of Roſes half an ounce, or Roſe-vinegar*.

Then uſe this; Take *of Nightſhade-water, Water of Lettice, Violets and Water-lillies, each an ounce*; *Endive or Succory-water* for the Liver *two ounces, juyce of Nightſhade, or Purſlane, or of red Roſes an ounce, Vinegar half an ounce, Sanders a dram*, with *Oyl of Violets* make an Epithem.

Or dip Clouts in Juyce only of Nightſhade, or of Endive for the Liver, and apply with a little Vinegar and Oyl of Violets, Roſes or Water-lillies.

An Oyntment for the beginning of the Inflammation. Take *Oyl of Roſes, Quinces or Myrtles, each two ounces*; *juyce of Plantane and Vinegar, each an ounce*; *or juyce of Endive or Succory* for the Liver or Spleen *an ounce*, boyl

boyl them till the Juyces are conſumed, add *Sanders, red Roſes, each a dram* ; with *Wax* make an Oyntment.

At the firſt uſe the Cerot of Sanders for the Liver or Spleen, and the cooling Oyntment of *Galen* for the Reins. And Oyntment of Roſes for all Parts.

Or this Cataplaſm when the noble Bowels are affected. Take *Quinces four ounces, Plantane and Horſtongue, each an handful* ; *red Roſes a pugil, Pomegranate-flowers half an ounce*, boyl and ſtamp them, ad *Barley-meal three ounces, Oyl of Roſes two ounces, red Sanders two drams*, make a Cataplaſm.

In the progreſs, to diſſolve the Inflammation of Liver or Spleen. Take *Oyl of Roſes two ounces, Oyl of Wormwood, or Spikenard an ounce, Oyl of Chamomil, or Melilot half an ounce, Sanders a dram, Spike half a dram*, with *Wax* make a Liniment.

An old Oyntment for Inflammation of the Liver, made of Poppy tops, Rue, Linſeed and Schænanth, is good at that time.

Or the Cataplaſm of *Galen*, made of Quinces and Dates.

Or this Cataplaſm : Take *Figgs, Dates, Raiſons not ſtoned, each three ounces* ; *Wormwood, Harts-tongue, each a handful* ; *red Roſes a pugil*, boyl them in *Wine* and *Water*, ſtamp and add *Barley and Fænugreek-meal, or Lineſeed, each two ounces* ; *Pouder of Orris a dram, Oyl of Chamomil and Lillies, each an ounce and half* ; *Saffron a ſcruple, Spike and Schænanth, each half a dram.*

In the Declination, the Emplaſter of Melilot, Marſh-mallows, or Dyachylum, with Orris, do the ſame, and alſo maturate.

In the Inflammation of the Kidneys, uſe relaxing and reſolving Ovls, as that of Oyl of ſweet Almonds, or in which Marſh-mallow-roots are boyled, Oyl of Chamomile, Lillies, or the like, and Greaſe or Fats.

Or Oyntments of the ſame as that called Reſumptive.

Alſo a Bath of Marſh-mallows, and Mallows, Lillies, Chamomile, Fænugreek and Lineſeed, and the like, or a Fomentation for the Reins.

The preventing, and curing of Gravel in the Kidneys.

A Pain in the Reins from Stone, or Gravel, is not only to be cured when it comes, but to be prevented, by hindring the breeding of Stones, when we fear it, by reaſon our Parents had it, or are otherwiſe diſpoſed to it. Eſpecially in thoſe who piſſe Sand, we muſt take heed leaſt it cleave to the Kidneys, and breed a Stone. And if we ſuſpect that there is a Stone from former pains, and preſent Heavineſs in the part, we muſt prevent pain, hinder its growth, and labour to expell it. This is by taking them of from things that breed the Stone, and heat and dry the Kidneys, and by giving cleanſers to keep the Stones from growing to the Kidneys, and to break them and bring them down. But in curing of the pain of the Stone, which ſticketh in the Paſſages, we muſt relax the paſſages, break the Stone, and labour to get it forth, all which ſhall be now related, as alſo the Diet and Exerciſe, and Purgers, and Clyſters, and alterers and outward remedies.

There muſt be moderation and choiſe in meats and Drink, which muſt be of good juice, becauſe the ſtone taketh its Original from them, Meat muſt be Temperate, and very little ſalted, very ſalt and dry things muſt be forborne, for from theſe comes the cheif earthly Matter. Alſo very ſharp and hot things that dry and heat the Kidneys, as Sawſages, and Spices, rather then crude glutiners, and things they thought, breed Flegme, for theſe cauſe a thick juice, which maketh Obſtructions but not the earthly Matter, except there be ſome other cauſe, for that is layd aſide in the ſerum, in which they are waſhed, as we ſhewed in the Cauſes Therefore Cheeſe which they forbid ſo earneſtly, as the great Cauſe of the Stone, cannot do it but by its ſaltneſs, and ſharpneſs ; but freſh Cheeſe, Milk, and milkie Meats, and other freſh meats though they be glutinous, cannot breed the Stone.

Modetate Exerciſe before meat is good to remove the Stone, which fixeth by Idleneſs. Therefore they void Stones more after exerciſe, then after Sleep, and the Urine made at that time, is beſt to judg by. Therefore when the Stone is little and ſticks in the Kidneys, Moderate Exerciſe is good. but when great, it cauſeth pain by moving it, and in an old diſeaſe, ſtrong and violent motion of the Loyns, tears the fleſh from the Stone, and cauſeth piſſing of Blood, and an Ulcer. Neither do ſome allow exerciſe preſently after meat, leaſt it be diſtributed before concoction, and carried to the Kidneys, to breed matter for the Stone, but this Crudity will rather breed Obſtructions and other Diſeaſes then the Stone, as we ſhewed. Immoderate Venery dries and weakens the Reins, and diſpoſeth them for the ſtone, and if there be a ſtone, it ſtirreth it, and cauſeth pain. Therefore they who have lived long, without the uſe of Women, when they marry are ſubject to the Stone, which they never formerly perceived, being old men, as we have obſerved often. Alſo looſneſs of Body in orderly going to ſtool hinders the increaſe of Excrements. And not holding of the Urin when it urgeth, prevents the fixing of the Gravel.

If the Body be foul, purge Spring and Fall, and oftner to prevent, not only Flegm, which ſome think is the cauſe of the ſtone, but all humors. And to take away the cauſe of the ſtone, uſe gentle things that carry the ſalt and wheyiſh Matter from the Reins, and cleanſe the Blood, as they ſay ; ſuch as ſhall be mentioned for the Cure.

For when the fit of the ſtone is, we uſe Laxatives or Clyſters to take away Excrements and Wind, then Purges, but not violent, that they may not meddle with the cauſe which is rather to be looked at in the time of prevention, then of cure. But ſuch as may gently move the ſtone drawn, mixed with things that break it, as we ſhall ſhew.

Caſſia is excellent to prevent, and in the fit alſo an ounce or more, with ſyrup of Violets or Sugar candy, or with the Decoction of Liquoriſh, or Sebeſtens, or convenient Waters, or ſeeds of Winter-cherries, or Gromwel, or a dram of Pouder of Turpentine, with Oyl of ſweet Almonds to abate pain.

Alſo Turpentine two drams, with the yolk of an Eg, convenient Liquor, Sugar or Honey, or with Caſſia.

Or with Benedicta laxativa, or two drams of the pouder thereof, with Sugar.

A looſning and cleanſing Decoction. Take *Liquoriſh an ounce and half, Raiſons ſtoned an ounce, Sebeſtens ten pair, Prunes five pair, Peaſe a pugil, the four great cold ſeeds half an ounce, Aniſe-ſeeds three drams, Senna and Polypody, each an ounce* ; *Violets a pugil*, boyl them, and add *Sugar, ſyrup of Violets or Roſes* for two draughts.

It is better to add *Fennel and Parſley-roots, each an ounce* ; *Saxifrage and Marſh-mallow roots, each half an ounce* ; *Mallows, Maidenhair, each an handful : Dill-flowers a pugil, Alkekengi-berries two drams*, and make the quantity *of Senna an ounce and half*, and to add *Rhubarb* and *Agarick*.

A purging Wine : Take *Senna an ounce, Carthamus-ſeeds a dram, Agarick or Rhubarb two drams, Liquoriſh an ounce, opening Roots half an ounce, Violets and Mallows, each two drams* ; *Berries of Alkekengi, Aniſe and Levage-ſeed, each*

each a dram; Currance four ounces, add *Wine three pints,* drink this to prevent the ſtone, and when it begins to purge.

A preventing Electuary, and to be taken in the fit. Take *Caſſia two ounces and half, Prunes and Sebeſtens, each an ounce; juyce of Liquoriſh two drams,* with *ſyrup of Violets* make an Electuary, give *an ounce* with things againſt the ſtone, and ſome ſcammoniate Electuary, as that of Juyce of Roſes, Diaphænicon, Eleſcoph, and Benedicta laxativa a dram and half.

Or give the gentle Electuaries with Rhubarb and Senna, as Catholicon and Lenitive, and the like, alone or with the Decoction mentioned.

Or gentle Pills with things that break the ſtone. Or theſe: Take *ſpecies, Hiera and Benedicta laxativa half a dram,* with *Turpentine* make Pills: Or *a dram of Benedicta.*

Or this Pouder: Take *Senna an ounce and half, Rhubarb two drams, Turbith three drams, Ginger a dram, Cinnamon two drams, Polypody three drams, Gromwel and Burdock-ſeeds, each a dram; Broom-ſeeds half a dram, Orris a dram, the four great cold ſeeds, each a ſcruple;* make a pouder, give *two drams,*

Clyſters ſuddenly take away pain, by taking out the Excrements and Wind, which would increaſe it, by preſſing upon the Ureters and Reins: And alſo by coming to the part being anodyne, and if they be narcotick eſpecially, and which break the ſtone. Then do they help in a threefold reſpect.

As this againſt the Stone. Take *the emollient herbs, roots and all, Pellitory, Bettony, Groundſel, Beets or Mercury, each a handful; Chamomil, Melilot and Dill-flowers, each a pugil; Liquoriſh two ounces, red Peaſe, Bran, each a pugil; Figs ten, Bay-berries three drams, Alkekengi-berries two drams, Gourd, Fœnugreek and Linſeed, each half an ounce; Fennel and Caraway ſeeds, each a dram and half;* boyl them in *Water and Wine, or Broath,* ſtrain and add *Honey or ſugar an ounce and half, Caſſia an ounce, Benedicta or Hiera two drams, Oyl of ſweet Almonds, Nuts, Olives or Butter, each an ounce; Turpentine two drams,* with *Salt* make a Clyſter. If the Pain be great, add *two drams of Philonium Romanum.*

Or you may uſe the anodyne Clyſters for the Colick, adding things proper for the ſtone. Or thus: Take *Oyl of Chamomil, Dill, Lillies, ſweet Almonds, each an ounce and half; Oyl of ſcorpions, Gooſe greaſe and ſweet Butter, each two ounces; Turpentine* diſſolved with *the Yolk of an Egg an ounce and half, Saffron a dram,* with *Milk* make a Clyſter, add *Opium half a ſcruple,* if there be need.

Or this: Take *Turpentine two ounces,* diſſolve it in *white Wine half a pint, with the Yolk of an Eg, Oyl of Butter, Almonds two ounces, Oyl of ſcorpions an ounce, Gooſe-greaſe two ounces.*

Or this to help the ſtone to paſs foreward. Take *Lilly roots two ounces, Lapidium, Smallage, Purſlane, Roots and all, each an ounce; Pellitory, Coleworts, Groundſel, ſaxifrage-roots and all, Bettony, St. Johns-wort, Water-parſley, Crateva, Fennel, Dovefoot, Columbines, Beets, each half a handful or a handful; Lillies, Broom, Elder, Lavender and Stœchas flowers, each a pugil; Juniper-berries an ounce, Alkekengi-berries two drams, Gromwel, ſaxifrage, Parſley, ſmallage, Cummin, Hally-berries and ſeeds, each a dram;* boyl them in *Wine and Water,* ſtrain and add *juyce of Pellitory, St. Johns-wort, Fennel or Purſley, each an ounce; Benedicta laxativa or Indum majus three drams, Oyl of Dill, bitter Almonds, Peach-kernels, ſcorpions, each an ounce; Turpentine* diſſolved with *the Yolk of an Egg two drams,* with *ſalt* make a Clyſter. Add the Electuary called *Juſtinum or Lithontriadon.*

Ureters are given alſo to cleanſe away Gravel, that it ſtick not to the Reins, nor grow to the ſtone, they are good to prevent and cure, they open the ſtreight paſſages where the ſtone is lodged, and make them ſlippery And break the ſtone if it be crumbling or faſtned to the Reins, but if it be old or flinty, it cannot be. Some do it by a cutting quality, and ſharpneſs, or by cleanſing which takes the Gravel from the Kidneys, and ſomewhat alwaies from the ſtone; and the rather, when they are drying and earthy, which they do not by their hardneſs, as one ſtone wears another as they ſuppoſe. for they are not given whol but finely poudered, but by the clenſing quality which is in theſe dry bodies; and by a propriety known more by cuſtome then reaſon, as in other things, which do it by their ſimilitude of which hereafter.

Good broath of red peaſe is approved, with Butter, Sugar, and Honey, or a little Salt. this is uſed to prevent, adding parſley roots, and Coleworts and topps of Sparagus, with Beans and Fitches.

Or Take: *Red Peaſe a pugil, Parſley roots two ounces, Fennel, and Reſt-Harrow roots and Liquoriſh, each an ounce; Colewort or Malowes, a few Melon ſeeds two drams, Aniſeed a dram,* boyl them in *Cock Broath,* til there be two meſſes of it ſtreined, give it Morning and Evening.

Or the Decoction of *Aliſma, Chamomile, Marſh-Mallows, and of Corn Poppy,* according to *Diaſcorides,* is good for ſuch as make thick ſandy Urine. Or the Decoction of white Saxifrage.

To this Decoction of white Saxifrage, Orris, Primroſe roots, Mallows, Venus Navel, and Holly, are added, alſo roots of Valerian, Muſk; and wild flax may be boyled with Wine.

Some ſay that the Decoction of Lignum Vitæ is good againſt the ſtone, by its cleanſing and cutting quality. And therefore they give it in the fit, and to prevent alſo, as ordinary drink for a long time together, with other clenſers ſometimes, as Liquoriſh roots, Reſt harrow, and the wood of the Thorne Tree, with Sugar, or Honey.

Of theſe and others make this gentle and pleaſant Decoction. Take *Liquoriſh an ounce and half, red Peaſe a pugil, Raiſons ten pair, Figgs five pair, the four great cold Seeds, Aniſe and Mallow-ſeeds, each a dram; Violets and Mallow-flowers, each a pugil;* boyl and ſtrain them, add *Sugar or Honey* a ſufficient quantity for two or three draughts.

This is ſtronger; Take *Marſh-mallow roots, Liquoriſh, each an ounce; Mallow-flowers two handfuls, red Coleworts, Chervil, Bettony, each a handful; Melon ſeeds two drams, Fœnugreek or Linſeed a dram and half, ſeeds of Parſley, Alkekengi and Gromwel, each a dram; Chamomil and Broom-flowers, each a pugil;* boyl and ſweeten it, and uſe it as the former.

Or thus: Take *Roots of Aſparagus, Reſtharrow, low Bramble, each an ounce; Pellitory, Bettony, Poli-montain, each a handful; black Vetches a pugil,* boyl them in *Rain-water,* add *Vinegar of ſquills an ounce, Goats blood prepared half a dram, Lapis Judaicus a dram.*

Or this Syrup: Take *the five opening Roots, each half an ounce; Liquoriſh, Marſh-mallows, Dropwort, Burnet, ſaxifrage, Reſtharrow, Ground-bramble, Horſe-radiſh, each an ounce; Roots of Valerian, Dittany, Madder, Nettle, Bayes, Orris, Elicampane, Birthwort, Piony, Vervain, each half an ounce; Roots of Aſarabacca, Cypreſs, each two drams; Sea-onyon a dram, Roots of white Saxifrage, inner Rind of Hazel and Elder, each half an ounce; Mallows, Pellitory, Chervil, Lovage roots and all, Saxifrage of* Dioſcorides (which *Dodon* takes to be wild Time) *Bettony, Pauls Bettony, Maidenhair, Ceterach, Rupturewort, Bupleurus, Ground-ivy, red Coleworts, wild Parſley, Sea-fennel, Celtickna'd,*

each

each a handful; *Flowers of Chamomil, Lillies, Broom, Wall-flowers, St. Johns-wort, each a pugil*; *red Peaſe a pugil, Peach and Cherry-kernels, each an ounce*; *Juniper, Winter-cherry and Ivy-berries, each half an ounce*; *the four great cold ſeeds and of Mallows and Marſh-mallows, each a dram*; *the four great and ſmall hot ſeeds, each half a dram*; *Fœnugreek and Linſeed, each a dram*; *Raiſons ſtoned two drams, Jujubes and Sebeſtens, each five pair*; make a Decoction, add to the ſtraining *Sugar or Honey ſix ounces*, with *a little Cinnamon* make a Syrup: Take *two or three ounces alone, or with convenient Water or Wine*. Some boyl *Lapis Judiacus* and *Lyncis* in it, but in my Iudgement to no purpoſe.

Or the opening and cleanſing Syrups, which are ſeldom given alone but with Powders and Electuaries that expel the Stone, as, Oxymel Hydromel, Syrup of Liquoriſh, Radiſh, or Byzantine.

There is alſo an Infuſion made of Wine to expel the ſtone, as winter Cherries, bruiſed and ſteept in Wine.

Or bruiſed Radiſhes, or Horſ-Radiſhes ſteept twelve houres in Wine, which is very good.

Dioſcorides commends Wormwood-Wine againſt the Stone.

And this is better; Take *Liquoriſh, Reſt-harrow, Burnet, Saxifrage, Lovage, Fenel, Radiſh, each an ounce and half*; *Bettony, and Pauls Bettony, Rupture-wort, Buplæur, Maiden-hair, Ground-ivy, all dried, each three drams*; *Violets, Dillflowers, each a dram*; *Winter Cherries, Ivy berries, each two drams*; *Parſley, Carua, Gromwell, and Broom-ſeed, each a dram*; bruiſe them, and infuſe them in two quarts of Wine.

Groundjvie infuſed in Aqua Vitæ, is a ſingular experiment againſt the Stone.

Or divers Aqua Vitæ's made of Herbs, and other things proper againſt the ſtone.

Or a Lixivium, or Lye, made of aſhes of the ſame is good in four ounces at a time.

As of Vine aſhes, or Bean ſtalk aſhes, when Water or Wine is poured through them, ſo often til it be ſharp.

Another ſtrong enough in half an ounce. It is made of the Aſhes of Bean-ſtalks, Peaſe, Coleworts, Vervain, Wormwood, Garlick, Ivy, Iuniper, Bayes, and Paliurus, if it may be had. Taking as much of them as you can hold in your hand, and letting a pint of Wine, and four ounces of Aqua-Vitæ paſs nine times through them.

Some Juices break the Stone. (as *Hannibal* did the *Alps* with Vinegar) as thin white Wine, and Vinegar, and Water.

A certain man was drunk with white Wine, and held his Water forceably, and then voided abundance of ſtones and Gravel. And another of our Citizens of a good family, by drinking the diuretick Wine in the *Blaſine-ſtreet*, voided often ſtones of half a dram in weight, and hath ſhewed to me many of them which came forth with a little pain.

Hollerius teacheth us that the ſame may be done by much cold water, when the body is hot and dry from the pain, and it is better with Vinegar, alſo the ſpaw-Waters that are ſharp, are drank many dayes together againſt the ſtone.

Or an ounce of juice of Limons alone or with Sugar, or with three ounces of Wine, alſo juyce of Oranges, and the like.

Or the juice of winter Cherries, and Yarrow, or the Water of a Beet ſtalk, taken often in the ſame quantity, according to *Mathiolus*.

Or Take *Juice of Fennel and Purſlane, each half an ounce*; *white Wine an ounce*. Drink it with ſugar, or make a ſyrup thereof.

Or this Potion; Take *Juyce of Pellitory clarified, an ounce and half, of Chamomile, Bettony, Honey, or Sugar each an ounce*, drink it with Peaſe Broath or the like, or make a ſyrup thereof.

Another, Take; *a Horſe-Raddiſh, bruiſe it add the beſt Wine to make it three ounces, or four, ſtrain it and add Blood of a Goat prepared a dram.* this is highly commended, to which other Juyces and Pouders may be added.

The Urine of a Goat of four yeers old, or of a rock-Goat, is highly commended.

Alſo diſtilled waters which pierce to the Reins, in a good quantity as Pellitory water a pint, or Mallow, or Marſh-Mallow water, or of Broomflowers, or Bean flowers, Reſt-Harrow, Aſparagus, Saxifrage, Parſley, Fenel, Oſyris, or that of wild Parſley, ſea Fennel, Raddiſh, Ivy berries, or winter Cherries, or that of Flix-weed called Oſyris, or of Oak leavs, and Leavs and Roots of Brambles, and of Dogs tongue, alſo of ceterach, Vervaine, Chamomile, or that of Peach kernells or that of Turpentine which is oily. *Mathiolus* commends the Water of Mans Dung or Pigeons Dung. The ſpirit of Wine which is thin, breaks the Stone.

Theſe all may be given alone, or with ſugar, or with other Pouders, or diſtilled of divers ſimples mixed together.

Or thus; Take *the Roots, Herbs, Seeds*, of which we make the *Wine* by Iuſuſion, all dryed and bruiſed, and ſo much *Wine*, as it may be like a *Pultes*, and four ounces of *Turpentine*, draw a water by diſtillation from it: give it as the other.

Or add to the dryed ſimples that will keep their Virtue, Roots of *Spargus, Smallage, Parſley, each halfe an ounce*; *roots of Aſarum, Maddir, Valerian, each two drams*; *Pellitory of the wall, St. Johns-wort, Chamomile, and Broom flowers, each two drams*; *Smallage, Lovage, Sparagus, and Raddiſh ſeeds, each a dram*; diſtill a water with *Turpentine* as before.

All theſe are better diſtilled in *Aqua vitæ*.

Or Thus; Take *Peach or Cherry kernells, two ounces, Berries of Brambles, Strawberries, Winter Cherries, Ivy, each an ounce*; *Horſ-Raddiſh three ounces, green Beans with the ſhales, Pellitory, each an handfull, wild Parſly, Sea Fennel, each a pugil*. bruiſe and diſtill them.

Or this; Take *of Peach kernells, four ounces, Sebeſtens, and Jujubes, each five pair, four great cold ſeeds, ſix drams, Winter Cherries, half an ounce, Gith, and Smallage ſeed each two drams, Horſ-Raddiſh, half a pound*, bruiſe them, add *Turpentine and Honey each a pound*, diſtill a Water, give *three ounces alone*, or with other Breakſtone-Medicines.

Or, diſtill this Water of Juyces: Take *Juyce of Raddiſhes, Lovage, each ſix ounces, Juyce of Winter Cherries two ounces, white Wine Vinegar two ounces*, diſtill them give half an ounce.

This is an admirable Water: Take *juyce of Radiſhes a pint and half, of Reſtharrow and wild Tanſey, Saxifrage, Winter-cherries, Pellitory, Burnet, Bettony, Marſh-mallows, Gromwel, each half a pint, Roots of Fennel, Parſley, Eryngus, Reſtharrow, Orris, Elicampane, each two ounces*; *Baſil, Gromwel, Burdock and Parſley-ſeeds, each half an ounce*; *Juniper berries bruiſed half a pound*; infuſe them, and ſtir them often two dayes, add *a pound of Honey, and a pound and half of Turpentine, white Vinegar two ounces*, diſtil them in *Balneo*, give *two ounces, or two and an half*, with as much *ſyrup of Violets*.

It is good to drink Oyls, for we may ſee them ſwim after upon the Urin, and therefore know that they paſs through, and ſupple the Ureters.

Therefore in great Pains, when the ſtone is ſtopped in the paſſages, give Sallet-oyl, or Oyl of ſweet Almonds, or Linſeed new drawn or well waſht, alone, or in Broaths or Cream.

Some commend an ounce of Sallet-oyl with Wine, wherein Flints have been often quenched.

But ſome Oyls are proper for the ſtone, alone given, or with other remedies, as Oyl of Peach, or Cherry-kernels, or of bitter Almonds, or of Scorpions; or that of Citron-ſeeds, or Dock-ſeeds; or of chymical Oyls given by drops with others, as that of Turpentine, or the fat Liquors of Calcanthium, or Vitriol called Spirit of Vitriol.

Or this compounded: Take *Juniper-berries four ounces, bark of the Roots of Aſh three ounces*, beat them, add *Turpentine two ounces, Honey an ounce*, ſteep them and ad *Water*, and ſo diſtil an *Oyl*: Give *ſix or ſeven drops* with any convenient Liquor.

Some Simples are good taken in ſubſtance, Raddiſh and Salt in Sallets, Horſe-raddiſh beaten with ſweet Almonds, Roots of Lovage boyled or raw eaten in a good quantity before bathing. Roots of Fennel, Parſley, tops of Sparagus, Hops, Coleworts, Purſlane, wild Parſley and Water-creſſes in Sallets, Sea-fennel pickled called *Samphire*; alſo Lemmons, Raiſons, Figs or kernels of Peaches, bitter Almonds, Cherries eaten with ſugar, or made into Comfits. Alſo the Fruit of ſweet Briar called *Hepps*, Hares fleſh, eſpecially the kidneys, or Sparrows or Wag-tayls roaſted, or Goats blood boyled or five or ſix ounces of Fox blood, with wine and ſugar which is highly commended.

Some Simples of a Roſin quality pierce and cleanſe the Reins, and make the Urin ſweet as a Violet, and expel the ſtone and gravel in time of the fit, by provoking Urin, as the beſt Turpentine alone not waſhed two drams and half in a Wafer, or with Liquoriſh, Pouder or Sugar; and it is better diſſolved with the Yolk of an Eg, and given with convenient Liquor; or boyled till it may be poudered, two drams.

There are many other Simples for the ſame given in Pouder, in Wine, or the Waters mentioned, as Dittany-roots, Bayes, Knotgraſs, Rupturewort, Buphleurus called the Hares-ears, the ſeeds of Paliurus, Gromwel, Broom, Xanthium, Winter-cherries and Ivy-berries.

And pouder of Goats blood thus prepared. Take *the blood of a young Goat fed with Herbs* good againſt the ſtone, neither that which comes firſt or laſt, but in the middle of the bleeding, preſerve it from putrefaction by a gentle fire, or by the ſun, and give *a dram in pouder with Wine*. The blood of a Hare is as good.

Or the aſhes of a whole Hare-skin, and all a ſpoonful in Wine

Or the aſhes of a Wag-tayl.

Or theſe ſtronger Pouders of ſcorpions, ſows or hog-lice, pouder of Earth-worms or aſhes, which are very ſtrong, and muſt be given warily, and in a ſmall quantity; or of Graſs-hoppers, Beetles, pouder or rather aſhes of Spaniſh-flies, or of thoſe Hog-lice or ſows called *Oniſci*, which *Hartman* ſo commends in his Practiſe of Chymiſtry.

Or the fine pouder of *Lapis Judaicus*, or half a dram of *Lapis prunellæ*, with the thin water of Vitriol, given twice a week in the morning. This is a great ſecret among ſome.

Beſides theſe, there are many Pouders and Electuaries and Pills, made of Roots of white Saxifrage, Burnet, Saxifrage, Dropwort, Reſtharrow, Valerian, Horſe-raddiſh, Madder, Nettles, Lovage, Fennel, Parſley, Graſs, Kneeholm, Sparagus, Bramble, Aſarabacca, ſea-onyons, Orris, Elicampane, Birthwort, Piony, Dancaſonium, Horſe-dock, Acorn-ſhells, middle Rinds of Hazel, the ſaxifrage of *Dioſcorides* (called *Serpillum* by *Dodon*) the Capillars, Celticknard, Bay and Colewort-leaves, Feaverfew, Ground-Ivy, Penny-royal, Organ, Polymontain, Calamints, Hyſop, Southernwood, Germander, Bettony, Pauls-bettony, Groundpine, Leaves of Oak and Willow, Scordium and Empetrum, the Flowers of Royal Comphrey, Chamomil, ſeeds of Fennel, Aniſe, Caraway, Cummin, Smallage, Dill, Carrot, Seſely, Parſley, Lovage, ſiler-mountain, Ameos, Parſley-pert, Coriander, Aſparagus, Kneeholm, Baſil, Raddiſh, St. Johs-wort, white Thorn, Nettle, Aſh-keyes, Gith, Water-creſſes, Burnet, Saxifrage, Lupins, Vetches, Bay and Juniper-berries, Medlar-ſtones, Peach and Cherry-kernels, ſweet Almonds, red Peaſe, the ſpunge in the ſweet Bryar, Cherry-tree and Plum-tree, Gum, Gum of the Walnut-tree, Vine, Gum Arabick Traganth, Elemi, Olibanum, Bdellium and Amber. Alſo the aſhes an an Hedghog, Swallow, Aſſes-liver, Doves-feathers, and pouders of a Hares-kidneys, Mans-skull, Horſe-hoof, Aſtragalus or Hare, Ivory, Picks or pickerel Jaws of Crayfiſh and Snails ſhells; or of Eg ſhells hatched; or of ſtones in Cray-fiſh, Crabs, ſpunges; or of ſtones taken from men, commended by *Paracelſus*, and Oyl of them taught by *Hartman*: Alſo pouder of Mouſe dung. And of Lynx ſtone. Ocher the third Alcyon of *Dioſcorides*, and aſhes of Glaſs. To which we add things to enlarge the paſſages, as Liquoriſh, Marſh-mallows, Venus-navel, Violets, ſeeds of Mallows, Cotton, Marſh-mallows, Fœnugreek, Linſeed, the four great cold Seeds, ſweet Almonds, Piſtakes aſhes of Nuts and Gourds. And things that help concoction, and expel wind and obſtructions, and ſpices that expel the ſtone, and make the Medicines pleaſant; as Ginger, Galangal, Calamus, cypreſs, cinnamon, Wood-caſſia, Wood-aloes, red Sanders, Nutmeg, Mace, cloves, Pepper, carpobalſom, cubebs, ſpike, ſchænanth, ſaffron.

Give of theſe mixed a dram or two, with Wine, Water, Lye, Decoctions or Infuſions; or with ſugar make groſs Pouders or Lozenges, with Gum Traganth, or with Honey or Syrup make Electuaries, with other conſerves or candyes, given from two to three drams. Or if they be unpleaſant make Pills with Turpentine, and give a dram, and after them give a convenient Draught of proper Liquor to help their working. Examples of Pouders, Pills and Electuaries, are theſe.

The firſt pouder: Take *dryed Coleworts a dram, Oak-leaves dryed and Acorn peels, each half a dram; Pepper and Ginger, each a ſcruple*; make a pouder, give *a dram or a dram and half*.

A ſecond: Take *Peach kernels parched half an ounce, Melon ſeeds two drams, Fennel ſeed a dram*: Give it with *Parſley-broath*.

A third: Take *Gromwel ſeed and Winter-cherries, each a dram; Parſley ſeed half a dram*: Give it in *five ounces of Lemmon-water*.

A fourth: Take *Broom ſeeds half a dram, Amber two ſcruples, Sugar candy a dram*: Give it with *Wine*.

A fifth pouder: Take *ſtones of Medlars a dram, Pickrel-jaws half a dram, Lovage ſeed a ſcruple*: Give it as the other.

The ſixth: Take *Crabs-eyes and Aſtragalus, each half a dram; Broom and Baſil ſeed, each a ſcruple*: Give it at once.

A ſeventh: Take *of the ſtones that have been voided by the ſame Patient or others, and Lapis judaicus equal parts*, make a fine pouder: Give it with *Hydromel* or *Water of Sea-fennel*.

The eighth: Take *the aſhes of a Wag-taile or Hare a dram, Eg-ſhels hatched two ſcruples, with Sugar and Cinnamon*, make a Pouder.

The

The ninth: Take *boyled Turpentine half a dram, Pouder of Earth worms a ſcruple, burnt Harts horn two ſcruples, Lapis Iudaicus a ſcruple, Gum Traganth half a ſcruple.*

The tenth: Take *Goats blood prepared a dram, Jews ſtone half a dram, Aſhes of Earth worms a ſcruple* give it as the other.

The eleventh: Take *Goats blood prepared or aſhes of a Hare two drams, or of each a dram; the Spunge ſtone and Jews ſtone, each a dram and an half; Fennel, Parſley, Annis ſeeds, Gromwel ſeeds, Medlar ſtones, each a dram; watercreſs ſeeds half a dram, Mellon ſeeds a dram, Liquoriſh half an ounce, Roots of Burnet, Saxifrage half a dram, Cinnamon a ſcruple, ſugar two ounces* make a pouder, give *a ſpoonful or two*; drink after it ſome convenient Liquor.

The twelfth: Take *Liquoriſh three drams, Reſt-harrow, Dittany, Bays, Horſ-radiſh, Burnet, Saxifrage and white Saxifrage, of each two drams: Aſarum, Orris roots, each a dram; Dodons, Saxifrage* called *Serpillum, Maiden-hair, Bupleurus, Rupturewort, Pennyroyal, each a dram and an half; Fennel, Seſeli, Parſly, Lovege ſeed, Sea fennel, Radiſh Baſil ſeed, of each two drams; Watercreſs and Gith ſeed, each a dram; Medlarſtones a dram and an half; Peach kernels two drams, Plum tree Gum two drams, Crabs Eyes, Pickrel jaws, Egg-ſhels, Wolves Liver prepared, each a dram; Jews ſtone and Spunge ſtone, each a dram and an half; Oker and burnt Glaſs, of each half a dram*: give it as the former.

A thirteenth excellent Pouder: Take *Mouſe dung five or ſeven, Olibanum a ſcruple, Fennel ſeed half a dram, Cinnamon a ſcruple.*

A fourteenth ſtronger: Take *one Graſs hopper of half a ſcruple, Crabs eyes two ſcruple, Cinnamon a ſcruple,* give it with the Decoction of *Juniper berries.*

The fifteenth yet ſtronger: Take *dryed Spaniſh flies four, Spung ſtone two ſcruples, Melon ſeeds a dram and an half, Sugar candy a dram,* give it with the Decoction of *Lineſeed or Whey.*

The great Electuaries of *Nicolai, Lithontribon, Ducis or Juſtinus*: are made of theſe, and that of *Arnoldus de Villa Nova,* and that called *Nephrocathartike* and *Philanthropos,* and the Diuretick of *Baptiſta* and *Montagnaria.*

There is alſo an Electuary called the *Queens* Electuary, which hath Senna and Turbith in it.

And a red Pouder make thus: Take *red Sanders and Cinnamon, each an ounce; Annis, Fennel, Parſley, Gromwel, Creta of the Sea, Winter-cherries, Melon ſeeds, of each two drams; Spunge and Jews ſtone and Lynx ſtone, each a dram; blood of a Goat prepared half a dram.*

The Electuary of Aſhes, by *Avicen* is prepared for the ſtone. Thus: Aſhes of Glaſs, Spunge and Jews ſtone, Scorpions, Hare, Egg-ſhels, Pouder of Goats blood, Aſhes of Coleworts, Calamus, Penny-royal, Parſley ſeed, Carrot, Marſh-mallow ſeeds, Pepper, Wallnut tree, Gum and Gum Arabick made into Pouder and with Honey into an Electuary.

This hath been often uſed by me with good ſucceſs: Take *Liquoriſh, Bay roots, of each two drams; Reſt harrow roots a dram, Winter-cherries, Paliurus ſeeds, Gromwell, of each two drams; Smallage, Parſley and Fennel ſeed, each a dram; Water-creſſes half a dram, Gum of Cherry or Plum tree and Amber, each a dram*; make a Pouder, with *Cinnamon and a little Sanders:* and to mitigate pain, *Henbane ſeeds a dram and an half,* give *a dram with ſugar* or make Lozenges, or an Electuary, or Pills, with *ſyrup* that is proper, with *Peach kernels* and *juyce of Liquoriſh,* inſtead of *Liquoriſh.*

With Conſerves, you may mix them thus: Take *Conſerve of ſmallage roots or Orris an ounce, Conſerve of Broom flowers and Maidenhair, each half an ounce.* The tenth, twelfth or thirteenth Pouder. Or the Electuary *Ducis, Juſtinus or Lithantribon a dram and an half.* Or if you will have it ſtronger, the fourteenth Pouder and juyce of Liquoriſh, *each a dram*; with ſyrups aforeſaid: make an Electuary.

Agarick is ſomtimes added: Take *Agarick a dram, Pellitory of Spain two drams, roots of Dropwort a dram, Gromwel ſeeds half a dram, Madder half an ounce, conſerve of Maiden hair half an ounce, with Honey of Violets*: make an Electuary.

Convenient Pills: Take *ſeeds of Paliurus, Gromwell, Winter Cherries, each a dram; Saxifrage ſeed and Sea fennel, each half a dram; Mallow ſeeds two ſcruples, juyce of Liquoriſh a ſcruple, Gum of Cherry and* Plum tree, *each half a dram; Bdellium a ſcruple, Goats blood prepared a dram, aſhes of Scorpions, or Mouſe heads, Earthworms, Hog lice or Sows, each half a dram; with Turpentine,* make Pills, give *a dram.*

For pain, give Anodynes with the former.

An Emulſion: Take *Peach kernels four ounces, Melon or Gourd ſeeds half an ounce, white Poppy ſeeds two drams,* beat them, *and with half a pint of Pellitory or Mallow water,* make an Emulſion with *Sugar or Honey,* give *four ounces.*

A pouder again pain: Take *white Poppy tops two drams, Henbane ſeeds a dram and an half, the four great cold ſeeds and Mallow ſeeds, each a dram; Gromwel ſeeds and Winter Cherries and Broom ſeeds, each half a dram; Liquoriſh two drams, Reſtharrow roots a dram, ſugar two ounces.*

It is good in pains to add *white poppy ſeeds or Henbane ſeeds,* as I ſhewed in my pouder.

Or to give Opiats, as *Aſyncriton, Philonium, Romanum,* with pouders againſt the ſtone, or others mentioned in the Colick.

And Narcoticks may be given with purgers: As, Take *Aſyncriton or Philonium Romanum two ſcruples or a dram, Diaphœnicon a dram and a half or ſpecies Benedicta a dram and an half or ſix grains of Diagredium with ſugar* make a Bolus.

Or thus: Take *ſenna half an ounce, Carthamus ſeeds two drams, Liquoriſh, parſley roots, each half an ounce; white poppy ſeeds two drams, Mallows and Lineſeed, each a dram*; boyl them and diſſolve *Aſyncriton or philonium a dram, Mithridate two drams, or half an ounce of ſyrup of poppies.*

Or theſe pills: Take *ſpecies Laxativum two ſcruples, Opium prepared* and diſſolved in *ſack two grains, Storax, ſaffron, Caſtor, each three grains; Oyl of ſweet fennel ſeeds a drop with Turpentine,* make pills.

We give Anodynes in Clyſters alſo, as in the Colick.

And outward things to remove the ſtone, by dilating the paſſages.

Sitting in a moiſt and hot Bath takes away pain, if up to the Armeholes, in a Veſſel made on purpoſe called *Lumbrorium.*

In time of neceſſity, hot water alone will do well and better then potential heat, to take away pain, though things potentially hot, may be added to help the Decoction, and which looſen, expel wind, open and move the ſtone, ſuch as Clyſters were made of.

Or theſe, a Decoction of Mallows and parſley and Chamomil flowers in a ſtraight Veſſel, the leſs will ſerve.

Or adding Lilly roots pellitory and Violets.

Or a Decoction of Coleworts, Spinage, Arrage or Turneps

Turneps, or Parſneps, or Scirroots, and Horſe-radiſh, which is beſt.

Or of Marſh-mallowroots, opening Roots, and all three pugils, Fœnugreek and Linſeed a pugil, Smallage, Parſley and Caraway ſeed an ounce.

We add to the former ſome ſtronger things to expel the ſtone, which are mentioned in Remedies taken inward, and may be uſed outwardly, to remove it as ſome think.

Chiefly Madder roots, and ſea-fennel, or Siſymbrium, Columbines, Dropwort, Dovefoot, Bupleur, ſouthernwood, Mugwort, Broom flowers, and of Verbaſcum, Gromwel ſeeds and Winter-cherries, and the like.

For rich people we add Milk, Oyl, Butter to looſen more, and Wine to make it penetrate.

We make Fomentations (when baths cannot be uſed) of the Decoctions aforeſaid, with a ſponge, ſtuphes or bags, with Wine and Oyls.

Some uſe Embrochations or Infuſions upon the pecten if the ſtone lodge there, to remove it; they are made of the aforeſaid Decoctions.

Alſo to bath in, and to drink of ſharp Waters, is good againſt the ſtone, as thoſe of Sulphur.

After Bathing or Fomentation anoint the Reins, Privities and Perinæum, to rake away pain, and open the paſſages warm, ſtroaking the Hand downward.

If there be heat of the Kidneys, this Oyntment will open and cool. Take *Oyl of Violets and Water-lillies*, boyl *Marſh-mallows therein, freſh Butter, or Cream and Gooſe greaſe, each half an ounce*; with *white wax* make a Liniment.

A ſtronger Anodyne: Take *Oyl of ſweet Almonds an ounce and half, Oyl of Chamomil, or Melilot, Dill and wall-flowers, each half an ounce; Conies greaſe ſix drams, Muculage of Linſeed or Fleabane an ounce, Saffron a ſcruple*, with *wax* make a Liniment.

Or anoint with the Oyntment of Marſh-mallows, or that called *Reſumptive*.

When we will drive along the ſtone: Take *Oyl of bitter Almonds an ounce, Oyl of Peach kernels half an ounce, Oyl of Scorpions and Gooſe greaſe, each half an ounce; Turpentine a dram*, with *wax* make a Liniment.

With Juyces thus: Take *juyce of Pellitory and Marſh-mallows, each an ounce and half; wine an ounce, white wine-vinegar half an ounce, Oyl of wall-flowers and Earth-worms, each an ounce; Oyl of Scorpions half an ounce*, boyl them to the conſumption of the Juyces, ad *Goats greaſe ſix drams*, and with *wax* make an Oyntment, or with *Turpentine*.

Another ſtronger: Take *Oyl of Lillies and bitter Almonds, each an ounce and half; juyce of ſea-fennel, Horſe-raddiſh and white wine, each an ounce*; boyl them and ad *Graſs-hoppers, or quick wood-lice, Spaniſh-flies, ſcorpions dryed twelve, or more*.

Or thus: Take *Oyl of bitter Almonds, of Peach, or Cherry-kernels two ounces, Oyl of ſcorpions, or burnt Graſs-hoppers half an ounce*, with *wax* make an Oyntment.

A more compound Oyntment. Take *Oyl of Chamomil, Dill, Lillies, each an ounce; Oyl of bitter Almonds an ounce and half, of ſcorpions an ounce, Goat and Badgers-greaſe, each half an ounce; Mucilage of Fœnugreeck ſeed an ounce, Madder and Aſarum roots, each a dram; water-creſſes, Raddiſh and Lovage ſeeds, each half a dram; Myrrh a dram, aſhes of Graſs-hoppers, or Beetles two ſcruples, aſhes of Beech maſt a dram, ſaffron half a ſcruple, Oyl of Amber half a ſcruple*, with *wax* make an Oyntment.

Trallianus commends the blood of a Goat newly killed to anoint.

This Cataplaſm is good to the pained part. Take *roaſted Lilly roots half a pound, of Pellitory of the wall heated upon the Tiles and bruiſed two handfuls, and of Groundpine ſo prepared three drams, Marſh-mallow roots bruiſed two ounces, Chamomil flowers and Dill tops, each a pugil; Flower of Fœnugreek and Linſeed, each an ounce*; boyl them in *milk*, add *freſh Butter two ounces, Oyl of Lillies and ſcorpions, each an ounce; ſaffron a ſcruple*, make a Pultis.

Alſo the actual Heat of Bags made of dryed ſimples, or Chaff of Milium is good here, as in other pains.

Alſo Pillows, and Skins, or Furrs, Coney-wool, and Hares skins are the beſt.

Alſo ſome Stones tyed about the Waiſt prevent the ſtone. Great folks by a greeniſh ſtone like the Galactites. It is called the *Nephritical Stone*, becauſe it expels ſtones from the Kidneys, and alſo ſtrengthens the Stomach.

It is good to apply a Cupping-glaſs, not upon the Kidneys, leaſt it ſtir the ſtone, and cauſe pain which is not great, till the ſtone gets into the Ureters, and then apply the Cupping-glaſs ſtill a little below the ſtone, and ſo remove it downwards, beneath the place of the pain, till you have brought the ſtone into the Bladder.

The ſame may be done by chafing with the Hand or with Cloaths, and hot Oyls that looſen. Eſpecially after ſo doing you uſe a Cupping-glaſs, alwayes taking heed that we go not too high with theſe things to the part pained, which will increaſe pain.

Some rub the Leggs in time of bathing.

Moderate motion alſo keeps the ſand from ſtopping in the paſſages; and it is good to ſtand upright, or to exerciſe a little to move it.

And if a ſtone from the Kidneys ſtick in the entrance of the Ureters, and cauſe pain, it is good to lay the leg ſo high that the ſtone may get back by a little motion, into the hollow of the Kidneys, this will ſoon take away pain.

Vomiting by its force in ſtraining, doth help to remove the ſtone, therefore at the firſt if it come not Naturally provoke it, or provoke Neeſing.

It is good in great pain, when the Patient is plethorick, to open a Vein in the Foot on the ſame ſide, leaſt it run to the Kidneys by reaſon of the pain, and cauſe Inflammation, or when there is Inflammation.

The cure of the pricking pain, called the ſpleen but falſly.

The pricking pain which is vulgarly called the Spleen, though it be ſharp, yet becauſe it comes from a cauſe that laſteth not long, as attraction of the Muſcles and Wind, it goes away of it ſelf, otherwiſe it muſt be cured.

If it come often or from little motion, reſt preventeth it, and gentle Motion, and good Diet, not windy, but ſuch as expelleth wind, and by keeping the ſide very warm. And if the Party muſt exerciſe or ride, let him not do it upon a full ſtomach, and then bind himſelf about the waiſt with a Swathband.

When this pricking pain comes, alſo it is good to bind, with a Rouler as in a windy Cramp, of which this is a ſort, and by ſo doing the Muſcles will be drawn into their place, and the pain removed by expelling the wind.

If after reſt and binding, or rouling, the pain yet remain, you muſt uſe the ſame way of cure; as was ſhewed in the Cure of a windy Pleuriſie.

Firſt, uſe outward things that are hot actually and potentially that expel wind, and take away pain, as Fomentations, Bags, Oyntments, Plaiſters and Baths dry and ſweating, ſuch as are deſcribed in the windy Pleuriſie, and other outward Diſeaſes from wind.

If for all theſe the pain abate not, you muſt uſe divers

verters and Derivers, as Clyſters and Cupping-glaſſes. And (as is there ſhewed) if the Body be foul, you muſt purge, provoke Sweat, and give Alterers, which by a hidden quality take away pricking-pain.

CHAP. XIII.

Of Pain of the Belly.

The Kinds.

WE call that the Pain of the Belly which is before, where it is ſoft and covered with no bones; for we ſhall ſpeak of other Pains in the parts adjacent, that are in Piſſing and going to Stool, hereafter. Theſe in the Belly are firſt diſtinguiſhed by their Seats, for ſome are in the Abdomen or Panch about the Navel; others below the Navel, or above the Pecten, or reach to the Hips and Loins.

Colick and Iliack-pain. There are pains often about the Navel. Theſe are diſtinguiſhed by Phyſitians according to the Gut affected, as we ſhall ſhew in the Cauſes, and one is called the *Colick*, another the *Iliack-pain*. Theſe are the Symptoms.

Torments. The great pains are called *Torments* they are ſomtimes about the Navel, above or below, or on each ſide; ſomtimes they move with heat burning, and ſomtimes cold; ſometimes they are fixed under the Navel chiefly, and do as it were bore a hole through, but not in the Back, Groins as the Nephritick pains of the ſtone, or in the Hips, as thoſe of the Womb.

There is alſo Rumbling of the Guts to and fro to be heard and felt.

Alſo the belly is bound, and ſomtimes there is an endeavor to belch or fart, but in vain. And if not, or a Looſneſs follow, the Diſeaſe is cured. Somtimes there follows a purging of matter but not of blood, as in a Dyſentery. In one ſort of this Diſeaſe the urin is ſtopped.

There is alſo Loathing and Heart-ach called *Cardialgia*, and Vomiting of Flegm or Choler, ſomtimes of the Excrements which is grievous.

Miſerere mei, a ſort of Iliack-pain. this Diſeaſe is called *Iliacus* from the Gut Ilion, or from the Greek *Eleos* or *Eleenos*, becauſe it deſerves pitty, and therefore called in Latin *miſerere mei*.

There is ſomtimes alſo a Feaver going afore or comming after, or joyned with it.

Somtimes Convulſions and Palſies follow unknown to the Ancients. They are general or in ſome par ticular parts, as we ſhewed in the Hindrance of Motion.

A ſtraining pain about the Bladder. Alſo there is a vehement pain below about the Pecten. Somtimes ſtretching with ſtoppage of Urin; of which we there ſpake.

A hot pain about the Bladder. Somtimes burning with pricking and tearing, with redneſs and tumor outwardly, this is called the Inflammation of the Bladder; and then the belly is bound, and Urin ſtopped, and a Feaver with its accidents, and Dotage alſo ſomtimes. After which follows piſſing of matter, or hardneſs of the part.

Pain of the womb. There is another pain below that reacheth to the Hips and Loins, mentioned in the Hypochondriack pain, called the Pain of the Womb; and it is twofold. Either it is ſtretching in the Belly and Sides, uſually in Women before their Courſes break, or when they are ſtopped: And it is like the Colick, ſo that many times it is taken for it at the firſt. And it hath many ſad accidents that follow in women, as we ſhewed in Suffocation of the Womb.

There is alſo a pain of the womb in women with child chiefly in the Groyns, like that of the Hips, only it is felt before and not behind, when the Leg is moved.

The pain after Child-bearing is a kind of womb-pain. There is another pain of the womb in women not in travel, but after child-bearing, not in the Privities, but in the bottom of the Belly, ſtretching it ſome hours or dayes, this is called the after birth-pain.

A pain after Child-pain, with Inflamation. There is another burning, pricking, ſtretching, beating and tearing pain, called the Inflammation of the Womb before and after Child-bearing, it is like that of the Bladder inflamed, only it extendeth larger, with outward redneſs and tumor, binding of the Belly, and ſtoppage of Urin, and a Feaver, which leaves behind it a ſharp pricking pain, with voiding of matter by the neck of the womb; and hardneſs ſomtimes, and Fainting, and other Hyſterical accidents: As we ſhewed in other places.

The Cauſes.

The Diſeaſes of the Nervous bowels in the Cavity of the Abdomen, cauſe theſe pains, that is of the Guts, Bladder and Womb in Women.

The cauſe of the pain of the Belly from the Guts. The Guts fill almoſt the whole Belly, and they being very ſenſible, the pain is great. They are thick or thin Guts, and the pain is diſtinguiſhed according to the Gut. That which is in the thick Guts which come from the Colon, is called the Colick, that in the Skin is called Iliack. And becauſe the thin Guts are moſt about the Navel, the Iliack pain is more there. But becauſe the thick Guts are placed about them, and reach from the right ſide to the left, as high as the Hearts lodge, down to the Fundament, the Colick is chiefly in them. The Diſeaſes of the Guts that cauſe theſe pains are ſtretching or cold, or flegmon Tumor, or burning, or diſorder of the Guts, from their place.

Stretching of the Guts cauſeth pain of the belly. Too much ſtretching of the Guts, eſpecially with irritation, cauſeth pain; this comes from excrements and wind, when they fill too much, or ſtop, and cannot paſs.

Plenty of Excrements and wind in the Guts, cauſeth pain. Somtimes excrements and wind are in great meaſure carried to the Guts, which fill and ſtretch, and cauſe pain; but if the paſſages are open it laſteth not, but goes away with rumbling, farting, belching or purging. This pain follows eating of raw Fruits, Crudities and taking of a Purge before it worketh. And it is worſe when there is Choler, or other ſharp Humors; as we ſhall ſhew in Diarrhæa.

Somtimes the excrements and wind ſtop in the guts, and cauſe pain, which is fixed ſomtimes in the part ſtop-

ſtopped. Or elſe wandereth and is moſt where the Excrements and wind are moſt.

Excrements and wind ſtopping in the windings of the Colon, cauſe the Colick.

This pain is often in the thick Guts, which are full of thick Excrements and wind, as in the great winding of the Colon on the left ſide in the begining of the ſtraight Gut, when the Excrements ſtay in the crooked paſſage, and when they labor to get out the part ſeems to be bored or peirced, and there is a Tumor to be felt and the pain decreaſeth when the Excrements go back, and increaſeth when they return. This ſtoppage is from Excrements, which ſuddenly ſtop this crooked paſſage: or from dryneſs, hardneſs or toughneſs or ſlymineſs of the ſame; which will not let them riſe up, as we ſhewed in the cauſes of binding of the Belly.

Excrements retained inthe cells of theColon cauſe the Colick.

Alſo in the Cells or hollows on the ſides of the Colon that ſwel forth like a half circle, when the Excrements are hardned and dryed therein, they cauſe pain not only by weight and ſtretching, but by ſtopping and hindering the others from coming forth; Eſpecially if they have lien long. Alſo other hard bodies may do the ſame, if they get in, as ſtones of fruit or Cheſnuts eaten (which have cauſed the Colick to my knowledg) with other hard meats, and binding of the Belly alſo. Alſo little bones taken from Hens Feet boyled, in one that eat many for a Diet, ſtuck long in the Guts of a Woman and cauſed the Colick, and after a Clyſter, ſhe voided abundance of them and was cured. Alſo I knew one that had the Colick from eating much Cheeſe, and voided it by Clyſters, and alſo Mites or Cheeſe worms by Urin. Alſo *Fernelius* ſaith that he hath found by diſſection, that the colon hath been almoſt cloſed up with flegm (if it were not ſome other Excreſcens) and cauſed the Colick. And he writeth that in a certain Embaſſador there was a hard body bored through, in the paſſage of the Colon under the ſtomach, as appeared by the Tumor, which cauſed the Colick, which after ſix years he voided, being a foot long, and then was cured. This may come alſo from ſtones that breed in the Guts, which the ſame *Fernelius* ſaith he hath ſeen as big as Wall-Nuts or Cheſnuts, and voided by ſtool. I once ſaw one Lump like a ſtone, ſo voided.

The Cauſe of the Iliack paſſion, is the ſtoppage of the ſmal Guts.

When the paſſage of the Excrements is ſtopped in the ſmal Guts, it cauſeth the Iliack pain, and this is rather in the ſtraight paſſage over againſt the right Kidney, where they joyne to the thick Guts then any where elſe. Then there is that grievous pain called the Colick vulgarly, both in the right ſide, from the ſtoppage, and in the ſmal Guts about the Navel, from the Excrements, and there is Coſtiveneſs, till Medicines take it away, and it ſo continueth till the obſtruction is quite removed. And if the Excrements rerained are Cholerick, or Evil, or Corrupt by long tarrying, and grown ſharp, or malignant, the Guts will be twiched and the pain the greater. And although they ſomwhat provoke nature to void them by their ſharpneſs, yet becauſe they cannot be carried to the thick Guts, while the obſtruction laſteth, the Belly continueth bound, but if the obſtruction did not hinder them they being many, would cauſe a Diarrhæa or the Diſeaſe of Choler, or by ſticking to the Guts a Dyſentery rather then that Iliake paſſion, with coſtiveneſs. This they cannot do in the ſmal Guts, being ſhut up there, but they cauſe cruel pains, till the obſtruction is removed. And from this choler long detained, come other great accidents, as Jaundies, Fevers, and ſomtimes a Convulſion, from conſent of the Nerves and the like (as we ſhewed) It hapens alſo from the total ſtoppage of the ſtraight paſſage of the Gut, or from neglect, or from its ſtubbornneſs that will not yeild to Medicines, that the Excrements are ſo gathered, that they return back to the ſtomach, and are vomited up with much deteſtation. Hence is the Diſeaſe called *Ileus* or *Miſereremei*.

The cauſe of this obſtruction, whether it be eaſie or hard to be opened, may be hard tough Excrements; And a natural narrowneſs of the paſſage or a continual uſe of hot things, which dry the Guts and make them narrow there: Or hard meats, or hard bodies that breed there, as we ſhewed. As *Fernelius* ſheweth that a Maid that had taken a Medicine of Quinces was ſtopped found in the ſmal Guts that they break.

Rowling together or tangling of the Guts cauſeth Convolvulus.

If the ſmal Guts are rowled together in any other paſſages, ſo that the paſſage is ſtopt, then the Excrements ſtop and the Wind, and heaped together do ſtretch the Guts, and cauſe the Iliack pain called *Convolvulus*, in which when it is not far from the *Duodenum*, they vomit their Excrements, and there is a wandring pain with rumbling about the Navil. The cauſe of this is Inflammation or wind when alone, or with other Excrements it fils the ſmal Guts, ſo that they are like puddings ſtretched and twiſted, as we have ſeen. This can ſcarſe be from wind alone, except there be obſtructions from the cauſes mentioned, which hinder its paſſage, whereby the Guts are filled and twiſted. Alſo the rowling or tying of the Guts, eſpecially the ſmal from over exerciſe or from a fall upon the Belly, when the Stomach and Guts are full of Meat and Excrements, if it be not carefully cured, will cauſe a deadly *Convolvulus*: as it did in a Couſin of mine, who leaping over a Ditch, fel with his Belly againſt the further banke, and the ſecond day after vomited his Excrements and dyed. In whoſe Body I found the ſmal Guts tied in knots, and ſtretched with wind upwards, but empty beneath, when the Guts were put into their places, the wind broak forth by great farts. Another twiſting may be from the failing of the ſmal Guts out the Cavity of the *Peritoneum* into the Cods in a Rupture, when they ſtay long there and cannot be put up. The ſame Symptoms follow, only the pain is then in the Groyn, where the *Peritonæum* or Caule is broken. As ſhall be ſhewed in Ruptures.

Refrigeration of the Guts cauſeth pain.

Great cold in the Guts cauſeth torments, as in the Stomach. Either from outward cold, or from things taken in actually too cold, for the Stomach and Guts joyning to it, and colon that is adjacent. Alſo Clyſters too cold, actually or potentionally, may cauſe the ſame. The ſame may come from cold wind that comes from cold drink or crudities, which may cauſe pain by ſtretching, alſo if they be many. Alſo from a cold and crude humor, from ſharp meats or fruits.

Although flegm be counted the chief cauſe of pain, yet it muſt be only that which is cold, as that called Glaſſie flegm, which being bred in the Guts, is very cold pierceth and knaws, other kinds of flegm can cauſe no great pain, either with their quantity or quality.

Inflammation of the Colon cauſeth the Colick.

Inflammation of the Ileon, or in the ſmal Guts, cauſeth the Iliake pain, in the Colick or ſtreight Gut

the

the Colick. And there is a fixed, inflamed, ſtretching, beating pain, inwardly in the part with a Feaver and other accidents of Inflammation, with Coſtiveneſs, though when the thick Guts are afflicted, there is a vain Needing If the ſmal Guts are inflamed and the tumor is great, then by reaſon of their rowling together, becauſe nothing can paſs, the Excrements are vomited, this is the uſual cauſe of *Convolvulus*, in which Tumor I have obſerved a little blewneſs. And if the Inflammation, Impoſthume and break, matter is voided.

The Inflammation of the thin Guts cauſeth Convolvulus.

The cauſe of this Inflammation is blood ſent from the Meſeraicks into the ſubſtance of the Guts, by reaſon of its plenty or thinneſs, or by reaſon of great pain or other hurt, wound or bruiſe.

Beſides the flegmon or Inflammation of the Guts, there may be a burning in the ſmal Guts cauſing the Iliack rather then Colick (though it be commonly ſo called) which is violent long and hath bad Symptoms, when the choler is not in the ſpace within, but in ſubſtance of the Guts, as I know by long obſervation and certain ſigns. And it infects them and corrodeth and burneth, as we ſhewed might be in the ſtomach and have found upon diſſection, by a yellow ſpot after death both in the Stomach and Guts. This is the cauſe that the choller ſtaies ſo long and ſo faſt, and brings ſuch laſting pains, that return, when they are abated and they are worſe, when the choller is worſe, and is ſo hot and ſo much that it cauſeth Eryſipelas. Hence come grievous accidents, becauſe the Guts are very ſenſible, being Nervous, and the other Nerves ſuffer therewith, eſpecially when the choler gets to the Backbone and Marrow, where the Guts grow to it by the Meſenterie (as *Fernelius* ſaith he found it alſo Convulſions and Palſies, that may come from Choler and evil Humors in the Guts obſtructed. From whence, as we may gather, that Choler is the cauſe, ſo may we conclude it from other ſigns of choler in the Urin and the like. And this Choler ſticking faſt to the Guts, cannot ſo ſoon get down, as that which is there from obſtruction, and cauſeth a looſneſs, as it doth when it gets into the lower parts. Therefore in this caſe, and in the former from obſtruction, though it come from Choler, the Body is not open, as in other Diſeaſes, but bound.

A burning from choler in the Guts, cauſeth the Iliack paſſion.

This Choler ſomtimes coming from the Gall, as it may offend the ſubſtance of the Stomach, as I ſhewtd, ſo it may alſo offend the neighbor Guts, to which it is naturally carried. It comes often from evil chyle or two much juyce, and is mixed with the blood in the Meſeraicks, being not ſufficiently purged in the Gall, by reaſon of the great quantity and obſtructions: when it is carried with the blood to the Guts, through the Meſeraicks and Guts into the ſubſtance of them, as an Eryſipelas. This being gathered and retained in the Meſeraicks, cauſeth divers diſeaſes, and eſpecially feavers (as we ſhewed) and being ſent by nature to the Guts, except it be carried away by a Looſneſs or Diarrhæa through the mouths of the Veſſels (which is uſual) or by the bleeding of the Hæmorrhoids, cauſeth great pains by infecting of the Guts. Theſe pains are joyned with other Diſeaſes, when the Choler is in the Veins; as Iliake paſſions and other Diſeaſes of Choler and Feavers; as I ſhewed, in intermitting Feavers.

The Bladder lying in the lower part of the Belly before, cauſeth pain there, eſpecially when it is ful and ſtretched forth. We ſhall ſpeak of the Diſeaſes of the Neck of the bladder elſewhere, For they cauſe pain in piſſing. The Diſeaſes that cauſe pain in the Bladder, are either diſtention that is ſtretching or Inflammation of the ſame.

The cauſe of the pain of the Belly, about the Bladder, is from the Bladder.

The Urin is the chief cauſe of ſtretching of the Bladder, which when it is in great quantity retained, cauſeth a pain in the lower part of the Belly, with a ſwelling and ſtoppage of Urin, of which we ſpeak in ſuppreſſion of Urin. This cannot come from wind, becauſe it cannot get into the Bladder, though it may be bred there by the crudity of Urin long retained and cauſe a greater ſtretching. This Wind and Urin is ſeldom ſeperated, for the frothing of Urin, when it is rendered or made, comes rather from the external Air, then any internal wind. This ſtretching cannot be from the ſtone, becauſe it cannot grow ſo big, neither doth a ſtone cauſe pain in the Bladder, till it gets into the Neck thereof. And then becauſe it hindereth piſſing, we ſhall ſpeak thereof in the Chapter of painfull piſſing.

The cauſe of the deſtending pain of the Bladder is the ſtretching thereof.

If the Bladder be inflamed in the ſubſtance of it, it cauſeth a pain in the Privities, with redneſs and tumor, alſo when the Bladder is wrapped in the Caule, and the tumor is greater, when the Excrements and Urin want paſſage. This Inflammation ſomtimes turns to an Impoſthume, and then for the time, the pain is yet greater, and when that is broken there is an Ulcer, and painful piſſing of matter. Alſo this Inflammation may leave a Scirrhus, ſuch a one as I ſaw growing very large, in the Bladder of a Cow, that was broken by accident, and cured again. Alſo this Inflammation, if it be not well cured, turns to a Gangræne. And I once ſaw a Bladder black within, when I opened a dead Fryar.

The Inflammation of the Bladder, is the cauſe of the burning pain thereof.

Some external accident, may cauſe this Inflammation of the Bladder, or pain from the ſtone, or an Ulcer to which Diſeaſes an Inflammation is ſomtimes joyned of the Bladder and Kidneys alſo, when the body is Plethorick and fit to receive it.

Becauſe the Womb is in the ſame lower part of the Belly, and lyeth under the Bladder, and the bottome thereof, eſpecially being ſtretched, reacheth into the Belly, the pains are alike in both. And becauſe the Ligaments of the Womb, by which it hangeth, reach to the Hips and Loyns, they are pained alſo; and of them we ſhall here ſpeak, but we have treated of the pains of the Neck of the Womb in its place. But all the pains of the Womb (in the bottom or Body or Ligaments thereof, ſome whereof reach to the Neck, as in the Bladder) come from ſtretching or from Inflammation.

The cauſe of pain in the Womb and the Veſſels thereof.

The ſtretching pain in the bottom of the womb, comes chiefly from outward Cold taken in after Childbearing, while the inward Orifice of the womb is large and open, for want of keeping warm, by which means the Air gets in, and fills and ſtretcheth and weakneth it, and by cooling cauſeth pain

The ſtretching of the bottom of the womb, cauſeth the pain after Childbearing.

pain. This is called the pain after Child-bearing. At another time this pain cannot come from taking in of Air, becauſe before Conception, the womb is ſmal and thick, and the cavity which is to be filled with Seed in time of Conception is very ſtraight, and after conception alſo, when it grows bigger with the Child, the inward Orifice is cloſe ſhut, and the womb full. Nor from wind bred in the Body, becauſe if it get into the ſtraight cavity of the womb or breed there, it cannot ſo ſtretch the womb to cauſe pain, becauſe it is very thick. Neither can water cauſe pain for the ſame reaſons. Though ſome ſuppoſe that the womb may be like a bladder inlarged, and have an Inflammation from wind and water, as they call it. For though the womb be larger in ſome women by Nature, or by much moiſture which looſneth it, yet it cannot be ſo filled and ſtretched that pain may follow. And if the repletion be great, there will be rather a weight and heavineſs then a pain, as it is when the Child is great, but the weight of the Child by ſtretching the Ligaments may cauſe a kind of pain, but it is in the Groins, and not in the Loins as we ſhewed. So then there is no other ſtretching pain of the womb but what is after Child-bearing, cauſed either from the ſubſtance of it, or from the Membranes and Veſſels, by which it hangeth, but from Humors retained, and then it may reach to the ſides (as we ſhewed in Hypochondriack pains) as when the courſes are ſtopped, or diſordered or foul. This foulneſs comes from foul blood and humors in women of evil habit, that want their Courſes; which do ſo fill, ſtretch or provoke the part they that cauſe pain, eſpecially when they are hot, and ſend up Vapors, and produce other Accidents, eſpecially the ſuffocation of the womb, as we there ſhewed.

The ſtretching of the veſſels, is the uſual cauſe of pain in the womb.

The Inflammation of the bottom of the womb, cauſeth the burning pain thereof.

The Inflammation of the bottom of the womb and neck alſo, cauſeth pain with divers accidents, as we ſhewed: This as that of the Bladder may leave an Impoſthume, Ulcer, Scirrhus or Gangræn. And the cauſe external may be a Stroak or Bruiſe, or internal, abundance of blood about the womb, upon ſtoppage of the Terms, when they flow not into the neck, but into the ſubſtance of the womb, and cauſe Inflammation according to the diverſity of the blood. And if the quality thereof be malignant it may cauſe a Cancer, which ſhall be mentioned in Diſeaſes of the Neck of the Womb, becauſe it is commonly in that part. The womb is chiefly inflamed from difficulty of Deliverance, great pain and ſtraining, either while the child or after birth remain, or after they are gone, which cauſeth a Feaver. And this Inflammation is rather the cauſe of many womens death, then the retention of the after-burden, and the pain they have, comes from the Inflammation as well as from the Air that gets into it, and is then greater and more dangerous.

The Cancer of the womb.

The Inflammation of the womb after Child-bearing cauſeth the ſecond ſort of pain after child-bearing.

The Cure.

The Cure is different according to the part affected, and the variety of Cauſes, as the Bowels are ſtretched, cooled or inflamed by Blood or Choler. And is to be applied to the ſtretching or Inflammation of the bladder or womb.

The ſtretching oft he Bowels from what cauſe ſoever, if it cauſe the Cœliack and Iliack pain, muſt be cured the ſame way, as alſo when it comes of Cold. And if it come from the abundance of excrements and wind, with pain and rumbling; if they come forth as they uſe to do, by Faſting, Belching or a Flux, you muſt take the ſame courſe as in Diarrhæa.

The cure of the Colick & pain of the womb & Convolvulus, from ſtretching or cold.

If theſe Excrements cauſe a ſtoppage in the thick Guts, and ſo by ſtretching the Colick, it is eaſier cured then in the ſmall Guts, eſpecially when they are evil, and increaſe continually, for then Iliack paſſion which is ſo deadly, and hard to be cured, will return and cauſe Convulſions and Palſies, and the like, which though the pain ceaſe, deſtroy the Patient. And if the ſtoppage be ſo hard that it cannot be opened, but the thin Guts are ſo full of Excrements, that they are ſent back into the Duodenum, then follows the deadly convolvulus, or Spewing up of Excrements; or Iliack, or knots or tanglings of the Guts.

In all which caſes (except when the Guts are knotted, or an Iliack pain from a Rupture, for then you muſt rather look to the putting up the Gut, then to the Iliack Paſſion) the cure is by ſoftning the Excrements, cleanſing and bringing them forth, by looſning and expelling wind out of the belly, and by abating of the pain. And if Humors be cholerick, ſharp or evil, they muſt be purged and allayed, not with cold and ſharp, but with temperate Medicines: And the pain chiefly reſpected, with Narcoticks to prevent convulſions, and the like. If the pain come from glaſſie Flegm that cools the Guts, it muſt be purged and cut, and the cooled parts warmed; which will cure a ſimple Diſtemper. Theſe things are done by the following means.

Clyſters are the beſt in this caſe, becauſe they go ſtraight to the Guts, for if the cauſe be in the thick guts, they go to them; and if in the thin, their vertue reacheth thither by continuation and vicinity. They are made of Emollients to ſupple the hard Excrements, which cauſe pain by binding and holding in of the wind, and purgers that cleanſe ſtrongly, when there is great ſtoppage by glaſſie Flegm in the Guts; alſo of warm things that expel wind, and comfort the Guts. And when there is great pain, they are made of Anodynes, and at length of Narcoticks. The quantity of theſe Clyſters muſt be from a pint to a pint and half, beginning with leſs at the firſt, while the Guts are ſmall, and ſo enlarging by degrees the Examples, whereof are theſe.

An emollient Clyſter of a pint of Sallet-oyl and a little Butter or Greaſe, may preſently be made.

Or this which provoketh a little. Take *fat Broath of Tripes, or the like*, and boyl therein *Caraway ſeede, Bay or Juniper-berries a pugil, Butter or Oyl three ounces, Honey two ounces*, with a little *Salt* make a Clyſter.

Or thus; Take *Mallows, Marſh-mallow roots and all, Spinage, Arach and Brank-urſine, each a handful; Lilly-roots two ounces, Chamomil and Melilot flowers, each a pugil*; boyl them in *fat Broath*, add *Butter or Oyl three ounces, Hogs greaſe an ounce, Honey two ounces, and a little Salt.*

A ſtronger to expel wind alſo. Take *Mallows, red Coleworts, Mercury, Beets, Pellitory, each two handfuls; Penny-royal or Organ a handful and half, Beet roots two ounces, Liquoriſh an ounce, Chamomil and Elder flowers, each a pugil; Bran a pugil, Fœnugreek and Linſeed, each an ounce; Caraway ſeeds half an ounce, Cummin ſeeds two drams, Figs ten*; boyl them in *Wine and Water*, ſtrain and add

Honey

Honey and brown Sugar, each an ounce; juyce of Mercury or Beets an ounce and half, Oyl of Nuts three ounces, Turpentine diſſolved with the Yolk of an Eg half an ounce, with *a little Salt* make a Clyſter.

It is ſtronger in *Cock broath, with Senna and Carthamus ſeeds, each ſix drams; Polypody two ounces, or Mechoacan, or Briony, or Sowbread roots ſix drams, with Cumminſeed two drams, an ounce of Hiera picra, or Diacatholicon, or Benedicta, or Diaphœnicon, Indum majus, Eleſcoph half an ounce, or an ounce of the juyce of Sowbread.*

When the Obſtruction or Binding is great, or when the Flegm is glaſſie and tough, ſtronger may be uſed, but not otherwiſe, leaſt they increaſe pain; as *three drams of Turbith or Agarick*, and ſomtimes *half a dram of Coloquintida* in a clout, warily, leaſt it burn the Guts, *or three drams of Hiera Colocynthidos, Logadij, Rufi Hermetis.*

The beſt cleanſing Clyſters againſt Flegm, are made of Turpentine two ounces, with the Yolk of an Egg, Honey and Wine, or Oyl alone.

Or thus againſt wind: Take *Boys urin ſix ounces, juyce of Pellitory four ounces, thick boyled Wine three ounces, Oyl of Rue two ounces,* with *two Yolks of Eggs and a little Salt,* make a Clyſter.

Some make Clyſters of Spaw-waters to cleanſe.

Strong Wine healeth, expels wind and pain, as Hippocras and Claret a pint. If you fear the Heat, you may allay it. And if you will make it hotter, add two ounces of the Spirit of Wine.

Or thus to cleanſe and abate pain. Take *three quarters of a pint of the beſt Wine, Oyl of Chamomil, Dill or Butter four ounces, Honey two ounces.* This Clyſter will ſet any purging Medicine a working; as we ſhewed in *Cardialgia.*

Or give true Hydromel, with Wine boyled and Sugar, or Mead, which will heat leſs, and cleanſe more.

Or make a Clyſter of Onion broath, and Oyl.

Or this hot Clyſter to expel wind. Take *Lilly and Marſh-mallow roots, each two ounces; Elicampane half an ounce, Bettony, Southernwood, Wormwood, Calaminta, Horehound, Rue, Organ, Penny-royal, Balm and Hedg-muſtard three handfuls, Chamomil, Melilot, Roſemary, Lavender, Stœchas flowers, each two drams, Fœnugreek and Linſeed, each an ounce;* boyl them in *Wine and Water*, add *Honey of Roſemary two ounces, Oyl of Lillies and Sallet-oyl, each an ounce an half; Hiera picra and Electuary of Bay-berries, each three drams;* with *Salt* make a Clyſter.

In glaſſie Flegm it will heat more, if you add *Roots of Pellitory, Calamus or Orris ſix drams, Centaury flowers a pugil, Gith ſeeds two drams, and an ounce of Honey of Squills, with two ounces of Wine, and a dram of Caſtor* which is very comfortable to the Guts, *or half a dram of Euphorbium, or Galbanum, or Opopanax,* but *Muſk, Ambergreaſe or Civet,* will not change the ſtink of the Excrements, and therefore are ſuperfluous.

A ſpecial Clyſter againſt wind. Take *Organ, Rue, each a handful; tops of Roſemary, Stœchas, Lavender, each a pugil; Chamomil flowers two pugils, Bay and Juniperberries, each an ounce; Caraway and Cummin ſeed, each half an ounce; Fennel ſeed two drams, Ameos, Parſley, Seſely, Carot or Rue ſeed, each a dram;* boyl them in *wine and water*, add *three drams of the Electuary of bay-berries, Hiera picra two drams, Honey of Roſemary an ounce, Oyl of Dill and Nuts, each an ounce and half;* with *Salt*, make a Clyſter.

A pint of Oyl of Rue, with two ounces of Sack is good.

An Anodyne mollifying Clyſter: Take *roots of Lillies and Marſh-mallows, each two ounces; Mallow, Bettony, each a handful; Chamomil and Melilot flowers, each a pugil; Fœnugreek and Lineſeed, each an ounce; Crums of Bread four ounces, Caraway ſeed two drams, Aniſeed a dram,* boyl them in *Tripe broath or Milk*, add *Butter two ounces, Oyl of Dill an ounce and half, Gooſe greaſe an ounce,* with *two Yolks of Eggs* make a Clyſter. Some ſay that Wolfes dung is good in Clyſters *ſix drams.*

Or Oyl of Olives, Walnuts, Acorns, Almonds, Linſeed, Jeſamnie, or of Chamomil or Dill, are good Anodynes in a good quantity, with the Mucilage of Fœnugreek and Linſeed two ounces, two Eggs, and half a dram of Saffron.

To cleanſe and abate pain: Take *Honey, Sugar, boyled Wine two or three ounces* with *Oyl.*

Or thus: Take *Oyl of Chamomil, or Dill and Barley-cream, each half a pint; Sugar or Honey, or boyled Wine two ounces.*

Narcoticks are given ſafeſt by Clyſters; as *Henbane or Mandrake leaves, or two drams of Philonium Romanum, or Requies* Galeni, *or Treacle and Mithridate, each half an ounce.* And as you give Narcoticks at the mouth with Purgers, ſo you may add Philonium here to benedicta, and other purging Electuaries.

Six grains of Opium diſſolved in Wine or Aqua vitæ, is excellent in a Clyſter to take away pain.

Or *half a ſcruple of Opium, half a dram of Caſtor, and a pint of Oyl of Rue or Dill.*

Suppoſitories are good to provoke, alter and abate pain. Some give them to expel wind, which they can hardly do.

The common are of Honey and Salt, adding Hiera, Mouſe-dung, Coloquintida.

They ſay that a Snakes skin rub'd upon a braſs Baſon and burnt, is good to be put into the Fundament againſt the colick.

And to anoynt inwardly, with Juyce of Lettice and Opium; or with *an ounce of Oyl of Dill, a ſcruple and half Caſtor, and a ſcruple of Opium,* put in with wool, or any Suppoſitory of *Opium.*

Purgers are uſeful, when Clyſters are refuſed to remove the cauſe, and open the Belly, when the cauſe is high, but beware of ſtrong, which will increaſe pain; they are good afore clyſters, to draw the Matter down, as I do in colicks.

Purging Wines are beſt for the Guts, when clyſters are refuſed, for they fetch the Excrements out of ſecret places, better then clyſters. And I had rather uſe them for the Wines ſake, that correcteth the Purgers, that they offend not the Stomach and Guts: we give Examples of them in the pain of the Heart.

This is beſt for the Guts: Take *Graſs roots and Fennel roots, each ſix drams; Roots of Calamus, Elicampane, Maſterwort, each half an ounce; dryed Citron peels and wormwood, each three drams; Marjoram, Calaminta, Penny-royal, Groundpine, Roſemary flowers, red Roſes, Chamomil flowers, each two drams; Bay-berries three drams, Caraway and Smallage ſeed, each two drams; Fennel ſeed three drams, Senna two ounces, Agarick half an ounce, Turbith two drams* (theſe are corrected by the wine) *bruiſe and* ſlice them for *four pints of wine or more,* give a Draught when the Belly is bound, of the Infuſion or gentle Decoction thereof.

This wine is good againſt Choler or ſharp Humors. Take *Succory roots an ounce, wormwood half an ounce, Violets and bugloſs flowers, each a pugil; Aniſeeds and Violet-ſeeds, each two drams; Polypody an ounce and half, Senna an ounce, Rhubarb two drams, Spike half a dram:* Uſe it as the former.

Or make a Decoction or Syrup of the ſame.

The Broath of an old Cock with coleworts looſneth the Belly, with a little caraway or Fennel ſeed againſt the wind.

Or thus: Take *an old Cock* after fighting, unbowel and ſtuff him with *Mints, Marjoram, Time, Savory, each two handfuls*; *Chamomil and Roſemary flowers a pugil, Annis, Fennel and Caraway ſeeds, each half an ounce*; *Galangal or Calamus three drams, Polypody, Mock-ſaffron, Senna, each an ounce*; *Tarter half an ounce, with Sal Gem or common Salt*, boyl them in water to Halfes, as I ſhewed in Aſthma, drink a good draught.

Or give *Turpentine half an ounce*, as in the ſtone, with *Hiera Benedicta*, or the like.

Or Caſſia with Annis, Fennel or Caraway ſeeds, to looſen.

Alſo theſe Electuaries, Catholicon, Diaphænicon, Indum, Majus, Eleſcoph, Hiera picra, or of eight or of fifteen things, Benedicta or the like, with a Decoction of hot plants, with ſpiced wine.

Or gentle Pills of Hiera, of eight things, of Spices with half a ſcruple of Caſtor or ſtronger, if the binding be great, bewaring of coloquintida or Agarick or Turbith for they twitch the Guts, when given in ſubſtance.

Two ſcruples or three of Tartar cleanſeth flegm, or cream of Tartar often waſhed and dryed again, as I uſe it, in the purging Decoctions of Senna, Bryony roots, black Hellebor, or the like.

Or that purging Pouder for the ſtone.

A Plaſter of Sea ſpunge, ſeeds hulled and beaten with Wax, and laid to the Belly looſneth it.

To prevent; the Humors muſt be prepared before purging and to cure alſo.

They muſt be ſuch as cut flegm, when it is cold and tough, as that with Glaſſes, as we ſhewed in Heart-ach, by Syrups, Waters, Decoctions.

Somtimes a Vomit prevents the Colick, and is good at the firſt, and in the Iliake, Choler-Vomiting, muſt not be ſtopp'd.

Oyl of Palma Chriſti drunk, doth the ſame and takes away pain.

Let the Dyet be thin and ſparing in the fit and before, bewaring of crude, windy, hard or binding meat, and in the fit when the cauſe is cold, give hot cutting and diſcuſſing Spices; and ſtrong wine without water or at leaſt Spiced water with Cinnamon and Pepper, as in Cardialgia and weakneſs of Stomach. Theſe hot Spices are not good, when there is Cholerick Excrements. And wine muſt be given moderately, becauſe it hurts the Nerves, and a Convulſion is feared; nor may ſower things be allowed, though they temper choler, becauſe they cauſe pain. If the Excrements are ſtill hard, give moiſt fat Meats and Oyls and Butter.

When you fear the *Convolvulus*, give brown bread boyled and the water caſt off, and made into a Pudding with Hogs greaſe or Butter.

Or a Lark roaſted and eaten with Cock broath. Or the broath of an old Cock or of Snails.

Or Decoctions of Calamus graſs, Elder, Calamints, Rue, Chamomil, Dill, Melilot or Rocket flowers, in Water or Cock broath, with Wine, Honey or Sugar. Some commend the Decoction of Southernwood, others Pellitory in Wine with ſugar or Wormwood with Cummin ſeeds or Horſe-radiſh, Wine and Sugar, and Seeds and Spices, as Calamus, Galangal, Nutmeg, Cloves infuſed or boyled gently in Wine with a little Saffron and Sugar, or thoſe for a weak Stomach mentioned.

Alſo the juyce of Sulphurwort with an Egg.

Or blood of an Eele.

Or water wherein a Dears Pizle was waſhed.

Or four ounces of diſtil'd water of Herb Trinity, Dogs tongue, Elder or Broom flowers or flowers of Chamomil, Bean ſhales, or of Tizil, or of Cow dung, or a ſpoonful or two of Cinnamon water.

A Compound water: Take *Ginger half a pound, Cinnamon, Cloves, Nutmeg, Zedoary, Galangal, each two ounces*; *Maſtick half an ounce*, bruiſe and infuſe them in *Wine*, diſtil them and give two or three ſpoonfuls againſt wind, add *two drams of Mints, Fennel and Annyſeed, each half an ounce*.

The Compound Aqua vitæ mentioned in Heart-ach, from a cold cauſe, is good.

Oyls do good alſo by ſlipperyneſs and mollifying the Excrements, as Sallet Oyl well waſhed, if it be old and rancid ſix ounces to aſſwage pain, or Oyl of ſweet Almonds, Nuts or Lineſeed taken alone in a good quantity, or with broath, to which Oyls you may add *Sugar and Sack the third part, or two drams of Aqua vitæ*, or other diſtilled waters.

An excellent Remedy: Take *Oyl of ſweet Almonds, or Salet Oyl* for Poor people *four ounces, of the beſt Sack an ounce and an half, ſyrup of Poppy half an ounce*.

Oyl of bitter Almonds, and of Peach kernels are good againſt the Colick and Iliake, as well againſt the Stone to be drunk, alſo Oyl of Bayes, with ſome drops of the Chymical Oyls of Cinnamon, Cloves or Mace.

Some commend the Oyl of Turpentine or Vitriol, above the reſt.

And ſix drops of the Sky colour'd Oyl of chamomil flowers newly drawn, which is better, when made of Roman chamomil.

There are alſo good pouders mentioned in cardialgia from a cold cauſe, or from wind, or weakneſs of the Stomach, which are good in this Diſeaſe.

Dioſcorides and others uſe a dram of theſe following in Pouder with wine, broath or otherwiſe, as of calamus, Orris, Maſterwort, Sallowwort, Squils, with Dittany, Birthwort, Eryngus, Piony, wild parſley, Roſmary roots, wild Mints, garden Mints, wild Bettony, Groundpine, herb trenity, wild Laurel, Sea purſlane, Spiderwort, cudweed, Wintercreſſes, Fleabane, Roſemary, pennyroyal, Laurel; alſo of the flowers of petty Mulline, alſo pouder of the ſeeds of Ameos, parſley, caraway, cummin, carrots, Annis, Fennel, Seſeli, Lovage, Fennel-Gyant, Baſil, water Mints, coleworts, Momordica, Almonds, peach kernels, Bay and Juniper berries and the pouders of all Spices and Saffron.

Alſo pouder of Orange peels, black Ivy ſeed and ripe Roſe ſeeds and Sagapenum, or Wax given in broath, which is the experiment of *Dioſcorides* and others. Alſo pouder of Amber and Jet.

Alſo the ſtomach of a hedg-Hog or Hens Gizard, or Cocks for men, the inward Skin, Wolfs guts, Harts Pizle, Colt ſtones, and young Harts-horn, bones of Hogs feet burnt, white Hen dung, white Dogs dung, or Wolfs dung in pouder, with a little Cinnamon or Angelica root for the ſcent.

There are alſo Compound Pouders, beſides thoſe in Cardialgia or Heart-ach, made of the things mentioned, with a little Pepper, Cummin ſeed. and Myrrh.

Alſo the Roots and Herbs mentioned are good in Conſerves and Candies.

Alſo Horſe radiſh candyed and given with Mulberry leaves, and the ſtones of Medlars.

Or two drams of the Electuary of Bayberries againſt wind, its made of Rue, Mints, Organ, Bayberries, Ameos, Cumen, Lovage, Caraway, Carot ſeeds, bitter Almonds, Pepper long and black, Caſtor, Sagapenum, Opoponax and Honey.

But

But the Caſtor and Rue, make that unpleaſant, therefore give this: Take *Bayberries an ounce, Mints, Marjoram, Roſemary tops, each two drams; Rue, Organ, each a dram and an half; Fennel, Caraway, Ameos, Lovage ſeed, each a dram; Cummin ſeed half a dram, Pepper and Ginger, each a ſcruple; Sagapenum* diſſolved in *Wine a dram, Caſtor half a dram, with a pound of Honey or Sugar,* make an Electuary.

Alſo *Diacuminum, Dianiſum, Diagalanga, Diacalaminthes, Diatrionpipereon,* and the reſt mentioned in Heart-ach, are good here in Electuaries or Lozenges.

In great pain of the Guts, we give Narcoticks, that preſently give eaſe, when all things elſe fail, and we repeate them as the pain returns. Theſe ingeniouſly uſed do no hurt but good, by abating pain, cauſing ſleep, and preſerving ſtrength, by which the Phyſitian is credited, moreover by provoking ſweat (as I ſhewed) they take away much of the cauſe of the Diſeaſe.

Alſo we give Antidotes called Opiates for the ſame, which do good in two reſpects, when the Humor is evil and venemous, as Treacle and Mithridate and Triphera Magna, and the like; the quantity of two drams, that the Opium may work: or we give a dram with a grain or two of Opium.

The Antidote of *Philo* the Phyſitian of *Tarſus* mentioned by *Galen*, is the beſt, made of Opium, Henbane-ſeeds, with hot things, and correcters of Opium, as Caſtor (inſtead whereof *Galen* uſeth Euphorbium) alſo with Muſk, Pepper, Pellitory root, Spike, Saffron and Honey. To this compoſition, ſome add other hot things, to expel Wind and leave out the Muſk; as Wood-caſſia, Cinnamon, Zedoary, Coſtus, Doronicum, Smallage, Fennel, Carot and Aliſander ſeed; this is called the great *Roman Philonium*. The *Arabians* as *Hamech* and *Rhaſis*, add other things to expel wind, as Rue, Mints, Bay-berries, Ameos ſeed, Gith and cummin ſeed, and Mandraks. We uſe this Anodine of *Philo* when there is great pain to be allayed, but *Philonium Romanum*, or of *Rhaſis* when there is need of more heat to diſcuſs wind; we give from two ſcruples to a dram, as we have the ſtrength thereof by Experience. There is another Antidote to allay pain, called *Requies*. Theſe work better with wine taken with them, or preſently after them, which is Narcotick (as I ſhewed) and we mix them with other Cordials.

Many other Narcoticks are made with Opium, ſome are unpleaſant with caſtor. The chymiſts commend their Laudanum: In making of which new, (becauſe opium hurts not by cold, as ſome without reaſon ſuppoſe, but by a hidden quality, and by the great quantity by which the Brain and Nerves are ſtupefied) you muſt ſee that it be diligently mixed through the whole body of the Medicine, that one doſe have not more Opium in it then another. And make tryal at firſt with a ſmall doſe. In this you muſt be more accurate then in the correction, by hot things (except the ſtomach be cold or windy) for if Opium ſtupefie by cold, thoſe things will hinder its operation. Therefore, if leaving out thoſe hot things, you only add to Opium thoſe that correct its evil ſcent and bitter taſt, and ſo give it in a ſmall quantity, it is ſafe, as I have often experienced with good ſucceſs. How this may be done, I ſhall give you ſome preſidents.

Narcotick Pills inſtead of Philonimm: Take *Opium a ſcruple, white Henbane ſeeds two ſcruples, Pepper two drams, Caſtor half a dram, Saffron a ſcruple,* diſſolve the *Opium in Sack*, and make a Maſs; dry it, and then pouder it, and make a Maſs of it, with *ſyrup of Poppies*. Firſt give *half a ſcruple*, and try it, then advance if you think fit, or decline in quantity.

An opiate Electuary for the Heart and Stomach alſo. Take *ſpecies Diambræ, or Diamoſchi, or Aromatici moſchati two drams, Cinnamon a dram and half, red Sanders half a dram, Sugar four ounces, Opium diſſolved in Wine two drams, Oyl of Cloves, or of Cinnamon ſome drops,* with *ſyrup of Quinces or Citrons* make an Electuary: Give *half a dram* at firſt to try it.

You may make Troches of the ſame with Gum traganth, and give the ſame quantity.

Or thus more pleaſant: Take *Opium two drams*, infuſe it in *three ounces of Wine*, after it is diſſolved and often ſtirred, and ſettled again, pour off the clear Liquor, and filter it, then add *Sugar two ounces, Cinnamon two drams, Muſk half a ſcruple*, with *Gum Traganth* make *Troches*: Give *half a ſcruple* for a tryal.

Many other Narcoticks are good here alſo, as Syrup of Poppies, only we here ſpeak of ſuch as properly help the Guts.

We often mix Narcoticks with purging Medicines in this Diſeaſe, as in the Stone and Heart-ach, to looſen the Belly, and take away pain alſo, becauſe one doth not hinder the operation of the other; as I have often experienced. Nor doth Treacle, (though *Galen* think otherwiſe) ſtop the purging of Medicines. Therefore *Rhaſis* when he deſired to purge and take away pain together, mixed Diagredium with his Philonium.

Dioſcorides bids the Belly be waſhed with Sea-water in fits of the Colick; or with any ſalt water.

Or apply Aqua vitæ with a clout to the Belly.

Or Oyl of chamomil, Dill or Nard, with a Felt.

Or ſit in Oyl, or Oyl and Milk.

Or thus; Take *warm Oyl and Butter half a pound, Turpentine diſſolved with two Yolks of Eggs two ounces, Saffron a dram*, with *Stuphes or Clouts*, apply it to the Belly.

Or in a Decoction of Anodynes and Expellers of wind, as we ſhewed in the Stone. As of Mallows, Marſh-mallows, Penny-royal, Organ, Calamints, Mints, Wormwood, Southernwood, Rue, Sage, Bayes, Chamomil, Melilot flowers, Dill, Elder, Roſemary, Stœchas, Lavender flowers, Fœnugreek, Linſeed, caraway, cummin, Fennel ſeed, Bay and Juniper-berries, more or leſs; with Orris root, citron peels, Mugwort and Rue ſeed, Gith, Seſeli, Smallage, with cloves, Schænanth, Spike, with Sulphur vivum and Salt-peter. Boyl all in water and wine, with a little Vinegar to make it pierce, or Oyl to allay pain. Sometimes boyl it in water and oyl, or in Bath or Spaw-waters, if you have them.

Anoynt with Anodyne, hot Oyls, as of Olives, Nuts, Almonds, Bayes, chamomil, Dill, Rue, Spike, Lillies, Wall flowers, Elicampane; or with Oyl of Lillies of the Vallies, which is chiefly provided againſt pains in children, adding ſomtimes theſe hotter, as oyl of caſtor, Euphorbium, Pepper, Petroleum, Spike.

Or anoynt with the Greaſe of Mountain or Field Mice.

Or thus; Take *Oyl of Chamomil and Rue, each an ounce; Oyl of Spike half a dram, Galbanum diſſolved in Aqua vitæ ſix drams*: make an Oyntment.

Or thus: Take *Oyl of Chamomil and Dill, each an ounce and half; Narde-oyl and of Rue, each an ounce; Oyl of Spike half a dram, Sack or juyce of Mints two ounces, Hens greaſe and Butter, each an ounce; Pouder of Galangal two drams, Cloves, Nutmeg, each a dram; Spike, Gith ſeed, each half a dram*; with *wax* make an *Oyntment*. You may add other Spices, alſo Turpentine and Maſtich, or apply Species to the ſtomach, as Diagalanga.

Or

Or, Take *Oyl of Nutmeg or Mace by expreſſion*, and mix it with *Oyl of Cloves*, or the like. Or for the rich with *Civet*, *Muſk*, *Ambergreaſe*, *or the Algalea of* Hollerius *diſſolved in Oyl de Been*, *or of ſweet Almonds*.

Or the Oyntment of Agrippa or Dialthæa.

Alſo the cawle of a Kid or Lamb or Calf or Heifer, broyled till it melt, and applied to the Belly hot; this is excellent for children: It is better fryed with Oyl of Rue, or the like, and ſprinkled with cummin ſeed or cloves.

Some apply Leaven to the Belly.

Or Goats or Ox dung ſprinked with wine, cummin, Bay-berries, and a little Honey.

Or an Emplaſter of Soap, Butter, or Oyl and Salt.

Or the Plaſter of Bay-berries made of Frankincenſe, Maſtich, Myrrh, Bay berries, cypreſs berries, coſtus and Honey.

Or Wheat flower, or Barley, or Orobus, Fœnugreek or Linſeed, with Greaſe, Butter, or Oyl and Honey.

Or Pellitory, Celandine, the great Mints, Rue bruiſed with Honey and Wine, or boyled; and oyl and meal added for a Pultis, with Cummin ſeed.

Or Juyce of Henbane or Tobacco mixed with meals mentioned, or the Herb bruiſed or fryed.

Or burnt Nuts ſhells, and all added to the former.

Or apply bags hot and dry, or wet with wine or Aqua vitæ. made of Milium parched, Bran and Salt, with Caraway ſeeds, Chamomil flowers, Bay leaves or barberries.

If from the great pain you fear Inflammation, open a Vein in full bodies, otherwiſe it is not good in this caſe, becauſe nothing can be taken out of the Meſeraiks thereby.

A great Cupping-glaſs that will compaſs the Navel, is good againſt wind, if applied with Heat to the belly, eſpecially if it be firſt laid in hot wine, or anoynted with juyce of Garlick.

And in other caſes, it is good to apply it a little below the pained part.

Wind alſo may be drawn out by a clyſter ſyringe, and a clyſter ſet on work by drawing it.

The Amulets are a Girdle to the naked belly, made of the guts of a wolf, or skin of a wolf girt with the hair next to the belly; or a Navel-ſtringe dryed and kept for this purpoſe.

Or apply a young wolves skin, or the dung of a wolf.

Or a Nut-ſhell fill'd with Quick-ſilver, and hang'd about the Neck to the belly, is good to prevent, or which is thought rare, the little bone of the outmoſt joynt of the right wing of an old Crow, killed in the time of his kawing.

Or Wolfes dung in a Nut-ſhell, and they ſay it is better when the ſtring that it is tyed about the Neck which is made of buff, or a thread of ſheeps wool, but this ſheep muſt be firſt kill'd by a wolf forſooth. There are many more which we wilfully omit.

The Cure of the Colick or Iliack from Inflamation, Burning or Eryſipelas.

If the Iliack or Colick come from Inflammation, Heat or Eryſipelas of the Guts, or be in the ſmall guts from blood, ſo that the Excrements are vomited up. It is deadly in old men, and in the thick Guts it is dangerous, when the Urin is ſtopt.

If the ſubſtance of the Guts be hot from choler or Eryſipelas, the Iliack is dangerous, and cauſeth convulſions ſooner, and worſe then when the choler is in the cavities of the Guts obſtructed. In theſe caſes when blood or choler is carried to the ſubſtance of the Guts, proceed thus.

Let blood in the Inflammation, eſpecially if there be a Feaver in the Arm, but if the Inflammation be below and the Urin ſtopped, bleed in the Foot. And in an Eryſipelas when the pain is great, a little bleeding can do no hurt.

A cooling Clyſter alſo is to be given in great Inflamations. As, Take *Marſh-mallow roots two ounces*, *Violets*, *Mallows*, *each a handful*; *Flowers of Chamomil half a pugil*, *water-lillies a pugil*, *Roſes a pugil*, *Linſeed and Fleabane ſeed*, *each two drams*; *cold Seeds half an ounce*, *Aniſeed two drams*, add *Cream and Butter an ounce and half*, *Goats greaſe an ounce*, *Oyl of Roſes at firſt*, *or Violets after*, *two ounces Oyl of ſweet Almonds* againſt the pain *an ounce*, *Honey of Roſes an ounce and half*, *Manna or Caſſia an ounce*. Some boyl *four Apples* therein, and in the Declination, they add *Oyl of Chamomil*, *Dill*, *Lillies*.

In choler thus: Take *of the Emollients*, *each a handful*; *Barley and Bran*, *each a pugil*; *Figs and Prunes*, *each ten*; *Chamomil and Melilot flowers*, *each a pugil*, *Linſeed and Fœnugreek ſeed*, *each half an ounce*; *Fleabane and Quince ſeeds*, *each two drams*; *Mallow ſeeds a dram*, boyl and add *Gooſe or Hens greaſe an ounce*, *Butter or Oyl an ounce and half*, *Oyl of Water-lillies and Violets*, *each an ounce*; *of Lillies half an ounce*, *Honey or Sugar of Violets an ounce and half*: make a Clyſter.

If you will have it purge, add *Polypody an ounce and half*, *or Senna half an ounce*, *the Electuary of the juyce of Roſes half an ounce*, *or Diacatholicon an ounce*.

In both caſes, uſe Aſtringents, as Plantane, Sumach, Roſes, when you fear an Ulcer which follows an Inflammation or Eryſipelas, the cure of this ulcer is mentioned in Dyſentery.

A Clyſter of the Broath of an old cock, with the emollient Herbs is good.

And of new Milk with Sugar, with the white of an Eg, and Mucilage of Fleabane an ounce.

Or of Milk, or an Emulſion of Almonds, or Barley-cream, with ſweet Butter, Sugar and Honey.

Or of Anodynes when the pain is great, ſuch as were mentioned, being temperately hot.

Give only gentle Looſners, if Clyſters may not be given; as Syrup of Violets, Roſes, the Decoction of Fruits, Raiſons, Prunes, Sebeſtens, Violets, with Rhubarb or Caſſia; and other Looſners not too hot.

Let the Diet be ſuch as in Inflammations internal, and in cholerick Diſeaſes, and give no Wine, for fear of a convulſion.

Let it be of things that properly help the Guts, which are not too hot; and Anodyne, and alſo Narcotick at laſt, mixed with Purgers.

In both caſes anoynt with Oyl of Violets, ſweet Almonds, chamomil, Dill, with Butter and Mucilage of Seeds of Fœnugreek and Line, Quinces, and with Fats.

Alſo uſe a ſweet Bath and a Fomentation made of the clyſter and Ingredients.

And a cataplaſm of the reſidents of the clyſters, and of Barley-meal, Lime and Fœnugreek ſeed, with Butter, Fats and Oyls.

It is good in the Iliack, to apply cupping-glaſſes with Scarification, in an Inflammation to the Groins.

And Amulets mentioned.

The cure of the Iliack from Knots comming in the Guts.

If from tumbling or leaping, or a Fall upon the Belly the Guts be knotted, and the Excrements ſtopt, ſo that they begin to be vomited up, you muſt cut open the belly by way of Longitude, where the pain or tumor is, and ſo skilfully place the the Guts in order again. This is the laſt and only Remedy.

If

The cure of the ſtretching pain of the Bladder and urin: and of pains after birth.

If ſtretching of the Bladder and Womb cauſe pain, we ſpake of that in the Bladder in the ſtoppage of Urin, if the ſtone cauſe it: we ſpake thereof in painful Piſſing.

If the Womb be ſtretched by wind or cold external after birth, let the woman be kept very warm, and bound with a rouler below.

If it continue, uſe Medicines for the womb that are hot.

But if the pains of the womb come from evil humors about the Veſſels and Ligaments, ſuch as go before, or follow the ſtoppage of the Terms; or ſuch as is after, they ceaſe by reaſon of age and foulneſs: Then firſt purge away the filth, and make the courſes come, as we ſhewed. The remedies are the ſame for pains in the womb as for the Guts, when we deſire to heat and expel wind. Theſe hot remedies that expel wind and are anodyne, are mentioned in the Pains of the Guts, and are proper for pains in the womb, when they come after Birth, from cold Air, and continue long, or be joyned with other cold Diſtempers of the Womb. And becauſe that the Womb and Guts are refreſhed with hot things the things that provoke the Courſes are to be allowed. Hence it is, that becauſe they obſerved that hot remedies agreed with both the Womb and Guts, they ſuppoſed that theſe pains of the womb came from Cold, but they agree with the womb for other cauſes mentioned, and the rather, when thoſe remedies which heat the Guts, and diſcuſs wind, and aſſwage pain, are mixed with things proper for the Womb, otherwiſe the Womb-medicines differ little from thoſe of the Bowels; but uſe them as followeth, and they will better help the pain of the womb. Hence it is that they called the Pains of the Guts, the Pains of the Womb in both Sexes, Men and Women: And gave things that they obſerved good for the Guts, for the Womb. Theſe remedies being hot, and expellers of wind, and Anodynes are chiefly good againſt pains of the Womb, when they come after Child-bearing, from cold Air, and are joyned with other Diſeaſes.

Bleeding will do little good, except in the Foot to provoke the Courſes, or for other Evacuations in another part.

The ſame Purges preſcribed for pains of the Guts, are good here. And becauſe Turbith doth trouble the Guts, and cauſe pain, it muſt be given for the Womb, from *a dram to four ſcruples in pouder*, with *a ſcruple of Ginger*, and *a little Cinnamon and Sugar, in Nutmeg-water.*

Alſo the Clyſters againſt Pains in the Guts are good here, whether emollient, pricking, heating or expellers of wind, becauſe they go to the ſtraight Gut, and there heat the Womb, which is joyned unto it, eſpecially if you add ſome Womb-herbs thereunto.

As thus: Take *Mugwort, Calaminta, Penny-royal, each a handful; Chamomil and Melilot flowers, and Dill-tops, each a pugil; Aniſeed ſix drams, Fenugreek and Linſeed half an ounce, Bran a pugil*, boyl and add *Honey of Roſemary an ounce, Oyl of Wall flowers three ounces, Benedicta laxativa and Hiera ſimplex, each half an ounce; red Sugar an ounce*, with *a little Salt* make a Clyſter.

Another; Take *Oyl of bitter Almonds ſix ounces, Gooſe greaſe two ounces, Turpentine diſſolved with two Yolks of Egs half an ounce*, give it in *Chicken broath.*

Mugwort-water is as good for the womb as the guts. And Oyl of bitter Almonds drunk in a good quantity. Some give Oyl of Scorpions. And the juyce of Horſe dung alone, or with Wine.

Decoctions to be drunk hot alone, or with Sugar, or Honey and Cinnamon.

The firſt: Take *Schœnanth two drams*, boyl it in *Mugwort-water*, give it hot at twice, or a *Decoction of Spike, or two drams of both*, for four times.

Another: Take *Motherwort half an ounce, Nutmeg two drams*, boyl them in *white Wine*: Give it at twice.

A third: Take *Juniper-berries two drams, Aniſe and Caraway ſeed, each a dram*; boyl it in *Wine*, give it.

A fourth: Take *Motherwort ſix drams, Roots of Devils bit half an ounce, Juniper-berries two drams, Aniſeed half an ounce, Caraway and Carot ſeed, each a dram; Nutmeg half an ounce, Schœnanth and Spike, each a dram*; boyl them in *Wine*, ſtrain it, ſweeten it, for three or four doſes.

The Infuſions mentioned for weak Stomachs, and others in Wine and Aqua vitæ, are here good.

And the things given in ſubſtance, as follow.

Mints, or great Balm called Greek Mints, is good in Broath or Drink, or Cakes, and Juniper-berries.

Alſo Pouder of the Roots of Maſterwort, Zedoary, Gentian *a dram*, or *a dram and half* with *Wine.*

Another Compound Pouder: Take *Roots of Motherwort half an ounce, of Maſterwort and Devils bit, each two drams; of white Dittany, Zedoary, Gentian, each a dram; Juniper-berries a dram and half, Aniſeed two drams, Carot, Ameos, Cummin ſeed, each a dram; Schœnanth two drams, Mace, Spike, each a dram; Ginger, Pepper, each half a dram, Saffron half a ſcruple*: make a Pouder, give *a dram in Wine*, or add *a double quantity of Sugar*, or make Lozenges, or an Electuary with *Honey.*

Diacyminum is good in pains of the Womb, and *Diamargaritum calidum*, when there is Weakneſs.

A pleaſant but good Pouder: Take *Cummin ſeed infuſed in Aqua vitæ and dryed a dram, Ameos and Ginger, each half a dram; Caſtor a ſcruple*, give *a dram with wine.*

Or a dram of the Jaws of a Trout poudered in Water of Chamomil, is excellent when the pain is before the Courſes.

Rondeletius ſaies that the Pouder of a dryed Secundine or After-birth, cureth the pains after Child-birth. And becauſe other Beaſts eat them, they have no ſuch pains; and he ſaith that he took it from his Bitch after ſhe had whelped, and ſhe preſently had pains.

Pills; Take *Opopanax, Sagapenum, each a dram; Caſtor, Gentian, each half a dram, Spike a ſcruple, Saffron half a ſcruple*, with *ſyrup of Mugwort* make Pills: Give *half a dram, or a dram.*

In great Pains, give Opiats as in the Colick, eſpecially *Triphera magna*, proper for the Womb, a dram and half with Wine, or Mugwort-water, with Mace a ſcruple, and Saffron half a ſcruple in pouder.

Or give Treacle, and a little Caſtor therewith.

Foment, make Baths for the Feet, proper for the Womb, with Decoctions of Herbs, Seeds and Spices; as chiefly for the Womb, Mugwort, Motherwort, Bayes, Balm, Nip, Coſtmary, Grapes, Savin, great Celandine, Swallow-wort roots, Wall-flowers, Miſſeto of the Oak, Carot ſeed, and the like.

Or bags mentioned in Pain of the Guts.

Anoynt alſo with Oyls, as that of Bayes, Wall flowers, Orris, Lillies, Water-lillies, Nard, Elder.

Or uſe Oyntments, with Oyls and Juyces of Herbs and Gums, or Plaiſters, as that of Bay-berries.

Or Cataplaſms of the Plants mentioned, and Lillies and Onyons boyled, mixing Oyls: or that of Cow dung, and Cummin ſeed, with Honey and Wine, or with Henbane, if the pain be great.

Uſe alſo Injections made of Decoctions and Juyces of Plants, but they reach but to the neck of the womb, and therefore cannot take away pain, nor Peſſaries, except it be by provoking the Terms.

But Fumes or Smoaks go into the Womb, therefore they are better then Injections, if they be taken into the Body, from a Decoction.

Alſo ſweet things of Musk and Ambergreaſe, put into the womb, refreſh it.

And rubbing of the Feet from the Thighs downwards: Cupping-glaſſes applied to the Hips cauſe diverſion.

The cure of the inflammation of the bladder and womb.

The Inflammations of the Womb and Bladder, if they cauſe pains in the lower part of the Belly, by reaſon of the joyning together of theſe parts are cured alike, as we ſhall here ſhew.

Inflammations are very dangerous in parts ſo exquiſitely ſenſible, eſpecially in the womb, when it is inflamed from hard travail, which cauſeth many Women to die in Child-bearing. Alſo if an Inflammation be in the Bladder from an Ulcer or Stone, it endangers the Patient. In both, if there be an Ulcer or Scirrhus cauſed by it, the caſe is, difficult, and if a Gangræne follow, death is at the door.

The cure of both Inflammations is as of others, by revelling or drawing by the matter when it firſt floweth to the parr, by repelling or driving back, and by abating the Heat, and preſently (after the Flux is ceaſed) by conſuming and diſcuſſing it. And if theſe Inflammations produce other Diſeaſes, as is uſual in the Neck of the Bladder and Womb; they ſhall be ſpoken of in their places: But you muſt do as followeth againſt the Inflammations.

Firſt open a Vein in the Arm to revel, and then in the Foot to derive, in both caſes, except there be any hinderance, as a Flux in Women in Travail, in or after a miſchance.

Uſe Scarification and Cupping to the Thighs and Buttocks. But in the Inflammation of the Womb, if the Terms flow too much, ſcarifie and cup the parts above.

Give Clyſters to open the Belly, cool, and abate pain; and they are good at the firſt. For being given in at the ſtraight Gut, they communicate their vertue to to the womb and bladder, to which they are cloſely ſeated.

They muſt be ſuch Clyſters as are mentioned for the Inflammation of the Kidneys and Guts: And ſuch as abate pain, being made of Milk, to which when we wil cool to ſome purpoſe, we add Juyce of Nightſhade, Violets, Mallows, and the like.

Apply outwardly Remedies before and behind, firſt Coolers and Repellers, but not ſtrong Aſtringents, as in other Inflammations, leaſt Hardneſs follow: Afterwards in the increaſe, we add Diſſolvers, which we uſe at the concluſion alone: And if it tend to Suppuration, we uſe Ripeners.

A cooling and ſomwhat repelling Cataplaſm. Take *Roots of Marſh-mallows, two ounces, Plantane, Shepheards-purſe, Teazel, Vine leaves, and Violet leaves two handfuls*; boyl and ſtamp them, add *Meal of Barley and Lentils three ounces, Fleabane ſeed half an ounce, Oyl of Roſes two ounces*, make a Cataplaſm.

Or eight ounces of the Decoction diſtilled Water or Juyce of the ſaid Plants, with an ounce and half of Vinegar, is a good Epithem for the ſame: And it will be ſtronger with half an ounce of Bole, or Sanguis Draconis.

An Oyntment: Take *Oyl of Violets an ounce and half, Oyl of Roſes, or Myrtles, each an ounce*; add *two ounces of juyce of Nightſhade, or of the Plants mentioned, and an ounce of Vinegar*, and boyl them *in the Oyls*, or make them up with *Turpentine*. You may add *Bole* alſo to make it more aſtringent.

A Cataplaſm to be uſed in the increaſe of the diſeaſe. Take *Marſh-mallow roots three ounces, Lilly roots an ounce, Houſleek, Plantane, Nightſhade and Endive two handfuls, Chamomil, Melilot flowers, each a pugil; Figs and Dates, each ſix pair*; boyl and ſtamp them, add *Bean flower, and of Fœnugreek and Linſeed, each two ounces; Oyl of Roſes two ounces, Oyl of Lillies an ounce, Saffron a dram.*

The Cerot of *Galen* made of Houſleek, is good.

Or this Oyntment in the progreſs of the Diſeaſe. Take *Oyl of Chamomil an ounce and half, Oyl of Lillies and Roſemary and Linſeed, each half an ounce; juyce of Houſleek and Sowthiſtle, each an ounce; Mucilage of Fœnugreek an ounce and half, Conies greaſe an ounce, Saffron half a dram*, with *Wax* make an Oyntment.

You may uſe Fomentations alſo when there is pain, with the Decoction of Henbane, and other Herbs mentioned.

An anodyne Cataplaſm: Take *Crumbs of Bread half a pound*, boyl them in *Milk*, add *two or three Eggs beaten, Mucilage of Linſeed and Fleabane, each an ounce; Butter or Oyl of ſweet Almonds three ounces, Saffron half a dram.*

In the declination of the Diſeaſe, uſe digeſting Plaiſters, as of Melilot, Marſh-mallows, Diachylon, with Orris, and the like.

Or this: Take *Bdellium, Galbanum, Opopanax, each half an ounce; Storax two drams*, diſſolve them in *juyce of Motherwort and Chamomil*, with *a little Aqua vitæ, and* make a *Cataplaſm.*

A Bath in the Declination to take away the reſidue, is made of Mallows, Marſh-mallows, Lillies, Flowers of Chamomil, Melilot, Elder, Roſemary, Seeds of Line and Fœnugreek. And if the Womb be troubled, of Marjoram, Motherwort, Mugwort, Penny-royal, Wall-flowers, Agnus caſtus, Spike or Schænanth.

If it will not be digeſted, bring it to maturation with this cataplaſm. Take *Wheat flower four ounces, Meal of Barley and Linſeed, each two ounces; Figgs ſix pair*, boyl them in *Milk*, and bruiſe them, add *three Yolks of Eggs, and Hens greaſe two ounces.*

Or uſe Ripeners mentioned againſt other Diſeaſes.

Injections, becauſe they come not eaſily to the bladder in men, and cannot be without pain to both Sexes in the uſe of the catheter, cannot be in the time of Inflammation, but when the Urin is ſtopped, to open the paſſages of which we ſpake.

And becauſe the body of the womb, by reaſon of the ſtraight orifice, will not admit Injections; they are not profitable, except but by what they do outwardly to the neck or bottom of the womb, being inflamed.

And then uſe the Decoction of the Herbs mentioned for a cataplaſm, or the waters, or Juyces of them, to repel at firſt, and in the progreſs, uſe the Decoction of the cataplaſm, which we preſcribed to be uſed in the increaſe.

Or make a Peſſary for women, of the Herbs beaten up with Meal.

Pain chiefly requires Injections, as of Milk, and whites of Eggs beaten with Oyl of Henbane, or a little Opium, or of a Decoction of Poppy or Henbane ſeed, or Marſh-mallow ſeed, or the Juyce of it, or other narcoticks mentioned in Pain of the Belly.

Or Triphera Saracenica.

In the Declination make Injections of things that take away the reſidue, and ſoften to prevent Scirrhus, as of *Galbanum a dram and half*, diſſolved in *Oyl of Lillies, or Wall flowers an ounce, Storax a dram Marjoram water four ounces.*

Or: Take *the Decoction of wild Time four ounces*, and add *the aſhes of Mans bones, and two ounces of Balm-water*: make an Injection.

Or this Peſſary: Take *Galbanum, Storax, each a dram; Labdanum half an ounce, Coney, Gooſe or Ducks greaſe* enough, make a Paſte, and put it in a ſilk bag.

Alſo a Fume of Sagapenum, Storax, Benjamin, will conſume the reſidue.

Give Lenitives in both Inflammations, as Prunes caſſia, Syrup of Violets, Roſes, Whey; and no ſtronger till the Declination.

Give coolers in Diet, as cool Herbs and Water, and Syrups, Waters and conſerves that cool, mentioned in Feavers.

And things to provoke urin by a cleanſing moiſture, as Emulſions of the cold Seeds, Decoction of Peaſe or Whey.

CHAP. XIV

CAHP. XIIII.

Of the Pain of the Privities.

The Kinds.

THe pain of the Privities is divers, in reſpect of the Sex (we have ſpoken of the outward pains in their place.)

The pain of the Yard. The pains inwardly in the Yard, being in the paſſage to the Bladder, which is for the Piſs and Seed, and chiefly in the time of piſſing, with diſcharge of Matter, with great ſtraining, ſhall be ſpoken of in things ſent forth. And the pain in the Godds or Inflammation, becauſe it appears outwardly, ſhall be ſpoken of in the Externals, as if there be a pain and tumor from a Rupture in Ruptures.

The pain of the Privities in Women. The pains in the Privities of Women, are either where the two paſſages of the Bladder, and neck of the womb appear, or deeper, and are divers, either with Heat or Ulcer.

The Inflammation of the womb. This pain is either with Inflammation only, or with a Tumor, and that which is in the bottom of the womb is moſt uſual, of which we ſpake in pains of the Belly. This Inflammation is apparent, and turns ſomtimes into an Impoſthume, Scirrhus, or Gangræn.

The Cancer of the neck of the womb. There is another pain with heat and tumor, in the Cancer of the womb, more uſual and apparent, then that in the Body of the womb. In which there is a tumor at the firſt as in other Cauſes, with a little pricking onely, and then increaſing by degrees, it grows heavy and troubleſom with burning; and at length it ulcerateth, and turns to a *Carcinoma*, and then there is a venemous Humor and Blood flowing from thewomb, with other great accidents.

Condyloma in the Privities of women. The third Pain is called *Condyloma*, and is with heat and ſwelling, or excreſcens within the womb: It is worſe when there is an Inflammation. This is ſomtimes both in the Privities and Fundament, and in the Fundaments of Men, of which in its place.

The ulcerous pain of the Womb. A tearing or pricking pain is called the Ulcer of the womb, and it is either inwardly, or more outwardly, and may be touched, and increaſed by Medicines, or Copulation. And then blood, or thin matter comes forth: Or thick white concocted, not ſtinking, or it is crude, and wateriſh, or green, yellow, or black, and the ſame matter is ſometimes piſſed forth. And we have known it come forth of the Fundament, and Excrements come forth of the womb: and ſome have obſerved it is in the Bladder or Panch. What kind of Ulcer it is, whether Excoriation onely, or a profound deep Ulcer, whether creeping, or with ſwollen Lips, hard, or turned in; it may be ſeen or felt, or elſe if deep, ſeen by an Inſtrument. With this are divers other Symptoms. And if the Ulcer comes to the Orifice of the Bladder, there wil be burning, and often piſſing. If it be malignant, the Vital Functions are weakned, or if joyned with other Diſeaſes, as the French Pox, there are many Symptoms.

The Cauſes.

The pains in the Privities of Women, come from Diſeaſes of the neck of the womb or Privities, and they are either Inflammation, or Cancer, or Condyloma, or Ulcer.

Inflammation is the cauſe of burning pain in the womb. Inflammation being chiefly in the neck of the womb, or in the womb, cauſeth pains with heat, burning or tumor, as it is greater or leſs, pure, or impure, or Eryſipelas, where the heat is greater, and no tumor. The internal Cauſe of this Inflammation is Defluxion of Blood, to the menſtruous veins in the ſubſtance of the womb: Or difficulty of travail may cauſe it, becauſe the neck of the womb is very ſenſible, and the Orifice narrow. And ſomtimes there is an Inflammation of theſe parts from the Orifice, which is ſhut in Virgins with the *Hymen* or Membrane, when they are much pained at the loſs of their Virginity, or at other times, when the woman is ſtraight, and the man large. And it may come alſo from Peſſaries, or corroding Medicines.

A Cancer in the hollow of the womb cauſeth pain, with burning, and pricking, and ſwelling, which ſomtimes turns to an Ulcer. And this is cauſed by a malignant Humor ſent to the Neck of the Bladder. The kinds and cauſes of which ſhall be ſhewed in an external Cancer.

A Condyloma in the womb, cauſeth the pain above mentioned, and is in the Fundament: Alſo by reaſon of the ſame Cauſes to be mentioned.

An Ulcer in the womb is the cauſe of an ulcerous Pain. An Ulcer in the Cavity of the womb, or the Privities, cauſeth ulcerous pains, and other accidents that are more, as the pain is greater. For if it be a ſimple Excoriation with the skin off, there will the pain be ſmall, by reaſon of the exquiſite Senſe of the part. If there be a great hurt or wound, the pain wil be greater, and the blood come. If a ſimple Ulcer, the pain will be leſs, but with a Flux of Matter, if it be foul, the Ulcers be eating called *Noma*, or when they are deeper *Phagadænica*, the pain is longer, becauſe there wil be a Flux of Matter. If the Ulcer reach the Neck of the Bladder, there will be painful Piſſing. If it eat through the womb and the ſtrait Gut, there will be Matter by ſtool, and the Excrements that ſhould have paſſed through the Fundament, come through the womb. Or if the Ulcer reach to the Neck of the Bladder, or the Abdomen, the matter will come forth there, and if it continue long, it eats away the neck of the bladder: As we have known in ſome Women, who have loſt all the womb. And if the Ulcer be cancerous, there will be a *Carcinoma*, and more pain then in a Cancer not ulcerated, and the Lips wil be ſwollen, and turned in, and the matter wil flow, and ſomtimes blood, and that much at the time of the terms, in ſo much that ſome have been in danger of death thereby.

Theſe Ulcers come from Hurts, as Inflammations, as in hard Travail, the firſt Copulation, or other that is violent, by which a Vein is broken, as when they looſe their Maiden-heads, ſome bleed from the Terms, by rubbing of the Veins or the neck of the womb, or from hurt of the orifice, which cauſeth an Ulcer. Some think it comes from the breaking of the Membrane Hymen, and take it for a ſign of Virginity, though it happen not alwayes to Virgins at the firſt Copulation, but to ſuch only whoſe Veins are eaſily opened, being tender, and are nigh their Courſes at the time of Marriage, and then no Ulcer follows. This may come alſo from outward Hurts, or uſe of ſharp Medicines which corrode the neck of the womb, as we knew in a woman that lived long after the loſs of the neck of her womb. Alſo Inflammations turn to Impoſthumes, and they into Ulcers, and ſome are very foul, and there is a ſharp flux of the womb that cauſeth Ulcers. Alſo malignant Humors in the Terms in foul Bodies, and other Diſeaſes, as in the Pox, and running of the Reins, may cauſe the ſame. And ſomtimes the Seed of a man that is foul long kept in the womb, may do the like. And in Women that have a dead Child, the womb may be cor-

rupted, as I knew in two, who had the Child cut out with the Membranes and Perinæum, or Cawle corrupted, and one lived long after.

The Cure.

The Cure is divers, as the Diſeaſes that cauſe theſe Pains, which are Inflammation, Cancer, Ulcer. The cure of Condyloma ſhall be mentioned in Diſeaſes of the Fundament.

The Cure of Inflammation of the Womb. When the Inflammation is inward and outward, alſo it muſt be cured as other Inflammations, with reſpect to the part, which is very ſenſible, to prevent pain.

Inflammations in the Womb only muſt be cured as other inward Inflammations mentioned, taking heed that it turn not to an Impoſthume and Ulcer, or Hardneſs, or Scirrhus, or Gangræn, and corrupt the part. Outward things are beſt, as in the inflammations of the bottom of the womb as Baths, and Injections, and other things that come directly to the womb. Revulſion, and Derivation, and things taken inwardly are alſo good; and we muſt prevent a Scirrhus when it tends to an Impoſthume, and if a Scirrhus be, it muſt be cured as ſcirrhous Tumors, without pain. If it gangrene, it is incurable, and muſt be ordered as ſhall be ſhewed in Gangrænes.

The Cure of a Cancer in the womb. A Cancer of the Neck of the Womb, becauſe at firſt it cauſeth little pain or hinderance, or is not known, or regarded, when it grows up, proves often incurable: Nor can it well or conveniently be cut in that ſecret part, therefore it ulcerates, and cauſeth death. But to prevent, you muſt uſe a palliative Cure, by which the Patient may live longer: Such as are mentioned in the external Cancer. As by Revulſions and Derivations, by Bleeding, eſpecially in the Ankle, and Purging, and ſtrengthning, and by drying Topicks, and things that digeſt, as was there declared.

The Cure of a Carcinoma in the womb. The Carcinoma, or Cancers of the neck of the womb muſt be palliated alſo, with reſpect to the part, and the medicines muſt be put in with the finger, or by Peſſaries, or injected, or by Fumes, as in external Cancers.

The Cure of Ulcers in the womb. All Ulcers in the Womb are bad, by reaſon of the tenderneſs and moiſtneſs of the part, of that a little skin off will require a great Cure. The eating ulcers are worſe, which if long laſting, and rooted, and large, are almoſt incurable, as Carcinoma, which deſtroy the whole womb, as I ſhewed: Venereal Ulcers are not cured, except the Pox be cured in general. The Cure differs, in that ſome are to be applied as to cancerous and venemous Ulcers: Others generally as to all Ulcers.

The end in curing of all, except Carcinoma and Pox, is to cleanſe the Body when foul, for Humors will flow to the womb, and moiſten it, and make the Ulcers worſe, eſpecially if they be malignant, and then they muſt be corrected by ſparing moderate Diet, and Bleeding, and Purging, and Sweating, which doth not only take Humors from the whole Body, but from the part affected: As we ſhewed in other Ulcers. And if the Ulcers bleed, the Blood muſt be revelled, as we ſhewed in the Menſtrual Flux. And if in a deep Ulcer, the Matter fall into the Bladder or ſtrait Gut, it muſt be cleanſed as in Ulcers of the Bladder and Fundament.

Theſe things firſt obſerved, for the Cure of the Ulcer, if it be only the skin off, or a ſimple Wound, or Ulcer, it muſt be only dryed with glutinating means, and the blood ſtopt with aſtringents, and the pain abated with Lenitives and Narcoticks, if need be. If the Ulcer be foul and deep, it muſt firſt be cleanſed, then dryed and healed up, and if there be Corruption, uſe ſtronger, as followeth.

We give inwardly ſuch as we give other internal ulcers of the bladder or reins, and ſuch as we give in outward ulcers, with reſpect to the part: As ſhall be ſhewed.

Or this Decoction to heal old Ulcers. Take *Comfrey-roots an ounce, Plantane, Yarrow, Bayes, each a handful; Agnus Caſtus ſeeds a dram, white Wine a quart, Honey a pint:* boyl and ſkum it, till half be conſumed, give to drink often, and apply it to the parts, as I ſhall ſhew.

Dioſcorides ſaith the Roots of Rhapontick, and ſmall Centaury drunk, cure the Pains and Corroſions of the Womb.

Or Turpentine waſh'd in Mugwort-water, or the like, as in Plantane-water, or Roſe-water, for an Ulcer, or taken with Honey or Sugar: Some add Pouder of Hyſop.

New Milk and Sugar, or Honey drunk, doth the ſame.

Or *a dram* of Pills of Bdellium of *Moſue*, or *a ſcruple* every other day, cures the Ulcer of the Womb, and ſtops the Bleeding.

Or thus: Take *Bdellium three drams, Myrrh, Frankincenſe, each a dram; Sarcocol, Storax, Amber, Chabs Myrabalans, each half a dram; red Coral two ſcruples, with Syrup of Poppies, and a little Opium,* (if the pain be great,) make Pills: Give *a ſcruple* every other day.

For pain, the Troches of Alkekengi, with Opium, are good.

Or this Pouder to ſtop Blood, and heal. Take *Acacia, Hypociſtis, each a dram; Sanguis Draconis, Starch, Plantane, round Birthwort, each half a dram; Earth of Armenia or Lemnos a dram, Maſtick, or Sarcocol, each half a dram:* make a Pounder, give *a dram with Milk, Shepheards-purſe, Plantane, Roſe, or ſteeled Water.*

Uſe warm Injections to cleanſe, and dry after, and heal.

As, three ounces of Barley boyled in two pints of water or Whey, with Sugar or Honey, or of Hydromel alone, Honey and Wine, which is ſtrongeſt.

Or a Decoction of Barley, Lentils, Beans, Smallage, Pellitory, Plantane, with Honey.

Againſt Foulneſs. Take *Hydromel half a pint, Juyce of Smallage two ounces, Myrrh a dram.*

Or uſe a Decoction of Orris, Birthwort, and Sowbread, Lupins, Orobus, Horehound, Wormwood, and Centanry.

To cleanſe, add Lye, Urin, and Wine, or a little Allum.

The Juyce of a Nettle, and Urin of a Boy, cures the Ulcers of the Womb.

Alſo the Gall of an Ox, Goat, Carp, with Honey, and Goats Milk.

Or Unguentum Apoſtolorum, or Ægyptiacum.

Or the like Cleanſers uſed in outward Ulcers, and Dryers.

A drying healing Decoction is made of Comfrey, Snakweed, Plantane, Agrimony, Shepheards-purſe, Horſtayl, Sanicle, Mouſear, Pyrola, Yarrow, Knotgraſs, wild Tanſey, Bramble, Myrrh, Olive, Ceterach, Shrub, Sumach, Roſe of Jeruſalem, Wall-ſage, Swallow-wort, Rock Comfrey, Roſes, three handfuls or four, Grape, Plantane, and Myrrh ſeeds *an ounce:* boyl them in ſteeled Water for an Injection.

Or add Galls, Cypreſs-nuts, Acorn-cupps, Peels and Flowers of Pomegranates an ounce; which are good to ſtanch Blood, or red Wine, or Syrup of red Roſes, or Honey to cleanſe.

You may uſe the Decoction mentioned for an Injection.

Or Juyce of the Plants mentioned, with Honey.

Or half an ounce of the pouder of the Plants mentioned, with the Aſhes of Reeds, Gourds, or Spunge, or of Eg-ſhells.

When we deſire to dry exceedingly uſe Litharge, Tutty, Ceruſs, Bloodſtone, Calaminaris, Bole *two drams, and Sanguis Draconis, Acacia, Hypociſtis a dram,* for once injecting.

Or

Or this incarnative Pouder. Take *Orris roots, Birthwort, and Comfrey, each a dram; Myrrh two drams, Aloes a dram, or a dram of Frankincenſe, Sarcocol, Mummy,* put into the Injection.

Or add to this Pouder *two drams of Turpentine, with Plantane-water waſhed, and diſſolved with Honey, and the Yolk of an Eg.*

Or uſe Unguent of Pompholigos, Ceruſs, or Lead, ſix drams for one doſe in an Injection.

To allay pain, and heal alſo. Uſe,

All ſorts of Milk to cleanſe, heal, and abate pain. And they will dry alſo, if you quench Flints therein, and abate pain more, if you add Mucilage of Fleabane, Line ſeed, Quinces, and Infuſion of Gum Traganth, and Arabick, and Whites of Eggs, and Yolks ſomtimes: And in great pain a little Opium. And if you will cleanſe alſo, Honey or Sugar.

A Decoction to allay tearing and burning pain. Take *Barley a pugil, Fœnugreek and Line-ſeed an ounce, Fleabane, and Poppey ſeed, each half an ounce; the four great cold Seeds ſix drams, Roots of Marſh-mallows and Mallows, each a handful; Dill a pugil*: boyl them *in Milk and Water*, adding *Honey and Sugar*,

If you add *Purſlane an handful, Water-lillies a pugil*: the Heat will be better abated, and the Pain leſs, if you ad *half an ounce of Mandrake roots, and Henbane ſeeds two drams* to be boyled therein.

Alſo Juyce of Purſlane, Lettice, Nightſhade, Plantane in Milk, or their diſtilled Waters.

Or the white Troches of *Rhaſis*, with Opium diſſolved in Milk, or the Decoction mentioned, take away pain, and heal.

Add Oyls if need be, as of Roſes, Poppies, Henbane-ſeed; or of Lovage to aſtringe.

Alſo Fomentations and Baths are good, for their ſtrength reacheth to the inward parts, and heals the Ulcers. They are made as the Injections, by chooſing things proper to cleanſe, dry, and take away pain as you pleaſe. And for drying, we add Metals, as Filings of Iron, and the like.

Alſo drying Baths of Allum, and Sulphur in old ulcers, and we ſend the deſperate Women in this caſe to the Spawes.

Alſo we make Peſſaries, and thruſt them with the finger into the hollow of the Womb to cure Ulcers.

Or an Anodine of Gooſe greaſe, or Hens greaſe, or Hogs, or Dears ſuet, or Wool greaſe, with white Wax, and the Yolk of an Eg, and Mucilages, and Saffron, and Oyl of Opium.

Dioſcorides puts into Peſſaries, Leaves of Vervain, cream of Henbane ſeeds, and Juyce of Mandraks.

To cleanſe; Take *Turpentine waſhed with Juyce of Smallage half an ounce, Myrrh a dram, Birthwort roots two drams, Sugar half an ounce*, make *a Peſſary, with Gall of a Beaſt, or Allum*, it will more cleanſe.

You may uſe Anodine Oyntments alſo.

Or Dryers mentioned, with Pouders, or Juyces, and with Mucilages, and Wax.

Or Fumes that pierce into the womb, and dry Ulcers, as in the Noſe, for which are Fumes mentioned, and they which are ſtrongeſt, and of worſt Scent, may be beſt uſed here.

If theſe Ulcers come from the French Pox, they cannot be cured without a general Cure of the Pox. And then the Fume of Cinnabar doth all together. And the Oyntment of Quick-ſilver is good to be put into the part. All which ſhall be declared in the Cure of the French Pox.

CHAP. XV.

Of Diſeaſes in the Fundament.

The Kinds.

THe Diſeaſes or in inward Pains of the Fundament, are ſuch as are in it when cloſed in the end of the ſtrait Gut and Muſcles about it, we mean not the Clefts in the outward part, which ſhall be mentioned in external Cures with thoſe of the Lips. The kinds of the Pains are from the Senſe of the pain and ſwelling.

A burning and hot pain in the Fundaments.

There is ſomtimes a pain there, with Burning alone, or with a Tumor. And this is called the Inflamation of the Fundament, when it is inwardly hot, ſwell'd, and red, and outwardly ſometimes. This pain is increaſed by touching, ſitting, going to ſtool, eſpecially with ſtraining. The Belly alſo and Urin are ſtopped, by the tumor and heat. And this Inflammation leaves ſomtimes an Impoſthume, or the like in the Veins, which coming from other Cauſes, have an Inflammation. As alſo the Falling out of the Fundament hath; which alſo I obſerved in a Child of a year old, turned to a Gangræne, and cauſed death. All theſe may be known by toüching and ſight, when the Gut is turned out.

The blind Hæmorrhoides.

The pain in the Fundament with a ſwelling, and no Inflammation but what is from pain, is called the *Hæmorrhoides*, becauſe it comes from the Veins ſo called, and it is called blind, when they bleed not, but it may better be called cloſed or painful. In this upon ſtraining there is a tumor appears; or elſe it lyeth deep, and is only felt by the Patient. This pain is ſometimes great, from the Excrements going forth, with an Inflammation ſomtimes, which produceth bleeding, or open Hæmorrhoids, which are dangerous from their great Flux ſomtimes. As I have known in two Profeſſors, which from a ſedentary life, had the Hæmorrhoids, and died of their great Flux and Inflammation.

The Tumor called Condyloma in the Fundament.

A Pain in the Fundament with an uneven Swelling, like an Excretion that comes by degrees not ſuddenly as the Hæmorrhoids, is called *Condyloma*, becauſe it is like the Joynt of the Finger, this we ſhewed may be in a Womans Privities alſo, and the Fundament in both Sexes. It is more painful when there is Inflammation. If this Tumor appears outwardly, is called *Ficus*, being like a Fig, or *Verruca*, or a Wart, which hanging down is called *Thymus*: Somtimes it is like a Grape or Mulberries. I have ſeen it rough and hard, like a Cocks Comb. And it is either alone, or joyned with the French Pox.

An ulcerous Pain in the Fundament.

A Pain with ſenſe of an Ulcer in the Fundament is within, and differs from that which produceth a Teneſmus or Needing, becauſe there is not ſo much ſtraining. In this being foul, there is Matter voided alone, or in the firſt Excrement at ſtool. Somtimes it is hollow, and a Fiſtula, as goes either to the Womb and Bladder, out of which parts it after floweth, and ſometimes it is piſſed forth. And when the Patient farteth, it cometh forth of the womb, if the Ulcer be there. Alſo Ulcers of the womb, and neck of the bladder, as was there ſhewed, have gone ſometimes before, and ended in an Ulcer in at the Fundament. Hither are alſo wounds to be referred, which firſt bleed, and after turning to Ulcers, ſend forth Matter.

Diſ-

The Cauſes.

Diſeaſes that Cauſe pains in the Fundament are either Inflammation, or Hæmorrhoids, or *Condyloma*, or Ulcer.

Inflammation is the cauſe of burning in the Fundament.

Inflammation cauſeth burning pain with ſwelling or without, and it is grievous, becauſe the part is very ſenſible. And it may come from the ſame Cauſes, as a Teneſmus or needing when the ſtreight Gut is ulcerated, and from other outward hurts, as a wound or ſtroak or from wiping the Arſe with a paper that hath had Pepper in it, as I knew, or with the Hand that had Ginny pepper, as I knew in one that complained from thence of the fire of Hell, as he ſaid.

The blind or painful Hæmorrhoids, from the Veins in the Arſe, which bleed in ſome, as the Veins of Womens Privities at certain times, is with a ſwelling, not that the Vein it ſelf is pained ſo much, being not very ſenſible, but becauſe the parts adjacent are ſtretched and pained which are very ſenſible: this is greater with inflammation when the part is extended. Therefore when blood is brought to the end of the Veins to be purged by the Hæmorrhoids, if the mouths of the Veins be not open from whence the Hæmorrhoids are called blind, or when they open with difficulty, the blood being ſtopt and increaſed and laboring to get forth, forceth and teareth the Veins more or leſs as it is in quantity And they feel moſt pain when the Hemorrhoids firſt break forth. Becauſe the Veſſels were never opened before. And when the blood would get forth at ſome external Vein in the Fundament, It is hard to be opened, becauſe the Mouth of the Vein is made hard by the hard Excrements. But it gets eaſier forth when it opens a Vein in the broad part of the ſtreight Gut, where they are ſofter. But theſe mouths of Veins may be hurt alſo by hard Excrements or other ſtraining, as we ſee in Women in travil, who have the Hæmorrioids. This pain from the cauſes aforeſaid is greater, when the blood ſtopped, is ſharp or Malignant. And alſo the ſewelling Hæmorrhoids have divers ſorms, according to the diverſity of the mouths of the Veins and Fleſh and Blood thereabouts.

An evil Humor is the cauſe of Condyloma in the Arſe and Privities of Women.

Candyloma cauſeth pain in the Arſe Privities of Women alſo, for the parts are alike Nervous. And we know the Humor to be Malignant, when there are Ulcers in the Privities and Groyns, and alſo *Candylomas* in the Privities and Arſe. This Humor being venemous is infectious and breeds Figgs or Warts or other Excreſcences. And how this comes to paſs we ſhall ſhew in the French Pox, *Bubo* and *Cancer*.

An Ulcer or Wound in the Arſe, cauſeth an Ulcerous pain.

An Ulcer of the Arſe is ſomtimes the cauſe of pain and matter voided, this comes from an Inflamation turned to an Impoſtum that brake, and ulcerated and when it is deep it is foul alſo: or from a foul Ulcer in a Teneſmus, or from the cauſes that produce Inflammation and Ulcer there mentioned. Or from an Ulcer of the Neck of the Womb or Bladder that eateth thither. Or from a wound by external or internal means.

The Cure.

The Cure is in order according to the Diſeaſe, the Hæmorrhoids, *Condyloma*, Inflammation and Ulcer are cured divers waies.

The Cure of the blind Hemorrhoids.

The blind Hæmorrhoids (by which we mean a ſwolen Vein in the Arſe that is ſtopt and ful of pain) if it be not well ordered, will be inflamed and cauſe an Ulcer and other diſeaſes.

This may be prevented when it comes with eaſe and is not hindered at its uſual time but furthered, as we ſhewed in ſtoppage of Hæmorrhoids.

It is cured by turning away the blood which is the cauſe and nouriſher of it, and allaying the pain to prevent Inflammation, and then by drying and diſcuſſing the Tumor. And if it Ulcerate, it muſt be cured, as other Ulcers.

We muſt revel the blood that it may not flow to that part to ſtretch or inflame it, eſpecially if there be then an Inflammation by opening a Vein in the Arm, and then derive it by opening a Vein in the Foot, Ankle, or Ham.

Or by Cupping the ſides, to revel; and the Hips to derive.

Or by Leeches to the Fundament, if pain or Inflammation forbid not.

The Belly muſt be kept looſe that the Excrements may not hurt being hard, and by ſtraining; With fruits and herbs in meat and broaths, or with Caſſia, Manna, or the like. Or with Clyſters, if they can endure the Pipe.

Or with the Decoction of Reſtharrow, conſume them according to *Dioſcorides*.

Or give the Pouder of Moulin with Milk, to abate the ſwelling alone, or with Barley meal as much, or fryed with Eggs and Butter for ſome daies, which is a ſecret.

Or the juyce of Moulin alone, or with Penidics, or in a ſyrup, or with Liquoriſh Pouder, make an Electuary thereof.

Alſo Bdellium and Galbanum ſoftned with ſyrup of Plantane or Mullein and made Pills give a dram.

Or Narcoticks in great pain.

Topickes are applied with a Tent, or if liquid by a Syringe, or by ſprinkling, or blowing them in.

Anodynes abate pain and heat alſo, with Stupefactives, many whereof conſume the Piles.

Boyl yellow Quinces, or Herb True-love in Oyl. Or make Oyl of Gourd ſeed, Poppy, Henbane, or yolks of Eggs, or Indian Nuts, or De-been, or Jeſamin.

Or uſe this Liniment of Oyl of Roſes, Violet water Lillies, Willows, or Lineſeed, or ſweet Almonds, with other Anodynes, or freſh butter, the yolk of an Egg raw or roaſted.

You may add Gooſe greaſe, or Hens, or Hops, or the greaſe of Goats, or Dears kidneys, or Marrow of a Veal bone, Pomatum, or Æſypus, or white Wax waſht to make an Oyntment.

Mucilage of Fenugreek, Linſeed, or white of an Egg.

Pouder of the rinds of Mandrake, Henbane and Poppy ſeed, and if pain be great to four ounces of the Oyntment a dram of Opium and half a dram of Saffron.

Or uſe Populeon with Opium, when there is heat, or Saffron.

Fomentations and injections, are made of Mallows, Marſh-mallows, Mulleine leaves and flowers, Chamomil, Melilot, Dill, Elder flowers, VVater-lillies, and Violets, and Fænugreek and Linſeed boyled in water or fat broath or with Oyls.

And you may make Cataplaſms of the reſidents boyled in Milk.

Thus: Take *crums of Bread and Barley, or Spelt*, boyl them in *Milk and with Oyl of Roſes, Violets or Butter and yolks of Egs*, make a Pultis, you may add *Papp of Apples and Mucilages of Time, Fleabane and Althæa and Saffron.*

Or fry Purſlane, Nightſhade, Poppy and Henbane in Oyl.

The

The Juyce of Veal is a good Anodine.

Give Digeſters to conſume them, and if they prevail not, then Dryers, that bite not, if there be pain.

Or make Cataplaſms of Mullein, Clowns-All-heal, Plantane, black Hawkweed, Scabious, Crownwort, Yarrow, Shepheards rod, Dogs-tongue, Horehound, Leeks, Coleworts bruiſed or roaſted in the Embers, and mixed with Butter or Oyl. *Matthiolus* commends the Oyntment of Scrophularia.

Or this: Take *Lillies two ounces, Orris an ounce, Moullin, Scrophularia, each three handfuls, Flowers of Chamomil, Melilot Dill, St. Johns-wort, each a pugil; Dates ten, with Snails, without ſhells:* boyl them *in ſteeled Water,* ſtamp, and add *Fœnugreek and Line-ſeed, each an ounce; Butter two ounces, Myrrh, Frankincenſe, each two drams; Saffron a dram, yolks of Eggs four,* make a Cataplaſm.

Or apply roaſted Onions, or Leeks, with Oyl of Roſes or the like; or with Dragons, or Cuckow pintles, and Oyl, leaſt they burn, or alone, if they may be endured. All theſe may be mixed with the former Cataplaſms.

You may foment with a Spunge, or a Bag, with the decoction of the aforeſaid, with Dates, and Snails, to nouriſh, and with ſuch as conſume and dry, as Sumach, Bramble, Pomegranate peels and flowers, Galls, Roſes, Myrtle-berries, and the like mentioned in Ulcers of the Neck of the Womb, with ſteeled water, and red wine.

Or anoint with Oyl of Chamomil, Melilot, Dill, St. Johns-wort, Lillies, Olive, in which are boyled Raddiſh-ſeed, Spurge ſeeds, or Earth-worms, or Hog-lice, or Sows, or Wood-lice, or Horſleeches, or red Snails without ſhels, or with Oyl of Bricks.

Or make a Liniment of the Plants mentioned, with Smallage, or Parſley, or Yarrow, Juyces. Or beat them with Turpentine in a leaden Mortar, and wax.

Some fill a hollow Onion with Oyl, and Verdigreaſe, and roaſt it, and anoint with the Juyce.

An Oyntment. Take *Frankincenſe, Maſtick or Myrrh, each two drams; Bdellium, Lycium, or Juyce of Sumach, or Hypociſtis a dram, Saffron a ſcruple, Mucilage of Fleabane, and Gum Traganth, each half an ounce; a Yolk of an Eg, with Oyl of Roſes,* make a Liniment. If there be pain, ad *a dram of Opium, or Oyl of Henbane ſeed,* which alſo conſumes them.

To dry more, add *Ceruſs, waſht Lead, Litharge, Tutty three drams, the Arabian Stone according to* Dioſcorides. *And in a leaden Morter, with Mucilage, and white Wax,* make an Oyntment.

It will be ſtronger with Vitriol, burnt Allum a dram, Verdigreaſe, or Ruſt of Iron a ſcruple, Camphire half a ſcruple.

Give a Suppoſitory, or Suet, the Yolk of an Eg, white wax, and a little Opium.

Or make a Fume of the Decoction hot, or take in only the Fume of Moulin boyled, to eaſe the pain.

Or ſprinkle the Pouder of Darnel, Moulin, Scrophularia upon Coals, or hot Bricks, or Iron, and take the Fume to dry. It is better with Brimſtone, or with Honey anacardine.

Some ſay it is good to ſit upon a Stool, made of Pine-tree, and anointed with Oyl.

The Cure of Condyloma in the Fundament & Privities.

When a Condyloma comes from unclean Copulation without the Pox, then after purging, and bleeding, and ſweating, apply Topicks, as in other malignant Humors. If it be in the Pox, then cure it as the Pox, by purging and ſweating, and if they remain, the Diſeaſe is not wholly cured, and then uſe Topicks in the Cure, mixing things that are proper againſt the pox.

Uſe the ſame Topicks to digeſt and dry, as in the ſwollen Hæmorrhoids, eſpecially the ſtrongeſt, becauſe theſe are harder, and the pain leſs, adding ſtronger Ingredients.

Alſo the Cataplaſms and Fomentations there mentioned, as Scrophularia, Moulin, Plaitane, Bramble, Pellitory, Mercury, Winter-creſſes, Savine, Horehound, Maiden-hair, Roſemary, Time, Savory, Rue, green and bruiſed, or boyled with red Wine, or ſteeled Water, or water and Vinegar, or Lye, and applyed with a Spunge, or Bag: or ad Roots of five leaved Graſs, round Birthwort, and Bay-berries, and other Dryers, as Salt, or Peeter, raw Quinces may be added according to *Dioſcorides.*

Sheeps dung, or Hens dung, with the Gall of a Goat, Soap, and Vinegar mixed, are good.

Or diſſolve Tarr, and Ammoniacum in ſtrong Vinegar.

Or uſe the Oyntments for the Piles.

To which add this: Take *Juyce of Winter-creſſes, Smallage, or Parſley, each an ounce and half; Oyl of Brick two ounces, Bole a dram, with Turpentine* make an Oyntment.

Or, Take *Oyl of Tartar half an ounce, Lapis Calaminaris, Bloodſtone, or red Lead two drams.*

Or, Take *Vine aſhes, and Dill aſhes, each a dram and an half; Gum Ammoniack diſſolved in Vinegar a dram, Allum two drams, Bloodſtone, or Minium a dram, Galls half a dram, Saffron a ſcruple, a Yolk of an Eg roaſted, Turpentine a dram, with Oyl of Roſes and Wax* make an Oyntment.

This is ſtronger. Take *Quick-ſilver two drams, Turpentine an ounce, Oyl of Nuts two ounces, red Lead two drams, Allum, Vitriol, each a dram; Verdigreaſe half a dram, with Wax* make a Liniment, add a little *Sublimate.*

A Pouder to dry and conſume it. Take *round Birthwort a dram, dryed Savine two drams, Aſhes of Hermodactls, and Myrobalans, each a dram and half; Allum a dram, red Vitriol half a dram, red Orpiment a ſcruple, with Opium, and Mandrake roots* make a Pouder.

Or uſe Sublimate boyled in Water, or Oyl of Vitriol, or of Antimony.

A cauſtick Oyl to conſume the Condyloma, Fiſtula, Scrophulus, and any Excreſcens of Fleſh without pain. Take *Oyl of Bricks, Maſtick, and Gum Arabick the beſt, and Turpentine, each three ounces; diſtil them in a Glaſs Alembick, and mix the firſt Water with Aſhes of Ivy,* and ſtill it again, keep the Water.

Fumes taken in, do dry up a Condyloma, ſuch as we mentioned for the Ulcers of the Note. Chiefly of Cinnabar, as in the French Pox.

Somtimes they are cut off, when they are hard, as warts, or if they be long, they are tyed with Hair or Thread to rot.

The Cure of Inflammation of the Arſe-hole.

Inflammation in the Fundament alone, or with Piles, or Condyloma, is cured as other Inflammations in Womens privities, and if it turn to an Ulcer, as an Ulcer.

Therefore we let blood in the Ham, to derive and cup to revel and derive, when we fear a Flux to the part.

We looſen the Belly that the Excrements may not hurt. Clyſters are not eaſily given.

We alter with cold and moiſt Diet and Medicine. *Dioſcorides* commends the Water of Lens paluſtris to be drunk.

We uſe Anodines at the firſt, becauſe the part is very ſenſible of pain, and we cool without binding much, leaſt the part ſhould be exaſperated, with things againſt piles mentioned, that eaſe pain, and ſtupefie, and cool, as Oyntments, Baths, Fomentations, Cataplaſms.

A cool Oyntment. Take *Juyce of Purſlane, Plantane, Groundſoyl, each three ounces, Mucilage of Fleabane an ounce, the Yolk of an Eg roaſted, with Oyl of Roſes, and Violets,*

A Pultis: Take *Comfrey roots, Althæa roots, each an ounce; Plantane, Moulin, Groundſoyl, Sowthiſtle, each a handful; Melilot flowers, and Roſes, each a pugil; Fœnugreek and Line-ſeed, each half an ounce;* boyl and ſtamp them, add *Flower of Lentils a pugil, Oyl of Willows, Roſes, and Violets, each an ounce; Saffron a dram.*

In the end, uſe Diſcuſſers, and if Hardneſs appear, Softners, and conſume the reliquies as in other Inflammations.

The Cure of ulcers and wounds in the Fundament.

An Ulcer or other Solution of Continuity in the Arſe-hole, being a ſenſible part, is very troubleſom, and will ſcarce be cured in ſo ſtrait and moiſt a part: If it firſt ulcerate, it is worſe, and worſe yet, if it cancerate. If it be a wound, cure it as a wound. If the Ulcer come from a wound or Inflammation alone, or with the piles, after purging, by which alone Ulcers are fitter to heal; Do thus,

Drink Milk often and much, or ſuch things as are good againſt wounds, when there is a wound, as vulnerary Herbs. Bettony is highly commended in this caſe, and Mullein any ways taken, is good in al Diſeaſes of the Arſe-hole, & other things mentioned in the Ulcers of the Womb, as pills of Bdellium. And if Blood flow from the wound, uſe the pouder there mentioned.

Topicks may be uſed as in Ulcers of womens privities, becauſe the part is very ſenſible and tender, as they, and will not admit of other Cleanſers and Dryers, then are there mentioned, except ſuch Dryers as are mentioned for ſwollen Hæmorrhoids: And if there be a pain in the ulcer or Inflammation feared, uſe the things againſt pain, preſcribed in Ulcers of the womb and Hæmorrhoids, as peſſaries and Fumes.

Beſides which, the Roots of Carduus boyl'd in wine, cures the Ulcers in the Fundament: And Raiſons beaten up with Rue, if they be foul and cancer'd.

Or Oyntment of Minium, Litharge, or Chalcitis called *Diapalma*.

And if there be a Flux of Blood, uſe ſuch things as are mentioned for ſtopping of Blood in other Fluxes.

CHAP. XVI.

Of Pain in the Habit of the Body.

The Kinds.

VVE call thoſe Pains in the Habit of the Body which are within the Skin, either in the ſoft or fleſhy, or hard, or bony parts. They are of divers ſorts, ſome are greater, and others leſs then their accidents.

Of Pains in the Habit of the Body which have prevailing accidents that are greater then themſelves.

VVe ſhall mention only by the way thoſe pains whoſe accidents are greater, becauſe we ſpake of them in their places. As in Hurt of the Functions, when there is pain joyned, as pain of weakned Motion, mentioned in Lazineſs, voluntary, and after labour; this pain is ulcerated, inflamed, ſtretching, or beating. Beſides, there are ſomtimes in ſome kinds of unmoveableneſs, as in that kind of palſie, where the Senſe of Feeling remains, with a pricking, or vehement pain. Alſo there are divers pains in the Cramp, eſpecially when it is from wind: As we ſhewed concerning a moving pain in the Cramp of many years continuance. Alſo there is pain in Fractures and Diſlocations of Bones: All theſe are ſpoken of in impotent Motion. And in Depravation of Feeling, there is a pain in divers parts from a falſe Senſe of Cold or Heat. And we ſhewed in Feavers, that there might be pains, as if the Limbs were bruiſed or broken. Alſo pains inwardly may come forth as in the Head-ach, the pain may reach to the Eyes, and and other pains may come to the Neck, Breaſt, and Belly, as we ſhewed. And we ſhall ſhew how ſome ſuperficial pains go over the whol Body. And others are from evil Conformity or ſhape.

Of pains in the Habit of the Body which are greater then their accidents.

Thoſe pains which are in the Habit of the Body greater then their Accidents, are chiefly diſtinguiſhed as they are in the Fleſh, Joynts, or Bones.

Of Pains in fleſhy Parts.

The Germans call the pains in the fleſhy parts of the Habit of the Body, *die Fluxe*, from the cauſe that is Defluxion, Diſtillations, or Catarrhs. Of which we ſhall declare divers kinds, in parts not fleſhy, from the Joynts.

Of Defluxions or Diſtillations in the Habit of the Body.

Theſe Pains or Defluxions are ſometimes in the Cheeks, Chapps, or about the Ears, with Swelling, or without.

Or in the ſides, or behind the Neck, with difficult turning of the Neck, or a Creek, and Swelling of the Glandles. And if there be difficulty of ſwallowing, it is a baſtard Quinzy.

Alſo there is a pain from Defluxion in the fleſhy ſides of the Breaſt, heavy, and tearing, that increaſeth with touching, or Motion of the Arms, and hindereth breathing. And if it be pricking, it is a baſtard Pleuriſie, if the breath be much ſtopt, it is to be referred to Dyſpnœa, or difficulty of breathing.

Theſe pains from Defluxions, are alſo on both fleſhy ſides of the Back, either above, towards the Neck, or below towards the Loyns. And are increaſed by Motion of the Back-bone, or by lying down, or preſſing, but if they endure touching; they are ſpoken of in internall Pains.

Theſe pains from Defluxion, are alſo in the fleſhy parts of the Joynts, in the Arms, or Feet, and in the Nervous parts, if they are about the Shoulder blads, or fleſhy parts of the Hipps, they are referred to pains in the Joynts.

Pains in the Joynts, Arthritis, or Joynt-gout.

A pain in the Joynts is called *Arthritis*. And it is either more general in many Joynts, as in the Feet, Arms, Hands, Hips, Shoulders, reaching to the Back, and Neck, and ſomtimes to the Cheeck-bones, and Joynts. Or it is more particular in ſome ſmall or great Joynts, as in the Hip called the *Sciatica*. That in the Shoulder is called the pain of the *Homoplate*; when it is in the ſmall Joynts, in the Toes, or Foot, or Ancles, it is called *Podagra*; when in the Knee, *Gonagra*; when in the Fingers, Thumb, or Wriſts, *Chiragra*. This Diſeaſe ſeldom is conſtant in the Shoulder alone, as in the Knee; and if it be there, it is called *Arthritis*, when other Joynts ſuffer alſo. Some of theſe kinds of Gouts have the ſame accidents.

The Sciatica, or Hip-gout.

Pain of the Homoplate, Podagra, Gonagra, Chiragra.

Sometimes there is a great pain fixed in one or more Joynts. That which is in the Hip is firſt fixed, then moveth from the Thigh into the Foot, and that in the Shoulder, in the Arm. In all kinds, the pain is increaſed by Motion of the Joynt, and touching, except in the Hip and Shoulder, and then when the pain comes outward. Theſe pains come ſuddenly unto ſome.

There is uſually a Tumor with Redneſs, Heat, and beating, in the Podagra, and Chiragra, firſt or laſt; and ſomtimes in the Gonagra, or Arthritis, eſpecially in the Joynts without Fleſh. Somtimes it is an Oedema without Redneſs. But in the pain of the Shoulder and Hip in the fleſhy parts there is no ſuch appearance or tumor.

In continuance of time in the Podagra, and Chiragra, there will be knots in the Joynts of the Fingers and Toes. And when they are opened, there comes forth a thin or tough white Matter, or like Chalk. And ſomtimes they turn to hard uneven ſtones, which hinder the Motion of the Joynt. And I have ſeen ſometimes ſuch knots from the bending of the Arm to the Wriſts, growing as it were together, and when they have been broken, there hath come forth a white Pultis, and in one troubled with the Gout, it was in his Ear. And another Merchant long and greivouſly

vouſly troubled with the Gout. The ſame kind of chalkie Matter was all over his Body, and the very Eye-brows alſo, and it turned to knots, and then came forth.

As we ſhewed in Feavers, there is a Synoch in every general Gout, and often in the *Podagra*, *Chiragra*, and *Gonagra*, and ſomtimes in the Hip and Shoulder-gout. It begins firſt with Chilneſs, and there is Thirſt and Reſtleſneſs, the Pulſe is high, and the Urin red.

There are ſomtimes other accidents in Arthritis. And we have known a Cramp to follow the Joynt-gout which hath been worſe then it ſelf.

Pains about the Bones. The pain about the great Bones (beſides that which is in parts without fleſh, of which we ſpake in the Pain of the Joynts, and that without the Skull of which in Head-ach) is of two ſorts. The one is chiefly about the Head bones, the other is about many other Bones.

An external Cephalæa. There is a kind of pain about the Head or Forehead, which is laſting, which is called an external *Cephalæa*, or Head-ach, differing from the internal mentioned. This is about the Bone, and is augmented by being touched. It ſomtimes ſprings from an internal Head-ach, or is joyned with it, or is alone outwardly on both ſides, or on the right or left, as a Hæmicrania. Sometimes it is like a Nail driven into one part, and called *Clavus*. Somtimes it makes Nodes in the Forehead, like that in the French Pox, and in other Bones.

Clavus.

Outward Heavineſs of the Head. There is another kind of outward pain in the Head, which goes before other pains from Defluxion, into the Joynts and fleſhy parts. In which ſomthing ſeems to lye heavy upon the Head, and there is outward, as if the skin were flead off, and increaſeth with touching of the Hair eſpecially. And oftentimes there is a Swelling ſoft and œdematous, broad, and diſperſed about the Neck, and hinder-part of the Head, and other accidents, as in the Heavineſs of the Head, coming within the Skull, eſpecially when they meet together.

The French Pox or Neopolitane. There is another kind of pain about many Bones from a Diſeaſe not known by the Antients that was brought from the *Indies*, firſt called the *Neopolitane*, then the French Diſeaſe: And becauſe it comes by Copulation, the Venereal Pox. Of which there are divers kinds, as I ſhall ſhew, and this pain about the Bones is one, and is called the contagious Pain or Pox.

The contagious French Pox.

This pain being near about the Bones, is chiefly in the middle Seat without the Fleſh, either in Latitude or Longitude, as in the naked inſide of the Leg, and about the Shoulders, Homoplate, and Arms, and before, in the Breaſt, which bony part can ſcarce ſuffer from another internal Cauſe. And therefore the Pox is known only by this ſign ſomtimes. Alſo there is pain without in the Head, eſpecially in the Forehead to the Eye-brows, and about the Temples, fixed like an outward Cephalæa.

This pain is violent and implacable, pulling as it were the skin from the bones, and not to be touched. It increaſeth towards night, and is not abated as other pains, but augmenteth by heat. And therefore in bed they are worſe, and it comes by degrees, not ſuddenly as Arthritis.

Somtimes there are hard Tumors or Nodes in the Forehead, Skins, and inſides of the Hands, which are unequal and increaſe.

And other accidents, as Falling of the Hair, Spots, Puſtles, and Ulcers, as we ſhall ſhew,

The Cauſes.

It is neceſſary that in all Pains of the Habit of the Body mentioned, that the ſenſible parts be affected as the Muſcles, Membranes, and Nerves, from whence come ſtretching pains, or pains from compreſſion, ſolution of continuity, ſimple diſtemper, congeſtion of Humors, Influxion, or evil Quality.

Diſtention or Stretching, is the cauſe of pain, where other Symptoms are greater. Vehement Stretching of the parts cauſeth this pain, by immoderate Motion in Exerciſe and Labour: Hence comes the ſtretching lazy pain mentioned. And violent motion, when the Muſcles are contracted with the Cramp: As we ſhewed in Spaſmus. Alſo it comes from Extenſion of the Muſcles by ſtraining, which cauſe Bleeding, ſuch as is in inflamed or ulcerated Lazineſs, or ſuch as increaſeth by touching and motion. This pain is ſomtimes in the broad Muſcle of the Breaſt, which moveth the Arm, coming from ſtrong holding of the bridle in riding; ſometimes in the Feet and Knees, from riding in ſhort Stirrups.

Or in the Back, from ſtretching of the Membranes and Ligaments, by the great Bowels, lying upon them; or by a Tumor, as in divers Diſeaſes of the Liver, Spleen, Guts, Meſentery, and Womb, and in women with child, as we ſhewed.

Or it is from wind that is bred by moiſture or weak heat, or coming from other parts, which lifteth up and ſtretcheth the muſcles, as we ſhewed in windy Cramp. And if it be between the membranes, it is a pain like that from Defluxion, but not ſo fixed, but wandring, and ſtretching, and not long laſting. And if it come to the skin, the pain is with palpitation or beating, as we ſhewed.

A Compreſſion is the Cauſe of pain in which the Symptomes are greater. Alſo Compreſſion of the parts may cauſe pain without breaking of the skin which if it is, belongs to Diſeaſes of the skin. As from long lying in a great Diſeaſe, when there is a pain in the Back, and in other ſenſible parts; and from external violence, as when from preſſing of the Elbow, there is a numneſs and pricking of the two Fingers.

Or when the Bones are out of their places, and lye upon the Muſcles, Membranes, or Nerves, there is pain, which is greater and longer, when there is Swelling or Heat, as when there is a great pricking pain, from a violent motion of the Back or Neck, or from Bones out of Joynt, while they lye upon theſe parts, and hinder motion: As we ſhewed in want of Motion from a Diſlocation.

The ſame pain may be from broken Bones out of their place, which tear the parts, and hinder motion, as we ſhewed in want of Motion from a Fracture. Or from the Spondils of the Back broken out, which cauſe Pain, Swelling, and Ulcers, before they come forth; as I knew in a Child of ſeven years old, who was born crook-baked, and had a Tumor in his left Shoulder, out of which came many ſmall bones of his Back, with much matter.

Rupture is the cauſe of pain in the Hernia. Solution of Continuity internal in a ſenſible part, cauſeth pain, as when the Membrane about the Belly is broken: Eſpecially when the guts come forth, and there is an Hernia. As for other ſenſible parts, as Muſcles and Nerves, they can ſcarce be broken without an external force. Of theſe we ſhall ſpeak in the Diſeaſes of the Skin.

Diſtemper cauſeth pain, with other Symptoms joyned. Alſo Diſtemper cauſeth pain, whether cold or hot. If it be outward, it is to be referred to Diſeaſes of the skin; if inward, it comes from Defluxion, or congeſtion of Humors: as ſhall be ſhewed. And in the Fits of Agues, the pain felt in the Back and Members, comes firſt from Cold, and then from heat, becauſe the Cauſe lyeth in the great Veſſels which are near the Back, and inflame the Nervous parts.

Congeſtion of Humors cauſeth an external Head-ach.

An Humor heaped, which is corrupt from evil Nouriſhment or Weakneſs of Concoction or crude, cauſeth pain in the bloodleſs parts, about the Bones, Perioſtium, and Membranes; where by reaſon of Cold, they are more eaſily heaped up, and more ſlowly diſcuſſed. This is often in the Head, between the ſkul and skin, by reaſon of the plenty of Veins, which afford Excrements, which cannot eaſily be diſcuſſed, by reaſon of the thickneſs of the skin: Hence comes Cephalæa or Heach-ach external. This may be in other places upon bare Bones, like that in the French Pox, with Swelling, and Nodes, when the Nouriſhment of the part aboundeth, and turns to a Callus: as ſhall be ſhewed in external Tumors.

Congeſtion of Humors, cauſeth outward Heavineſs.

Alſo when theſe Humors are heaped without the Skull, there comes a pain external, which goes before Defluxions, and Joynt-gouts.

Congeſtion of Humors cauſeth the Joynt-gout.

The ſame Excrements about the bloodleſs Region of the Joynts, not flowing from other parts, may cauſe a kind of Joynt-gout. This comes by degrees, not ſuddenly, as that which comes from a Defluxion, nor doth it cauſe great pain, and the tumor is only œdematous. This Arthritis or Joynt-gout ſeldome comes firſt, but follows the other, which comes from Defluxion, when the part is weakned, from which Defluxions & new Excrements are gathered. Hence they are free from the Gout, but there is ſome ſign of it, either from Defluxion or Congeſtion of Humors. Or if there be another kind of Arthritis from both, as a *Sciatica*: It laſteth long, and hath great changes.

A Defluxion of Humors, cauſeth the Joynt-gout and other pains.

A Defluxion of Humors cauſeth ſudden pains, and they are either ſimple Defluxions, or Arthritical. The Humors either flow from within the Veſſels, or otherwiſe.

Humors congeſted without the Veſſels that cauſe theſe two ſorts of pain, are ſuppoſed either flegmatick or wateriſh, but a wateriſh Humor, or pure Whey flowing to theſe parts, cauſeth reſolution or tumor without pain, rather then with great pain. And therefore it muſt be mixed with other Excrements, and then as it is more cholerick, ſharp, or ſalt, or evil, it ſtretcheth and tearing the part more or leſs, and cauſeth pain accordingly..

The Original of this ſerous Humor comes from the Head, and flows downwards. And it is ſomtimes congeſted in the inward part thereof, within the Skull from the Blood which is plentiful in the Head, when it is crude or impure. And when any part thereof is unfit for Nouriſhment, and will not be concocted, there are Excrements in the Brain, which fall down, and cauſe pain. Before which there was a Heavineſs in the Head, from the Matter heaped up, and other accidents. Alſo excrementitious blood ſent to the Brain, comes from the weakneſs of the firſt or ſecond Concoction, or from its Crudity, and the rather if the Brain be weak. Hence it is that though good blood be bred in the firſt Concoction, yet becauſe it cannot be aſſimilated, or brought into ſubſtance in the third, there are many Excrements, and more when it is not at firſt well concocted, or mixed with Excrements. This cauſe of the weakneſs of the Brain, is either from the Parents, or from age and Diſeaſe, eſpecially from Wine and Venery, the one ſtupefying, and the other ſpending the Spirits, and both weakning the Nerves and Brain, and taking away ſtrength: Of the exceſs of which the Gout is the puniſhment. The plenty of this humor in the brain cauſeth it to flow down, or external cold wind, or moiſtneſs that pierceth the Brain, and ſtraineth and ſqueeſeth it, or heat of the Sun or Baths cauſeth Defluxions, rather by opening the paſſages, and ſtirring up the Faculty to expel, then by melting the Flegm, as they call it. Alſo great motion that ſhakes the Head, by Neeſing, Coughing, or the like, cauſeth the abounding Humor to flow down.

And we have ſhewed that the ſame humor may be without the Skull, and flow down, and cauſe pain, before which was Head-ach, or Heavineſs, and Swelling of the skin. And alſo we ſhewed the Cauſe why Humors are eaſily gathered there. And the ſame Cauſes that made the Humor flow which was internal, may move the external, as cold and heat; and ſooner, as we ordinarily may perceive.

The Defluxion of this Humor, which is both within and without the Skull, is divers. For if that flow, which is in the Skull, it cauſeth Diſeaſes in the Habit of the Body, and others alſo, as it falls into the bottom of the ſkull into the three cavities. For if it fall into the upper chamber next the Forehead, then it is ſtrained through the holes of the ſtraining Bone, and comes like clear water out of the Noſe, and is called *Coriza*. If it fall into the middle Cell or Chamber, which goeth to the Pallate with many holes, it either paſſeth thin preſently, or continueth, and turneth thick into Snot, and ſo is blown out at the Noſe, or hawked out. Or if it flow towards the Eyes, it is turned to Tears: as we ſhall ſhew in things ſent forth. But if it follow the paſſage of the Nerves, in the middle cell, or fall into the hinder Cavity of the Skull, which is lower and larger, through the great hole behind, which contains the the narrow, from whence come the pain of Nerves, it fals into the Habit of the Body, into fleſhy parts or Joynts, and cauſeth the Gout. Alſo when the Humor gathered without the Skull, flows down under the skin, it cauſeth pains according to the parts, as we ſhall ſhew.

If it flow upon the fleſhy parts, either inwardly or outwardly, then it gets between the Muſcles and nervous Membranes, or between the Fleſh and Skin, and Glandles, and cauſeth Heavineſs, when it is much, or ſtretching, or pricking, when it is of evil Quality, or a Tumor occult or manifeſt, like an Oedema, and if the pain be great, and cauſe a Flux of Blood, it cauſeth Inflammation, which ſomtimes is known by heat and beating pain. And if it be outward, there is apparent Tumor and Redneſs. Theſe pains from Defluxions are uſually in the Back and Neck, and Face, and Breaſt ſomtimes, and Joynts, as we ſhewed. And when theſe parts have been uſed to Defluxions, they are weaker and looſer, and more apt to receive them.

If this Humor from within the Skull, flows by the ways of the Nerves into the Joynts, or from without under the skin, as *Fernelius* ſaith it may, then as it is about the Lips, Shoulders, Knees, Arms, Feet, or Finger-joynts, Back, or Cheeks, in one or more places, it cauſeth divers kinds of Gouts. In which they ſuppoſe the Joynt to be the part affected, and ſome think the inward part chiefly, becauſe the pain is felt there, or increaſed by motion. But in regard the moving Joynt is compounded inwardly, of two Bones, which have no Perioſtium in that part, but only a hard Griſtle, and there is no Nerve there, and therefore they are all inſenſible, the pain cannot be within. Nor in the Joynt of the Thigh, where there is an inſenſible Ligament. Moreover in regard the Bones are ſo exactly joyned in the Joynts, that there is no ſpace between, and outwardly are cloſed with Ligaments, ſo that nothing can get in, how can any humor get in to breed the Gout, when there is no paſſage nor Vein. Moreover the Ligaments without that bind the Joynt, are inſenſible, or if they have any feeling, it is from the Perioſtium to which they grow, and that is very little. How then can there be ſo great pain in the Gout, if it be there? Neither can it be from the Tendons, which have little or no feeling. Beſides, the Tumor without, which is at a diſtance from the Joynt, and the pain which is remote, ſhews that the pain is not in the Joynt. Alſo the chalky Matter, and the Nodes in the Gout, are not alwayes found in the Joynts, but in the parts adjacent. And though they grow in the Joynt ſomtimes, yet is not the pain therefore in the Joynts, or in the inſenſible parts whereof they are made. For they are

from

from other Cauſes, and cannot cauſe pain, except it be by hurting the part adjacent, nor other inconvenience, but Deformity and Hindrance of Motion. For no pain can be but from a ſenſible part, which is not in the Joynts. Therefore the Gout-pain is not from the Joynts, but the parts adjacent, as the Nerves, Muſcles, and Membranes. And the reaſon why the pain is ſo near the Joynt, is the meeting of the Nerves there about, where they are comprehended in a little room, and bound about with Membranes, and Ligaments, and folded together to move the Joynt, when in other places they are free, and go ſtraight along the Body. Hence it is that when any matter falls into theſe narrow and crooked places, it eaſily ſtays there, and afflicts the Nerves cauſing pain. Which pain, if there be a Humor, is fixed in the ſtrait paſſages, through which the Nerves run; as in the Sciatica, where the pain is above the Joynt, almoſt in the Loins, where the fourth Nerve goes to the Leg, and is bent outwardly, from the Cavity of the Hip, while the Humor fixeth, and when it removeth, the pain removeth to the Knee, to which the Nerve goes, or to the Foot; the pain is the ſame in the Shoulder. And when the Matter is much the pain is in divers parts, where it is fixed, and in thoſe narrow paſſages, where the Nerves paſs through the holes of the Bone, as in the Back-bone, where it eaſily ſtayes, and cauſeth pain, and chiefly where the net work of the Nerves goes from the Neck to the Arms, and from the Loins to the Thighs.

The Diſeaſe that cauſeth this pain, is either ſtretching from much Humor, ſuch as when it falls in a fleſhy part, differing only in that the humor in this flows to the Muſcles next the Joynts, and cauſeth not ſo great pain, as when the Nerves are afflicted, and there is an Oedema in in the part. And if the humor be evil and infect the Nerves, the pain will be worſe, and heat and redneſs will come from the Flux of Blood, and laſtly a Swelling: as we ſhall ſhew in the Gout, from a Flux of Blood. All theſe ceaſe when the Excrements are conſumed, and return upon a new Defluxion. And after many Defluxions, ſome reliquies remain not diſcuſſed, which if they be glutinous, turn by degrees into Chalk. And if they are earthy, as ſerous humors uſe to be, as I ſhewed in the Stone, they turn to Stones. This is chiefly in the Hands, and Feet-Joynts, becauſe the humor can fall no further.

The Diſpoſition of the part receiving, is a cauſe alſo why the humor goes hither or thither, as when the paſſages of the Nerves, and the places about the Joynts, are too looſe. Or when there is hæreditary Weakneſs in the Nerves or Brain, or when there hath been a Diſeaſe, or is a Defluxion conſtantly ſtretching the paſſages. Hence it is that the humor, though it be not in great plenty in theſe paſſages ſo ſtretched, and made looſe, as it is uſually, when it cauſeth pain, yet it eaſily goes thither. And becauſe it uſeth to go to the extremities by its thinneſs and the openneſs of the paſſages, rather then ſtop by the way; and not only looſen the place, but ſeparate the parts one from another. Hence it is that the Podagra, or Foot-gout, and Chiragra, or Hand-gout, are more uſual then the other Gouts. And why after once, they come again monthy and yearly, and cannot be quite driven away. And the Sciatica, and other Gouts above, though the Matter ſtop in them, yet it is more ſeldom, becauſe the matter deſcends, and the pain will not be ſo looſned as in the Hands and Feet, except there be a continual Defluxion. And a general Arthritis or running Gout, is not ſo uſual as the other kinds, becauſe the humor that cauſeth it, muſt be a great quantity, to go into almoſt all the Joynts. And becauſe the ſeldom coming thereof weakens the parts but little, and alſo becauſe (as I ſhall ſhew) it comes often from another Cauſe then a Defluxion from the Head.

When Blood in the Veins falls about the Joynts, it begets a hot Gout, with a Feaver, and Inflammation, and the like: as it doth Diſtention and Heat in any other part.

This is from the abundance of it, or when it is too hot, and cauſeth a Synoch Feaver, which uſually preſently follows the hot Gout, and attends it. And as an Eryſipelas comes in a Synoch Feaver, from the Blood ſent to the skin, ſo doth the Gout from the ſame ſent to the Joynts, and they who are ſubject to the Gout, are ſubject to a Synoch, with Eryſipelas. And the Patient hopes ſomtimes it will be but an Eryſipelas, when he is ſubject to have both. Alſo the Blood being made more impure and thin by excrementitious Whey, may cauſe an Arthritis, with a ſmaller Feaver. And when the Gout is more general in many parts, and comes oftner, it is from Blood, which eaſily goeth through the Body, and not from a Defluxion from the Head, which is ſeldom the cauſe, but when it is in great quantity. Although a particular Gout, as the Feet and Hip, may be often from blood, with a Feaver. In theſe Gouts from blood, if it be very hot, and inflame the Nerves, the pain and burning is greater, with redneſs and tumor, (except it lye low, as in Sciatica) and with an eryſipelated Phelgmon. But if the blood be wateriſh, the tumor will be ſpread like an Oedema, and the pain leſs, and not very troubleſom, but becauſe it is in divers parts.

The cauſe of the heat and foulneſs of the Blood is mentioned in Synochs, as the uſe of ſtronge wine exceſſively which weakens the brain by aſtoniſhment, and makes the blood increaſe, grow hot and thin, which is eaſily therefore inflamed, to produce a Feaver, by which a part of it is ſent to the Joynts. This is the cauſe and puniſhment of the Gout. Hence it is the rich mans Diſeaſe, who uſeth exceſs in wine, and ſpiced meats, that inflame the blood. And ſomtimes the poor mans from other cauſes, as is the Feaver with Eryſipelas. It comes to all by the Diſpoſition of the Part through weakneſs, and by looſneſs of the paſſages; as we ſhewed in Arthritis from Defluxion, eſpecially if the Flux hath been often, which cauſeth greater weakneſs.

Alſo Blood ſent to other parts that are fleſhy in Synochs, as into the Emunctuaries of the Kernels there, may cauſe pain, with a Tumor and Feaver: as we ſhewed in Feavers. Or diſturb by its plenty and thinneſs, when it goes to any part of its own accord, or by labor or pain.

An evil quality cauſeth the French Pox.

An occult malignant Quality, as appears by the effect, being external, cauſeth the pain about the Bones, which is called the fourth ſort of French Pox. This Quality comes from the Body of another infected, whether totally or in part: Therefore Whores infected, though they walk abroad, and have not great accidents, may infect others. And ſomtimes a Whore takes it, and gives it to the next Cuſtomer, and clears her ſelf. This Quality infecteth by touch, eſpecially of the naked tender Privities in Copulation, and ſo it paſſeth from one Inſtrument of Generation to another, and ſo to the whole Body. Hence it is that it came from the *Indies* to us. And it may come by infected Excrements other wayes, as Sweat in Hankerchers or Shirts, or from Spittle, even as the poyſon of venemous Breaſts is communicated by biting; therefore beware of Spoons and Cups, wherein they drink, and Kiſſes by which Nurſes infect Children. For in my Fathers time in our honeſt Family, my Mother was infected with her Child that ſhe gave ſuck to, by that means, through a Harlot that was infected, and her ſervant. And my Father with the help of a Chyrurgion, cured them both by ordinary means. It may come alſo from the touching of mattery Clouts. And a Midwife of ſixty years old in *Paris*, delivering a woman that had a venereal Ulcer, had an Ulcer in her Hand, by which means ſhe infected many honeſt Women, when ſhe touched their Privities, as *Lewiſa Burgeſia*, the famous Midwife to the Queen of *France*, recorded in her Book. Few Bodies are thus infected, but Infants and very tender People often touched. Nor can it come by breath, for then more would be infected; although many to ſmoother their unlawful Lechery, pretend it.

This Quality is in a Vapor or Humor, and goes from the Body to Body, and infects the Part it firſt toucheth, and ſeldom ſtayes there, but goes like poyſon through the body, eſpecially into the membranous parts; and if it be outwards, it is like an Elephantiaſis, and cauſeth loſs of Hair, Puſtles, and Ulcers: As that ſhall be ſhewed in diſeaſes of the Skin from the Pox. If it be deep in the ſolid parts, then it gets into the Perioſtium and Membranes, and cauſeth pain about the Bones, eſpecially when there is no Fleſh, and where many Membranes and Nerves meet in the Heart, Breaſt, Skins, and the like. Theſe pains are increaſed with heat, and produce Nodes, after the Perioſtium is eaten away; as we ſhewed in Cephalæa, from congeſtion of humors. And few other inconveniences, but no great change in the Spirits and Humors, nor doth any thing appear of that Nature in the Urin, Excrements, and Hurt of the Functions, except accidents do ariſe from great pain, and long continuance, or violent medicines, which we muſt rather ſtudy to cure then the Pox.

An evil malignant quality cauſeth external malignant Head ach.

There is alſo inwardly a ſecret Maligni ty, which being an enemy to ſome parts, cauſeth pain in the Habit of the Body, like this, ſuch as we ſhewed might come from the Pox, taken from without, or a Head-ach external without the Pox, when beſides the diſtemper cauſeth pain, there is alſo Malignity, by which it laſteth longer. And ſome pains of the Joynts that come from Defluxion, when the Humor is malignant, may produce ſomthing malignant, and unknown, formerly in divers Diſeaſes, which is often and laſting, and hath its proper accidents, and can ſcarce be cured. And we may very well conceive that the pain in the Cramp, which runeth through the Body, comes from a perverſe quality that is offenſive to the Nerves, by the wonderful and ſtrange accidents it produceth for a long time, by the Nerves, through the whole Body, to the extremity of them, where the pain is greateſt. And thoſe Diſeaſes which are called Colds and Heats, come from Malignity, as appears by their prodigious Symptoms.

A malignant Quality cauſeth a malignat gout.

A malignant quality is the cauſe of the running pain in the Cramp.

A malignant quality is the cauſe of pain in depraved Touching.

The Cure.

The Cure of pains in the Habit of the Body, when other accidents are greater.

When accidents are joyned with pains in the Habit of the Body, and are greater we ſhewed the Cure thereof to be in the accidents that are moſt urgent. As when pain comes from Diſtention, and from too much motion, it becomes a ſtretching pain with Lazineſs, or a violent with the Cramp: The Cure of one is ſhewed in the Cramp, and of the other in Lazineſs. And if the pain increaſe from too much motion, and a Flux of blood be joyned, you muſt uſe the ſame Cure. And if the pain be chiefly in the Back from inward Diſeaſes, it muſt be cured as the Symptom of theſe Diſeaſes. If Wind cauſe ſtretching pain, cure it as Spaſmus, or Cramp, or Palpitation. If the Members are weary, and broken by long lying and Compreſſion, reſtore them as in Lazineſs. If any part is pained from Compreſſion, the cauſe being taken away, it ceaſeth, except Inflammation follow, which requires a Cure by it ſelf. If pain come from broken or diſlocated Bones appointed for motion that preſs the parts: The Cure is ſhewed in Immobility. If it be in other Fractures, that cauſe no loſs of motion, becauſe other internal and external accidents follow with Tumors, cure it as in Tumors. If pain come from a Rupture, ſee Ruptures and Tumors from thence. If there be evil Feeling from a hot or cold Diſtemper external upon the part, ſee the Diſeaſes of the Skin. If from Feavers, ſee Feavers. If external Head-ach come from Humors, ſee Head-ach. If in a Palſie there be pain from a malignant Defluxion, ſee the Palſie.

The Cure of Head-ach from Humors.

We ſhall diſtinguiſh the Cauſe of Pains in the Habit of the Body, which are greater then their accidents; as the three kinds, either ſuch as are about the Joynts, or Fleſh, or Bones, and cure them in reſpect of their Cauſes. But if the pain be from Flux of Blood, or Water called the pains of the Joynts: We ſhall cure it the ſame way. As if it be arthritis from the congeſtion of Humors, becauſe it come from a Defluxion firſt. And the ſame way of cure ſhall ſhew how a heavineſs of the Head from congeſtion of Humors, that goes before an Arthritis and Defluxion may be cured, and they prevented. And if pain like that from Defluxion, come of wind, becauſe the ſame things that diſſolve a flowing Humor expel wind: We ſhall uſe the ſame way to cure and prevent the breeding thereof. But pains from a malignant quality, will have a particular Cure, as from the Pox, and the like, of which, when we have ſpoken of the Cure of Defluxions and Joynts.

The Cure of Pains in the Habit of the Body which are greater then the accidents.

The Cure of Arthritis from Congeſtion of Humors.

The Cure of external heavineſs of the Head from congeſtion of humors.

The Cure of Pain in the Habit of the Body from wind.

Defluxions that fall generally into the Habit of the Body, though they are uſual, and upon divers parts, moleſting more or leſs, and comming from ſight Cauſes and returning, except they fall upon the inward parts, eſpecially the Midriff, are not ſo dangerous, and are eaſier cured then the Joynts. And pain from wind, is more eaſie to be cured. All Joynt-pains are perverſe and laſt long, and eaſily return. Among which, though the general Gout be the greateſt pain, and ſomtimes dangerous, with other accidents, yet becauſe the cauſe muſt be great, that muſt ſend it to ſo many places, it is not ſo uſual, and it comes ſlower, and ſeldomer then the reſt, and ſomtimes never returns. Podagra and Chiragra are moſt uſual, and return monthly or yearly, and are hard to be cured when fixed, but kill not but by other accidents, for many have lived long with the Gout, and others by the Gout have been freed from greater Diſeaſes, which the Defluxion uſing to fall before, upon more noble parts would have cauſed. The Sciatica and Shoulder-gout, are leſs uſual then the Podagra, and more then the Arthritis, they return ſeldomer then the Podagra, and ſooner then Arthritis, and ſomtimes are away ſome years, and return again, and laſt as long as an Arthritis, for ſome months, but with leſs danger. Theſe things obſerved, we muſt make our Prædictions accordingly, eſpecially in the Podagra fixed or hæreditary, and not promiſe raſhly to cure. But we muſt try if we can make it leſs, or come ſeldomer, and bring it to paſs if poſſible, and comfort the Patient that age abateth the pain.

Prognoſticks in Defluxions in general, and in the Gout.

The Method of curing in Defluxions, and Joynt-pains, is to prevent, and take away the pain: We muſt prevent ſo that they may return leſs and ſeldomer. By hindering the increaſe of blood or water in the Head, or the whole Body, by Diet and Evacuations, and Correcters of Diſtemper and Weakneſs. We divert the Flux from the Joynts and other parts, with things that ſtop, or by derivation of the Humor. And we confirm and ſtrengthen the parts, to which they uſe to flow, when they are looſe and weak, that they may not receive the humors, and amend the diſtemper.

The prevanting and curing of Defluxions, and Arthritis, and its Kinds.

After

After the Defluxion is fallen, and in the time of pain, we cure by ſtopping at the Fountain, or ſtraitning the paſſages, through which the Humor flows, and by Revulſion from the part, and Derivation and Repercuſſion, and we allay the pain, and prevent a new Defluxion, proceeding by degrees, eſpecially after the Humor is fallen down to things that digeſt it, if it be Blood, and diſcuſs, as in other Inflammations. If it be another Humor, let the means be ſtronger, and if it lye deep, more attractive, and conſuming or opening. And in the Declination, we ſtrengthen the part, and conſume the reſidue. Theſe are done divers wayes, as the Defluxion is upon the Joynts, and Members, or Back, Breaſt, or Neck, or Face (of which in Tooth-ach) or as it is a general Arthritis, or a Podagra, Chiragra, Gonagra, Sciatica, or Shoulder-gout, called Pain of the Homoplate, by Diet, or Medicine, by Evacuations, by Stool, Vomit, Spitting, Sweating, Piſſing, Cutting, Burning: Alſo by Alterers inwardly taken, and outwarly applied, as follows.

A Diet to cure the Arthritis, and Defluxions.

The Diet muſt be to prevent Excrements and Humors, or keep them from flowing. Let the Air be temperate and dry, for cold, windy, cloudy, and moiſt Weather and hot, provokes Defluxions, and the more when it ſuddenly alters from cold to hot. Let not the Patient waſh his Hands or Feet in Water, for it is hurtful, whether cold or hot. And Wine is better, as we ſhall ſhew in ſtrengthning the Joynts. Let the Diet be convenient in quantity and quality, with Exerciſe, Sleep, and other Motions of Mind and Body: As we ſhewed at large in Weakneſs of the Stomach, to prevent Excrements. If it comes from Blood, we muſt diet as in Feavers, eſpecially in Gouts, that eaſily return, as the Podagra, and good order of Diet-wine, and Women wil prevent, or abate the Gout: As when there is a ſimple exquiſite Diet, only eating once a day, abſtaining from wine, or drinking it ſparingly, or with water. Inſtead whereof they may have Drinks made fit, or Meath. As for Venery, they muſt either give it over, or uſe it ſeldom, and not ſtanding. And this may be the reaſon why *Hippocrates* ſaith that Women have not the Gout, before they have uſed Venery, and Eunuchs ſeldom have the Gout.

When the pain is begun, let the Diet be thin, and let them faſt as much as they can; and uſe Medicines proper in their Diet, according to the accidents. In the Arthritis forbid wine. And if they be hot, or feaveriſh, give ſteeled water, Juleps, and ſharp Syrups, if the Defluxion be in its Courſe. If they be not hot, give the Decoction of Coriander, with Syrups, or Hydromel, and rub the whole parts, and the oppoſite to derive the Humor inſtead of Exerciſe.

The Cure of prevention of Defluxions, and arthritis by Evacuations.

To prevent Defluxions and Joynt-pains, open the Belly, and purge Spring and Fall, and at other times, if the Body be foul, as the Humor is wateriſh, which requires ſtronger means, or bloody, which requires leſs, with Præparatives if need be: as we ſhewed. If a Podagra comes from Blood, we ſhewed the cure in a Synoch, with Eryſipelas. If Defluxions and Arthritis come from water, there are Purges mentioned in Diſeaſes of the Brain and Nerves. If the Humor now flow, they muſt be uſed warily, leaſt the Defluxion increaſe thereby, chiefly in the Joynt-pains, not only from Blood, in which it is enough to keep the Belly open, but if from other Defluxions, becauſe they are thin, and eaſily ſtirr'd, uſe gentle Purgers, with Binders, and divert the Matter rather then move it with ſtrong Medicines. This muſt be obſerved at the beginning, in the Cure of Arthritis, in the Pains of the Joynts, it is beſt to avoid ſtrong Purging, not only for the reaſons ſhewed, but to hinder pain by violent motion, uſe Laxatives firſt and after ſtrong Purgers.

Thus, give Clyſters to prevent and cure, for they open the Belly, and draw from the Joynts and other parts. Eſpecially in the Sciatica, and pain of the Back and Loyns, from Defluxions, becauſe they come near to the parts affected, and abate the pain, and if they be ſtrong, draw the Humor away: Let them be ſuch as were mentioned in the like caſe.

Or if the pain come from blood, make a cooling and pricking Clyſter of the Decoction of Polypody, Mallows, Marſh-mallows, Violets, Beets, Mercury, Bran, and cold Seeds, with Sugar, Honey, Oyl, Butter, Caſſia, Yolks of Eggs, and the like.

In other caſes of Defluxions and Arthritis, eſpecially in the Hip and Parts adjacent, uſe this common looſning, pricking, and anodyne Clyſter. Take *Althæa roots two ounces, Orris an ounce, Mallows, Blites, Beets, Coleworts, Mercury, Bettony, Calaminta, Penny-royal, each a handful; Chamomil, Melilot, Dill, Stachas, and Lavender flowers, each a pugil; Fænugreek, and Lineſeed, each half an ounce; Caraway ſeeds, and Rue, each a dram; Bran a pugil,* boyl and ſtrain, add *Honey two ounces, red Sugar an ounce, Turpentine,* diſſolved with *the Yolk of an Eg, a dram and an half, Hiera, Catholicon, or Electuary Indi half an ounce, Oyl of Lillies, and Chamomil, each an ounce and half; Sal Gem half a dram*: make a Clyſter.

Another that heats and diſcuſſeth. Take *Orris roots an ounce, Calamus, Elicampane, each half an ounce; Hedg-muſtard, Groundpine, Calaminta, or Balm, Time, Marjoram, Bettony, each three handfuls; Flowers of St. Johns-wort, Stachas, Lavender, and Roſemary, each a pugil; Bay-berries half an ounce, Cummin, and Seſely ſeed, each two drams;* boyl them *in Wine, and Water,* add *Honey of Roſemary an ounce and an half, Juyce of Rue an ounce, Sack two ounces, Benedicta Laxativa an ounce, Caſtor a ſcruple, Oyl of Rue three ounces,* with a little *Sals* make a Clyſter, if you add *half a dram of Oyl of Spike,* or a little *Oyl of Time, Roſemary, Calaminta,* it will be ſtronger.

In the pain about the Loyns, give Oyl of Rue alone.

A ſharp diverting and purging Clyſter. Take *Briony-roots, and Hermodactls, each ſix drams, Agarick, Aſarum, each two drams; Hedg-muſtard, Penny-royal, Wormwood, each a handful; Tops of Centaury a pugil, Rue, and Hedg-muſtard ſeed, each two drams;* boyl, ſtrain, and add *Honey an ounce and an half, Urin of a Boy two ounces, Hiera Logadii, Ruſs, or Colocynthides three drams, Juyce of Water-creſſes an ounce, Oyl of bitter Almonds three ounces,* with a little *Sals* make a Clyſter. If you add *a dram of Coloquintida,* it will be better.

Alſo Decoctions mixed with the Pickle of Fiſhes, and urin alone, makes good Clyſters. Some add Chymical Oyls

And others give Sory in Wine, which corrodes, and the Pickle of the Fiſh Silurus.

Suppoſitories alſo that are ſharp, ſtir up Nature, and derive from the part. As, Take *boyled Honey,* and add *a dram of Hiera, Eſula half a dram, Sal Gem. a ſcruple,* with *Mouſe dung* make a Suppoſitory.

All theſe Purges compoſed againſt the Gout and other Defluxions; if it come from Blood, give gentle things, as Syrup of Roſes, Caſſia, Manna, Catholicon, Diaprunis, Tryphera Perſica, and Broath of an old Cock, *Dioſcorides.*

Or this: Take *Rhubarb four ſcruples, Spike half a ſcruple,* infuſe them in *Water of Iva,* or the like, ſtrain, and diſſolve ſome of the forementioned therein. Or if you will have it ſtronger, *two drams of Electuary of Juyce of Roſes.*

To cleanſe the Blood. Take *Hops and Fumitory, each a handful; Cordial Flowers a pugil, Sebeſtens ſix pair, Tamarinds half an ounce, Liquoriſh three drams, Polypody half an ounce, Thyme, and Epithymum, each a dram; Senna two drams,* boyl, ſtrain, and infuſe therein *Rhubarb a dram, Spike a ſcruple, Citrine Myrobalans a dram and half,* ſtrain them ad *Syrup of Roſes an ounce, or half an ounce of Catholicon, or Triphera*: make a Potion.

Or

Or this Decoction. Take *the Broath of an old Cock, Capon, or Veal,* boyl therein *Bark of Lignum vitæ, or the Wood two ounces,* and infuse in the *hot strained Liquor, Senna two ounces,* let it cool by degrees twenty four hours, add *Syrup of Roses four ounces.* Give it four mornings, with a little *Cinnamon-water,* this draws Water from the part. And some add *an ounce of the Water of Bears Ear* to every Dose.

Or this Syrup. Take *Myrobalans, Chebs, yellow and indy, each an ounce; Polypody an ounce and half, Raisons stoned twenty pair, Cordial Flowers two drams, Spike half a dram,* infuse them in *Wormwood-water,* boyl, and strain, and add *Juyce of Roses six ounces, Manna four ounces, Sugar two ounces,* give *three ounces* at a time.

If it come from a wheyish Humor, give Hiera, Alephangina, Assaieret, or Pills of Rhubarb and Agarick.

An Electuary: Take *Catholicon an ounce and half, Senna six drams, Tartar half an ounce, Anise-seed two drams, Rue seed half a dram, Roots of five leaved Grass a dram, Ginger half a dram, Cinnamon a dram,* with *Syrup of Roses* make an Electuary: Give a bolus every week.

A Potion: Take *Chips of Guaicum half a pound, Roots of Dwarfe-elder, Elicampane, Hermodacts, each half an ounce; Senna four ounces, Agarick half an ounce, Ginger half a dram,* with *Honey, Wine, and Water,* make a Decoction for six doses, every other third day, or twice a week.

A Potion: Take *Agarick two drams, Rhubarb a dram and half, Myrobalans, Chebs, and Citrine, each half a dram; Aloes a dram, Roots of five leaved Grass, of Birthwort, Spike, Mastick, Myrrh, Amber, Cubebs, Ginger, each a scruple;* with *Turpentine* make Pills: Give *half a dram* twice or thrice in a week, add Diagredium, if you will have it stronger.

Or these: Take *Rhubarb, Agarick, each half an ounce; Myrobalans, Chebs, and Citrine, each a dram; Aloes two drams, Sarcocol, Bdellium, Sagapenum, each half a dram; Roots of Birthwort, Valerian, Mum, Gentian, Herb Iva, Germander, Tops of Centaury, St. Johns-wort, Parsley seed, each a scruple; Spike, Zedoary, Ginger, Mace, Sal Gem. each half a scruple;* with *Syrup of Coleworts* make a Mass.

Pills of Hermodacts good in the Joynts, may be used to prevent. The Arabians make them of Hermodacts, Cummin, and Ginger, with Honey; the Greeks add Carthamus seeds, Euphorbium, Myrrh, Mastick, Anise, Pepper. The strongest are these called the lesser, made of Scammony, Hermodacts, Myrobalans, Aloes, and Roses, and are good in a hot Cause. Those called the greater, work strongest, and are best in a cold Cause, made of Hermodacts, Coloquintida, Turbith, Myrobalans, Aloes, Bdellium, Sagapenum, Opopanax, Sarcocol, Euphorbium, Castor, Rue seed, Agrimony, Smallage, and Saffron, with Juyce of Coleworts. Arthritical or Joynt-pills, are made of Hermodacts, Turbith, Agarick, Scammony, Aloes, Sal Gem. with Spices, Gums, and Seeds that break the Stone.

Or make Pills of Hermodacts, choosing alwayes the white, smooth, and easie to be beaten, that have a white Pouder, take heed of the Colchick poyson, whose heads are wrinkled, and are black within, and without, or dark red. Thus, Take *true Hermodacts half an ounce, Aloes, Turbith, Agarick, each a dram and half; Rhubarb, Myrobalans, Citrine, and Chebs, each a dram; Mastick two scruples, Euphorbium a scruple, Ginger, and Cummin seeds, each half a dram; Saffron half a scruple,* with *Honey, or Syrup of Roses* make a Mass, give *a dram,* add if you will make them stronger, *Diagredium a dram, or Troches of Alhandal two scruples,* and to *two scruples,* add *a scruple of Rhubarb,* and with the *Juyce of Iva, Coleworts, or Roses* make Pills.

Or thus: Take *Aloes six drams, Citrine Myrobalans a dram and half, Turbith, Hermodacts, each half a dram; Rhubarb a dram, Sal Gem. Ginger, each half a scruple; Diagredium, Troches, of Alhandal, each three scruples and an half;* with *Syrup of Roses* make Pills.

In Defluxions for to purge strongly, give an Electuary of Citrons, Juyce of Roses, Elescoph (Amoron of the French King, is commended in the Sciatica) and fine quibus Pills, of Myrobalans, and Aggregative. We use also things to purge Flegm from the Head and Nerves, as Diaphænicon, Diacarthamum, Indy majus, Pills of Cochiæ Aureæ, Fœtidæ, and of Sagapenum.

An Electuary commended by *Galen,* and others to take away pain of the Joynts presently. Take *Hermodacts, and Diagredium, each two drams; Ginger, Cloves, Cummin, and bitter Costus, each an ounce,* with *Honey boyled in white Wine three ounces,* make an Electuary, give *two or four drams in a Wafer dipt in Wine,* or drink it in *Wine.*

Or this: Take *Hermodacts, and Turbith, each two drams and an half; Agarick a dram, Aloes, Scammony, each two drams; Lilly roots, and Squills roasted each a dram and half; Tops of Centaury six drams, Olibanum, Galbanum, Ammoniacum, each a dram; Mastick a dram, Anise, Fennel, Parsley seed, each three drams; Cloves six drams, Cinnamon half an ounce, Cubebs, Spike, each two drams; Carpobalsom, and Wood-balsom, each a dram; three Peppers, each half a dram; Saffron a scruple, Castor half a scruple,* make a Pouder, and with *Honey* an Electuary, give it as the other.

Or the Electuary of Zeno.

Tablets for the same. Take *Hermodacts two drams, Turbith a dram and an half, Diagredium a dram, Rhubarb two drams, Spike a dram, Calamus, Cubebs, long Pepper, each half a dram; Sugar four ounces,* dissolved in *Rose-water,* make Lozenges, give *two drams.*

Or thus: Take *Turbith, and Rhubarb, each two drams; Carthamus seeds three drams, Diagredium a dram, Cinnamon, yellow Sanders, and red Roses, each a dram;* with *two ounces of Sugar* dissolved in *Rose-water,* make Tablets.

Much may be done by Vomit to prevent, because it cleanseth and derivesh, if they who are used to it, vomit once or twice in a month, or more two days together, especially presently after Meat, which if it were fat, and strong, and much, and the Belly rubbed, the Vomiting will be easier. In all Defluxions, and kinds of Gouts, Vomits, and Clysters, are better then Purges to divert. And in the Sciatica, it is good to vomit two or three days together.

Asarum and Broom are chiefly commended for Vomits in the Gout; as the Decoction of the Seeds or Roots of Asarum boyled in Water or Whey, or the Decoction of Broom flowers, and the Seeds of Ricinus in Broath.

Also the Decoction of Raddish seed, Atriplex, Dill, Water-cresses, Rocket, Dwarfe-elder, in the broath of an old Cock, with Oyl of Olive, of Chamomil, or Oxymel, or Honey, and Water, and the like.

By much Spitting we draw Flegm from the Head, as the Fountain to prevent Defluxions, especially when by the heavinesse of the Head, we suppose the Humor is gathered there; and when Nature doth not purge that way, we help her with Masticatories and Errhines.

Also Sweating is good to prevent serous humors, breeding the Gout, and they cannot be better sent from the whol Habit of the Body. And because the blood is thereby purged from water, it is good when the Gout comes from blood, to make it thicker.

They are continued a long time for four or five weeks, by a sweating Potion, in the Morning, and before Supper, made of the Decoction of Guaicum, Sarsa, or China, with Water of Iva arthritica, with a sparing Diet, with the Decoction of the same for Drink. And you may make Wine of the same; as we shewed in the French Pox. Also use Baths for a month, this will strengthen the Joynts.

Also it is good once a week, after Purging to sweat, to take away the Defluxion, by a dry bath, morning, and before supper, or in bed, with Treacle, Mithridate, or Rob of Elder a dram, Syrup of St. Ambrose six drams. And with the Decoction of Rupture-wort. Or half an ounce of Dwarfe-elder roots, or four scruples of the Seeds infused a night in white Wine, is good in the Gout.

Also you may sweat by Fumes.

It is not amiſs to diſcuſs the Matter, by ſweating; as I at large ſhewed in impotent Motion. In a Tub that hath had ſtrong Water, and Juniper burnt in it, or in a Cradle made on purpoſe, with an Alembick under it with proper things.

Alſo after Purging it is good to ſweat, eſpecially if Nature move that way, when the Defluxion is but in the beginning of an Arthitis force it not, leaſt the Humor being thin, flow the faſter; but if Nature tend that way, give ſome gentle Helpers mentioned.

By piſſing plentifully, the ſerous humors are carried from the Veins and whole Body, and it is good to prevent Gouts. And ſomtimes we provoke Urin in the Fit to derive, with the Decoction of Peaſe, opening Roots, Aſparagus, Melon ſeeds, and the like in the morning.

The preventing and curing of defluxions, & Gouts by cutting and burning.

We prevent Defluxions and Gouts, by opening a Vein in full and foul bodies, in Spring and Fall, eſpecially when the Gout is from blood. And *Galen* ſaith that he prevented the Gout by purging, and bleeding, and temperate Diet. Open the Arm-vein for generall Evacuation; or that in the Foot, for particular, which is good in Women, when the Terms are ſtopt. And it is acknowledged a ſingular Remedy to prevent the Podagra to let blood twice a year in the Foot. And it deriveth and preventeth, if it be done in the ſound Foot. And ſome open the Vein in the Loyns by the Buttocks, to prevent the Sciatica.

For Cure of Defluxions and Gouts from Blood, it is good to bleed at firſt, for Revulſion in the part diſtant, as in the arm or hand, to draw from the feet, or to derive by the part, near where it is found. In the Sciatica from blood, open a vein in the arm to revel; *Hippocrates* openeth them behind the Ears; and the Arabians opened the Veins by the little Finger. This done, open the Vein in the Ham or Ankle within, to derive, or without, if it appear moſt, which is called the *Sciatica-vein*, for its great benefit: This alone cures ſomtimes. This is done on the ſame ſide the Sciatica is, although we have known by experience, that bleeding on the ſound ſide hath cured. This bleeding in the Foot is good when the pain is not from blood, but then bleed not in the arm before. Otherwiſe you muſt not bleed raſhly in particular Gouts from water, leaſt you move the humors, except from the great pain, you fear a new Flux of blood, and then you may do it for Revulſion.

We uſe alſo Cupping and Scarification to prevent. of what cauſe ſoever it come, in the inſide of the Leggs or Ankles: It is good in Podagra and Sciatica. It is chiefly good every new Moon, to ſcarifie in the ſole of the foot, under the great Toe, to prevent a Podagra. And in the beginning of Defluxions and Joynt-pains; it is good for turning the Matter another way, in the oppoſite ſound part, as in the Sciatica in the Buttocks and Leggs, and in the Shoulder-pain in the Scapulæ. And to bleed by Leeches, in the Hæmorrhoids eſpecially, where there hath been a cuſtom.

Some teach that they can ſtop the Flux to the part, by opening and tying the Vein. And ſome have drawn yellow Water from the Hands and Feet, by cutting, which *Hippocrates* alloweth. But when no certain Matter appears, the way is doubtful and dangerous. And a light Inciſion is good when the Nodes or Knots ſtrive to get out, and the skin is there.

Alſo the Flux of Humors is diverted by burning and bliſtering, this is the beſt to prevent, and to cure by drawing forth the matter; and is to be uſed chiefly when the matter lyeth deep, and will not be diſcuſſed by Medicines, as in the Sciatica, and Shoulder-gout, or other kind, or defluxion upon the Members, when the Cauſe of the Diſeaſe ſticks ſtoutly: This is the laſt Remedy to take it out.

The gentleſt way is to apply things that make the skin red, only in the Hip, Shoulder, and other fleſhy parts, upon the pain. As Sinapiſms made of Muſtard ſeed, and Vinegar one part, and Figgs, or Leaven two or three parts, with Pigeons dung.

Stronger things bliſter and burn, called *Veſicatories* and *Cauteries*, theſe are applied behind the Neck to prevent, or to the arms to cure, to ſtop the Flux a little above the part, or when it is flown below it, as in the Joynt-pains, below in the Joynt, in the Sciatica, in the Inſtep, or to the Buttocks, in the Gonagra to the Ham, or upon the part.

Theſe Veſicatories are Flamula, Crowfoot, Spargraſs, Daphnoides, Capſicum, Dragons bruiſed, or Nettles, or Milk of Figgs, with Bran, and Vinegar.

Or apply a potential Cautery of Spaniſh Flies, and Leaven, and things that take away pain, mentioned in opening Impoſthumes.

This is done ſooner and better, with a hot Iron, and they will not feel ſo much pain, if you clap firſt a Plate of cold Iron upon the part, to be burnt, which hath a hole in it, through which the Cautery Iron may paſs, for by the Goldneſs of it, and preſſing, and ſtupefying of the skin, the pain is not felt.

The preventing and the Cure of the Gout, and Defluxion, by things taken in.

We give to prevent the Gout that returns ſo often, when it comes of blood things to cool and thicken it. Such as we ſhewed in Synochs, with Eryſipelas, as ſharp Waters and Spaws, by uſe whereof many have been kept free from the Gout. I knew a man that was troubled with the Gout, and lived many years after, by the uſe of a Drink made of Bar-berries, Prunes, Plumbs, Apples, and ſour Pears, with a few Juniper-berries; and ſome have been cured by drinking of aſhes, Milk; others with Vinegar, for divers dayes. *Dioſcorides* commends Vinegar, and Honey; others Vinegar of Squills.

If the pain come from a watery Defluxion, then give things to conſume it, and to ſtrengthen the brain and Nerves, by which the Gout is prevented, if conſtantly uſed. And the Podagra from blood, is ſo prevented by temperate things that conſume the Serum, and make the blood purer and thicker, Theſe are mentioned in a Palſie from Flegm, and Weakneſs of Stomach, and other Diſeaſes from Defluxions.

Among which the Water of Groundpine, or Iva arthritica, is beſt, or the Decoction thereof, in Hydromel, Oinomel, or Honey, and Wine, Water, or Vinegar, called Oxymel, if often drunk; or a ſyrup of the juyce of it; or a Conſerve, or a Pouder of the ſame; or of Primroſe, or Cowſlips. Alſo Bettony, Sage, and Stœchas.

Theſe following taken many weeks together, dry up Defluxions, and are excellent.

As Decoction of Althæa roots, Graſs roots, Aſparagus, five leaved Graſs, white Thorn, Echium, Corn-poppey, and Æthiop leaves, are approved of *Dioſcorides* againſt the Sciatica, in wine, or wine and water, with Honey and Sugar.

An Electuary. Take *Conſerve of Groundpine two ounces, of Primroſe, Lilly of the Valleys, Broom, and Bettony flowers each an ounce and half, Conſerve of Roſes an ounce, Cinnamon a dram, Cloves, Galangal, Nutmeg, each half a dram; Ginger a ſcruple, Spike half a ſcruple, Coral a dram, Harts horn, and Ivory, each half a dram;* with *Syrup of Bettony, or Groundpine*, make an Electuary: Give as much as a *Nutmeg*, and drink *Bettony water* upon it.

Another: Take *Seeds of St. Johns-wort, Leaves of Germander, each two ounces; Groundpine an ounce and an half; Bettony half an ounce, round Birthwort roots an ounce and half; Saſſa an ounce, Angelica ſix drams, Saſſaphras half an ounce, Aſphodel roots*, if they can be had *two drams, Ivory, Harts horn, Amber, each a dram; red Coral a dram and half, Cinnamon two drams, Cloves a dram, Saffron half a dram*, add to them poudered being *an ounce, two ounces of Honey*, give *four ſcruples or a dram.* If you would have *Pills*, mix the *Ponders with Turpentine*, and ſome proper *ſyrup*, and give *half a dram.*

Another to be uſed daily. Take *Sarſa four ounces, St. Johns-wort ſeeds, Leaves of Groundpine, and Germander, each eight ounces; round Birthwort roots ſix ounces, Angelica three ounces, Cinnamon two drams, Cloves four ſcruples, Saffron two ſcruples,* with *Honey* boyled in *white Wine,* make an Electuary.

Or theſe Pills: Take *Roots of round Birthwort, and Angelica, each two drams; Leaves of Groundpine three drams, Rupturewort a dram, Spike half a dram, Saffron a ſcruple, Aſhes of dead mens Skuls a dram and half,* with *Turpentine, and Syrup of Betony,* make Pills: Give *a dram.*

Sciatica pills: Take *Pouder of Groundpine ſix drams, Gum Ammoniacum, and Opopanax, each a dram; Myrrh half a dram, Caſtor a ſcruple, Euphorbium half a ſcruple,* with *Turpentine* make *Pills.*

A Sciatica Electuary: Take *Groundpine, and Germander, and Ivy, each half an ounce; Rue, Sage, Mugwort, Savine, Bettony, Thyme, each a dram; Seeds of St. Johnswort, or Aſcyri, or Androſæmum three drams, wild Rue, and Southernwood ſeeds, each a dram; Madder, and Monks-Rhubarb roots, each a dram and half; Pepper, and Cardamoms, each half a dram;* make a pouder, and with a *pound of Honey* an Electuary, give *a dram.*

Or, Take *the Pouder* laſt mentioned *an ounce and half, Roots of Xyris, Polemonium, and white Poplar barks, each a dram and half; of Heliochrys, Arctium, Chamæyſſus,* called *Ground-Ivy, Daſy flowers, and Comfrey, each a dram; Cappar, and Ocimaſtrum ſeeds, or wild Baſil, each half a dram;* with *Honey* make an Electuary: Give it as the former.

An excellent Syrup againſt all ſorts of Gouts. Take *Sarſa two ounces, Calamus, and Roots of five leaved Graſs, and Birthwort, each an ounce; Angelica half an ounce, Aſarum two drams, Groundpine, Rupturewort, and Bettony, and Germander, each a handful; Sage, Thyme, Mints, Marjoram, each half a handful; Primroſe, and Comfrey flowers, each a pugil; Roſemary, Stœchas, and Lavender flowers each half a handful; Aniſeſeeds half an ounce, St. Johns-wort ſeeds two drams, Baſil, Seſeli, and Rue ſeed, each a dram;* boyl them in *Water,* and the third part *Wine,* ſtrain, and add *Honey a pint,* make a Syrup, with *Cinnamon two drams, Cloves a dram*: Give *an ounce* to prevent, alone, or with *Water of Groundpine, or Bettony.*

A Pouder of aſhes to dry up Water. Take *Aſhes of a dead mans Skull an ounce, of a Bulls pizzle, or Caſtor half an ounce, of Swallows, Cuckow, or Kites two drams, of Harts-horn, and burnt Ivory, each a dram; of Amber half a dram, Pearl half a ſcruple, Cinnamon two drams, Diagalangal and Diamoſchum, each half a dram; Sugar of Roſes, and Sugar Candy,* as much as all the reſt: Give *a dram and half,* and drink wine with proper diſtilled water thereupon, or make Tablets with Sugar diſſolved *in Bettony or Groundpine water.*

In the Cure, give things to ſtop the Humor, when it falls. If it be blood, let it be cooled and thickned, with Syrup of Violets, Water-lillies, Endive dryed, red Roſes, Myrtles, Julep of Roſes and Violets, with Water of Sorrel, Plantane, Lettice, Roſes, and the like. Or with a Decoction of Prunes, Sebeſtens, Jujubes, and the things mentioned in Synochs. To ſtop the Humor, uſe things mentioned in Defluxions and Catarrhs.

Somtimes give Narcotick Opiats in both caſes, they are not dangerous, for they abate pain, and ſtop the Flux, as Treacle and Mithridate; and if the Defluxion be wateriſh, ad a little Bole. Alſo Philonium Aſyncritum, and things mentioned in Colicks that heat, if there be pain and watching.

Adding as followeth, to ſtop Defluxions. Take *Maſtick, Frankincenſe, each a dram; Storax half a dram, fine Bole a dram and half, Ivory and Bedeguar, each half a dram; Spike half a dram, Saffron half a ſcruple, Opium five grains,* with *Syrup of Poppies* make Pills: Give two mornings and evening.

The outward cure of Defluxions, & Gouts and Prevention.

We apply Remedies to the head and other parts, ſome at firſt, others in the declination.

In a Defluxion or Gout, from Rhewm from the Head, after decent purging, we apply dryers and ſtrengthners to the head out of the fit after the Defluxion, and in the fit, when we fear not the Return of the Defluxion; as we ſhewed in Diſeaſes from Flegm.

As Lotions for the Head, of Sage, Marjoram, Bettony, Groundpine, Stœchas, Lavender, Roſemary, Agarick, and the like boyled in Lye of Vine aſhes, with other drying things proper for the Head.

After waſhing, that it may not raiſe a Defluxion preſently, dry the Head with a fumed Cloath, with Amber, Maſtick, or Sandarach, and then comb it well.

Alſo Pouders in Caps are good, or for the Hair, made of Head-herbs, and dryers; as Nigella, Maſtick.

We apply to the parts receiving the Defluxion to prevent it, things to ſtrengthen, and to conſume the reſidue, and to confirm the Cure.

The Hand or Foot is to be often waſhed with a Lye of ſteeled water, and aſhes of Beech, Oak, Juniper, Vine, Horſe bones, and Dears bones, and the like, Roſemary, Bayes Hermodacts.

To this Lixivium we add Wine, or Urin, or Salt, or Allum, to make it ſtronger, ſometimes Tartar, and Brimſtone.

Salt-water whether natural or artificial, doth the ſame thing, alone, or poured through aſhes, to which Myrrh added, makes a good Fomentation.

Or the decoction of Juniper, or Salt, or of Rapes, or a Fox inbowel'd.

Or thus, when there is a looſe Tumor in the declination of a Diſeaſe. Take *Roots of Dwarfe-elder a pound, Groundpine a handful, red Roſes, Chamomil, and Melilot flowers, each a pugil; Pomegranate flowers, and Myrtle ſeeds, each a dram; Earth worms many,* boyl them in *four parts of Lixivium, two parts of Wine, and one of Water.*

Or this: Take *Dwarfe-elder roots, and Hemp two ounces, Sage, Wormwood, Bayes, Organ, Penny-royal, Calamints, Mints, Thyme, Groundpine, Bettony, Hyſop, Planſane three handfuls, Moulin, Roſemary flowers, and red Roſes three pugils, Juniper and Bay-berries a pugil, Myrtle berries half an ounce, Cypreſs nuts an ounce, Pomegranate peels and flowers half an ounce;* make a Decoction in *Water,* and the fourth part *Wine,* add *Salt an ounce, Allum half an ounce,* waſh therein to aſtringe more, add *Galls, Acacia, Hypociſtis an ounce,* and for the poor, *Stones, Pears, Services, Medlars.*

Oyntments to ſtrengthen the weak looſe parts, are Oyl of Grape ſtones, with Oyl of Salt, and Oyl of Hazle-nuts, Cherries, de Been, Citrinum Oyntment, and that of Orange flowers.

A ſtrengthening Oyntment. Take *Oyl of Myrtles two ounces, Salt two drams, Myrrh a dram.*

It is ſaid that the aſhes of a Kites head or bones, with Oyl, is proper.

Another: Take *Oyl of Worms, and Frogs, each an ounce and an half; Oyl of Roſes, and Gooſe greaſe* dropt into *Vinegar, each an ounce; Acacia, and Pomegranate flowers, each a dram, Cow dung dryed two drams, Salt a dram, burnt Allum half a dram,* with *Wax* make an Oyntment.

Or this: Take *Bramble tops, Sumach, and Houſleek,* boyl them in *red Wine,* add of *Barley flower* not ripe and parched, called *Alphitum* as much, with the ſixth part of *Pouder of Pomegranate peels* make a Cataplaſm.

This is an excellent Remedy to ſtrengthen and eaſe pain in the Gout. Take an old Boar Cat that is fat and black if it may be had, gut him, and flea him, cut off his Head and Feet, and put him into the paſte following. Take *Gooſe greaſe, that is the dripping of a Gooſe,* which ſell when it is roaſted into a Dripping-pan half ful of *Wine and Vinegar four ounces or ſix, Pitch, Turpentine two ounces, Badgers greaſe, Dears ſuet, each two ounces; Virgins wax four ounces,*

Oyn-

Oyntment of Agrippa an ounce, Frankincenſe, and Maſtick, each half an ounce; make a Paſte, ſtuff the Cat therewith, and roaſt it, keep the dripping for an Oyntment.

It is good to ſtrengthen weak Hands and Feet, to put them into the Wine-preſs, where there are black Grapes.

They ſay *Sextus Pompeius* was cured with Sweating in a Heap of warm Wheat.

Alſo Baths of Sulphur, Salt, or Niter, both ſweat and ſtrengthen. And bucketing of the Head therewith, as the Cuſtom is, cureth the Diſeaſe at the Fountain. And the Mud or bottom of ſuch Waters, applied to the parts ſtrengthneth.

Or artificial Baths of ſtrengthening Herbs mentioned, and the skin of a Dog are proper.

In the time of uſing all theſe, leaſt the humors be ſtirr'd up by heat and moiſture, and ſent to the part which is weak, and apt to receive them, uſe the defenſive Plaiſters mentioned.

For Cure, at the firſt grudging, apply outwardly things to ſtay the Flux. In the Arthritis, eſpecially apply them to the Joynt within, and bind them if you can, and rowle them.

Make them of Bole, the white of an Eg, and Vinegar, and apply it with Cotton or Linnen.

Or, Take *Bole two ounces, Dragons blood half an ounce, Snakeweed roots, Acorn cuppi, each a dram and an half;* pouder them, and with *Vinegar, and whites of Eggs,* apply them, you may add *Pomegranate flowers, Spunge, Roſes, Grapeſeeds,* and the like.

Or make it of Litharge, Bole, Vinegar, whites of Eggs, and Mucilage of Fleabane ſeed.

Add a little Oyl to keep it from drying too ſoon.

Or, Take *Pulp of green Pears, Quinces, Services, Cornilberries, Medlars, Dates, Olives,* boyl them in *red Vinegar,* with *Crumbs of Bread,* and make a Cataplaſm.

Or uſe the Plaiſters againſt Rhewms in the Eyes, mentioned in Ophthalmy.

Bind the part affected very hard: and the Thighs that the Humor fall not down.

Upon the part alſo lay (according to the time of the Diſeaſe, as it is in the beginning or progreſs, or as the Flux is flowing or flowed to the part) Repellers, or Anodynes, or Narcoticks, or Diſſolvers.

At the firſt while the Cauſe floweth, uſe aſtringents and repellers, that bind and are cold, when it comes from blood, and there is Heat in the part. But in the Sciatica and other fleſhy parts, where the humor lyeth deep, they profit little. Theſe we uſe with anodynes ſomtimes and gentle diſſolvers; Thus,

Hippocrates bids us uſe cold Water to repel and cool, or Snow, or cold Vinegar, applied with a Clout often.

Or three parts Water, and one Vinegar, or red Wine two parts, with Bran, and Lineſeed boyled therein, or Lupins, when the diſeaſe is in the increaſe.

Or boyl Vinegar and Water in the ſame proportion, with Wheat, or Barley-meal, and Lineſeed, to a Cataplaſm.

Or uſe Plantane, Lyſimachia, Houſleek, Violets, Purſlane, Endive, Solomons-ſeal, Fleabane, Nightſhade, Pellitory, and Poplar leaves, of Gourds, Water-lillies, Lens paluſtris, or wild Lentils, with Oyl of Greaſe, firſt incorporated with Meals and Vinegar.

Or Coleworts, with Fleabane ſeed, or Fœnugreek, and Vinegar, or roaſted Quinces, and Barley meal.

Or Plantane leaves bruiſed with Barley meal, and Crumbs of bread, and Oyl of Roſes.

Or boyl Bran and Barley meal in ſteeled Water, with Roſes, add Oyl of Roſes, and at firſt Vinegar, and in the increaſe, Flowers or Oyl of Chamomil.

Or mix the Juyces of the Herbs with barley flower, Oyl of Roſes or Violets, with the Yolk of an Eg, and Turpentine and Vinegar.

Or thus; Take *Oyl of Roſes four ounces, Juyce of Lettice,* or the like, *two ounces, Vinegar an ounce,* with *two Yolks of Eggs, and Barley-meal,* make a Paſte.

Or, Take *Oyl of Roſes, and Vinegar, each two ounces; Bole two drams, red Sanders a dram.*

Or a little Ceruſs, with Waters, or Juyces, and Vinegar, or Oyl of Roſes, or Violets, with diſtilled Waters.

Or the Decoction of the Herbs mentioned, with Vinegar, for an Epithem.

Or uſe *Galens* cool Oyntment, the Counteſſes, or Oyntment of Poplar. Theſe are alſo good when there is a hot Defluxion upon the Loyns.

Or a great pain, uſe Anodynes, ſuch as by gentle heat, do rarifie and cheriſh, mixt with Repellers in the beginning, while the Humor flows; and after, when the Matter is flowed or fallen; things that diſſolve more: Thus,

Pour warm Milk thereon, or apply it with a Clout. And at firſt quench Steel in it, and to allay pain, boyl in it Fœnugreek, or Lineſeed, Hermodacts, or the like.

Or add an ounce of Sulphur, or Litharge, to a pint of Milk, it will diſcuſs what is gathered to the part.

Or, Take *an Eg,* and beat it with *Oyl of Roſes, or Chamomil, and Crumbs of Bread,* and apply it with a little *Saffron.*

Or hard Eggs beaten with the fourth part of Myrrh, and Chamomil flowers, and Saffron.

Or foment with Oyl of Roſes and Wool, or of Violets, in which Earth-worms are boyled, and after in the progreſs, with Oyl of Chamomil, and Foxes, Oyl of Eggs allayes pain.

Or, Take *Lineſeed oyl, Oyl of Earth-worms, and Elder, each half an ounce; Saffron three grains, Camphire two grains,* anoint the part, and roule it up with a Rouler dipt in Boys urin,

Or make a Pultis of ſweet Apples boyled, and Oyl of Roſes, or Froggs, or Chamomil.

Or apply Caſſia, with Barley-meal, and Fleabane ſeed, with Oyls of Roſes, or Chamomil, Roſe, Nightſhade, or Plantane-water.

Or ſteep or boyl brown Bread Crumbs in Milk, and add to a pint three Yolks of Eggs, and ſix ounces of Oyl of Roſes, or Chamomil. When you will cool and repel, leave out the Oyls, and add Juyce of Nightſhade, Plantane four ounces, Vinegar two ounces, or boyl the Herbs firſt in Milk.

Or uſe Fleabane, and Lineſeed bruiſed and boyled in Water to a Slime, with Water of Roſes, Nightſhade, and Houſleek, and an Egg, while it is hot, add Mucilage of Lineſeed, Wax, Oyl of Roſes, or Chamomil, and Vinegar.

Or apply Fœnugreek bruiſed and boyled in Oxymel, or Vinegar, and Honey, or with Juyce of Coleworts, and the fourth parts Vinegar, or boyled in Wine, with the Pouder of Chamomil, and Melilot flowers, and Hermodacts, adding Turpentine, Oyls, and Mucilages.

Or add to the aforeſaid, Bean, Lentils, or Barley flower, Oyl of Roſes, and Juyces of Herbs mentioned.

Or thus: Take *Bean and Fœnugreek-meal, each an ounce; Barley and Lineſeed, each an ounce; Marſh-mallow roots, Chamomil and Melilot flowers, each half an ounce; Cumminſeed three drams,* boyl them in *Wine, Vinegar, and Honey equal parts,* add *Hens greaſe two ounces, Oyl of Dill an ounce;* make a Cataplaſm.

Or, Take *Althæa roots two ounces, Turnips four ounces, Mallows, Coleworts, Henbane, each a handful; Pompion two ounces, Flowers of Violets, Chamomil, Melilot, and Moulin, each a pugil,* boyl them in *Water and Wine,* add *Fleabane, Fœnugreek, and Lineſeed four ounces, Yolks of Eggs four, Hoggs greaſe three ounces, Oyl of Dill and Froggs, each two ounces;* make a Cataplaſm.

Narcoticks ſtupifie the part, and take away pain, and by their heat (as I proved) diſſolve the humor, and are not dangerous. Alone, or with Anodynes, and other reſolvers; Thus,

The green Leaves of Henbane, Mandrakes, and Poppies bruiſed or boyled, or Oyls thereof, or their juyces, with Roſe and Water-lilly water to foment.

Or Mandrake Roots, and Henbane ſeed mixed with Bran, or Oyl for a Cataplaſm, or with Greaſe for an Oyntment.

Or thus: Take *Henbane leaves two handfuls, Nightſhade, Houſleek, each an handful; Poppy tops a pugil, Mandrake roots an ounce, Chamomil flowers and Violets, each a pugil; Fleabane ſeed half an ounce, Henbane ſeed two drams,* boyl them in *Milk and Water,* and foment, ſtamp the reſidents, with *Lineſeed an ounce an half, Barley-meal two ounces, Duck and Hens greaſe, and Oyl of Chamomil, each an ounce;* make a Cataplaſm.

Another excellent againſt pain in the Foot-gout. Take *dryed Elder flowers a handful, Leaves of Henbane* wrapt in *Coleworts and baked, four ounces,* bruiſe and boyl them in *Goats milk,* or to a Pultis, ad *Saffron a ſcruple, Yolks of Eggs two or three:* make a Cataplaſm.

Or uſe Opium and Saffron, with Milk, *two ounces of Milk to half a dram of Opium, or two drams* with *the Plaiſter of Bread,* or the like. Or with Oyntments, but it is of leſſer force. With Fats, it is beſt *a dram of Opium,* with *four ounces of Aqua vitæ, a little Saffron, and a ſcruple of Camphire,* and ſafe.

Or apply Mithridate or Treacle, or Philonium.

Or the Skin of a Torpedo, or the Oyl of it cauſeth Stupefaction.

Uſe Reſolvers to conſume the Humor in the progreſs, when the Defluxion is ſtopped: Such as are gently hot, and rarefying, and diſcuſs the Matter, if it be Blood, and hotter if it be Water to conſume it, that it turn not to Nodes. And if it be deep, as in the Hip, uſe ſtronger Drawers and Conſumers, adding things proper for the Joynts, Membranes, and Nerves, and that are approved. Theſe are as follow, and are proper for other Defluxions.

As Oyl of Moulin flowers, mixed with Wine, and made in the Sun.

Or of Elder, or Dwarfe-elder Flowers, or the Juyce or Oyl of Dwarfe-elder ſeeds thus made. Beat them being cleanſed to a paſte, boyl it in Water, and take of the skum, put it in a long Glaſs, and ſet it three dayes in the Sun, till the Oyl which is green be at the bottom. Alſo that of the Seeds ſtrained is good, or of Raddiſh ſeed, Indian roots, Nuts, and Acorns.

Or Oyl of Cyprian, Ligusticum, or Privet, or of Alkanna, or of wild Cowcumbers, in which Flammula was boyled.

Or Oyl of Froggs, and Worms, and Foxes; or Oyl in which a Weezle hath been boyled, or a young Stork, or Swan, or the Livers of the fiſh *Galeus,* or Sows or Hoglice, called *Aſelli* or *Millepedes.*

Or Oyl of Mans bones, or Horſe-jawes, when they are beaten, and burnt, and mixed with Oyl, and then an Oyl drawn by a retort, or the like. Some commend the Oyl of Deers blood.

And other hot Oyls mixed with them, as Oyl of Bays, Coſtus, Elder, Nard, Rue, Orris, Wall-flowers, Lillies, St. Johns-wort, Euphorbium, Caſtor, Bricks, Turpentine, Petroleum. Some add diſtilled Oyls to them, as of Spike, Juniper-berries a dram, to an ounce of the other. Oyl of Guaicum, and Sulphur, and Tartar, are alſo good. The Chymiſts uſe Oyl of Salt, made with red hot Bricks, and Oyl of Danwort berries. Others boyl Salt in Oyl, and anoint.

Or an Oyl made of the Marrow of Veal bone, and as much old Oyl, and Oyl of Worms, Groundpine, and Saffron gently boyled.

Another: Take *Sallat-oyl, and of Bayes, and Turpentine, each equal parts;* add *Maſtick, Myrrh, Frankincenſe, one part,* draw an Oyl.

Or thus: Take *Oyl of Turpentine a pound, Sage an handful,* boyl them in *Balneo,* take out the *Sage,* when it is cold, and add new three or four times, and add at laſt *powder of Sage, Opopanax, and Ammoniacum, each four ounces;* boyl and preſerve it.

After you have anointed the Part therewith, lay on a Plaiſter of Tachamhaca.

An excellent Oyl againſt Sciatica. Take *Oyl of Nuts ſix ounces, wild Cowcumbers, Flammula, or Iberis, or Sowbread roots bruiſed, or three ounces of the Juyces ſliced, Earth-worms twenty, Sagapenum, Ammoniacum diſſolved an ounce, Sack two ounces, Aqua vitæ an ounce,* boyl them till the *Juyces* be conſumed, and ſtrain it.

Or, Take *Pellitory roots, and white Hellebore, each half an ounce; Hermodactls, Turbith, Rue, Wormwood, each two drams; Coloquintida, and Euphorbium, each a dram; Sal, a dram and half,* infuſe them in *old Oyl,* and add *Wine, and Aqua vitæ an ounce,* ſet it in the Sun, and boyl it.

Or uſe *Mathiolus* his Balſom.

Unguents, as of Greaſes of Men, Goats, Sheep, Hogs, Calves, Geeſe, Hens, Ducks, Foxes, Bears, Cats, Serpents; alſo Oeſypus, or Greaſe of Wool, and Marrows of Horſes, Dear, Calves with Wine, and Aqua vitæ, are alſo good.

Prepare Gooſe greaſe thus, and it is excellent. Gut a Gooſe, and fil her with fleſh of a Fox or a Cat, and Groundpine, Sage, Roſemary, Marjoram, Bettony roaſted, receive the dripping into Water and Vinegar, or ſtuff a fat Gooſe with Pitch, and the dripping is rare againſt the Sciatica.

Another, take Dears ſuet, and Ox marrow, and add as much Aqua vitæ, ſet it in a glaſs, in a Horſe dung till fifteen dayes.

Or diſſolve Sagapenum and Galbanum in Oyl.

Or thus: Take *Juyce of Dwarfe-elder, Oyl of Rue, each two ounces, Gum Ammoniack diſſolved in Aqua vitæ half an ounce; Maſtick, Frankincenſe, each a dram; Caſtor half dram, with Turpentine* make an Oyntment. *f*

Or, Take *Juyce of Daneworts, and old Oyl, each an ounce;* boyl them, add *Mummy half an ounce, Camphire a dram.*

Or thus: Take *Oyl of Roſes, Lineſeed, Lillies, Chamomil, each an ounce; Juyce of Smallage an ounce an half, Mucilage of Lineſeed, and Goats greaſe, each an ounce;* boyl them, and with *Wax, and a little Saffron* make a Liniment.

Or uſe the four hot Oyntments, of which Dialthæa is the mildeſt, Martiatum, Agrippa, and Aregon are ſtrongeſt. Or uſe thoſe proper for the Joynts, as Ebulinum, Divinum, Nervinum, Vigonis.

Or theſe: Take *Roots of Orris and Birthwort, each three drams; Pellitory, Turbith, Hermodactls, each two drams; Bay-berries a dram and half, Coloquintida a dram, Pepper, Nutmeg, each half a dram; Saffron a ſcruple, Storax half a dram, Frankincenſe two drams, Bdellium a dram, Euphorbium and Caſtor, each half a dram,* pouder them, and add *Oyl of Bayes, and Gooſe greaſe, and an ounce of Turpentine, Oyl of Spike half a dram, and Cow dung;* make a Paſte.

Another againſt the Sciatica. Take *Oyl of Lillies two ounces an half, Wall flowers, Worms, Fox greaſe or Gooſe, each an ounce an half; Juyce of Elicampane three ounces, Gum Ammoniack diſſolved in Aqua vitæ an ounce, Sowbread roots a dram and half, Pellitory, Orris, Muſtard ſeed, each a dram; Hermodactls, Caſtor, Euphorbium, each half a dram; with Turpentine* make a thick Oyntment.

Or this Plaſter: Take *roots of Elicampane, Coſtus, Orris, each half an ounce; Sowbread and Cookowpints, of each two drams; Hermodactls, Piony and Miſſetoe of the Oak, each a dram; Muſtard, Rocket and Rue ſeed, each a dram and an half; Cummin ſeed and Bay-berries, each a dram; Pepper, Mace and Cloves, of each half a dram; Saffron a ſcruple, Myrrh, Frankincenſe, Storax, each a dram; Niter and Vitriol, each a dram and an half; Euphorbium, Caſtor, each half a dram:* make a pouder, add *Ammoniacum an ounce, Bdellium, Galbanum, Opopanax, Sagapenum, each an ounce;* diſſolved in *Vinegar and Aqua vitæ,* add *Storax liquid a dram, Labdanum, Lacrpitium, each a dram and an half; with Oyl of Lillies and of Rue, Turpentine, pitch, Roſin and wax,* make a plaſter and wrap it in a ſheeps Skin.

Another: Take *black pure and ſhining pitch, Roſin, each half a pound; Sheeps ſewes, Gooſe greaſe, each four ounces;*

Oli-

Olibanum half a pound, add to it *cold Cummin ſeed two ounces, Pepper half an ounce, Oyl of Spike half a dram*, make a plaſter.

Or: Take *the Marrow of Veal, Oyl of Roſes, of each two ounces, burnt Salt a dram and an half, anoynt the feet*, add *dryed Ox lungs two drams*, and it will be better.

Or thus: Take *Oyl of Nuts, Gooſe and Fox greaſe and Calves marrow, of each two ounces; Frogs ten, Earthworms waſhed in wine two ounces, Hog lice thirty, Salt half an ounce, Sack three ounces, juyce of Danewort, Elder, Ivy or Ground-pine two ounces*; boyl them, and add *Turpentine and Wax*, for an Oyntment.

Or uſe, *Diachylon, to a pound* add *Sulphure an ounce, Chalcitis half an ounce.*

Or this: Take *old Oyl a pint, Litharge three ounces, Brimſtone a dram, Chalcitis half an ounce*, boyl them, and add *Mucilage of Linſeed and Hogs greaſe, each two ounces*; make plaiſter, or Oyntments.

Or uſe Apoſtolor.

Or: Take *Oyl of Bayes two ounces, of Worms and Bricks, each an ounce*; *Soape an ounce and an half, Calves marrow an ounce, Turpentine half an ounce, Ammoniacum, Opopanax, Galbanum*, all diſſolved in *Vinegar, each a dram and an half; Myrrh, Frankincenſe, Maſtick, of each a dram*; *Birthwort roots half a dram, Litharge, Sulphure, each a dram*; *Verdigreeſe and burnt Salt, of each half a dram*; *with Wax*: make an Oyntment.

Or thus: Take *Oyl of privet, Elder or Dane wort two ounces, Oyl of Turpentine and Ox greaſe, each an ounce; Glew* diſſolved in *Wine, an ounce, Frankincenſe a dram, Niter and Lime, each half a dram*; ſome add the *ſtone Aſius.*

Or uſe plaſter of Frogs by *Vigo*: in ſtrong Defluxions and Sciatica pains, with more Quick-ſilver and Euphorbium; of which we ſhal ſpeak in the French pox.

For the Sciatita waſh with Sage, Lavender, Balm water, and the like, with as much Aqua vitæ.

Or diſſolve black Sope in Aqua vitæ and anoynt: it is a good remedy in all cold Defluxions.

Or boyl urin of a boy till it be as thick as Honey. Or anoynt with Womens termis, as *Dioſcorides* preſcribes.

Or with Aſhes of a Weezle, Beans, Colo-worts, with Vinegar or Greaſe.

Or with juyce of Nettles, Rue, Sage and Coloquintida or Indian Nuts.

Or uſe pouders of Snayles ſhels burnt, or of ruſt of Iron Jet, with juyces preſcribed.

Or make remedies of other plants, as of Moulin, Nettles, Rue, Mugwort, Smallage, Sun-flower, Scordium, Wall-flowers, Mouſe-ear, Comfrey, Moſs, Seſami ſeeds and roots, Hemp, Birthwort, Dittany, wild Cowcumber, Daffodil with Honey and Vinegar, or boyled in water and wine, or their juyces with meal.

In the Sciatica bruiſed Iberis and warmed is good, or Cardamine, Water-creſſes.

Or Elicampane bruiſed or boyled in wine.

Or wild maſterwort, like Danewort, which is called Goutwort, for its vertue.

Dioſcorides applies Balm and ſalt.

Or to the Sciatica, Sage, Rue, Juniper berries with wine and Boys urin.

Or Linſeed and Chamomil flowers, boyl'd in a bagg in wine.

Or hot bread made of Secaly and Carway ſeeds.

Or Bran boyled with Sapa and Salt in the Knee Gout.

Or uſe Bean, Barley and Lentil meal boyled with Oxymel.

Or Bran flower boyled in wine, adding Aqua vitæ and Butter.

Or Rayſons ſtoned, with Opopanax.

Or Sea moſs, or Pulmo, or Fucus marinus green, or Androſace.

Or Agarick beaten with Goats Milk and Barley meal.

Or Dwarf-Elder, or Elder bruiſed, or fried in Butter, or Hogs greaſe with Plantane roots.

Or Rue and Bettony with Hogs greaſe and Salt.

Or Motherwort with greaſe and Vingar againſt a Defluxion.

Or Briony roots beaten with Aqua vitæ and Hogs greaſe, or Briony and Cookowpints, or Dragons, or Fig leaves with Cowdung and Honey.

Or: Take *Nettles bruiſed a pound, Oyl of Bayes two ounces, Petroleum half an ounce.*

Or Coleworts bruiſed with Marjoram and Bdellium, diſſolved in Aqua vitæ, or Vinegar and Coloquintida.

Or: Take *Turneps roaſted a little, and then boyled a pound, Fenugreek meal two ounces, juyce of Dane-wort two ounces with Honey.*

Or Pouder of hermodacts Barley and two yolks of Egs, and Honey.

Or: Take *Fenugreek and Lupine meal a pound, Pouder of Darnel, Althæa roots, Chamomil and Melilot flowers three ounces, Cummin ſeed an ounce, boyl them in Honey and Wine*: make a pultis.

Or: Take *roots of Althæa, Lillies, Briony, Dwarf-Elder each two ounces, Sage, Ground pine, Wormwood, Marjoram, each a handful; Chamomil, Melilot flowers and bran, each a pugil*; boyl them in *Ale*, bruiſe and add *Barley, Lime, and Fenugreek meal two ounces, Maſtick an ounce, Oyl of Bricks three ounces, Saffron a ſcruple.*

Or thus: Take *dryed Penny-royal, Sage, Savin, Bay-berries, Hermodacts, of each a dram*; *Maſtick half an ounce, Storax two drams, Turpentine three drams, with Honey*, make a plaſter.

Or: Take *pouder of young Nettles a pound, of Sage half a pound, bay Salt a pound, pickled Hering-Rows half a pound, ſpirit of wine a pint with Benjamin three or four ounces* diſſolved therein, make a pultis and repeat it if it eaſe pain, if not, take *four ounces of Roſe water inſtead of ſpirit of wine, with an ounce of Fleabane ſeeds and with Acacia and Oyntment of Litharge*: make a Cataplaſme.

Againſt the Sciatica: Take *leaves of Iberis, Water-creſſes, or Elicampane, each two handfuls; Calamints a handful*, bruiſe them, or boyl them in *wine*, add *Lupine meal three ounces, Honey two ounces, or Greaſe and Oyls, or Vingar, or Aqua vitæ* to make it peirce.

Or: Take *roots of wild Cowcumbers and Bryony, Orris and Elicampane a pound*, boyl them in *wine and Honey*, bruiſe and add *Lupine meal two ounces, Cummin-ſeed an ounce, Goats dung three ounces*, make a pultis.

Another: Take *roots of Althæa, Briony, wild Cowcumber, each two ounces; of Orris and Elicampane, each an ounce and an half*; *Pellitory, Hermodacts, each an ounce*; *Ibery, Lepidium, or Flammula, Calamints, Rue, Penny-royal, Time, Balm, each a handful*; *Sage, Roſemary, Stœchas, Lavander, Chamomil flowers, of each a pugil*; boyl them in *wine* add *Honey, Fænugreek, Lupine four ounces, Bay-berries two ounces, Rue ſeeds an ounce, Gooſe greaſe two ounces, Oyl of worms three ounces, Sulphure an ounce*, make a Cataplaſme.

Or thus: Take *Orris, Pellitory roots, of each two drams; Dwarf-Elder and Dragons, each an ounce*; *Bay-berries an ounce, Cummin ſeed an ounce, Sulphure ſix drams, Niter two drams*, make pouder, add *Barley meal two ounces, with Vinegar, Honey and Turpentine*: make a plaſter.

Dioſcorides commends Scammony boyled in Vinegar and mixed with Barley meal, againſt the Sciatica.

Or: Take *Pitch two parts, Sulphure one part*, pouder them and lay them upon a paper dipt in Aqua vita, lay it on after bathing eſpecially, let it ſtick while it fal off of it ſelf.

Or: Take *Tar half a pound, white Hellebore and Sulphur vive, each an ounce and an half; Euphorbium half an ounce, Aqua vitæ an ounce*, incorporate them with the *Aqua vitæ laſt*. and ſtirring continually, apply it warm.

Or apply Frogs ſpawn, or boyl it in a covered Pipkin and apply the fat that ſwims.

Or apply Snailes, bruised with their shels.

Also put whol live Snails shels and all, into a strainer, a handful, and a handful of salt, and thereupon a handful of Danewort seeds, and then snailes again, and after that salt and seed, four or five laies on upon the other, and hang the strainer in a Cellar and take the Liquor that drops out which is glutinous, and put it in a glass to the sun for four dayes and then anoynt the part.

Or apply the flesh of Cray-fish, boyl'd and beaten with Briony roots, and Aqua vitæ.

Or boyl beaten Harts horn, with white Wine, till it be thick, and apply it.

Or a pickled Herring.

Or Wolfes Flesh, or Veal half roasted.

Or the Skin of a Dog.

Or hot Cow dung, it will presently ease pain, to which add Oyl of Roses at the first, and in the declination, Oyl of Chamomil, or Honey.

If there be a Tumor. Take *Cow dung a pound, Sapa an ounce, Bean and Fænugreek flower, each two ounces; Cummin an ounce,* with *Oxymel.*

Or thus: Take *Goats dung and Bean flower, each equal parts*; make a Cataplasm, with Wine and Oyl, add *Salt* when the pain is abated.

Or white Dogs turd, and Pellitory boyled in strong Vinegar.

Also apply Stuphes, or Spunges, or Baths in the Sciatica and Knee Gout and other Defluxions made of Calamus Elicampane roots centaury and to strengthen, of Cypres Nuts, Calamints, Ground pine, Germander Wormwood, southern-wood, Bettony, Prim-rose, Sage, Marjoram, Rose-mary, Pennyroyal, Mints, Chamomil, Melilot flowers and of Dill, Stæchas, Lavender, boyled in water, adding wine, lie or urin. When you will dry more, add *an ounce of Sulphure vive and of sal Niter, and sal Gem, each half an ounce.*

Or with a Decoction of Turneps and Sowbread, Foment.

Or with distill'd water of Moulin and red wine, or Ox Galls, or Soap distil'd.

Or: Take *Sage, Rue, Groundpine, Wormwood,* and others mentioned in Sciatica for Fomentations, *four handfuls; Sulphure, Sali, each two drams; Wine two measures,* distill a Water and Foment.

Another: Take *green and white Vitriol, each an ounce; Camphire two drams, Aqua vitæ and white wine, each a pint;* Foment with clouts dipt therein.

Or with Salt and Vinegar, Sulphure and Vinegar, water and Niter.

Or quench Lime in urin and foment, or in Vinegar.

Or: Take *Lime and sulphure, each three ounces; and with Oyl made of Bole and wild Cowbumbers,* make an Oyntment, use it hot.

Or bath the feet in a Lie made of Hemp.

Or make bags of the dry Herbs mentioned.

Or of Milium and Bran and salt and Chamomil flowers.

Or rowl the Knee with scarlet spread with salt.

Fumes are good also again the Defluxion and pain and to strengthen, out of the fit, and to dry up the humor, especially in the declination.

Made of a Decoction of proper Plants, as of white Dittany, Pennyroyal, Wormwood, Rosemary, stæchas, Chammomil flowers: boyled in Water, Wine or Lie. In the Sciatica, put green Sage in a hollow Tile red hot and stir it that it burne not, and sprinkle it with Vinegar and and apply the Tile, so that the vapor may come to the Hip.

Or use these drying Fumes with Cotten wooll or clouts as of Mastick, Frankincense, Myrrh and Amber, Labdanum, Benjamin, Storax, Gallia, and dryed Herbs, as Rosemary, and the like, *with two ounces of Cinnabar, and half a dram of Orpiment,* made into Troches, with *Turpentine* in the Sciatica.

If the fourth sort of French Pox, which is with pain about the bones, come from an evil quality, because the Cure is as the other by divers great evacuations and alterations, as in the Pox with Ulcers, and the like, therefore we shall refer the Cure of it thither. *The Cure of the French Pox.*

If there be pains about the bones, from an evil quality, or external Head-ach as in the Pox, you must cure it as an old Head-ach, and if that will not do, use stronge Evacuations and Topicks, as in the French Pox, as those of Quick-silver, which cure this malignant pain, when all things fail. *The Cure of an outward Head-ach from a malignant quality.*

If the humor falling down and causing Arthritis hath perversity in it, it will not be cured, but with strong things and topicks, that have Quick-silver, as Emplaister of Vigo. *The Cure of a sort of malignant joynt Gout.*

As for the malignity, which depraveth the sense of feeling, in regard it is in the humor that is fallen down, such as causeth numness and palsie, it must be cured as they are, with strong means. And therefore we shall not here lay down any new Method of curing the same. *The Cure of pain coming from malignity when feeling is depraved.*

CHAP. XVII.

Of Pains in the Superficies of the Body.

The Kinds.

WE call those Pains in the Superficies of the Body, which are in the skin and part adjacent and near it: of which there are divers kinds: differing in this respect, that some are alone and others have other appearent diseases with them.

Among the solitary pains of the superficies of the Body, without any other diseases, the first is tickling, which though it seems pleasant, yet if it be much it is very troublsom, as in the soles of the feet, under the Arms in the pits, or in the sides, and the like. *A tickling in the superficies of the body without any other diseases apparent.*

Hereunto belongs the Itch in the skin, without other manifest sign: such as goes befor the skab and as is in the parts with Hair, as the Head, Privities, from divers causes, which shall be declared, so troublesome that it causeth scrubbing and tearing the skin with the Nayles. By which means they are so refreshed and pleased that they feel not the pain or hurt. *Itch.*

There are other pains in the superficies of the body without other manifest disease, that come from outward causes, as from heat and excercise, without Inflammation of the skin, but with heat pricking and itching: to which the heat in the palms of the Hands and soales of the Feet, may be referred. *Pain from heat.*

Also there is a tearing and biting pain from cold in the superficies, especially at the fingers end. *Pain from cold.*

To this may be referred the Molestation that comes from touching an uneven and rough body: Which is felt without any manifest hurt, while the skin is pressed and streatched for a time. *Pains from touching of rough bodies.* *Pain from compression and distention.*

There

Pain from Contusion or bruise. There is somtimes great pain from a bruise by a Fall or Stroak, without apparent hurt that pricks and tears; but because usually there is a Tumor or Wound with this pain, we shall speak of them together.

Other Pains that have other Diseases joyned, are distinguished by Redness, Swelling, Pustles, Ulcers, or Corruptions.

Erysipelas. Redness and pain without swelling, is called *Erysipelas*. This comes to many by fits. In this the superficies of the skin, in the Shins somtimes, or Face, or Neck, or other parts hath a broad Redness, which being pressed with the finger, flies away, and presently returns, and then turns yellow after some time, and after pale, and so vanisheth. It is with burning also, therefore it is called *holy Fire*. And because it is pricking, *Avicen* calls it the *Thorn*. After all these Itching use to be and the skin is cleft either of it self, or by rubbing; besides, there are in the parts near, for the most part Glandules or Kernels that swell, and are pained, as in the Groyne and Neck. And as I shewed in Feavers, there is a Synoch therewith, that begins with shivering, and turns hot for a day or two. And somtimes it is without it, or but very little.

Holy Fire.

An Erysipelas with a Phlegmon Besides this simple Erysipelas, there are two compound kinds thereof. One is like the simple, only there is a little rising that is dispersed, and not collected into a true tumor, this is called *Erysipelas Phlegmonodes*. This ends as the other, but is longer. Somtimes there are Pustles in Erysipelas, and Blysters about, blew or black, which breaking, produce matter, and the part is ulcerated, this is called *Erysipelas* ulcerate. And it ends often in a preverse spreading Ulcer, that Gangræns if not well tended.

An ulcerated Erysipelas.

An œdematous Erysipelas. There is another kind that is less hot and red, but higher and broader, called *Erysipelas Oedematodes*, with Blisters somtimes also, that are whitish, which breaking, send forth water or matter. In this kind, though the Eryfipelas cease, yet the Oedema remains long, and falls into the Leggs in some.

Eryfipelas in the legs of them which have the Dropsie Ascites. Also if there be Eryfipelas in the Leggs that were formerly œdematous from an evil Humor, especially from the Dropsie Ascites, which is easie, then it turns into a true Inflammation, which will gangræne, except it be carefully tended.

Small Eryfipelas. We have seen small Erisipelases in the skin, with broad, red, burning Spots, not filled up.

The Humors in the Superficies of the Body. Diseases with Tumor in the Superficies of the Body, are some more usual, and come of themselves, and are in divers parts without difference: or in certain distinct parts external: And are called Tumors in general: Or impostbumes, because they follow Tumors. Others are unusual, and come seldom and are called Cancers of which in order.

Phlogoses. There are painful Tumors indifferently in any part of the Body, that arise of themselves without any manifest Cause, that are raised and deep, and red, with heat, burning, stretching, and beating, called *Phlogoses*.

Phlegmon or Inflammation. One kind hereof is spread as an Erysipelas, but more swollen, and lifted up, collected, extended, and deep fixed, and is called *Phlegmon* or Inflammation in general. In this after the redness and pain, the skin is yellow, blew, with Sugillations or Markes, till the tumor quite vanish. Somtimes with increase of pain, it turns to a greater Tumor or Imposthume, and that broken into an Ulcer, and leaves a Scirrhus or Gangræne, as shall be shewed.

Phlegmon erysipelated. Besides this simple Phlegmon, there are two Compound kinds, the one with a larger tumor, but else in all things like an Erysipelas called *Phlegmon Eryfipelatodes*. The other with a larger tumor, but less hot, red, and burning, called *Phlegmon œdematodes*.

Phlegmon oedematous. This Phlegmon whether simple or erysipelated or œdematous, may be in any part of the Body. If in the Face, it disfigures the Look: If in the Neck or Jawes, it hinders breathing, and makes an outward kind of Quinzie. If in the Breast, and be deep, it is a kind of false Pleurisie; if in the Belly, and deep, it hindereth going to stool: If in the Hands or Feet, it pains and trouble them.

Tuberculus or Pustle. There is another sort of Phlegmon more collected, and acute, or pointed, like an Inflammation in other things in any part, which because it is less then other Inflammations is called *Tuberculum*, rather then a Tumor. One kind most usual, which is like a Wallnut, which ends usually in an Ulcer. These are in divers parts alone, or many together, swelling and red, with tearing and burning pain, which pain increasing, they end in an Imposthume, which opens, and is an Ulcer which hath either white or bloody matter. And if instead of matter there be a lump of flesh, they call it *Furunculus, Clavus*, or a Nail, because it is fixed in the flesh, and the German Chirurgions cal it *Crebstin*, or a little Cancer.

Furunculus, Clavus, or little Cancer.

Tumor from Contusion. Contusions are referred to Tumors in the Body, and are so called from the Cause, which is a stroake or fall, in which there is either a gathered or spread Tumor, lifted up more or less, with, or without Inflammation of the same colour; and somtimes blew, and yellow, with markes, vanishing, or turning to an Imposthume, and so into an Ulcer. If this Contusion hath a Wound, it belongs to Wounds. And if there be pain in Contusion without Tumor or external appearance, it shall be spoken of in Pains in the Superficies of the Body.

Tumors in the Glandules or Kernels. There are often Tumors in the Glandules that are the in Emunctuaries, especially immediately under the skin, which somtimes are lifted up with the skin, with pain and heat, and somtimes Inflammation. And if this be, and dissolve not, it imposthumes, and then ulcerates. This Tumor what soever it is, if there be Inflammation is called *Phygethlon* and *Panus*, and if it be less, and plainer, or evener, and not so red and painful, it is called *Phyma*, which sooner increaseth, and imposthumeth. There is the like tumor somtimes behind the Ears called *Parotis*, that grows somtimes very great. Somtimes it is in the lower Jaw, and is called *Panus*, it comes often in Synoch Feavers, and it is called in high Dutch *Kerwunkel*, though it be not alwayes red, when it is under in the Arm-pits, it doth not so easily imposthume, it is called *Panus* also and *Bubo*: And so it is called in the Groynes. Some of these are simple *Buboes*: Others are from the Cause called *Venereal*: Others malignant from the Feaver and pestilential, they are small at the first, and then grow great, and have often an Anthrax or Carbo with them.

Phygethlon. Panus. Phyma. Parotis.

Bubo venereal and pestilential.

Tumors in the Papps and Stones. Also in the glandulous parts of the Superficies as the Papps and Stones, are outward Tumors as in the Glanduls mentioned, when they are inflamed, swollen, hot, red, and pained. This is called Inflammation of the Papps

and

and ſtones which turnes often to a ſcirrhus. Or ſomtimes theſe pars ſwel, without a manifeſt Inſtammation and are ſtretched and pained as the breaſts with milk and the ſtones in the colick.

Tumors with Inflammation of divers parts.

Alſo theſe kinds of Inflammations are in other ſpungy parts of the body, as in the heels when they ſwel, are rough and hot and then ulcerate and are often loſt, or in the Glans or head of the yard; whoſe Inflammation ſomtimes makes a great tumor ſo that the præputium or foreskin ſtreight binds it at the root. This is likewiſe in the prepuce and in womens Privities and in the Fundament. And in the Mouth and Lips and Eyebrows with great pain, by reaſon of exquiſite ſenſe; and it often turnes to perverſe ulcers and Gangrens.

Alſo in the griſtly parts in the ſuperficies, as in the Noſtrils and Ears there is Inflamation, and the griſtles are made ſoul thereby, when it increaſeth and the Noſe falleth.

But Inflammation in the joynts is with greater pain and hurt: as in the Arms and Legs. And this is often

Paronychia Pannaritium

in the joynts of the fingers and toes about the roots of the Nayles, and this Inflammation is called *Paronychia* and *Pannaritium*, which a Sphacelus often followeth, and corruption of the outward bone and ſomtimes of the inward bone of the finger, whereby it laid bare or loſt and the Nerves and Tendons hurt, this is called the worm: becauſe pain ſeems to creep while it is inflamed and turns to an impoſtume. There is another Inflammation beſween the Thumb and forefinger with a tumor called

Fork or Grippelen.

by the Germans *Grippelen* or fork, becauſe it is between the fingers.

Apoſtume or Impoſtume.

An Impoſtume, is a tumor which follows other humors in the ſuperficies, it is called *Abſceſſus*, becauſe the skin comes from the fleſh: This may come from all ſorts of Inflammations except they be inſenſibly diſſolved; as from a flegmon in general, or from Tuberculum whoſe Impoſtum is called *Furunculus*. And from Phygethlon whether it be a Bubo or Parotis, and ſooneſt from a Phyma. Alſo it may come from ſwelling of the paps and ſtone and other ſpungy parts, or griſtly, inflamed. And from the joynts inflamed, which are very troubleſome; and that from the *Paronychia* or Inflammation in the finger, if it Impoſtumate, is perverſe and deep and corrupts the Nerves and bones. All theſe Impoſtumes coming from divers Inflammations, are divers. If the Inflammation be only ſuperficial the humor greater or leſs ſhining and hard at firſt, and after grows ſoft and pointed, which is called the Eye, out of which the matter labors to get forth, which you may perceive by the motion of it being touched, it is of one ſort. And it is of another ſort when it comes from an Inflammation that lyeth deeper for then it is not ſo eminent, ſomtimes it is almoſt wholly hidden, till by a puſtle breaking, which the Chirurgions cal *Exitura*, or outlet, it appears. This is of

Exitura or outlet of the Chirurgions.

the ſame color with the skin and makes a doubt whether there be an Impoſtume or not, we conclude that there is matter, becauſe pain is ſtill felt there and becauſe it is wet like dew, and being preſſed with the finger the matter ſeems to go back and there is a hollow. When an Inflamation turns to an Impoſtume the pain doth not abate, but increaſe rather, and creaſeth not till it be opened and it itcheth when the matter labors to come forth. Nor doth a Feaver with Inflammation ceaſe, but increaſeth with the pain while the Impoſtume or matter breedeth according to *Hippocrates*. The matter in an Impoſtume is divers as pus, or ſanies or fleſh, which comes from the ulcer.

Cancer.

A Cancer is a tumor which cometh of it ſelf in the ſuperficies of the body that hath more malignity then pain, for which cauſe the Chirurgions cal other perverſe Tumors and Puſtles, as a Furuncle and Carbuncle by the name of Cancer, as that under the Eye, and the Polypus in the Noſe and the Gangreen of the Gums, and Ulcers of the prepuce. And they call an *Elephantiaſis*, with Tumors and Ulcers, in divers parts, a Cancer alſo, as we ſhew'd. From theſe a true Cancer called *Carcinos* differs much. Which is called alſo *Lupus* or *Wolf*, becauſe it devours the fleſh and *Noli me tangere* or touch me not, becauſe it will not endure ſharpe Medicines. This

Wolf or Noli me tangere.

may be in any part, Hips, Legs, Knees, Arms, Neck, Face and Breaſts often, and in the privities, and in the Mouth and Lips. It begins at firſt with a little tumor ſcarſe to be ſeen, then it is as big as a peaſe, then as an Hazel-nut, then as a great Apple, hence it is called Cancer from creeping on and reſembling a crab; not the *Aſtacus*, or Crayfiſh, to whoſe Legs the Veins are compared, but the true ſea Crab called *Gallus marinus*, which is round as this tumor is, uneven and with tubercles or little ſwellings and full of Veins ſwollen about blew and black, hard alſo and with a cruſt like a crabs ſhell, and ſticking cloſe to the part; And *Archigenes* ſaies it is ſo called, becauſe it holds whatſoever it catcheth. The pain is little or none at the firſt, which cauſeth the neglect, but it is known by the pricking of the skin like a needle, which increaſeth with the tumor.

A Cancer ulcerated.

At length this tumor is laid naked, by the opening of the skin, and then it is called *Carcinoma* or a Cancer ulcerated: out of this comes filthy Sanies, or thin matter, ſtinking, yellow, green firſt and then black. The fleſh is uneven and corrupt and grows out like Iceſickles, with hard and inverted Lips, which

Carcinoma.

are ſomtimes ſo big, that they have covered a great part of the face, and made the Ear ſeem to grow thereto, as I have ſeen. When this *Carcinoma* or Cancer ulcerated, is naked, it bleeds, by which through want of ſtrength, with a gentle feaver comes death, which I obſerved in a Dyer in little *Baſil* in 1552. whoſe right Cheek was ſwollen to the great corner of his Eye, with Ulcers, with Lips turned in and ſtinking in the hollow all over, which bled often very much and after great miſery with a gentle feaver brought his much deſired Death.

Puſtles in the ſuperficies of the body.

The chief kinds of Puſtles are ſcabs, Papulæ and Carbuncles, which have divers kinds under them, theſe are leſs then Tubercula, yet they itch with burning and Inflamation and ſomtimes without, with pain and knawing or ulceration of the fleſh.

The common moiſt itch and ſcab.

Scabies or Scabrities is ſo called, becauſe it makes the skin rough and with a cruſt, and is moiſt or dry. The moiſt is with Puſtles that have ſanies and Pus, one is called vulgar, in which many Puſtles called *Ephelides* do ariſe, from which broken ſanies or thin matter cometh; if they be a little inflamed and red, they impoſtume and are covered with a dry cruſt made of the dryed matter, which is blew or black or otherwiſe Colored. The itch goeth before this ſcab, which cauſeth puſtles by ſcratching, which break when the skin is broak, there is after a cutting pain, and if the puſtles be inflamed, there is burning pain. This ſcab or itch is ſo frequent, that ſcarſe one is freed, but in his life time hath it.

The Cruel ſcab called Agria or Fera, in Dutch Herbrolen.

There is Another moiſt ſcab leſs uſual then the former, but worſe with little puſtles out of which cometh a rough humor like Honey alwaies moiſt and covering the parts, with a thick white, green or black ſcab. Some call this

Fera

Fera or *Agria*. The Germans call it *den Herbroten*, or *Harbroten*, when the part affected is like a toaſt covered with hairs. This is often in Infants heads, ſeldom in aged, ſomtimes it is in the Eye-brows, Cheeks and Face, very noyſome, and in other parts.

Running Ulcers of the Head called Tinea, Achores or ſcald.

There is another kind of ſcab, peculiar in the Head, which with many ſmal holes peircing to the Skul, out of which come glutinous matter, that being dried cauſeth a cruſt or ſcab: therefore they are called ſordid running Ulcers, by the Greeks *Achores*, and becauſe the skin looks like Moath-eaten cloth, it is called *Tinea* a Moth. And the Engliſh call it the running ſcab of the Head and the ſcald. And if the holes be large and the matter like Honey, it is called *Favus* from the likeneſs it hath to a Honey comb. This is perverſe and uſual in children ſpoyling the roots of the hairs, which are white and thick, when the hair is pulled off, and after it is cured, it leaves many bear places in the Head, which is ill favoured to be ſeen.

Favus.

There are other puſtles, which may be referred to the moiſt ſcab which have a dryneſs at the top and ſweat and moiſture. Some whereof are with greater Inflammation and Ulceration, as thoſe called *Terminthi*, becauſe they are as big as Lupines or Peaſe. The Germans call them *Hunsblatern*, they are black round and red and inflamed about, very burning and quickly dry: and when the ſcurfe is taken off, or lifted up matters comes forth. They are moſt uſually in the feet and many together, *Galen* deſicribes them to be moſt common in Women, and ſome ſay they are a kind of Phyma. *Epinychtis* is not unlike this, it is as big as a Terminthus, blew and very red round about and burns very much at night, and turns to an Ulcer and ſends forth ſlymy matter.

Terminthus

Epinychtis.

Alſo there are wateriſh puſtles called *Phlyctænæ* that being broken have a ſcurfe and are painful: they are ſmal as bubles or greater like bladders, which broaken ſend forth clear water, with pain, and a cruſt: they may be in any part.

Phlyctænæ.

There is another kind that hath yellow tranſparent bladders, which being whol, itch and burne, and being open yellow water comes forth with great burning and Inflammation and a running Ulcer: it is called *Herpes Phlyctanodes*.

Herpes Phlyctanodes.

The dry ſcab or *Scabrities* is ſo called in diſtinction from the moiſt, which hath dry puſtles without matter and makes the skin rough and itcheth much. It is of two ſorts, one is in the extremity of the skin with little puſtles dry red and corroding, more or leſs ſweating moiſture forth, with intolerable itch called *Prurigo* or in Greek *Cniſmos* of ſome *Impetigo* and *Pſora* or Scab. And *Rubrica*, it is about the Emunctuaries in the Groyns and Arm-pits, and bending of the Knees and Arms, and moſt uſual in the Neek.

The dry ſcab.

Prurigo or Cniſmos.

The other kind of dry ſcab is worſe, called foul, and in high Dutch *Mager*, becauſe it makes the body lean and dry by degrees: it comes of it ſelf or from a Herpes not cured. And is at firſt greater then *Prurigo*, making the skin rough and dry: the Greeks call it *Lichen*, it is chiefly in the Legs and Arms: ſomtimes if the ſcabs creep and make the skin more rough, hard and ſwollen, with chops, and being rub'd bran fals off, and then the Greeks call it *Pſora*. It is not only in the Feet and Arms, but in other parts, eſpecially the Neck and Face and Head, in the Hair like a ſcurfe of Clay or Chalk, from which a dry ſcale falls and it is horrible to behold. If it laſt long it corrods and makes clefts in the skin, and there fals thick ſcales yellow or blew, this is the Greek *Leproſy*, not the *Elephantiaſis* of the Arabians, though they are taken one for the other, but this is more incurable, and returns again, and is as horrible as Elephantiaſis, eſpecially if it eat off the Noſe. We call this the worſt Scab.

The foul ſcab.

Greek Leproſy.

Papula or *Herpes* comes forth with little Puſtles, firſt with itching, and then burning, but with Inflammation or Feaver; and though the Puſtles dry, new come about them, as if they were begotten of the former. Some are like Millium ſeed called *Herpes miliaris*, which creeps but ſooner ſtayes.

Papula or Herpes of the Greeks.

Herpes miliaris.

Others are dry little Puſtles, and are deeper in the skin, and break into Ulcers with one Matter, and when cured, returns with new dry Ulcers, broad and high. This is called *Eſtheomenus*, or in high Dutch *Den worm*, from its creeping and corroding; if it laſt long it turns to *Impetigo*, and then into a *Pſora*, and after into the Greek Leproſie, but not into Elephantiaſis. When it ulcerates, it is like Eryſipelas ulcerated, and call'd the *holy fire* or wild fire but Bryſipelas comes ſuddenly with Inflamation, Redneſs, & Feaver, and being ulcerated hath greater Puſtles or Bladders, and after them a moiſt Ulcer, which is not ſo in Herpes, but dry and without matter.

Holy or wild Fire.

The Carbuncle or Anthrax in Greek hath many Puſtles, ſmal like burnings very hot, called thence *Perſian Fire*, with a black Cruſt like a Cole, and thence called *Carbo* or live Cole, becauſe of the redneſs round about, under which after ſuppuration there is no matter but a blak Lump of Fleſh faſtned to the Roots, with a Feaver and great weakneſs. Like this is the Anthrax of the back between the ſhoulders, with many Puſtles together red, which broken, there comes matter forth, as from a ſpunge which turns to a hollow Ulcer, over all the upper part of the Back, with lumps: This I ſaw in the year 1530.

Carbuncle, Anthrax in Greek or Perſian Fire.

There is another Anthrax or Carbuncle peſtilential, as we ſhewed in peſtilential Feavers, with one or more Puſtles like *Phlyctænæ* or *Clavus* red round about, afterwards blew, green, or black, ending in a black Cruſt, and a lump like fleſh like the former. The pain is not in this ſo great as in the former, at firſt there is itching and a little burning, and after corruption, the skin and fleſh mortifie as I have often obſerved, and there is no feeling, and at length it falls from the ſound fleſh, and leaves a hollow Ulcer. There is ſomtimes a *Bubo* with it, near to the part, as we ſhewed in peſtilential Feavers, where we ſhewed alſo that a Puſtle came at the beginning of the Carbuncle, without a Feaver from the Contagion, and preſently vaniſheth.

The peſtilential Anthrax.

The Diſeaſes with Ulceration by which with *Hippocrates*, we underſtand all Solution of Continuity, are ſo in the Superficies, dividing and hurting the skin, as a Cleft, Excoriation, or Burning; others are deep in the fleſh, as a Wound or Ulcers: Of which in order.

Ulcers in the Superficies of the Body.

A Cleft or Fiſſure or Chinke in the skin, is more or leſs gaping, according to the deepneſs thereof. They are chiefly in the Palms of the Hands, and Fingers, and Soles of the Feet: And if they be in the thick skin, the Lips are hard and ſwollen, they are alſo in the Mouth, Fundament, and Womens Privities, and Nipples, and in the Præpuce, and Eye-brows, and in the Tongue: As we ſhewed in the inward Diſeaſes of the Mouth.

Clefts and Fiſſures called Rhagæ.

There is another kind of Chapps or Clefts which are high, by reaſon of the thick skin, with hard Lips, and end in perverſe Ulcers, it is called *Pernio* or *Chimelon*, it comes from great Cold in the thick skin of the

Pernio or Chimelon.

Soles of the Feet, especially in the Heel; sometimes in the Palms of the Hands, and Nostrils, and Ears, as shall be shewed in the Causes.

Excoriation or Interrigo. Excoriation, Abrasion, or Attrition, is called *Interrigo*, when the supreficial part of the skin is separated from the quick, with pain when it is touched. It differs from a Wound, because that is deeper, it is from divers internal and external Causes, especially from Riding, when men are galled; or from long keeping in bed; and in Children from piss, and the mattery Pustles in the Privities, are Excoriations which itch so grievously.

When the scarse skin only comes off, and the true skin is not bare, it causeth no pain, but falls off like Bran, and is called *Furfur* or Scales, as in the Palm of the Hand.

Burning. Ustion or Burning is when the scarse skin, or skin, or flesh also is hurt by actual or potential Heat. And it differs chiefly, in that some is more superficial; others deeper, raising a Blyster, and then there is pain, or burning the true skin, and making a Crust or Eschar, after which is an Ulcer: Or the skin and flesh also are burned and consumed. And then the pain is greater with Inflammation sometimes and Suppuration, leaving a great Ulcer.

Wounds in the Superficies of the Body. A Wound is the Solution of continuity in the Body, from an outward Cause, it is simple or Compound.

Plaga or Cut. A simple Wound not accompanyed or changed into another, is by a Cut, it is greater or less, even or uneven, or deeper. A wound by a stab is a Puncture or prick, it is with a great or little Orifice. Gun-shot is of a sudden, with great or small Orifice, deep, dividing, unequal, bruising and breaking the parts, and sometimes taking off.

Punctura.

Gun-shot.

All these may be in divers parts, and wound the Skin, Flesh, Membranes, Nerves, Vessels, and Bones, making lame, and reaching inward to the Brain, Lungs, Heart, Stomach, Guts, Bladder, Liver, Spleen, &c. and cause divers Accidents following.

In all three kinds of Wounds there is bleeing first, large if it be great, or where the Veins are large, or in the Arteties, but little when small, or in the little Vessels, or a narrow prick, through which sometimes, little or no Blood can come. And when the Puncture is large, it may also come to pass that no blood may come forth, because it all falls inward.

When bleeding is stopt, there is Sanies, or Blood, and Matter, and then it grows foul after, like an Ulcer, into which it turns, as we shall shew.

Sometimes other Matter comes forth of a Wound, as Meat and Drink, when the stomach is hurt, and Excrements, when the Guts are wounded, or Urin, when the Bladder is wounded, or some part of the Body comes forth, as the Brain, Lungs, Liver, Spleen, Guts.

There is pain in all more or less, and the greater as the part is more sensible.

The part sometimes swells without Inflammation, or withers, or is otherwise deformed or lame.

And the Functions are hurt, as when there are Convulsions, Resolutions, Cramps, and Contractions, from Wounds, and when the inward parts are hurt, they are worse.

A contused Wound. A Contusion is from a stroak or fall, not only with a Tumor, but without, and with pain only, as we shewed in Tumors, and is with a wound, in which the skin and subject parts are more or less unequal, bruised, and cut, with little or no bleeding, and a tumor round about, and colour'd as a Contusion with a Tumor only, and it is more easily suppurated, and turned to an Ulcer.

There are also Wounds, partly bruised, partly cut and pricked; these are when the edge is blunt, or from a bite when the wounds are many and deep, according to the length of the Teeth, and the flesh bruised by the broad Teeth: These are easily inflamed, and turn to perverse Ulcers.

Uneven Cut. There are also uneven wounds with Saws and Instruments, which cause perverse, and sometimes incurable Ulcers.

A Wound with a Phlegmon. There are also Compound Wounds, as when there is an Inflammation with a wound, then it is called a Wound with a *Phlegmon*: This is oftnest from a Puncture or Gun-shot. And there is then a Tumor with an Ulcer and new pain, and it may gangræne.

A Wound ulcerating. When a Wound grows foul with matter or humors, it changeth its Nature, and is an Ulcer.

A Wound with a Fracture or bone-hurt. And the Ulcer is Compound when the wound is is with a broken bone.

Poysoned wounds. Others are venemous from a poysoned Sword or Bullet, or from biting of Beasts, as a mad Dog or Serpents, and then there are great accidents and dangerous. Also men fasting, especially if they be cholerick, or come from fury, are venemous, if they bite.

Stinging. To these may be referred the stinging of Bees, Wasps, and Spiders, in which though there is no wound, yet there is pain, redness, and swelling, especially if the Breast be venemous, as the Phanlangius Scorpion.

Ulcers in the Superficies of the body. An Ulcer is the foul solution of continuity, that divides the skin and flesh also, this comes not at first as a wound from an external Cause, but from a Pustle, or Tumor, or a Wound, or of it self. We spake of Ulcers, with Tumors or Pustles, in Cancer, Carbuncle, Herpes, and Scab. Here we shall speak of Ulcers after Inflammation and Imposthumes, broken with matter or flesh, or after an Erysipelas, when the Blysters are broken: Or of such as come from foul Wounds or Humors. They are all simple or Compound.

Simple sordid ulcers plain and cavous. A simple Ulcer is when there is onely foulness, when it is not hollow, it is called a plain Ulcer, when there is hollowness from lost Flesh, as when it follows an Imposthume, and is round, it is called a cavous Ulcer. If it be long, or like a Burrough or Channel coming forth, it is called *sinuous*; and if the passage go strait, a fistulated Ulcer. All have filthy matter, but the hollow most; it is white of a mean consistance, called concocted, sweet, and equal: Or discoloured, waterish, or crude, unequal, or stinking. There are also thick slimy Matter about Ulcers and Wetness. The pain is not so great in them as in Inflammations or Imposthumes breeding, only it is lancing and increased with touching or tenting. And if Ulcers be in the parts ordained for motion or go to the Bowels, they hurt the Functions.

A sinuous ulcer.

Compound ulcers. Compound Ulcers are divers, especially that with proud Flesh which would be ill cured, if before it be removed.

Growing ulcers without flesh. Other Ulcers are sinuous and girt about with a Tunicle within, sending forth no humor from the flesh which is not naked, and cannot be cured till the Cavity be filled with flesh. They are called *Fistulaes*, especially if they be large and strait; as I have seen one that began at the neck and went down the Back to the Hip, voiding much matter. And I have seen many little Fistulaes in the Perinæum that when to the Bladder, through which the Urin alwayes dropt. And I saw in my Fathers dayes in a Palatinate Begger a horrid Fistula in the lower Belly, with ma-

Fistula.

ny

ny holes that ſent forth matter like ſeed. And 1652. I ſaw a Woman with a Fiſtula in her Privities and ſtrait gut, with a Tumor and many Holes, who went to a ſimple bragging Chirurgion who by Cauſticks cauſed Inflammation and Death.

Callous ulcers. There are alſo Ulcers with hard Lips called *Callous*, and cannot be cicatrized or healed, theſe are called *Dyſcpuloſa*. And they which are malignant ſhal be ſpoken of hereafter.

Ulcers of evil Habit. There are other to be cured called *Cacoethe*, not of themſelves, but by reaſon of the part to which they cannot be fixed as a corrupt or rotten Bone, as we ſhal ſhew there.

Phlegmonous Ulcers. They are worſe when there is Inflammation or Eryſipelas, with Redneſs, Tumor and Pain, if the tumor be an Oedema, it ſwells with leſs pain, but is harder to be cured.

Eryſipelated oedematous Ulcers. *Corrupt Ulcers with water.* The corrupt Ulcers whoſe fleſh is white like Bacon are worſt, and when it is ſoft and ſwollen, and when clear water comes forth. Theſe Ulcers come from wounds in the Joynts, where it is membranous and nervous without Fleſh. The German Chirurgions call them *Glidwaſſer* or water of the Joynts, and fear leaſt it gangræne, by reaſon of the pain, Contraction, and Corruption. Of this ſort is *Paranychia* or the Inflammation in the Fingers end that corrupteth the Joynt, as we ſhewed in Inflammations.

Paronychia ulcerated. *Foul ulcers.* To theſe are referred Ulcers with ſtinking Fleſh, and ſuch as corrode when the Fleſh is yellow, green, or black, with ſtinking Matter, and Worms, called *Verminous*; theſe ſomtimes gangræne.

A verminous ulcer. *Perverſe ulcers.* Beſides theſe, there are Ulcers from malignant Humors or other Ulcers, or from Eryſipelas ulcerated; theſe eat and are hollow called *Nomæ*, and when they eat the ſkin only *Phagedænica*, and becauſe they ſpred *Serpentia* or creeping, when they are hard to cure, they are called *Cacoethe*.

Eating Ulcers. *Nomæ.* *Phagadænica*

Perverſe Ulcers in the Leggs. Theſe are in divers parts, but eſpecially in the Leggs, which are apt to receive Humors and Eryſipelas, above the Ankle, they uſe to be broad there, and to eat the fleſh away. This may be laſting for many years in old men full of Humors, which wets mens clouts, and bleeds upon the leaſt occaſion, and is full of pain, with Heat, Redneſs, and Tumor round about, and ſomtimes with an œdematous Swelling. Somtimes the Vein upon the Ulcer is ſwollen and blew, which comes thither, with many windings in the Leggs, and feeds it: this is called a *varicous Ulcer* from *Varix*, a Vein dilated.

A varicous Ulcer.

A malignant pockie Ulcer. *A Cancer in the Yard.* *Leprous Ulcers.* Eating Ulcers that are malignant from the French Pox, beſides thoſe in the Jawes, Noſtrils, and Privities of Women, are in the Præpuce and Glans of Mens Privities alſo, which deſtroy the Yard: this is called *Cancer*. And that is a leprous Ulcer, which is in Elephantiaſis, in the Jawes, Noſe, Soles of the Feet, and Palm of the Hand and Arm-pits, and other parts of the Arms and Feet, which are Phagadænous that is devouring, and have ſwollen hard Lips without pain, as we ſhall ſhew in Elephantiaſis.

Corruption in the ſuperficies of the body Corruption in the Superficies is either in the Fleſh or in the Bone.

Gangræne. Corruption in the Skin, Fleſh, Membranes, Nerves, and Compound Veſſels is called a *Gangræn*, uſually it follows Inflammations, ſomtimes it comes from other cauſes. In this the part begins to loſe its natural color and wax blew ſuddenly, or by degrees and then black, with ſwelling of the part and pain very great before a total corruption from which poyſon conſtantly flows, that wets the skin and fleſh and makes it ſofter, which being corrupted, either opens of its ſelf and ulcerates, or with Scarification, by which we labor to cure. The wounds lye deep and ſwell with lips, and at laſt, if it be not prevented, the part is deſtitute of all natural heat, pulſe and ſenſe, and is very ſtinking and hollow. And then it is called *Sphacelus* and *Syderation*.

Sphacelus, Syderation.

Corrupt bones Caries. If there be foulneſs of bones, they are either corroded in parts and made rough and uneven, or corruption is ſo manifeſt that the part is black and comes from the found and quick part, or corrupts the whol bone, as in *Paronychia*, the joynts of the Fingers and mortifyeth, and is called the *Caries* of the bone. This corruption of the bones is with an Ulcer in the skin and fleſh, from which it cometh for the moſt part and through which it is to be ſeen, being deep and to the bone. And therefore though of it ſelf, a corrupt bone feel no pain, yet the Ulcer joyned thereto and which cannot be cured whiles the bone is foul, may be painful. Of which as the ſhape is divers, we ſhall ſpeak in Deformity.

The Cauſes.

The Cauſes of all pains in the ſuperficies of the Body. (as tickling, itching pains of cold or heat, compreſſions, roughneſs, contuſion, all without an appearent Character alſo of redneſs or *Eryſipelum*, Tumors, Inflammations, Impoſtumes, Cancers, Puſtles, Scabs, Cleſts, Corroſions, Wounds and Ulcers, in which there are ſigns, which are the diſeaſe it ſelf) are cold, or hot, or dry diſtemper of blood, or other Humor gathered in thoſe parts, or Solution of continuity.

Want of uſual touching cauſeth tickling. When the parts are not uſed to be touched, as the ſoals of the Feet, ſides, Arm-holes and Privities, they are ſubject to ticklishneſs, or when any thing toucheth the Face gently, or creepeth, there is tickling, or titillation.

Cold cauſeth pain. A cold diſtemper, cauſeth the cold pain in the ſuperficies of the Body, from Air, Wind, or Water, or Snow, or Ice, and not ſolution of continuity, by freeſing that preſſeth forth, the thin moiſture. This pain is greater, when the part is Nervous, or not uſed to cold, or Air. Therefore the Face, becauſe it is not covered, though it be very ſenſible, yet it is not ſo ſenſible of cold as other parts, that are uſualy covered. Alſo cold is very grievous to Ulcers or wounds that have the skin off. And this pain is greateſt, when there is a ſudden change from very hot to very cold. If this happen to the Hands as it is uſual, there is that great pain in the Fingers ends, called in high Dutch *Kuneglen*.

Heat cauſeth pain. A hot diſtemper cauſeth a hot pain, from the Air, made hot by the Sun or otherwiſe, or from water, or the like, when there is burning in the body and not Inflammation. Alſo this hot pain may come from too many cloths, which diſturb and cauſe ſweat. Alſo the body is inflamed with excerciſe. And there may be preternatural heat in the Hands and Feet, from internal cauſes, which ſome attribute to the heat of the Liver. Alſo in hot diſeaſes, eſpecially Feavers, there is a perplexing heat internal and external.

Dryneſs is the cauſe of pain from touching of rough things. Dryneſs of the skin cauſeth that roughneſs, which offendeth the touch, in tender people eſpecially. This roughneſs may alſo come from external Air

Air that is dry, or from the touching of dry and aſtringent things. When the skin is made hard by labor, it rather diminiſheth the ſenſe of touching, then depraveth it. Somtimes the skin is extraordinarily cleft; as in the Hands, Feet, Lips, Fundament, &c. This dryneſs may come from the cauſes mentioned, or from cold or heat, as in Feavers we find the skin cleft and the Lips, from the heat of breath. And there may be clefts in the Hands and Feet, from cold Air and water. And in extraordinary cold that is long, when it beats upon a part where the skin is thick, there may be great clefts, which turn to Ulcers, they are called *Perniones*. As in the ſoals of the Feet and Palms of the Hands and in the Ears and Noſtrils, becauſe they want fleſh to defend them. This the cold doth by aſtringing, drying and wrinkling the Skin. And if it extinguiſh the heat, it is moſt dangerous.

Dryneſs is the cauſe of clefts.

Blood flowing to any ſuperficial parts, as to the Skin, Fleſh and Glandules, cauſeth divers diſeaſes; When it doth not only moiſten the parts, which is natural for nouriſhment, but fil and inflame them. And if blood flow to the skin, except the ſcarf skin which admits no blood, it cauſeth Eryſipelas, in which there is redneſs from the blood, ſhining through the ſcarfe skin: and before it is fixed or ſwollen, the part being preſſed the redneſs flies away and returnes again, as we ſee in other parts, it comes to paſs from the blood coming and going in the Cheeks. But if the blood be hot, the burning is the worſt pain, and it is as the blood is. For if it be thin and hot, there is a ſimple Eryſipelas which comes and goes ſooner. If it be thick, there is a great Eryſipelas Phlegmon, if wateriſh, there is Eryſipelas œdematous: this is gentler but longer. If the blood be Cholerick, the Eryſipelas turns yellow, and burns more, and eats off the ſcarf skin. If the choller be green or black it is ſeen by the color and ends in perverſe Ulcers, or malignant if it be infectious.

Blood flowing to the skin is the cauſe of Eryſipelas and its kinds.

If the blood be gathered in the fleſh and skin, it cauſeth ſwelling and Inflammation with redneſs and pain from diſtention and heat, and when the blood is diſcuſſed the Tumor is gone. If it ſuppurate or grow ripe, it is an Impoſtume, which breaking makes an Ulcer, and the matter is more, when the blood is much and the ſubſtance of the part corrupted. And if the Inflammation increaſe and the humor be perverſe, and corruption follow, eſpecially a wound in the Nerves, that pernicious Ulcer, called in high Dutch *Slidwaſſer*, which gleets with Water is begotten, and the Nerves being corrupted, there is leſs of motion. But if the Inflammation increaſe and there comes no ſuppuration, but corruption of the natural heat be extinct, a *Sphacel*.

Flux of blood to the skin and fleſh, cauſeth Tumors and Inflammations.

Suppuration, cauſeth Impoſtumes.

Slidwaſſer, from a corrupt wound.

Corruption of the part, cauſeth Gangren.

Natural heat extinct, cauſeth a Sphacel.

If blood flow upon the fleſh rather then the skin, as upon the Muſcles outward in the belly, breaſt, neck or back there are Inflammations, but not red or manifeſtly ſwollen, as in other, as in the Pleuriſie and Quinſies. If the blood flow to divers places there will be puſtles, as I ſhewed. And if it be in the pores, there will be many little ſcabs.

These Inflammations are divers in reſpect of the blood, if it be pure, the Inflammation is ſimple. If thin and not only gathered, but diſperſed partly upon the skin, it cauſeth a Phlegmon with Eryſipelas, if thick the Inflammation will be blewer called a Scirrhus, which rather follows, then accompanyeth an Inflammation. If the blood be wateriſh, the Phlegmon wil be Ædematous, in which the Serum ſent further into the skin, makes an *Ædematous* tumor about: as we ſee blood doth, when ſprinkled upon linnen. If other humors, as choller, yellow, green or black, or ſharp and malignant, be in the blood, the Inflammation is worſe, and the heat of the blood, when the Inflammation lyeth deep, will make the rotten fleſh part from the ſound, in a Coate which will be in the tumor, when opened, as in furunculus,

If Blood flow upon other parts diſtinct from the fleſh and skin, and gathereth together, it cauſeth a hot tumor and inflammation: as when it fals upon the kernels or glandules in the Emunctuaries. This is uſual becauſe nature ſeather diſchargeth her ſelf in ignoble parts, eſpecially being ſpungy and placed by the diviſions of the great veins. Hence comes the pain and hot tumor in Bubo and Parotis behind the Ear, and Inflammation and ſuppuration in *Phygethlon* or *Panus*: as we ſhewed. Theſe differ as the blood is pure or impure, thin or thick, crude, ſimple, or mixed, with other crude humor or wateriſh, from whence come *Phyma*, or with pernitious and infectious humors, from whence comes the Peſtilent and Pocky Bubo.

Flux of blood upon the glandules, cauſeth the Bubo, Parotis, Phygethlon, Phyma.

If Blood flow into other parts, as into the breaſts or ſtones, into which it eaſily floweth, by reaſon of the plenty of Veins, or into the ſpungy parts, as the Privities, Fundament and Mouth, or into parts that have griſtles, as the Noſe and Ears, or into the joynts: it cauſeth hot tumors and Inflammations in them, which differ as the blood is pure or impure, and as the parts are more tender, nervous and ſenſible.

Flux of blood into other parts, cauſeth Tumor and Inflammations in them.

The efficient cauſe of blood thus flowing into the ſuperficial parts, is the expulſive faculty, when it is troubled with it, either offending in quantity or quality. The helping cauſe, is the diſpoſition of the blood being apt to flow, and the readineſs of the parts to receive it. Theſe cauſes whether one or more come from theſe following.

As Plethory or abundance of blood, which is burthenſome to nature, and therefore ſent by her, both to inward and to outward parts. Somtimes it flows of it ſelf and ſomtimes from ſome light cauſe. Therefore young people that grow, have ſwollen or waxing kernels, from abundance of blood; and by handling, they break into *Buboes*. Or when the blood is too hot or thin, it is apt to flow, and being much it ſtirs up the expulſive faculty to ſend it forth, and then it cauſeth Eryſipelas or divers Inflammations, according to its nature. So in a Synoch Fevers, Eryſipelas, as comes from hot blood ſent from the Veins into the skin.

Alſo another humor or quality offenſive to nature, may provoke her to ſend out blood, while ſhe expels the humor: and thence tumors may be. So when the cauſe of the diſeaſe is ſent from the Veins with the blood in the Criſis of a Fever: there is a tumor in the declination of the diſeaſe. And when the Peſtilent quality is ſent to the Emunctuaries with the blood in a Peſtilent Fever, there is a Bubo Peſtilent: and when the poyſon of the Pox is ſent to the Groyn, there is a Venereal Bubo: as we ſhewed.

Pain cauſeth Tumors and Inflammation, (not by attraction, as it is uſually thought) but by ſtirring up nature to expel the cauſe, by which means the blood floweth: this is in the outward parts, when they are preſſed, ſtrook or bruiſed, by which is pain. Or if pain come from any diſeaſe, and if the Inflammation be increaſed a new by the pain, if there be Impoſtume, Puſtle, Wound, burn Ulcer or Inflammation therewith, or with any other diſ-

Pain is the cauſe of divers Tumors and Inflammations.

eaſe

epsie causing this pain. Also Pustles inflamed from scratching come from pain which follows, though at the first it seems pleasant. Also it often comes to pass, that not only the part pained swelleth, but the adjacent parts if they be apt to receive Defluxions, as the Kernals in the Groins, Arm-pits, and behind the Ears, when there is any pain from the Causes or Diseases mentioned. And a troublesom Scab in these parts, hath commonly a Bubo accompanying it. And the pestilential Bubo comes as I shewed, not so much from the Plague, as from the burning and pain of the Carbuncle near it.

Also these Pains are longer and worse, when the blood easily and constantly flows thither, and the part is continually pained. As when there are swell'd Leggs in a Dropsie, if the skin be open, there is a constant Flux of water which by its corruption through long abiding in the Body, is pernicious and corroding; And also of blood being thin, which causeth the perverse and ulcerated Erysipelas which so easily gangrænes.

External Heat causeth Erysipelas, or Phlegmon, and their kinds.

When outward heat doth long or much afflict the skin, it doth not only make it thin, but inflames it, and the blood near to it, and makes it flow, causing Erysipelas or Inflammations, especially in tender and sanguine Constitutions, and such as are subject thereto. As when they sit too long by the fire and burn their Shins, or inflame themselves by long suning. As I did by riding in a hot day when I was young, my Boots were so hot that they made my Leggs burn, and look red two dayes after. This I have had often, and it came at first with red Spots, which turned first blew, after yellow, and then vanished. They may also come from hot water, and after bathing, as the pustles called in high Dutch *Eyssen*, when in the time of the Bodies being hot, they use cold water, which causeth a sudden repercussion, so that the Blood flies back suddenly and returns with pain. Also other moderate heat may cause Itch, and that scratching, and so pustles. Also Inflammation of particular parts may cause them, as of the Roots of the Nails. Then they are called *Paronychiæ*, as when Maids by washing their Hands in foul hot water often, do cause their Nails to be crooked, and the Roots inflamed.

Flux of Humors causeth pustles.

Also other excrementitious and preternatural Humors thrown to the skin, and there fixed cause pustles, as blood dispersed into divers parts, and these may grow greater, and turn into Ulcers, small or great, or corroding, or venemous, as the quality is.

Humors that have an occult quality that is malignant, produce a little swelling or pustle, according to their Venom.

A pernicious and venemous quality, causeth the Cancer.

A venemous Humor so infecteth the parts, that sometimes at first there is a little Tumor which only causeth a little pricking, but is most dangerous, in that it will not away; because while it is nourished with the other parts of the Body, it makes the Nourishment like unto it self, and converts it into Venom, and so increaseth by degrees, and grows broader and deeper, and at length becomes a Cancer, consisting of a fleshy substance full of Veins, with no Inflammation or Tumor, but Blood in the Veins, which itcheth and pricketh, which shews its malignity by its constant increase, till there is an Ulcer, and then it goes no further but with its Claws that come from the Body it creeps on, we know the whole to be malignant, because if it be not taken out by the Root, it cannot be cured, and the least portion remaining will grow again.

It is a hard thing to know whence this Matter and Poyson first comes, or to describe the Nature of it but by the effect. But that it came by Touch and Infection, because the Elephantiasis whose Cause is the same with that of the Cancer, and therefore is called the general Cancer comes from Contagion, but the Cancer is worst, because the Humors are all in one place. And as there are few that have Cancers, so are there few Lepers, for the Venom lyeth lurking in the Veins, and comes to the part infected with the Blood, and when the Cancer increaseth, it weakneth the Body by degrees. And this may be an argument, that there is a Contagion in the breeding of a Cancer, because I knew two Women that attended upon two other that had Cancers a long time in their Breasts, that consumed them which were themselves infected with Cancers, and perished therby after long torment, the one being near of kin to her Mistris. But we cannot yeeld that it comes from Melancholy, for these reasons: For if it comes from Natural Melancholy, which they say is the Dreggs of the Blood, there would some signs thereof appear, and such blood would be there gathered out of the Vessels, if there shoul d be a Tumor or Inflammation, which are not. And if it come from preternatural Melancholy, there would be at the first coming a burning, corroding, and blackness, as in the Carbuncle which is not so, but a Cancer is like Flesh, and not very painful.

A pestilent Poyson causeth Carbuncles and pestilent Bubo.

A pestilent Pustle comes from poyson of another Nature, which we call a *Carbuncle*, with venemous force, and with little burning, but with itching and pricking, only as I said of a Cancer; sometimes with Inflammation round about, and a Bubo hard by, which corrupteth the part, and mollifieth till it falls out back from the sound.

This poyson comes from that pestilent Poyson that got into the Body, and caused a pestilent Feaver by its destructive quality and heat, as I shewed when it gets outward. And we shewed in pestilential Feavers, that I and others have been infected with pestilent Pustles taken outwardly.

Cholerick, salt, and sharp Humors cause the Scab, and creeping Itch, Carbuncles, and Phlyctenæ

Some Humors cause Scabs, Itch, and Carbuncles, by a manifest quality that corrodes and burns, and Pustles with Ulcers; these are either preternatural, yellow, and green, and black Choler, or salt, sharp, or malignant, and go the Superficies of the Body, with the blood and serum, and cause pustles and inflammations, if they come with blood or pain; or they come without this Flux from the Veins by sweat, according to the diversity of these Humors, are different Scabs, Itch, and Carbuncles, as we shall shew.

If in the common moist Scab, there be Itch and corroding without great burning, the Humor is not so hot but salt, and gentle Choler, or tempered with water, is fallen from the Veins upon the skin, when there is no redness or Inflammation: But if there be, they shew it come with blood moved by scratching or pain, as also may appear by the suppuration that follows. When those things are as in the worst Scab, with yellow or green Matter, it comes from thicker and worse Choler, as the colour shews, as in *Terminthus* and *Epinyctis*, the pustles are very burning, with Inflammation and Suppuration following. Especially in a Carbuncle are the pustles very burning, which shews that they come from very hot Choler, and the Feaver shews they come from Blood, and their sudden appearing shews that they come from Defluxion. And we cannot gather that black Choler was the Cause, by their blackness, because others are black when they are dry. But from the great Heat that burns and corrupts the skin, and makes it black, and will not let them suppurate, we may conclude that either black Choler or green was the cause.

This shews that the pustles in Herpes come not from a Flux of Humors, but from a Collection made there, because they come by degrees without Inflamation. And if the Herpes be called *Miliaris*, there is great Heat and Pustles dry, and therefore the Choler was yellow, milder, and thinner, and went to the Superficies of the skin. If in the *Herpes Esthiomenus* the Choler is worse and green, and it

it is deeper in the Flesh. The malignity appears by its corroding and creeping on, and when it creepethno farther, it causeth *Impetigo*.

In that kind of dry Scab which is called the Itch, because no moisture appears, we conclude that the Choler is pure, but thinner then in Herpes miliaris: Or that the Humor is salt and dryed, the skin shews which grows red by scratching. And the like Humor is in Impetigo, deeper and broader. This by continuance turns worse, and causeth *Psora*, which cometh from salt water that is infectious and corroding, as appears by the constant sweat, which vaporing away, wet not but rather dry the skin. This Venom may come from a long continuing Scab, which infecteth the skin when it turneth the Nourishment into corrupt Humors; this is the worse sort of Scab called the Greek Leprosie or Arabian Leprolie, which cannot be cured by reason of the fault in alimulation or nourishment.

As for Phlyctænæ, it is plain that they come from water carried under the scarse skin, which divides it from the true skin and maketh Blysters, because water comes forth when they break. If this water be pure, there is no pain while they are whole but when they break, and the true skin is hurt.

But if the water be salt as appears by itching, or mixed with Choler, as appears by the yellowness, when they open, the heat is greater; and if this Humor sweat forth long, they creep, and then it is called *Herpes phlyctænodes*.

These salt, sharp, cholerick Humors which cause the Herpes and Carbuncles, come from Diet when it is apt to breed such or turn into Choler, as we shewed in Feavers. For if in the first or second Concoction they are not separated from the Blood, but lye long in the Meseraicks, they grow worse, and either get into the hollow Vein, with the Blood and Serum, and so to the Superficies of the Body, or there they are heaped up. Therefore intemperate Livers, and such as use bad Diet, and are Chacochymical, are subject to these. Also the same Excrements may be gathered from Distemper of the Bowels, or be derived from the Parents: And some think they come from the menstrual blood. And they go to the skin by Natures benefit, which expels them when they are bound, and by other Causes, as heat and motion. As we shewed speaking of Tumors from Blood.

Solution of Continuity causeth divers kinds of pains in the Superficies of the Body, with Ulcers, as Excoriations, and Wounds, and Clefts, or without Ulcers; as the cause was internal or external.

Compression, Distention, and Contusion cause pain.

The external Causes of Solution of Continuity, are Compression, Distension, or Contusion, with outward hurt, but inward separation of the final Veins which causeth pain, which we call Distention or stretching, as from a stroak or weight or pulling the Hair: Hence comes the Rhagades or Clefts in the Fundament from hard Excrements.

Friction is the cause of Scabs.

When the skin is scratched off there is Intertrigo or Rawness, this comes after riding as galling, or long Diseases and lying, and from scratching with the Nails. And the moist Itch is when the skin is most scratching, and Humors that are salt or cholerick come forth, and it is worse when there are little Tumors from rubbing and they break. Intertrigo or Pustles of the Privities come so, from cholerick sweat which putrefieth in these parts easily, and causeth itching.

Outward Cuts, Pricks, Contusions, cause Wounds.

Of poysoned Wounds.

Cuts, Pricks, Stroaks, cause Wounds, all these when they suppurate are ulcers. These are with a sharp or blunt Tool. If the Instrument be infected with poyson, the Wounds will be venemous, or rusty, or if the weapon be toucht with Garlick, or a bullet dipt in grease, or if a sword or tool be otherwise poysoned, the wound will be venemous.

Corrosion of the skin.

Taking off the skin by Medicines or the like, ulcerateth and inflameth, and also sharp Urin doth the same in Childrens Hips.

Of Burning.

Burning separates the scarse skin from the true skin, and causeth a bladder or blyster, which breaketh and leaves the skin bare; when it is deeper it causeth an Ulcer or Eschar. This may be from heat of the Sun, which blysters the naked Body, or from hot or sclading Oyl and Water which takes off the skin, inflames and brings perverse Ulcers; or from Fire which makes Blysters and Ulcers; or from burning Medicines, Vesicatories and Cauteries, among which some mortifie, and cause an Eschar without pain. Also a Nettle sends in fire with its prickles, which causeth first Heat, then Blysters.

Biting or stinging of venemous beasts.

Biting of beasts causeth uneven and deep wounds, which suppurate and turn to ulcers; and these are worse when the spittle is venemous, as in some beasts. And it is known that the biting of a man hath caused dangerous wounds by his spittle, especially when he hath been fasting and angry, because the spittle is most cholerick, as appears by the same. I knew a Fisher-mans Wife that was bitten by her angry Husband in her right hand, and dyed of a venemous Ulcer caused thereby with a Feaver. And I knew two more that lay long sick, and were with great difficulty recovered of Feavers, by bites given by their fellow-drunkards in their fingers. There is from biting of a mad Dog or other Beast, not only a venemous wound, but other horrid symptoms: As we shewed in Hydrophos. Also if the bite be very small, if the Venom of the spittle get in, as of a Weezle or Mouse, there may be a perverse wound, or of a Viper or Serpent, or the like, the whole Body is poysoned.

The stinging of beasts causeth venemous wounds.

When beasts by their stings or otherwise make wounds, though solution of Continuity scarse appear, yet because there is a burning or evil quality sent into the part, there is a great pain, inflammation, and tumor; as we see in stinging of Bees or Waspes, when they leave their horny stinges in the wounds: If they come from worse Creatures, as from the crooked stinge of a Scorpion, then the poyson infects the whole Body. And as *Nicander* and *Dioscorides* shew the same may be from divers other venemous beasts, whereby the Body being only prickt in one part, may suffer in divers. These we shall not speak of, because they are not troublesom in our Countrys: As also we shal not speak of the Harms, stinging of Flies, Gnats, and Fleas, which are only itching, with a red spot.

The Humors which cause ulcers that follow Impostumes, and are joyned with pustles.

The internal Causes of these Solutions of Continuity, are Humors which while they cause tumors and pustles, do also corrode and ulcerate: Or those Tumors ulcerate, and cause it as we shewed. Namely how matter bred of Inflammations suppurated, produceth Impostumes and then Ulcers, which with other Humors coming to them, grow worse, as by blood inflamed, or by other malignant Humors, malignant. And also how from this pernicious Matter breeding a Cancer, it may be ulcerated, and how a hollow Ulcer may follow the burnt and corrupt Flesh, that falls out of the pestilential Carbuncle. And how from cholerick Serum and sharp Humors that produce Carbuncles, Herpes, and Scabs of all sorts, there may arise malignant Ulcers, as in Carbuncle, and corroding as in Herpes, and foul with Matter as in the moist Scab, and dry with Clefts, as in the dry Scab: And also how the skin comes off from the Serum that causeth Phlyctenæ.

Humors cause Fissures or Clefts

Also without Pustles or Tumors going before, the skin may be cleft by a sharp, salt, drying Humor, when the part is tender or spungie as the Lips,

Funda-

Fundament and Privites. Hence come the *Rhagades* or clefts, which by reason of the exquisite sense of those parts are very painful and burning.

Humors that cause Tinea Favus or scald Head.

When a thick Salt humor is gathered between the thick skin of the Head and the Skul, and there long kept till it putrefie about the roots of the Hairs, and eates through the skin in divers places, there is a *Tinea, Favus* or scald Head. And the Humor is Malignant, because it is infectious in Children.

Humors that cause Corroding and Varicous Ulcers.

Corroding *Phagedenical* Ulcers breed and are nourished with sharp and malignant waterish Humors. Which are cheifly in the Legs, by falling down of the Humors. Also these Humors carried with the blood to some Vein near to an Ulcer and enlarging and washing the Ulcer; keep it from healing, as we shewed in a Varicous Ulcer. The Original of these Humors, is as of those that cause *Herpes* and Scabs.

Malignant humors, cause Malignant Ulcers.

When the Privities are infected by Malignant Humors, from unclean Copulation, there are Ulcers, as in the Glans and Præpuce. And the Ulcers in the French Pox and Leprosie are alike. But the nature of these humors are known only by the effect, being infectious.

The Cure.

The Cure of solitary pains which have no Character external but themselves, as itch and tickling, hot and cold pains, or roughness of Skin, because they are not great, nor last long, but depart with the cause removed, is not hard. As thus.

Cure of tickling.

If tickling come of it self it is not long, but if it be by outward force it is a torment intolerable and it weakneth and causeth convulsions, which must be cured.

Cure of itching.

A light Itch will cease of it self, if you be patient and forbear scratching. If it be great, it is cured by a pleasant scrubbing. If it continue or return and the cause be external, as Lice &c. It shall be cured as in them. If it be internal from a humor, because it hath with it commonly scabs or pustles, it shall be spoken of in them. But if it be without other manifest disease in divers parts and continue, use Evacuations, Baths, as in the scab. If it be in Womens Privities, you must put Oyntments or the like into them.

The Cure of pain from cold.

If pain come from cold Air, Wind, Water or Snow, and cease not when they are gone, you must by degrees bring the body to a natural heat, least the sudden change, from extream cold to extream heat, bring inconveniences, or that called in high Dutch *Runeglen* or pain in the Hand. It is good to come into a temperate room, or to exercise violently if the feet be cold from riding, or heat the Arms like Watermen; or to apply skins, furrs or feathers, or put the Hands into the Hair, or wash them in warm water before you come to the fire. If after these the native heat be weakned, use Fomentations, Baths and hot Oyntments, as in astonishment and Palsie, as Oyl of Euphorbium and Peppers: Or take *Pellitory of Spain, Pepper, each two drams; Euphorbium a dram, Oyl of Wall-flowers and Wax and Oyl of Spike and Spices with Musk, Amber and Civet.*

Oyl of Nettles, or wherein Nettles are boyled, is a singular remedy: and to preserve the Hands against cold, and also Goose grease.

The Cure of pain from heat.

If a hot pain come from heat of the Sun, or motion, or baths and cease not, the cause being removed, you must not suddenly cool which is dangerous, as we have known some who in violent heats have staied long in Cellars under ground and caught Feavers and dangerous Defluxions and Apoplexies. Therefore it is best to go first into some temperate place or Arbor. If the heat continue to Inflammation or Synoch, Cure that. If it be in the palms of the Hands or soals of the Feet, because it comes from internal causes and foresheweth or accompanyeth diseases, Cure them.

The Cure of pain from touching of rough things.

If there be roughness or hardness of the Skin, which hinders and troubles touching in dainty people, use moistners, as in Deformity. If there be clefts see Ulcers.

The Cure of pain from compression and distension.

If there be pain from pressing or stretching without manifest solution of continuity, it ceaseth with it, but if you fear Tumor or Inflammation, we shew you how to prevent them in a Phlegmon.

The Cure of pains in the superficies, that have manifest diseases, is as Erysipelas, Phlegmon and Tumors from contusion or glandules, or as Impostumes from Inflammation, or as a Cancer, or as Pustles, as Carbuncles, Herpes, Scab, or as Ulcers, or corruption of parts, as Gangreen, or foul bones.

The Cure of Erysipelas and its kinds.

If an Erysipelas be without a Feaver from an external cause, or if the Feaver be little, only Cure the Erysipelas. If a Synoch follow look first to the Feaver, as in Feavers first you must be sure to prevent the Carbuncle, if it be customary, as in old people. And after you must regard the Feaver, if it be not prevented, by sweating, bleeding, purging, altering heat, and other accidents.

But as to Erysipelas as alone, when it burns not much, it must not be over much cooled, but kept warm to disperse it with gentle means, by wrapping it in Linnen that is soft and a little unctious, as some think.

Or wrap it in a Saffron clout: Take *Saffron a dram, plantane, Privet, Night-shade, Roses, each an ounce; Rose vinegar half an ounce*: let them stand warm till the water is dryed, then dip a clout in it, apply it wet at first and warm. Or apply scarlet, which doth dissolve and strengthen the part.

Or Fume the part with Mastick, Frankincense, Amber, or Juniper or Sanders burnt.

These gentle remedies are most usual, because the patient feareth strong and moist means.

When an Erysipelas with a Phlegmon or alone, is very burning, or hath Pustles or Blisters. Take heed of an Ulcer, which is dangerous, at first stop the Flux of blood from the part allay heat and abate pain, and then by degrees consume and digest the matter.

At first to repel and allay heat, use coolers with a little astringents, by Fomentations. This is approved of others, but ours will not wet the part and think that wet, causeth all accidents. They are deceived from hence, because they hear that a Gangreen comes from a cooled Erysipelas, that suppose it is from moisture. But the Refrigeration in a Gangreen, is rather a Mortification and Extinction of the native heat, from two great Inflammation, then from the introducing of a cold quality.

Therefore cold water with the third part Vinegar, may be used as in Arthritis from blood, with a clout or woollen. *Dioscorides* bids use Vinegar alone with the white of an Egg to allay pain, or Juyces, or distil'd waters of Plants, or Vinegar of Roses.

Apply these Herbs green, bruised, or heated, or boyled, or with Bran and Vinegar, as Plantane, Nightshade, Shep-heard purse, Knot-grass, Purslane, Sorrel, Housleek, Vine leaves, Endive, Lettice, Grundsill or Lens-Palustris, Cotyledon, Liver-wort, Lonchytis, Willow leaves, Alder, Reeds, Privet, Cypress, Myrtle, Bramble, Sumach, Fleabane, flowers of Roses, Violets, Water-lillies, the great Antirrhinum and of Ras-berries.

Or

Or uſe the juyces with Plantane and Roſe water, as an Epithem or Vinegar and red Wine, the white of an Egg, Camphire and red Sanders.

Or the Decoction of the five-leaved-Graſs, Plantane, Houſleek, Purſlane, Vine leaves, Privet, Myrtles with Barley: and in the increaſe, Chamomil, Melilot flowers, Roſes, Fenugreek, Ointment of Roſes, with Camphire and *Galens* cool Ointment, or that of Houſleek, Oyl of Violets, Gooſegreaſe and Saffron.

Or: *Take Oyl of Roſes two ounces, of Water-lillies or Violets an ounce, juyce of Plantane and Nightſhade, each an ounce and an half; Vinegar of Roſes an ounce, Camphire a dram with the white of an Eggs or Mucilage of Fleabane an ounce and an half, and Turpentine.*

Plates of Lead are good to repel.

When you fear an Ulcer, add dryers to your coolers, as Ointment of Ceruſs, Album made of Ceruſs, white Wax and Oyl of Roſes with the white of an Egg and Camphire, or with Ceruſe and Oyl boyled, and Lytharge.

Or: Take *Litharge an ounce and half, Ceruſs two drams, juyce of Plantane or Nightſhade two ounces, Vinegar of Roſes half an ounce, Oyl of Roſes two ounces,* mix them well in a Leaden Mortar, dip clouts and apply them, *or with white Wax,* make an Ointment.

Or thus: Take *the white Troches of Rhaſis two drams, Sarcocol a dram, Lytharge burnt and waſhed Lead, each a dram and an half; Oyl of Roſes two ounces, juyce of Plantane an ounce, white of an Egg and Mucilage of Quince ſeeds an ounce,* add *half a dram of Opium* to abate pain.

Or to allay pain uſe Cowcumbers, Anguria, deadly Nightſhade, Herb true-love cut and bruiſed, or pulp of Caſſia.

Or Henbane leaves or Tobacco, crude or roaſted; Poppy heads, roots of Mandrakes with Bran and Vinegar to repel. *Dioſcorides* uſeth juyce of Hemlock, we uſe juyce of Henbane.

Half a dram of Opium with half as much Saffron, may be added to the former. And this is the cauſe why the Chirurgions uſe Treacle in Ointments.

Populeon cooleth and eaſeth.

Or thus: Take *Populeon an ounce and an half, Oyl of Henbane, Mandrakes or Poppy ſeeds half an ounce, Mucilage of Fleabane ſeeds an ounce, Saffron a ſcruple,* and a little Opium.

Or this Epithem: Take *Milk three ounces, Oyl of Roſes an ounce and an half, white of an Egg or Mucilage of Fleabane ſeed an ounce, Vinegar half an ounce, Opium half a dram, Saffron a ſcruple.*

In the progreſs when the heat abates, to diſſolve, when the part looks not ſo red and is yellowiſh, or at firſt if the heat be little: Uſe Colesworts, Pellitory of the wall, Mallows, white Lillies, Mullein, alſo leaves of Ricinus, Stratiotes, Acinos, Fetherfew or Parthenium, roots of Althaea and Lychopſis, and of Clowns-Allheal with the ſame ſtalk, which is ſo highly commended: bruiſe and apply them.

Or dip clouts in Oyl of Roſes and Wine, and ſqueeze and apply them to eaſe pain and diſeaſe.

Or boyl Oyl and red wine: thus, Take of them equal parts, cover them in a cloſe Veſſel, boyl them gently till they make no noiſe.

It is good to diſcuſs, to anoynt with hot blood, eſpecially menſtrual, as ſaith *Dioſcorides*.

Or with Urin to ſtop itching and to dry. *Dioſcorides* uſeth the Sediments, or fetling thereof, adding Vinegar and Eggs.

Dioſcorides alſo commends Goats or Sheeps dung boyled in Wine or Vinegar.

Others commend Ink, but it is too ſharp without cold waters or juyces. And I know an Impoſtor that concealed a Gangreen thereby. *Dioſcorides* uſeth ruſt of Iron and burnt Vitriol, or Chalcitis, or Silk and Vinegar.

These ſtrong Medicines are beſt in ignoble parts, not on the Face and Nerves: when there is need of great drying.

Diſſolve the reſidents with Fomentations and Ointments, and ſtrengthen the part as we ſhewed in Arthritis, as with Lyes of divers ſorts, and ſpaw waters to prevent.

Waſh the Feet with water wherein Vitriol, or Oake or Ivy leaves, or red Roſes, or Sloes, or Grapes are ſteeped.

Or put them into the Wine preſs, or into Grapes ſtamps with Iron water and Vinegar.

If there be Eryſipelas in the Face, waſh it often with red Wine, Roſe, Plantane and Nightſhade water, and Vinegar.

If the Legs have an *Oedema* after the Eryſipelas, uſe things as in *Oedema*, if it ulcerate or grangreen. See them.

The Cure of divers ſorts of Inflammation.

Phlegmon or Inflammation is of divers kinds, but we ſhall ſpeak only of them, which differ not much. Such as are in the skin, as Phlegmon with Eryſipelas or *Oedema*. Or with little Tumors, or Puſtles that ulcerate and turn to ſcabs. Alſo of Inflammations in ſpungy parts, as Privities, Paps, Bunchment, Mouth, and in the Griſtles of the Noſe and Ears. And of thoſe in the joynts and ends of the fingers called *Paronychia*, preſcribing to all their particular remedies. Of the Tumors and Inflammations of the Glandules, we ſhall ſpeak hereafter, and of the Impoſtume that comes from all Tumors.

Of theſe phlegmons the greateſt and fulleſt of pain are the worſt, and they which are in noble parts, or near to them, as in the Face, Organs of ſenſe, or in very ſenſible parts, as in the Fundament, Yard, or Womb, or in the joynts, or Fingers. Many of theſe Impoſtumate, and then ulcerate, and hurt the noble part, other gangreen and cauſe loſs of parts or deaths. Others turn into a Scirrhus, which hinders the bending of the joynts.

Blood-letting, is the chief remedy againſt all, if there be plethory, both to prevent and cure. Alſo it revels and derives from the part, and helps the Feaver if it be there.

Alſo we revel and derive with Scarifications, Cupping, Ligatures and Friction. And it is good in plethory, when the Terms or Hæmmorrhoids breed, and to divert.

If the body be foul, looſen the Belly and purge to prevent, eſpecially when people are ſubject to Inflammation. And the Cure will be the eaſier when the body is clean. Alſo ſome Laxatives do revel the blood flowing to the part, they muſt not be ſtrong to ſtir or inflame the Body.

Alſo uſe alterers againſt the phlegmon and Feaver in meats and Medicines that cool the blood.

Topicks are to be uſed in all, firſt they muſt repel the blood flowing to the part, and abate heat and pain, and then diſſolve the matter; and if it tend to ſuppuration, they muſt Cure the Impoſtume and Ulcer. And they muſt be choſen according to the Inflammation, as it is great or little and according to the part.

We repel the humor flowing with aſtringents and coolers, chooſing the ſtrongeſt when the heat is great, eſpecially in Parenculus; And if the Flux be great and the Inflammation alſo, and in the Face, or Joynts and noble parts. In the other we uſe more gentle repellers. Eſpecially if the Inflammation be about the Jaws or Breaſt, leaſt it cauſe a Quinſie or pleuriſie. To theſe re ethers, when the Deſtuxion abateth, we add gentle reſolvers and anodynes, if there be pain: Thus,

Actual coolers are vulgarly uſed, if we fear Inflammation, from a ſtroak, or bruiſe, to prevent ſwelling, as a cold Stone, Iron, Lead, or Ice: Or cold water. This

muſt

muſt not be done, but at the firſt, leaſt the blood congeal and will not after be diſcuſſed.

Some commend the putting the Finger preſently in cold water, in Paronychia or Fellon: or in hot Vinegar, but boyling water is beſt.

Make repellers of green Herbs, that are both potentially and actually cold, as of Plantane, Nightſhade, Houſleek, knot Graſs. With Vinegar, Oyl of Roſes, Myrtles, Quinces and Barley meal.

Apply Acrons bruiſed and Sloes.

Or Bran fryed in Vinegar, or Rice, and Water often.

Or red Roſe Cakes, with red Wine and Vinegar, or Roſes.

Or: Take *the Juyces of the Herbes mentioned ſix ounces, Roſe vinegar and red Wine three ounces, Oyl of Roſes, Myrtles, or Privet an ounce and an half, with ponder of Biſtort roots and Pomegranate peels, each a dram; Myrtle or Barberry ſeeds, Bole three drams,* after you have ſtir'd them in a Leaden Morter, make an Oyntment, or with Vinegar and whites of Egs and Barley meal, a Pultis.

The uſual defenſative againſt Inflammations, is of Bole Vinegar and whites of Egs and Oyl of Roſes. You may add Sanguis Draconis, Blood-ſtone, and ruſt of Iron and ſealed Earth, Coral and Camphire.

When there is pain, repel thus, add the fourth part of red Wine Vinegar to Milk, Bole, and the white of an Eg.

Or waſh with Vinegar and Water.

Three or four pound of Quick-ſilver allayeth heat and pain, being in a Bladder and applied.

So doth Juyce, Decoction and diſtilled water of Herbs, with pouders aforeſaid.

Or foment with Oyl of Roſes, or Violets, and rowl the part.

In Paronychia or Fellon, make a Bath for the Finger of five leaved Graſs, Wormwood, Agrimony, Straw-berry leaves, Myrtle-berries with Wine.

A repelling Oyntment: Take *juyce of Plantane, Houſleek two ounces, Vinegar an ounce, Oyl of Roſes two ounces and an half, Vinegar an ounce, Bole half an ounce, with the white of an Egg, and a little Turpentine,* afterwards to digeſt, add *Ceruſs, Cadmia and Litharge.*

Or: Take *juyce of ſower Pomegranates two ounces, of Nightſhade and Roſe water, each an ounce and an half; Camphire a dram,* anoynt; add *Barley flower* to make it ſtick. This is approved in Inflammation of the Noſe.

As in Eryſipelas, ſo here you may uſe Oyntments of Roſes, Poplar, and Ceruſs, and plates of Lead alſo.

In great Inflammations, and when they are parts exquiſitely ſenſible, uſe chiefly things to aſſwage pain. As Anodynes that cheriſh with their temperate heat. Or Narcoticks that dull the ſenſe. Theſe are not to be uſed alone, when we fear ſuppuration, but in caſe of neceſſity, becauſe they digeſt, but at the firſt, add repellers and in the progreſs reſolvers. But when you deſire to digeſt, you may uſe Narcoticks alone, ſafely.

The ſame Narcoticks and Anodynes may be uſed, as in Eryſipelas and theſe following: As Snayles not beaten, with the ſhells, leaſt they be too rough; but taken out may be applied

And leaves of Henbane and Mandrakes baked in the Embers with Hogs greaſe and a little Saffron.

Or uſe this Cataplaſm: Take *white Bread or Flower a pound,* boyl it in *ſpringe Water and Proper ſtilled Water and Milk with Mucilage of Fleabane two ounces, three Egs, Oyl of Roſe three ounces, Hogs greaſe an ounce, Saffron a dram.*

This is proper againſt a Paronychia or Fellon: boyl crums of Bread in Milk with the white of an Egg and a little Turpentine, and to eaſe pain, add Mucilage of Fleabane ſeed, with Barley meal, Opium and Camphire, and after to heal, add Pouder of Galls

Or this Cataplaſm againſt any Phlegmon: Take *the Emollient herbs two handfuls, Althæa two ounces, flowers of Chammomil, Melilote, Roſes, Bran, each a pugil:* boyl and bruiſe them, add *Oyl, Butter, Greaſe and Saffron.*

Or bruiſe Fleabane, or its ſeed, with Oyl of Roſes and a little Vinegar, and apply it, or boyl it with Milk and Althæa roots and add fats.

Or uſe the Mucilage of Fleabane with the white of an Egg, Juyces and fats.

The Plaſter of Diachylon the leſs by *Meſue* made of Mucilages of Fleabane and Henbane eaſeth pain and digeſteth.

Oyl of the Apples of Strychnodendron, and of the fruite of the Balſamine tree called *Momordica,* is an approved remedy, and ſo is Oyl of Henbane ſeed.

The Chirurgions eaſe pain with an Egg raw beaten with Oyl of Roſes and Bole to repel.

And to digeſt alſo they uſe Oyl of Roſes, yolks of Egs and Ceruſs.

There is an Oyntment called *Anodynum,* made of Oyl of Lillies, Dill, Chamomil, Ducks and Hens greaſe to take away pain.

Or this; Take *Juyce of Henbane, Tobacco, Hemlock, or Poppies, Mallows, or Marſh-mallows, each two ounces; Oyl of ſweet Almonds, and Roſes, each two ounces;* boyl them, add *Mucilage of Althæa,* or the like *two ounces, or of Mucilage of Henbane ſeed,* which is beſt, *Butter an ounce,* make an Oyntment.

The Water of Frog ſpawn is highly commended, and Juyce of Hemlock applied with a Clout, alſo raw Crayfiſh.

Alſo we muſt diſſolve or diſcuſs the Humor which is flown to the part, leaſt by continuance it turn to Matter, and ſtink; which though Nature doth of her ſelf, if it be thin, yet if ſhe be ſlow in her work, ſhe muſt be helped with diſſolvers, which in the beginning of the increaſe of the diſeaſe mixed with Repellers, does it rather by dryneſs then heat; and after they muſt be uſed alone, and the rather if the Phlegmon be œdematous, eſpecially towards the Declination, when the heat ceaſeth, adding Emollients to gentle Healers, that may diſcuſs the Reliques, and prevent a Scirrhus.

This is done by Herbs mentioned againſt Eryſipelas, as Pellitory, Mallows, Marſh-mallows, Orage, Coleworts, Henbit, Coltsfoot, Vervain, Moulin, Scarlea, Bindweed, Elder, Dan-wort, Penny-royal, Feaverfew, Achillea, Wormwood, Seſamum, Nettles, Lilly roots, Orris, Briony, wild Cowcumber, Aſphodel, Lyris, Docks, Rhapontick, wild Hemp, Chamomil, Melilot, Dill, Elder flowers, and Water-lillies, Fœnugreek, Lineſeed, Barley, Wheat, Lupins, Orobus, and Flower of Millium Panicum.

You may apply one or more of them bruiſed or boyled, as Pellitory and Scabious; or lay the whole Leaves thereon, without the Stalks.

Or make an Anodyne Oyntment of Dwarf-elder to anoint the part inflamed. Thus, Take *Dwarfe-elder cut ſmall, put it in a Glaſs phial, roule it in Dough and bake it, then take out the glaſs, and you ſhall ffnd a thick rediſh Oyl, anoint therewith.*

The Herb called *Paronychia* is good againſt a Felon from whence it had its Name, the Felon is an Inflammation at the Root of the Nails; as alſo five leaved Graſs, or the skin of an Eg ſhell, or Dandelion, milkie Stalks, roule about the Finger.

Phlegmons may be waſh'd with Juyces, Decoctions, or ſtill'd Waters of Herbs; as that of Moulin which is beſt, with Roſe-water.

Aqua vitæ doth ſo diſſolve, that it takes away Tumor and Inflammation preſently, allaies pain: when Labourers hurt themſelves, they uſe it.

Dioſcorides commends the Lyes of Wine in all Inflammations, it is good to diſſolve and to aſſwage pain.

Alſo uſe Oyl of Chamomil, Lillies, Orris, ſweet Almonds, or Roſes, or Fats, as Oeſipus of Wool or Propolis.

Or bruiſe or boyl the Plants mentioned, with Vinegar at firſt, then Wine, Honey, Oyl, Fats, Turpentine, and Brans, or Meales.

Or apply Raiſons as in Furunculus, with Salt, &c.

Or chew Wheat or its Flower, with Water and Honey, or with Leaven.

Or Roſe cakes boyled in Lye to diſſolve, adding Oyl of Chamomil, or Dill.

Or Smallage, and Henbit beaten with Tartar, and Oyl of Chamomil.

Or this Cataplaſm. Take *Roots of Althæa, Docks four ounces, Lillies two ounces, Pellitory, Vervain, Coltsfoot, each an handful; Feaverfew, Wormwood half an handful, Chamomil flowers and Roſes, each a pugil; Barley meal, and Fænugreek four ounces, Figgs five pair,* boyl them in *Water*, bruiſe and add *Oyl of Roſes, Chamomil, each two ounces; Hens greaſe an ounce and half.*

Or make it of *Bran or Wheat flower a pound, Peaſe, or Lupine flower two ounces,* boyl them in *Water and Honey*, ad *pouder of Orris, red Roſes, each two drams; Myrtle ſeeds a dram, Saffron half a dram, Oyl of Roſes and Chamomil, each an ounce and half.*

A Cataplaſm to digeſt more, and to be uſed in the Declination: Take *Lilly roots three ounces, Orris, and Briony roots two ounces, Mallows, Moulin, Bindweed, Dane-wort, each a handful; Chamomil, Melilot, Elder and Roſemary flowers, each half a handful; Meal of Lupins, or Orobus and Fænugreek, each two ounces; Dates ſix,* boyl them in *Honey, and Water*, add *Oyl of Lillies and Orris, each an ounce and an half; of Roſes an ounce, Hogs greaſe an ounce and half, Oeſipus an ounce, with Saffron half a dram,* make a Cataplaſm.

Or this of Juyces. Take *Juyce of Pellitory, Coltsfoot, Plantane, each two ounces; Mucilage of Mallows, Fænugreek, or of whites of Eggs three ounces, Honey an ounce, Oyl of Roſes two ounces,* anoint and add *Brans, Litharge, Ceruſs, Saffron,* or apply the *Aſhes of Box tree, with Honey.*

Or, Take *Cow dung half a pound, Juyce of Houſleek, or Nightſhade two ounces, Oyl of Chamomil and Roſes, each an ounce; Bole half an ounce,* anoint or apply it with *Meals or Bran.*

Or apply Olibanum, with Fœnugreek, Meal, Roſin, and Honey.

In Furunculus, eſpecially anoint with Scammony, Honey and Oyl, or with Juyce of Thapſia, or of Mulberry-roots.

Or with Sandarack, and Greaſe, or Earth Cimonia, and Vinegar, or make Plaiſters of the Stone *Aſius*, with Pitch and Roſin, according to *Dioſcorides.*

Who commends Earth Cimolia, Samia, Burning Stone, Oſtracites, Alabaſter, and get alſo the pouder of a Whetſtone, when it comes off by whetting Iron alone, or with Honey.

Dioſcorides commends pouder of Ivory for a Felon.

And *Hartman* commends Balſom of Sulphur, with a Clout to be uſed before and after Suppuration, and opening for the ſame.

You may alſo add Urin, Lye, and white of Eggs, to the Juyces mentioned.

Or uſe a Decoction of Litharge in Vinegar, with whites of Eggs added, and Ceruſs.

Or the Oyntments of Ceruſs and Litharge mentioned in Eryſipelas.

Or Diachylon magnum, or Ireatum, or Diapalma, or Colcother, or Plaiſter of Calcitis of *Avicen* to digeſt, or Triapharmacum, of Litharge by *Meſue.*

Dioſcorides ſaith that the Root of Lyons foot is a good Amulet againſt Furunculus.

The Cure of a Contuſion with Inflammation, or with Tumor not inflamed.

If there be a little Tumor from a Contuſion, without a manifeſt or great wound, (for of wounds with contuſion and inward Fractures we ſpake elſewhere) it goes of it ſelf away, or by diſcuſſers, and the blewneſs vaniſheth. If it be great, and an Inflammation feared, or come firſt, uſe Repellers, then Diſcuſſers, not as in Phlegmon, but with reſpect to the bruiſed Fleſh and congealed Blood. And if it will not be diſcuſſed but ſuppurate, then uſe Ripeners as in Impoſthumes, and after cure it as an Ulcer.

To hinder the Flux of Blood at the firſt after Blood-letting and other Revulſions mentioned in Phlegmon; If you will uſe Repellers (when the fleſh is bruiſed and hath much Blood, you muſt not cool as in a Phlegmon, and bind) but apply them to the circumference of the part conſused, not upon itt leaſt the blood by them by congealed and ſtopped.

Therefore apply Repellers and Diſcuſſers alſo, ſuch as are preſcribed for an Inflamation in the progreſs; as Oyl of Roſes and Myrtles, with whites of Eggs, or Mucilage of Fleabane, with aſtringent Pouders of Myrtles, Roſes, Pomegranate flowers, Snakeweed roots, Tormentil, Dragons blood, Bole, Maſtick.

Or thus: Take *Lentils two ounces, Myrtle ſeeds, and Pomegranate flowers, each two drams; Roſes, Sumach and Tamariſk, each a dram; Acacia, Maſtick, each two drams; Frankincenſe, Aloes, Dragons blood, each a dram; with Oyl of Roſes, Turpentine, and Wax,* make a Plaiſter or Liniment.

If there be no fear of Inflammation, diſcuſs the congealed Blood, though no Tumor appears but pain only, for then to be ſure the matter lyeth deep. And give internal Potions if you fear any part to be broken, or blood to flow into the Cavities or part conſused, and there to congeal. Theſe internal Potions do cure alone very often in that caſe, when there is pain, and little or no tumor. Theſe ſhall be ſpoken of with vulnerary Potions, but theſe following are the external Remedies.

Cataplaſms and Emplaſters of Wormwood, Chamomil, Melilot flowers, or Roſes boyled in Oyl and Wine, adding Bean flower, or Mummy, Sanguis Draconis, each a dram to a pound.

If the Head be bruiſed, add Bettony, and Head herbs, but not too hot, if you fear Inflammations from the pain.

Or uſe pouder of Wormwood, with the white of an Eg.

Or Bran boyled with pouder of wormwood, and Vinegar, adding Oyl of Roſes or Chamomil.

Or Lilly, Dragon roots, with Honey, and Goats dung.

Or Bean flower, with Oxymel and Tar, if the Nerves be bruiſed, or Orobus meal.

Or Snails bruiſed, with Fœnugreek or Bean flower.

Or Cow dung, and Oyl of Roſes.

An excellent Cataplaſm to take away blewneſs in contuſions. Take *pouder of Comfrey roots,* boyl them in *water and Honey to a pound,* add *Juyce of Rue and Wormwood, each an ounce and an half; Cummin ſeed two drams.*

Or, Take *Comfrey roots in pouder a pound, Pouder of Chamomil, Melilot flowers and Wormwood, each an ounce; Bean and Fænugreek meal, each three ounces; Butter and the Oyls mentioned two ounces, Saffron half a dram,* make a Cataplaſm, add *Juyces and Cummin ſeeds.* This diſſolves the contuſed mortified Fleſh.

Anoint with hot Oyls, as of Chamomil, Dill, Lillies, Elder, Dane-wort; or add Repellers, as Oyl of Myrtles.

Or, Take *Capons greaſe and Turpentine diſſolved in Honey and Aqua vitæ.*

Or uſe the Oyntment made of a Gooſe in Podagra mentioned, with a little Cummin and Wormwood in pouder.

Or uſe Dialthæa, with Oyl of Violets, Earth-worms, Rue, Chamomil, Gooſe greaſe, Butter and Mummy; and it is beſt when after anointing, you ſprinkle upon the part pouder of Cummin ſeed.

Or Oyntment of Alabaſter, Agrippa, Ceruſs, or Oxycroceum.

Or a Lixivium of Vine aſhes, with Vinegar, Salt and Honey.

Or the Aſhes of Vines applied with Vinegar.

Or waſh with Urin or Aqua vitæ, applied with a clout hot,

hot, and quickly after will hinder the ſwelling, and diſcuſs the blood.

At the concluſion to diſſolve the matter, foment with the Decoction of Dwarf-elder roots, Oſmond, Sanamunda, wormwood, Penny-royal, Mouſewort, Chamomil, Melilot, Elder flowers, and Roſes.

Or wrap the part in a hot Sheeps skin new flead off, or in an Ox skin, or put the part into a hot Dunghil.

In the concluſion of the Ears, *Dioſcorides* anoints with Sulphur, Honey, and wine, and applies Onions and Bran.

If the Glanduls ſwell or be inflamed, or the Stones, you are inſtructed what to do in the Tumors of the Glanduls.

The Cure of Bubo and Parotis, with Inflammation which is called Panus & Phyma.

The Swelling of the Glanduls with pain, chiefly in the Groyns and Armpits, or behind the Ears called *Parotis*. If it be without Inflamation with pain, as in young people that are growing, or when they ſwell from ſcabs and pains in the part adjacent, they are not much to be regarded. But we muſt prevent the Flux, and keep them from being handled, as Children do, and uſe revellers and derivers, if need be.

If the Tumor and pain be great or the Inflammation is begun or in being. And comes from pure blood, it is called *Phygethlon* or *Panus* when great, if it be leſs and from impure blood it is called *Phyma*, *Bubo* or *Parotis*. And theſe either come alone, or with long acute and malignant Diſeaſes, or in the French Pox or Plague, with, or without, Inflammation. And then firſt of all we evacuate, revel and derive by Blood-letting and purging, in reſpect of the Diſeaſe accompanying the Tumor, by which means alone, the body being handſomly purged, Veneral Buboes are cured ſomtimes.

As for Topicks at firſt, if there be great Inflammation by reaſon of the pain, you muſt uſe Narcoticks and Anodynes. But you muſt not uſe repellers, as in other Inflammations, except there be an Inflammation in the Adenes, from an external cauſe, becauſe the venemous humor, which cauſeth the Diſeaſes, is commonly purged forth by theſe Emunctuaries. Therefore this motion of nature is rather to be helped and the tumors to be drawn forth with looſners to make it flow, and gentle heaters that abate pain. And you muſt uſe ſtronge and very hot drawers, when the Bubo, or Parotis are Peſtilential; theſe things being applied at the firſt, you muſt then mix things to reſolve the Humor gathered, or to ripen it, mixing in Peſtilential cauſes things that attract poyſon and abate its force and work by a certain propriety. Alſo in the peſtilence to draw poyſon out of the Body, we uſe Scarifications and burning. And when there is an impoſtum, you muſt cure it, being broken, as an Ulcer.

As for the remedies, if the pain be firſt to be cured, uſe the Anodynes mentioned in phlegmon and the Narcoticks which alſo diſſolve, as I ſhewed, as Herbs Narcotick, Aqua vitæ and Lees of Wine.

As for other remedies to Relax, Attract, Diſſolve, Ripen, Open, and Correct, and Reſiſt malignity by potential or actual propriety: They are as followeth.

The greaſie wooll of Sheep, that hath *Oeſypus*, may be applied to the *Bubo*, *Parotis*, behind the Ears, which repels by its filth, and ſo not only abateth pain in Inflammations, but repels and relaxeth, eſpecially if it be firſt dipt in relaxing Oyls.

℞ A common relaxing Oyl to eaſe pain: Take *common Oyl, or Oyl of ſweet Almonds and freſh Butter two ounces, Hens or Hogs greaſe an ounce, mucilage of Fleabane, Lineſeed or Althæa half an ounce, with the yolk of an Egg.*

Another to digeſt, alſo is made of Oyl of Chamomil, Melilot, Dill, Elder, Wall-flowers, Lillies, Orris, Jeſamin, bitter Almonds, with Hens, Duck or Gooſe greaſe, with Mucilage of Fenugrek and Saffron.

Or make a Relaxing, Attracting, Digeſting, Fomentation of the Decoction of Mallows, Lillies, Camomil flowers, and Melilot, as the Inflammation of the Papps and Stones. Alſo you may apply often a hot Spunge boyled in Wine and Water.

Or Althæa, Mallows, Pellitory, Lillies, Chamomil, Melilot, to relax and diſſolve the Bubo and Parotis; or the Roots of Daffodil, Swordgraſs, Rue, Bulbus, and Perſonata, or Aſter Atticus, which is called *Bubonium*, or Inguinalis, becauſe it is proper for Buboes. Or Scabious, which is ſingular in the peſtilential Bubo. Or Moulin roots and and all Maidenhair, Plantane, Arage, Brookline, Elder, Yarrow, Hareſoot, Sclarea, Southernwood, Galiopſis, Acinos, Iſatis or Wood, Coriander, Onobrychis, Conyza, Pycnocomum leaves, of wild Olive, or the Flowers of Panax aſclepias. And when you will diſſolve and attract more, Rocket and yellow Crowfoot, and Leaves of Conſiligo, Nut-tree bark; and black Briony, bruiſed and boyled in Water or Wine, or Oyl and Water, with Vinegar, Honey, or Oyl of Roſes; Chamomil or Fats. *Dioſcorides* applies it beaten with Salt; or with Treacle or Mithridate, when the Bubo is peſtilential.

Or with Meal of Barley, Peaſe, Lineſeed, Fœnugreek, Lupins, Darnel made to a Cataplaſm.

Or the Brans alone, with the Liquors mentioned, with Oyls and Honey often applied warm.

Or make Cataplaſms of Onions, Lillies, Althæa, and Briony roots, and Orris, with Butter, Greaſe, or Oyl, and with Figgs, Fœnugreek and Lineſeed.

Or in the Plague with Treacle, Mithridate, and other Antidotes; or cut the top off from an Onion, and fill it therewith, then cover it, and roaſte it, and bruiſe it, and lay it on, with Vinegar, Juyce of Citrons, or Pomegranates, Oyl of Scorpions, St. Johns-wort and Saffron.

Raddiſh is good in the plague, if it be ſliced and laid on after, with a hole in the middle, to let out the Venom.

Or apply green Crab-apples in the plague.

Or a Pomegranate ſliced and boyled in Vinegar, adding Juyce of Scabious, or Sorrel, or the diſtilled Waters thereof.

The Yolk of an Egg and Salt, draws and diſſolves the Juyce of Scabious. And if the Bubo be peſtilent, with Antidotes, or ſalt Bacon.

Or black Soap with Lye and Ammoniack, diſſolved in Vinegar, to diſcuſs a Phyma.

In the venereal Bubo drink and waſh with Water of Celandine.

A Cataplaſm to attract, diſſolve, and ripen. Take *Lillies, Onions, Althæa roots, Raddiſh, all peeled and cleanſed four ounces, Mallows and Scabious, each a handful and an half; Chamomil and Melilot flowers, each a pugil; Figgs five pair,* boyl and ſtamp them, add *Fœnugreek meal two ounces, Gum Ammoniack and Galbanum, each ſix drams;* diſſolve them in *Wine, and with Oyl of Lillies and Greaſe* make a Cataplaſm.

It will be ſtronger, if you add Muſtard ſeed, pigeons dung.

This is an admirable Cataplaſm in the plague. Take *a great Onion, and make it hollow, and fill it with Treacle, roaſt it in the Embers, take off the outward Skins, and bruiſe it with Meal of Secalis, Honey, Yolk of an Egg, Gooſe dung, and a little Turpentine,* apply it hot.

Emplaſters to attract, and then diſſolve, that muſt be cut in the middle to let out the Vapors, are Diachylon magnum, and Ireatum, or Melilot, or Althæa, with Roſin, Galbanum and Ammoniack.

Or apply Galbanum alone to the Groyns, when the pockey Bubo appears, and then vaniſheth, to draw the Venom to the part.

Or, Take *Galbanum, Ammoniacum, Bdellium, Opopanax diſſolved in Vinegar of Squills, or Aqua vitæ, and with Oyl of Lillies, and half an ounce of ponder of Orris to four ounces thereof, and two drams of Scabious, or a dram of Euphorbium or Cantharides,* if you will have it ſtronger.

Or Treacle, with ſpirit of Sulphur, and Oyl of Juniper is good to draw out Venom.

Ano-

Another proper for a *Phyma*: Take *Labdanum, Bdellium, Ammoniacum*, diſſolved in *old Oyl with an ounce of Proplis*, or other diſſolver, *Turpentine half an ounce, Honey and Hogs greaſe, of each an ounce; with Pitch and wax*, make a Plaſter.

At the firſt in the Plague, eſpecially uſe theſe to draw out venom.

A Cock, Hen, or Cicken, or a Puppy, or a Frog, or Toad, which is beſt divided, or Sheeps lungs hot and bloody, often applied.

The Chymiſts in the plague, take Toads and make a hole in their Heads and hang them in the Air to dry, and keep the dry being beaten flat. Theſe they lay upon the Bubo to ſuck out the venom, for they will ſwel, being laid on, as if they would break. See *Paracelſus* in his book of the plague.

Or take a Cock, Hen, or Pidgeon, make the rump bare and caſt Salt thereon, and hold the bill faſt, that as the vulgar ſuppoſe they may ſuck the poyſon in backwards.

A Cupping-glaſs with great flame, is good alſo to attract poyſon, applied upon the part, or about it.

Or Houſleeks to ſuck out venemous blood.

Somtimes we ſcarifie or cut a peſtilent Bubo, to make way for the poyſon, or uſe an actual or potential Cautery.

Some cut it clean off. Theſe are dangerous remedies to be uſed with deliberation, for they draw not much out of the body, and endanger the patient, eſpecially if there be Inflammation.

The Cure of Inflammation of the Paps and Stones.

If Tumors be in the Breaſts and Stones without a true inflammation, from abundance of Milk, there is rather a diſtention with pain in the Breaſts, this is to be refer'd to magnitude increaſed, or when the Stones ſwel without Inflammation, as in the Colick, it ceaſeth with the Colick.

But if there be a Tumor in them from other Cauſes and Inflammation be feared or begun. Which cauſeth perverſe Ulcers, often in the Breaſts, and hardneſs or Scirrhus in the Stones. The Cure of them ſhall be ſhewed, as in the Inflammation of them.

If blood flow much to them, preſently open a Vein, if the paps be inflamed in the Arm, and then in the Foot, eſpecially if Terms be ſtopt. If the Stones be inflamed, firſt open a Vein in the foot, then in the Arm to revel and derive, and apply Cupping-glaſſes to the Arms and Hips with Scarification and Repellers to the part, and Anodynes. Then diſſolve that which is flowed to the part, leaſt it turn to matter and cauſe an Ulcer, which in thoſe parts is not eaſily cured.

Uſe the repellers mentioned in *Phlegmon* and the digeſters alſo, ſuch as have meals in them.

Or thus: Take *Plantane, Groundſoyl, mallows, each a handful*; boyl them, and add at the end *water of Night-ſhade and Roſes*, ſtamp, and add *Barley, Riſe, Bean and Peaſe meal, each three ounces; Oyl of Roſes two ounces, Oyl of Chamomil an ounce*, make a Cataplaſm *with Bdellium*, diſſolved in *Vinegar half an ounce*.

Alſo take remedies preſcribed in Phlegmon againſt pain ſuch as are Narcotick and digeſt rather then Anodynes, which will cauſe Suppuration, which muſt here be prevented.

And uſe diſſolvers as in Phlegmon adding the roots of Coriander and Daſies.

Or apply Coriander, Rayſons and Honey beaten.

Meal of peaſe and Beans is beſt here, if boyled in Wine or diſſolving Oyls mentioned in Phlegmon with Honey, Vinegar and Cummin ſeed.

Or mix Mucilage of Althæa, Fœnugreek, Linſeed with Farines or Meals and Oyl.

Dioſcorides commends Wallnuts, with Rue and Honey.

And you may uſe Rayſons ſtoned, or Figs and Dates, boyled in Wine, or the pulp thereof a pound with peaſe and Bean. Meal, each two ounces; Fœnugreek half an ounce, with digeſting Oyls, Orris pouder half an ounce, and ſeeds of Irion a dram, Honey two ounces, to diſcuſs Better.

Dioſcorides applies Vine leaves and Salt.

And Leaven with Organ and Salt.

Alſo dryed Cow dung, boyled with Honey and Wine, is good.

Or Treacle with Saffron, Honey and Oyl.

Or Foment, as in Flegmon, with Althæa, Mallows, Wormwood, Orris roots, wild Cowcumbers, Melilote, Chamomil, Roſemary, Elder, Stæchas flower, Roſes, Fœnugreek, Linſeed, common Figs boyled in Wine, adding Honey and Vinegar.

Or dip Wooll in digeſting Oyls, and apply it.

Or this Oyntment: Take *Oyl of Chamomil and Lillies, each an ounce and an half; Galbanum and Labdanum*, diſſolved in *Vinegar, each half an ounce; Cummin ſeed a dram, dryed Cow dung two drams, Saffron half a ſcruple, with Wax*.

Live Crabs, or unboyled Cray-fiſh, bruiſed and applied are highly commended.

If the Inflammation of the Paps, or Stones tend to Suppuration, Cure it as impoſtums.

The Cure of Impoſtums.

Impoſthums coming after Inflammations, are a like Cured in all parts. By ripning, and opening, and curing the Ulcer.

An Impoſtume muſt be ripned as ſoon as it comes, as when the matter flowed in the Phlegmon, cannot be diſſolved, that ſo it may be turned to *Pus* or *Quinor* and voided by an Ulcer. Such an Ulcer is not very difficult, if well looked to, but when we know and perceive that an Inflammtion tends to an Impoſtume, we muſt help nature, and the more, when it is apt to ſuppurate preſently, as moſt little Puſtles do. And we muſt be more diligent, if the ſuppuration be difficult and long, as in Furunculus, in which inſtead of matter there is a lump of fleſh that is long fixed, and eſpecially in parts of moſt concernment, or noble, where the matter may prejudice by being long kept in, as about the joynts and in *Paronychia* or Fellons except the matter be preſently concocted, and get forth the bones in that place, and the Nerves grow foul. This Maturation or Suppuration, is commonly done by the benefit of Nature only, which concocts the Humor, and therewith ſome part of the part afflicted, in which the blood is without any putrifaction, only it turnes to a white matter. Which ſtinks not, for putrefaction differs much from Suppuration, and follows it when nature ceaſeth to Maturate or ripen, or doth it ſlowly or imperfectly, as in Furunculus, therefore to help her, the Phyſitian applyeth Suppuratives or ripeners, which are temperate or gently hot, and Emplaſtick, which by nouriſhing the natural heat, makes Maturation. This is done by Anodynes, which after the ſame manner, as I ſhewed, cauſe Maturation. And many Suppurative Medicines, would be Anodyne, if the breeding of matter did not cauſe new pains.

Alſo many diſſolving Medicines, being not too hot or dry, but gently hot, when they cannot diſſolve matter, by reaſon of its incapacity and unfitneſs, help Suppuration, when nature tends that way, or at leaſt hinder, if not. All theſe maturating or ripning remedies, being actually warm and gently hot, doth thereby haſten Suppuration.

Alſo concocting remedies ripening or Suppurating are applied, that they may better operate in forms of Cataplaſms or plaiſters, as *Triapharmacum Galeni*, made of Wheat floure, Oyl and Water boyled to a pultis, and colored with Saffron to make it concoct the better.

Or inſtead thereof, uſe this: Take *wheat flour, or of Zea, or Maizi*; (which are outlandiſh grain privatly commended) *or crums of Bread*, boyl them in *water, or fat broath* not

not ſalted, *or milk* if there be pain, *and to a pound*, add *Oyl or Butter, or Hogs greaſe, of each an ounce and an half; two yolks of Eggs and mucilages*, if you pleaſe.

Or make it of crums of bread or flower, with Lillie roots, Onyons and Milk, adding Butter, Oyl or Greaſe. You may boyl alſo Mallows, Althæa roots, Ground-ſill Figs.

Or: Take *Marſhmallow roots and Lilly roots, each two ounces; Bryony roots an ounce, Emollient herbs, Groundſoyl, Coleworts, Eryngus three handfuls, Violets a pugil, Figs ſix pair, Rayſons ſtoned ten pair, wheat flower or Bread three ounces, powder of Fænugreek or Linſeed two ounces*, boyl and bruiſe them, add of the fat mentioned *two ounces, Oyl of Lillies, Violets ſweet Almonds an ounce and an half, Saffron half a dram*, make a Cataplaſm.

Or: Take *a white Onyon* (which becauſe it is not ſo ſharp as the other ſort, doth more maturate or ripen and digeſt) *and Figs ſliced*, boyl them, mix them with *Butter or Oyl and flower, yolks of Eggs and Turpentine.*

Or: Take *Figs two ounces, Labdanum, Frankincenſe, each a dram, Storax Liquid and Turpentine, each half a dram, with Flower, Oyl and Hogs greaſe*, make a pultis.

Or roaſt Henbane leaves in the Embers, and apply it with fats and digeſters, for the fats being temperate, will moderate their Heat.

The roots of Dogs Tongue bruiſed, is good againſt the Plague, and ſuppurates well.

Some apply Bird-lime others liquid Verniſh.

Dioſcorides applies Birdlime, Wax and Roſin, equal parts.

Or Bird-lime with Mallows, Wormwood, Linſeed, Honey and Oyl boyled,

Or ſweet Butter and Wax.

Or Pitch, or Wax, or both with Oyl, Turpentine and Frankincenſe.

Others apply yolks of Eggs or with the whites, with Oyl or Butter, or Suet, or Marrow and Turpentine, with Frankincenſe and Saffron.

Or Mucilage of Althæa roots, Fænugreek and Linſeed with Oyl of Butter or Greaſe, and yolks of Eggs.

The uſual Maturating plaſters, are *Terapharmacum Galeni* made of Pitch, Roſin, Wax and Cows greaſe, or Oyl, if there be pain, and then it is called the little Baſilicon of *Meſue*. Alſo common Diachylon: or the little Diachylon in pain. Or the great, which digeſteth moſt, and if it will not be digeſted, it will help maturation, if there be much Oyl, and you uſe other mollifiers, as Oyntments of Althæa reſumptive and Aureum. *Actius* uſeth Unguentum Macedonicum, to ripen the Furunculus.

Or foment with Water and Ovl, or Oyl alone, or apply it with wooll, before you uſe other application.

The juyce of Colewort, or the mucilage of its ſeeds, is good.

Or Fleſh, or Fiſhes, or Crayfiſh, cauſe Suppuration, or a warm hand often applied. Therefore we prohibit handling of any Tumors, when we will not have them Supperate.

When the Impoſtume is ripe, it muſt be opened, that is when there is matter, which you may know by its ſoftneſs and point, as we ſhewed.

Somtimes it muſt be opened, before perfect maturation when it is about the joynts, or noble parts, leaſt the matter retained ſhould hurt them. And when the Bubo is from a peſtilent or malignant humor.

Nature or things that ripen do open, when the Skin, Fleſh and Blood are concocted, and made more tender and ſoft by boyling as it were.

Or we open by violence and cutting or breaking the skin, with potential or actual openers.

They which potentially open, are ſome milder, which ripen and open, alſo theſe we uſe when we deſire to open by degrees, others are ſtronger and ſuddenly corrode, burn or pierce the Skin.

Leaven added to the above mentioned maturatives, or ripners, or yolks of hard Egs and meal, or Greaſe and Onions, will mature and help to open.

Scabious, Coleworts, Daffodil roots, Bugloſs, onyon do the ſame.

Alſo rotten Nuts, and Watercreſſes, and Smallage, which are ſharp, bruiſed and applied with Figs, Meal and oyl.

Or Danewort bruiſed with Hogs greaſe, is good, if often applied in the Impoſtums of the breaſt.

Or rotten Apples, ripe Bramble berries, or ripe berries of Herb-true-love open impoſtums, or an Onyon, or Garlick.

Or aſhes of Colewort roots, Figtree with Vinegar open ſtrongly, but gently with greaſe.

All dungs are approved to ripen and open impoſtums, as Ox dung, eſpecially fodder, or Goats dung for the parotis, Gooſe dung is highly eſteemed in the Fellon, or Paronychia, being new and hot, for it preſently breaks it. In other Impoſtumes, uſe Cow dung, Hogs Goats and Dogs dung. And when you will open quickly and forceably apply Pidgeons and Hens dung. All theſe may be applied alone, or boyled in Wine, adding Vinegar or diſſolved in Oyl and mixed with meal.

The Cataplaſms made of the things mentioned, will be ſtronger. If you add to the Plants bruiſed or boyled, as much Leaven and the part of Doves dung with ſtrong Vinegar, which will boyl the skin, and make it open. And they will be ſtronger yet, if you add *Muſtard half an ounce, or Nitre and Sulpher vive, each two drams.*

A Plaſter that preſently breaks all Impoſtums though venemous and peſtilential: Take *Load-ſtone half an ounce, Turpentine and Oyl of Scorpions, of each an ounce; Maſtick, Amber, Myrrh, Sarcocol, Ammoniacum, Cantharides prepared, each two drams; Roſin four ounces, wax half a pound*: make a Plaſter, ſpread it upon Leather, or new cloth, and apply it hot.

Or mix Honey Anacardine, with Pitch and apply it.

Or Euphorbium boyled a little in oyl, becauſe it burns, add dungs and a little Ammoniacum.

Or uſe Sal Armoniack with Leaven and yolk of an Eg, Saffron and a little opium.

Or quick Lime with Soap, Honey or faſting ſpittle.

Potential cauteries open the skin ſooner by burning, with pain, but without when they mortifie and black the skin. And though the eſcar ſtaies long, yet round about where it ſeperates preſently from the ſame skins there is paſſage for the humor, till it fall off. Theſe are applied in that part of the Impoſtum, where it is ſofteſt, or pointed in a plaſter having a hole in the middle, where they are placed, leaſt they ſhould ſpread and inflame, and if there be pain it muſt be after aſſwaged, and the part muſt be defended round about with the defenſive oyntment mentioned in phlegmon

Galen preſcribes many as Cauſtick balls of *Polydus, Andro, Muſa, Dyſinus*, made of Calcanthum and Allum and the like. Alſo the two cauſtick oyntments of Andromachus.

The Arabians have many. *Falopius* and *Paræus* mention the chief, which work quickly without pain and without Opium, which is uſed but to little purpoſe, as I obſerve.

Among which that is wholly without pain, which is made of Capital Lye boyled by degrees to a ſtone. This Lye is made of three parts of unſleaked Lime, and two parts of Wine Lees burnt, with water poured on, and often ſtrained or boyled, and it is ſtronger, if inſtead of water, you uſe a Lye of Bean ſtalks or Oak.

And it will burn the skin ſooner, if you add the fourth part of *ſal Armoniack*, or Allum, or Calcanthum to the Lime and Lees of Wine, but then it is more painful and therefore they add *Opium*.

You may boyl up a Cauſtick ſtone alſo of Soap, Lye with Chalcanthum, ſal Armoniack or Allum.

Sublimate made into a paſt with Populeon to abate pain, and Blood-ſtone to allay Inflammation, doth the ſame.

Or Cantharides, with Leaven and Vinegar, and Verdigreese, or Chalcanthum, or a little Orpiment; which wil work sooner, and the pain will be less.

Some wet the part with Aqua fortis, and six parts Water.

A caustick Water: Take *Vitriol and Arsnick, each two ounces; Sublimate half an ounce, Juyce of Briony six ounces, pouder of Cantharides two drams,* distil them, and apply one drop to the place to be opened.

Or a drop or two of Oyl of Vitriol: This is the way of *Nicolas Massa.*

Actual opening is quickest, with a Knife or Lancet in the place that is soft and pointed, where we feel the matter thrusting it in til they come forth, and let the Orifice be large enough. If it be about the bendings, observe the wrinkles, that you may cut according to the lines of them.

When the Imposthume is deep, especially about the Joynts or other parts, where the matter remaining may do hurt, you must open it presently before the parts be corrupted, before the matter is concocted, or the Imposthume appear manifestly. Therefore in Paronychia or Felon if there be great pain, though Suppuration appear not, yet cut it open from the fingers end on the side of the Nail, to the Bone, down to the Joynt, for so shall it prevent the corruption of the bone from the matter.

A ripe Imposthume is somtimes opened with a hot Iron either burning through the skin, or making only an Eschar as a potential Caustick doth, but sooner. Also in a Felon we burn the corrupt bone, as shall be shewed in Ulcers.

The Cure of a Cancer.

A Cancer being a Tumor differing from a Phlegmon, growing by degrees without Inflammation, and of a fleshy substance deeply fixed; and when it is ulcerated differing from other Ulcers by its fixed lump of Flesh, and the claws and turning in of the Lips, hurting by its venemous quality rather then by pain and heat, hath a different Cure from other Tumors and Ulcers.

First you must prognosticate, for if it be newly begun and be little, it is not to be known but by skilful Physitians, and it is usually neglected: And therefore you must declare that the growth thereof is hard to be hindered. And if it be grown, it is worse, and if it be at the height, it can never be cured; and if it be ulcerated, it is deadly, except it can be taken out by the Roots.

Therefore at the first beginning there is hope, when it is confirmed, there is less or none, especially if it be ulcerated, therefore palliate it thus.

And in regard we have no certain known Antidote against the malignant quality and matter that produceth and nourisheth a Cancer, we cannot resist it: For if that were known, we could cure it as other tumors, but it will not be discussed. And if we should go about to soften and suppurate it, as unlearned Chirurgions do, we should make it worse, and sooner ulcerate. Therefore let us endeavor by al means to hinder its growth, while it is growing, and after to keep it from an Ulcer, and if it be ulcerated, to keep it from corruption while it may be, or let us at first while there is strength, utterly root it out, or after when it is desperate. In the mean space all the time, let us keep the Body clean, and preserve the strength, and oppose Symptoms.

To hinder its growth while there is strength in the beginning, and when the Body is plethorick, let blood scarifie, and cup in the parts distant, or near to revel and derive. Against this also the Flux of Hæmorrhoids and Terms, is a good help.

We purge also from the beginning, to take away the plenty of Humors, and hinder the growth of the Cancer, than to abate Melancholy, which is thought to be the cause of the Cancer; for purging cannot take away the venemous quality thereof, as of others, as in the French Pox, wherein we purge strongly to cure it, therefore in a Cancer the Body being weak, it is not safe, nor profitable. Forms for Purges are described in other Diseases, therefore we shall not here repeat them.

The Patient must be refreshed with very good Diet as in Hectick Feavers, chiefly with Meats made of Cray-fish or Broath thereof, which hath a propriety as they suppose, from the Name rather then thing, for it is nothing like a Cray-fish in the shape. They must forbear salt and sharp meats, that it may not ulcerate: wine is good for them. And they must have Cordials inwardly given and outwardly applied, as in Hectick. Especially such as resist Venom mentioned in pestilent Feavers, and such as shall be mentioned in venemous Ulcers, they are better then vulnerary Potions, which are ordinarily given in this case of a Cancer ulcerated. And they highly commend that of Pyrola and ground Ivy, boyled in Wine against Cancers in Womens Breasts,

As for Topicks while the Cancer is whole, we labour to hinder the growth and ulceration thereby, by Dryers and Astringents, which have a propriety to fix and harden it.

This is done by many Repercussives mentioned in Erysipelas and Phlegmon, made of Plants and their Juyces, besides the Anodynes and unctious Medicines.

Polytrichum is the best Herb in this case, and Herb Robert which is called divine, and Cancer-healers. Also Ceterach, Coriander, Agrimony, Polygonum. And Moulin, Plantane, Endive, Nightshade, Shepheards purse, Comfrey, Sanguisorba, Dock, Galiopsis, Housleek, Moonwort.

These are to be bruised and applied, with Vinegar, or Juyce of green Grapes.

Or thus: Take *Roots of Moulin and Docks, each two ounces; Polytrichum two handfuls,* stamp them with *Vinegar,* add *pouder of burnt Cray-fish half an ounce,* make a Cataplasm.

Another: Take *Meal of Lentils, or Pease a pugil, Kernels of rotten Nuts, or parched, bruised six,* boyl them in *Vinegar,*

The Flesh of Sea-crabs which are more like a Cancer, or Cray-fish, or Snails, or Froggs, is good boyled and applied.

You may apply the Juyces of the Herbs mentioned, with Vinegar.

Or thus: Take *Juyce of Plantane, Nightshade, Endive, Housleek, and of the rest two ounces, Rose-vinegar an ounce, Oyl of Roses, or Myrtles two ounces, Turpentine half an ounce,* stir them in a leaden Mortar, add *Pomegranate and Citron peels, each a dram; Bole two drams, burnt and washt Lead a dram, Camphire half a dram,* anoint often therewith.

A Plate of Lead is good to keep down a Cancer.

The Cure of a Cancer ulcerated.

In an ulcerated Cancer we dry and astringe more, to abate the stink and putrefaction, and constant gleeting of blood which bring death. And if any part be corrupt, we must endeavor to take it off with Medicines, and to root out the Cancer by manual Operation.

The Plants mentioned are good to dry, and ridw in an Ulcer, add Nettles, Rue, St. Johns-wort, Daneworf, Scabious, Knotgrass bruised.

Or use the Juyces or Pouders, with Oyl of Roses.

Pouders also, or Ashes of Cray-fish, or Crabs, Snails, Froggs, Weezles brains, Mans dung dryed in an Oven, and other Dryers, as Stones of Myrobalans, or Olives, or Shoo-soles; or of the Herbs mentioned, or of old Willow Psithia, Pomegranate flowers, Seeds of Irion, Galiopsis, pouder of Harts horn; also of Lead burnt and washt, of Ceruss, crude Antimony, Tutty, Pompholix, Litharge: Also of Bole, Milstone, Gypsum burnt, and the rubbing of Wherstones. These may be mixed with Juyces, or stampt Herbs, and applied.

Or apply stampt Raisons, and Rue, and Colewarts boyled in Milk, with Sugar to drive away the stink, or lay on Bay leaves.

A good

A good Oyntment. Take *Juyce of Moulin, Herb Robert, or Polytrichum an ounce, Honey three ounces, pouder of burnt Stones of Myrobalans two drams, Ashes of burnt Crabs a dram,* make an Oyntment.

This is better: Take *Juyce of Plantane, Shepherds purse, Agrimony, and Vinegar five ounces, Oyl of Roses, or Myrtles four ounces, Turpentine an ounce,* stir them in a leaden Mortar, add *Litharge half an ounce, Lead burnt and washt, Bloodstone, each two drams; crude Antimony a dram, Coral burnt and washt two scruples, Pearl a scruple, Camphire a scruple, Ashes of Crabs a dram,* make an Oyntment, to which you may add the pouders above mentioned, especially that of Mans dung.

Also use Oyl of Eggs stirred in a leaden Mortar.

Or Diapompholygos or plaisters of Lead, to dry a cancer ulcerated.

Keep it clean washt with Vinegar and Juyces of Herbs, or with stronge Lye of Fig-tree ashes, or Willow, or Juniper, or with Urin: They will be stronger if you add Vitriol.

The distilled Water of Mans dung and Coriander, is highly commended.

This following pouder preserved an old Man many years in a Cancer, from putrefaction, stink and bleeding, it was all over his Cheek and Neck. Take *Galls and Pomegranate peels, each an ounce; Gypsum burnt two ounces; Bole an ounce, Litharge and Cadmia, each half an ounce; round Birthwort three drams, burnt Lead two drams, pouder of Crab shells a dram,* make a fine pouder, or a plaister of them, with *Honey* and *Turpentine.*

We use Sal Gem or Allum, to take away corrupt Flesh, with an equal part of pouder of Earth worms.

Or mix therewith Juyce of Briony, or Dragons.

Or Ægyptiacum to resist putrefaction.

These are stronger, Orpiment and Tartar, equal parts, steep them in Vinegar, and make a pouder.

Or, Take *Crystal, Arsnick two drams, Cookowpint roots, an ounce,* make a pouder.

Or, Take *Orpiment a dram, Verdigreese two drams, white Wine a pint,* infuse them, pour of the clear, and boyl it till the third part remain, use it with a little Rose-water.

Or, Take *Sublimate a dram, Rose, Plantane, and Nightshade water four ounces,* boyl it a little.

The last Remedy is cutting it forth by the roots, if strength will permit. It is in vain to try when it is deep, and grows to the Flesh, Membranes, and Veins; for if a portion remain, it will grow again. And if it be great, and near great Veins, there is danger of great bleeding, which is dangerous, if it be not presently stopt. But sometimes it may be wholly cut out, with a part of the sound flesh: As when it is in the Thigh or Arm. And if you cut a great space above the Cancer, and take it away, it will grow again; as I observed in a Maid who had a cancer cut from her Knee. The Cancer in the Breast is taken away with cutting the breast clean off: But if any Root remain in the Ribs, it will return.

Give me leave to relate the Cure of a Cancer, which was told me by a Friend. Take *white Arsnick finely poudered one part, Roots of Cookowpints poudered four parts, Chimney-soot* as much as will make it grey or ash coloured, keep this pouder for your use, the older the better, it will last five years. Sprinkle this pouder as thick as the back of a knife upon an ulcerated Cancer, taking heed that it touch not the sound flesh, lay it thickest in the middle, because the middle Root of the Cancer is commonly biggest, then lay thereon a pledget wet with spittle, that it may stick with the pouder, otherwise it will not work. The Patient must be dressed thus after meat, and touch not the the cancer, but with wooden Instruments. There are some cautions to be used in the application of this pouder, by reason of its divers operations; for in some it causeth pain, in others not it pierceth to the Veins or Roots of the cancer, and there it sticks fast, so that it cannot be taken away without breaking of them. It must therefore be used but once, because its force remains till it takes all away with it. And no other medicines must be applied but round about in the circumference as broad as two fingers, you must lay Defensives or Repellers to hinder Inflammation. As, take *Bole, Arsnick, Oyl of Roses, and Vinegar.* Also there is a great flux of blood sometimes from the piercing force of the medicine which breaks the Veins, with yellow and sharp matter, apply then nothing but dry double clouts, as often as they are wet, for it will be but a day or two, and will take away all pain. This done, expect the Cancer to fall from the sound flesh of its own accord, within eighteen or twenty dayes; for if the least Root be broken by force, before that time the cure is dangerous to be begun again. The separation being made of the cancer from sound flesh, use this pouder to the Ulcer. Take *fine Olibanum, Mummy, Mastick, Myrrh, Aloes, Sarcocol, each a dram; Opopanax half a dram, wash them in Plantane, and Rose-water,* and make *a fine pouder,* you may increase the quantity *of Mastick, Olibanum, Myrrh, and Sarcocol* to make it sharper. After you have laid this pouder thick upon the Ulcer, use this Oyntment upon a pledget. Take *Litharge of Gold two ounces, Mummy an ounce, Oyl of Roses an ounce and half, with a little Rose-vinegar,* stir them in a leaden mortar, and make it a soft Oyntment, *with Oyl of Roses.* It is sufficient to cure the Ulcer, if you apply these two once a day, at first there will come forth a slimy, white, thick matter, which must be dayly wipt away till the Cure is by Gods assistance compleat.

The Cure of a simple Anthrax or Carbuncle pestilent.

A Carbuncle or Anthrax if it be not pestilent, weakneth and is difficult and dangerous, when it is near the Heart, when it is dry or sends out venom and not matter, with great Inflammation. A pestilent Carbuncle destroys by the pestilent Feaver which goes with it, and hurts the Joynts, and destroys if it be in the noble Parts.

For cure of both, cleanse the whole Body, and use alterers when it is pestilent, look to the Feaver rather then the Carbuncle, and let blood according to the part it is in: As we shewed in pestilent Feavers. In other Carbuncles bleed and purge in respect of the Plethory, and Cacochymy, and Inflammation to revel and derive. Use coolers agreeable to the Feaver; and Cordials inwardly and outwardly, and a refreshing Diet, and cause sleep if it be wanting, though in a carbuncle it is forbidden, least thereby venom should be drawn to the Heart; but by heat external and sweat in time of sleep, we see the contrary that the heat goes outward: Therefore keep them not from sleep, as is usual.

When a Carbuncle is not pestilent, we use Topicks to repress the Inflammation; when it is we attract the Venom, we open and ripen it in both cases, and then cure it as an Ulcer.

In an Anthrax not pestilent we only lay Repellers round about where the Inflammation is, and that at first; such as are in Phlegmon mentioned, as the Defensive of Bole, and that of Juyces or the Oyntments, as that of Ceruss.

Or we use the Emplaster of Arnoglos to cool and concoct at first, or all a long the Cure, it is made of Plantane, Meal of Lentils, or brown Bread, adding Galls at first to repel more, and to concoct more, Meal of Orobus, and Beans, and Honey.

In a pestilent Carbuncle at first we attract poyson, as in a Bubo pestilent as we there shewed; with a Cock cut in two, or a Pigeon, or Frog, or Toad, or with the Rump of a Cock or Pigeon; after the part is scarified, or with Cupping-glasses, or Horseleeches, or with the mouth of a desperate Fellow to suck it, or with the Instrument by which Womens breasts are drawn.

We open both sorts of Carbuncles to let out the venom or humor at first, by scarifying and in the progress, especially when it waxeth black with deep cuts, least they gangræne, which will cause death, and wash them with salt Water.

We

We alſo uſe Cauſticks to attract the venom, in both. And when it begins to corrupt, we uſe an actual Cautery with Gold, or Steel: or potential, as in Impoſtums, as the part of *Galen*, or Cantharides. It is uſual to lay Sublimate or Arſenick upon it, in the middle of a plaſter with a little hole in it: Or take *four grains of it with a ſpoonful of the white of an Egg well beaten*, and ſo touch the Carbuncle therewith.

We Maturate or concoct it both, as ſoon as the fleſh where it is, begins to corrupt, ſo that a part of it being turned to matter, where it is joyned to the ſound fleſh, the reſt may come forth whol, or by piece meal. You muſt chooſe things for this, that are proper againſt poyſon or malignity.

As Scabious and Comfrey of both ſorts, which are chiefly commended: After them Mullein, Dogs tongue, Mouſ-ear, Yarrow, Horſtayl, Shep-herds purſe, Goats rue, Coleworts, Althæa roots and Lillies. And according to *Dioſcorides* Motherwort, Savin, Cypres, Privet, Hercules, Panax ſtampt and applied with Salt, or their juyces,

Alſo Garlick, Leeks, Lilly roots and Radiſhes, Rocket, Water-creſs, Nettles with Salt and Pepper.

Alſo Pomegranates ſliced, and boyled in Vinegar, and bruiſed, do take off putrifaction and malignity from a Carbuncle.

Or the ripe berries of Herb-true-love, cut or bruiſed, are good in the plague, and ripe olives dryed are good in both.

Or dried Figs, or Rayſons, or kernels of Wallnuts, or ſmal Nuts, which are rotten with Salt and Leaven.

Dioſcorides commends Rayſons and Rue, with Honey and Pitch, to take away the Carbuncle round about.

The yolk of an Egg with a dram of Salt, doth the ſame, to which you may add Honey, Figs, Meal, and juyce of Scabious: or diſſolve the yolk well ſalted in Vinegar and other proper juyces.

A convenient plaſter: Take *two cloves of Garlick, Rue, a pugil, Figs four, Leaven half an ounce, Salt a dram and an half, Pepper half a ſcruple*, ſtamp them.

Or thus: Take *roots of wild Cowcumbers or Bryony two ounces, ſal Niter a dram, the Gall of a Hog a little dryed half an ounce, meal of Lupines a dram, with Turpentine.*

Another: Take *Muſtard ſeed half an ounce, meal of Lupines, or Orobus two drams, Figs an ounce, Gum Ammoniack diſſolved in Vinegar three drams, with Turpentine.*

Alſo the dung of Hens, Pidgeons, Sparrows, Sheep, Oxen, are good to ripen alone, or with Honey, Vinegar, meal or yolks of Eggs, or Leaven: Somtimes we mix Soap, Dung and Vinegar. If you will uſe mans dung, which is ſo highly commended, let it be dryed and mixed with the reſt.

Alſo ſoot of the Chimney, Leaven, yolks of Eggs and Salt are good, or Charcole of oak. Or this oyntment: Take *Allum two drams, ſal Gem half a dram with Honey.*

Or uſe Niter and Turpentine.

Or juyce of plants mentioned, as Scabious, Comfrey, Mullein with meal, or yolks of Eggs.

Or oyl of Nuts, or Roſes with Salt, Honey and Vinegar.

Or Gum Ammoniack diſſolved in Vinegar with oyl of Lillies and Wax, diſſolves a Carbuncle and draws out his poyſon.

Or you may uſe Treacle or Methridate alone, or in a roaſted Onyon, or with other herbs, to draw out poyſon in the Plague, or to ripen in both.

Some affirme that the Saphire ſtone bound upon the Carbuncle, doth good.

They ſay alſo that if you bind Scabious bruiſed to a ſound part, and lay *Athanaſia* upon the Carbuncle, it will remove where the Scabious is.

The Ulcer left after a Carbuncle, ſhall be cured as other Ulcers.

Herpes miliaris ſomtimes goes away of it ſelf, by drying up, or with little help, as faſting ſpettle, as alſo *Phlyctenodes*. *Eſthiomenos* is more hard to be cured, and through neglect turns to *Impetigo* or *Pſora*.

The Cure of Herpes miliaris and Eſthiomenos.

The cure of theſe coming from a Cholerick, Salt and ſharp humor, is much a like, As for Evacuations they muſt be ſuch as purge thoſe humors that cauſe them. Firſt gentle to drive out the Excrementitious, and then ſtronger to purge the blood of its filth. Theſe are to be given by way of prevention to them that are ſubject to theſe Diſeaſes. The forms of them are mentioned in Cholerick diſeaſes and Fevers, and we ſhal ſpeak more of them in the ſcab. As for Blood-letting it will not be neceſſary, except other Circumſtances invite.

We correct the heat and ſharpneſs of humors, by alterers mentioned in Fevers and with good Diet, and we uſe Topicks in both ſorts of Herpes, from the beginning, which are very dry, and cool the ſharp humors. By which a miliaris is eaſily cured, and ſome times *Eſthiomenos*, but if it creep on, we uſe ſtronger dryers and things that cleanſe the foul fleſh, or eat it off from the ſound, that it may no further corrupt it,

To dry and abate ſharpneſs, uſe Plantane, Polygonum, Agrimony, Shep-herds purſe, Bramble leaves, Privet, Vine leaves, Nightſhade, wild Lentils bruiſed.

Or thus: Take *Agrimony, Plantane, or Myrtle, or Olive leaves two handfuls*, ſtamp them, add *Sumach and Pomegranate peels, of each an ounce and an half; Barley or Lentil meal two ounces*, boyl them in *ſharp Wine, or Wine and Vinegar*, bruiſe them for a Cataplaſm.

Or uſe the Emplaſter of Arnogloſs, or Lambs tongue mentioned in Carbuncle with Galls, Pomegranate peels, round Birthwort in *Herpes Miliaris*, or them of the three Pomegranats,

Or uſe the juyces of the plants mentioned, or of pomegranats alone, or with the fourth part Vinegar, or the diſtil'd waters of them, with Roſe water and Vinegar, with *two drams of Camphire*, to half a pint.

Acacia and *Hypociſtis*, diſſolved in *Juyces or Vinegar*, do dry and aſtringe excellently, and hinder creeping.

Or the liquor that comes from green wood while it burns, as from Vine or Oak, to which you may add other dryers.

Theſe following dry more: Take *juyce of Plantane, Polygonum four ounces, Vinegar an ounce, with Barley meal*, make an Oyntment.

Theſe dry better, if inſtead of meal you add *the pouder of Galls or Pomegranate flowers two drams, Bole half a dram.*

Or thus: Take *juyce of the herbs mentioned with Vinegar, Oyl of Roſes and Myrtles, of each four ounces*; let them boyl till the juyces be conſumed, then add *the pouders mentioned, or of Pomeganate peels, or Acron cups, of each two drams; Birthwort a dram, and with Wax* make an oyntment.

In *Eſthiomenos* to dry more and keep it from creeping, uſe this: Take *the juyces mentioned with Oyls*, boyled or not, for juyces are ſtrongeſt then, add *Litharge half an ounce, Tutty burnt and waſht, Lead, Antimony, Bloodſtone, Cadmia, each two drams; burnt braſs, or ruſt of Iron and Aloes, each a dram; Coral and Spodium, that is burnt Ivory*, ſtir them in a Leaden mortar with the *juyces* and *Oyls*, and a little *Turpentine*, or if they be boyled, add *a little wax* for an oyntment.

A ſtrong cleanſer: Take *juyce of wormwood, Celandine the great, or Pellitory, or Elicampane, or of Rue three ounces, Myrrh two drams, Frankincenſe half an ounce, Sals a dram, with meal of Lentils*, make an oyntment; or with *meal of Lentils, Beans, or Barley, or an ounce of Oyl Omphacine*, to take away putrefaction more powerfully.

Or thus: Take *Litharge two drams, Sulphur two drams, Niter or ſal Gem a dram, Verdigreeſe half a dram, with Honey*, make an oyntment.

Or

Or make an oyntment of Allum and Wine Lees.

Or uſe Ink to dry, becauſe of the Allum, Vitriol and Galls.

Or *Pompholygos*, white oyntment of *Rhaſis*, with dryers, as Allum, Niter.

Or wild Goats dung, as *Dioſcorides* preſcribes, or Cow dung with Wine and Vinegar.

Or pouder of the heads of ſalt-fiſh, as Herrings, or wooll and Leather, and pine tree bark burnt to a pouder dry well, when they are ſprinkled upon a Herpes or Teter or mixed with oyl.

Or: Take *two drams of thoſe burnt pouders, roots of round Birthwort, Pomegranate flowers, Myrrh, each a dram; Olibanum a dram and an half*, ſprinckle it upon the Teter, firſt rubbing it, and anoynting with *Oyl of Aſh tree*. *Dioſcorides* commends the pouder of Snayl ſhells.

A good fomentation for both ſorts of Herpes or Teter is a diſtil'd water of Dock roots ſliced and ſteep'd in Vinegar a day or two, or of Citron peels with Allum.

Or thus: Take *of plants mentioned three handfuls, with myrtle leaves or Olive, Dock roots or Birthwort, each an ounce, Pomegranate peels and Galls, each ſix drams; Lupine ſeeds an ounce, myrtle ſeeds half an ounce, Acacia, Hypociſtis, each ſix drams*; boyl them in *Forge water* with *a little ſharp wine*. to waſh the *Herpes Eſthiomenus*, add *Frankincenſe and myrrh, to cleanſe more, half an ounce*.

Or waſh with Lye and old Wine, wherein the things mentioned have been boyled.

Or with Vitriol diſſolved in Vinegar and Water.

Or: Take *Sublimate a dram and an half, Lytharge two drams, Borax half a dram, Camphire a ſcruple*; boyl them in *two ounces of proper water* and waſh the Teter: or we ſtop the eating thereof with things that ſhall be mentioned in corroding Ulcers.

Or: Take *Dock roots three drams, great Celandine a handful, Allum, Sulphur, each an ounce; Salt a pugil with Wine and Vinegar*, boyl them and let the vapor be received, ſo that it touch the Tetter.

Or apply plates of Lead after the Tetter is anoynted and ſteep them firſt in Vinegar, Salt, or Allum water.

In the Tetter called *Eſthiomenus*, it is good to rub it til it bleed. And then the clenſers appled, will work the better.

Or burn of the corrupt fleſh, with an actual or potential Cautery, as in Carbuncles.

The Cure of the common Scab, Itch, Scald, Terminthus, Epinyctis, Impetigo, Prurigo, Pſora and Greek Leproſie.

The Scab is of many ſorts, as the moiſt Scab, which is either ordinary, or feirce, ſpreading, as *Tinea* or Scald, *Terminthus*, *Epinyctis*: or the dry Scab, as the Itch called *Prurigo*, *Impetigo*, or *Pſora*, *or Greek Leproſie*, we ſhall ſpeak of the Cure of all together, in the Cure of the Itch. The *Phlyctænæ* are bliſters, when the ſcarf Skin is ſeperated from the true, and are cured as the corroſions of the Skin.

Of moiſt Scabs the vulgar is moſt gentle and eaſie to be cured, but when it often returns it is ſtubborn, and if not cured will turn to a worſe ſort. The next called *Fera* is worſe, but curable, and if neglected, it turns to a worſe ſort. That which is worſt is called *Manans*, or ſpreading, it is difficult to be cured, and is infectious in Children, and deformeth the Hair by eating it off. The *Terminthus* and *Epinyxis* are eaſily cured. Among the dry Itches *Prurigo* is eaſieſt to be cured, and *Impetigo* more hard, and *Pſora* is moſt difficult, and they are turned from one into another if neglected, and eaſily return in Spring and Fall. And at length they turn to the Greek *Leproſie*, which is incurable, though it ceaſe, it will return with an ugly cruſt conſuming the patient and itching. And it is taken for the *Elephantiaſis*, by them that cannot diſtinguiſh.

Alſo thoſe may be cured alike, as for general helps, Evacuations and Alterers, becauſe they come from Cholerick, ſalt, ſharp and malignant humors (as in the Cauſes) they muſt be purged, and let blood, and the alterers muſt be greater or leſs, according to the diſeaſe, with reſpect to the conſtitution, and the Excrements abounding, as followeth.

In the moiſt Itch you muſt let blood, if Age or other things forbid not, becauſe the Anticedent cauſe is ſalt ſerum, which is cholerick and ſharp in the blood, and this will partly come forth by bleeding. Which muſt be rather done, when there is Plethory or fulneſs, which cauſeth puſtles. The Vein opened muſt be for general or particular Evacuation of that Member, which is moſt infected. In the dry Itch, though there be not ſuch moiſt puſtles, yet becauſe the blood is very unclean, you muſt bleed alſo, eſpecially if the skin be red, as in *Prurigo*, which ſhews heat. This muſt be done before purging often, and every month you muſt Cup and Scarifie, or apply Horſleeches. And the Terms and Hæmorrhoids muſt be provoked, in them that are uſed to them, as we ſhewed in the want of them.

In all kinds of moiſt or dry Itches, you muſt purge often, when the body is foul, and in *Pſora*, which is worſt, if every day, or every other day, for a long time, eſpecially Spring and Fall. And this muſt be by fit Medicines, that purge cholerick, ſalt and ſharp humors, from the Guts and Meſeraicks and ſo from the Maſs of blood, adding alwaies things that reſiſt ſharpneſs of humors. And chooſing ſuch as inflame not the body too much.

Theſe purges are to be found in other diſeaſes of choller and melancholly ſtronger or weaker. Eſpecially in intermitting feavers and continual putrid. As well ſuch as are preſcribed before bleeding to cleanſe the Excrements in the belly, as ſtrong purges, and the preparatives to be taken before them. As that Apozem mentioned in a Synoch with Eryſipelas, and the purges preſctibed againſt Melancholly: or theſe.

Let them drink whey morning and evening, eſpecially of Goats Milk, ſo much as may purge, this is pleaſant for children.

Or diſſolve ſome pleaſant things therein, as Manna or ſyrup of Roſes, or Violets, or of Peach flowers; with a little Diagredium, if need be. Or give ſome other purging ſyrup therein, that may be taken.

Or give of Roſes, Fumitory, Hops, and of Bugloſs, Docks and Apples.

Or make a little at a time, becauſe it will ſoon decay, as of whey or old Cock broath two pints with Mercury, Beets, Fumitory, Hops, Elder flowers or Danewort buds, Senna, Polypody, Epithymum, Damask Roſes, with a little Sugar or Honey.

Or give uſual ſyrups to purge unclean blood, as the gentle ſyrup of Roſes, Violets, Peach flowers, made of their infuſions or juyces with Sugar or Honey. Juyce of Fumitory, or Hops, or Mercury, or Rhamnus ſolutive, or the juyce of its berries. Thus: Take *the grains, or ſeeds of the drying thorn called* Merla, through ripe, bruiſe them, and keep them in an Earthen veſſel eight daies warm: take *a pint of the juyce and as much fine Sugar*, mak a ſyrup with *Cinnamon and Ginger, of each ſix drams; Cloves two drams*. This ſyrup, is not good only for Scabby people, but Gouty, and ſuch as have flegmatick and ſerous humors.

Or give ſyrup of Roſes with Rhubarb, of Eupatorium with Rhubarb, of Apples by King *Sabor*, of the juyce and Senna, or that of Fumitory, Epithymum, Polypody, Myrobalans, Tamarinds, Caſſia of Epithymum compound: or that of Fumitory, Myrobalans, Tamorinds and Agarick, of Succory with Rhubarb: of Diaſereos, and the like.

Or that of Apples and Hellebore. Thus made: Take *Bugloſs and Borage roots and all, each two handfuls; Fumitory, Eupatory, Chamæpytis, or Groundpine, Germander, Madenhair, each a handful: Bugloſs, Borage and Sæchus flowers, each a pugil; Raiſons ſtoned an ounce, tops of Time and*

and Epithymum, each half an ounce ; Senna an ounce and an half, Polypody two ounces, black Hellebore ſteeps in white wine three drams, Schænanth two drams, boyl them, and add to the ſtraining *Juyce of ſweet Apples twelve ounces, Sugar two pounds* make a ſyrup.

Another by *Montanus* made of *Senna, Rhubarb, Myrobalans, Epithymum, Polypody, bark of black Hellebore ſix drams, with an ounce of Cloves, and four ounces of Liquoriſh boyled to five pints.*

Or this purging Decoction for five or ſix doſes. Take *Dock roots three ounces, Graſs, Aſparagus, Kneeholm, Elicampane, Liquoriſh, each an ounce and half ; Fumitory and Mercury two ounces, Polypody four ounces. Succory, Dandelion, Sowthiſtle, Bugloſs, roots and all Scabious, Fumitory, Hops, Mercury, Maidenhair, Eupatorium, Endive, Liverwort, Sorrel, Violets, Lettice, Balm five or ſix handfuls, Cordial flowwers, Water-lillies, Moulin flowers four pugils, Budds of Hops tops, of Thyme and Epithymum, each a pugil ; Aniſeſeed two drams, Seeds of Dodder, Melons and Sorrel, each a dram ; Carthamus bruiſed three ounces, Raiſons ſtoned two ounces, Prunes ſix pair, Sebeſtens or Jujubes eight pair, Tamarinds an ounce and half,* infuſe the Seeds and Roots in a pint of white-Wine, then add as much Water with a little of the Decoction of Lignum vitæ, or Wormwood-water. boyl and ſtrain, ad ſugar and Cinnamon, give it often as Iſhewed

If you will have it work more, infuſe *three ounces of Senna or four,* or make it into a ſyrup, *with half a pound of Sugar,* give it as you find it works, or mix it with *Water of Bugloſs, Fumitory, Maidenhair* or the like, or with *Pulp of Caſſia or Tamarinds* make an Electuary, you may add alſo Diagredium to make it ſtronger.

You may alſo boyl Soldanella, with the Decoction of Senna or for the ſtronger people, *three or four drams of black Hellebore,* and add *an ounce of Myrobalans* at the concluſion, rub'd with *Oyl of Rhubarb, or Agarick, or Mechoacan,* with their Correctors, and after ſtraining, add *Sugar* to make an Apozem or Syrup, and it will be better.

Or add to the Decoction Syrup of Fumitory, Docks, Hops, Apples, Bugloſs, Roſes ; or take a good quantity of the Juyces of them, and infuſe therein Senna, Rhubarb, Agarick, or make a Syrup.

Or, Take *Juyce of ſweet Apples four ounces, Juyce of Roſes three ounces, Juyce of Fumitory and Hopps, each two ounces ; Juyce of Dock roots and Beets, each an ounce and an half ; Juyce of Mercury, Borage, Bugloſs, Sorrel, each an ounce ;* boyl them with as much *Sugar* and with *Cinnamon* make a ſyrup : You may if you pleaſe add *Senna* and *Rhubarb.*

A purging Wine for five doſes. Take *Dock roots, or Monks-Rhubarb two ounces, bark of the Roots of Tamariſk, or Aſh and Danewort, each an ounce ; Fumitory, buds of Hops, Mercury, Agrimony, Maidenhair, Wormwood, each two drams ; Peach, and Cordial flowers, each a dram ; Aniſeſeeds two drams, Senna two ounces, Thyme, and Epithymum an ounce, Mechoacan, or Briony roots half an ounce, Ginger a dram,* bruiſe them for *five or ſix pints of Wine,* and ſteep them therein, you may ad *Sodanella* and a little *black Hellebore,* which is ſafeſt in Wine.

Or, Take *eight meaſures of new Wine,* add *twelve ounces of Senna, Mechoacan, Sarſa, Saſſaphras, each three ounces ; Wormwood two handfuls.*

Another Decoction for other Diſeaſes, and the Scab to be taken thirty dayes, it prevents and cures. Take *Guaicum an ounce, Sarſa ſix drams, Roots of Succory and Liquoriſh, each half an ounce;* boyl and ſtrain them, and for one doſe infuſe *Senna half an ounce, Mechoacan a dram, Ginger half a dram,* ſtrain and add *Syrup or Juyce of Roſes half an ounce, Balm water an ounce :* Give it at once.

An Infuſion or Decoction of Hellebore is good as in other ſtubborn Diſeaſes, made of the ſmall Roots of Hellebore, that which is called *black Aſtrinia,* or that with a green or purple Flower, which are greater then the white Hellebore, though this may be uſed in ſtrong Bodies, take off the Bark and caſt away the Pith, which may be ſoſtned in Wine, if it will not come off. Take *a dram or four ſcruples of this bark, two drams of Senna,* infuſe them in *wine or Oxymel,* if it be *white Hellebore or Aniſeſeed water,* add *Cloves, Cinnamon, Ginger,* boyl gently, and ſtrain them, add *the Decoction, or Raiſons, and Prunes, or Syrup of Polypody, or of Roſes.* Or you may make *an Extract of black Hellebore* by often Infuſion, and give a little thereof.

A certain Emperick cured all Scabs and other ſtubborn Diſeaſes, with the Decoction of Stibium calcined and Sarſaparilla.

You may alſo uſe Potions and Electuaries, as of Tamarinds, Caſſia, Manna, Lenitive, Diacaſſia, Diaprunis, Diacatholicon, or ſtronger with Scammony, as Diaprunis ſolutive, Diaſebeſten, of Juyce of Roſes, Diaphœnicon, Troches of Violets, or Electuary of Lapis Lazuli, Confectio Hamech, Diaſenna, Pills of Fumitory, Agrimony, Rhubarb, and Pills of Lapis Lazuli, or of the five Myrobalans.

After Purging ſweat to ſend out the ſharp Humors in both moiſt and dry Itch, for though it dries the Body more, yet it takes away the cauſe. For Nature in Impetigo and Pſora tends that way, as we may obſerve.

Therefore uſe not only hot Houſes often, but when the Itch is ſtubborn and returns, continue them a month, with Decoctions of Guaicum and Sarſa as in the Pox, but not with ſuch ſlender Diet, leaſt by drying the Body within, you ſharpen the Humors, alwayes Purging every third day, by which we have often cured them.

Uſe Alterers to amend the Conſtitution, and a ſparing Diet, but not ſo as to exaſperate the Humors. Let the Diet be of good Nouriſhment, temperate and moiſt rather then dry, and cold rather then hot. Take heed of ſalt, ſharp, and ſpiced Meats, and Wine that inflames the Body too much. Let the Air be good, the ſleep temperate, and let them exerciſe often to breath out the Excrements by inſenſible Tranſpiration.

Medicines muſt be given to alter the ſharpneſs of the humors that are cold and moiſt, to correct the Diſtemper of the Liver, and open Obſtructions : As Conſerves, Candyes, Syrups, Waters of Bugloſs, Violets, Roſes, Succory, Water-lillies, Maidenhair, Citrons, Pouder of Trionſantalon, and Diarrhodon : And others mentioned in hot and melancholy Diſeaſes. Alſo give ſharp Spaw-water for many dayes ; or Troches of Vipers, with Conſerves in Pſora and Elephantiaſis, and a dram of Gum Lac, with three ounces of the Decoction of Myrtles, is good to preſerve againſt Impetigo.

Many in Pſora and other ſtubborn Scabs, uſe Chickenbroath, and Vipers fleſh boyled therein, and made into balls, with Crumbs of Bread, and gilded with Gold.

Let the topical Remedies be ſuch as draw out the Humors faſtned in the skin, and abate their ſharpneſs, and diſſolve them, and that purge the skin from matter, cruſt, ſcurfe and ſcalds ; and heal it, and take away the Inflammation. They muſt be drying, and cleanſing, and healing, mixed with cold and ſharp things, in both moiſt and dry Itch, to abate cholerick and ſharp Humors, and Itching and Inflamation ; as in the vulgar Itch, or that which is called *Fera,* or *Cruel,* or *Terminthus,* or *Epinyctis.* Alſo add Emollients to take away the Scabs in the wet Itch, and the ſcurfe and ſcalds in the dry. Thus ſcratching is delightful, till the skin be torn to let out the itching Humor, but it ends in tearing pain ; and though it ſo hurteth, and is the firſt cauſe of the ſcab breaking out, yet becauſe it allayeth the Itch, and brings out the Humors, it is not amiſs, if it be with diſtinction of the parts, and not ſo much in ſome places as in others.

Baths are much uſed againſt the Itch, both natural and artificial, dry and moiſt ; and if it be in a particular part, they muſt be uſed to that alone.

Among Natural Baths it is good to ſwim in freſh water, which allayes the Itch by its coldneſs, and mollifies the ſcurfe by its moiſtneſs, and by its earthy quality, which I ſhewed in the Cauſes of the Stone, to be in all Waters, it dry-

dryeth. And the rather if the Water be muddy, or have any chalk-like ſubſtance in it when it is boyled. Such are in divers places, although they are ſweet and ſeem pure and clear, and are good againſt other Diſeaſes as well as the Itch. Hot Water doth all things better, if the Patient continue long in it, and go in often, for thereby the Humors are better drawn forth and purged; and by the uſe of it not only the ſmall Itch but the ſtubborn Scab, hath been often cured.

Sulphur-waters or ſuch as are ſalt or ſharp, which by the bitumen ſwiming at the top, and by their ſcent declare they are from Minerals, are the beſt baths. That of Sulphur which is hot upon which Bitumen ſwims like greaſe, is beſt againſt all ſorts of Scabs, becauſe it dries cleanſeth, and digeſts, and mollifies by its fat, therefore it is good againſt dry ſcabs as the laſt remedy. Salt Waters hot or cold are beſt for the moiſt ſcab, for they dry ſtrongly. And all other Mineral Waters are good.

Or Artificial Baths, ſuch as are called dry or hot Houſes to ſweat in, by which the humors that cauſe the ſcab ſweat out with the ſerum, which takes away the ſcab by its moiſtneſs, and the heat dries up the Excoriation. Theſe do it alone ſomtimes, but moiſt baths or other applications when the Pores are opened, do better being joyned therewith.

You may make moiſt Baths to ſit in, to cleanſe, dry, mollifie and cauſe ſweat of Herbs, Roots, and all, as of Docks, Scabious, Blicampane, five leaved Graſs, Snakeweed, Tormentil, Plantane, Fumitory, Moulin, Fern, Dwarf-elder, Mugwort, Dill, Oak leaves, Ivy, and Willow tops: tops of Briony, Dragons, or Cookowpints, wild Cowcumbers, and to dry more, of Sorrel, Soapwort, Pellitory, Beets, Mallows, Borrage, Marſh-mallows, Lillies, Organ, Sage, Chamomil, and Roſemary flowers, Beans, Peaſe, Vetches, Lupins, Barley, Bran. Fœnugreek, Gourd and Lineſeed, and the like. Boyled in freſh Water, or Salt, or mineral Water, adding Lye, or Smiths Forge-water, or Sulphur, Salt, Allum, Vitriol, Tartar burnt, Gypſum, Bole, and the like.

Thus: Take *Lapathium, and Briony roots a pownd, Elicampane four ounces, Dragons, or Cookowpints two ounces, Scabious, Plantane, Fumitory, Pellitory, Mallows ſix handfuls, Bean and Lentil meal four pugils, burnt Gypſum a pound, Sulphur half a pound, Salt four ounces,* with Water to fill the Veſſel, boyl it and add Lye.

In a dry Itch when by uſe of Oyntments the skin is dry. Take *Mallows, Violets, Docks, Beets, roots and all, Pellitory, Scabious ſix handfuls, Line, Fœnugreek, Bran, Pompion ſeeds an ounce or more, Chamomil flowers three pugils, Brimſtone a pound,* boyl them.

Another for the ſame. Take *Sulphur two pounds, Salt a pound.* pouder them and mix them with *two pints of Oyl,* boyl them gentlv, put them into a hot Water for a bath, let him ſit and ſweat there, and after that ſweat in his bed, do thus three dayes, and be cured.

It is good once or twice a day to rub and anoint before and after bathing, the Pores being open.

Rub the Body with Dock roots boyled in Vinegar, in both Itches; or bruiſe Dock roots, with Salt and Vinegar, and rub in the bath therewith, that he may be waſht after this is a common remedy.

In Impetigo uſe Briony and Gentian roots, after the ſame manner, with Dragons and Cookowpints.

Or ſtamp theſe Plants, Roots and all, with Vinegar, Salt and Brimſtone, as Elicampane, five leaved Graſs, Snakweed, Tormentil, Alkanet, wild Cowcumbers, Daffodil, Coleworts, Bugloſs, black Charlin, Crowfoots, black Hellebore, Plantane, Scabious, Fumitory, Agrimony, Elmleaves, leſſer Celandine, and againſt Itching, uſe Potamogetum and Mercury.

Add Meal of Lupins, Darnel, Peaſe, Barley, Juniper, and Bay-berries; or wild three leaved Graſs, and Watercreſſes, with Honey according to *Dioſcorides.* Or Coriander, Wormwood, Rue, Cowcumber leaves, and Leeks, Rhus, Coleworts and Plantane, with Bran, Raiſons, Honey, againſt the Epinyctis.

Or an Apple called *Adams-apple* cut in two, ſprinkled with ſulphur within, and then roaſted in brown Paper under the Embers, is good to rub with, or an Orange.

Muſtard-ſeed, Turnep, Rocket, Nigella, Staphiſager, Briony, Tamariſk, with Vinegar and Oyl, or Glans unguentaria, with Urin or ſeeds of ſunflower, are uſed by *Dioſcorides* againſt Epinyctis.

You may rub the Plants mentioned, adding Greaſe, as with Dock or Gentian roots, bruiſed or boyled with bitter Greaſe, Oyl of Bayes, and Ginger.

Or, Take *Roots of Docks, Elicampane or the like, two ounces, Dragons, or Cookowpints two drams,* ſlice and boyl them *in Vinegar,* bruiſe and add *Hogs greaſe, or Butter three ounces, with Salt and Brimſtone.* If you add *a little Quick-ſilver or Sublimate,* it is excellent in Impetigo and Pſora.

Or, Take *Roots of black Chamæleon two ounces and half,* bruiſe them with *fine Hogs greaſe or Oyl three ounces,* add *Sulphur half an ounce, Allum two drams, Vitriol a dram.*

Or boyl a pugil of Juniper-berries, and a ſpoonful of ſalt bruiſed in fine Hogs greaſe or Oyl, and ſtrain them for an Oyntment.

Or uſe Juyces of Herbs mentioned, or of Mercury. Xyris, Agrimony, Southernwood, with ſalt, ſulphur and Vinegar; or Juyce of Oranges, Lemmons, Citrons, Oyl omphacine and Acacia, or Juyce of Sowbread, Thapſia, Fig milk is uſed by *Dioſcorides.* Juyce of Henbane takes away Itching

Or Vinegar made of the Infuſion of Oleander, Olive-leaves.

Aloes diſſolved in Vinegar is good againſt Impetigo.

Storax with Vinegar and Oyl of Roſes, cures the ſcab.

Or Turpentine, or Gum Arabick, of Plum-tree, Almonds, Vines, with Vinegar and Oyl.

Dioſcorides applies Bird-lime, with a pledget to the Epinyctis.

Or the Water that comes out of burnt Olive or Cornil-tree, or the Tears of Vines, when they are cut off, or pruned.

Or ſheeps or Goats dung with Vinegar, cures the Epinyctis according to *Dioſcorides.*

Or the Gall of an Ox, or Blood of a Gooſe, takes away itching.

Or faſting Spittle, the Herpes and Impetigo.

Or Oyl of Yolks of Eggs, or Wheat or Nightſhade-berries, or Oyl in which live Coals have been quenched. *Dioſcorides* commends Oyl of Cedar, or wild Olives, and Oyl of Rocket, Tamariſk, Aſh, Juniper, or Oyl of Henbane ſeed, Populeon oyntment. Some uſe Petroleum in the Scab *Terminthus,* or Oyl of Tartar, with a little Oyl of Vitriol.

A Liniment uſual againſt the Itch. Take *freſh Butter, or Oyl of Roſes four ounces, Turpentine diſſolved with Yolks of Eggs two ounces or three, Salt ſix drams,* mix them well, you may add *Sulphur,* or which ſtinks leſs, *ſix drams of Ceruſs, or an ounce of Juyce of Oranges or Lemmons.*

Or, Take *Oyl of Roſes, Violets, Nuts, Lineſeed, Lillies, Bayes four ounces, Juyce of Docks, Scabious, Plantane, Fumitory, Oranges, Lemmons, with a little Vinegar four ounces, Turpentine three ounces, Salt ſix drams:* Or boyl *the Oyls and Juyces* till the Juyces be conſumed, and with *Turpentine* and *Wax* make *an Oynment,* but the firſt is better.

Or make an Oyntment of Sulphur and Litharge, Oyl and Juyces aforeſaid; or with Juyces and Vinegar without Oyls.

Or uſe the common Oyntment of Litharge or Ceruſs, made of Oyl and Vinegar, or without Vinegar; or uſe Unguent of Roſes, or white Oyntment, with Camphire, adding Litharge and Sulphur.

You may quickly make an Oyntment of Gun-pouder which conſiſts of ſulphur, Niter and Charcole, with Oyl or Greaſe: This is the ſoldiers Oyntment againſt the Itch.

Or,

Or: Take *Litharge, Sulphur, of each ſix drams; roots of Dragons or Cookowpints two drams*: mix them with the former Oyntment, *And half an ounce of Storax.*

Or: Take *Ceruſs, Tutty or Pompholyx, or Cadmia, Litharge, Bole or Chalk, each two drams; Sulphur three drams, Tartar a dram and an half, Gum Sandrack or Sarcocol or Maſtick, each a dram*; make a pouder with *burnt Lead and Antimony* and mix it with the oyntments mentioned.

In a ſtubborn Itch, add *Chalcitis or wine Lees burnt half an ounce, or a dram of Oyl of Tartar, a ſcruple of Oyl of Vitriol, or half an ounce of Quick-ſilver*, diſſolved with *Turpentine* with is excellent, or as much *Sublimate.*

Oyntments for Rich and dainty people, are made of Unguentum Citrinum, which makes the skin fair, and it is beſt in the face: and *Lac Virginis.*

Or: Take *Ceruſs half an ounce, Borax two drams, Tartar a dram and an half, Gerſa Serpentaria a dram, Frankincenſe, Niter, each half a dram; with juyce of Limons*, make an oyntment.

For the worſt Itch: Take *Calcanthum, or Miſie, or Chalcitis each half an ounce, ſcales of Braſs two drams, or Verdigreeſe half a dram, Allum three drams, Sulphur an ounce, Aloes, Frankincenſe*, Myrrh, *each a dram and an half; Acacia a dram, with infuſion of Gum Arabick in Vinegar. Galen* adds *Amurca or Lees of Oyl and Roſin.*

In Tinea, which is the ſpreading ſcab or ſcald: Take *Tartar, Niter and Allum, each half an ounce; Litharge an ounce, Sulphur vive ſix drams, both Hellebors three drams, Orpiment two drams*, pouder them, and with *Soap and juyce of Docks or Sowbread*, make an Oyntment.

Or: Take *Litharge an ounce, Allum, Niter or ſal Gem, Tartar and Sulphur, each half an ounce; aſhes of Nuts with the ſhels and Garlick burnt, each three drams; Soot* whoſe blackneſs doth no hurt to the Hair, *two drams, both Hellebores and Staphſagre, of each a dram*; make a pouder, and with *Honey, ſtrong Vinegar, and three heads of Garlick and two drams of Ivy or juniper berries*: make an Oyntment.

Or with Oyl of Nuts, Juniper or Bayes, and if you boyl the Oyls with juyce of Garlick, Centaury, Docks, Oranges and Vinegar, to the conſumption of the juyces, it will be ſtronger.

This Oyntment for a ſcald Head will be ſtronger, with *half an ounce of Quick-ſilver*, diſſolved in *Turpentine or with Cinnabar, or red Lead, or with red Chalcanthum, or Chalcitis, or yellow, which is called* Miſy, *or three drams of Verdigreeſe, or a dram of Orpiment, or Sublimate*, and if they be mixed with the Oyntment made of Honey and Vinegar without Oyl, it will be ſtronger, becauſe unctious things abate the force.

Many ſcald Heads have been cured with this: Take *the Oyntment that Carters greaſe their wheels with, called in Dutch* Rarenſalve, *a pound, leaves of dryed ſavin an ounce and an half, Bay berries half an ounce, white Hellebore two drams, ſulphur an ounce, Quick-ſilver half an ounce*, diſſolve it with *Turpentine*, and make an Oyntment.

Add the aſhes of a Hedghog, or Hippocampus, or aſhes of Juniper and Aſh, pouder of Earth Cimolia, Adarces and Cardamom and Camphire, they abate the Itching.

To take away the ſtink of the Brimſtone and the reſt, add Storax liquid, or Oyl of Spike, or Juniper, or pouder of Orris.

Or let it be made with flower of Brimſtone and beſides Storax, add flower of Belzoin, which are ſweet aud clenſe and dry.

A Cataplaſme for a ſcald Head: Take *three ounces of Garlick, Rue, Savin, Ivy, Nettles, each a handful; roaſten Nuts five, Juniper berries an ounce and an half, Pigeons dung an ounce*: boyl them in ſtrong Vinegar.

Or mix meal of Fænugreek with Pumice ſtone and juyce of Garlick and milk of Figs.

I have known poor people cure the ſcald, with the fat Earth that lies about ſpaw waters, laid all over the Head.

Or uſe pouders after you have anoynted the Head with Honey and Oyl aforeſaid.

Dioſcorides ſprinkles on Niter and Frankincenſe.

Or: Take *Pumex ſtone three drams, Borax two drams, Salt, Allum, Chalcitis burnt, of each a dram; Frankincenſe and* Myrobalans *each half a dram; Galls, Cypreſs, Nuts burnt a dram and an half*: make a pouder.

You may take of the ſcab and the Oyntments with Decoction of five-leaved-Graſs, Docks, Scabious and Meal of Lupines.

Or with the Decoction of Hens Dung, ſheeps or Goats dung, adding Docks, Plantane, Agrimony, Mallows, Bettony.

Or diſſolve burnt Gypſum in Forge water, it cures all ſcabs, for beſides drying it mollifies, and the Hands will not be rough when they are waſht therewith, but ſoft as we ſee when work men uſe it, for making Plaiſter.

Common Salt, or Allum, Niter, or Gem, or Armoniack, diſſolved in Vinegar allaies itching, or Tartar, or burnt Allum, you may if it be too ſtrong add water of Myrtles, Roſes, Docks, or the white of an Egg, and Oyls.

Or thus: Take *burnt Gypſum a good quantity, Bole pondered three ounces, Salt two ounces, Allum an ounce, vitriol a dram with vinegar and Wine*, make them as a Lye, or boyl them, waſh the mangie parts.

Lac Virginis made of Litharge and Vinegar and Salt or Allum water with juyce of Limons, Oyl of Tartar doth the ſame in the Face beſt.

For a Scald waſh the Head with Lye or Forge water, wherein are boyled Mallows, Beets, Pellitory, Southernwood, Wormwood, Horehound, Centory, Bettany, Maidenhair, Savin, Bramble leaves, Peaſe, Vetches, Beans, Lentiles, Lupines, Fænugreek, Juniper and Ivy berries, Muſtard ſeeds, Cypreſs Nuts and both Hellebors, adding Vinegar.

In a ſtubborn ſcab and Impetigo: Take *Litharge of Gold half a pound, Allum an ounce, juyce of Plantane, Docks and Limons, of each an ounce; Vinegar a pint and an half*: boyl and filter it off, it is ſtronger with *three drams of Quick-ſilver, or half an ounce of Chalcitis.*

Or boyl Litharge, ſublimate, Ceruſs, Vitriol, equal parts; in Plantane, Dock or ſpring water.

Or diſſolve ſublimate in Aqua fortis and mix a ſpoonful thereof with Roſe or plantane water, try the ſtrength firſt upon ſome part and then uſe it.

Or uſe the diſtil'd water of Docks mentioned in the Tetter.

Or: Take *juyce of Docks four ounces, of Plantane two ounces, of Limons an ounce, Roſe water an ounce and an half, pouder of Sulphur and Salt, each an ounce; Litharge half an ounce, Ceruſs two drams, Sublimate a dram.*

Or: Take *Dock roots three ounces, Bryonie, Elicampane, Gentian roots, each an ounce; Sulphur an ounce and an half, Quick-ſilver half an ounce, Vinegar eight ounces*, diſtil a water.

A Lixivium cures the ſcab, if it be uſed in time of bathing with ſoap, this is beſt in the ſcald, to get the ſcabs from the Hair and other filth. It is beſt made of vine and colewort aſhes and of Bean ſtalk, juniper aſh with unſleaked Lime, adding Forge water, Urin, vinegar or pickle, ſalt, Allum, ſulphur, Calcanthum.

Or waſh with ſtale Urin, that hath ſtood long in a braſs pot or that which is red and is made by a cholerick perſon.

Some commend that Water found in the cavities of Oaks.

Or uſe Medicines mentioned in the Elephantiaſis.

Or uſe a Dropax, that is a plaſter of pitch laid on, and forceably drawn off, to pluck out the Hair by the roots

roots which hinder the cure of a ſcald Head this is the laſt Remedy: make it of Pitch, Roſin and oyl diſſolved, one Plaſter over the whol Head is better than many.

The Cure of Ulcers in general.

Excoriation, Clefts, Wounds, and Ulcers are cured alike, when the skin, fleſh, and other parts divided grow again together: this is Natures only work, and the Phyſitian doth only remove the impediments by actual or potential means: and becauſe Driers are chiefly uſed they ſay all Ulcers are cured thereby; but they vary according to the ſorts of Ulcers, as we ſhal ſhew, firſt we ſhall ſpeak of the cure of ſuperficial abraſions, and Fiſſures, or Clefts, then of Burnings, then of deeper Wounds and Ulcers.

The cure of Abraſions of the Skin, Chaps, or Gall cal'd Interrigo, and of Fiſſures or Clefts, or Perniones, Kibes or Chiblanes.

Abraſions called *Interrigines* or Galls by Riding, long lying, Piſſing in Infants and Poſe or *Coryza* in the Noſe, or from *Phlyctenæ*, or Bladders broken, alſo Fiſſures or Clefts, or Chinks, or chaps called *Rhagades* in the Hands, Feet, Lips, Fundament, Paps, Privities, Prepuce of Men, Eye-brows, Noſtrils, Ears, come from Heat or Cold, or Drineſs, or ſalt and ſharp Humors, as *Perniones* or Kibs and Chilblanes uſe to be in the Heels in time of great Cold. they are cured alike, and when Kibes turn to Ulcers, they are cured as Ulcers.

Firſt take away that which cauſed them, or hinders the Cure of them, as by removing outward Cauſes, and cleanſing inward. as ſalt and ſharp Humors, and preventing their Increaſe, as we ſhewed in the Scab, if the cauſe cannot be wel taken away let it be abated, if it come by riding, mend the Saddle, if by long lying, lay ſoft things under, and if Children be gall'd by Urine, defend the part.

As for the reſt of the Cure, although Nature by Nouriſhment wil make new skin, and glew up Clefts or Chaps, yet becauſe the torn skin grows rough round about where it preſently drieth, eſpecially where it is thicker then ordinary, and moyſture falls thereon, which hinders action, you muſt apply Topicks to mollify the hard and dry Circumference, and things that dry gently without biting, and moiſten and ſo dry as it is rough or wet more or leſſe, Thus.

All Suets leniſie and heat, the chief are Dears, Kids and Goats. You muſt anoynt a Clout and apply it.

Candle droppings are good againſt galling by riding, and they are better when they are dropt into Water, or white Wine, this oyntment is called *Candle-droppatum*, it is eaſie to be had for Travellers.

When you wil Leniſie more, uſe Gooſe, Duck, Hens Greaſe, or *Oeſypus* which is Greaſe of Wool, or uſe Bears Greaſe, againſt Kibes or Chilblanes.

Or oyl of Roſes, Myrtles, Quinces, bitter Almonds, or yolks of Eggs, for chapt Lips or Nipples, or oyl of a burnt Nutſhel, or of Wheat, the oyl of a roaſted Turnep cures the Chilblanes.

Or the oyl of Sowbread or Daffadil roots made hollow, and then roaſted, or oyl of Nettle ſeeds, or of Nettles, boyled in oyl with Salt.

Or Mucilage of Gum Tragacanth in Roſe-water, or of Quince ſeeds, or the white of an Egge, Glew, or Size, made of Leather ſhreds boyled, cures the Chaps of the Nipples and the Greaſe thereof alſo.

The *Valeſians* uſe the Gum, that comes from the Bark of the Larch tree called *Drambech* in Dutch, or Turpentine.

Pomatum made of Kids Suet is Good for all Chaps, and it is ſweet for the Lipps and Nipples.

You may of thoſe ſewets, and oyls, and white Wax, make an oyntment with Mucilage, and a little Turpentine.

Or make oyntment of hard yolks of Eggs, with Goats ſewet, oyl of Roſes, and Greaſe that is ſweet.

Or for the Chaps of the Lips, uſe Honey, or Syrup of Roſes, or Sugar pellets, or Sugar of Roſes, or Diatragacanth frigid made into a Liniment.

To dry more uſe juyce of Plantane and Turpentine, with the oyls mentioned wel mixed together.

Or with Starch and Infuſion of Gum Tragacanth, with other driers.

or juice of ſweet Pomegranates, with Starch, and Butter; when there are Chaps in the noſtrils, from *Coryza* or *Poſe*, or Uſe the Emulſion, of the four great cold ſeeds.

Or Uſe the iuices of Comfrey, Cotyledon, Elder, Rue, made as the reſt into an oynument; or juyce of Gooſe-Graſs, againſt the Chaps of the Nipples, or *Acacia* againſt Kibes or Chilblanes.

Or Juyce of Briony with Salt, is good againſt Clefts.

Or leaves of Beech, or Briony, applyed to chapt Lips cures them.

Or a roaſted Leek, or Onion, with honey and oyl, or a Squil or Sea onyon, with oyl or Roſin, againſt Chilblanes.

Or add Starch to the Mucilages, or to oyntments, of Sewet, or of Yolks of Eggs.

Or Pouder of Galls, or Turpentine, and Honey.

In Chaps and Kibes, add Aſhes of Bran, Squils, Figgs Aſſes Hoof, Horſe-tayl, Cray fiſh, to Honey of Roſes, ſuets, or oyls.

Or burnt Shoe ſoals, or Paper with ſuet, or Tallow, is good, or to be added to Candle droppatum, for Galls by Riding, being at hand.

Maſtich, Frankincenſe or Pitch poudered and mixed with oyl of Roſes or Greaſe and Wax make a good oyntment.

Or thus. Take *Sorrel, Sarcocol, Maſtich, each a dram; Gum parched half an ounce*: pouder them, and with *Oyntment of yolks of Eggs mentioned two ounces*, or with that of *Mucilages* for chapt Lips make an *Oyntment*.

Sulphur and oyl mixed cure the Chaps of the Hands, or if you tie Sulphur in a Clout, or the flour of it, and boyl it in common oyl, or oyl of St. Johns wort or Moulin.

Or Litharge with the white of an Egg, or Mucilage, or oyl, or Greaſe ſtirred long in a Leaden Mortar, cures the Excoriations by Piſs and other chaps.

Or mixed with the oyntments made of Juyce of Plantane: alſo Ceruſs, Tutty, Starch, and oyl of Yolks of Eggs.

Or thus. Take *Litharge, Myrrh, Frankincenſe, each a dram; Galls or round Birthwort half a dram, Camphire a ſcruple, Oyntment of Suet two ounces*.

Or uſe the uſual oyntment of Litharge, Ceruſs, Pompholyx, with Allum or *Unguentum Citrinum*.

When the chaps are ſtubborn, uſe ſtronger Driers. Take *Litharge, Ceruſs, each a dram; Allum, red Lead, each half a dram; Sublimate four grains*, with *white of an Egg* make a *Liniment*.

A Water for the ſame. Take *Tartar three drams, Allum half a dram, Sublimate four grains, Ceruſs, Litharge, each a dram; Frankincenſe, Maſtich, each half a dram; Pomegranate flowers two ſcruples*: boyl them, mix them in twelve ounces of *Roſe, Plantane, Limon*, or *Mouſe-ear water* till a third part be conſumed, waſh therewith.

Or waſh before anoynting with *Decoction of Lillies, Mallows, Henbane, Poppy, Violets, Purſlane, Groundſil, Houſleek, Chamamel, Melilot flowers, meal of Fenugreek and Line ſeed* with *Sheeps ſuet*, let it be of *Milk* or *Water*.

It is good to waſh chapt hands in their own Urin.

For Kibes and Chilblains foment with a Decoction in Wine and Water of ſharp Herbs, as Dragons, Sowbread, Crowfoot; or Clenſers, as Turneps, Beets, Orrobus ſeed: or Aſtringents, as Myrtle, Verbaſcum the leſs, Arction and Pomegranate peels. Alſo Allum water is good againſt Kibes and Chilblains.

Or: Take *Melilot a handful, red Roſes a pugil, pulp of Quinces two ounces*: boyl and ſtamp them, add *meal of Len-*

ſils an ounce, Pomegranates peels half an ounce; with *Oyl of Roſes, Frankincenſe and Aſhes*, make a *Cataplaſm*.

I have ſeen the thick lips in a kib'd Heel ſtitched together, that it may heal the better.

You may cure chaps in the Hands and Feet with ordinary Glew ſpread upon a Clout.

You may uſe againſt Burning, things againſt Bliſters and Excoriations from them, being broken.

Burning, whether it be from any thing red hot, or from flame, or from Gun-powder (for a Bullet cannot ſo quickly grow hot as to burn as ſome ſuppoſe) or from ſcalding water and the like, or from potential Cauſticks or Nettles the narrower and ſhallower it is, the ſooner and eaſier it is cured; if otherwiſe, it is difficult, and leaves an ugly ſcar, and I have ſeen Gun-powder ſtick in the skin after the Cure. That Burning that is in or about noble parts or the Face, or which is very large from falling into the Fire is dangerous and often deadly.

If the skin be burnt by a Cautery, we labor to keep it open, by cutting the Bliſter and taking off the Eſchar, and uſe nothing but things mentioned in Flegmon againſt pain and Inflammation, and they may be uſed againſt other Burnings with Blood letting.

As for the place burned that is hurt and pained, firſt we take out the Fire, which is thought to be done by hot things, and therefore the Vulgar hold the part to the Fire, but they are moſt agreeable which have moderate heat and are therefore called Anodynes, and dry without Biting, and digeſt without great heat, and which hinder the Bliſters from breaking. this done at the firſt, we muſt uſe ſtronger Driers, and ſuch as heal Excoriation and Ulceration. ſuch as are againſt the skin flead off, and mentioned in the Itch. But if it turn to a deep Ulcer by ſuppuration, it muſt be cured as an Ulcer. and if the Weapon or Inſtrument made a Wonnd alſo you muſt firſt uſe things againſt Burning. and then cure the Ulcer. againſt Burning uſe theſe.

Plants bruiſed or boyled in Water, Wine-vinegar, or Oyl, or Hogs Greaſe are good, as Leeks, Onions, Daffadil, Hemerocallis, Lillies, Danewort roots, Hemp, Alkanet, Thorn roots, or leaves of St. Johns wort, Androſæmus, Pellitory, Althæa, Mallows, Ivy, wild Verbaſcum, Mulberry, Myrtles, Poppies, Hounds-tongue, wild Rue, Seſamus flowers, of Spear-graſs, Ivy, Ciſtus, Typha, or apply Beets roots and all.

Or anoynt with the Juyces eſpecially of leaves and Berries of Ivy, Onyons, Turneps, Nightſhade, wild Lettice which hath a milky juyce according to *Dioſcorides*. with Allum or yolks of Eggs, *Mucilage* or Gum Traganth or Cream.

Or: Take *the juyces mentioned three ounces, Oyl of Roſes, freſh Butter, Hogs greaſe, each an ounce*; *ſlaked Lime half an ounce, mucilage of Quinces an ounce*: with *Turpentine* make an *Oyntment*. or boyl away the *Juyces* and put *Wax* to it.

The Vulgar apply Elder leaves, but the middle rind is better.

Or: Take *the middle rind of Elder an ounce and an half, the juyce of Elder buds an ounce, Lineſeed Oyl two ounces, Oyl of Roſes and Hogs greaſe, each an ounce*; *Wax an ounce and an half, Frankincenſe an ounce*,: boyl them in *Water* a little and when it is cold, take of the *Oyl* at the top. *Mathiolus* uſeth *liquid Varniſh*: but we *Lineſeed Oyl*.

Or apply the root of Fennel ſtampt with Cream, but firſt take off the black skin or coat.

Or the middle bark of the Tile tree, which in Roſe water makes a *Mucilage* which is excellent in Burnings.

Or uſe Oyls by Infuſion of the fruits of *Momordica* or Nightſhade, Apples, or of red Poppy leaves. or by Decoction the Oyl in the hollow roots of Daffodil, or Ivy boyled in Oyl and Wine til the Wine be conſumed. alſo Oyl of Elder, Quinces. or by expreſſion, as Oyl of Gourd ſeeds of Nuts or yolks of Egs.

Or Oyl of Whelps and Worms which is approved againſt Gun-ſhot fire.

Or Hogs Greaſe wel clenſed and dropt into Water, with the application of a hot Iron. others ſtick Straws into Bacon and ſet them on fire to make it drop: but it is better to wrap them in a double paper that is larger and ſet on fire, and ſo let it drop into water, thus they ſeaſon roaſt meat inſtead of Larding it. Bacon alone ſo prepared cureth Burnings, and eaſeth pain with Cream or Yolks of Eggs.

Againſt Gun-powder fire, uſe Butter or Hogs Greaſe dropt into Frog-ſpawn water, or of Gray-fiſh, or Earth-worms boyled.

When there is an Ulcer, uſe pouders, or otherwiſe anointing firſt the part that they may ſtick, with Oyl, Mucilage or Milk. as Aſhes of Gourds, Coleworts, Barley, Shoe ſoals, ſhels of Frogs, or as *Dioſcorides*, pouder of Cinabar and Cimolian Earth.

The Vulgar wet the part and apply meal to take out the fire.

To abate pain uſe whites of Eggs and Oyl of Roſes with Lint. or with white Wax make an Oyntment, adding mucilage of Quinces and Hogs Greaſe or Barley meal, and in an Ulcer Bole and Frankincenſe.

Or: Take *Leeks or Onions roaſted*, ſtamp them with *yolks of Eggs or Elder Deers or Goats Suet and Turpentine*; make a *Plaſter*.

Or uſe the Oyntment of Quick Lime, ſteep Lime in water til it diſſolve, pour off the water and add freſh, ſeven, ten, or twelve times: keep the Lime in the bottom dry, or uſe it preſently.

This waſht Lime with Oyls of Roſes, or freſh Butter and white Wax makes an Oyntment. or with whites of Eggs, mucilage of Quinces or Fleabane, Ceruſs with Milk and a little Camphire. or Citrine oyntment, Pomatum or Populeum, for the Face.

Or mix this waſht Lime with Hogs Greaſe, with Oyl or Lineſeed and Barley meal for a Liniment.

Oyl of St. Johns wort with waſht Lime is excellent eſpecially in Gun-ſhot.

Or it is good to mix the water of waſht Lime with Oyl of Roſes; and apply it.

Or uſe this Lime water againſt Gun-powder fire. Take *Flints burnt to Lime*, pour *Water* upon them in a *wooden Veſſel*, and there wil be *Fat* ſwimming at the top, uſe this upper *Water* with *Oyl of Roſes* and a *Clout* hot.

Some uſe Sope againſt Burnings.

Dioſcorides ſaith that Glew diſſolved in hot Water hinders Bliſters.

You may make Oyntments of the Aſhes, Pouders, Oyls, Hogs Greaſe, whites of Egs, and Mucilages aforeſaid. adding ſeeds of wild Rue, St. Johns wort, Acacia, fine pouder of Glaſs, Phrygian Stone according to *Dioſcorides*, who applieth alſo Stimmi with freſh Greaſe.

Or Aſhes of Myrtles and yolks of Egs, as alſo Salt peter and Oyl of Roſes, hinder Bliſters from riſing.

Or Ceruſs and oyl of Roſes waſht with Roſe water, the white of an Eg and Camphire. or the white oyntment of *Rhaſis*, or of Ceruſs.

Or Sheeps Dung, Hen or Pigeon Dung, with Oyl of Roſes or Line ſeed. the Vulgar take out Fire with Cow dung.

Dioſcorides ſaith that Salt and Oyl prevent Puſtles. others uſe Niter and Oyl of Egs.

Dioſcorides uſeth Milk and Water.

Or Foment with Coleworts or Cabbage Broath, or with that of Turneps. or uſe the diſtilled Water, lay Colewort leaves on to hinder the Inflammation and diſcuſs.

Or uſe the Decoction of Ivy, Privet, Plantane, Henbane ſeeds to cure Itching.

Or diſtilled Water of Flowers of Verbaſcum, Plantane and Henbane ſeed to hinder Puſtles from riſing with red Sanders and Camphire.

Aqua vitæ is good againſt Bruiſes, and alſo Burnings.

And cold Water hinders Bliſters from riſing.

And

And ſo doth Juyce of Fennel and white Wine.

You muſt not forcibly pul off an Eſchar from a Burning, for the pain and bleeding wil increaſe and the hurt wil be larger: but with Lenifiers and Ripners applied, let it fall off of it ſelf. we can ſcarce get it off in eight daies, and then we take it off with Forceps with little cutting.

Butter ſpread upon a Colewort or Mallow leaf makes the Eſchar fall off.

Or the yolk of an Egg, and Butter or Oyl of Roſes, or Hogs or Hens Greaſe. you may add Althæa roots, or Colewort leaves ſtamped, or other Emollients.

Or: Take *Colewort leaves, and Althæa roots* and other *Emollients* crude or boyled.

Alſo *Triapharmacum Galeni*, and *Tetrapharmacum* are good to make an Eſchar fall off.

The Cure of Wounds in divers parts, made by Cutts, Blows, or Gunſhot.

A Wound is larg, or narrow, or both, or venemous, of theſe kinds we ſhal ſhew divers Cures. We ſhal ſpeak hereafter of a Wound compounded with a Phlegmon, which may happen to an Ulcer: Firſt then of the large Wound, whither by a Cutt, or Prick called a Puncture, or by Gun-ſhot, or the like or by Contuſion, we ſhal ſpeak together.

Among which, that which is broad and dividing the part perforating, and laming, the more ſuperficial and æqual it is, and hath leſs hurt the part, the ſooner it is cured, that which is otherwiſe is more difficult, eſpecially a Contuſion, for in that the fleſh bruiſed, and Blood flowing thither preſently ſuppurateth and ulcerateth. and a wound in the Membrane, and Nerves, about the Joynts, and when the Nerves, or Great Veins, or Arteries are divided, theſe are dangerous by reaſon of Bleeding, Reſolving, or Contraction. They are commonly deadly with pain, through the Scull, and to the Brain, and Membranes, or through the Breaſt or Belly, to the Bowells, yet we have cured Wounds in the Lungs, and Guts, and Bladder, and Womb, leaving it open below, for Dung and Urine to paſs out, and ſome ſay they have cured Wounds in the Brain, and other noble parts.

For the Cure; Let the Diet be ſuch, as may keep the Body clean, the Belly be kept open, and a Vein opened if need require, and the Strength preſerved, and the accidents removed, as Bleeding, in large Wounds, and loſs of Parts, or Inflammation from Gunſhot, or Bruiſe, or great pain. this is don by Blood letting, and other Revulſions, and things mentioned in Wounds with Inflammations, and by binding Plaſters, and Blood ſtanchers. And in reſpect of a wound, if there be any thing within that hurts it, it muſt be removed firſt of all, and then if the lips of the Wound be farr diſtant, they muſt be united, and laſtly you muſt labour to make them grow together, Thus;

If any part or peice of a Sword, or other Inſtrument, or Bullet, which often falls deep, or peice of Glaſs or Splinter, it muſt be taken out with Forceps with Teeth, or a Cranes bill, and if you cannot lay hold of it as being a Bullet, open the wound to come at it, ſo you muſt alſo do by broken Bones that are looſe. And if any part be ſo cut away that it cannot be united to grow together, it muſt be cut off, afterwards if the wound be in a hairy part, it muſt be ſhaved off, that it fall not into the wound, and all duſt or Filth muſt be wiped or waſhed away with a clean Sponge dipt in red Wine, which will repell and glutinate, you may for a ſhift uſe hot water.

When parts cannot grow together, we joyn them togethet, nor in ſmal wounds, when the Lips are not farr aſunder, and when the Skin grows to the parts beneath, though it be cut; Therefore in Head wounds there needs no ſtitching, nor in longe Cutts, as when a Stone is taken out of the Bladder: In other parts the remote lipps of the Skin that is divided, alſo the Muſcles and Tendons, and whatſoever is at diſtance, muſt be joyned together, and ſo kept ſome dayes: This is the firſt buſineſs for a Chyturgeon, in dreſſing of Wounds.

Sometimes by Ligatures alone, ſometimes by Plaſters alſo, we joyn and keep the lips of wounds together by a Rowler made of old ſoft Linnen, not ſo ſtreight as to cauſe Pain and Imflammation, which ſometimtes Gangreens, nor ſo looſe, that the Lips may not exactly meet together, according to the Longitude, and Latitude of the Wound. The Chyturgeons make a threefold Ligature, the firſt is called retentive, which is made in thoſe parts, where we muſt not bind hard, as in the Neck and Breaſt, or in Wounds that are ſo full of pain, that they cannot abide it. This is done by a ſingle Rowler, which is laid at the end upon the Wound, and ſewed on the otherſide. Another Ligature is called glutinating, or incarnative, with a double rowler beginning at the part againſt the Wound about the middle. where it muſt be be ſtreighter, and ſowing it, rather then tying a knot. The third Ligature, is called expulſive, this belongs to hollow Ulcers, and ſhal be mentioned in them.

The Lipps may be joyned together for a time, with little Buckles or Hooks, but they fall of too eaſily, and therefore cannot be ſufficient for the glutinating of the Wound, which requires ſome time.

When Wounds are long, and their lipps farr divided, they muſt be joyned, for otherwiſe it cannot grow well together, without an ugly Scarr and Deformity, and if then the Tendons can be ſtitched together, the motion wil be leſs hindered. And if the great Veins can be ſtitched, there will be leſs danger of Bleeding, and want of Nouriſhment to the part, this is done in the ſkin as other ſtitches, by drawing a needle through both Lipps of the Wound, and drawing a Thred through, and tying it, in diſtant ſtitches and knots: The Silk muſt be ſlender, but ſtrong and even without knots, and the Needle ſharp, long, and three ſquare, with a ſtitching quil, but when Veins and Arteries are ſtitched, or the Guts, or other internal membranous parts: then you muſt make the Glovers ſtitch, bringing the ſilk oſten about the lipps of the Wound.

Sometimes we joyn the lipps of wounds with Needles, by paſſing them through and faſtning them about.

You may cure wounds alſo by Conglutination, and the Scarr will be leſs then by ſtitches, this is for the face, and there are two ſorts of Conglutination, the one is by two Plaſters on both ſides of the wound, ſtitching them together when they ſtick faſt, they are made of Glew, Gum Tragacanth, whites of Eggs, and Chalk or Pitch.

The other is by joyning the lipps together, and laying upon it a ſticking Plaiſter, that wil not fall of till they grow together. they are made of Blood-ſtanchers, and Glutinaters, and you may ſtitch the skin withall, at the firſt while it bleeds, Theſe plaſters are made of fine pouders, whites of Egges, and Gum Traganth or arabick, or Izinglaſs diſſolved in Wine, adding the Furr of a Hare cut ſmal, or the downe of a Willow or Reed flowers, or of Grunſel, or dried Muſhrooms, or Spiders webs, apply them with Linnen and a Boulſter.

The Pouder of which this Plaſter is made, is of Bole three parts, Frankinſence or Sarcocol, or Varniſh. one part, with half a part of Dragons blood, and Hares, as I ſhewed.

Or of Quicklime, and fine Flower with the teſt.

Or of Lime alone, and the white of an Egge, and Maſtick, to keep it from burning, or of Carpenters Glew, over all the wound, or a plaſter of Pitch.

Other Plaſters that are more proper for Ulcers, ſhal be mentioned there.

Though nature attempts the Conſolidation of Wounds by bringing nouriſhment to the part, and glutinating ſmal Wounds her ſelſe, yet becauſe though there be no Ulcer, there is in many a continual Moiſture, which hinders Glutination, we muſt uſe things to ſuck it up and help Nature by removing her obſtacles (which a Dog doth only by licking) and applying glutinating Medicines. Theſe beſides their drying qualities, muſt aſtringe and make the

lips

lipps of the Wound grow together by ſticking, they are for this called Glutinaters though other wayes they cannot do it. And the demonſtration that Comfrey boyled in a pot with peices of fleſh gleweth them together, cannot prove it to be otherwiſe.

Theſe alſo ſtop bleeding, ſo that we need no other except the wound be in great veſſels. by the uſe of theſe glutinaters, fleſh and skin alſo will grow in Wounds, ſo that nothing will ſeem to be loſt, except they ulcerate, nor need we uſe any other Medicines to breed fleſh, or make a Scarr, as in hollow Ulers. Moreover thoſe Medicines cauſe a Glutination of the Callus, which Nature makes a nutriment of Bones, when any thing is loſt by Wounds or Contuſions. Theſe Glutinaters are outwardly and inwardly applied in ſmal great and deep Ulcers, in theſe formes.

Some are Plaſters ſuch as we mentioned to hold the lips together. or of Pouders following with whites of Eggs and Hares Furr and Downs, at the firſt.

As: Take *Frankincenſe, Myrrh, each equal parts, Aloes twice or thrice as much, with Sarcocol.*

Or thus: Take *burnt Bones waſht with Roſe water, to two ounces add Pomegranate peels and Horſ-tail pouder, each two drams; Allum and burnt Vitriol, each a dram*: make a *Pouder.*

Or: Take *Galls, roots of Birthwort, Comfry, Pine barks, or roots of five-leav'd Graſs, each two ounces; Sideritis, Gooſe-graſs, Sumach, Myrtle berries or Grape ſtones, each two drams; burnt Spunge or wool a dram,* make a *Pouder* for an *Emplaſter.* you may add pouder of *ſtones of Myrobalans, red Kermes, Molochitis ſtone or Milſtone.*

Or: Take *Colophony, Mummy, Dragons blood, each half an ounce; Ceruſs, Litharge or Tutty, each two drams; Lead two drams, Blatta byzantine, Moloch ſtone or Galactites, each a dram; fine flower an ounce,* with *white of an Eg* make a *Plaſter.*

In moiſt Wounds, uſe Emplaſters of Maſtich, Mummy, Aloes, and ſome of the aforeſaid with Turpentine.

Or this uſual. Take *Birthwort roots half an ounce, Sanguis Draconis an ounce, Gum Elemy two ounces, Roſin three ounces,* with *Turpentine* make a *Plaſter.*

Or: Take *Bitumen, Colophony, Frankincenſe, each an ounce; red Lead, Sulphur, Ceruſs, each half an ounce; burnt Allum two drams, Coral a dram, Barley flour an ounce,* with *Gum Traganth* or *Izing-glaſs* in *water of Horſ-tail,* or *Plantane* and a little *Vinegar*: make a *Plaſter.*

Alſo Oyntments: As, Take *Maſtich, Sarcocol, Frankincenſe, Aloes, each two drams; Saffron a dram, Turpentine ſix ounces, Roſin two ounces, Wax three ounces.*

Or uſe *Ungentum Aureum* made of Frankincenſe, Maſtich, Colophony, Turpentine, Saffron, Oyl and Wax.

Or: Take *Bole an ounce, Sanguis Draconis, Comfrey roots, each half an ounce; Maſtich, Frankincenſe, Gum Arabick, each two drams; Mummy three drams,* with *Oyl of Roſes and Roſin* make *a Plaſter.*

Or: Take *Aloes, Sarcocol, Sagapen, Ammoniack, Galbanum, Bdellium, Maſtich, Frankincenſe, Pitch, Bole, Sanguis Draconis equal parts; with Turpentine and Oyl & Blood of a red haird man,* boyl them to an *Oyntment.*

This is a great Drier. Take *Turpentine and Wax, each half a pound; Oyl of Juniper and Bayes, each an ounce; Oyl of yolks of Egs an ounce, Frankincenſe two ounces, Maſtich an ounce, Load ſtone and Calaminaris, each half an ounce; Vitriol and Allum, each ſix drams, Ceruſs and Litharge, each half an ounce*: with *Roſin* make a *Plaſter* or *Oyntment.*

Oppodaldoch. Take *Litharge a pound, Cadmia three ounces, Colophony four ounces, Wax a pound, Oyl a pint and an half,* boyl them, and add *Ammoniack, Galbanum, Bdellium, Sagapen, Opopanax diſſolved in Vinegar an ounce and half, Oyl of Bayes and St Johns wort, or Worms, an ounce, Turpentine half a pound*: boyl and ſtir them. when they are taken off from the Fire, add *Maſtich, Frankincenſe, Myrrh, Mummy and Aſphaltum each an ounce*; with *Oyls, Crocus Martis* and *flour of Antimony, each half an ounce; Amber and Load ſtone* to draw out things fixed *an ounce,* make a *Plaſter.*

Or: Take *both Comfreys roots and all, five-leav'd Graſs, Plantane, Shepherds purſe, Mouſ-ear, Burnet, Yarrow, Vervain, Dogs-tongue, Bettony, in all ſix handfuls; Earth-worms thirty*: cut and bruiſe them, add *red Wine a pint, Aqua vitæ an ounce*: boyl them to the conſumption of the *Wine,* ſtrain and add *Gum Elemi, Frankincenſe, Maſtich, Sarcocol, each an ounce and an half; Izing-Glaſs, Sanguis Draconis, each an ounce; Myrrh half an ounce, Turpentine two ounces,* with *Pitch* and *Wax* make a *Plaſter.*

Or thus: Take *Birthwort roots, Comfrey, five-leav'd Graſs three ounces, Horſ-tail, Cypreſs Nuts, Myrtle berries, Galls, Pomegranate flowers, red Roſes, St Johns wort flowers each two ounces, Gum Elemi, Sarcocol, Pine, Galbanum, Ammoniack, Mummy, Opopanax each three ounces, Colophony, Sanguis Draconis, dried Goats blood, each an ounce; Oyl of Roſes omphacine, Olive or Myrtles, Greaſe of a Badger each an ounce,* with *Roſin, Pitch,* and *Wax,* make a *Plaſter.*

Oyntment of Tobacco. Take *green Tobacco Leaves eight ounces, Plantane four ounces, freſh Butter ſix ounces*: Infuſe herbs bruiſed, in *red Wine* all night, in the morning boyl them with *Butter* at a gentle Fire till the *Wine* and *Juyces* be conſumed, add *pouder of Gentian half an ounce,* with *Wax* make a Saffron colored *Oyntment.*

Another good in Nervous parts: Take *Comfrey roots two ounces, Birthwort roots an ounce, Sulphur-wort roots half an ounce, Plantane, Bugloſs, Vervain, Burnet, Yarrow, Dogs-tongue, Anagallis with the red flower, Agrimony, Horſ-tail, each a handful*; cut, and bruiſe, and boyl them in *Sack* till it be thick, ſtamp them and heat them again, adding *Wax, Roſin, Pitch a pound,* ſtir them til they diſſolve, boyl them, and when they are off the Fire, add *Maſtich an ounce and an half, Galbanum diſſolved in vinegar an ounce, Turpentine a pound*: ſtir them til they be like a *Plaſter.*

The Plaſter made of Worms. Take *ſix handful of the herbs mentioned roots and all, Earth-worms half a pound,* boyl them in *Wine* and *Oyl,* ſtrain them, and add *Gum Ammoniacum, Galbanum, Opopanax, each an ounce and an half; Pitch and Aſphaltum, each two ounces; Turpentine half an ounce, Stags Suet eight ounces,* boyl them again to an *Emplaſter* add *Maſtich* and *Frankincenſe each half an ounce.*

Againſt the Tendons cut. Take *roots of Daffodil an ounce, roots of Calamus half an ounce, Coſtus two drams, flowers of Chamæmel, Roſes, Lavendar, Stœchas, St. Johns wort, Sage, each a pugil; Earth-worms, thirty,* boyl them in *Wine* and *Oyl,* adding *Oyl of Indian Nuts,* ſtrain them, and add *Labdanum an ounce, red Storax and Calamita, each an ounce*: with *Wax* make an *Oyntment.*

Pouder of Earthworms and Honey is good in wounded Nerves.

And pouder of burnt Bones, eſpecially of Men, with pouder of burnt Lead is good alſo to be ſprinkled on, or with Honey.

Or Snayls ſtampt with Frankincenſe and Myrrh.

Theſe following are good in wounds of the Head.

Emplaſter of Bettony, or Cerot of *Nicolas* made of Bettony, Maſtich, Frankincenſe, Mummy, Roſin, Turpentine, Wax.

Or the ſame compoſition, except Mummy, with Burnet, Agrimony, Sage, Pennyroyal, Yarrow, Comfrey, Gallitricum, Orris roots, Birthwort, Gum Elemi, Oyl of Fir tree and Vine.

Or an Emplaſter of the juyce of Bettony, Wax, Roſin and Turpentine.

Or *de Janua Moſues* made of Juyce of Bettony, Plantane, Smallage, Roſin, Turpentine, Pitch, Wax.

Or *Gratia Dei*, or Cerot of *Nicolas* called Divine good for all wounds, made of Bettony, Vervain, Burnet, Maſtich and Wax.

Or that of *Peter de Argelata*, that beſides the laſt hath Comfrey, Centaury, St. Johns wort, Hedg-hyſop, Olibanum, Myrrh, Ammoniacum, Galbanum, Birthwort.

Or *Catagmaticum of Andromachus* by *Galen* is good againſt broken Bone in the Head, or the Emplaſter of Squils by *Criſo.*

They

They know if the Skull be broken, by laying a Plaſter of Frankincenſe, Labdanum and Wax, after the Head is ſhaven upon the Contuſion, if it be dried in any part, there is the fracture.

Theſe are the uſual Plaſters for wounds in the Nerves.

Nervinum of *Vigo* made of roots of Madder, Bettony, Roſemary, Horſ-tail, Centaury leaves and ſeeds, of St. Johns wort, Earth-worms, Litharge, red Lead, Maſtich, Gum Elemi, Sagapenum, Galbanum, Amoniacum, Pitch, Roſin, Turpentine, Calves Suet, and Goats; Oyl of Chamæmel, Roſes, Maſtich, Turpentine, Linſeed, Vinegar and Wine.

Galen mentions alſo Ægyptiacum of *Andromachus* and that of *Philogonus*.

And the green Plaſter of *Dinus*, and that of Machæron. And *Avicens* Plaſter of Flax, and that of *Minium* by *Vigo* and *Maſſa*.

If the Bones be hurt any waies, Oxycroceum is good, as that of *Nicolas* made of Ammoniacum, Galbanum, Myrrh, Frankincenſe, Maſtich, Colophony, Roſin, Pitch, Wax, Vinegar, Saffron.

Or the Oxycroceum of *Leyden* that hath beſides the former, Litharge, Bole, Allum, Storax, red and liquid.

Vigoes Oxycroceum is made of Litharge, Minium, Bole, ſealed Earth, Myrrh, Frankincenſe, Maſtich, Roſin, Suet, aſtringent Oyls and Juyces, Aſh, Myrtle, Comfrey.

Or the Sparadrap of the Chirurgeons for hurt Bones, which is Linnen dipt in Oyl and Wax, Ceruſs and Labdanum, Litharge and Myrrh, Allum and Camphire, or Sanguis Draconis, Mummy, Minium, Maſtich.

Or Natural Balſom, or that which is like it, which is of excellent virtue to heal wounds.

Or Artificial Oyls with Lint or Tents to keep the wounds open called *Balſoms* by the Chirurgeons.

Oyl of Nut, being greaſie will rather hurt than heal uſed alone: except it be old, and mixed with Wine and Salt Alſo Oyl of yolks of Egs is good, or Oyl of Myrrh and Roſins which are good alone.

In great wounds, uſe Oyls with theſe drying Glutinaters, as Oyl of St. Johns wort, Adders tongue, Moulin, Sanicle, Lemmons, Pauls Bettony, Pyrola, wild Sage, Fruit of Monordia, Olive, Lineſeed, Roſes omphacine, Myrtles, Maſtich boyled and mixed with Turpentine and Wax.

Or make this Balſom of Pouders of Herbs. Take *Comfrey roots, bark of the root of Elm, each three ounces; tops of St. Johns wort and Centaury the leſs with the flowers, each two handfuls; Self-heal, Bettony, Yarrow, each a handful; red Roſes a pugil, Earth-worms ten, Sack four ounces, Turpentine two ounces:* let them Infuſe hot, or boyl and ſtrain out the *Oyl*. or ſtill out a *Liquor*.

Or add *Horſ-tail, Celondine, leaves of Arbutum and Elm flowers, of Chamæmel and Verbaſcum*, and in Head-wounds *Sage, Roſemary a handful, Nutmeg half an ounce*: with more *Wine* and *Turpentine* and *Oyl*: boyl or diſtill them.

Or: Take *flowers of St. Johns wort in Oyl and Wine*: put them in the Sun, then in a *Horſe Dunghill* fourteen daies, add *Turpentine, Myrrh, Maſtich*: let them boyl, ſtrain out the *Oyl*: this is *Balſom of St. Johns wort* ſo excellent in Wounds.

Or take the Ingredients of the firſt or ſecond Balſom, and mix them with the following, and make an *Oyl* by boyling or diſtilling.

Or thus: Take *Frankincenſe, Myrrh, Galbanum or Bdellium. Gum Elemi or Ivy, Myrrh, Aloes poudered, each half an ounce; Oyl a pint, Turpentine two ounces, Aqua vitæ an ounce and an half*, boyl them gently, and ſtrain off the *Oyl*, if at the concluſion of boyling, you do add half an ounce of *Verdigreeſe*, it wil be green and beter.

Or: Take *the pouders aboveſaid three ounces*, add *Mummy, Gum Arabick, Sagapenum, Sarcocol, Sanguis Draconis, Opopanax, each half an ounce; Labdanum, Benjamin, Storax Calamita, each two drams; Amber ſix drams, Spike three drams, Storax liquid two drams, Turpentine as much as all*: diſtil them. This *Balſom* will be better with *Verdigreeſe*.

Some add Spices, that Balſomes may be good in cold Diſeaſes, and pleaſant, as Nutmeg, Cloves, Cinnamon, Galangal, Cubebs, Wood Aloes, Zedoary, which do little for wounds: alſo Muſk, and Ambergreeſe, others ad Caſtor and Euphorbium, for cold Cauſes.

So make a Balſom of Rhubarb, oyl of Roſes, or Worms with Frankincenſe, Maſtick, Opoponax, Camphire by boyling and ſtraining. Or Take: *old Oyl a pint, Wine half a pint, juice of Daffadil, and Sideritis, each three ounces; Turpentine two ounces, Gum Elemi, Frankincenſe, Maſtick, each an ounce and half; Sanguis Draconis, Aloes, each an ounce; Roots of Comfrey, and Birthwort, each ſix drams; flowers of St Johnswort, halfe an ounce*, boyl them gently, and ſtrain out the oyl.

Or, Take *Common Oyl, or of Linſeed, eight ounces, Oyl of Bayes two ounces, Oyl of Turpentine an ounce, Oyl of Juniper berries diſtilled, or of Spike, or Petroleum, half an ounce, Turpentine, two ounces, Colophony, Maſtick, each an ounce; Aloes, three drams, burnt Braſſe two drams, white Calacanthum, a a dram*: Set them hot in a braſs Veſſel ſtirring them till they are green, ſtrain it, or boyl it and add *Verdigreace three drams*, add *Oyl of Cloves*.

Another Balſome that cures preſently, Take *Liquid Storax, Myrrh, Sanguis Draconis, Carpobalſome, Gum Arabick, Sarcocol, Bdellium, Opopanax, Aloes Hepatick, each a dram; Oyl of Maſtick two drams, Venice, Turpentine, as much as all, digeſt them eight dayes in a hot place*, then diſtill them.

The Chymiſts Balſamum: Take *flowers of Sulphur thrice calcinated, two ounces, Camphire, a dram and half*, pouder them, add *Oyl of Turpentine, four ounces*, diſtill an Oyl.

Liquid Varniſh is added ſuch as Joyners uſe; A Balſome, Take, *Oyl of Linſeed a pint, Gum of Varniſh, Maſtich, each an ounce and half; Frankincenſe half an ounce, Litharge an ounce, Chryſtal poudered or burnt Bones, half an ounce, white Calcanthum, three drams*, boyl them gently, add *Turpentine, oyl of Spike or Petroleum, each half an ounce*; and ſtrain it adding *Verdigreaſe two drams*, this is our Balſome and it is excellent.

Turpentine with Yolks of Egges, and Honey, cures final Wounds.

Or uſe Juyces of Herbs, with Honey, Yolks of Egges, and Turpentine, with drying Pouders mentioned.

Or, Take *Juice of Roſes, Plantane, each two ounces; Vinegar an ounce, Oyl of Roſes Omphacin, three ounces, Oyl of Yolks of Eggs and Turpentine, each an ounce*; boyl them to the Conſumption of the Juyces, add *Litharge, Ceruſe, Tutty, each two drams, Allum, a dram, Omphacium, three drams, and a little Wax*.

Or uſe Juice of Tobacco, with oyl, and Turpentine, Pitch, and wax boyled, this is in great requeſt.

Juice of Nettles and Urine cures wounds wonderfully.

For Head wounds, Take, *Juice of Bettony ſix ounces, Oyl of Roſes, Turpentine, Wax, each two ounces, Womans Milk, or Butter, Wine, or Vinegar, each an ounce and half*; boyl them to an oyntment, or with Roſſin make a Plaſter.

Another for the Head, Take *Topps of ſmal Centaury, Leavs of woodbine, dryed Bettony poudered, each two ounces and an half*; Steep them in *Wine*, boyl them, and add *Honey two ounces, Milk an ounce, Turpentine and Wax, each ſix ounces*, boyl them till the juices are gone, add *Frankincenſe, Maſtick, Gum Arabick or Elemi, each an ounce, and with Turpentine*, make a Plaſter.

If the Skull be broken, Take *Juyce of Vervain, Bettony, Burnet, Periwinkle, Celandine, Smallage, each an ounce; Turpentine, four ounces, Wax two ounces*, boyl them til the Juyces be conſumed; add *Comfrey roots, and round Birth-*

wort, each half an ounce, Orris roots, two drams, Sarcocol, Myrrh, Mumy, Amber, each a dram and half, make a Plaſter,

Or Take, *Honey of Roſes two parts, Oyl of Roſes or of Eggs, one part, Turpentine half a part,* mix and dip a *Scarlet Silk* therein, and put it into the Fracture, the Chymiſts uſe Oyl of *Turpentine,* and Oyl of *Myrrh.*

Some uſe the inward bark of the Tile Tree, to roul the Wound, or Paper wet in Wine.

Or Sponge.

Or Spiders Webs to glew ſmal Wounds, and ſtanch Bood.

Or Puffoyſt which drieth, and glutinateth.

Or boyl, or ſteep a Rowler in Allum water.

Or Bruiſe Herbs with Meal.

Or thus, Take, *Comfrey roots and Alkanet, Celandine, Centaury, Acrons,* beat them with Oyl of *Roſes, and Greaſe.*

Fomentatations are made or Injections of Comfrey, Bugle, Selfeheal, or Saracens conſound, Rock Comfrey, Sideritis, St Johns-wort, Pyrola, Adders tongue, Crowfoot, Yarrow, Achillea, Mouſear, Dogs tongue, Burnet, Agrimony, Horſtaile, Vervain, Strawberry leaves, Pauls Bettony, Hedg-Hyſſop, Scordium, Woad, five leaved Graſs, Centaury the leſs, Eupatorium, Lyſimachia, Groundpine, great Celandine, Tobacco, alſo of Birthwort, Tormentile, Snake-weed, Smyrnus, Lycopſis, Centaury the great, Poterium, Daffadil roots, bark of Elme, Tile Tree, Pine; Leaves of Cypreſs, Myrtles, Oaks, Elm, Medlars, Cornil, pear tree, Sumach, Ciſtus, Helianthemum, Verbaſcum, Shepherds purſe, Plantane, Lonchitis, Moonwort, Vitex, Polyenemus, wild Coleworts, Anagallis, Solomans ſeals, Polygonum, Gooſgraſs, Clymenus, Argemone, great white Bottles, Herb Trinity, Balſam, Conyza, Erigerus, Goats beard, Bettony, Sage, Polymontane, Roſemary, and Roſes, Flowers of Labruſca, Myrtle ſeeds, Juniper Berries, Acrons, Dates. Boyl them in Water or Wine, adding Vinegar, and drying Pouders and Allum.

Or waſh Wounds with the diſtilled water of them.

Or diſtill this, Take, *Juice of Plantane, Agrimony, St Johns-wort, twelve ounces, white Wine, three ounces, Allum, three ounces, Maſtich, Frankincenſe, each half an ounce, Orpiment a dram, whites of two Egges,* Deſtill a water.

Or you may ſtill a water with a ſtrong Fire out of pouder of Bricks, and Wax waſhed often in Wine.

Some uſe the water that is in the Leaves of Elme.

You may make fine Pouders with Allum, to ſprinkle upon Wounds of the Ingredients, for the Plaſter.

Or for the Head, eſpecially if the Skul be broken, of Orris, Birthwort, Flower of Orobus, and Frankincenſe, Myrrh, and Sarcocol, or Aloes and Sanguis Draconis, or of bark of Pitch tree, and of All-heal roots, and Capers, and Cypreſs roots, and when there are ſcales of Bones, in the wound, uſe ſcales of Braſs, Pumice ſtone, and Crocus Martis in pouder, and for the Head, grains of Kermes, Saunders, Cypreſs nuts and Myrtles, and when you will dry more, Tutty and Antimony.

If the Brain appear, Sprinkle Aloes alone.

Mans Blood, or Goats dryed, is a good Pouder to glutinate wounds.

Or the red Liquor of the Blood-ſtone, rubbed upon a whet-ſtone, or the white Liquor of the Galactitis dryed.

There are alſo Potions to cure wounds, called Vulnerary, good not only when they peirce to the Stomach, and parts whither they can reach, but for wounds in the Breaſt, and other parts; and ſome ſay theſe Potions are of that force that they wil ſweat out at the wound, and they wil be under the Skin, til it is opened to let them out, if they be given to men not wounded. this miſtake came from ſome Humor, that they ſaw like the Potion about the Wound, but experience teacheth us, that they are of great force to heal wounds, but how we doubt. but it is probable they do it by a drying quality, which though it comes more eaſily to inward wounds, may come alſo to outward.

Theſe Decoctions are made of experienced Plants, boyled in white Wine, and taken Morning and Evening, or as much of the Pouder as you can take up with three fingers, in white Wine boyled to the third or fourth part, or in Ale, Honey is uſually added, and they may be made nt oSyrup.

The Decoction of *Pyrola* alone is the beſt, or with Sanicle, or Saracens conſound, or Ladies-mantle.

Or of wild Angelica in Wine uſed inwardly and outwardly, which is good againſt Ulcers.

Or: Take *Saracens conſound, Sanicle, Mugwort and Burnet*: boyl them.

Or Saracens conſound Beets, wild Angelica ſtalks Sanicle, Ladies-mantle, *Pyrola.*

Or: Take *Comfrey, Tormenil and* Madder *roots, Pyrola, Ladies-mantle, Strawberry leaves, Agrimony, Yarrow, Horſtail, Dogs-tongue, Avens, Bettony, Periwinckle, Burnet, Mouſ-ear, Golden-rod*: boyl them.

Or add to them Conſolida the leſs, Adders-tongue, Knot-graſs, Solomons-ſeal, Herb-trinity, Birthwort, Snakeweed, white Dittany, roots of Coſtus, Sun flower, Valerian, Sowbread, Balſamina, Lungwort, wild Tanſie, Solſequium, Bears-ear, Moonwort, Sion Craterae or wild Parſley, Moutain-ſage, Nep, Hyſop, Pennyroyal, the leſſer Centaury and Gentian, ſome boyl Cray-fiſh therewith.

Or: Take *Pyrola, Saracens conſound, Beets, wild Angelica, Carduus, Agrimony, Bettony, ſprigs of Savin:* take a ſpoonful of theſe in *Pouder,* boyl it in *Wine,* drink two ounces thrice a day faſting. this wil drive away any thing out of a Wound, and cures Ulcers.

This is approved by the *Italians.* Take *Comfrey, Plantane roots, Dove foot, Dogs-tongue, each a handful; Burnet, Mouſ-ear, Avens, red Coleworts, Agrimony, each half a handful:* boyl them in *red Wine,* add *Honey,* ſtrain and drink thereof every morning.

Or thus: Take *red Coleworts,* Madder, *Herb Robert, Plantane, Hemp, Southernwood, Tanſie, Rockes ſeed, Smallage, Parſley and Fennel ſeed:* bruiſe and cut them: boyl them in *Wine,* add *Honey*; give it morning and evening.

Another: Take *the ſtalks of red Mugwort, leaves of white Daiſies, Sanicle, Pyrola, Ladies-mantle, Bettony, Sage, Lavender, Mummy half an ounce*: boyl them, ſome add *Caſtor* with great ſucceſs.

A rare ſecret experienced in Gun-ſhot. Take *Bayberries, roots of round Birthwort, each a dram; Cray-fiſh dried in an Oven a dram and an half, Self-heal dried half an ounce*: make a *Pouder,* boyl it in three pints of *white Wine,* to the conſumption of one pint, drink an ounce thrice a day, and waſh or inject into the Wound.

Another againſt Gun-ſhot when the bones are broken: Take *Comfrey roots an ounce and an half, Birthwort an ounce, Sowbread and Serpentaria roots, each half an ounce; Selfheal and Herb Robert, each a handful; Savin half a handful, Mummy two drams, Crabs Eyes half an ounce, Galangal two drams:* boyl them in *white Wine.*

In Head-wounds uſe the the Decoction of Bettony, Lilly of the Valleys, *Pauls* Bettony, Celandine, Perſicaria, Periwinkle, Centaury the leſs, Nutmeg, Mace and Galangal.

For wounds in the Breaſt, boyl five-leav'd Graſs, Avens, Comfrey, Madder, *Pauls* Bettony, Burnet, Mugwort, Pellitory of the wall, Hemp, Creſſio, red Coleworts, Chamæmel flowers, Violets, purple Aramanthus or Marjoram, Raiſons.

In wounds of the Stomach, give things to ſtop blood and heal, as Bole, Comfrey, Galangal in red Wine.

In Wounds of the Inteſtines, give Horſ-tail roots and all, and Ground Ivy, boyl them in Water according to *Dioſcorides.*

Mathiolus gives Heifers dung, and the hair under the belly of an Hare boyled with Honey the quantity of a Bean, often.

You

You may give the Juyces of Herbs mentioned, or ſteep them in Wine or Water, as Comfrey roots and the like, adding Honey.

Or ſtamp red Coleworts and Hemp in Wine and drink the ſtraining.

Stilled Waters are not ſo ſtrong but they do ſomething eſpecially a draught of Water of St. Johns wort, or Saracens conſound, morning and evening.

Or ſix ounces of the water of Horſ-tail or Sowbread with Sugar for wounds in the Inteſtines according to *Mathiolus*.

You may put pouders into the Decoctions mentioned, as of *Hedg-hyſop a dram, Crabs Eyes half an ounce, Spermaceti ſix drams, Nux Vomica a dram and an half*, with *Zedoary Mace and Galangal*.

In Breaſt wounds give pouder of Egſhels, and Crabs Eyes with Poppy water.

When the Entrals are wounded, give a ſpoonful of pouder of Momordica.

You may give alſo every morning half a dram of theſe Plants conſerved with Honey.

Or Oyl of Juniper in Drink to cure inward wounds.

Or Oyl of Crocus Martis and Eſſence of Coral, each a ſcruple; with water of Frog-ſpawn is given by *Quercetan* to ſtanch inward bleeding.

This red Oynment is excellent to be drunk in internal wounds. Take *Sanicle, Pyrola, Agrimony, Horehound, each two handfuls; Tormentil roots two ounces, Comfrey roots, Caſtor, each an ounce; Alkanet roots half a pound, freſh Butter ſix pound, red Wine twenty two ounces*: boyl them according to Art, and add *Sperma cæti two ounces*: make an *Oynment*.

Here we may ſpeak of Drinks againſt Bruiſes, by Stroaks or Falls, which are to diſſolve congealed blood, and to begin at the firſt, when there is a wound, or only a tumor from the Contuſion, or a pain without any appearance, as we ſhewed in Tumors and Contuſions. They are made of the following ingredients.

Aſhes of Tile tree with Mummy, or mummy alone.

Or: Take *Mummy two drams, Rheubarb a dram and an half, or Monks Rheubarb or Centaury rinds, of citrine Morobalans, Madder roots an ounce*: make a *Pouder*, give two drams with the *Broth* of a *black Chicken* boyled with the Feathers on after, it is gutted.

When we ſuſpect clotted Blood to be about the meſaraicks, Stomach or Guts, then we give a dram of the Pouder or four ſcruples with Caſſia, Diaprunis ſolutive an ounce, ſome add Agarick.

In fear of a Fracture and Bleeding to five drams of this we put a dram of Bole, Sanguis Draconis or ſealed Earth, with half a dram of Sperma cæti. or pouder of Snakeweed, Tormentil, flowers of St. Johns wort, great Cyanus or White-bottle, Crabs Eyes a dram, with a Decoction of Wine, and Nutmeg, Fennel ſeed and Sugar.

Decoctions alſo of Comfrey roots, Birthwort, Madder, Vincetox, Snakeweed, Tormentil, Baccharus or Ladies-Glove.

Or Yarrow, Self-heal, Sanicle, Bears-ear, *Cyanus major* or White-bottles, Mouſear, Shepheards-rod, [illegible] Tanſie, Ladies-mantle, Ophris, Moonwort, Plantan.

The pouder of *Vinca pervinca* or Periwincle and Mugwort are approved with Angelica and Coleworts if a Rib be broken.

Some boyl wound herbs in freſh Butter and a little Wine, and give a dram of it ſtrained, in hot Broath or Ale, and anoynt the part pained with the ſame.

And Waters of Plantane, Sowbread, Comfrey and Bettony.

Diſcorides gives a dram of the Juyce of Gentian.

The Cure of ſmall Punctures in divers parts, and in the Nerves.

A ſmall wound with a little orifice is a puncture, and muſt be cured as a Wound, if it be only in the skin and fleſh it is leſs difficult, but if it be in the Nervs or Membranes, for any nervous part very ſenſible, it is worſe, becauſe it eaſily cauſeth Convulſion, and hurt of motion. If a Nerve be pricked it is ſeldom becauſe it is little and round and gives way, except the Puncture be in the back parts, where the Nervs are larger, as in the Arms, and Leggs, therefore Chyrurgeons ſay that wounds behind are harder to be cured then before: But if a Puncture be in the great Muſcles, or the Heads thereof, Punctures may be oftner then in the Nervs alone, but theſe are called Punctures of Nervs alſo. When Punctures reach into the Belly or Breaſt, they are dangerous or deadly, if they hurt the Entrails as we ſhewed in large wounds, and not only ſo, but by reaſon of the blood falling into the Cavites of the body, and congeals and putrifies and therefore the Chyrurgeons ſay it is an evill Signe to bleed inwardly.

For Cure you muſt uſe Evacuations, and Revulſions, by bleeding, if need be as in large wounds, and keep the body clean by a good Diet.

The Method of curing a Puncture, is if any thing ſtick there to take it carefully away preſently, or by degrees, or to draw it out by applications, and if they be deep in, they will not come forth til there is ſuppuration, and then they will come forth with the matter. Then you muſt not cloſe the Orifice, as in large wounds, but rather enlarge it, and keep it open, leaſt the blood that flows thither being in a ſtreight place, ſhould cauſe Inflammation, or the moyſture or Excrements reteined, ſhonld hinder the Cure, and cauſe Accidents, and that whatſoever remains, may come forth more eaſily: Thirdly you muſt conſolidate with driers that conſume the moiſt humors, and ſo help nature, which wil as I ſhewed cure all wounds alone, if Impediments be removed; theſe are called Glutinaters, neither need you uſe ſuch ſtrait Ligatures as in large wounds, let the Medicines be Emplaſtick and Unctious, to keep open the Orifice, til it be cured; For if they be bad dry and binding, they would too ſoon cloſe the Orifice, and hinder the cure: And with theſe Remedies, we may mix things that draw things out, they are as followeth,

We pul out things by Mannual operation, and Inſtruments, as Thorns and Darts, and the broken peices that ſtick in the body, by pricking the skin and forcing them out with ſome of the fleſh, and then ſuck the wound: by this means the Vulgar cure all ſmall ordinary Punctures.

And if the things ſtick faſt and deep, and cauſe great pain and fear of Inflamation, and other miſcheif, we cut the Orifice larger.

If the wound will endure it without pain, keep the Orifice open with a ſmall Tent armed with Medicines.

Punctures are commonly cured with Plaſters alone, which Mollifie the ſwollen Lipps, and Orifice, and dry it by degrees, and keep it open til it fall away of it ſelfe, after the wound is healed: Theſe plaſters muſt not dry ſo much as in great and foul wounds, but keep their ſtrength and not be ſo often changed, but one may ſerve many dayes, and I have known that ſame plaſter to cure a ſecond wound, and if the Puncture paſs through the member, a Plaſter muſt be before and behind.

There are Emplaſters a purpoſe for Punctures which dry and draw out things that ſtick in them, the Germans call them ſtitch plaſters. we ſhall tell yon the beſt and eaſieſt way to be made, Take, *Frankincenſe, Maſtick, Myrrh, Colophony, Mummy, each an ounce, Camphire two drams, Saffron a dram, Thymalus greaſe an ounce, Wax four ounces, Pitch an ounce*, melt the three laſt, and add the reſt, and make a Plaſter.

Or, Take *Litharge a pound, Cadmia four ounces, Oyl Olive, a pint, Oyl of Bayes four ounces*, boyl them to a thickneſs add *Gum Galbanum, Ammoniak, and Bdellium, each two ounces* boyled in Vinegar til it be conſumed, *Wax and Turpentine, each half a pound; fat of the fiſh Thymalus an ounce*: ſtir them hot, and add by degrees *Frankincenſe, Maſtich, Myrrh, each an ounce*; make a *Plaſter*.

Or: Take *Wax, Pitch, Roſin, Turpentine, Oyl, each four ounces; Oyl of Bayes or worms or Eggs, fat of Thymalus, each, an*

an ounce and an half; melt them, and while they are hot, add *Galbanum* and *Opopanax* diſſolved in *Aqua vitæ*, *pouder of Colophony*, *Bitumen*, *Mummy*, *Maſtick*, *Frankincenſe*, *Myrrh*, *each an ounce*; *Litharge*, *Ceruſs*, *each ſix drams*; *Lapis Calaminaris*, *Load ſtone*, *Blood-ſtone*, *Coral or mother of pearl*, *Bole or ſealed Earth*, *Chalcanthum*, *Camphire*, *each half an ounce*; *roots of Birthwort*, *Comfrey and pouder of Earthworms*, *each two drams*; *Saffron a dram*, moiſten them with *fat of Thymalus*: make a *Plaſter*.

Another to draw out ſplinters that are fixed: Take *Litharge Sulphur each an ounce*; *Minium and ſcales of Braſs*, *each ſix drams*; *Allum*, *Chalcitis*, *half an ounce*; *Load-ſtone*, *red Coral*, *each two drams*; *ſealed Earth a dram and an half*, *roots of Birthwort*, *Dragons*, *Sowbread*, *Juniper berries and Nettle ſeed*, *each a dram*; *Galbanum diſſolved in Vinegar an ounce*, *Amber ſix drams*, *Frankincenſe*, *maſtich*, *myrrh*, *mummy*, *Opopanax*, *each half an ounce*; *Propolis an ounce and an half*: with *Turpentine*, *Pitch*, *and old wax* make a *Plaſter*, if you add *Oyl of Turpentine*, *Myrrh*, *Sulphur*, *Amber*, it wil be better.

The Plaſter of *Andromachus* draws out things, as *Avicen* with other things hath the head of a Lizard, milk of the Mulberry tree, and Berries found in the Palm-tree.

Half an ounce of Verdigreeſe makes theſe Plaſters ſtronger, or two drams of Oyl of Juniper, Spike, or Cloves.

The black Plaſter for the ſame is made of Olibanum, Myrrh, Mummy, Sanguis Draconis, Corals, Load-ſtone, Ceruſs, Roman and white Vitriol, Earth-worms, Camphire, Oyl of Roſes and of Eggs, of Spike, Juniper, greaſe of a Hen or Thymalus, Colophony, Turpentine, Pitch, Wax.

Againſt Punctures in the Nerves and Nervous parts at firſt: Take *Bean flower or of Lentils*, *pouder of Althæa roots each three ounces*; *Daffodils*, *two or three roots*, *Lilly one root*, boyl them in *Wine* and ſtamp them with *Turpentine* diſſolved with the *Yolk of an Eg half an ounce*, *Honey two drams*, *Saffron half a dram*, *Oyl of St. Johns wort* and *wax*, make a *Plaſter*.

Or: Take *St. Johns wort and Centaury the leſs*, *each two handfuls*; *Betony*, *Roſemary*, *Self-heal*, *Plantane*, *mouſ-ear*, *each a handful*; *Chamæmel and Dil flowers*, *each a pugil*; *Daffodil*, *Comfrey and madder roots*, *each an ounce*: ſlice them, *Earthworms waſht in Wine twenty*, *Oyl of Sack*, *each a pint and an half*: boyl them, ſtrain off the *Oyl*, add three ounces of *Deers*, *Goats*, *or Sheeps Suet*, *Turpentine three ounces*, *maſtich two ounces*, *Gum Ammoniack*, *Galbanum*, *Sagapenum diſſolved in Aqua vitæ*, *each an ounce*; *Litharge an ounce and an half*, with *wax* make an *Oynment*, or with *Pitch* an *Emplaſter*.

Or uſe *Guido's* Plaſter of Worms or Diarrhæa.

Or Oyls and Punctures of the Nerves.

If the pain be great, pour in hot ſallet Oyl, or of Chamæmel, Dil, Rue.

Or drop or lay on with a pledget Oyl of St. Jhons wort, Turpentine, Worms, Maſtich or Savin, or if the pain be great, Oyl of yolks of Eggs, or the fruit of Momordica.

Or Oyl of Lovage with Greaſe of a Lyon and Wax makes a rare Oyntment.

Or Oyl with Turpentine, Roſin, Opopanax, Sagapenum, Euphorbium or Sulphur vivum diſſolved in it.

Or other Balſoms mentioned in Wounds.

Or apply Turpentine with the yolk of an Egg and Saffron.

Or Leaves of Groundſil, with Frankincenſe, according to *Dioſcorides* and leaves of the leſſer Dracunculus with Coutchineel.

When the puncture is by a Thorn or Needle, make a Pultis of Hemp leaves with the white of an Egg and Vinegar.

To draw things faſtned in a puncture, uſe the Plaſter of Garlick by *Aetius* made of Garlick, Niter, Pitch, marrow of a Deer, Wax and Oyl.

Or Leaven and Propolis with Honey and wax.

Or Snails taken out of their ſhels, and Earth-worms bruiſed or boyled in wine, and mixed with meal.

Ordinary Flies bruiſed and applied draw out ſplinters.

When a Thorn is drawn out, waſh with the Decoction of red Peaſe, or with old white Wine when the vein is pricked.

Or apply pouder of Crabs Eyes, Harts-horn and Earth-worms, with Honey and Turpentine.

Or give the Wound-drink mentioned, for they work ſo ſtrongly that they wil not only expel from inward but outward parts.

If a puncture ſuppurate, cure it as an Ulcer.

If there be Inflammation, cure it as a wound with Inflammation. If a Convulſion or Palſie, or Contraction follow, cure it as is ſhewed in them.

The Cure of venemous and poiſoned wounds Strokes and Bites.

Wounds or Punctures poyſoned from a Sword, weapon, Dart, or Bullet poyſoned with evil juices, or otherwiſe: or from biting of Serpents, weaſels, mad Dogs, of which in *Hydrophobia* or fear of water, or from Scorpions, Spiders, are according to the Venome better or worſe: As when it is from a Scorpion, it is moſt dangerous, or when the wound is great which cauſe great Accidents, and leave ſtubborn Ulcers, ſome have only Heat, and a little Pain, and are not ſo bad except that cauſe inflammation, and ſo a ſtubborn Ulcer, ſuch come from our Snakes and Spiders, which are not ſo dangerous as theſe from Vipers and Phalangies; And the ſtinging of Bees is ſuch, in all which, though the Hurt be ſmall, the pain is great.

If the Venome be great you muſt labour to draw it out, and then cure the wound; Thus.

Give Antidotes ſuddainly, to reſiſt poyſon, and proper, as Treacle, Mithridate, Antidote of *Eſdras*: Alſo that of Skinkey, Bloods, Earth of Lemnos, mentioned by *Galen*. The Electuary of Aſa by *Meſue*, and others mentioned by *Dioſcorides* and *Nicander*.

Or that of *Mathiolus*, and that ſo much comended made of Laurel called the Saxon Antidote, and others mentioned in the Plague and in Madneſs. And in a poiſoned wound, if you uſe Bole, earth of Lemnos, and Mummy, they both reſiſt Poyſon, and heal.

Or this Decoction that heals and reſiſts poyſon, made of Roots of ſwallow wort, Valerian, Tormentil, wild Angelica ſteept in Vinegar, and Leavs of Scabious, Nettles, ſmall Valerian, Flowers of Conval Lillies, and Perwincle; boyled in wine.

Or Juice of Dittany, Scorzonera, and Gentian.

Some ſay that Cocks or Hens dung boyled, expels poyſon.

That rare Oyl of Scorpions of *Mathiolus* to anoynt the pulſes and Arteries, reſiſts all poyſons as he ſaith.

Divers things are applied outward to draw forth poyſon, as we ſhewed in peſtilent Carbuncles, and when we ſpake of the biting of mad Dogs, and againſt ſtinging of Scorpions and Spiders, Burning, Cutting, and Cupping are g[illegible]

And things applied that reſiſt Venom.

As this plaſter. Take *Pigeon or Hens dung an ounce*, *pouder of Dittany two drams*, *Niter a dram*, *with Hares greaſe Oyl of bitter Almonds*, *and VV ax* make a *Plaſter*.

Or this: Take *juyce of Scabious*, *Rue*, *Onyons roaſted*, *each two ounces*; *juyce of Anagallis with the purple Flower*, *Sowbread*, *each two drams*; *great Spurge ſeeds a dram*, *Galbanum diſſolved in Vinegar ſix drams*, *Oyl of Amber*, *Sulphur*, *each half an ounce*; *Oyl of Saffron a ſcruple*: with *Treacle*, *Mithridate and Turpentine* make a *Plaſter*.

Galen mentions divers plaſters for venemous wounds and punctures called *Icoſij*, their Ingredients are to cure wounds.

But this plaſter called *Diadiſtamnum* is more proper to draw out ſplints and poyſon, and ſo is *Unguentum Macedonian*.

You

You may find in *Dioſcorides* and *Nicander* ſpecifical medicines againſt particular Venoms, as a bruiſed Scorpion or the Oyl thereof againſt the ſting of a Scorpion. of biting of mad Dogs we have ſpoken.

In other Bites or ſtingings which cauſe burning rather than, Venom with tumor and dolour, you muſt uſe things accordingly. for ſtinging of Bees, uſe Potters Earth and herbs that abate tumor mentioned in *phlegmon*, and things mentioned in Burnings are good againſt ſtinging.

For Biting of Fleas and Gnats they cauſe but a little itching, and a ſpot and ſmall tumor, therefore we ſhall omit them.

The Cure of wounds unequally divided.

In wounds with Saws or rugged weapons the torn fleſh muſt be cut away preſently or taken away with an actuall or potential Cautery, and the wounds made even and cured as others.

The Cure of plain, hollow, filthy, louſie, eating, ſpreading and malignant Ulcers.

If an Ulcer come frm a wound or an Impoſthume which we call ſordid, whether it be plain, hollow or ſinewous, and not covered over, or putrid, louſie, or that ſweats out water, or follows a *paronychia* or Felon; or comes of foul Juyce and nouriſhed therewith which is eating, or ſpreading, or malignant, as in the French pox and Elephantiaſis, they muſt be cured alike becauſe iu many things they agree. afterward we ſhal ſhew the cure of Ulcers that have a *Callus* or covering, or fleſh, or preternatural tumor.

We ſhewed the cure of Ulcers with Cancer, Carbuncle, Ring-worm and Scabs in the Cure of Tumors and puſtles.

Thoſe Ulcers which come from wounds or Impoſthumes the leſs hollow they are the ſooner they are cured. Foul & louſie Ulcers are hardeſt eſpecially in Nervous parts that gleet water, becauſe they make the joynts unmovable or Gangræne, or the Fellon-ulcer that eats off the Joynts of the Fingers when they are nouriſhed with evil Jnyce, they are worſt; as Eating, corroding or ſpreading Ulcers, theſe laſt long, and are ſomtimes incurable, eſpecially if they be in a part depending, as in the Foot ſo that the humor deſcends continually to them, and when they are nouriſhed with a vein adjoyning, they either muſt not be cured, leſt the humor being ſtopt cauſe worſe accidents, or cannot. Aud ſuch as take off the skin, as rotten bark of a tree, are dangerous by reaſon of the Bones or Griſtles which they ſoul, as in the Noſe and Ears which deſtroy the parts. Alſo malignant Ulcers in Womens privities or Mens yards are long a curing, and ſomtimes conſume the part. They which from the French pox are not cured til the Pox is cured, Ulcers in Elephantiaſis continue, increaſe, and are deſperate, as the Diſeaſe is.

For Cure of all theſe you muſt thus proceed, firſt with general helps, as Evacuations when the body is full or foul, by bleeding or purging. then you muſt look at the Cauſe, whether it be a ſalt, cholerick, or wateriſh humor, and give things particular for that. as particular Purges often in ſtubborn Ulcers, as in the Scab and other Diſeaſes from evil juyce. ſweating is good to through out the humors, and cures the French pox and the Ulcers alſo. And a ſpare Diet as ſhal be ſhewed in the Pox. If a Vein dilated called Varix do nouriſh an Ulcer it muſt be opened to bleed. or the Vein cut off which is more neceſſary, as we ſhal ſhew. In all ſorts of Ulcers keep a good Diet and the body, clean that it may cure the better.

Topicks are to be uſed to remove impediments, for Nature alone muſt cure as in other excoriations and wounds. theſe Impediments are either moiſture or filthy humors, theſe removed, Nature nouriſheth the part and heals it up. ſome medicines that remove Impediments are Clenſers or Driers up of humors more or leſs, the gentle Driers breed fleſh, the ſtrongeſt make an Eſcar. we ſhal ſpeak firſt of them that breed fleſh, next of them that make the skin grow.

Medicines that breed fleſh are Clenſers and Driers that purge the matter that fouls the Ulcers or eats it away.

The next are dryers, which ſuck up the moyſture which remains in Ulcers after they are cleanſed, theſe put it into a condition fit to be cured, and breed fleſh, theſe are called breeders of fleſh, as if they did it, as we ſhewed in wounds; for the Impediments removed, Nature makes fleſh of the ſame Nouriſhment, which fils up the Ulcer.

Others are ſtronger dryers, which deſtroy the evil Humors that corrupt the Ulcers, and make them ſpread; theſe are ſeldome uſed alone, but with clenſers, that alſo kill Wormes if there be any, ſo that we ſhal not mention a private Cure for Wormes.

To theſe Cleanſers we add Dryers, which are ſo moderate that they take away that Gleeting which remains in Ulcers, after they are cleanſed, and make it fit to produce new fleſh. theſe are called incarnatives, as if they did of their own force breed it, when Nature did it by being freed from the Impediment of Moyſture, and making a Glew of the Nouriſhment of the part which is hurt in a Wound, and fleſh in a hollow Ulcer, that grows to the ſound part and ſo fills it up by degrees, and unites that which was divided. Theſe Incarnatives muſt not dry ſo much as to dry up the Nouriſhment with the moyſture, that is the Impediment, as when they are to conſume a foul Humor, or make a Scarr, nor muſt they cleanſe nor bind as in wounds, for Ulcers muſt be filled up with fleſh, and not united as wounds, but of ſome that cleanſe not much nor bind but dry, Incarnatives may be compounded and one and the ſame Medicine may cleanſe and heal, more or leſs, as we ſhall ſhew.

Unguents or plaiſters which are applyed or put into Ulcers cleanſe or dry, ſtrongly or moderately, and are as followeth.

The oyntment of the five Meals is the chief cleanſer for Ulcers, that is of Lupines, Orobus, Beans, Wheat, Barley, with Honey, or Sugar, and Vinegar, if you will cleanſe more.

Or this of Smallage, Take *Juice of Smallage one part, Honey of Roſes two or three parts, with Turpentine diſſolved in the Yolks of Eggs*: make an Oyntment.

Or boyl the Juice with Honey and Beanflower, to an Oyntment.

Of Milky Juyces, as of Endive, Succory, Dandelion, Sowthiſtle, with Juice of Smallage, Beets, Plantane, Roſes, Pellitory, Avens, you may alſo make cleanſing Oyntments.

Or this of bitter Juyces, as Horehound, Wormwood, Centaury, or ſharp as Arſinart, Celandine, Orris, Onyons, or Squills, with as much Honey of Squills, Turpentine, and Meal.

To theſe three you may add Myrrh and Frankincenſe, to cleanſe more, and when it begins, to be clean; Sarcocol, or when you will cleanſe more, Allum, or Calcanthum, or burnt Virriol.

Or of the Juyces mentioned, you may make Oyntments with Oyl as much, with Honey and Vinegar, boyling them with other Clenſers, til the Juices are conſumed, and adding Pouder of Gentian, Birthwort, Myrrh.

Aloes with Beaſts Gall, and Honey, is a great Cleanſer in corrupt Ulcers and louſie.

You may make cleanſing Oyntments of Plants thus: Take *Radiſhes, Onyons, each an ounce and an half; Gentian and the green bark of Dwarf-Elder, each an ounce; bark of Capars and Hermodatils, each half an ounce; Wormwood, Horehound, Celandine, Smallage, each a handful*; ſcape and bruiſe them, boyl them in *white Wine* then bruiſe them again and boyl them in a pound of *Butter* or *Oyl* with the fourth part *Honey* to an *Oyntment*.

Or: Take *green Orris roots, Colewort leaves and Rue*: bruiſe them, add *Fænugreek meal, Salt*, and *Honey*, and *Vinegar*.

Or boyl Colewort leaves with Bean flowrs for Ulcers in

the Breasts, or apply the roots of *Asclepias* or Swallow-wort, or Clensers bruised.

Or Herb Robert roots and all, in pouder boyled in Wine and Oyl to a Cataplasm is good in watery Ulcers. or Rose-cake, or Horse-dung.

Of the Astringent pouders following and Honey you make Oyntments with Vinegar and Oyl, or wax and Oyl of Roses.

Or when you wil clense more: Take *roots of Orris, Briony, Sowbread, Dragons,* and use them as before.

Or use Oyntment of *Agrippa* made of Briony, wild Cowcumbers, Squill, Orris, Fern, Dwarf-Elder.

Or this: Take *the pouder of the roots mentioned half an ounce, meal of Lupins, Frankincense, Aloes, Myrrh, each a dram and an half; Oyl omphacine two drams, Honey of Squils an ounce, Oyl of Mastich an ounce and an half, Oyl of Turpentine half an ounce*: with *Wax* make an *Oyntment*, add to make it stronger, *Tartar* and *Verdigreese*.

Or thus: Take *Briony roots three drams, Cuckompint or Dragon roots a dram and an half, Galls, Savine or Pine bark burnt, a dram, Verdigreese half a dram*, with *Honey* make an *Oyntment*.

Or this green plaster. Take *Verdigreese three drams Myrrh, Frankincense, each half an ounce; Wax, Rosin, Turpentine, each four drams*; make a *Plaster*, or with *Oyl* or *Suet* an *Oyntment*.

Or boyl Tartar with Honey.

Or Verdigrease with Honey and Vinegar. or use Ægyptiacum which is best in filthy Ulcers.

Or Oyl of Antimony to clense, which because it cures wounds almost incurable, is called the *Wound-oyl*, it is thus made. Take *Aqua vitæ rectified three or four ounces, Glass of Antimony, Mastich, Frankincense, Aloes, Myrrh, each an ounce*: pouder them and let them stand in a warm place in a close vessel, til they putrifie them, distill them by an Alembick increasing the fire by degrees. first you wil have a *stinking spirit*, then a *sweet*, keep them close stopt.

Or mix burnt Sal Armoniack with Tartar, Verdigreese and Honey.

There are Oyntments called *Incarnatives* which heal Ulcers when they are clensed, Sarcocol and Honey is the chief, to produce flesh by drying.

Or you may make five sorts of Oyntments of the five incarnative pouders mentioned, and of other greater Driers, with Honey of Roses and Turpentine, or Oyl of Mastich, Myrtles or Roses, with wax and Rosin.

To these you may add Colophony, Pitch, Bitumen and Opopanax as much as any of the rest.

Or you may mix the flesh of Snails with the second and sixth pouder, to cloath the bare Bones with flesh again.

Or use that of *Nicodemus* by *Mesue* it is made of the first and second pouder of Aloes, Myrrh, Sarcocol, and Honey and Wine, or the great Basilicon of *Mesue*; made of Frankincense, Myrrh, Pitch, Turpentine, Rosin, Wax. That called *Aureum* of *Mesue* is so called made with Colophony and Saffron, and that called *Unguentum Fuscum* of *Nicolas* is like them, which hath Galbanum and Sagapenum, and the Tripharmacum of *Mesue*, and Tetrapharmacum of *Galen* with Myrrh, Sarcocol, and Orris added, or you may use Ceroneum made of many of the same ingredients and of Litharge and Allum.

You may use other Plasters and Oyntments which glutinate wounds by drying, choosing the least astringent or those that hinder fluxes of humors which make the Ulcers ill habited.

As, Take *Galls, Pomegranate flowers, each half an ounce; Frankincense, Aloes, each two drams* with *Honey*.

If Ulcers are wel clensed you may cure them with Plants.

Thus: Take *Daffodil and Comfrey roots, each two ounces; Vervain, Burnet, Mouse-ear, St. Johns wort, and small Centaury, each a handful*: or other *Wound-herbs*, boyl them in *Wine*; then take of the *thinnest part* after they are well stampt six ounces: add *Honey* and *Turpentine, each two ounces; of the first, second or third Pouder an ounce and half*; make an *Oyntment*.

Or thus: Take *Burnet, Betony, Vervain, each a handful*; cut and boyl them in *Wine* to the consumption of *two parts*, strain it, add *Rosin half an ounce, Goats Suet two drams, Wax five ounces*, boyl them thick. when they are cold, ad *pouder of Mastich two ounces and an half, Aloes half an ounce*: make a *Plaster*.

Or thus: Take *juyce of Agrimony Vervain, Plantane and Daffodil roots four ounces, Wine two ounces, Oyl of Mastich two ounces, Oyl of Roses an ounce, Honey an ounce and an half, Turpentine an ounce*: boyl them a little, add the *second* or *third Incarnative pouder half an ounce, Gum Elemi a dram*: make an *Oyntment*.

There are others that clense and dry more or less, which alone cure not only small, but foul and malignant Ulcers. As,

These following dry more than clense. the gentlest is made of Litharge and Cerus with Oyl of Roses or Myrtles, stird in a Leaden Mortar, with a little Camphire and Gum Traganth infused, if there be pain.

Or of Litharge a pound, Oyl and Vinegar two pints boyled to a Plaster, or an Oyntment, this is cal'd *Galen's Oxeleum*. If you take Wine instead of Vinegar, it is called *Ointeleum*, if Water, *Hydreleum*.

This dries more. Take *Litharge and Oyl, each a pound; Cadmia an ounce*: boyl them, add *Gum Ammoniack and Bdellium, each an ounce; Galbanum and Opopanax, each half an ounce*; dissolve in *Vinegar, Wax half a pound* at last, add *roots of Comphrey, round Birthwort, Frankincense, Mastich, Myrrh, each an ounce*: make a *Plaster*.

Or: Take *Litharge an ounce and an half*: boyl them til they are a little black, add *Galbanum, Ammoniack, Bdellium, Opopanax dissolved in Vinegar, each half an ounce; Colophony Myrrh, Mastich, Frankincense, each two drams; Tartar a dram*, with *Wax* make a *Plaster*.

Or use the Plaster of Lapis Calaminaris made of Cadmia, Litharge, Tutty, Cerus, Frankincense, Mastich, Myrrh, Camphire, Turpentine, Suet.

Or the Oyntment called *Unguentum Rubrum*, thus: Take *red Lead three drams, Litharge two drams, Cerus a dram and an half, of both Cadmias, each a dram; Oyl of Roses three ounces, Turpentine half an ounce, Camphire a scruple*.

Another of Dogs Dung: Take *white Dogs dung two ounces, Litharge, Cerus each an ounce; Bole six drams, Frankincense, Mastich, each two drams; Bean meal an ounce, with Honey, Goats Suet and Vinegar* make a *Plaster*.

Or: Take *Tutty prepared two drams, Litharge, burnt Lead, Blood-stone, each a dram; Aloes a dram and an half, Sanguis Draconis, Sarcocol, Galbanum, each a dram*; with *Oyl of Roses* and *Wax* make an *Oyntment*.

Or: Take *Litharge, Cadmia, or Tutty, Cerus, burnt and washt Lead or Antimony, each a dram; Pumice stone two drams, Sarcocol, Myrrh, Colophony, each three drams*: with *Honey* or *Suet* make an *Oyntment*.

Or the Oyntment of Lead made of burnt Lead, Antimony, Litharge, Cerus, Oyl of Roses; is good in maligant Ulcers.

For a venemous Fellon: Take *Antimony a dram, burnt Lead, and washed Cerus, each half a dram; Tutty prepared half an ounce; Oyl of Mastich, and Omphacine, each two ounces; white Wax and Rosin, each an ounce*: make a soft *Plaster*.

These Plasters wil dry more with two drams of burnt Brass, Verdigreese a dram, or burnt Vitriol.

These clense more than dry. Take *Litharge boyled in Vinegar two ounces, burnt Brass a dram, Bole two drams, Rosin, Wax, each two ounces*; with *Hogs grease four ounces*, make an *Oyntment*.

Or: Take *Oyl of Roses an ounce and an half, Oyl Omphacine half an ounce, Cadmia and Tutty, each a dram and half; rust of Brass and Vitriol, each a dram*; with *Rosin*.

Or

Or: Take *Cadmia, Litharge, Ceruſs, Maſtich, Frankincenſe, mother of Pearl, Coral, Vitriol, each alike* 3 to four ounces, add five ounces of *Wax, Colophony, or Turpentine four ounces:* make a *Plaſter.*

Or: Take *Oyl of Antimony, Wax, Myrrh,* digeſt them in *Balneo* fifteen daies, it is a good Balſom againſt malignant and perverſe Ulcers.

A Brain-drying Oyntment. Take *Oyl, May-butter, Deers ſuet, marrow of Ox bones, Turpentine, each two ounces; Litharge, Cadmia, each an ounce and half; Antimony, burnt Lead and burnt Braſs, each an ounce; Load-ſtone, Maſtich, Frankincenſe, Myrrh, each three drams;* 3 *powder of Earth-worms two drams,* or other drying pouder, add *wax* if need be.

Or: Take *of the pouders mentioned a dram, Pomgranate peels, flowers of Labruſca, Fennel ſeed, Aloes, Myrrh, Acacia, each a half dram; Bole, Cadmia, burnt Braſs, each a dram; Oeſypus or greaſe of wool, Infuſion of Gum Traganth in Plantane water, each half an ounce* with *Oyl of Roſes,* Wax, *and a ſcruple of Saffron* make an *Oyntment.*

Or of Plants thus: Take *roots of Orris, Birthwort, Turmerick, each two drams; Pomegranate peels, or flowers, and Galls, each a dram and an half; flowers of Labruſca, Roſe ſeeds, each a dram; Gourd peels, Savin and Earth-worms burnt, each a dram; Sanguis Draconis and Bitumen, each two drams; ruſt of Iron three drams, burnt Allum and Chalcitis burnt, each a dram and an half; burnt Coral two drams, Oyl and Suet, each ſix ounces; Roſin three ounces,* with *wax* make a *Plaſter.*

Or: Take the Wound Herbs mentioned, *Roots, Leaves, and Flowers:* boyl them in *Wine and Oyl:* take ſix ounces ſtrained; add *Honey* and *Roſin:* and boyl them again a little, when it is thick, add *Powders mentioned, Litharge ſix drams, burnt Braſſe or Ruſt of Iron two drams:* with *Wax* make an Oyntment.

Quick-ſilver makes theſe Oyntments better againſt any Malignity, eſpecially the French Pox. Or: Take *Quick-ſilver an ounce, Turpentine an ounce and half, Hogs Greaſe three ounces:* ſtirr them well, then add *Cadmia, burnt Braſs, each two drams; Sulphur vive three drams, ruſt of Iron half an ounce.*

Another excellent Plaſter with which I have often cured perverſe Ulcers in the Legs. Take *Litharge, Cadmia, Ceruſs, each two drams; Frankincenſe, Maſtich. each a dram and an half; Birthwort roots a dram, ruſt of Braſs, Sublimate, each half a dram; Quick-ſilver three drams:* with *Turpentine an ounce and an half, Honey half an ounce, Oyl of Roſes and juyce of Plantane, each two ounces:* make a *Plaſter.*

When an Ulcer is clenſed, heal it with Quick-ſilver, Turpentine, Sarcocol and Honey.

Apoſtolorum of *Avicen* is the ordinary Clenſer and Dryer, and it is better mixed with Ægyptiacum, or with a little Allum or Vitriol when the Ulcer is very foul, it is made of Verdigrece, Litharge, Birthwort, Gum Ammoniack, Bdellium, Galbanum, Opopanax, Myrrh, Frankincenſe, Roſin, Oyl and Wax.

Apoſtolicon Meſue is the ſame with Aloes and Sarcocol added.

Apoſtolicon Nicolai is of the ſame Ingredients with burnt Braſs and Scales, Lapis Calaminaris, Dittany, Sarcocol, Maſtich, Mummy, Colophony, Propolis, Birdlime, this wil draw any thing forth of an Ulcer.

The *Emplaſtrum* called *Gratia Dei* or Divine made by *Nicolas* is like theſe to draw out things faſtned, it is made of Litharge, Verdigreece, Birthwort, Blood-ſtone, Olibanum, Myrrh, Bdellium, Maſtich, Oyl.

Some add Galbanum, Ammoniacum, Opopanax, and Load-ſtone.

Diapalma alſo clenſeth, it is made of Chalcitis, Litharge Oyl and Greaſe.

There are more Clenſers and Driers made of Scales of Braſs, Aſhes, Verdigreece, Allum, Vitriol, by *Galen*; as the red Greek Plaſter, or the black Ægyptian Iſis, or Plaſter of *Aſclaupius, Melium* of *Serapio, Diabotanon* of *Crit onis,* the Plaſter of *Terentinus,* the Green Plaſter of *Andromachus* or *Panacea Hirx* and other Arabian Plaſters, and the Oyntment of *Guido* againſt corroding Ulcers: They muſt be looked for in Diſpenſatories.

There are alſo ſtrong, drying and clenſing Oyls, as that of the wild Olive, of Wheat, Acorus, Spurge ſeeds, Radiſhes by *Dioſcorides.* and others for wounds which wil cure cleanſed Ulcers, they are called *Balſamelæa.* that of *Mans dung* is commended by ſome, and that which comes from a Linnen Rag dipt in Oyl and burnt.

The ſtronger are Oyl of Myrrh and Sulphur, or a Plaſter of Myrrh, Colophony, and Wax mixed with them.

Or Oyl of Tartar by *deliquium* or melting is a great Clenſer, and againſt eating Ulcers, Oyl of Vitriol Antimony and Talcum.

Or this: Take *crude Antimony two ounces, unſlaked Lime a pugil, Tartar an ounce,* boyl them in *Lye,* then add *Vinegar* and the *Oyl* will ſwim, this is good in foul *Ulcers.*

Balſom of Sulphur is a mighty Drier and Clenſer thus made, Take *Brimſtone a pound and an half,* boyl it in *ſpirit of Wine,* digeſt it ſome daies in a *Limbeck,* take it from the *Fire* and put it in a ſtrong veſſel, add *Vitriol in pouder an ounce and an half, Tartar an ounce,* it makes a *red Balſom. Ruland* makes Balſom of Sulphur thus. Take *Oyl omphacine a pint, ſpirit of Turpentine two ounces, Sulphur ſix drams,* digeſt it in *hot Embers* til it be *Red,* ſtrain and keep it.

There are alſo Waſhes, Injections, Fomentations, and Bathes to clenſe and dry Ulcers.

Old Wine is a good Clenſer.

Or Vinegar and Water and Wine is a gentle Clenſer.

So is Whey wherein Barley is boyled, with Honey or Sugar.

Poſſet Curd applied warm is good againſt the weeping Ulcer, called in Dutch *Slidwaſſer.*

Water of diſtilled Honey or Turpentine clenſeth, and more if they be ſtilled together with Vitriol.

Or a Lye of many Aſhes, as of Vine ſtalks, or Fig-tree or Savin, adding Lime before you ſtrain, or boyl the Lye with Wine and Honey.

The Lye of Soap clenſeth more, called *Soap-water* thus made, of Vine Aſhes three parts, unſlaked Lime one part, boyl them to a conſiſtence for an Oyntment, uſe a little, and let it lie til the Ulcer be clean, and then heal it with other things.

This Soap-Lye is made ſtronger with Sal Armoniack.

Water wherein Quick-ſilver hath been often quenched, taken clean from the Lime, wonderfully clenſeth filthy Ulcers, eſpecially that which is made of burnt Flints, of which we ſpake in Burnings.

A pound of Vitriol and a good quantity of Water is a good Fomentation in the weeping Ulcer, called in Dutch *Slidwaſſer.*

Or Urin, eſpecially if old and ſtinking.

Or diſtilled water of Urin, with Allum and Tartar diſſolved therein.

Alſo all ſalt Waters, with ſalt Armoniack eſpecially, alſo Brine or Pickle.

Or Allum water and Camphire, which is good againſt Ulcers in the Privities.

The Water found in the cavities of old Oaks is thought to cure Ulcers.

There are divers Decoctions of Plants for Fomentations or Baths to clenſe and dry Ulcers. ſuch as are mentioned for wounds, ſome are applied green, and bruiſed or boyled. The chief Decoctions is of Agrimony, Yarrow, Ivy, Avens, Ladies-mantle, Horſ-tail, Strawberry leaves, Burnet, Bears-ears, Pyrola, Pauls Bettony, Sun-flower, wild Tanſie, Vervain, Carduus, Spondylium, Solomons ſeal, Woad, Perſonatum, Anagallis, Butterbur, Houſleek, Carrots, Colymbades, Hemlock, Plantane, Shepheards-purſe, Scabious, Gallitricum, Dogs-tongue, Gelandine, Wormwood, Centaury, Horehound, Smallage, Polymountain, Mugwort, Nettles, Cypreſs, Savin, Oak leaves, wild Olive,

Olive, Maſtich tree, Rhamnus, Barberries, Sumach, Ceterach, Coriander, Roſes, Maudlin, Coſtus, *Æſculapius* his Allheal, Pomegranate flowers, Comfrey roots, Birthwort, Orris, black Chamælion roots, Allheal, Sulphurwort, wild Parſneps, Aſtragalus, Fern, Anemone, Thaliſtrum, Alkanet, Daffodil, Pomegranate peels, Aſh leaves and Beets: Alſo Guajacum, which is proper in pocky Ulcers. alſo bark of the Palm tree, alſo Galls, Acron cups, Cypreſs Nuts, Myrobalans, Lentils, Barley, Myrtles, Roſes, Barberries, Plantane, Coleworts boyled in Wine and Water, and water with Vinegar in foul Ulcers, to Dry and cleanſe, with Acacia and Hypocyſtis to dry more.

To theſe Decoctions when you wil cleanſe more. Take *Smallage, Plantane, Agrimony, each a handful*; *Wormwood, Centaury, each half a handful*; boyl and diſſolve in a pint thereof *Honey of Roſes four ounces*, or in hollow foul *Fiſtulaes* and *Ulcers*, add *Orris, Hellebore*, or *Cuckompint roots* boyled in *Lye* or *Urin* for to inject or waſh.

Or this Injection. Take *Genian roots an ounce, Hermodactis ſix drams, Hellebore three drams, Wormwood and Centaury, each a handful*; boyl them in two pints ſtrained, diſſolve *Honey of Roſes three ounces, Ægyptiacum an ounce*: add *pouder of Orris and Birthwort, each half an ounce*; *Agarick, Myrrh, each two drams.*

Or: Take *Smallage, Sage* (which allaies Itching in Ulcers) *Bettony, Horehound, each a handful*; *Radiſhes an ounce and an half, Onyons an ounce*: boyl them, and to two pints add *Allum half an ounce or Salt of Tartar two drams, Honey of Roſes three ounces.*

To dry and heal. Take *Comfrey, Plantane, Shepheards-purſe, Horſtail, Ceterach, Jews herb, each a handful*; *Agrimody and five-leav'd Graſs, each half a handful*; *Galls, Cypreſs Nuts, Pomegranate flowers, each an ounce*; *red Roſes, Bayley, each a pugil*; boyl them, and to two pints of the ſtraining, add *Frankincenſe, Maſtich, Sarcocol, each two drams*; *Honey of Roſes three ounces.*

Or: Take *Litharge a pound*, boyl it in *Vinegar* and dip *Clouts* therein for Ulcers of the Legs.

Or: Take *Cadmia or Litharge two ounces, Maſtich, Frankincenſe, each half an ounce, Camphire half a dram, Saffron a ſcruple*: boyl them in *Vinegar.*

Or, boyl Allum, Tartar and Maſtich in Vinegar, or Tartar and Aloes in Vinegar.

Take *white Vitriol, Allum, Bole a pound, Camphire an ounce*, boyl them in an *Earthen veſſel*, keep the third part of the *Water*, boyl the reſt til it may be *poudered*, to an ounce of which, add a pint of water, ſtrain it, uſe the *Water.*

In Ulcers of the Leg. Take *Chalcanthum, Vitriol, Allum, Ceruſs, eaqual parts*, boyl them in *Vinegar* til they are hard, diſſolve a little in *Water* or *Lye* and *Wine* and waſh the *Ulcer.*

Take *Allum half an ounce, Tartar two drams, Camphire a dram, Verdigreece, half a dram*: beat them, and diſſolve them with *Aqua vitæ eight ounces*, and *three Yolks of hard Egs*, ſtrain them, this is good in Ulcers of the Privities.

Take *Peaſe, Wheat, Salt, each a pugil*; *Wine a good quantity*: let them ſtand in a *braſs Kettle*, and ſtir them ſome daies, add *Verdigreeſe an ounce, white Vitriol, Aloes, each half an ounce*; ſtir them ſome daies, and then ſtrain off the *Liquor.*

Or: Take *Litharge, Lapis Calaminaris, each half an ounce*; *Salt, Allum, Vitriol, each an ounce*; boyl them in *Water, Wine*, or *Lye*: add *Sulphur, Ceruſs, Sanguis Draconis* and an ounce of Verdigreece.

You may uſe diſtilled waters to dry Ulcers, or the Juyces of Plants with Allum and whites of Egs, before it is diſtilled.

That of Docks and Vinegar mentioned in Tetters or *Herpes* cures Ulcers after an *Eryſipelas.*

This is better in pocky Ulcers, if the Dock roots are boyled in Guajacum water.

Pouder for hollow Ulcers which cauſe fleſh by drying, and are therefore called Incarnatives, or ſtronger Driers when the Ulcer is very foul and eating.

The Incarnative pouders are firſt: Take *Frankincenſe, Myrrh, Aloes*, to glew as in the firſt *Wound-plaſter.*

A ſecond: Take *Sarcocol and Myrrh.*

A third: Take *one of the former pouders*, add as much *Sanguis Draconis, Orris, and Birthwort.*

A fourth: Take *of the firſt or ſecond pouder one part*, add *meal of Orobus, or Lupints roots, of Sulphur-wort, All-heal, Centaury the leſs as much.*

A fifth: *as much Litharge, Cadmia, filings of Iron, and Pumcie ſtone to the firſt or ſecond pouder.*

The ſixth that wil cloath naked bones with fleſh again is made of *Orris, Daffodil, Sulphur-wort, All-heal roots, Frankincenſe and Myrrh.*

There are other glutinating Incarnatives.

When you wil dry more in moiſt Ulcers, uſe pouders of drying Plants, as of Savin, Cypreſs, Horehound, Vervain, Groundpine, Germander, Juniper berries, Pomegranate peels, Cypreſs Nuts, Bediguar, Gooſe-graſs, Parſneps, Securidaca, Coriander, Roſemary, Sage, Myrtle leaves, or pouder of Coral, Cryſtal, Eole, ſealed Earth-Eretria, waſhed Lime, of the ſtone Æſius, Earth-worms, and Hoglice, rotten Poſts, and other Driers.

Or Aſhes of burnt Southernwood, Dill, Cypreſs, Savin, Tamarisk, Hemp, Gourd peels, Olives, alſo of Shoe ſoals, Paper, Silk, Purple, ſhels of Oyſters, Hedghogs, Snakes, Snails, Corals.

To all theſe pouders, add Frankincenſe, Maſtich, Pitch Gum of Nut-tree, Almonds, &c.

The white troches of *Rhaſis* with Camphire, Aloes and Myrh cures Ulcers in the Yard.

Or this experienced. The pouder of Barba ſylvatica, with half a part of Maſtich and Frankincenſe, and a fourth part of Cuttle Bone.

When you wil dry more uſe pouder of Capar roots, Reſtharrow, Fern, Birthwort, Gentian, Hermodacts, Or Cuckowpints or Dragons, Briony, Celondine, Hellebore, Agarick, Dogs dung, theſe cleanſe Fiſtulaes alſo, eſpecially if you add Chalcitis or Verdigreeſe.

The pouder of Snails is good againſt the gleeting Ulcer cald in Dutch *Slidwaſſer.*

Or this to dry and cleanſe. Take *flowers of Pomegranate or peels half a dram, burnt Bones or Coral a dram, Aloes a ſcruple, Salt or Allum a dram and an half*, make a *Pouder.*

Or mix filings of Iron or Braſs with fat clay waſht with Allum water, and burn it to pouder.

Salt of pickled Fiſh, or flower of Salt is good againſt moiſt Ulcers.

Or Tartar, or Borax, with Crabs-eyes.

Or burnt Allum, or parched Salt, or burnt Braſs.

In a Fellon called *Paronychia* when the fleſh is foul: Take *Sal Armoniack half an ounce, Verdigreeſe two drams*, make a *Pouder*, add *Aqua fortis*, dip *Cotton* in it, and dry it, and apply it to the root of the *Nail.*

Dry Lint is good in moiſt Ulcers often changed.

Or Sparadrap, which is good alſo in the French Pox in the Privities, thus made. Take *Guajacum pouder four ounces, roots of Genian, Birthwort, Maſterwort, each an ounce*; *Rhubarb half an ounce, Centaury tops, Scordium, Bettony, each a handful*; *Roſemary flowers and Roſes, each a pugil*; *Bay and Juniper berries, each half an ounce*; *Myrtle berries and Fennel ſeed, each two drams*; *Allum three drams*: boyl them in *red Wine*, ſtrain them, and to a pint and an half, add *Mythridate an ounce*, diſſolve it in three ounces of *Aqua vitæ*, dip a *Pledget* in it often and dry it again, apply a bit of it.

Somtimes we open the Ulcer that the matter better come forth in the lower part, and rouling it above, and wounds alſo, when we fear the Bones wil be infected, and in the Fellon we open the Impoſthume at the firſt before the bone is foul.

Or we take away rotten fleſh with an actual Cautery,

or

or a potential, especially in that malignant gleeting Ulcer called *Slidwasser* in Dutch, a Corrosive must presently be applied to that.

You must use the expulsive Ligature to hollow Ulcers to retain things put in, and let the matter come forth notwithstanding.

Remedies to heal up and make a scar are in wounds with loss of flesh and skin.

And the last of all when the Ulcers are fil'd with flesh, and the Superficies only bare they cure them.

And though Nature doth breed this skin of nourishment that feeds the skin, as it doth breed flesh in hotter Ulcers, yet because a preternatural flux of moisture hinders her, we must use Driers that Nature may do her work and make skin. This Scarf-skin differs from the true, because it is neither sensible nor porous, not made of seed as before, but of nutriment that sweats from the true skin and grows to the flesh, and then it is not called a true skin bnt Callus, and Cicatrice or Scar, and the medicines that cause it are called Epuloticks.

These must be stronger driers than Incarnatives to make the superficies better turn into a skin orScar, and they must be more, and therefore are to be used in a dry form rather than a moist and unctious.

Therefore Incarnatives which astringe not so much must not be used when the Ulcer is healed but changed, lest they make proud flesh, for skin they cannot make, nor Glutinaters except some of the chiefest Driers and Binders, which when they have glewed the lips of a wound heal with a final scar without any more ado, as Cicatrizers called Epuloticks do glutinate small wounds.

Pouders are best for such strong drying, if very fine and sprinkled upon the superficies, and better when burnt and not washed, for things that corrode lose their force by being burnt if they be after washed. The pouders follow.

The first: Take *Galls, Pomgranate peels and Birthwoort*, burn them and they are stronger.

The second: Take *one part of the first pouder with as much Cypress Nuts or Acorn Cups, Roses, Horse-tail, Centaury, burnt Spurge.*

The third: Take *one part of the first pouder*: add as much *Tormentil roots, or of Snakeweed, or of Pine bark, or Elm, or Oak, or Sumach, or burnt Paper, Clouts or Leather, Bones or Eg-shels.*

The fourth: Take *one part of either pouder*, add *as much of bark of Frankincense and Sanguis Draconis.*

The fifth: Take *any of the former with as much Litharge, Cadmia or Lapis Calaminaris burnt, with Bole or Chalk.*

The sixth stronger. Take *Litharge, Tutty, burnt Lead or Cerusi, each half an ounce; burnt Allum a dram, half an ounce of the first pouder, and a dram of burnt Pumice stone.*

The seventh which is strongest. Take *Brass burnt and washed two drams, Chalcitis burnt and washed a dram and an half, an ounce of any of the pouders aforesaid.*

Or use the following alone, or with the former, as Pouder of burnt Rosemary, or drying plants, barke of Goards, Plantane roots, Capet barkes, Cypress, Oak, Pear-tree, Myrtle, Fruits of the Ægyptian Thorne, or pouder of burnt shells, Coral, Ivory, sealed Armenian, or Cimolian earth, Bloodstone, Jews stone, Loadstone, and Asius.

Or Use Crocus Martis, which is a strong dryer.

Mathiolus comends Tartar burnt, with the pouder of Plantane roots, others Sulphur vive.

Of these pouders you may make Ointments with astringent Wine or Honey, or oyl of Roses, Myrtles, or Sweet, but they will dry less, except you use the sixth or seventh Pouder.

Or Thus. Take *six drams of the sixth Pouder*, add *Antimony, Scales and Flowers of Brass all burnt and washt, each two drams; Chalcitis or Borax, and Vitriol, each a dram, with Honey* make an Ointment, or with *Oyls*, if you will have it gentler.

Dioscorides useth Verdigrease with Oyl and Wax.

Or use this of Juices. Take *Juyce of Plantane, Vervain, Agrimony, Pears, or Quinces, four ounces*, add *red Vinegar, two ounces, Acacia, half an ounce, Aloes two drams, Litharge an ounce and half, Honey an ounce*: boyl them to a thin Ointment.

Oyl of Vitriol in Water makes a Scarr, by strong drying.

The usual Epulotike Ointments and Plaisters, are nutritum, or triapharmacum, or that black of Avicen made of Litharge, Oyl of Vinegar, or Litharge and Ceruse, or the ointment of Quick-Lime, often washed, as we shewed in burnings, or the white Ointment with Ceruse, and Litharge, or the Citrine Ointment, that of Tutty, or of red lead, or that of Lead, or the plaster of *Lapis Calaminaris*, mentioned in Glutinaters, or *Emplastrum Diacadmiæ*, of *Gallen.*

Before yon use these Epuloticks, wash the wounds or Ulcers with Wine by Urine or Allum water, or Decoction of Sumach, or Currans, Rhus which thickens their Leather, and dryes, and thickens the Skin.

You may further the Cure of Ulcers, as well as Wounds by Wound Drinks, for they cleanse and drie, they are mentioned in Wounds.

These following are best in hollow Ulcers, or in Fistulaes, which be most dryed, therefore they are good in all foul Ulcers: Thus made.

Give Agrimony boyled in Wine, with Solomons-seal, Feather-wood, Burnet, *Spanula fœtida*: to drink some daies.

Or Wine of red Coleworts, with the Seeds and Madder.

A Water called the Mother of Balsom, for hollow Ulcers. Take; *distilled water of Rosemary and Sage, steeped in white wine one pint.* give it with Sugar.

Or add *Turpentine two ounces, Gum of Ivy, Frankincense, Maslike, Myrrh, Aloes, each half an ounce; Cloves, Cinnamon, Nutmegs, Cubebs, Galangal, each two drams; Saffron, a dram.* give the distilled water to drink.

An excellent water made of *Pyrola* roots and all and and ground Ivy, cutt small and steept in old Ale, two daies, with as much Album Græcum as an Egg, distill a water, and add it to the dreggs, and still it over again, give three spoonfull a morning, before Supper, and at bed-time.

In hollow ulcers, in the *Perinæum* under the stones, when they pierce to the bladder. Take *Comfrey roots, Fennel, Liquorish, each an ounce and half, Birthworts, half an ounce, Sanicle, perfoliata, or through wax, Saracens Consound, ground Ivy, Betony, each a handful; Hyssop half a handful, winter Cherries half a pugil.* boyl them in wine and water each a pint, give it with *Sugar.*

The Cure of a Fistula.

A Fistulated Ulcer whose inward circumference grows together, by a skin or tunicle, with Hollowness called a Fistula, is thus cured. it must be filled again with flesh, and therefore the tunicle must be taken away, and then you must use the means mentioned to beget flesh, and a Scarr, or Skin; and give things mentioned in Ulcers, to keep the body clean, that the Cure may be the easier.

Therefore for taking away of the Tunicle, use cleansers which may take it away, with the thick Excrements while it is soft and slimy. but when it is grown hard, it cannot be taken away, but with strong cleansers, all the kinds of which were mentioned in Ulcers. If the Tunicle be hard and confirmed, eat it away with things that consume proud flesh as in Ulcers, applied with Tents which will keep it open.

These are the cheif takers away of Skin in Fistulaes.

Of Juyces, that of Orris is sharp and burning, and that of Dragons Cookowpints, and Spurge, and Juice of milky Figgs, they may be corrected with milder Juyces, or mixed with Vinegar or Honey.

Oyl Omphacine cleanseth, and more with Juice of Spurge, or the like.

Olive, Maſtich tree, Rhamnus, Barberries, Sumach, Ceterach, Coriander, Roſes, Maudlin, Coſtus, *Æſculapius* his Allheal, Pomegranate flowers, Comfrey roots, Birthwort, Orris, black Chamælion roots, Allheal, Sulphurwort, wild Parſneps, Aſtragalus, Fern, Anemone, Thalictrum, Alkanet, Daffodil, Pomegranate peels, Aſh leaves and Beets: Alſo Guajacum, which is proper in pocky Ulcers. alſo bark of the Palm tree, alſo Galls, Acron cups, Cypreſs Nuts, Myrobalans, Lentils, Barley, Myrtles, Roſes, Barberries, Plantane, Coleworts boyled in Wine and Water, and water with Vinegar in foul Ulcers, to Dry and cleanſe, with Acacia and Hypocyſtis to dry more.

To theſe Decoctions when you wil cleanſe more. Take *Smallage, Plantane, Agrimony, each a handful*; *Wormwood, Centaury, each half a handful*; boyl and diſſolve in a pint thereof *Honey of Roſes four ounces*, or in hollow foul *Fiſtulaes* and *Ulcers*, add *Orvis, Hellebore*, or *Cuckowpint roots* boyled in *Lye* or *Urin* for to inject or waſh.

Or this Injection. Take *Gentian roots an ounce, Hermodactis ſix drams, Hellebore three drams, Wormwood and Centaury, each a handful*; boyl them in two pints ſtrained, diſſolve *Honey of Roſes three ounces, Ægyptiacum an ounce*: add *pouder of Orris and Birthwort, each half an ounce*; *Agarick, Myrrh, each two drams.*

Or: Take *Smallage, Sage* (which allaies Itching in Ulcers) *Betony, Horehound, each a handful*; *Radiſhes an ounce and an half, Onyons an ounce*: boyl them, and to two pints add *Alum half an ounce or Salt of Tartar two drams, Honey of Roſes three ounces.*

To dry and heal. Take *Comfrey, Plantane, Shepheards-purſe, Horſtail, Ceterach, Jews herb, each a handful*; *Agrimody and five-leav'd Graſs, each half a handful*; *Galls, Cypreſs Nuts, Pomegranate flowers, each an ounce*; *red Roſes, Barley, each a pugil*; boyl them, and to two pints of the ſtraining, add *Frankincenſe, Maſtich, Sarcocol, each two drams*; *Honey of Roſes three ounces.*

Or: Take *Litharge a pound*, boyl it in *Vinegar* and dip *Clouts* therein for Ulcers of the Legs.

Or: Take *Cadmia or Litharge two ounces, Maſtich, Frankincenſe, each half an ounce, Camphire half a dram, Saffron a ſcruple*: boyl them in *Vinegar.*

Or, boyl Allum, Tartar and Maſtich in Vinegar, or Tartar and Aloes in Vinegar.

Take *white Vitriol, Allum, Bole a pound, Camphire an ounce*, boyl them in an *Earthen veſſel*, keep the third part of the *Water*, boyl the reſt til it may be *poudered*, to an ounce of which, add a pint of water, ſtrain it, uſe the *Water.*

In Ulcers of the Leg. Take *Chalcanthum, Vitriol, Allum, Ceruſs, equal parts*, boyl them in *Vinegar* til they are hard, diſſolve a little in *Water* or *Lye* and *Wine* and waſh the *Ulcer.*

Take *Allum half an ounce, Tartar two drams, Camphire a dram, Verdigreece, half a dram*: beat them, and diſſolve them with *Aqua vitæ eight ounces*, and *three Yolks of hard Egs*, ſtrain them, this is good in Ulcers of the Privities.

Take *Peaſe, Wheat, Salt, each a pugil*; *Wine a good quantity*: let them ſtand in a *braſs Kettle*, and ſtir them ſome daies, add *Verdigreeſe an ounce, white Vitriol, Aloes, each half an ounce*; ſtir them ſome daies, and then ſtrain off the *Liquor.*

Or: Take *Litharge, Lapis Calaminaris, each half an ounce*; *Salt, Allum, Vitriol, each an ounce*; boyl them in *Water, Wine*, or *Lye*: add *Sulphur, Ceruſs, Sanguis Draconis* and an ounce of Verdigreece.

You may uſe diſtilled waters to dry Ulcers, or the Juyces of Plants with Allum and whites of Egs, before it is diſtilled.

That of Docks and Vinegar mentioned in Tetters or *Herpes* cures Ulcers after an *Eryſipelas.*

This is better in pocky Ulcers, if the Dock roots are boyled in Guajacum water.

Pouder for hollow Ulcers which cauſe fleſh by drying, and are therefore called Incarnatives, or ſtronger Driers when the Ulcer is very foul and eating.

The Incarnative pouders are firſt: Take *Frankincenſe, Myrrh, Aloes*, to glew as in the firſt *Wound-plaſter.*

A ſecond: Take *Sarcocol and Myrrh.*

A third: Take *one of the former pouders*, add as much *Sanguis Draconis, Orris, and Birthwort.*

A fourth: Take *of the firſt or ſecond pouder one part*, add *meal of Orobus, or Lupines roots, of Sulphur-wort, All-heal, Centaury the leſs as much.*

A fifth: *as much Litharge, Cadmia, filings of Iron, and Pumcie ſtone to the firſt or ſecond pouder.*

The ſixth that wil cloath naked bones with fleſh again is made of *Orris, Daffodil, Sulphur-wort, All-heal roots, Frankincenſe and Myrh.*

There are other glutinating Incarnatives.

When you wil dry more in moiſt Ulcers, uſe pouders of drying Plants, as of Savin, Cypreſs, Horehound, Vervain, Groundpine, Germander, Juniper berries, Pomegranate peels, Cypreſs Nuts, Bediguar, Gooſe-graſs, Parſneps, Securidaca, Coriander, Roſemary, Sage, Myrtle leaves, or pouder of Coral, Cryſtal, Bole, ſealed Earth-Eretria, waſhed Lime, of the ſtone Æſtus, Earth-worms, and Hoglice, rotten Poſts, and other Driers.

Or Aſhes of burnt Southernwood, Dill, Cypreſs, Savin, Tamarisk, Hemp, Gourd peels, Olives, alſo of Shoe ſoals, Paper, Silk, Purple, ſhels of Oyſters, Hedghogs, Snakes, Snails, Corals.

To all theſe pouders, add Frankincenſe, Maſtich, Pitch Gum of Nut-tree, Almonds, &c.

The white troches of *Rhaſis* with Camphire, Aloes and Myrh cures Ulcers in the Yard.

Or this experienced. The pouder of Barba ſylvatica, with half a part of Maſtich and Frankincenſe, and a fourth part of Cuttle Bone.

When you wil dry more uſe pouder of Capar roots, Reſtharrow, Fern, Birthwort, Gentian, Hermodacts, Or Cuckowpints or Dragons, Briony, Celondine, Hellebore, Agarick, Dogs dung, theſe cleanſe Fiſtulaes alſo, eſpecially if you add Chalcitis or Verdigreeſe.

The pouder of Snails is good againſt the gleeting Ulcer cald in Dutch *Slidwaſſer.*

Or this to dry and cleanſe. Take *flowers of Pomegranate or peels half a dram, burnt Bones or Coral a dram, Aloes a ſcruple, Salt or Allum a dram and an half*, make a *Pouder.*

Or mix filings of Iron or Braſs with fat clay waſht with Allum water, and burn it to pouder.

Salt of pickled Fiſh, or flower of Salt is good againſt moiſt Ulcers.

Or Tartar, or Borax, with Crabs-eyes.

Or burnt Allum, or parched Salt, or burnt Braſs.

In a Fellon called *Paronychia* when the fleſh is foul: Take *Sal Armoniack half an ounce, Verdigreeſe two drams*, make a *Pouder*, add *Aqua fortis*, dip *Cotton* in it, and dry it, and apply it to the root of the *Nail.*

Dry Lint is good in moiſt Ulcers often changed.

Or Sparadrap, which is good alſo in the French Pox in the Privities, thus made. Take *Guajacum pouder four ounces, roots of Gentian, Birthwort, Maſterwort, each an ounce*; *Rhubarb half an ounce, Centaury tops, Scordium, Betony, each a handful*; *Roſemary flowers and Roſes, each a pugil*; *Bay and Juniper berries, each half an ounce*; *Myrtle berries and Fennel ſeed, each two drams*; *Allum three drams*: boyl them in *red Wine*, ſtrain them, and to a pint and an half, add *Mythridate an ounce*, diſſolve it in three ounces of *Aqua vitæ*, dip a *Pledget* in it often and dry it again, apply a bit of it.

Somtimes we open the Ulcer that the matter better come forth in the lower part, and rouling it above, and wounds alſo, when we fear the Bones wil be infected, and in the Fellon we open the Impoſthume at the firſt before the bone is foul.

Or we take away rotten fleſh with an actual Cautery,

or

or a potential, especially in that malignant gleeting Ulcer called *Slidwasser* in Dutch, a Corrosive must presently be applied to that.

You must use the expulsive Ligature to hollow Ulcers to retain things put in, and let the matter come forth notwithstanding.

Remedies to heal up and make a scar are in wounds with loss of flesh and skin.

And the last of all when the Ulcers are fil'd with flesh, and the Superficies only bare they cure them.

And though Nature doth breed this skin of nourishment that feeds the skin, as it doth breed flesh in hotter Ulcers, yet because a preternatural flux of moisture hinders her, we must use Driers that Nature may do her work and make skin. This Scarf-skin differs from the true, because it is neither sensible nor porous, not made of seed as before, but of nutriment that sweats from the true skin and grows to the flesh, and then it is not called a true skin bnt Callus, and Cicatrice or Scar, and the medicines that cause it are called Epuloticks.

These must be stronger driers than Incarnatives to make the superficies better turn into a skin orScar,and they must be more, and therefore are to be used in a dry form rather than a moist and unctious.

Therefore Incarnatives which astringe not so much must not be used when the Ulcer is healed but changed, lest they make proud flesh, for skin they cannot make, nor Glutinaters except some of the chiefest Driers and Binders, which when they have glewed the lips of a wound heal with a final scar without any more ado, as Cicatrizers called Epuloticks do glutinate small wounds.

Pouders are best for such strong drying, if very fine and sprinkled upon the superficies, and better when burnt and not washed, for things that corrode lose their force by being burnt if they be after washed. The pouders follow.

The first: Take *Galls, Pomgranate peels and Birthwoort,* burn them and they are stronger.

The second: Take *one part of the first pouder with as much Cypress Nuts or Acorn Cups, Roses, Horse-tail, Centaury, burnt Spurge.*

The third: Take *one part of the first pouder:* add as much *Tormentil roots, or of Snakeweed, or of Pine bark, or Elm, or Oak, or Sumach, or burnt Paper, Cloues or Leather, Bones or Eg-shels.*

The fourth: Take *one part of either pouder,* add *as much of bark of Frankincense and Sanguis Draconis.*

The fifth: Take *any of the former with as much Litharge, Cadmia or Lapis Calaminaris burnt, with Bole or Chalk.*

The sixth stronger. Take *Litharge, Tutty, burnt Lead or Cerus, each half an ounce; burnt Allum a dram, half an ounce of the first pouder, and a dram of burnt Pumice stone.*

The seventh which is strongest. Take *Brass burnt and washed two drams, Chalcitis burnt and washed a dram and an half, an ounce of any of the pouders aforesaid.*

Or use the following alone, or with the former, as Pouder of burnt Rosemary, or drying plants,barke of Goards, Plantane roots, Capet barkes, Cypress, Oak, Pear-tree, Myrtle, Fruits of the Ægyptian Thorne, or pouder of burnt shells, Coral, Ivory,sealed Armenian, or Cimolian earth, Bloodstone, Jews stone, Loadstone, and Asius.

Or Use Crocus Martis, which is a strong dryer.

Mathiolus comends Tartar burnt, with the pouder of Plantane roots, others Sulphur vive.

Of these pouders you may make Ointments with astringent Wine or Honey, or oyl of Roses, Myrtles, or Sweet, but they will dry less, except you use the sixth or seventh Pouder.

Or Thus. Take *six drams of the sixth Pouder,* add *Antimony, Scales and Flowers of Brass all burnt and washt, each two drams; Chalcitis or Borax, and Vitriol, each a dram, with Honey* make an Ointment, or with *Oyls,* if you will have it gentler.

Dioscorides useth Verdigrease with Oyl and Wax.

Or use this of Juices. Take *Juyce of Plantane, Vervain, Agrimony, Pears, or Quinces, four ounces,* add *red Vinegar, two ounces, Acacia, half an ounce, Aloes two drams, Litharge an ounce and half, Honey an ounce*: boyl them to a thin Ointment.

Oyl of Vitriol in Water makes a Scarr, by strong drying.

The usual Epulotike Ointments and Plaisters,are nutritum, or triapharmacum, or that black of Avicen made of Litharge, Oyl of Vinegar, or Litharge and Ceruse, or the ointment of Quick-Lime, often washed, as we shewed in burnings, or the white Ointment with Ceruse, and Litharge, or the Citrine Ointment, that of Tutty, or of red lead, or that of Lead, or the plaster of *Lapis Calaminaris,* mentioned in Glutinaters, or *Emplastrum Diacadmiæ,* of *Gallen.*

Before yon use these Epuloticks, wash the wounds or Ulcers with Wine by Urine or Allum water, or Decoction of Sumach, or Currans, Rhus which thickens their Leather, and dryes, and thickens the Skin.

You may further the Cure of Ulcers,as well as Wounds by Wound Drinks, for they cleanse and drie,they are mentioned in Wounds.

These following are best in hollow Ulcers, or in Fistulaes, which be most dryed, therefore they are good in all foul Ulcers: Thus made.

Give Agrimony boyled in Wine, with Solomons-seal, Feather-wood, Burnet, *Spatula fœtida*: to drink some daies.

Or Wine of red Coleworts, with the Seeds and Madder.

A Water called the Mother of Balsom, for hollow Ulcers. Take; *distilled water of Rosemary and Sage,steeped in white wine one pint.* give it with Sugar.

Or add *Turpentine two ounces, Gum of Ivy, Frankincense, Mastike, Myrrh, Aloes, each half an ounce; Cloves, Cinnamon, Nutmegs, Cubebs, Galangal, each two drams; Saffron, a dram.* give the distilled water to drink.

An excellent water made of *Pyrola* roots and all and and ground Ivy, cutt small and steept in old Ale, two daies, with as much Album Græcum as an Egg, distill a water, and add it to the dreggs, and still it over again, give three spoonfull a morning, before Supper, and at bed-time.

In hollow ulcers, in the *Perinæum* under the stones, when they pierce to the bladder. Take *Comfrey roots, Fennel, Liquorish, each an ounce and half, Birthwoort, half an ounce, Sanicle, perfoliata, or through wax, Saracens Consound, ground Ivy, Betony, each a handful; Hyssop half a handful, winter Cherries half a pugil.* boyl them in wine and water each a pint, give it with *Sugar.*

The Cure of a Fistula.

A Fistulated Ulcer whose inward circumference grows together, by a skin or tunicle, with Hollowness called a Fistula, is thus cured. it must be filled again with flesh, and therefore the tunicle must be taken away, and then you must use the means mentioned to beget flesh, and a Scarr, or Skin; and give things mentioned in Ulcers, to keep the body clean, that the Cure may be the easier.

Therefore for taking away of the Tunicle, use cleansers which may take it away, with the thick Excrements while it is soft and slimy. but when it is grown hard, it cannot be taken away, but with strong cleansers, all the kinds of which were mentioned in Ulcers. If the Tunicle be hard and confirmed, eat it away with things that consume proud flesh as in Ulcers, applied with Tents which will keep it open.

These are the cheif takers away of Skin in Fistulaes.

Of Juyces, that of Orris is sharp and burning, and that of Dragons Cookowpints, and Spurge,and Juice of milky Figgs, they may be corrected with milder Juyces, or mixed with Vinegar or Honey.

Oyl Omphacine cleanseth, and more with Juice of Spurge, or the like.

Paracelſus his balſom for Fiſtulaes. Take *Oyl of Bricks two ounces, Oyl of Turpentine ſix ounces, Oyl of Cloves half an ounce,* infuſe *Maſtik, Myrrh, Frankinceſe, each two ounces; Mummy three ounces,* diſtill them, pour it in twice a day.

The Chymiſts commend in Fiſtulaes, Oyl and Sugar of Lead, or Oyl or Water of Mercury.

As ſtrong Vinegar conſumes Egg-ſhels if they be laid therein, So doth it Fiſtulaes, mixed with Oyl omphacine, and Labdanum, as *Dioſcorides*, and with other Oyntments to avoid corruption.

Or uſe Ægyptiacum diſſolved in lye with a Tent.

Or this Infuſion: Take *Verdigreaſe three drams, Allum an ounce and half, Sugar half a pound, with Wine,* boyl and uſe it.

Or Take *Orpiment a dram, Verdigreaſe half a dram,* boyl them in *half a pint of wine, and four ounces of Plantane water,* Or uſe the green Water mentioned againſt Ulcers of the mouth.

It is excellent to diſſolve a little Orpiment, in Plantane Roſe, or Nightſhade water.

Or to uſe a little Sublimate with Populeon, to abate its ſcrce, or Orpiment and Honey.

A Fiſtula-water to take away and cure. Take *Frankincenſe, Maſtike each half an ounce; Verdigreaſe, Orpiment, each 10 drams; Allum two ounces, Honey and Turpemine, each an onnce an half; wine a pint and half.* diſtill a Water.

Or diſtill a water of Euphorbium diſſolved in Juyce of Plantane, with Myrrh, and Frankincenſe.

Or uſe the diſtilled water of mans Dung.

An Oyl to eat away Fiſtulaes. Take *Antimony two ounces, Sublimate an ounce, Honey four ounces,* diſtill an Oyl by a retort.

Orpiment alone thus prepared cures all Fiſtulaes. Take *yellow Orpiment, an ounce, calcined Tartar two ounces,* powder and calcine them in a crucible twenty four hours, powder it upon a Tile, and boyl them in water, till it is evaporated, there will be a white Chalk in the bottome, which is Orpiment prepared, the pouder of it doth cure Fiſtulaes to a miracle.

This white Orpiment ſo prepared, and put into a Glaſs, and ſet in a moiſt Cellar, turns to an oyly Liquor, which put into Fiſtulaes, is excellent.

An Hellebore root put into a Fiſtula, takes away the Tunicle.

We put a dried Spunge tyed or waxed into Fiſtulaes, or a root of Gentian or Birthwort, as a Tent to enlarge the Orfice rather then to clenſe, and the ſtretching makes the Callus thinner and ſooner come of.

If you burn a Fiſtula with an actuall or potentiall Cautery, there wil be an Eſchar, and that falling off, the Tunicle is gone.

If after this, quick fleſh appears in a Fiſtula, it muſt be cured as other Ulcers, by Incarnatives injected, and then by Cicatrizers.

They ſay that Fiſtulaes are cured by Drinks mentioned in Ulcers, but they mean hollow Ulcers not yet covered with a tunicle, for when there is a skin grown in a Fiſtula they cannot ſend their vertue ſo far as to eat off except at the firſt while it is warm, or work upon the Fiſtula when the skin is off.

Paracelſus commends this Drink againſt fiſtulated Ulcers. Take *Sowbread two handfuls, Sanicle a handful, Sophia Chirurgorum half a handful,* boyl them in *Wine,* to the ſtrained *Liquor* cold, add *Oyl of Cloves diſtilled an ounce and an half,* give it thrice a day ſhaking it firſt that the *Oyl of Cloves* may be in evey draught three or four ounces at a time.

The Cure of a Callus Ulcer.

A Callus Ulcer with hard Lips muſt be mollified and clenſed.

This Cataplaſm doth both, made of Dock and Comfrey roots boyled in Water, bruiſed after and mixed with Butter.

Or uſe a plaſter of Ammoniacum with ſtrong Vinegar.

Or this Oyntment. Take *Gum Ammoniack, Bdellium or Galbanum diſſolved in ſtrong Vinegar two ounces, Turpentine half an ounce:* diſſolve it with *Oyl of Roſes,* add two drams of *Verdigreeſe,* and three drams of *Allum.*

Or uſe other ſtrong Clenſers or Eaters mentioned if the Callus be hard.

Dioſcorides ſaith that Spurge boyled in Honey or pieces of Sphondilium laid upon the Callus take it away.

Cut with a Knife or Lancet, and it will more eaſily heal.

The Cure of an excreſcent Ulcer.

An excreſcent Ulcer is when the fleſh which fil'd the Ulcer grows out for want of ſoon making a Scar or Skin, hanging forth and deforming, this muſt be made even.

By taking away Plethory if that be the cauſe, by ſpare Diet and bleeding, and uſing of medicines outward that cauſe a ſcar as ſoon as the fleſh riſeth. theſe by drying cauſe a skin and hinder fleſh from growing, but if the fleſh is grown out, you muſt not uſe them, leſt it cauſe deformity, becauſe they wil not conſume it. but then uſe ſtronger Driers and Clenſers, or things that take away fleſh, called Cathereticks, ſuch as we mentioned for Fiſtulaes, and theſe are good in Fiſtulaes.

Pouders are carried in Borax pipes for the ſame, as pouder of black Hellebore and Hermodacts, of Birthwort, Galls, Aſhes of Date ſtones, Wooll, Spunge, Salt Fiſh, Smaris and Sea-Hedghog, Purple ſhels, and Snails burnt.

Or ſprinkle ſmall cut Hemp thereon.

Or the yellow pouder of dregs remaining after the diſtillation of Honey.

Or pouder of Borax.

Or of Pumice Stone, Okar, Ætius Stone, Diphryges.

Or of Allum, Chalcitis burnt, or not mixed with other weaker.

As, Take *Allum burnt three drams, with Pomegranate flowers and Bole as much.*

Or, Take *Vitriol half an ounce, Allum two drams, Pomegranate peels and Galls, each two drams; Myrrh, Birthwort burnt, each a dram;* make *Troches* for your uſe.

Or you may add burnt Tartar to other pouders.

A Corroſive pouder. Take *Vitriol four ounces, Allum and Verdigreeſe, each half an ounce, Vinegar ſix ounces,* calcine them in a luted Veſſel.

Or make it of red Arſnick, Allum and Galls boyled in Vinegar ſtrained and pour upon as much quick Lime, dry the Lime with the reſidence of the Decoction till it may be poudered.

Or make quick Lime into Troches with Honey, and then burn them.

To make Precipitate or Sublimate to conſume fleſh without great pain, Take *one part of Quick-ſilver, two parts of Aqua fortis,* let it be ſtir'd in a *great Alembick* with a *great Receiver* and *hot Fire under,* till the *Water* is gone, and the *Alembick* broken, leave that which is *white* and *yellow,* and take it in the neck of a Glaſs, pouder it, and ſet it upon the fire till all the *ſume* be gone.

The Troches mentioned in Cauteries to open Impoſthumes, and many things that burn the skin, are good here.

And Troches of *Vigo* made of crums of Bread, Sublimate, red Lead, and Roſe water.

Ægyptiacum is the beſt Oyntment to take away fleſh.

Or this, Take *Hermodacts or Agarick, black Hellebore, burnt Spunge and Pumice ſtone, each two drams; burnt Braſs and Allum, each a dram and an half; Verdigreeſe and Chalcitis, each a dram; with Honey and Oyl of Tartar an ounce,* make an *Oyntment.*

Or thus: Take *Antimony and filings of Iron, each two ounces; Allum, Sal Armæniack, Sulphur vive and Chalcanthum, each an ounce and an half; Verdigreeſe and Orpiment, and Quick-ſilver, each an ounce; ſtrong Vinegar, and*

Lye

Lye of Barbars, with Lime each two ounces: calcine them in a *Potters veſſel*, and keep the *Pouder* cloſe ſtopt in a *Glaſs*. Anacardine Honey anoynted doth the ſame.

Or Oyl of Sulphur, Tartar, Vitriol, with Liquor or upon a Plaſter.

If nothing wil help, cut or burn away the fleſh.

My Cauſtick doth it wel and quickly.

We have mentioned compound Ulcers with tumors and Puſtles, we ſhal ſpeak now of ſuch tumors as do preſently follow both Wounds and Ulcers when the tumor is red, as Phlegmonous eryſipelated and Oedamatous Ulcers.

The Cure of phlegmonous and eryſipelated Ulcers.

Phlegmonous or eryſipelated Ulcers or Wounds which are ſo from flux of Blood cauſed by pain or the like, muſt be ſo ordered that blood be firſt revelled as we ſhewed in a Phlegmon.

Then uſe repelling Defenſatſives about the Ulcers and after Digeſters as in a Phlegmon.

The Driers that are put into Wounds or Ulcers muſt firſt cool, alſo as in the Repellers in Phlegmon ſuch as have Litharge, Cadmia, Ceruſs.

Or thus againſt Inflammation and Ulcer. Take *Juice of Dogstongue, Plantane, Willow, Nightſhade, or Houſleeke, four ounces, Juice of Pomegranates, an ounce, Vinegar, half an ounce, Oyl of roſes or Myrtles, three ounces, Ceruſs half an ounce, Lead burns and waſht, two drams, Camphire half a dram, with Turpentine* make an oyntment.

You may uſe dryers onely when the Inflammation is gone.

The black Cerot of Vigo. Take *Litharge, red Lead earth, Roſsin, Camphire, Oyls, and Greaſes, with Poplar oyntments, wine of Pomegranates, Decoction of Myrtles, Barley, Plantane, Nightſhade, wood-lime.*

In Gun-ſhot, this Plaſter is good at the firſt. Take *Bole two ounces, Sanguis Draconis, an ounce, Ceruſs, or Litharge, halfe an ounce, Barley meal an ounce and half, pouder of Earthwormes, half an ounce (eſpecially if the Nerves be hurt) dried Centaury two drams, Sewet* diſſolved *in oyl of Roſes an ounce. with Turpentine*, make a plaſter, you may add white *Diachylon* to it.

Or this, Take *Juyce of Plantane, Nightſhade, Houſleek, each an ounce, Vinegar half an ounce, Oyl of Violets, Roſes, water-Lillies, and* Turpentine, *each an ounce*; boyl them till the Juices be conſumed, add the Pouders of the Plaſter afore mentioned.

Againſt a Prick with a Thorn. Take *Juyce of Plantane, Shepherds-purſe, Nightſhade, Oyl of Roſes, each four ounces*; boyl them till the Juices be conſumed; add *Litharge, Ceruſs, Cadmia, of both ſorts, each half an ounce*; *Lead burns and waſhed, Scales of Braſs, each two drams*; *with Turpentine ſix ounces and an half.*

In an Inflammation of the Puncture of a Nerve, uſe this Plaſter. Take *Barley and Lentil Meal, each two ounces*; *Bean or Lupine, or Orobus flower, each an ounce*, boyl them in *wine Vinegar and Honey, or Oxymel*; to a plaſter. Then add things againſt pain, and proper for a Punctures as was there ſhewed.

For Ulcers of the Leggs with Eryſipelas, uſe Unguent of Roſes, Turpentine, and yolks of Eggs, with Oyntment of Line.

Againſt Pain in Ulcers or Wounds, from Inflammation, or Medicines, you muſt uſe Anodynes round about, as in Inflammations, as that of Cow Dung, and Narcoticks if need be. In the Puncture of a Nerve, wee ſhewed what was to be done againſt pain from thence.

If there be fear from the Puncture of a Nerve of a Convulſion, as often there is, it is good, to prevent Death, to cut in the place pricked or a little above.

The Cure of Oedematous Ulcers.

If a wound or Ulcer be Oedematous, we muſt labour to drye up the Moiſture about them which cauſeth tumor, with the ſtrongeſt driers, and then apply about things, againſt the Oedema.

A Gangreen is the Beginning of the Corruption of a Member: and is hardly cured. Sphacelus is a perfect mortification ſo that the part is dead, and muſt be cutt of, leaſt it infect the quick, and cauſe death.

The Cure of a Gangreen.

While there is any hope, and there is Pain and Senſe ſcarrifie quickly, with many and deep Scarrifications.

Or uſe Horſleeches, or apply them after Scarification.

Let the part ſcarified be fomented with hot water thrice a day.

Or with ſtrong lye of Barbers of Decoction of Lupines, or Lye of Fig-tree aſhes.

Or with Sea, or other Salt water.

The Chyrurgeons uſe ſuddain Fomentations before or after Scarification, as follows. Take *roots of Briony, Raddiſh, each two ounces*; *Leavs of Galeopſis, and ground Ivy, each a handful*; *Juniper topps a pugil*, boyl them in *Wine*, add *Vinegar* for a Fomentation with *Syrups.*

In a Gangreen in the Privities, foment with Decoction of Mugwort, Wormwood, Violets, Strawberries, Althæa, in Wine, it hath made the Corrupt Part fall from the Sound.

Or Take *ground Ivy, and Juniper topps*, boyled in *Milk* it is a rare experiment.

Dioſcorides uſeth boyled Coleworts, with Honey or Lettice beaten with Meal of Darnel.

Old Wallnutts, or the green Rinds, are alſo good.

Or Galeopſis and Briony roots and all.

Or Agrymony and Roſes beaten with Vinegar, or Raddiſhes and Salt.

Or flower of Orobus, Darnel Peaſe, Barley, with Honey and Salt.

Or this Cataplaſme. Take *Meal of Lupines, Lentils, Beans, ſix ounces, Pomegranate peals two drams, dryed Roſes a dram, Bole, Myrrh, each half an ounce*; *Salt an ounce, Juyce of Wormwood, or Nettles, ground Ivy, or Pomegranates three ounces, Vinegar an ounce, with Honey and Turpentine, and three Yolks of Eggs, and Oyl of Nuts, or Roſes*, that it dry not to ſoon.

Or add to the reſidence of the Decoction, for a Fomentation, *Old Wallnutts kernells an ounce and half, Meal of Orobus and Peaſe, each two ounces, Honey an ounce and half, Salt half an ounce*, make a Pultis.

Unctious things as Oyls and Oyntments are not ſo good, for they cauſe putrefaction, except it be a little to digeſt and keep the Pultis moiſt. An experienced Plaſter is made of Savin pouder, with Leaven, oyl of Lineſeed, Nuts or Yolks of Eggs, or of Tartar.

After waſhing, lay on Ægyptiacum with Allum.

Uſe Cauſticks as Milk of ſpurge, if putrefaction continue.

Or mix Arſenick, with the Pouder of Mans Bones and Mandrake roots are added, to prevent Pain, I ſuppoſe others add roots of five leaved Graſſe.

After the foul fleſh is gone from the ſound, cure it as a wound.

You may uſe ſtrong cleanſers, and that take of fleſh mentioned in excreſcent Ulcers.

The Cure of Caries or foulneſs of Bones

When the Bones are corroded Careous or black, there is Cares or rottenneſs of them in evil deep and hollow Ulcers that reach to the Bones and defile them, and it hinders cure of the Ulcer and hurts the member if it continue. To take it away at firſt you muſt thruſt medicines to the bottom of the Ulcer, opening it firſt, if it be ſtrait by a dry tent, which when it is moiſtened from the wound will ſwel and dilate it, as with a Gentian root, which alſo clenſeth, or with a ſponge bound hard, firſt take a Suppoſitory or the like, or open it by cutting.

This done put in Clenſing medicines and Cathereticks or Eaters that wil take away corruption from bones as wel as corrupt fleſh.

The chief Scaler of a Bone is Oyl of Vitriol and Antimony, Aqua fortis and Aqua Regia, all theſe I have uſed with

with happy ſucceſs in foul bones and venemous Ulcers w.th foulneſs of bones, and in the French Pox.

[i]But if this cannot be taken off, as when there is roughneſs upon the bone, we lay the bone bare and make it even with a ſharp Inſtrument for that purpoſe, or we cut off that which is above til the bone be ſmooth and clean again.

Somtimes we burn the foul bone with actual Cautery, and then the burnt part fall off, from the ſound of it ſelf. This is done in divers parts where the bone is foul, and alſo in the end of the Fingers where the bones uſe ſuddenly to be corrupted by *Paronychia* or Fellon, it muſt be done preſently that the foul joynt being taken away the next may be preſerved.

This done, and the Bone made clean, you may cure the Ulcer with its proper Remedies, as the nature thereof requireth.

F I N I S.

THE THIRD TOME IN TWO BOOKS; Which are the FOURTH and FIFTH OF THE Whole Work.

A TREATISE OF HUMANE INFIRMITIES.

THE FIRST BOOK Containing the Infirmities, or Diſeaſes of the Body.

THe Infirmities of the Body are called Organical, Symptomatical, or ſuch as cauſe Diſeaſes; and many of them are to be ſeen and felt. Some deſtroy the ſhape and faſhion of the Body: Others change the colour thereof, and are known either by the enlarging and increaſing, or by Pollution and Infection, or by the decreaſe and Conſumption of the Body.

The Diſeaſes which deſtroy the ſhape comprehend all Organical Diſeaſes, which are called either Diſeaſes that abound in reſpect of number, as when the Parts are too many, or the Body is double, or any Part is doubled or trebled; as when there are ſix Fingers, too many Teeth, &c.

Or they are called Diſeaſes where number is wanting, as when any Part, Tooth, Hair, or Nails are wanting, when there is Baldneſs, or the like.

Or they are called Diſeaſes in reſpect of magnitude increaſed and augmented, as when Nails, Hair, or the whole Body, or any part thereof is over large, the Orifices too wide, or the Fleſh, as Breaſts, and the like, grown too large.

Or they are called Diſeaſes in reſpect of Magnitude diminiſhed, as when the Orifices are too little, or the Body, or any Parts thereof decreaſed and grown leſs.

Or they are called Diſeaſes in Reſpect of unſeemly Figure and Proportion, as when any Member is deformed.

Or they are called Diſeaſes in reſpect of the Diviſion of Parts, as a Hare-Lip, broken

with happy ſucceſs in foul bones and venemous Ulcers w.th foulneſs of bones, and in the French Pox.

[1]But if this cannot be taken off, as when there is roughneſs upon the bone, we lay the bone bare and make it even with a ſharp Inſtrument for that purpoſe, or we cut off that which is above til the bone be ſmooth and clean again.

Somtimes we burn the foul bone with actual Cautery, and then the burnt part fall off, from the ſound of it ſelf. This is done in divers parts where the bone is foul, and alſo in the end of the Fingers where the bones uſe ſuddenly to be corrupted by *Paronychia* or Fellon, it muſt be done preſently that the foul joynt being taken away the next may be preſerved.

This done, and the Bone made clean, you may cure the Ulcer with its proper Remedies, as the nature thereof requireth.

F I N I S.

THE THIRD TOME IN TWO BOOKS; Which are the FOURTH and FIFTH OF THE Whole Work.

A TREATISE OF HUMANE INFIRMITIES.

THE FIRST BOOK Containing the Infirmities, or Diſeaſes of the Body.

THE Infirmities of the Body are called Organical, Symptomatical, or ſuch as cauſe Diſeaſes; and many of them are to be ſeen and felt. Some deſtroy the ſhape and faſhion of the Body: Others change the colour thereof, and are known either by the enlarging and increaſing, or by Pollution and Infection, or by the decreaſe and Conſumption of the Body.

The Diſeaſes which deſtroy the ſhape comprehend all Organical Diſeaſes, which are called either Diſeaſes that abound in reſpect of number, as when the Parts are too many, or the Body is double, or any Part is doubled or trebled; as when there are ſix Fingers, too many Teeth, &c.

Or they are called Diſeaſes where number is wanting, as when any Part, Tooth, Hair, or Nails are wanting, when there is Baldneſs, or the like.

Or they are called Diſeaſes in reſpect of magnitude increaſed and augmented, as when Nails, Hair, or the whole Body, or any part thereof is over large, the Orifices too wide, or the Fleſh, as Breaſts, and the like, grown too large.

Or they are called Diſeaſes in reſpect of Magnitude diminiſhed, as when the Orifices are too little, or the Body, or any Parts thereof decreaſed and grown leſs.

Or they are called Diſeaſes in Reſpect of unſeemly Figure and Proportion, as when any Member is deformed.

Or they are called Diſeaſes in reſpect of the Diviſion of Parts, as a Hare-Lip, broken

Teeth, falling of the Nails, Clifts or Fiſſures in the Hands, &c.

Or they are called Diſeaſes in reſpect of the Separation of Parts to be united, as when the Gums are ſeparated from the Teeth.

Or in reſpect of Concretion when an Orifice is cloſed, or when parts which ſhould be aſunder grow together, or are joyned together, as matted Hair.

Or in reſpect of the evil Scituation or Poſition of Parts, as when crook backed, or the Eyes ſtand too far out, the Teeth or Nails, looſe, &c.

All theſe Diſeaſes ſhall be explained in the Chapter of Deformity, *which is the* firſt Chapter, Page 501.

Secondly, Diſeaſes which change the colour comprehend under them, Cachexy or evil Habit, Jaundies, Redneſs, Paleneſs, Blackneſs, Spots, Diſcolourings, *and all ſorts of* Blemiſhes, *and among theſe are the* roſie Drop *called* Gutta roſacea, Itch, Inflamation, or Eryſipelas, ſmall Pox, ſpotted Feavers, blew Eyes, ſpotted Nails, diverſe coloured Hair. *Theſe ſhall be ſpoken of in the* ſecond Chapter, *which treats of* Diſcolouring, Page 513.

Thoſe Diſeaſes which come from the increaſe and augmentation of the Body, comprehend under them, the Dropſie, Swelling with Wind, *the* Aſcites, Tympany, *the* Swelling of the Belly by a Mole, *or* Retention of the Terms, Wens, proud Fleſh, Ruptures, Polypus, Swelling of the Yard, Condyloma, *or* Tumor in the Anus, Gums ſwollen, Epulis, Encanthis, Oedema, Phyſodeis *or* windy Tumors, ſwelled Feet, *by* Wind *or* Water, Codds ſwolleh, Head ſwollen *with* Water, Swellings in the Groins, Hydromphalon, Bronchoceten, *or in the* Throat, Phlyctænas, Hydroas, Breaſts ſwollen, Warts, Cirſocolen, Aneuriſm *or* Swelling of a Nerve, Glanduls, Scrophula's, Struma's, *both* Swellings *in the* Throat, Buboes *in the* Emunctuaries, Parotis *in the* Ears, Stones, Hardneſs, external *and* internal Hardneſs *of the* Liver, Spleen, Womb, Steatoma, Atheroma, Meliceris, *theſe three ſorts of* Tumors *which ſhall after be deſcribed: the* Frog *under the* Tongue, *the* Teſtudo, Garglio *or* Wen, Mole *of the* Head, *called* Talpa, Nodes *in the* Bones, Joynts, Calloſity *of* Bones, Nails, Skin, Scars, Extenſion *of the* Navel, Warts, Moles, Cornes, Hordeoli *like* Barley Cornes *in the* Eye, Grando, *or like a* Hail-ſtone *in the* Eye-brow, Ruptures and Herniæ. *Of all theſe we ſhall ſpeak particularly in the* third Chapter *of Diſeaſes in* Extuberance *or* Swelling *by* Accreſion, Page 540.

In the fourth Chapter of Defœdation, Page 580. *Or Diſeaſes that come by Infection, when many Diſtempers or Infirmities come together. We ſhall ſpeak of* Elephantiaſis, *which is a kind of* Leproſie *ſo called; the* Pox, *and the like Infections.*

The Diſeaſes which manifeſt themſelves by a decreaſe or decaying of the Body, are Leanneſs, Conſumption, Tyſick, Maraſmus, Colliquation *or* Melting *of the* Body, Atrophy *or want of Nouriſhment generall, or particular, in any Member, ſhall be treated of in the* fifth Chapter of Conſumption, Page 598.

CHAP. I.

CHAP. I.

Of Deformity.

The Kinds of Deformity.

BY Deformity we here mean, the Deſtruction or Perverſion of the Naturall Form of the Parts of the Body; and this comes to paſs, when the Parts of the Body are divided either in reſpect of Quantity, as number and magnitude, or of quality and uncomly Figure, and ſo become deformed by theſe organick Diſeaſes. As to diſcolouring we ſhall ſpeak of that in the Chapter of diſcoloration. But if the parts ſwell any other way, or any thing groweth unto them, or if they be conſumed, theſe ſhall be deſcribed in the proper Chapter of Extuberance and Conſumption; but if theſe be within the Body, as *Galen* writes of a double *Porus cholidocus*, others of one Kidney, of the want of a Liver or Spleen, or the like Diſeaſes in Number Magnitude or Figure, by which the Body is over large or decayed, if they be within the Body, and not be ſeen they ſhall not be ſpoken of, in this Chapter of Deformities, but in the Chapter of Actions hurt, and though externall Deformities do often hinder theſe Functions, yet becauſe they appear more to the Eye we ſhall ſpeak of them in this Chapter only.

A double Body.

Many Deformities are in the Body from number abounding, ſome come from the Birth which if they are great are called monſtrous, as when two bodies are borne knit together in divers parts. I have ſeen a Man which carried with him another of the ſame bigneſs compleate in all his Members, except the Head which was as it were grafted to the Neck into his Breaſt, and he lived ſo from his birth a long time in very good health. The like unto which *Stumpfius* in his Helvetian Hiſtory ſaith he ſaw. I alſo upon the fourteenth of *Auguſt Anno* 1645. ſaw naked in mine own houſe, another, who had his Brother hanging a little below his left Pap, faſtned unto him by his breaſt, he had a great Head, with much curled Hair, his Eye-brows moved, but never opened, his Mouth was open and alwayes full of ſtinking ſlimy Flegm, his hinder part of his Head fell down to his Brothers belly, his Face being upwards his Breaſt was crooked and the Ribbs plain to be ſeen, and bent like the Keele of a Ship outward, his Shoulders were very deformed, both his Arms trembled and were bent backwards his left Hand had the three laſt Fingers; his right, a great Thumb and two Fingers, that next to the Thumb was leaſt and grew thereto, from his left ſide his left Thigh hung downwards bowed, with a ſhort crooked Foot, and onely four Toes, his Heel being turned outwards, you might plainly have perceived his right Foot to be incloſed in his Brothers left Thigh, as if he had two thigh bones, between the Thighs were the Buttocks and a cleft but not open, his brother cloathed him with a ſhirt doublet Breeches and Stockings. This Monſtrous man, was very active, of good Habit of body, well coloured, witty, long winded, he told me he was Son to a noble Merchant of *Genua*, his Fathers Name was *Baptiſta Collaredo* and Mothers *Belerina Fraginesa*, of the Family of the *Forum Julianum*; and becauſe his Parents and the Prieſts ſaw that he was a double Man, he was baptized by the Name of *Lazarus* and *John Baptiſt* he was then twenty eight years of Age, when I heard from him and ſaw theſe things.

Double and treble Parts.

Hiſtories alſo witneſs that ſome are born with double Members, Heads, Arms, and Feet and other leſſer parts, it is uſuall to

Six Fingers.

ſee ſix Fingers upon a Hand, two Thumbs one leſſer growing to the greater, ſomtimes

Three Stones.

ſix Toes upon one Foot and ſeven upon another, ſome have three Stones one Cod, (theſe are called *Trioreheis*) and this is very probable to be as well as in other parts of the body: but this I have found by Experience, to be a hard excreſcens growing to the ſemenaries being inſenſible, but like a ſtone.

The Teeth do not alwaies keep the ſame number, ſome have two ranks of Teeth beneath which doth not deform or hinder.

Hairs becauſe numberleſs, are diſorderly when they are in places improper for them and ſo are a Diſeaſe in number increaſed; but when they abound they are a Diſeaſe in magnitude increaſed, where we ſhall treat of them, becauſe then hairs do not grow anew, but they which were before in the Pores, (for there is no Pore but hath a hair in it) hidden and concealed, do then grow manifeſt.

The Want of Parts.

The greateſt and moſt uſuall Deformities are in the deficiency of number, as when ſome Inſtruments are wanting in the birth: as we have ſeen ſoune monſters wanting both Arms, who have written and done other things with their Feet inſtead thereof, as I ſaw *Anno* 1652. *Nov.* 29. a Woman born without Arms, which gave her Child ſuch and carried it like a Nurſe, making alſo divers things with her Feet and with more dexterity then many could do with their hands. Her Name was *Maudlin Rudolphs* of *Thainhut*, in the chief City of *Sweedland* being above forty years of age, and the year after *February* 20. I ſaw one that way a crooked Dwarf born without Arms, that exerciſed all things with his feet which were to be done with hands with dexterity to the admiration of the Beholders, his Name was *Theodorick Stieb* of *Vienna* an Auſtrian. Theſe are rare, but the number of the parts is more uſually by chance then by birth, as by imputation which happens to parts that are moſt extended, as have Feet, Fingers, Noſe, and Ears, or when the Eyes are put out or fleſh is loſt from them, which is called Rhyas. Hither may be referred gelding,

Rhyas.

which though it be not in an apparent part and brings no Deformity apparent, yet becauſe when both Stones are cut out, other Deformities follow, eſpecially if it be done in Youth, which will declare them to be Eunuches, as a womanlike voice, want of a beard, ſo it cauſeth Deformity apparent.

Want of Teeth.

The Teeth are often defective in number, not only in age which is common to all, but many looſe their fore teeth, which is an uncomely ſight when the Mouth is open, but this is no defect in Children for they will have others ſucceed. The grinding teeth are alſo often taken out for Rottenneſs by which their number is fewer.

Fall of Nailes.

We have obſerved that the whol Nailes both of Toes and Fingers have fallen off of their own accord, and ſometimes others have grown up and ſometimes not, theſe are difficultly taken of by force.

Want of Hair. The loſs of Hair is uſuall, eſpecially in the Head, where being longeſt they cauſe the greateſt Deformity being wanting, as when there is Baldneſs all over, this is ordinary to old and ſometimes it befalls young People.

Alopecia. The Diſeaſe called Alopecia, is a falling of the hair from ſome long and violent diſeaſe aforegoing, leaving the head bald in

Ophiaſis. divers parts or equally about the hinder part of the Head and the Temples when it comes from the Pox, or when two bald places reach on both ſides from the hinder part of the head to the fore-head as in Ophiaſis.

The ſame happens to the Beard, the hair falls off inordinately and leave it thin or the Chin bare, and this is when the hair of the Head falls moſt uſuall, and it is ſo with the Eye-brows and Eye-lids: and eſpecially in an Elephantiaſis or Leproſie, the ſame ſometimes befalls all other hairy Parts.

The over largneſs of the whole Body. The Deformity which is from magnitude increaſed hathtwo kinds, firſt the increaſe of parts beyond their preſcribed bounds which is commonly originall and this ſometimes happens to the whol body, not when one Man is bigger then any in that Country with Proportion and ſtrength agreable without impediment, this is not I ſay preternaturall, but when the body is ſo exceſſive long or big as the party is burdened therewith and cannot exerciſe his functions. deforming rather than ſetting forth the ſtructure. Such monſters are ſomtimes ſeen and I ſaw a wench in *Durner* in *Baſil*, not five years old bigger then any ordinary fat Woman.

Over great parts and over large Orifices. The parts alſo of the Body are often bigger then ordinary and ſo bring Deformity and hinder action; ſome are born with too big a Head, ſome whereof we find to be ſools, ſome have Necks, Feet, Fingers diſproportionable, a long Noſe, broad Ears, great Eyes, long and large Teeth, eſpecially when one Tooth groweth into the cavity of the oppoſite Tooth whith is loſt, hitherto belong the over large Orifices a wide Mouth, Noſtrils, and other parts too large, theſe are Deformities but not Diſeaſes except they hinder actions, as when the Tongue is ſo big they cannot ſpeak, and Nayles ſo thick that they cannot take up ſmall things; beſides which fault if they grow too long they are inſerviceable, this is rather from neglect of cutting then any other

The too great increaſe of Nayles and Hair. thing. The like may be ſaid of Hair if it grow too long for want of trimming, either in parts where it uſually or not uſually groweth, as when it covers the Forehead which is vulgarly counted more comely when bare; eſpecially it is counted very unſeemly for a Woman to have a beard, in which places if the hair be ſhaved yet the roots remaining it will grow again and ſhew the Deformity, ſometimes one are more hairs growing in a Wart, deform the Face, if they grow where hair ſhould not be, as upon a womans Chin reſembling a beard.

Too much Fleſh. The other kind of Deformity from magnitude increaſed, comprehends Carnoſity and Fatneſs, and this is when from the aboundance of fleſh or fat, the Body or any parts thereof are ſo increaſed, that it lookes not onely unſeemly but is ſlow, heavy and unwildy to perform duties, theſe are for the moſt part idle ſloathfull and drowſy, and if they be ſo when yong they live not to be old, as *Hippocrates* ſaith fleſhy Men are ſhorter lived then lean: this may be in ſome parts ſo that a Deformity and an impediment may ariſe, as when the belly is ſo fat that it extends it ſelf without meaſure, or when the Papps are too large, and

Great Breaſts. cover the whol Breaſt and would go farther if not reſtrained, and hinder breathing by their weight: ſuch are thoſe fat Men who have great breaſts; and which is more preternaturall, thoſe which have breaſts grow very large as well as Teats being men not grown or other wiſe diſproportioned.

Hitherto may be referred the Sarcomata which are not other but the ſame Fleſh over grown as rank Gums, the Caruncles of the Eyes too large which is called *Encanthis*. But becauſe theſe are like the other Sarcomata, they are deſcribed in the Chapter of Extuberances.

A Deformity ariſing from magnitude diminiſhed hath two kinds, as that of magnitude increaſed. The firſt whereof if when the wholl body is little from the birth and they continue all their lives like pigmyes, are maintained in Princes Courts for admiration being unfit for any imployment by reaſon of the weakneſs of body.

Smalneſs of Body and its parts with narrow Orifices. The ſecond is when the parts are diminiſhed as when the Head is too little as is ſeen in fools often: when the breaſt is too ſtraight, by which means they are ſhort winded; and other parts which from their originall have not a due proportion with the reſt, if they bring any Deformity or impediment.

Phimoſis. Hitherto is referred the ſtraightneſs of Oriſices, as of the Womb, the Skin of the Yard (in that Diſeaſe which is called Phimoſis) when it is too ſtraight ſo that the Glans cannot be uncovered by reaſon of the ſtraightneſs of the præpuce or foreskin.

Lame Parts. The greatneſs of parts is often made leſs, when ſome is taken off, and the Members are partly lamed, which brings the more Deformity, by how much it is more viſible as in the Noſe and Ears; and the action is moſt hindered when it happens in a neceſſary part as the Fingers, which being quite taken off there is a hurt which belongs to thoſe that are in number defective.

Breaſts conſumed. Hitherto belongs the want of Papps in Womens breaſts, which is not only unſeemly, but hindereth their giving ſuck.

Gums rotten. The conſuming of the Gums is under this Head, when the Teeth are bare at the Root, cauſing them to be looſe and fall out.

Shorn Teeth and Hair. Hitherto may be referred thoſe Teeth which are ſhorter then the reſt in the ſame rank, and Nayles when ſhorter then the fleſh, for then they cannot take up ſmall things.

Wool-like Hair. Hairs alſo when they are ſo thin and ſhort, as happens when they grow again after fallen off; ſo that they look rather like wool then Hair. Or if in thoſe parts where they ought to be thicker and longer in due time, as the chin where mans beard ſhould grow hair come forth ſlowly and make them who are men ſeem ſtill Children, this is a kind of Deformity: eſpecially if by reaſon of Gelding before the beard grew, it never come forth; and they remain beardleſs, it is uncomely and makes them wrinkled in the face as years increaſe, and as the Comædian ſaith look like old Women.

Beard long growing.

Wants of beard in Eunuchs.

Slenderneſs of Body. The ſecond kind of diminiſhed magnitude is Slenderneſs, which is oppoſite to Fatneſs and Fleſhineſs, and this is ſeen in thoſe parts which ſhould be fleſhy and are not; and it happens ſometimes to the whol Body, not when it decayeth of which we ſhall ſpeak in the Chapter of Conſumption nor when it is naturally ſmall, for then it is not out of order ſince lean folks as we ſhewed from *Hippocrates* are longeſt lived: but when it is ſo lean, that it is ugly to be beheld, and cauſeth weakneſs, eſpecially when the Thighs and Arms are withered, the Cheeks fallen, the Shouders blades ſtick out, and the Belly ſhrunk in. Hitherto is referred the thin-

Sendernes of Limbs.

neſs

Soft and lank Breasts. nesse of Womens breasts which is a Deformity, not when they are little, for that is accounted an ornament, but when they are lank and hang down this in young Women especially is accounted unseemly.

That Deformity which comes from the undecent figure and proportion of parts is manifold. The first is when the Figure is altered in number and magnitude, chiefly from inequality: sometimes from the Birth sometimes by accident. As when the Head is too sharp pointed or otherwise deformed, the Forehead wrinkled, the Nose crooked the Mouth and Lipps awry, or any other part is disproportioned. To describe all these punctually would be very superfluous, and ask much labour.

The indecent Figure and shape of Parts.

Hairs too curled. Hitherto may be referred the over curling of Hair like black Moors, which if a little curled is an ornament, and hair hanging straight down is unseemly; also Nayles if wrinkled and standing forth are ugly.

Nayles uneven.

The second kind of the Figure of parts deformed, is when that continuity by which they ought to be united is divided, or the connexion dissolved. This we spake of concerning wounds and ulcers, but if after Cure the same Division and separation remain which spoils the Figure and Proportion, that may be referred to this Head.

Division of parts which ought to be united.

The division of the upper Lip or hair lip by nature. As also the which comes from the birth. Among which is the hair Lip when the upper Lip is divided originally called in dutch *Hasenscharten* from the hare, whose Lip seems naturally divided as if cut, this deformeth the Mouth by making the Teeth alwaies appear.

The Rottennesse and breaking of Teeth. Hitherto may be referred the inequality of Teeth when they are broken and rotten, by which Women seem uncomely. To this the Poet alludes in his Remedy against love.

If Teeth shee want then cause her often to laugh.

This is worst when the teeth are black, and when there are only stumps remaining.

The Rottennesse, roughnesse clifts and dividing of Nayles. The Nayles having continuity divided bring Deformity, especially in the hands because most visible, and this is worst if it go not away as the Nayles grow and are cast off; Roughnesse and corrosion is worst when the Nayles are black and blew or too thick; to this head may be referred, the cleaving or clifts of the Nayles when they are divided long wayes or transverse, these are the signs of Elephantiasis French Pox and the like.

Fissures of the Hair. Also the fissure or cleaving of hair in the head or beard is uncomely, because it causeth inequality and folding, especially if many be so cloven.

Dandruff. To these are added those deformities which proceed from the scarse Skin separated from the Skin, not as they cause pain but uncomlinesse, of which we speak concerning excoriation and galling: they are called Furfures because they fall off as dandrow from the Head scratched or combed. This if usuall, and falling thick upon the cloaths, is a Deformity especially if it fal from the beard or Eye-brows, or from other places where hair groweth not.

The Scales in the palm of the hand called in French Palatella. Hitherto, is referred the Disease in French called *Palatella*, as when the skin is unequally divided in the Palm of the Hand, and full of Scales, which though it itch not they are alwaies picking which is noysome.

The separation of the Jaws from the Teeth. Those Deformities which come from the dissolved connexion of parts, if thereby the part be wholly taken off, they belong to the Diseases of number deficient: but if they still stick to the Body, they belong to this kind, as when the Teeth are loose and bare at the Root and will not be fastned to the Gums.

The cominuation or growing together of parts that should be divided. The third kind in which the Figure and proportion of parts deformed, is when parts that should be divided, continue and grow together as comes to pass by birth as well as by accidents divers waies, by which the Functions are hindered, as when any Orifices are closed as the Nostrils, Lipps, Eye-brows, Fundament, Womb, the hole of the prepuce, when either by birth or other accident, breathing, eating, seeing, evacuation or generation is hindered. As also the glewing together of some parts, though it be not hurtfull, it is ugly, as when two Toes grow together, which often is from the birth, but it is less offensive then the growing together of the Fingers.

An indecent and firme conjunction of parts. To this preternatural continuation of parts, may be referred that by which the parts are conjoyned, so that they cannot be separated. As when from a Convulsion the Mouth continueth closed, which because it rather hinders and takes away action then deformeth, shall be mentioned in hurt Action. Hitherto belongs the mutuall and close intrication of hair which cannot be separated, but is like a love-lock which the Germans cal *Scherlocin Sopf* because it is supposed to be done by the fayries and the incubi.

The Deformity of situation from luxations and fractures. The fourth kind of Deformity in Figure, is when the situation of a part is perverted or transinuated, and one part inclined or translated into an other, by which the continued Figure of the Member is destroyed.

Vari crooked Leggs. Such is that which happens to the Feet, when they bend inward or outward. And that in the Toes, which are continually used to straight Shoes, and so in time are bent awry, and sometimes laid upon the Foot. As also abreviation, elongation and crookednes of Members from luxations and breaking of Bones in divers parts belong hereunto: these spoil the Figure of the part as well as hinder the Functions.

Gibbous or crooked Backs. But chiefly Crookednes of back which destroys not only the shape of breast and back, but makes the whol body short, crooked and unhansome, brings Deformity to Mankind.

Hitherto may be referred the Rupture or Falling of Entrals into the Cod, or other parts, causing Deformity. But because then the tumour and falling forth is rather to be thought upon then the deformity, it shall be spoken of in Diseases of Excretion, in Extuberances, Tumors, or things thrust forth of the Body.

Gogle Eyes. Also to this Deformity which comes from the perversion or altering of the situation of parts; belongs, Eyes sticking forth, or prominency so called, when the Eyes are too much outward; and yet without offence or hurt, but yet uncomely whether it be from birth or accident. Also here we may comprehend the looseness of Teeth especially those before. We have seen some who could bend the whol row of Teeth before, foreward.

Loose Teeth.

Teeth hanging forth. Also Teeth hanging forth, though fixed, are unseemly, and when they are not placed even, and Nayles also when out of place or moveable, though they presently fall not, yet are a Deformity.

Loose Nayles.

The Causes of Deformity.

All the immediate Causes of the Deformities mentioned, depend either upon adherent, as adventitious causes; those

thoſe are inherent which come from the birth, as we have declared and they conſiſt either in number or magnitude abounding, or deficient; or in uncomly ſhape, when parts are not rightly proportioned or divided, or when they are continued or grown together.

The indiſpoſition, plenty or want, commiſtion or permutation of the parents ſeed is the cauſe of Diſeaſes naturall in number, magnitude and figure, in the Body or members as in the Teeth Nayles, Hair.

And this comes chiefly from the ſeed of the Parents, of which all parts are made, and Children ſometimes reſemble the Father ſomtimes the mother in likeneſs and ſex; and if the ſeed be unclean, not only the externall members of fleſh and skin receive the ſame, but alſo the hair and the Nayles; becauſe as I have ſhewed in my Anatomy, they are cartilagenous parts, neither do they come from Excrements, as is the vulgar Opinion of hair: but from that ſeed in the firſt procreation, as is to be ſeen in Infants or Embryons. But after what manner the Father or Mothers ſeed ſhould propagate theſe Deſormities to their Children, is a hard Queſtion, nor otherwiſe to be defined, but from ſome indecent indiſpoſition of the Seed, which coming from all parts, it receives from the corrupt; and as they offend in figure, magnitude or number, ſo doth it impreſs the ſame in the Childs formation, in the ſame parts, producing either the like in part of the ſame Deſormities. But this doth not alwaies happen, that when any parts exceed or are defective in number or magnitude, the Child ſhould have the ſame, for often children have their Members compleat, which the Parents have wanted by birth or by amputation; though in ſome they are weaker. But in the hair of the Head and beard, we ſee often that they are more or fewer, thinner or thicker, and of divers colours like their Parents in the Children, as we ſhall ſhew in the Chapter of diſcoloration. And it is plain that it comes from the Seed, and is hereditary becauſe black Moores have black and curled hair all by Nature, and the cauſe is the Seed which produceth an obliquity in the Pores of the Skin, ſo that the hairs which comes through thoſe Pores not directly but obliquely, are curled, ſo doth the Seed cauſe theſe matted locks which ſome have by the formation of the Pores, when many oblique Pores are joyned together in the skin, from whence grow more hairs in a little place, being curled and wound together, and they are born ſo.

It may alſo come from the plenty of Seed, that more and greater parts then are needfull be produced as the contrary from the defect thereof which as it may be in any part, ſo in the Teeth and Hair that they may be more or fewer. Alſo the Child may have an unnaturall ſhape from ſome other tranſmutation and commixion of Seed, as by the commixion of two ſeeds conceived, and their mutuall concretion in certain places, (except they be ſeparated) it may chance that two Children may be brought forth of divers figures: which permutation and commixion of ſeed, as it may come from divers cauſes, ſo from ſome impreſſion which the Mother conceives either in time of conception, or when ſhe was great with child, from fear or other affection, or from ſtrong meditation or imagination. As ſhe which being great with child and longeth for ſome kind of meat which is not fit, produceth a Child which deformity either in number, magnitude, or figure. By which means ſometimes it hath as it were new parts reſembling others, or ſomething reſembling the thing deſcribed; adhering to the body from the birth. And among others, we have ſeen a child have hairs like thoſe of a Mouſe upon the Thighs, becauſe the mother being great, ſtrook upon that part with her hand when ſhe drove away a mouſe. Many monſtrous births have been by theſe means, which happened from imagination divers wayes, ſo that Children are many times unlike their Parents, becauſe in the time of conception, and when the Woman is great, they have thought upon other people.

This diſſimilitude or unlikeneſs is more incident to be from mankind then any other creature, becauſe it is ſubject to more intent and ſtrong meditation and phanſie, other creatures only exerciſe their ſenſes or things before their Eyes in the time of copulation, and ſo cauſe a reſemblance in ſhape and colour: as we ſhall ſhew in the Chapter of diſcoloration.

The Mothers Blood is the cauſe of ſome Diſeaſes naturall in magnitude increaſed or diminiſhed or indecent Figure.

Some originall Deſormities may ariſe from the Mothers blood becauſe the child is there with nouriſhed while it is in the womb; not ſuch as are in number of parts increaſed or diminiſhed; (becauſe every part proceeds from the ſeed,) but ſuch as are in magnitude exceeding or defective, or in uncomely figure or ſhape. Theſe Deſormities come from the Mothers blood either being too much or too little, or from the change or commixion of the ſame, as we ſhall declare when we ſpeak of internall cauſes.

Divers kinds of deſormities come from externall cauſes as when any hurt or wound divideth the continuity of parts and ſo ſpoils the ſhape, if it be in a ſenſible part and cauſeth pain: we have ſpoken to them in the diſcourſe of pains. Alſo an unſeemly figure may come from an outward force which diſlocateth the parts, or breaketh them in regard that there is then a loſs of motion in the part, we have ſpoken thereof in the Chapter of immobility where we ſpake of Luxations and Fractures.

Other deſormities of this kind which are in number magnitude and figure come from divers cauſes either internall or externall.

A wound or an Ulcer is cauſe of the lameneſs or taking off of a part, or ſeparation or diviſion.

The diſtempers and faults of the parts which produce deſormity from externall cauſes come after divers manners: as when by a wound they are cut off or lamed, either by chance, or by chyrurgery through neceſſity for preſerving life, as when the parts are conſumed by an Ulcer, by exulceration, or often rubbing or when the dead part is cut off in a Gangrea; or when in a Rupture the Stones are cut off as ſometimes they are, or when the continuity is diſſolved by wound, and the wound healed there remains a ſeparation of the parts, or when by externall force, the Teeth either through pain, or other affliction are pulled out. The hair falls either by accident externall or by induſtry, or by Diſeaſe called *Tinea*. The Eyes by violent paſſion, ſometimes thruſt forth themſelves. Or when by maſtichation and biting of hard things, eſpecially if of long continuance, the Jaws are ſeparated from the Teeth; by which the Roots of the teeth being made bare, they are leſs firm then before; and ſometimes fall forth, eſpecially the Foreteeth, having but one Root, when others will ſcarce fall out except there be an attenuation of the Roots, as we ſee in dead mens Skulls the Teeth firm and unmoveable when all the fleſh is gone. The teeth alſo are broken by ſtrong biting of Bones cracking of Nuts, &c. It often falls out that they which pick their Teeth with a Knives point from a fooliſh cuſtome, very often, do not only take away their ſmoothneſs, and make them rough, but wear away their ſubſtance by continuall ſcraping.

Force externall cauſeth falling out of Teeth, or looſeneſs or treating of them, the fall of hair, and gogle Eyes.

As the other cauſe was violent, ſo may often uſe of very hot Meats, ſo burn the teeth that they may be dryed up at the Roots and be no longer firm, but very looſe in their places, and then they offend in ſcituation, or in number if they fall out from that cauſe. Or, if by the ſame Heat of meats the hard ſubſtance of the teeth be over dryed, and at length burnt they fall out, or ſome part crumbles of, and the reſt remains broken and weak, or they

An outward vehement heat is the cauſe of looſe Teeth, or falling off them out, or breaking of them.

they become hollow.

And this is the uſuall cauſe that young people have ſo many hollow and unſound teeth, eſpecially when they eat very hot meats and broaths, which leaſt they ſhould burn their mouths they commonly blow upon firſt. This is the chief cauſe why our Germans which love hot broaths ſo much, have ſooner bad Teeth then other people: which is imputed through ignorance to defluxions of Rheum when, as we ſhewed in the pain of the teeth, defluxions cannot fall upon the ſubſtance of the teeth. The ſwallowing of hot meats and preſently drinking cold Drink thereupon while the teeth are hot which many have uſed from their Infancy, cauſeth teeth to rot and fall out, before they are old, or at leaſt by the ſudden change of heat into cold to turn back.

Great heat the cauſe of falling of Hair.

From the like Heat the Roots of Hair being dryed and extenuated, the hair can no longer ſtay in its Pores, but fall out by the leaſt combing; this is cauſed by hot water or fire coming to near, therefore when they have killed a Swine they uſe hot Water to take off the hair, and to take off the Feathers from Poultery, by which means the Roots of the Quills are ſo dryed that the Feathers fall off; and ſome looſe their Hair after the ſame manner, provided that there be not ſuch a heat as to ſtop the Pores and aſtring the Skin ſo that they muſt come both off together; as it often befalls them that dreſs Hogs with too hot water, this miſtake is called in dutch *Berbrnen*, theſe are the cauſes, neither can hair fall by moiſtning the Skin and opening the Pores only, except the water be very hot, though it be long uſed with a moderate heat it will not do the like, and after the other way the teeth will alſo come forth.

Alſo Nayles and beaſts Hooſes with greater heat will come off.

Corroding and putrefying Medicines are the cauſe of conſuming of the parts and fal of Hair.

The tender parts may be conſumed by knawing and rotting Medicines as the Jaws and fleſh in the Eyes &c. and there are things called *Pſilothra* or *Depilatoryes* which take away hair by Art; theſe do it rather by conſuming the Roots of the hairs then by opening the Pores.

Some of the Deformities mentioned come from internal cauſes namely, from divers Humors and Diſeaſes or by one part forcing another, as I have ſhewed, as by Blood, ſince the parts are not only nouriſhed and augmented by it ſo long as a Man groweth, but after whatſoever is conſumed is reſtored by the ſame. And this conſuming of parts comes from the Blood divers waies, either in reſpect of its Quantity and the Fatneſs of the parts; if the Blood abound in quantity it makes the parts too fleſhy by too much Nouriſhment, and this is not only when Bodies are growing but afterwards, and then they grow exceeding fleſhy, and if this come not hereditary from the ſeed and blood of the Parents it muſt needs come from Blood. Hence it is that plethorick Bodies are ſo carnous or fleſhy, of which Plethory or Fulneſs as there are divers cauſes, ſo often and plentifull feeding is not the leaſt. This Appetite is ſtirred up by exerciſe of body, becauſe by that Meat is quickly diſtributed; therefore Men that exerciſe moderately grow fleſhy and groſs, as it was with the wreſtlers in old time. Reſt alſo which is the contrary may cauſe the ſame, for they which are idle and ſedentary, and given to much eating, ſeeing they ſpend little of the ſubſtance of their Bodies, and ſtill are devouring grow very big and groſs. This groſſneſs may alſo come from the ſuppreſſion of Naturall Evacuation of blood. Hence Women at that time when their courſes leave them, although formerly when they had them conſtantly and nouriſhed their Children they were lean and ſlender, grow very corpulent and groſs. From theſe cauſes you may gather that as from

Plenty of Blood is the cauſe of much Fleſh.

the aboundance of Blood fleſh is produced ſo by the want hereof there is Leanneſs and Slenderneſs.

The want of blood cauſe of leanneſs.

But as the blood cauſeth fleſh to be more or leſs ſo it maketh ſome parts to be greater or leſſer, as when the Juyce made thereof, is more proper or leſs agreeable to ſuch a part. This is ſo in that time wherein people grow as then both ſoft and hard parts as bones increaſe, but after only thoſe parts increaſe which are decreaſed by externall injuries, as in the teeth Nayles and Hair, but after a divers manner, for in the Teeth if one be not worn away by another which is oppoſite, in chawing, then the nouriſhing juyce aſounding makes the tooth that hath no oppoſite to grow longer then the reſt; but in the Nayles and Hair if they have too much Nouriſhment, they grow not only ſoon longer but thicker. The cauſe of Nayles growing ſo, is ſtrong motion about the Roots thereof, when the Hands are often violently exerciſed, and there is an extraordinary attraction of Juyce, hence is it that labouring Men have thickeſt Nayles. This alſo may come by often paring, eſpecially if before they be bathed in warm water, for then the juyce attracted makes them by degrees more thick. The ſame is in hair which when it firſt comes forth like down upon the Chin if it be often ſhaved growes apparently thicker and longer. It may alſo happen that from the defect of that juyce which nouriſheth Nayles and Hair, that that which growes after cutting is thinner then the former. But it is more uſuall that they ſhould fall from the dryneſs of the Roots for want of Nouriſhment, eſpecially hair, wherefore when Medicines are made for growing of hair they attract juyce by their heat, as we ſhall ſhew in the Treatiſe thereof, by which the Root is mantained, for the want of juyce is the cauſe of baldneſs; for though hair grows upon the Skin of the head and continue ſome time there, yet after ſome long before aged, ſome at the aproach of old Age grow bald, becauſe the Head grows leſs fleſhy and is made up of bones, skin and membranes, therefore that part is ſooneſt dry, and ſo becometh bald. This may come alſo from externall injuries which dry the body, as from internall Cares, from which Hiſtories mention that Men have not only become gray ſuddenly by drying the hair, but alſo bald by drying up the Moiſture. In other parts of the Body, as the Nayles if from the ſame juyce which nouriſheth other extuberances ariſe, in regard they are tumors we ſhall ſpeak of them in their order.

The abundance or want of nouriſhment is the cauſe why ſome parts are bigger then others as Nayles, Hair which grow thick and long or fall.

There is alſo another Fault in the figure of parts from the aboundance of Nouriſhment, for by the nouriſhing juyce, ſome parts that ought to be disjoyned are united; for if the Skin be taken off, and parts by Nature ſeparated be laid together, the juyce which cometh forth from both will unite them: for this like Glue, conjoyneth wounds and bones.

The nouriſhing juyce ſweating forth is the cauſe of uniting the parts.

If the Blood be fat the body is fat, if lean it is lean, for ſeeing all blood conſiſts of a fat matter, as Milk of a buttery matter, and thatby ſweating from the Veins in the membranous parts and not by congealing through cold as it was ſuppoſed, in regard the Body is alwaies actually hot inwardly, but of its own Nature grows together, being ſeparated from the Blood, and ſo joyns to the Members as Glue increaſing the ſubſtance of the Body; as there is more or leſs of it in the Blood ſo there is more or leſs of it gathered together for the increaſe of the Body, from which cauſe rather than from Fleſh are bodies greater or leſs: but this happens not to the whol Body but to thoſe places in which Naturally fat is uſed to be more then in others, as in the Belly

Fatneſs in blood is the cauſe of fatneſs in body and the contrary.

and breasts of Women &c. The reason why there is more or less fat in Blood is from the quantity of blood, for in much blood there must be much Fat, and hence Bodies grow more fat and fleshy, or more lean and thin. But if Blood, not only in regard of its aboundance hath much Fat in it, but also of its own Nature, though it abound naturally in quantity, be over fat, which appears by that which swims at the top after it is taken out, which the vulgar Chyrurgions call Flegm, then those Bodies are more fat than fleshy, which Fatness comes not only from the constitution which is inclinable thereunto, but from eating fat Meats with which some are much affected.

Evil ulcers are causes of consumption of parts.

Also divers kinds of Deformities proceed from Humors and Diseases, as Diseases of number deficient, if not from externall causes, as in Ulcers some parts are consumed by suppuration and corruption; which as in other parts, so in the Eyes and Nose, and Gums, which usually are separated from the teeth by the gravell that grows underneath upon them, and by which they are hindered from uniting together. Also the Loosness and Falling of teeth, comes from a Defluxion into the the holes where they are set, which moistneth and loosneth the Fibres and Membranes by which they are knit. And also when any corrupt Humor is in the places where they are set, it causeth them to fall out by corroding of their Roots. As we have observed in great Diseases, that the Teeth have afterwards fallen out. And in the Pox by the use of Quick-silver after a Flux of spitting, the teeth have been loose and sometimes fallen out.

The Gravel of the Teeth makes the Gums separate.

The cause of loose Teeth is a defluxion into the places where they are set.

Also a corrupt Humor about the Roots of the Teeth causeth their looseness and falling out.

A Feaver causeth Hair to fall off.

Also the Falling of hair come from Diseases and evill Humors, when the roots are dried or made less and consumed thereby. This comes from burning Feavers, which do not onely dry the Body, but the Roots of the Hairs which are soft, and so they are attenuated and consumed, as we may observe in the declination of Feavers; In the Alopecia and Ophiasis, when evill Humors are gathered about the Pores of the Skin, they eat and consume the Roots of the hair, and make them fal: this they do by their sharpness and maglignity; and not by loosning them with their moistness as some suppose, becaus such Humors as are only moist and not malignant and sharp, do never cause Falling of Hair. Which Humors as they may come from divers causes so especially they be sent thither by an acute Disease, and by Heat the Root of the hairs may be dried, which may cause the Falling of hair. And it is manifest that this comes from malignant Humors, because in those Diseases which are venemous and six more upon the Skin then upon other parts, and produce divers Deformities thereon, as in the Elephantiasis and French Pox, the hair chiefly falls away in those places whereunto the Humors have most resorted.

An evil humor about the roots of the Hair causeth is to fall off.

The heat of a Feaver is the cause of impression upon the Nayls and of their looseness.

In the Nayls also, as we have said since they are of the same cartilaginous Substance with the hairs, and stick only to the Skin as they do, the same thing may happen: and may suffer from the same causes, with the hair, and fall wholl off from the Fingers, but more seldom, because they are Naturally more firm: yet somtimes from the heat of a Feaver they grow dry about the Roots, or partly consume: and after when the Feaver is gone they grow again with an Impression upon them and a kind of separation.

Also from an evill quality such as takes away hair in the Elephantiasis and French Pox, the Roots of the Nayls may be infected, and receive such a blemish, by which though they fall not off alwaies, as hair doth, or be consumed, yet they may have such a filth that they may appear ugly and deformed thereby.

An evil Humor is the cause of the corrosion and filthiness of the Nayls.

Also the number of parts is diminished by another part thrusting off the former; as in the teeth, which in young people grow up by degrees till they throw out the old. This is also but seldome in Nayls, a new growing will cast off that which is above, and this is from aboundance of Moisture.

The teeth and nayles throw themselves off by new.

The Cure.

That Deformity which ariseth from number abounding if it come from the Birth, either in the body or any Member and cause no impediment, in regard it cannot be cured but by cutting off, must not be attempted, except it may be taken off without danger of life or lameness, But if it hinder not much and may be taken off without danger, then you may adventure; as when there is a Tooth too many, which hinders chewing, which is seldom, you may pull it out. A sixth finger being yet finall and weak may be taken off with a Rayfor or Pincers, which done, as we said in wounds, you must presently stanch the blood, and cure it accordingly.

The abounding of some parts.

The taking off of the sixth Finger.

If any parts be wanting either from Birth or chance, as when the Stones are cut out, they can no waies be restored, neither in Man or Beast, as they may in Plants whose branches being cut off grow again, Nature doth this but not Art. Therefore here is no need of a Physitian but for the preventing of the perishing of a limb by keeping off external injuries, and diverting of other Causes.

The cure of the want of some parts as of the Stones.

Yet there are some who rectifie Deformities, by artificiall Instrument, to supply parts that are lost; make new Feet, Arms, Hands artificiall, which are sometimes so flexible by Joynts that they afford some use for going and holding. That horrid deformity of a lost Nose, is repaired by a painted one: and I have seen an Eye so artificially made of Ivory, to be taken out and put in again without pain, and constantly to be worn so that none could imagine it to be other then a true Eye, only it moved not, and the place was moister.

The artificiall reparation of parts lost as a Foot, a Hand, an Arm, a Nose, an Eye.

The teeth falling by chance or otherwise, in Infants, while the Roots remain, or by Reason of new Teeth which thrust out the first which are without Root fastned in the holes, but held by only a membranous Substance, in Children about six or seven years of Age, and in Horses and other Creatnres, about three, four or five years of age by which we know their Age, is repaired by Nature and others come in their Rooms: but if this chance to people in years, when the Roots are fixed, which are also carried away when the tooth falls or is drawn out, or if any stump remain it is unprofitable, and they cannot grow again. I knew one who is now alive, who is as a rare Example, being a Man, that had two new grinders in the place of teeth that were before plucked out. And although while they are sound, the teeth grow as they are worn away: yet when they are rotten and taken out, they will not grow again. Yet this defect, when one or two teeth are wanting, which causeth Deformity if from before, may be supplied with artificiall teeth made of bone, which I have known

The Cure of Teeth lost.

known ſome conſtantly to wear; and they have not been diſcoverable from true.

The Cure of Nayls fallen off.

The want of Hair, being a Diſeaſe in number deficient, when the Roots are gone cannot be repaired, becauſe it is impoſſible to reſtore any part of the Body being quite taken away. Alſo when the Pores of the Hairs grow together, that defect cannot be cured. Wherefore in a true Baldneſs, and Scar in the Skin, or when the Pores any waies unite, or in an Alopecia, when the hairs are gone at that Root, to labour to reſtore them is to waſh a black More white.

The Cure of the Beard fallen off.

But in the want of hair, when they are ſo fallen that none appear, yet if the Roots and Seeds remain, then they may be reſtored by Art, or grow again of themſelves. But if this defect be in magnitude wanting, as we ſaid, when the hair grows no more, as in Eunuchs, or ſlowly the Pores being little, as in ſome, this cannot be cured by Art; in others it is difficult to be attempted, though divers things are uſed, yet the ſucceſs is ſlow and not before Nature attempts it of her own accord.

In the Cure of theſe defects, a prognoſtick being alwaies preſuppoſed, leaving that which is deſparate we muſt begin the Cure of the reſt at the cauſe which is firſt to be removed, whether externall or internall if it come from evill Excrements which muſt be evacuated by purging, or by the habit of the Body; then we muſt proceed to topicall Medicines to the part fit for the Generation of hair.

If it come from evill Juyce the cauſe muſt be purged away, and that which is in the Blood muſt be clenſed, and the evill Concoctions amended, and good Blood be produced for nouriſhing the wholl Body, and alſo for the Hair; which purges if they be often and ſtrong, by drawing from the Habit of the body, the cauſe that corrupts the hair, and the malignant quality in the French Pox, will cure both the falling of Hair and the Diſeaſe that cauſeth it.

Purges are to be adminiſtred according to the Excrements that abound: and becauſe theſe ſharp and ſalt Humors are carried with blood and water by the Veins to the Pores of the Skin, where they deſtroy the Roots of the hair, let the Purge be proper for theſe Humors: ſuch as is given againſt Scabs, Itch, and the ring Worms, in treating whereof we have ſhewed divers Forms; as when an evill quality in the French Diſeaſe, hurteth the hair, you muſt uſe the ſame Purge which is good againſt that. Evacuation by the Habit of the body, doth more directly throw off that filth which lyeth at the Roots of the hair; and ſweating or breathing by inſenſible tranſpiration doth it: but firſt purge, then ſweat, principally in the falling of Hair in the Pox which comes from Venom, you muſt cure it by the habit of the Body, and ſo you will cure the Pox alſo as we ſhall ſhew hereafter, where we ſhall preſcribe divers Sudoriſicks by things taken in, we can hardly produce Hair, although it may be done by ſome things which throw the Excrements to the Skin and this is the judgement of thoſe who think the hair proceeds from Excrements: and therefore they preſcribe ſuch things which may effect that. As Figs which by a proper Faculty do ſend Excrements to the Skin; they conclude them ſo from the vulgar Opinion that Figs beget Lice which they ſay come from filth in the Skin cauſed by Excrements driven thither by the Figs, when the filth that produceth Lice, comes rather from externall things cleaving to the Skin. The cauſe of this opinion was; becauſe the ſeeds of Figs in ſhape and multitude reſemble Lice, and they alſo crack in the teeth and between the Nayls; others for the driving of Excrements to the Skin to produce hairs give Treacle, by reaſon of the troches of Vipers which is in it: ſuppoſing that Vipers fleſh taken into the body, can caſt off, as Vipers do their Skins and throw the Excrements to the skin for producing of hair.

It is certain that Treacle by cauſing ſweat, doth rather throw out the Excrements that are about the Skin than bring them thither. And if Vipers fleſh can throw off a skin, it will rather drive Excrements from the Body, then lodg them there, as we have ſhewed in the Cure of Elephantiaſis. Laſtly, ſince it is certain as we have ſhewed at large, that Hair is not nouriſhed of Excrements or Vapors unknown, much leſs are they made of the ſame; but they rather fall away by Excrements when they come to the Roots, and they as other cartilaginous Bodies and Nayls are nouriſhed from the Blood with a Juyce proper for them, we cannot perſwade our ſelves that Excrements being driven to the Skin can produce Hair, but contrarywiſe you may produce Hair better by removing of Excrements and throwing them out of the Body. The chief end in curing fallen hair by the French Diſeaſe, is to expel that Venom outwardly by ſweat, and ſo you muſt do if you will cure any kind of Baldneſs which comes by congeſtion of Excrements.

The hair of the Head, Beard, Eye-brows is to be reſtored by things outwardly applied to the part; ſuch which increaſe hair by an occult quality as are many things fetcht from living Creatures and known by Experience; or ſuch as be drying and aſtringent, as moſt are which are uſed for this purpoſe; and the reaſon is becauſe they dry and make thicker the Juyce that is brought to the Roots of the Hair which makes it a more fit Nouriſhment for them. Or by ſuch as raiſe Bliſters bydrawing the juyce to the Superficies, and apply to the Roots of the hair to nouriſh the ſame; of which either ſingle or mixed you may make Medicines for growing of hair.

In the beginning of hairs to fall, to prevent it, and preſerve what remains if it be far gone we muſt mix very ſtrong aſtringents with the other that the Pores may be cloſed. And we add ſtronger dryers and digeſters to theſe, when evill Humors lie about the Roots to deſtroy the Hairs; ſome teach that the hair may be preſerved from falling in a venemous Diſeaſe as the French Pox by uſing Lenitives as Milk which tempereth the Venenoſity. All theſe Medicines of what kind ſoever, whether they bring hair again or produce and preſerve it, are applyed divers waies, or they are uſed as waſhes and Fomentations many made of Plants are diverſly applied, as the Root of *Water-lilly, Leaves of Beets, and Coleworts, with Salt, the Daffodill Root, with Vinegar, the Dogs tongue leaves with Swins Greaſe or the like*: and when you will bring Nouriſhment to the Hair, mix *Onions, Garlick, Squills and Raddiſhes, or the Root or Leaves of Cronfoot, or Watercreſſes, or wild Muſtard and the like.*

The Pouders of divers Plants are mixed with Honey and Oyls greaſe, Pitch and Roſin: ſometimes to be anointed and ſometimes applied Plaiſterwiſe: as the *Bark of Reeds, or Roots of Maiden hair, leaves of Godlylocks, Southernwood, Mirtles, Wormwood, berries of Myrtles, Juniper, and Myrobalans*; and to draw them out, *the ponder of the Roots of Aſarabacca, Hellebore, Thapſia, Rue, the ſeeds of Muſtard, Staphſager, Watercreſſes, Rocket, Rue, Henbane ſeeds*, with Oyl, of Flower-de-luce, are ſaid to bring hairs on the eyebrows and Chin. Alſo the aſhes of ſome of the aforeſaid Plants calſined do the ſame being made into the Form of a Liniment, as the aſhes of Hazel Nut ſhells, alſo *of Southrenwood, Maiden-hair, Goldilocks, Reeds barks or Roots: the Barks of Pine-tree, Roots of Daffodill, Sowbread, Garlick, leaves of Myrtle, Wormwood, Miſcelroe, Cypreſs-Nuts, Date-ſtones and Line-ſeed, burnt with Straw, alſo Barley.*

The juyces of Plants either are uſed alone or mixed as when you will attract, *of Onions, Garlick, Squills, Raddiſh, Thapſia or of Sowbread.* When you will dry. *The juyce of Reeds, Southrenwood, Docks, Myrtle or Willow-leaves:* and of other Plants aforeſaid.

Alſo Aloes diſſolved in Wine is very good. Alſo the Liquor that comes from the ſtock of a Lenden-tree being cut, is very good: the Milk of Gumſuccory will fetch hair upon the Eye-brows ſaith *Dioſcorides.*

The water of Honey diſtilled, eſpecially that which is made

made of the comb with the Bees in it, adding, Ants and Hog Lice that are found among ſtones, is good as alſo *Aqua vitæ*. The Mucilage which is expreſſed or ſtrained from the Roots of an Elm which are firſt boiled is good alſo: Honey they ſay alſo will bring hair eſpecially honey Anacardinum.

Divers Oyls are for the ſame uſe, as that which preſſed out of Nuts, Almonds, Peaches, or Nut-kernells, or let Nut-kernels be bruiſed and applied; alſo old Oyl Olive or lamp Oyl, or rap Oyl, or that which is diſtilled of Juniper-berries or Spike; or Oyl of Myrtles Roſes in which Southernwood or Coloquintida, have been boiled, and alſo ſort of hot Oyls are uſed by practitioners, To make hairs longer ſome have privately uſed Oyl in which the Roots of Oſiers and Embick Myrobalans have been boiled of Gums Labdanum is the beſt diſſolved with Honey, or when hair is to be faſtned, with oyl of Myrtles or of Roſes or with old Wine and juyce of Myrtles to which ſometimes Myrrh is added; alſo Frankincenſe, Maſtich, Sandarach is and other Gums with Roſin, and when we will attract, we add Euphorbium.

Divers things taken from living Creatures are uſed to bring hair, as Bees with their combs ſtamped, or the pouder of them or of Waſpes; the little Cantharides, which are red and have black ſpots, and are black bellied which the French call *Gellines de noſtre Dame*, and are found upon the ſtocks of Trees, being dryed, poudered, and mixed with Oyl of Spike are very efficacious. The pouder of the Cantharides in the Shops are attractive but you muſt mix them with Oyl of Violets or Almonds, leaſt they ulcerate.

Uſe the Pouder of Lizards their head and tayle taken off, with Oyl of Yolks of Eggs. The dung of a Mouſe with Vinegar, and alſo other dungs are very attractive. The filth that comes from Bee Hives and the pouder of Bees half or wholly burnt are good with Honey and Oyl of Spike, Juniper or Myrtles or the like; or with Greaſe of a Bear or the like, or with Pitch and Wax, or with Wine and Vinegar; alſo aſhes of Waſpes, Cantharides, Graſs-hoppers, Flies, Hog-lice, of Moles, or of their skins of Mice or their heads, of Hares head of Lizards, Froggs, Horſe-leeches, of a Sea-horſe, or Sea-vrchin, the Hoofes of a Mule, of Goats, of Bears skins, of a Fox, of a Hedghog, of Snaks skins, of Mans hair, of Bears or Hogs briſtles, of Mouſe or Goats dung.

Greaſe is commended eſpecially of a Bear, then of a Mole, of a Spike fiſh, of a Duck, Gooſe, Hen, Goat, Hog, Coney, Dioſcorides Anoynts, with Oeſypus or Greaſe of Wool. They ſay that Oyl of Worms increaſeth hair, alſo Oyl of Egs, or that in which Lizards have been boiled. The Mucilage which come, from Snails bruiſed with ſome Bees and Waſpes: and that Water which runs out when Snails are pricked brings hair upon the Eye-brows. The blood of a Sea-turtle a little dried is commended, alſo the Galls of Hogs, Goats and Bulls: of earthly things. The Froath of the Sea made hard with the Sun, mixed with Vinegar, or the aſhes of it; alſo ſalt Peter, quick Brimſtone, Oyſter ſhell, the pouder of a Grindſtone mixed with ſome ſharp Juyces. The Armenian ſtone or *Lapis Lazuli* beaten applied with ſome Liquor fit, brings hair upon the Eye-brows, Lead filed and Antimony mixed into pouder and applyed with Greaſe is good to bring hair upon the Eye-brows, if uot, it doth by blackneſs keep the want of it from beeing ſeen, others commend burnt Stibium of compound Applications, to bring hair or to cauſe a Beard theſe following are the beſt: a good Liniment. Take *Oyl of Myrtles, and ſweet Almonds, of each one ounce and an half, or the barks of the Roots of Canes or Reeds or of Colwort ſtocks burnt, of Maiden hair or Goldilocks, and of Southernwood burnt each two drams, of the heads of Mice burnt and Bees burnt with their Combs one dram and a half, of Labdanum two drams, of Honey one ounce: make a Liniment.*

Or take *of Oyl wherein Southernwood hath boiled two ounces, of Honey one ounce, of the aſhes of Mole skins and Hedghoge one dram, of the aſhes of Bees and Waſpes half a dram, aſhes of Nut ſhells two ſcruples, Mice dung one ſcruple, of Bears Greaſe one ounce, of Labdanum three drams: mix them for a Liniment.* To which add Gallia moſchata for the ſent, or Musk or Oyl of Cloves. Or,

Take *of Oyl of Nuts and Bays each one ounce and an half, Oyl of Juniper-berries or Spike half a dram, the juyce of Docks and Southerwood or of Myrtles leaves each one ounce: boyl them a little add one ounce and an half of Honey, pouder of Bees half a dram, of Labdanum half an ounce, of liquid Storax a little:* it will attract more ſtrongly if you add the aſhes of *red Cantharides, with black ſpots half a dram, of the pouder of Cantharides of the ſhops one ſcruple.* To draw Nouriſhment to the hair you may make it thus. Take *of the Juyce of Raddiſh one ounce, Juyce of Onions half an ounce, of Honey one ounce and an half, Labdanum two drams, Myrrh one dram, Euphorbium half a dram, of the Sea Foame one dram, or inſtead thereof one dram, of Samon ſalt or of ſalt Peeter, of Pitch or Roſin be diſſolved in Wine ſix drams: mix them for a Liniment.*

When the Eye-brows or Beard falleth this is experienced to reſtore the hair. Take *of Henbane ſeeds two drams, of Mouſe dung one dram, of the pouder of Goldilocks and Nigella ſeeds each half a dram, of Spikenard half a ſcruple, of Oyl of Juniper as much as will make an Oyntment:* you may make many Oyntments of the aforeſaid Simples for the ſame uſe.

To preſerve the Hair from falling when you are afraid thereof uſe this. Take *of Oyl of Myrtles or of Maſtich two ounces. of Labdanum and Hypocziſtis or Acacia diſſolved in ſharp Wine or Vinegar two drams, of Allum or Salt two drams, of Wax as much as will ſerve to make an Oyntment,* or; Take *of Oyl of Roſes and Quinces each one ounce, of Labdanum diſſolved in Verjuyce two ounces, of Maſtich one dram and an half, of the pouder of Galls, Cyprus Nuts and Myrobalans each one dram: mix them for an Ungnent* to theſe you may add, *the aſhes of Filbirds, Nuts, and Bees* and other dryers above mentioned. If you deſire hair to grow again or to come forth, we may uſe Fomentations, with Liniments before and after or alone; and they are made of the Decoction *of Southernwood, Maiden-hair, Goldilocks, Horehound, Vervain, Myrtle leaves, four Docks, Roſemary flowers-Chamæpyts or Groundpine, Roſemary topps, and Sage:* if the Head be to be waſhed, Take *the Roots of Reeds or bark of an Elme, the herb Ferula* if you can get it, *Linſeed, torrefied and Spikenard* according to *Dioſcorides.* And if the Hair fall by reaſon of bad Humors, we muſt add thoſe things which cleanſe them away, *as Senna, Guiacum, roots of Briony, Wildgourd, Snakeweed, Spinage, Lupins,* Beans, Bran, boyling them to a Lixivium, or make a Lixivium or Lye *of the aſhes of Juniper, Southerwood, Horehound, Nuts, Almonds, Snails,* ſometimes adding other aſhes as before, and boyling other things aforementioned in the ſame; ſometimes Fomentations are made of ſtilled Waters, *as of Southernwood, Maiden-hair, Goldenlocks, with diſtilled Honey,* which you may uſe with *aſhes of Labdanum.* Alſo *a Water of Lard and Honey* with other proper Plants is good. There is another *of boys urine, Wine and Milk,* diſtilled in equall parts, to which add *Southernwood, and other proper herbs, and ſometimes Muſtard ſeed to make it ſtronger.* The aſhes of Tobacco boyled firſt in Boys urine do cauſe hair to grow, and kill Lice wonderfully. The urine of a Cow or Mare in which Fænugreek ſeed hath been boyled is alſo uſed. To prevent the Falling of hair, make more aſtringent Decoctions *in ſharp Wine or Lye, or ironed Water, leaves of Myrtles, and berries of the ſame, Elme barks, red Roſes, Galls, Cypreſs Nuts,* with other things.

The Falling of hair from the French Pox is cured by a Fomentation of Milk, as we ſhewed, adding Butter, the Oyl of ſweet Almonds and the like Lenients, to attemper the acrimony of the Humor; beſides theſe externall Medicines. That ſoote which comes from Pine-tree burnt or Frankincenſe or other Gums eſpecially Storax, which ſends a ſweet ſent, doth cauſe the growing of hair in the Eye-brows often and hard rubbing of the part while it grows red with the Figg leaves or rough cloaths, helpeth

to

to cause hair by drawing forth the moisture: or rubbing with sharpe Juyces as of Raddishes, Onions, Garlick, Squills and the like. If the down be first shaved off or the thin hairs very often, it helps much to make them thicker and longer. This will cause the nourishing moisture to come to the part, and the hairs come forth better, this is the best way to produce a Beard, and when hair falls it will grow stronger; the smoothness of the Eye-brows is amended if with blacking or Soote, with Oyl of Nuts and vernish you make a paint.

The Cure of the over largeness of the body of magnitude of parts increased, of over-large Orifices.

When the Body or parts thereof grow too big, or the Orifices too large, if they be originall from the Birth, they cannot be cured: nor can we cut off any thing from a part too large or sew up large Orifices, or conglutinate them, for then they would loose their use, which is of more concernment then Deformity. Yet for to astring some Orifices if they be not too wide by Nature, but caused by Force without Rupture, Women have some Medicines for the externall Orifice of the womb, to make them conceive the better, and to conceal the loss of Virginity, by often applying astringents which make the parts straighter. A Fomentation or Inception is used for this purpose made of the Decoction *of Galls, and Pomegranate peels in Rain or Smiths Water, with red Wine, Vinegar, and Allum:* sometimes they add *Comfrey roots, leaves of Sumach, Plantane, Oak, Cypress Nuts, Pine barks* and other astringents and sweet sented as Cypress, writing Inke applyed with clouts doth strongly astring or this following. Take *of Pomegranate flowers half an ounce, Mastich or Frankincense and Dragons blood each two drams, of Asphaltum or Mummy Arabick, in red Wine and Juyce of unripe Pears or Sloes make a past and apply it, or sprinkle on the pouder of Bole, Galls and Mastich,* to which add *Antimony and Scales of Iron.* To strengthen the Privities, and help Conception this water is most proper: Take *of the great Comfrey roots, Galbanum, Roman Vitriol, Pine-gum, Ammoniacum, sweet Almonds, Cypress Nuts, grains of Sumach, Terra sigillata each equall parts,: pouder them and mix them with Sloe-water, boyl them a little, and with water being warm foment the Privities with a linnen cloath.* This following is of the same if not greater Vertue. Take *of the leaves of Myrtles, Swine-cresses each four handfulls, of green Medlars, Sloes and Pears each two pugils and an half, of Hens Gizards thirty, distill them in Balneo mariæ, and let the Water be put into the Privities with a lock of Wool often.* If the Nayls grow continually thick it cannot be cured, for if you shave some from them the next wil be as thick.

The Cure of Nayls that are too thick or too long

But when the Nails are too long, although it be Naturall, in regard they bring Deformity and hinder, they must be cut to the quick, so that they be even with the flesh for to cure long hair. This is done by trimming according to the custome of the Country: but when they grow too long in a place they should not as in the Forehead, or in the upper Lip of a Woman which is usuall or upon her Chin which is monstrous; or when they are too many in the Privities, then they must be taken and prevented from returning which is most difficult; but it is to be done by outward applications a preparative going before; either by pulling forth, or cutting them off or burning the skin, when there is a Plethory you must prepare by letting blood, if you intend to burn them off, to prevent Inflamation and pain: you must also purge. Some use sweating before either in a dry Bath or with hot Water, that the Pores being opened the Medicines applyed may have the better Operation. But this is not so necessary because it will be done without; bnt they do well after to clense the skin from the Liniments and filth especially when they stick fast in the Privities: Topiks are divers, to make the skin clean from hair called *Psilothra*; this they do by a caustick Power by burning, and if they burn strong as we said of hot water the Roots will be taken off and a Scar will be in the Skin, so that they never will grow again. This is to be done warily and if the place be burnt, cured as a burn. Some Medicines work otherwise then by caustick or burning, by a secret propriety; which are mixed with causticks to keep hairs from returning: besides these there are some which have an astringent Faculty by which they hinder hair which do drive back the Nourishment. And cheifly to keep hair from growing again, they use Narcoticks or Stupefactives, supposing that they repel them by their great coldness, but they being not cold must do it by another way of Digestion, which we have shewed to be their property, or they are used to take away the pain by Causticks, so they were used, mixed with other things at first, and after they were supposed to be applied for the hindering of that groweth of hair. These Medicines which take of Hair or hinder it from growing, either by way of Oyntment or Pouder are made of the Simples following. First from Plants, as the Roots of Osmund-royall, of Cypress, take off hair according to *Dioscorides*: the Meal of Lupins with Oyl and Vinegar: the red Berries of Briony take away hair, hence the Plant is called a *Psilothron*, to which you must add Vinegar when they are bruised, least they cause Ulceration. The juyce of Spurge doth it excellently, but it inflameth easily, therefore it must be mixed with the white of an Egg or Oyl: the Juyce of the wild Cowcumber doth the like: other Juyces keep them from growing as of Fumitory, Coleworts, especially Narcoticks, as of Henbane, Hemlock and Poppies. The distilled Water of the same doth the like, as also the Water of Stonecrop and Housleek: the water that drops from a Vine that is burnt is good also: also Gum of Ivy dissolved in any proper Water is much commended.

The Cure of the mouth of the Womb being too large.

The Cure of hair growing too long.

From living Creatures these are good the sea Hare and the Urtica, beaten and laid on saith *Dioscorides*. Also Ants beaten together with their Eggs are commended if applied. Also Ants Eggs with the Milk of a Bitch or meal of Lupins with strong Vinegar, Moles, green Froggs and Horsleeches poudered, or burned, and applied with Oyl or Grease are also good: also Salamanders and Glowworms mixed and beat together with Ants Eggs are of much force: also Swallows Dung and Vinegar: also Batts blood, Frogs blood, Snails with Vinegar, Moles with Vitrioll, Bitchs Milk, Ox Gall, black Chickens and Dogs pisse. The Decoction of a Mole with salt Water, till the water be almost gone, takes away hair but brings white in their stead.

Dioscorides commends the Oyl wherein a Salamander of the Sea hath been boiled. They say Salt often thrown upon the Head takes away hair; and the crocus of Iron with Oyl. Of Compounds this following is the best. Take *of quick Lime one ounce, of Orpment one dram or one dram and an half,* add a little of the white of an Egg and Barbers Sudds anoint the place with your Finger, and a quarter of an hour after wash it with the Sudds, if they go not off, increase the quantity of Orpment, and so continue till you have done it; some mix these with French Soape. The Turks have a thing called *Rusma*, it comes out of the Earth and is like skales of Iron, but lighter, black and as it were burnt, which is best of all, and the Women use it much as *Bellonius* saith, because it makes the parts smooth without burning, leaving no sign of hair; they take the half of this Pouder & half of the Pouder of quick Lime, and steep them in Water and wash therewith, and afterwards in the Bath they wipe the part and the Hairs comes off. This *Rusma* is a kind of Shoemakers black or vitrioll called *Sory* or *Melanteria*, it is like it by Description: other things to take off hair are made thus. Take *of unslaked Lime one ounce, of Orpiment half a dram: pouder them and boyl them in water or Lie, then use it: others use the ashes of Harts-horn with as much Orpiments boyled in Rain-water: the Pouder of Orpiment mixed with*

with juyce of Henbane takes off hair and they will not grow again, and the Juyce is to prevent pain. Another; Take *of Orpiment one dram, of Gum, of Ivy five drams, of Ants Eggs bruised one spoonefull and mix them with Vinegar*; you may add *the blood of a Bat or of Froggs, or Juyce of Henbane*, least they should grow again; some use the Decoction *of Spurge in Vinegar with Quick-lime, and least they should excoriat they boyl Mallows therewith or add Milk.* This water takes off Hair and keeps it from growing again; Take *of salt Peeter eight ounces, of Allum six ounces: beat them together and distill a water with which wash the part, and when it is dry wash it again. A Lye in which Neule roots have been boyled, and a rusty Horse-shoe steeped doth the same, if after the part be shaved you wash the place there with thrice every day.* To hinder their growing again this is the chief Medicine. Take *of the Juyce of the Narcotick herb afore mentioned two ounces, of the blood of a Bat half an ounce and add thereto Gum of Ivy, or half an ounce of the Mucilage, of Fleabane, or of pouder of Ceruse and burnt Lead each one dram.* or; Take *of Opium half an ounce, of Sanguis Draconis one ounce and an half: boyl them in Vinegar, adding the Juyce of Henbane, a distilled Water of Henbane, Poppy, Hemlock, Housleek, and Stonecrop with the bloods afore mentioned and Allum and Vinegar is approved.* Hair cannot be pulled off, otherwise many together would cause pain, and one by one require much time; therefore a very sticking Plaister laid some time upon the part, and drawn off, will do it; for this purpose. Take *of the Rosin of the Fir-tree or of the Larix-tree four spoonefulls, of Mastich pondered as much as a small Nut; dissolve and boyl them a little, always stirring them, and then powr them into cold water and make a Plaister.*

It is otherwise made *with Colophony and a little Gum Ammoniack or Galbanum*, for so the Skin being mollified and enlarged the hairs come forth more easily.

If you add something which will pull hairs forth it will work both actually and potentially as Gum of Ivy or thus,

Take *of Pitch half an ounce, of Mastich or Gum of Ivy three drams, of Orpiment one dram and an half: with Rosin make a Plaister.*

You may take hairs off with Scissors, but better with a Rayfor, first washing with warm Sudds, but then the Roots will appear, and arise suddenly again, and the oftner you shave, the thicker they will grow; therefore shaving will but palliate and not take away this Deformity.

The skin must be a little seared, not to take away the hairs, because they may better be cut away, but to hinder their growth, for so the Roots will be consumed, and the Pores stopped: which as we may do it with Medicines so may we with an actuall Cautery; and this is done with a Plate of Gold burning hot suddenly clapt on, for so though there be a burn, yet after the healing thereof no Scar will remain.

The Cure of the carnosity and fatness of the Body and parts thereof.

It is better to prevent then take away grosness of Body which is burdensome, because a Body that hath been great when made less will be wrinkled, uneven and deformed; as the Breasts when fallen are lank and flaggy, so the Cheeks, Calfes of the Leggs and Belly, if formerly distended, will wrinkle when they are fallen.

But to prevert this burdensome flesh, or to stop it that it proceed no further, we must hinder the increase of that fat which is Naturall in the Blood: first by a more spare Diet, or such as nourish little. But if a more sparing Diet only be used then formerly and it be of good Juyce, there will be rather an increase of better Blood, then a less quantity, which will little avail for abating of flesh. And though a sparing Diet doth abate, in regard men will not long endure it, we shall do little by that means. But if we prescribe a Diet of little Nourishment of Herbs rather then flesh, and water instead of Wine or very thin Wine or other Drink, they shall so grow lean, and this is the best way: great and constant Labour taketh down the flesh and Fat of the Body in time, especially if the Diet afore mentioned be used; but ordnary Exercise makes a better Concoction, and rather increaseth then diminisheth the Flesh.

Great and often Evacuations by which the Blood and nourishing Juyce is taken away from the parts and their increase or groweth hindered, as great Sweats by strong Exercise, or Baths or the like are very proper as Bloodletting and Cupping which Scarification and often Purging; which as they are prescribed with good advise, so by chance when there is a Flux of blood, or of Seed by much Venery, or of the Belly, or an acute Disease, corpulency is taken away and the Body made lean. And this will be so also by old Age.

It may also be done by altering Medicines which keep the Body hot and dry constantly, this way will prevent and diminish Corpulency, and the constitution may be thus altered by Diet as well as Medicines, Decoctions are cheifly commended for abating corpulency, *as of the Huskes of Filberds boyled in Wine, Roots of Polypody, Avens, wild Chervill: Rosemary with a little Ginger.*

Or the distilled Water of these often drunk.

Also Vinegar often drunk doth the same thing.

Pouders made of these things following and taken in Wine are said to do the same, *as the seeds of Ash, Hil-wort or Pol-montane, Parsley.*

Also Tartar or Wine-leaves often taken, or Gum Sandarach half a dram, with Oxymel, also the Salt of Vipers.

It is said that *Pepper* often used will cause Leanness.

Pills of bitter things taken every morning half a scruple are good, as of Birthwort Roots, Gentian each one dram, of Madder roots, and tops of the lesser Centaury each half a dram, of Allum one scruple, with Juyce of Polypody or Avens make a mass.

The Cure of too great Breasts.

Women which desire to be handsom labour much to hinder their Breasts from being over large, they affect to have them little for Ornament, and fear they will be unhandsome when they are big.

This is done not only by using such means as extenuate the whol Body (which we have declared) but by outward Applications: which by repelling, cooling and binding, or consuming the Nourishment by a digesting and drying Quality, keep the breasts comely.

The same Medicines which we spake of in the Chapter of Milk over flowing, which hinder the coming of it to the brests, or dissolve that which is there, being applied to the breasts will also make them less.

A Fomentation often repeated with a Sponge or Linnen clout, and left at the Breasts till dry will do it. This is made *of red Wine, Vinegar, Ladies mantle, Horstail, Myrtles, Plantane, Roses, Balm, Mints, Galls, and other astringents.*

Or make it *of Sal ammoniack and Allum boyled in Wine. Stilled Water from the foresaid may be also used with Allum; also a Water distilled of green Pine-nuts: also that which is made by Distillation of Eggs, Allum, and Pouder of Chalk.*

Quinces, Apples, green Pears, Medlars, Service-berries, Sloes beaten together with Vinegar, or boyled in it do the same; or boyled with Oyl of green Olives and Galls.

Hemlock fresh gathered beaten by it self or with Vinegar, Henbane leaves, Mints and Balm do the same.

This Plaister following is also good. Take *of Mastick and Frankincense each half an ounce, of Galls and Cypress nuts each two drams, of Bole or Fullers Earth or red Okar three drams: pouder them and mix them with the white of an Egg and Vinegar or Honey and so apply them.* or,

Take *of Pomegranate peels three drams, of Acacia hypocistis or Conserve of Sloes half an ounce: mix them with Vinegar and the Mucilage of Fleabane seed.*

Or this Oyntment. Take *of Ceruss three drams, of Alabaster or white Wax two drams, of Camphir one dram, of Borax half a dram, of the Infusion of Gum dragant half an ounce, of Oyl of Mrytles as much as will make an Oyntment.*

They commend the Pouder of two Whetstones rubbed together mixed with Vinegar, *Dioscorides* saith that the Cyprus Whetstone called *Naxia*, keeps Breasts from growing a Squate or skale Fish laid to the breasts doth the same by astriction.

When

When the Body or any part is too ſmall by Nature, it cannot be cured, nor a Member reſtored by an artificiall Inſtrument, or by making the like, this is a Diſeaſe in number deficient; but that which is deficient in magnitude may be ſupplyed in ſome.

The Cure of a ſmal Body or ſmal Limbs, and of ſuch parts are lame.

When any part of a Member is loſt, inſtead thereof new fleſh may be added, which may be faſhioned like unto the former; which divers ingenious Chirurgions ſay they can do when part of the Noſe is taken off: firſt they take away the skin in the extream part of the Noſe, then they make a wound in the muſculous part of the Arm of the Patient, into which they place the remaining part of his Noſe having the skin cut off as aforeſaid: firſt putting a Tent in each Noſtril, then they bind his Head to his Arm, and ſo let it remain till the fleſh groweth to the Noſe, this done they cut off as much of the Arm as is fit to make a Noſe, and faſhion it like the former and then take the Tents out of the Noſtril, and after heal it up. If this may be done by a Noſe, why not by other Members, and though this new fleſh ſhould ſerve for no uſe, yet it would take away Deformity.

The Cure of breaſts conſumed.

To make new Breaſts and Papps ſo that the Child may ſuck: women uſe to apply an Acorn cup or half a Nut ſhell filled with Roſin of the Larix tree: to the place where the Niple is wanting and let it ſtay on ſome time.

The Cure of Gums conſumed.

The Gums being naked as it were without a thick Skin, being worn away may be reſtored. This is done firſt by taking away any thing that is rotten about them, then rubbing them often with Vinegar of Squils, or Oyl and Honey which is ſtronger, with the pouder of Dragon roots and Honey or with Ægyptiacum and Wine, and the like clenſers and reſiſters of putrifaction mentioned in the Ulcers of the Mouth.

Afterwards let them often rub the Gums with drying things that breed fleſh and glew the ſame to the Teeth, as with this Pouder. Take *of Orris Root one dram, of the Meale of Oroby two drams, of Frankincenſe or maſtich one dram, of Sarcocol half a dram, of burnt Allum one ſcruple, of Angelica Roots for to give a Sent or Cipreſs roots as* Dioſcorides *will have or Cloves, or of Moſch or Ambergreeſe a little, ſo make a Pouder.*

Birthwort roots may well be added, but they are bitter, and Mirrhe but it is unpleaſant, therefore inſtead thereof: Take *Benzoin or Storax, Sanguis Draconis is good to be mixed therewith and alſo Blood ſtone.*

The aſhes of Pennyroyal are good according to Dioſcorides, *burnt Harts horn or Ivory* and things aforeſaid which fix Teeth, eſpecially when they are looſe by reaſon of the conſuming of the Gums: there are alſo things to rub the teeth mentioned in the Rottenneſs of teeth, that are good.

Calcine Frankincenſe and Maſtich, and mix them with Honey, a little pouder of Coral with Salt and Allum, and rub therewith.

The Troches made of Orobus and Honey are uſed.

The Pouders may be made up with Honey or Oxymel of Squills into Troches, and ſo dryed and kept for uſe.

The Cure of ſtraight Orifices.

The ſtraigtneſs of Orifices as of the Womb and Præpuce or Foreskin if it be ſuch, as doth not only bring Deformity; but hinder Action, is to be dilated by inciſion. This may be done ſafely in a Phimoſis by cutting off the Foreskin which is uſuall in Circumciſion.

The Cure of Phimoſis.

When the womb is too narrow, a diviſion made by Inſection hath been often practiſed, though it be more painfull and difficult then the other.

Therefore firſt you muſt begin with the ſafer way of practiſe, by fomenting the part with things that looſen moiſten and molliſie, as Fomentations and Baths, Oyntments or Peſſaries ſuch as are preſcribed in the hardneſs of the womb; which while you uſe you muſt put in a Tent ſomwhat large made of a dry Gentian root or a Sponge tyed cloſe together, that as it ſwells it may enlarge the Orifice, by often uſe.

The Cure of the Leanneſs of the Body and its parts.

That Leanneſs which is not by a Conſumption but Naturall; is ſeldom altered. Otherwiſe fleſh or fat may be cauſed by things that increaſe blood and nouriſhing Juyce; as good Diet and reſt, Natural Evacuations, Motions of Body and Mind; theſe will bring a better Habit to the Body.

The Cure of lank and looſe Breaſts.

When Breaſts are lank and hang down. they are unſeemly, and women that love to be neate, deſire their Cure; this is done by applying things that make them harder and firmer, ſuch aſtringent and drying things which we ſaid would hinder the growth of Breaſts.

The Cure of the uncomely Figure of parts.

When parts are diſproportioned and cauſe Deformity, beſides what is from number or magnitude, of which we have ſpoken, as a Head, Noſe or Mouth imſhapen, if they be ſo Naturally, they are incurable as alſo the Teeth and Nayls.

The Cure of over curling Hair.

If the Hair be too curling and much, we cut it off, if little pluck it out; but this being not very unſeemly is not to be tampered with, except it be troubleſome, as when in the Eye-brows and from thence they bend into the Eyes.

Theſe hairs are to be rectified by often touching them with the ſlime of a Snaile, or with Glew.

They ſay they will grow again when pulled out if the Pores be anointed with Oylin which a Lizard hath been boiled; or with Frogs blood, eſpecially if it be mixed with the pouder of Laurel root or the aſhes of Organ.

Things that cauſe Hair to curle.

Some deſire their Hair may curle, and this is done by the uſe of ſtrong aſtringents ſuch as were mentioned among thoſe which black the hair, *as the Decoction of Galls, Pomegranate peels, Cypreſs Nuts, Pomegranate flowers and the like made into a Lixinium,* to which they ad things that cauſe curling *as Daffodill roots, and Dwarfe Elder roots and Leaves with the ſeed of Henbane.*

Alſo Oyntments made of the ſame are uſed, as: Take *of Oyl of Myrtles and Maſtich two ounces, Oyl of Henbane half an ounce, Juyce of Myrtles and Vinegar each one ounce: boyl them, then add the aſhes of Cheſtnuts, Hedghog and Pine nuts each half a dram, the ſhavings of Rams horns, Gum Arabick and Dragonth each one dram, Myrrh half a dram, Honey as much as will make an Oyntment.*

They ſay Mucilages boyled in Water or Lye will do the ſame, if made of Marſh-mallows roots, Linſeed, Fænugreek and Fleabane ſeed, and Gum Arabick, this they beleeve will ſo ſoften the hair that they will be fitter to curle or the Pores being looſned thereby and made larger, the hairs will come forth more crooked. Others add *Fern-roots, Beets and Lythargy,* and when the hairs are dry anoint with Oyl of Myrtles. Some anoint with the Roots of Dwarf Elder mixed with Oyl. Women do more certainly with criſping Irons; and when they go to Bed, they twiſt them, and with great pains put them under their Head geare, and in the morning being combed out, they continue curled the whol day.

The Cure of the ſeparation of parts which ſhould be united as of the hare Lip.

If there be a Diviſion of any part which ſhould be united whether after the Cure of ſome wound, or Naturall, if it be in a fleſhy part it may be united; as that of the upper Lip which Children are born with called a hare Lip in Dutch *Haſenſchart,* it will be united if it be cut on both ſides, and after the Lips be joyned together with Needles wrap about with Silk or with ſowing and a Plaiſter laid

over

over till it be cured; this you may try in any other part where there is Deformity or Hindrance, and in fleshy parts it will be done, but scarsely in other parts. Also these may be artificially united, if you first take of the skin upon each side, and apply sticking Plaisters to the sides with double or treble Clouts and Buttons, with which and good Ligature, the parts divided will be drawn together and united.

The Cure of Gums separated from the Teeth.

If the Gums be separated from the Teeth by biting hard things, you must chew upon the sound side; if from gravel upon the Teeth called *Tophi*, they must first be taken off, otherwise flesh will not grow but being taken off the flesh will grow at the Roots of the teeth, and so be united unto them. Therefore the Remedies are such as clense, of which we spoke in the Foulness of teeth, and of things that breed flesh in the consumption of the Gums, for it is done by clensing, breeding flesh and drying which causeth Glutination.

Mouth waters which dry and astring are good as: Take *of Comfrey roots, five leaved Grass, Orris each one ounce, of Birthwort and Alheal each half an ounce, of Angelica and Cypress roots each two drams, of Burnet, Vervain, St. Johnswort, Pennyroyall each one handfull, of red Roses one pugil, Pomegranate flowers two drams, yellow Myrobalans three drams, Oroby seeds two drams, Mastich and Frankincense each one ounce: boyl them in Wine and Honey adding a little Vinegar of Squills and Cinnamon*, let him wash his Mouth often therewith, you may also add a little Allum.

The Cure of broken hollow and rotten Teeth.

When teeth are broken or divided or hollow and rotten, they cannot be repaired, and therefore if they offend must be pulled out; but if they be usefull in regard the next Teeth are gone you may keep them provided that you prevent farther Corruption.

This is done by washing the Mouth often with the Decoction *of Capar leaves, the leaved Grass, Birthwort, Cypress, Leaves of Mints, Galls, Nigella seeds, Bay berries, made in Wine and Vinegar, or with Smiths water.*

The Decoction of Spurge root in Vinegar is the best, and if Allum be added it is the stronger.

Or let him wash his Mouth with Sage or Rosemary Water mixed with Salt and Wine.

Or with Vinegar of Squills if it be not strong enough.

Rub the corrupt Teeth with the things mentioned, for clensing in that Chapter, which by drying take away Corruption or this Pouder. Take *of Cuttle-bone two drams, burnt Coral and Harts horn each one dram, Mastich and Allum each half a dram: make a Pouder.*

Or with the ashes of Organ, Rosemary and Pellitory of the wall mixed with Honey and Salt.

We put into a hollow Tooth the pouder *of Galls roots, of Sulphur-wort, Staphisager, Penny-royall and sometimes Borax.*

To take away Teeth when unserviceable, the Cyhrurgions use Paces and the like Instruments among which that like a Goats hoof is best; some are so active that the standers by, think they do it without Labour, and they are wondered at, and go about deceiving the poeple with expectation of far greater things which they profess; some cannot be drawn out as easie as those that are loose, especially when they are broken or rotten.

This may be done by Burning for so the Roots become dry, or the Teeth broken, so that they may easily be taken out. And this is done by an actuall Cautery or potential, or *Aqua fortis* or Milk of Spurge, Sory, as in the pain of the Teeth is mentioned: *Dioscorides* saith that the Root of Ranunculus, or Juyce of Sowbread doth the same.

And other things though they are not caustick as the *Root of the black Chamæleon, the Juyce of Celandine, the Lyes of Oyl, the Liquor of that comes out of the Cedar, and the prickle of a Forkefish.*

They suppose that a Tooth will fall out, if you put *Gum of Ivy into it, the fat of a green Frog or of a Cookow, or with the blood of a Lizard.*

If you deffend the other teeth with Leaven or wax and apply to the hollow Tooth, the pouder of the root of a *Mulbery tree* which hath been first infused in Vinegar it will fall out.

Also the Root and Leaves of *black Henbane*, laid hot to the Teeth.

Also *wild Coloquintida* infused in Vinegar then poudered and boyled with Honey. or,

Take *the grease of Froggs, Juyce of Celandine, and Aqua vitæ in equall parts, and apply it.*

Or the Juyce of Celandine and Mugwort with Vinegar.

The Coleworts worm applyed doth the same, and the water of Sal Ammoniack.

The teeth will fall out if rubbed with the pouder of *Nettle seed* and *Galbanum* equall portions.

The Roughness and clefts of the Nayls.

Though the ruggedness and clefts of the Nayls cannot be made even and smooth, yet as they grow they may vanish, which that it may be better done, and the like not succeed, first use gentle means.

As *Pitch, Wax, Rosin melted and applyed, also Mastick, Colophony, and Turpentine dissolved, adding sometimes Sulphur or Brimstone.*

Also *Raisons by themselves or with Opoponax.*

Dioscorides commends *Dock roots in Vinegar, and the lesser Celandine and Cypress.*

Also *Watercresses and Linseed are approved.*

To which add *Cummin, Costus roots, with Honey and the Pulp of Raisons or Grease, sometimes Allum and Salt.*

The stronger Medicines are the *Roots of Crowfoot.*

Arsnick with Bird-lime, or Gum Serapine, or Wax or Suet or Oyl.

Or *Cantharides with Oyl of Roses, or the like.*

The cleaving of the Hair.

If the hair be not all cleft it is usually neglected, but to cure, you must pluck away that thin part and anoint the ends of the remaining Hairs with the Gall of a Beast: and then use a Decoction to cause Hair, *of Southernwood, Capillar herbes and Cane roots*, and others aforementioned.

They spend time in vain who joyne them together with *Mucilage, or Bird-lime or Glue.*

The Cure of Dandrough.

When the Dandrough falls not but with Rubbing it is neglected, or it falls away with only combing, rubbing and washing with Soap; But when it abounds and falls continually upon the cloaths, as when it is to be seen in the Beard then it must be cured; first by purging, if it comes from Excrements, or the Disease cured that causeth it.

The Topick Medicines are to be such as consume and clense filth which causeth it, and they must be strong or weak as it is fixed, alwaies mixed with Lenitives, least they exasparate the Skin too much.

Washings are divers, first common Lye or Barbars Sudds with Soap and Rubbing.

Or Sudds with Juyce of Beets and a little Vinegar; also Honey and a little Gall of a Beast.

Or Urine, or salt Water, or Wine alone, or with the things mentioned.

Washing with hot water, will asswage the smarting of the Skin after the use of clensers; if afterwards you wash with water in which Mallows and Fœnugreek have been boiled.

The Decoction of Willow leaves, and bark is commended.

Or the Decoction *of white Spinage, Coleworts and Roots or of Mallows, Pellitory of the wall, Sopewort, Lupines, Beanes, Fœnugreek, Melons, and berries of the Spindle tree, also Roots of wild Cowcumbers and Squills.*

Divers Oyntments are used, as this. Take *of the Oyl of bitter Almonds or Nuts two ounces, of Oyl of Violets, Flower-de-luce or Wall flower each one ounce, the juyce of Spinage two ounces and an half, Vinegar half an ounce: boyl them a little and add the gal of an Ox three drams, Brimstone two drams, Vitriol one dram, Niter half a dram, make a Liniment, which will be stronger with half a dram of Coloquintida.* or,

Take *Almonds and Nuts rosted at a fire each one ounce and an*

half

half: beat them into a paſt, or the Meal of Lupines and Fænugreek with half an ounce of the Powder of Brimſtone, of Bole or other fat Earth two drams, of Dreggs of Wine one dram, Ox gall one ounce, as much common Honey, or Honey of Squills as will make a Liniment: you may add one dram of Muſtard ſeed or Staveſacre.

The *aſhes of Lilly-roots or of Garlick with Honey.*

The *Powder of yellow Myrobalans, with Juyce of Spinage and Vinegar.*

The white and yolk of an Egg pow edup on the Head after waſhed, doth qualifie well after the uſe of ſharp cleanſing things.

Pomatum keeps the skin from chopping.

A good Water is made *of the Tops of St. Johns-wort, Groundpine, Pellitory, or Soap-wort each one handfull and an half, the Meal of Lupines and Fænugreek each one ounce, Brimſtone, ſix drams, Tartar three drams, Niter one dram, red Wine one pint, Vinegar two ounces, Roſe-water one ounce.*

Rub the Head with *Salt, Niter or the Meal of Lupines.*

By combing Dandrough will fall.

The cure of the ſcales in the Hands.

The Scales in the Palmes of the Hands called *Palatella*, in French, is cured as Dandrough with Clenſers and Emollients.

The Cure of parts to be divided and Orifices that are cloſed when they ſhould be open.

The growing together of parts which ſhould be aſſunder or of Orifices which ſhould be open coming by Birth or chance, cannot be but by force. Therefore if they hinder not actions, let them alone with a little Deformity: but if they hinder the Functions as cloſing of the Anus, womb, and the like, then Section muſt be uſed or Cautery, by reaſon of the Neceſſity: and this is eaſier done, if there be only a concreſſion by a Membrane interpoſed or Fleſh not thick.

A ſhutting only of the Orifices without growing together of them as of the Mouth in a Convulſion of the Mouth, which hinders actions, we have ſhewed how it ſhould be opened formerly.

The Cure of matted hair.

Another Conjunction is leſs ſeemly and that's in the folding of the Hair is cured with combing: if they bring only Deformity, and no impediment ought to be omitted, becauſe it is not eaſily diſcerned, and if cut off, they will come ſo again: and they who have ſuch matted hair, take little pains therewith, but think them an Ornament and Sign of Manhood.

The Cure of Scimation of parts diſordered.

The Deformity which is in perverting of the Situation or poſition of the Body, if it hinder the Function or be painfull as in Luxations, Fractures and Ruptures. We ſpoke of their cure before, as alſo of Crookedneſs, which deformeth moſt of all.

When the Toes are awry, ſince it cometh from the ſhoes as we have ſhewed, firſt they muſt not be too ſtraight, and that will prevent that Deformity which can after ſcarce be cured.

The Cure of Gogle Eyes.

The ſtarting forth of the Eyes too far if from the Birth is incurable: but when it comes from a ſtrain, when that ceaſeth they return, ſo that they need no aſtringents; for if they ſhould be aſtringed gently they could not be put back; if ſtrongly they would more hurt the Eyes by wrinkling them. And ſince neither wind nor any Moiſture by filling the inward parts of the Eyes can thruſt them forth, we ſhall in vain apply Topicks as ſome do to conſume wind and water.

The cure of looſe Teeth.

To cure the poſition of the Teeth altered by motion, and fix them again in their places, and to prevent their falling forth, we muſt uſe Dryers and Aſtringents; ſuch as do not black the teeth as ſome do, and add things that have a gratefull ſcent.

Waſhes for the Mouth in this caſe, are made *of Roots of five Leaved graſs, Snakeweed, Capars, Moulin, Myrtle leaves and Maſtich tree and Olive leaves, Bindweed, wild Tanſie, Strawberry leaves, Medlars, Cornil tree Service, and Roſe leaves, Pomegranate flowers, Galls,* theſe black the Teeth, *Elm barks, Acorn cupps, Sponge, Mary Thiſtle, Moſs growing upon trees boyled in Rain water, Iron water, red Wine and Vinegar.*

If *Allum* be added the Decoction will be ſtronger.

To take away the Moiſture which is common there, you may boyl with the reſt *the Roots of Pellitory of Spain, and make a good ſirrup, Angelica roots, Topps of Roſemary and Sage and ſome Spices.* Some boil Gums therein from whence there is but little aſtriction, as *Maſtick* and the like.

Other waſhings are made *of Allum, Vinegar and Honey.*

Dioſcorides commends the *Pickle of Olives, and Sory.*

Alſo *Waters of Roſes, Horſe tayle and Vinegar* are good to waſh the Mouth.

Some things being chewed do the ſame *as Elicampane, and Berries of bloody Rod, and Barberries alſo Maſtich chewed.*

Dioſcorides teacheth that the Oyl of the wild Olive tree kept in the Mouth fixeth the Teeth.

Pouders are made to rub the Teeth and Gums, for the ſame purpoſe, as of Coral and other dryers, which we deſcribed in the whiting of teeth, adding Salt or Allum, which being burnt doth more aſtring, ſometimes they add the *aſhes of burnt Roſemary, Sage, Myrtles, Maſtich tree, Olive-tree, alſo of Dates ſtones and Cray fiſh or other aſtringent Pouders as of Cypreſs roots, Nuts, Sponge, Mary Thiſtle, Roſes, Hypocciſtis acacia, or of Sloes and Maſtick, Bole or any fat earth alſo Spices as Cinnamon, Cloves and Lignum, Aloes.*

The Cure of looſe Nayls.

When looſe Nayls cannot be faſtned, the Deformity from thence is cured as if they were quite fallen off; eſpecially when other grow under: For if they be not and thoſe places be not left bare, a worſe Deformity ariſeth. That therefore looſe Nayls may fall from the skin there is no other Art to be uſed, becauſe they will fall off, *Dioſcorides* teacheth to apply a raiſon thereunto.

CHAP. II.

Of Diſcoloration.

WE call that the diſcolouring of the Body, when it hath another Colour in the Skin, Eyes and Teeth, Hairs and Nayls.

The diſcolouring of the Skin, which appears only where it is naked and hairleſs, is either generall of the whol body, or particular of ſome places only.

A generall Diſcolouring of the skin is, when it hath all over, and not in one place only, a different Colour from the Native, when it is more or leſs red or white; as when it looſeth its fleſh Colour, and contracteth another or becomes uncomely in an evill Habit, Jaundies, Palneſs, Rednes and Blackneſs.

Cachexy or evill Habit.

An evill Habit is a Diſcolouration in which the flouriſhing Colour of the Skin being loſt, the decent Habit of the body called *Euexia* is changed into an evill Habit called *Cachexia*: in this the skin is too white and pale, or turnes from white to blewiſh, inclining to the lead Colour, and the ſuperficies of the body appears full and more ſwollen. This Diſeaſe is accompanied with a ſhortneſs of breathing, which troubleth them when they exerciſe or go up anyſteep place, with beating of the Arteries about the Throat and ſides of the Neck, beating of the Heart and Faintneſs, eſpecially in the Feet, and firſt there is a pricking pain at the Heart, of which they complain much. This Diſeaſe though it be incident to all, yet is it moſt common to Virgins, eſpecially at that time when their termes ſhould begin, and it begings then and continues after many Months and ſometimes years, while the Terms are ſtopped, or if they

who have their terms, have alſo this Diſeaſe, they are ſtopped. Alſo a lingring Feaver as we ſaid in Feavers is joyned herewith, ſometimes other Diſeaſes come upon it, as of the Stomake, Liver, Spleen, and the Urine except changed by ſome other Diſeaſe accompanying it, is white, wateriſh and crude. And if it laſt long, the Body will grow bigger and a Leucophlegmatia will follow, as ſhall be declared.

An evill Habit is the beginning of a Dropſie.

There is another kind of Cachexy, which with Palneſs of Body and other accidents mentioned, hath ſwelling of Feet, which if it continue long, the belly alſo ſwells and is extended; and this goes before the Dropſie Aſcites, and is the beginning thereof, as ſhall be ſhewed in the Dropſie.

Evill Nouriſhments, or Cachochymia is a kind of Cachexy.

There is a third Kind in which the Palneſs of the Body is not ſimple, but inclines to an evill Colour as yellow, green, black, yet is not full coloured in the Jaundies, it ſheweth it ſelf with a preſſing Pain at the Heart, and beating of the Arteries, and other Symptoms as before. This they call Cacochymia or evill Nouriſhment, from the cauſe. This is turned into a Jaundies or ſome kind of Dropſie.

Cachexy with a Dropſie or want of Nouriſhment.

One of theſe Kinds is when there are not only uncomely Colours and other Symptomes, but the Habit of body rather decreaſeth than increaſeth, and the Body groweth lean and thin, and therefore it is called evill habited, if this continue long and the body conſume, it is turned to an Atrophy, which is ſo called from the Cauſe, as ſhall be ſhewed in the Diſeaſes of the Body diminiſhed.

Jaundies.

The Jaundies is a Diſcolouration in which the ſkin is dyed of another Colour; this Name comes from the Bird *Ifterus*, by the look of which this Diſeaſe was thought to be cured, it is otherwiſe called *Arcuatus*, becauſe the Colour of the Rain-bow is in the Eyes, and the kingly Diſeaſe, either becauſe it is uſually with great Men, by reaſon of their Intemperance, or becauſe it was cured with Meade, which was in time paſt the Kingly Drink.

Arcuatus.

This Diſeaſe is divers according to the diverſity of Colours, ſometimes it is yellow and called the yellow Jaundies, by the Germans *Geibſuchs*, ſometimes it is more Saffron like and full coloured, ſometimes it ſhines and then it is called *Aurigo* from the colour of Gold: ſome time it is greeniſh, ſometimes black, which prevails over the yellow, and then it is called the black Jaundies. Theſe colours appear firſt in the Eyes, then in the Face, ſometimes they are over moſt parts of the Body, or over all, ſometimes the Urine is of the ſame Colour, and they ſeem ſometimes Saffron colour'd ſomtimes black, ſo that they will diſcolour a linnen cloath, in the mean time their Excrements which ought to be coloured, are white or aſh coloured, and therefore do not provoke the Patient to void them. This Diſeaſe ſometimes begins of its ſelf, and the colour firſt grows bright or ſhining, with preſſing pain about the Heart, this commonly goes before the Jaundies, and is its forerunner, and this Paine before any Yellowneſs appears is called in Dutch *Selbſuchs*, becauſe it follows ſo eaſily; ſometimes worſe diſeaſes accompany the Jaundies with their accidents, or follow as a Dropſie, ſometimes the Jaundies follows sa Feaver and other diſeaſes as the Colick, as it hath been declared.

Aurigo.

Redneſs.

Redneſs is a Diſcolouration very ſudden, in thoſe that are angry, or ſhamfac'd or bluſh, it continues longer in thoſe that are hot, or have hot Diſeaſes eſpecially Feavers: and this Redneſs appears moſt in the Face.

Paleneſs.

Paleneſs is a Diſcolouration in which the ſkin looſeth its flouriſhing Colour, and becomes leſs coloured then is beſeeming. This is uſuall in thoſe that are very cold, or ſorrowfull and greived, and it comes quickly to thoſe that are affrighted, and to thoſe that faint or ſwone, in whom the Image of Death is ſeen till they come to themſelves. Sometimes a conſtant Paleneſs is the fore-runner of a Diſeaſe, and often the Companion of Diſeaſes, and continueth ſome time after recovery: which Paleneſs appears in the whol body, but cheifly in the Face, and in thoſe places which formerly were moſt red, as in the Lipps and Cheeks there is Blewneſs: alſo Paleneſs will be in the Nayls and Yard, when it needs not or cannot, bluſh, or be red,

The Blackneſs of Moors.

Blackneſs is a Diſcolouration in which the ſkin appears black: and it is either perfect, ſuch as ſome have been at their birth, as the Æthiopians; or it is when the ſkin is not white but tawny, which they call black: which although Naturall to ſome, yet becauſe uncomely in their Eyes, which eſteem that neareſt colour to white the beſt, they count it a Diſcoloration and Labour to cure it.

Tawny Skin.

Hitherto may be referred the evill Colour of a wrinkled skin in old Age: for that which comes from a Diſeaſe and Leanneſs, continueth not long.

A particular Diſcolouration is only in ſome parts of the Skin: by reaſon of ſpots or defilements.

They which are from externall Cauſes, make Impreſſion of a ſtrange colour, or are ſuperficiall.

As that blackneſs which is from the Sun burning in the Face, and Hands and Breaſt, in thoſe places where they are uſed to be naked.

There is alſo an evill Colour from filth in unclean Perſons which ſticks to the skin and ſpoils the colour.

The colouring of the Skin.

Some are dyed in the skin by externall Colours and Paints, this is uſual with them that trade in ſuch Commodities; and thoſe that touch them.

Hence the skin is ſometimes black, red, yellow, green, &c. which ſometimes ſuddenly vaniſh, othertimes ſtay longer and are more fixed and cannot eaſily be waſhed out, in regard of the Cauſe which we ſhall all at large declare.

The skin is diſcoulored with divers ſpots, which ſometimes are diſtinguiſhed only by their colour, ſometimes by their bigneſs and bunching forth; ſome come with, and ſome without Diſeaſes.

They which ariſe of themſelves without a Diſeaſe accompanying them, are originall ſpots, as Freckles, Pimples, Fleabites, Eryſipelas or Anthonyes fire, blood ſpots, Gutta Roſacea, Ring-worms, Morphew, black and Blewneſs.

Originall ſpots as Moles.

Originall Spots are ſuch as we bring into the World, as Moles, theſe are called Signs and Marks, and are divers and are of divers Colours and Shapes, as like Strawberries or Cherries, ſome are depreſſed broad or little, and are manifeſt only by the Colour, and they are in the Face ſometimes and ſometimes in other parts of the Body.

Freckles.

Freckles are dark ſpots as big as ſmall or great Lentiles, and of the ſame colour onely they bunch not out, therefore are they called Lentigines from Lentiles: theſe are ſometimes more abundant ſometimes fewer, without pain or trouble, only diſcolouring the body eſpecially the Face, ſometimes the Hands and the open Breaſt, being expoſed alwaies to the Air: ſometimes they are in the Arms and Feet, and the more manifeſt when the body is more white, ſometimes they appear in Summer, and are gone in Winter, they are conſtant.

The broad dark Spot.

Of the ſame Colour are ſome dark Spots as broad as the Hand in divers parts, and they come and go at certain times

Flecbitts.

They are called Fleebitts which becauſe they reſemble ſuch, for they are little and round, and are about the Pores, and they only itch a little.

Bryſi.

Spots like Anthonyes fire. Eryſipelata or Anthonies fire, are little ſpots like the great Anthonies fire, but without Heat and only itch a little; they are larger ſometimes with a redneſs over all the Legs, and differ from the true Anthonies fire, in regard there is no Inflammation or Burning but only itching. As I often found being a Youth, by Experience, that when I rid forth, that Leg which was next the Sun was ſo burnt throw my Boote, that it was very red and itching, yet it was gone in the ſpace of two daies.

Blood Spots. Theſe blood Spots are very like in the Face, Neck and Breaſt, large and ſmall ſometimes, depreſſed ſometimes elevated, continue long, but trouble not but by itching.

The roſe Spot. The roſe Spot is when the Face or at leaſt the Forehead, Cheeks or Noſe are ſprinkled as it were with red Drops, the French call this *Coupe Roſe* which ſignifies Copporas or Vitriol, though it be nothing like it; ſometimes the Face is ſwollen with them and full of Puſtles, and the Noſe very large and full of Rubies.

Ring-worms called Impetigines. Ring-worms or Teters are red about the Edges and the Skin is rough, like that of the Chin, which is ſcabby called *Lichen*, only they itch not ſo much, but are as broad and as many, continuing long in the Face, Hands or other parts without Moleſtation: The Germans call them *Zinermahl* or *Eſtechs*, and the French *Darters*.

Morphew or Vitiligo. Vitiligo or Morphew or Alphi are ſo called becauſe they change the Colour of the skin, theſe are whiter then the ſpots called *Leucæ*, the Arabians call them *Albaras*; others are blackiſh called *Malæ*, both are ordinarily called *Malum mortuum*, or the dead Evill: others call one white the other the black Morphew. Theſe are not together but diſperſed like Drops through the Skin, changing their place and creeping, yet not rough nor ſcaby or ulcerated, and without Senſe, and if they be rubbed they are but reddiſh, or if you prick them being deep in the skin, yet they cauſe no pain, nor doth blood come from them but onely Water; when they are where Hair groweth they cauſe it to fall, and other white thin down comes up inſtead thereof.

Sugillations, Ecchymoſes, Vibices, Stigmata, Peliomata. Sugillations are blew ſpots after contuſion, which when they are nouriſhed by a Humor, are called *Ecchymoſes*; if they come from a ſtroake Vibices in Dutch *Senatthen*, and *Stigmata* in Greek, and by reaſon of their blewneſs, Peliomata, and becauſe they are Skie-coloured, the Germans call them *Blawmahſer*, ſometimes they grow blackiſh, and are yellow about. They are uneven, narrow and large, with a Tumor at firſt, and pain when they come from a ſtroake, and continue long after the Tumor is gone.

In Diſeaſes there are divers ſpots which are either plain or like Puſtles, as in Feavers, Pox and the like.

Eryſipelas. In Feavers called *Synochi*, there is often a red ſpot broad and ſpreading called *Eryſipelas*, ſometimes in the Face and Hands, this is deſcribed in thoſe pains which it cauſeth by burning.

The Meaſles or Exanthemata. In Feavers, eſpecially in Children, there are divers red ſpots in the Face, Breaſt and all over in the Pores, about the bigneſs of Lentiles which they call *Exanthemata*.

Ecthymata or ſmall Pox. There are other ſpots like the former in Feavers, as big as half Peaſe or Lentils upon Children that grow up to Puſtles, or fall in again or grow blew and itching and turn to matter, and then to a black Scab, by which being innumerable, either ſtanding together or a part, the body is ſo defiled, that it is ugly to behold. And when theſe are cured, the face is all their life after filled as it were a Honey comb with the impreſſions thereof; they call them *Ecthymata*, becauſe they break forth with violence, alſo *Variolæ* or little Puſtles, *Morbili*, or *Papulæ* that is Puſhes, Wheales or Bliſters: The Germans, becauſe Children have them uſually call them *Kindsblattern*, of which we ſpake in Feavers which produce them. Theſe are not only in the Skin, but Eyes, Noſtrils, Mouth: as we ſhewed in the Diſeaſes of thoſe parts.

The ſpots of peſtilential Feavers. In malignant Feavers that are venemous and infectious, we have not only thoſe ſpots mentioned but others called *Petechiæ*, ſometimes red like Fleabitts, ſometimes like Violets, dark and blackiſh as we ſhewed in Feavers.

The ſpots of the Elephantiaſis Pox, Scurvy. In the Elephantiaſis there are red and blew Spots in the Face and other parts; and in the French Pox there are the like of another kind: in the Scurvy called Stomacace or evil of the Mouth, there are ſpots of divers colours in the Legs, and ſometimes in other parts, all which are exactly deſcribed in the Chapter of Infection.

Of the yellow Spot in the Convulſion. We have ſhewed in the Treatiſe of the Convulſion, that one who had the Spaſmus or Convulſion, had a yellow Spot that quickly grew up and quickly vaniſhed from his finger.

The Eyes are ſometimes diſcoloured, when from the natural Colour they decline by Redneſs or Yellowneſs.

The Natural colour is in that called *Iris* or the Raine-bow, black in the Center bigger or leſs round about, grey or brown, and without the Circle all white; alſo when they are ſpotted or otherwiſe ill coloured.

Redneſs of Eyes. Sound Men have often red Eyes by outward heat, or too great Motion, or the Eyes are red from hot Diſeaſes of the Head, or of the Eyes themſelves, as in an Opthalmy, or Inflammation or Epiphora a Rheum, in which the Eye-brows rather then the Eyes are redder then uſuall. In the Elephantiaſis beſides other Deformities, there is Redneſs of Eyes: as we ſhewed in Diſeaſes which cauſe red Eyes.

Yellow Eyes. In the Jaundies the Eyes are yellow, as was ſhewed in that Treatiſe, and more in the white part of the Eyes, then in any part of the skin, becauſe no part of the skin is ſo white, as the thick Tunicle of the Eye, and therefore the yellow wil not appear ſo ſoon in other parts, as in this moſt white ſubject.

Blew Eyes. Divers ſpots diſcolour the Eyes, as thoſe that are red or blew in Sugillation, or *Hypoſphagma* called blood ſhot: theſe are not only in the white but in the Rain-bow of the Eye, and they appear more bloody then in the Skin.

Pox and Meaſles in the Eyes. Exanthemata and Ecthymata, that is Meaſles and Pox, as they infect the whol body, ſo ſometimes the Eyes and hurt the ſight; and if many Puſtles be within the adnate and horny Tunicle called *Cornea*, they cauſe blindneſs.

The white ſpots in the Eyes. The Cornea or horn Tunicle of the Eye is hurt with white ſpots; if theſe be right before the Pupilla or ſight they cauſe blindneſs, but if in the white of the Eye, they neither change colour nor hinder ſight, as was ſhewed in the Pin and Web Scar, and Suffuſion or filme in the Treatiſe of ſight depraved or hurt.

Grey and black Eyes. The common people think the Eyes uncomely if too grey, becauſe the clear part about the Pupilla, which uſeth to change colour, is grey: and the blacker it is by conſent from the Pupilla, which is alwaies black, the more comely are the Eyes. Although Ancients commended grey Eyes and called *Minervæ Glaucopis* from thence, yet our age alloweth them not for the beſt, and would change them if it could.

Yellow and black teeth. Alſo the Teeth, being Naturally white, are eaſily infectly, and diſcoloured: as when they are yellow with filth ſticking to them; or when they grow black from their own Corruption, or from Vapors in great Diſeaſes.

The

The ſpots of the Nails. The Nayls are diſcoloured and ſpotted by eroſion; ſometimes they are too black and blew, ſometimes too red, which Colour is not in the Nails, but ſhineth from the fleſh beneath through the Nails, as if it were in the Nails; as bruiſes being under them, are ſeen through, and blackneſs in the topps from filth: but in young people eſpecially, there are ſmall white ſpots in many places of the Nayles, which firſt riſing from the Root, grow with the Nayles and are pared off, and others grow in their Room. The vulgar think that theſe are a ſigne of long life in men and women.

White downy hair. The hair is counted diſcolored only when it is turned exactly white from a Diſeaſe, which took off the former. Or when young people grow grey too ſoon, it is Natural and honorable for an old man to be ſo, hence the Poet ſaid: In old time grey Hairs were of much eſteem.

Baldneſs. This Greyneſs comes ſooneſt in the beard, though that come forth long after the hair of the head: very red and black hairs are not counted diſcoloured, although they are by Common People accounted leſs comely; on the contrary, they that have yellow or gold coloured hair are counted comely, becauſe they are according to Nature, and black alſo except curled and like the Moores.

Red, black and yellow hair.

The Cauſes.

All the Cauſes of Diſcolouration whether it be general or particular in the Skin, Eyes, Teeth, Nails and Hair, come either from Humors, as Seed, Blood; nouriſhing Juyce, Choller, or from evil Humors or Filth or other defilments: or from Heat, Cold, or Dryneſs, as ſhall be in order explained.

The Parents ſeed is the Cauſe of Diſcolouration. and ſpots original in the Skin, Eyes and Hair. As we ſhewed in Deformity, that it came in reſpect of Number in Deformity, that it came in reſpect of Number of Parts, Magnitude and Figure from the Parents ſeed many times; ſo from the ſame comes Diſcolouration, and hereditary Spots; which alſo as the Diſeaſes in form and figure, come from the ſeed; and the Natural colour of the skin is derived from Parents to Children, as that blackneſs which is counted uncomely, comes Naturally from Parents of the ſame colour: and Children are grey or black eyed like their Parents, and haired, black, yellow or red like their Parents. And as in men often ſo alwaies in Beaſts, they produce their like in colour. This hath been obſerved to be true alſo in Birds eſpecially Pidgeons, of which if one or two only be black or different in colour, all the reſt being white, there ſhall be ſo many and no more of that colour: and if the Eyes of the Pigeon be black, yellow or cryſtalline, the young will have the like. They that ſtudy Pidgeons, are ſo obſervant therein, that they remove thoſe whoſe colour they like not, leaſt the young ſhould prove of the ſame.

As this ſimilitude of Natural colours, comes from ſeed rightly and Naturally ordered and diſpoſed, ſo if it be otherwiſe, divers colours and ſtrange ſpots, may come as we ſaid concerning Deformity; namely by tranſmutation or permiſtion and divers Cauſes, amongſt imagination can do ſo much, as that if a woman in the time of Conception or after when with Child, apprehended any thing ſtrongly by ſight or imagination, the ſame ſhall have impreſſion upon the Child: as Hiſtories report a Woman to have brought forth a black More, by beholding the Picture of a black More in the time of Copulation; alſo other ſpots come from hence, as of Mulberries, Cherries, and the colour of a Peacocks Neck and other repreſentations, which we have obſerved to be Natural (from Parents imaginations) in their Children; ſome have taught that Beaſts have the ſame imagination to produce the like to what they phanſie. As the Scripture witneſſeth of *Jacob*, who that he might get Cattel from his Father *Laban*, uſed an Art, by barking and peeling Rods, that they might be of divers colours, to cauſe the ſheep which looked upon them at the time of Copulation, to produce party coloured young. *Pliny* ſaies that Pidgeons will produce Pidgeons of divers colours, if the Dove-houſe be painted with divers colours.

Blood in the ſuperficies of the Body is cauſe of Redneſs. From the Blood which is over the skin and the fleſh, (which in the Deſcription of a Phlegmon I ſhewed to be Natural, in regard it is not only gathered in the ſmall Veins of the skin, but the ſubſtance of fleſh and skin covered therewith) as I ſay, there ariſeth from the blood, a proper colour of the Skin inclining to Rendeſs, to be ſeen through the Cuticula or ſcarſe Skin; or as there is a perfect Redneſs in ſome parts, as the Lips and Yard by reaſon of their ſpungy fleſh containing more blood, and in the Yard by reaſon of Arterial blood, and in the Cheeks, in which the blood is more frequent then in other parts (eſpecially in ſome conſtitutions): ſo, if this blood ſhould be carried more to the Superficies or outſide then ordinary, there will be a redder colour but chiefly in the Face, which by reaſon of its tenderneſs and looſeneſs receiveth blood more eaſily. As we ſee, when the blood is drawn outward with the ſpirits by external heat, the Body begins to be red, and the Face to bluſh, and the very white of the Eyes to be dyed therewith: or by the paſſions of the Mind, in which the blood with the ſpirits being raiſed is thrown outward; as from anger the Face will be inflamed and from ſhame bluſh, which yet when the blood returns, do all vaniſh away; in ſome ſooner in ſome later. For I have obſerved in ſome, that redneſs coming from anger and ſhame, hath continued a long time after burning in the Cheeks.

Want of blood in the ſuperficies of the body is cauſe of Paleneſs. As theſe things come by Blood in the Superficies of the body, ſo when it is there wanting, the flouriſhing colour is gone, and Paleneſs follows, which turns blew in thoſe parts which ought to be red by Nature as in the Face, Cheeks, Lips and Yard as alſo the Nails, which when by reaſon of the red fleſh beneath ſhineing through them they are red, if blood fails are ſeen to be blew.

Theſe parts are deſtitute of Blood, through Hunger, Sadneſs, Bleeding, and Diſeaſes; or if the blood flie from them, they are pale till it return, as the Yard is pale when there is no occaſion for blood. And as it is when external cold repells it, the skin is not ſo well coloured as when hot.

And in them whoſe Cheeks being red, the Blood being congealed with cold, ſeems to be of a livid and lyad color, laſtly, the ſame thing happneth when the blood with the Spirits is ſuddenly down in, as in Fear, Terror and other Paſſions or in ſwoundings and faintings, which cauſe Paleneſs till the blood and ſpirits return.

Alſo divers ſorts of ſpots proceed from Blood, either as it is in the true Skin, or in the Pores, or as it is under the ſcarſe Skin.

The blood ſpread into the true skin, is cauſe of Eryſipelas, Meazles, Pox, and blood ſpots, the Roſe drop and Teter. In the Feaver ſynochus hot and burnt blood ſpread into the true Skin, cauſeth that Redneſs which joyned with heat is called *Eriſipelas*, ſometimes Meazles and ſmall Pox, how this was done was explained formerly.

And if blood throw it ſelf to the skin by any other cauſes internal or external, which expel it or draw it forth, it cauſeth other red ſpots; as thoſe Eryſipelata which are in one place, and that Redneſs of Legs which comes from the heat of the Sun, which we formerly ſpake of.

Alſo through plenty of Blood, Thinneſs and Heat, and ſometimes Impurity of the ſame, thoſe blood ſpots do come into the Face and other parts into which Nature ſends it.

And

And firſt the Redneſs of face called *Gutta roſacea*, as it may proceed from the aforeſaid cauſes, ſo from often and immoderate uſe of Wine, it is uſual with Drunkards, becauſe by Drunkenneſs the parts ordained for ſanguifying or making of Blood, and the blood it ſelf being both too hot: that blood being ſent in great Quantity and often, into thoſe parts which are ordained by Nature to receive it, doth at length by often ſupply, cauſe this continual redneſs and Puſtles. This Infirmity is of long continuance, for Blood not falling from its Natural part is not ſuppurated, nor is it eaſily diſcuſſed other waies; alſo it anoys the Face cheifly, becauſe that ſeems more to abound with blood then other parts, and Redneſs is more Naturally there, eſpecially in the Cheeks, which in ſome are red Naturally, or ſpeedily grow red by bluſhing, and this ſhews that Blood can eaſily go to the Face, and return, if Nature be not hindered: but this is ſeldome done when it either offending in Quantity or Quality is often ſent thither, but being there fixed it begets this permanent and laſting Diſeaſe.

It happens alſo that if any Portion of blood which is ſharp come to the Skin, it cauſeth thoſe red and uneven ſpots by exaſperation and corroſion, which we call Ringworms, and the Germans *Zittermahl*.

The blood which is about the Pores, is the cauſe of red, little, and bloody ſpots.

The blood being carried to the Pores of the skin, and ſpreading it ſelf a little ſpace about them, ſometimes produceth ſmall ſpots. Alſo in ſweating, the Blood being carried to the Pores with the water, and there fixing ſuch ſpots remain: and we may perceive the ſame to be done by ſtinging of Creatures and biting of Flees, ſuch ſpots are left, which are ſoon diſcuſſed becauſe ſmall.

Blood under the ſcarſe Skin, the cauſe of black and blewneſs.

If Blood get out of the true skin, in which we ſhewed that it Naturally is under the ſcarſe skin, then being out of its place and not able to return, there it lies and ſhineing through the ſcarf skin, cauſeth thoſe ſpots of the color of blood out of the place, and left by Nature and therefore black and cloddy, ſuch as are in a bruiſe, and they are little broad, or long according as the ſtroke was, and theſe will laſt long, if the blood corrupt not as it often happens when it is incloſed; ſometimes when the blood is thin and ſpreads abroad, they are yellow and broad and when it is diſcuſſed they vaniſh, ſometimes the blood corrupts and eateth through the ſcarf Skin.

The cauſe of Blood thus breaking through the skin is uſually a contuſion made in the Veins or true skin, by which its continuity being divided within, the blood is carried from thence to the ſcarſe skin, for which reaſon, there are divers ſorts of Marks, as from a whip or rod, they are long according to the ſtrokes. And the Eyes are black from a ſtroake, becauſe the blood by that gets out of the Veins of the adnate Tunicle, or into the horn Tunicle. After blood-letting you may ſometimes ſee ſuch ſpots, when the Vein is pricked through, the blood doth not all come forth but ſome remains under the ſcarſe skin: there are none but theſe violent cauſes which divide continuity, which bring the blood under the ſcarſe skin.

Yet from great heat inwardly or outwardly in Diſeaſes, when the skin is thereby dilated and the Blood diſperſed, we have ſeen bloody ſpots under the skin.

And this alſo may come from thinneſs of blood, if when it is come to the Pores it ſweat not forth, but ſtaies there by drops; and this is rarely ſeen as alſo ſweating blood although we ſhewed in the Treatiſe of Excrements that hath ſometimes been ſo.

A general Diſcolouration and divers ſpots come from the nouriſhing Juyce, which is made of blood turned into the parts by aſſimulation, according as it is conveighed (when changed) either into the whol body or to ſome parts.

When crude and unconcocted Juyce, goes through the Body to nouriſh it, the flouriſhing colour thereof is deſtroyed, and another acquired as is ſhewed in Cachexia or evil Habit, of which there are divers ſorts, as the Juyce is only crude, or alſo ſerous and filthy; for if it be crude ſuch as is Naturally in the maſs of Blood, and makes the part which is called Flegm, and that nouriſheth, being carried with the blood through the Body for the ſame purpoſe, if this abound in the blood, or if the greateſt part of the Blood be ſuch becauſe not perfectly made red, and yet not ſo corrupted but it is fit to nouriſh the Body; then this being joyned to the ſubſtance of the Body for to nouriſh it, ſtill it makes the fleſh and skin of the ſame colour pale and white; and the colour is as far from the true Complexion as the blood is, being ſo, or when mixed with evil Juyce or water from evil Concoction. In Women, eſpecially Virgins, when that thick Blood flows not ſo plentifully to the Veins of the womb, nor Nature, which allots the pureſt blood for nouriſhing of the Child, and for monethly Evacuation, doth not continue her courſe to carry it thither, and ſend out the crude and evil Blood; there will be an evil Habit, and want of Terms (as we ſhewed,) the defect or want of the Terms, not being the cauſe of that evil Habit, but the evil Habit the cauſe of the want of Termes.

If the juyce which nouriſheth the whole body be crude, it cauſeth evil habits; if bad it cauſeth ill Digeſtion, or Cacochymia.

But if with the evil Habit, Cachexy and Cacochymy, there be alſo evil Humors about the Spleen which are carried from hence to the meſeraick Arteries; there will alſo be as I ſhewed, a Palpitation of the Heart and other Symptomes, by reaſon of the Cacochyma and Diſeaſes of other parts.

But if this Juyce be crude, and plentiful, and long before it nouriſh the Body, ſo that it ſwell therewith, the cachexy is turned into a Leucophlegmacy or white Flegm; and if there be much water, the Leucophlegmacy will be ſerous: or if the water abound in a Cachexy, there will be tumor of the Feet, and of the Belly and Body growing leſs, and the Dropſie called Aſcites wil follow the cachexy or evil Habit.

Or if this Juyce, which ought to nouriſh the body, be ſo bad, that it will not nouriſh, or be very little in Quantity, there will be a decay of the Body, and the Cachexy will be turned into an Atrophy. As we ſhall ſee in the Dropſie Aſcites and Atrophy how they follow a cachexy.

This crudity of Blood, if there be ſeroſity or waterishneſs, or cacochymy or ſuſpicion of a Dropſie: comes often from the Nouriſhment, if ſuch things be taken which produce crude Juyce or Water: as we ſaid in the Imbecillity of the Stomach, as Summer fruicts that will not laſt, which if they be taken immoderately by young People, make them ſubject to a Cachexy, eſpecially by Virgins being weak and uſing Exerciſe.

This crude Blood which cauſeth a Cachexy, and evill Juyce which cauſeth a cacochymy, or water which cauſeth a Dropſie comes from the Diſtemper of thoſe parts which are ordained for Sanguification or making of Blood and Chyle; as from the Stomach, Liver, Spleen, and the Veſſels and Membranes thereto annexed. And if the concoction be made imperfect, by the Diſtemper, Weakneſs or other fault of the Stomach; the Chylus be crude and imperfect, or foule and watery, which after in the ſecond concoction produceth the like Blood, becauſe it cannot be ſufficiently boiled, and the rather if the parts ordained for the ſecond concoction are alſo infirme. We have ſhewed treating of the pain of the Heart what kind of Diſeaſes are from the Stomach, and cauſe pain.

Blood that is crude, unconcocted, foule and watery, is made by the Infirmities of the Liver, Spleen and Veins, becauſe theſe parts are ordained for the Generation of blood. The Liver is the Inſtrument of Sanguification. And that Sanguification may be hindered by the Diſeaſes

of the Spleen, (many former Arguments being omitted, by which we ſhewed that the Spleen alſo is the Inſtrument of ſanguifying, and that it may be hindered by the Diſtemper of the ſpleen) we can prove, becauſe as appears by Anatomies, when the Liver is ſound, and the Spleen rotten, there have appeared thoſe faults of Sanguification which have been mentioned, and have cauſed a Dropſie, ſo that we need not make the conſent between the Liver and the Spleen, to be the cauſe. Moreover from the Diſtemper of the Veins, (ſeeing they help to make Blood, whether principally, as ſome think, or make it better after it hath been wrought by the Liver, which all conſeſs,) the Blood is leſs concocted and more crude. And this cheifly cauſed by the Diſtemper of the meſeraik Veins, that come from the Liver and Spleen, becauſe the firſt change of the Chyle and preparation of it for Blood is by them, for they ſnatch it and retain it firſt; the Diſeaſes which befal the Liver, Spleen or Veins, by which the ſanguification being diminiſhed, the blood becomes crude, and thence comes the Cachexy, either alone with Cacochymy, or Weakneſs, Diſtemper, Obſtruction, Hardneſs or the like.

Weakneſs of the Liver, Spleen and Veins (which by conſent with the Bowels unto which they are joyned, ſuffer with them) is properly that which comes from want of Natural heat, if it hinder the Functions, ſo that the blood be not ſufficiently wrought, and therefore too crude. Thus it is the cauſe of a Cachexy, in which the Native colour of the body is loſt, and it grows bigger, there is a ſhortneſs of breathing by reaſon of the Diſtemper of thoſe parts, and a preſſing pain of the belly, the Urin by reaſon of crudity is waterish, eſpecially if through the plenty of Water they cannot be tinctured with Choller; if this Weakneſs laſt long it turns the cachexy into a Leucophlegmacy by aboundance of crudity, which if it come from other cauſes alſo will make a Leucophlegmacy ſerous or watery. Alſo if from the weakneſs of the attractive faculty of the Liver, there be aboundance of Water not ſufficiently attracted by the meſeraik Veins, the Dropſie Aſcites, as we ſhewed in the Treatiſe of the Dropſie, will follow; but if their weakneſs be ſuch, that the Blood be not only crude, but not enough to nouriſh the Body, it will produce a cachexy, in which the Body is rather leſs then bigger: or if by this weakneſs the ſanguification is loſt, an Atrophy will follow. A cachexy is known to come from this weakneſs, if there be no other accidents or Diſeaſes in the Bowels, it appears by the evil colour of the whole Body that they are weakned, and the Patients ſo affected, are called Hepatick or Splenetick.

This weakneſs comes from this diſperſing of the Natural heat, which is from inward Cauſes from Birth or through Age: or from exrernal cauſes, and remaineth after divers Diſtempers of the Bowels, or other long and acute diſeaſes. Among which are Feavers, after which the Bowels being weakned by too much heat, or cold Drink which is uſual, there follows a Cachexy which by continuance cauſed the Feet, Belly or whol body to ſwell Moreover great loſs of blood, eſpecially of the Menſtrual cauſeth a cachexy, not only by the loſs of Spirits, but becauſe the Veins want refreſhment by their emptineſs, and want of heat with which they were nouriſhed · not onely by reaſon of that crude Juyce which is then produced, but becauſe the Body being exhauſted looſeth its flouriſhing colour. And if the loſs of blood were great the body would rather grow leſs then ſwell. Alſo other Evacuations by which the Spirits are conſumed do the ſame; among which too much Venery in Man eſpecially.

The Diſtemper of the parts and Veſſels ordained for ſanguification, may produce a Cachexy, either ſimple or mixed with Leucophlegmacy, or the Dropſie Aſcites; by cauſing the weakneſs which we mentioned to continue, and by hindering the Actions of the parts. The firſt is a cold Diſtemper which chiefly hinders the Functions, and proceeds by over much and long uſe of cold things: from external cold to which the Body hath been expoſed; from which the conſtitution is known to be ſuch and in regard there is no Thirſt, and the body appears colder with all ſignes of a cold cauſe.

But although the hot Diſtemper of theſe parts, eſpecially of the Liver, doth not at the firſt, nor by long continuance produce this cachexy or evil Habit, Paleneſs or ſwarthy colour, but it appears rather in a freſh colour, (as we ſee in the faces of Drunkards) and brings no great hurt as yet, but only a conſtant Thirſt by which this hot and dry Diſtemper of the Bowels is diſcerned: yet in continuance of time, in ſome ſooner, ſome later; by weakning the bowels, and making them unfit for action (the Sanguification being ſo hindered) the body is thereby diſcoloured and of evil Habit which is a cachexy. And this is turned into a Dropſie (which appears firſt by ſwelling of the Feet and ſhortneſs of Breath, after by other ſigns) becauſe by continual heat the bowels grow hard, dry and cloven; as we ſhewed in the Dropſie Aſcites, whoſe cauſes are chiefly conſtant uſe of hot Wines and Meats or hot Diſeaſes.

The ſtoppage of the Liver eſpecially of the porta and hollow Veins, may be the cauſe of a Cachexy or cacochymy, becauſe it gives occaſion to the production of evil and cholerick Humors eſpecially; which we declared (in the cauſes of Feavers) to be mixed with the blood in the meſeraick Veins, by reaſon the exact ſeparation of them from the blood by the ſecond concoction is hindered; if impure blood be ſent into the body, there is rather a foul then a white colour, and it is brown, ſwart, green or yellow, yet not ſo yellow as when the Pores that conveigh the choler are obſtructed, and the choler is not ſeparated from the blood as we ſhall ſhew in the cauſes of the Jaundies, by which means the Urine in that is not ſo watery as in a cachexy, but it is ſomewhat high coloured. But if this cholerick filthineſs retained by the ſame Obſtruction, and ſent back into the Meſeraiks, be not much diſperſed through the body, there is rather a ſtrange Paleneſs then a colour in the cachexy, alſo the Urine is more crude and wateriſh, and by reaſon of the plenty of choler in the Meſeraiks, there is a looſneſs rather than binding of the Belly, and the Excrements will ſeem rather chollerick then white, contrary to the Jaundies. And if from the Obſtruction mentioned, there ſollow a weakneſs of the Liver, as it may be from thence, or other cauſes; then becauſe the working of the Blood is leſs, there wil be a cachexy of crude blood; in which crude Juyce nouriſhing the Body makes it ſwell. But if the Obſtruction be ſo great, that by reaſon thereof, the diſtribution of the blood, whether crude or concocted cannot be made into the hollow Vein, or ſuch foul blood is produced that it cannot ſufficiently nouriſh the Body, it will decreaſe: as we ſhall ſhew how an Atrophy comes either when the diſtribution of Blood is hindered by a great Obſtruction, or when the blood is unfit for to nouriſh.

The cauſe of this Obſtruction in the Liver, is either thick or vicid Chyle, made of the like the food when it is faſtned to the paſſages, and grows more condenſed and ſtops the parts; or, as ſome ſay, crude chyle, by reaſon of heat raiſed through violent motion or baths uſed after Meat, which gets too ſoon into the Veins, and is there retained til it ſtop them. And this may come alſo from dryed and burnt Blood, as we have obſerved by looking into the Liver of beaſts which hath produced ſuch Obſtructions by being hindered, and burnt into the aſhes in the Veſſels. The ſame Obſervations in Man and Beaſt, have taught us that Obſtructions of the Liver may come from a ſerous or watery Humor. For we have found, in them that formerly by urine have voided Gravel, the ſame red Gravel to be in the Veſſels of the Liver, ſometimes turned to a brittle ſtone, which being diſperſed through the Veſſels are like white Coral or Ice-ſickles. And theſe came from the Earthineſs of the Serum which fixeth it ſelf in the ſmall paſſages, as we have ſhewed in the Treatiſe of the Stone in the Kidneys. It is generally concluded that theſe Obſtructions come chiefly from Flegm, which if it be not bred as other

ther Excrements in the Liver of crude chyle and blood, and there laid up; it comes from the Stomach and Gutts, where it is uſually abounding, being brought thither by the meſeraik Veins with the chylus, and there continuing it cauſeth theſe Obſtructions, and the ſooner if it be ſlimy, or thin and wateriſh, which will more eaſily get into the Mouths of the Meſeraiks, if by long continuance in the Veins, it grows thick by the heat of the Liver, and ſo become viſcous or ſlimy.

Alſo an Obſtruction in the Spleen may cauſe a Cachexy and ſuch is cacochymical, which declares it ſelf by a filthy colour, in which if the evil Juyce get into the Arteries, there will be beating of Heart and Arteries; and the reaſon is, becauſe when the Spleen is ſtopt, Sanguification is hindered, and evil Humors are heaped up in the branches of the Spleen and gate Vein, which may from the left ſide thereof go to the right, and ſo into the Liver and then be diſtributed with the Blood.

A crude or cacochymical Cachexy, as from other Obſtructions, ſo it may riſe from the Hardneſs of theſe parts or Scirrhus which grows in the ſubſtance thereof, or other hard Tumor which turns to an Impoſthume, for then the paſſages are either partly or totally ſtopped. And this turnes to the Dropſie Aſcites, if from the Diſtemper or Hardneſs the parts be not only ſtopped but left open. And becauſe it is uſual ſo, we ſhall ſhew the cauſes of the dropſie Aſcites more at large hereafter. And in an Atrophy how it cometh, as alſo thoſe hard Tumors of the Liver and Spleen, what are the cauſes of them, and in what manner they are, how they come either from too much drowth of the Bowels, or too thick Juyce which nouriſheth them.

They write that beſides theſe Tumors, the ſpleen may ſwell from wind; but I perceive not how wind can be there to blow it up when it is not hollow. It may be when the wind is gathered into the left ſide, and ſtretcheth either the ſtomach which is moſt on the left ſide is ſwollen with wind, or the colon which reacheth to that part, and this they think to be in the ſpleen.

The nouriſhing Juyce being communicated to divers parts, cauſeth divers ſpots, as it inſinuates either into the Pores of the skin or ſome diviſion.

The Juyce which nouriſheth the hair, being diſperſed into the Pores is the cauſe of ſpots or freckles.

When the Juyce which ſhould nouriſh the Hair, comes to the Pores of the skin where they grow, it produceth theſe ſpots which are like Lentils viz. Freckles called Lentigines; for being like them in colour, it ſpreads about the Pores, it produceth ſpots: dark coloured or like the Hair. This ſpreading of the Juyce in the Pores comes from the Heat too much attracting it, and dilating the Pores: if then the juyce which nouriſh the Hair, is not only faſtned to the Roots of it, but ſpread further, and there ſtaies to produce ſpots browner or lighter according to the colour of the hair. And theſe appear moſt in a white skin, eſpecially in thoſe Men that have red hair; on their Head, Eye-brows, Face, Breaſt, and eſpecially Hands becauſe theſe are openeſt to the Heat of the Sun. And theſe depart not while the weather is warm.

The too much openeſs of the Pores may cauſe this alſo, by which means the Juyce doth not only nouriſh the hair, but infect that part of the skin which is about them, which is hardly taken off, by reaſon of the continual coming of the ſame Juyce to nouriſh the part, and being juyce that is ſo fit for Nouriſhment, it will neither be ſuppurated nor corrupted. This openeſs of the Pores being moſt where the skin is tender, is the cauſe that Freakles grow there and are moſt conſpicuous: and we ſee that they are more in the back of the Hands then in the Palm.

Alſo the ſpots may grow from the abundant Juyce, which is ſent to nouriſh thoſe Hairs which are plucked up by the Roots of thoſe parts which are moſt often waſhed or rubbed, as Face and Hands.

Juyce nouriſhing the hair if evil, it gets into the Pores cauſeth Morphew.

If the Juyce be evil which nouriſheth the hair and goes into the Pores then it produceth the Morphew, when brought to the Pores, it is unfit to nouriſh or produce hair, but ſpreads it ſelf upon the skin: as we ſhewed concerning freakles. So this juyce as it is qualified, produceth ſometimes white ſometimes blackiſh Morphew which cauſeth the hair there to fall for want of Nouriſhment and if they grow again, there are imperfect from the fault of the Juyce, thin and like down, and otherwiſe coloured then formerly, and the skin being corrupt and inſenſible, thereby ſends forth being pricked not blood but matter, and theſe break forth ſometimes in one place, ſometimes another, whereſoever Nature ſends this juyce to the Pores.

And this evil Juyce by the depraved aſſimulation of the part where theſe ſpots are, by which aſſimulation that Blood which is brought thither for Nouriſhment, is changed not into convenient Juyce, but into evil juyce like the part corrupted, of which it is nouriſhed, as in the Elephantiaſis, which we ſhewed to be large in many places of the skin, but this is in a narrow ſpace and fewer places. And as in that by a peculiar Infection of the skin other diſeaſes come, ſo do theſe ſpots come from others yet not ſo different from that of an Elephantiaſis, becauſe Morphew often foreruns an Elephantiaſis. A certain venemous force is cauſe of this depraved aſſimilation as of an Elephantiaſis either like it, or unlike it coming from the ſeed, or lying hid in the Blood and other Humors or by Contagion of the body; for by no other means, can either Flegm or Melancholy which they ſay produceth theſe ſpots cauſe them by their qualities; nor can they be produced of crude Blood, as ſome ſay, for in a Cachexy which comes from thence, there is no ſuch ſpots, and if they ſhould come from thence, as the whol Body grows great with crude blood, ſo would it be all over ſpotted.

Choller ſent to the ſuperficies of the Body, is the cauſe of Jaundies.

Choller being high coloured, if it be ſent to the ſuperficies of the Body, it wil ſtain it, and cauſe the Jaundies. And it appears more the whiter the place is, as in the white of the Eye, and a clear Skin, as in the Palms of the Hands and under the Nayles.

This is not done by that Natural choller which is in the Veins, and is the thinner part of the blood, and is not yellow but red, but by that which is called Excrementitial, which being in the Meſeraiks, is ſeparated from thence into its proper bladder; and it is yellow, or is preternatural, and is green or black. This kind of choller if it be carried from the meſeraik Veins by the Serum, which is the Vehiculum of all Humors, and therewith carried with the blood into the hollow Vein, and from thence by the benefit of the ſame Serum, carried with the blood by the Veins to the exterior parts of the body, and be there ſpread upon the skin and other Membranes, as the Tunicle of the Eye, not by points, as when it produceth ſpots and Puſtles, but all abroad; then inſinuating it ſelf gives it a colour, not being mixed with Serum or Whey doth it burne, as it doth when it breeds Puſtles of it ſelf, onely it cauſeth ſometimes itching in places very ſenſible: alſo part of this choller carried with the ſerous part to the Reins and ſo to the bladder, makes the Urine of the ſame colour and thick.

There are divers cauſes, why when this choller is carried from the Meſeraiks to the branches of the hollow vein, and thence is fixed in the skin and outward parts, that it is not diſperſed by ſweat. The chief cauſes are Segregation and Excretion.

The Segregation of choller in the Meſeraik Veins when it is done in the Liver and from thence by the gate Veins carried to the branches of the chollerick Pore, and the Bladder adjoyning if it be hindered by any Diſeaſe of the Liver, or cannot be perfected by reaſon of the great quantity, being retained in the branches of the gate Vein, at length

length as we ſaid it breakes into the branches of the *Vena cava* or hollow Vein.

This comes often from the Obſtruction of the paſſages of the Choller in the Liver, for then although it be ſeparated from the Blood in the Veins of the Liver, yet by reaſon of the Obſtruction of the Pores, it cannot be refined in the Gall, and therefore being ſent with the Serum and Blood into the hollow Vein, and diſtributed though the whol body, it gives it a tincture of its own colour. This Obſtruction we have declared to come from the cauſes of other Obſtructions in other Veſſels which cauſe a Cachexy; from Chylus, Blood, Whey or Flegm, if theſe while the choller doth diſtribute it ſelf into the Pores, go in with it, and being there detained grow thick, or turn to ſand, as we have ſeen in Anatomies. The ſame Obſtruction may come from thick ſlimy Choller, which ſticks long in the narrow Pores, eſpecially if it grow as hard, as it doth ſomtimes in the Ears, whereby they are ſtopped while it is drawn out, and this may be either from the clammineſs of the Choller, or from the heat of the Liver which burneth it: and alſo it may be in the Gall and in the Pore that reacheth to the Guts, and ſomtimes be turned into a ſtone, if there be an Obſtruction as we ſhall after declare.

Alſo Tumors and Scirrhus of the Liver, as they ſhut np the Veſſels of the Liver, and a Cachexy ſo when they ſtop the Paſſages of choller they cauſe a Jaundies, which foreruns a Dropſie: as ſhall be ſhewed.

And if any Impoſthume or Filth happen in this part, it may be then, that the humors not being ſeparated but confuſed, there may follow both a Dropſie and Jaundies.

Alſo an Inflamation of the Liver, by making the paſſages in like manner ſtraighter, and by inflaming the choller, and driving it into the hollow Vein, doth couple a Jaundies with its Symptoms.

Sometimes it falls out by the plenty of choller and its abundance in the Meſeraiks, that when all cannot be ſepared into the Gall, and it cannot receive it, although it be ſometimes very large, then ſome of it carried into the hollow Vein, and thence carried outward, being yellow, if it keep the Nature of excrementitious Choller, or otherwiſe green or black, doth infect the Skin with the ſame colour, and cauſe either a black or yellow Jaundies. And this it doth ſometimes before it cauſe another Diſeaſe, when it is plentiful there, and breaks into the Veins, it produceth a jaundies a forerunner of other chollerick Diſeaſes. Otherwiſe when it lies and putrifieth and produceth intermitting Feavers, becauſe in the fits thereof there is ſome part thereof alwaies ſent into the Veins, it is diſperſed by Sweat, and if this be not enough it joynes a jaundies to the Feaver: or if all the matter of the Feaver be ſent by a criſis from the Meſeraiks to the skin, it produceth a Jaundize that cures the Feaver. And this may be in other Diſeaſes that come from corruption or abounding of Choller in theſe Veins, and ſo a Jaundize may either accompany or follow them, as we ſaid it was often in a cholick pain from Choller, if it partly be carried to the Gutts, and partly remain it joyns a jaundize with the cholick, or when the Cholick ceaſeth being not ſufficiently purged by Nature or Medicines, it leaves a jaundize behind which is eaſily cured, as is mentioned in the Treatiſe of theſe Diſeaſes. For often by Nature help which will not endure that which is hurtfull being ſtirred up by a ſharp Humor, which while it is in the Veins is tempered with Blood, and ſo may lie longer concocted, it is carried into the great Veins if not to the Guts in which the Meſeraiks end, as is uſual by purging.

And this may be the cauſe why a jauudize may come after Poyſon taken, Nature ſo diſturbing and moving the Humors, except it doth it by ſome other occult or hidden Quality, by which in Poyſon it attempteth divers Operations eſpecially in thoſe who are very chollerick.

From which cauſe as divers kinds of jaundies do proceed, as aforeſaid, ſo it will be ſooner produced if any diſeaſe of the Liver aforementioned do hinder the ſeparation of choller.

Some have taught that this ſeparation may be hindered in the Spleen, by its Diſeaſes, as by Obſtruction and hardneſs as in the Liver; and then black choller which they ſuppoſe to be lodged in the Spleen will run into the veins, and cauſe the black jaundies. But ſince we can perceive no ſuch choller in the Spleen, nor any place to receive it, it cannot be ſo, nor if it were there could it be carried into the hollow Vein which toucheth not the Spleen with any branch thereof; and if it ſhould be carried into other Veſſels, it ſhould be into the branches of the Artery which are annexed to the Spleen: and then greater accidents would follow then a jaundize. Therefore it is not neceſſary to ſeek for this black choller in the Spleen, ſince it is contained in the branches of the gate Vein, the right whereof is carried to the Liver, the left to the Spleen, (by which we do not deny but ſome Portion is carried to the Spleen) if it be preternatnral, as is ſaid, and be yellow, green and black, nor can it be by any way either on the right ſide or the left, ſent into the hollow Vein but by the Liver. And except this be, the Diſeaſe only of the Spleen will never cauſe the jaundies: we have ſhewed that the cauſes of this black choller, or green or yellow abounding in intermitting Feavers, which come from thence are (as a quartan) from Choller, and not from that choller which is in the Spleen.

If there be not a voiding of Choller by the *Porus choliducus* into the Guts, then it will riſe from the Gall, and aſcend by the top of it into the Liver and its Veins, and is not ſeparated, but goes into the hollow Vein and cauſeth a jaundize, and then the Excrements of the Belly being not died with Choller, are not coloured, nor do they provoke the Belly to diſcharge them.

And this may be done by the ſame cauſes, by which the ſeparation is hindered through Obſtruction of the Veſſels, as Humors, when they fall into the Pores and obſtruct them; or Tumors if they preſs upon the Neck of the gall-or the Pore that deſcendeth: or by the proper Diſeaſe of the Gall, or its Inflammation or Tumor; or ſtones thereinwhich are ſometimes found of a Gold or Silver colour, as alſo when the Choller is made more ſticking and thicker, as that in the Ears, the like whereunto we have found in the Gall being diſſected; and theſe if they get into the narrow parts of the Gall, and ſtick in the Pore, wil hinder (as I ſaid) the deſcending and purging of choller.

But the Jaundies is not only from the coming forth of the choller, after this manner, but being thrown from the hollow Vein to the skin, which may be evacuated by the Pores by which Sweat with the Serum, as is uſual, but if not, it will ſtay there and diſcolour the skin, and the leſs if any be ſpent by ſweat, and not at all, if all be drawn forth by ſweat. This ſuppreſſion of ſweat, comes from the binding or cloſing of the Pores of the skin, from divers cauſes otherwhere mentioned. Hence is it that in a chollerick ſweat, where it is abounding and when it hath been cauſed by heat and Baths, if they ſuddenly go into the the cold, they have often their skin yellow, which with ſweating again will be gone. I had lately a Patient which was often all over of a Saffron colour, and this went away as often as he did ſweat, and returned again preſently after.

The ſpots of which we here ſpeak are not of pure choller, nor the Freakles, which we have ſhewed to proceed from Nutriment; as other ſpots and Puſtles, which rather trouble with heat and pain then diſcolour, as Anthonies fire; of which we ſpake concerning pain.

Evil Humors in malignant Diſeaſes, are the cauſe of evil ſpots in infectious Feavers and the Pox.

Divers ſpots riſe from evil humors in malignant Diſeaſes, as in pure, putrid, malignant, peſtilential and venemous Feavers and in the ſmall Pox, Elephantiaſis, Scurvey and the like: as we ſhewed. Which Humors or Poyſons by what force they do it in thoſe Diſeaſes which they cauſe, as well as ſpots, we have ſhewed as much as we could find out in ſuch hidden Cauſes.

The

Filth is the cauſe of an evil Colour in the Skin, under the Nails, and of the Tellowneſs and Blackneſs of the Teeth.

The colour of the Skin is poluted by filth adhering, as we ſhall ſhew when we ſpeak thereof in things caſt off.

Alſo the dirt that gets in between the Nail and the Skin, where they are divided, ſhining through the Nails make them look black and filthy.

The teeth are very ſubject to pollution, and either yellow, or blew or black, and when they are moſt white it appears ſooneſt, the cauſes whereof we ſhall ſhew hereafter in things rejected.

External colours are the cauſes of Diſcoloration of skin, Nails and Teeth.

The Skin, Teeth, and Nails, and Hair may have divers Colours from divers fouling things, or that diſcolour. So the skin of the Hands is made black by touching of Walnuts, and ſo continueth for ſome daies: ſometimes it is made yellow, red, blew, or the like by herbs and Paints. And the Americans do paint themſelves being naked, that they may be comely. And wanton Boys with us, ſcarifying the skin and rubbing in Gun pouder, do make certain Markes and Characters thereupon very artificially. Alſo the Teeth are ſo coloured, among which aſtringent things do chiefly black the Teeth. The Nails are diſcoloured, and made black, in Curriers by often touching Lime and Lye or Lixivium and it laſteth long.

Heat which enlargeth the skin, is the cauſe of a red and lively color. Cold which thickneth the skin is the cauſe of a dull Colour.

Heat, as we ſhewed, by attracting the Blood makes a lively red Colour, and cold by repreſſing the Blood makes Paleneſs, alſo Heat by dilating the skin makes the red colour ſhine forth better, and cold by aſtringing makes it leſs clear, and this is the cauſe that they which are hot have a freſher Colour; and they which are cold are more ſwarthy.

The dryneſs of the skin is the cauſe of a worſe Colour, as black.

Alſo over dryneſs of the skin changeth the Colour and makes it more obſcure, becauſe by Dryneſs the skin is made thicker, and by aſtringency or binding it wrinkled; becauſe thickneſs makes it black, and Wrinkles making a ſhaddow render it more obſcure: as we ſee the skin being burnt and dryed by the heat of the Sun becomes blacker, and being withered by age it is more duſty and black. The ſame comes to paſs, if the skin be made by a Diſeaſe or looſer by the Conſumption of the fleſh under it becomes wrinkled, which before was ſtretched out; or if over moiſtned with bathing it will wrinkle.

In the Eyes there are white Spots or Scars, by reaſon of the horny Tunicle dried and made hard.

The dryneſs of the Membranes of the Eye is the cauſe of the white ſpots therein.

And by reaſon of the drying of the watery Humor this white ſpot or ſuffuſion, appears through the ſeat of the horny tunicle that is nigh againſt it, when the preſpicuity with which the Tunicle and Humor ought to be adorned is loſt, and that Whiteneſs follows it. And we ſee the raw white of an Egg is clear and bright, but being boiled or roſted it becomes exactly white, and looſeth its preſpicuity. We have ſufficiently declared in the defects of the ſight, which come from ſpots what is the drineſs and hardneſs in the bright parts of the Eye, and from what cauſes it cometh.

The dryneſs of the Nails is the cauſe of the white ſpots in them.

There are alſo white ſpots in the Nails, where their tranſparency is loſt in a point from the like cauſes; and this comes from the Nouriſhment, if there be in it the leaſt portion differing from that which ſhould repair and preſerve the clear ſubſtance of the Nails though it be fit to nouriſh otherwiſe, being different from the thick Nouriſhment of the Bones, and mixed with this more bright Nouriſhment of the Nails, the Nail makes that portion which is contrary unto it obſcure, white, and not clear white as the reſt is. And this is moſt uſual in young People, becauſe while their Bodies grow, their bones grow alſo, and it is then more plentiful becauſe they abound with Nouriſhment, and there may eaſily cauſe theſe ſpots; as we have declared, divers hard Tumors to grow from the confuſion of nouriſhing juyce.

Moreover, we have obſerved that the Nails have not been only ſtreaked with white ſpots in ſome parts, but that in ſome old people they have been all thick white, they being ſo dryed by age and hardned, that they have totally loſt their cleaneſs and tranſparency; from this reaſon we may obſerve that Hornes, Bones, and Quills, being burnt grow white.

The dryneſs of Hair is the cauſe of Baldneſs.

The ſame is in hair, they grow white and grey after they have loſt their clearneſs (which the hair hath as well as the Nails and the horny Tunicle although by reaſon of their ſmaleneſs it is not ſo apparent, but it may be known by the ſplendor and ſhining) through dryneſs and hardneſs. And this happens often to them as to the reſt more often, becauſe they are very dry: and therefore in age they grow dryer as other parts, and they are dryed firſt about the Roots, and ſo grow altogether grey, and ſome ſooner, ſome later, as they grow dry ſooner or later, and they are grey either in the beginning or progreſs, or end of their age. This is not done by other cauſes, becauſe the hair is not eaſily altered, albeit it is ſuppoſed by the vulgar that care and griefe wil make them grey, which can ſcarſe be done but by their haſtening of age: although it be recorded that ſome have ſuddenly turned grey. That hair is white in divers places diſtinct, in ſome and not in others, the uneven Diſpoſition of the hair and the skin wherein they grow, may be the cauſe. And this is to be obſerved, that the thicker the hair is the ſooner it turnes grey, and black ſooner then red, becauſe when grey hairs appear they are ſooner diſcerned. And this is the Cauſe that the Beard being younger then the hair of the Head, yet is ſooner grey.

The Cure.

The Cure is divers, as the Diſcoloration is either in the Eye or skin, Teeth, Hair or Nails.

The convenient Cure of Diſcolourations of the skin is applied firſt to generals and particulars.

The Cure of Generals is directed at the cauſe whether it be the nouriſhing Juyce, Choller, Blood or Seed.

The Cure of Cachexy or evil Habit of body.

That Cachexy which comes from crude and imperfect juyce, in which flouriſhing Colour is loſt, and Paleneſs is brought in, or the like, if there be a Cacochymy or evil digeſtion there with, and it come from the weakneſs of the Liver or ſpleen not yet confirmed, or from Obſtructions; from Humors not yet fixed, is eaſier cured. But if this weakneſs of the Bowels in Sanguification, or Obſtruction is fixed, then it is eaſily turned into Leucophlegmacy or white Dropſie, or into the Dropſie Aſcites; of which two ſorts of Dropſies the firſt is eaſieſt cured, except ſome other Diſtemper be joyned therewith.

A Cachexy is moſt difficult and can ſcarce be cured if there be exceeding weakneſs of the Bowels or great Obſtruction, coming from a hard fixed gravelly Matter, as alſo if there be Hardneſs, Scirrhus or any Tumor in theſe parts which cauſeth the Dropſie Aſcites it is incurable.

A Cachexy muſt be cured according to the cauſe, which we ſaid is the weakneſs of the Liver, Spleen, Meſeraiks, a cold or hot Diſtemper, an Obſtruction, and hardneſs or Tumors in the ſame: which if they have been brought by any external or internal cauſe that muſt firſt be removed, as evil Diet: great loſs of Blood, too much Venery and

the like which we know have been the Original of theſe Diſtempers, and do ſtill nouriſh the ſame. Then the Filthineſs which is brought thereby muſt be purged: and in the mean time if it come from Weakneſs we muſt ſtrengthen, if from a cold or hot Diſtemper, we muſt alter that; if from an Obſtruction we muſt open, if from a Hardneſs or hard Tumor we muſt endeavor to mollifie and diſſolve it by Medicines internal and external, uſing thoſe things eſpecially which are proper for theſe parts affected: and are therefore called Hepatical or Splenetical Medicines or at leaſt you muſt mix them with others, and add thoſe things which ſtrengthen the Stomach if it be weak. All theſe Medicines we ſhall reduce to two Heads, becauſe one Medicine if compounded of divers things, may be applied to divers Cauſes. And under one Head, we ſhall lay down thoſe things which are proper to one or more of the Cauſes, in Imbecillity or Weakneſs, in a cold Diſtemper, Obſtruction, Hardneſs or hard Tumor: under the other Head we ſhall propound thoſe Medicines which are fit for the cure of a Cachexy coming of a hot Diſtemper, becauſe this requires a cure by it ſelf ſomething different from the other. We ſhall begin with that cure which is to be done with the Medicines under the firſt Head, by this way following.

In theſe kinds of cachexies, ſometimes you may open a Vein, if the Liver be ſtopped and full; by which the blood being moved, the evil Humors in the Veſſels of the Liver may with the Blood be a little abated, eſpecially if there be a cochymy in the Blood, it will be convenient to draw it forth: and this is done in the right Arm, where the loweſt Vein is moſt convenient, and therefore is called the Liver vein, which alſo may be opened in the Hand; or in the Foot if there be Suppreſſion of the Termes; in the like Diſeaſes of the Spleen, if there be a cacochymy alſo in the Veins, you muſt open the Vein in the left Arm, or the *Salvatella* which is proper when the Spleen is diſtempered.

The opening of the Hæmorrhoids is very profitable by drawing from the Meſeraiks in the ſtoppage of the Liver, Spleen or Meſeraiks, and alſo by letting forth the cacochymy or evil Juyce.

Vomiting in the Obſtructions of the Liver or Spleen, is good, not only by taking away crudities, but by ſtirring up Nature to ſend them forth, and this is beſt and eaſieſt after Meat.

Clyſters which mollifie, provoke, and open Obſtructions are to be injected, and are made of the common Decoction with the opening Roots, *red Vetches, the four great cold ſeeds*, and diſſolve therein ſome *purging Electuaries* and ſometimes *a quarter of a Pint of Vrine, and half an ounce of the ſharpeſt Leaven, beſides common Oyls or of Cappars and flower-de-luce.*

Or you may uſe the Glyſters mentioned in Leucophlegmacy.

Purges are appointed in Obſtructions, ſo Nature being moved may alwaies thruſt ſome of the ſtoppinges forth; alſo they are good in weakneſs of the parts, Diſtemper or Hardneſs becauſe many Excrements are gathered. And they are made of ſuch as purge choller or Flegm, and Melancholy in the Diſtemper of the Spleen, becauſe it is thought Melancholy Juyce doth abound there, and you muſt add ſuch things as reſpect the Stomach and diſcuſs wind, if it tend to a Leucophlegmacy or white Dropſie, or things that expel Water if it tend to the Dropſie Aſcites, as is mentioned, but here theſe following are good for a cachexy. A Decoction proper in the Obſtruction of the Liver.

Take *of Liquoris Roots one ounce and an half, of Succory and Flower-de-luce Roots each one ounce, of Smalage Roots half an ounce, of Aſarabacca Roots two drams, of Chamæpytis or Ground-pine, Germander, Agrimony, Maiden-hair each one handful, of Fennel ſeeds two drams, of Parſley and Rocket ſeed each one dram, of Elder-flowers one pugil, Raiſons two ounces, Senna one ounce and an half, of Carthamus ſeeds bruiſed and Polypody of the Oak each one ounce:* make a Decoction in Water and the third part Wine, and infuſe in the ſtrained Liquor *of Rhubarb half an ounce, Agarick three drams, Ginger one dram, Spikenard half a ſcruple.* ſtrain it and add as much Sugar as is ſufficient, and aromatize it with *Cinnamon and Cloves for three doſes.*

Of the ſame things dry a Wine may be made by infuſion in four or five pints which will work better, and it will be ſtronger if you add *Wormwood two drams, Topps of Centaury one dram, Birthworth Roots and Squills prepared two drams.*

Another Decoction for the Spleen.

Take *of the bark Cappar Roots and Tamariſk each one ounce,* macerate them in Water and the third part of *Vinegar, Germander, Ceterach each one handful, of both the Bugloſs-flowers and Broom flowers, each one pugil, of Fennel ſeeds two drams, of Park leave ſeeds one dram, of Raiſons ſtoned ſix drams, of Polypody one ounce and an half, Senna one ounce:* make *a Decoction, for three doſes, aromatized with Cinnamon, and ſweetned with Sugar or ſyrup of Maiden-hair, or the like.*

Or thus, Take *of Capar bark one ounce, Pot Mercury, Fumitory, Time, Epithimum each one handful, Broom flowers, Tamariſk, Roſemary, Borrage, and Bugloſs flowers each one pugil, of Raiſons ten pair, Sebeſtens five pair, Senna one ounce, Polypody one ounce and an half:* make a Decoction in the ſtrained Liquor infuſe *Myrobalans, Chebs or others half an ounce, Rhubarb two drams,* ſtrain it and add as much Sugar as is ſufficient for three doſes, *if the barks of the Roots of black Hellebore* be added it is the better.

A plainer Decoction for the Obſtructions of the Spleen is made *of Mercury and Fumitory* new gathered, in *Whey,* or *Broath of an old Cock* to which you may add others, you may alſo give the Decoction and Wine, deſcribed in the Leucophlegmacy, eſpecially if you perceive that it tends to that.

A Potion *of four ſcruples of Rhubarb* made with Wormwood wine or opening water is good, or the powder drunk with thoſe Liquors or with Plantane water, if the Termes flow and cauſe a cachexy, to which you may add *two ounces Syrup of Roſes ſolutive.* Or give the Potion preſcribed in Leucophlegmacy.

Other Potions made of altering Decoctions after to be mentioned are given, by infuſing *Rhubarb, Agarick* and the like, and diſſolving purging Electuaries for choller in the Liver and Melancholy in the Spleen.

Pills often taken being bitter and Gummy are excellent in a cachexy.

Theſe are convenient in Obſtructions and Hardneſs.

Take *of Gum Ammoniacum diſſolved in the juyce of a Flower-de-luce and powder of Rhubarb each half a dram, with Oxymel make Pills for one doſe,* you may add *Agarick* and they will work the better.

Or theſe; Take *Aloes two drams, Rhubarb, Agarick and Mechoacan each one dram and an half, Gum Ammoniack diſſolved in Vinegar of Squills half a dram, Maſtick one ſcruple, Gentian and Birthwort roots, or Madder topps of Centaury two ſcruples, Aſarum roots, Smalage ſeed each one ſcruple, Ginger and Spike each half a ſcruple, with the Extract or inſpiſſat, Juyce of Wormwood, or Flower-de-luce, or Syrup Byzantine, or Turpentine:* make a Maſs, you may quicken it with *Diagridium* if you wil have it purge more.

Or thus, Take *Turbith one dram and and half, Rhubarb one dram, of Gum Lack, Bdellium or Sagapen, and Maſtick each one ſcruple, of Aſarum roots, and Agnus Caſtus ſeeds each one ſcruple, of Schænanth, Spikenard and Saffron each half a ſcruple:* mix them as the former into a Maſs, and you may make them work better with *Diagridium.*

Or thus; Take *of the beſt Aloes two drams, of Rhubarb and Agarick each one dram, of Scammony half a dram, of the Troches of Eupatorium or Rhubarb, or any other opening powder each one ſcruple, Spikenard half a ſcruple, Maſtick one ſcruple, Gum Ammoniack diſſolved in Vinegar half a dram, with ſyrup of Vinegar make a maſs.*

The *Pills of Maudlin* preſcribed by *Mesue* are uſually good, they are made *of Rhubarb, Myrobalans, Aloes, Maſtich,*

ſtich, Saffron, Juyce of Maudlin, Wormwood and Endive.

Or the Pills of Rhubarb made like thoſe of Rhubarb, Myrobalans, and inſtead of Aloes, of Hiera Picra, and Maſtick, and ſeeds of Smalage, Fennel, Troches of Diarhodon, Juyce of Wormwood, Liquoris and Fennel water.

Alſo in flegmatick Men the Pills of Agarick, as in the ſtoppage of the Terms, which have Agarick, Turbith, Hiera picra, Coloquintida, Myrrh, Sarcocol, or Maſtich, Orris-root and Horehound.

Or Pills made of ſtronger things to all which you muſt add Gum Ammoniack diſſolved in Vinegar, if there be a Hardneſs; and they may be made up with the Juyce of Orris or Wormwood, they uſe ſtronger in the Spleen, of the five kinds of Myrobalans, and other things to purge Melancholy.

In great Obſtructions theſe following are very efficacious. Take of Coloquintida four ounces, Extract of Tincture with ſpirit of Wine, to which after add the ponder of Aloes, Myrrh and black Hellebore each one ounce, let them ſtand in the Sun till they are as thick as Honey, then add Saffron, Cinnamon and Brimſtone each one ounce, then ſet them again in the Sun till they are dry, then pouder them, and with Honey make a Maſs, the Doſe is from a half a ſcruple to one ſcruple, and to half a dram in the ſtrongeſt Bodies.

Theſe Pills are beſt, when the Terms alſo are ſtopped.

Take of Aloes one dram and an half, of Mirrh, Madder or Birthwort each half a dram, of Agarick and Turbith each one dram, of Gum ammoniack diſſolved in the Juyce of Flower-de-luce half a dram, with ſyrup of the five Roots: make a Maſs, let her take them often.

If the Terms of Hæmorrhoids flow too faſt, make Pills thus. Take of yellow Myrobalans one dram, Rhubarb one dram and an half, of the Pouder of Diarrhodon and of the three Jaundies each half a dram, with the Juyce of red Roſes, make a maſs, give half a dram or more ſometimes.

An Electuary in Obſtructions. Take of Mechoacan three drams, Turbith one dram, Rhubarb two drams, Cinnamon one dram and an half, Ginger one dram, Spike one ſcruple, of the ponder of the three Sanders or the like one dram, the Pulp of Raiſons boiled with Sugar as much as will make an Electuary, Diagridium may alſo be added.

Rhubarb alone founſcruples in pouder with the Pulp of Raiſons made into a Bole is excellent for the Liver, and it is called the Soul of the Liver: ſome eat it.

Tablets for the ſame. Take of Rhubarb one dram and an half, Mechoacan one dram, Gentian one ſcruple, Maſtich and Gum ammoniak diſſolved in Wine each half a dram, Sugar diſſolved in the beſt Wine, and Juyce of Flower de-luce one ounce, boil them to Lozenges, if Turbith or Diagredium be added they will purge the more

Theſe altering Medicines which are in the cauſe of weakneſs of the Liver, muſt be ſuch as repair the Native heat which is loſt: and ſuch as are proper for the parts, rather temperate then hot, or cold. In Obſtructions we uſe openers and abſtergents or cleanſers the ſtrongeſt in the Spleen, adding alwaies ſome things which gently bind both for the Liver and the Spleen to ſtrengthen them, or that can open Obſtructions by propriety, as Endive and Succory which open and cool, the opening Quality appears by the bitterneſs. To theſe add things againſt the ſtone if there be a ſuſpicion of the ſtone in the Bladder.

For Hardneſs and Tumors we uſe Emollients, mixing alſo thoſe things which diſſolve and conſume what is mollified, or uſing them by turns: which Emollients, if a hard Tumor which may be converted into an Impoſthume be in the parts will be alſo good when it is ripe. Beſides theſe in Diſeaſes of the Spleen, we uſually mix things that diſcuſs wind, becauſe the ſpleen is eaſily diſturbed with wind, and ſometimes ſwoln therewith. And this Opinion was becauſe the wind was in the Hypochondria, Stomach or Neck as I ſhewed, therefore if the Liver or Spleen be ſtopped or hard, and there be wind in thoſe parts you may mix the aforeſaid. But theſe are given in divers forms, ſometimes ſimple or ſolide, ſometimes mixed.

Among the liquid things which are drunk are divers Decoctions, which are ſo taken or boiled into ſyrups and ſo kept for uſe.

We boil in Broaths the Roots and Herbs of Parſley, and Fennel, Spriggs or roots of Aſparagus, Graſs, Veiches, Melonſeede and in the Spleen Purſlain.

Phyſical Decoctions which may be taken before for preparatives to Purges, or after, which open the Obſtructions of the Bowels are divers as follow.

The uſual Decoction which is kept in form of a ſyrup is of the two Roots ſo called, of Parſley roots and Fennel roots with Sugar.

Of the five opening Roots you may make it thus. Take of Smallage roots, or Marſh, Smallage of the Chops of Parſley roots or true Smallage, of the Chopps of Fennel roots ſteeped in Wine each two ounces, of Graſs roots, Aſparagus and Butchers Broom each one ounce: make a Decoction with Sugar or Syrup.

Alſo thus, Take of the five opening Roots each one ounce, or Orris, Liquoris, Calamus, Elicampane each half an ounce, of Endive, Succory with the roots, Dandelion with the roots, Maudlin, Germander, Groundpine, Veronica each one handful, of Elder-flowers one pugil, of the four cold great ſeeds three drams, of Endive and Purſlain ſeed each one dram and an half, Aſparags ſeed one dram, of Aniſe-ſeed two drams, of Fennel, Smallage and Parſley ſeeds one dram, of Raiſons ſtoned one ounce and an half, of red or black Veiches one pugil: boil them in Water with the third part of Wine, eſpecially if the Roots were not ſteeped in Wine, and in the ſtrained Liquor add Sugar as much as will ſweeten, for ſome doſes, and aromatize it with Cinnamon one dram, Spike and Shenanth, each half a dram: make an Apozem, or boil it to a ſyrup with more ſugar and keep it for uſe.

This will be better for the ſpleen, if you add to ſome or all the aforeſaid; Barks of Cappars, Tamariſk, or Aſh, ſcraped from the outſide each one ounce, of Aſarum and Madder roots half an ounce, of Maiden-hair or Goldylocks, Celtarach, Dodder, both Bugloſſes, Fumitory, Hops each one handful, the Flowers of both Bugloſſes, Tamariſk, Broom each one pugil, of Agnus Caſtus ſeed or Rue, one dram: mix them with the reſt for a Decoction when we will open more violently we uſe bitter things, as Birthwort roots, Squills prepared, Wormwood, Horehound, Topps of Centaury.

If the ſtomach be alſo weak, or windy, you may add the roots of Maſterwort, Calaminth, Mints, Marjoram, Roſemary, Polymountain, Carua ſeeds, Cummin, Bay-berries, alſo Maſtich.

The Decoction of the roots of Fern, Rhapmick, Eryngus, Valerian, Chamælion, Carduus, Oſiers, five leave Graſs, Wild-ſage, Alkanet, Lovage, Water-lillies, alſo the herbs of St. Johns-wort, Scordium, Mouſear, Burnet, Dropwort, with the roots, Pine leaves, Capar ſeeds, Woodbine, Spurgewort, ſquare Parſley, Rocket, of which one or more may be boiled or mixed with the former Decoctions.

If there be fear of a Dropſie, add Ivy-berries, Gum Lac and things that purge water, as ſhall be ſhewed in the Dropſie.

In Hardneſs and Scirrhus the ſame things are good adding ſome ſoftners, as Althea roots, Mallows, Violets, Figs, Chamomel and Meliot flowers and the like.

Some ſyrups are made of the Juyces of Plants, as of ſharp Juyces, when there is heat, and Drought, ſyrups of Sorrel, and Vinegar, made of Vinegar water and ſugar.

The ſimple Oxymel is made of Vinegar, Honey and Water, the Oxymel of Squills of vinegar of Squills, Oxyſaccharum is made of Pomegranate Juyce, Vinegar and Sugar.

Theſe Syrups are in uſe which are compounded of the Decoctions and Juyces which are ſharp.

That of the five roots of Meſue. Take of the Decoction of the five opening roots, Sugar and Vinegar.

Oxymel ſimple is made of Vinegar, Honey and Water, and compound of the Decoction of Smallage, Parſley, Fennel, Butchers broom, Aſparagus roots, of Smallage, Fennel and Parſley ſeeds.

The Oxymel that provokes Urine. Take beſides the Vinegar, Honey, the Decoction of the roots of Smallage, Parſley, Fennel, Raddiſh, Aſarum, Lovage, Broom flowers, ſeeds of Fennel, Parſley, Aſparagus, Butchers broom, Coriander, Cummin.

The Compound Oxyſaccharum of Nicolas *is made of the juyce of Pomegranates, in which are infuſed roots of Fennel, Aſparagus, Butchers broom, Graſs, Maiden-hair, Harts Tongue, Golden locks, Ceterach, Liver-wort, Violets.*

Compound aceteſus or ſyrup of Vinegar is, Take *Vinegar-water and ſugar, which is the ſimple, and beſides theſe roots of Fennel, Smallage, Endive, Aniſe ſeeds, Fennel-ſeeds, Smallage and Endive,* ſome add *the Juyce of Endive, Smallage, Liquoris, Roſes and Spike.*

The Byzamine ſyrup Compound of Meſue *is,* Take *of the aforeſaid ſyrup of Vinegar with Aniſe ſeed, Fennel and Smallage ſeed, Juyce of Endive, Smallage, Liquoris, Roſes, Spike and Juyce of Hops and Bugloſs.*

The uſual ſyrups are made *of bitter Juyces of Endive, and Juyce thereof boiled with ſugar.*

Of Fumitory ſimple, with the Juyce thereof and ſugar, of Hops, of the juyce of them, of Fumitory and ſugar.

Byzantine ſimple of Meſue, *is made with the juyce of Endive, Smallage, Hops, Bugloſs and ſugar.*

In like manner other Syrups may be made of Juyces and named from them, *as of the Juyce of Smallage, Parſley, Fennel, Maudlin,* and other openers proper for the Bowels.

The ſyrup of the juyce of Water creſſes, and Brook-lime aromatized with Saffron and Cinnamon and made ſharp with a little Roſe-vinegar, is excellent to open Obſtructions.

Simples Compound of Juyces and Decoctions are theſe in uſe, the three firſt for the Obſtructions of the Liver, the three laſt for the ſpleen, the two laſt purge.

The Compound *ſyrup of Endive is made of the Decoction of wild and garden Endive, Liver-wort, Bugloſs, Lettice, Maudlin, Balm, Cordial flowers, great cold ſeeds, white and red Sanders, the juyce of Endive, Pomegranates and ſugar.*

The ſyrup of Succory with Rhubarb and its Correctives, of Spikenard, of Nicholas *is made of the Decoction of wild and garden Endive, Succory, Dandelion, Sow Thiſtle, Liver-wort, Lettice, Fumitory, Hops, Maiden-hair, Alkekengi or winter Cherry, Ceterach, Fennel, Smallage and Aſparagus roots, Barley and ſugar.*

The ſyrup of Eupatorium Meſue *with Rhubarb is thus made.* Take *of the Roots of Smallage, Fennel, Endive, Liquoris, white Thorn, Rhubarb, Aſarum, Dodder, Wormwood, Maiden-hair, Eupatorium or Maudlin, Flowers of Roſes, Bugloſs, ſeeds of Anniſe, Fennel, Schænanth, Spike, Mace, Maſtich, juyce of Smallage and Endive.*

Syrup of Harts Tongue is made of the Decoction of Harts-tongue, both Endives, Liverwort, Dodder, Wormwood, Maiden-hair, Flowers of both Bugloſſes, Roots of Fennel, Parſley, Butchers broom, the great cold ſeeds, Mace, Spike, Caſſia Lignea, Gum Lac and ſugar.

The Compound ſyrup of Fumitory is made of the Juyce of Fumitory, the Decoction of Myrobolans, and ſugar, Dodder, Wormwood, Violets, this is called the leſſer ſyrup. To the greater they add purging things, *Epithimum, Polypody, Tamarinds, Prunes, Raiſons, Liquoris, Flowers of both Bugloſſes, Roſes, and pulp of Caſſia,*

The ſyrup of Epithimum of Meſue *is made of the ſame things with Fumitory, the greater, except Caſſia, adding Agarick, Time, Calamints, French Lavender, Aniſe ſeed, Fennel ſeeds and Sapa, or boiled Wine.*

Some Juyces may be ſtrained and drunk crude, but they are better in ſyrups.

Wine alſo if clear and thin, eaſily makes way and opens Obſtructions.

Theſe are very good Phyſical Wines by infuſion or maceration of ſome things with a little boyling in a double Veſſel, as of Wormwood, ſome ſteep it in a little *Aqua vitæ* to take away the Bitterneſs, or burn the *Aqua vitæ* ſo ſteeped and quench it again before the ſtrength is gone.

Tinctures of ſpirit of Wine and Aqua vitæ are made alſo of Zedoary, Maſterwort, and Saffron, which altogether or alone are given with good ſucceſs, or make this.

Take *of Succory, Smallage, Orris each one ounce, of Wormwood two drams, of Groundpine, Germander, Maudlin, Marjoram each one dram, of Fennel ſeed one dram and an half, of Parſley ſeed one dram,* to theſe being dryed and cut add five pints of Wine.

And if you will have it for the ſpleen; Take *the barks of Capar Roots, the Middle Rinde of Tamariſk, Aſh, and Elder each ſix drams, of Ceterach, Broom flowers, and Elder flowers, and Agnus Caſtus ſeeds each one dram:* they may be ſteept in Vinegar before they are put to the reſt, or you may add Vinegar to the Wine in the Decoction.

It will be better though very bitter, if you add *of the tops of the leſſer Centaury one dram, or of Gentian or Birthworth Roots two drams, of Aſarum Roots one dram, or as much of Squills prepared.*

You may alſo add other things mentioned in the Decoctions, *as Roots of Rhapontick, Fern, Valerian, the bark of an Aſh, Madder, Calamus, and the like;* which being dry keep their Vertue, or you may make Wine of theſe only.

Wine of Rayſons is ſaid by a Propriety to help the Liver, and ſtrengthen it being weak, and this doth reſemble in part the Colour and Taſt of ſweet Wine. Take *of the ſmaler Rayſons five pound, of Cinnamon bruiſed two ounces,* put them into a Veſſel and pour upon them ten meaſures of boyling hot Water, ſtop it up till it work, to this you may add the opening Roots that are not unpleaſant in taſt.

Like to this is made an excellent Drink to open Obſtructions *of Juniper-berries, and Juniper Chipps, to which if Currance* be added it will be better.

Wine of Steel in which ſteel was quenched, is of the like Vertue, and is chiefly for the ſpleen, or which is beſt. Take *half an ounce of Steel prepared with Vinegar, infuſe it in three or four pints of Wine: or if the Pouder of ſteel* be added to the aforeſaid Phyſick Wines.

It is thought that if you drink Wine that hath been infuſed ſometimes in a cup made *of Tamariſk* or *of Aſh,* it will open Obſtructions, eſpecially of the ſpleen.

Diſtilled waters of Smallage, Wormwood, Centaury the leſs, Gentian Roots, and of other the like are good either of themſelves, or to drink after an Electuary.

The *Chymiſts* ſay, that a water diſtilled from *Vitriol* and *Tartar* and a double quantity of Flints calcined to Pouder, and burried in a cave till they are diſſolved, if it be thrice caſt upon the Ingredients and diſtilled, a ſpoonful will open Obſtructions in the Dropſie to admiration.

Spirit of Tartar and of Salt is highly commended for old Obſtructions.

Oyl of ſweet Almonds if drunk doth mollifie the Hardneſs of the Bowels, and *of bitter Almonds* (which alſo opens Obſtructions) *alſo Oyl of Olives, Lineſeed, Seſamine, baſtard Saffron.*

Other Liquors drunk which are made by infuſion *as Lyes or Lixivia,* ſuch as are mentioned in the Dropſie Aſcites, by piercing and cleanſing take away Obſtructions.

The Urine of a Man drunk by cleanſing and piercing, opens Obſtructions, as we ſaid Lyes do.

Alſo water wherein ſteel or Iron is quenched as we ſaid of ſteel wine.

Sharpe Vitriol waters which are Natural, if drunk cure old cachexyes, and this is uſual, and is the reaſon why people flocks ſo much unto them; drinking them faſting Morning and Evening to twenty or thirty daies, riſing every day a pint till they have drunk a Gallon at once if poſſible; by the uſe of which either they purge much black Matter; or if they exerciſe preſently after they ſweat much: which ſweats not only that water drunk cauſeth cure, it frees from Obſtructions, being piercing by its ſharpneſs and gets into the Meſeraiks and the Veſſels of the Bowels, and carryes the Filth thereof by ſtool, the thinner part by Urin and ſweat.

Of Meats and Sauces, that bread is beſt which is made with *Parſley ſeeds and Eggs, or Roſemary, or Fennel ſeed, herbs, made into Salſes of the ſame being boyled, with Butter and Vinegar,*

Vinegar, among the which Beets with Muſtard and Vinegar is chiefly commended, Water, Parſley and Fennel Roots, the Spriggs of Aſparagus, and the ſmaleſt Crops of the black Vine boiled and eaten are the like.

Pickled Cappars are uſed moſt for the Spleen.

And bitter Almonds often eaten: boiled Orobus and Lupines with Rue and Pepper, as Dioſcorides.

The often uſe of Rayſons are ſo proper for the Liver, that they are ſaid to make people fat, by increaſing of Blood; albeit other ſweet things are hurtful to the Liver, and make it ſwell.

The Liver of a Wolf, Hare, Gooſe and Snails are alſo commended.

Theſe Conſerves are commended *of Succory, of Flowers and Roots of Smallage, of Flower-de-luce Roots, the Roots and Flowers of Capilar Herbs, of Wormwood, Iringus Roots, of Valerian, Sea Wormwood Leaves, the Roots of Elicampane, Broom, Elder, Dwarf-elder, and Flowers of Tamariſk.*

The Juyce of Elder, Dwarf-elder, and of Juniper Berries in the form of a thick Juyce, are given either alone, or with Electuaries, they are made by Decoction of the Juyce from divers Plants, *as of Wormwood, Juyce of Flower-de-luce, and the like of Rhapontick, and juyce of Sowbread,* theſe are good when the Bowels are hard.

There are divers Pouders, ſome whereof which are ſtrongeſt, are taken alone with Wine or other Liquor, are put into other Compoſitions, and are ſometimes made into Troches; of the ſimple Plants as *of Fern Roots, Cappar Roots, Rhapontick, Birthwort, Ceterach, Dodder, Topps of Centaury, Wormwood.*

Some ſorts of Plants are good, *as of Wormwood, Tamariſk, Broom, Agrimony and the like.*

Pouders made of the parts of Beaſts, are thought to be good to ſtrengthen the Liver and Spleen, *as the Entralls of Cocks and Wolves, firſt waſhed in wine, and dryed in an Oven, till fit to be pouldered; or burnt to pouder, and made into an Anniſpodium, and given in wine or water or any convenient Liquor, or with Cinnamon or other Spices, or with Diamber, Diamoſcu, and Sugar of Roſes, or let them be given with Conſerves. The inward skin of Hens Gizards ſo poudered is excellent, mixed with the aſhes of Crabs.*

The Liver of a Wolf poudered is accounted a proper Medicine for the Liver; and of a Hare.

The Milt of a Horſe and of a Wolf, is the ſame.

The aſhes of Cockles are good for the Spleen, with the Pouder of Linſeed and Nettle ſeed, Gooſe Dung, Peacocks Dung, dryed, to which they put other things that they may not be known.

The Pouder of Steel infuſed in Vinegar or Wine, and Vinegar, with Sugar and Cinnamon, is excellent in Obſtructions eſpecially of the Spleen; with Sugar, Cinnamon and Gooſe dung, alſo the Pouder of ſteel from a Grindſtone is excellent becauſe it is finer: or if it be waſhed with Aqua fortis and brought into very fine, yellow Pouder called Crocus Martis, but it muſt be often waſhed to take away the force of the Aqua fortis.

If the Steel pouder be ſteeped in ſtrong Vinegar, or Juyce of Lemmons, till it be turned to ruſt, this is the beſt; or thoſe ſcales which fall from a Gad of ſteel quenched in Vinegar.

Matkiolus commends the Quinteſſence of Iron.

Dioſcorides commends *the Cyprus whetſtone and the Foam of the Sea hardned, alſo Coral.*

The uſual Compound Pouders of which Troches are made or Electuaries; are the Pouders *of the Troches of roſes of* Meſue or Galen. *Alſo* Nicolas *his pouder of Saffron, of Wormwood of* Meſue, *of Rhubarb of* Actuarius, *of Agrimony of* Meſue *and* Actuarius, *of Capars of* Meſue *and of Harts-tongue and Lacca; and theſe Species for Electuaries, as Dialacca, the greater, of* Meſue, *and the leſſer, and both Diacurcumas.*

Of theſe Pouders are made by taking thoſe which are moſt for the purpoſe, and are given either with Liquor or made into Lozenges, to be kept with *Sack, Juyce of Agrimony, Wormwood or Fennel, or Endive or Syrups, or with Sugar or Honey made into Electuaries,* theſe Pouders are made as followeth.

The firſt. Take *of red Roſes, two drams, of Wormwood one dram, of Cinnamon or Caſſia Lignea two ſcruples, of Spike and Schænanth each one ſcruple, of Maſtich half a dram.*

Inſtead of this you may give *the Troches of Roſes* according to *Meſue,* they have the ſame things and are made up with *ſyrup of Agrimony.*

It will be better with *one ſcruple of Myrrhe, and half a ſcruple of Saffron,* of which *Galen* makes his *Troches of Roſes and Schænanth.* And *Nicholas* makes *his Troches of Saffron* after this manner.

The ſecond is; Take *of Rhubarb two drams, of Aſarum Roots and Madder each half a dram, of ſea Wormwood, or common Wormwood one dram, of red Roſes two ſcruples, Anniſe ſeed one dram, Smallage ſeed half a dram, Spikenard one ſcruple:* make a Pouder.

Of theſe are made that *Troches of Rhubarb, of* Meſue, *with bitter Almonds, and Juyce of Wormwood or Fennel, or Dodder water, or the Troches of Wormwood* according to *Meſue* which are like *the Troches of Rhubarb,* only they want *Dodder Roots,* and have *Maſtich, and Mace,* and are made up with *the Juyce of Endive, or the Troches of Agrimony,* which have *Rhubarb, Aſarum, Roſes and Annis ſeeds* as the former, and have beſides *burnt Ivory, or Spodium and Manna,* made up with *the ſyrup of Agrimony.*

The third is; Take *of Gum Lac one dram and an half, Maſtich, Bdellium or Myrrh, each half a dram, Rhubarb one dram, Madder roots, and Aſarum roots each half a dram, and Birthwort and Gentian each one ſcruple, of Anniſe ſeed and Fennel each one dram, of Smallage and Anniſe ſeed each half a dram, of Saffron one ſcruple, of Cinnamon or Caſſia Lignea half a dram, of Spike and Schænanth each half a ſcruple:* make a Pouder.

The Compoſition *of Dialacca major* Meſue hath the ſame things and beſides *Coſtus, Savin, Hyſop, bitter Almonds, Pepper, Ginger,* and may be uſed inſtead of the other. And they are made into *an Electuary with Juyce of Wormwood or Agrimony, and Honey.* There is a leſs *Dialacca* made only *of Lac,* Myrrh, *Bdellium, Rhubarb, Coſtus,* Madder, *Birthwort, Liquoriſh, Saffron, Schænanth or ſweet Ruſh, Pepper and Honey, and the Troches of Lacca* by Meſue are made *of Lac and Rhubarb,* and a few other Ingredients. And we uſe theſe leſſer Compoſitions ſafer then the great, bycauſe it is too hot by reaſon of the ſpecies; yet it is good in Dropſies.

There is alſo another Compoſition good in a Dropſie called *Diacurcuma* Meſues or *Diacrocuma,* becauſe it hath great ſtore of Saffron, that it may be better againſt the Obſtructions of the Liver, eſpecially of the Gall in the Jaundies, which Saffron doth open. This is very proper which hath ſomthings like *Dialacca, as Saffron, Rhubarb, Aſarum, Coſtus,* Madder, *Aniſe, and Smallage ſeed, Spike, Schænanth, Caſſia Lignea, Cinnamon,* Myrrh, and beſides *Spignel, Valerian, Calaminth, Scordium, Ceterach, Parſley ſeed, Carrot ſeed, Juniper-berries, Carpobalſamum, Traganth, Opopanax, Juyce of Liquoriſh, Wormwood and Agrimony,* made into an Electuary.

The leſſer *Diacurcuma* is made only *of Saffron,* Myrrh, *Coſtus, ſchænanth, Caſſia, Cinnamon and Honey.*

The fourth Pouder, moſt proper for the ſpleen is this. Take *of Capar roots three drams, of round Birthwort one dram, of Gentian half a dram, Ceterach one dram and an half, of Broom flowers, half a dram, Agnus Caſtus ſeeds one dram, Rue ſeed half a dram, of Gum Ammoniack one dram;* which infuſed in Vinegar will make them into Troches.

Inſtead of this uſe *Troches de ſcolopendrio that is of Harts-tongue,* which have the ſame, or *the Troches of Capars* according to Meſue which have alſo *Acorus, Cummin, Calaminth, Nigella ſeeds, and of Water-creſſes, bitter Almonds, Juyce of Agrimony.*

Of theſe and other Pouders for the Liver and ſpleen, you may make others by adding of other Ingredients as, Take of ſome of the former for your turn, *one dram and an half of the ſpecies of the three Saunders or Diarhodon one dram,* or inſtead of it *of the three ſaunders half a dram, of the four leſs cold ſeeds one ſcruple, of Ivy berries two ſcruples, of the aſhes of the*

Guts of a Cock or of a Wolf one ſcruple, Cinnamon half a dram: make a Pouder, give it alone or with *Sugar*; *or in Lozenges, with Sugar diſſolved in Wormwood water, or Dodder water.*

I cannot paſs by my cachectick Pouder by reaſon of the happy ſucceſs it hath had in the evil Habite of Infants accompanied with a gentle Feaver, it is uſual given by the ſhops: it is as followeth.

Take *of the Roots, and cleanſed ſeeds of Piony, one dram, of red Roſes half a dram, of Nutmeg a little torrified two ſcruples, of Bay-berries a little dryed by the fire half a dram, of Spike and Schænanth, and Saffron each one ſcruple, of the skins of Hens Gizards prepared one dram, of opening Crocus martis one dram and an half, of the beſt Cinnamon one ſcruple:* make a fine Pouder.

The Troches of Myrrh open Obſtructions and provoke the Terms, they are given alone or with other Pouders.

To theſe, when the ſtomach is diſtempered you may add *the ſpecics of Diagalangal, Diacalaminth,* and to ſtrengthen it, *Diambra.*

Of theſe, Liquors, and Pouders and the like are made Potions, Electuaries and Pills.

Potions are made like Juleps by mixing ſyrups with waters, baths to prepare before purging and to alter, as *of Succory, Endive, Liver-wort, Agrimony, Dodder, Hops, Fumitory, both Bugloſſes, Tamarisk in the ſpleen.*

If there be any heat and thirſt give this Julep.

Take *of ſpring Water three pints,* to theſe add *ſtilled waters and one quarter of a pint of Pomegranate wine, of white wine vinegar two ounces, of Sugar or Honey three quarters of a pound clarifie it for uſe:* and you may boil them a little.

Or make this Julep. Take *ſome Juyces of the aforeſaid Herbs one ounce and an half, of the diſtilled water of the ſame twice as much add Sugar to clarifie and Cinnamon to aromatize it,* and you may put ſharp Wine thereto.

The milk like Potion made of Turpentine, or Roſin of the Larix-tree, or Fir-tree one or two drams diſſolved in white wine, and the Yolk of an Egg, doth not only cleanſe the Reins, but opens the Liver and Spleen, and purgeth the Belly.

There are Divers Electuaries for the ſame as,

In the Obſtruction and Weakneſs of the Liver; Take *of the Conſerve of Succory flowers, and the candied Roots of the ſame each one ounce and an half, of the Conſerve of candied Roots of Smallage one ounce, of the pulp of Raiſons, boyled a little, two ounces of the ſpecies of the three Saunders one ſcruple:* make an Electuary.

If you fear a Dropſie; Take *of the conſerve of Succory flowers one ounce and an half, Conſerve of Smallage roots, one ounce, Conſerve of Broom flowers half an ounce, the boiled juyce of Danwort or Elder one ounce, of bitter Almonds ſix drams, of Melon ſeeds cleanſed one dram, of the pulp of Raiſons one ounce and an half, of Ivory, and Harts-horn ſhavings half a dram, Aſarum roots two ſcruples, of Spike, and of the aſhes of the inteſtines of a Cock, or Wolf or of Earth worms each one ſcruple, of ſyrup of Wormwood ſix drams:* mix them for an Electuary.

In the Diſtemper of the ſpleen.

Take *Conſerve of Maiden-hair, Ceterach, and of flowers of Tamarisk each one ounce and an half, conſerve of Broom flowers one ounce, the Bark of Capar Roots one dram, Purſlain, and Agnus caſtus ſeeds each half a dram, with the ſyrup of the five opening Roots, make an Electuary;* you may add *half a dram of the Pouder of ſteel, and after let ſome water be drunk* that is good againſt the ſpleen.

There is another called the *Cyphoides of Androchus* proper againſt the Weakneſs of the Liver, it may be called the Electuary *of Raiſons made of Raiſons, Bdellium, Myrrh, Turpentine, Honey, Wine, Calamus, aſpalaton, Caſſia, Cinnamon, Schænanth, Spike, Saffron,* and ſome by adding *ſeeds of Henbane, and Opium,* make an Opiate thereof.

We make an Electuary of Raiſons like it, thus; Take *a quarter of a pound of ſtoned Raiſons, boil them in wine adding three ounces of Honey, then beat them to a Pulp, and add the pouder of Calamus, Cinnamon, Caſſia each one dram and an half, Spike and Schænanth each half a dram, of Saffron one ſcruple:* make an Electuary.

The Confection *of Raved ſene of* Meſue, is good againſt Obſtructions; it is made *of Rhubarb, Juyce of Wormwood, Agrimony, bitter Almonds, Fumitory, Aniſe ſeed, Smallage ſeed, Spike, Saffron, Caſſia Lignea, Schænanth, Myrrh and Honey.*

Alſo this Decoction of Meſue made *of Coſtus, Birthwort, Rhubarb, Aſarum, Caſſia Ligna, Cinnamon, Smallage and Aniſe ſeed, Schænanth, Myrrh, Saffron and ſugar.*

The Electuary of Pouder of ſteel by Rhaſis is good in the ſpleen *of Myrobalans, and prepared ſteel, Fankincenſe, Spike, Schænanth, Ammi, Honey, Ginger Pepper.*

Pills may be made of the Pouders that are unpleaſant and ſo ſwallowed or a in Bolus.

Or thus, Take *of the Liver of a Wolf prepared one dram, of the aſhes of the Guts of a Wolf, or Cock half a ſcruple, of dryed Goose, or Pigeons Dung one ſcruple, with the Juyce of wormwood: make a Maſs.*

Let him take it often, you may add the Pouder of ſteel.

You may make *Extracts of bitter Juyce and ſo ſwallow them,* or rowl them in Pouders if too ſoft, thus, Take *of the Extract or inſpiſſate Juyce of Gentian roots, or of the Topps of Centaury the leſs, and of Wormwood:* mix them with the *Pouders of Aſarum roots, half a dram, of Smallage and Parſley ſeeds each one dram, of Spike and Schænanth each one ſcruple.*

When there is Hardneſs of the Bowels or an Obſtruction *half a dram of Ammoniacum or two ſcruples diſſolved in Oxymel, or Vinegar of Squills, or Juyce of Flower-de luce, or Briony,* is an excellent Bolus.

You may mix other things therewith as, Take *of Gum Ammoniack diſſolved in Juyce of Flower-de-luce one dram, of the Pouder of Fern root half a dram, of Leaves of Ceterach and Agnus Caſtus ſeed, each one ſcruple, of ſteel prepared half a dram, of a Wolfes Liver prepared one ſcruple, with Oxymel or the Gall of a Bear,* (which doth excellently diſſolve Hardneſs) make a Maſs *of Pills, give two ſcruples at a time.*

Other Gums given as the former do the ſame thing as *Galbanum, Bdellium, Sagapen, and Pine Gum, alſo Lacca* when the Cachexy tendeth to a Dropſie, taken with *Opopanax.*

In Obſtructions of the Spleen, Take *of Pine Gum half a dram, of Miſſetoe of the Oak one ſcruple, with wax make Pills.*

Maſtich, Myrrh, Storax are given alſo with other things alſo *Aſphaltum or true Bitumen, and Get.*

Or theſe Pills may be uſed rather then the bitter Electuary. Take *of Myrrh and Bdellium each two drams, Saffron half a dram, Spike and Schænanth each one ſcruple, with Turpentine make Pills.*

Outwardly, if the Cachexy comes from the weakneſs of Liver or Spleen, or from their Hardneſs, you muſt apply Medicines to the Hypochondria under the ſides, if the Liver be worſt to the right ſide, if the Spleen to the left, more backward becauſe the Spleen lyes under the ſtomach and more upward becauſe the left kidney lies under the ſpleen; ſometimes to the whole Belly if the ſtoppage be in the Meſeraiks, or if the Glanduls of the Meſentery be hardned, they muſt be ſuch things that will diſſolve Obſtructions by attenuating and cutting, or if there be Hardneſs you muſt firſt mollifie, then diſcuſs, chooſing the ſtrongeſt if the ſpleen be diſtempered, becauſe the ſubſtance of it is more compact; adding ſomthing proper to ſtrengthen, by gentle aſtriction: and if there be wind, which is moſt uſual in the left ſide, from the ſtomach rather then the ſpleen whoſe ſubſtance cannot be filled with wind, you muſt uſe things that diſcuſs it, and ſtrengthen the weak ſtomach, for which there are divers uſual Remedies.

There are divers Oyntments eſpecially in the Obſtructions of the Liver. Take *Oyl of bitter Almonds, and of Spike, each one ounce and an half, Oyl of Wall-flowers one ounce, Oyl of Roſes or Maſtich half an ounce, Juyce of Smallage, Parſley and Vinegar each half an ounce: boyl them till the Juyce be conſumed, add Aſarum Roots, Smallage or Parſley ſeeds each one dram, of all the Sanders half a dram, of Spike*

and Schænanth each a ſcruple: you may add Pouder *of Cypreſs Roots, or red Roſes, and as much Wax as will make in Oyntment.*

The Oyl in which the Liver of a Wolf ſliced hath been boiled, uſed to the Liver ſide doth ſtrengthen it, and help its Sanguification, and an Oyl made of the Liver of thorn black or ſcale Fiſh doth the ſame.

In the Obſtruction of the ſpleen make it thus, Take *of Oyl of Capars two ounces, of Wormwood and bitter Almonds or Peach kernels, Juyce of Danwort and ſtrong Vinegar each one ounce, of the Pouder of Birthwort Roots, Aſarum and Agnus Caſtus ſeeds each half a dram, of both Spikes each one ſcruple, of Wax as much as will make an Oyntment.*

Or boil them in two parts of common Oyl and one part of Wine, and half a part of Vinegar, the flowers or leaves of Tamariſk, Capar Roots, Genian, and Ceterach, and make an Oyntment.

In the Scirrhus eſpecially in the Liver, Take *of Oyl of Lillies, Flower-de-luce each two ounces, Oyl of ſweet Almonds, Chamomil, Dill or of Melilot each one ounce and an half, of Hens or Ducks Greaſe, the Marrow of a Calf or Deers ſhank each one ounce, of the Juyce of Flower de luce two ounces, of the Juyce of Smallage, or Parſley one ounce, of Gum Ammoniack diſſolved in Vinegar ſix drams, boil them till the Juyce be conſumed, and add the Pouder of Sowbread and Briony Roots each one dram, of Aſarum Roots, half a dram, of Spike one ſcruple, of Wax as much as will make a Liniment.*

That Oyl wherein the Roots of wild Cowcumbers, Briony, Sowbread, Lillies have boiled with a little Wine and Vinegar is excellent.

If the Spleen be hard, Take *Oyl of Flower-de-luce three ounces, of Capars one ounce and an half, Juyce of Mercury, Danwort, or Elder and Vinegar each one ounce, of Gum Ammoniack diſſolved in Aqua vitæ, Bdellium and Galbanum each ſix drams, of Opopanax half an ounce: boil them till the Juyces be conſumed, add the Pouder of wild Cowcumber Roots, of Sowbread Roots, each one dram, of Aſarum Roots half a dram, of Wax as much as will make an Unguent.*

Or, Take *of Sowbread Roots one ounce, of Briony Roots half an ounce, of Capar Roots two drams, of Aſarum Roots one dram, of Spike half a dram, of Bay-berries two drams: bruiſe and boil them in equal parts of Wine and Vinegar,* Take *of this Oyl four ounces, of the Mucilage of Line ſeed and Fœnugreek ſeed each one ounce, of Gum Ammoniacum diſſolved in Aqua vitæ one ounce, of Liquid Storax one dram, of Hens Greaſe one ounce, of Wax as much as will make an Unguent.*

The Emplaſter of Ammoniacum with other Gums, diſſolved in ſtrong Vinegar, and applyed hot to the Spleen, doth mollifie the Hardneſs of it, and with a little Oyl of Spike it pierceth better.

The uſual Oyntments for hard Bowels, and Emplaſters are the Oyntment of Marſh-mallows, the Emplaſters of Melilot, theſe will be ſtronger if the aforeſaid Gums be added. alſo the Emplaſter *Diachylon with the Flower-de-luce, Oyl and Gums, Ceronium, and Polyarchon, Galeni.*

Cataplaſmes are uſed chiefly for the Hardneſs of the Spleen, which when we will have them ſoften exceedingly; we make *of Lilly Roots, Onions, Garlick, Squills, Briony, Sowbread, dragons, Flower-de-luce, Raddiſh, Line-ſeed, Fœnugreek, Colewort leaves, Ivy, Wormwood, Centaury, Elder flowers, Melilot, Chamomil, Figs, Raiſons, boiled in Wine, Vinegar and Oyl, with Meal of Vetches and Lupines,* and for the ſpleen, *Capar Roots, Ceterach, Tamariſk;* and when we diſcuſs, *Wood, Arſmart, wild Germander, Dogs Tongue, Nettles, Penny-royal* · boil them all in *Vinegar and Oyl, and* beat them up with the *Meal of Lupines.*

The Root of Mandrake boiled in Oyl of Line-ſeed, and of ſweet Almonds and Vinegar is an excellent Remedy, and *Hemlock, and Henbane* ſo applyed, *alſo Lilly Roots* ſo boyled and beaten, to which you may put proper Gums, Oyls and Pouders.

The Spleen of a Fox or Goat applyed to the Spleen either whole or bruiſed, is thought good. The Blood which comes from the Vein behind the Ears doth cure the ſpleen, ſay the Antients.

The Grindſtone or Fire ſtone or other hard flinty ſtone red hot, and quenched in ſharp Vinegar, and wrapt in cloaths, if applyed often to the ſpleen will mollifie it; or if the vapor that riſeth from the ſame being ſprinkled with Vinegar be taken into the cloaths and applyed to the ſide, it will do the like.

The ſtone called *Aſius* or *eat-fleſh* mixed with Quicklime and Vinegar is commended by *Dioſcorides* to be apto the ſpleen for ſtoppage of the Liver: we make Fomentations thus, Take *Wormwood, Agrimony, Topps of Centaury each one handful, of Aſarum Roots half an ounce, of all Sanders thirteen drams, of Spikenard and Schænanth, each one dram, of Smallage ſeed and Dodder, each one dram and an half,* make a Decoction in equal parts of wine and water for a Fomentation.

For the ſpleen ſtopped, we make Decoctions *of Water, Wine and Vinegar, of Capar Roots, Aſh Bark and Tamariſk, Elder, Wormwood, Ceterach, Dodder, Chamomel and Broom flowers, Tamariſk and Elder flowers, Purſlain ſeeds, Agnus Caſtus, Fennel and Smallage ſeeds,* adding a little *Cypreſs root, Spike and Schænanth, and the Juyce of Smallage.*

For Hardneſs and Schirrus we make Decoctions *in wine, water and Vinegar, or Tripe Broath, of theſe Plants, Marſhmallow roots, Lillies, Briony, Flower de-luce, Althealc, Elm, Mallows, Marſh-mallows, Herb Robert, Horchound, Wormwood, Chamomil and Melilot flowers, Dill, Elder, Violets Linſeed and Fœnugreek, Figs and Raiſons, with Roots of Aſarum and Spike,* and if you muſt mollifie more *the Roots of wild Cowcumber, Sowbread, Mandrakes,* if diſcuſs more, *Calaminth, Penny-royal, Organ, Balm, Time, Stœchas or French-Lavender flowers, or Lavender,* if it be in the ſpleen, you muſt mix ſome of the former Fomentation, which is better, *with Juyce of Briony,* or *Flower-de-luce.*

Fomentations made for the ſpleen to ſoften it *of the juyce of Sowbread, wild Cowcumber, Smallage and Oyl of bitter Almonds, or of Capars, with wine and Vinegar, either very ſharp or of Squills.*

Or if you quench Marcaſites in Vinegar and wet in a cloath or piece of a hat therein and apply it to the ſpleen it is excellent.

Epithems are good for the ſtoppage and hardneſs of the Liver and ſpleen thus, Take *of Endive and of Succory water three ounces, of Smallage water two ounces, of Wormwood water, Topps of Centaury or Gentian roots each one ounce, Vinegar of Roſe two ounces, all the Sanders one dram, Aſarum roots half a dram, Spike, Schænanth each one ſcruple.*

You may make baggs of the ſame and ſo foment.

They muſt keep a good Diet, beware of Peaſe, hard, and crude Meates, ſummer Fruits too much cold Water, eſpecially if the Cachexy came from thence, and alſo from variety of Meates; their Meat muſt be ſeaſoned with things that help concoction, preſcribed in the weakneſs of the ſtomach, in regard the ſecond Concoction doth not mend the faults of the firſt, and the Meat muſt be boiled and ſtuffed with things that open and cleanſe, mentioned in the Cachexy, among which ſugar is good not only for ſweetneſs, but cleanſing, and to be commended for one ſingular propriety which few obſerve, that is the reſiſting of Putrefaction. If it ariſe from a hot which will cauſe a dry Diſtemper in the Liver or ſpleen, which will eaſily turn to the Dropſie Aſcites, you muſt prevent it by ſtrengthening the Liver, and uſe Remedies inwardly and outwardly to open Obſtructions, with things that by cooling do ſtrengthen, eſpecially the Liver, leaſt they be hurt with too cold things therefore things that are hot and a ſittle aſtringent and do preſerve the ſtrength of the Bowels as Spike, Wormwood are to be mixed with the cold, and if there be Obſtructions we uſe opening and ceanſing means. But if now the Bowels being hard and cleft, and the Dropſie is fixed then you muſt proceed to cure it as we ſhewed in the Hydrops Aſcites, but before you muſt cure the Cachexy thus,

If there be aboundance of Excrements you muſt purge Choller eſpecially with Rhubarb and things that inflame not the Liver chooſing thoſe things which are mentioned in the firſt cauſes of a Cachexy.

For

For Alteration they boyl in Broath, *Endive, Divels bit, Succory, Lettice, ſow thiſtle*, or let them be eaten boiled in ſalets, let them eat ſharp Fruits boiled, or ſeaſon them in Meate with the Juyce, *as Juyce of Pomegranates* which after working is called *Pomegranate wine*, or *the Juyce of currance, Barberries, Grapes, Lemmons, Citrons &c.*

Let the ordinary Drink be thin, white Wine daſhed with boiled water, or if there be great thirſt let them drink water, in which Vinegar or ſharpe Juyce is mixed. The Decoction *of Succory roots*, is uſed inſtead of Drink, either alone or mixed with wine: as alſo the Decoction *of the Roots of ſorrel, Fern, and Graſs*, by themſelves or with wine, which if they are made ſharpe with a little ſpirit of *Vitriol* or *ſals*, will be more pleaſant and effectual,

This Julep is to be taken ſometimes, Take *of ſharpe Juyces one or more one quarter of a pint, Juyce of Endive two ounces, Vinegar one ounce, Roſe-water two ounces, ſugar* as much as is ſufficient boil it into the form of a Julep, ſome add a little *Camphire*, which doth good rather by penetration then refrigeration.

A Phyſical Decoction is thus made. Take *of Endive one handful, of ſorrel, Lettice, Maiden-hair, each half an handful, Tamarinds one ounce, of ſharp Prunes twelve, of the ſeeds of Purſlan, Endive, and Dodder each one dram, of the four great cold ſeeds two drams, of Barbery ſeeds one dram and an half, of Roſes and Violets each one pugil:* boil them in water, adding *two ounces of Roſe Vinegar*, and when it is ſtrained put to it ſome ſyrup of the aforeſaid Herbs, and as much ſugar as is ſufficient, and when you will make the Body looſe, put *Manna* or *Rhubarb* thereunto.

The uſual ſyrups are *of Endive and ſuccory ſimple and compound, and ſharpe ſyrups of Vinegar*, which were preſcribed in the Cure of the former cachexy, to which for cooling, you may add *the ſyrup of the Juyce of Citrons, of Lemmons, Pomegranates and the like, as the Violets, Purſlain, Waterlillies, and other of the Juyce of Currance, Barberries and other ſharp Juyces.*

Waters muſt be mixed with *the ſyrups, as of Endive, ſuccory, Liver-wort, Dodder*, with which to ſtrengthen the bowels we mix *water of Agrimony and Wormwood.*

Pouders of ſpecies, which are given by themſelves, or *in Troches, Lozenges, Electuaries, Pills* may be uſed as followeth, of which this is excellent to open Obſtructions. Take *of red and white ſanders, each one dram, of yellow ſanders half a dram, of red Roſe leaves two drams, of Violets half a dram, of the four great cold ſeeds one dram and an half, of Purſlain and Endive ſeed each half a dram, of Antiſpodium, of Ivory ſhavings two drams:* make a pouder and *with Gum Traganth diſſolved in Roſe-water or Juyce of Barberries make Troches,*

If you add *Rhubarb and Camphire* it will be like *Diatrianſantalon Nicolai*; which hath beſides the things herein, *Juyce of Liquoriſh, Gum Arabich and ſtarch*, and ſomtimes the *Rhubarb* is double in quantity: and this uſual compoſition may be uſed for the former.

There is another Compoſition of more Vertue, called *Diarhodon Abbatis Nicolai* uſed againſt Obſtructions, which is leſs hot, it hath in it *ſanders, Roſes, Violets, the four great and little cold ſeeds, burnt Ivory, Gum arabick and Traganth, Juyce of Liquoriſh, Rhubarb and Camphire, as Diatrianſantalon, and beſides Aſarum, Bar-berries, Aniſe ſeeds, Fennel, Baſil ſeeds, Poppy-ſeeds, Maſtich, Saffron, Spike, Cardamoms, Lignum Aloes, Cloves, Cinnamon, Muſk, Pearl, the Bone in in the Heart of a Hart or ſtag.*

The Troches of Diarhodon Nicolai, of Roſes, ſanders, burnt Ivory, ſaffron and Camphire, are not ſo large as the former.

And the Troches of the ſanders which are more binding, they have *ſanders, Roſes, the great cold ſeeds, Purſlain ſeeds, Bar-berries, burnt Ivory, Camphire, and Bole Armenick.*

Or other aſtringents *as the Troches of Bar-berries*, inſtead of which we may uſe theſe leſs binding, Take *of the three ſanders, add Roſes each one dram, of Rhubarb one dram and an half, of ſpodium, of Ivory one dram, of Endive, Purſlain, and ſorrel each half a dram, of Melon ſeeds one dram and an half, Camphire one ſcruple, Sugar and Manna two drams:* Make a Pouder with the infuſion *of Gum Traganth in Endive waters*; Make Troches,

The Pouder of the leaves of Endive and Succory taken often in Wine, with the ſeed of *Hatch-vetch* and a little Cinnamon to make it pleaſant, is approved.

Alſo Lozenges made of theſe ordinary pouders Diatrionſantalon and Diarhodon, and of other things with the conſerve of Succory flowers.

We make of the Juyce of Bar-berries pleaſant Lozenges which allay the Heat as, Take *of the Juyce of ripe Bar-berries, three ounces, of Sugar one pound, as much water of Endive, or Roſes* as will boil them into a conſiſtence for Lozenges.

Thus are made the Lozenges of the Juyce of currance, Pomegranates, Lemmons, citrons, and they are as good as the former.

Of theſe conſerves, and Pouders may divers Electuaries be made as, Take *of the Conſerve of Succory flowers, and the candied roots of Succory each one ounce and an half, of Conſerve of Violets, Maiden-hair and Bugloſs each half an ounce, of Melon ſeeds one dram and an half, of Trionſantalon one dram, with ſyrup of Sorrel*, make a moiſt Electuary, or make it thicker with ſugar of Roſes.

Some give Opiats to cool the Liver but to no purpoſe being hot things are therein, as Philonium.

Vitriol waters drunk for ſome weeks as we ſhewed in the cure of the former cachexy, beſides other benefits there mentioned, do cool the Liver, if they be taken in time before the Dropſie be great, and while the water is only in the Belly and Feet, but when it gets out of the Veins it wil increaſe it, eſpecially (as is uſually) if they make little Urine, and Drink much; therefore it is better for thoſe Drinkers who by their continual thirſt ſhew the heat of their Liver, before the cachexy grow great, to mix their wine with water.

The heat of the Bowels and eſpecially of the Liver, and the dryneſs alſo is cured by outward things that cool and moiſten; adding alwaies thoſe things that are aſtringent as theſe following.

A cooling and moiſtning Oyntment. *Take* Oyl of Violets, Lillies, Guords, or of Oſiers, waſhed in Vinegar or Juyce of Endive, two ounces, Oyl of Quinces, Roſes, Myrtles, or Maſtich, each one ounce; of the leſſer cold ſeeds, and of Sorrel and Roſe leaves each half a dram, of al the ſanders one dram, of ſpike one ſcruple, camphire half a ſcruple, Wax as much as will make an Unguent.

Theſe are more proper for the Liver. *Take* of Oyl of Roſes and Violets, each one ounce and an half, of Oyls of Water-lillies and Wormwood, each one ounce, of the juyce of Endive one ounce and an half, of the Juyce of Agrimony, one ounce, of Vinegar of Roſes ſix drams: boil them till the Juyces be conſumed, and add red and white ſanders each one dram, of Endive, Purſlaine each half a dram, of ſpike one ſcruple, of Wax as much as wil make an oyntment: to theſe add camphire, or Troches of camphire.

The Oyntment of ſanders is uſual againſt the Diſtemper of the Liver, which is made of the three ſanders, Roſes, ſpodium, Bole Armenick, camphire, Oyl of Roſes and Wax.

Alſo Oyl of Roſes made of Roſes and their Juyce and Oyl of ſweet Almonds: to which ſome add Opium which becauſe as we often ſhewed that it doth not cool, will do no good in that reſpect, but if there be hardneſs it wil mollifie, as we have ſhewed ſtupefactive things do.

You may alſo uſe *Refrigerans Galeni* with ſpike, you may alſo apply an Epitheme to the Liver, made thus, *Take* of Endive, ſuccory and Liver wort water each three ounces, of Violet-water, or Lettice or Nightſhade, and Roſes each two ounces, of Wormwood water, one ounce, of Roſe Vinegar, of four Wine, one ounce and an half, of all the ſanders each half a dram, of ſpike one ſcruple, of camphire half a ſcruple: mix them. Juyces of Endive and ſuccory may be added, alſo Waters of ſorrel, ſmallage, and

Dod-

Dodder, pouder of Purſlain ſeed, Endive, Smallage, and red Roſes ſeeds, burnt Ivory, and Maſtich, of becauſe the ſtomachs being ſo near to the Liver.

A Fomentation may be made with the Decoction of ordinary or ſtilled proper Water, and Roſe Vinegar or wine, with Endive, Succory, Wormwood, the four great and ſmall cold ſeeds, with Cypreſs, Spike, and Schænanth, and other Pouders mentioned.

Or theſe mentioned, boiled in a bag and ſtrained, and applyed. Alſo theſe Pouders of cold ſeeds, Violets, Roſes, Water-lillies, Spodium, and Spike tyed in a clout, and ſprinkled with proper waters and Vinegar.

Purſlain new gathered and beaten with Roſe-water, and Vinegar, with Camphire is fitly applied.

Or a Cataplaſm of Barley meal, or of Lentils made thick with Juyce of Endive, or Purſlain, and Oyl of Roſes.

In their Diet let them take heed of ſtrong wine, ſharpe Meat, ſpiced, or ſalt, let them eat moiſtning Broaths rather and fleſh ſuch as were preſcribed in the Treatiſe of Hectick Feavers, to correct the dryneſs of the Liver, which is difficult when fixed.

The Cure of the Jaundies. That Jaundies which comes from Choller, in which the whole Body is dyed; if it come from much Choler without any other Infirmity joyned, in regard Nature doth disburden her ſelf by an inconvenient way you muſt bring the Choller back into the Guts; and this muſt be done when there is a Feaver alſo adjoyned. But if it follow a Feaver, and cureth the Feaver by ſweating, you muſt help this Motion of Nature rather than hinder it. In other Diſeaſes joyned with the Jaundies, you muſt conſider theſe Diſeaſes chiefly, alwaies purging the Choller forth by proper waies, and drawing it back by ſtool and Urine, but if the ſeparation be hindered by reaſon of the Obſtructions of the Liver, Hardneſs, Scirrhus, Rottennſs, from whence cometh a Dropſie, or if there be Inflammation, you muſt cure it with conſideration of theſe; if the Excretion or voiding of Excrements be by reaſon of the Obſtruction of the *Porus Cholidochus*, we apply the ſame things which we uſe in the Obſtruction of the Liver, and if there be Inflammation the ſame.

If the Jaundies proceed from Poyſon taken, this muſt preſently be voided by Vomit, Gliſters, if from a ſtroak or bite of a Beaſt, you muſt uſe things that draw the venom out, as Cupping-glaſſes and the like, and give things that reſiſt venom, Antidotes and the like, of Harts-horn and Ivory, which alſo cure the Jaundies; and if the Colour which is but a ſymptom remain after the cauſe is removed, we take it away with Topick Medicines.

Blood-letting is good if there be much Choller in the branches of the *Vena cava*, and nothing elſe hinder, becauſe it takes away part of it; which when the blood is cold, will be ſeen by its yellow water.

Some to little purpoſe open the Veins of the Fore-head, and under the Tongue to take yellowneſs from the Eyes and Face.

Otherwiſe, when there is not much Choller in the veins, Blood-letting is of little profit in the Jaundies, except there be ſome other Diſeaſe that requires it, for when the *Vena cava* is emptied, the meſeraik Veins ſend blood and Choller the eaſier up into it. And this is to be underſtood in the provoking of Terms; for theſe come from the *Vena cava*, and if they be ſtopped in the jaundies as in a Cachexy, they will not be provoked by Blood-letting, except the jaundies be firſt cured, becauſe the ſtoppage of them comes from the jaundies, not the jaundies from them, as we ſhewed.

The Hæmorrhoids, becauſe they purge both Choller and Melancholy from the Meſeraiks, if they bleed of themſelves, or by conſtraint, are profitable.

Glyſters are excellent when the Choller cometh not to the Guts to provoke ſtools, nor diſcolloureth the Excrements: for by forcing they do not onely fetch out the Excrements, but by ſtirring up Nature, and opening, they fetch Choller from the Meſeraiks and the *Porus Cholidochus*.

Therefore firſt give emollient Glyſters, then ſharpe, and ſuch as purge Choller, (mentioned in the Colick and in Feavers) adding things that open, as Roots and opening Herbs: after uſe the ſtrongeſt, if the other prevail not, vomiting is good ſometimes, eſpecially if it come from Poyſon.

General Purges for carrying Choler out of the Meſeraik Veins where it is firſt gathered together, and ſent to the other Veins from thence, are good; theſe may be only ſuch as purge Choller, if choller alone can be purged by them, but in regard things that purge Flegm do the ſame as Experience teacheth, we muſt not ſtand much upon that, ſo long as Obſtructions are opened which are the cauſe, many ſuch Purges are preſcribed in the Cachexy that comes from the Liver, and may here be uſed, and to which theſe may be added.

Very bitter things are uſed to cure the Jaundies which come from Obſtructions, becauſe they do not only open obſtructions, but alſo they open the Mouths of the meſeraik Veins, that the choller which cannot go to the Guts by its uſual paſſages, may go that way back again and ſo may not be brought too much into the hollow Vein; therefore they give Aloes, both in form of Pills, as Pills of Hiera with the ſame quantity of Rhubarb and Agarick, that they may purge the better, or mix ſtronger with them, as Pills of Rhubarb, and Aggregative.

Or give theſe like then approved by *Galen*. Take *of Aloes half a dram, of Epithymum, or Senna, or Polypody one ſcruple, of Euphorbium, and Brimſtone each half a ſcruple, with wine or water make Pills.*

Hiera picra is given for the ſame end in a Potion, and it is beſt in the Jaundies, and to kill Worms, which ſomtimes by reaſon of the want of choller in the Excrements, being they are then leſs bitter, grow there.

Take *of Hiera picra ſimple*, (in which is *Saffron* which is thought to be proper againſt the jaundies.) *one dram and an half, of Rhubarb, and Senna each one dram, of Mechoacan half a dram, of ſhavings of Ivory, and of Harts-horn, each one ſcruple*: make a pouder, give *one dram with Whey or Wine*, and if you add *one ſcruple of Diagridium*, it will work the better.

Hiera Coloquinitidos given inſtead of the other, by reaſon of the double Bitterneſs of Aloes and Coloquintida will open the paſſages more violently, and ſtir up Nature; and therefore they give Wine infuſed in the Apple of coloquintida made hollow, or the like.

The Extract of Aloes Roſate with Rhubarb is chiefly given in a jaundze as a purge, the preparation whereof we ſhewed in the pain of the Heart, from weakneſs of the Stomach, or this, Take *of the eſſence of Aloes* preſcribed in the Chapter mentioned *three ounces, of the pouder of Rhubarb ſprinkled with Cinnamon water one ounce, of the Extract of the ſame ſix drams, and with Syrup of Wormwood* make a Maſs for Pills.

Potions are made of catholicon, Diaphænicon, of the Electuary of the juyce of Roſes, Diaprunis, Diapſyllium, diſſolved in Wormwood water, or the like, adding proper Syrups.

The Electuary of Sowbread purgeth and ſweateth.

Potions are made of the infuſion of Rhubarb, with ſpike, and cinnamon in wine or water, of Troches of Agarick in Honey with water, Syrups and Electuaries aforementioned, with purge.

Or of a preparing Apozeme, with Polypody, carthamus and Senna, in the Decoction, and then with Rhubarb, Myrobalans, and Agarick infuſed make a purging Apozeme for ſome daies.

Or the Aggregative pills, or pil aureæ alone or mixed with Pills of Rhubarb.

Sweating doth ſend the choler with the Serum or Water from the branches of the gate Vein, and alſo takes away that which was in the skin by the Pores, which maybe good

after that Choler which was in the Meſeraiks Veins, and cauſed the Jaundies, firſt is purged away, leaſt it be by ſweating carried into the Veins; and it is done by Baths and other things mentioned.

It is good alſo to provoke Urine, to bring Choler out that way, which otherwiſe uſed to colour the Urin, and is often plentifully ſo voided: which is done by things that open obſtructions, and better if Diureticks are added thereunto, Thus,

Take *of red Vetches, one pugil; of Melon ſeeds one ounce and an half, of Fennel ſeed two drams, of Dodder ſeed, one dram, of red Sanders one dram and an half, of Spike, and Aſarum roots each one dram*, boil them in convenient ſtilled water, till there remain *one pint and an half*, Take of the ſtrained liquor aromatize it with cinnamon, and yellow Sanders and ſweeten it with Sugar, for ſome Doſes.

You may uſe things that alter before and purging to prepare and open Obſtructions, and to diſſolve Tumors, if ſuch be in the Jaundies, many of them are deſcribed in the Cachexy, and they that are good for the Liver in the like caſe may be here uſed in the jaundies, the cauſes being obſerved; chooſing ſuch things as heat not over much and breed choller; beſides which theſe following are proper for the jaundies.

Decoctions made in Water or water and wine, and Vinegar are made divers waies to be drunk three or more Mornings together: as thus of many things, which may be alſo made of few.

Take *of the five opening Roots, of Dock-roots each half an ounce, of Orris roots, and round Birth-wort, and Aſarum each two drams, of Tamariſk barks an ounce, of Succory, five leaved Graſs, Dropwort, with the Roots, Groundpine, Germander, and the Capillary Herbs, of Endive, Liver-wort, Agrimony, and Dodder, each one handful, of the Topps of Wormwood, Roſemary, Horehound, and the greater Celandine, each half an handful, of Elder flowers, and Broom flowers each one pugil, of red or black Vetches one pugil, of the four great cold ſeeds, each one dram, Aniſe ſeeds half an ounce, of Caraway ſeeds three drams, of Parſley, and Turnep ſeed each one dram, of Prunes and Figs each five pair:* boyl them in water and wine, in the Liquor ſtrained being one pint and an half, diſſolve Sugar as much as fit, and aromatize it with Cinnamon, caſſia lignea, Spike, or Sanders for an Apozeme for four or five Doſes.

Beſides theſe the Decoction of wild Flax, St. Johns wort, Samphire, Penny-royal, Organ, Polymountane, wild Mints, wild Marjoram, Ground Ivy, Chamomil, Fleabane and its flowers, and the Roots of Alkanet, Hog Fennel, and Perewinkle, or Swallow-wort, Eringus, Carduus, and Aſh barks.

Alſo the Decoction of Celandine Roots, with Elicampane, Oak Moſs, and Saffron.

If theſe ſimples be ſteeped in Wine, and then the Wine given at ſeveral times it will work more ſtrongly.

Or make this wine, of Succory, Fennel, and Aſparagus Roots each ſix drams, of Aſarum Roots three drams, of Horehound, Wormwood, and the leſſer Centaury dryed each two drams, of the Tops of Roſemary one pugil, of Lavender flowers half a pugil, of Indian, and Celick Spikenard, and Schænanth each half a dram: ſlice them and put thereto three pints of white Wine, add two drams of Rhubarb to make it purge, and if you add two drams of ſteel it will be admirable.

A ſimple Wine in which half an ounce of Aſarum roots, or ſteel hath been infuſed is good, *Dioſcorides* commends Squill wine; ſome ſteep the fore Teeth of a Beaver in wine and drink it.

Another is made thus; Take *of Sarſa two ounces, of Fennel, Parſley, Burnet, Orris, and Rhapontick roots each half an ounce, of Elicampane two drams, of Genian, and Aſarum roots, and Pellitory of Spain each one dram, of Agrimony, Wormwood, Dodder, Horehound, Germander, Groundpine each half an handful, of Topps of the leſſer Centaury one pugil, of Aniſe, Fennel, and Smalage, Senna each one dram, of Cinnamon* and Galangal each one dram and an half, infuſe them in eight pints of white wine, if you add Turbith two drams, Rhubarb, and Agarick each three drams, of Ginger half a dram, it will alſo purge.

Theſe alſo may be boiled in water and wine, with or without the purges, and ſo taken ſome commend a diſtilled water of the ſame taken two ounces and an half at a time.

The juyces alone drunk from one ounce and an half to two ounces, with ſugar and wine is good, eſpecially the juyces of five leaved Graſs, Dock-roots, dead Nettle, Horehound, Lemmons, Sowbread, Succory with the Roots, or you may make them of ſuch Plants as are good by Decoction; *Mathiolus* gives the juyce of Cowcumbers, Raddiſh water is highly commended in the Jaundies.

Other Potions are made of divers things, as of pouders with wine, and water, ſyrups and Decoctions; the more ſimple are the pouder of Orange peels, Ivory ſhavings, ſteel, Earth-worms, the ſtones in the Gall of an Ox, and Brimſtone which *Dioſcorides* gives in the Yolk of an Egg.

A Pouder may be made of many things thus,

Take of the Roots of the greater Celandine, and Swallow-wort, and Madder each two drams; Roots of Gentian, Birth-wort, and Aſarum each one dram; of Wormwood, Horehound, Vervain, and Maiden-hair, of Broom flowers, carthamus, Roſemary, of carva ſeeds, Endive, Germander, and columbine ſeeds each half a dram; of ſhavings of Ivory, and Harts horn each one dram, of ſteel prepared with Vinegar one dram and an half, of dried Earth-worms one dram, of cinnamon, Nutmeg, Mace, Spikenard, each half a dram, of Myrrh. Maſtich, and Frankincenſe each one ſcruple, of Saffron half a ſcruple: make a Pouder, give one dram or more, with ſugar, or without, with wine or other convenient Liquor.

This Pouder is bitter but excellent. *Take* of Gentian Roots one dram, of the Tops of the leſſer centaury, Orenge peels, Ivory, and Harts horn, ſhavings of Cinnamon, each half a dram: make a pouder, give one dram in wine or other Liquor.

Theſe Troches are good in a jaundize that tends to a Dropſie, *Take* of Rhubarb two ſcruples, of Aſarum roots, Gum Lac each half a dram, of cinnamon, Spikenard, ſchænanth, caſſia lignea each one ſcruple: make them in Troches with juyce of Wormwood, or Agrimony, or Triphera Saracenica, give it in wine or water.

The uſual Pouders to open Obſtructions, are of the troches of Rhubarb, Agrimony, Wormwood, alſo Trionſantalon, Diarrhodon Abbatis, Diacarcuma, Dialacca, in which ſometimes Rhubarb is doubled in quantity, they are given alone or mixed with wine.

That Pouder which ſome commend ſo highly in the Jaundies which they divide into three parts, and give at three Mornings together, in the Decoction of Vetches is this,

Take of columbine ſeeds, Harts horn, and eaſtern Saffron each one dram: make a fine pouder for three Doſes.

There are Potions made of cray fiſh beaten with celandine and water, and then ſtrained, five ounces of the urine of a Boy drunk often doth it by Experience, with ſugar or Honey to ſweeten it.

Others boil Gooſe dung in water or wine, and ſtrain it, and give it to be drunk.

Cummin ſeed eaten preſently after bathing is approved. And this the German Women uſe ſtill, and beleeve it to be of great force; *Dioſcorides* gives May-weed after bathing, its yellow flowers, I ſuppoſe.

The Leaves of Sage often drunk have cured ſome, and the Leaves of wild Rocket often eaten.

Others beleeve that eleven Lice drunk down will cure the jaundies.

This Electuary is convenient. *Take* of the conſerve of the flowers or Roots of Succory, of Maiden-hair each one ounce, of the conſerve of Smallage Roots, Orris, Orange peels each half an ounce; of ſhavings of Ivory, and Harts-

horn

horn each one dram and an half, of the uſual Pouders one dram: make them into an Electuary with ſome of the aforementioned ſyrups, let him take a Bolus and drink the Phiſical Wine or water after it.

It will be of more force if you add to this Electuary *two drams of Bitter Almonds, one dram, of the great cold ſeeds, of Rhubarb one dram, of Steel prepared two drams, of Pouder of Earth-worms half a dram, of Saffron one ſcruple and an half, Cinnamon, and Nutmeg each half a dram, and with Oxymel of Squills make an Electuary.*

The Pills of ſimples which are hard to be taken by Reaſon of their evil ſent and taſt in pouders, are made thus, Take *of Gentian roots, Birthwort, Madder, and Rhubarb, and Myrrh, each half a dram, of ſteel prepared one dram, of Hogs dung dryed one ſcruple, of Saffron half a ſcruple:* mix them with juyce or ſyrup of Wormwood, or of Horehound, and make pills. The Doſe is one dram.

And the uſual Pouders may be ſo made into Pills.

Outwardly Medicines are applyed to the Liver, if that cauſe the jaundies, either by Obſtruction or Hardneſs ſuch as are mentioned in the Cachexy, alſo Oyntments, Emplaſters and Fomentations, which need not be repeated being there mentioned.

To other parts of the Body which are diſcoloured Remedies may be uſed, as Baths, for taking away Choler that remains over the Body after the cauſe is removed, and will not breath it ſelf forth, as at other times. And they muſt be dry when we intend to ſweat: with Flax aired with *Elder* and *Juniper burnt*, alſo they muſt take an inward Sudorifick before bathing.

Moiſt Baths are made by boyling theſe following to cleanſe and diſcuſs, *as Pellitory of the Wall, Beets, Mallows, Marſh-mallows, Soapwort, Centaury, Wormwood, Horehound, Fumitory, Chamomel, Sorrel, Elicampane, Melilot, Roſemary, Organ, Miſleto of the Oak, the greater Celandine, golden Flowers*, which three laſt having yellow juyce, are thought to be proper againſt Choller, *with Beans, Lupines, Bran and Barley.*

Waters to waſh with are uſed at the comming forth of the Bath: made of cleanſing Herbs.

For the face which is moſt viſible, to recover its colour, it muſt be waſhed in the Bath, and after with this Decoction or the like, *with Wine, Vinegar, Water of Roſes, Beans or Sorrel, or with the Juyce of Pomegranates, Lemmons, Citrons, or Syrup of Sorrel, Vinegar diſſolved in waters or Decoctions.*

To take away the yellowneſs of the Eyes, waters muſt be dropped into them, *with the Juyce of Pomegranates, or wine and water, or Juyce of Coriander.*

You may put into the Noſe things that by neeſing diſperſe choller, from the Face and Eyes, anoynting the Noſtrils within with Scammony, which becauſe it attracteth Choller is made choice of, but we uſe it becauſe by Experience we find that it provokes Neeſing, mixed *with Honey*, but *Elaterium* mixed with Milk doth it more violently, other Errhines do it more mildly, *as the Juyce of Horehound, white Beets, and Gith ſeeds*, and the Decoction thereof.

Alſo the Sent of *Nigella* or *Gith* when it is eaten, and of Vinegar do the ſame.

Rubbings after bathing and otherwiſe are good to take away the Reliques of choller from the skin.

Applications made to the ſoles of the Feet, have been cryed up by the vulgar, as the greater *Celandine* and *Miſleto of the Oak*, whole, or bruiſed with *Horehound* ſomtimes wine and Vinegar, and ſalt, and theſe applyed to the wriſts work more ſpeedily.

One told me for a certain truth, that many have been cured of the jaundies by piſſing upon new made Horſe dung while it is hot.

Let the Diet be proper: let the Drink be thin, white wine mixed with the Decoction of Roots of Graſs, and Aſparagus, or other openers, and let other things be anſwerable.

The Cure of Redneſs. That Redneſs which comes from Blood, which is chiefly in the Face, if it be either from Baſhfulneſs or Anger, as it quickly comes ſo it goes away with the paſſion. And that which continueth long, which either comes from external Heat, or a Diſeaſe, hath no cure but by abating the Heat.

The Cure of Paleneſs. Paleneſs if it be from want of blood, by the loſs of the flowriſhing colour only, and from cold, it will continue only while the Body grows hot, as that which comes by fainting returns afterwards; and that which comes from a Diſeaſe, will ceaſe with the Diſeaſe, and there is no peculiar Direction for it.

Blackneſs. Blackmores. That Blackneſs which is Natural and comes from the ſeed, if it be like a Blackmore, to go about to cure it is to make a black More white according to the Proverb, which is impoſſible.

Ordinary Swarthineſs, the Cure of it. There is another vulgar Swarthyneſs, when the skin is darkiſh and duſty Naturally, is nothing ſet by, of them who think true Beauty doth not conſiſt in whiteneſs, and therefore they think a Man is not diſcoulored thereby, and will not require cure.

But ſuch as love to be neat, and think themſelves leſs fair, and acceptable to others thereby; deſire to mend it if they cannot cure it.

When the skin is black by wrinkles that ſhadow it, and make it dark, when the wrinkles are not confirmed, as when they come from an external cauſe or Diſeaſe that hath made the skin looſe, when the cauſes are removed they will ceaſe and the skin will be ſtretched and its wrinkles and return to its former Complexion; but if the skin be dryed and ſtraightned eſpecially by Age as in old people, though they ſeem impoſſible to be taken away, and the Phyſitian that permiſeth to do it ſeems to be mad, as the Poet ſaith,

He's worthy of a filthy aged Queen,
That wrinkles from her body taketh clean.

Yet for the taking away if not diminiſhing of the ſame, there are Remedies, which old Men deſiring to ſeem yong do much affect.

Medicines by the beautifying Art. Theſe are done by a two fold Art, by one called comptorian Art which is for Neatneſs, making an artificial white, but inſtable and fading over the black which is Natural, ſo deceiving the Spectators, and this is called a Fucus; the other is called the coſmetick art, and doth not add another colour nor deceives, but only amends this dull colour of the skin, making it more neat, bright, and conſtant in colour, taking away or mending the wrinkles, and correcting the dark complexion. Afterwards that there may be more Beauty, with red colour applyed to certain parts called then *Fuci*, by the comptorian Art, they make the Body of better colour. We ſhall ſhew how this is done by Remedies that whiten, cleanſe, take away wrinkles and make red.

Fucus.

Medicines made by the Coſmetick Art.

The white Medicines called Fucuſes, with which women that affect to be beautiful (and which would be unſeemly in Men,) do paint their Face, Hands, and other places that are naked and ſeen, are made of white ſtuff, and that is choſen for the moſt part which is cleanſing and digeſting, or ſuch things are mixed therewith: for ſo they make fair not only by whiting which is but of ſmal continuance, and little Ornament, but maketh a new colour in the skin, by ſucking continually forth that Moiſture which makes it black: and it attenuateth the skin by clenſing, and ſo makes it more clear and neat. And therefore when the skin is thicker and harder then uſual, ſofteners are mixed, not only to procure a decent colour, but to mollifie the Hands and Face which is commendable, for which cauſe that the Face may alwaies ſhine, which is accounted comely, they add ſome fat things.

Theſe paints being thus made in form of a Liquor white

as Milk or of an Unguent muſt be applyed and ſuffered to dry on. And if they be diſcoloured by their thickneſs which women of the honeſt ſort do fear exceedingly, before they go forth do uſually waſh with ſome comely decoction, which is no paint, as ſhall be declared, ſo gently that ſome of the white ſtill remain with, and that when the paint ſeems to be quite gone will reſtore it, and it will continue long, and therefore they waſh often after it, before they go forth into view.

The matter of theſe is taken from divers white things as follow, of Ceruſs, which being very white, and ſticks well by reaſon of its fineneſs and Fatneſs, is proper, if firſt it be poudered and ſeifted, waſhed often, and dryed; or boiled in water till it may be made into Troches, one whereof being taken in the palm of the Hand with a little convenient Liquor, will ſerve to paint the Face.

Of the white Dragon Roots there are made Troches as the former, like Ceruſs and white Starch, called *Gerſa*, which beſides the whiteneſs it makes, doth cleanſe very much, and it is made of the Juyce of Dragon Roots, dryed gently by the fire or Sun, and ſo brought into Balls or Troches.

Or take the Roots aforeſaid, and after they are cleanſed beat them, and then with warm water or other convenient Liquor diſſolve it, and ſtrain it and ſo let it ſtand till there be a white cream at the bottom; from which pour of the water at the top, and pour on freſh, which after a little time you muſt alſo pour off from the reſidence at the bottom as before, and this being three or four times done, let that which remains be dryed, and made up for your uſe into ſmal Troches.

The common way of preparing this Gerſa is of the dryed Roots of Dragons, which being firſt peeled from their external black coat, muſt be beaten into pouder, and then diſſolved in water, and gently dryed again, and then again poudered, and waſhed after this manner three or four times, and made into Balls or Troches, and kept for uſe.

The ſame way may be made as well of the great Aron, or Cookow pintle Roots, in defect of the other, as white and as forcible, or of both together.

Of the white Brittle root, of the wild Cowcumber you may alſo make the ſame.

You may make other forms of Dragon Roots and Ceruſs thus: Take *of Dragon, Gerſa prepared as before one ounce, of Ceruſs prepared, of Borax two drams,* and if you pleaſe *of Camphire half a dram, with the Infuſion of Gum Traganth made in Roſe water, make Troches* for your uſe; you may mix ſome things that are in *Unguentum Citrinum* therewith.

Sometimes you may mix prepared *Ceruſs and Dragons with Oyl of ſweet Almonds or de Been,* and a little white, if you pleaſe to make it into an Oyntment.

Of ſublimate Mercury there are excellent waſhes made, which cleanſe and make white, which are divers waies prepared leaſt they ſhould exulcerate, mixing things which work the ſame effect more gently; and leaſt any part of it ſhould touch the Teeth and make them black, as is uſual, ſhe muſt keep water in her Mouth while ſhe uſeth it.

A water like Milk is made thereof, which is more plain and profitable, thus: Take *of finely poudered Sublimate half an ounce, two or three whites of Eggs well beaten, of the Emulſion of white Poppy ſeeds made of one pound of the ſeed and ten pints of water,* ſtir them very well in a ſtone Mortar, firſt putting in the whites of an Egg by degrees, then the Emulſion, as is ſufficient which is known by a Pin, or put therein for when it is not diſcoloured after ſome continuance there it is right, but if it be then pour on more Emulſion.

To this we add *two ounces of Borax, or of Sugar Candy.*

Another white waſh is thus made: Take *of the whiteſt Barley flower, or Starch made into a paſt with Goats Milk, bake it gently in an Oven and when it begins to be hard take it out, and mix it with ſo much Goats Milk, as will make it all like thick Milk, take five pints of this, and two drams of Sublimate, mix them well together, more or leſs, till by the proof above mentioned with a pin you find it right, then uſe it, adding ſometimes Ceruſs one dram, Borax two drams, of ſea Snails calcined half an ounce, with a little Camphir.*

A dry paſt made of Sublimate, like Chalk or Starch is often uſed; a portion whereof being tempered in the hand with a little wine out of your Mouth, or Roſe-water, may anoint the Face: or mingled with *Pomatum, Oyl of Gourds ſeeds, or ſweet Almonds,* it is made thus,

Take *of Sublimate poudered one ounce, of Quick-ſilver two or three drams, of Juyce of Lemmons, or Vinegar a little,* ſtir them till they wax white, and then ſtir them well faſting, ſpittle of one that cheweth Sugar Candy, then with whites of Eggs ſtir them into the form of a paſt or Liniment. Then waſh it with a good quantity of Spring water, and let them boil together a little, and then ſtand to ſettle, and let the clear water at the top be poured off by degrees, and freſh water be poured on, and then after boyling and ſetling be poured of as formerly. Do it thrice, but the laſt time with Roſe-water, or Bean-water or of Myrtles, and boil it till it be almoſt conſumed and let the bottom or reſidence be ſet in the Sun or in an Oven till it be dry: ſometimes this infuſion is made without boiling only by long ſteeping, and changing the water ſometimes, and then drying the reſidence.

Sometimes *a dram of Camphire* is added to the ſublimate and Quick-ſilver, the quantity of a dram, and to make it more dear, rather then for profit, as much of the pouder of Pearls, or ſea Snails calcined, with ſome Leaves of gold and ſilver, to repreſs the malignity of Quick-ſilver, and of ſublimate.

There is the like made by the women of *Monpelier*, which is, Take *of the beſt ſublimate four ounces, of Quick-ſilver mixed with the faſting ſpittle of one that chewed Sugar Candy half an ounce: beat them well in a ſtone Mortar, with a wooden Peſtil, till it be white; then tie it in a white ſilk Clout, and put it into a new glaſſed earthen pot full of water, and ſet it upon the Embers, and after the water is grown hot, pour it off, and add freſh, and do ſo the ſecond time, and let your Mercury be ſweetned with ſo doing nine times, and let the Body that remains in the ſilk Rag be dryed and made into formes as big as Vetches, dry them in the ſhade and keep them for uſe.* The way is to take one piece and diſſolve it in *Oyl of ſweet Almonds* for a Liniment for the Face.

There is a white waſh made of Litharge, by ſteeping or boyling it, which they call Virgins Milk, this gives the Face a good Colour, but becauſe it doth take Redneſs away too much, we ſhall ſpeak of it hereafter, in Redneſs.

Waſhes may be made alſo of Borax, which the Goldſmiths uſe, and is made of water, being finely poudered and mixed with Oyl of Guord ſeeds or other Oyl.

Or with the Infuſion of *Gum Traganth*, to anoint, and you may mix *Ceruſs with Borax.*

Of ſtones as white Marble, Alabaſter, Amiantum, ſpecular ſtone, Loadſtone, which is called Talcum, Cryſtal; white Coral, and divers Sea-fiſh ſhells either crude or firſt calcined, made up with Oyl, Liquor or Pomatum, are made alſo Oyntments, and theſe Waſhes, as: Take *of ſome of the aforeſaid half an ounce, Ceruſs two drams, Borax one dram, white Frankincenſe, and Camphire, each half a dram, of Juyce of Lemmons one ounce, of Oyl of ſweet Almonds or other Oyl as much as will make a Liniment.*

Or let her uſe inſtead of theſe *the Unguentum citrinum which is made of the ſtones aforeſaid, Alabaſter, the ſpeculiar ſtone, or Talcum, Chriſtal, Coral, and ſhells, the Navel ſhell Fiſh, the purple Fiſh, the Trumpet Fiſh, Ceruſs, Borax, white Frankincenſe, Camphire, and Gerſa of Dragons, Niter, Starch-Traganth, Hogs Greaſe, and Hens Greaſe, and the Juyce of Citrons, from whence this Oyntment is named Citrinum.*

The Face or Hands being rubbed with the fine Pouder of Talcum, it makes them wonderful white, ſo that if it continue any time, it will not eaſily be taken off.

Eggs ſhells calcined and poudered finely, make an oyntment with the things mentioned, alſo very excellent. Alſo a good Oyntment is made of Starch incorporated as before

fore, and you may add the white flower of dryed *Melon* and *Pepon-ſeeds*.

Alſo an Emulſion of *Melon-ſeeds* and *Almonds* with their water, doth beautifie the Face.

Some Women uſe it thus. They take one or two *bitter Almonds* and put them in a Clout and chew them faſting, and ſo anoint the Face with the Spittle mixed with the white Emulſion.

Thoſe cleanſing Remedies external, which differ from a *Fucus* only in that they paint not white, are made as the other, and are as follow, with which the Face is to be waſhed or anointed.

Stilled Waters are moſt uſual, as of theſe Simples, *Solomons Seal, Bean-flowers, Roots of Dragons, or Cuckow-pintles, Sowbread, Raddiſh, Gentian, Mallows, Lillies, Mullein, Water-lillies, Melons, Kidney Beans, Pine-nuts, with ſweet Waters, as of Roſes with Muſk, or Camphire, of Orenge flowers, Orris Roots &c.*

The Waters of Lillies, and Roſin of the Fir-tree, doth make a thick Skin thin.

Many Compounds are for the ſame uſe, thus made, of *Guords, Melons* being ripe and divided, diſtilled with *Goats Milk, and Eggs* beaten together.

Or *of Lemmons, Oranges, Citrons, diſtilled as the former.*

Another is made of Bread thus: Take *of common white Bread, or of Barley, or Bran, the Cruſt taken off two pounds, of Goats Milk three pints, of Eggs beaten ten, diſtil a Water of them.*

You may add *three ounces of Sugar, and ſo diſtil it.*

Or *half a pint of Wine, and one or two Lemmons, or one ounce and an half of the Juyce, and one dram of Camphire.*

Or, Take *the aforeſaid, and add of Bean or Peaſe Meal, or of Rice three ounces, of bitter Almonds, two ounces, of the four great cold ſeeds one ounce, diſtil them.*

That it may cleanſe more, add of *Dragon Roots, and Solomons ſeal each one ounce and an half, of Orris Roots one ounce, and of Maſtich half an ounce, Borax two drams.*

Alſo *the Water of Rice macerated or ſteeped in Lemmon or Bean water till it ſwell, diſtilled to a pint, ad half an ounce of the ponder of Maſtich.*

And *the white of Eggs mixed with the Juyce of Lemmons make a good Water diſtilled*; to which before the ſtilling you may add *Borax, Allum and Salt.*

The Venetian Paint is not to be omitted which is thus made. Take *of the whiteſt Lard that is ſweet and cut it ſmall, as much as you pleaſe, of the white Flowers of Bindwood, of the Juyce of crude Citrons ſtrained, each as much as is ſufficient, ſtill them with a gentle fire in* Balneo Mariæ, *keep the water for your Uſe.*

The water alſo of Snails, diſtilled with *Goats Milk, and Hops, or Goats Greaſe, and a little Camphire.*

There is alſo an excellent Water made of Urine mixed with Salt, eſpecially *Salt Gem. with Cloves, Cinnamon, and Roſe-water,* to take away the Sent thereof.

Alſo a Water diſtilled *of white Tartar, diſſolved in Wine, with Bean flowers, and Roſemary.*

Or, Take *of Tartar one ounce, Allum half an ounce, Borax two drams, Camphire one dram, of Water that is proper two pints, diſtil them.*

Or, Take *of Tartar calcined one pound, of Maſtich one ounce, with whites of Eggs* make a Paſt out of which draw a Water.

You may make a water of Sublimate not to whiten, but to cleanſe, either by diſſolving it being ſteeped or boiled in the waters above mentioned Simple or Compound, eſpecially in that of Bread, with the *Juyce of Lemmons*, you muſt take no leſs then three pints of water to *one dram of Sublimate*, and you muſt try by *Copper* put into it if there be enough: to which you may add *Ceruſs, and Camphire*, and mix it with *Goats Milk, whites of Eggs, or Mucilages* leaſt it ſhould hurt.

Of more or fewer of thoſe things may a water be diſtilled; as, Take *of Lilly and Orris Roots green, each four ounces, of Dragon Roots, or Cowkow pintles, and Solomons Seal, each two ounces, of Bean flower four ounces, of Rice flower two ounces, of the four great cold Seeds one ounce, of bitter Almonds five ounces, of Quince ſeeds half an ounce:* beat them all and add *one pint of Goats Milk, of Calfes Feet, and Snail broath, three quarters of a pint; of Bean flower, Water and Roſe-water, each one quarter of a pint; the white of twelve Eggs beaten, Turpentine diſſolved in the Yolks of Eggs half an ounce; of Honey one ounce, of common Sugar, or Sugar Candy, two ounces, of wine and Vinegar, each one ounce, of powdered Maſtich, half an ounce, of Allum, and Borax each two drams, of Camphire one dram,* mix and diſtil them.

To theſe may be added *Briony, wild Cowcumber, Sowbread, Guaicum, Lemmons, Oranges, Melons, Muſkmelons, Guords, or their Juyces. Alſo Primroſe flowers, Bean flowers, Lillies Elder flowers, Peaſe, Lupins, Starch, Pine-nuts, Fleabane ſeeds, and the Gums of Traganth, or the Infuſion thereof, Frankincenſe, Myrrh, Cinnamon, Cloves, Muſk, Boys urine, Ox gall Litharge, Tartar, Ceruſs, Soap, Goats Suet, or freſh Butter,* to which you may add ſhells and earths, from which little comes by diſtilling, as *Coral* and *Shel-fiſh*, and ſometimes a little *Chalk*.

To take away the Spots of the Face, and whiten it, this is an excellent Water: Take *of Bean flowers, Turpentine waſhed in Goats milk, each one pound, whites of Eggs ſeven in number:* mix them and put them in *Balneo Mariæ*, keep the diſtilled water for your Uſe, then Take *a white Capon pluckt, and waſht and cut in pieces, and put that alſo in* Balneo, and mix the water that is diſtilled from it with the former, adding *two drams of Borax, half a dram of Camphire*, put them all in a long necked Glaſs, and ſet it by Night in the Moon ſhine, and by Day in the ſhaddow, waſh the Face with this water warm.

This water following which was uſed by *Mary* of Medices, the Queen-mother is of moſt Vertue above all others, ſhe uſed it to make her Face fair: it is made thus, Take *three white Capons preſently after they are killed, and mince them ſmall taking out their Greaſe, two new green Cheeſes made of Goats Milk, the pulp of ſix Lemmons, the peels taken off, the whites of eight Eggs with the ſhells, of Borax, and Pouder of Brimſtone, each half an ounce, of Camphire one pound, of Bean flower, and Water-lilly-water, each one pint, put them in* Balneo Mariæ, *and ſome Grains of Muſk in the Neck of the Still*, keep the water that comes forth for your Uſe, waſh the Face therewith every Night.

This water is good with Sublimate: Take *of Dragon or Cuckow pintles Roots, Sowbread, and Solomons Seal, each one pound, of Crumbs of Bread half a pound, of freſh Lard one ounce and an half, of Juyce of Lemmons two ounces, in which Sea Snails have been diſſolved, of Allum two ounces, Sublimate half an ounce, or leſs, diſtil a Water.*

A Decoction is uſed to waſh the Face to make it clear, and to waſh off what hath been formerly laid on, eſpecially of *Beans, Pears, Rice and Lupines*, and the like abſtergents or cleanſers. In a ful fat Face the Decoction of *Guaicum* is approved.

Some Liquors are uſed, as of *Melons* thus made, let a *Melon* ſliced be put in a Pipkin, and at the top of it unripe Grapes, *Mallow-flowers*, and ſome Eggs ſhells, let theſe be kept well ſtopt in an Oven ſo long as the Bread is baking, this done, ſtrain forth the Liquor for your Uſe.

Some uſe Snail-water made of Snails and Salt ſo baked in an Oven as the former.

Some mix Snails and Melons together.

Maids being faſting uſe to ſpit into their Hands and rub the Hair of their Fore-head backwards and make it ſhine, which wil whiten more, if they chew *bitter Almonds* before.

Moreover the Face is anointed with fat Liniments, which bring Splendor, and it is to be done carefully leaſt the Paint appear.

Pomatums do this.

And chiefly the Marrow of a ſheeps bone which is taken from them, being well cleanſed broken and boiled, ſwimming at the top.

Oyl of Talcum to whiten and make clear the Face and

Hands

Hands is of moſt uſe among great ones, and is of great price becauſe it makes them alſo ſoft.

Of *Mucilages*, the Infuſion of *Gum Traganth* as alſo the *white of an Egg*, is beſt to make the Face ſhine.

Remedies that make the face & hands ſoft and white.

Some things may be uſed to the Hands to cleanſe them and make them white and ſoft, which are not ſo proper for the Face.

For this there is a paſte with which they rub their Hands as with Soap, made divers waies.

The moſt plain paſte is made of *Crumbs of Bread, boyled Bran, or Barley flower, Rice, Peaſe, Lupines*, which we uſe alone or with water, or with ſoft Soap, or hard a little diſſolved, and Honey we make a paſte.

Of Nuts there is another Paſte, as of *bitter or ſweet Almonds, of Peach Kernels of Hazel and of Pine-nuts, Beans bruiſed, or firſt ſteept in Milk, or mixed with Soap or Honey.*

Alſo it is made of other ſeeds eſpecially of *Guords and white Poppies.*

The Compound Paſte is thus made. Take *of the aforeſaid Simples one, eſpecially that of Almonds, or of two or three the quantity of one pound, adding pouder of Muſtard ſeed two ounces or more, of Orris Roots half an ounce, this will ſweeten it, and of Honey as much as will make a paſte, to this add ſometimes the pulp of Figgs, and Rocket ſeed, inſtead of Muſtard ſeed; ſome add the Gall of an Ox*, but this leaveth ſuch a bitterneſs that it is not commendable, we may alſo make it ſweet ſented with *Sanders, Wood Aloes, Angelica Roos, Lavender flowers, Roſe-water, or Muſk &c.*

Others may be added, as this for the Hands, Take *of Ceruſs half an ounce, of Starch three drams, of Borax, and Camphire each two drams, of Egg ſhells calcined half a dram, to them being pondered add of Lilly, and Water-lilly, and Roſe-water ſix pints, of Lilly Roots two ounces, of Bread Crumbs half a pound: boyl them well, then add twelve Yolkes of Eggs beaten*, ſtrain them and keep them for your uſe.

Or make an Infuſion *of Gum Traganth in Milk, and jnyce of Lemmons, adding Ceruſs, Starch, and the like*, and ſo anoint the Hands.

Alſo there is a paſte of the *Roots Daffodils boyled and beaten, adding Tartar, and beaten Eggs.*

Where you will more mollifie when the Hands are very hard, anoint with the *Oyl of Guord ſeeds, or of ſweet or bitter Almonds, diſſolved with white Wax*, alſo you may add *the pulp of white Lillies, and Oyl of Tartar to cleanſe.*

The pulp of Melons rubbed doth make the Hands ſoft and clean.

Remedies againſt wrinkles.

To diminiſh or take away wrinkles if poſſible, in the Face eſpecially, and ſometimes in the hands, that the skin may ſeem leſs cloudy, and folded and uneven, there have been proper Remedies declared, albeit there are ſome cleanſing Paints, as aforeſaid, proper for the ſame; theſe that follow are proper, and ſuch as by a cleanſing Quality or by mollifying do enlarge the skin that was bound.

The ſeeds of wild Caraway bruiſed applyed with a Cerot are commended by *Dioſcorides.*

Alſo *Briony Roots with Orobus, Fænugreek, and Chalk, or Earth of Chios.*

Others approve *the Water of Pine-apples that are green, the Flowers of Mullein, alſo the Roots of Aſaron, and Solomons Seal.*

The Water of the Flowers and Roots of Lillies with May dew is admirable.

The Juyce of Lemmons, Primroſe, Cuckow-pintle Roots, and of ſtinking Gladon, do lift up the skin, and make it break and a new one come under it.

The Decoction *Jeſamine ſeeds, alſo of Figgs with Briony Roots.*

Oyl of Myrrh, Jeſamine, Acorns, Tartar, bitter Almonds, Pine-nuts, and Ivy-berryes.

An Emplaſter. Take *of pure Wax one ounce, diſſolve it with Aſſes Milk*, ſtir them and when they are cold, take them off and add *an ounce of Oyl of ſweet Almonds, Allum, and Sperma Cæti each half an ounce*, diſſolve and ſpread them and apply it to a wrinkled Fore-head or the like.

Let the Meal of Lupines be rubbed on with *Goats Gall.*

Or, Take *of Hens Greaſe two ounces, of white Wax one dram, of Roſe-water one ounce*, diſſolve them, add *of Ceruſs, two drams, of white Coral one dram, of Camphire half a dram:* make *an Oyntment.*

Pomatum is in great Uſe.

The Fume of Myrrh caſt upon coals, and received on the Face, is ſaid to be good.

They alſo ſtudy to take away Wrinkles from other parts of the Body, as thoſe which are left after Child-bearing upon the Belly.

This is done with this Oyntment made of the *Suet of a Kid*, or *Ram, in Roſe-water*, or *Pomatum with a little Butter, and the white of an Egg, with the the pouder of Maſtich, and Frankincenſe.*

Or, Take *of Maſtich, and Frankincenſe each half an ounce, of Myrrh two drams, of burnt Harts-horn, one dram, of Amiantum two drams, of Salt Ammoniack one dram, of Barley Meal, two drams, of Nigella one dram, of roſted Squills half a dram, with Honey make an Oyntment.*

Medicines that make the Lipps and Cheeks red.

Medicines that make red are uſed by Women that ſtudy Ornament, to their Cheeks and Lips, and ſo they take away the Paleneſs and ill Colour by painting with theſe that follow.

The Roots of great Madder rub'd upon the Cheeks makes them red, and alſo if theſe be mixed with Oyl anointed.

The Pouder of Briony Roots mixed with Water or Honey, if the Cheeks be waſhed with the infuſion, or anointed therewith, it will make them red.

They write that the *Sea Onion* and *Dill ſeed* anointed with *Honey* and *Wine* will do the like.

That Red which Painters make *of Sanders, and ſhavings of Braſil ſteept or boyled in Water, Wine or Vinegar, with Allum* will paint the Cheeks, and Lips red.

The Spaniſh Women do colour the inſide of their diſhes with *Cuchynelle*, and call it Vermillion of *Spain*, and ſo keep it, and when they will uſe it they ſpit upon it and paint their Cheeks.

The cheeks being rubbed with Scarlet or Silk dyed with Cuchineile, or Crimſon dipt in a little *Aqua vitæ*, turn red.

Some Women rub their cheeks with red Leather to make them red.

I have obſerved that if one rub her cheek with ripe *Mulberries* and then after with a green, and waſh with Water thereupon there will remain a flouriſhing colour long after.

That Cure which belongs to particular Diſcolorations, is either for Commaculations or Spots.

The Cure of commaculations is according to the cauſe which is external, either, Air, Filth, or other things that diſcolour the Skin.

The Cure of Sun-burning.

They who by Labour and Travail are Sun-burnt, think it no diſhonor but a commendation, and therefore care not for the cure, becauſe in the Winter it uſually decreaſeth. But if this Blackneſs diſpleaſe, we muſt prevent it, and deſtroy it.

Thus we prevent Sun-burning.

A broad brim Hat or the like, or Gloves for the Hands prevent ſun-burning.

Or defend them with anointing with *whites of Eggs, or the Mucilage of Fleabane, or of Quinces, Extracted with Roſe-water, or with the Infuſion of Gum Traganth* made therein. To theſe are added *Butter or Sues, or Pomatum, or Oyl of ſweet Almonds, or Cream of Milk*, in a ſmall Quantity leaſt the Face being anointed with thoſe fat things, or without thoſe by the uſe of dryers ſhould appear extended.

The pulp of the Juyce of Melons doth the ſame, and of *Guords* adding ſome of the unctious things mentioned.

Or anoint with this before you go into the Sun. Take *of Pomatum two ounces, of Ceruſs diſſolved in Roſe-water one dram, of Frankincenſe, and Maſtick each half a dram, of Mucilage,*

cilage, of Quinces one ounce: make *a Liniment.*

This blackneſs by Sun-burning is ſometimes cured by Nature; which ſupplyeth continually the Burning which is new and little, with a freſh skin, if they keep out of the Sun, except it pierce to the true skin, and then it will ſcarce go away of its own accord. And then it muſt be cured by paints and coſmetick Remedies, as the Natural blackneſs which have been already deſcribed, and therefore ſhall not be repeated.

Moreover, we cure this by taking away the burnt skin from the Face and Hands except the Impreſſion be too deep as we have ſaid. This is done by lifting, and raiſing the ſcarſe skin to make it fall off by this following Remedy. Take *of the Roots of white Lillies one quarter of a pound, roaſt them in the Embers, then beat them with one ounce of ſugar candy,* lay it upon the Face, and repeat it often, alwaies anointing with Honey when it is taken off.

This will be done ſooner if you add *freſh Butter, or Hogs greaſe waſhed in Roſe water three ounces, Turpentine half an ounce, Lime five times quenched two drams,* and ſo apply it.

Or add *Lilly Roots ſo roaſted two ounces, the Roots of Reeds, and Dragons, and Beans two drams, Melon ſeeds one dram, the Mucilage of Fleabane, or the Infuſion of Gum Traganth one ounce, of the Citron Ointment half an ounce:* make an Ointment according to Art.

If you add a little *Water of Sublimate boyled,* it will ſooner raiſe the Skin.

An Onion, or Squill, or a Lilly Root often rubbed upon the part doth ſo raiſe the skin, that it will eaſily come off.

The Cure of the Pollution of the Skin by Filth.

An evil Colour from Filth, ſticking to the skin, is taken away with the filth as we ſhall ſhew in the Treatiſe of filth: thoſe which keep the hands and Face clean have been declared.

The Cure of the diſcolouring of the skin from external cauſes.

A black, yellow, or green Colour, or the like, with which the skin is infected, is taken away as other filth of the skin, and it is done ſooner or later as it hath taken Root.

Firſt, that which comes to the Hands from handling green Wall-nuts, is a blackneſs which ſticketh faſt, but at length vaniſheth of it ſelf, and will by uſe of cleanſers, aforementioned be ſooner gone, if rubbed with *the Juyce of a Lemmon, or Vinegar, and a little Colophony.*

The Redneſs that comes upon the Hands by gathering *Mul-berries,* though it ſtay otherwiſe long, is quickly taken away if you rub the parts with *green Mul-berries,* and after waſh with Water.

The Cure of Spots is according to the Diverſity of the cauſe, which is internal, as Blood, nouriſhing Juyce, or Seed, or a Diſeaſe.

The Cure of blackneſs from Stroaks.

Black, and blew Spots do appear after Contuſions and Stroaks, by reaſon of the Blood breaking through, under the ſcarſe skin, theſe, if they require cure, are to be cured as contuſions whereof we ſpake formerly. But if the contuſion be cured and yet the ſpots remain, then we muſt chiefly have regard to them. They uſe to go away of their own accord, becauſe the Blood cannot grow thick putrified in the place as it doth in a large ſpace, but is made wateriſh and thin, and ſo may paſs through the Pores by inſenſible tranſpiration. But if by reaſon of the plenty of it, and thickneſs, this will not be, but it continueth, and there is fear that being thick and putrified it may ulcerate, you muſt apply Medicines that diſcuſs and dry, to which if we come at the firſt while the Blood floweth we may add aſtringents, but after we uſe only Diſcuſſers and Dryers, and they are thus made.

Herbs freſh gathered may be bruiſed and applyed, or a little boyled, as *Wormwood, Hyſſop, Calamints, Organ, Hemp, Rocket, Devils bit, Arſmart, Sneeſwort, Mallows, Amcos,* or they are mixed with *Honey, and Bran, and Cummin ſeed. A Raddiſh Root* ſliced doth the ſame.

A Decoction of the Plants aforementioned *in Wine, and Honey, with Vinegar* at the firſt, makes a Fomentation, a Fomentation of warm water, eſpecially if Salt, if often uſed will do it alſo.

Alſo the Juyces of the Plants mentioned, eſpecially of *Wormwood, boiled with Honey, and Aloes, and with the pouder of Cummin ſeed, and alſo the Juyce of Raddiſh and Coriander.*

Divers Oyntments and Applications are made of other things, and chiefly *of Nut Kernels beaten with Honey and ſalt.*

Or *Salt, Wine, and Honey mixed in equal parts, Cummin ſeed alſo poudered with the Yolk of an Egg, and Wax, or Honey,* to this you may add a little *Camphire.*

Or, Take *Bean flower, and Fænugreek, of each two ounces, Cummin one ounce, pouder of Wormwood two drams,* boil them *in Wine, and Honey, adding half a dram of Saffron:* make an Emplaſter.

Or, Take *of both Comphrey Roots, of Flower-de-luce roots, each half an ounce, of Raddiſh one ounce, of Mallows, and Wormwood each one handful, of Chamomel, and Meliſot flowers each one pugil:* boil them *in wine and water,* then ſtamp them, and add *two ounces of the pouder of Fænugreek or the like, Cummin half an ounce, of Muſtard, or Rocket ſeed, two drams, of Frankincenſe, Myrrh, or Lac, each one dram, of Goats Dung, half an ounce, Salt two drams, Ox gall one dram, Honey one ounce, Oyl of Dill two ounces:* make *a Cataplaſm.*

This is moſt excellent, Take *Orpiment half a dram, of the Meales aforementioned, two ounces:* boil them *in Wine for a Cataplaſm.*

Anoint the part with the blood that comes forth of a quill new drawn.

Or with the Gall of a Goat, or Ox, with Honey, or the Yolk of an Egg.

Or apply Goats Dung or Ox Dung *with Cummin.*

The Lungs of a ſheep hot applyed do diſcuſs ſpots.

Oyl in which *Briony Roots* have been boyled or the like, or *of Roſes, Olive, Chamomel, with Salt.*

Or Oyntment of Alabaſter.

Scarification doth make way for the Blood under the skin to come forth, which may be uſed if it be much, and ſtay long; leaſt it putrifie and infect the quick part and make a Gangrene, in the ſuſpicion of which you muſt ſcarifie deep.

But if by putrefaction an Impoſthume, or Ulcer be bred, you muſt cure it as an Impoſthume or Ulcer. If a Gangrene be as it happens from a great Contuſion ſometimes, then it muſt be cured as a contuſion and Gangrene, of which we ſpake formerly.

The Cure of all kinds of red ſpots, Fleabits or Freckles, Eryſipelas, Teter, Roſy-drop.

Spots that come from the diſperſing of the Blood through the skin, if they be ſmall, and red and little as Freckles, like Fleabites, they ſomtimes go away by inſenſible Tranſpiration or by ſweat, as alſo the broad Anthonies fire; yet if they continue long they require cure, as Tetters and thoſe bloody Spots that are ſo red in the face and other parts, which are hard to be cured. And that which is called the Roſy-drop is very difficult, if the face be alſo full of Puſtles, and the Noſe much ſwollen.

If then you deſire to cure theſe, which ſome deſpaire of, and therefore neglect, you muſt begin thus. Firſt purge the Body in reſpect of the abundance of humors, and you muſt let blood in the Arm for Revulſion, or in the Fore-head. for the Face, or under the Tongue for Derivation, or by ſcarification in the ſides of the Neck and Shoulders, and by Cupping-glaſſes, to draw from the Face, often repeating them, either with or without ſcarification. And this may be done by Horſleeches to the Face, Noſe, or there about the Noſtrils, or cheeks, or chin, or behind the Ears. Then uſe things that alter, which allay the Heat, and cool the Blood, and keep it from running ſo violently into the part, either by way of Diet or Phyſick; As hath been declared in Diſeaſes of Blood.

The Topical Medicines which are applyed to the part muſt

muſt in theſe red ſpots be ſuch as cool and aſtringe the blood, and ſuch as conſume the abundant Juyce by a drying and digeſting Quality, if the ſpots turn to Puſtles, and theſe muſt be ſtrong, if the ſwelling be hard by adding if other things fail, ſuch as corrode and burn.

Theſe are applyed in Liquors, Waters and Oyntments, with which you muſt anoint, or waſh the red Puſtles; or if you apply ſtrong things, you muſt only touch the Puſtles: they are divers.

Firſt, they are made of Plants, *as Water of Straw-berries, Aſh, and Mullein flowers, with Camphire, and wine of ſtraw-berries.*

Another uſual which is very good: Take *in the Spring one pint of Straw-berries, or in Winter one pint of four Grapes, of Goats milk two pints, twelve whites of Eggs, and the Mucilage, of Fleabane, and Quinces, of Gum Traganth, made in Roſe or Plantane water, four ounces, of Camphire two drams,* diſtil them. You may add *Vinegar, Juyce of Lemmons, or the Plants following, alſo Allum, and Sulphur.*

Or uſe this following. Take *of Speare, Dock-roots three ounces, of Plantane, Nightſhade, Sorrel, Mallows, Fumitory, each one handful, of Roſes, Violets, Water-lillies, Honey ſuckles, Willow, each one pugil, of Lemmons, Oranges, or ſharp Apples, ſeven or nine, of green Mulberries, Strawberries, or grapes half a pound, of Allum half an ounce, of Camphire one dram:* diſtil them, *Brimſtone* added makes it better, but it will ſweat ſo, well.

You may add *Water-lillies, great Penny-wort, Houſleek, baſtard Dittany, Pomegranate flowers, green or dry.*

Or thus; Take *Goats milk four pints, of ordinary meal, as much as is ſufficient,* and make *Bread thereof, half bake it, and take of the Cruſt, and break it in pieces, and diſſolve it with four pints more of Goats milk,* adding *Lemmons peeled and ſliced twelve, Raddiſh, and Spear-Dock Roots, each two ounces, whites of Eggs beaten twelve, Allum half an ounce, Tartar, and Sugar, each three drams, white Coral, two drams, Egg ſhells calcined, and Camphire each on dram:* mix them well, and diſtil a water from them by a Lembeck.

Allum water, ſo called, of Plantane, and Purſlain water, Oyl, Allum, and whites of Eggs is good alſo.

This following *Vitriol water* is good againſt a red Face. Take *of the water of Froggs-Spawn, Mullein, Fern, each two pints and an half, of the Urine of a young Boy three pints,* to theſe mixed, add *of the Treacle of Andromathus two ounces and an half, of Vitriol, Salt, Allum each four ounces,* draw a water by the Embers, or *Balneum Maris,* till the reſidents are dry. To which water add *Camphire, and Saffron, each one ounce;* keep it for Uſe.

The powder of Spear-Dock roots, and the aſhes of Daffodils, with Oyls, make a laudable Oyntment.

The hot blood of a Hare, or other Creatures is good to take away Redneſs.

Of *quick Brimſtone* Applications are eſpecially good to take away Redneſs.

If it be mixed with cooling or aſtringent Juyces, as the *Juyce of Houſleek, Nightſhade, or Plantane, or ſome ſweet water, as of Roſes.*

Or, Take *of quick Brimſtone one ounce, of white Frankincenſe half an ounce, of Camphire two drams,* diſſolve them *in one pint of Strawberry, or Roſe-water,* and you may add *the Juyce of a Lemmon, or four Pomegranates.* And it will be better if you add *common Salt, Salt Ammoniak, or of Allum two ounces, or Litharge boiled in Vinegar, or Ceruſs.*

Or, Take *of live Brimſtone half an ounce, of Lytharge,* made white by Decoction *in Vinegar two drams, of Frankincenſe one dram, of Camphire half a dram, of Grains of Paradiſe, or Ginger one ſcruple, of Citron Oyntment, or white with Camphire, two ounces:* make a Liniment, and if you add *half a dram of Orpiment,* it will be better.

They make a *white Water of Lytharge* called *Virgins milk,* which takes away all evil Colours from the Face eſpecially Redneſs. It is made thus, Take *of Lytharge poudered two ounces, of white Wine Vinegar ſix ounces,* more or leſs as it is in ſtrength, ſteep them, often ſhaking them, or boil them a little.

This done let the thick part ſettle, and pour off the clear and ſtrain it. Then Take *of Allum, or Salt or both two ounces,* diſſolve them in Spring-water, or other diſtilled water good for the Face, as *of Beans, Lillies, and Roſe-water for the ſent ſake, ſix ounces, one dram or two of Borax, and a little Camphire* when we will uſe theſe two Waters, we take equal Proportions, and though they were clear before, (being mixed) they turn as white as Milk, with this waſh the face; and if it be too ſharp, you may add more water. Alſo by mixing the Ingredients of both Liquors, ſteeping or boyling them, this Milk is made; if you will cleanſe more you may ad a little Oyl of Tartar or the like.

Another Water excellent in a red ſwollen Face, and when there are ſcales and Hardneſs. Take *of Litharge one ounce, of Allum one dram, of Borax three drams, of Ceruſs half an ounce, of Vinegar two ounces, or Roſe, Plantane water, or the like, four ounces:* boyl them to the Conſumption of the third part, ſtrain them, add a little *Juyce of Lemmons.*

There is alſo a diſtilled water of the Virgins Milk mentioned which is good. Or this, Take *of ponder of Litharge one pound, of Vinegar two pints:* ſteep and boyl them, then add of Bean-water or the like one pint, draw a water adding ſometimes other things, as *Allum, Camphire, Borax, Oyl of Tartar* before it be diſtilled.

Or uſe this Oyntment: Take *of Litharge prepared white (which is by infuſing it thrice in Vinegar, and drying it) two ounces,* add *Vinegar, and Oyl of Gnord ſeeds, as much as will make a Liniment, with Camphire diſſolved in Roſe-water half a dram.*

A profitable and convenient Water is made of *Tartar* thus. Take *of calcined Tartar half a pound, of burnt Allum one ounce and an half, of Borax one ounce, of Sugar candy two ounces, of Camphire two ounces, of whites of Eggs beaten twenty, of the Mucilage of Fleabane ſeed one ounce and an half, of the Juyce of Lemmons, or of Vinegar two ounces:* draw a water.

There is a powerful Oyntment made of *Camphire,* Take *of unſlcaked Lime two ounces, quick Brimſtone half an ounce:* pouder them, and boil them in Vinegar to an Oyntment.

An excellent Medicine of Quick-ſilver. Take *of Peach Kernels, or bitter Almonds, chew them a little, and being brought to a Paſte, take out the milky Juyce with a linnen ſtrained, and put thereto as much as a Nut of burnt Allum, then take as much Quick-ſilver as a Peaſe, and rub it in your Hands ſo long with ſpittle till it grows black, then mix it well with the aforeſaid milkie Juyce, anoint the Face at bed time therewith, and in the morning, for the ſpace of a Week; this done, before you go abroad waſh it thus: make a paſte of Bean meal, and Rice, with whites of Eggs beaten, keep this in balls, and ſoften one of them in water for a Night, and then rub the Face therewith upon a Towel.*

Another is made thus, Take *of Quick-ſilver one dram, of Fir-tree Roſin waſhed, one ounce:* mix them well, then add *half an ounce of Borax, one ounce of Sugar candy, of Cuttlebone two drams, of Soap two ounces, of Oyl of Tartar two drams or more, with as much Oyl of ſweet Almonds, or of Roſes, as will make a Liniment,* you may add *the Juyce of Sorrel, Spear, Docks, or Lemmons, and Litharge.*

Excellent Medicines and ſtrong are made of Sublimate, to be onely touched lightly, with which the Puſtles being touched till the Skin be taken off, they fall away and dry or conſume; thus they are made: Take *of Sublimate one dram, of Juyce of Lemmons, or Vinegar one ounce, of ſome convenient Water four ounces, of whites of Eggs ſix in number:* let them be ſteeped together cloſe ſtopped.

Or thus, Take *of Sublimate half a dram, of Litharge half an ounce, of white Wine Vinegar four ounces:* boil them till the third part be conſumed, to the ſtrained Liquor ad *milk, the Juyce of Lemmons, or Oranges, and a little Oyl of Tartar.*

The Emulſion of *Variola* to take away Redneſs of the Face, which is moſt rare is thus made, Take *of Spring-water, in a glaſs ten pints, let it ſtand twenty four hours before to cleanſe it, to this put in a thin rag of linnen one pound of white Poppy ſeeds bruiſed with two whites of Eggs, and two drams of Sublimate ſweetned and wel poudered, ſhake them in a wall ſtopt*

glaſs

glaſs for an hour: to theſe add about the Concluſion of ſhaking *of white Sugar, and Borax burnt a little upon a hot Fire-ſhovel each ſix ounces.* With this emulſion waſh the face, morning and evening. You may uſe other Medicines that are made *of Sublimate, and Arſenick* that corrode and burn, mentioned in venemous Puſtles, if they be very hard to be taken off.

A Fume of Brimſtone, and Frankincenſe caſt upon coales, taken upon the Face, cures the Redneſs thereof, as we ſee red Roſes fumed with Brimſtone preſently wax white; but you muſt do it warily, and keep your breath, and ſhut your Eyes.

The Cure of divers Spots, Scurfe, Tetters and moates that are Natural.

The Cure which belongs to theſe ſpots which come by Nature, from the nouriſhing Juyce in the Pores, is chiefly againſt things which come of evil Juyce, that when they are hurtful, and threaten Danger, theſe Spots may be taken away, as the Morphew, and Scurfe and the like. Thoſe which come not by Nature, and evil Juyce as Freckles, although many, becauſe they are uſual to ſome and go away at Winter, or are leſs after hot weather are not medled with commonly. But becauſe ſome think they deform, and deſire to have them taken away: I ſhall teach the Cure of them.

The ſame is obſerved by Moles, that are Natural, and therefore not thought evil, and not regarded except they deform.

But in the Cure of all theſe ſpots, the internal cauſe muſt firſt be removed, as in Morphew and the like; but in others ſince the cauſe is not hurtful, as in Moles and Freckles it is not needful, except the body be other way foul, and we determine to make the Topick Medicines work the better, to cleanſe the Body.

In foul Spots we firſt evacuate, and with thoſe things which we uſe to cleanſe the body in the like filth, as the Scab and Itch, and we take heed by good Diet and altering Medicines, that they return not again.

As for Topicks that are uſed to take away ſpots which are ſo evil as Morphew &c. they muſt be of a drying and cleanſing Quality, by which they conſume them inſenſibly, and if weak things will not, uſe ſtronger, which eat off the ſame. And if that will not do, uſe Cauſtiks and Corroders, which will plainly burn or dry them up, or elſe take them off by manual operation: thus we can do in Moles. In Lentigines, or Freckles, we may do it with eaſier Medicines, becauſe they are many, and it is not ſafe to uſe ſtrong Medicines to all, except in one place we deſire to take off many. The Remedies mentioned for evil ſpots by vitious Blood, as Tetters, Puſtles of the face, and the like, are good here, and they all do it either by cleanſing onely, or by corroding, or burning or by pricking, or ſhaving off.

The cleanſing Medicines that do not corrode, both weak and ſtrong which are proper for theſe, are divers, as thoſe called Comptica and Coſmetica, by which the blackneſs is corrected, as we ſhewed, and eſpecially in taking away the lentils and in other ſpots they can do it by conſtant uſe.

To theſe are the cleanſers following applyed, to which if the skin be thick, we add Emollients and they are rubed upon them, and if we will have them work ſooner and better by the fire or Sun, they are taken from divers things from Roots and Herbs, theſe bruiſed or cut are rubbed or applyed, as the Roots of Dragons, Sowbread, wild Gourd, Briony, Flower-de-luce, Raddiſh, Onions heads, Daffodills, Leeks, alſo white Hellebore, Solomons Seal, Spear-Dock, Madder, Alkanet, Capars, black Chameleon, Water-lillies, Aſphodel, Gum Succory, wild Lettice, Beets, Coleworts, Penny-royal, Agnus caſtus, wild Purſlain, alſo the Stones of wild Vines, and Fruit of the wild Guord.

If you rub freſh Soap-wort bruiſed, it will froath like Soap, whence it hath its Name, and will cleanſe well.

Theſe bruiſed or a little torrified if hard, you may add the Meal of Lupines, Orobus, and the like, and to make them ſtronger, *Vinegar* and *Honey*.

With theſe Decoctions of Plants made in water or wine, or with Lye thereof being hot, the ſpots are rubbed or bathed eſpecially if there be many, as *Lentigines*, or *Freckles*, with other aſtringents, as *Roots of Daneworts, Elicampane, Lillies, Leaves of Pellitory, Mercury, Mallows, Marſh-mallows, brank Urſine, Bugloſs, ſcabious, Fumitory, Hops, Succory, Sorrel, Violets, Cranes bill, Tarrow, Wormwood, the leſs Centaury, Water-creſſes, and Senna, with bran and bean-flower, ſtilled Waters alſo of ſtronger Plants, and of Roſins, of Fir and Larke-tree.*

Anoint them with *the Juyce of Plants, as of the Roots of Dragons, wild Cowcumber, or Elaterium, Flower-de-luce, Gentian, Dock, Capars, Thapſia &c. and chiefly with Juyce of capars, Leeks, Squills, Daffodil, Scabioſe, Cole worts, Lemmons.*

Oyl of Plants are uſed eſpecially in the Morphew, as *of Muſtard ſeed, and Spurge, alſo Oyl wherein Laurel, and ſpurge have boyled, or Roſe Laurel, the Juyce of Elm leaves, and of a Beet ſtalk,* take away any ſpots.

The Pouders of Plants, with *Vinegar, or Juyce of a Lemmon, or Honey, or Oyl of Greaſe, or the Yolks of Eggs, as of both Dragons, Solomons Seal, wild Cowcumber, Briony, white Hellebore, alſo the meale of Lupines, Orobus, Beans, Oates, alſo Muſtard ſeed, Raddiſh ſeed, and Rape ſeed in pouder, and Rockets, Cabbage, Nettle, Nigella, Hatchet vetch, Ricinum, and Peach kernels torrified and poudered with Agarick, the aſhes of Garlick, Lillies. and birthwort Roots,*

The Greaſe which is taken from living Creatures, as of the Fiſh Thymallus takes away Freckles.

The Blood of an Hare hot, takes away ſpots, alſo the gall of Beaſts, and Fiſhes.

Pigeons Dung, or ſheeps Dung, with Vinegar, Oyl in which quick Lizards were boyled, with Wine till it be conſumed is good againſt Morphew.

Alſo red Ants tyed in a clout and preſſed till the Juyce is taken forth.

Of earthly ſalt Juyces, common Salt, or Salt Gem, or Ammoniacum, or Niter, or Borax made of it, Allum, Halyonia, or ſea Froath, with vinegar, and Juyce of Lemmons.

The Pyrites, or Fire-ſtone, or Lazule with ſtrong Vinegar.

Tartar by it ſelf, or calcined, is alſo good eſpecially the Oyl thereof, this doth excellently.

And thus may it be made: *Take* of Tartar of white Wine, with Vinegar made into a ball, put it in clouts under the Embers, let it be burnt a little, then uſe it with Honey or it ſelf, for it will diſſolve, if you quench Gold often in ſack and ad a little white Tartar thereto, it takes away Freckles.

The Compounds are theſe, made of Plants, whoſe Decoction is good, with ſalt, common or Ammoniack, Niter, or Allum.

The Waters are thus made, *Take* of Docks, and Roots, four pounds, ſlice them, add Vinegar four ounces, Tartar two drams, Sal Niter half an ounce, diſtil a water for uſe.

Another, *Take* of Raddiſh Roots one pound, of Orris, and Dock roots, and Lillies, each half a pound, of wild Cowcumber, or Solomons ſeal, of unripe Grapes, each one quarter of a pound, of Pellitorry, water Parſley, Centaury the leſs, each one handful, of cold ſeeds, Rape, or Rocket ſeed each an ounce, of Barley bread, or Bean flower, one quarter of a pound, Turpentine one ounce; of Urin two ounces: diſtil them, you may add Myrrh, Frankincenſe, each half an ounce, of liquid Storax one dram.

Or this. *Take* of bitter Almonds, Peach Kernels, and Apricock Kernels, two pugils, of the Meale of Peaſe, Rice, Beans, each one pugil, of the four cold ſeeds the greater, each one pugil and an half: ſprinkle them with the Decoction of ſharpe Dock-roots, and Lemmons, or of Oranges, and Citrons, and with Ceruſs, two ounces, Tartar one ounce, of common Salt, or Niter, or Borax, half an ounce, of Camphire, one dram: make a water of this paſte.

An excellent Water: *Take* of Tartar calcined, one pound, Frankincenſe, or Maſtich, each half an ounce, of Camphire four drams, ſome whites of Eggs, diſtil them. Inſtead of Tartar, you may uſe the ſame weight of Soap.

Virgins Milk is good alſo, Take *of Litharge one ounce, of Allum, Borax, Ceruſs, each half an ounce, of Camphire two drams, of Tartar half an ounce, of white Wine Vinegar, one pint, of Lilly-water, and Bean flower water, each four ounces, of Roſe water one ounce:* boil and ſtrain them by a philter, add *the Juyce of Lemmons, water of Docks each three ounces, Borax, Camphire, of Sugar candy each five drams:* boil them again gently, and ſtrain them for uſe.

Liniments are made of *the Juyces mentioned with Salt and Niter, and Borax, and Camphire.*

Another Oyntment. Take *of the Juyce of Dragon roots, and other Herbs mentioned of Moulein, three ounces, of meale of Lupines two drams, of Orris roots one dram, of Pigeons Dung one dram and an half, of Oyl of bitter Almonds, or of Eggs one one ounce and an half, of Oyl of Myrrh half an ounce, of Turpentine as much as is ſufficient.*

There are other Oyntments. Take *of the pouder of the aforeſaid Plants half an ounce, of Ammoniacum, or Niter, or Borax, or Allum, one dram, of Myrrh half a dram, Camphire one ſcruple, with the Juyce of Oranges, or with Honey or Soap* mix them.

For the Freckles: Take *of Dragons the great or leſs, or the middle bark of an Elm, half an ounce, of Cuttle bone two drams, of Frankincenſe one dram, of Liquid Storax half a dram:* make them up as before.

In the Morphew: Take *of Raddiſh ſeed, Nigella each two drams, of white Hellebore, Allum, or Sal Ammoniak each one dram, of burnt Galls one dram: with Honey, and Vinegar,* make a Liniment.

A ſtronger, thus made: Take *Borax, or Niter, Allum each half an ounce, of Tartar calcined two drams, of the meale of Lupines, or Orobus half an ounce, the Roots of both Hellebores each half a dram, of Muſtard ſeed one dram, of ſoft Soap or hard four ounces, of the Juyce of Dock roots, and Elicampane, each one ounce, of the Roſin of the Fir-tree a little,* ſtir them well.

Verdegreece makes ſtronger Oyntments, if half a dram, be mixed with half an ounce of the reſt, ſometimes Capars alone, or with Verdegreece with Oyl of Tartar.

Or, *Take* of Ægyptiacum two drams, of burnt Allum one dram, of Oyl of Tartar half an ounce: mix them. If it be ſharpe, add a little Oyl of Roſes.

Or thus, *Take* of white Hellebore, and Dragon Roots, each one dram and an half, Staphſager, Raddiſh ſeeds each one dram, of Savin half a dram, of Pepper one ſcruple, of Sal Ammoniack one dram, of Verdegreece one ſcruple, of Sulphur one dram, with Vinegar make Troches, which you may diſſolve with Vineger or Juyce of Lemmons when you uſe them.

Corroding and cauſtick Medicines which conſume ſpots and Puſtles, ſome with pain, ſome without, as in the Morphew which is inſenſible, which are to be uſed warily leaſt they hurt the part adjacent, and muſt only touch the parts affected are,

Of Sublimate, and Arſenick eſpecially mixed with the aforeſaid Oyntments.

Alſo a little Sublimate with the white or Yolk of an Egg, or any Mucilage, or Oyl, or Greaſe, may with caution, be applyed.

Or the Puſtles may be touched with a water made of the Decoction of the ſame, which is this: *Take* of ſublimate half an ounce, of ſome convenient Water, to which add Roſe-water ſix ounces: boil them to the Conſumption of the third part, if this be too ſharp, it may be made weaker, alſo you may mix Oyl of Tartar.

That Water which remains as the preparation of ſublimate, or the *Aqua fortis* of Gold-ſmiths doth the ſame.

Or uſe this following: *Take* of ſublimate one dram, of Cantharides two drams, of Arſenick one ſcruple, of Willow, Arcoale one dram: pouder them, boil them in Water-lilly water, or Plantane four ounces, till they grow thick, add ſome Drops of *Aqua fortis,* dip a little Cotton therein, and touch the ſpots morning and evening, till they bliſter which you ſhall anoint with *Unguentum Citrinum.*

Or make this following Paſte, and apply a bit of it diſſolved in any water: *Take* of ſublimate, and Allum each as much as a Peaſe, Borax two drams: burn them upon a hot Iron, and pouder them, with Maſtich, Sarcocol, and Sugar candy, each half a dram: mix them well, in a Mortar with ſoft Soap, adding a little Ox gall. and after ſome Bean flower, and pouder of Nuts, let them be well dryed and made into a paſte, and dryed for Uſe.

Beſides theſe there are other Veſicatories, as the Leaves and Roots of Crow-foot beaten, and the Leaves of Laurel, and the Milk of ſpurge, and the like mentioned formerly.

Alſo Cantharides and unſlaked Lime, with Vinegar.

Alſo they may be taken away with an actual or pontential Cautery, eſpecially ſuch as cauſe no pain made of lime and wine-Lees, or with the water made of Cauteries.

To prick many Holes is good in the Morphew, by which if the Blood flow, there is hope of Recovery.

Alſo it is good to ſhave them often.

The Cure of the ſpots in Feavers Eryſipelas, ſmal Pox, Meazles & the like, malignant ſpots, or of the Pox, or Leproſie, or Scurvy.

The Cure of ſpots that come from a Diſeaſe was explained in the Cure of thoſe Diſeaſes whence they ariſe; as of an Eriſipelas in Feavers ſynochus, alſo we have declared the cure of the Puſtles in the French Pox, Leproſie, Scurvy, which do indeed conſtitute the Diſeaſes it ſelf, as it is in the skin, and produceth them, in the Treatiſe of thoſe Diſeaſes others require no other cure but of the Diſeaſe, as thoſe in Feavers, which vaniſh with the Feaver the chief cure is to keep them from external cold leaſt they be thereby ſtricken in.

Alſo there are other red, violet colour'd, and black ſpots in malignant Feavers, and when the Feavers ceaſe they vaniſh, or they end alwaies with Death, which they preſage.

Of Puſtles in the ſmall Pox.

But thoſe ſpots which turn to Puſtles which are called *Eſthymata* or *Variolæ,* although they often require no other cure but that of the Diſeaſe; in which we rather provoke there comming forth, then hinder them, and take no more thought of them, becauſe they commoniy vaniſh of themſelves or dry up, or turn to little Ulcers, and ſo are cured of themſelves: yet if theſe come on ſlowly, ſome things may be given which may make them ſooner dry and come to maturity.

To dry them, they muſt be wet with this Decoction with a quill or feather, or a clout. *Take* of Lentils half an ounce, of the inner bark of a Tamarisk three drams, of Myrtle-berries one dram, of Broom flowers half a dram: boil them in water, adding at the Concluſion a little Roſe-water.

For private Uſe you may put into the Decoction two drams of red Sanders, or half a dram of ſaffron, and they will diſcolour it.

It will dry better if you ſeaſon it with Salt: and Allum.

The Juyce of Pomegranates that is between ſharpe and ſweet, will ſooneſt dry them and others of that Kind.

That they may be ſooner ripe, anoint them with Hogs greaſe, or rub them with the inſides of Figgs, or with the Yolk of an Egg, or the like.

When they are ripe they open of themſelves uſually. And if not, or if it be long a doing in regard then the fleſh will be eaten with the Matter contained, there will be a hollow Ulcer, and there will be left a Scar, with a pit. Therefore to avoid this great Deformity of the Face, they muſt ſoon be opened with a Needle or ſharpe Inſtrument. (which if made of Gold is ſuppoſed to leave the leſs ſcar.) It often happens that when they are ripe, the Matter endeavouring to get forth, cauſeth itching, which cauſeth ſcratching which leaves them open. And this women are very ſollicitous to keep their Children from, ſuppoſing that it cauſeth the pitting, but falſly, for it comes from their want of opening and the long continuing of the Matter. After they are open, becauſe they are covered with a ſcab which is made of the dry matter, becauſe it will fall of it ſelf, you need not uſe any means.

But

But if any remain long, rub them with a fat piece of skin that is ſalted, or other Emollient and they will quickly fall off. And in regard they are ſmall Ulcers, if you cleanſe them often from filth, they will heal of their own accord with Application of any thing: but if there remain any Scars in the face, they muſt be cured as is ſaid concerning Ulcers.

If the Pox do not only annoy the skin, but the Noſtrils within, and there turn Ulcers, we ſhewed the Cure of them in the Ulcers of the Noſtrils: as alſo in the Treatiſe of the Lungs and Jawes, if they be there. Among other things ſharpe Vinegar ſmelt unto often, keeps the Pox from entring into the Noſtrils.

The Cure of ſtroaks and white ſpots of the Eyes and of the Pox, or Meazles therein.

The Cure of the diſcolouring of the Eyes, which comes from Diſeaſes, was explained in the Diſeaſes of the ſame; as Redneſs, in the Inflammation of the Eyes true or falſe, or in the Treatiſe of Rheums. The red or blew ſpots, are declared in the ſtroaks, and the white ſpots, in the ſpots, ſuffuſions and ſcars of the Eyes.

But if the Pox or Meazles get into the Eyes, you muſt labour to prevent them. Therefore apoint the Eyes being ſhut with theſe following, if any of it ſhall get into the eyes by chance it wil rather do good then hurt.

As *Roſe, Plantane, Myrtle and Coriander Waters.*

The common Water is that of Roſes wel coloured with Saffron, Or the Decoction or the Infuſion *of Sumach leaves, in* the ſaid water.

Or drop in *the Juyce of the Flowers and Fruit of ſweet Pomegranates, mixed with the Juyce of Henbane.*

Or *the pouder of Henbane flowers, with ſharpe wine,* is to anoint the Eye-lidds.

A good Eye-water. Take *of the pouder of Sumach flowers one dram, of Coriander ſeed, or Myrtles prepared half a dram, of Saffron one ſcruple, of Camphire half a ſcruple, of the waters aforeſaid, eight ounces:* mix them well.

It wil be ſtronger if you ad a little *Juyce of Pomegranates.*

Some think that if you compaſs the Eyes about with ſaphyrs of Gold they will keep out the Pox.

When they are in the outſide of the Eye-brows, you may alſo uſe the aforementioned water dropping it alſo into the Eyes, adding of Tutty prepared, or the white Troches of Rhaſis half a dram. And if they turn to an Ulcer by ſuppuration, there is Danger of looſing the ſight, and then they muſt be cured, as the Ulcers of the Eyes mentioned, and be ſprinkled with the fine pouder of Beans, and Sugar candy, and other things mentioned in ſcars, to prevent and take away the ſcar.

Things that make black Eyes.

Some uſe this Art to make grey Eyes black, which they take to be the moſt beautiful: they put into the Eye, the fine pouder of Nuts with water.

We have ſeen grey Eyes turn black of their own accord, in time: and I ſaw a Man ſome few years ſince, in the Houſe of my Father now deceaſed, that had one grey Eye, and another black, which was ridiculous. And when he put his hand between his Eyes, he ſeemed ſtill another Man.

The Cure of the diſcolouring of the teeth

When the Teeth are diſcoloured, and by reaſon of filth and ſcales black or yellow, they are divers waies whitened, as was ſhewed.

The Cure of Nails diſcoloured.

The diſcolouring of the Nails require not a peculiar Cure, unleſe there be other faults as clefts, corroſions &c. of which we ſpake in Deformities.

For if they begin to wax black, by reaſon of Paleneſs of Body, or to have black ſpots underneath, by reaſon of ſome ſtroak or bruiſe, in regard the Colour is not in the Nayles but in the Fleſh underneath, and is ſeen through them being tranſparent, they muſt be cured no otherwiſe then was mentioned in Paleneſs and Bruiſes; and if Blackneſs under the Nails be from filth, we ſhall declare the Cure in the Treatiſe of Filth in General.

As for the white ſpecks which are in the Nails by reaſon of thick Juyce, in regard they are not evil, but ſigns of long life eſpecially if they be many, as in young Men, or if few in old Men they have hope of long life: therefore are they commendable,

The Cure of diſcolouring of the Hair.

That Diſcolouration is chiefly obſerved in Hair which is exactly white, as in old age, becauſe it is venerable, it is not meddled with: but young people ſtudy to change. Some diſdain the red Hair, and others highly eſteem it. To change them into other Colours is impoſſible, becauſe in grey hairs, there is ſuch dryneſs which takes away their perſpicuity, as we ſhewed, that they cannot be changed: and in red and the like, the Juyce that nouriſheth will alwaies produce the like by aſſimulation; as we ſee, when hair is pluckt off, the like grows again, and in Birds if one feather be pluckt off, although all there about are of another colour, yet there will be another of the ſame Colour with that pluckt off, as I have often tryed in Pigeons.

The cure of grey Hairs.

Some old men deſire to be black or the like, and to ſeem young. And young men if they have any grey Hairs in Head or Beard, as often is ſeen, they deſire to have them like the reſt, or to make red hairs black; and this is done by the Comptorian Art mentioned, by which another Colour is made that will not continue.

Things that make white Hairs black.

By adding chiefly aſtringents which may make them black or at leaſt obſcure them; but that they which grow after may be of the like colour, it cannot be done and therefore we cannot prevent the appearing of grey hairs, except we uſe them conſtantly, which is not only troubleſome but hurtful for the Head; but to make the Head or Beard black, you may waſh or anoint them with theſe following.

A Decoction, made in Lye, or Rain-water, or Iron water, wherein Iron is quenched, or *of Galls, green Wal-nuts, Beech maſt, Cypreſs, Myrtles-berries, Willow-roots, Maſtich-tree leaves, Myrtles, Sumach, Mulberries, black Berries, Cypreſs, Roſes:* and it will be ſtronger, if you add *Litharge, filing of Iron, or Ruſt and Vinegar, or other aſtringent Juyce.*

The Decoction *of Myrobalans* is approved, and alſo, *of Capar roots, or Leaves of Ophris like jagged Coleworts, or black Vine.*

And if the head be to be waſhed you muſt ad ſuch things as reſpect the Head; chiefly *Sage, and Bay-leaves,* and the like.

They ſay if you waſh hairs with Wine in which a *Horſe-leech* hath been drowned it will make them black.

Stilled Waters of the ſtrongeſt Plants mentioned, may do ſomthing, eſpecially if before you ſtill them, you add *Sal Niter, Sal Gem, and Vitriol.*

Alſo a Water drawn from Ink may be good, which if uſed by it ſelf would black the Body too much.

Some approve *the water of Danwort, with Gum Arabick.*

Oyl alſo wherein a Lizard hath been boiled, or in which the ſhells of Nuts, and Allum hath been boyled.

Or that Oyl which is put into the hollow of a Coloquintida Apple, with a little Orpiment and roſted in the Embers, and then ſtrained out, ſome add thereto the Seed of Henbane.

Or, Take *of common Oyl, or of Myrtles, or of Maſtich, half a pint, of Juyce of green Nuts, four ounces, Vinegar two ounces, Acacia, or Hypociſtis, one ounce, of Galls half an ounce, of Allum two drams, Vitriol one dram:* boil and ſtrain them. You may alſo boil therein other aſtringents, as *Myrtle berries, Cypreſs-nuts, Myrobalans, Acorn cupps, Sumach &c.* alſo *Labdanum.*

There are other Oyntments, as *of Galls, or Pomegranate peals, and Allum, boiled in Vintgar, or Oyl*

Or, *of the Juyce of green Wall-nut ſhells, or of Acacia, Hypociſtis, Labdanum, and Allum, and Sal Gem or Niter, diſſolved in Oyl of Myrtles, or Juyce of Beets.*

Or *of Litharge boiled in Lye to half a pint,* whereof if you add

add *four ounces of burnt Braſs*, it will be better, *and half an ounce, of Oyl of Tartar*, after it is boyled.

Another Oyntment. Take *of Litharge, and burnt braſs, the quantity before mentioned, unſlaked Lime, ten ounces*: and boyl them in water to the Form of a Liniment.

We make hair black by Degrees with a Comb, if we anoint the Teeth thereof with the aforeſaid Remedies; or with the filings of Iron, or Ruſt or of Lead boiled in Vinegar.

It will be of better Operation, if two drams of filings of Iron be diſſolved in *Aqua fortis*, with a little pouder of Orpiment, and therewith anoint the inſide of the Teeth of the Comb, not at the ends, leaſt they touch the skin, and cauſe Ulceration.

To comb the Head and Beard with a leaden Comb often, is thought a good way to make Hair black.

In blacking of hair, you muſt note that theſe Medicines are ſo to be ordered that they compleatly make black, leaſt the ſame happen to them that uſe them as did to an old Man, not long ſince, who marrying a young Wench, deſirous to make his grey hairs black, to pleaſe his Spouſe with a ſophiſticated Youth: made his hair of his Head, Beard and Eye brows green, to the great Laughter of the Beholders..

Moreover, if the Hair be very black, and have no yellow or inclination to brown: they that are ſtudious of getting Beauty, do diminiſh the blackneſs a little.

The Remedies that make hair leſs black.

And that they may not ſeem ſo extream black, which they count uncomely, or white which the high Dutch call *Steis* and the French blond, they uſe theſe following.

They firſt waſh them with Lye, and while they are wet, they fume them with melted Brimſtone, and when they are dry they anoint with the poplar Oyntment, and the fume of burnt Brimſtone will do it better.

The Lye of Vine aſhes doth the ſame, or in which the *the Roots of Elicampane, the greater Centaury, Raddiſh, the barks of the Roots of Capars* have been boiled, you may add *Allum and Sulphur*.

Or make this Waſh. Take *of Sulphur two drams, of Frankincenſe one dram, Allum half a dram, Swallows Dung, two drams, of Raddiſh ſeed poudered, and the barks of Capar roots, and of Elicampane, each one dram, of Ox gall half an ounce. With Vinegar or Glew diſſolved in water*: make a Liniment, you may add *the aſhes of the white flowers of Moulein*

Medicines to make Hair yellow.

To make hair yellow, which the Venetian Ladies do extreamly labour for; they are firſt to be prepared, that they may better take the Colour, with water in which Allum, Salt, or Niter or Tartar have been diſſolved or boiled: or waſh them firſt with the plain Lye aforementioned.

A Water to prepare is made alſo of Agrimony, Dragons, Cuckow-pintle, with Vinegar, and the fourth part Niter, and of Honey, with Gum Arabick.

A Lye to waſh hair is made of the aſhes of Vines, and Oat chaff, with aſhes of Ivy wood, of Cabbage, and Bean flowers; and pouder of Herbs: all theſe are laid upon Oat, or Barley ſtraw, and the water is ſtrained through them for to make a Lye.

A Decoction to waſh hair alſo is made of water and common Lye of Vine aſhes or the like, in which you boyl things that have yellow Juyce, as ſhavings of Box, Barbery bark, Orange or Citron bark, the middle bark of Elder, Roots of Celandine, Liquoriſh, Turmerick, the yellow flowers of French Lavender, of Mullin, Broom, Dyers flower, ſometimes with Rhubarb, and Saffron, and other Plants which do the ſame, as Nettle Roots, Agrimony, the Capilar Herbs, Barley, and Oat chaff, Lupines, Cummin, Fœnugreek, alſo Ivory ſhavings, adding ſomtimes Myrrh, and Tartar, or Salt, or Niter.

Anoint with Oyl in which ſhavings of Box, Celandine-roots, Saffron, and the like have been boyled, or Myrrh.

An Oyntment. Take *of Myrrh two drams, of Tartar one dram and an half, of Salt one dram, of Saffron half a dram, with Oyl* in which ſome of the aforeſaid have been boied: make a Liniment, ſome add burnt Bees.

Medicines to to make red Hairs.

To make Hair red, which is thought moſt beautiful in ſome Countryes, you muſt waſh them with the Decoction *of Madder roots, Raddiſh, Lote-tree raſped, Lupines, and Wormwood made in Water, or Lye, alſo the Juyce of Raddiſh, Bucks-Thorn, or Raddiſh water, or the Oyl of wild Cowcumbers, with calcined Tartar.*

Alcanna, or *Hanna* in *Barbery*, (ſome ſticks whereof are brought from the Barbery Coaſts ſaith *Lobel*, being yellow within, which *Dodonæus* takes to be the Cypreſs of *Dioſcorides*, different from privet, which they took for it) is the beſt to make hair yellow; and uſual to my Knowledg, among the Turks which admire red hair in Women and Children, and it is ſo ſtrong that it dyeth the Nails alſo and other parts when they pleaſe. The Leaves thereof bruiſed are rubbed on, either by themſelves, or moiſtned firſt in the Juyce of the Root as *Dioſcorides*. In defect whereof, I beleeve if we boil thoſe ſticks which are brought over they will do the ſame: or *Oyl of Cypreſs* which is made thereof and is counted excellent for the ſame.

Things that make Hair ſweet.

To make the Head and Beard ſweet, you muſt mix ſweet Herbs, as *ſweet Marjoram, Lavender flowers, Cloves, Nutmegs, Muſk, Ambergreece* and the like, in Decoctions and Liniments.

And there is a ſweet Soap which is made divers waies for that purpoſe.

CHAP. III.

Of Extuberances or Swellings.

The Kinds of Swellings.

WE call it an Extuberancy, when the Body is not over great in General, but ſwelleth in ſome part; when it hath not a part too many, but a Swelling or Excreſcence in ſome certain place growing in it, or upon it. Which when it is without the Superficies of the Body, and is without pain in its ſelf, or if it have pain or bring trouble to the part affected, yet the Swelling is moſt regarded, is that we here ſpeak of. As for internal Swellings that lie hid in the Body, we ſpake of them in the hinderance of Functions. But theſe external Extuberances, when they are of divers Kinds, we bring them chiefly to theſe two, ſome are General, ſome particular.

General Extuberances are the Swellings ſpoken of, which poſſeſs a large part of the Body, when either the whole body or half, or the Belly only ſwelleth: as ſhall be ſhewed in particulars.

The white Dropſie.

The whole Body ſwells eſpecially the Face, Hands, and Feet and other parts in the Diſeaſe called *Leucophegmatia* from the white Colour and Moiſtneſs thereof, which cauſeth it: and they call it *Anaſarca* or *Hypoſarca* which is a kind of Dropſie, becauſe the water is gathered under the skin and fleſh. This Diſeaſe commonly follows a Cachexy or evil Habit, which declared it ſelf before by Paleneſs; and it is by degrees made of that into a ſoft Condition: and in both the Urin continueth pale. There is Faintneſs of the whole Body, and there is ſomtimes withal a lingering Feaver, and other diſeaſes, and there is Symptoms, as we ſaid of Cachexy.

Anaſarca or Hypoſarca.

Seroſa Leucophlegmatia, or white water Dropſie.

There is another Kind of white Dropſie which they call wateriſh from the cauſe, in which the Swelling is more looſe and ſoft then the former,

eſpe-

eſpecially in the Feet, and not much differing from that of the Aſcites, becauſe they will eaſily pit with the impreſſion of the Finger, and it will remain long: yet this is diſtinguiſhed from the Dropſie Aſcites, in regard it is general and the belly is not larger then other parts, and there other ſigns in Aſcites. There is alſo a third kind of Leucophlegmacy, in which the Body riſeth into a fuller and ſofter Tumor, and is like both in tumor and ſplendour in the Feet, and Legs to the Aſcites, and they ſwell moſt, and this kind ſometimes comes upon a Man by degrees and ſometimes ſuddenly.

I lately had a Virgin marrigeable, my Patient, which had a Feaver with an Eryſipelas, and expoſing her ſelf to the cold with waſhing Linnen, fell into a difficulty of breathing ſuddenly with a watery Tumor, over the whole Body beginning firſt at the Feet, which water fell in her Thigh and broke notwithſtanding the Tumor of the whole body remained and increaſed dayly: ſhe lay a few months and then died.

Beſides theſe, we have obſerved another Swelling of the Body, Face, and Joynts, that riſeth ſuddenly ſomtimes, not ſo ſoft, but ſtretched out and yet will not pit, as if the skin were blown up and this we call the Inflation of the Body.

The blowing up the whole Body or Swelling thereof.

In the Dropſie Aſcites, the body ſwells from the top of the belly to the feet, and it is ſo called becauſe the belly reſembleth a Bottle of water. In this the Tumor begins at the Feet and the loweſt part of them, and then it riſeth to the ankles, and ſo by degrees to the knees, and to the lower part of the Thighs, and grows dayly higher as the Patient ſits or walks more or leſs, it decreaſeth ſomthing at Night when he lieth down, and pits keeping the print of the finger ſome time, and when it is ſtretched out it ſeems ſhining and tranſparent. The belly begins to ſwell with the Feet, and at length it is ſtrecht from the ſides to the Privities, and the ends of the Ribs are thruſt outward: being moved it makes a noiſe, and if the Patient turn upon his ſide, it falls forcibly down. In the skin alſo under the Navel, and in the black ſwollen, if you preſs it with your finger there wil remain a pit as in the Feet. The Cods are ſwollen as the belly and are tranſparent, as in the Hydrocele, or water Rupture, but greater, ſomtimes as big as the Head. The Yard ſwelling is four times as big, and tranſparent, and is crooked like a great Pudding. So alſo the lower parts grows greater and the upper parts conſume.

The Patient in this Dropſie is very ſhort winded, eſpecially when he goes up hill, or lieth down, and it is the chief Symptom he complains of; which alſo foretelleth a Dropſie before a tumor appear, and when it comes it increaſeth, and from the beginning about Midnight after Concoction, there is a preſſing pain at the Heart, and then ſhort breathing, and they are in Danger of choaking, by which they are conſtrained to ſit up like men in an orthopnæa Breathing with their Neck ſtretched out. And when they lie on the one ſide, either right or left, they cannot lie long for ſhortneſs of wind, on either ſide, but are forced to lie upon their Backs. At laſt the Diſeaſe increaſing, they cannot lie down at all, becauſe they are ſtraight tormented thereby, and they continue Day and and Night ſtrait up, and their Head bowed to their Breaſt for better breathing, ſitting long they ſpend the remnant of their daies miſerably. There ſtrength decaies for want of lying down, there Appetite is loſt: there is conſtant Thirſt: little Urin made: the Urine is ſomtimes high, red, or Gold coloured, and thick ſomtimes crude and watery, ſomtimes not changed.

A Tympany joyned with an Aſcites.

There is another kind of Dropſie Aſcites, in which the belly is far more extended, and ſoundeth like a Drum being beaten, in which you may hear a Noiſe upon motion, with other accidents like the former, onely the Feet ſwell not alwaies as in other kinds: and this is a Tympany with an Aſcites.

A Tympany alone.

In the Dropſie Tympanites only the belly ſwells, and is ſtretched like a Drum from whence it is ſo called. In which the ſtretching is ſo great, that being ſtrook it ſounds like a Drum and being compreſſed it preſently riſeth, nor will it keep an impreſſion long as an Aſcites doth. Theſe breath freer then they in the Aſcites, nor do they find any difficulty of breathing by lying down, neither do their Legs or other parts ſwell, beſides there are Noiſes heard in the Belly, and they have pain ſometimes, and are weak.

The Tympany of the Guts.

There is another Kind of Tympany in which with the aforeſaid accidents, there is a ſtoppage, Pain and Vomiting, with the Symptoms of the Diſeaſe of the Ilion Gut and Colon.

The Belly alſo grows great Naturally as after Conception, and ſomtimes beſides Nature in a falſe Conception, when there is a Mole with Conception or without, ſo that a Woman ſeems great with Child thereby: of which three kinds of tumors of the Belly we ſhall treat here ſhewing what they are, and by what ſigns they are known.

The growing of the Belly in a Woman with Child.

That growing of the Belly which is in Women great with Child, albeit being Natural it concerneth not us here, yet that we may diſtinguiſh it from unnatural, and ſhew that it comes not from any Diſeaſe, which women do pretend which have been irregular, and would conceale their bleeding; and that we may pronounce ſome certainety or probability of Conception, and that we may not miſtake in this prediction which is eaſie, in regard the women that have conceived are at the beginning, eſpecially very doubtful, and do exceedingly deſire to know, and therefore do ask Phyſitians adviſe and ſend their waters, we ſhall ſhew by ſigns, accidents, and Experiments how you may know that a woman hath conceived.

The Conſtitution of a woman fit to conceive, doth with other ſigns make ſomwhat for the Knowledg of Conception. This (as they write,) is when beſides the ſoundneſs of Body and Temperature, (which is thought to be beſt when contrary to the Mans) ſhe hath broad Loyneſs a large belly not too fat eſpecially about the Privities. But ſince we ſee thoſe that are not ſuch, do conceive, of what temper ſoever, fleſhy, or lean, nay the very leaſt like Pigmyes, we can gather great Matter from thence. We hold her fit for Conception, who is between fourteen and forty five, and hath Parents that are fruitful. Alſo if ſhe have formerly conceived, there is a ſtronge preſumption, if there be a doubt, that ſhe hath conceived.

It is neceſſary that before Conception ſhe have Knowledg of a Man, to enquire this of married people is in vain, in others Neceſſary, which when they will not confeſs it muſt be diſcovered by divers Arts, among which this is one, when there is great Suſpicion, if the Phyſitian by the water ſhall affirm that ſhe is defiled, becauſe the vulgar people think a Phyſitian can tell any thing by the water; or elſe the Parents and Magiſtrates ſhall force confeſſion by threats. Alſo if a woman ſhall perceive after the Uſe of a Man, that ſhe kept the Seed, and that it went not out again, although through Modeſty ſhe will not declare it, it is a great ſign of Conception, eſpecially if at that time ſhe perceived any contraction of the Womb or ſucking with great pleaſure, and that her Seed met with the Mans at that time.

If the Terms ſtop which kept formerly, their courſe it is a great and chief ſign of Conception: by which women preſently judg themſelves with Child, and caſting their account from the firſt Moneth after Copulation they collect the time of their lying in. And if they doubt their Conception, they will freely tell a Phyſitian when they ſtopped; both they which are honeſt, and others alſo though they which pretend other cauſes of their ſtopping. And although in women with Child, there is ſomtimes ſome evacuation of Blood from the Womb at ſome times, yet is

it be ſmall and keep no order as the terms did it is not a ſign of not conceiving: and if the woman at the time ſhe conceived, gave ſuck and wanted her terms, as it is uſual, and afterward though not preſently the terms wholly ſtop it is probable ſhe hath conceived, and for this cauſe when Mothers perceive it, they wean their Children.

If the belly grow bigger by degrees, no accidents of a Diſeaſe being preſent it is a main ſign of Conception, eſpecially if the tumor be moſt under the Navel, and if it be hard and gathered together, not pitting after impreſſion as in the Aſcites, and not ſtretched out as in a Tympany: and keeps the ſame Magnitude only except its gradual increaſe, and grows not bigger when the Body is upright as in the Aſcites, and leſs when ſhe lies down; nor hath a tumor as in the Aſcites, ſuddenly fallen down when ſhe turns upon one ſide; when it is thus, if it be not a falſe Conception, or other Tumor joyned with a true, as we have ſeen, for then the belly ſwelling violently, the Women are in Danger of Suffocation through ſhortneſs of Breath by which ſomtimes they die, except by Abortion or by lying, if they can attain to it, they are freed pouring forth much water together with the Child.

The growing of the Breaſts, if other things be alike, is a ſign of Conception, becauſe in Diſeaſes they rather decreaſe, if they have Milk it is not to be doubted, which we conjecture is made before it come from the ſwelling blew Veins of the breaſts: alſo the increaſe of the Nipple the itching of the ſame, and when the circle about it is more black.

When the Child begins to move which is in the middle time of Child-bearing, ſomtimes ſooner, ſometimes later, it declares its ſelfe and the Mother. This Motion is not with a Noiſe or pain of the Belly, but by ſtricking one ſide of the belly, and as it were thruſting it which the Mother perceiveth.

There is a Loathing of ſome Meates ſooner or later in them that have conceived; ſome abhor wine; ſome vomite contrary to cuſtome; others deſire much thoſe Meats which they formerly loathed, albeit they are not ſomtimes Meates, but other abhominable things, this Diſeaſe is called *Pica*: as we ſaid in the depraved Appetite.

There are alſo ſome peculiar accidents to Women with child: as fainting or weakneſs, when they are conſtrained to ſit long in a place, as at Banquets, Churches, ſo that they find a ſtraightneſs of Heart, and preſently ariſe and take Air, and they muſt open their breaſts that they may breath freely. In others that are Plethorick or evil habited, there are other accidents, as Swelling of Legs, crooked Veins in the Legs and the like.

As for the Judgement of the Urine, it is uncertain and deceitful, yet the vulgar attribute ſo much unto it, that they ſuppoſe a Phyſitian can tell certainly by only looking thereupon, and if they confeſs there is nothing certain therein he is taken for a Fool, and if he pronounce any Judgement he is eaſily miſtaken, and expoſed to deriſion, as it is with many, to whom falſe Urins, or Urins of Cattel. Phyſitians ought to be wiſe and circumſpect, in this leaſt they be branded for ignorance. Therefore when they caſt the water, let them ask many things of the divers ſigns of conception, to get from the party, and determine nothing raſhly, but anſwer circumſpectly and dubiouſly. Firſt if he ſees a Urin like that of a ſound Body, and from thence know that the courſes are ſtopped, which they will eaſily confeſs, he may gather that it comes not from Diſeaſes in which commonly the Urin is crude or otherwiſe changed, but rather from Conception, and ſo by ſome Judgement in regard of the Urin declaring ſoundneſs of Body rather then from other ſigns, he ſhall perceive the woman to be with Child, and then he was more freely pronounce ſomthing for finding out of other ſigns. As to other ſigns of conception in Urins, as the things contained, things flying therein like Locks of Wool, or rather as I have obſerved ſomtimes in women newly married after conception, that they have made Urin like Pus or Matter, for ſome dayes, without having any hurt in the Reins or Bladder; ſince theſe are altogether uncertain, of theſe alone there can be no ſolid Judgement but by all put together there may.

There is alſo a ſtoppage and dropping of Urin, in ſome women, when they are firſt married, which is a ſign of conception: alſo pains about the Navel, or a little beneath preſently after Copulation, and ſomtimes a good while after, are certain ſigns of Conception.

As for Experiments, by which you may know whether a Woman be with Child or no they are divers: the moſt uſual are theſe, *Hippocrates* ſaith that if Meade be given a woman with *Aqua cæleſtis*, when ſhe goes to ſleep, and it cauſe pain, ſhe is with Child. Make a Peſſary of Garlick and put it into the Body of the woman, and if ſhe ſmell it or ſmell of it, ſhe is with Child. But in my Judgement, it might be approved by this Argument that ſhe is not with Child, becauſe in Women with child the Womb is cloſed ſo that the Vapor of the Garlick cannot ſo well aſcend that waies, but in women not with Child the womb is open, and therefore they may more eaſily receive the Sent thorough that part. Moreover, if the Urin be like Bean broth mingled with white Wine, they ſay ſhe is with child.

Not only common people, but many excellent Phyſitians ſuppoſe they can tell whether a woman be with Child of a Boy or a Girle, but ſince I perceived theſe to be uncertain and erroneous, I willingly omit them, leaſt I ſhould ſeem to be a Patron of Errors.

The Swelling of the Belly from a Mole.

If from a falſe Conception, not a Child but a Mole, in the womb cauſeth an ill favoured Tumor, as we ſhewed; it will have many ſigns and accidents like unto a true conception, therefore it is hard eſpecially at the firſt to know this preternatural conception, and to diſtinguiſh it from a Natural.

Firſt a woman of a good Complexion, fit for conception, that lives with her Husband, may be ſubject to this, though ſeldom. And there is a great Suſpicion of a Mole if a woman hath formerly had the ſame: and greater if often before, as we have obſerved ſome who have had them every year, ſome every month, and in the mean time have not been ill, but freſh and luſty.

Otherwiſe as in true conception ſo in this, the Terms ſtop, and the Breaſts and Belly increaſe by degrees, afterwards if the Mole ſtayeth, the belly continues in the ſame ſtate, and increaſeth no more as in a true conception, or if it increaſe, there is not felt the motion, which is when women are with Child, neither is it ſtraight but looſe and burdenſom, ſo that when the woman turneth upon her ſide it rowleth that way. From theſe they preſume or ſuſpect that there is a falſe conception.

As for other accidents, the Appetite is diminiſhed and depraved, as in a true conception and other accidents are alike, and in regard this is preternatural they are more and worſe, as the extenuation of the whole Body beſides the belly, and the diſcolouring of the ſame, pricking of the belly, and long want of Appetite; by which we cannot pronounce certainties, nor by the inſpection of Urine, to which the vulgar aſcribe much in this caſe, and Phyſitians to ſeem more ſkilfull do connive thereat. Therefore it is very difficult to know a true from a falſe conception; untill either by Abortion, as is uſual ſometimes in a few moneths or by bringing forth it be diſcovered. And a woman is paſt her time, being certain by the aforeſaid ſigns of Conception, if ſhe brings not forth, nor have endeavours nor throws, nor other ſigns that ſhew ſhe hath a dead child, unleſs this be when there is no conception, as ſhall be ſhewed, it is certain that ſhe hath not a child but a Mole: ſuch I have known to be kept a long time, the belly being ſwollen, the Courſes ſtopt, and other accidents, add many moneths or years after they have caſt them forth with Danger of life, and large effuſion of blood, or kept them till Death.

Some-

The Swelling of the Belly in women as if they were with child.

Somtimes the belly ſwells without conception, as in women with Child, ſo that they, (and others that have born Children think the ſame) do ſuppoſe themſelves with Child. There is the ſame Suſpicion of Virgins if this happen to them, when the belly ſwells and the courſes ſtopt, becauſe they have no other Diſeaſe or accidents which uſe to accompany the ſtoppage of the Terms, nor a Dropſie, nor other Symptoms: from want of which ſigns, we eaſily diſtinguiſh this Tumor from that in Diſeaſes. For this is diſtinguiſhed by us from that Swelling of the belly that comes from either true or falſe conception, if the Woman be paſt the years of conception, or is not come to them being too young, and here we may be deceived except they be very young or very old, but not, if ſhe be a Virgin, and too that is difficult if ſhe pleaſe to conceal her having had copulation with a Man.

In the mean time, becauſe this Tumor is not ſo gathered together, hard and equal, as it is in Women with Child and they that have Moles, and becauſe their Breaſts do not increaſe, nor do they perceive any Motion of the child: and in regard there are ſigns of Plethory or Fulneſs of a bad conſtitution, by faintneſs, paleneſs, a preſſing pain about the Stomach, and beating of the Heart, and a change of Urin into worſe: and in regard other accidents happening the belly ſwells larger and rumbleth: by theſe ſigns we may gather that this Tumor of Belly comes not from conception, and ſhe woman is not with child.

Alſo the Sym[illegible]s in this caſe being greater then in a Mole, ſhew it is no Mole, as when the time of bringing forth is paſt there is ſuſpicion: and chiefly when after a large Flux of blood, the belly either ſuddenly or by degrees falleth down, without any Mole which ſomtimes is voided before that time of conception, ſomtimes after. And if the Effuſſion of blood be very great, it weakneth the Party, and leaves miſchief behind, or elſe kills her.

Particular Extuberances are ſuch as are in ſome places only, in the Superficies here and there, and in the open cavities as the Eyes, Mouth, Privities. And they are many and of divers ſorts, and ſomtimes gathered together, or ſpread abroad. And they are diſtinguiſhed firſt: thus ſome comming forth in the places mentioned do there remain: of theſe we ſhall ſpeak firſt, others go in again, and of thoſe we will ſpeak laſt.

Thoſe Tumors which continue in their places, as Tumors ſpread abroad which cannot return, as is ſaid, are divers, ſome are ſofter, others harder.

Soft Tumors which yeeld more or leſs to the touch, as they are more or leſs extended, and being preſſed they either riſe preſently up again, or elſe have an impreſſion remaining, are divided into Tumors of the fleſh, and Tumors of the Skin.

A Sarcoma or carnous Tumors.

A carnous Tumor or Tumor of the fleſh, which reſembleth new made fleſh covered with skin and full of Veins, is called Sarcoma Sarcites, or rather *Sarcoſis hypoſarcoſis* or excreſcency of fleſh; this ſtretcheth or hangs from the body more or leſs, the Tumor being greater or leſs round or long or otherwiſe; and it is ſometimes burdenſom by its weight, and hinders Action. This may grow in any external part of the Body, having skin as the whole body hath of divers formes, of which we have ſeen a baker carry one many years to the end of his life, round as big as his Head, hanging at his Neck with a narrow Root. Alſo not long ſince, there was a Child brought to me, who had a great round Carnoſity with red Veins and a narrow Root, upon his Loins in the middle of the back Bone.

Proud Fleſh.

After wounds or ulcers are cured, there may remain proud fleſh where they were. In the Codds there is alſo ſuch a fleſhy Tumor which grows to the Stones called Sarcocele, all Tumors in the Codds are called κήλαι, that is Ruptures, and the Germans call this *Carnnel* from *Caro*, fleſh.

Sarcole, or fleſhy Rupture.

This is eaſily diſtinguiſhed from the Rupture or falling down of the guts called *Enterocele*, though they be both in the Codds, becauſe it will not yeeld to a compreſſion nor will it be put up into the Belly, but growing by degrees (not ſuddenly falling down, as in the Rupture of Guts falling called *Enterocele*) it will be fixed, and remains united to the Stone, ſomtimes including, or covering it all over. This tumor ſomtimes grows very great, and hangs down filling the Codds. and ſtretching them, and is very troubleſom with its weight, yet not painful nor diſcoloured.

I ſaw ſuch an old Tumor very great, full of Griſtles beſides the glandulous or ſpungy fleſh, cut off by a great Surgeon, and after divided into divers parts by my Father of pious Memory.

The Sarcoma or fleſhy Tumor of the Noſe.

Inwardly there are fleſhy Tumors in divers parts, of divers ſhapes, covered with a Membrane; and often in the Noſe there is a little riſing of fleſh called *Sarcoma*, which if it increaſe and grow forth of the Noſtrils, or hang by the Jawes, is called Polypus becauſe it is round and long like the fiſh ſo called, and ſticks to the Noſtrils by a Nerve root, and by Veins, which is red alſo like the inward Skin of the noſtrils but without pain, by which and by its ſoftneſs it differs from a canker; for if this be in the Noſe, as we ſee ſomtimes it is hard and pricking, and grows often very big and ends in a *Carcinoma*. But a *Polypus*, beſides the filthineſs of it, doth onely hinder the voice and breathing by ſtopping the Noſe, and is ſeldom bred without ſome hurt before going in the Noſe, contrary to that of a cancer. This they ſay increaſeth and decreaſeth with the Moon.

Polypus

The fleſhy Tumors of womens Privities.

Sometimes there grows a carnoſity in Womens Privities; and we have ſeen one called *Clitoris*, between the Lips of the Matrix, ſo great that it was as long and as thick as a Gooſe neck, and hung down like a great pudding, which ſhe had all her life time, which is the cauſe as I ſuppoſe that many are taken for Hermaphrodites, becauſe it lookes like a Mans Yard. And this Excreſcency is often in the Anus of men and women, with pain and other accidents called a *Condyloma*: as we ſhewed in pains.

Condyloma.

The proud fleſh of the Teeth when one grows them.

In the mouth and cheeks eſpecially in the Gunis, there is alſo proud fleſh, ſuch as covers the Teeth eſpecially the Grinders, and it is called ſuperincarnation of the Teeth; there is alſo in ſome parts of the Gums about the roots of the Teeth, a little Caruncle or piece of fleſh which is called *Epulis*. I had of them at the farther end of the rank of my Teeth, which was ſoft, red, lank, and thick, which had but a ſmall root, which ſometimes was bigger, ſomtimes leſs, and ſo it continueth ſtill, bringing no impediment.

Epulis.

In the Eyes that little fleſh which is Naturally there, in the corner grows ſometimes larger, like a puſh, which beſides its Moleſtation itcheth, which is called *Encanthis*, as the Caruncle of Natural fleſh is called.

The Tumors cutaneous or of the skin which are not hard, are ſo called, becauſe they are chiefly in the skin, and lift it up with a ſoft tumor. Theſe are in divers parts of the Body, as the Feet, Codds, Neck, and they ſtretch the part. Others are only in the ſcarſe skin; others ſtretch the Veins and Arteries.

Oedema.

Among thoſe tumors which are in divers parts of the Body, that is moſt ordinary called *Oedema*, which word though it ſignifie any tumor, yet it is properly uſed for that which is gathered, ſoft and yeelds to impreſſion, and is without pain not diſcoloured, and often it is very great.

There

The oedematous Tumor of the Feet, Arms & Hands.

There is anorher Oedema more ſpreading, not ſo contracted which they call an Oedematous Tumor; ſomtimes ſwelling the whole Feet, and from the Knee to the Anckles, and making them twice or thrice as big as they were, like the former in other things. This we have known divers to have had without other Infirmity all their life time, differing from the Dropſie Aſcites, or Leucophlegmacy, not only in the Feet, but in the Belly and other parts, of which we ſpake, but this is onely in the Feet, and goes no farther and is firmer, and will not pit. The Germans call theſe *Delchenkſel*, that is oyly Legs, becauſe they ſeem as anointed: ſomtimes the hands, and Fingers, and the Arms, have been ſo ſwollen, and have continued ſo long, if not alwaies. And it may be ſo in other parts.

Phyſodes or windy Tumor.

There are ſome tumors which will riſe in divers parts, in which the skin is more extended, and will not pit, called *Phyſodeis* from the wind that cauſeth them: or if they are between both, they are called windy Oedemas, and windy Phyctænæ.

The Swelling of the Feet.

Some tumors are onely in the Feet; one whereof like an Oedema, is al over the feet, yet ſofter then that, and like the Dropſie. And this either comes from an inward cauſe, or in ſome Diſeaſes of the feet, as the Scab, Anthonies fire, or Oedematous Eryſipelas, breeds with them, and remains after they are gone. It coms alſo ſomtimes after Diſeaſes eſpecially Feavers, and eſpecially about the Ankle, and the Foot, ſhewing it ſelf moſt at Night, or after watching; and when the Patient is perfectly recovered of the Diſeaſe it vaniſheth.

The Swelling of the Leggs.

We have ſeen the like in the Legs, in the length extended, and going no farther, at a certain time, comming with itching heat and pricking yet without pain and not diſcolouring, in which no pit would remain after impreſſion; this as it come ſo it went away quickly, but ſome have been troubled with it many years at times.

Hydrocele or water Rupture.

Theſe tumors alſo uſe to be in the Codds beſides thoſe which are mentioned in the Ruptures called *Enterocele*, and the tumor *Sarcocele*: of which one is more uſual, which ſwells the Codds and makes them heavy, as in the Dropſie Aſcites, which in regard it comes of water filling the Codds, as in a Dropſie is called *Hydrocele*, and this we call alſo the watery tumor of the Codds, or the aſcites thereof. This is diſtinguiſhed from Enterocele, becauſe it yeeld not but is firm; from Sarcocele, becauſe it is not from fleſh but water, which is known by the touch, and you may perceive by a candle. This is not only in men but children.

Pneumacele, or windy Rupture.

There is another tumor by which the Codds are blown up like a Bladder, ſo that they are tranſparent, if you hold a candle by them; which comming from wind, and ſwelling the codds is called *Pneumatocele*, which we may call the windy tumor of the codds, or their tympany, becauſe they are ſtretched, and being ſtrook ſound like a Drum.

The blowing of the Codds.

Beſides theſe there is another tumor of the codds, uſually in great Colicks, which being ſent downwards, make both codds ſwell, in which both Stones are tormented: alſo this happens after ſtrong and long Exerciſe. This comes often, and quickly vaniſheth, of which we have ſpoken in the colick.

The watery Tumor in womens Groins.

In Womens Groins there is ſomtimes a watery tumor, which is like the Hydrocele in Men, as that is in the cod, this is in the Groine.

Hydromphalus.

There is alſo a tumor about the Navel which being watery, raiſeth the skin called *Hydromphalon*: this is ſeldom but in the Aſcites, and then the Navel is like a Bladder filled with Water.

Hydrocephalon.

In the Head there is a watery Tumor eſpecially in Children, and it lifts up the thick hairy ſcalp which is called *Hydrocephalon*.

The Swelling of the Eye-brows.

There is a tumor in the Eye-brows like a ſpreading Oedema, ſo as they ſeem blown up, round about, in the Diſeaſes of the Eyes, and when they are ſound, which continueth ſometimes long and ſometimes quickly vaniſheth. This ſome call the *Oedema* of the Eyes, which may better be called the Swelling of the Eye brows.

The Hernia of the Throat.

The Neck hath ſomtimes a great Swelling in the Throat, very large, and ſtretched out, and will ſound when ſtroak upon, and being preſſed, it yeelds like a blown Bladder, and riſeth again eaſily diſtinguiſhed from a ſtruma, becauſe not ſo moveable. This tumor becauſe in the throat, upon the rough Artery, becauſe both are called *Bronchi*; and becauſe it hath the ſame cauſe that Hernia or Rupture hath, is called *Bronsocele* or throat Rupture. And beſides the Deformity it makes the voice hoarſe, and breath ſhort, and ſometimes threatens Suffocation.

Phlyctænæ

Sometimes there are Bladders or Bubbles which are watery and tranſparent in the ſcarſe skin in divers parts, eſpecially Hands, and Feet, and ſomtimes in the Ball of the Eye, called *Phlyctænæ*, which are inſenſible of themſelves, but being b[illegible]en eſpecially in tender parts, or being whole if the H[illegible] contained be ſharp, cauſe pain · of which we ſpake in the pains of the Eye. There are alſo many ſuch called *Hydroa*, in the Hands and elſe where which foreruns or accompany the Itch; which the Germans call *Shren*, from the itching, which they ſcratch or open with Needles, to let out the water. We have ſeen a clear thin Bladder riſe in the Eye by the Juyce of a wild Cowcumber ſquirting in by chance, that hath gone away the next day without hurt.

The bladder in the ball of the Eye.

The Swelling of the breaſts with milk.

Somtimes there is a tumor in the veins which bring Milk, in the Breaſts which makes them ſwell or ſtretch, or gathers and is hard: ſomtimes with pain, ſomtimes with Redneſs about which is turned into an Inflammation when the pain is gone.

Varix.

Alſo a tumor may be in the Veins that carry the blood, called *Varix Cirſos* in Dutch *Krampffader*, by which the Vein is extended and ſwollen, as broad as a finger, blew or black, and knotted and unequal, having Swellings in divers places, ſometimes paining by the extenſion being ready to break, otherwhiles itching, it is often in the feet in many places, with an Ulcer near it, nouriſhed by it, and therefore called *Ulcus varicoſum*: as we ſaid in Ulcers. And without this Ulcer, there are the ſame in the Feet, which as in Women with Child, return after Child-birth, or continue without hurt.

An Ulcer from Varix in the Feet.

In other places they are as in the codd, external, and then the Veins that hold it, ſwell and are crooked and black; or inward, and then the internal Spermatick Veſſels ſwell, and are hoiſted; and are hard to touch, in ſo much as they who know not the Diſeaſe ſuſpect it to be a fleſhy Rupture, or a third Stone, hence ſuch are called triorches, or men with three Stones. This they call *Circoſtellen*. *Aetius* writes that there are crooked Veins in the wing of Womens Secrets; alſo theſe will be in the Eye-brows, and will ſomwhat hinder their Motion.

The Veins lying bare in the skin.

It alſo happens in a tender skin and white Body, the Veins ſwelling, are manifeſt to the ſight, and do rather deform by colour then tumor without any other inconvenience. And this is often in the Hipps and other places.

There

Aneurisma. There is a tumor in the Arteries called *Aneurisma*, either when the Artery is dilated, or the Mouth thereof, as ſhall be ſaid in the Cauſes; and this tumor beateth like an Artery, but the Pulſation is great and troubleſom. When this is preſſed, it partly flies back, and returns back forcibly again, as big as a fiſt, ſomtimes leſs, it is often in the Feet and Hands, ſomtimes about the Throat and Breaſt, witneſs *Fernelius*. When this is inward, then it produceth other Symptoms, as Palpitation of the Heart, which is mentioned before in Cachexy.

Hard tumors which will ſcarſe yeeld to the touch, are known chiefly by their places: ſome grow in glandulous parts: ſome in fleſhy; ſome in parts without fleſh, ſome in the skin chiefly, as ſhall be ſhewed.

Kernels. In the Glandulous parts there are glandels or Kernels under the skin, which grow hard, with an external tumor, or they may be felt, if they lie deep. Theſe may be moved any way, otherwiſe then a Scirrhus, and they grow by degrees.

Theſe are in divers parts, as the Natural Glandules from whence they are named, among great Glandles they appear more, in other leſs: and they either come forth in many places together, or in ſome only.

The Tumor ſcorfula. Theſe being inlarged and grown hard, do diſcover themſelves in divers parts of the body at once. As in the Neck under the chin, where there are often many together; and they are called *Scrophulaes* or *Choirades*, becauſe Hogs have them often in that part. They are alſo behind the Ears, under the Arms pits, in the Groins, and bending of the Joynts, and ſomtimes in the Breaſt and Papps of Women, and other parts ſwelling and hard, to be ſeen, or if they lie deep, to be felt. Thoſe in other parts are uſually called *Scorphulaes*, as well as thoſe in the Neck, yet not ſo deep, in regard Hogs called *Scroſi*, have them only in the Neck, and other Puſtles which are found in the Neck and Fleſh of a Hog, which they ſuppoſe is the Leproſie, called the Meazles, are not hard Glandules but Puſtles newly grown; except they be called *Scrofulaes*, becauſe many come together at a time, becauſe the Swine brings forth many at a litter. This Diſeaſe is ſomtimes hæreditary, and uſual in ſome Countryes; in which the Glandules either remain hard like a Scirrhus, or they break and turn into a creeping Ulcer. The firſt is called *Scirrodes*, the ſecond *Nomodes*, or they end in a *Carcinoma*, and are called *Carcinodes*, and bring great hurt to the Body.

Struma. Somtimes theſe kernels break forth only in certain places, as in the Throat, where there is ſomtimes one, ſomtimes two or three, like a bunch of Grapes, growing very great, ſomtimes hanging down. Theſe they call *Strumæ*, and when they are in the Neck Scrofulaes, or if they be little, they are called Strumules; yet in regard theſe differ from the other, being not ſo many in number, and greater, neither have Hogs the like, we thus diſtinguiſh them: theſe we call *Strumæ*, the other *Scrofulæ*. Theſe *Strumæ* beſides their naſtineſs and hinderance, if they lie deep in the Throat, cauſe Hoarſneſs, and difficulty of breathing. In ſome Countries they are ſo common, that they are not accounted uncomely; we have obſerved that one of them choaked an Infant lying deep and inviſible, and the cauſe was not known till after diſſection. Under the Armpits, and in the Groins are alſo Glanduls, either hard, or

Bubo without pain. *Parotis.* ſwelled and hard; and theſe are called *Buboes*, if theſe be behind the Ears, upon the Glandules, it is called *Parotis*, and both are cold and without pain, contrary to thoſe of which we ſpake, in pains: for in theſe of one colour and without pain, there is no Inflammation or Heat, except they come to an impoſthume, out of which, as we ſhewed concerning a cold Impoſthume in a fleſhy part, there comes no Pus, but other matter, as we ſhewed: out of which kind of hard *Parotis*, ending in an Impoſthume, and after in an Ulcer we have ſeen Stones come forth.

The hardneſs of the Stones. To theſe hard Glandules we refer the ſtones grown hard: which ſometimes grow ſo big that the Codds hang like a bag filled and ſtretched out. This they call the Scirrhus of the Stones by reaſon of its hardneſs; but we rather refer it to a glandulous tumor: as we ſhewed that ſome Glanduls were called *Schirrodes*.

Scirrhus. There is a hard tumor in divers fleſhy parts of the body that ſhineth, and is ſo firm, that it will not be moved from the place, ſometimes more large and extended, and ſomtimes lying deeper of one Colour and without pain, called a Scirrhus, and ſomtimes it is in the beginning, and ſomtimes confirmed. This often follows Inflammations, ſometimes it begins of it ſelf, and grows by degrees: ſomtimes it may be turned into a cancer, but we ſuppoſe that they have miſtaken a Cancer not yet ulcerated for a Scirrhus, being like in hardneſs and ſhape, and ſo they were deceived, ſuppoſing that when it brake, a Scirrhus broke and ulcerated.

The ſcirrhus and glandulous Tumors of the belly. We have ſeen hard tumors about the belly, ſomtimes many have been together, making the Belly riſe like a Dropſie, or in women as if they were with Child, from which it is diſcerned eaſily by its inequality; and the continuance of it at length will ſhew that it was none of them; ſome have been ſo all their lives, and without any great inconvenience. Theſe we refer to the Scirrhus, except they be Glanduls in the cawle, which ſtretch out the Belly.

There are alſo other tumors in the Belly, which come from Tumors of the Bowels.

The hardneſs of the Liver, or Spleen makes a diſtention of the Hypochondria. In the right or left Hypochondrion, or ſide, there is diſtention of the Ribbs rather then a tumor, when the ſhort Ribbs are thruſt out by a Scirrhus or hard tumor of the Liver or Spleen. In the middle ſeat called that of the Heart, where the Ribbs divide, theſe tumors mentioned, (if in the Liver, in regard it reacheth ſo far on the right ſide) may be felt: otherwiſe we can neither feel nor ſee them, except by other Diſeaſes that accompany them; in the Deſcription whereof we have mentioned theſe Tumors, theſe are a ſtretching and heavy pain about the Hypochondria or ſhort Ribbs, the compreſſive pain of the Heart, the Jaundies, Cachexy, Dropſie, which if they ſwel the whole Belly, hinder diſtinction.

The hardneſs of the Womb cauſeth a tumor in the lower part of the belly. In the loweſt part of the Belly under the Navel, there is ſometimes a hard Tumor, that comes from a Scirrhus in the bottom of the Womb: of which we ſpake in the Inflammation of the womb, from whence it comes.

The tumors of the Belly which cauſe pain, have been ſpoken of by us concerning Pain; as that which is above the Navel, between the Ribbs and comes from the Inflation of the Stomach, and other in other parts of the belly, comming from the diſtenſion of the Guts, as that of the Colick, when there is a Swelling on the left ſide againſt the Navel: as we ſhewed in the Colick and pains of the Stomach.

Steatoma, Atheroma, Meliceris what they are. Somtimes a tumor like a Scirrhus is in ſome fleſhy part of the Body, yet not ſo hard, but growing old, it turns to an Impoſthume, not that which cauſeth pain and follows Inflammations, but which is without pain and continueth long, and is open, ſending not forth Pus or quittour, but other matter, which if like Tallow is called *Steatoma*; if like Frumenty, Atheroma, if like Honey Meliceris. There are alſo other tumors out of which come matter like curdled milk, or like a Glandule, or a Nail, a Bone, or Hair, or like other things without the Body, as like Clay, a ſandy ſtone, or hard ſtone, like a coale, the ſhells of fruit, pieces of wood, which the People think came in by witchcraft:

theſe tumors and impoſthumes have no proper and peculiar Names, and all of them, as they may be in many places, ſo ſomtimes under the Tongue, like that Tumor called *Rana* a Frog, but without pain, from which being turned into an Impoſthume, as from that which is with Inflammation, of which we ſpake in pains of the Mouth, ſomtimes a ſtone hath come forth. Theſe tumors uſually riſe in the Head, where the skin is hairy, eſpecially ſuch as have ſoft Matter, as in other Creatures which are all hairy. Theſe from their divers forms are called *Teſtudo* and *Talpa*, that is a Snail or a Mole.

The Rana under the Tongue with Inflammation.

Teſtudo and Talpa tumors in the Head.

Outwardly in the Habit of the Body where fleſh is wanting there are tumors in divers parts, both in and out of the Joynts, there where the Bones have nothing but skin to cover them. In the Joynts where the Tendons, Ligaments and Nerves do meet, about the Knee, Elbow, or other Joynts, there riſeth a tumor ſometimes called a *Gangleon*, which tumor growing in theſe parts, being uneven ſometimes larger, ſomtimes over the whole Joynt: is not ſo hard, yet will not yeeld; neither is it without ſenſe, but being ſtrongly preſſed is ſenſible of pain, neither is it ſo faſtned but it may be moved, hindering the free motion of the Joynt, and ſometimes knitting the Joynt, that it neither can move, or if it do, the motion is in perfect: and if it be in the Knee, on either ſide, or in the Hand, where this Ganglion doth often grow, covering all the Joynt, the Patient can neither ſtand nor go well, or without a ſtaff, becauſe his Feet will not reach the Ground.

Ganglion.

The Knots upon the Joynts of men in the Gout.

There are other tumors of the Joynts called Nodes or Knots: which continue a long time in the Fingers, and Toes; from whence the hand Gout, and foot Gout are called Nodi; ſome of which are hard like ſtones, other ſoft, and theſe ſpread beyond the Joynt ſomtimes, and are in other parts, as we ſhewed in the Joynt Gout, and how they bring pain, and hinder motion.

Hard Knots upon the Bones.

There are alſo very hard tumors upon the Bones, which cannot be moved from them, as if there were a new Bone grown to the former. Theſe the Germans call *Uberbian*, that is bone upon bone, being they are as hard as the bone. Theſe grow about the Fore-head, Temples, and Shinns; in the Wriſt, and ſmall of the Leg and the like. Theſe although without pain, yet if they preſs upon the parts adjacent, cauſe pain and trouble, if they are in the Joynts, they hinder Motion. And theſe are either ſuch as grow of themſelves, or accompany a Diſeaſe, as the French Pox, Head-ach. In which through pain they breed, and of which we ſpake formerly.

The Nodes in the French Pox, and Head-ach.

The Colloſity or Hardneſs.

To theſe a Callus may be referred, ſuch as comes after Bones are broken and ſet again, which buncheth out above the bone, and if it reach to the Joynts, it hinders Motion.

The hard Swellings of the Nails.

There is alſo a hard Swelling upon the Nails, by which they grow thick, (as we ſhewed in Magnitude increaſed) and alſo uneven, and are like young Nails, as I have ſeen.

There are alſo hard tumors in the skin called cutaneous. The firſt kind whereof is a hard and thick skin, called *Callus* and *Tilloma*. Somtimes larger, ſomtimes leſs, ſpread abroad leſs or more, or lifted up, blacker then the other skin, becauſe thicker, being without ſenſe or pain. This is often in the Palm of the Hands, and ſoles of the Feet, and between the Fingers and Toes, and is exceeding hard, I knew a Smith whoſe Hands were ſo hard that he could touch hot Iron, and hold it ſome time, without harm to his Hands, by reaſon of the Callus.

There is alſo another Callus which is like a skin upon the skin, called a Scar, inſenſible and whiter then the other skin, and more firm, without Pores or Hairs, ſomtimes bigger, ſomtimes leſs, ſomtimes above the true skin, ſomtimes lying deep, ſomtimes like a white Spot. Theſe come after wounds and ulcers cured.

A Scar.

To theſe may be added the unevenneſs of Face, which is left after the ſmall Pox, with pits like a Honey-comb, by reaſon of the Scars that lie low: theſe are not Extuberances, or Riſings or even with the skin as others, yet are fit here to be mentioned.

Pock-holes.

Alſo that hole of the Navel leſt after the cloſing thereof at the Birth, if it lie too deep by reaſon of the Callus, by which it grew together, lying too deep: is here to be mentioned.

The Navel pit.

And alſo the Swelling of the Navel, not that which is in dropſie and ruptures, but that which comes from an increaſe of the Callus.

The ſtretching forth of the Navel.

Warts.

There is a little tumor called a Wart, as big as a Peaſe, above the skin, hard without ſenſe, and narrow, about the Root, by which as a ſtalk it grows to the skin. And if it hang far out, it is called *Acrochordon*, or a Wart that hangs by a ſinew ſo called, rather becauſe it may be tyed with a ſtring or corde, then becauſe it hangs like a corde, If this be diſcoloured like Tyme, or the Herb Thyme, and uneven, it is called *Thymium*. Theſe are in divers parts often in the Hands and Feet, and many together yet at ſome diſtance and and ſomtimes united. Theſe being unſeemly: and the worſe in the Face, from whence *Cicero* had his Name, becauſe his Wart there was as big as a Peaſe called *Cicer*, do alſo moleſt ſomtimes and hinder.

Acrochordon.

Thymium.

Verrucæ ſeſſilis.

A fixed Wart, is called *Verrucæ ſeſſilis*, becauſe it ſits faſt, and comes leſs forth then the other, like a Lupine having a broad Root faſt to the skin, otherwiſe like the former, only when it is hard thruſt upon, it feels a pricking. In this oftentimes, eſpecially in the Face, groweth a hair or two.

Clavus.

Like to theſe is a corn in the Feet or Toes called *Clavus*, both becauſe it hath a head like a Nail, and alſo becauſe being preſſed, it pricks like a Nail. It is very troubleſom, and hinders going, the Germans cal it *Egerſtenany*. becauſe it is like a Magpyes Eye.

Vari or Jonthi warts in the Face ſo called.

There are beſides tumors in the Head eſpecially called *Vari* or *Jonthi*. They are hard and callous, moiſt at the top, and in the Face ſomtimes, and Beard, and then called *Pſydracia*.

There are other hard tumors in the Eye-brows, like Warts, one whereof grows upon the Eye-lid, Hordeolum, becauſe like a Barley corn, without ſenſe, itching or red. Another grows to the upper Eye-brow, and is hard called *Grando*, becauſe like a Hail-ſtone.

Grando.

That tumor which comes and goes is called *Cele*, which word is applyed to other tumors, called Ruptures from the Cauſe; it is in Groins often both of Men and Women. It is at firſt ſmall, of the Colour with the other fleſh, ſomtimes ſoft, ſomtimes hard and uneven, being preſſed it goes back, and returns, and may be thruſt forth by ſtraining and holding the Breath: this is called *Epiplocele*, when the Cawle is broken, and *Bubonocele* from its likeneſs to a *Bubo* or *Bubo herniosus*, or *Hernia inguinalis* that is a Rupture in the Groyne.

If it come from the Guts falling down it is called *Enterocele*, though this tumor doth not reſt in the Groyne, but falls into the Codds of Men, the Colour of the skin not being altered, ſomtimes wrinkled. This tumor if it be preſſed, or the party laid upon his Back, vaniſheth; and after returns again, and the ſooner if it be forced by holding the Breath and ſtraining.

Women have ſomtimes the ſame in the Groyne, as Men have

have in the Codd, and it will fall downwards into a great Tumor, and it will go and come again as that of Men.

The Hernia or Rupture of the belly, or Omphalocele.

There are the like also in the Belly and other parts, and especially about the Navel, which is called *Omphalocele*, when the Navel sticks out somtimes as big as a nut, somtimes as an Apple: and sometimes there is a Tumor in the part that hangs down like a bagg, all these tumors go in by pressing and lying down, but they will return, except they be prevented. In these Tumors mentioned, sometimes there is no pain, nor impediment besides the tumor, somtimes there is great pain at the beginning especially in the Groyne, when it falls from thence into the Codd, then there is a tearing and pricking pain. They are commonly bound in the belly that have them, and if the tumors be long out, they will vomit up their Dung, as we shewed in the *Convolvulus* speaking of Vomiting.

To these tumors that come and goe may be referred those that come from the windy Cramp in the Calves of the Leggs, and other fleshy parts with great pain, rising and falling again: of which we spake in Convulsions.

The Causes.

The immediate Causes of all Extuberances, or general Swellings, are from the Humors, Seed, Milk, or Blood, or Water, or Wine either single or mixed: the Cause of some tumors is the Dislocation of some part, as we shall shew.

The Parents seed is the Cause of fleshy Tumors, Strumaes, Scrophulaes & hereditary warts

As the Seed is the Cause of Deformity, and Discolouration that comes Naturally (as we shewed before) so is it the cause of divers Tumors, which are hereditary, as *Sarcomata* or fleshy tumors, *Tubercula* or Pustles, soft or hard, and chiefly of *Strumas*, or *Scrophulas* which are kernels hardned in the neck. These we rather suppose to have come from the Parents, then from evil diet. Also those Glandules of kernels which are in divers parts of the Body, and end in cancerous Ulcers, come often from the Parents Seed; and it appears, in that where these are frequent in divers Countryes, they will never marry til they know certainly that neither party is infected therewith. And as all small tumors may come from the Parents, so may Warts and Moles like Pease, such as *Tully* had in his Nose, and thence he was called *Cicero*, and this is from the Infection of Parents Seed: as we shewed concerning Deformities.

Imperfect Seed is the Cause of the Tumor of the belly called Mola.

As when the Seed is perfect there is a Child, so when it is imperfect there is a Mole or the like, and this will grow and swell the Belly preternaturally. This defect in the Seed is hard to be discovered, but if there be a production of flesh with Vessels or with Membranes, the fault is in the Man, except there be also a Distemper in the Womb. And seeing there is a Navel-vein, this ill shaped Lump must increase, and the Mother must find it Nourishment by her Courses, and she must have Milk in her Breasts: as when she is with Child.

It is not probable that a Mole should come from other Causes as only the Mothers Seed, or Terms, or from the Blood that nourisheth the Womb, because nothing can be gotten without the commixion of both Seeds; neither can it be from the terms, which though they may nourish, yet can they not beget either Child or Mole; and if that blood which nourisheth the womb produce any thing it must be a *Sarcoma*, or fleshy tumor, which grows to the womb, rather then a Mole which is loose and only hangs by Veins, as we shewed in the Causes of *Sarcoma*.

That no Mole comes from wind, is manifest, for if wind be inclosed in the womb, it will rather puff it up: and we have shewed that the womb cannot be so blown up in the pains of the womb.

That nourishing Juyce which is made of Blood dispersed into the parts, and resembling them and doth nourish them, as when it is good and laudable, by nourishing the substance it keeps it in a good temper, so when it offends in quantity or quality, it produceth general or particular tumors accordingly: and that two wayes, either by producing another substance in the part, or by increasing the part.

The Juyce that nourisheth the parts of the body is the Cause of some kinds of Tumors.

This Juyce that nourisheth the parts, produceth divers tumors, by getting as it were new and superfluous substance in the parts which grows in them or to them; And this is when it offends more in quantity, and then besides its nourishing of the parts, it produceth somthing superfluous not unlike the part, softer and harder: or when the Juyce is too thick for the Nourishment of the part, then it produceth a harder tumor: the reason whereof shall be declared.

The juyce that nourishes the fleshy parts produceth fleshy Tumors, either by the plenty or by the thickness thereof.

The nourishing Juyce sweating through the flesh is the cause of Sarcomata or fleshy tumors, and proud flesh, in the Nose, Gums, and elsewhere.

The Juyce which sweateth out of the flesh, for want of tunicles by which it is confined, and by which the Mouths or the Veins that bring are stopped, if it grow to the flesh, it produceth *Sarcomata* or fleshy tumors; as in Ulcers full of flesh and not skin'd over, there is an excrescence by reason of the abundance of Juyce; or if the skin of the Nostrils be eaten off with Ulcers, there wil be a *Polypus*, and if the Gums be seen there will be Epulis. Fleshy tumors called *Sarcomata*, are produced inwardly, when the tunicles of fleshy parts are divided, and the Juyce is diffused out of them: as from a Contusion, by which the Mouths or the Veins are a little opened, though there follow no other hurt or Ulcer, yet there wil somtimes arise little tumors from a Contusion of the Spermatick vessels, in the cod, when the juyce being out of the vessels, causeth somtimes a Sarcocele or fleshy rupture.

The more plenty of Juyce there is, the sooner is a Sarcoma produced. And this is occasioned by Plethory or attraction of Blood to some part, friction though the part be not hurt, or by uneasie sitting or riding may cause a Sarcocele, the Blood being continually attracted to the part; also from moderate Venery, the Vessels being dilated there will be a flux of Blood: And if the part be disposed to receive it, as being loose, it is caused sooner. Hence it is that the Gums grow so rank, and the little Caruncle in the corner of the Eye, especially when the Gums chew much and the Eye is rubbed for itching.

Thick Juyce is the Cause of Scirrhus, Atheroma, and Steatoma, and Meliceris.

Somtimes harder tumors then *Sarcomata* come from thick Juyce, simple or Compound, as that called *Scirrhus*, daily growing harder and fixed: hence are they many in the Belly, if not glandulous. And other hard Tumors which are not so fixed but at length turne to Impostumes, in which the Matter is divers according to the diversity of the Cause, yet will they not break as those comming of blood, or suppurate, but as we shewed turn into a solid substance joyned to the flesh, or it turns to a Humor included in its proper compass, and goes away by Maturation.

And this thickness of nourishing Juyce, that produceth these tumors, comes either from the blood, or from the Juyce. And so a Scirrhus may come, of an Inflammation, not because the blood grows hard for want of Suppuration as some think, or by the Application of cold things, for then it would rather putrifie and corrupt; but because the blood being discussed by a violent Heat, the Juyce of the part inflamed is made thick and hard: besides this Cause which is thickness of Juyce, there is another which is when the Nourishment of some other part which requires that which is thick, is carried to a fleshy part. And this is proo-

ved

ved, in that in Impoſthumes comming of thoſe Tumors you ſhall find ſomthing like the ſubſtance of other parts, a hair or a Nail, or like a Bone, or a Kernel, which could not be but from the Juyce which nouriſheth the parts; as when it reſembles fat, you may ſuppoſe that ſome Juyce that was to have nouriſhed the fat parts miſcarried thither: or when it is like Furmenty, or Honey it ſhews that the fleſhy juyce is not turned into Matter, as in hot Impoſthumes, but into a more thick Humor, and if it be more burnt, and grow more earthy, it will reſemble coates and ſtones. If theſe be included in their proper Membrane, and that be included in membranous Juyce, they will grow alike as hath been ſaid: which as they may be from a Tumor turned into an Impoſthume, ſo that the juyce which belongs to another part which is more hard, may cauſe a Schirrhus. And if it turns to a Cancer, there was ſome Venom in the juyce. And we think theſe more probable Cauſes then Flegm or Melancholly, which moſt affirm; for if a tumor ſhould ariſe of them, it would not be ſo conſtant, but ſubject to Corruption: as we ſhall ſhew in other Tumors which they ſuppoſe to come from thoſe Humors.

The nouriſhing Juyce being too thick, cauſeth hardneſs, or Scirrhus of the Liver, Spleen, & Womb.

Alſo the internal Tumors which are hard, and in the Liver, and Spleen, and Scirrhus, which you may ſee, or feel under the Ribbs, and that in the womb as we ſaid of the external parts come from Inflamation aforegoing or thick juyce, as we ſhewed in the cauſe of Aſcites, Cachexy, and Jaundies, comming from theſe tumors, and Scirrhus, and in the Inflammation of the womb, we mentioned the Scirrhus thereof, which groweth ſomtimes; as the womb being ſmall, grows larger after Conception.

The thickneſs of nouriſhing Juyce, is the cauſe of glanduls under the Ears, & bubos, Strumas, and Scrophulas.

In Kernels, the nouriſhing juyce being mixed with other Humors, or by its plenty or thickneſs, being alone, produceth Hardneſs, and Tumors, ſome whereof turn to Impoſtumes and ulcerate, as Parotides and Bubones, being hard, or ſuch as are turned into a cold tumor, and Strumas in the Neck, which commonly continue hard, and Scrofulas which turn into a Scirrhus, or malignant Ulcer.

The cauſe of this abundance and thickneſs of Juyce, is the ſame with that of a Scirrhus, and other hard tumor, which being thicker, nouriſh Glanduls rather then fleſhy parts, makes them ſooner ſwell and harden, or if it be taken from other parts, it cauſeth hardneſs where it ſhould not be; and if the Matter be included in a Membrane or Coat, it is of the ſame Juyce. We deny not but Flegm and other humors may be mixed therewith: but we cannot affirm that Flegm, or Melancholly alone can produce theſe tumors. But if Rheum flow from the Head; or Blood come to the part, there may be a Swelling but not a Hardneſs: and if it be mixed with this Juyce, we ſay it cauſeth the tumor ſooner to impoſthumate. But if water be mixed with thick juyce while this grow thicker, and the earthy part of the water dryer, it may produce ſtones, as we ſhewed in the knots of the Gout, and in the ſtones which we ſaid we found in tumors behind the Ears. And if any malignant Humor be mixed, the Kernels will be worſe, and eaſily ulcerate; as Scrophulas, which are in many parts of the Body. In which if the Matter be corroding, the ulcers are called *Nomodea*, if malignant Cacoethea, and if there be Venom, they are Cancers. The Original of evil Humors is the ſame with that of malignant Ulcers whereof we ſpake. Wherefore ſome people are ſwollen in their Necks with Strumas, in thoſe places, eſpecially where they drink Snow-water; as the Inhabitants of the *Alpes*. And this is not likely, becauſe it is in ſome places only of that Country, as in the lower parts of *Valeſia*. But it is rather to be imputed to the natural diſpoſition of mens Bodies in thoſe parts, which is the cauſe that they are ſo common there Parents Seed being ſo infected, rather than water drinking: as we ſhewed in the cauſe of the Seed.

The Juyce that nouriſheth the Membranes is the cauſe of a Gangleon.

When the thick Juyce nouriſhing the Tendons, Nerves, Membranes, and Ligaments aboundeth, it begets a hard tumor in the fleſhleſs parts of the Joynts called a *Ganglion*; when it is glewed to theſe parts that are exerciſed, and produceth a like ſubſtance, eſpecially in the Joynts, as in the Ham by reaſon of the violent motion of the Knee. And it may come at the curing of a Wound in any other part, when the juyce aboundeth. And it cannot be from Flegm, Excrementitious as they call it, being it is ſuch a Nervous, firm and ſolid ſubſtance, no more then a Callus or a Node, or a Broncocele, or Tumor in the Throat, which they ſay comes from Flegm. This is of divers kinds, and comes from divers Cauſes: as we ſhewed in the windy Cauſe.

The Juyce which nouriſheth the skin is the Cauſe of a hard skin.

When the nouriſhing Juyce aboundeth in the skin, it cauſeth the hardneſs called *Callus*; as when by labour it is worn although not quite taken off, yet ſomwhat alwaies is taken away, and it is made thin; and then the nouriſhing juyce being drawn thither more by the chafing of the part, doth require and make new skin, till there comes a Callus as in the Hands and Feet. Mechanick men have ſooner hard Hands from the Inſtruments they uſe, which cauſeth Bliſters at firſt by ſeparating the ſcarſe skin from the true, and attracteth the nouriſhing Humor, which joyns to the skin and makes it hard.

The Juyce that nouriſheth the skin is the cauſe of a Scar.

The Juyce that nouriſheth the skin gleweth together the Diviſion which is made by a Wound or Ulcer, and fills up the place, and makes a Callus inſtead of a true skin called a Scar, which differs from the skin, becauſe it is inſenſible, and more hard, not porous, nor hairy. And it is larger or leſs as the wound was. And if the Juyce abound it grows higher then the skin if not even; And if the Ulcer were hollow and have a Scar to heal it up before it be filled with fleſh, it is like a pit in one or in many places as in the ſmall Pox.

As it is in the Navel, if the hole thereof which ſent out a Cord in the Womb, which is taken away after Birth, grow ſound and skin over below, there will be a pit; but if it grow up there will be a Callus even with the skin, or if it grow too high, the Navel will be thruſt out.

Nouriſhing juyce in the Pores is the cauſe of Warts and Cornes.

If that Juyce which is ordained to nouriſh harder parts get into the Pores, and makes Warts and Cornes; which Juyce may come from that which nouriſheth the skin, for as it cauſeth there Hardneſs, Callus, and Scars, ſo getting into the Pores it may take root and grow forth as a Wart which hangeth down, or is fixed, and as a Corn in the Feet, where being preſſed with going, while it grows, can go no farther, and there is pain, by the compreſſion when the fleſh underneath is pricked. The largneſs of the Pores, is the cauſe of this, when they ſhould be ſo ſtraight that they ſhould receive nothing but vapors for ſweat. This comes in divers places, eſpecially in the Feet, where the skin is much preſſed in one place, and ſo the Pores made more large, which cauſeth a Corn, which hath a hard skin for the ſame cauſe. And Warts come in the Hands from external Injuries, and hard tumors in the Eye-brows, called *Hordeola* and *Grandines*, from the rubbing of the Eyes. The like may be from the Juyce which nouriſheth the Hair, if it be too thick, the Pores, and this Juyce may cauſe a Hair in the Wart make it grow longer; it is not likely that any ſuch ſhould come from Flegm, which may reſemble the ſubſtance of the parts of the Body, where they are much leſs, can ſo ſmall a thing as cauſeth a Corn or Wart come from a Defluxion? Neither could they come from Flegm, if they were Infectious, as *Rondoletius* thinks in regard the juyce may have malignity: as we ſhall ſhew. And if they were hereditary, they rather come from the Seed then any preterna ural Humor.

From

The nouriſhing Juyce in the Pores, is the cauſe of Freckles.

From this thick Juyce which is for nouriſhing other parts when it gets into the Pores, there ariſe hard Puſtles called Freckles, or Pimples, as Warts; which when in the Head or Beard are called *Pſydracia*. For the ſkin being thicker, and harder there, is nouriſhed with thicker Juyce, which coming into the Pores in great quantity, cauſeth Pimples, and if it be ſpread in the Face, it cauſeth the ſame there, by Reaſon of the Looſneſs of the part. Theſe are fixed if they come only from this juyce, but if any Excrementitious Humor or Matter be mixed, then the Puſtles will run, and turn to little ulcers.

The juyce that nouriſheth the Bones, is the cauſe of Nodes and Callus.

Alſo in the Bones the juyce that nouriſheth them cauſeth Nodes, which as it happens alſo in the Fleſh being laid bare, ſo here in the Bone, when the Perioſtium or ſkin thereon is eaten away; and the juyce of the Bones which the ſkin uſeth to confine within its ſelf to the Bone, growing forth cauſeth Nodes like to the Bones. And as theſe may come by external violence, as in Horſes Feet, ſo in Men alſo, and by other Cauſes ſometimes, which are malignant, as the French Pox: as we ſhall declare when we treat of that diſeaſe. Alſo this juyce may produce a tumor; for when the Bones are broken, which wil cauſe abundance of juyce, there will a Callus grow to glew them together, and it will grow out from the Bone and be like a Node.

The Juyce which nouriſheth the Nails being too thick or too much cauſeth the callofity of the Nails.

In the Roots of the Nails there is Juyce which giveth them Nouriſhment, and if it be too much in quantity, it doth not onely make them too thick which is unſeemly; but if it be thick withall, it cauſeth uneven Swellings. Now the cauſe of this abundant juyce, among the reſt is this, when it is drawn thither by a violent Exerciſe of the Hands or by hurt: as we ſhewed. And if this juyce be too thick, or be mixed with the Juyce that belongs to the Bones adjacent, it makes the Nails to be too hard and thick. And if it be mixed with other juyce which is evil: it procures other inconveniences beſides hardneſs, as ſhall be ſhewed.

Crude juyce nouriſhing the body, is the cauſe of Leucophlegmacy.

The Juyce which nouriſheth the Body, cauſeth enlargment by encreaſing the ſubſtance thereof; and if it be crude and unconcocted, which long nouriſheth the body inſtead of that which is concocted, it makes the body ſoft and faint and ſwollen, and is the cauſe of Leucophlegmacy ſo called, becauſe it is made of wateriſh juyce or flegm, which is water congealed.

And the Cauſe which breeds this crude juyce is the ſame with that of a Cachexy, which comes from the ſame juyce: as we ſhewed, when we told you, that it came from crude Blood which produceth ſuch Juyce. And that it came either from the Foot, or from ſome Diſtemper of the Bowels, as the Stomach which leaves the Chylus imperfect in the firſt Concoction, or from the weakneſs of the Liver and Spleen, from Diſtemper or other Diſeaſes, as Obſtruction and Hardneſs, by which meanes the blood is not ſufficiently wrought in the ſecond Concoction. Hence is this evil juyce ſo plentiful in the Veins, which nouriſhing the Habit of the Body, firſt breeds a Cachexy, which uſeth to go before a Leucophlegmacy, and produceth it certainly if the matter increaſe. And we have ſhewed how the ſerous or watery Humor mixed with the crude produceth the ſame.

The crude, nouriſhing juyce, either alone or mixed with water is the cauſe of the tumor called Oedema.

Crude juyce gathered in ſome parts cauſeth the Tumor Oedema, which is ſpread abroad, and in which the ſubſtance of the parts where it is, ſeems rather to be enlarged ſoft and ſwollen, then filled with Excrementitious Flegm, which they ſay is the Cauſe, and therefore is harder to be cured.

Alſo when Water is mixed with the juyce, it produceth tumors that are more ſoft and watery, which we call ſerous Oedema's, theſe are eſpecially in the Thighs, which make them look like a Dropſie.

We have ſhewed the Cauſes of theſe laſt in the Treatiſe of the ſerous Humor; but for the cauſe of thoſe which come only of crude juyce, ſomtimes it is the ſame with that of a Cachexy and Leucophlegmacy; if it come to the part through the weakneſs thereof; ſomtimes only the evil conſtitution of the part, by which it doth not ſo perfectly turn the blood brought thither into its ſelf, but leaves it crude and imperfect, may be the Cauſe; if the part be cold, weak, looſer or fainter, from Diſeaſes or hurts received.

Plenty of milk is the cauſe of the Swelling of the breaſts.

Abundance of Milk in the Breaſts cauſeth a Tumor which diſtendeth the whole Breaſt, or ſome part thereof wherein it is gathered. The plenty of Blood is the cauſe of this plenty of Milk; but chiefly the retention and collection of Milk already made in the breaſt, commonly after Child-bearing which is the time of giving ſuck, in which if Women give not ſuck, as ſome do not, they are ſubject to ſwollen breaſts, ſomtimes though the Infant do ſuck, yet in regard it cannot ſuck them clean by reaſon of the continual increaſe of Milk, the ſame may happen. Women when they have weaned their Children, are troubled with this ſome few daies after. And they ſeldom have it before they are delivered, albeit they have Milk, and their Breaſts grow bigger. Some ſay that not onely the abundance of milk but the curdling thereof is the cauſe of this Tumor of the Breaſts, which if ſo, the Tumor would be rather gathered and hard, as ſomtimes it is, in that place wherein it curdleth, rather then a general Swelling, and this would be ſo becauſe the Milk is out of its proper Veſſels, and then in regard curdled milk as clodred Blood cannot be long in a part without corruption or Suppuration, nor can they eaſily be diſcuſſed; this tumor would quickly be an Impoſthume.

Blood filling the Veins is the cauſe of crooked Veins called Varices.

We ſhewed in pains, how Blood carried out of the Veſſels cauſed hot Tumors with pain. And ſomtimes when it is in the Veſſels it cauſeth tumors, as it is in the Veins or Arteries; if in the Veins, they are ſwollen and crooked, by too much filling and dilatation, and ſomtimes they are in ſome places more ſwollen like baggs or Nodes ſtretched forth, made clear and tranſparent through dilatation, and the Colour of the Blood is ſeen through, and they appear blew and black, ſtraight or crooked, and if they be ſo ſtretched, that they preſſe the adjacent Nerves, or if the Matter contained in them do offend the Nerves there is pain. And the blood will do this ſooner in thoſe parts which are dependant, and from whence it cannot ſo eaſily aſcend as in the Leggs, where theſe Varices are moſt uſuall and large: as from the ſame Cauſe, there is the tumor called *Cirſocele*, in the inward Veſſels of the Codds, but this is ſeldom, becauſe the Blood will not come ſo violently into ſuch narrow Paſſages, but by ſome extraordinary occaſion. Moreover, Blood ſent into other Veins of the ſkin gets Varices, eſpecially where there are many Veins as in the Scrotum, or Cod, and the Eye-brows and the like. But theſe are different as the Blood, for if that be temperate and pure they are leſs, and only are offenſive by their being ſtretched forth: but if the Blood be hot or foul, or mixed with Choller, they burn, and are more troubleſom, and ſometimes have an Ulcer at the bottom, where the Blood ſetleth, as in the Legs is uſual if the matter be ſharp and it will be a creeping, corroding Ulcer, which many ſuppoſe comes from a Melancholick Humor, as all other Varices, becauſe they look black, when pure Blood ſeen through the ſkin may ſeem ſo, & the rather when it is foul.

Now the reaſon why the Blood is carried ſo faſt to that part, is from the part, and from the blood it ſelf: as when there is too much Blood as in a Plethora, and Women with Child, by reaſon of the Terms ſtopped in the Veins of the

Womb, and being more then will nouriſh the Child, hence it is that they have theſe crooked Veins in their Legs, becauſe their blood being ſtopped is carried thither, that is into the Legs, which Veins conſent with the womb, as appears by letting Blood in the Foot to provoke the Terms; and after they are delivered, the blood being purged by the Womb as is uſual, theſe veins fall down, except they be too much dilated. Alſo blood ſent by the Veins into the extream parts by reaſon of its evil Juyce, produceth Varices or crooked Veins, and ſomtimes ulcers let the Blood be what it wil, it produceth Varices by its violent motion, therefore they are chiefly in the Feet, by reaſon of much Exerciſe But hard travail and long and great throws in Child-bed, are the chief cauſe of Blood flowing into the Feet, which produceth theſe Swellings of the Veins. Alſo immoderate Venery, becauſe it forceth Blood violently into the Spermatick Veſſels (which hath been ſomtimes known to come forth inſtead of Seed) and dilateth them, may be the cauſe of the Swelling called Cirſocele, which is of the Veins in the Codds. And thoſe Swellings come the more when the part is weakned, and fit by its looſneſs to receive a Defluxion: and when the part hath more and larger Veins then others, or when it is dependant and loweſt as was ſaid.

Blood in the veins of the Womb cauſeth the belly to ſwell as if the woman were with Child.

There is another tumor riſing from Blood gathered about the womb in the Veins thereof, and ſtretching them out: which cauſeth that Swelling in women which we ſhewed, made them look as if with Child before Conception. And this comes from Blood, becauſe the Courſes have long ſtopped, and it will not be diſſolved but by a Flux of Blood. And it appears that this blood doth not cauſe this tumor by getting into the Cavity of the Womb, and by filling it till it ſtretch, becauſe the womb is fleſhy and Nervous, cannot be enlarged by any Humor, as a Membrane, and it cannot be enlarged but by the growth of a Child or Mole: as we have ſhewed. And if it were filled with blood, it could not be kept there long, and would be corrupt and putrified, which it doth not, becauſe alwaies it comes afterwards forth, thin: and though ſome Clodds come therewith, it ſhews that they grew ſo by ſtoppage at the firſt, and cauſed this Swelling. Now from hence we conclude that this Swelling of the Womb came. Becauſe blood being a long time retained in the Veins of the Womb, doth not only enlarge them externally in the outſide of the Womb, and make them crooked and ſwollen; but theſe Veins in the ſubſtance of the Womb, which at other times are ſmall and ſcarce apparent, being now filled and dilated by degrees, do liſt up the ſubſtance of the womb, and make it larger: and ſo the Swelling of it, and the ſtretching of the veins external, cauſeth this Swelling of the Belly, which when the Courſes flow, and the veins grow empty, is aſſwaged except ſome other Diſeaſe happen, as Cachexy, or beginning of a dropſie, when the Belly is ſo ſwelled with wind or water, (as we have known it in Women with Child) and then the tumor is altered, and will not be gone with bleeding.

I have obſerved in two full bodied Women, this gathering and ſtopping of Blood in the Veins of the Womb, which cauſed a Swelling of the Belly with diſtenſion, and puffing up, or inflation of the Breaſts, (as in Women with Child) whom at firſt I judged to be with Child, which was their Hope, but not long after, the Courſes flowing plentifully, they were freed both from Swelling of Breaſts and Belly.

Blood getting out of the Arteries under the skin is the cauſe of the tumor called Aneuriſm.

Blood in the Arteries cauſeth that beating Tumor called an Aneuriſm; which they ſuppoſe to be from the dilatation of an Artery, as the other was from the Vein. And it was formerly declared, that this only may be in the inward Arteries, and that from an internal Aneuriſm, Pulſation of the Heart and Arteries may proceed, when we ſpake of that Diſeaſe. But ſince the Branches of the Arteries do not ſpread themſelves to the skin, nor are they faſtned unto it, as the branches of the Veins are, this Swelling cannot be like that of the Veins, except by chance an Artery do ſo ſwell in ſome part near to the skin, that it appear external and cauſe Pulſation. And if this be ſo, it muſt come from the ſame Cauſe from which we told you in the Palpitation of the Heart, the internal Aneuriſm did proceed.

But an Aneuriſm doth not come only from the Dilation of the Artery, while it containeth ſound and whole, but often, though not alwaies, if it be external, it comes from ſome manifeſt apertion of the ſame: For then the thin Blood which comes out of the Artery, gets under the skin and makes it ſwell, and there makes a Hollowneſs into which the Artery disburdens its ſelf, as it is wont to do in the Brain Naturally, ſo here preternaturally, by throwing forth the Blood with the Spirits in its Diaſtole or Dilatation, and drawing it again in the Syſtole or Contraction of it ſelf, and this cauſeth the Pulſation in this Tumor.

Now the opening of the Mouth of the Artery, is the Cauſe of this Bleeding, when being dilated by the Cauſes mentioned, it doth not only ſwell, but makes way under the skin for the Blood to get forth, by opening the mouth through the Diſtenſion.

Or if the Artery from the force of that ſpirital Blood be ſo compelled, that it is ſtretched forth and opened; or be hurt by any external force, ſo that it be broken externally, it may ſend blood under the skin: as we have declared.

But it is apparent that this happens not from an Artery broken, or by ſtretching opened internal, but external; in that the Mouths of the Arteries which end and ſhut up the ſame, have their termination in the extremities of the Body, where the Arteries end: and if an Artery inwardly hurt or opened ſhould bleed, the Blood would fall into the Cavities of the Body, neither would it produce a Tumor, ſuch as many times is inward, alſo when the Artery is onely ſtretched.

Moreover that an external Aneuriſm comes often from the effuſion of this Arterial blood by the Cauſes aforeſaid, under the skin, and not from the dilatation only, it appears in that the Tumor is round rather than long, like the Artery dilated, and not wrinkled or twiſted like a Varix.

But it appears chiefly by an inciſion made in the skin ſwollen, that the blood was lodged there, becauſe it leaps out ſuddenly, and often in ſuch abundance, that, (as it hath been obſerved) it could no waies be ſtopped, but the Patient hath bled to Death; and that this Aneuriſm came by the breaking of the Artery appeared by the leaping, and in regard the Pulſation was ſuch, and it had long continued and was grown very big. We alſo ſaw a woman looſe a great deal of Blood with great Pulſation from the opening of a Vein, which could ſcarce be ſtopped, although many Remedies were applyed: having a beating Tumor after the wound was healed, which declared it to be an Aneuriſm. And this came, either becauſe the Artery was cut by chance, in the fleſhleſs bending of the Arm, where the Tumor was, by reaſon of the blood ebbing and flowing under the skin, after the wound was healed in the skin, and not in the Artery: Or becauſe the Mouth of the Artery was freſh dilated, before the inciſion was made; and that cauſed that when the skin was cut there was a Flux, which cauſed a Tumor after the cut was healed. Neither can an Aneuriſm not be from the Arterial blood, when it is under the skin and corrupted, although this may be when blood is ſent from the Veins into the empty ſpaces: yet when Blood leaping from the Artery thus opened, returns again, and the skin is inſtead of an Artery, it may be without concretion, as when it is in the Artery. And becauſe this cannot be in the Veins, an Aneuriſm cannot be from venal Blood.

A watery, ſerous Humor, produceth in divers places both general and particular Tumors, becauſe it is contained in divers parts of the body, as in the veins which are diſperſed all over, and Bowels into which they are ſent, or in o-

ther

ther Veſſels being ſeparated from the blood: from which places, ſomtimes ſimple Water, otherwhiles mixed with other Humors comming forth, produceth divers kinds of Tumors; differing exceedingly, as they are in the cavity of the Abdomen, or Belly, Codds, Groyns, or in the ſuperficies of the Body, either in the inferior parts only or al over: as ſhall be ſhewed in particulars.

Water ſent into the Caviry of the Abdomen is the cauſe of the dropſie Aſcites.

A ſerous Humor like Water, getting into the Cavity of the Belly, or Abdomen cauſeth the Dropſie Aſcites: and then the belly ſwells more or leſs according to the quantity of the Water, and is ſomtimes ſo full that it grows very large, in which by tapping we have ſeen taken from the Living, and found ſomtimes in the Dead, threeſcore pound weight and above of water, when much had formerly run out at the Feet; which water doth not only burden with its weight, but by preſſing lying and hindering the free Motion of the Diaphragma or Midriff, cauſeth difficulty of breathing, of which they ſo complain, and eſpecially when the water goes more to the Midriff and oppreſſeth it; hence it is that they breath better when they are ſtanding, for then the water goes downwards. And if the ſame water weaken the Bowels, Liver, Spleen, Veins, Stomach, and Guts, by making them too moiſt, or by its ſaltneſs or ſharpneſs, from mixture with other Humors, or by its Corruption through long continuance, till it ſtink, make them too dry; the Meſentery Cawle and Reins will be dryed and drawn up, and the Fat clodded as we have ſeen. Or if this water corrode the exulcerate in any part, or putrifie the ſame, we have ſeen the Cawle yellow, and ſtinking in many, as well as contracted, and the Midriff hath been found the ſame in and opening of Hydropical People; if this happen, or if any other Bowels be hurt by this Water, it will produce worſe Symptoms in the hurt Functions of natural parts, as want of Appetite, Thirſt, Cachexy, Atrophy and Diarrhæa and the like, as by Corruption and Gangren of the Stomach, by the water long contained therein, a Vomiting with Heat and vehement Inflammation of the Oeſophagus or Wezand, which I ſaw in an Hydropical Woman, which a liltle before her Death, vomited often abundance of black, ſtinking Water, with great Inflammation of the Throat.

The cauſe of this water in the capacity of the Belly, is from the parts of the lower belly, which contains the Water, or from the Bowels that are ordained for Sanguification, as the Liver, Spleen, Reins, or from the Veins which go through thoſe parts and the reſt, or from the Bladder that holds the water; from which, if they be divided or the continuity diſſolved by Diapedeſis, by which it is ſtrained, or Anaſtomaſis by which the Mouths are open, this water falls: as ſhall be ſhewed in particulars.

Fernelius witneſſeth, that there is no Dropſie but it is cauſed by the ſolution of the continuity, or Diviſion, of the Parenchyma or ſubſtance of the Liver. And this by Anatomy we have often known; And that chiefly when the ſubſtance of the Liver is cleft and gapeth, from whence the water paſſing by it from the Veſſels of the hollow and gate Vein, and ſweating under the Coats, being there conſtrained, fills them with water, and makes them like bladders by ſeparating the Tunicles from the parts under them, which being broken, the water runs into the Belly: we have often ſeen theſe Bladders very large and clear, growing to the Liver and Spleen, in Men dead of the Dropſies, and in an Ape, and Butchers find the ſame in Cattel. And when theſe coats are corroded, the water falls directly into the belly. The great Dryneſs of the ſubſtance of the Liver which makes it grow leſs, is the cauſe of theſe clifts in the Liver. And this came rather by a hot then cold Diſtemper, as appears by the great Thirſt of Hydropical People, and the high Colour of their Urin, and other ſigns of heat rather then cold: and in regard they have it that time moſt deliciouſly with ſpiced meats, and drink the ſtrongeſt wine, and ſo continue, being young, or aged, at which time they fall into a Dropſie, by reaſon of the Dryneſs of their bowels, and they jeſtingly complain that they are troubled with water, though they never drank it in their lives. And this we have obſerved to have been the chief cauſe of dropſies in our Country, and we perceive that a perpetual thirſt in Drunkards, which they long have had from the hot Diſtemper of their bowels, which makes them ever drinking, is a moſt ſure fore-runner of a Dropſie, if another Diſeaſe doth not prevent it by Death.

This alſo may come by heating of the Bowels immoderately with hot Medicines with which Women labour to warm the Stomach and Womb: or when they have other cold Diſeaſes.

Theſe bowels may alſo be dryed and cleft by hot, ſharpe and conſtant Diſeaſes, as Feavers, and Jaundies, and therefore the Dropſie which ſheweth rather the ſigns of heat then cold, followeth theſe Diſeaſes.

From a hard Tumor of theſe Bowels either all over them or in any part in the concave or convex part of the Liver, or in the Spleen, may theſe Clefts come, from a Scirrhus of the Liver or Spleen, or any other Tumor which will turn to an Impoſthume; Or there may be ſuch openings by which the water may fall into the Abdomen, becauſe from this Hardneſs the Tunicle quickly cleaveth; and if it impoſthume and ulcerate, then there is way made for the water: as ſhall be ſaid in Ulcers. Which is the cauſe why that Hardneſs, or Scirrhus or hard Tumor that turns to an Impoſthume in the Liver or Spleen bringeth a Dropſie, becauſe if there be Hardneſs without fiſſures or clifts, that would rather cauſe the Jaundies, Cachexy, or Atrophy by ſtoppage, then a Dropſie, which follows the hurting or clefts of the Bowels, which comes from thoſe ſtoppages: and hence it is that other obſtructions of the bowels, when they do not divide the ſubſtance of them externally are not alone, the cauſe of the Dropſie Aſcites, as they are of the Diſeaſes mentioned, and ſomtimes of the Anaſarca Dropſie: as we ſaid.

The cauſe of this Hardneſs or Scirrhus, is the Dryneſs of the bowels which cleaveth them, if it be ſo active that it dry them hard, and this dependes upon hot meats, drinks, Medicines and Diſeaſes. Or that which is the cauſe of theſe Tumors, as of a Scirrhus, or that hard tumor which impoſthumateth, outwardly in the fleſhy parts of the body, may alſo be the cauſes of theſe in the Bowels. As the too thick juyce with which the bowels are nouriſhed, which comes from the Chylus and Blood from whence it is made or from the mixture of ſome other juyce, which belongs to another part; and that which turns into an Impoſthume hath Diverſity of matter in it, as hath been often found. Nor can the ſubſtance of the Bowels, but the Veſſels onely be ſo hardned from choller and flegm: as we ſhewed in Obſtructions. But an Inflammation of theſe parts, if it cauſe a Scirrhus, doth harden them rather by thickning the Juyce that nouriſheth them, then any other wayes: as we ſhewed in an external Scirrhus.

When the ſubſtance of theſe bowels is hurt about the ſuperficies, the water may be ſent into the belly; as in an Hydropick Maid, we ſaw the Liver on the one ſide with a fungous Tumor growing thereunto, in which there was ſomewhat congealed, from which a ſerous Humor might diſtil. Eſpecially if the Liver and Spleen be ulcerated, ſo that the Ulcer pierce to the Superficies, the water which ſweateth out, as in other Ulcers which are alwaies moiſt, may cauſe a Dropſie. Which Ulcers coming after Inflammations ſuppurated, or Tumors aforeſaid ending in Impoſthumes, and ſending forth Matter, do cauſe a Dropſie at length. Other Hurts do follow ſuch as come from external Injuries by contuſion; And we knew two men thrown from a Horſe upon their right ſide, having firſt ſome Symptomes of a hurt Liver, who died of Dropſies. The ſame may be come by an external Wound reaching to the bowels, except Death prevent it, by leaving an Ulcer. Alſo corruption of the bowels totally or in part, as we have often ſeen, is the cauſe of a Dropſie, which follows Tumors

or

or corroſions, or ulcerations, or other hurts of the bowels, from the cauſes aforeſaid. Alſo if the Tunicle of theſe bowels be corroded by water putrifying in the belly, or the ſubſtance of them hurt, there will be an increaſe of water in the belly from the Serum, or Whey, which comes from thence. We have alſo obſerved that when the Tunicles of the Liver and Spleen, and the Peritonæum or ſilme of the belly, where they lye have been corroded by this water, they have ſo grown together, that we could neither ſeparate Liver nor Spleen from the Diaphragma to which they grew, with tearing of the Tunicles, from whence the Serum or water might flow into the cavity.

In the Body of the Reins which conſiſts of a bloody ſubſtance like the reſt, if continuity be diſſolved as is ſaid, the ſame may be, and the Dropſie Aſcites may come from thence, and we affirme this by Reaſon and Experience. For ſeeing Whey or Serum is carried to them continually not only with the Blood by the emulgent Veſſels, but is alſo continually by them there laid up, if the ſubſtanee of the Reins be open or divided, the water which drayneth from them as from other parts, and making Bladders, or preſently piercing, may ſooner flow and in more plenty from thence, then from other Bowels into the belly, and may make a Dropſie Aſcites which may laſt long, becauſe the hurt of the Kidneys eſpecially if but of one doth not preſently kill a man, but cauſe a long Diſeaſe, and when one is gone, as we ſaid, the other may ſerve a long time. In which caſe, beſides other Accidents which come from the collection of water in the Belly, we find ſomtimes ſome matter if there be an Ulcer, and they piſs leſs, eſpecially if both Kidneys be hurt, becauſe much of the Urine is carried continually into the belly, and comes not to the bladder as it ought. The Cauſes of theſe hurts in the Kidneys may be the ſame with thoſe of the other Bowels, as over Dryneſs of the ſame, as may be, which alſo may cauſe the ſtone, as we ſhewed, and this may be not only by age, hot Diſeaſes, but by hot Urins through the uſe of hot Meates, and eſpecially Wines.

Moreover Ulcers in the Reins internal and external being more or fewer, may cauſe the Dropſie which ſprings from the defect in the Reins: as alſo the corruption of the Kidneys when they are ſo conſumed that they hang as we have ſeen like a Purſe. Alſo other hurts internally and externally cauſed: as contuſions and wounds.

Moreover we are more bold to affirme this, not onely from what hath been ſaid, but becauſe we have often ſeen it; for when a certain Noble Man that had the Dropſie aſcites ſeven moneths, was opened after Death, and we had ſearched all the Bowels of the lower belly very deligently, and had found no other fault, but that the water long contained in the Belly, had by ſtinking brought to the Peritonæum, Midriff, and Cawle; we found that both Kidneys were deeply fiſtulated, with many Ulcers, ſo large that we could turn a finger therein, with Bladders full of water upon them, which fell down when they brake, and the external coat of the Kidneys was eaten every where through. We gathered that this came from great drinking, becauſe from his Youth he uſed it, and was very ſtout at it, and ſeldom made water. To which did much conduce, his uſe of ſpiced and hot Meates continually, which do dry and burn the Kidneys as other Bowels, eſpecially ſince they were corroded by Retention of Urine.

From the branches of the Veins of the inferior Belly, eſpecially from the *Vena Porta*, which come from the Guts and the Stomach by the Membranes of the Meſentery and Cawle, and gathered into two ſtocks, and faſtned by the right to the Liver, and the left to the Spleen, by a Diapedeſis, when the Coats are made thin, or by Anaſtomaſis, when the Mouths are open, eſpecially of the Veins which are diſperſed from the great ſtocks into the Omentum or Meſentery and there ending, being laid open: if water flow plentifully and more then ſerves from the Natural moiſtning of the parts leaſt they wither, and be gathered in the belly; The Dropſie Aſcites may alſo be produced. And that this may be, and that the water may flow from the Veins mentioned by the blind Pores and Mouths without ſolution of continuity, and that without mixture of Blood, or Tincture thereof, appear thus, becauſe as into other parts it breaks forth ſuddenly and in great plenty, both internally by divers Defluctions, as alſo externally by Sweats, Tears, Snot and by the Womb fluxes; ſo alſo in the Meſeraiks, there may not only be ſome Natural breathing of Moiſture into the Belly, as we may perceive a conſtant Moiſture, but it may preternaturally fill the Belly, and the eaſier, becauſe in thoſe Veins the Whey which is made of Meat and drink, and continually brought with the Chylus, doth more abound then in other parts. And as in ordinary Fluxes called Diærrhæa; or in ſuch as are cauſed by purging: This water or whey, returns back without Blood by the Mouths of thoſe Veins by which it entered, even ſo by the internal Mouths by which the branches are cloſed about the ends, being laid open it may flow into the Belly without any Tincture of Blood.

By the ſame reaſon doth the Serum or Whey ſeperated by the Kidneys from the Blood flow into the Bladder, from all which we gather that the Dropſie Aſcites may come though others think it impoſſible. Alſo in opening of men that died of Dropſies, when we have ſeen no manifeſt ſolution of Continuity, but abundance of water in the belly and Veins, conjecturing that it came that way into the Belly, we were bolder to affirme it, becauſe in a Hydrocelæ or watery Rupture, the water may from the ſame Cauſe flow into the belly, and thence into the Cod, as we ſhewed.

The Cauſe of this Anaſtomoſis and Diapedeſis or opening of the Veſſels in the Meſeraick Veins, is too much Serum or Whey therein, which opens them by ſtretching; or tenuity or thin wateriſhneſs which eaſily pierceth. For then, it being in the Meſeraick Veſſels, except it go back by the ſame waies by which it entred into the Guts, and ſo be purged forth by ſtool, it breakes through theſe Veſſels and falls into the Abdomen or Belly. This abundance of water is the cauſe, when its paſſage from the Meſeraicks by the Liver into the hollow Vein is hindered. This happens eſpecially when the attractive Faculty of the Liver is weakned, ſo that it cannot attract the Serum, and ſend it to the hollow Vein, which is mixed with the Chylus, and is alſo a Portion of the blood, and ſomtimes ſeparated from it, for Reaſons mentioned in the Cachexy, which comes from the weaknes of the Liver. They have alſo conceived that the paſſage may alſo be hindered by the Obſtruction of the Liver with a Humor, or Hardneſs or Scirrhus; which if ſo great as that it ſtop the Serum from coming to it, the blood ſhall be hindered alſo, and then there would be an Atrophy ſooner then a Dropſie; but without that, the ſame may happen, if the Serum which is in the hollow Vein, and cannot get its Natural Paſſage by Urine, is ſo much in quantity, that it being not able to ſubſiſt there, it is ſent by Nature by its branches into the Liver, and the branches of the Gate-vein: Or flie otherwiſe back and ſo be gathered together.

The cauſe of this may be the weakneſs of the attractive Faculty of the Kidneys: Or an Obſtruction ſo great, eſpecially in both Ureters, that the Serum cannot get into the Bladder. The cauſe of which we have declared in other Symptomes of Piſſing.

It hath been thought that the ſame may come from ſtoppage of wonted Sweat, but this cannot alone be the cauſe, or without another, becauſe at that time the ſerum may be evacuated by Urine. Alſo the ſuperfluous Generation of Serum: the cauſe whereof we ſhall ſhew in the Cauſes of Leucophlegmacy, if it be joyned with the reſt, will ſooner produce a Dropſie, and being then a greater quantity of water, it will ſooner paſs the waies ſhewed into the Abdomen. And as this comes from Moiſture taken in, ſo the Dropſie Aſcites comes by continual Drinking, not onely through the hurt of the Bowels cauſed by much Drink, but becauſe there is plenty of water thereby, in thoſe uſually who piſs not according to the proportion of the Drink received

ceived, but the Serum abounds in the Veins, by which they are heavy, and they complain of Heavyneſs and Extenſion of the,belly before they have a Dropſie.

It may be declared by probable Arguments, and certain Demonſtrations, that the water falling into the Belly may Cauſe a Dropſie, by the dividing of the Meſeraick Veins which contain the Omentum and Meſentery. For ſomtimes by an external chance, when any Vein is by violence broken, many have had a Dropſie. For firſt Blood and Water have flowed from thence into the Belly, and when the Wound hath been turned into an Ulcer, or to corruption of the Bowels, which have been found after Death; a Dropſie hath followed by the continual Diſtillation of water from thence; and commonly bloody ſtools and vomits have gone before, afterwards mattery and filthy. Which Ulceration or Corruption, by which the Serum falls down, may come by a Corroſion in the Omentum or Meſentery,where the Veins are: when ſharpe and malignant Humors, retained in theſe Veins, which uſe to be full of Excrements, eates them through, and ſo may cauſe a Dropſie: As alſo if this corruption in the Membranes and Veſſels, come from the long retenſion of ſtinking water, as we ſhewed, we perceive in all Diſſections of Dropſies,that the Omentum and Meſentery are by this means infected; which being ſo, though it be not the chief cauſe of the gathering of the water, ſeeing it came from other parts: yet becauſe it then diſtilleth from thence, it cauſeth the water to increaſe, and the more when other Bowels are ſo infected with this water, that they are alſo broken.

It is credible that water may fall into the Belly and cauſe a Dropſie, from other veins that preſs inward, as the *Vena cava* or hollow Vein, and its branches diſperſed to the Reins, the Womb, and other parts, as Muſcles, and Membranes, by Anaſtomoſis or Diapedeſis, which are when they are opened; and eſpecially in a Cachexy or the like, wherein there is much water, and more eſpecially in women, who uſed to have Evacuation of this water, by their courſes or after them by the whites, which being ſtopped cauſeth the water to find out another way out of the veins. In theſe Veins it cannot ſo eaſily come by ſolution of continuity, becauſe if it be in the greater Veins, there will be a bloody Flux which will prevent a Dropſie by Death, and the leſſer veins lying deep, are not ſo ſubject to Injuries as thoſe called Meſeraicks,which are in the Omentum.

We have found in the Anatomy of Hydropical Perſons much water in the Navel-vein, where it is joyned to the liver and Peritonæum being dilated, which in People of age reſembles rather a Ligament,then an hollow Veſſel.

Somtimes we have found it not only there retained, but carried to the Navel by the veſſel that endeth there,and gathered under the ſkin, and to produce a tumor like a bladder of water, and from thence to flow into the Belly, and to break out of the Body ſo plentifully that the whol belly was emptied.

We ſaw one that had his Belly ſwollen before he died, from the breaking of his Bladder,and his urin diſperſed into his belly; in regard another had leaped upon his belly, when he lay upon the ground drunk,which brake his bladder being ſtretched out with Drink. And it is probable that the ſame may happen from the breaking, or otherwiſe opening of the Ureters when the water flows out, and that a Dropſie may come from thence, becauſe they may live long after. This I have obſerved in a Child, which new born, lying in his Cradle,after a long ſuppreſſion of Urine, voided a little ſtone and much Urine therewith,and growing older, died miſerably of a Dropſie with ſhortneſs of breathing, having firſt had great pain in his right Groyne, when his Urine was ſtopped for a time, till his Ureters broke which cauſed the Dropſie.

Water fallen into the Codds is the cauſe of Hydrocele, or water Rupture.

If water fall into the cavity of the Cod it will either cauſe that Tumor which is in the Dropſie Aſcites with Swelling of the Belly, or the Hydrocele, which is without a Dropſie. And this tumor being waterish comes from no other part, then the belly in both caſes, into which it firſt fell, and from thence fell into the Codds. And that two waies, the one by Aanaſtomoſis or Diapedeſis, which is when the water goes under the ſkin from the belly into the Codds: as in the Dropſie Aſcites, where it falls the ſame way,into the Feet alſo. The other way is by the Peritonæum, which brings the ſeminary Veſſels to the Codds, if it be ſo enlarged that the water gathered in the Belly, may fall by it into the Codds, for albeit the relaxation be not ſo large, as that is by which the Guts fall into the codds, yet if it be ſmall, the water may diſtil by drops. And this relaxation may come from the water only which moiſtneth that part of the Belly, where theſe paſſages are, without other force, but if ſuch be, there is a greater Dilatation and Rupture, the way being enlarged; and the Codds are ſooner filled: as we ſhewed in the Dropſie-rupture. But if Moiſtneſs be the cauſe, only it will come with much water, as in the Dropſie: but in the watery Rupture, it will come ſlower, becauſe there is but little water, and falls by degrees into the belly, and ſo into the codds.

And we have ſhewed that not only ſolution of continuity in the Bowels and Veſſels,but alſo Anaſtomoſis and Diapedeſis of the Meſeraick Veins, may be the cauſe of gathering water into the belly in a Dropſie. And this ſeems to proove that in a Hydrocele, the water doth ſweat through or drop from the Mouths of the Veſſels, becauſe that in this caſe, they have no other Diſeaſe but Swelling of the Codds, and it is long a growing, and the water is by Degrees carried through the Tunicles of the Veins or Mouths thereof. And we have ſhewed that this may come from the ſame Cauſes, from which the Dropſie ſometimes proceeds, but leſs, and ſuch as bring leſs Damage, in regard the water Naturally ſweating forth, and bedewing the inward parts of the Belly, although it abound not much; yet may it without a preternatural Cauſe be gathered into the Codds, the wayes being laid open by Moiſture, or the like cauſes, and ſo the relaxation of the Paſſages may be the only cauſe of Hydrocele, or Water-rupture.

When the water gets into the Groins, it cauſeth thoſe watry Tumors in Women.

When a ſerous Humor falls into the Groynes of women, it makes a Tumor like the water Rupture. And that by reaſon of the looſneſs of a Paſſage by which a certain Veſſel comming from the womb is carried without the Peritonæum into the Privities,not unlike that of men which ſerve the ſeminary Veſſels. Which relaxation may come from the ſame cauſes with Hydrocele,by reaſon of its moiſtning the parts, and becauſe it was firſt in the Belly. Among which Cauſes ſtrong throws in Child-beaing, or Ruptures in this part, may occaſion the Dilatation,and the Tumor following thereupon.

In the Dropſie Aſcites there is a Collection of water in the Cavity of the breaſt.

Somtimes in Dropſies the Humor which is gathered in the Belly, is carryed to the cavity of the Breaſt, which is perceived after Death upon Diſſection, though before it appeared by no tumor, except as we ſaid in an Empyema or matter in the ſide,there be ſo much of it gathered together, that it cauſe a Swelling in the ſpaces between the Ribbs. Beſides, we may gather from ſhortneſs and difficulty of breathing, which then troubles Hydropical Perſons more, though they ſtand upon their Feet,that there is water in the Breaſt; becauſe as when it is in the Belly, by waſhing the Midriff below,ſo when in the breaſt by oppreſſing it above, it cauſeth weight,and hindering its motion two waies,cauſeth difficulty of breathing, and the rather becauſe it ſomwhat hinders the motion of the Lungs. But how it is carried from the belly to the breaſt, we cannot find another way then by the Midriff, becauſe that ſeparates the parts, and by which as by the Peritonæum or inward Rimme, and the Muſcles thereto adhæring, we have ſhewed, that it may ſweat into the Belly, or be carried by the Mouths of the Veſſels, ſo alſo may it here paſs through the Midriff;

except ſome corroſion, as we ſhall ſhew may be by water long retained, or other perforation, do make it way. For which Reaſon, if water comming not from the belly in a Dropſie, but another part into the breaſt, as in other Diſeaſes, paſſing through the Midriff fall into the lower belly: it may cauſe a Tumor there, or if it go farther, a Tumor in the Feet. And this we ſuppoſe to be the cauſe why ſhort breathed or Aſthmatical People are Hydropical, except the Cauſes of both Diſeaſes do meet: and at length though not preſently, the Feet in the Diſeaſes of the Breaſt will ſwell, except the water find another way under the Skin from the Breaſt downwards.

A Flux of water by the womb in the Dropſie Aſcites.

Water getting into the hollow of the womb, and enlarging it cauſeth the belly to ſwell, and this is called the Womb-Dropſie. But we ſhewed in the Diſeaſes of the womb, that the capacity of it was not ſo large to hold ſo much water, nor can it be ſo dilated except there be a Child growing therein, yet it may happen, that water gathered in the Belly may be voided externally by the womb, either all or it in part which may cauſe the aſſwaging of the Tumor, which cauſed men to think that was gathered in the womb. But when this is ſo, it is poured forth by the Veins which are in the Neck of the womb, which ſendeth forth the Menſtrual Blood or Whites, by an Anaſtomoſis when Nature labours to disburden her ſelf by this way which is ordained for the ſame; ſo that there is no need to determine that the water was in the bottom of the Womb, which cauſed the Belly to ſwell. It may alſo ſomtimes happen, that before the Belly is full of water, it may find out a Paſſage by the Veins of the Neck of the womb, in a Cachexy, or evil Habit, or the Leucophlegmacy, and ſo prevent a Dropſie: as long ſince I obſerved in a Woman of an evil Habit of Body, which is yet alive, which often hath her Terms abundantly, and when they ceaſe, ſhe avoideth abundance of water by the Neck of the womb.

When water is carried downwards in the Dropſie Aſcites it cauſeth a tumor in the Feet with that of the Belly, becauſe the humor being thin ſtill goes downwards, and when it is fixed in the loweſt parts, it cauſeth firſt an appearance, and when the Flux continueth and filleth the Feet, it tendeth upwards by the Legs and Thighs to the Loins and Belly, and there it being under the skin, is more manifeſt in which places it doth not onely lift up but ſoftens the skin, ſo that if you preſs with your Finger, it will pit and continue ſo ſomtime. And when this watery Humor, gathered under the skin moveth, it happens that if the Legs are downwards as commonly, they grow bigger by water comming thither, and the Belly ſomwhat leſs, and if by lying down or other waies they are lifted up, the water comming back ſwells the Belly, and the Legs are leſs.

This watery Humor in the Dropſie Aſcites ſweating into the Feet, Leggs, Belly and Loins, from the branches of the hollow Vein, or flowing by Anaſtomoſis, is referred to that kind of Dropſie which comes from plenty of water in the Veins, becauſe the water doth not only flow from the branches of the hollow vein into the belly, but alſo outwardly as in a Leucophlegmacy, and we ſhall ſhew that the Leggs ſwell by that way. In all other Cauſes of the Dropſie Aſcites which depend upon the Diſeaſes of things contained in the Guts, and of the Meſeraick Veins, it ſeems to be evident that the water is carried to the outward parts, and ſo to the Feet, from the cavity of the belly, into which it firſt came, not only in regard that when the water falls downward into the Legs, the tumor of the belly abateth; but becauſe the breathing is freer, and when the water comes back, theſe return. And this certainly confirmes it, becauſe when the ſcarſe skin either breaks or is opened in the Legs that are ſwollen, the Tumor of the belly is abated by the water that drops out by degrees; or if it flow violently or long, it quite goes away; and many meaſures of water flow this way forth, which could not be contained any where but in the belly, becauſe the Feet while they do ſwel, and when they are abated, ſend forth much water, which could not come but from the belly. And it is to be prooved, in that when water gets into the belly from the hurt of the Bowels, which we ſaid was the uſual Cauſe of a Dropſie, and when there is no Fountain of water but from thence, the Feet will ſwell before you ſhall perceive a Tumor in the belly, this ſhews that it came from the belly, becauſe it was no where elſe.

But as theſe are plain, ſo how this ſerous Matter can fall without the cavity of the Peritonæum, (in regard there is no apparent Paſſage through the Membrane) it is not manifeſt. Wherefore we gather that this is done by a Diapedeſis, and that the Serum or Whey doth ſweat through the Membrane under the skin which is diſtended by Swelling, and moiſtned with Humors; and falls by degrees (between it, and the parts beneath, unto which it is joyned) downwards, as in other Defluxions. And we conceive that it may return the ſame way upward, becauſe in other parts it doth ſo, that is, pierced through the Membranes, and paſs through the Veins. Or that it comes by an Anaſtomoſis in the mouths of the Veins diſperſed into the skin from the Peritonæum, when the Whey gets in, and flows that way into the parts beneath, and returns again by the ſame. Or becauſe ſome part of the Peritonæum is ſo corroded by a ſharp and ſtinking water, that water may paſs through it under the skin. As by Anatomies we have ſeen, that the Membrane hath not been eaten through in one, but divers places; and ſomtimes in that place where it encompaſſeth the Midriff, upon which the Liver and Spleen do lie. And if the Tunicles of thoſe veſſels be alſo eaten through, the parts touching will grow together: as we have ſhewed formerly.

But in the caſe of him that had a Dropſie with a Rupture, whoſe Guts with water had filled the Codds, and were grown to the Peritonæum, as we ſhewed; this growing together came from the corroding of the water, by which the Tunicle of the Gut and its Membrane were eaten through. And this, as other Glutinations proveth, that parts cannot grow together except their Tunicles or Skins be taken off: as we ſee in Fiſtulaes. Moreover; ſince we have obſerved in men alive, that this water in the Navel which came from the cavity of the belly, not by the Navel-vein which is rooted in the Liver, and if opened would ſend water from the Liver, and not from the belly and in leſs quantity: but by the Peritonæum to the Superficies of the skin; which it raiſed into a bladder being gathered under the ſcarſe skin, which being cut, all the matter in the whol belly flowed forcibly forth: Hence we conjecture, that nature can find out divers Paſſages for the water to paſs under the skin, through the Peritonæum. Perhaps by Bladders inwardly growing as outwardly, or by ſolution of continuity ſome other way: and if after Death there were more Anatomies made of ſuch as dyed of Dropſies, there would be many ſuch things diſcovered which are yet unknown.

When water gets into the whol body, it is the cauſe of Leucophlegmacy.

When a watery Humor gets into the Habit of the whole body, it cauſeth that General Swelling which is in Leucophlegmacy; which comes not only from crude Nouriſhment, as we ſhewed, but of a ſerous Humor, leſs or equal, or more in quantity; in which not only the ſubſtance of the parts is too much increaſed, but being watered with the Serum it is made ſofter, takes Impreſſion ſooner, and longer retains it. And theſe appear moſt in the Feet (becauſe water being thin alwaies goes downward) and they are very like then to the Legs of Hydropical Perſons. And this may be called the water between the skin, or *Aqua intercutis*.

Now this ſerous Humor comes not in this mentioned Leucophlegmacy from the capacity of the Belly, but from the Veins diſtributed into the Habit of the body, by which it paſſeth with crude blood to the nouriſhing of the Parts, and as the blood nouriſheth them with crude Juyce, ſo this watereth them. And the Cauſe of the mixture of this ſerous Humor with the crude, is the abundance of it in the Veins.

Veins. When there are Cauſes which produce theſe ſerous Humors joyned with the weakneſs of the Bowels that do ſanguifie or make blood, ſo that they cannot ſufficiently compleat it, as we ſhewed in the Leucophlegmacy. Among which this was chief, the immoderate increaſe thereof, which moſt ſay is in the Liver, and is Naturally produced at the ſecond Concoction, ſo that if the Liver be weakned or cooled, becauſe it cannot make the Chylus into Blood, they ſay, it turns it into Whey. But theſe Arguments may proove that Whey and Serum is not made in the Liver, but in the firſt Concoction, and it takes its form preſently from thence, becauſe being partly made in the Stomach with the Chyle, of the beſt Juyce, ſome part thereof is thinner as Whey in Milk, and is of the ſame uſe with the Chylus, of which it is a part, and comming partly from the Humors abounding through eating and drinking and made thinner, it hath the form of Whey, and being ſent into the Guts with other Excrements, it is carried from the Meſcraick Veins into the hollow Vein with the Chylus, and without it, as we ſee ſome who piſs out Drink too much taken, preſently, being ſuddenly ſnatcht to the Liver.

Hence it is that we muſt attribute the abundance of Serum to too much drinking, and uſe of moiſt things, which adminiſter matter unto it, rather then to the fault of the Liver: except we will (as ſome do) call that crude Juyce which is made by defect in the Liver, a ſerous Humor, or becauſe the ſeparation of the Whey imperfect at the makeing of the Blood, cannot be handſom, but there is more Whey in the Blood then is needful, and is not ſeparated as in other places, makes it more watery, for this cauſe we may pronounce that the Serum or Whey is not only made by the Liver, but alſo gathered into the Veins more plentifully: And ſo to determine the Leucophlegmacy comes from the weakneſs of the Liver. And this is chiefly, when there is not a ſufficient Evacuation by Urin, the attractive Faculty of the Kidneys being weakned, or when uſual ſweating is ſtopped, which may be the only Cauſe, without the Diſtemper of the Liver of water in the Veins. And this is ſooner when the Diet is ſuch as breeds water; Theſe cauſes meeting, make a Leucophlegmacy in which the whey or water called Serum, is more then the crude Juyce, or ſuch as comes from only Serum, when the Imbecillity of the Liver is abſent. As we have ſeen ſome who have ſwollen only by drinking a great Draught without fetching breath, when they were very hot, by reaſon of the Heat which carried the Humor ſuddenly into the Veins, and thence into the Habit of the Body, and the ſame hath been when a body hot and ſweating was expoſed to the Air, through the ſtrikeing in of the water. And it ſometimes happens that the water being carried from the Meſeraick Veins into the Belly (from the Cauſes aforeſaid,) and ſo into the Habit of the Body, that the Dropſie Aſcites is produced with that called *Anaſarca*, and ſo they both are united.

Water in the Feet may cauſe a ſwelling without a Dropſie.

Water falling into ſome parts and there gathered, cauſeth Swellings, as when it is in the Feet: of which we ſpake without the Dropſie Aſcites, it cauſeth a Tumor like that of a Dropſie being ſoft. ſuch as we deſcribed formerly. And this is when together with the crude Nouriſhment which cauſeth Oedematous Tumors, it falls from the inferior parts into the Feet. Or when in Diſeaſes of the Feet, as the Eryſipelas Oedematous or the like, theſe Excrements are carried with other Humors into the Feet, and cauſe theſe Diſeaſes, and when the other are diſcuſſed, the Tumor remaineth. Or when by a Defluxion into the Eyes, there is an Epiphora, or Moiſtneſs and weeping, which makes the Eye-lidds ſwel which was ſpoken of in the Eyes. Or when in the Declination of other acute Diſeaſes, Nature disburdning the remainder of the Excrements with the water into the lower parts, the Feet do ſwell; and the ſooner, becauſe having long kept the bed and their Feet up, when they begin to walk, the Humors flow downward. This tumor of the Feet, in men that are in Health, is counted a good ſign becauſe the reliques are ſo carried away. And becauſe ſuch thin Humors are quickly diſcuſſed, it continueth not long, unleſs it be ſuch as ſhewed it ſelf at firſt in the Feet, which a Dropſie followed, this deceiveth many, and it may be diſcovered by other accidents which accompany a Dropſie.

Water in the Leggs, the cauſe of particular tumors there.

We have formerly ſhewed that there hath been a Tumor in the skin, upon the Longitude thereof only from a ſerous humor, and becauſe it came ſuddenly it was a ſign that it would go ſuddenly away, though it pitted with ſtrong Impreſſion.

And this was ſent by Nature, by reaſon of the plenty of it, as appeared by the Parties continual Sweating, and by reaſon of the thinneſs, and ſharpneſs, which cauſed Itching. And there was alſo a Looſneſs of the Feet and a contraction.

Water gathered under the skin of the Head, the cauſe of Hydrocele

If water be ſent under the skin into any outward part, if it ſeparate the skin from the part, and fill the ſpace between it, cauſeth a Tumor, as under thick skins of the Head in the Tumor called *Hydrocelephale*, comming from plenty of water there breeding, and gathered together.

Water in the Navel is the cauſe of Hydronphalon.

And when water is under the skin of the Navel, the Tumor called *Hydromphalon* is raiſed being carried thither by the Navel-vein enlarged, or by reaſon of the plenty thereof, or from other cauſes, while the Paſſage is not dryed: as we ſhewed in a Dropſie may be.

Water in the Eye-brows, Cauſe of their Swelling.

When water is in the Eye-brows there is a ſwelling, and the ſooner with tears and rubbing, becauſe they will often Itch. Somtimes there is a ſudden Defluxion of Blood into the Eye with water, with Swelling and Redneſs, as if there had been a ſtroak (comming and going) about the ball of the Eye. Theſe have I ſeen, in two Children of evil Habit of Body, having pain in the Limbs, and the running Gout.

Water under the skin of the Eye, the Cauſe of Phlyctæna.

Alſo when water is under the ſcarſe Skin, if it be ſeparated from the parts beneath, and the Mouths of the Veins that end there, and ſtop them, cauſeth the Bladder called *Phlyctæna*. And this will be ſo in other parts. The cauſe is the abundance of whey brought thither, and hindered from paſſing through the Pores by Sweat, and therefore it getteth under the skin and liſteth it up. And if this be ſalt or ſharpe, provoking Nature, and in divers parts. It cauſeth thoſe watery Puſtles in the Itch, called *Hydroæ*. Alſo another external force may cauſe the ſame, when the ſcarſe skin is raiſed; as alſo by rubbing or burning, as we ſhewed.

Wind begets ſome of the Tumors aforeſaid, differing according to their parts, as in the Belly, Codds, Stomack, and Guts or the like.

Wind comming from other parts into the hollow of the Belly, or bred there, is the cauſe of the ſimple Tympany, or if with water, of the Aſcites.

Wind gathered and kept in the cavity of the Belly, is the chief Cauſe of the Dropſie called Tympany; and it is ſeldom without water: And it muſt be in the cavity of the belly and ſtretch it forth very large, and we may know there is wind by the ſound thereof when it is beaten. And ſomtimes there is a pricking pain by reaſon of the Diſtenſion of the Membranes. Theſe winds getting into the belly, becauſe no parts beneath in which it may be retained, ſo plentifully muſt needs come from the Stomach and the Guts. But the doubt is which way, for it ſeems impoſſible that they ſhould come through the blind Paſſages of the Stomach and Guts, becauſe they are eaſily held in with the ſmalleſt Membrane, and a thin Humor will with more eaſe ſweat out then wind break forth. And it is plain that they

they come not from ſolution of Continuity in the bowels, becauſe then the Chyle of other Excrements would alſo come forth. Therefore it is probable, that if wind be carried from the Stomach and Guts into the Belly, it firſt gets into the little mouths of the Meſeraick Veins, and from them, as we ſhewed the water doth, into the cavity of the Belly. And this appears, in that the water may come the ſame way, which is commonly mixed with the wind, except, as ſome ſay, the wind paſſing by the inward Tunicle of the Guts into the outward and piercing through the meſentery, where it is joyned unto them get in, and being contained between two Tunicles, at length gets through them into the Belly; and whether it come this way or that, it is rare, as alſo the Tympany, and not but from abundance of wind, by which the Guts are ſo diſtended, that they are ſo thin, that wind may paſs through. And this cannot be except it be ſo incloſed in the Guts, that it can find no other way upward or downward.

This abundance of wind is continually made in the Guts and Stomach, from great weakneſs therein, turning that by its weak Heat into wind, which ſhould have been concocted; from whence alſo may come the Dropſie called the Tympany, from wind and water, if the Liver be weakned alſo, and water be mixed. Now the great Obſtruction and gathering together of the Guts, cauſeth that it cannot go forth downwards, by its Natural Paſſage, and therefore the pain of the Colick comes firſt with the binding of the Belly: as we ſhewed in thoſe Diſeaſes, and from what Cauſes they came. And if they continue, and the wind be carried into the Belly as we ſaid, the Belly will begin to ſwell, and the pain of the Cholick remains as at firſt, with the binding or coſtiveneſs of the Body, till by continual dilatation or Enlargement, a way is made, that the wind which was in the Guts, may have a free Paſſage, and cauſe no more pain, and if this wind break away, yet that which is without the Guts doth not, but the belly is ſwollen, and the pain of the Cholick is turned to a Tympany. If dropſie Bodies were often anatomized, it would be found out, that wind in a Tympany doth ſometimes get into the ſpace or vacuity of the Belly, by reaſon of ſome manifeſt Solution of continuity in the Stomach or Guts, which were before ſtretched exceedingly thereby, or by ſome other waies; and this may hence be collected, becauſe it is the worſt of all Dropſies, therefore the hurt ought to be great, and if it were ſo in an Aſcites, it would be incurable, And if the Solution of continuity be ſo great, that the Chyle and the Excrements alſo get into the belly, it will ſooner kill; but if only water and wind, without thick Matter (as it may be) the life will be prolonged.

Beſides this Cauſe of the Tympany which comes from the wind of the Guts, getting into the belly: there is another, which comes from wind bred in the cavity of the belly. And this is when the watery Humor with which the belly is alwaies moiſtned, ſweateth too plentifully from the Meſeraick Veins, or comes too faſt from the Mouths of them, and turns into wind, which retained for want of paſſage, cauſeth a Tympany. And if the whol Humor turn into wind, which is ſeldom, it will be a ſimple Tympany, but if mixed with water a Compound, which is moſt uſual. In which kinds, if water abound not over much, and falls not into the Feet or other parts from the cavity of the Belly, nor cauſeth Swelling any where elſe, neither can it be diſcovered in the belly. But if there be ſo much by the continual Increaſe thereof, that the Tumor of the Belly not only extends it, but cauſeth a Noiſe of Water falling into one ſide, when the Patient turns, and the water falls into the Feet, there is an Aſcites with the Tympany. Now the Cauſe of this wind turning into water, (in regard we have ſhewed in Aſcites the cauſe that brings it into the belly) may be the Heat of the inward Bowels, which maketh the water turn into a Vapor or thick Wind: as it may do in in any part of the body, where there is ſpace and Humidity.

As we have ſhewed, that in the Aſcites, when water is carried from the cavity of the belly into the Codds, it makes the Tumor called Hydrocele or Water-rupture: ſo when wind comes from the ſame part into the Codd, and puffeth it up, it cauſeth the Pneumatocele or windy Rupture, Which we never ſaw in a Tympany, and it is ſeldom alone, and when it is, there is commonly water with it. But by wind brought thither that Swelling in the Codds which comes with the pains of the Cholick and vaniſheth preſently, may be produced, Nevertheleſs, the cauſe of both is the dilating of the Paſſages of the Peritonæum, and it is leſs when wind only with a little Moiſture, gets by degrees into the Codds. This Dilatation or ſtretching in Pneumatocele or Wind-rupture, may come from divers Cauſes mentioned in *Hernia*, eſpecially in young, tender Bodies, which are ſubject to theſe as well as other ruptures by crying; and the eaſier if there be wind in the belly, as it uſeth to be, without a Dropſie, in thoſe that are ſound, otherwiſe being made of water turned into wind, as in all vacuities of the body it may be, and we ſhewed a Tympany cometh the ſame way; and though the wind be not much, and diſperſeth it ſelf, yet if there be a Paſſage to the Scrotum open, it will get thither: For which reaſon, this puffed Swelling in the Codd which ſtaies long, comes from the ſtraining, which dilates the Paſſage by wind that breaks through, by which Paſſage after the force is over, the wind comes back into the belly and the Codd ceaſeth to ſwell, neither doth it return without a new force be raiſed.

Wind kept in the Guts and ſtomach is the cauſe of the Tympany of the Guts.

Winds detained in the Guts and belly which are not gotten into the cavity, do not only produce the Cholick, but if they be ſo incloſed, that for want of Paſſage they ſwell the belly, they may produce a kind of Tympany, more eaſily then when the wind breaks into the belly, as we have found in thoſe whom we took to have the Tympany, and had no wind in the cavity of the belly, after they were dead, nor did the belly aſſwage. But the Guts, eſpecially the thin, were ſo ſtretched with wind, that when they were forth, we could not get them in again, and we wondered how they could be contained in the belly, before it was opened. And in one, we found them made ſo thin by ſtretching, that they were not only ſhining and clear like a blown bladder, but when they were broken, they ſent the Excrements violently forth with the wind. And the Cauſe of this Tympany, is the ſame with the other, that is wind and gathering of the guts or great Obſtruction: as we ſhewed, and hence it is that in this kind of Tympany, they neither break wind, nor go to ſtool for a long time.

Wind contained in the ſtomack, is the cauſe of the ſwelling of the ſtomach, wind in the Guts, is cauſe of the Cholick and Tumor thereof.

When wind is gathered in the Stomach, it makes it ſwell viſibly, and this is the Inflation of the ſtomach mentioned, whoſe cauſe we ſhewed in the Diſeaſes in the Stomach; and when wind lying in the turning of the Guts, cauſeth little Tumors in thoſe parts: we have ſhewed the Cauſe thereof in the Cholick.

Wind under all the Skin, is the cauſe of a general Tumor.

When wind gets into other parts and ſpaces of the body, either alone or with water, it cauſeth Tumors. As when it is every where under the skin, it cauſeth the general Swelling of the body, which comes ſuddenly and lifts the skin from the body, as they who make a hole through the skin, and blow therein that they may the more eaſily take the Feathers off from the Quils. And though this Swelling comes ſeldom, and it is difficult to be, yet ſomtimes Nature, either by the abundance of wind diſperſed in the body, eſpecially if there be water joyned therewith, being offended, violently throws it to the extream parts under the skin. And this may be when Nature ſtirred up by Poyſon taken in or by the ſting of a venemous beaſt, or by poyſonous Humors labours to expel the ſame.

Alſo

Alſo this general Tumor of the whol body with difficulty of breathing, comming from the ſtretching of the Muſcles between the Ribbs or the like, may be as I have ſhewed, by the ſuppreſſion of Sweat, which comes by violent exerciſe, through the Coldneſs and Moiſtneſs of the Air: and this after purging, is eaſier cured with ſweating.

Wind creeping under certain places of the skin, is the cauſe of the Tumors called Phyſodes, and windy Oedema.

Alſo in certain parts there are peculiar Tumors from wind under the skin, and if they be ſimple they are called *Phyſodes*, and windy bliſters: but if the wind be joyned with a crude and ſerous Humor, they are called *Oedemata* or windy Tumors: which as they may come of their own accord from an internal Cauſe in divers parts of the body, ſo may they come from without, as when the Hair is pull'd hard, we find the skin blown up with wind which got in upon the Pulling of it up; and we ſee the Hands and Feet ſwell with cold which bindeth the skin, liſts it up, and ſtraineth out the thin Moiſture.

Wind under the ſcarſe skin is the cauſe of Phlyctænæ or wind Bliſters, wind between the Muſcles, is the cauſ of the Cramp.

If wind be under the ſcarſe skin, and bliſter it, the Bliſters called *Phlyctænæ*, do come from thence, ſuch as are mixed with wind and water.

If wind be between the Muſcles, it cauſeth Tumor and Cramp of which we ſpake.

If it get under any external Membranes, or the Perioſtium which is the skin upon the bone, and cauſe a Tumor, becauſe it is with pain, we ſpake of it in the Cauſes of windy pains, when it gets into other internal cavities, as of the Breaſt, Head, Womb, becauſe it produceth other accidents beſides manifeſt Tumors, of which we only here ſpake, we refer you to them.

Wind under the Skin and Membranes of the Neck, the cauſe of Bronchocele.

That wind getting under the skin and and Membranes under it in the fore part of the Neck, cauſeth the Tumor called *Broncocele*, appears in that the skin in that part of the Neck, ſeems extended and liſted up, and when it is beaten it ſounds as if the air only were underneath. The Cauſe of which Air there gathered is nothing but looſneſs of the skin plucked up, (when the Membrane which is above the Neck, is more red and thick from the rough Artery, and the Muſcles of the Neck before which lie under it) making a ſpace underneath, into which the Air or Wind got under to avoid vacuity, not only filling it, and making the skin and membrane ſwell, but in by ſtretching, cauſing it to increaſe. Hence it is that we do not only make the wind to be the Cauſe of this Tumor, but the ſeparation of parts which were joyned by ſmall Fibres, which being torn a ſunder or broken, cauſe this Diſeaſe to be called a Rupture, or breaking of the Throat or about it. Albeit ſome think this Tumor comes from Rheum falling from the Head, but this cannot be, becauſe of the not pitting thereof with the Impreſſion of the finger, nor from water: and if theſe two Humors ſhould produce this Diſeaſe, and they ſhould be contained there long, they would produce other putrid Infirmities, which they perceive not. And that ſhortneſs of breath and Hoarſneſs comes not from any humor, but from a ſtretching by which the free motion of the Throat is hindered. Nor do we deny that Defluctions may be carried thither in this Diſeaſe, as well as into other ſpaces, and that other excrements may be there collected; but that theſe will not cauſe this Tumor, in regard when they are diſcuſſed, the Tumor remaineth. But the chief cauſe of this ſeparation of the Membranes, is violent ſtraining in Child-birth, when the breath is held in the time of Delivery, or when they blow ſtrongly with the Mouth, and this appears by the Swelling of the jugular Veins of the Neck, from which the Membranes are divided, and when the Spirits are driven into the Neck by the Veins and Arteries, the wind carried thither, alſo may cauſe this Diviſion and Separation of the Membranes.

Any part falling from its Seat, outwards cauſeth the Hernious or Rupture, Tumors called *Cele*, and this is either a Gut or the Cawle, which cauſe this when they fall from the cavity of the Peritonæum, under the skin or into the Codd. The Cauſe of the falling out whereof, ſhall be mentioned with thoſe of the Womb and Anus.

The Cure.

We ſhall firſt diſtinguiſh the Cure of divers ſorts of ſwellings in reſpect of the cauſes, nemely, as they come from Flegm, which we call crude Juyce, or water or wind; or from the nouriſhing Juyce, either mixed with ſome or more of them; or as they come from Milk, Blood or Seed. As for the Tumors that come from ſome part fallen called *Cælæ*, becauſe they come from another place: we ſhall ſpeak of them in things caſt off, and in things caſt forth.

The Cure of Tumors that comes from crude Juyce, if firſt in regard of the Swelling of the whol Body, and Leucophlegmacy from thence: and then in regard of particular Parts, as Oedema.

The Cure of Leucophlegmacy, or white Swelling of the whol Body.

If Leucophlegmacy be ſimple, although the whol Body be ſwollen, and in Aſcites the Belly and the Feet are only ſwollen, yet is it eaſier cured then the Aſcites, becauſe the hurt of the bowels is leſs, and the weakneſs which gets this crude blood may be amended: with more difficulty, if it tend to an Aſcites, and not at all, if it be joyned with it. In old men it is hardly cured, although it be long lingered.

You muſt begin the Cure as in a Cachexy, becauſe it is the Original of it, and they depend upon the ſame cauſe long continuing: you muſt correct the Diſtemper and Weakneſs of the Liver and Spleen, by removing firſt the cauſe, if it come from too great a Flux of the Terms, Pills, or other bleeding, then you muſt ſtrengthen them, if there be Obſtruction you muſt open it with moderate Aperitives and Cleanſers, leaſt they provoke the Flux if there be any, and with ſtronger Apertives if there be no Flux, which may alſo move the Terms if they be ſtopped, all both by inward and outward means. Alwaies evacuate the crude watery Humors which are in the Stomach, Guts, and Veins, or the Habit of the body, by Purges, Sweats and Urin.

Alſo by Topical external Medicines to the parts moſt ſwelling, which may take away the Matter by diſcuſſing and conſuming it. But in a Leucophlegmacy, where there is alſo much Whey, or that which is with an Aſcites, there muſt be the ſame Cure with Aſcites, by drawing out and and conſuming the water, with Remedies according to the cauſe. The Remedies uſed for Anaſarca, or a Dropſie ſo called are as followeth.

You muſt purge the Stomach from crudities, and open Obſtructions with cleanſers, ſuch as were preſcribed in a cachexy, with things that purge water, if it be ſerous or watery.

As, Take *of the four or five opening Roots each one ounce, of Orris and Elicampane, each half an ounce, of Aſarum two drams, of the Barks of Cappar roots, Aſh, and Tamarisk barks each ſix drams, of Liquoriſh one ounce and an half, Succory with the Root, of Endive, Groundpine, Maiden-hair, Maudlin, Fumitory, Hops, each one handful, of Wormwood, and Thyme each half an handful, of Elder flowers, Broom, and Tamarisk flowers each one pugil, of Raiſons ſtoned ten pairs, of Aniſe, and Fennel ſeed, each one dram and an half, of Endive, and Dodder ſeed each one dram, of the four cold great Seeds two drams, of Polypody, one ounce and an half, of Senna two ounces, of Epithymum, half an ounce.* make a Decoction, and in the ſtraining infuſe *three drams of the Troches of Agarick, of Rhubarb half an ounce,* ſtrain it and add *two ounces of Syrup of Roſes ſolutive, or of juyce of Roſes, one ounce, of Sugar* as much as wil make an Apozeme *for five or ſix doſes, make it ſweet with Cinnamon, Spike, Schœnanth, and Sanders,* and if you muſt uſe more, encreaſe *the quantity of Sugar, and make a Syrup half or fully boi-*

To this in a watery Leucophlegmacy, you may add *Soldanella, or pot Mercury, or Carthamus seed, &c.*

A Wine: Take *of Succory roots one ounce and an half, of Fennel and Orris roots, each one ounce, of Elicampane half an ounce, of Asarum two drams, of Tamarisk bark one ounce, of Wormwood, Groundpine, Agrimony, Thyme, and Epithimum, each two drams, of the Topps of the lesser Centaury, Cordial flowers, Smallage seed, or Parsley, and Fennel seed, each one dram, of Senna one ounce and an half:* to these you may add *Soldanella one dram, Agarick in Troches, and Rhubarb, each three drams, of Spikenard one scruple:* infuse them in as much Wine as is sufficient, for five doses.

An ordinary Drink. Take *of Rhubarb four scruples, of Troches, of Agarick, one dram, of Spikenard six grains:* steep them in white Wine, and after pour *Wormwood, or Centaury,* water thereon, and strain them adding *Syrup of Roses solutive, or some Physical Decoction, of pot Mercury and Soldanella,* if there be more water: make a Potion.

These Pills Electuaries and Lozenges which we mentioned in a Cachexy, are good here, adding things that purge Water.

Glysters which cleanse and expel wind, are here useful As, Take *of the Emollient Herbs, three handfuls, Mercury or Beets, Penny-royal, Calaminths, each one handful, of Chamomil, Elder, and the lesser Centaury flowers, each one pugil, of Orris, Elicampane, and Asarum roots, each one ounce, of Fennel, Caraway and Cummin seed each two drams:* make *a Decoction in water with Barley, or Pease, and dissolve benedicta Laxativa, or Hiera, half an ounce, of Oyl of Rue, and Dill, each one ounce and an half with a little Salt,* make *a Glyster.*

You may ad the Decoction, *of Wormwood, Marjoram, Chamæpyts, or Groundpine, Rosemary flowers, Stœchas, Lavender, and Broom flowers, also Agarick, with Brine, Urine, or Led, and other Laxatives and Oyls.*

An abstergent Glyster not so strong: Take *of the Urine of a Boy one pint,* to which add *Lye, Oyl of Chamomil, or Lilly two ounces,* make *a Glyster.*

Vomiting is good to cleanse the Stomach, where the beginning of Crudity is; this is done by things mentioned in Diseases of the Stomach.

Bleeding may be in the Feet, to provoke the Terms, if they be wanting. And they who are used to bleed and are full of crude Blood, may loose a little, because some crudity is there by evacuated, as appears when it is setled, at least it can do no hurt, if it cool not the bowels too much.

Sweating because it consumeth much of the Humor, both out of the Habit of the Body and the Veins, is good, because thereby the tumor decreaseth, and must be every day if they may be endured with Exercise, and Rubbing, and these alone do discuss the Matter.

Or they are provoked with *Guaicum* and *Sassaphras* boiled, or with other Softners that are not violent.

Or with this Decoction: Take *of Milium seeds peel'd, two ounces, of Spring-water two pints:* boil them to *four or five ounces* to the straining add as much *white wine,* let him drink it hot, it wonderfully provokes Sweat.

Syrup of St. Ambrose made after the like manner, doth the same thing, and it is pleasant to give to Children in the Dropsie.

Another Sweat: Take *Treacle one ounce and an half, of Calamus Aromaticus, a quarter of a pound:* boil them well stopped in a measure and an half *of red wine* till the third part be consumed: let him take a Draught every Night at Bed-time hot as much in the morning, to sweat.

Some drink *Treacle-water.*

The Rob or Juyce boiled thick *of Elder, or Dwarfe-elder, dissolved with convenient water, with the Decoction of Milium, or Flower de-luce-water, or of Carduus benedictus,* may also be taken.

Attractives to strengthen the Bowels, take away Obstructions, and provoke Urin, to take away Hardness if there be any, as in the Ascites are also good, as we shewed in a cachexy, where you may take your choice, of Decoctions, Syrups, Juyces, Wines, stilled Waters, Oyls, Lyes, Urins, Natural waters. As drinking of Vitriol waters, with good caution, and to be forbidden, if the Stomach or Liver be weak or cold, also conserves, Pouders, Potions, Electuaries, Pills, which you may there chuse.

To which these may be added, good for to strengthen and help the Concoction of the Stomach, and to avoid crudity.

A good Decoction: Take *of opening Roots one ounce and an half, of Drop-wort one ounce, of Agrimony, Maiden hair, Germander, Groundpine, Dodder, Marjoram, each one handful, of Hyssop half a handful, of Anise seed, and Fennel seed, each one dram, of Elder flowers one pugil:* make *a Decoction with a little wine and water,* adding *a little Cinnamon, Spike, Schænanth, and Sugar* for an Apozeme; For doses, if you will purge, add a little *Carthamus and Polypody.*

You may make wine of the Infusion of these things.

Or this Decoction experienced: Take *of Juniper-berries half a pound, of Elicampane, and Briony roots, each half an ounce, of Thyme, Marjoram, Rosemary, Topps of Rue, Mugwort, each half an handful:* boil them *in four pints of water, sweeten,* and perfume it, let him drink it some times.

Another: Take *of Rhapontick two ounces, of Wormwood, Horehound, Ceterach, each one handful:* boil them wine and water, to the consuming of the third part.

Or boil thus the *Roots of Acorus, Penny-royal, and Ivy.*

The Syrup of Wormwood is good against Crudity, and *of Bettony, made of its Juyce with Sugar.*

Also *wormwood, and Bettony-water mixed with other Openers, as with Enula, Marjoram, Mints boiled &c,*

Also mix Pouders for the Stomach with Openers, as *Diacalaminth, Diagalanga, Aromaticum rosatum,* and *Cordials* when they are weak, made of the Gems.

Also Pouders after Meat for Concoction.

Also *conserve and candied Bettony, Acorus, Ginger, Marjoram, Stœchas, Rosemary, Citron barks, of both Bugloss, for* concoction and strength.

Or this: Take *of the Conserve of Succory flowers, of Smallage roots, each one ounce, of the Conserve of Orris roots, of Marjoram, of Bettony and Bugloss flowers, each half an ounce, of Gum Lack two scruples, Coral half a dram, of Cinnamon one dram, of Galangal, and Fennel seed, each half a dram of Spikenard half a scruple, of the ashes of Hens guts, and Gizard skins one scruple, with the Syrup of the five Roots, or the like:* make an Electuary: Let him drink water after it, made of proper things, and the Liver of a Wolf added, will make it better.

Or: Take *the aforesaid Conserves adding of the species of Triasantalon, or Diarrhodon, half a dram, of Diagalanga and Dialacca, each one scruple, of the ashes of Hens Gizard, skins and Guts, half a scruple:* mix them for an Electuary, it will be better to mix any cachectick Pouder mentioned in Discolouration.

This Electuary is good: Take *of Orris roots two drams, of bitter Almonds one ounce and an half, of Anise, and Fennel seeds each one dram, of Sugar the weight of all.*

These Pills are good, and also provoke the Terms, and Urin, and mollifie Tumors.

Take *of Rhubarb one dram and an half, of Gentian, and Birthwort roots, Madder, bitter Costus, each one dram, of Smallage seed, Ammeos, Juniper-berries, each half a dram, of Schænanth, Spike, each one scruple, of Gum Lack one dram, and an half, Mastich half a dram, with Juyce of Orris, or Agrimony:* make Pills, or *with bitter Almonds, Troches, Pills of Gentian* better then the other. Take *of the extract of Gentian one dram, of Centaury the less, and Carduus each half a dram, of Rue, and Wormwood each one scruple, of the Pouder of the lesser Centaury, four scruples, of the Troches of Myrrh, one dram and an half, of the Troches of Agrimony and Capars, each one dram, of Wormwood half a dram, with the Elixir proprietatis,* make a Mass of Pills, the dose is from *two scruples to a dram* stronger are these.

Take *of Rhubarb, Madder roots, Valeria, Asarum, each one dram, of Savine, Marjoram, Smallage seeds, each half a dram, of Spike half a scruple, twelve Spanish Flies, the small*

wings

winges taken off of Ammoniack dissolved in strong Vinegar, one dram, with the Syrup of the five Roots, make a Mass, give from *half a dram* to two, drinking upon it the Decoction *of Pease and Parsley.*

Or, Take *of the aforesaid Powder with the Gum dissolved, and bitter Almonds blanched, one ounce and an half, of Melon seeds two drams, with syrup of Maudlin, or of Orris:* make an *Electuary, a dram is the dose, drinking after the Decoction of Melons or Pease.*

External Medicines mentioned in the Diseases of the Liver or Spleen are good, Oyntments, and Emplasters, Fomentations and the like, choosing the fittest for the Cause, to which you may add these following fit for the Stomach.

An Epithem for the Liver: Take *of Smallage roots, one ounce and an half, of Asarum half an ounce, of Wormwood one handful, of Bugloss, Borage, and Elder flowers, each one pugil, of Dodder seeds two drams, of Endive, and Sorrel seed, each one dram, of all the Sanders each one dram and an half, of Spike, Cassia Lignea, or Schænanth, each half a dram:* boil them in wine and water to foment the Liver, you may also anoint the Liver with the *cerot of Sanders.*

Anoint the Stomach to expel Crudities thus: Take *of the Oyl of Wormwood, and Mints, each one ounce, Oyl of Mastich, Quinces, and Spike, each half an ounce, of Mastich two drams, of Sanders, and Cypress each one dram, Cloves half a dram, wood Aloes one scruple, Wax* as much as will make an Oyntment.

Or anoint with Nerve-Oyl Compound.

An Emplaster is made of the same *with Powder of Wormwood, Mints, Mastich, with more wax, and Gallia moschata,* or the Emplaster for the Stomach.

For swollen places, to allay them somtimes, apply Discussives, and if water abound, Consumers, and many things mentioned in Ascites, as these.

Sweat is caused by dry Baths or moist, or Stuphes, and so the matter is consumed, and the Swellings, and sooner in this then Ascites, made of the things there mentioned.

If you cover the Body, except the Head, in sand or ashes as in Ascites, it is here better.

Foment the parts with Lye as there mentioned, rowl the parts about somtimes with Rowlers dipped in Lye.

Cataplasmes of Dungs as there mentioned, also baggs applyed to the parts with hot Discutients.

As for Diet, let the Air be convenient, then temperate, not moist, not rather dry.

Let the Meat be of good Juyce and Concoction, seasoned with hot Dryers, good for the Stomach.

They say that the flesh of a Hedg-hog, is good against Leucophlegmacy.

Watchings are thought to do good by drying, but they hurt by weakning.

The Cure of Oedema.

The Tumors called *Oedemata*, which are especially about the Knees and Shoulders, and also about the Feet, and other parts being broad, comming from crude Juyce are difficulty cured, because they are the substance of the flesh increased: therefore they carry them to the Grave often.

The Cure of them is the general Medicines to the whol Body, and particular to the parts.

The general must be according to the cause to hinder crudity, and if it come from the want of concoction in the Stomach, Liver, Spleen, then because there is a Cachexy, which begets particular Tumors, that must be first cured, by good Diet, fit Evacuations by stool and sweat, and you must strengthen the Bowels, and oppose other Diseases, before you meddle with the particular Tumors. But if crude juyce cause an Oedema from the evil Habit of the part, then with respect to the Constitution to get good Blood and cleanse the body, for the better proceeding, the general Cure must preceed the particular.

The particular Cure of Oedema, is in the beginning and in the increase done by things which astringe, and repels by pressing the Juyce, which makes the part bigger, and when it is at the height you must use things that dry and digest it mixed with strengtheners, or drawing Medicines, or if it imposthumate, (as seldom,) such as ripen, and open, and at length heat the Ulcer, as follow.

Fomentations and Baths are used if if be large.

And at the beginning foment with a Spunge, to repel a new spunge is best, because its thought more binding, with Vinegar and Wine, or with strong Vinegar, and ironed water or the like.

After foment with Vinegar and Lye, or salt-water.

Afterwards when the Tumor is big, use salt-water alone or Nitrous Baths.

Or make them of Lye strained from *common Ashes, Vine branches or Oak, Beech, Willow, Fig-tree, or burnt Bones.*

It is stronger *with Allum, Salt, and Vinegar.*

And if you add the Plants, they will digest and strengthen, as *Dane-wort roots, Acorus, Docks, Sage, Rosemary, Marjoram, Bettony, Bayes, Calaminth, Organ, Juniper topps, Rue, Savine, Mug-wort, Lavender, Chamomil, Lupines, Beanes, Jupiner-berries,* or the like hot things that are good for the Joynts.

Anoint after Fomentation in the beginning with this repeller: Take *of Bole half an ounce, Aloes three drams, Acacia, Sanguis Draconis, each two drams, of Cypress roots one dram, of Saffron half a dram, Vinegar one ounce and an half, Oyl of Roses three ounces, Turpentine,* as much as will make an Oyntment, or *Wax for a Cerote.*

Another in the increase of a Tumor: Take *of Quick-brimstone three drams, of Sal Gem. two drams, of Ashes common, or of Plants, one dram, Bean flower two ounces, strong Vinegar one ounce, Oyl of Nutmegs, and Turpentine,* as much as will make an Unguent, you may add also *the Juyce of Coleworts.*

An Emplaster for the whol tumor: Take *of Labdanum one ounce and an half, of Frankincense one ounce, of Storax half an ounce, of Quick-brimstone six drams, of Allum, and Sal Niter each two drams, of Oak moss poudered, Wood, common wood Ashes, each one dram, of Acorus roots, and Lavender, each half a dram, of Saffron one scruple, of Cow Dung dryed, two drams:* mix them poudered, *with Vinegar,* and when they are dryed again, add *Turpentine, the Dregs of the Oyl of Rue, or of Lillies,* and make a Plaster.

The usual Plasters for this are *Diachylon, Ireatum, Ceroneum, Diachalcitcos.*

A digesting Cataplasm: Take *of Lilly, or Marsh mallow roots, and Briony roots, each three ounces, the Roots of wild Cowcumber, two ounces, Dwarfe-elder, and Dock roots, each one ounce, of Sage, Rue, Tamarisk, or Savine, each one handful:* boil them in equal parts of Rain-water and wine, adding in the Conclusion *Vinegar three ounces:* beat them, and add *Bean, or Orobus meale, two ounces, Lupine meale one ounce, the Ashes mentioned for a Lixivium half an ounce, of dryed Cows dung, six drams, Salt half an ounce, Leaven one ounce and an half, Hogs grease four ounces, Oyl of Chamomil, and Wall flowers, each three ounces:* make a Cataplasm.

You may add to them, *Snails, and the Juyces of Dwarfe-elder, and Docks, instead of the Plants, or Fennel.*

Clay made with Bone ashes, especially Mans bones, with bole and Saffron, Plantane, and Nightshade water, like a Cataplasm, hot applied, is of great force.

Also baggs filled with discussing Pouders, or Pouders sprinkled upon dry Spunges or wet, and so bound to the Tumor.

They are made *of Sage, Rosemary, Bettony, Caraway, Carrot and Fennel seeds &c. with Maiden hair* to hinder the breeding of the Oedema.

If it tend to an Imposthume, you must use such things to bring it to Maturation as are mentioned in curing Imposthumes.

To roule an Oedema well down with Bolsters, is good to hinder its groweth.

Also rubbing doth discuss, and the more if it be done with *Vinegar, and Roses, and Salt.*

To scarifie or burn with an Iron, tis good to abate an Oedema, if it be done in many parts of it: or to applie a Vesicatory *of Cantharides.*

When

The Cure of the Oedema of the Eye-brows

When the Eye-brows are ſwollen with a Tumor, it is cured as the reſt, by general Medicines, if the Body be very moiſt, and by Topick to the place, ſo ordered that they hurt not the Eye, wherefore we uſe thick Oyntments, leaſt they ſhould run into the Eye, or ſticking Plaſters, which firſt repel and then digeſt, or if we will uſe a Fomentation, (we muſt leave out all ſharp, ſour, and ſalt things) and uſe that which is preſcribed in the Weakneſs of the ſight: or anoint the Eye-brows with the Oyntment there.

To which this following may be annexed: Take *of galls, or Cypreſs-nuts, two drams, Cummin ſeed one dram, Aloes, Myrrh, each two drams, Saffron one ſcruple, of Honey* as much as will make an Oyntment or Emplaſter, to be laid upon the Eye-brows, the Eye being ſhut.

Alſo *Feaverfew*, and *Chickweed* beaten with *Barley meale* and applied.

The Cure of Tumors that come from a watery Humor ſhall be ſet down, firſt that which is general, as the dropſie aſcites, then of the particular Tumor of the Feet and in the Groine, which falls into the Codd called *Hydrocele*; then of the Belly, as that of Women like Hydrocele of water, and that againſt the Navel called *Hydromphalon*, and in the Head called *Hydrocephalon*, and the Swelling of the Eye brows: Laſt of all we ſhall treat of the ſmall Puſtles in the Eyes called *Phlyctænæ*.

The Cure of the Dropſie Aſcites.

If the Dropſie Aſcites come from the dividing of the ſubſtance of the Liver or Spleen, by Drineſs, Hardneſs, or Scirrhus, or other Tumor or Ulcer, or total Corruption, or Stroak or Wound of the ſame, it is almoſt incurable; as when it comes from Hurt of the Kidneys, or breaking of the Bladder, or Ureters; or from the breaking of the Meſeraick Veins with the Cawle of the Meſentery, or from Ulceration or Corruption of the ſame, it is incurable. But if it come from too much water, in the Paſſages of the gate and hollow Vein, and ſweating from thence into the Belly, or diſtilling by Anaſtomoſis or opening of the Veſſels, it may be cured, ſo there be not cauſed a weakneſs of the Liver or Reins, or both Ureters be not ſo ſtopped that they cannot be opened, which is ſeldom ſeen. Or if the water in the Belly long contained, have not infected the Bowels and Caule, and Meſentery, as is uſual. Theſe things obſerved, if you know the cauſe, you may better foretell, but if you know it not, or doubt of it, you muſt ſpeak leſs boldly of the Cure. But if the Urine be very red, it is dangerous, if white and crude, there is more Hope.

In the Cure of this, firſt conſider the cauſe, if it come from the weakneſs of the Liver or Spleen, Coldneſs, Stoppage, Hardneſs, Scirrhus or any Tumor thereof, the cure is chiefly as the Cachexy, partly as the Jaundies, which come from the ſame cauſe, and go before the Dropſie,: of which we have ſpoken ſo largely, that we ſhall not need to ſpeak more. As alſo if it come from Heat and Dryneſs of the Bowels, we laid down the cure in Cachexy, which uſeth to go before it. But if it come rather from the weakneſs of the Kidney, or ſtoppage of the Ureters, you may cure it with Remedies mentioned in the Suppreſſion of urine. After this conſider action, let us bend our whole Force to get the water out of the Belly, before it corrupt the Bowels, by purging by Urine, and by Sweat, and if theſe will not do, we muſt uſe outward Applications and Openings. And this muſt be done in the Feet alſo, to take away their Swelling, and that when the water flows out, that which is in the Belly may come in its place: and if the Codds be ſwollen, you muſt apply things that may allay and conſume the Swelling.

But in other cauſes which are hard or impoſſible to be removed, as when the Bowels are broken or cracked, by Heat and Drineſs, we muſt uſe rather cold and moiſt then hot and dry Remedies, which in all other Dropſies are uſed, as we ſhewed in cachexy that comes of the ſame cauſe; Alſo in Hardneſs of the Bowels or Swelling of the ſame, you muſt ſoften them with Medicines there mentioned. theſe are better to prevent a Dropſie then to cure it, in that cauſe, or when the Bowels or Veſſels are hurt or corrupted. In theſe deſparate caſes, notwithſtanding we muſt labour to abate the Symptomes, and take the water of the Feet and Belly, to hinder the ſhortneſs of breathing, and leaſt the water continuing by its ſtinking and hurting the Bowels, ſhould produce worſe accidents, or breaking into the Feet by force, or by opening it ſhould cauſe Inflammation and Gangræn, which cauſeth a miſerable Death: all this is done by the following Remedies.

In this Dropſie, purging is good both to open Obſtructions, and to carry away the water; of which they which are uſed to open Obſtructions, eſpecially in the Bowels, which cauſe a Cachexy and Jaundies, if theſe be with the Dropſie, are beſt: And in other Cauſes they are better then Hydragoga or water Purgers, becauſe they provoke Nature to avoid it, and they are mixed with things proper for the Bowels. For the other that is Hydragoga, muſt violently provoke the expulſive Faculty if there be much water, and therefore they eaſily inflame the body by ſharpneſs and burning, and except warily given, and well prepared, they knaw and burn up the Stomach and Bowels. Therefore uſe theſe as the laſt Remedies when all fail, yet if by chance Nature being moved thereby, may not onely ſend forth the water which is in the Veins, near and far off by the mouths of the Meſeraick Veſſels to the Guts again, which is eaſily done; but alſo that ſhe might purge forth that which is in the belly, by the ſame way it came, as ſhe doth often wonderfully: All theſe are done by theſe following Remedies.

The common Medicines which are good to open the obſtructions of the Liver and Spleen, are mentioned in the Jaundies, and Cachexy and Leucophlegmacy, and theſe may be uſed here in the beginning to purge water, before we come to ſtronger Medicines. As Potions chiefly of Rhubarb, which is thought to be ſuch a Friend to theſe parts, and other Purgers, *alſo ſolutive Electuaries, Catholicon, Diaphænicon, of the Juyce of Roſes*, and eſpecially thoſe made *of Hiera ſimple and compound, ſolutive Syrups of Roſes, Fumitory, Epithymum, Polypody, and Pills of Hiera de tribus, of Rhubarb, Agarick, and Agregative*, the Forms of which may be found elſewhere.

But thoſe Purges which are proper for the Aſcites made of Water-purgers alone mixed, are as follow.

A Decoction to purge Water proper for the Liver and Spleen: Take *of the five opening Roots, two ounces, of Orris, Valerian, and five leaved graſs Roots, each one ounce, of Aſarum, half an ounce, of the bark of Tamarisk, Capars, Elder and Dwarfe-elder, each one ounce and an half, of Succory with the Roots, and Dandelion with the Roots, Endive, Sow-thiſtle, Liver-wort, Agrimony, Germander, Groundpine, Fumitory, of the five Capillars, each one handful, Flowers of Broom, Tamarisk, Elder, and Dwarfe-elder, of the four Cordial flowers, each one pugil, Flowers of the leſſer Centaury, half a pugil, of the four great cold Seeds, half an ounce, of Aniſe, Fennel, and Parſley ſeeds, each two drams, of Dodder ſeed one dram, Ivy-berries three drams, Prunes five pair, Tamarinds one ounce and an half, Raiſons ſtoned two ounces, of Senna, Polypody, and Carthamus ſeeds, each one ounce and an half, Epithymum two drams*: boil them in water with one quart of white Wine, and when it is ſtrained, infuſe *Agarick, Troches, half an ounce, Rhubarb three drams, Spike one ſcruple*, ſtrain them and add as much *Sugar or Honey* as is ſufficient to make an Apozeme, aromatize it *with Cinnamon for four doſes*.

And if you add *one handful of Soldanella, or Sea bind weed, or of pot Mercury, or one dram of prepared Eſula or half a handful of Spurge*, and if you take more, you may leave out *Rhubarb, and Agarick*, ſome add *Smallage roots*. And when it is thus ſtrong, you muſt give the leſs quantity at firſt, that you may know their ſtrength, and this is to be obſerved in other Medicines, alwaies keeping good Order, and uſing Baths after if need be.

Another more ſimple Water-purger: Take *of Soldanella*

two

two ounces, Ivy-berries half an ounce, of Aſarum roots, two drams, Aniſe-ſeeds three drams: boil them in water and wine, or a Decoction of the Simples mentioned for a Draught.

Or thus: Take *Liquoriſh one ounce, Elicampane half an ounce, Roots of Sowbread one ounce, Soldanella one handful, of Spurge or Laurel half an handful, of Raiſons ſtoned two ounces, Ivy-berries three drams, Fennel ſeed two drams*: boil them *in the Broath of grey Peaſe, add to the ſtrained Liquor, Sugar and Honey of Roſes*, as much as is ſufficient, let them boil a little, and add *two ounces of Wine and an half, Cinnamon, Schænanth, or Spike*, let him drink a little, and according to the Operation of that, let the reſt be given after. Medicines ſteeped in Wine or boiled therein, do work ſafer and better, and if a Dropſie can be cured, they will do it, we know this by Experience. Take *of Flower-de-luce roots one ounce and an half, of Succory, and Fennel roots, each one ounce, of Elicampane, or Maſter-wort, half an ounce, the barke of the Roots of Elder, and Dwarfe-elder, each one ounce, Wormwood three drams, of Germander, and Groundpine, each two drams, of Roſemary Topps one pugil, of Flowers of Centaury one dram, Fennel ſeed two drams, Caraway, Coriander, and Parſley ſeed, each one dram, Senna one ounce and an half, Agarick, or Briony roots prepared, or Mechoacan, half an ounce, Rhubarb two drams*, and if you wil have it ſtronger, *Turbith two drams*, ſlice them, and beat them all being dry, and infuſe them in *five or ſix pints of Wine*, and let him drink of it only ſteeped or boiled in a double Veſſel, one Draught, and as that worketh, let the reſt be after proportioned.

Or add to the aforeſaid *Gentian roots, and Birthwort, each half an ounce, Aſarum two drams, the Bark of Bitter-ſweet ſix drams, Thyme one dram, Broom flowers one pugil, Ivy-berries, half an ounce, Smallage ſeed, one dram.*

And to make it purge water more, we ad to theſe wines, *Soldanella, or Sowbread roots, half an ounce*, and if we will have it ſtronger, in want of the *Flowers of Spurge*, we take *the prepared Bark of Spurge roots, or of black Hellebore, from one dram to one dram and an half, or half a dram of Coloquintida:* Theſe given in wine are ſafer, *with Spike, and Schænanth, each half a dram.*

If they be ſteeped in new Wine, or boiled with a little *Wormwood for the ſtomach ſake, Barkes of the Roots of Elder, or Dwarfe-elder, or the inward barke of Elders, or of Bitter-ſweet, or the ſeeds of ſpurge*, they are better.

Stronger are, *the Roots of wild Cowcumber, or Briony in Wine, or ſpurge Leaves alone, or with the ſeeds and flowers.*

Other Potions by Infuſion or Decoction in Wine, with Juyces, are thus made: Take *of Rhubarb, and Soldanella, each one dram, or four ſcruples*, infuſe them in wine, and give it being ſtrained, *with ſyrup of Roſes ſolutive.*

Or, Take *Rhubarb one dram, or four ſcruples, ſprinkle it with the Juyce of Flower-de luce, from half an ounce to ſix drams* or add *the Juyce of Elder roots*, and after ſufficient ſteeping put to it as much *Wormwood-wine* as will ſerve, ſtrain it hard, and give it, or with Syrups.

It is ſtronger if you ſteep *Rhubarb, in the Juyce of Sowbread, one dram and an half, or Juyce of Palmachriſti, half an ounce.*

Or, Take *Agarick one dram, Ginger two ſcruples, Sal Gem. one ſcruple, ſprinkle them with the Juyces aforeſaid, and with wine* ſtrain them, and give it.

A Potion made *of Cock broath* thus, is approved: Take *of Polypody of the Oak, two ounces, of Carthamus ſeeds bruiſed, one ounce, of green Flower-de-luce roots, one ounce and an half:* boil them *in Whey of Goats milk, or old Cock Broath, or ſtuff the Cock* with theſe, give a Draught with *the Pouder, or Orris, and Cinnamon, each one ſcruple*, uſe it often, you may ad more of the former to make it ſtronger.

The Juyce of Flower-de-luce from two drams to ſix, provokes Urine and ſtool, it alone hath often cured a Dropſie, and you may let it ſettle. Becauſe it inflames the jawes, you may give it with Wine, broath or Milk, or with Honey, or Sugar, with other things to make it taſt well, and ſuch as are good for the Liver.

Or you may make a Syrup of it, putting as much Sugar to the Juyce, and ſo keeping it, or boiling it to a body if it muſt be kept long: but then you muſt give a double quantity or more, as you perceive its Operation.

Or, Take *of Rhubarb infuſed in Wormwood-wine, and ſtrained, three drams, of the Juyce or Orris roots four ounces, of Cinnamon water half an ounce, of Sugar four ounces*: boil them *into a ſyrup give it from one ounce to one ounce and an half.*

The Juyce of Sowbread may be given the ſame way, crude or other Juyces, as *of Elder, Dwarfe-elder, Briony, or with the Infuſion of Rhubarb, or Agarick, made into ſyrups, as the Juyce of Flower-de-luce.*

There are *Fæculæ* or Dreggs made of *Briony roots*, both the *Dragons* and *Flower-de-luce*, to be given in this caſe, the Juyce is taken out of the Roots, and ſet in a cold place, till it have a branny ſetling, that which is thick and white, is poured from the Sediment or Setling. This is dried after it hath been ſprinkled with Roſe or Balm-water, and ſtirred often in divers broad Veſſels in the ſhaddow, till it be like Meal, this is to be kept in a dry place.

Or make the Juyce up thus, which is an approved Remedy: Take *of the middle Bark of green Elder, or of Bitter-ſweet which is in the middſt, two handfuls, of green Briony roots one ounce*: beat them well *with Wine and Vinegar, ſtrain out the Juyce*, give it twice or thrice.

The beſt of all is *the Juyce of wild Cowcumber prepared, called Elaterium, which is made of the Pulpy Juyce of them unripe, ſtrained through a ſieve*, to which add after the Decoction of *the parings of the Cowcumbers ſtrained*; Theſe ſtirred together are placed in the Sun or at the fire, covered with a Cloath, and when they have ſtood a while, you muſt pour off the water, and make that which remains into little Balls; It is made ſooner and better, if the Liquor be poured upon a Linnen-cloath, preſſed down in the middle being three times doubled and laid upon the aſhes, and what remains in the cloath be dried into Balls.

Thus it may be made ſooner: Take *the Juyce of the wild Cowcumber*, and boil it with four times as much Sugar to a Syrup or Electuary, mixing other things proper: Of all which you muſt give a little at firſt till you know the force of them.

The Extract of Juyce of ſpurge, made thick, and of Roots of Cuckow-pintles, black Hellebore, Euphorbium are all to be warily given, and the doſe is rather to be found out by Experience then preſcribed here.

The Extract of Eſula or Spurge, will do much in purging water, which is commended by *Ruland* in his Emperial Obſervations, and it may thus be prepared ſafer.

Take *of the leſſer ſpurge four parts, of both the Sow-thiſtles green, red Roſes, and Coriander ſeed prepared, each one part:* boil them with water at a gentle fire, ſkumming them alwaies till no more appears, and after pour it off by inclination, and put in more water, and boil it as before; This water being altogether or this whol Decoction, let it be evaporated, till it comes to the thickneſs of Honey; After pour on as much Spirit of Wine rectified, as will be the breadth of a Finger above it, let it ſtand in a cloſe ſtopt veſſel a while in a warm place, ſtirring it ſometimes, and then draw the Spirit of Wine in *Balneo Mariæ* by Evaporation, keep this Extract, the Doſe is from one ſcruple to half a dram, and more in ſtrong Bodies.

A Conſerve of the Leaves of Spurge, and Laurel, firſt ſteeped in Vinegar, then bruiſed and mixed with a double quantity of Honey, is given with Milk or Whey.

An Electuary of the dried Leaves of the ſame Herbs poudered and boyled with Honey, is given the ſame way.

Or this: Take *of Soldanella, Mezereon, or Widdow-waile ſteept in Vinegar, and dried, and poudered, of Senna three drams, of the Kernels of Carthamus ſeeds two drams, of Turbith three drams, of the Pouder of Orris roots one dram, Maſtick, Lack, each one dram and an half, with ſyrup of Roſes*: make an Electuary.

This is more ſafe; Take *of the Juyce of Flower-de-luce one ounce and an half, Honey one ounce*,: boil them gently, and

add at the end, *the pouder of Soldanella, ſix drams, pouder of Orris one dram, Cinnamon one dram and an half,* make an Electuary, let him begin with two drams.

Another highly commended Electuary: Take *of the juyce of wild Cowcumber, out of the Fruit and Roots, the Juyce of laurel Leaves, of the Juyce of the purple Flower-de-luce roots, of the Juyce of Wormwood, and Agrimony each one ounce and an half* let them ſetle, and pour off the clear top by Inclination and with the thickeſt, mix *of Rhubarb, and Agarick each two drams; of Endive, Succory, and Purſlain ſeeds, Maſtick, Lack, Traganth, Sal Gem. Spikenard each half an ounce; of pure Honey two drams,* ſet them in the Sun or a Furnace, and ſtir them often, till they grow to a thick conſiſtance, give one dram for a doſe.

Like this you may make it more excellent: Take *of the Juyces aforeſaid one ounce and an half, of Vinegar of Roſes one ounce, of the Infuſion of Rhubarb three drams, of Agarick two drams, Sal Gem. one dram, white Wine ſix ounces, Cinnamon half an ounce,* ſteep and ſtrain them, and add *Sugar and Honey of Roſes each four ounces; Pulp of Quinces four ounces, Gum Traganth infuſed in Roſe-water two ounces,* boil them to an Electuary, and add *Maſtick, or the like, or leave out the Pulp, and with half a pound of Honey or Sugar,* boil them to a Syrup.

The uſual Electuary to purge Water, is that *of Mezereon or Widdow-waile made of the Leaves thereof, with Oyl, Honey, Agarick, Manna, Sugar, Quinces, and Whey,* Thus: Take *Agarick half an ounce, Rhubarb three drams, infuſe them in Whey, and ſtrain it, and diſſolve therein ten drams of Manna, of Sugar, Pulp of Quinces, boiled a little with Vinegar, two ounces and an half, Oyl of ſweet Almonds three drams:* boil them to an Electuary, mixing at the end *two drams and an half of Mezereon pondered, or of Laurel, or Eſula firſt infuſed in Vinegar.*

There is another Electuary *of Eſula or ſpurge called Alſiebram* in Arabick, *made of Eſula and Myrobalans, with juyce of Fennel,* by Inſolation dried into a Body, which may be made as that *of Mezereon with Eſula.*

There is alſo an Electuary of *Meſue* called *Diaphyſalidon made of the Leaves of Mezereon ſteeped and prepared with Oyl of Mezereon, Scammony, Turbith, Agarick, Myrobalans, Manna, Caſſia, Tamarinds, Raiſons, Penidyes, Orris, Smallage and Fennel ſeeds, Wormwood, Rhubarb, with the Juyce of Endive, Smallage, Agrimony, Wormwood, Oyl of Jeſamine.*

Benedicta Laxativa which hath *Eſula* in it, or *Hiera Hermaris with Mezereon,* are counted Water-purgers.

Some Water purging Pouders are given *with Wine, Milk, Chicken broath, or Cock broath, or ſome other Decoction, with Sugar, Honey of Roſes, and Cinnamon and the like,* and being often uſed they work better, and if they be unpleaſant they may be made into Pills.

The Pouder *of Soldanella* given often *from a dram and an half, to two drams, and Mechoacan or Briony root poudered in the ſame quantity.*

The Roots of Dwarfe-elder, or Elder, to three drams of Aſarum with new Wine.

The Pouder of the Bark of the Root of wild Cowcumber to one ſcruple given in new Wine, five ſeeds or more of Palma Chriſti *in pouder, alſo the Grana Regia of* Meſue, *from ſeven to ten or twelve,* their ſhells taken off, beaten and given in a rear Egg to avoid Vomiting, or in Figgs or Dates.

Theſe are better if you mix them *with pouder of Rhubarb, Spike, Cinnamon, or Maſtick.*

Or thus; Take *the Leaves of Soldanella one dram and an half, Senna two drams, Rhubarb one ſcruple, Sugar one dram:* make *a Pouder for one doſe.*

Or, Take *Soldanella one dram and an half, Turbith one dram, Rhubarb half a dram, Ginger one ſcruple, Sugar one dram* make a Pouder, give it as the former, and if you put to it a little Eſula prepared it will be ſtronger.

This is excellent. Take *Soldanella half a dram, Pouder of Graſs-hoppers one ſcruple* give it with Broath.

Gum ſagapenum with Myrobalans or Rhubarb is given by ſome, very excellently if it be diſſolved *in Vinegar and given with Aloes and Troches of Alhandal, or Scammony in form of a Pill often.*

Water purging Pills, are made with the Pills *of Rhubarb or Agarick or Agregative, or of Euphorbium, or Sagapenum or the like, with Juyce of Flower-de-luce, or Sowbread, or of Palma Chriſti.*

The Pills of Rhaſis made of Rhubarb purge water, and are theſe: Take *of Rhubarb one dram, and Agarick one dram and two ſcruples, Endive ſeeds one dram:* make them up *with Juyce of Endive, or Agrimony.*

Thus made they are ſafer: Take *of Rhubarb and Agarick each one dram and an half; of Spike half a ſcruple, with Juyce of Flower-de-luce, in which Spurge and Laurel and Euphorbium* have been ſteeped, make them up.

The Pills of Mezereon are in uſe made *of the Leaves of Mezereon five drams, ſteeped three daies in Vinegar, and one ounce of Myrobalans, with Manna, pulp of Tamarinds, and Endive water.*

If you take only *half the quantity of Myrobalans, and two drams of Rhubarb* and make them with the Infuſion of *Traganth* they will be ſafer.

There are uſual Pills alſo *of Elaterium made of three drams of Elaterium, Aloes two drams, Maſtick one dram, with Juyce of Elder or Dwarfe-elder.*

Or, *half a ſcruple of Elaterium with half a dram of Maſtick Pills or two ſcruples, or de Tribus, the Pills of Rhubarb, or Aggregative, or mix the Elaterium with Troches of Rhubarb, or of Lack.*

There are Pills of *Philonius* called *Hydrogogæ made of Laurel ſteeped in Vinegar, Diagredium, Rhubarb, Myrobalans, Orris roots, Coſtus, Wormwood, Aniſe and Fennel ſeeds, wood Aloes, Lack, burnt Braſs, and Juyce of Fennel.*

Clyſters do alſo purge water, by the Meſeraicks, is brought again into the Belly, which they do by cleanſing and ſtirring up Nature, and by opening the Mouths of the Veins, thus made, and they alſo take down the Belly by expelling wind.

A gentle Clyſter is thus made: Take *of Beets, Mercury, Pellitory, Cranes bill, or Dove foot, and Rue each three or four handfuls, Flowers of Elder, Broom, St. Johns-wort, Chamomil, Dill, white Lillies each three pugils or four, Caraway ſeeds half an ounce, Smallage ſeed, or the great or leſs hot ſeeds half an ounce, Senna one ounce and an half, of Carthamus ſeeds one ounce:* boil them *in Water,* and diſſolve *Hiera benedicta, or Lenven half an ounce, Honey one ounce, Oyl of Bayſe one ounce and an half, with a little ſalt,* make a Clyſter.

It will be ſtronger with more Purgers, as *Agarick, or Turbith half an ounce, Aſarum three drams, or with only a dram of Coloquintida,* leaving out the purging Electuaries.

It will purge water ſtrongly by adding *a handful of Soldanella or ſpurge to the Decoction, or one ounce and an half of the Roots of wild Cowcumbers and as much of Sowbread, and Smallage roots.*

Another: Take *the Urine of a ſound, cholerick Man, or Lixivium* which is not too ſtrong, and diſſolve in it *one ounce of ſtale Leaven, and one ounce and an half of Oyl of Rue,* and it will be ſtronger if you add *half an ounce of the Juyce of Flower-de-luce roots,* which may be added alſo to the former.

For other Evacuations, eſpecially Sweats which bring the Water into the Feet and other parts, they are good, but not to be forced too much, for ſo they are hurtful, becauſe the ſick being in Bed and taking hot things is inward and outward in danger of Suffocation for want of Breath, therfore except they come freely, and in the declining of the Diſeaſe: for taking Swelling from the Feet, you muſt not ſweat. But if the Party by inclined thereto and can ſweat ſtanding, uſe ſuch as we ſhewed in Leucophlegmacy, which if they move not, Sweat yet will purge by Urin.

Evacuation by Vomit, becauſe it ſhakes the Belly too much, and increaſeth the ſhortneſs of breathing, it is hurtfull to ſome; yet in ſome if there be a Revulſion made by Vomits from the Meſeraick Veins to the Stomach and Guts, or to take away ſomething that cauſeth the water, if they be eaſie to vomit it may do well; as alſo if then thirſty they drink much water, to vomit it up again, *Rhaſis* adviſeth

viſeth to provoke Sneezing, to ſend the water to the Kidneys.

We can do little good by Blood-letting in a Dropſie, becauſe except there be another Diſeaſe joyned, as an Inflammation, it cannot help the Bowels, and it brings none of the water from the Belly, or Habit of the Body, nor out of the Meſeraicks, nor much of that which is in the branches of the hollow Vein. for we find that in Dropſies they bleed clear, thick and black Blood, by Experience. Yet if the Hæmorrhoid Veins uſe to bleed or do open themſelves, the water in the Meſeraicks may be ſent forth in great quantity thereby.

Water is often taken from the belly by cutting, burning, or pricking it, as alſo from the Codds and Feet.

And that which is done by tapping or pricking of the belly called *Paracenteſis* is the beſt, for by it all the water may be taken out of the belly, ſooner then by any other way. Therefore it is moſt uſual, and ought to be betimes before the water by long continuance deſile the bowels, and the ſtrength decreaſe, becauſe this wound being made only ſlightly through the Skin, Muſcles, and Peritonæum brings no danger as the People ſuppoſe, nor can the Guts be thereby ſo made any wayes hurt, becauſe the Superficies of the Belly being ſtretched with water, is at ſuch a diſtance from them, and they lie, as is proved by diſſection, far ſeparated from the parts divided. Beſides it is impoſſible that the Patient ſhould eſcape, in regard the water can get out no other way by ſtool or urine, it is therefore better in a deſperate Condition, to try this Remedy as the laſt, then to leave the Patient, becauſe except the Greatneſs of the Cauſe do hinder, they may thus ſometimes be cured, or if they die, in regard they could not otherwiſe be cured, the Phyſitian by foretelling this, may keep his credit and his Conſcience clear. And the Patient ſhall get this benefit at leaſt, that when the water is let forth, he ſhal be freed from his great ſhortneſs of Breathing, and other internal Griefs, and ſo die in a more eaſie poſture.

But for the doing this handſomly, you muſt chooſe a place three fingers below the Navel, on the ſide, and there where the Muſcles of the lower Belly are oblique and tranſverſe, and lie upon the fleſh, becauſe you may better make a wound there, then in the middle under the Navel, where the nervous parts are of the Muſcles which make the white line which is Nervous. Therefore with an Inciſion kniſe, or ſome other fit Inſtrument make a wound through the Skin, Muſcles and Peritonæum gently, leaſt you hurt the Guts, and receive the water in a Baſon, which uſually guſheth forth violently.

And you muſt preſently ſhut the Orifice again, leaſt it flow all forth at a time, and ſo take away the ſtrength, ſo that the water may be taken out by Degrees, dayly twice or thrice a little at a time, by cloſing the Orifice without loſs of ſtrength, which muſt in the ſame time be reſtored with proper Remedies. In which we muſt have a ſpecial Care that we commit not an Error, and that we may ſtop the water when we pleaſe; which is done by putting in a hollow top which may ſhut the Orifice, ſo that we may open it and ſhut it as we pleaſe; or if, before we make the Orifice, we draw down the skin, and cut it tranſverſe as far as the Muſcles, and after cut within with an Inciſion kniſe: For then the lower Orifice of the wound made firſt in the skin riſing when the skin is looſe, the inward Orifice will be hid and ſtopped, and when the skin is drawn down again, it will be opened, and ſo we may keep and let out the water as we pleaſe, and prevent its flowing out at other times.

Moreover we muſt conſider when the water flow's forth whether it be clear and without evil Sent, for then it is a good ſign, becauſe we ſuppoſe from thence that the bowels are not yet putrified, but if it ſtink or be bloody, it is to be ſuppoſed evil.

A Puncture made in the Codd, as we ſhall ſhew in Hydrocele, doth not onely give vent and let out the water there, but if it be long kept open, it will take it from the Belly by degrees and by the ſame way that it firſt fell into the Cod; for which Cauſe, if the Puncture be not made in the belly, it may ſafely be made in the Codd: And this is the only way to cure any dropſie curable though it be neglected. Alſo we may take water from under the skin by Scarification. Which being made in the Feet, doth not only evacuate that which is there abouts; but becauſe other water comes alwaies in the room of that which is let out, it fetcheth it ſo from the upper parts and hollow of the Belly, that by long and plentiful Evacuation, it takes it from the Belly alſo, and it ceaſeth to ſwell. And this Scarification being uſual, is not refuſed by the ſick; although it may ſeem ſtrange, becauſe the water flowing may cauſe an Inflammation, and ſomtimes a Gangræn, and this may be thought to be from the Scarification which may be a reproach to the Phyſitian. That he may avoid this, he muſt foretel that this may come from the malignity of the water, when it begins to flow either by Inciſion or of it ſelf. Moreover the Scarification muſt be rightly made, and good Government uſed. And this is done by making it in the fleſhy parts of the Feet about the Ancle, or firſt trying in the Thigh, only cutting the ſcarſe skin which will drop, and then piercing the true skin gently, making Wounds broad and at a diſtance with a large inciſion Kniſe; and let the water that comes away be gently wiped off with a Linnen-cloath, without rubbing, and after let the Inflammation be taken away with white Oyntment and Juyces convenient, as of Nightſhade, Plantane, Henbane, or with the Leaves laid on: And let us chiefly take heed leaſt the Roulers or Bolſters be alwaies wet by changing them continually, or by anointing them with Goats ſuet, or Dears ſuet to keep them from taking water.

Some commend the Scarification of the whol Belly to the Nervous parts of the Muſcles, which cover the ſtraight Muſcles, to draw out water.

Alſo you may let out water by raiſing Bliſters in the feet and breaking them, and by keeping them open. And theſe uſe to come by the force of the water within the skin being ſharp and burning: Otherwiſe they are made by art, by light burning of the skin, by an actual Cautery: By theſe means one in a Dropſie was cured with a warming that burnt his Feet, being in the Bed at that time. Or this may be done by Veſicatories, foretelling alwaies the Danger of Inflammation and Gangræn, and by uſing gentle things, becauſe if you apply very hot things to raiſe Bliſters, you will cauſe Inflammation ſooner then by Scarification.

Moreover Water doth not onely flow by bliſtering the Feet, out of the whol Belly, but we ſometimes find the Navel enlarged with a clear Bladder full of water, by which being opened with no pain, the water hath all come forth with great force. And this way of Cure being ſo eaſie, might be by often applying Cupping-glaſſes to the Navel to raiſe it.

Water alſo may be let out by an Iſſue in the Feet, which would quickly cauſe Inflammation, if made with an actual Cautery; Therefore it is better to uſe a Potential cautery, which opens the skin by Mortification without pain (in the Feet if nothing hinder,) with ſuch Cautions as are before mentioned. And this may be done without Danger in the Cod, but not in the Belly, becauſe it is too thick.

Alſo if the Dropſie come from weakneſs of the Bowels, and fullneſs of Humors, from Obſtructions or Hardneſs, you may uſe altering Medicines ſuch as are mentioned in a Cachexy: And theſe are chief which are ſo compounded, that they dry up water and provoke Urin, as theſe following.

A Decoction. Take *of the five opening Roots, Succory, Flower-de luce each one ounce and an half; of Dandelion, five leaved Graſs, Dropwort, Valerian and Eryngus each one ounce; of Aſarum roots, half an ounce, of inner Bark of Tamariſk, Aſh, Elder, Capar roots each ſix drams; of Endive Agrimony, Horehound, Germander, Groundpine the Capilar Herbs, Burnet, Mouſeare, Wormwood, and Cardnus*

each

us each one handful; of the Flowers of Elder, Broom, Tamarisk, St. Johns-wort, Bugloss, Borage, each one pugil; of the four great cold Seeds half an ounce, of the less cold Seeds three drams, Pease one pugil, of Smallage, Fennel, and Parsley seeds each two drams, of Raisons stoned two ounces, of Liquorish one ounce and an half, make a Decoction in water, and the fourth part wine, with as much Sugar as is sufficient, you may add the Juyce of Flower-de-luce, and a little Cinnamon, Schænanth, Spike, or Cassia Lignea, or Diarrhodon or Trionsantalon, &c.

To these may be added the Roots of white Carduus, Polypody, Fern, Docks, the great Celandine, Ash bark, Misleto of the Oak, Cleavers, Plantane, Devils bit, Hops, Mints, Hyssop, Poly mountane, Bettony, Penny-royal, Organ, Rue, Marjoram.

Another Decoction: Take *of the Roots of Fennel, and Parsley each one ounce, of Rhapontick two drams, of Wormwood Ceterach, Agrimony, each two drams, of the four great cold seeds each one dram; of Schænanth, and Spike each one dram:* boil them in chicken broath, or infuse them in Wine without the cold Seeds.

Rhasis hath a Potion much esteemed, of Wormwood, Dodder, Winter-cherries, Fumitory, the four great cold Seeds, Schænanth, and Spike in Whey.

Of simple Decoctions, that of Lignum vitæ is best, to provoke Urine, also a Decoction of Garlick and Madder with Honey, of the broad Plantane by it self, or with Lentils, as *Dioscorides*, who approves the Decoction of Organ with Figs, and of Pease with Rosemary, and of sweet cane, with Smallage seed.

A pound of Misleto of the Oak sliced in three pints of water boiled to half, is good if morning and evening four ounces be given, for a long time, you may sweeten it with Sugar, and a little Cinnamon.

A Decoction also of Earth-worms with things that provoke Urine, as Smallage roots, Orris, or Asarum, or the Bark of Elder roots, of Danewort, Ivy-berries.

Also Wormwood wine, for weak stomaches made with Sack, provokes Urine wonderfully: Also wine of Horehound and Squils.

Compound wines are made of many of the aforesaid mixed together, as; Take *Roots of Smallage, Fennel, and Flower-de-luce each one ounce and an half; Valerian, Acorus each one ounce; of Master-wort and Gentian, each half an ounce; Asarum and Squils, each two drams; of the Bark of the Root of Elder, or of Danwort, and Sassaphras each one ounce; of dried Wormwood, Horehound, Agrimony, Maiden hair, Germander, Carduus each two drams; the Tops of the lesser Centaury, Broom, and Tamarisk flowers each one dram; of dryed Elder-berries two drams, of Parsley, and Fennel seeds each one dram and an half; of Ameos, and Dill seed each one dram; of Cinnamon two drams, of Spike half a dram:* bruise them *for two or three quarts of wine.*

A Lye made of Bean stalks, or Juniper ashes dried in a Furnace, often strained or long steeped in water, drunk sometimes, hath often done good; And some have been recovered by drinking nothing else, but it hath been smal: Also that is good which is made of Broom ashes: Also that of Ivy, Bitter-sweet, and of Hedg Hyssop, and if wine be used instead of water or mixed therewith, it wil pierce the more; Or if you bind the Ashes aforesaid in a knot of Linnen, and steep it in wine, it will cure, especially if the Ashes are made of Plants not throughly burnt, but dried to ashes in an oven

I did much for one in a Dropsie with this Lye, when his Codds and Yard were swollen. Take *of the Ashes of Vine and Bean stalks, and of Bitter-sweet, and Holly bark, and Juniper, all burnt in an Oven without flame each one handful;* pour a pottle of water thereon, and let it run through, till it grow a Lye, and then boil it with Sugar, and skum it, and when it is cold, give it a relish with one ounce of Cinnamon water, let him drink thereof in the morning, and one hour before or after Supper three or four ounces.

The Chymists like the Salts made from thence better, as of Wormwood, Juniper, Hedg Hyssop, and Dwarfe-elder. If one drink their own Urin, or that of a young Boy it will provoke urine. *Dioscorides* commends the urine of a Goat drunk every day with Spikenard, distilled waters penetrat, much, if drunk often four ounces with wine.

Simple waters are of Elder, or Dwarfe-elder roots, and Flowers or Berries, of Orris roots and flowers, and of great Celandine: also of white Lillies, of Raddish, French beans and Dodder: and of other opening and diuretick Herbs, and Roots, among which the water of Sea Fennel is best: some commend a water distilled of Mans dung, and Tobacco water.

The Compound waters are made of the aforesaid, with Juyce of Flower-de luce, some add Cantharides, cinnamon, Spike, and Schænanth.

The Chymist make some stronger waters, which they give by spoonfulls, adding to the aforesaid, as celandine, Elder, &c. Tartar and Vitriol calcined, and a little Spirit of wine, or of Tartar and Vitriol alone with Flints burnt and poudered, they make a water which they after distil and account a secret.

Dioscorides gives the Juyce of Lazerpitium or Benjamin, with Figs, the Juyce of Brooklime with wine, some commend the Juyce of Tobacco, some the Extract of Juniper.

The Oyl of bastard Saffron, and the Oyls of the Salts aforesaid, are mixed with the former by the Chymists.

Those Compositions mentioned in a cachexy from weakness of Bowels, Obstructions and Hardness, are good because they provoke Urine.

Also Juleps, and the milky Potion made of Turpentine.

Also Electuaries, especially that we mentioned in a cachexy, when a Dropsie is feared, as that made of the Juyce of Elder, and Dwarfe-elder and Dialacca, and Diacurcuma.

Of the Compounds we may give the two last best, and of Simples the Pouder of the Tops of the lesser centaury, and of Sea wormwood.

Also Pouder of Dill with Wormwood or Horehound-wine.

Also the Pouder of a Wolfes Liver or Guts, or the Pouder or Ashes of Hens Guts, the Liver of a Cuckow, and Spleen of an Ass, or of a Colt, when the Spleen is affected, the Flesh of an Hedghog, the Body of a Bat with the Head taken off, Earth-worms, all dried and poudered, or burnt to ashes given alone, or with other Pouders in wine, syrup or water convenient, are thought proper for these Bowels distempered.

Spanish Flies also, or Grass-hoppers, or Crickets baked to a Pouder, and one scruple given with water or convenient Syrup or Milk provoketh Urine powerfully, also you may add cherry-tree, or Plum-tree Gum, to hinder their ulcerating.

Some commend burnt Brass, and Pouder of Load-stone.

Also the Pills mentioned in a cachexy, are good against the Dropsie that comes from thence. And these following are most powerful to provoke Urine. Take *of Cantharides without the thin wings half a scruple, Mastick six grains, Rhubarb half a dram,* pouder them finely, and make them up with Turpentine, or Fir-tree, Rosin two drams, adding the Infusion of Gum Traganth made in Violet water, and fresh Butter each half a dram; make them up with Sugar candy into Pills, give one dram at the first to try the strength of them.

Also we endeavor to consume water in the Belly and the parts below with outward Applications, such as draw it forth and digest or dry it into a Vapor.

You may make Fomentations and Baths for the belly and swollen Legs, and Codds, of Sea-water, or salted water, or Suphur, nitrous or bituminous Waters, Artificial, or Natural.

Or of a strong Lye, especially for the Feet, by straining water or wine through the ashes of Vines, Oak, Beech Beans, Cole-worts, Bones or the like, with Allum and Salt if you will have it stronger, with which you may wet clout, and lay them upon the Legs.

Or

Or you may make Fomentations and Baths of a Decoction of Wine, Bean water, or the like: chiefly of the roots and Leaves of Dwarfe-elder, alſo of Orris, Nettle, Celandine, Sowbread, the Bark of the Root of an Elm, and Fern, Centaury, Mezereon or Mountain-peper, Rue, Calaminth, Organ red Coleworts, chamomil flowers, Elder and the other Dryers, with Brimſtone, Salt or Allum, ſometimes Scales of Iron, and three drams of the Pouder of Graſs-Hoppers, or cantharides to provoke Urin alſo.

Or make this Fomentation: Take *of common Lye ten pints, Vinegar one pint, Salt or Allum three ounces*: boil them with drying Plants, and foment the parts with a Spunge.

A Stove or dry Bath doth more dry and draw out the humors by ſweat, from the inferior parts, and the more violently, if you quench Flints in the bath to raiſe the fume: ſome have with good ſucceſs uſed Laurel boiled therein.

Alſo a Fume raiſed by Iron, Flints or Marchaſits quenched in Vinegar, or by Vinegar powered upon them, or upon a Mil-ſtone is good, and the rather if Dwarfe-elder be boiled firſt in the Vinegar.

Or jet quenched in Vinegar.

Cover the lower parts of the body with hot Sand, the Sea-ſand is beſt by reaſon of the ſalt which is drying, therefore *Dioſcorides* bid it be done at the Sea ſhore, other ſand will do the ſame with ſalt and aſhes.

This may be done alſo with aſhes alone, which are beſt when made of drying Herbs and Woods.

The ſame may be done in a heap of Corn, Malt, Bran, or trodden Grapes being hot.

Fill baggs with warm Sand, aſhes, and parched Salt, and apply them to the Belly and Feet; to which you may add drying Herbs, and the great or leſs hot Seeds.

In the Dropſie Aſcites, ſweat provoked with Dane-wort as followeth, takes down the Tumor. Take *a good quantity of Dane-wort fried without Water, and not burnt, lay it upon a Quilt or Blanket, upon which let the Patient lie and ſweat while he is able, refreſhing himſelf with Cordials that he may continue the longer in it.*

There are alſo divers Plaſters, Cataplaſms and Oyntments for ſwollen Bellies, and Feet and Codds, when full with water, to conſume it, with things proper for the bowels thus.

Of Simples, Raddiſh roots, or Acorus, Pepper-wort bruiſed raw, or boiled in ſtrong Vinegar, which with Watercreſſes, and Muſtard ſeed, they are ſtronger.

Alſo Onions beaten with Honey and Pepper, and applied, as *Dioſcorides* commends the Lyes of Oyl or Greaſs in an untan'd skin to rub upon the part.

The Root of a wild Cowcumber bruiſed and ſteeped twenty four hours in Vinegar of Squills, with twice as much Honey, is an excellent Medicine if boiled with a little Pouder of cummin.

Goats dung and Cow dung alſo applied to the belly, and Pigeons, and Hens dung alone, or mixed or boiled with the urin of a Boy, or Goat, or with Lye or with Wine, Vinegar or Oxymel ſimple or made of Squills, adding Sulphur, Niter or Salt.

Or, Take *of dryed Goats dung, or Cow dung, the Plaſter of Bay-berries each half a pound; the Aſhes of Snails or ſhell-fiſh half an ounce, of Vinegar and Honey as much as will make a Plaiſter.*

Another more excellent.

Take *of Pigeons dung, and Wine of the beſt each one pound; Vinegar three ounces, of Juyce of Dane-wort and Flower-deluce each two ounces; Honey three ounces, Quick brimſtone one ounce, Salt or Niter half an ounce, of Flower of Beans or Lupines one ounce and an half*: boil them to thickneſs, adding at the end *Bay berries one ounce, Cummin ſeed half an ounce, Water-creſſe ſeed, Cypreſs roots, Elicampane each two drams; of Chamomil and Dill flowers each one pugil; of Turpentine as much as will make a Cataplaſm.*

Another is thus made: Take *of Goats dung or dried Cow dung four ounces, of Frankincenſe, Maſtich, and Myrrh each one ounce; Cypreſs roots and Coſtus each half an ounce; Cummin two drams, Brimſtone, Salt each three drams; as much Honey and Vinegar of Squills as will make a Plaiſter.*

Or, Take *of the aforeſaid Dungs two ounces, of Dove foot Rue, Pellitory, Dwarfe elder each three handfuls, boil them in Urin or Lye with Salt, Water and Wine*; beat them adding *Meal of Lupines, Bay berries each three ounces; Oyl of Rue two ounces, make a Cataplaſm.*

Snails bruiſed and applied are very good, *Dioſcorides* bids you uſe the ſhells alſo, therefore they muſt be dried and poudered, alſo the ſlime of Snails is good if you add as much Goats or Cow dung to the Snails, the Plaiſter wil be better, to which for the Bowels, you may add Maſtich, Spikenard, Schænanth and Aſarum.

Or thus, Take *Bay berries half an ounce, Cummin or Caraway ſeeds two drams, Water creſs ſeeds, Agnus Caſtus and ſtaphſacre each one dram; Orris roots three drams, Aſarum one dram, Maſtick and Myrrh each two drams; Mummy one dram, Spike and Schænanth each half a dram; Brimſtone three drams, burnt Salt two drams, the Aſhes of a Vine or Oak or of Snails, one dram*, make a fine Pouder, ſprinkle it with ſtrong Vinegar, and with ſo much Goat or Cow dung or Snails fleſh, make a Cataplaſm.

If the belly be anointed with ſome Juyces or Plaiſters made of them, water may be drawn forth, the Juyce of ſowbread, Dragons or Cuckow-pintles, wild Cowcumbers, Mezereon, Spurge, Laurel and Soldanella are beſt, then of Dwarfe-elder, Elder, Flower-de-luce, Birth-wort, Aſarum, Mercury, mix them with Bean or Lupine Meal or Orobus, adding ſomtimes Spike, Aſarum, Schænanth, and apply it like a Pultis very large about the Navel, or make them into an Oyntment.

Thus; Take *of the Juyce of wild Cowcumbers three ounces, Juyce of Sowbread or Dragons two ounces, Juyce of Spurge or Laurel one ounce, Juyce of Dwarfe-elder, and of Flower-deluce each one ounce and an half, of Ox gall half an ounce, Oyl of Nuts, Squills and Butter each four ounces*; make a Decoction til the Juyces be partly conſumed, adding afterwards *one dram and an half of the pouder of Scammony, Coloquintida one dram, Euphorbium, two drams, of the Pouder of the Root of Sowbread*, if the Juyce be not in, *three drams, Wax as much as will make an Oyniment.*

If you boil a little of it with Honey, it wil be very ſtrong.

Or you may uſe the following Liquor to the parts ſwollen: Take *of the juyce of wild Cowcumbers one ounce and an half, the juyce of Dwarfe-elder and Flower-de-luce two ounces, the Leaves of Laurel, or Spurge one handful, of Turpentine twelve ounces, Myrrh half an ounce, Frankincenſe, and Maſtick each two drams; Numeg half an ounce, mix them and diſtil them.*

Or anoint with the Oyl following; Take *of Oyl of Nuts or Line ſeed one pound and an half, Wine and Vinegar of ſquils three ounces*, boyl in them *the Fruit or Leaves of wild Cowcumbers, alſo Mezereon or Laurel bruiſed three handfuls, of the Roots of Squills and Euphorbium each half an ounce*: ſtrain them for Uſe.

To theſe you may add Wormwood water to ſtrengthen the Bowels, and if the Liver be hurt, the Juyce of the Roots of comfrey, and boil them with Oxymel, adding Gum Ammoniack diſſolved in Vinegar of Squils, and mix Sanders, Spike, Dialacca, or Diacurcuma, and apply it to the whol Belly.

Other Applications are thus made: Take *of Sowbread roots one dram and an half, the Roots of Aſarum one dram, Birth-worth and Pellitory of Spain each half a dram; of Smallage, Rue, and Muſtard ſeed each two ſcruples, of Spike and Schænanth each half a dram, of Aſhes of Graſs hoppers, and Spaniſh Flies one ſcruple, of Oyl of Wormwood, Bayes or Rue each two ounces, of Oyl of Scorpions one ounce, with Bdellium diſſolved in Vinegar and Wax make a Liniment*; or with Orobus, Lupine, or Bean flower, a Pultis, or leaving out the Oyls mix the pouders and meales with juyce of wild Cowcumbers, Laurel, Sowbread or Dragons, and make an Oyntment or Cataplaſm which with Honey will ſtick better, or a Plaiſter with Pitch and Wax.

Or, Take *burnt Braſs two drams, Allum or Salt half an*

ounce, Orris three drams. Orobus meal one ounce, mix them as the other with Oyl of Squills or Juyces.

The uſual Oyntment to anoint the Belly is that of Artenita or Sowbread is beſt, it is *Meſuas* and is made of Juyce of Sowbread, wild Cowcumbers, Vinegar, Ox gall, Aloes, Scammony, Coloquintida, Turbith, Mezereon, Euphorbium, Sagapenum, Myrrh, Polypody, Chamomil, Pepper, Ginger, Sal Gem. Oyl of Flower-de-luce, Butter and Wax.

There is another Oyntment of Sowbread which is good againſt a hard ſpleen made of the Juyce of Sowbread, Dwarfe-elder, Vinegar, Tamarisk, Polypody, Gum Ammoniack, Bdellium, capar Roots, Spikenard, and Oyl of Flower-de-luce.

Oyntment of Aregon is good in a Dropſie to anoint the Belly, it is made of Dragon Roots, wild cowcumbers, Pellitory, Briony, Laurel, Sage, Savine, Fleabane, Roſemary, Marjoram, wild Time, Rue, Bays, calaminths, Maſtick, Olibanum, Euphorbium, with Ginger, Pepper, Oyl of Musk, Bayſe, Petrolium, Bears greaſe, butter and wax.

The Oyntment called *Agrippa's* of *Nicolas* is uſed for the ſame, it is made of Briony roots, wild Cowcumbers, Squills, Orris, Dwarfe elder Water, caltrop, Oyl and Wax.

Applications to the bladder do provoke urin, which are deſcribed in the ſuppreſſion of Urine, as that Fomentation of the Decoction of Garlick, Juyce of Dove-foot and boys Urine, alſo anointing with the Oyl of Scorpions and the like.

Some fume the Anus with ſuch things as they do the belly and Feet, and anoint it with *Aqua vitæ*, and Oyl of Euphorbium, or caſtorium, and Juyce of Flower-de-luce, adding if they inflame, butter and oyl, cataplaſmes will do the ſame, ſuch as are uſed to the belly, the vertue of which wil come from the *Podex* to the belly.

They report that the ſtone in a water-ſnakes belly which ſhe vomiteth into the water, when ſhe is tyed by a ſtring to her Tail, is of ſuch force to conſume water, that it preſently conſumes the water into which it falls, and if it be laid to the belly, conſumes the water there alſo.

You muſt have regard to the Liver and Spleen, if diſtempered, with ſuch Remedies as are preſcribed in theſe Diſeaſes, eſpecially in a cachexy and Obſtructions.

The Air muſt be dry, which is better then moiſt; Exerciſe, if they can beare it, doth diſcuſs, Frictions or Rubbings do it more, eſpecially if the Hands be anointed with Salt and Oyl, or Oyl and Water, and then if you rub till the skin be red.

Alſo Muſtard ſeed and Urine rub'd upon the belly to make it red and diſcuſs.

Cupping-glaſſes applied to the whol belly are good to diſcuſs.

Watchings although they dry more then ſleep doth, yet becauſe they weaken and are troubleſom to difficult breathers, you muſt not allow them much.

The Diet muſt be moderate, of good Juyce and eaſie concoction, abſtaining from moiſt things, and roaſt is better then boil'd, they muſt abſtain from ſalt, ſpiced and hot things which provoke Thirſt: they may uſe Diureticks, or ſuch as provoke Urine, as Parſley, Fennel, Rocket, and Cole-worts, Livers of Wolves, Foxes, Hens, and Larks are counted proper.

They muſt not forget Sallads which provoke urine and looſen the belly, made of yong Elder budds, and of Dwarfe-elder, firſt boiled a little, with much Oyl and a little Vinegar, and Sugar if they pleaſe.

Let them drink little, for it is hard wholly to forbear, yet when ſome have done it many daies, they have been cured, being their bowels were not hurt. Water drinking, eſpecially much, is hurtful, with a little Vinegar, it will quench the Thirſt better; thin ſharp wine is good to provoke Urine, Vinegar is good ſauce not only for the Spleen, but Liver and to quench Thirſt.

The Cure of ſwollen Feet.

The ſpreading Tumor of the Feet differs from Oedema, it is ſofter and comes of crude and ſerous Juyce, and ſomtimes it is in one Foot, ſomtimes in an other, very large, ſomtimes in a certain place below or about the Ankles, or, as we have obſerved, upon the skin, which if it come after this or that manner without another Diſeaſe continueth long, and if it ceaſe, it returns at certain times, it is harder to be cured in ſome that are accuſtomed to it, and it is hard to prevent from returning, except the body be very well purged from thoſe Excrements and Humidities which Nature conſtantly ſendeth to theſe inferior parts, and the return of them prevented. And this is done by a moderate and ſparing Diet, and often purging, by ſweating, ſomtimes for a week or two together, or for a moneth continually or by Urine, with other particular Evacuations, and altering Medicines, that conſume theſe Humors, and ſuch as ſtrengthen the bowels, the weakneſs of which was the cauſe of them. Theſe kinds of Medicines have been declared in Defluxions, and in the Joynt-gout which come from ſuch watery Humors, and the like, and may be applied to this Diſeaſe.

As for outwards Medicines you muſt at firſt repel thoſe Humors which make the Feet ſwell, applying ſuch things as we ſaid would ſtrike back Oedematous Tumors ſpread abroad; then they are to be dried up and conſumed, with ſuch things as were propounded in the ſame caſe in the Dropſie Aſcites, with Fomentations, Oyntments, and Plaiſters. Roulers do excellently in this, to keep the Humors from returning, if daily with a long Rouler a Hands breadth, beginning at the ſoal of the Foot, you roul to the Knee in the morning before the Feet begin to ſwell, as they do in the day; and ſo let them be till they go to bed, or keep them ſo night and day which may be done with a ſoft Boot, or laced Stockin or other Arts.

The Cure of ſwollen feet after ſickneſs.

Other Tumors that fall into the Feet after ſickneſs by excrementitious Moiſture that falls down, are taken for a good ſign, and therefore neglected: For they either go away of their own accord, or after a little purging or ſweating. But if theſe come from any hurt in the Bowels left by a Diſeaſe, then becauſe it is the beginning of a dropſie, you muſt proceed as we have taught therein.

The Cure of a Hydrocele or Water-rupture.

If Hydrocele be joyned with Aſcites and the Codds are filled with water as the belly, they are both dangerous: for the cure, it muſt be as the Aſcites which muſt chiefly be regarded, for if the belly fall, the Codds will alſo ceaſe ſwelling; And if not, then apply the outward Medicines mentioned in Aſcites, as Fomentations, Fumes, Plaiſters, &c: To the codds, as we ſhewed: let out the water by a Prick, and that which is in the belly will follow.

But if Hydrocele come of it ſelf without any other Diſeaſe, and the codds alone be ſwollen, becauſe it brings no great hinderance it is uſually neglected at the firſt, but it muſt be cured by thoſe Remedies mentioned in Aſcites to let out the water. Among which the cataplaſmes made of Goat and Cow dung, and the fleſh of Snails onely are the beſt, leaving out the things which are preſcribed for the bowels.

Or make this Pultis: Take *Goat or Cow dung one pound, of Snails boiled in Lye and cut ſmall twelve, mix them with the dung, then boil them all with the remainder of the Lye, then add Bean flowers three ounces, Cummin ſeed half an ounce, Muſtard ſeed one dram, Brimſtone one ounce, the Aſhes of Snail ſhells and Cabbage roots and ſtalks burnt, half an ounce:* mix them.

In the mean while foment the part with Lye to which there is added Salt and Brimſtone.

Beſides theſe you may uſe by turns things that conſume water and aſtringe, and ſhut up the Paſſage by which water falls into the Codd, and alſo dry up the water.

Such as this is made of the dung aforeſaid with the third part of Bole and Vinegar or Oxymel.

Or this, Take *Bran one pound, Bean flower four ounces,*

Chim-

Cummin seeds two drams, Galls six drams, Hypocistis or Conserve of Sloes half an ounce, Allum two drams; boil them *in Oxymel to a Pultis.*

If the Tumor yet abate not, you must prick it, which is easily done without great pain in the lowest part of the cod, with an incision Knife thrust into the skin which is stretched out, and so let out the water, and press it forth till all be out, and then keep the wound some time open with a Tent, or with a seton or skein of Silk drawn through by another Orifice.

Besides this, if the Party be so subject to this Tumor that it returns again, you must thus prevent it, by hindering the increase of water in the Belly with good Diet, and such things as consume Water, as we shewed in the weakness of the Stomach; And if there be any fault perceived in the Bowels ordained for Sanguification or making of blood, you must use things mentioned in a Cachexy.

And if we perceive by the return of it again speedily, that this Swelling comes from the falling down of the Peritonæum, you must keep it up with such Remedies as were mentioned in fleshy Ruptures called *Epiplocele* and *Enterocele*; and if they prevail not, you must use a Truss or Ligature to keep it up, first making incision in the Groin, as in other Relaxations and Ruptures. And because this is dangerous for loss of life or one stone, it must not be done but upon great Necessity, especially in a Hydrocele which is less troublesom, and may be cured by a Punctnre.

The Cure of the watery Tumor in the Groin. The watery Tumor in the Groin, in Women being like the Hydrocele in men, is cured the same way, applying things that consume water.

The Cure of Hydromphalus of the Navel. The Cure of the Swelling about the Navel called *Hydromphalus*, is by external Applications and manual Operation.

The Cure of Hydrocephalus. The Hydrocephalus being a tumor of the Head, is hardly cured with outward Applications, because the skin is there so thick, that the matter cannot de digested, but when you have tried the best Medicines mentioned in Oedema and the Dropsie without success; you may easily cure it by cutting or burning, and the safer, because there is no danger of great loss of blood.

The Cure of swolen Eye-lidds. If the Eye-brows be swollen, either they fall by actual Heat, or by Fomentations, (the Eyes being shut) or discussing oyntments mentioned in the watery Oedema.

The Cure of Phlyctænæ. Phlyctænæ or little Bladders full of water either depart of themselves, or by pricking or cutting to let out the water, and then the cut may be cured.

The Cure of Hydroaxa. *Hydroaxa* or water Pustles are little and many, called *Saren* in high Dutch. If these vex by itching, because they argue much salt or cholerick Water, he must be purged, with things mentioned in the Itch, and they must be opened to let out the water, to which the itching calls the Nails, or they must be pricked with a Needle, and afterwards the Scabs are to be cured, as we shewed.

The Cure of Bladders in the Eyes was shewed when we speak of their pains, you must cure all windy Tumors as a Tympany of the belly, or as the puffing up of the whol body is cured, at first. And after it be in the Codd called *Pneumatocele*, or in the Throat called *Bronchocele*, or a *Physodes* you must look to Particulars.

There are three sorts of Tympanies, from divers causes, two are more usual, the first comes from wind onely in the Guts, the other from wind and water in the cavity of the belly; the third is very seldom which comes from wind only shut up in the cavity of the belly: we will declare what is to be done in all three.

The Cure of the Tympany of the Guts. The first kind of Tympany which comes from wind not gathered into the cavity of the Belly, but in the Stomach and Guts, which so stretcheth them, that the belly swelleth, if it come from rouling together of the Guts, or from some old Obstruction, and if the Guts be made exceeding thin thereby, so that they cannot again come to their former condition, or be broken as we have known, with a little force: It is for the most part desparate; but if this stretching or stoppage hath not been so old, so that it seems rather like a Cholick from wind, then a true Tympany, then there is Hope of cure.

And it is thus begun, by opening again the Passages of the Guts, and that speedily and chiefly with Glysters which by softning and pricking do loosen the Belly. and discuss the wind, or by purges such as are mentioned in the cholick, and in the binding of the belly; where we have been so large that we need not repeat them again.

The Cure of the Tympany joyned with ascites. But in the other kind of Tympany, when wind and water in the cavity of the belly, cause it to swell, which is most treated of, because most usual, because the Tympany and Ascites meet being both dangerous the case is worse.

The Cure of this differs not much from that of Ascites, only you must respect the weakness of the Stomach which causeth wind, and whether the wind come from the Stomach, or from water turned into wind, you must regard both

And first you must purge with such Purgers as were mentioned in Cachexy and Leucophlegmacy, for to cleanse the belly and Stomach of Excrements, and then purge water, and wind.

You may use these following,

Take *of Liquorish one ounce and an half, opening Roots each one ounce; Valerian, Orris, and Elicampane each half an ounce; Asarum two drams, Mints, Betony, Horehound, Maiden-hair, Germander each one handful; Cordial flowers, Broom, Rosemary, and Lavender flowers each one pugil; Anise and Fennel seeds each two drams; Parsley, Sesili, Endive, Dodder seed each one dram; Melon seeds two drams, Raisins stoned one ounce, Senna and Carthamus seeds each one ounce and an half; Epithimum three drams, and if you please two drams of Soldanella:* boil them in water, and the third part wine, infuse *Rhubarb, Agarick and Mechoacan each half an ounce; Cinnamon, Ginger, and Sanders each one dram, Spike and Schænanth each half a dram; Sugar* as much as is sufficient for an Apozeme, for three or four doses.

Or make this wine. Take *of Succory roots, and Fennel roots each one ounce, of Orris and Elicampane each half an ounce of Gentian and Valerian each two drams; Wormwood, Mints, Groundpine, Ceterach each one handful; Topps of Centaury and Rosemary each one pugil; Fennel seed half an ounce, Caraway seed two drams, Senna one ounce and an half, Agarick, Rhubarb each half an ounce; Spike, Schenanth each half a dram;* infuse them in a sufficient quantity of wine, for four or five doses.

Also the Clysters mentioned in Anasarca and Ascites, or this for expelling Wind.

Take *Orris and Briony roots each one ounce and an half; Gentian half an ounce, Asarum two drams, Bark of Elder roots one ounce, Rue, Mother-wort, Horehound each one handful; Flowers of Centaury, Chamomil, Dill, Melilot, Elder, Lavender, and Rosemary each one pugil; Juniper and Bayberries six drams, Cummin, Caraway, or Fennel seeds half an ounce, Parsley seed two drams, Fænugreek three drams, Carthamus seeds half an ounce, Agarick three drams, Soldanella or Roots of wild Cowcumbers two drams,* (or leaving out the Purgers, we add a little Coloquintida) boil them in water and the third part wine or weak Lye, and in as much of the strained Liquor as is sufficient, dissolve *two drams of leaven, two ounces of Honey, three ounces of Oyl of Rue, and a little Salt*: make a *Clyster*.

You may leave out the Purgers in the Decoction, and dissolve *Hiera or benedicta Laxativa half an ounce, Juyce of Mer-*

Mercury and Flower-de-luce one ounce and an half.

Here alſo you may uſe altering Medicines which we ſaid were good in Droplies in divers forms, chooſing thoſe that expell wind moſt or adding them.

You may make this Pouder. Take *of Valerian roots one dram, Orrice roots, Germander, Mints, each half a dram, Cummin ſeed prepared in Vinegar, Fennel and Caraway each one dram, the aſhes of the Guts of Hens or Wolves or of Earthworms, half a dram*; make a pouder.

Or this Electuary. Take *of the Conſerve of the roots of Succory and Valerian each one ounce; Conſerve of Marjoram and candid Ginger each half an ounce; Pouder of Diacyminum and Diacurcuma each one dram; of the aſhes of Hens or Wolves guts, half a dram*, with the ſyrup *of the opening roots* make an *Electuary*.

You may apply outwardly things mentioned in Aſcites to the Belly, becauſe they diſcuſs Wind as wel as Water, chooſing thoſe that are moſt proper againſt Wind, or mixing ſuch things.

Emplaſters of Dungs mentioned are the beſt if they have many things in them that expel wind.

The Emplaſter of Bay-berries is excellent, alone or with others, againſt the Aſcites, and expels wind, made as I ſhewed in the weakneſs of the Stomach.

The Diet muſt be the ſame with that of Aſcites, and they muſt avoid all things that breed wind.

The Cure of a ſimple Tympany.

In the third kind of Tympany which comes from wind that gets out of the Stomach and Guts into the Cavity of the Belly and ſwels it, which is ſeldom; there is more danger than in the reſt and is thought the worſt kind of Dropſie, becauſe it comes from the ſame cauſe which the firſt kind of Tympany, a total obſtruction and convolution of the Guts and a thinneſs of the ſame extenuation and ſtretching and alſo becauſe wind can hardly be diſcuſſed out of the Belly. And the Diſeaſe wil be greater, and incurable, if the Stomach be very weak and cauſe theſe winds becauſe new wil breed from thence continually, as alſo if there be a ſolution in the Guts which makes way for wind into the Belly, and cannot be cured.

If this come from Coſtiveneſs of the Belly, it muſt be cured, as is mentioned in the firſt kind of Tympany, if it come from great weakneſs of the ſtomach, you muſt chiefly regard that and the expelling of wind, for which we have writ medicines at large in the weakneſs of the Stomach.

And give Purges of crude humors which are gathered by reaſon of the weakneſs of the Stomach, and are the cauſe of Wind, and expellers of Wind, ſuch were preſcribed in the cure of a weak Stomach.

We may uſe this following Decoction. Take *of Fennel and Parſley roots each one ounce; of Orrice and Elecampane roots each half an ounce: Wormwood two drams, Mints, Marjoram, each one dram; Roſemary, Lavender flowers, each one pugil; Anniſe and Fennel ſeeds each three drams; Caraway ſeed two drams: Carthamus ſeed bruiſed and Senna of each ſix drams*; boyl them in *Water* and *Wine* adding in the end *Rhubarb and Agarick each three drams; Cinnamon one dram, Spike one ſcruple*, diſſolve *Sugar* when it is ſtrained and let it be for divers doſes: or let all theſe be infuſed in *Wine* and let it be ſomtimes taken.

Another Potion. Take *Rhubarb four ſcruples, Spiknard one ſcruple, Agarick two ſcruples, Ginger one ſcruple*, ſteep them in *white Wine* and *Fennel water*, ſtrain it, and add *Diacarthamum and Diaphœnicon one dram.*

The Clyſters mentioned in weakneſs of the Stomach and in the Collick, to expell wind, are good here alſo.

Or this made for the purpoſe, Take *of Rue two handfuls, Chamomel flowers two pugils, Juniper or Bay berries one pugil, Cummin or Caraway ſeed ſix drams, Fennel ſeed half an ounce*, boyl them in *water* and *wine*, diſſolve *Honey, Oyl of Nuts, each two ounces; Oyl of Spike ſix drops*,

Or, Take *ſix ounces of Spaniſh wine, water of Chamomel flowers four ounces.*

Or Take *Rue water diſtilled as much as is fit with half an ounce of the ſpirit of wine* make an Injection.

Or, Take *Juniper berry water, or of Caraway ſeeds, Cummin, Fennel or Aniſe ſeeds*, it is very excellent to expell wind.

To theſe Wines and Waters for Glyſters you may add Juyce of Rue, Oyl of Rue, chamomil, Dillor Lillies, two or three ounces, with Honey.

Or make this of Oyl only: Take *Oyl of Rue four ounces, Oyl of Chamomil, Dill, Lillies each two ounces; Oyl of Spike Caraway or Cummin diſtilled ſix or ſeven drops.*

Altering Medicines to help the firſt concoction, and to hinder breeding of wind, and if bred to diſcuſs it, ſuch as were mentioned in the weakneſs of the Stomach, are here alſo good; of which the chief is Fennel or Aniſe ſeed wine, or of the barks of Fennel roots, broath made with Bay-berries, or with caraway ſeeds, caſtor drunk with wine: among the compound Pouders the fifth and the tenth, and that for after Meat made of Seeds: Lozenges made with Oyl of Aniſe ſeeds and Fennel ſeeds.

That Electuary which is chiefly for wind, and the like there ſet down.

A Pouder for the ſame, *Cummin ſeed* infuſed in wine, and dried again *two drams, Fennel ſeed one dram, Mints and dryed Marjoram each half a dram; Ginger one ſcruple, give one dram for a doſe, and if one ſcruple of Caſtor* be added, it will be excellent.

Or this Electuary: Take *Conſerve of Mints and Marjoram each one ounce; Conſerve of Roſemary, Lavender and candied Ginger each half an ounce; of Aniſe and Fennel ſeeds each one dram; Caraway and Cummin ſeeds each half a dram, or inſtead of the ſeeds, the ſpecies Dianiſi or Diacumini three daams, Cinnamon one dram, with ſyrup of Wormwood* make an Electuary.

You muſt apply things to ſtrengthen the Stomach, and eſpecially to the Belly to expel wind, ſuch as are mentioned in the weakneſs of the Stomach; as the ſimple and compound Oyls, and the Ointment preſcribed againſt the Swelling of the Belly, cataplaſmes of Bread and Seeds, Fomentations of Penny-royal and Organ &c. baggs to expel wind of Galangal and Mints, of Bran and Milium.

To theſe may be added this Ointment.

Take *Oyl of Rue two ounces, Oyl of Lillies, Mints, or Marjoram each one ounce; Juyce of Rue, Fennel and Aqua vitæ each one ounce and an half*; boyl them to the conſumption of the Juyces, and add the Pouder *of Cummin and Bay-berries each two drams; Wax* as much as will make an Ointment. It wil be excellent if you leave out the Pouders, and put in *one ſcruple of the Oyl of Cummin, Caraway or Spike, and better with half a dram of Caſtor diſſolved in Aqua vitæ.*

Make a Cataplaſme of cow or Goats dung, boiled in ſtrong Wine, Urin and Lye, with Pouder of Cummin, caraway, Smallage ſeed, Bay-berries, Bean flowers, and Rue, and Salt and the like.

Or, Take *Rue, Hyſop, Wormwood and Figgs*: boyl them *in Wine or Urin and Vinegar*, beat them adding *Bean flowers and Bay-berries one pugil, and with a little Niter* make a cataplaſm.

It is good to foment the belly with theſe things following boyled in wine, as Orris roots, Elicampane, Rue, Mints, Marjoram, Roſemary, chamomil flowers, Dill, Bay-berries and Juniper berries, the hot Seeds and the like.

Or let the Fume of theſe be ſent to the belly under the cloaths in the Bed

Make a bag for to lay upon the belly of theſe; Take *of Millium ſeeds two pugils, Cummin ſeeds and Caraway each half a pugil, Bay-berries and Bran each one pugil, Melilot, Chamomil, Dill, Centaury and Roſemary flowers each one pugil; of burnt Salt half a pugil*; fry them in a Pan, ſprinkling wine and Vinegar and make a bag, you may add Rue ſeeds, Nigella, Seſili and Spices with Brimſtone.

Great Cupping-glaſſes that draw forth wind, and are thence called *Ventoſes*, applied to the Navel do powerfully draw wind forth, or apply many about the belly.

There muſt be a good Diet to prevent crudities and wind, for quantity and quality, and the motions of the Body and Mind muſt be ordered, as we ſhewed in the weakneſs of the Stomach.

When

The Cure of the general Swelling of the whol Body.

When the whol Body is ſwelled with wind which is ſeldom, as that called *Anaſarca*, which comes of crude Juyce, in regard it comes of a violent cauſe, or great Diſeaſe, it muſt be regarded; and if the cauſe be taken away, as when it is from poyſon by Antidotes, the Swelling will ceaſe. Or if it be a deadly Diſeaſe, which appears by the Tumor, it ends in Death with the Diſeaſe.

But to remove it if it continue, the cauſe muſt be taken away by Evacuations made by ſweat, and inſenſible Tranſpiration, and the wind expelled, with Treacle and other Opiates; if it come from poyſon, which reſiſt it, and provoke ſweat; alſo you may diſcuſs wind, and take away Swelling with Stoves and hot Fumes, ſuch as were mentioned in the Tympany.

The Cure of Pneumatocele, or windy Rupture.

If Pneumatocele come from wind and water in the Codds, firſt there muſt be a general way to hinder the comming of wind and water, and then outward Medicines muſt be applied, ſuch as were mentioned in the Tympany joyned with Aſcites, and thoſe mentioned in the Water-rupture called *Hydrocele*, for that which conſumes water, doth alſo diſcuſs wind, or if need be, you may open the part with a Lancet, and let out both wind and water.

But in a ſimple windy Rupture, the general Medicines to prevent wind, and diſcuſs, and particulars applied to the Codds, mentioned in the Tympany may be good, and the Emplaſter of Dungs is moſt excellent with half an ounce of Brimſtone.

Or this; Take *Bean flower half a pound, Bay-berry flower three ounces, Cummin ſeeds one ounce, pouder of Rue two drams, Niter one dram, Brimſtone three drams:* boyl them *in ſtrong Wine, with Aqua vitæ one ounce,* make *a Cataplaſm.*

Fomentations, Bags, Fumes, and Oyntments preſcribed in the Tympany are good here to the Codds.

Or this Oyntment; Take *Oyl of Rue three ounces, Oyl of Caſtor and Pepper, each one ounce; Oyl of Spike one ſcruple, Soap ſix drams, Aqua vitæ one ounce and an half, Gentian, Hermodactyls, of each one dram and an half; Pellitory and Sow-bread roots, each one dram; Seeds of Cummin and Staphſagre, each half a dram; pouder of Earth-worms one ſcruple, Turpentine as much as will make an Unguent.*

Or make a Plaiſter thereof with Maſtick and Frankincenſe.

In all the kinds of Ruptures as in this, if that Herb of Geſners called *Numularia* or *Money-wort* green or dried, be ſteept in Spirit of Wine with a little Horſe-tayl, and clouts dipped therein and applied, it is excellent.

Some commend highly Water Bettony, or the Clowns Wound-wort beaten with Roots, and boiled and applyed in this, and in the beginning of other Ruptures, and if uſed as the Former, it will be of more force.

The Cure of the Inflammation of the Codds.

In other Swellings from the Colick or Straines, when both Codds are diſtempered, in regard they quickly go away, there is no other care to be taken but to prevent them hereafter, which is by taking away the cauſe, leaſt it being often repeated, it brings a windy Rupture, therefore at the firſt appearance apply external Medicines, ſuch as we have declared for the cure of a windy Rupture, and hindering wind from comming into the Codds.

The Cure of Bronchocele or Throat rupture.

Bronchocele which is a Swelling of the Throat, if not quickly taken in hand before it comes to the full growth, can ſcarce be cured, but continues all the life with hindrance and Deformity, bringing hoarſneſs and ſhortneſs of wind very dangerous.

The cure although it for the moſt part conſiſts in purging of crude Humors, which are thought to be brought thither from the Head, and taking them from the ſwollen part; yet we, becauſe we ſay it comes from wind which is gotten in by the relaxing or tearing of a Membrane with the skin from the parts underneath, ſuppoſe that the chief care is to be taken in expelling wind, and what moiſture is there gathered, and to reſtore the relaxation and ſeparation; which is hard to be done, as we ſhewed in other Ruptures, beſides aſtringent things which ſhould do this being applied to the Throat, and ſtopping the Paſſages, eſpecially if before there be difficulty of breathing, will hinder breathing. Therefore this is harder to be cured then other Ruptures, in the Codds and Groins, becauſe alſo if we ſhould cut which is the laſt refuge we cannot make ſo good a Ligature.

Nevertheleſs, at the firſt before the Tumor is grown to the extremity, and before there is ſhortneſs of breathing, you may apply ſome aſtringents, ſtronger or weaker, with ſuch things as conſume wind and moiſture.

Therefore we may uſe the Emplaſter for Ruptures that is ordinary, or that of our preſcription with as much of the Emplaſter of Bay-berries, or other Seeds that diſcuſs wind, as cummin and the like.

Or cataplaſmes preſcribed in Hydrocele to aſtringe and diſcuſs, as that of Dung and Bole, and the other of Bran and Galls, for the ſame end and to unite the ſeparation of the membranes, if poſſible you may uſe ſome of thoſe which were preſcribed in Ruptures.

And it is found by Experience, that the Pouder of burnt Allum often given, hath done good by binding and drying, it may be given alone with wine half a dram in weight at a time, or with other diſcuſſing and drying Pouders.

Or thus: Take *of Orris roots and Galangal, each one dram and an half; of Penny-royal, Savory, Rupture-wort, each half a dram; of Fennel and Aniſe ſeeds, each one dram; of Parſley ſeed half a dram, of long Pepper, Spikenard, Nutmeg and Cinnamon, each two drams; Myrrh half a dram, burnt Allum half an ounce, Sugar of Roſes as much as all the reſt, give one dram and an half in Wine.*

When this Tumor is confirmed, we muſt only mind the expelling of wind and water, and there are divers external Medicines in Hydrocele and Pneumatocele preſcribed for the ſame.

If they prevail not, you muſt uſe the ſtrongeſt, as: Take *of Briony roots, and Orris three ounces, of Roots of wild Cowcumbers, and Squills one ounce and an half, ſlice them, and boyl them in Wine, with Bean meal, and Orobus, each two ounces, bitter Almonds, and Peach kernels one ounce and an half, of Cummin ſeeds two drams, Pepper one dram:* beat them *with Oyl of Lillies, and Flower-de-luce three ounces for a Cataplaſm.*

Or this Plaiſter: Take *of Gum Ammoniack, Galbanum, and Bdellium diſſolved in ſtrong Vinegar, each two ounces; of Pulp of Coloquintida two ſcruples, Saffron one ſcruple, Sal Gem: and Allum, each one dram, with Pitch one ounce and an half; Pine or Fir-tree, Roſin two ounces:* diſſolve in the oldeſt oyl of Nuts for an Emplaſter, to theſe add for more ſtrength and ſweetneſs *Oyl of Spike or Caraway half a ſcruple, Oyntments of Oyl of Peppers or Caſtor,* muſt be uſed with the hands firſt dipp'd in *Aqua vitæ,* or make Unguents with the ſame, and the Pouders aforementioned.

Alſo Fomentations mentioned in Hydrocele and Tympany may be uſed here, eſpecially let the tumor be often fomented with a Linnen-clout dipp'd in *Aqua vitæ.*

The cure of the Tumors Phyſodes.

The tumors called *Phyſodes,* or thoſe which come of wind and water, which they call windy Oedemas, if they come of wind alone or thin water, fall again ſpeedily: but if the tumor be much and thick, they laſt longer.

In the cure of theſe, firſt take away the cauſe, if it be internal and feed the Diſtemper, [illegible] hour alſo to hinder wind from comming to the part, [illegible] crudities and Humors, and if they be many, let them [illegible] evacuated, and diſperſed by external Remedies.

The general and particular Medicines for that, are mentioned

tioned in the third kind of Tympany, and in the windy Rupture and in the Throat-rupture.

But if they come from an external cauſe, and the Tumor ariſe from the attraction of the skin, or the Hands or Feet ſwell with cold, then when the cauſe is gone, they alſo vaniſh or they are diſſolved by actual or potential Heat by Fomentations and Oyntments, as other Diſeaſes and Pains comming from cold.

The cure of windy bliſters called Phlyctænæ.

To theſe are referred Phlyctæne or Blyſters of wind, which muſt be cured as watery Blyſters, becauſe when the ſcarſe skin is taken off, there is water underneath.

The cure is divers in tumors that come from the Juyce which nouriſheth the Parts, either abounding or being too thick; either as they are in glandulous Parts, or in fleſhy Parts, as they are harder and ſofter, or as they are in Parts without Fleſh.

The cure of Kernels.

The cure of tumors in Glandulous Parts comming from the nouriſhing juyce, is firſt of general Glanduls growing together in many parts then of particular, as of thoſe in the Throat as Strumaes, and then of thoſe behind the Ears called *Parotides*, and of thoſe under the Arm holes and Groins, called *Bubos*, and laſt, of the Stones thus hardned.

The cure of Scrophula.

The general Kernels in many places together, are either Scrophulas in the Neck to the Chin, called alſo *Strumæ*, and are ſomtimes in other Parts; in regard they are uſual, and hæreditary and common to ſome People, they require the chiefeſt care for cure; and this is not done without Labour and long time; ſomtimes it is incurable, when the Glanduls or Kernels are grown Scirrhous or hard, and will not yeld, or have great Venom as Cancers, then they turn into incurable Ulcers; ſomtimes though cure be done yet is not abſolute, yet though they be taken away, yet they leave behind them great diſturbances, as filthy and unequal Scars, and hinderances of the uſe of ſome parts, where they grew.

For the Cure of theſe, firſt conſider the condition of the whol Body, ſee that it be well cleanſed, by divers Evacuations and Alterations, having uſed Preparations for the ſame. Then give thoſe things that conſume a Scrophulous tumor, and diſcuſs it, or if that cannot be, yet ripen and digeſt it, ſo that it may come to ſuppuration, and either break of it ſelf, or be opened by Inciſion, and then uſe it, for the cure, as a corroding, cancerous Ulcer, into which ſomtimes they are converted. Somtimes when they are grown hard and ſcirrhous, and cannot otherwiſe be taken away, you may cut them or burn them off: as we ſhall ſhew.

Blood-letting if there be Plethory or Fullneſs, is good both to revel and draw from the part, as alſo to derive and ſend the Humors another way, and alſo Scarification.

They uſually purge Flegm in this this Diſeaſe, becauſe they ſuppoſe that it comes from a Defluxion of Rheum, not only when the Scrophula is in the Neck, but when it is in any other part: Firſt they prepare Flegm, then they purge it with Potions, Decoctions, Pills, ſuch as are deſcribed in the Treatiſe of Defluxions and flegmatick Diſeaſes. But we labour to purge the Humors as we find them in the body, either plethorick or cacochymick that is over full, or over foul, with any Humors; and when there is aboundance of evil Humors we purge often, eſpecially when many Scrophulas break forth, becauſe without ſo doing we ſhall never cure them.

If gentle Purges will ſerve, you may find them in former treatiſes; but if ſtrong are required, you muſt uſe thoſe mentioned in the Scab and French pox.

And when you purge, you may give this Syrup between, upon the dayes of reſt, which hath in it, things proper for the cure of Scrophula: Take *of the opening Roots three ounces, of Orris, Acorus, Piony, each one ounce and an half; the Roots of the leſſer Celandine, Crowfoot, Pepper-wort, ſtinking Gladon, each one ounce; the Roots of round Birthwort, Pellitory, and Aſarum, each half an ounce; of Squills prepared two drams, the Leaves of Fig-wort, Burnet, Mugwort, Baum, Bettony, Marjoram, Maiden-hair, each one handful; Flowers of French Lavender, or of ordinary Lavender, Roſemary toppes, and Time, each one pugil; Broom flowers two pugils, Juniper-berries half a pugil, the great and leſſ hot ſeeds ſix drams, Liquoriſh two ounces, Raiſons one ounce, Polypody two ounces, ſenna three ounces, Turbith half an ounce*; make a Decoction when it is ſtrained, add *of Honey or Sugar half a pound*: boyl them to ſuch a conſiſtance that it may keep.

It will be more ſtrong, if inſtead of Turbith you take *two or three drams of Eſula prepared, and infuſed in Oxymel, the Roots of wild Cowcumbers half an ounce.* And ſtronger if you add *of black and white Hellebore, each one dram*; or ſome approve *Laurel or Dragons*, if you ſteep half the quantity of the Ingredients mentioned in Wine, it will work as much and more ſafely.

They uſe to add ſtrong purging things to the things we ſhall mention for alteration, and give them a long time that the evil Humors may be purged, and alſo conſumed in the part affected. Thus, take *of the pouder of white and black Hellebore, each two drams*, with the altering Pouders that ſhall be preſently preſcribed five ounces, mix them, and give one dram for four Weeks every morning, others add Diagredium, or give it with Frankincenſe, Coriander, Spike and other Spices.

They highly commend Euphorbium half a ſcruple, made into Pills, with the Juyce of Flower-de-luce, and given every third day.

Sweating, if there be many Scrophulas diſperſed in the body, which ſhew abundance of Humors, is ſometimes good, eſpecially in flegmatick Bodies, not in hot and colerick, becauſe it would inflame them: In which the Surgeons are deceived, when they go about to cure old external Diſeaſes in colerick Bodies by ſweating.

But when the body is flegmatick and fit for ſweating, after purging you may ſomtimes ſweat by fits, or conſtantly if for many daies together, uſing a ſlender Diet: as we ſhal ſhew in the cure of the French Pox.

We give in Scrophulas things that are drying and digeſting, or that conſume them by a ſecret Propriety. And they are to be continued long, becauſe they remove gently. Therefore theſe Pouders which dry up Moiſtures in the Brain and Stomach before mentioned, eſpecially thoſe that dry moſt of all, as Aſhes, are good in this caſe.

Theſe Pouders following are to be given with wine, or other conveniency faſting for a long time together.

Take *of the pouder of a well dryed ſponge or burnt, ſo that it may be beaten, one dram*, give it faſting ſome Weeks together, you may mix Sugar or ſpices to make it pleaſant.

The Roots of Spurge-wort or ſtinking Gladon, Broom flowers, the Pouder of ſtone amiantus given as the former are alſo commended.

Or this Compound: Take *of the pouder of Spunge dryed as aforeſaid, half an ounce, of the Spunge ſtone, Cuttle-bone, or Pumex ſtone, each two drams, the pouder of Egg-ſhells half a dram, burnt Acorns, Galls, Birthwort, each one dram*; Plantane ſeeds, *and Cinnamon, each half a dram*; *Pepper, Ginger, and Sal Gem. each one ſcruple*; make a Pouder.

Or thus: Take *Spunge one ounce, of Stone Amiantus, and Spunge ſtone, each ſix drams*; *of Burnet and Mugwort, each one dram, of Birthwort, and Pellitory, each a dram and an half*; make a Pouder, you may mix it with ſpices.

To theſe you may add ſtrong purgers, as white and black Hellebore, and Diagredium, as we ſaid, to purge and conſume the Scrophula.

Alſo Sea ſponge made of pouder or aſhes given by it ſelf, or with other Medicines: alſo the pouder of burnt Paper, and filings of ſteel.

The troches of Vipers and Aſhes of Vipers, or the skin of the ſame, are eſteemed conſumers of Scrophulas, and to be mixed with others, alſo the skin of Snakes are as

good

good; therefore you may often give that Treacle which hath the Troches of Vipers. *Dioſcorides* ſaith that Vipers Fleſh eaten is alſo excellent.

Conſerves of Roſes made with Honey or Sugar, or of Broom flowers two drams, is highly commended if often taken. Alſo the Conſerve of Spatula fœtida, or ſtinking Gladon takes away Scrophulas, according to *Pliny*.

Vulnerary Drinks as they cure Wounds and Ulcers, ſo do they cure Scrophulas, of which I have ſhewed divers ſorts, which may be uſed, as alſo this: Take *of Agrimony, Wintergreen, Saracens Conſound, Dropwort, or Burnet, Ceterach, red Coleworts, each one handful; Comfrey roots four ounces, Liquoriſh one ounce and an half:* boyl them in the broath of grey Peaſe, or in the Decoction *of Guaicum in three pottles of Water, and the third part Wine*, till the third be conſumed, make it ſweet if the Patient loveth it ſo, let him drink it often.

There are Wines for the ſame, more proper to be drunk many dayes together; as Wine wherein Pilwort bruiſed hath been long ſteeped or boiled.

Or this: Take *of the Roots of Dropwort, ſtinking Gladon, each one ounce and an half; Roots of five leaved Graſs one ounce, round Birthwort half an ounce, Pilwort, Burnet, Mouſeare, Agrimony, each one handful; Mugwort, Tanſey, red Coleworts, each half an handful; Broom flowers one pugil, Raddiſh ſeed two drams, Nettle ſeed one dram:* boyl them in Wine and Honey, let the ſtrained Liquor be drunk four ounces at a time, this muſt be continued.

Wine wherein a Mole hath been boyled is commended.

The Juyce of Pilewort, or of the Root of black Briony, or of great Penny-wort taken with Wine and Honey, or ſyrups made thereof, are good.

Let him drink for a long time Spaw, Waters of Niter, Allum, or Sulphur.

They commend the Stones of a young Boar to be eaten for to cure the ſame.

Some things cure the ſcrophula in the Neck, if they be held in the Mouth, as the Troches of Diaireos melting in the Mouth, eſpecially when the ſcrophula lies upon the rough Artery.

Alſo if you take ſome of the Pouder of Spunge aforeſaid and mix it with Honey like Troches or Lozenges, and hold them under the Tongue at night, it will cure the ſcrophula in the Neck.

To gargle or waſh the throat often with the Decoction of Orris, Pellitory, and other Plants in Wine, is accounted beneficial.

The Applications upon the tumor, muſt be made of things that digeſt ſtrongly, and conſume this thick juyce, mixed alwaies with Emollients, leaſt when the thin part is diſcuſſed, the thick ſhould grow harder, which if they tend to Maturation, may do much good. But if the ſcrophula comes it ſelf, or by art to open as an Impoſthume, you muſt cure it as an Ulcer. Theſe that digeſt, mollifie and ripen are applied in divers Forms, either by Baths or Fomentations, or by things that ſtick longer on.

We often apply fat and ſlimy things, as: Take *old Oyl of Olive, or of Nuts, Lillies, or Elder, of Flower-de-luce, or Wall flowers, and of bitter Almonds, each two ounces; of Hens Geeſe, or Ducks Greaſe, the Mucilage of Line ſeed, and Fœnugreek, each one ounce and an half; of the Marrow or Suet of a Calfe, Goat, or Dear, one ounce, of Wax* as much as wil make an Oyntment or a Cerot.

You may add ſtronger Oyls, as the Fæces or Dreggs of Olive Oyl, or of Lillies one ounce, or of Oyl of Caſtor, or Euphorbium half an ounce.

Or theſe ſtronger, as of Turpentine, Oyl of Saffron by Decoction, or of wild Cowcumbers, or Oyls where in other proper Plants, or their Juyces have been ſteeped or boiled; as this: Take *the Juyce of Briony, Savine, or Rue, Celandine, each two ounces; Vinegar of Squills three ounces, Aqua vitæ one ounce, Honey two ounces, old Oyl of Lillies and Orris, each two ounces and an half*; boil them in the Conſumption of the Juyces.

You may add divers ſorts of Greaſe to theſe Oyntments, becauſe all mollifie, eſpecially of wild Beaſts, which they ſay digeſt alſo, Hogs and Mans Greaſe is chiefly commended, alſo Hens Greaſe, alſo of ſome Fiſhes, as of Eels, of wild Beaſts, as of a Wolf, Fox, a Badger, a Bear, a Lion, Elephant, Eſtrich, Vultur, Eagle, which as rare ſo are accounted precious.

The Fat which drops from a roaſting Gooſe which was firſt ſtuffed with many Mice, is highly commended.

Butter and Pilewort roots, which *Mathiolus* teacheth to be made thus: Take *the Roots gathered in Autumne, waſhed and bruiſed with freſh Butter*, and put them in a moiſt place fifteen daies in a pot well covered, then melt it gently, and ſtrain it.

You may ſteep or boyl the ſame Roots with Mice in oyl for the ſame.

Theſe are made of Gum: Take *of Gum Ammoniack, Bdellium, or Galbanum, each two ounces; Opopanax one ounce and an half, diſſolve them in ordinary Wine Vinegar, or that of Squills, or Aqua vitæ, or both, with two or three ounces of the Oyls aforeſaid*, make a Liniment, or with Wax and Oyntment.

Or, Take *the aforeſaid Gums diſſolved, and mix them with the Fats and Greaſes aforeſaid.*

To theſe Gums add Serapinum, Elemi, or Labdanum, or Storax, Aloes, Frankincenſe, and Maſtick poudered half an ounce, and ſo make an Oyntment or Cerot; or with wax and Roſin, and Pitch make a Plaiſter.

A Plaiſter of Wax, Roſin, and Pitch with ſome proper Greaſe, is good alſo.

Divers Applications are made of Plants, as this of roots: Take *Roots of black and white Briony four ounces*, if green, bruiſe them, if otherwiſe boyl them in Wine and Vinegar or both, or with Lye and pickle or brine, or Aqua vitæ, make a Cataplaſm, or with Honey, or Oyl or Greaſe.

You may thus prepare Orris, and Raddiſh roots, with Briony for the ſame Uſe.

Or to make them ſtronger do thus: Take *Briony roots four ounces, Orris two ounces, Dragons, Sowbread, each one ounce and an half*; mix them as formerly, and with Roots of wild Cowcumbers it will be ſtronger, or Roots of ſtinking Gladon, or of reſt Harrow, or of Cane one ounce.

There is a good Application made of round headed Roots, as of Onions, Garlick, Lillies, Daffodills, roaſted under the Embers, or boiled and bruiſed, and mixed as the former; and Squills boiled or roaſted are ſtronger.

You mix this and the former Cataplaſmes together.

Alſo of dryed Figs and Raiſons bruiſed, or a little boiled, and mixed with the round headed Cataplaſm, or with that of other Roots, are excellent.

Alſo Applications by *Dioſcorides* by Pileworts, Clowns al heal, Maiden-hair, the leſſer Houſleek, Capar roots, of five leaved Graſs, and Docks beaten or boiled, with the former, and Roots of Marſh-mallows.

The Herb Muſtard, and Leaves of Agnus caſtus, Savine, Pine, Cypreſs, Miſleto, Pitch, or Reeds, with Arſemart, Spurge &c. are alſo commended.

The Miſleto of an Oak, or Pear-tree beaten into an Oyntment, with Oyl of turpentine, doth ſoften and cure all hard Impoſthumes and Scrophulas.

Alſo Dungs of Beaſts, as Ox, Aſs, Boar, Goat, Pigeons dung, and of a wild Goat, Weezle, with Vinegar or Oxymel, or Greaſe, and Oyls.

Or with other Applications of Gums and Plants, or of Onions, Figs and Dung, make a Cataplaſm.

The blood of Weezles is commended by *Dioſcorides*.

The Gall alſo of a Turtle alone, or mixed with other things.

There are divers Pouders uſed, in Cataplaſmes, Oyntments, Plaiſters, or with the former.

The firſt is made of Seeds, as: Take *Line-ſeed, Fœnugreek, Beans, Lupines, Orobus, with Honey and Vinegar, or with Oxymel ſimple, or of Squills.*

Or, Take *one ounce and an half of the Pouder, and mix it*

with

with the fat Oyntment, or that of Gums, or with the Cataplasm of Roots, or Brownbread, and Figs.

Another more discussing is this: Take *of the Meals aforesaid three ounces, Mustard seed, or of Water-cresses two drams, Cummin and Nettle seed, each one dram;* mix them.

Another Pouder is made of Plants more proper: Take *of Cypress nuts half an ounce, of Birthwort, stinking Gladon, each two drams; Agnus Castus leaves, and Wormwood, each one dram; with a Snakes skin:* mix them as the other, or with the Oyntments or Cataplasmes aforesaid.

Another of Roots: Take *Orris, and Briony, each half an ounce; Roots of Sowbread, or wild Cowcumber three drams, Dragons two drams, Birthwort one dram:* mix them as the former, or with Oyls and Grease, or with Wax, Pitch and Rosin, make a Plaister.

Another strong Pouder: Take *Brimstone half an ounce, Sal Gem. or Niter, or the Froath of the Sea, or Pumex stone, each two drams; Mustard seed two drams, Nettle seed one dram, Markasites, or Litharge one dram.*

Another is of the ashes of Juniper, Fig-tree, Cabbage stalks, Wormwood, Agnus Castus, Cray-fish, Snails, Spunge, Ass Hooses, and burnt Weezles, mix these with Oxymel or Vinegar, or with the former Pouders, and Applications.

Another Pouder is of the burnt Clay of an Oven, with Vinegar, mixed with the other.

Unslaked Lime with Honey and Grease, or other Compositions, is good.

Also Rust of Brass, or burnt Vitriol, mixed with the rest.

Dung dryed also to pouder, may be mixed as the rest.

The Emplaster of Diachylon with Orris, is the best composition, and it will be stronger with the Pouders aforesaid, and proper Oyls.

Galen hath a Plaister to take away Scrophulas, of Bdellium, Ammoniacum, Mustard and Nettle seed, Birthwort, Sea Foam, Brimstone, Oyl and Wax.

Oribasius hath another prescribed by *Mesue.*

The burning Oyl is excellent to take away Scrophulas without pain, and Fistulaes, and other Excrescenses thus made: Take *Oyl of Bricks, Mastick, Gum Arabick, Turpentine, each three drams;* pouder them, and with a Glass still draw an Oyl, mix it with Ashes of Ivy, and by a retort in Ashes or Sand, draw an Oyl,

Stupefactives or Narcoticks do dissolve, as we shewed, used externally, and are good here, as Mandraks, Henbane, Poppy bruised or boiled, or with Meals, with other Pouders and Liquors, make a Cataplasm.

The Juyce of them alone is good.

Also the distilled Water thereof, as; Take *Henbane, Hemlock, Celandine, Savine, each two handfuls; Spurge half a handful, Raddish roots three ounces, Dragons one ounce, Onions, and Garlick, each two ounces; Mustard seed half an ounce, Salt one ounce;* draw a Water.

This Emplaster of Opium is of great force: Take *of Opium one dram, Scammony two drams, Myrrh one dram, Saffron one scruple:* mix them with Honey.

Or this Oyntment: Take *of Gum Ammoniack, or Galbanum one ounce, dissolve them in Aqua vitæ, which is also narcotick, with Opium one dram, Henbane seeds two drams, Hens or Pigeons dung dryed half an ounce, Grease or Oyl,* as much as will make an Oyntment, or with Wax make a Cerot.

The Oyl of wild Cowcumber stufft into the Nose, is held good.

Roots also of Plantane and Sorrel hang'd about the Neck.

Also Fomentations with Spunges, prepare well for other Applications.

They are made of the Plants aforesaid, of which Cataplasmes are made, in Wine, Vinegar and Honey, Urin, Lye, Brine, or Smiths Forge water.

Or with other Herbs aforesaid, make this: Take *the two Roots of the first Cataplasm mentioned, or more of the second, add of the round Roots three or four, Figs twelve, of the Herbs mentioned three or four handfuls, Mustard seed two drams, Brimstone half an ounce, Salt two drams:* boyl them as aforesaid for a Fomentation, if you rub the tumor till it be red, it helpes to discuss, if done before other Applications.

Somtimes we cut away those that cannot otherwaies be cured: we first open the skin till it lyeth bare, and then we cut it out by the Roots; in doing of which, you must take heed of hurting a Nerve or other Vessel. For which cause when the Scrophula is under the Chin, and deep, it is dangerous; but if it be there, or in any part else, outwardly hanging forth, it is safer, provided that you cut not the kernels which are hardned between the Vessels, especially those in the Joynts, or a Nerve or Tendon, which will cause Contraction of the part.

We have often taken them off with a potential Cautery, which maketh an Eschar in the skin without pain, or made them better ripen with other Medicines thereby.

It is difficult to use potential or actual Cauteries that burn, because of Inflammation, but if the place be not dangerous, it may be done.

Some think that they are taken away, or kept from growing, if pricked with the finne of a thornback.

It is thought that some Kings have the Gift from God to cure them by touching, especially they of *France*, to whom they come at a set time in multitudes, also that the Kings of *England* have the same.

Some think that the seventh Son that comes in order without a Sister between hath the same Gift. I had a friend one *Picto* in *France* that studied Physick, who told me that when he was a Child, he touched many publickly in the Church, using many superstitious Ceremonies.

The cure of Struma.

Struma, is either simple or compound, either in the throat or hanging therein: if it be hæreditary to the Countrey, and grown great and hard, is incurable, and not to be broken, but must be all the life, except it be cut off at the first: if it be not hæreditary, or belong to the Soyle or Country, you may attempt it, and after purging use Applications: you need not purge so often, as when there are many Scrophulas, except other Causes require it.

But you must mix those things which consume it, by which we have found that they have ceased growing, and vanished, being not confirmed. You may give things mentioned for Scrophulas, especially Pouders of Spunge, Amiantus stone, stinking Gladon, Broom flowers, and the Compound Pouders mentioned, and Conserves for vulnerary Drinks they will be needless, because it seldome ulcerates.

As for outward Applications, they must be stronger then those for a Scrophula, because a Struma is more difficult to be cured, and they must stick faster, as Emplasters of Gums or Cataplasmes of Roots, and Roundheads, and other Herbs, or of Dungs, with the stronger Pouders, as of Ashes and Lime, either by themselves, as mentioned, or with Vinegar, or other strong Liquor.

We take off Strumas by Incision, if they be confirmed, and be unsomely, and hinder breathing, as we do scrophulas, and it is safe when they hang out; but it is dangerons, when they are so rooted into the Vessels that they cannot be taken off without hurting them; and then it is better to let them alone, then to endanger the Patient, and dishonour your self.

It may be done also with a Cautery, as a scrophula.

I leave it to the Judgement of those who have seen it, whether the great Struma may be cured by a touch or not.

The cure of a Parotis, which is without pain

A cold Parotis is a kernel behind the Ears, hard, without pain. If it be old and scirrhous, it cannot be cured without cutting, but that which is young, and in the increase, or not quite hardned, may be cured better then kernels in other parts, by Discussion or maturation or Imposthumation, or by Ulceration, by which means divers sorts of matter may flow forth, or come forth in a bag, somtimes hard as a Stone.

This

This Cure is done with ſome things uſed in Scrophula's, as firſt by Evacuations of the ſame ſort, to take away plenty of Humors and Excrements, and altering Medicines to hinder the increaſe of thick Humors. And then by giving things that conſume a Scrophula, there mentioned, if it laſt long. And becauſe there is not ſo many Glanduls or Kernels as ſcrophulas, we need not uſe ſo many things.

Of thoſe which were mentioned, theſe are fitteſt, things made of Gums, Plants, Roots, round Roots, Dungs, and Pouders.

And when it tends to Maturation, you muſt mix things that help it, as this Cataplaſm made of Onions, or Lillies, Roots of Marſh-mallows, or Orris, baked under the Embers, and bruiſed with Figs, Meal of Lineſeed, and Fœnugreek, Honey, Oyl, and Greaſe.

Or if it incline to break: Take *four ounces of baked Figs, Leaven one ounce and an half, green Flower-de-luce roots one ounce, Aloes two drams, Niter one dram:* mix them with Oyl and Greaſe.

Or you may ripen this Tumor with things mentioned for Impoſthumes that follow Inflammation, and open it when it is ripe, and then cure it as an Ulcer.

If it be old and ſcirrhous, cut it out, as we ſhewed in Scrophula, or burn it off, taking heed of the great Veſſels.

The Cure of Bubo without pain.

A cold Bubo, that is a ſwollen, hard Kernel without heat in the Groin, or Armpit, is ſomtimes ſcirrhous and incurable, as that of the Plague, which hath continued to my knowledg all their life: ſomtimes it may be diſcuſſed: but it ſeldom comes to an Impoſthume, as that with Inflammation, and if it do, there will be a malignant Ulcer.

This muſt be ordered almoſt like the Parotis behind the Ear, with the like Evacuations firſt, and Alteratives, among which ſome of thoſe which were good to cure Kernels, may be uſed for a Bubo.

Apply ſuch things as are mentioned in Parotis and Scrophula, chooſing thoſe which moſt diſcuſs and ſoften. And if it tend to Maturity, proceed as you did in Parotis and Impoſthumes.

We cannot well uſe Inciſion or Cautery, becauſe they lye too deep.

The Cure of hard and ſcirrhous Stones.

The Stones being ſwollen and hardned without Inflammation, (though Inflammation uſually go before,) if they grow ſcirrhous, they ſo continue, and are troubleſome, chiefly in riding. And if both Stones ſwell, and the ſpermatick Veſſels grow hard, the Man will be unfit to get Children. But if this Tumor be looked to, in time it may be taken away.

In the Cure of this, having firſt uſed general Medicines, you muſt uſe more Digeſtives then Mollifiers in your applications, leaſt Suppuration be too quick, and ſo the ſtones putrifie, and be loſt as hath often been. And you muſt apply things mentioned in the Scrophula, Cataplaſmes, Plaiſters, and Fomentations which work powerfully.

And if it tend to an Impoſthume, you muſt bring it to ſuppuration. As we ſhewed in Impoſthumes open it, and cure it as an Ulcer.

If it will not yeeld to Medicines, but the Stones continue very hard, and painful, you muſt take them off by gelding, as we ſhewed in Sarcocele.

The Cure of Tumors which come of nouriſhing Juyce in fleſhy parts, is as that of Scirrhus, and thoſe in the belly which come from an internal ſcirrhus; and like the Cure of thoſe which contain ſtrange Matter, as Atheroema, Steatoma, Meliceris.

The Cure of Scirrhus.

When Scirrhus is in a fleſhy part, whether it follow Inflammation which is uſual, or grow of it ſelf, which is ſeldom, and is either one, or more together; as in the Belly, ſomtimes there is a ſcirrhus in the fleſh, or made of Glanduls or Kernels, when they grow hard and confirmed without ſenſe of pain, which can neither be ſoftned, diſuſſed or maturated, or made ripe, but if it be not grown to the height, but it is yet ſenſible, there is hope of Cure.

This Cure is to be attempted with ſtrong Remedies, becauſe weak will not prevail: firſt, diſpoſing and ordering the Body, by Purgations if needful, or other Evacuations, ſo that if it be foul or ſupply the part with Humors, that may not hinder the work. But in reſpect of the ſcirrhus it ſelf, eſpecially if it come from Inflammation, which dryed up the Juyce, or from ſome thick Juyce which belongs to another part, brought hither: there is no neciſſity to follow the Cuſtome of purging thick Humors: But rather to apply thoſe things that mollifie the ſcirrhus, make it thin, and diſcuſs it, theſe may be either mixed together, or applied ſeverally.

The things preſcribed for a ſcirrhus ſcrophula, may do well here.

When we deſire to ſoften, we uſe Oyls, Fats, and Mucilages or ſlimes, and things made of Gums, and Gum drops, there mentioned.

Or this Cataplaſm following: Take *Althæa or Marſh-mallow roots, and Lillies, each two ounces; Orris roots one ounce, the four mollifying Herbs, Orage, Coleworts, Pellitory of each about three handfuls; Chamomil and Melilot flowers, each one pugil; Line ſeed and Fœnugreek, each one ounce and an half;* boyl them in Water or fat Broath, ſtamp them, and add *of Hens Greaſe, or Gooſe Greaſe or the like, about two ounces, Oyl of Olive, and of ſweet Almonds, each one ounce:* make a Cataplaſm.

Foment it often with a Decoction of the ſame Plants, or Oyl of Lillies, and of ſweet Almonds, or Oyl in which emollient things have been boiled.

But when we intend to ſoften, and diſcuſs, we muſt apply divers Roots, and Herbs, and Dungs, with Pouders, or the like, and Emplaſters for the ſame.

Things good in a Scirrhus may be uſed here, as Raddiſh roots beaten with Nettle roots.

Onions roaſted in the Embers, and beaten with the fleſh of Snails, and other things.

Alſo Miſleto with Time and Greaſe.

Alſo Pitch, or Roſin, with Wax and Greaſe, and Pouder of Marchaſites called Fire ſtones.

The Blood of a Bull with Barley flower, or other Flowers.

Thoſe Fomentations which we commended for ſcrophulas, may be uſed for to digeſt and ſoften a Scirrhus.

A Fumigation of Vinegar poured upon a hot ſtone, is good in a ſcirrhus; Or if you heat the Marcaſites, or Fire-ſtones, and caſt them into Vinegar, or if you quench Iron in Vinegar, and let the Vapor come to the Scirrhus.

If you rub a Scirrhus, as was ſhewed in Scrophula, before you uſe outward Applications, they will work the better.

It is Raſhneſs to attempt to cut off a ſcirrhus, or burn it off, becauſe it is deep rooted, that it cannot be taken off without Danger of much bleeding, and worſe Inconveniency. Moreover it will be Labour in vain to take off part of it with pain, and leave the reſt behind to grow again.

The Cure of Scirrhus, and Kernels in the Belly.

We have ſufficiently ſhewed in a Cachexy, and in the Dropſie, how the Tumors in the upper part of the Belly, comming from the Scirrhus of the Liver or Spleen, are to be cured.

The Cure of Scirrhus in the Womb.

And if a Tumor come from a ſcirrhus in the bottom of the Womb, externally in the lower part of the Belly, it muſt be cured as a ſcirrhus, and we have ſhewed in the Inflammation of the Womb, how it is to be ordered, if it tend to an Inflammation. And though it be hard to be cured of what Cauſe ſoever it comes, yet it muſt be attempted for to abate it.

Wherefore after the Body is purged and prepared, we give ſuch things as are mentioned in the Scirrhus of the Liver or ſpleen; as Pills of Ammoniacum and the like,

mentioned in a Cachexy, which comes from that Scirrhus, you may apply the things mentioned for an outward Scirrhus and for Scrophula, when the Tumor is in the Belly to be felt hard.

As Fomentations of Oyls, or Decoctions, adding things that respect the Matrix. As Roots of Marsh-mallows, Lillies, Flower-de-luce, Briony, Mallows, Line seed, Fænugreek, Figs, Flowers of Chamomil, Violets, Melilot, and other softners and digesters there mentioned, Mugwort, Nip, Flower of Featherfew, Elder, Dane-wort, Hops. And in the Declination, Calaminths, Penny-royal, Rosemary Flowers, and of French Lavender.

The Oyntments, Plaisters, and Cataplasmes mentioned in the External Scirrhus, are good here, made of Fats slimes, and Gums, and of Plants.

To these add things for the Matrix, as Rue, and Wormwood.

Also Roots of Mandraks, Henbane leaves, or Poppy or Hemlock, boiled in Wine, and made up with Oyl and Grease, are excellent, to which you may put Gums dissolved.

Dioscorides adviseth Wormwood, Rue, Flower of Lupines, with Myrrh.

Galen, Goose blood, with Fœnugreek, or Lupines, Diachylon, with Orris, is the best ordinary Plaister, there are other Plaisters and Cerots mentioned in the Cure of Knots or Nodes.

Also Oyl of Myrtles, Storax and the like.

Also those Pessaries mentioned in the Scirrhus of the Womb comming of Inflammation, are good here, with the Oyls aforesaid, and Juyce of Fœnugreek.

The Cure of Atheroma, Steomata & Meliceris.

Also the Fumigation there mentioned *Dioscorides* commends the Fume of Agrimony. Atheroma, Steatoma, and Meliceris are often without hurt, and therefore are neglected, and turn to Imposthumes: as the Tumors in the Head called *Talpæ* or Moles, and Testitudines, and Snails. The Cure is not so difficult, as that of scrophula and scirrhus, and they may be taken off when they hinder the part, as we said concerning the Atheroma under the Chin.

It is done as that of scrophula, struma, parotis, and scirrhus, by using first general means, if need be as purging, and the like; and then applying particulars to the tumor, that dissolve, soften, and ripen, mentioned in Scrophula, and they will do it sooner in these Tumors, which are not so hard, and consume them, if not yet confirmed, or bring them to Imposthumes, which must be broken and cured as an Ulcer.

Dioscorides commends Raysons stoned, beaten with Rue, to cure a Meliceris, also sour Dock, with Oyl of Roses saffron, and Melilot. And for a Steatoma, Crowfoot flowers with a Cerot.

These are also good; Roots of Sowbread, Dragons, with old Grease, and Brimstone.

Unslaked Lime, with Grease or Oyl.

Dogs dung or the like with Vinegar.

Gum Ammoniack, Bdellium in Vinegar and Honey.

Or this of Pitch: Take *Ship Pitch dissolved one ounce, Ponder of Brimstone, half an ounce*; spread them upon Leather, take it off every day, and wipe it, and lay it on again, renewing it every fourth day.

Also Fomentations mentioned in scrophula and scirrhus are good.

Because these will not well open of themselves, we use Incision, not cutting the skin transverse, or cross, longwaies, or like a Myrtle leaf; and we take out the Membrane which containeth that thick, Suet-like or pap-like, or honey like Matter, from whence the tumors are named, and eat away what remains with cleansing Medicines: this done, we cure it as an Ulcer.

This may be done by an actual or potential Cautery, as in scrophula.

The Cure of soft tumors rising in fleshy parts from the nourishing Juyce, is by distinguishing those that have pain as the Condylomata or Tumors in the Anus or Matrix, the Cure of which is mentioned in the pains of those; for those that are without pain, some under the true skin called *Sarcomata* and *Sarcocele* in the Codds, and fleshy part of the womb; others only under the scarfe skin, as the *Polypus* in the Nose, *Epulis* in the Mouth, *Encanthis* in the corner of the Eye: and excrescent or proud flesh in an Ulcer.

The Cure of Sarcoma, or Wenne.

The Sarcomata which grew here and there in the Body are under the skin, except you prevent them at first, cannot be easily cured, because they become like Natural Flesh, and a part of the Body: to consume it is impossible with potential things, therefore we take it off by cutting or burning, but if it cause no pain nor trouble, it is better let it alone, by reason of the danger through bleeding and hurt of Vessels.

If we will attempt the Cure, we must take it at first, and remove the Nourishment from it, by Blood-letting in some Vein nigh it, and by scarification and Cupping-glasses, the Body must be brought down with purges, sweats, and fasting.

Use externally Repellers, or things that strike back the Humors that breed it at first, such as are mentioned for the beginning of an Inflammation.

Then roul it hard with a plate of Lead upon it.

When it is grown great, in regard we can no way consume or ripen, it being mixed with the Veins, we must if we will take it off, use rather Incision, then burning, either taking it off with the skin, or without, bewaring of the Vessels underneath the great Veins, Artery and Nerves, and then stop the Blood, and cure it as an Ulcer.

In the lesser sarcoma, if you will not cut it off, onely open the skin, and consume the bare Flesh with actual or potential Cautery by degrees.

If these Wenns or Sarcomata, have but a small Root, or may be tied with a silk about the Root, you must tye it so hard, that the flesh may want Nourishment, and so decay; and being made senseless, it may be the better cut off.

You must dip your silk in Arsenick, or sublimate, that may burn the Root, and mortifie the Wenne; And because so doing, may cause Pain and Inflammation, it is better to dip it in our Cautery, that is without pain, which will turn into water by the Air, and to use it often.

I have taken off Wenns with a thred, not very straight bound at the Root, and a potential Cautery put into the circle which is made by tying with a sticking Plaister thereon.

The Cure of Sarcocele, or Flesh in the Codd.

When flesh grows to the stone in the Codd, it is called *Sarcocele*, and is sometimes very large, and will scarcely be stopped in its growth, or taken off any way, but by cutting, with gelding, and therefore is not meddled with.

If you will attempt it, you must have it in hand at the beginning, and open the Vein in the Foot often, to take away Blood from the part.

Applying astringents to the Codds that repel and hinder the groweth; such as were mentioned to hinder Defluxions upon the Eyes. And if they do not stop it when the flesh is in the Codd, and groweth not to the stone, it will be in vain to use Caustick to open the skin, or otherwaies, because the stone will be in as much danger of being lost by corrupting, as if it had been cut off.

Nor can softners do any thing, because it is not a scirrhus, but flesh, which being mollified will grow bigger, and drying things are best to harden it, hinder it from growth.

If the Patient weary of the burden, desire to have it off, let it be cut as a Hernia or Rupture in the Groine, opening the skin, and taking out the seminary Vessels, and the stone with the flesh growing thereto, tying the Vessels, and cutting it off beneath, this is gelding and dangerous. But it were safer, if the stone could be taken out, as when Hogs,

Dogs

Dogs, or other Creatures are gelt, which heal without any Care or Binding.

And if you take out the flesh, or part thereof without the Stone, the Stone must be put up, and you must heal the wound by Injections.

We may gather, that this cutting is not so dangerous in the Cod being cut, since it is a spungy part, which wil more easily be enlarged and contracted then other parts, and sooner. I have seen half the Cod taken off with a Bullet, and the right Stone lye bare with the spermatick Vessels, cured with Balsom of Sulphur, and a common Wound-Plaister.

The Cure of carnosity in the Womb.

Somtimes there is Carnosity or Flesh growing to the Womb, which hangs down, which rather hinders the Husband then the Wife, who is unwilling to make it known and therefore it is not meddled with, because also it is dangerous.

But at first, you may prevent the growth, as that of wenns, and if it must be taken off, you will either tye it, to stop the Nourishment, and make it wither, or burn it with a Caustick thred at the Root, which will cause Pain and Inflammation, therefore you had better use the Cautery without pain, above mentioned.

The Cure of Polypus.

The Cure of Polypus when great, is hard, but at first is more easie.

First, you must use Generals to hinder the Flux of Blood to the part, by Bloodletting; and purging if the body be foul.

The Applications to the part called Topicks. are Epuloticks or mild Healers or Dryers to cicatrize, or make a Scar. And if it be not confirmed, it may be often scarrified, or cut off, and these applied. If these prevail not, proceed to stronger, called *Cathæreticks*, which eat the flesh, called Corrosives. And if these do not, you must use Causticks, which burn and consume and mortifie: Or at last cutting. These are of divers sorts, mentioned in the Cure of Imposthumes, for cicatrizing and corroding.

Pouders to cure a Polypus, are prescribed among those Remedies that cicatrize, or dry up both simple and Compound; the Corrosives mentioned, are of Hermodactils, black Hellebore, Borax, Pumex-stone, and Wine Lyes burnt, and this. Take *burnt Allum three drams*, or: Take *Vitriol four ounces, Allum &c.* Another is there stronger, with Vitriol and Arsenick, or use the pouder of Dragons, Grap-stones, and of Iron.

Soote which riseth from the smoak of things burnt at the Nose, when the Breath is held, doth dry excellently, if it be often, made of Frankincense, Mastick, Pitch, upon Coals, or if you make a Candle thereof with a wick, and after lighting, put it out, and hold it to the Nose.

It will dry more with Brimstone, and other Minerals.

Oyntments are applied with a Clout, or if very strong with a quill, least the parts adjacent should be touched. Of Cicatrizers, mentioned in an Ulcer, that is best, which begins thus, Take *of the sixth Pouder, half a dram, of Corrosives*, mentioned in an Ulcer, this is best, which begins with Take *Antimony &c.* And thus: Take *Hermodactyls, or Agrimony &c. Ægyptiacum* also mentioned in Fistulaes, or that made with Sublimate, or that which is mentioned for opening Imposthumes, of Sublimate, or Troches. Our Caustick made of Oyl of Bricks, and mentioned in Scrophula, which is called the Caustick without pain, is good.

If you will use milder, take the pouder of Dragons mentioned, make an Oyntment with Oxymel of Squills, or Juyce of Pomegranates, or Oyl.

Or the Juyce of the Peels and Stones of Pomegranates boiled forth with Oyl.

The Juyce of Dragons, also is good.

Or this strong Oyntment: Take *Ægyptiacum half an ounce, Pomegranate Peels, and Galls, each half a dram; Oyl of Vitriol one scruple.*

Or, Take *the strongest Vitriol, or Verdegreece, and mix them with Oyl or Honey, with Scales of Brass.*

It will be more strong with a little Arsenick or Sublimate.

There are Waters also for the same, to touch them with a Quill, or a little button of Lint.

These are mentioned in Fistula's, as that which begins thus. Take *of Verdegreece three drams &c.* Or thus, Take *of Orpiment one dram, Verdegreese three drams &c.* Or thus, Take *of Orpiment and Verdegreese, each one ounce &c.* Or that Receipt which is mentioned for the Cure of Imposthumes, and begins thus. Take *Vitriol and Arsenick &c.*

Also this stilled Water. Take *of Allum half a pound, Vitriol one ounce and an half, Galls, or Pouder of Pomegranate peels three ounces, of Oyl, or Syrup of Grapes two ounces, or Juyce of green Grapes:* mix them with strong Vinegar, and distil a Water thereof, with which often wash the Polypus.

The Oyl of Vitriol is stronger.

Or this: Take *Oyl of Vitriol one scruple, burnt Allum two drams, dissolve them in Plantane-water.*

Another most powerful. Take *Sublimate two drams*, boyl it *in Smiths Forge-water, three ounces to half*, and use it alone, *or with Oyl of Vitriol half a scruple, burnt Allum half a dram, Aqua fortis with Orpiment*, also cureth it.

The Oyl appointed for Fistula's, which begins thus, Take *Antimony &c.* Is also good.

Cauteries of Time, burnt Tartar, and those which are without pain, being warily applied with a Quill, to defend the parts adjacent, do cure it.

This is done sooner by an actual Cautery, or hot Iron through an Iron quill.

We also cut it off with an Instrument, first made hot in the fire, to hinder bleeding.

The Cure of ranke flesh in the Gums.

That flesh which grows over the teeth, because it only hinders chewing by bleeding is not much regarded, because it goes away by chewing.

But if it grow over the Grinders, then you must wash the Mouth with dryers and astringents, such as are mentioned in the Ulcers of the Mouth, and use things to rub the teeth such as were prescribed in Foulness of teeth.

The pouder Lapis Prunellæ, or spirit of Salt-peeter, or of common Salt, must be applied with a Pencil.

If these help not, use stronger, as the Oyntment of Dragon pouder, and that made of Oyl and Juyces, mentioned in Polypus, or Oyl of Vitriol, as there mentioned.

Or this, when the teeth are covered. Take *Allum half a pound, Vitriol &c.* As is there prescribed, or Aqua fortis, and touch the superficies of the Gums, and not the Roots, least the teeth grow loose, defend therefore the parts in the time of Operation, and wash the Mouth well afterward.

The Cure of Epulis.

Epulis is a little flesh growing at the roots of the teeth, it hinders not, though in a Defluxion, it is somtimes bigger, and goes away of it self, therefore it is neglected.

But if it hinder chewing, and cause pain, then take it away with astringent, Mouth waters such as are mentioned in the consuming of the Gums, with Care, as aforesaid.

But if it hang down with a slender root, and may be tyed, it may be so cured.

The Cure of Encanthis.

Encanthis is a Caruncle in the corner of the Eye, which is troublesom, therefore you must prevent the Blood which comes thither, as we shewed in Ophthalmy, or Diseases of the Eyes.

We use outwardly dryers and astringents, such as are prescribed in Ulcers of the Eyes, by which it will quickly be cured.

But if not, use stronger Remedies, so that you hurt not the Eye, or take away all the flesh, which will cause a Rhyas which is worse; therefore proceed by degrees from mild things to the strongest. These are all mentioned in the Cure of the Eyes, and taking away Filmes, and will be as good for this.

This Water is most excellent, and is also good for other Ulcers.

Take

Take a Copper Veſſel, fill it with Spring water, or rain-water which is better, and put therein an indifferent quantity of unſlaked Lime, and let it ſtand, till it is ſetles to four quarts of the clear water, add, (if you make it for the eyes) half an ounce of Sublimate, and if for foul Ulcers, an ounce, and let it fall to the bottom, and will be yellow, pour off the clear water, and keep, this with you muſt gently touch the Caruncle in the Eye, but waſh the foul Ulcer ſoundly.

The Cure of proud Fleſh.

When Fleſh grows rank in an Ulcer, if it be not skin'd, it is eaſily cured, as we ſhewed in an Ulcer, but if it be cicatrized, and grown over with skin, it muſt be cured as a Wenne.

The Cure of tumors growing in parts without fleſh, is firſt of thoſe in the Joynts, as a Ganglion and Nodes which grow alſo upon the bare Bones; as alſo of thoſe of the Nails, and then of thoſe which grow to the skin, as Warts, Cornes and Callus: and laſtly, of Freckles and Tumors, like a Barley corn, called *Hordeoli*.

The Cure of Ganglion.

A Ganglion is a tumor in the Joynts, and though it be ſofter then a Scirrhus; yet is it hard to be cured, if of long continuance, ſometimes it is incurable, but being deep rooted, it hinders the motion of the Joynt, and ſo of the Membrane. This muſt be prevented before the tumor be confirmed.

And we muſt uſe all means to diſcuſs it, or make it leſs, ſo that the Joynt may move. And this after fitting Evacuations, mentioned before in hard and ſoft Tumors, muſt be done by topical or outward Remedies, that ſoften and digeſt, being wary as may be, leaſt it come to ſuppuration; becauſe when it is come to matter, either of it ſelf, or by neglect, it cauſeth perverſe and incurable Ulcers, which do ſo corrupt theſe Nervous Parts, that the motion of the Joynt is either hindered, or utterly loſt thereby. But by manual Operation, ſomthing may be done, as I ſhall ſhew.

The Applications external, muſt be the ſame that were preſcribed in Scrophula, which mollifie and digeſt, adding things proper for the Nerves, and increaſing the quantity thereof, to make them prevalent.

It may be done by Fomentations, or Baths thus made. Take *Lilly roots, and Marſh-mallow, Briony, and Orris roots, each two ounces; Mallows and Coleworts, each two handfuls; Henbane one handful, Groundpine, or Sage, and Wormwood, each half a handful; Chamomil, Melilot, Wall flowers, or Elder-flowers, each one pugil, Line ſeed, and Fœnugreek, each one ounce; Bay-berries half an ounce:* boyl them in Water and Wine, or Lye for a Fomentation, or in greater quantity for a Bath.

To theſe may be added ſtronger, as Roots of wild Cow-cumber, Dragons, Sowbread.

Or the Fomentations mentioned in Scrophula, with theſe mentioned here.

Alſo a Decoction of Frogs, and Earth-worms, or if that will not do, of ſtrong Vinegar alone, or in which Mil-ſtone or Fire-ſtone hath been quenched.

Or a Lye made of Aſhes, eſpecially of Fig-tree; or Urin, or the like mentioned in Scrophula, with the things here mentioned.

Alſo Oyl of Earth-worms, and of Frogs, or of Savine.

A Plaiſter of Galbanum, in which a little Opium is diſſolved, with ſome drops of the diſtilled Oyl of Savine, is good to ſoften and diſcuſs a Ganglion. If they ſit long in hot Brimſtone Baths, uſing them for a month, this Tumor will be diſcuſſed, and the Limb relaxed. For which Cauſe, let them be ſent to the Bath betimes, and uſe it as a remedy.

The Oyntments, Cataplaſmes, and Plaiſters mentioned in Scrophula, are good here alſo, becauſe proper for the Nerves; as thoſe fat and gummy things and ſlimy, or of Plants, Dungs, Pouders, with Oyl of Earth-worms, Foxes, Frogs, for the Nerves. The Greaſe of a Man, Bear, Badger, or Fox.

Alſo this Plaiſter. Take *Pitch two ounces, diſſolved in Oyl of Earth-worms, and Orris one ounce and an half, with Labdanum, Maſtick, each two drams; Storax one dram, aſhes of Earth worms half a dram.*

Alſo this Cataplaſm. Take *the Kernels of old Wall-nuts three ounces, Meal of Lupines, or Orobus one ounce and an half, Raddiſh, and Flower-de-luce roots, each one ounce; Honey as much as is ſufficient with Salt*: mix them.

A Fume alſo of Vinegar, in which Fire Stones have been quenched.

Or this: Take *Benjamin, Storax, each two drams; Myrrh and Bdellium, each one dram; Orris roots half a dram, Marcaſites two drams, with Turpentine*, make Troches for a fume.

You muſt beware of Inciſion, becauſe it can ſcarce be made without danger to the Tendons, Ligaments, and Nerves,

We may uſe other manual Operations, by which though a Ganglion cannot be taken away, yet the Limb may be rectified.

It is dangerous to open a Ganglion, as I ſhewed.

It was declared in the Treatiſe of contracted Members, how when it comes from a tumor, they may be reduced by Art and Inſtruments.

Knots or Nodes in fleſhleſs parts, are of three ſorts, either in the Joynts as the Gout, in the bare Bone as in the Pox, and Head-ach, or from ſome violent Cauſe, called callous Nodes: we ſhall ſpeak of them ſeverally.

The Cure of Knots or Nodes in the Gout.

The Gout Nodes in the Joynts of the Hands, or Feet and elſewhere, are hardly diſcuſſed, and when they are opened they produce ſome humor, or ſandy ſtone, or they grow hard, and fixed in the joynts ſo that the Fingers or Toes are either ſtraight out, or crooked, as I ſhewed in the Gout.

But to hinder their growth, or to diſcuſs, or ripen them; you muſt firſt uſe the Cure for the Gout, which is the cauſe by Evacuations and things mentioned againſt the Gout, which are ſo ſtrong, that if the quantity of a ſmall Nut be taken for a month or a year, it would diſſolve the Nodes of the Gout, which they ſay this following will alſo do.

Take *St. Johns-wort, Germander, Groundpine, each ſix drams; Tops of leſſer Centaury half an ounce, Roots of round Birthwort, Valerian, Spiknel, Hermodactyls, Agarick, each three drams, Roots of Gentian, and Parſley, each two drams; Spikenard one dram*: pouder them well, and with Honey make an Electuary.

Alſo apply things to mollifie and diſcuſs, or ripen, as to other tumors, but the ſtrongeſt are theſe.

A Cataplaſm: Take *Roots of Marſh-mallows two ounces, Flower-de-luce one ounce, Line ſeed half an ounce*: boyl them *in Wine and Honey, with a little Turpentine*, apply them.

Theſe are moſt proper, the Roots of wild Hemp, Teaſles Stone Crop, Groundſel, Hemlock, and Henbane green and beaten, or boiled firſt in Wine or Vinegar, with Honey or Oxymel, and ſomtimes Greaſe.

Or, Take *Rue, Shepheards purſe, and Raiſons*, beat them together.

The Heads of Onions and Garlick, roaſted and boiled with Greaſe of a Hen, Badger, or Mountain-mouſe.

Rotten Apples applied, are good.

Ammoniacum, Sagapenum, Galbanum diſſolved in ſtrong Vinegar, or Oxymel with Bran, Oyl of Turpentine.

Or, Take *Galbanum melted in ſtrong Vinegar, one ounce and an half, Birdlime, or Glew, moiſtened with Vinegar, Turpentine and Wax, each half an ounce*; mix them.

Dogs or Goats dung, with Wine and Vinegar, and Barley meal, is alſo good.

Alſo old ſtrong Cheeſe, of Sheeps Milk, beaten and applied.

The Roots and Seeds of Gith, pouder of Orris, with wax laid conſtantly thereon.

Alſo the Pouder of Oak-moſs, or Hazel-moſs, with French Soap, and Niter.

The Aſhes of Willow Bark, with ſtrong Vinegar.

Or this. Take *of Oker two drams, the Aſhes of Willow-Bark,*

Barks, Nigella ſeeds, each one dram; dryed Dogs dung one dram and an half, make a pouder, and mix it with old Cheeſe, adding, if you pleaſe Gum and Vinegar.

Alſo the Juyce of Capars, and Oyl of Indian Nuts.

You may apply Fomentations to the Nodes, and they work beſt; firſt waſh with warm water, or an emollient Decoction.

Fomentations are moſt uſed to conſume hard gravel Tumors, and ſtrengthen the part made with red Wine, Marſhmallows, Mallows, Docks, &c.

Or thus: Take *Sea, or ſalt Water ten pottes, boyl therein one pound of Guaicum, of Guaicum bark, four ounces, Wormwood, Groundpine, Bettony, French Lavender, red Roſes, each ſix handfuls; Orris roots one ounce and an half,* boyl them to ſix pottles, then add twelve pottles of red Wine, and boyl them till the the fourth part be conſumed, ſtrain them, and uſe it for Fomentations, for twenty dayes.

If you fume the part with the ſame Decoction through a Pipe, it will diſcuſs the Hardneſs, and ſtrengthen the Part, as hath been experienced.

Alſo it is good to put the part into a Wine-preſs, firſt of moiſt, then of dry Grapes.

You may alſo open Nodes, by cutting and letting out the Matter, and they will either fall, or the Medicines applied, will have better Operation.

The Cure of Nodes or Knots in the French Pox, and Head-ach.

The Nodes in the French Pox, in the Fore-head, Shinns, and Backs of the Hands, becauſe they require a general Cure proper for the Pox, and alſo ſome particulars, they ſhall be declared in the Cure of the Pox.

The Nodes in the Head-ach, in the Fore-head vaniſh when the Head-ach is gone, uſually; but if they remain, you muſt evacuate, and uſe external Applications mentioned.

Of Callous Nodes.

The callous Nodes which come not from a Diſeaſe, which eates the Perioſtium or skin upon the Bone, but from over much Nouriſhment by Bone Juyce, ſo that it ſeems to be a new Bone growing to the other: Or which come after a broken bone are hard to be taken off, but continue the whol Life.

But if they be offenſive, we ſhall ſtudy to remove them with outward Remedies: Not uſing Evacuations, becauſe they come from an outward Cauſe.

We may apply things mentioned for the Gout, or for Scrophula.

And we know by Experience, that Narcoticks, or Stupefactives do much, by which we have diſſolved deſperate Nodes, in Men, and Beaſts: Taking the Roots of Mandracks, Leaves of Henbane, and Hemlock boiled in Vinegar, for a Fomentation, and Cataplaſm, to which Bee-nettles may be added.

Plaiſters and Oyntments of Quick-ſilver, are as good here as in the Pox.

To ſoften Nodes, uſe the Cerot of Oeſypum, which is made of Oyl of Chamomil, Orris, Oeſypum, or Greaſe of Sheeps-wool, Roſin, Turpentine, Maſtick, Wax, Spikenard, and Saffron.

Alſo the Plaiſter of the Son of *Zachary* made of Nerve-Oyl, Oeſypum, or Greaſe of Sheep-wool, Gooſe greaſe, Marrow of a Cow bone, Turpentine, Bdellium, Ammoniacum, Maſtick, Storax, Aloes, Fœnugreek, and Chamomil, with Saffron.

There is another of Calfes ſuet, Olibanum, Juyce of Squills, and Wax; alſo the Oeſypum'd Plaiſter of *Paul*, and the Diapente of *Democritus*.

The Nodes are ſomtimes cut off, eſpecially when they grow towards the Joynts, and hinder the Motion. And this Operation is ſafeſt, when they are upon the bare bone only covered with the skin. This is done, firſt by opening the skin, and laying them bare, and then with a ſharp knife with one cut, taking them from the Bone, and by curing the wound, which may be done by burning, but not ſafely nor quickly.

The Cure of the callous Tumor of the Nails.

If the Callous Tumors of the Nailes come from any Hurt, it will be gone as the Nails, grow out, and are paired.

But if from an internal Cauſe, they become uneven, and thick, they will not be made thin; yet we muſt attempt it, if we ſuppoſe the Diſtemper of the Body was the Cauſe, by removing that, and by external Remedies, Emplaſters, and Baths which ſoften that we may ſtill cut off the Tumor, that the new Nails may grow thinner.

The Cure of the Callus, or thickneſs of the Skin.

A Callus in the Hands, is a ſign of labour, and no dishonor, and in the Heel doth ſtrengthen the Motion, and therefore requires no Cure, beſides if there be reſt, it will peell off, and a new skin ſucceed.

But if they grow to be an hinderance in touching or going, as Cornes, then we muſt uſe Softners.

And chiefly Baths for the Hands and Feet, of warm water, and ſoftning Plants, mentioned in Clyſters, that molliſie, and in the Baths for a Scirrhus, with Greaſe, and fat Tripe-broath, and Oyls.

Alſo Oyntments, Plaiſters of Oyls, Greaſe, Mucilages and Gums mentioned in Scirrhus, and things that ſoften a Corn.

Among the which Ammoniacum diſſolved in Vinegar is moſt ſoftning.

After bathing, pare the Hands, Nails and Feet about the Heel, with a Pumex Stone, or File.

We took away a Corn in the ſide of the Foot, which was very troubleſom and hard with our Cautery, that cauſeth no pain.

The Cure of Scars.

The Cure of Scars or Callus in the skin, is not accounted needful, eſpecially in Soldiers, to whom a wound in the Face is honorable, becauſe it argues they faced their Enemy, and ran not. Alſo when it comes from any other Cauſe, if it be even with the skin as a white Lye. it is neglected, becauſe it is like the skin, and muſt not be altered to another Color, leaſt it be more apparent.

But when it ſticks forth, or is uneven, we muſt make it with cleanſing Remedies equal with the skin, ſuch as follow.

The Decoction of wild and Garden Poppy, for a Fomentation.

Alſo the Water of Lilly, or Bean flowers, and that of Mans dung commended by ſome.

Alſo Oyl of Myrrh, and Yolks of Eggs, of bitter Almonds, Peaches, Dates, or inſtead thereof, beat the Kernels, and rub the part.

The Common People rub it with faſting Spettle.

The Liquor that ſweats through Eggs, roaſting in the Embers.

The Greaſe of the Fiſh Thymalus.

Or an Oyntment of Rocket, and Muſtard ſeed with Ox Gall.

Or of Borax, Camphire, and Greaſe or Marrow.

Oyl of Nutmegs boiled in Vinegar, and Niter, is commended of *Dioſcorides*.

An Oyntment. Take *of the Roots of wild Cowcumber or Dragons, Orris, Reeds, each two drams; Mellon ſeeds, and Raddiſh roots, each one ounce; Harts Horn, or burnt Egg-ſhells, each half a dram; white Chalk, Cryſtal, or Amianum, one dram and an half, Frankincenſe, one dram, Sugar Candy three drams, Gum Traganth infuſed, or the Mucilage, of Fœnugreek one ounce, with Oyl or Greaſe;* Make an Oyntment.

If theſe avail not, uſe ſtrong Cleanſers, Corroders and Burners, if you will take it quite away. Such as we ſhewed in Diſcoloration to take away Spots.

You muſt alſo pare it with a Pen-knife, as a Callus.

If the Scar be deep like a pit, you cannot make it even, unleſs you firſt cut or burn it, and they fill up the Cavity with new fleſh, and after heal it.

The Cure of the pits of the ſmall Pox.

But in the pits after the ſmall Pox through the Face and Noſe, becauſe

ſtrong

ſtrong things cannot be well applied, there is little hope of Cure, great Men would have ſpared for no coſt, to have it done for their Children if poſſible. If any thing be done, it muſt be ſoftners and attracters, to raiſe the fleſh and make it even. As the Decoction of Lillies, Calfes feet, which will do but little; and this is rather to be prevented in the Cure of the ſmall Pox: as we ſhall mention there.

The Cure of the pitting of the Navel.

The Cure of the pit of the Navel growing too deep is neglected, becauſe being private, it is no Impediment; as alſo that tumor which comes from the growing of it hard; but we ſhall ſhew the cure of the Navel, Rupture and Water-rupture.

The Cure of warts & cornes

Warts and Cornes either depart of themſelves, or are not regarded, when they are not viſible, but when in the Face or Hands, as Warts, or when they cauſe pain, and hinder motion as Cornes, we may cure them eaſier then other hard tumors, though they have deep Roots and be hard; yet being in the Pores, and not faſtned to the true skin, as one with it, nor covered with it as other tumors, and being without feeling, ſo that you may apply what you pleaſe, the Cure is eaſier which we thus order, that they may be conſumed without force or burnt, cut, or drawn out.

We conſume them, either by things proper for the ſame, or ſuch as dry up their Nouriſhment, and make them vaniſh, becauſe theſe are ſo hard, that they can ſcarce be ſoftned or diſcuſſed.

Some Remedies are made of Plants, as the green Leaves bruiſed, of Groundſel, Agrimony, Sumach, Herb Robert, Toad flax, Dandelion, Succory, Beets, Poplar, Rue, Yarrow, Water-creſſes, Aſarum roots, Orris, Teazle, Celandine and Daffodil roots.

Theſe are ſtronger, bruiſed With wine or Vinegar, with Salt or Niter, Pepper or Aloes.

Leeks, Onions, and Lillies roaſted with Greaſe applied are good.

Alſo the Juyces of the Plants aforeſaid, chiefly that of Dandelion like Milk, and the like in Succories, with the Juyce of the Leaves and Flowers of Moulin, Pomegranates and Purſlain, and Laſerpitium.

Honey of Anacardus is excellent alſo.

The Water that comes out of a Vine being burnt.

The Pouder of Nigella ſeed, with Urine, or Lye, or Honey.

Alſo the Seeds of Sun-flowers, being like Warts, is ſaid to cure them, alſo Peaſe meal, and Barley.

Wheat Leaven conſumeth Cornes.

The Aſhes of Willow bark with Vinegar, and the aſhes of Squills is approved.

Frankincenſe, and Pitch poudered, with Salt, Vinegar, and Juyce of Onions like a Plaiſter.

From Living Creatures take theſe, Gudgeons tied to a Corn while they rot, drive them away.

Dioſcorides commends the Head of a Lizard.

The Head of the Fiſh Smaris ſalted, and burnt, and applied with Wax and Vinegar, doth the ſame,

The rough ſcaly skin, alſo in a Hens foot, which is taken off by fire, is ſaid to take away warts, if you rub them or apply them therein.

The Juyce of Cornel-berries alſo is good.

Alſo Dogs dung, Sheeps, and Goats dung, with wax, Soap, Lye, or Urine.

Alſo the Gall of the Ox.

Alſo Sal niter, and Ammoniack, and Allum, with Honey, Suet, or Soap.

Lapis Lazuli alſo poudered and mixed with Vinegar.

We ſomtimes burn Warts and Cornes, and ſo they are rooted out, and return not, this is done by actual or potential Cauteries, you may uſe the ſtrongeſt, if you defend the skin round about.

Crow-foot leaves, and Roots are the gentleſt potential Cautery, yet beaten and often applied, they may conſume them, as alſo other burning Herbs.

Divers Cauſticks work ſtronger before mentioned, which muſt be uſed warily, only to the Wart or Corn, covering the part about with wax or plaiſter, leaving a Hole in the middle.

Theſe are moſt uſual, the Milk that comes from Figs, or their green Leaves, and of Spurge, the Spurge, Mirſinites hath the beſt Milk, and it is to be had in winter; alſo the Milk of Lathyris, Peplus, and Chamæſyce, which are all ſeveral ſorts of Spurge.

Ægyptiacum the Oyntment mixed with Juyce of ſpurge, or Ruſt of Braſs poudered with the ſame, with a little Sublimate, or Orpiment is excellent.

Unſlaked Lime alſo with Soap, and Vitriol, and Verdegreece, or with Arſenick, or Sublimate.

The cautery which cauſeth no pain, made of Quick-lime in a Lye, and ſuch as are mentioned for to open Impoſthumes, do it quickly.

Alſo cantharides with Leaven.

Alſo if it be touched with a drop of Aqua fortis, let it be black.

Or with Water and Vitriol, Arſenick &c. mentioned for opening Impoſthumes.

Or this: *Take Sal Ammoniack, Allum, and Vitriol, each two ounces; Quick-lime one ounce, Verdegreece half an ounce, diſtil them, it is ſtronger with Sublimate and Arſenick.*

Paracelſus commends this for taking off warts and cornes. *Take of Oyl of Juniper berries, Benzonna,* (which is that Muſh-room that kills Flies) *Agarick, each one dram; Ox gall:* make an Oyntment, to be uſed often.

I would rather uſe thoſe little Muſh-rooms, that are full of Juyce, and grow upon Dunghills, gathered before Sunriſing, which I have uſed to Horſes ſucceſsfully for the ſame.

We alſo actually burn them, with an Iron and a Quill to defend the parts about.

Or we fire a Birch twig, and blow it out, and then burn the wart with the the coal.

Or we drop a wax candle thereupon, or burn them with a Match, defending the part with a Plaiſter, or thin Plate of Lead, with a Hole in the middle, when it is done.

Or thus, we boar half a Nut-ſhell as wide as the wart, and put the wart therein, and then lay Brimſtone upon the wart, and ſet it on fire, till the parts adjacent begin to feel it, and then give over.

We cut them diver wayes, or ſcarifie them, to make the Remedies applied ſooner, and better prevail.

Or we cut off their tops with a ſharp Raſor, and ſo go on, till the pain will no longer permit, and then the Medicines will eaſily take away the remainder, or when we are at the quick, we burn it with ſtrong Dryers, or apply a Plate of Lead hard bound.

If they hang down, they muſt be tied with ſilk very hard to hinder their Nouriſhment, that they may fall off.

We Warts are ſuddenly drawn out by the Roots, by Art by Mountabanks with their Nails, or an Inſtrument, which they firſt anoint with an Oyntment, which they proclaime good for divers Diſeaſes to deceive the people.

Some things are thought to cure warts by a ſecret Propriety; as wart-ſuccory uſed in Sallets, or Horſe-time.

Alſo the Seeds of Wart-ſuccory one dram taken before ſleep, for ſome dayes together.

If you take ſo many Peaſe as there are warts, and touch every wart therewith, and then wrap them in a clout, and throw them behind you in the new Moon, thus *Dioſcorides:* the vulgar uſe to burn them.

The Cure of Pimples in the Face.

Pimples in the Face and Head, called *Vari* or *Jomhi* and *Pſydracia*, muſt be cured with ſtrong Cleanſers, Softners, and with Corroders and Cauſticks, all which we haveſhewed in ſtubborn Spots and Morphew in Diſcoloration: as alſo how the Body is to be prepared and purged.

Theſe following diſſolve Pimples, Gooſe greaſe, Wolf or Cats greaſe, and that of the Fiſh Thymalus.

Alſo

Alſo the Greaſe that comes out of a burnt Linnen-ragg. And Aloes, with Gum of Fennel, and Vinegar of Squills.

Or, Take *the Juyce of Docks four ounces, Vinegar of Squils one ounce, Gum Ammoniack diſſolved in Vinegar, half an ounce, Borax three drams, Salt and Allum one dram.*

This is excellent: Take *Juyce of Onions, Leeks, and Scabious, each half an ounce; ſoft Soap one ounce, Gum Ammoniack diſſolved in Vinegar, two drams, Myrrh, and Aloes, each half a dram; Powder of Penny-royal, Hyſop, and Baſil ſeed, each one ſcruple; Salt, Niter, or Allum one dram, Borax half a dram, burnt Vitriol one ſcruple*: make a Liniment.

Or, Take *Dock roots, and Elicampane ſliced*, boyl them *in Vinegar*, and bruiſe them, adding *Borax, Aloes, Frankincenſe, Cuttle-bone*, or ſtronger things.

Or, Take *Penny-royal, Hyſop, or Agnus Caſtus dried, each one dram; Meal of Lupines, or Orobus two drams, Salt, or Juyces before mentioned, or Borax one dram and an half, Frankincenſe half a dram, with Oyl of Muſtard*, make an Oyntment.

Or, Take *the Meal of Lupines two ounces, of Orobus, or Vetches one ounce, Melon ſeeds peel'd two drams, Raddiſh ſeed one dram, Orris roots two drams, Sal Ammoniack one dram, burnt Harts horn half a dram*: mix them with the Infuſion *of Gum Traganth, for Troches to be diſſolved in Milk.*

Oyntments of Fiſh gall and Oyl, Honey, and Sugar doth diſcuſs Pimples.

If theſe in the Head are mattery, you muſt add Lytharge with Vinegar, and Verdegreeſe, and other Dryers, mentioned in the Scab.

The laſt Remedy for hard Pimples, are the corroding and cauſtick Medicines mentioned in Spots.

The Cure of the Tumor in the Eyes, called Hordeolum & grando.

Hordeolum is a hard tumor like a Barley corn upon the Eye-brows, beneath, and Grando like Hail, is the ſame above in the upper Eye-brow, and they are cured as warts, by applying things which conſume them, but ſo that they may touch only them, and not get into the Eye, and hurt it, eſpecially when they are ſtrong.

Theſe following are good in theſe tumors, Gum Ammoniack, or Serapinum ſpread upon Leather.

Alſo Flies their wings taken off, and Ants mixed with Roſin and Wax.

Wine Lyes, Vitriol, Honey and Wax.

Lime with the third part of Vitriol, and Turpentine.

If nothing will prevail, we may burn them off, defending the Eye carefully, as in warts, whether we do it by actual or potential Cautery.

VVe may alſo ſcarifie them; but it is not ſafe to cut them off, or forcebly to pull them out.

VVe may, if it be convenient, tye them with ſilk like warts, but gently, leaſt it through pain, ſhould cauſe Inflammation.

The Cure of the Tumor of the Breaſts with Milk.

The Cure of the Swelling of the Breaſts from Milk, becauſe it goes of it ſelf, is ſeldom undertaken. But if it be ſuch as it cauſeth fear of Inflammation, then we muſt have a care to hinder the comming of Milk into the Breaſts, and to conſume that which is there, or draw it forth.

But if it be curdled, and the tumor hard, we muſt diſcuſs it, if it tend to an Impoſthume, we muſt ripen, open it, and cure it as an Ulcer. And if Inflammation follow, it muſt be cured as a Phlegmon: of which we ſpake in the treatiſe of Pain.

VVe hinder the increaſe of Milk, with a ſlender Diet, Evacuations by bleeding and purging, and giving things that conſume both it and the Seed, as Agnus caſtus, and Rue ſeeds, we keep it from the Breaſts, by revelling and deriving the Blood another way, as by opening a Vein in the Arm or Foot, (eſpecially if they were not well cleanſed after Child-bearing) and with other things that provoke the Courſes, Scarification, Cupping on the Shoulder, and above the Knee, by Frictions and the like.

Alſo by binding the Breaſts, and uſing Emollients, you may hinder the farther increaſe, and conſume the Milk in the Breaſts. The Engliſh and French Women, which uſe not to nurſe their own Children, apply bags of Lin-ſeeds to their Breaſts, and bind them down, for the ſame end.

VVe repel the blood by outward Applications, which we place upon the viſible veins, that come from the Armpits to the Breaſts, not upon the Breaſts, but about, and without them, becauſe if Milk be curdled in them, it cannot be repelled.

There are alſo repelling Emplaſters called defenſatives, made of Bole, mentioned in Phlegmon, and in the Pains of the Eyes from Defluxion, uſed to the Fore-head and Temples and the like, elſewhere mentioned, which muſt be laid about (not upon the breaſts) but towards the Arm-pits.

Eſpecially thoſe we mentioned for hindring the growth of Breaſts, may alſo be good to hinder Milk.

Alſo an Epithem of Vinegar, Roſe-water, and Allum, with a little Camphire to penetrate rather then cool.

VVe diſſolve Milk in the Breaſts with Dryers and Digeſters laid all over upon the breaſts, and if there be a tumor, you muſt lay thereon things that conſume Milk, and bring it to matter.

Mints is chiefly good for this, and next Calamints, Smallage, Coriander, Agnus caſtus, alſo Wormwood, Horehound, Ladies-glove, Palma Chriſti, Epimedium, Rue, Rocket, Celandine, Cole-wort, white Beets, Brionv Leaves, and water Lilly roots beaten green, or boiled firſt in Wine and Vinegar equal parts, and the third part Honey to a Cataplaſm.

Or that which is made of Wheat-bread, or Bran, Bean, Barley, Lentils, Orobus, and Fœnugreek meal boyled as before, ſomtimes with Herbs, and Oyls of Dill, Chamomil, and Lillies.

As for Example. Take *Marſh-mallow, and Lilly roots, each two ounces; Mints two handfuls, Wormwood, and Celandine, each one handful; Chamomil flowers one pugil*, boyl them *in Wine, Vinegar, and Honey*, as before, beat them up *with Bean, and Barley meal, or the like four ounces, Oyl of Dill, Ducks greaſe, each two ounces*; make a Cataplaſm.

Or thus: Take *Bean and Lentil meal, each four ounces*; boyl them *in Vinegar, and the third part of Honey, with dry Mints, half an ounce, dry Wormwood two drams, Cummin ſeed half an ounce, Agnus Caſtus ſeeds, and Chamomil flowers, each two drams and an half; Liquid Storax half an ounce, Saffron one ſcruple, Oyl of Dill two ounces and an half*; make a cataplaſm: to this add *of the Runnet of a Kid ſix drams*, to diſſolve Milk if it be curdled.

Another, mix Bread with Purſlain, and Sage-water, and Honey for a Cataplaſm.

Some only ſteep Bread long in Mint, Sage or Purſlain-water, and apply it.

The Root of the greater celandine, beaten and laid upon the Nipple, is ſaid to diſſolve curdled Milk.

Dioſcorides teacheth that Hemlock doth deſtroy Milk, and hinder the growth of Breaſts, and other Stupefactives, alſo not by cooling, but by diſcuſſing, as we have ſhewed their Nature to be.

Oyntments made of the Juyces of the Herbs mentioned with Oyls, as of Mints and the like, do conſume Milk, and diſſolve it when curdled, as this: Take *the Juyce of Smallage, and Mints, each two ounces; Vinegar one ounce and an half, Honey two ounces*: boyl them a little. and waſh therewith.

Dioſcorides commends wine Lyes, with Vinegar.

Alſo a Fomentation of the Herbs aforeſaid, with a ſponge or Linnen-cloath is good, eſpecially a Decoction of cummin and coriander.

Or with ſtrong Vinegar, Sack boiled with a little Saffron.

VVe take away abundance of Milk by the way ordained, by the Infants ſucking, and if it will not move, Children muſt ſuck, or let a woman draw them with her mouth or with an Inſtrument for the purpoſe. If this cannot be done

done for want of Nipples, you muſt do what is taught in the Loſs of Nipples, and want of Milk.

The Cure of Tumors comming from Blood, is firſt of the Veins, as of Varix, or ſwollen Veins, Cirſocele or Cod-rupture; and ſecondly of the Arteries, as an Aneuriſm.

The Cure of a ſwollen Belly in women with Conception.

As to the other Tumors of the belly, comming from the Terms ſtopped, as if they were with Child, without Conception: becauſe it ends with a large Flux of Blood at the womb, we ſhall ſpeak of it, in things caſt off, when we mention bleeding at the Womb.

The Cure of Varix or a ſwollen, and crooked Vein.

If Women with Child have great Stretcht, and crooked Veins in their Legs, after they are delivered, they commonly vaniſh. And if either Man or Woman have them continually, they regard them not, till they trouble them. But if they itch or pain them, or turn to an Ulcer, they muſt be cured, becauſe while they continue, the Ulcer cannot be cured, as we ſhewed in the Kind of Ulcer.

For the Cure, firſt conſider the Plethory, and evil Habit or Juyce in the blood, and this muſt firſt be cured by letting blood, and purging: as we ſhewed.

Then we muſt apply things that may repreſs, and conſume the filthy blood that ſtretcheth the Veins. And that with Lotions or Fomentations, with a Decoction made in Forge-water, or Lye or Urin, of Fennel roots, Bugloſs the great, Agrimony, Laurel, Cole worts, of Roſemary, Elder, and Lavender flowers, Cypreſs nuts, Sloes, Lupine ſeeds, Cole-wort ſeed, with Salt and Allum, and if you will aſtringe more, with Vitriol.

Or with this Fomentation, or Epithem. Take *burnt Chalk three ounces, Bole, or fat Earth one ounce and an half, Acacia, or dryed Sloes one ounce, Sanguis Draconis ſix drams, Myrrh half an ounce, ſtrong Vinegar one pint and an half, Lye three pounds, with a little* Salt *and Vitriol* we ſtop the flux, by Ligatures, or Roulers about the part, beginning from below upwards, as we ſhewed in Oedema, alone, or with a Fomentation afore, or we wet the Rouler in the Fomentation, and ſtrain, which will be ſtronger thereby, eſpecially if it be made of Sloes.

Somtimes we cut off the great Vein, which nouriſheth the Ulcer, when it hinders the Cure of the Ulcer; if there were no Ulcer, we would not do it, becauſe dangerous if but opened. It is better therefore to bleed in the other Leg for Revulſion. But when we will cut a Vein out that nouriſheth the Ulcer, firſt you muſt mark its Paſſage above with a Pen, as it comes from the Ulcer, and then open the skin by longitude, and lay the Vein bare, then rub the Blood down, and tye the Vein above, and cut it beneath in length to let out the blood, then bind it next to the Ulcer, and cut it that part of the Vein, which is between the two Ligatures, and ſo the way will be ſtopped, by which the Ulcer was fed.

The ſmall crooked Veins in the Codds, Privities of women, and Eye-brows, or in other parts of the skin, becauſe they hinder not, are not regarded, but if you will do any thing, you muſt revel the blood from the part, and repel and diſcuſs it, as in Inflammations, only your aſtringents muſt not here be ſo cold, leaſt the Blood congeal.

The Cure of the Stone veſſel rupture.

Cirſocele is when the ſpermatick veſſels are ſwollen, and if it hinder not the Seed, it is not regarded, becauſe it is hard to be taken without Gelding, and except it grow great, like a fleſh Rupture, it is not attempted, but you muſt uſe Fomentations and the like, before it comes to that.

The Cure of Aneuriſma.

Aneuriſma, that is a Tumor from the opening of the artery, when the blood thereof gets under the skin, when it is old is not curable, becauſe the blood cannot be repelled by aſtringents, or the mouth of the Artery lying deep be ſhut. Nor may we open it, becauſe the Patient would certainly die of a Flux of Blood, which cannot be ſtopped. Therefore if at the firſt Repellers and Cloſers of the Artery mentioned in Hæmorragy or Bleeding do nothing, we muſt leave it, except we will uſe a Ligature, or Plate of Lead, to keep it down.

As for an internal Aneuriſm, becauſe it hath no external Tumor, of which we ſpake, but produceth the Heart beating, we have ſhewed how it muſt be ordered, when we treated of Palpitation of Heart and Cachexy.

Tumors comming from Seed, as that which is Natural of the Belly in Women with Child, require nothing but good Government, to prevent Abortion or Miſcarriage, as ſhall be ſhewed in the Treatiſe of unſeaſonable Births.

The Cure of the Belly ſwollen with a Mole.

The tumors of a Womans Belly from a Mole, is to be mentioned in things caſt off, becauſe the cauſe is not to be certainly known, till the Mole is brought forth.

The Cure of tumors that are from the Birth.

The Cure of particular Tumors, is not here to be repeated, if they come from the Seed, at the Birth, as Sarcomata, Kernels, Struma's and the like, becauſe they are to be cured as thoſe.

CHAP. IV.

Of Defœdation or Defilement.

The Kinds.

UNder the Name of Defœdation, we underſtand thoſe Infections which defile the Body with many Diſeaſes. ſo that they are that infected with them, muſt leave the ſociety of ſound Men. Of this there are two Kinds principally, The one is old, called *Lues Elephantica* or Leproſie, the other new called the *Lues Venerea* or French Pox. The body is many waies defiled by them, with ſuch as are common to both, as tumors, puſtles, ulcers and falling of the Hair, and others that are proper to them in particular Pains, and Hindrance of Functions.

There are alſo other Infections, that have been firſt known our age, that defile the Body, and are proper to ſome Countreys, among which the Scurvey is moſt known, uſual in the *North*, of which we ſhall ſpeak here, leaving other Infections to them that know them.

The Leproſie called Elephantiaſis

It is called *Elephantiaſis*, from the Likeneſs of the Patient to an Elephant, his Ears growing thin and broad like wings; they are called Lepers, from the Roughneſs of their skin, and from their Lyon like looks, it is called *Leontiaſis*, and becauſe they are Lecherous *Satyriaſis*.

In this there are divers accidents, which are to be ſearched and deſcribed, becauſe they ſhew how it came, and they who have it, are to be examined by the command of the Magiſtrate, and ſeparated from the ſound, that we may judg rightly, and not miſtake as uſually, and offend either ſick or ſound. In regard I have been thirty years appointed, and have examined above ſix hundered ſuſpected of the ſame, I will faithfully declare, firſt the Diſeaſes they have, and then the Actions hurt, and examine the things caſt off, that we may know how to judg of the ſame.

The outward Infirmities, are chiefly in the Heads and Joynts, and the Searchers do ſcarce examine any other part, and yet give ſure Judgment. In the Joynts they examine the Hands, and Feet, Fingers, and Toes and Nails, and above the Knees to the Thighs, above the Elbow to the Shoulder; and in the Head they ſearch the Mouth, Eyes, Noſe, inſide and outſide, Face, Ears and Hair, Eye-brows, and Beard, and the tumors and ulcers there, to judg by them alone, or together.

There are oftentimes little tumors in the Leproſie from

the Face, and Joynts; in the Face, upon the Fore-head and Cheeks; and making them look wildly, which first discover the Disease, and are in the Arms, Backs of the Hands, and in the Feet and Thighs. These are moveable, and without pain, and are blewish, red, especially in the Face. like a cancerous Tumor. These Pustles be they in one or more places, fewer or more, do certainly declare an Elephantiasis; and if these appear not, you cannot judg directly, except other signs concur.

A general Cancer.

There are other Tumors, which are in the Mouth, the Palat and Jaws, more or fewer, yellow, blew, which are signs of the same; such as are in Hogs, and therefore in *Germany* they look in their Mouths, and if they find them, they will not eat of their flesh.

There are also Ulcers, especially between the Toes, and in the Soles of the Feet, in the thick skin there, and in the Hands, also in the Elbow, and other Joynts. These Ulcers pierce through the skin, and seldom go farther, but are broad, with hard, swollen Lips easily bleeding, like Carcinomata; and because the tumor is like a Cancer, and the Ulcer resembleth a cancerous Ulcer. This Elephantiasis is called an universal Cancer. Neither do the Ulcers feel any pain, nor the Tumor though they be molested; hence they are supposed to be void of feeling: besides these Ulcers creep, and being cured in one place, they break forth in another. From these alone rightly understood, we may determine the Leprosie, but surer, when the other agree. They who are infected, pretend they were burnt to take away suspicion, because they resemble the Scars of burnings. Experience shews that the Ulcers and Tumors in a Leprosie, want feeling. So *November* 22. 1625. a young Man of three and twenty years of age, being to be searched for a Leper, who was full of such tumors and Leprous Ulcers and signs, and therefore judged to be a Leper, I being brought in with many other Physitians (by my Father of pious Memory) to give censure, thrust a Needle into a Tumor on the outside of the right Arm, being high to the bottom, in the presence of them all, and the Patient being blind-fold, perceived it not.

There are Ulcers in the Nostrils, and they are worst which eate the spungy Bones thereof, and make the Nose fall off, and corrode on further, and eat through the Palat and Uvula, and the Jaws, and if they get down to the Wind-pipe do kill the Patient, as also when they are too corroding in the Nose.

Somtimes the Swelling of some parts declare the Leprosie, as the broad Gristle of the Ear growing thick, swollen or broad, as an Elephants, from whence it is called *Elephantiasis*. Also the Nostrils are dilated, which makes the Face very uncomely, especially when the Nose between them is flat, which also hinders breathing; also the other parts of the Face swell besides the tumors: as also the eye-brows, so that the red hangs out, and seems horridly. Also the Hands, and Feet are swollen, when the rest of the Body is lean.

If a skin be grown over the Eye, it is an Argument of the Leprosie, if other signs agree. And if it be in the larger corner grown thick, it gets over the Pupilla, and hinders the sight, as we shewed in the Hurt of sight.

Sometimes the skin of the Leper is rough in the Feet, Hands, Face and Ears, and also in the Head, and Eyebrows where are also Dandrough and Scabs, somewhile blew, or black, with little, or no itching. The skin is also cleft in some places, especially the Hands, and it is hard and scirrhous, the Nails are also cleft and bent; there is also a Scab dry and stinking, over the whol Body, which seems to pollute the whol Body more then an Elephantiasis, which is only in the Head and Joynts, and that called *Psora*, by the Greeks, is most desperate and taken for Elephantiasis; as we shewed in *Psora*, but being not the same, it must be distinguished. And the Greek Leprosie is not to be called the Arabian Leprosie, which is the Elephantiasis, except other more certain signs accompany it.

Also the hair falls off both from the Head which is bald, as also the Chin, so that the Beard is either fallen or very thin, and from the Eye-brows.

The strange colour may help the Discovery of this Disease which is not fresh, but pale, yellow, black and dark, especially the Face, and the Eyes are red or blew. Also if Veins under the Tongue are black and swollen; but this sign I have little regarded.

The Functions are not hurt at the first, wherefore they feeling no pain neglect their cure, till more manifest signs appear: And then they have defect in the Operations by the Increase of the Distempers mentioned, especially in breathing which is hindered by the stoppage of the Nose, so that they breath with open Mouth, and by Ulcers and Tumors in the Nose, so that their Voice is hoarse, and the Party grows in danger of being choaked, and so they many times die, when notwithstanding other accidents, they might live.

Also the Senses are hurt in the continuance of the Disease, as the sight with a filme in the Eye, which either hinders sight, or makes blind. Also the touching is so stupified, that the skin feels not any offense in the part, and therefore they try them, chiefly by the prick of a Needle. But Experience sheweth that is not always true, but only in the swollen Feet, which have long been so, and want Heat to be felt as if dead, this I have tried by pricking them to the bottom, neither did they bleed, but onely water. And this made them think that in all Leprosies there is want of feeling, or it was because the ulcers and tumors are without feeling: as we shewed, therefore they suppose all the Body insensible.

As for other Functions, except by the continuance of the Diseases the strength fail, they can perform any actions, as eat, concoct, digest as found Men, and if poor, they beg for Meat. Moreover, lust is not gone from them, because by many instances, they are proved wanton, and though they impute it to other causes, yet we suppose it to be from their being kept from their Wives. And they can procreate, as appears by their Wives left with Child, though they were Leprous long before, and also they beget leprous Children.

There is nothing voided which doth especially declare this Disease, though many Chyrurgions and Physitians say they may be known only by their blood, which the People believes, and therefore they bleed all they examine, and pronounce by the blood, as it is black, blew, or gravelly. Others strain it, and seek for worms, which they say is the true sign; others try the blood, thus they throw hot Salt into the blood, and if it dissolve not, or if Vinegar mix not with it, it is a true sign of the Leprosie. But we that have above thirty years, diligently searched into the Blood of Lepers, do plainly declare that neither we, nor our Chyrurgions could ever find any sign of Leprosie from the blood, but it was either like sound Men, or not much different corrupted or infected, or so bad as in a Feaver or Jaundies. And we declare the same concerning Urin, which the vulgar esteem so much of for discovery, as also of the Pulse, which hath no Alteration.

The Venereal Disease called by that name, because it comes from Venery, and because it is there frequent, and came from thence the Neapolitan Disease, or French Disease may be more truely called the Indian Disease, thence it came first, doth corrupt the body with as many accidents as the Elephantiasis, and makes it filthy, sick and uncomely. And in this there is great pain, and if it be alone, it is referred to the pains about the bones; but if it be mixed with other accidents, it is to be referred hither. And these accidents are to be diligently searched into, because it is infectious, and that it being known betimes, the unsound may be separated from the sound, for which end there are proper Hospitals. These accidents following are the chief.

The French Pox.

The Hair usually falls off in the French Pox, which is a sign, especially about the

One kind of French Pox.

Temples, Forehead and Eye-brows; and in men the beard falls, and this is a more certain ſign, if other accidents concur, albeit if there be no ſign of another Diſeaſe, it will be a ſign of the Pox alone; and alſo if they confeſs that they have had to do with unclean Women.

Another kind of French Pox. The skin is ſometimes ſprinkled with ſmall Spots, red and like Fleabits, or Freckles, dark, yellow, or blew in many places, in the Face, Neck, Breaſt, Belly, Privities, ſomtimes all over. And we have ſomtimes ſeen theſe Spots ſo joyned together, that the skin hath been broadly infected, eſpecially in the Breaſt and Back, and ſomtimes in the Belly, or other places, which being preſſed the ſtrange colour flew away, and the pit was white, and preſently returned to its former colour. Theſe Spots either alone, if we can diſcover no other cauſe thereof, beſides unclean Copulation, declare the beginning of the Pox, or ſome ſmall kind of it, as alſo the falling off of the Hair alone; or with other accidents they will be more certain, and ſhew the Diſeaſe to be worſe.

The third kind of french Pox. High Puſtles without pain, are ſomtimes in the skin, reddiſh, or yellowiſh, round, hard, and covered with a dry Scurfe in the Forehead, Ears, Noſtrils, Jaws, and in the Head; alſo in the Neck, Breaſt, Arms, and other parts: and theſe certainly declare the Pox.

Beſides, there are divers malignant Puſtles in the inward parts, the Mouth, Jaws, Noſtrils and Præpuce, or Foreskin of a mans Yard, and Womens Privities; theſe if many together, do certainly ſignifie the Pox, eſpecially if other ſigns went before, or come after. In children infected, theſe Puſtles in the Mouth, are the chief ſign of it.

There come alſo filthy Ulcers from the Puſtles mentioned in divers parts, yet chiefly in the tender parts of the skin, Face, Noſe, Lips, and about the Privities, and that cancer in the Præpuce or Fore-skin of the Yard, and thoſe in womens Privities, alſo in the Jawes, Mouth (as the little ſores called *Aphthæ*, or thruſh) Noſtrils, and in the Poſteriors.

Some of theſe creep on, and corrode the ſubject parts, and corrupt the bone, and bring hurt to the parts, either by Lameneſs or loſs of the ſame. Others disfigure the Face by eating off the Noſe; others corrode the Lips, ſo that they cannot drink, or ſup, which muſt be done by the lips, as I have ſeen. Others have eaten through the Palate, and conſumed the Vvula, whereby the voice hath been hoarſe, and they have ſpoken through the Noſe, and ſnuffled. Alſo theſe Ulcers corrupt the Glans, Nut or Head of the Yard, and makes them unfit for Venery: as we ſhewed in corroding Ulcers, ſuch as hinder Functions and Actions. By theſe, eſpecially if many together, and mix'd with other accidents, we certainly diſcover the French Pox.

The fourth kind of the French Pox. Pains about the Bones without fleſh, as in the Shins, Shoulders, Head, Fore-head, and Temples, ſomtimes in the Breaſt, which is only pained in this Diſeaſe. Theſe pains are great, and worſt towards night, and when they are touched, neither will they be aſſwaged with Anodines or Stupefactives as other parts, but worſe thereby. Theſe if without other ſigns, are to be referred to the pains in the Habit of the Body And if they be joyned with other accidents, they make a diſtinct Pox from the reſt, and it is eaſily known.

Beſides theſe, there are other accidents which are ſigns of the Pox, which being alone, (becauſe they may be alſo in other Diſeaſes,) cannot determine certainly, except after copulation with unclean Women, they cauſe a ſuſpicion. And then alſo we cannot undoubtedly pronounce it the Pox, except there be other ſigns, for before ever the pox was known, there were venereal Buboes or Swellings in the Groin, without Infection, that came by Copulation; and other accidents which we ſhall explain. And if they come from the Pox, there will preſently be other ſigns, as pain about the Bones, falling of Hair, Spots or Puſtles. Theſe following accidents, are both in the Pox, and in other diſeaſes, and are exactly deſcribed elſewhere, therefore we ſhall but touch upon them here.

The Swelling in the Groin called *Bubo venereus*, ſometimes breaks forth in the beginning, and vaniſheth preſently, or if it remain, it grows hard, or comes to matter, nor is it unlike that Bubo which is without the Pox.

Theſe are Swellings called *Condylomata* in the Privities of a Woman and of a Man alſo, which are alſo like thoſe that are without Infection.

There are clifts alſo in the Hands and Feet, and the skin in the Palm of the Hand, being thick, comes off without pain, as we ſhewed it may without the Pox.

It is obſerved that the Nails and Hair alſo fall off.

Somtimes there are Nodes or Knots in that kind of pox, which is about the bones with pain, in the Forehead, Shins and other parts without fleſh; as we ſhewed in pains about the Bones, which are without the Pox, and yet very like it.

Somtimes there is matter that flow from the Privities, both of Man and Woman, fouling their Linnen with a yellowiſh ſtain, which follows a venemous Matter or Seed, mentioned in the infectious or virulent Gonorrhæa, or running of the Reins, this is joyned with the Pox, and is ſomtimes without it.

There is alſo here a burning of Urine with dropping of the ſame, as in other Diſeaſes. As for the other accidents that hinder Actions, becauſe they come not of themſelves from this Diſeaſe, but by accident from other Cauſes and Diſeaſes, if they grow troubleſom, being general, and belonging to other Diſeaſes of continuance, and do not conſtitute the Pox, neither can we take any certain ſigns thereof from them, we willingly paſs them by. As we counted it alſo to be ſuperfluous to predict or foretel any thing hereof by the Urin or Blood being contrary to experience; and we think it fit to cheriſh the people in their Folly of ſuppoſing all things may be known by urin.

The Scurvey. The Scurvey is called by *Pliny* and *Strabo*, *Stomacace*, becauſe it is in the Mouth and *Scelurbe*, becauſe it is in the Shins with ſpots, and *Scorbeck* or *Schverbuych* in High Dutch. This being firſt found in the Northern Sea-coaſts and infectious, makes me ſuſpect that it was brought by the Sea-men from ſome remote part, as the French Pox was brought firſt into *Naples* being near the Sea from the *Indies*, and called firſt the Indian Pox; not unlike that which comes without Infections, for both infirm the Body, and hinder Action: as ſhall be ſhewed.

Theſe have Spots in their Thighs, firſt ſmall, then lying hid, of a purple or violet colour or black; others have black or blew skins all over, and ſomtimes in other parts, ſomtimes theſe Spots wear away with the skin like ſcales, ſomtimes they vaniſh ſuddenly afore death, and after death they appear again.

Their Gums are ſwollen and looſe, Itch, and are painful, and ſomtimes bloody. Alſo the Legs ſwell, or grow very ſmall, with ſmall Puſtles, which are hard in the Kernel parts of the Body, and between the Muſcles, and in other parts, ſomtimes without pain, like thoſe Tumors in the Glandles, and cauſe that Infection which is called by the French *Scrophula*, of which we have ſpoken.

Afterwards the Gums ulcerate and ſtink which infecteth the Breath, and when they are conſumed, the Roots of the Teeth lie bare, and they are looſe, as in the Cancer of the Gums, mentioned in the pains of the Mouth, where we mentioned the Scurvey of the Gums. There are Ulcers in the Shins, but ſeldom, theſe are putrid or ſtinking, and rotten, or gangrenous, and without feeling.

There is alſo a ſtretching, or a contraction, or a roughneſs in the Legs about the Calfes, which comes at the firſt with little pain, and pricking about the ſoles of the Feet, which keeps them from ſtanding or going: and ſomtimes the Veins of the Legs ſwell, and are crooked.

There is alſo Heavines and Lazineſs of Body at firſt, and the Pulſe is weak, then there follows ſuch a Weakneſs and

Straigthneſs

Straightneſs of Breaſt, that when he would ariſe and move he fainteth, and the Pulſe ſtops.

As for other ſigns, there is loſs of Appetite, or Increaſe in ſome. The Belly is bound in ſome, and looſe in others, the Urin red and thick, and the Sweat ſtinketh.

A gentle Feaver accompany's it, or an acute or ſharp malignant Feaver goes before it, ſometimes a quartan follows, and then the Pox returns after it, and brings worſe Diſeaſes, as Convulſions, Palſies and the like, in which it concludeth, as Atrophy, or want of nouriſhing, Conſumption, Dropſie, and bloody Flux &c.

The Cauſes.

We refer the Cauſes of theſe Infections which ſo diſturb the Body, whether it be the old Leproſie or latter Pox, or the Scurvey only known in ſome Motions and the like, not to a certain and manifeſt Quality, or Humor, or to Venom which lie by its Malignity, as appears by the Effect doth act ſecretly and deadly deſtructive. But we ſhall ſhew what parts of the Body they invade, and what Diſeaſes they produce therein, and from what Cauſe, in theſe ſeveral kinds following.

The Part affected in Elephantiaſis.

The Diſtemper comming from the Leproſie called *Elephantiaſis*, ſhews that only the Membranes are infected, and chiefly the skin, and ſome places thereof, eſpecially in which this Infection produceth the accidents mentioned, as little Tumors in the Face, and in the Hands and Feet, Ulcers in the skin of the Feet, Soles thereof, and between the Toes, the Swelling of the skin, in the Noſtrils, and Ears, and of the Face and other parts, and ſomtimes Roughneſs and Clefts in the ſame, and in the Nails, and the falling of the Hair: alſo the ſame Venom breeds Puſtles in the Palate, and Ulcers in the Tunicle or Skin of the Mouth, Jawes and Noſtrils, and thickneſs in the skin of the Eye, and at length a film. But in other parts, as the Muſcles, Bones, inward Bowels, and Veſſels, this poyſon cannot do the ſame, as is vulgarly thought, as appears by their having no other Diſeaſe that pierced ſo deep, when they are opened, and in regard no Functions are hurt, either in the voluntary Motion, or animal, vital or natural Actions, except there come another Diſeaſe, neither doth Urin, Blood, or other Excrements ſhew any Infection of the Bowels, as we ſhewed.

A venemous Diſtemper is the cauſe of Elephantiaſis.

The Diſeaſe which this Venom produceth, muſt alſo be a venemous Quality or Diſtemper in the skin, not only perverting the true temper thereof, but corrupting the whol ſubſtance, ſo that it converteth the Juyce with which it is nouriſhed, and ſupplyed when it is worn away, (although it be made from good Blood fit to nouriſh ſound parts) into the like evil ſubſtance, when it comes to it. Even as we ſhewed another venemous Quality produced a Cancer, and that evil Juyce nouriſhed and increaſed it. For as from this, a tumor only in one place, ſo from that are divers Puſtles and other Diſtempers. Therefore becauſe Elephantiaſis, and a general Cancer come from a like venemous Cauſe, producing divers Operations, that Elephantiaſis may be called a general Cancer, rather then that which infecteth the whol Body, becauſe it is not all over but in the skin, and ſome Tunicles.

The Cauſe from which this poyſon producing an evill Quality in the skin and tunicles, which is the ground of the Leproſie is divers.

Somtimes it comes from the Parents that were infected; ſomtimes from other Humors, or Cauſes in the Body. When this Venom comes from the Seed of the Parents, it cauſeth an hereditary Elephantiaſis, for Seed comming from the whol body, that which comes from the parts infected, is polluted, and when the Child is formed, the Venom makes an Impreſſion in the parts like thoſe from whence it came, as the skin and tunicle which it produceth. And it ſeldom appears preſently after the Child is born, but being tamed and qualified by the ſtrength of the purer part of Seed, it lieth hid ſomtimes, and is only in power, till that growing weak, this prevalent Venom breaks forth, into Act, ſomtimes ſooner, and then it is greater, and ſomtimes later, and then it is leſs, and ſhews it ſelf at that time of age, wherein it appeared firſt in the Parents. And it happens that lying hid in Children a long time it appears, ſometimes in their Children before it appears in them, ſo that the Children are free, and the Grand children infected. And though there be no certain ſign of it in the Parents, yet it may be derived to the Children, and be firſt manifeſt in them. As in a certain old Man that had no ſigns of a Leproſie, who had one Baſtard and two Legitimate Sons, which in their Youth were wonderfully infected, and yet three Daughters begotten by the ſame Man were free from it all their lives: this we ſaw. And it was credible from the polluted Seed of the Father, not yet appearing in him, upon the Sons; and the Daughters eſcaped by the purity of the Seed of the Mother. Although God ſometimes inflicts this as a Puniſhment with that means.

It is a received Opinion that one Body will infect another, and therefore they are ſeparated one from the other, and it appears to be ſo, becauſe the Infection being in the external parts and skin only, nay by touching or lying together, eſpecially in Mariage, may eaſily be conveighed to the skin of another; or by the uſe of the ſame Cups or Spoons, or taking in of meat, which the infected have chewed, it may get firſt into the Mouth, and then into other parts. As we ſhewed the venom of the Pox, and of beaſts, could infect by ſpettle. And they are ſooneſt infected that are of a like temper, as thoſe of a Kindred, as we have upon ſearch found two or three Brethren infected in the ſame Family. Or they have ſome capacity to receive it, which we can ſcarce declare; but it is ſuch, becauſe when many have been together in the ſame danger, onely one or two have been infected

Alſo they ſay that other Creatures infected therewith, may infect Man-kind; for although Beaſts have ſomwhat like the Leproſie, as tumors in the Jawes in Hogs, yet becauſe it is not every way the ſame, neither have they other ſigns of it, as men have, it is either not the Leproſie, or another kind, and will infect only beaſts of their own kind and not men. Alſo we daily find by Experience, that poor people eat daily meazled Hogs, and yet have no ſigns of Leproſie.

I have obſerved that a Woman with Child that longed for meazled Pork and eat much of it, brought forth a Son who had meazly Puſtles all along his Back-bone, very like thoſe of Swine ſpread abroad, continuing a while and then vaniſhing without any other inconvenience. We ſhall affirm little, but leave it to every Mans Experience, whether from the biting or ſtinging of venemous beaſts, or touching only of Venom, or drinking or ſmelling, as they ſay of baſil, this Leproſie can come or not, although the people have divers Opinions thereof.

It appears this Infection may come from Humors very often, becauſe many Leprous Perſons have not taken it by Infection, and we ſee often them that have converſed long with Lepers, and been married to them, to have remained ſound. Therefore becauſe we cannot perceive any other Cauſe from whence it ſhould ariſe, we conclude that it comes from within. Moreover we cannot ſay that theſe Humors from whence the venemous Quality comes into the parts, ariſe from Diſtemper or Corruption, as is generally beleeved, becauſe they produce no other Diſeaſes or accidents, or ſigns of the ſame, which uſe to ariſe from the change of Humors in that manner: but that a certain venemous Quality produceth a Diſeaſe like it ſelf. And this may be bred in the Blood, and with that property by which it can onely hurt ſome places, according to the Nature of poyſon,

poyſon, it hurts only the skin and Tunicles only and no other part. For the doing of which, and that its force may come to the Superficies of the Body, it is not needful that all the blood be corrupted, for then it would kill the Party, but ſome part thereof. Or if this poyſon being againſt Nature, be driven to the exteriour parts by it, the Cauſe with its Effect produced will ſtick there, only where the Infection brake forth, and no longer be in the Blood, although it came originally from thence, and ſo corrupt the ſubſtance of the parts, and that will corrupt the nouriſhing Juyce; as I ſhewed, and ſo cauſe, and nouriſh an Elephantiaſis. Theſe venemous Seeds in the Blood, except the Blood be firſt infected, and then the parts of the Body from it, may come from ſome Corruption in the ſame; or Putrefaction, in which the blood may be turned into Venom. as in other poyſons, whereof we have ſpoken in other Diſeaſes, among which as ſome are ſaid to come from the Terms, which are accounted venemous, ſo they ſay the Elephantiaſis comes alſo, not only in a Woman, when her Courſes are ſtopped, but in a Man by Infection, when he hath had to do with a menſtrous Woman, or in a Child conceived at that time. All which come not from the menſtrual Blood, becauſe it is not of its own Nature in ſound women, filthy. as we ſhewed, except that it or other blood, for other Cauſes contract ſuch evil as may produce the venemous Seeds of an Elephantiaſis. And it is hard to judg by bleeding, whether it comes from meat or a Diſeaſe afore going, or what kind of Venom it is but by the effect.

In the Cauſe of the Elephantiaſis begin other Humors, as Melancholy (as ſome think it is) or any other, and if it proceed not from its certain quality (though hurtful) or if it be Naturally in Humors preternatural, or become ſuch from Corruption; becauſe other Diſeaſes come from thence, which are not found in an Elephantiaſis, but then alſo it wil come from the corruption of them, from whence theſe Humors receive a venemous and malignant Quality fit to produce an Elephantiaſis, they will produce it, that as we ſhewed of Blood by driving it the outward parts of the body, and by infecting them.

It is thought that this Leproſie is contracted by extream Cold external of the Body, when men have been long in Water, Air, or Snow, or after vehement Heat, as bathing they endure a great cold, or when they cool a hot Tumor, as Eryſipelas too ſuddenly. But becauſe other accidents come from thence, as when there is extream cooling, the extinguiſhing of Natural Heat and Mortification of the part, we cannot make this a cauſe of the divers accidents in this Leproſie.

Nor can we affirm that other Tumors and Ulcers in theſe outward parts, can be turned into this Diſeaſe, although many think it to be poſſible in an Eryſipelas and Herpes, becauſe when they are changed into a malignant Scab, which the Greeks call a Leproſie, they take it for a kind of Elephantiaſis, from which it differs, as I ſhewed. And if any external Diſeaſes ſhould turn into this, the Humors that cauſed them, muſt firſt of Neceſſity turn into a venemous Quality by Corruption.

The part affected in the French Pox.

In the French Pox, that Venom which produceth it, is chiefly in the Membranes which cauſeth Diſeaſes there and Pain, as we ſhewed. As pains about the Periostium, or Skin, or Bone, where there is no fleſh in the Head, Shins, Breaſt, and Nodes in ſome places. But the Elephantiaſis chiefly in the skin, the mouth Jawes, Noſtrils, cauſeth the Hair to fall, Spots, Ulcers &c.

An evil quality is the cauſe of the French Pox.

The Diſeaſe of the French Pox is a Diſtemper of theſe parts, and ſuch a venemous quality, as is fit not only to produce ſuch accidents as are in the Elephantiaſis but more, and great pains; as appears by what is ſaid in Elephantiaſis, and in the ſecond Book of the Pox.

Where we have at large declared, where and how this Venom comming of a venemous Cauſe, can by contagion by the Copulation of Male and Fœmale, or other touching, or by Spettle, or by a Vapor or Humor, be carried into the Membranes and infect them, and bring forth the accidents mentioned, ſo that we ſhall not need to repeat it here.

A malignant quality is the cauſe of the Scurvey.

Alſo in the Scurvey, a certain ſecret poyſon which produceth a venemous Quality breeds the like Diſeaſe, as appears by the Diverſity and the Malignity of the accidents thereof, which are alſo in the skin, as Spots in the Legs, Puſtles, and Ulcers, Swelling of the Gums, and other inconveniencies. And we rather determine this to be the cauſe, then a melancholick Humor, to which it is attributed by ſome, that they may not flie to an occult Cauſe, as in other Diſeaſes, whoſe Malignity ſhews them to come from Venom. And I had rather leave it to the Inhabitants of thoſe parts, where the Scurvey is moſt to judge whence this Venom aroſe, and got into the Body, and whether it came by Sea into the North as the French Pox; then ſearch into the Cauſes of Venom which are hard to find out, and not to be known but by their Effect.

The Cure.

The Cure of Elephantiaſis.

Elephantiaſis, although it be onely in ſome parts of the skin, yet is it hardly prevented at firſt, and cured when old, eſpecially when hereditary. Nor have we found them that cure it, though they brag when they cured only an Itch, as if they had cured a Leproſie. Yet it is not to be neglected, but at firſt oppoſed by all means, that if it be not cured, it may be allayed. And we muſt remove the accidents as they come forth, becauſe without them the Patient may live long. And becauſe they cauſe great Deformity, that they may be leſs ſuſpected when they keep men company, there may be a palliative Cure: which great Men do intreat from Phyſitians with great promiſes.

The Cure is two wayes, firſt generally of the whole Diſeaſe, the ſecond particularly of the accidents.

The general Cure, is to labor as much as may be to take away the poyſon which is the cauſe, with Evacuations, and to correct the venemous Quality. But becauſe as yet the Medicines are not found out which do it by a peculiar vertu, as in the French Pox, and we cannot proceed that way, the beſt way is to take away the accidents. And therefore it muſt be done as the venemous Itch, and the evil Spots, Puſtles, and malignant Ulcers are cured, by the means following.

You muſt purge as you find the Body abound in Excrements; and becauſe you cannot purge Venom, yet purge Melancholy, and uſe things to abate it, ſuch as allay the ſharpneſs with Moiſtneſs and Cold. Thoſe which are good againſt al ſalt cholerick humors, as the Scab and Pox are here alſo good, with which you may purge twice or thrice every Spring and fall, to prevent evil, and other times, if the Body be foul.

Firſt uſe gentle things for the common Excrements, as a ſharp Clyſter, mentioned in divers places, in the Cure of Melancholy.

Or give Caſſia, Catholicon, Tryphera perſica, or Saracenica, or Diaſena, with convenient Waters, or Decoction of Peaſe, or Goats Whey.

Or, Take *Rhubarb infuſed in Endive water, or Whey one dram or four ſcruples, Syrup of Roſes ſolutive one ounce and an half, Caſſia, Catholicon, or Tryphera perſica half an ounce, with Bugloſs and Fumitory water*; make a Potion.

And that the Excrements may abate, give a Vomit inſtead of that Potion, if it hath been uſed, weaker or ſtronger of Hellebore.

Prepare afore purging with Syrups of Violets, Fumitory, Bugloſs, Endive, the compound Syrup of Fumitory, of water-lillies, Gourds diſſolved with Fumitory, Hops, Bugloſs, Endive,

Endive, Succory, and Sorrel-water, &c. and a little Trionſantalon.

Or with this Decoction: Take *both Bugloſſes with the Roots two handfuls, Graſs roots, Sparagus, Liquoriſh, each two ounces; Capar barks, and Tamariſk, each one ounce; of Endive, Succory, Lettice, Maiden-hair, each one handful; Cordial flowers, red Peaſe, each one pugil; the four great cold Seeds ſix drams, Aniſe-ſeed two drams, Raiſons two ounces;* make *a Decoction and in two pints and an half of it, diſſolve of the Syrup aforeſaid* as much as is ſufficient, *or Sugar, with Trionſantalon: for five or ſix doſes.*

Or this Julep mentioned in the preparing of Melancholy, which begins thus. Take *Syrup of Violets, Borage &c.* Or thus: Take *Juyce of Bugloſs, and ſweet ſented Apples,* or the Decoction that begins thus: Take *of both Bugloſs-roots &c.*

We purge with this after Preparation. Take *Rhubarb infuſed in Endive water one dram, Agarick infuſed in ſyrup of Roſes ſolutive, two ſcruples, Confectio Hamech, or Diaſenna three drams, Syrup of Violets one ounce and an half, diſſolve it with Fumitory, or Hop-water.*

Or give this Bole. Take *Catholicon half an ounce, Confectio Hamech two drams, de Succo Roſarum, one dram, with Sugar,* make *a Bolus.*

Or this Potion. Take *the Herbs and Roots of both Bugloſſes, or Succory, or Endive, Fumitory, Hops, each half an handful; Endive, Purſlain, Melon, and Citron ſeeds, each half a dram; Aniſe ſeeds one dram, Cordial flowers one pugil, Raiſons one ounce, Prunes five pares, pulp of Tamarinds half an ounce, Liquoriſh, and Polypody, each one ounce; Senna ſix drams, Epithymum two drams, with ſome convenient Liquor and Sugar* make a Potion, you may add *Myrobalans, Rhubarb, diſſolve Electuaryes therein.*

Inſtead of theſe, you may give the purges mentioned in Melancholy, as that which begins thus. Take *Chatholicon one ounce, &c.* Or thus, Take *Senna, Polypody &c. or the Pills there mentioned.*

We prepare and purge with this Apozeme. Take *Graſs roots, Aſparagus, Butchers-broom, barks of Capar roots, Aſh, and Tamariſk, each two ounces:* mix them *with ſharp Wine,* or adding *a little Vinegar, take the Roots of Liquoriſh three ounces, of Elicampane one ounce, the Herbs and Roots of both Bugloſſes, Succory, Sorrel, Docks, each one handful; Fumitory, Hops, Mercury, Scabious, the Capillars, each two handfuls; Endive, Lyons-tooth, Lettice, Liverwort, Bucks meat, each one handful; Betony, Thyme, Tops of Roſemary, Groundpine, Germander, each half a handful; Cordial flowers, Broom, Tamariſk, and Water-lillies, each one pugil; the four leſſer cold Seeds half an ounce, Sorrel ſeed two drams, Aniſe ſeed three drams, Fennel ſeed two drams, red Peaſe one pugil, Jujubs and Sebeſtens, each five pairs; Tamarinds one ounce, Polypody of the Oak four ounces, Senna three ounces, Carthamus ſeeds bruiſed one ounce and an half, Epithymum ſix drams:* boyl them all *in Water, with the Roots,* and their Infuſion as was ſaid, adding *as much Sugar as is ſufficient, with a little Sanders, cinnamon or Powder of the three Sanders, or Diamargariton frigidum. For five or ſix doſes.*

Let purges be given by turnes, ſome daies together, or once or twice in three or four daies, as the Body aboundeth with Excrements.

Syrups for this purpoſe will keep longer; made of the Apozeme before mentioned, that purgeth and prepareth, of Roots, Herbs, Flowers, Fruits, and Seeds, adding *two ounces of Tamarinds, ſix ounces of Polypody, Senna four ounces and an half, Carthamus ſeeds bruiſed three ounces, Epithymum one ounce, black Hellebore half an ounce, boyled in Water, and ſtrained,* adding *Citron, and Indian Myrobalans rubb'd with Oyl of ſweet Almonds, each three drams, Rhubarb half an ounce, Spike half a dram, Cinnamon one dram, Agarick five drams,* ſtrain it, and add *Syrup of Roſes ſolutive four ounces, Sugar half a pound:* boyl them to the conſiſtance of a Syrup, you may give it alone, or with Peaſe Broath, or Whey or the Decoction of pot Mercury, or with proper Waters.

A Syrup of Juyces: Take *Roots of Polypody, Liquoriſh, each three ounces; Senna four ounces, Carthamus ſeeds bruiſed two ounces and an half, Epithymum ſix drams, Tamarinds two ounces, Raiſons one ounce, Aniſe ſeeds two drams:* boyl them *in Goats Milk Whey, take two pints of it ſtrained,* and add *the Juyce of Fumitory, Hops, Bugloſs, Scabious, Docks, each three ounces;* boyl them again, and skum them, then add *Sugar half a pound,* boyl it to a conſiſtance, and add *a little Cinnamon, and Sanders;* if the Juyce of pot Mercury be added, it will be better.

The Infuſion or Decoction of Hellebore to take away the ſharpneſs, is thus made. There is a Decoction made of Endive, Succory, and both Bugloſſes in Water, and in ſix pints thereof ſtrained, they infuſe one ounce and an half of the Roots of black Hellebore ſliced, and after ſteeping a while, they boyl it till two parts be conſumed, and of the third part, they give four ounces, with half an ounce of ſyrup of Violets for ſome daies together.

Two drams of the Pouder of Epithymum, with Whey is given for a month together every morning, it will work better, if one dram of the Pouder of Senna be mixed with a dram of Epithymum, and half a dram of Tartar, and one dram of Sugar Candy with Whey; to which you may add Turbith, and ſome Spices, and this is better then the pouder Diaſena.

A pleaſant laxative Electuary. Take *Pulp of Tamarinds one ounce and an half, Pulp of Caſſia two ounces and an half, Pulp of Raiſons, and ſweet Prunes, thick Juyce of ſweet Apples, each one ounce; ſyrup of Violets, and Roſes ſolutive each one ounce and an half; Diagridium two drams, pounder them with half an ounce of ſugar candy, Turbith three drams, the pouder of Liquoriſh, and Cinnamon, each one dram and an half,* make an Electuary, give two drams at firſt for tryal, and after more or leſs, as it worketh.

It will have more taſt like a Medicine, if you leave out Diagridium and Turbith, and mix with the Pulps Catholicon, Trypherа, Syrup of Roſes ſolutive, with infuſion of Rhubarb, or the Pouder of Rhubarb and Senna, or the ſtronger purging Electuaries, as that of the Juyce of Roſes, Hamech, Diaſenna, de Citro.

The Purges mentioned in the Cure of Melancholy are here proper, as that Apozeme or Syrup of Juyces, or the Wine, or the Electuary: alſo the Pouder.

Alſo theſe mentioned in the cure of the malignant ſcab, as the Whey with other Ingredients, alſo the Syrups and purging Decoctions, that Syrup of Juyces, the purging Wines, and chiefly the Decoction of Hellebore, and other Potions, Electuaries and Pills, there mentioned.

Alſo many purges mentioned in the French Pox, eſpecially from the abundance of ſharp Humors.

After purging ſtrengthen the Bowels, with Conſerve of Roſes, both the Bugloſſes, Succory, Violets, Maidenhair, Water-lillies, or Diarrhodon, Trionſantalon, Diamargariton, or Treacle, or with Conſerve of Bugloſs.

Before purging they uſe to let blood ſpring and fall, to make a general Evacuation, but the Seeds of this Infection cannot be taken away thereby, in regard the blood in the Veins is not infected; as we ſhewed, and therefore it ought not to be. They bleed firſt in the Arm, and when the Body is full, ſome daies after in the Hand and Foot, and the common people think often bleeding prevents it; but the Body being conſumed thereby, the Infection will come ſooner and more. Therefore they are too raſh, who when they examine this Diſeaſe let Blood for tryal of it to ſatisfie the vulgar.

They alſo think Scarification every month, upon the Shoulders and Legs, with Cupping-glaſſes, is very good, and alſo Horſleeches.

It is profitable to provoke the Terms if they be ſtopped, by opening the Ankle Vein or the like.

It is excellent to open the Hæmorrhoids with Horſeleeches and the like.

Somtimes we burn with actual and potential Cauteries as the laſt Remedy, not only in the Arms and Legs which is moſt uſual, but in the Head.

The Antients adviſed Men to be gelt when they were deſperate and paſt other Cure, and that to change the temper of the whol Body, making them effœminate, and of another Conſtitution. And this they did with leſs difficulty, becauſe Lepers were forbidden Copulation, leaſt others ſhould be infected thereby: and taking away of Man-hood did then no hurt, but cauſed their Cure.

We alter their Conſtitutions, to bring them to a better, but when there is no manifeſt Diſtemper, you cannot adminiſter contrary things certainly: but for the moſt part we give thoſe that prevent ſharp Humors and aſſwage them; Moreover, ſeeing they have a Drineſs and Conſumption, we give things to moiſten and refreſh and reſtore, ſuch as are mentioned in the Hectick Feaver, and theſe following.

Let them live in pure Air, not hot but temperate, and far from them of the like Diſeaſe.

Let the Meat be of good Nouriſhment, of young Creatures, Broaths, Eggs, Milk, pot Herbs, Fruits that moiſten and are temperate, as in Hecticks and Conſumptions.

The fleſh of Frogs, Cray-fiſh, Sea and Land Turtle, are good here, as in Hecticks.

Let the Drink be Wine not too ſtrong, or with too much water; ſomtimes Goats milk, and the Decoctions preſcribed for Hecticks.

There are Medicines that cool and moiſten, and temper ſharp Humors, mentioned in the Cure of external Diſeaſes, which you may uſe here, and the Syrups, Waters, Confections, and Conſerves preſcribed for a Hectick Feaver.

Among the reſt this Electuary is moſt proper. Take *conſerve of Bugloſs flowers one ounce and an half, of Succory, Violets, Water-lilly, and Roſe flowers, each one ounce; of Maiden-hair, and Roſemary flowers, each half an ounce; candied Bugloſs roots one ounce, of Trionſantalon, or Diarrhodon, Diamargariton frigidum, each half a dram, of the Troches of Camphire one dram, with Syrup of ſweet ſented Apples:* make an Electuary.

Let him drink after it Fumitory, Bugloſs, or Endive-water, &c.

Many other Medicines for the Liver and Spleen, which are thought to be the cauſe of this Infection may be given, and to be applied outwardly, mentioned in the hot Diſtemper and Obſtruction of the ſame: but except we are certain that the Liver and Spleen are diſtempered, they are given in vain.

There are Antidotes which have a proper Vertue againſt Leproſies, as theſe following.

Vipers fleſh (many waies taken) is held beſt, and they ſay the fleſh of other Serpents, as thoſe which the Germans call *Blindenſleich* or blind Vipers, theſe take off the skin and the faults thereof; becauſe theſe Serpents caſt their skins every year, therefore they ſuppoſe they may cauſe man to do the ſame.

This Vipers fleſh is given divers waies prepared, ſometimes boiled in Broath with Salt, and Eels their skin ſtript off, or peeled off by boyling, their Heads and Tayls cut off and Guts taken out: and ſo, if you perſwade them to eat Eels, they will leſs disdain the Food; you may alſo boyl them, and mince them otherwaies, that they may not be known; ſome report that by the uſe of theſe, the skin of the Leper hath peel'd off in divers polluted places.

The Broath ſometimes is ſufficient in which theſe have boiled, or they eat it with the fleſh, in which you may boil Salt, Aniſe ſeed and Dill, others add Mints and Leeks.

A Syrup made of this Viper Broath, with Sugar and cinnamon, will laſt longer.

Some ſay that if you fat Hens with Vipers fleſh till their feathers fall off, and then boyl them, and eat them, they will do the ſame.

Some give Wine in which Vipers have died.

Alſo the fleſh of Vipers is dried and made into Troches to be kept, when Vipers cannot be had. They take the fleſh only without the skin, Head, Tayl and Guts, and boil it with Dill and Salt, then beat it, and with the Broath make it into a paſte, with Wheat-bread the fourth part, and ſo make it into Balls, and dry them. Theſe are called the Troches of Vipers.

Theſe troches are ſeldom uſed by themſelves, but with Conſerves, ſuch as are mentioned in the Electuary above, and if you add one dram of the troches to that Electuary or more, it will be better. Theſe troches are in treacle, to to reſiſt Venom, and therefore it is good againſt the Leproſie.

As the Vipers caſt their skins, ſo the Cray-fiſh caſt their ſhells every year, and therefore are thought of as much vertue as vipers; they have a refreſhing and reſtorative vertue, *Dioſcorides* gives the fleſh of Hedghogs dryed and roaſted, and Salamanders with other Medicines, and if they can do any thing, it is by a propriety.

Some Hiſtories if not Fables, ſay that mans blood taken when he is newly ſlain, and drunk is good, and alſo a water diſtilled thereof, ſome ſay Harts horn, and Ivory is good againſt Leproſies, as well as other poyſons, and great Men have Vnicornes horn at a dear rate for that purpoſe.

Some magnifie the Pouder of an Emrald.

The Chymiſts promiſe the perfect Cure of the Leproſie by the uſe of *Aurum potabile*, of high tincture, of Antimony, the true tincture of Coral, with proper Purgers, among which they extol the ſecret of Coral, Mercurius dulcis, Antimonial Pills that purge onely by ſtool. The famous Dr. *Hartman* in chymical Practiſe, commends the uſe of the ſweet Eſſence of Sulphur, Vitriol, for the Cure of the Leproſie.

The outward means uſed in a general Leproſie, are baths, to take away the Venom in the skin, by often uſe of them to prevent and cure the Leproſie, or at leaſt to take away the Deformity of the Ulcers, Nodes, and Roughneſs of the skin. Theſe are Natural or Artificial.

The Natural Baths are of ſweet Waters warmed, uſed at certain times, the Body being well purged before and after, Spring and Fall before and after Dinner, ſitting in them, uſing them till the skin flouriſh, and grow ſound, and theſe take away the malignant cauſe that lyes in the skin.

Hot Natural Baths are ſtronger, eſpecially of Brimſtone, ſuch as are in *Helvetia, Argovia, Valeſia*, and Bath in *Summerſet-ſhire*, which as they cure all ſorts of Scabs, ſo the Leproſie, or take away its Malignity, and at leaſt abate all accidents, if not take them away, if they be long uſed. And therefore they go to the Baths to conceale the Leproſie, and we ſend them thither after Examination, when we doubt to ſee what change will follow.

Moſt artificial Baths, are to be uſed long, and they muſt ſit in them, they are of Water and things that cleanſe and make thin the skin, and ſo conſume the evil Juyce, as roots and Leaves of Marſh-mallows, Docks, Dwarfe-elder, Elicampane, Roots of Dragons, wild Cowcumbers, Briony, Sowbread, Orris, Raddiſh, Bath, Hellebore, Lillies; alſo Leaves and Roots of Mallows, Bugloſs, Succory, Endive, Sowthiſtle, Beets. Alſo Wormwood, Senna, Fumitory, Hops, Scabious, Sopewort, Pellitory, Violets, Liverwort, Duck-meat, Groundſel, Sorrel, Agrimony, Mugwort, Plantane, Golden-locks, both Ivyes, both Celandines, Water-lillies, Tamariſk, Flowers of Chamomil, Melilot, Elder; alſo Beans and other Pulſe, Bran, Line-ſeed, Fœnugreek, and all Guords.

They add to theſe Salt, Brimſtone and Allum, when the Decoction is not ſtrong.

Others are added for the Joynts, Primroſe, Groundpine, alſo Calaminth, Roſemary, Lavender, and the five opening Roots.

Theſe moiſt Baths which were mentioned for the malignant Scab or Itch are not unlike theſe, and that is beſt, which hath Chalk or Lime in them. And the Decoctions to take away ſpots, may be good here for a Bath.

Some Hiſtories ſay that a bath of Mans blood hath been uſed to ſit in with ſucceſs.

Dry

Dry Baths in hot Houſes, becauſe they too much inflame the Body, and violently draw the Humors to the ſuperficies of the body, are not ſo commended, but we may prepare the body for the moiſt Bath by the ſteam thereof.

There are Waſhes for the parts affected, with Puſtles, Ulcers, and Roughneſs of the skin, to take away (if poſſible) the Malignity.

They are made of Cleanſers and Dryers, and ſuch as have a propriety, as Serpents and Vipers. The Greaſe of Vipers, they ſay, will take off the skin and its faults, as well as the fleſh eaten; alſo the Oyl wherein their fleſh was boiled, or a quick Viper drowned, ſome mix the fleſh boiled, with Oyntments.

Make this Oyntment of the aforeſaid. Take *the Roots of Dragons, and Cookow-pintles, Daffodil, or Lillies, Elcampane, Beets, Saffron, each one pound*; beat them *with Oyl of Roſes Omphacine*, add *half a pound of Unguentum Citrinum, Vipers Greaſe three ounces, Turpentine half an ounce, Oyl of Wheat, or Yolks of Eggs one ounce and an half, Oyl of Tartar two ounces, Sulphur vivum, Niter, each three drams; Lytharge, or Ceruſs half an ounce, burnt Borax ſix drams, Tutty prepared, Sarcocol, Frankincenſe, each two drams; the Mucilage of Line-ſeed two ounces, Juyce of Docks, Fumitory, Lemmons, each three ounces*; make them into an Oyntment, for rough, ulcerated and puſtuled.

Or thus: Take *Juyce of Lemmons, or Oranges, or Citrons, of Docks, Fumitory, Scabious, Elicampane, one pint, Vinegar two ounces, Aqua vitæ one ounce, Oyl of Roſes Omphacine, Myrtles, or Maſtick, each four ounces and an half*; boyl them till the Juyces be conſumed, adding *Oyl of Yolks of Eggs, two ounces, of Tartar one ounce and an half, French Soape, two ounces, Vipers Greaſe four ounces, Pomatum two ounces, the Gall of a Bull or Goat half an ounce, the Mucilage of Fleabane, or Line-ſeed two drams, Honey one ounce and an half, Roots of Dragons, wild Cowcumbers, Sowbread, Orris, each three drams; both Helebors two drams, Staphiſagre, Raddiſh ſeed, each one dram; and Borax and Tartar burnt, each half an ounce; Quick-brimſtone three drams, Cuttlebone two drams, Snails burnt to Aſhes, one dram, Camphire one dram and an half, Lytharge, Tutty and Ceruſs, each one dram and an half*; mix them well for a Liniment.

To theſe may be added Oyl of Bread Corn, of Raddiſh ſeed, of Vipers, Juyce, of Sowbread, and Niter.

Alſo Quick-ſilver may be added, which though it doth not deſtroy the Venom, either in Leproſie or French Pox, yet it taketh away the accidents in the skin, uſe it not in quantity, as you do in the Pox, eſpecially if you anoint all over, leaſt it cauſe ſpitting, becauſe it will not cure an Elephantiaſis, apply it onely where the accidents are in the particular parts: one ounce with the former Oyntments is enough, if it be uſed all over.

Or make this Liniment therewith. Take *Unguentum Citrinum four ounces, Oyl of Eggs one ounce, Oyl of Tartar half an ounce, Quick-ſilver diſſolved with Turpentine, and the oyntment preſcribed formerly, half an ounce, Juyce of Lemmons, or Oranges two ounces and an half, Borax two drams, Roots of dragons, Docks, Daffodil, Lillies roaſted and beaten, and mixed with the aforeſaid two ounces.*

Treacle of Andromachus, and Oyl of Juniper added to theſe Oyntments, will much increaſe their vertue.

Particular Applications are only to the parts affected, to take away Deformity, though they cannot cure. And they are uſed to the Puſtles and Ulcers external, to diminiſh or take away, or to correct them, as the falling of the Hair; but we muſt uſe them chiefly to internal, leaſt they produce worſe accidents, as in Puſtles and Ulcers internal, mentioned in difficulty of breathing.

Medicines are applied outwardly to Puſtles, in the Face and other parts, and they are of dryers and cleanſers, or Cauſticks that is burners. As we ſhewed the blackneſs of the skin, in the Diſcourſe of Pains and Spots, Puſtles, and Freckles: which Remedies may be uſed here, either gentle ſtrong, or burning, when Puſtles are to be taken off. Theſe are applied in divers formes.

Diſtilled Waters are uſed for the Face, of things that corrode not.

As this. Take *Brimſtone ſix ounces, Tartar calcined, two ounces, Sal Niter, Cryſtal calcined, each one ounce; Frankincenſe, Myrrh, each three drams; Camphire one dram, Juyce of Docks four ounces, Juyce of Lemmons two ounces, Roſe, Beanflowers, Lilly flower, or Plantane water one pinte*: diſtil them.

Another Water. Take *Tartar calcined four ounces, Borax half an ounce, Frankincenſe, or Maſtick two drams, ſugar candy one ounce, Camphire one dram*; pouder them, and mix them *with Mucilage of Fleabane, or of Gum Traganth in Bean-flower water, or Water-lillies, ſix ounces, three Whites of Eggs beaten, Juyce of Lemmons, or Oranges two or three ounces*: diſtil them in an Alembeck.

Other Waters mentioned in Diſcoloration, which have Urine, Tartar, and Sublimate are here good; and thoſe for a red Face, for Lytharge, and Tartar and the like, and thoſe for Spots made of Tartar.

A white Liquor for the Face, like Virgins Milk: Take *Lytharge one ounce and an half, Vinegar ſix ounces, Juyce of Lemmons or Oranges two ounces, Allum, or Sal Gem. two drams, Tartar calcined half an ounce, Camphire one ſcruple*: ſteep them, and ſtir them often, or boyl them a little, if you muſt uſe them preſently.

Or boyl in ſtrong white Vinegar, equal parts of Sulphur, Niter and Cryſtal finely poudered, and waſh the face with it ſtrained.

There are others mentioned in a red Face, and in Diſcoloration of Brimſtone, and Milk, and Lytharge; alſo Lac virginis, or Virgins Milk ſo called.

There are divers Oyntments for the parts, mentioned in Diſcoloration, as Unguentum citrinum for the Face, and in a red Face and other Spots, made of Juyce of Plants, of Oyl of Eggs, Tartar, and Hellebore, of the Blood of an hare and Galls, eſpecially of a wild Goat approved by *Dioſcorides*, alſo Oyl of a Lizard.

Another Oyntment excellent againſt puſtles. Take *aloes three drams, Aſarum roots one dram, both Hellebors, each half a dram, Staphiſagre one ſcruple, Coloquintida half a ſcruple, with Bulls gall*, make an Oyntment for the Face.

Oyntments made of Quick-ſilver, mentioned in Diſcoloration, and in the French Pox, are good here.

Some extol this, ſteep two or three Eggs a long time in ſtrong Vinegar, till the ſhell be conſumed, then beat them with the fourth part of Vinegar, and add Frankincenſe, for the Face; and it is ſtronger with black Soap.

The Cauſticks againſt puſtles, made of Sublimate for the moſt part, are mentioned in the Cure of Spots in Diſcoloration. Alſo Cauteries, theſe we may uſe in the Elephantiaſis.

Or this: Take *Unguentum Citrinum, Oyl of Tartar, each half an ounce; Juyce of Lemmons one ounce, ſublimate half a dram, Vipers or Hens greaſe half an ounce*: make a Liniment for the Face.

Some gather the Worms that breed in a Viper that is buried, and dry them, and mix them with Cantharides, and ſharp Vinegar to an Oyntment.

To waſh off the Oyntments and other things, take a decoction of Bran, and Beans ſhaled, Peaſe, Rice, Barley, Lupines bruiſed, not in Meal, leaſt it turns to a paſt in boyling, adding the Flowers of Beans, Water-lillies, and an Orange cut in pieces.

Or waſh with Bean-flower-water, or the Decoctions mentioned for a red Face.

In outward creeping hard Ulcers, many mentioned for puſtles are good; and theſe in pains, for malignant ulcces, are here good.

We ſpake of Medicines againſt falling of the Hair, in deformation.

In the internal puſtles of the Noſe, Palate, Jawes, we uſe thoſe mentioned for other Ulcers, and when the Vvula is eaten off, and there is Hoarſneſs, as we ſhewed.

Alſo we give things mentioned in ſhortneſs of Breath and Hoarſneſs, and if the Noſe be ſtopped, you may know there, what to do.

When

When a fleſhy red skin grows in the Eye, leaſt it cover the ſight, and cauſe Blindneſs, it muſt be preſently prevented, with things mentioned in the Cure of the skin or film of the Eye; if the Eye brows are red or rough, there are Remedies.

The Cure of the French Pox.

The French Pox, albeit it comes from an external hidden Venom, yet daily Experince ſhews it is curable, yet with pains, and more when it is old and deep rooted, and hath many evil accidents; of which ſome remaining, when the reſt are cured and are incurable.

The Cure is general of the whol Pox, or particular of its accidents.

The general Cure which reſpecteth the Pox and its accidents, is in taking away the Cauſe, that is the Venom, brought into the Body by Infection, and the Diſeaſe that it cauſed: That is the Quality or hurtful Diſtemper in the skin and Membranes.

Experience hath taught us that this is done by Evacuations, and Reaſon ſheweth how, that is when the Excrements deſire to be expelled with other Humors, by Sweats and other waies, they diſcharge the Venom alſo. And the ſooner, if the evacuating Medicines have a ſecret force or manifeſt quality of drawing out the poyſon and conſuming it, then it is better drawn out, and the evil quality departeth, and the more perfectly, if they have a propriety hidden, by which they oppoſe the pox, reſiſt the poyſon, and take away the noxious Quality.

Theſe Remedies which thus cure the pox do it not by one kind of Evacuation, or by a conſuming force or propriety. Therefore we cannot divide the Cure according to their Operations. For the better declaring the Cure, we ſhall ſpeak of the way by Guaicum, and by Quick-ſilver; and by others ſince invented. Firſt, we will ſpeak of the Cure without Quick-ſilver, then with Quick-ſilver.

The Cure of the pox without Quick ſilver is twofold, one by ſweat chiefly, the other by purging.

The Cure which is chiefly by ſweat, is done either by inward or outward Remedies.

The Cure by inward ſweating Remedies, is the oldeſt and moſt uſual, and it is done firſt, by giving things that provoke ſweat, and if they have a propriety againſt the pox beſides, they will do it the better; then by giving things which help forward this Sweating and evacuate the Body by ſlender Diet which is convenient; and beſides theſe, you muſt firſt uſe other Evacuations, eſpecially purges. This way of Cure is moſt deſired and moſt in uſe, although it be long and troubleſom, by reaſon of ſweating, faſting and purging, becauſe it is ſafer then other waies, which are dangerous upon the leaſt miſtake.

This cure is commonly by Guaicum, which was brought hither with the pox from the *Indies*, and hath been uſed for the Cure ever ſince; becauſe it doth not onely cauſe ſweat, but becauſe it is thought to have a propriety to reſiſt the Venom of the pox.

We make for this purpoſe a ſweating Decoction of the Wood, which hath a ſharpneſs and bituminous Sent, and ſomtimes of the Bark thus.

A plain Decoction commonly uſed. Take *of the duſt, filings or ſhavings of Guaicum from the hard ſtock, or from a ſtick, which being barked or peeled is outwardly yellow, and inwardly black one pound, pour upon it twelve pints of Spring-water, let it ſtand to infuſe in a glaſſed Veſſel covered, then boyl it with a gentle fire by degrees, till two parts of three be conſumed, of which pour the clear part after it is ſettled into a Glaſs, and keep it ſtopped, and keep the Fæces for the uſe that ſhall be after mentioned.*

It will be ſtronger, if, as they who boyl with more care, uſe to do, you add three or four ounces of the bark to the pound of Wood; or if you boyl it higher then is mentioned, or take at firſt but eight pints of water.

Being thus made, it hath not ſuch a ſent and taſt as Phyſick, but it is a little ſharp, and pleaſant to the Party, when uſed to it; if any deſire it ſweeter, you may add ſugar and Cinnamon; ſome do with Wine, but it is better without, becauſe it is to be taken faſting, which will hurt the Head, and it will inflame the Body when they ſweat, at which time it muſt be given alſo.

Theſe muſt drink of this Decoction four, five or ſix Weeks, every morning faſting in their bed, a little warmed from ſix ounces to eight, ariſing by degrees, and ſo deſcending: and let them cover themſelves to ſweat after it, as long as they can two or three hours; and let them be wiped with hot Cloaths, and the ſheets changed for others that are dry and warm, then let them riſe, and dine about two or three hours after.

This Decoction is given three or four hours before Supper to ſtrong Men, for the better Evacuation and ſpeedier Cure, eſpecially when the Diſeaſe is old, in the ſame quantity. Others take it again ſome hours after ſupper, but to no purpoſe, becauſe it will hinder their reſt in the night, and being to take it in the morning, it will be to ſoon, and will weaken him.

As for their Diet in this time, becauſe it muſt be exact, they call all this courſe of Phyſick a Diet, becauſe the patients deſiring not to be known to have the pox, by their conſtant ſweating and ſtaying within, pretend that they uſe a convenient Diet only: this Diet is to be ſtrictly obſerved in theſe particulars following.

Let the Air be hot in the time of the Cure, that he may ſweat the better, and not have it driven in, by keeping a good fire all the time, and let him not go forth, except it be a hot day, and then only at noon.

Let his Meat be little, only ſo much as will keep up his ſtrength, of good Juyce, and no Varieties, for the conſuming of the Humors and Excrements, and that by reaſon of good Food in a ſmall quantity taken, they may be hindered from Increaſe, by which the Cure will proceed the better, and Nature will be leſs hindered in ſweating, being not burdened with meat, or called in to Concoct. Therefore let him keep a very ſtrict Diet, and eat but twice in a day or but once if he can forbear, and that without gorging: Let him have but one diſh or but twice at the moſt: and that it may be of good Juyce and not excrementitious, ſome eat only fleſh, and bread and fruits, after this manner.

Hens fleſh is moſt uſual, and Chickens, boiled for broath or of old Hens or Cocks, becauſe it is the pleaſanter and ſtronger Broath, excellent againſt the pox, one quarter at a time of a Cock, is ſufficient. Alſo Veal, Kid, Mutton, if tender, may be taken three ounces at the moſt, at one Meal; ſomtimes Pigeons, Partridges and Chickens roaſted, may be given in the ſame quantity, Eggs or the Yolks onely may be given, if you abate them ſo much of their fleſh.

Four ounces of Bread are enough, for their Meat and Broath, becauſe the Diet muſt be very ſlender, and it muſt be of pure Wheat, but a little leavened and well baked.

Dryed Fruits may be the ſecond courſe, in a ſmall quantity, ſuch as fill not over much, as Raiſons, Prunes, Figs, if they nouriſh much, as Almonds, you muſt abate ſo much bread.

As for Sauces, all ſalt things muſt be avoided, neither fleſh nor bread muſt be ſalt or very little, not only becauſe they hinder ſweat (as they ſay) but becauſe ſalt meat will make more thirſty, who by reaſon of ſweating are apt to be ſo, whereby they will drink more, and be more hot and unquiet. Therefore Spices muſt be avoided or regulated, and ſharp Fruits are forbidden, except they be given to allay the Heat.

Drink is not to be denied in this Diſeaſe, becauſe it is quickly digeſted, and they may drink freely, if they be thirſty, becauſe it refreſheth them without burden, and helps Sweating, therefore at meat and between meals, let them drink except other things hinder; but no Wine, becauſe it would inflame the Body, and hurt the Nerves and Head, and therefore we only allow a little to weak perſons to refreſh them either alone or with Water, Water boy-

boyled, to take off the Crudity, and to provoke Sweat the better, is commended. Thus, Take *the ſhavings of Guiacum which were boyled, put twevle or eight pints of water there-to*, boyl it to half, and ſtrain it. This they may drink freely at Meate and othertimes, and it will not be unpleaſant when they are uſed to it, eſpecially if you add a little Cinnamon, or Sugar, or Raiſons boyled therein, others add many things as Liquoriſh, which cauſeth a Phyſical taſt, and make them loath it, except you put Wine to it which is allowed but in great weakneſs.

Sleep is allowed not only at night, but in the morning and before ſupper when they Sweat, becauſe it doth not only provoke ſweat, but being at reſt they better indure it.

Let him walk abont the Chamber, uſe Frictions or Rubbings, eſpecially after Sweat, let him Comb and Rub his Head. Alſo,

You muſt keep the Belly looſe which is apt to be bound by faſting and ſweating. Let him beware of Venery, and refreſh his Mind with Sport, Diſcourſe and Muſick.

You muſt alwaies purge before you begin to give Guiacum for ſweating to void the thick Humors and Excrements. And ſomtimes you muſt purge in the time of the Dyet, the rather if the Body be fowl, that the Cure may proceed the better, becauſe it helpeth the operation of the Guiacum by taking away the cauſe of the Diſeaſe. And becauſe no certain humor, as was ſhewed, produceth this Diſeaſe, therefore you muſt direct your purges to the conſtitution, and to the quantity and quality of the Humors and Excrements. Thus,

Firſt give an Emollient Clyſter to take away the Excrements from the Guts that may clenſe, and be ſharp, ſuch as are preſcribed in many places. Or a Suppoſitory, or give Caſſia, Manna, ſome molliſing Decoction, the the Infuſion of Rubarb, ſyrup of Roſes Solutive, ſyrup of Peach flowers, Catholicon, and other mild Electuaries or gentle Pills, or Lozenges, ſuch as are Mentioned in other Diſeaſes.

Theſe being adminiſtred, If the Body be ful, let blood in the Arme, which is not needful in the Flegmatick and leane Bodies, except uſed to it. Then prepare the Humors as we ſuppoſe they abound, if they be Cholerick or ſharp, with ſyrup of Fumitory, Hops, Bugloſs, Mayden-hair, Endive, Succory, Violets, Apples, or the like with proper Waters, as of Scabious and the like, and ſo let him take theſe Juleps ſome daies together before Purging.

When they are Flegmatick and ful of pain we add the ſyrup of Stœchas or French Lavender, which is very good made of Bettony and Hyſop, alſo Honey of Roſes and the like, with the waters of thoſe Plants, or of Calaminta, Bawm, &c. And when there is pain about the bones, the water of ground pine and Prim-roſes. You may alſo prepare with Decoctions made of the ſame Herbs.

We put Spices, as Cinnamon, into thoſe Juleps, and Decoctions to make them pleaſant. Or Trionſantalon, Diarhodon, Aromaticum Roſatum. Or give a Lozenge thereof after it.

Many times we purge and prepare at the ſame time, mixing gentle purgers, with the preparatives, when they are weak and Cholerick, or ſtronge purges when they are Flegmatick and Luſty. Proper for the Humors we intend to oppoſe eſpecially ſuch as purge watery, Salt, and ſharp Humors, when there are Spots and Ulcers, ſuch as were preſcribed in divers Diſeaſes, eſpecially in the Itch. Or if there be pain about the bones, we muſt give ſuch as are preſcribed in the Diſeaſes of the Joynts from watry Humors.

We give theſe Apozems or Decoctions for five or ſix daies to prepare and purge; Thus made, Take *the Herbs following with the Roots, Succory, Endive, Dandelion, Docks, Sorrel, Bugloſs, Capillar Herbs, Scabious, Germander, of all five or ſix handfuls; Fumitory, Hops, pot Mercury, of each one handful; Aſparagus, or Kne-holm and Graſs Roots, of each two ounces, Cordial flowers three pugils, red Roſes two pugils, Tamarisk flowers one pugil, Prunes ten, Raiſons three ounces, Sebeſtens, or Jujubs twenty, of the four great Cold ſeeds and Annis ſeed, of each half an ounce; Fennel ſeeds two drams.* Boyl them in Water or in the Decoction of Guiacum ſtrained, which is more proper. And infuſe, *Senna three ounces or four, Polypody, Carthamus ſeed, of each two ounces, Epithymum two drams.* Boyl them again, and then add, *Sugar or Honey to ſweeten it, with a little Cinnamon.*

In moiſt Flegmatick Bodies, add theſe following, *Calamus Aromaticus or Galangal one ounce and an half, Elicampane, Bettony, Majoram, each one handful, Roſemary, and Lavender flowers, of each one pugil, tops of Time one pugil and an half, Figs twelve, Caraway ſeeds one dram, and thoſe that purge water, bark of Elder and Dwarfe Elder one ounce and an half: or ſtronger purgers, Agarick or Rdubarb half an ounce, Turbith three drams, Soldanella two drams, or in ſtrong men who commonly have this Diſeaſe, Hermodactils two drams in the pain of the bones. Or half a dram of the Pulp of Coloquintida tied in a clouze, which is ſtrong, or one dram and an half of black Hellebore.*

If there be pain in the Head and Bones, you muſt add things good againſt it, and againſt Poyſon, as Tormentil roots, and the like, you may uſe the Decoctions mentioned for the Itch, as that which begins thus. Take *the roots of Docks three ounces, of Graſs, &c.* Or you may give purging Wines, made of the ſimples of the former Decoction, infuſed therein, or that preſcribed in the Itch.

After preparation, or purging with preparation, we uſe ſtrong purges, if we ſuppoſe the Body not purged ſufficiently, we give ſtrong Purges divers waies, by adding to the laſt draught of the Decoction, an Electuary, or the like that purgeth, or another Decoction, Electuary, or Pills, conſidering the ſpots, Puſtles, Ulcers and Pains. Commonly they purge Melancholly that ſuppoſe it to be the cauſe of the Pox, and therefore they give Confectio Hamech and Diaſerna, alſo Pills of Lapis Lazuli, of Fumitory, and others mentioned in Melancholly Diſeaſes. And we allow theſe in ſtrong people, becauſe they Purge Choller and ſharp Humors of all ſorts. Other Purges alſo mentioned in the Cure of the Scabs, and if there be pains about the bones, Pils of Herinodactils, ſtinking Pils, or *Pilulæ fœtidæ*, and others mentioned in Arthritis. And many others mentioued in other Diſeaſes, which have both Scammony and Coloquintida, which are uſed indifferently, though many think, they ſhould purge but one Humor.

But Empericks and Chyrurgions preſently purge, without preperation, before they uſe things that Evacuate by the habit of the Body and without choice of purges, or careing what Humor, ſo they do but purge ſufficiently. Therefore they give the ſtrongeſt. And among the reſt Wine, wherein an Apple of Coloquintida hath been all night infuſed, or that wherein ſome of the leſſer Spurge Seeds have been infuſed; or they bid them ſwallow the ſeeds, or they purge at firſt, with the Decoction of Hellebore, ſuch as we mentioned in Cure of the Itch: where we ſhewed how the Empericks cured the Itch and other Diſeaſes only with Stybium infuſed, which is good here alſo; As alſo how good purging at firſt in many perverſe Diſeaſes hath excellent ſucceſs, as with the dry leaves of true black Hellebore poudered and made into Pills with Aloes.

After Evacuation made, you muſt refreſh the Body a day or two with Conſerve of Bugloſs, Borrage, Roſes, Stœchas, Roſemary, Marjoram, Treacle or Mithridate, and the like. Among Cordials thoſe of Guiacum are beſt, and they give the Pouder with Conſerves and Electuaries. And the Chymiſts Magniſie the Salt thereof, others uſe the Pouder or Salt of Sarſaperilla. There are uſual Purges for the time of the Cure when they take their Sweats to keep the Body open, to be given between Sweats, divers Times.

You may make Syrup of the Decoctions mentioned that will keep, or uſe the Syrups preſcribed for the Itch,

as that of Hellebore, or of Apples, and that of Montanus made of Juyces, or you may purge with Electuaries or Pills.

The Cure may be alſo by other Sweats beſides Guiacum, and good Diet, and purging, ſuch as are good alſo againſt other cold Diſeaſes. And although they taſt not, nor ſmel like Guaicum, yet they are thought to have a propriety to cure the Pox; as Sarſaparilla and China fetcht from the *Indies*, and known ſince Guaicum to be good.

They make a ſweat of Sarſaparilla roots, which are long and ſlender, of like taſt and no ſcent. thus,

Take *Sarſaparilla ſliced three ounces, Water twelve pints*, let them be infuſed as Guaicum was, and boiled to the third part, which you muſt ſtrain and keep, this quantity you may increaſe or diminiſh as you pleaſe.

They drink this Decoction every morning for ſome weeks, and ſomtimes at evening and ſweat; firſt purging the Body, and at ſeveral times after, as we ſhewed concerning Guiacum.

Uſe the ſame order, for Air, Meat and Drink, and make a ſecond Decoction of the ſame for ordinary Drink, and the like.

There is another made of China, which comes from China in the *Eaſt Indies*, to cauſe ſweat; this Root is thick red and without taſt, and the Decoction is reddiſh, not unpleaſant, nor offending the Stomach, and thus made.

Take *China roots that are ponderous, two ounces, cut them in ſlices, add twelve or eight pints of Water*, ſteep them, and boil them, as the former, keep it being ſtrained very cloſe ſtopped, leaſt it grow ſour: or to prevent that, boyl half the quantity and repeat it.

This is taken as the reſt, and it provokes ſweat, and the Patient muſt be governed as formerly, and purged, and a ſecond Drink made of the ſame Roots as formerly: And being thrice boiled, they have ſome Vertue, and may be drunk while other is prepared.

There is another Root lately come from the *Indies*, called *Saſſaphras*, of which a Sweat may be made, uſed as the reſt for this and other Diſeaſes, thus made.

Take *the Wood with the Bark ſliced into Chipps, two ounces and with twelve or eight pints of Water*, infuſe them, and boyl them as formerly, and give the ſame quantity as of the other; this is pleaſant and better taken, becauſe it diſturbs not the Stomach, nor breeds wind, as may be gathered by its ſcent, reſembling Aniſe and ſweet Fennel ſeed.

There are ſweating Decoctions for the Pox, made of three or four of the former Roots mixed, they add to half a pound of Guaicum one ounce and an half, or two ounces of Sarſaparilla, and boyl them with eight pints of Water, as the former.

Or inſtead of Sarſaparilla one ounce of China.

Or we mix Guaicum, China and Sarſaparilla in the ſame quantities, and boyl them: or we take leſs of Guaicum, and more of the reſt.

To theſe we add Saſſaphras, becauſe it gives a good ſmell and taſt, and is of the ſame Vertue.

Theſe muſt be uſed in the ſame quantity, and with the ſame order and government as the former, and an ordinary Drink muſt be made of the ſame, by a ſecond Decoction.

Somtimes they make Compound Decoctions with many other things, added to theſe, which they add many times to Guaicum, and Sarſaparilla, but ſeldom to Saſſaphras, and China, leaſt they looſe their ſcent; ſomtimes they add things to correct, as when Guaicum is too hot Succory and Lettice, yet though it hath a little ſharpneſs, it doth not inflame the Body; and if you take away the ſharpneſs, it will not ſweat ſo well, and rather hinder then profit, as alſo by thoſe things, the pleaſant taſt is taken away, and it will be loathſom; ſomtimes they uſe things to increaſe the Heat, and cauſe more Sweat, as Aſarum roots, Elicampane and Spices, and the opening Roots and herbs, Baulm, Time, Marjoram and the like, Nigella ſeeds, ſometimes things good for the head and joynts if pain be there, as Bettony, Groundpine, Roſemary, and Lavender flowers; ſometimes things to purge the Blood, as Fumitory, Hops, Bugloſs, Elder, Dwarfe-elder, Orris and the like. And to dry the Body more, they uſe Amber, Frankincenſe, and Benjamin.

By this mixture, they make the Decoction of leſs force, and more unſavory, ſo that the Patient will not take it, eſpecially when they ad Gentian that is ſo bitter, and Mumy which ſtinketh, then it is abominable. But if you will add to the Decoction any thing to allay the Heat, or to provoke ſweat or the like, it is leſs unpleaſant, when you boyl the Roots in the Waters of thoſe plants which are for that purpoſe.

You may make your Decoction in Arſemart water, which is beyond all the other for its admirable propriety for cure of the pox, it is made of the Herb at the end of *September*, and all *October*, by Diſtillation.

Beſides theſe many, mix gentle and ſtrong purgers with Guaicum while it is boiled, as Polypody, Aſarum, Epithymum, Carthamum, Agarick, and other bitter things, as aloes, and if the pain be in the Joynts, Hermodactyls. And ſomtimes the ſtrongeſt, as Hellebore, and Coloquintida. Which purging Decoctions, if they be given at firſt before ſweating, and uſed in the times of Intermiſſion, are good. Or if we intend not to cure the pox by ſweating but by purging, we may uſe them inſtead of other purges conſtantly or by fits with Intermiſſion.

It is found by Experience that other plants beſides Guaicum, Sarſaparilla, China, and Saſſaphras make a good Decoction for the ſame. And hence we gather that theſe work the Cure of the pox, rather by ſweating then by any hidden Vertue, ſuch Decoctions are made of theſe following.

A Decoction made of yellow Box, which is hard like Guaicum, doth the ſame, but becauſe it is not ſo pleaſant as Guaicum, we take not a whol pound to twelve pints of water.

I have cured poor people with Juniper, and it is ſweet and ſomwhat ſharp. I took the Chips not ſo much as of Guaicum, but half ſo much or three parts, and with twelve pints of water I boiled and uſed it as the former; to theſe you may add Guaicum and other Roots; and it is an excellent Sweat and ſafe, although from *Dioſcorides* ſome ſpeak againſt it as deſtructive, which often uſe ſhews to the contrary: and I judge that place of *Dioſcorides* to be falſe, and ſo do others.

We doubt not but a Decoction made of Cedar, Cypreſs, Sabine that bears the Berries, Wood-Aloes, Rhodium that ſmells like Roſes, will do the ſame; and others as they write of the Turpentine-tree.

It is written by ſome that the Decoctions made of the Roots of Dittany, Tamariſk, Butter-Burre, Tormentil, Calamus, Elicampane, Cane roots, Orris and Sowbread in twelve pints of water will do as much as Sarſa and China in the ſame or leſs quantity.

And of Herbs, as Cleavers, or Gooſe graſs, Ceterach, Scordium, and Rupture-wort, and you may uſe alſo Jack in the Hedg, and chiefly Arſemart.

Or of Seeds, of which Juniper-berries are the chief, the Decoction whereof made as the former, will have a ſharp taſt and ſweet ſent, and it is better then all the reſt for cure of the pox by Sweat.

There are other Sweats to cure it beſides, as ſweating Wines made by Decoction or Infuſion, for weak and cold perſons, as this which is of Honey and pleaſant. Take *Galangal two ounces, Ginger half an ounce, Cinnamon two ounces and an half, Cloves one ounce and an half, Nutmegs or Mace one ounce, Schœnanth half an ounce*, bruiſe them and put them in a Veſſel, *with one pugil of Roſemary flowers or tops*, then add *ten quarts of white Wine, one pint of Honey or more*, keep it ſtopped for your uſe: drink three or four ounces of it every morning and ſweat, continue it.

It will provoke ſweat more, if you add four ounces of of Juniper-berries.

Or thus. Take *Orris and Calamus, each three ounces, Galanga!*

langal one ounce, Asparagus one ounce and an half, Elicampane half an ounce, Sowbread roots two drams, Thyme, Scordium, Ditany, Rupture-wort, each one handful; Rosemary, Lavender, and Chamomil flowers, each one pugil; Juniper-berries six ounces, Cinnamon two ounces, Cloves one ounce, Mace half an ounce, Schœnanth two drams, bruise them, and put them in a Vessel *with four ounces of Guaicum, Sassaphras one ounce,* infuse them *in twelve pints or more of Wine:* let him drink it thirty daies or longer.

Another very powerful, with which alone some say they have cured the Pox. Take *Plantane leaves, Olive or myrtle leaves, Yarrow fresh gathered, each one handful; Sowbread two drams,* or more when the Party is strong, *white Wine five pints, give six or seven ounces of the strained Liquor,* let them sweat, and continue it every morning for five and twenty daies together.

Stilled Waters are given to provoke Sweat, but seldome alone in this Disease, because they agree not with the stomach, but they say that these cure some people, or take away the Reliques of the Disease.

This following is best. Take *Filings of Guaicum one pound and an half, the Powder of the Bark of the same, half a pound, Sassaphras Chips two ounces, Gress and Sparagus roots each one ounce and an half; Elicampane three ounces, Sowbread roots one ounce an an half, Carduus, Penny-royal, Sorrel, each one handful, Bugloss, Roses, Rosemary, Chamomil flowers, each one pugil; Cinnamon half an ounce, Nutmeg two drams,* cut them, then ad *Treacle of the best, four ounces, Spanish Wine, Dock and Succory water, each two pints,* distil them, give *three or four ounces of this Water, with other convenient Liquors, or the Decoction of Guiacum or the like Sudorifick, as of Milium, some add four ounces of Polypody, and one ounce of Epithymum to the former.*

There are other Sweats or Sudorifick Decoctions and Wines, stilled Waters and Electuaries good against other Diseases, which may do well here if often administred, such as were mentioned in the stoppage of Sweat and the like, especially those mentioned in the Cure of a pestilential Feaver, which are thought as good here. In this Disease being venemous, they cure not only by sweat, but by resisting of Venom. Among the rest the Treacle waters there mentioned are good.

As for Goverment, when they take these Sweats of wine or distilled Waters thus prepared, they must observe the same Rules, that were before prescribed, they must keep their warm Chamber, eat little, and no varieties, and for their Drink use the thin Decoction of Guaicum and Sarsaparilla; or if the sweating Wine mentioned, be pleasant, they may drink it at Meales, and if it inflame, it may be mixed with Water. And if you fear least the Liver or other Bowels should be inflamed by the use of these hot sudorificks, you must give some cooling Syrups to allay the Heat, and have a care the Belly be not bound, and that the Cure may go on the better purge the Body now and then.

The Cure of the Pox by outward Applications, without Quick-silver to cause Sweat, is not performed; but they must keep warm, as we shewed, and use bathing or hot Houses to farther it, the dry Bath or hot House is the best; for the Body there shut up is made hot and opened, and the Humors drawn forth by Sweat; and it may take away the seed of the Disease by long continuance, if it be not deep rooted. But in regard this hot House alone is not alwaies sufficient, if you will use it, let it be when sweat is hard to be provoked, by things given inwardly in the bed, and then to go into the Stove, and by its heat make way, and dispose the Body once or twice, till Nature doth it of her own accord, is good. The chief use of a hot House in the end of the Cure, is to take away whatsoever remains fixed in the skin, and to cleanse the same; and then we give leave to wash in the hot Honse with wine, water and lye, which could not be granted before. But in the Cure of the Pox, not only dry Baths are used, but before the Cure is taken in hand, if you doubt of the same by reason of the obscurity of the signs: And the often using of these sweating Baths, by drawing forth the hidden seeds to the superficies, will discover the certainty of the Disease by Spots and the like.

And because the use of those Baths is ordinary known, we will not speak further of them: but that they may sweat the better, we give the Patient before he goes in, Treacle or some other sweating Medicine; and we let him stay there as long as he can, and after we keep him from Cold.

A moist Bath either Artificial or Natural, is seldom used for the Cure of the Pox, because Experience teacheth that it doth more hurt then good by its Moistness.

Yet some there are that though they deny the Bath of sweet water, and other things that astringe too much, yet they allow things that rarifie or strongly attract, for the helping of the Medicines to work, when they are slow: and therefore use moist Baths before, in which they boyl hot herbs and flowers, and seeds of all sorts, especially Dwarfe-elder, and Elicampane Leaves and Roots, Mugwort, Chamomil flowers, Melilot, Juniper-berries, also Guaicum, and Juniper chips, yet these being not so safe may be left out. Others commend strong drying Baths, but I have observed that they do hurt and not good: except after the Cure, to refresh some Member that hath been wearied with Medicines, and to strengthen the Body, and then we add to the former Artificial Baths things proper for that, as Groundpine, and other Herbs mentioned in the pains of the Joynts.

The Cure of the Pox by purging is not so usual, because lately invented, and this is done by giving violent purges often, and refreshing the Body by turns. And sometimes it is cured by this way alone, without the use of any other Evacuations, Sweating or Fluxing. Sometimes we joyn sweating with purging, especially when the Patient will not endure strong purging, such as is required for this Curre, and then after purging divers times, we give the decoction of Guaicum some daies to sweat, and then purge again, and so as formerly till it be cured: sometimes we consume half the time in purging, and the other in sweating, with internal Sudorificks, also we use outward dry Baths, and mix purging by fits. And in purging, we choose not things for some onely Humors, because we know not it is that causeth the Pox, but any thing that will purge, for they which abound will be sooneſt evacuated when Nature is stirred up. And we observe that al Physitians, though they talk of purging, Melancholy or flegm, yet they use any kind, which we give according to the constitution, and strength, and as there are Spots, Pustles, Ulcers, or Pains, as we said for purging with sweating: these are divers waies prepared.

Of Decoctions and Apozemes, after general purging for a time, shorter if for fifteen daies together they take it twice a day, or longer, if the Patient being weak is constrained to rest a day or two often, and then to fall to it again, for then it will require three weeks or a month. Some continue this Course four or five weeks, purging three or four times in the week together, then resting three daies, in which morning and evening they take strengthners; and use good Diet, but not so strict and little, as when they sweat only: nor are they to be so prohibited the Air, but may eat often of the best, and walk forth sometimes when it is fair, which they desire, least they should be suspected to have the Pox by staying within, and therefore they like this way of cure best.

These Decoctions are thus made when the Body is hot and cholerick, spotted, pustulated, or ulcerated. Take *Polypody three ounces, Senna two ounces, Epithymum, Myrobalans, Citrin, and Chebulars, each two drams; Cordial flowers two drams, Capillar Herbs, both Buglosses, each one handful; Succory roots half and ounce, Anise-seeds two drams:* boyl them *in Water for five or six doses, sweetning them with Sugar, dissolved in each dose of the Juyce of Roses, and Fumitory, each half an ounce; or of their Syrups, or of Violets, each one ounce;* sometimes mixing *one dram of Rhubarb* infused in the Decoction,

coction, and ſometimes ſtronger Electuaries if you will purge more, as that of Juyce of Roſes, Confection Hamech &c. ſomtimes forbearing the Decoction, one day or two you may give a ſtronger purge, and then return to it again; thus let him continue taking thoſe Potions by fits five or ſix times, and make new, ſtronger or weaker according to the Operation of the former, and while he is cured. And becauſe it is troubleſom to make the Decoction new ſo often, it is good to increaſe the quantity of Ingredients and Sugar, and boyl it to the conſiſtance of a ſyrup, that it may laſt, and give that quantity thereof of that will purge ſufficiently.

For thoſe that are flegmatick, wateriſh and cold, if there be pain about the bones, this Decoction is made. Take *of Carthamus ſeeds bruiſed one ounce and an half, Senna two ounces, Polypody one ounce, Turbith half an ounce, Epithymum two drams, Raiſons one ounce, Figs ten, Liquoriſh one ounce, Elicampane ſix drams, Galangal half an ounce, Thyme, Bettony, Marjoram, Hyſop, Groundpine, each one handful; Bugloſs, Roſemary, Stœchas, or Lavender flowers, each one pugil; Chamomil flowers half a pugil, Coriander ſeeds, and Aniſe, and Fennel, each one dram; Nigella ſeed half a dram*: boyl them *in Water, for five or ſix doſes, ſweeten them with Honey, and diſſolve in each, the Juyce of Orris half an ounce, Syrup of Roſes ſolutive, of Fumitory and Hops, each ſix drams.* If we will have it work ſtronger, infuſe *Agarick or Mechoacan one dram, Ginger one ſcruple*, or mix an Electuary therewith, as Diaphœnicon or the like: theſe Decoctions are uſed as the formerr

Other Decoctions ſuch as are properly againſt the Pox may be uſed, as of Guaicum, Sarſaparilla &c. which often uſed cure other Diſeaſes as well as the Pox; as this following which muſt be drunk twenty five or thirty daies together, with a little Intermiſſion, and that when neceſſity requireth. Take *Guaicum Chips one ounce, Sarſaparilla ſix drams, Liquoriſh half an ounce, Succory roots two drams, Bugloſs flowers two drams, Raiſons half an ounce, Prunes ſix*; ſteep them *in eight pints of Water* a day and a night, then boyl and ſtrain them, and add *a little Cinnamon in five ounces of this, infuſe half an ounce of Senna, Mechoacan or Agarick one dram, Ginger half an ounce*; let it ſtand a day and a night, ſtrain it and add *ſyrup of Roſes ſolutive, and Balmwater, each two drams*, give it at one Draught, and prepare another for the next morning, and ſo continue till he be cured.

We mentioned a Drink like this in the Cure of the ſcab, which muſt be continued thirty daies together alſo.

You may uſe more or fewer purgers in the Decoctions of Guaicum, and Sarſaparilla, Senna is beſt and ſafeſt, and Hermodactyls which is not to be omitted when there are pains, as is ſhewed in the Cure by Guaicum alone.

There are alſo Decoctions with Hellebore, as in Melancholy Diſeaſes, and the like, good for the Pox, if often uſed, or if they be too violent, every other day, and let the day of reſt be for Cordials, Antidotes and good Meat and Drink; which muſt be obſerved in other violent purges.

The chief Decoction with Hellebore is this. Take *the Bark of black Hellebore ſix drams, of the five kinds of Myrobalans, each half an ounce; Senna and Polypody, each one ounce: Sowthiſtle one handful, Chipps of Guaicum four ounces*: boyl them *in eight pints of Water, and a pint and an half of white Wine, ſtrain and ſweeten them with Sugar, and Cinnamon, and Cloves, let him take three or four ounces as it worketh.*

Another Decoction or Infuſion of Hellebore for the ſame, mentioned in the Scab, is good here.

Or this: Take *the Barks of black Hellebore pondered, one dram or four ſcruples*: boyl it *with Whey or other Decoction, and give it ſtrained with ſyrup of Fumitory, and ſyrup of Roſes*, uſe it often.

Wine wherein only Hellebore is infuſed, will do the ſame without Decoction: or if you make a Wine of the Grapes of the Vine that hath black Hellebore growing at its Root.

A famous Chymical Emperick cured the Pox with this Electuary, giving it morning and evening fifteen daies, if the Patient be ſtrong. Take *Guaicum bark four ounces, of the Wood of the ſame, of Ebony, Oak, or Box, each ſix ounces; Sarſaparilla ſix ounces, Hermodacts four ounces, Turbith two ounces, Cloves two drams, Aniſe-ſeed one ounce, Saſſaphras three ounces, Senna ſix ounces, Water nine pints*, let them ſtand a day or two in the hot Embers, ſtrain them, and then pour on as much more water, then boyl them till the third part be conſumed, ſtrain them, and let the firſt Infuſion of this be mixed with this Decoction, by Evaporation made with a gentle fire, to the form of a Syrup, and add *clarified Honey four ounces, the Pouder of Sarſaparilla, Senna, and Hermodacts, each half an ounce; Turbith, Jalap, each three drams; Cloves one dram, Extract of ſcammony two drams*: make an Electuary, *the doſe is one dram and an half, to two or three*, and let the Patient while he takes this, drink the Decoction of Sarſa, China, Hermodacts, Aniſe-ſeeds, Cloves and Guaicum.

Pills made of Quick-ſilver, or Mercury precipitated, or made red, are here uſed, which taken but twice or thrice, by violent purging cure the Pox, but we intend to ſpeak of Mercurial Medicines by themſelves. Divers other purges often taken do the ſame, as Electuaries, Pills and the like, mentioned in Diſeaſes of long continuance, eſpecially thoſe with which the Body muſt firſt be generally purged, as Extracts of Senna and Rhubarb &c.

While you purge, give by Intermiſſion, things that ſtrengthen the Heart, Stomach, Liver, and Brain, eſpecially when you uſe violent purges, or apply things outwardly to the Heart or Stomach if weak by purging, as we ſhewed in fainting.

There are Antidotes againſt the Pox, which are alſo good againſt other venoms, either given alone or with other Reſtoratives. Thoſe we before mentioned to be given after other Purges.

If the ſtrength fail in the uſe of the Apozemes mentioned, one day in the week or two or three as need requireth, give theſe. Take *Tormentil roots one dram and an half, Dittany two ſcruples, Citron ſeeds, Carduus, and ſorrel ſeeds, each half a dram; all the ſanders one dram, ſhavings of Ivory, or Vnicorn one ſcruple, Pearl prepared half a ſcruple, red Coral half a dram*: make *a Pouder*, mix *two drams, with Conſerve of Roſes, Citron bark candied, Conſerve of ſcabious, or Cordial flowers one ounce, and with ſyrup of Bugloſs*, make an Electuary; let him take the quantity of a Nutmeg, and drink Balm, Scabious, or Carduus water and wine after it.

In cold and weak Perſons, add to this *Pouder, Cinnamon, and Cloves, each one ſcruple, Mace half a ſcruple, Conſerve of Roſemary flowers, and of Acorus, each one ounce.*

You may make Lozenges of the ſame, ſome give purges one day and another the Decoction of Bugloſs and Wormwood, and ſo continue.

When you uſe Decoctions and Infuſions of Hellebore every other, or the third day uſe the former Cordials, or this following which is good after all ſtrong purging. Take *the thick Juyce of ſowthiſtle two drams, ſcordium dried one dram, Citron ſeeds half a dram, Mithridate or Treacle half an ounce, ſyrup of Citron barks as much as is fit for an Electuary.*

Mithridate and Treacle are given alone after purging, when we fear a Dyſentery, Flux, to prevent it, as I ſhewed in Dyſenteries.

The Pox is uſually cured with Quick ſilver, ſo called, becauſe like ſilver, and Hydrargyrum, becauſe it flows like water, and by the Chymicks, Mercury, it is uſed inwardly or outwardly.

Outwardly, we obſerve it cureth ordinarily, but by what quality or force is the doubt, although at that time we alſo diſpoſe the Body for ſweat, yet it is uncertain, whether ſweating is not then provoked by the ſilver; and although they ſpit after it very much, by the particular force of the Quick-ſilver which nothing elſe will cauſe, yet the queſtion is whether the ſpitting cures the Pox, it ſeems to cure for theſe reaſons, becauſe the Cure is not without it

be

be raiſed, and becauſe there comes Inflammation, Ulceration and ſtink in the Mouth and Teeth, which is thought to come from the Venom of the Diſeaſe, and not from the Quick-ſilver. And beſides its manifeſt power to flux, it cureth it by a ſecret Vertue, as it doth other Infections as Itch &c. and by a propriety contrary to the Venom of the Pox; for which it ſeems the Antidote.

It is not needful to ſearch out for a manifeſt quality, as Heat or Cold by which it acteth, as great Men have done, and how it worketh, becauſe we ſee that by its ſecret qualities and proprieties it doth it when nothing elſe will, neither doth its Operation demonſtrate any other. Nor muſt we omit the uſe of it, becauſe of the accidents it produceth in the Mouth or the like, as Convulſions which are moſt to be feared, when it is abuſed; for the Mouth is eaſily cured, and if it be rightly uſed, you need not fear Convulſion. And we ſee many miſtakes in other Medicines, as Sweats and Purges, when they are not rightly adminiſtred.

Moreover the Cure of the Pox by Quick-ſilver, is either with it crude or alive, or fixed or mixed.

Of the crude we make an Oyntment to cure the Pox, which is called the *Neapolitan Oyntment*, becauſe the Diſeaſe was called *Neapolitan* comming from *Naples*. Theſe are made with Greaſe, Butter, Oyl, Roſins and Gums, that the Quick-ſilver may ſtick the better to the Body, ſo mixed that you cannot ſee the Quick-ſilver not killed, but all looking blew when it is right, they mix alſo therewith things that make the skin thin, and open the Pores to make it penetrate or pierce, and to prepare for ſweat, and to digeſt that filth in the skin. The quantity is two ounces of Quick-ſilver with one pound of the reſt, and ſomtimes half Quick-ſilver if the Body be ſtrong, and you may uſe more or leſs as you pleaſe, according to the Conſtitution and its Operation.

This general Oyntment is the beſt. Take *Quick-ſilver two ounces, either crude or killed, with Juyce of Lemmons, or faſting ſpettle. freſh Hogs greaſe tryed, with the third part of Hens, Ducks, or Gooſe greaſe, or Butter, ſix ounces, Roſin waſhed in Aqua vitæ one ounce, Pouder of Maſtick, and Frankincenſe, each one ounce; Oyl of Bayes two ounces, Oyl of chammomil, Dill, Lillies, or Roſes one ounce, with a little Wax* make a Liniment. Firſt mix the Quick-ſilver in the Mortar with the Roſin, and then add the Greaſes, and after the Oyls in which the Wax is diſſolved, and then the Pouders.

To make it ſweet ſented and to correct the greaſie ſent thereof, add one dram of Oyl of Spike, or more for it will make it pierce, ſome leave it out, becauſe it diſcovers the Pox in the Patient that ſmells of it, being ſtrong and known to be uſed. Liqeid Storax gives a better ſent, and diſſolves more.

They mix Treacle and Mithridate with this Oyntment to reſiſt Venom, the quantity of half an ounce, but to what purpoſe I know not, for it will neither mix with the greaſe nor is it good outward, but inward.

When there is pain in the Head and about the Bones, make it thus: Take *Quick-ſilver, Greaſe, Roſin, and Gums as formerly, with the Marrow of Veal one ounce, Oyl of Orris, Wall flowers, Worms, or Foxes, or Bayes five ounces, Pouder of Orris, Hermodacts, Bay-berries, each one dram; Euphorbium one ſcruple, with Wax* make an Oyntment.

For ſcent and piercing, add Oyl of Spike, Storax, and Labdanum, and to pierce more, half an ounce of Oyl of Turpentine, or Petroleum which is not accepted by ſome for the ſcent.

Others, to make it better for the Nerves, boyl the Juyces of Rue, Dwarfe-elder and Sage in the Oyls till they are conſumed, and add Aqua vitæ and Wine.

If there be Puſtles and Ulcers, add dryers, and if the Oyntment be too dry and hinder ſweating, uſe them not but after openers, they are thus made. Take *Quick-ſilver, Greaſe, Roſin, Gums as formerly, Oyl of Bayes, of Bricks, each two ounces; of St. Johns-wort one ounce, Myrrh half an ounce, Lytharge and Ceruſs, each two drams; Vine aſhes half a dram, with Wax* make an Oyntment. You may uſe Oyl of Juniper for Oyl of Spike, and Juyce of Fumitory, Docks and Briony boiled in the Oyls.

It will be excellent, if you add *Cinnaber, or red Lead two drams, or Verdegreeſe one dram, or Sublimate, one dram.* Theſe are ſafer, as in particular Unguents ſhall be ſhewed, when they are applied only where there are Ulcers and Puſtles, and not daub'd all over.

They mix ordinary Greaſe one pound, and two ounces of Quick-ſilver, or in pains the four hot Oyntments, Dialthæa, Martiatum, Aregon, and Agrippa, or Enulatum and the like in the Scab.

Another. Take *Quick-ſilver two ounces, Frankincenſe, Maſtick, each half an ounce; Hogs greaſe, Butter, each four ounces; Oyl of Bayes four ounces, Salt one ounce and an half, Allum burnt, and Tartar, each half an ounce; Aqua vitæ one ounce,* make a Liniment, and in Ulcers add *two drams of each of Ceruſs and Lytharge.*

Some make an Oyntment of Quick-ſilver, the four hot Oyntments and Oyls, with Treacle and Mithridate, pouder of both Hellebors, wild Cowcumbers, Euphorbium, Verdegreeſe, and they confeſs it cures not all.

Others make it of Sublimate, or Cinnaber, with Brimſtone, Greaſe, Roſins and Wax, and Aqua vitæ, but it is not ſafe.

Others make it with Quick-ſilver and Greaſe alone, or Vine aſhes. Others of Quick-ſilver, with Turpentine, and Aqua vitæ, all theſe muſt be uſed warily.

The uſe is thus, let the Patient be anointed naked in a warm Chamber at the fire, Hands and Feet in the palms and ſoles, and up the Back-bone, under the Arms, and in the Groins, not touching the Breaſt or Head, and this done once or twice a day morning and evening, or one day once, and the next day twice, as the ſtrength requires. When thus anointed, you muſt wrap him in warm cloaths, and put him into a warm Bed, and let him ſweat while he is able; and if he ſweat not, freely uſe bottles of hot water or pillows, filll'd with hot Peaſe to keep the heat, placed at the Feet or under the Arms, or Bricks, let him ſweat an hour and an half or as long as he can, and then wipe him, and change his Linnen, and after he is up and hath walked a little, let him eat, let him do thus eight or ten daies, leaving when he begins to ſpit, and if he do not ſo in that time, make the Oyntment ſtronger with Quick-ſilver. or anoint oftner till his Mouth be ſore, which you muſt after cure, and look to him till his Ulcers, Pains and Puſtles be gone, and then to cleanſe him for the remaining filth of the Oyntment, put him into an hot Houſe, and waſh him with Lye, and bring him by degrees into a temperate Air.

Let him keep in hot Air, and uſe Diet of good Nouriſhment, moderately. A little Wine is allowed to the weak when ſtrength fails, and Wine and Water for others, or three pints of water, boiled with two ounces of Guaicum.

Let him firſt have a general purge and bleed if need require, for when the Body is cleanſed the Cure will proceed the better, and between his daies of Oyntment uſing let him purge if he be coſtive: As we ſhewed in purging.

The curious people uſe theſe Oyntments onely to ſome parts, as the Joynts and Back-bone, but then the Cure is long and not alwaies certian.

Others anoynt only the Palmes and the Soles of the Hands and Feet, and this is leſs troubleſom, and leſs perceived if they wear Gloves, eſpecially if they walk abroad, as they may in warm weather, and excerciſe, which is good for ſweating, and when they return home they may ſweat further and uſe other things.

Theſe muſt have more Quick-ſilver in them then the other.

There are alſo Plaſters of Quick-ſilver to Cure the Pox. Or Sear-cloths uſed ſeldom but by ſuch as have the oyntment, becauſe filthy, and requires more ſtricktneſs, and deſire the Plaſter, becauſe they have more freedom, but this if ſlower, and muſt be uſed longer, and with more Quick-ſilver. And if they neither ſpit, nor have ſore,

Mouths, you muſt provoke them with Oyntments, and Fumes afterwards, and ſo the Plaſter doth well to prepare.

Theſe are made of the ſame things, that the Oyntments are made, with half an ounce more of Quick-ſilver, with Cinnaber and Sublimate by ſome, with Wax for a Cerat, and Roſin for an Emplaiſter, ſpread upon Leather, or by way of Cere-cloth.

Or they take other Gum Plaſters, as Ceroneum Melilot, Zachary, Diachylon, with Orris, and put as much, or more Quick-ſilver as to the former. There is another Plaſter of Quick-ſilver, by *Vigo* called the Emplaſter of Frogs, which are therein, which is applied to the parts pained, and may be uſed generally with more Quick-ſilver and Euphorbium which hath, beſides Quick-ſilver, Hogs-Greaſe and Vipers greaſe, Turpentine, Frankincenſe, Euphorbium, Storax, Wax, Oyl of Chamomil, Dill, Lillies, Bayes, Spike, of Saffron or Juniper, juyce of Dane-wort, Elicampane, Wine, Mother-wort, Stechas, Schænanth, Litherige, Frogs, Worms. The uſe is, ſpread it upon Cloth or Leather, and lay them to the places you uſe to anoynt, as the Hands and Feet, and Emunctories and to the Back-bone; tie them on, and wear them day and night, and renew them every third or fourth day, and labor to Sweat every night, continuing till the Mouth is ſore. Let him purge and Diet, as when anoynted, and becauſe the Cure is longer, they may have liberty to Ride, or go abroad ſomtimes; with their Plaſters on.

Theſe do ſomthing, if but applied to the Hands and Feet. Let them therefore were Gloves and Socks to conceal and keep the Plaſters on. And becauſe they keep company they are leſs miſtruſted. This in tender Bodies and long continuance will do the Cure. We uſe alſo for the Cure of the Pox, not only crude and running Quick-ſilver, but fixed, either with Brim-ſtone or Vitriol.

You muſt boyl Quick-ſilver with Brim-ſtone, til it come to a red clod, which they call Cinnabar; becauſe their artificial Cinnabar is like the natural, by which name they alſo cal red Lead. Thus prepared it is uſed for curing the Pox, not by anoynting, as when it is Crude, but by the Smoak of it, when it is burnt to Fume the Body. For this Artificial Cinnaber keeps ſtill the force of Quick-ſilver, and when it is burnt by reaſon of the Brim-ſtone, it hath a greater and more peircing fume, or ſmoak and works as ſtrong as Quick-ſilver when it toucheth the Body, and cauſeth Salivation or ſpetting and a ſore mouth, and Cures the Pox. And therefore our Chyrurgions uſe it more then the Unction, or if there be any relicks after another courſe hath been taken, this will clear remove them. They mix things to correct the ſtink of Cinnabar, when they raiſe theſe Fumes, which they powder and lay upon the Coales; or they mix Cinnabar with Roſin, or the Infuſion of Gum Traganth, and make Troches thereof, which they lay upon the Coales to ſmoak. Obſerving this quantity, that's one dram of Cinnabar be uſed at a time.

This Fume is made for eight times. As,

Take *Cinnabar one ounce, Frankincenſe alone or half Maſtick three ounces;* make *a Pouder, uſe half an ounce at a time,* or mix it *with Turpentine which makes a great Fume, or with Gum Traganth* make Troches for eight times.

To make them ſweeter. Take *Cinnabar one ounce, Frankincenſe, or Maſtick one ounce and an half, Benzoin ſix drams, Storax half an ounce, Labdanum two drams, Wood Aloes or white Sanders half a dram:* make *a Pouder, let him uſe half an ounce at a time.*

You may add other ſweet Gums and Spices, as Cloves, Cinnamon, Nutmeg and the like.

In Ulcers you may add to the ſecond pouder preſcribed half an ounce of Myrrh, and Amber, and when the Ulcers are very malignant, you muſt uſe very ſtrong dryers, as half an ounce of Antimony, two drams of Braſs, or Venice Glaſs one dram.

And ſomtimes ſtrong, if the Party be ſtrong, as *Orpiment one dram, Quick ſilver prepared, otherwiſe a ſublimate or præcipate one dram,* with this Caution, that they take none of the Fume into their Noſe.

Some ſuppoſe that they can reſiſt this Venom in the Oyntments and Fumes by mixing of Treacle; but in regard the ſtrength is loſt by burning, as it will do little in Oyntments, ſo we ſuppoſe it is good for nothing in Fumes.

Theſe Fumes are thus adminiſtred: the Patient is put naked into ſome warm cloſe place, which is kept from the Air, as a hot Houſe, or a Tub for the purpoſe, which beneath of wood and above covered with a Mat or the like, arched a Tent. Thus ſitting let him take the Fume which comes from the Troches thrown upon the coals there, with his Face out, that he may endure it longer, but his Head ſo covered that the Air come not at it, but towards the Concluſion, let the Head be a little fumed alſo; let him ſit while he can endure it without fainting and ſweat. Then cover him with warm ſheets, and carry him to another place where there is no ſmoak; not too far off, leaſt he catch cold, there put him into a warm Bed, as we ſaid in Unctions, to ſweat while he is able. There is another way of ſmoaking for the Pox, for gentle Folks, with leſs trouble: if you do it againſt a Chimney covered with Tapsſtry, and ſo the Smoak will get up the Chimney, and the Patient breath the better. And the beſt way is to lay the Patient ſtraight in his Bed, and conveigh the Fume by a ſpout from a Funnel or fuming pot under the cloaths unto his naked Body, and there they keep it, with his Head out of the Bed, till a little at the laſt as we ſaid before.

Theſe Fumes are to be uſed once every day, and if the Patient be weak every other day, or if he grow faint, let him reſt ſome day till his Spirits be recruted, and to it again till by his fluxing, or ſpitting or ſoreneſs of Mouth, you are admoniſhed to give over, which uſually will be after ten times, ſomtimes ſooner, and ſomtimes later.

The Diet is the ſame with that of Unction, but they muſt eate oftner, becauſe Fumigation weakneth more then Unction and Abſtinence cannot do ſo much good here, as weakneſs will do hurt; you muſt alſo purge ſomtimes, as in the Unction.

Quick-ſilver made into Sublimate, with Vitriol and vinegar, which flyeth up, and ſticketh to the Head or covering by the force of the fire is uſed outwardly, alſo for the Cure of the Pox, mixed with ſome Liquor to waſh the ulcers; for Quick-ſilver is in the Sublimate, and ſticks to the Body, and doth the ſame that it did in the Oyntment and Fumigation, and cures the Pox by ſpitting, which alſo maketh a ſore Mouth as the other. And moreover by the ſharpneſs of the Vitriol, it burns the skin, and bliſtereth it, and draws out the venom from the ſore and knotty places. Thus they cure the Pox by it alone, and take away the Pains and Nodes, and root them out when no other way will.

For making this Mercury water of Sublimate, a middle quantity is one ounce of Mercury to two pints of Liquor, and you may increaſe or decreaſe the quantity according to the Operation.

By Decoction you may make it thus: Take *of Sublimate Mercury one ounce, common Water, or Roſe-water, Scabious, Fumitory, Marjoram, or Sage-water &c. two pints, white wine four ounces. or Aqua vitæ two ounces:* boyl them a little and keep them for uſe.

An Infuſion for a Water to waſh with. Take *Sublimate one ounce, Allum one ounce and an half, Lytharge, and Ceruſs, each one ounce; Aqua vitæ two pints:* ſteep them in a cloſe ſtopp'd Glaſs.

A Decoction. Take *Sublimate one dram, Arſenick four drams, Euphorbium half a dram, Roſe-water or the like, with Aqua vitæ, each twelve ounces:* boyl them a little in a Glaſs.

Thus we uſe theſe Waters, let the Legs be waſhed with a clout dip'd in this Water from the Knee downwards, and the Arms from the Elbow foreward, ſometimes, morning and evening by the fire, continuing it ten daies, till the Mouth be ſore and they ſpit.

Let

Let the Patient be governed as in the Unction in a hot place ſweating, and taking proper Meat and Drink, and let him be purged before, and in the time of uſing it.

Alſo Experience hath taught, that Quick-ſilver taken inwardly cures the Pox, either crude or calcined.

When it is taken crude, it doth it by the ſame way, as when outwardly applied, cauſing no other manifeſt Evacuations, but ſpitting, neither will it cure without it make the Mouth ſore. And in regard, it doth the ſame externally, it is thought prejudicial inwardly; give it not raſhly therefore but in an old Pox, or when others fail, or to ſave Labour and Charge. And it is ſafer, when it ſtaies not long in the Body, for being crude, it commonly gets out ſoon by its weight and ſlipperineſs, or uſually ſome other things are mixed to carry it away: and ſo it hurts not the Stomach and Guts, and leaves its ſtrength notwithſtanding.

We give crude Quick-ſilver from ſix to eight or ten grains, with ſomthing added to diſſolve it, and to carry it away; for of it ſelf, it will not cauſe ſtools, it is made into pils and ſo given every day till there be Heat, and ſtink in the Mouth with ſpitting, which muſt continue thirty daies, and the Cure is compleat, if general Purges went before and a good Diet with it.

You may make theſe Pills thus: Take *of crude Mercury half a dram, kill it with Juyce of a Lemmon or Sage, or of Roſes, or with Syrup of Roſes, or with Turpentine, add the beſt Agarick two ſcruples*, make three Pills, let him take every night after Midnight, one, and repeat them till the ſigns aforeſaid appear, Rhubarb is given inſtead of Agarick: ſome mix one or two grains of Opium to the Compoſition, to take away pain, and provoke Sweat. Sometimes Musk and Ambergreeſe, or a drop of Oyl of Cinnamon, to refreſh it by it ſcent. Alſo becauſe Gold is good againſt the Venom of Quick-ſilver, and to make them dearer, they uſe to guild them.

Another Compoſition. Take *Aloes one ounce, Rhubarb or Agarick two drams, Maſtick one dram, Quick-ſilver killed with Turpentine two or three drams, with Syrup of Roſes ſolutive*, make them up, adding the aforeſaid Spices, give one ſcruple at a time, or more if the former work not.

We make theſe Pills ſtronger, by adding ſtrong Purgers, which take away ſpitting, they are given every day, or every other day, and Treacle between.

They are made thus: Take *of the Pills mentioned of quick-ſilver, Rhubarb, Agarick, and Maſtick*, add to the *Scammony, or Coloquintida prepared two drams, give half a dram at a time.*

Or thus: Take *Cochy and fœtida Pills, each half an ounce; Rhubarb, and Agarick, each one dram; Quick-ſilver killed with Turpentine three drams, with ſyrup of Roſes ſolutive*, make a Body for Pills, let him take *one ſcruple or half a dram.* as they work.

Mercury calcined called Precipitate, is given to cure the the Pox ſo called, becauſe it is precipitated or thrown down into the bottom of the Glaſs by the fire, or becauſe it moveth the Belly downwards. And then it doth not work by its Natural force, as when crude, but by an acquiſite or new gotten Vertue, by which it ſtirs up Nature ſo violently to ſtool; and not to ſpitting: and that not as other purges in a long time, but quickly given but twice or thrice, cauſing aboundance of vomiting and purging, ſomtimes ſweating and urin, ſo that they are cured, as by a Miracle, but not without danger.

The way to prepare it, is as followeth. Take *Quick-ſilver two ounces, Aqua fortis three ounces*, let them ſtand a day or two in a Glaſs, till it fall to the bottom like chalk, pour off the Liquor by degrees till the bottom is dry: or draw off the Moiſture by Evaporation upon the fire, or boil them to a hardneſs, pouder that which remains, and put into a Crucible or melting pot upon the fire for an hour, ſtirring it with a ſtick, till it be calcined, and made like red Lead, this they call Precipitate,

Take it and infuſe it in Roſe-water, Plantane, Scabious or Bettony-water at a gentle fire, till all the Water be gone and the pouder remains dry, then calcine it in a Crucible: this pouder muſt be mixed with Conſerve of Roſes, or of Apples or the like, and a Pill as big as a Peaſe thereof given in the morning; others add ſome Cordial or Stomach pouder; others Treacle, and Confectio Alkermes.

Some work with more pains to rectifie it, that it may do leſs hurt: firſt they waſh it in hot water, then they boyl it in Vinegar four times diſtilled, three or four fingers above it, in a cloſe Glaſs for four hours, then they pour off the Vinegar, and boyl it again in new, the third time alſo, then they diſtil the Vinegar that was thrice poured off, and after the vinegar is gone, they take that in the bottom which is like Salt, and boyl it in Rain-water, and when it is ſettled, they pour off the clear top, and diſtil it in *Balneo mariæ*, till the Liquor be gone, and keep the remaining Body, and this they uſe as the ſafeſt precipitate.

Others take more pains, and ſteep it in Spirit of Wine, and ſtill with a retort, and then dry it to a red Pouder it. One grain of this in wine doth wonders in the Pox, ſay the Chymiſts.

Some give Pills of precipitate, with Rhubarb, Senna, Scammony, or Hellebore, Saffron, and Starch, with Juyce of Lemmons, and give every day one

I thought fit not to omit that famous Medicine of the Chymiſts called *Bezoar mineral*, for curing the Pox, it is thus made. Take *Antimony, and Sublimate calcined with Vitriol very white, and let it be thrice finely pondered, of each as much as you pleaſe*, firſt ground by themſelves, and then together, and draw out the Oyl by a Glaſs retort with a gentle fire, by degrees increaſed, ſeparate the coagulated Mercury as much as you can. Take four ounces of this Oyl, and pour upon it three ounces of Vitriol by drops, which will make a great Noiſe, ſtill them in ſand till they are dry, fortifie the Spirit with one ounce of freſh, do thus thrice and the Mercury will be fixed, calcine this in the fire of Fulmination, and it will be very white, and it muſt be ſweetned with ſpirit of wine, often poured on and drawn off, this is Bezor mineral, keep it in a glaſs and give two or four grains at a time. Theſe are not to be uſed raſhly becauſe dangerous, and when all things fail, nor muſt all know them. And when we uſe them we muſt refreſh them with things internal and external, and we prevent the Flux, Dyſentery: as we ſhewed in Dyſentery.

The accidents of the Pox are divers wayes cured.

The pains about the skin, bones, ſhoulders, head, and fore-head, with the Nodes, if they continue after the cure fully adminiſtred and trouble the Patient, muſt have peculiar Remedies; and if they help not, you muſt begin the Cure again, the Remedies follow.

If after the general Application of things, there remain any accident, it may be removed by the anointing of the part with the common Oyntment mentioned in the Pox, and if you add Wax thereto, you may make a Plaiſter for the Fore-head, and uſe it like a Cap or the like, conſtantly.

Or uſe the Plaiſters mentioned, or Cerots to the particular parts, or that called *Divinum* or *Gratia Dei*, or of Bettony with Quick-ſilver, adding Euphorbium, Caſtor, Hermodactyls, Orris, Pellitory, Hellebore, and other hot things for the Joynts, eſpecially that uſual Emplaſter of *Vigo* called the Plaiſter of Froggs, excellent for pains and Nodes or Knots.

Alſo that Cerot which we mentioned for curing of Nodes.

That excellent plaiſter which I have found ſo ſucceſsfully, is thus made. Take *Quick-ſilver three ounces, mix it with Turpentine waſhed in Aqua vitæ one ounce, Hogs greaſe or Calfes Marrow, each one ounce and an half; Oyl of Lillies, Chamomil, Dill, Bayes, Worms, or Foxes, each half an ounce; Oyl of Spike, or Turpentine two drams, Euphorbium, Frankincenſe, each half an ounce; Storax ſix drams, Hermodactyls two drams, Caſtor one dram: with Wax*, make a Cerot. They ſay the Oyl of Guaicum allayeth the pains.

Waſh the Legs pained with Mercury-water, it is the beſt

beſt for Pains and Nodes, as is mentioned.

Some ſay that Fomentations and Oyntments of things without Quick-ſilver will allay the pain, being temperate and anodine, or takers away of pain, or heating much the Nerves. But we have ſhewed that actual and potential heat doth increaſe theſe pains, except Quick-ſilver be mixed.

Beſides it is good to purge often with Pills, Potions, and the like, mentioned in the Gout and Head-ach, which alone ſomtimes takes away the Reliques of the Diſeaſe, and with other Medicines to the part they are more effectual, eſpecially if you give between, things that ſtrengthen; and if the Head ake, give peculiar Medicines therefore.

Sweating alſo by Decoctions mentioned, doth take away the after pains, eſpecially with purges and Medicines to the part. Stilled Waters are the beſt for it, as that of the Decoction of Guaicum, or that of Treacle, mentioned in the general Cure given in Potions.

Narcoticks or Stupefactives are ſometimes given to aſſwage pain with good ſucceſs, becauſe they alſo bring reſt and cauſe ſweat; and they may be taken without hurt. Therefore Treacle is ſo good to cauſe ſweat and aſſwage pain, and the reſt that ſtupefie, called Narcoticks.

The Nodes or Swellings in parts without fleſh, as the Fore-head, or Head, or Shins, or Backs of the Hand, depart when the pox is cured; and if it be by Unctions or Fume the ſooner, becauſe they are anointed with the other parts, but if the Cure be by internal things, and the Knots or Nodes remain, you muſt cure them by Unction and Fumigation, and the whol Diſeaſe is not perfectly cured, adding more Oyls and Gums, and Greaſe to the Oyntments.

The Emplaſters mentioned are good for theſe, eſpecially that of Vigo, which ſoftneth and conſumeth them.

Or this Cerot. Take *Gum Ammoniack, Opopanax, each two ounces; diſſolve them in Aqua vitæ, Gooſe greaſe, Hens or the like, each one ounce and an half; the Marrow of Veal, or Goats bones one ounce, Labdanum, Storax, each two ounces; Storax liquid one dram, Pouder of Hermodactyls, Orris, each three drams; Cinnabar one dram, Quick-ſilver diſſolved with Turpentine ſix drams, with Oyl of Worms, and Wax,* make a Cerot.

Or boyl *Briony roots, and Orris roots in Wine, to half a pint, ad Gum Ammoniack, Galbanum and the like diſſolved in Aqua vitæ to three ounces, Liquid Storax, Bears greaſe, horſe Marrow, each one ounce; Quick-ſilver kill'd with Turpentine two ounces:* make a Plaiſter.

Or take black Briony roots, and fill them made hollow with precipitate, keep it in a moiſt place, then take out the Mercury, and anoint it with the Juyce of the Root.

Mercury water is good againſt Nodes to waſh as mentioned, eſpecially when it raiſeth Blyſters as it uſually doth and burns the skin, and this is done by adding more Mercury, or ſome Arſenick, as we ſhewed.

That Froath which is skummed off at the boiling of guaicum, doth diſcuſs the Nodes, if it be often uſed.

You may uſe the ſtrongeſt of thoſe Remedies which were preſcribed for taking away other Nodes, as we ſhewed in tumors, eſpecially thoſe of Quick-ſilver.

And the Stupefactive Roots and Herbs will do good applied, as is ſhewed. As Briony roots bruiſed and applied without Quick-ſilver, doth wonders.

Some boyl Rhubarb and Aloes in one part of Lye, and half a part of Soap, till it come to a Plaiſter with Wax.

Alſo they foment the Nodes which ſoftning Decoctions, mentioned in Scirrhus, and Knot-gout, and other hard tumors.

A Bag filled with Oats, and boyled, and often applied hot, is accounted good for the ſame.

The Nodes are cut out if they will not away, but hinder the Patient, as we ſhewed in the Cure of other Nodes. And if they be not near the Joynts or Nerves, as in the Head, or if their be fear that the Bone is foul, they may be burnt with an actual Cautery, and if the Head or Shins be infected, ſo that the Bone will not ſcale, you muſt take it out with a pair of Forcipes or little tongs, if the skin of the Brain appear, you muſt defend it with red ſilk or fine linnen before you lay a Plaiſter to the Ulcer, and cure it as a Head-wound.

The Ulcers external and internal that come in the Pox, if they be ſmall are cured with the general way, but if they be fixed and filthy, they muſt have a particular Cure, leaſt they infect the parts adjacent and the Bones, and it muſt be ſpeedily adminiſtred after the general.

In the external Ulcers of the Face, about the Noſe, Lips, the Privities or Fundament, you muſt firſt cleanſe them if foul, and if hollow apply Incarnatives, and then heal them up if the Bones be foul, they muſt be ſcaled. As I ſhewed by Remedies mentioned in the Cure of malignant ulcers, where theſe are comprehended, and in the general Cure of foul Bones by actual and potential Cauteries.

Chiefly in the Ulcers of the Pox, they which contain Quick-ſilver, Sublimate, or Precipitate, or Cinnabar all made thereof are the beſt, becauſe they are contrary; as I ſhewed to the Diſeaſe, ſuch as is preſcribed in the Cure of Ulcers. beginning thus,

Take *Quick-ſilver one ounce, Turpentine &c.* and that following for the Ulcers of the Legs.

Or that made of others there mentioned, as Apoſtolorum and the like, adding *four ounces of Quick-ſilver, with half an ounce of Turpentine diſſolved, or one dram of Sublimate, or precipitate*: or mixing equal parts of the general Oyntments for the Cure of the Pox, and for the Cure of Ulcers together, or another there mentioned, good againſt Puſtles and Ulcers, this may be uſed to the Ulcers after fluxing &c. as we ſaid there, if the Ulcers be filthy, Cinnabar, Verdegreeſe, and Sublimate muſt be added, and if you fear the Bone is foul, add one ounce of Myrrh more. And if the Bone be foul, add ſix drams of Euphorbium, which will take Scales that are rotten from the ſound Bone.

The pouder of white Hellebore roots, Agarick, Senna added, alſo do cure thoſe perverſe Ulcers.

Oyl of Guaicum is commended above the reſt, alſo of Antimony, of Bricks, and Juniper.

They alſo teach that the Foam, or Skum ariſing from Guaicum boiled, cures theſe Ulcers.

Other internal Ulcers in the Pox, although as we ſaid of external, they muſt have a general Cure, yet it is good in the time of the cure, and after if they continue to apply particulars to them. Which differ not much from them that are uſed to other Ulcers which are in the ſame places without the Pox.

For in the Ulcers of the Noſe which are internal, we proceed as we do in other Ulcers of the Noſe, by ſternutations, or Errhins ſnuffed up, or pouders. Among the reſt they are not proper which are made of the Decoction of Guaicum, Cinnabar, and Sublimate, the Fumigation of Cinnabar cureth not onely the whol Body, but alſo the Noſe, if taken: as we ſhewed.

In the Ulcers of the Mouth as the thruſh, Fiſſures, and Excoriations, whether they come from the Pox, or after the uſe of Quick-ſilver, thoſe which are declared in the like Ulcers, in the pains of the Mouth and Jawes, are here alſo very convenient. Among which ſome are mentioned, which are proper for the pox, which have treacle in them.

The Ulcers in the Fundament of both ſexes, and in the Privities, as thoſe called *Condylomata*, require the ſame cure, which is mentioned in the pains of thoſe parts.

If the Ulcer be in the Yard of a Man and Neck of the Bladder, or in a Woman, ſo that it cauſe burning, and corrupteth Urine, we ſhall ſhew the cure thereof, when we ſpeak of piſſing of matter in things caſt forth, and in the infectious running of the Reins, which goeth many times before the pox.

The Inflammation and Puſtles of the Mouth uſually following the uſe of Quick-ſilver is cured, as we ſhewed in Diſeaſes of the Mouth with Oyntments of Greaſe and Milk. And there we ſhewed, how they are to be cured, when they follow the uſe of Quick-ſilver, as other Inflammations of the ſame parts, and how thoſe Medicines that have

have treacle therein are to be adminiſtred, and if they turn to Ulcers, of which we now ſpake, how they are to be ordered.

We cure all Spots and Puſtles by curing of the Pox, for if the Pox be rooted out, by divers purgings, as we ſhewed, they will be gone, or if they remain, you muſt begin the Cure again with outward Applications, and they will take away the Reliques. But when the pox is gone, the puſtles remain fixed, you muſt cure them with the ſame remedies that we preſcribed for red puſtles, if they be ſuch or venemous, by cleanſing, conſuming and burning them off.

And becauſe quick-ſilver doth powerfully take away the accidents of the pox, you muſt uſe the general Oyntments made thereof.

And you muſt mix them with the particular Oyntments mentioned in red Spots.

Or apply Quick-ſilver and Greaſe, with Turpentine or Roſin.

Or mix quick-ſilver well, after waſh'd with Juyce of Lemmons or Docks, with Ceruſs, Frankincenſe and Maſtick for an Oyntment.

Or, Take *Quick-ſilver one dram, Lytharge two drams, maſtick half a dram, Camphire one ſcruple, Turpentine one dram, with Oyl of Eggs: make an Oyntment.*

And if you add a little Sublimate, it will be better.

Or uſe the Waters, Mixtures, or Unguents made of ſublimate, mentioned in the Cure of red and infectious Spots.

But if you will add the firſt, apply gentle Remedies, uſe the Topical Medicines there mentioned, or that Oyntment of burnt Allum, Aloes, Juyce of Oranges, or Docks, with Oxymel of Squills.

Or the Emplaiſter of Lilly-roots, roaſted and beaten, with Sugar, and Camphire, or Oyl of Tartar to anoint.

Some cure with Baths in the time of the Cure by Unction, and they uſe the Bath after Supper, and the Unction in the morning. The Bath is made of ſuch things boiled, as were mentioned for other Puſtles, as Docks, Scabious, Fumitory, Lentils, Lupines, black Hellebore, Brimſtone and the like: but theſe will not do except the Diſeaſe be quite taken away: therefore theſe and the like Baths are to be uſed at the Concluſion, to waſh away the Reliques of the Diſeaſe and Itch of the Oyntments; but it is better to uſe a hot Houſe or dry Bath.

If Cleſts continue in the Hands and Feet after the cure, it is a ſign that ſome Reliques remain, therefore the cure muſt be repeated by the Unction, or you muſt anoint the palmes of the Hands therewith, and the ſoles of the Feet.

Or *diſſolve half an ounce, of Quick-ſilver with two ounces of either of the four hot Oyntments, or with that of Turpentine, or with Greaſe and Turpentine, and a dram of Sublimate, and anoint the Cleſts.*

Or mix the pouder of Sublimate, with Oyl of Violets, Almonds, or with Pomatum, ſo much as may not corrode, or with Allum, Borax, and Camphire.

Or boyl Sublimate in water, and touch the cleſts therewith, or uſe thoſe Remedies preſcribed in Diſcoloration for the cure of fiſſures and clefts, and of the peeling of the skin, there you may find Medicines which are here proper alſo.

Where we alſo ſhewed, how the cleſts muſt firſt be waſhed before they are anointed, with an emollient Decoction, to which you may add Docks, and Fumitory or the like to cleanſe.

Scales in the Hands, if they remain after fluxing may be cured by the ſame means, or by the Remedies mentioned in that Diſeaſe with the pox, in the Chapter of Deformity.

And if Dandrough remain after fluxing, you may uſe the Remedies mentioned there for the cure thereof.

The falling of the Hair from the Head or Face, as Eyebrows and Beard, ſhewing this kind of Pox, or mixed with other accidents, is commonly cured in general with the pox, by purging and the like, and it is not needful to treat thereof in particular, but if it be left after the Cure, you muſt either renew the cure again, if you conceive the pox not gone, or elſe apply Medicines mentioned in the Falling of Hair. Among which thoſe which allay the ſharpneſs of Humors, which corrodes the Roots of the Hairs, are good to prevent the Falling off, and when they are fallen off, you muſt take away the Cauſe thereby: as we ſhewed.

Oyntments of quick-ſilver may do here good, as in other accidents left after the general cure; but becauſe they are not convenient for the Head and Face, you may uſe other things without quick-ſilver, and that is the beſt which we mentioned to be made of Cantharides, or Spaniſh Flies, and Oyl of Spike.

Other accidents and Symptoms of the pox are to be cured, of which theſe are the moſt uſual following.

The decay of ſtrength from ſweating or purging over much, is cured by ceaſing from Evacuations, till ſtrength return; and by refreſhing the Patient with reſtoring meat and drink, and ſtrengthening Phyſick inwardly and outwardly, mentioned in the deſect of vital Spirits, ſuch alſo may be uſed to fortifie the Patient in the time of Evacuation. But if they faint away in the Cure, and ſwound, then you muſt recal the Spirits by divers Applications. All which and how they are to be uſed, are preſcribed in the Deſect of vital Spirits.

If the Flux Diarrhœa or Dyſentery come from much purging, you muſt cure them with Remedies mentioned in theſe Diſeaſes. Among which Narcoticks or Stupefactives of Nature, as treacle and the like, are very good to take away pain and not hindering ſweat: as was there ſhewed.

The Cure of the Scurvey.

The Scurvey though it come alſo from a venemous Cauſe, yet it may more eaſily be cured then the pox; and if it be neglected or evil ordered, it turns to a Dropſie or a worſe Diſtemper.

Experience hath taught that the total and perfect Cure of the Scurvey, is by Evacuation and things that alter by manifeſt or ſecret Vertue, contrary thereunto, by which alſo the cauſe is taken away, and the Diſtemper amended.

We muſt evacuate thoſe Humors which we perceive chiefly to abound, and becauſe that Melancholy is thought the chief, which is in the Meſeraick Veins about the ſpleen or in the ſame, they ſtudy to evacuate that onely, by bleeding, purging and ſweating.

They bleed, if the Body be full before purging, in the Arm and Hand, on the left ſide, ſomtimes in the Foot, eſpecially in Women when the courſes ſtop. Alſo the opening of the Hæmorroids is very profitable.

After a Clyſter or the cleanſing of the Guts from Excrements, and Blood-letting if need be, we prepare the ſuperfluous Humors and evacuate them. And becauſe they are Melancholy, you muſt prepare and purge with the ſame things, that we uſed for the pox, as therein at large is mentioned. But you muſt not continue ſo long purging as in the pox, but only at firſt ſomtimes, repeating them. To which Remedies you muſt add things that open Obſtructions, eſpecially in the Bowels and Spleen which are the occaſion of Melancholy, therefore you may uſe the remedies preſcribed to prepare and purge Melancholy, and to open Obſtructions mentioned in other Diſeaſes of Melancholy; and they will be more fit here, if you mix thoſe things that alter, and are properly enemies to this Diſeaſe.

Sweating is good in the Scurvey as well as in the pox, but it muſt not be of ſo long continuance, but after purging, now and then, in a morning in the Bed, or in a hot Houſe, if ſtrength will permit. Therefore the Decoction of Guaicum, Sarſa, and Saſſaphras, and the reſt mentioned in the pox are good. Or we may give treacle or mithridate, or which is better, the thick Juyce of Dwarfe-elder, Elder or Juniper, adding to three ounces of theſe one ounce and two drams of Syrup of Poppies, or give the ſtilled Waters mentioned, in the altering Medicines.

We uſe things that alter the malignant Diſtemper of the Scurvey, which are by a ſecret propriety contrary thereunto.

Some Plants which are ſharp, which Experience teacheth have a propriety againſt the Scurvey, among the which Scurvey graſs is the chief, a ſharp Herb like Water-creſſes, this all men conclude to be the Antidote againſt it. Whether it be eaten in Sallads, or made into a conſerve with ſugar, and eaten often: or the Juyce be boiled to a Syrup and ſo taken, or it be boiled in Milk, or Wine or Ale, and drunk conſtantly, or the diſtilled Water thereof.

Water-creſſes are judged to be of the ſame Vertue, taken as Scurvey-graſs, or with it.

Brook-lime alſo is good though it be not ſo ſharp.

Wild Purſlain alſo, or great Stone-crop which is a little biting, may be added to theſe.

Alſo the Herb, and eſpecially the ſeed of Muſtard, which candied with Honey like ſweet-meats, is excellent, not only for the Cure, but the prevention of the Scurvey.

There are divers other things that correct the Diſtemper at the firſt in the Liver and Spleen, by opening Obſtructions, which are mentioned in the like Diſeaſes of Melancholy in the form of Decoctions, Syrups, Infuſions in Wine, diſtilled Waters, Conſerves, Electuaries, Pouders, and Tablets, and Pills made thereof.

Which are made of theſe following, which are openers of Obſtructions, and good againſt the ſpleen, the five opening Roots, Avens, Reſtharrow, Elicampane, Rhubarb, and Monkes Rhubarb, the Leaves of Fumitory, Thyme, Epithymum, Polypody, Bugloſs, Germander, Agrimony, Tamarisk, Celandine, Burnet, and bitter things, as Gentian, Squills, Hedg-hyſop, Wormwood, ſour things, Sorrel, Wood ſorrel, and of the hotter Medicines for cold people, as Bettony, Mints, Sage, Roſemary, Stæchas, Organ, Hyſop, Mugwort, Rue, Bay-berries; alſo of Spices, as Nutmeg, Mace, of Minerals, as Vittriol, Steel, Iron, Bezoar-ſtone, and the like Cordials.

As for the Symptoms of the Scurvey, the Tumors and Ulcers of the Gums, you muſt uſe ſuch Remedies as in the Diſeaſes of the Gums, drying Waters, with ſuch things as are properly againſt the Scurvey, as Decoctions of Scurvey-graſs, Brook-lime, Water-creſſes, or the Waters, or Juyces thereof.

Alſo the Juyce of Oranges, crude and boiled, eſpecially in the filth of the Gums to waſh and to drink inwardly.

Alſo Lapis prunellæ or Salt-peeter prepared, mixed with the things mentioned, or with Sage, Self-heal, Privet-water or the like, is an excellent Remedy for the Ulceration of the Mouth and Gums, approved by Experience.

If there be Ulcers in other parts, the like Medicines are to be applyed.

The ſpots in the Leggs and elſewhere, becauſe they vaniſh when the Diſeaſe is cured, require not a peculiar cure, and if any remain after, uſe the Remedies againſt ſpots in Diſcoloration.

If after accidents be, as Contraction or Reſolution of Members, or Leucophlegmacy or a Dropſie, you muſt direct your Cure at that, and proceed as we ſhewed in the like caſes in Motion, Hurt and Tumors.

CHAP. V.

Of Conſumption of the Body.

The Kinds.

WE call that a Conſumption when the Body or any part thereof is conſumed or decayed, for if they grow leaner, we ſpake of that in Deformity, when Magnitude is diminiſhed: alſo when the internal parts are conſumed, as the Bowels, Liver, Spleen, Kidneys without Corruption, as hath appeared by Anatomies, as alſo it may be found in the Lungs, Heart, and Brain: we have ſpoken thereof in the Hurt of the great Functions. But of outward Conſumption whereof we here ſpeak. There are two ſorts, one when the whol Body, another when any parts thereof is waſted or conſumed.

Leanneſs or Slenderneſs.

Somtimes the whole Body conſumed in thickneſs, and not in length, which ſeems to be increaſed; in ſome there is a falling away or Leanneſs, and if it come from want of Nouriſhment it is *Atrophia*, as ſhall be declared in the Cauſes, but if the whole Body or the greateſt part conſume it is called *Tabes*, and then the Temples of the Face fall in, and the Eyes, and the Noſe grows ſharp, ſuch a Face is called *Hippocrates* Face, becauſe he ſo deſcribed it, alſo the Cheek bones ſtick out, the Mouth keeps open, except the Beards of Men keep them from being perceived. In the Breaſt all the Ribbs are viſible; and the Griſſle like a ſword between them is bent, the ſhoulder blades are like wings, and the Channel bone like a bow, under which there is a deep pit, and they ſtick out, the Back bone is plainly ſeen, but the Belly is fallen down and ſeems empty except a Dropſie follow, the Neck is ſlender, long and unequal, and the external Larynx or Bone called *Adams apple* is viſible, the Buttocks are lank, the Hipps fleſhleſs, the Coccyx or three lower bones is like a Tayl, the Legs, Arms Hands, and Feet are lean and withered, and they ſeem ſwollen about the Joynts, becauſe the adjacent fleſh is loſt, the Nails grow longer and at length crooked, ſometimes the Roots are ſo conſumed, that when they grow again, the hinder part grows lower. and there is an Impreſſion as it were dividing the Nail as acroſs, which alſo grows away; the Hair being dried at the Roots falls away: the Skin lanke, wrinkled, ſoul and dry: in which the Veins are to be ſeen blew.

Thus in ſound Men otherwayes you may perceive leanneſs or Atrophy, or Tabes which is to a total Conſumption as they who want Food, or are worn away with labour and care or with age, lean, dry and withered.

In ſick people the Conſumption is moſt uſual, and is a Symptome of divers Diſeaſes, eſpecially of acute and laſting Diſeaſes, which conſume the Body, and when the recovery of the Body repaireth; ſomtimes they are all their lives time lean, and ſeem old, when not, therefore it is called *Senium* or age-like.

Senium or Age-like.

When other Diſeaſes laſt long they conſume the body, and that is *Tabes* which hath many Symptomes accompaning it, as a Cough, and then it is called *Phthiſis* or Corruption of the Body, or the Ulceration of the Lungs, from the cauſe that ſhall be mentioned; and in this kind of Conſumption there is a cough night and day, and ſpitting ſometimes with Blood mixed, and at firſt pure Blood, and in great quantity, as we ſhewed in ſpitting of blood, which cometh by fits, and there follows matter ſtinking, white, or yellow or green, or black; ſomtimes a piece of the Lungs is ſpit up with the matter, and there is a conſtant hectick Feaver, with a ſmall Heat and a quick Pulſe, as in Feavers mentioned, which cauſeth ſhortneſs of Breath upon little Motion, and coughing, theſe continue many months and years, and brings the body like a Sceleton or Anatomy of Bones covered with skin.

Phthiſis or Corruption of the Body.

Empyema or matter in the Breaſt.

There is another accident to this Phthiſis or Phtiſick which is called *Empyema* or Suppuration, when matter is in the cavity of the breaſt, like the Ulcer of the lungs by the ſigns; but ſometimes it appears by a flowing of Matter at the ſide, and more certainly when there is a Node between the Ribbs, which being preſſed flies in, and then returns, if theſe ſigns go before thoſe of a Phthyſick will preſently follow.

This

Maraſmus or Withering.

This Conſumption with a Hectick Feaver is called *Maraſmus*, from the decay rather then from the Feaver, there are three ſorts thereof, when it begins, increaſeth, or is confirmed, and this is called *Maraſmus Feaver*; when it is at the height of the Body, is ſo lean and withered that the Griſſles bend, eſpecially in the Breaſt, and ſides and ſtick out, the Skin is rough, the Nails crooked, and the Hair falleth.

The Colliquation or Melting of the Body.

This Conſumption of the Body is joyned with another kind of Hectick Feaver, which comes from the burning Feaver, and this is called *Colliquation* or Melting, becauſe it laſteth not long, but is ſudden and ſhort: as we ſhewed in Feavers.

Atrophy joyned with Cachexy or evil Habit.

Somtimes there is a decreaſe or conſumption with other accidents mentioned in the Cachexy, as loſs of complexion, a preſſing pain at the Heart, as there is a Swelling of the Body; and this called *Atrophy* or want of Nouriſhment, which may be called a kind of Cachexy, becauſe decreaſing it cauſeth an evil Habit, although evil Habit or Cachexy, is rather when the Body is increaſed then decreaſed. The practick Phyſitians deſcribe this Atrophy under the Diſeaſes from whence it comes, as thoſe of the Liver and Spleen, and comprehend that Conſumption in the Names of thoſe Diſeaſes.

Atrophy with a Dropſie.

Beſides this Atrophy joyned with Cachexy, there is another joyned with the Dropſie and its Accidents, by which though the Belly and Feet ſwell, the upper parts are extenuated, and grow lean, ſo that the body is partly ſwollen and partly conſumed, miſerable to be behold: as we ſhewed in the Dropſie.

A particular Atrophy of a Part.

Sometimes ſome Parts conſume, and that is called *Atrophy*, which is a kind of Conſumption, this is uſual in the outward Joynts or Members, as about the Hip, Foot, Thigh, and Calfe of the Leg, where it is more viſible; or upon the ſhouder or Elbow, or between the Thumb, and fore-finger.

The Atrophy or Conſumption of the Eyes.

Beſides theſe, the Eye is ſaid to have an Atrophy or Phthiſis and not the Pupilla, when it is not exactly diſtended and filled, and ſeems leſs and obſcure and the little black is more ſtraight and contracted, this contraction of the black is mentioned in Hurt of ſight: and thither may this falling of the Eye be referred rather then the Conſumption thereof, which is in the thick Tunicle.

The Cauſes.

The Cauſe of total or particular Conſumptions is of the parts when they are ſoft, fleſhy and fat, theſe conſume ſooner then the hard, as Bones, Griſſles, and Membranes, which manifeſtly decreaſe not, although while a man lives their Juyce and Humidity may conſume, and they may wither. Hence as it is that fat or fleſh being conſumed, their places are empty, and the bones are only covered with skin. This unevenneſs is moſt in thoſe places where there are more and greater Muſcles, as the Temples and Cheek, when the jugal bone ſticks out, when they are fallen, and there is hollowneſs of Eyes, when the Muſcles and Fat of the Eyes are conſumed, and when the Muſcles in the Neck are conſumed, or in the Breaſt, Back, Belly, Buttocks, there are void places, and cavities and bones ſtick out, as the backbone, Ribbs, Throat, Griſſle, Shoulder-bladds, Channelbone, and the crupper-bone or Ilium, and when the Muſcles are gone from the Arms, Legs, Calves, Fingers; the places are naked and depreſſed, and the Bones ſeem to ſtick out, eſpecially the Joynts, and the Nails, which ſome ſay increaſe in a Conſumption, unleſs Nature being content with a little Nouriſhment for them as I ſaid of Bones, ſhould keep them growing all the life. As when the whol body is conſumed, the Hair grows except by the force of the Diſeaſe the Roots dry up, and they ſo fall off. In Griſſles there is no ſign of Conſumption, but that being naked they ſtick more out, as the Noſe is ſharper, and the Nails, which only of all Cartilages come forth of the skin, are crooked in a great conſumption. As for the Membranes, of the skin which is only viſible, makes the body even, and if the fleſh and fat under it, and keeping it out be conſumed, it grows wrinkled and dry as I ſaid, and obſcure from the wrinkles that caſt ſhadows, and the Veins are naked, becauſe of the fat conſumed, the cauſe of the Conſumption of theſe parts is the want of nouriſhment or ſubſtantial radical Moiſture, or the change of the Temperament.

The want of Nouriſhment when blood is either not, or unprofitable, is the cauſe of every Atrophy.

If the Body grow lean for want of Nouriſhment, it is called *Atrophy*, in which the parts wanting their Juyce of nourihing blood, grow lean, in regard inſtead of the ſubſtance loſt there is no new, eſpecially fleſh which requires more Nouriſhment then other parts, and being ſoft is ſooner conſumed, but the harder parts, as Bones, Griſſles, Membranes conſume not, becauſe they are nouriſhed with little, and are more firm, as we ſee the bones of dead Men laſt long. This want of Nouriſhment is from divers Cauſes, and firſt becauſe it is not bred, or it is unprofitable, or it is hindered.

When the Bloood is not ſufficient, then becauſe the Juyce nouriſhing the parts faileth, and the fat continually decaying is not renewed by the like, the body conſumeth, this is from want of Chyle in the firſt concoction, when found men have too little Food, or ſick men too little Appetite, which cauſeth decay as well as the Diſeaſe. And this may come from other Diſeaſes of the Stomach, as want of concoction, when there is little or imperfect chyle, as in the Tympany, thoſe parts which are not conſumed. The body is extenuated from the want of a ſecond concoction, when the blood is not made, this cauſeth an Atrophy, this is from the fault of the Liver or Spleen, as weakneſs &c. When a Cachexy or Leucophlegmacy from their actions diminiſhed, or from their actions loſt, ſo that there is little or no blood; alſo other Diſeaſes of the Liver or Spleen breeding a Dropſie Aſcites, may cauſe an Atrophy therewith, where the parts above not ſwollen like Feet and Belly are conſumed, theſe are deſcribed in the cauſe of the Dropſie.

The blood is unprofitable and unfit to nouriſh, if it be foul, not crude, which cauſeth cachexy and Leucophlegmacy but impure, then it breeds Leanneſs or Atrophy, which is joyned with Cacochymy; and if it be watery it gets the Atrophy with the Dropſie Aſcites: this is from the firſt concoction which is not mended in the ſecond, or in the third, as we ſhewed.

The want of Nouriſhment, from blood hindered is the cauſe of the Atrophy of a Part.

When the blood is ſtopped from a part it hath an Atrophy, this comes from an outward cauſe, for the internal from want of blood would cauſe Leanneſs of the whole body. The blood is hindered from diſtribution by the Veins ſtopped and preſſed, by the Diſlocation of ſome Joynt, as the Hip; from which follows often an Atrophy of the Legs, and ſometimes Numneſs, if the Nerves be preſſed with the Veins. Alſo when Members are too long bound, or if the Veins are ſtraightned by a Callus, Tumor, Node, or Wenne, about the Joynts, or cut off, eſpecially if the great Veins or many be ſo cut off, for the leſſer Veins, and few being cut, there are others to nouriſh the part. And if the great Arteries be cut off, there will be Mortification rather then Conſumption.

For

The want of ſubſtance making Juyce is the cauſe of Conſumption or Tabes.

For the want of Subſtance making Juyce and of Natural Heat, the Body conſumes, and that ſomtimes through age, for as the body grows thereby being young, and flouriſheth thereby in middle age, ſo in old age as that decayes, the Body conſumeth, through the drineſs of the parts alſo which comes by their Temperament, whereby they are withered.

The ſame may come from Labour, Care and Diſeaſes, being vehement and perſevering, whereby the radical moiſture and Natural Heat is conſumed and weakned, as in old Age, ſo before by Labour, and Cares and Diſeaſes, Men become ſooner weak and lean, and ſo continue all their lives, except the Natural Heat be not ſo weakned, but it may be repaired. And then, though they be very lean, yet if they leave off Labour and Care and grow ſound, they will recover their former Vigor.

The change of the Conſtitution into hot and dry is the cauſe of Maraſmus.

It happens through the change of the Conſtitution into a more hot and dry temper, when all the parts are of a like temper; that the Body doth not increaſe in young Men, and in the aged it decreaſeth, and groweth dry and withered. As in a Hectick Feaver, coming from the heat of another Feaver, which changed temper of the Heart making it too hot and dry, the Body conſumes of a Maraſmus, as we ſhewed in Hectick Feavers.

And though it is by degrees in this kind of Hectick, yet is it of a ſudden in Colliquation or melting, and it follows a burning Feaver, the extream Heat whereof, did not onely turn the temper of the Heart into hot and dry, but melted the ſubſtance whereby the whol body became dry and conſumed: As I ſhewed in the melting Feaver.

The Ptyſick is cauſed by the change of the Conſtiqution into hot and dry, and a Hectick Feaver.

This is not only in ſimple Hecticks but in ſuch as are joyned with a Diſtemper of the Lungs, ſo that the Body conſumes as in a Hectick, and this is called *Phthiſis Ptyſick*, becauſe the Lungs diſtempered are the cauſe of it. This Conſumption riſing from a filth and Rottenneſs of the Lungs, doth continually diſturb the Heart adjoyning by Heat, and makes it, and the whol body hot and dry, which cauſeth a Hectick Feaver; as other Hecticks come from other Feavers: as we ſhewed in Feavers. The firſt Cauſe of this Rottenneſs of the Lungs, and the Hectick that comes from thence, and the Conſumption that follows that, is the Ulceration of the Lungs, till they rot, ſo that the Lungs are in part or all one ſide turned into matter, and the Veſſels of the Heart which are joyning to the Lungs, are loſt on that ſide, and as it were cut off about the Heart, and a Callus at the Root, And this Corruption hath been ſo great that the Mediaſtinum that divides the Lungs, and the Pericardium or Caſe for the Heart have been infected thereby.

Matter in the Breaſt is the Cauſe of Empyema.

Theſe things being thus; the matter which breeds in the Ulcer of the Lungs, is not only ſpet out, as it falls upon the Branches of the rough Artery, but at length when the ſubſtance of the Lungs is divided by corruption it fals into the Cavity of the Breaſt, and there being heaped up it cauſeth the Diſeaſe called *Empyema*. This appears to come from the Ulcer, by Anatomy, for when there is corruption of the Lungs, you ſhall alwaies find ſome matter in the Breaſt. As alſo in regard, that matter coming from the Suppuration of the Membrane that compaſſeth the Breaſt, fals ſeldom into the ſame, for it will rather fal out of it, as was ſhewed in the Pleuriſie. But an Impoſtum, growing to the Membranes, or to the outward Tunicle of the Lungs being broken by other Cauſes then Inflammation, may ſend its matter into the Breaſt: or matter may flow thereunto from without; as they ſay may be from an Angina ſuppurated, or Squinſie, or from a Defluxion of Flegm into the Breaſt. But in regard there is no paſſage from the Neck into the Breaſt, and if they ſhould get into the rough Artery, except they were coughed up they will rather fall into the Lungs then the Cavity of the Breaſt, this is not probable to come from a Squinſie much leſs from a Defluxion. But if an Empyema ſhould breed without an Ulcer in the Lungs, after the manner mentioned; the Lungs would at length be infected by the matter retained in the Breaſt, and the Ulcer of the Lungs would follow, which uſually goeth before the Empyema, or matter in the Breaſt.

The ſolution of continuity in the Lungs is the cauſe of Ulceration.

The cauſe of this Ulceration, and the rottenneſs that comes from thence, is either Inflammation or breach of ſome Veſſel in the Lungs, or a Wound, or corroding of the ſubſtance by ſome ſharp putrid or venomous Humor.

In a *Peripneumonia* or Inflammation of the Lungs, or in the Pleuriſie, if the blood, as we ſhewed in the Pleuriſie, be not turned into matter by Concoction, and ſo ſpet out: But the inflamed ſubſtance of the Lungs is alſo ſupurated, there is an Exulceration of the Lungs which uſually follows ſuch Inflammations, in which there being more matter, which is thrown out by coughing, in great quantities. And this matter, except death prevent, corrupting the ſubſtance of the Lungs, more, begets that laſting Ptyſick, joyned with a Hectick Feaver in which the Body pines away. If either in the beginning or afterwards, any matter falls into the hollow of the Breaſt, there will be alſo an Empyema, as *Hippocrates* ſhews, if Men in a Pleuriſie be not purged in fourteen daies, they wil have a Suppuration or Empyema: And this will ſooner come from the Pleuriſie and Inflammation of the Lungs, then from the Membrane that goes about them, becauſe a true Pleuriſie, as I ſhewed, comes from the Inflammation of the Lungs, as well as *Peripneumonia* or Conſumption of the Lungs.

This comes often from the breaking of a Veſſel in the Lungs which paſſeth through the ſubſtance of them being ful of Blood, and then the Blood being ſut from the Veſſels into the branches of the rough Artery there is coughing up of blood at the firſt which goes before the Ptiſick, and ſhews that it comes from the breaking of a Vein. Becauſe there is a Wound made in the Lungs by the breaking of the Vein, which by the continual Contraction and Dilatation of the Lungs ſeperating the Lips thereof cannot grow together and be healed but turnes into a filthy Ulcer which corrupteth the ſubſtance adjacent of the Lungs and cauſeth a Hectick Feaver, and a Conſumption, ſomtimes the cauſe of this Rupture of a Vein in the Lungs, is too often and vehement Dilatation thereof, by hollowing, crying and blowing, or ſtraining in lifting, or carrying of burdens, or in voiding of Excrements, or Child-birth. Somtimes from other external force, as a blow or fall if the Breaſt be ſo bruiſed that the Lungs are hurt. As we ſhewed in the cauſes of ſpetting blood.

There is alſo an Ulcer in the Lungs often, from an external cauſe, either from a Contuſion of the breaſt breaking the Veſſels and ſubſtance of the Lungs which cauſeth a contuſed Wound, or from a thruſt into the Breaſt which toucheth the Lungs, and cauſeth a wound, both which turn into Ulcers.

Somtimes the cauſe of a Ptyſick or Conſumption, is a ſharp humor flowing from the Brain which corrodeth the Lungs and this they ſuppoſe to be the chief cauſe, but it is not, in regard many who have a long time had this Defluxion and Cough, yet have no Conſumption, and young men fal into Conſumptions rather then old who are more troubled with Defluxtions. Yet if we grant that a Ptyſick may come from a Defluxion, which cauſeth a Cough, and the Cough the breaking of a Vein, becauſe by forcing often the inner parts of the Lungs, they may be hurt in time. And that Defluxions may eaſily befal Conſumptive men, which though they do not firſt hurt the

Lungs,

Lungs, yet by reaſon of the Cough which is added to that which proceeds from the Ulcer, they cauſe an increaſe of the Diſeaſe. But we ſuppoſe it more often comes from an humor ulcerating the Lungs, which lieth in the ſubſtance thereof and there corrupteth, and is not coughed out, but often recruted. Becauſe(being bred in the ſubſtance of the Lungs and not getting into the branches of the rough Artery, and leſs provoking a Cough then when it fals from the Head upon the rough Artery) it may continue longer, and do more hurt. They teach that the Lungs may be infected with blood or matter, and ſo a Ptyſick may come; and becauſe in the Diſeaſe of ſpetting of blood, the blood is not ſufficiently diſcharged, it putrifies and hurts the Lungs and ſo cauſeth a Ptyſick. But this comes rather from a broken Vein as we ſhewed, and when the blood out of its Veſſels, lodgeth and corrupted. And if the blood comes not from a broken Vein in the Lungs, but fals down by the rough Artery there upon, (except it be coughed up again(as it is uſually)and lodgeth(which is difficult)then putrifying it may alſo hurt the Lungs. In the Inflammation of the Lungs in the Pleuriſie and *Peripneumonia*, the blood that ſweats through or matter that breds thereof, if it be not ſufficiently coughed out but retained in the Lungs, it infecteth them, and cauſeth a Ptyſick which follows a Pleuriſie, or *Peripneumonia* that is inflammation of the Lungs not well expectorated or coughed up. And that matter in their ulcerated and Corrupted Lungs continually increaſing, and ſticking to the Ulcers, makes a greater corruption.

If the Lungs be ulcerated from any venemous humor, as is written of a Sea-hare, that eaten, it will ulcerate the Lungs, if it be true, it is from its quality contrary to the Lungs.

The Cure.

It muſt firſt be general of the whol Body, and then perticular to certain parts thereof.

The general Cure of the Conſumption of the whol body, is to be as it is in ſound men and ſick.

The Cure of Atrophy or Leanneſs.

In ſound men that have no other infirmity the body through faſting and want of nouriſhment, hath an Atrophy ſomtimes: or from labor and care which dry up the natural moiſture, and then you feed them moderately again and they abſtaine from violent labor, and caſt away care, they recover of themſelves, except they be very far ſpent, and then they are incurable. Neither can leanneſs in old Age, when the ſubſtance making moiſture is conſumed and the Members dried, be more cured then old age its ſelf.

The Cure of Atrophy joyned with Cachexy & Dropſie.

That Atrophy which is from the diſeaſe of the Bowels ordained for ſanguifying or making Blood or Chyle, eſpecially the Stomach, Liver and Spleen, through the want of Nouriſhment which is cauſed by thoſe Diſeaſes, by which means either blood not ſufficient or unfit for Nouriſhment is bred; requires that Cure which belongs to thoſe Diſeaſes which being cured, the Body flouriſheth, and if not the Patient dieth. The cure of which we have ſhewed in other great accidents that come from the ſame: as in the Cachexy whereof Atrophy is a Species or Kind, and in the Dropſie and the like accidents that come from the Diſeaſes of theſe Bowels, joyned with Atrophy. In all which becauſe of the Conſumption of Body, it muſt be nouriſhed with good Juyce, often chooſing the beſt that are preſcribed in a Hectick Feaver and Ptyſick, and ſuch as the weak Stomach can digeſt. Therefore if the Appetite be dejected, that they take little, let nouriſhing Clyſters be adminiſtred. Such as we taught in Hectick Feavers, or Milk, Yolks of Eggs, and Chicken-broath, alſo Broath of other fleſh, and Juyces, or Gellies, or ſtilled waters, cream of Barley and Wine.

If a Maraſmus follows a Hectick Feaver cauſed by the change of the Complexion too hot and dry.

The Cure of Maraſmus or withering & Colliquation or melting of the Body.

We ſhewed the Cure in the Hectick Feaver called *Maraſmodes*.

As alſo we ſhewed the Cure of Colliquation or melting from a burning Feaver in the cure of the melting Feaver. The Conſumption or Ptyſick which comes from a Hectick Feaver through the Ulcer of the Lungs, which alſo changeth the conſtitution, ſhall here be treated of.

The Cure of the Ptyſick from the ulcer of the lungs and Empyema.

The Solution of continuity in the Lungs, is ſcarce united when they ſpit Blood; and therefore cannot be kept from an Ulcer. And if it be in the ſubſtance of the Lungs, and they ſpit filth and matter, the cure is very hard to be done: and it is deſperate if the Lungs begin to corrupt, and to be turned into matter and to corruption cauſing an Empyema in the Breaſt. The conſtant motion of the Lungs cauſeth this difficulty and impoſſibility, which hinders the wound from growing together; alſo the cough that comes from that matter, or from a Deſtuxion which more and more ſtirreth the Lungs. Beſides, becauſe Medicines for the Lungs can ſcarce come thither with their leaſt part, they can do little in the breaking of a Veſſel, or an Ulcer. Moreover the Lungs corrupted cannot be repaired, and that Corruption which falls through and turns to an Empyema, in the Breaſt, can very little be coughed up. And though it ſhould be let out by cutting, yet the Ulceration of the lungs remaineth, without which the Empyema could ſcarce have been there, as we ſhewed. But if an Empyema come without the ulcer of the Lungs, from ſome Impoſthume in another part, as we ſaid, except you preſently make way for it by cutting, (which may cure the Patient, if it be certainly from that Cauſe) it will corrupt the Lungs by continuance, and bring the ſame Danger.

In regard we muſt leave nothing unexperienced, we muſt take the Cure in Hand, foretelling the worſt; and we muſt begin at the Diſeaſe that is the Ulceration or corruption of the Lungs with the matter and cough, and the collection of matter in the Breaſt, if there be an Empyema, then we muſt regard the Hectick Feaver and Conſumption. Then the cauſes, namely the Deſtuxion which cauſeth or nouriſheth the ulcer, and increaſeth the cough. As for the other cauſe that is the breach of a Vein, which is known by ſpitting of Blood: we ſhewed in ſpitting of blood the cure thereof.

We give ſomthings which though they can come but in a ſmall quantity to the Lungs through the rough Artery, yet are good againſt the Ulceration, Corruption, Cough and Collection of Matter. They are cleanſers, ſuch as are good for other Ulcers, which purge the Lungs and inward parts of the Breaſt from matter, and provoke coughing; which are good alſo in an Empyema, without the Ulceration of the Lungs. Then we give aſtringents which by a drying and emplaſtick Vertue, do as much as may be glew and unite, the ſubſtance of the Lungs divided, as follows.

Milk being cleanſing by its Whey, and glueing by its cheeſie part, is chiefly uſed for the cure of this Ulcer, and becauſe the Butter therein doth alſo looſen and diminiſh the cough; theſe it doth given with Sugar, or plentifully drunk to repair the conſuming Body: as we ſhall ſhew.

Water and Honey, twelve parts of Water to one of Honey, is good for an ordinary Drink to cleanſe the Ulcer; alſo Water and Sugar or Ptiſans of Barley and Figs, ſtilled water alſo is good to dry an ulcer.

Some commend a Julep of ſtilled Waters, of Parſley-roots, Fennel, Marſh-mallows, and Elicampane mixed and boyled with Sugar: adding while they boyl a little Gum Traganth, Arabick, or Juyce of Liquoriſh.

There are alſo Syrups for the cure of ulcers in the Lungs, as that of Myrtles, which are ſlimy, glutinating and aſtringent; alſo the Syrup of dryed Roſes and of Quinces.

Or make this following, which is fitteſt. Take *the Roots of Comfrey, and Liquoriſh, each one ounce and an half; of Marſh-mallows one ounce, of Brank Urſine, or Birthwort, each half an ounce; the Leaves of Plantane, Bettony, Lungwort, Coleworts, Colts-foot, Shepheard purſe, each one handful; the Flowers of Roſes, Violets, each one pugil; of the four great cold Seeds half an ounce, of the four ſmall cold Seeds, and Line-ſeed torrified or parched, each two drams, Water-creſſe ſeeds torrified one dram, red Peaſe one pugil, Myrtle-berries two drams, Jujubies, Sebeſtens, each ſix pair; Raiſons ſtoned ten pair:* make a Decoction, adding *Honey and Sugar, each four ounces:* boyl them to a Syrup, of which let him take a little often. The Decoction of the Oak of *Jeruſalem* is commended againſt ſpitting of matter.

Or, Take *Comfrey roots three drams, Juyce of Colts foot and red Roſes, each one ounce; Juyce of Liquoriſh, and of Sloes diſſolved in the aforeſaid one dram and an half, Gum Arabick and Frankincenſe poudered, each one dram; Water and Honey four ounces, Penidyes or Sugar pillets, of Roſes, each two ounces; Syrup of Jujubes and Myrtles, each one ounce and an half;* to theſe you may add *Juyce of Scabious, and Juyce of Plantane to heal.*

The things that are licked called *Eclegmata*, or Electuaries taken now and then, or Tablets or Troches, which are held in the Mouth till they diſſolve, which are good againſt the Ulcers of the Lungs, are made divers wayes.

Of theſe uſually, as Diatraganth frigid, Dipenidion without Species in Tablets, alſo Sugar of Roſes in tablets is excellent, and the Conſerve of Roſes often taken. Alſo the reſumptive Electuary without the Species, and the Lohoch of Poppies, which doth aſſwage the cough of thoſe mentioned in the Cure of a cough, ſome are more thickning, and by their glueing quality are good againſt ulcers, as thoſe of Mucilages, and that of Turpentine of the Larch-tree.

Theſe following Pouders will cure, if poſſible, the ulcer and corruption of the Lungs, either given with Sugar of Roſes penids or with Milk, or with Sugar diſſolved in convenient Waters made into tablets, or with Syrups into Lambitives, or mixed with Electuaries.

The firſt is: Take *Comfrey roots two drams, Marſh mallow roots and Liquoriſh, each one dram; red Roſes two ſcruples, Gum Traganth, and Arabick a little parched half a dram, Starch one dram:* make a fine Pouder.

Another: Take *Red Peaſe, Line-ſeed, and Quince-ſeed parched a little, each one dram; Plantane, Marſh mallows, Mallows, Purſlain and Cotton ſeed, each half a dram; white Poppy ſeed one dram, the four great cold Seeds two drams, Pomegranate flowers one ſcruple, Frankincenſe, or Maſtick and Amber, each half a dram.* Make a Pouder, uſe it alone or with the former.

You may add burnt Ivory or Crabs eyes and coral, each one dram, or if you will glutinate more, Bole or ſealed Earth.

They are counted better though leſs pleaſant, with Fox Lungs, and Windpipes dried one dram, Aſhes of cray-fiſh half a dram; alſo the Pouder of Snails dried, and of weezles Lungs. If he ſpit Blood ſtill, you may add one ſcruple of white Henbane ſeed.

For ſpitting of matter, uſe the Roots of Clot-burre, or Moon-wort, the Leaves of Bettony, *Dioſcorides* gives winter-creſſe ſeeds; others the Leaves of Elm, Pauls Bettony and Scabious, with the former Pouders.

This Electuary is Excellent. Take *Conſerve of Comfrey roots one ounce and an half, Conſerve of red Roſes one ounce, the Infuſion of Gum Traganth in Plantane water one ounce, Coral, Bole or Earth of Lemnos, each one dram, Conſerve of Sloes half a dram, Saffron half a ſcruple, Syrup of Myrtles* as much as will make an Electuary.

Theſe tablets following are pleaſant and profitable. Take *red Roſe flowers without the white,* dry them, and pouder them finely, ſprinkle it with Juyce of Lemmons, and with Sugar boyled in Roſe-water, make tablets.

Or, Take *Sugar diſſolved in Roſe-water, and with Juyes of Roſes* make Tablets.

Or, Take *four ounces of Sugar diſſolved with Juyce of roſes* and boyl it, add at the end *the ſpecies Diapapaveris and Diatraganth frigid, each one dram; Conſerve of Comfrey roots half a dram:* make tablets.

Troches to be held in the Mouth. Take *Roſin of the lark-tree, or Turpentine a little boyled, and poudered, Frankincenſe, each half an ounce; Myrrh, Sanguis Draconis, or Pomegranate flowers, each one ſcruple; Saffron half a ſcruple, Comfrey roots two ſcruples, Sugar of Roſes one ounce, with the Infuſion of Gum Traganth in Coltsfoot water:* make Lozenges.

Brimſtone infuſed in Plantane, Coltsfoot or Roſe-water, or the like to give it a ſcent twice or thrice, given in a rear Egg in pouder, or with Sugar, is good for this, as for other Diſeaſes of the Breaſt. The Chymiſts give the flower of Brimſtone by making it whiter; chiefly with Salt-peeter fixed mixing one part of Salt Peeter, with two of Brimſtone which ſhineth, and ſubliming it in the fire according to Art with Sand. Salt Peeter is fixed with Sulphur even as Lapis prunellæ is made. Alſo they think that ſulphur waters drunk, do good.

There are alſo Fumes that dry the Ulcers which are received at the Noſe or Mouth, and drawn into the Lungs by the breath, which way they can beſt get thither.

The Fume of a Decoction mentioned in the cough, which muſt be taken hot into the Mouth is good.

The beſt Fume to dry, is that of the Roots and Leaves of Colts-foot burnt, and of Horſe tayl.

Or that which is made of Henbane ſeed, and the like in the Troches of the Cough.

Or they that are made of Brimſtone, and other things mentioned in Aſthma.

Or thus. Take *Gum of Ivy one dram and an half, Frankincenſe one dram, Myrrh half a dram, Amber one ſcruple, Benzoin, Storax, each half a dram, Conſerve of Sloes two ſcruples, Coriander, Roſe ſeeds and red Sanders, each one ſcruple;* pouder them, *and with Gum Traganth or Turpentine of the Lark-tree:* make Troches. You may add a little of the Back of Mandrake root, or Henbane ſeeds, ſome uſe a little Orpiment but not ſafely, ſuppoſing that Sandarach was called Orpiment, but Sandarach is the Gum Varniſh.

A dry Air is better then a moiſt for men in Ptyſicks, this may dry the Ulcers.

Oyntments to the Breaſt may do ſomething of relaxing Oyntments, that they may eaſily ſpit up the Matter, ſuch as are mentioned in the Cough and the Aſthma. And when the Matter is little, you muſt uſe aſtringents to heal the Ulcer, if they may reach the Lungs poſſibly.

As, Take *Oyl of Myrtles or Roſes, and Maſtick, each one ounce and an half; the Mucilage of Comfrey, and Marſh-mallow ſeeds, each one ounce; Line ſeed, or Fænugreek two drams, Sarcocol infuſed in Milk, Frankincenſe or Maſtick, each half a dram; Myrrh one ſcruple, Roſin one dram, Saffron one ſcruple, with Wax* make a Liniment.

To ripen the Impoſthume, which being in the hollow of the Breaſt produceth an Empyema, to break it before it doth great hurt, they apply things to the Breaſt, they make Concoction that the matter may be ſpit out.

You may apply the great Diachylon Emplaſter, or that of Orris.

If you add to the Ripeners things that draw forth then by making the skin thin, and digeſting the matter, they cauſe a Tumor, and ſhew where it ought to be let forth by cutting.

For which this following is good. Take *Marſh-mallow roots, Briony and Orris, each two ounces; Figs ten pair, Dates ſix, Chamomil and Melilot flowers, each one pugil; Fænugreek and Line-ſeed, each one ounce,* boyl and bruiſe them, adding *Oyl of Lillies two ounces, of Peppers one ounce, Muſtard ſeed two drams, Leaven one ounce,* make a Cataplaſm.

You may apply Pitch over the Breaſt, if you are certain there is matter by the ſtretching forth and noiſe thereof, that the Tumor may more appear.

Injections into the Cavity of the Breaſt, are good when it comes from a wound without, and we have ſeen by the

uſe

uſe thereof, and other things which are good in ulcers, one that had a Knife ſtrook into his Lungs, and an Ulcer, ſo that ſome parts of the corrupted Lungs came forth, and the Party conſumed, and yet lived a long time after. And I knew another that ſpit bloody Matter a long time, that by theſe things lived long. And in the year 1645. I ſaw a Scholler who had a Pleuriſie evil cured, and his Breaſt opened for an Empyema, too low, ſo that all the Matter was not let out, that had abundance of Matter after, was gathered in his Breaſt, ſo that when he held down his Head, the Matter came out at his Mouth, as I often ſaw; we took from him the Matter, (by conveighing into the old Ulcer that was ſtopped a ſwelling Tent) with ſome parts of the ſubſtance of the Lungs, and we ſent him home found where he is yet living.

Theſe Injections are made of Cleanſers, and after of Dryers, uſing ſome gentle things which are preſcribed for other Ulcers, made of Water and Honey, Whey, or the Oyntment of Smallage, Barley water, and of other Plants.

Or make this Cleanſer. Take *Whey of Goats Milk one pint and an half, Honey of Roſes four ounces, Juyce of Celandine and Smallage one ounce and an half.*

Uſe this Injection by turns when no matter comes forth. Take *Goats milk in which Comfrey roots are boyled two pints, Juyce of Plantane one ounce and an half, Sarcocol ſteept in milk and diſſolved one dram and an half, Myrrh one dram, Roſin of the Lark-tree diſſolved in the White of an Egg one dram*: mix them.

If you are certain of the Collection of matter in Empyema, by the little Tumor between the Ribbs and the Noſe, you muſt make Inciſion, for otherwayes you cannot take out the matter. And ſo he may be cured, if the Empyema be without Ulcer of the Lungs. And if there be an ulcer and the Cure proceed not, yet in regard that otherwiſe an Empyema cannot be cured, it is better in extremity to uſe the means, then leave the Patient, and ſo by ſhewing the matter we excuſe our ſelves. And if we doubt of the Empyema, when we are certain of the ulcer of the Lungs, and make Inciſion at firſt, it will help the Cure, for ſo the matter would be better let forth then by coughing. And becauſe Injections may be made into the Lungs, this way when Medicines cannot come other wayes to them, and come forth by the ſame Orifice: as we ſhewed in the cure of the Wound in the Lungs.

This Inciſion is made alwaies, foretelling firſt the Danger, and if there be a little Tumor, thruſt the Knife into the Breaſt there, and take the matter out, not all at once leaſt the ſtrength fail; if nothing appear, make the Inciſion above the twelveth Rib in the loweſt part of the Breaſt, where no Muſcles lye upon thoſe between the Ribbs, ſo that the matter being fallen into the breaſt, and lying upon the Diaphragma which is joyned to the twelveth Rib, may come better forth, and the Wound is to be kept open till all be let out by degrees.

Hippocrates ſhews that matter may be let out by burning, with an actual Cautery, becauſe a potential cannot reach ſo deep: but becauſe it is not ſafe to uſe there a hot Iron, it is better done by Section.

The Remedies uſed for a Hectick Feaver with the ulceration of the Lungs, muſt be ſuch as repair the loſt Subſtance of the Body, and correct the dry Diſtemper thereof, and if they be alſo good againſt the Ulcer, they are the better.

Reſtoring Medicines in the Ptyſick.

They which chiefly reſtore the Subſtance of the Body, and are uſed therefore though they have other Vertues alſo; are either ſuch as are adminiſtred inwardly or outwardly or injected.

Things are given inward, as Nouriſhment onely, or as Medicines.

They which only nouriſh are good to reſtore the Body conſumed with flouriſhing Juyce that moiſten, and correct the Drineſs which is procured by the Hectick Feaver; and to this end you muſt give things of eaſie concoction, that breed good Juyce, that are quickly digeſted and applied to the ſubſtance of the Body. Among which Milk is preferred before all, becauſe it doth not onely what is mentioned, nouriſhing the Body with its whole ſubſtance; but alſo by its temper and moiſtneſs, qualifies the ſharpneſs and ſaltneſs of the Matter and Humors in the Lungs, or that fall down; and cleanſes the Ulcer of the Lungs with its Whey, and binds them with its Cheeſe, and allayes the Cough with its Butter.

We give Cows Milk, or of Goats and Sheep, and Womans Milk to people in years, though it is not uſual, and Aſſes Milk, in all which though there be four Vertues of which all Milk partakes, namely to nouriſh, mollifie, cleanſe and glew, yet becauſe one ſort of Milk is better then another for ſome Bodies and works ſtronger, we ſhall chooſe that which is moſt proper.

Of the uſual ſorts of milk Goats milk is beſt, becauſe it is moſt cleanſing in regard it hath more Whey, which is beſt when the Lungs are ulcerated; it is taken new from the Cow, or warmed, faſting in the morning four or five ounces at firſt, and ſo increaſing by degrees to eight or twelve ounces: and ſomtimes at night going to bed, for a month together.

You may mix it with Honey or Sugar to make it more cleanſing, and to keep it from Corruption. And if you feed the Goat with Herbs that cleanſe the Lungs, the milk will be better; as with the Leaves of Brambles, Willow, Lungwort, Coltsfoot, with Barley, Beans, and beaten Lentils, Fennel ſeed, and a little Salt and the like.

Cow milk is not much unlike Goats, in want of which it may be uſed, or to thoſe that have been accuſtomed to it, becauſe it cleanſeth, though not ſo much, but Sugar will help it. And becauſe Cow milk doth glutinate more then Goats, with its thicker part, it is good after he hath drunk Goats milk, or other cleanſing milk to purge the ulcer to drink Cow milk the reſt of the time after in the ſame order.

And that the Ulcer may better be healed, you muſt take it with Sugar of Roſes a long time, ſome quench flints, iron or ſteel in it firſt, ſo that the watery part or Whey being conſumed, it may be more glutinous; or they boyl it with Rain-water, and Roſes, or Comfrey roots which are better, but theſe are better towards the end of the milk, taking then at the firſt; alſo Sheeps milk is good at the concuſſion to glew up the ulcer.

Some give Milk without order for their ordinary drink.

Aſſes milk is commended above Milks that are not uſually taken, and are therefore more nauſeous, becauſe it is cleanſing, but by its Whey which is not moſt to be required in the ulcers of the Lungs. And therefore when it may be had, and the Patient affected it, it may be uſed in the ſame quantity and manner, and as long as Goats milk, becauſe it is better.

Womans milk is chiefly commended againſt the Ptyſick, becauſe it hath the ſame ſtrength with the reſt, and is alſo more proper to reſtore, nouriſh and refreſh the Body of a weak Man, being more agreable and familiar to Nature, and is turned ſooner and better into the ſubſtance of the Body, it muſt be ſucked twice or thrice a day from a ſound Woman, for a long time, as if he were a Child at Nurſe. Thus I have known ſome cured, and that one grew not only well, but got ſuch ſtrength, that leaſt he ſhould want Milk for the future, he got his Nurſe with Child.

There are other things which are of good Juyce and eaſie concoction which nouriſh a decaied body, ſuch as are mentioned in the Cure of the Hectick Feaver, as the fleſh of beaſts that are young, teuder and full of Juyce, hens fleſh, Capons and Partridges; alſo the fleſh of Birds, eſpecially of the Woods; alſo the Brains, Stones and Eggs of ſome Creatures. Alſo the fleſh of Brook-fiſh which is good Nouriſhment and moiſtneth more; alſo from Plants the Seeds of Corn, as Barley, Wheat, Rice, Oats, and ſhell Fruits, as Almonds, Pine-nuts, Piſtacha's, and Raiſons, which do fatten exceedingly.

The

The fleſh of Wood-tortoyſes or Snails is preferred before the reſt, for the repairing of the ſubſtance of the Lungs, and moiſtning the Body; alſo the tayls and ſhells of Cray-fiſh, and the hinder parts of Froggs.

Of all which you may make innumerable Preparations for Meat and Drink. As the fleſh aforeſaid boyled or roaſted, or minced or the like, or broath made thereof, or Jellies, or the Gravey of the Roaſted; alſo pure Bread and Cakes, with broath or milk; alſo Almond bread, Pine-bread, Barley, Rice, and Oat-bread which *Galen* ſaies is excellent againſt the Ptyſick. Alſo Emulſions which they call Milk made of thoſe Corns, Raiſons, and Grapes, alſo ſweet Wine, and becauſe it refreſheth much, you muſt not take it raſhly from them that have been uſed thereto: as we ſhewed in the Hectick Feaver, where we ſhewed ſome kitchin Phyſick for the Ptyſick.

Among the which there are ſimple Waters diſtilled of Nouriſhment, by which the body is reſtored and moiſtned, and the Capon water is the chief, and the Snail water is highly commended, as alſo of Froggs, Cray-fiſh &c. diſtilled.

There are alſo nouriſhing Medicines or Kitchin Phyſick which reſiſt the Hectick Feaver, and the ulcer of the Lungs, which are mentioned in the Hectick Feaver, in the form of Bread or Lozenges.

There may be others made which are both pectoral and cordial, of Diamargariton frigid, and the Electuary of Gems without the Species, alſo precious Stones, Pearls filed, and leaf Gold and the like, which are precious and powerful.

There are alſo ſtilled Waters of Food, to which you add theſe good for the breaſt, and to reſtore the ſtrength, thoſe they call Reſtauratives, becauſe they reſtore the ſubſtance of the body, ſuch as the Capon water compounded of the broath of a Capon, and the like, mentioned in the Hectick Feaver.

Or you may make this Reſtaurative of theſe following diſtilled. As, Take *of the muſculous fleſh of Capons or Hens which is about the Breaſt one pound, with the ſame fleſh of Pigeons, Chickens or Partridges, of Snails taken out of their ſhells twelve in number, of the Tayls of Cray-fiſh, or hinder parts of Froggs twenty*, boyl them al *in ſix pints of Water, til two be conſumed, then put the Broath remaining into a Lembeck, with half a pound of Crumbs of white Bread, four ounces of ſweet Almonds, two ounces of Pine nuts, Melons, Pompion ſeeds one ounce and an half, beaten and ſteeped in Milk; alſo Raiſons and Figs, each four ounces; Comfrey roots and Liquoriſh, each one ounce and an half; Orris and Elicampane roots, each half an ounce; Colsfoot and Plantane, each one handful; Cordial Flowers of each one pugil; Gum Traganth, Frankincenſe poudered, each two drams; Amber one dram, Bole or other fat Earth, two drams, Spikenard one dram, Sugar or Honey two ounces*, draw a Water for your uſe.

Thoſe Medicines which you give to correct the Hectick Feaver here, may be the ſame which are preſcribed in a hectick Feaver alone, as that Julep which begins thus. Take *of Violet water &c.* Or thus: Take *Juyce of Purſlain &c.* Or the Syrup which begins thus. Take *of the Roots of Bugloſs, or Purſlain, or Scabious water, or the Tablets of Sugar of Roſes, or the Candyes*, or that which begins thus. Take *conſerve of Roſes &c.* Theſe muſt be uſed here, as we ſhewed in the Hectick Feaver.

Outwardly for the Hectick and Ptyſick, we uſe baths and Oyntments for the back-bone after them, gentle rubbings, as we ſhewed in the Hectick alone.

And we mentioned there nouriſhing Clyſters, as in the Cure of Atrophy, which muſt be uſed in time of neceſſity, when Meat is abhorred or loathed, which is ſeldom.

The Cure of a Ptyſick with a Catarrh.

Theſe Medicines following are good againſt the Humor which floweth from the Head, which increaſeth the former Cough, when a Defluxion and a Ptyſick are joyned together.

Somtimes we purge to prevent it, and keep it from falling down, when it abounds, when otherwiſe in reſpect of the ulcer, Purges do not profit, becauſe they draw nothing out of the breaſt. And if the body be very lean and weak, they do hurt, and bring danger by a Flux which is deadly in the Ptyſick.

If neceſſity require, we uſe gentle things, as in the Aſthma, to which there is a Defluxion joyned, as in Manna, which alſo cleanſeth the breaſt, and Caſſia, with the Decoction of Polypody, and Fruits, or old Cock-broath, and others more gentle, Troches, Potions, Infuſions, Pills, and Electuaries there mentioned: alſo in the Cough that comes from a Defluxion, you may uſe thoſe gentle Purges there mentioned, and things that ſtop the catarrh.

We give alſo Preparatives for the Humor that flow's down, that it may be the better purged, and that, that which is already in the breaſt may be expectorated, if it be thin they thicken it, or make it eaſie to be ſpit up, if it be thick and fixed to the Lungs, they cut it, if it be tough, they cleanſe it: which we ſhewed in the Cough and Aſthma, how and in what form they ſhould be uſed. Among which they which cleanſe moſt are beſt, becauſe they take away the matter from the ulcerated Lungs, and they which thicken, becauſe they glew up the wound in a meaſure. For the ſtopping of the flux or catarrh, we give things that thicken, to which we add things that allay the ſharpneſs of the Humors, and ſtupifie the exquiſite Senſe of the Jawes, and mitigate the cough, which is raiſed both from the matter in the breaſt, and the Humor flowing down: for which we declared in the Cough from a Catarrh, Narcoticks, and Lambatives, or to be licked, waters, and Pills, and Opiates, and other formes in the Aſthma.

To which this following may be added, which mollifieth, and ſtops the Flux. Take *Mucilage of Fleabane ſeed one ounce and an half, the Infuſion of Gum Traganth, or Arabick one ounce, Starch two drams, the Milk of white Poppy-ſeeds made with Violet-water one ounce and an half, Syrup of Poppies, Sugar of Roſes, each one ounce.* Let him take it often, and it will be better, if a little Oyl of ſweet Almonds, or freſh Butter be given therewith.

Or, Take *Starch or Sugar of Syrup of Violets candied, or Penidyes, each two drams; fat Bole one dram, Spikenard half a ſcruple, Henbane ſeeds half a dram, with the Infuſion of gum Traganth:* make Troches, to hold upon the Tongue.

There are alſo things to draw back, and drive the Humor flowing down from the breaſt, as Clyſters often uſed, which are ſafer for diverſion then Purges.

There are alſo Pouders for the Hair which dry, and fix the Head, ſtop and conſume Defluxions, or Bags; alſo Emplaſters, and Waſhes for the Head; alſo Fumes taken into the cap and Pillows, and are taken at the Noſe, ſuch as are mentioned in Defluxions, and in the Cough, and Aſthma.

The Humor flowing from the Head, is turned away from the breaſt by cupping-glaſſes to the Shoulders, and ſides of the Neck; alſo by Ligatures, Frictions or Rubbing: as we ſhewed in other Defluxions.

It is neceſſary, if Defluxions from the Head will not ſtop, to revel and derive them by burning of the skin, in the Arm, Leg, with an actual or potential cautery for Revulſion; but for Derivation of the crown of the Head upon the coronal Suture; all kinds whereof are deſcribed in Defluxions of old Head-aches, and in the Cure of Impoſthumes; alſo in the cough and Aſthma &c.

If a Flux of the Belly come thereupon, it muſt be preſently ſtopped, for it is deadly, becauſe it weakneth the body, and carrieth away nothing of the cauſe of the Diſeaſe.

In this cauſe increaſe the doſe of aſtringents, which are given at the Mouth for the cure of the ulcer, as of bole, Terra Lemnia, Roſes, and thoſe that are outwardly applyed to the belly to be mentioned in Diarrhæa.

The cure of a particular Atrophie or Conſumption of ſome part of the body, which is muſculous, as the feet and

The Cure of Atrophy or want of nouriſhment in ſome Parts.

and Arms, by reaſon of the ſtopping of the blood from that part which ſhould nouriſh them, is thus, if it comes from a Luxation or Relaxation of the Nerves, or from Ligatures long and ſtraight bound, or from ſome Tumor, you muſt firſt look after them, and reduce the bone that is diſlocated, and untie the bands or roulers, and the Tumors if poſſible muſt be removed by that way which is preſcribed in the Treatiſe thereof. If this come from them by cutting off the great Arteries or Veins, or of many little ones, the way being ſtopped by which the Nouriſhment ſhould paſs, the Diſeaſe is deſperate.

Howſoever we muſt uſe all means to bring the Blood more or leſs to the part conſumed, uſing things that by Heat, or opening the Paſſages, or ſome other wayes do attract, and draw it.

Uſe Oyntments actually hot rub'd hard on, every day, a long, time till the Member ſeems to grow bigger, which we may try by a Leather meaſure, or rather of Paper for that will not ſtretch.

Theſe oyntments are made of things potentially hot and opening, many whereof are preſcribed in other Diſeaſes and may here be uſed.

It is found by Experience that this is the beſt. Take *Tops of Savine, and of Juniper and Lovage leaves, each two handfuls; Chamomil Leaves or Flowers two pugils, green Juniper-berries, and black, each one pugil*; cut them, and bruiſe them all a little, *and with Oyl of Bayes or Lillies, as much as will cover them, fined Hogs greaſe, eſpecially of a red Hog, four ounces, Aqua vitæ two ounces*: boyl them till all the Moiſture be conſumed, then ſtrain them, and add *Oyl of Spike, or of Juniper-berries diſtilled one ounce, Pellitory roots three drams, round and long Pepper, or Ginger two drams, and Wax* make a Liniment or Oyntment.

Tops of Pine-tree, Leaves of Rue, and Nettles, and other hot things, as Oyl of Peppers, and Euphorbium, and Greaſes, eſpecially Horſe greaſe, Dogs, Bears, Foxes, and Badgers greaſe, and Butter, are ſomtimes added. And if you boyl Cray-fiſh, and Earth-worms there with, it will be ſtronger, eſpecially if you mix with the other Pouders two drams of Euphorbium or Caſtor, or Pouder of Ginny Pepper, which is very burning, or half an ounce of the pouder of the Stone Amiantum, or ſo much Salt.

Somtimes the Juyce is taken from theſe Herbs, and is boiled with Oyls and Greaſe till it be conſumed, and ſo is made up with other Oyntments, or the Juyce with Oyls, Roſin, and Pouders is mixed for an Oyntment.

You may make Plaiſters of the ſame with Roſin.

Some commend the Blood of a Calfe, with Pouder of Pepper.

This Liniment is made of few things, but it is againſt a Conſumption of a Part. Take *the Greaſe of a Fox, Dog or Man, which is moſt proper two ounces, Oyl of Earth-worms, or Toads one ounce, Philoſophers Oyl half an ounce*: mix them and anoint the part warm.

Baths made of the Decoction of the hot Herbs mentioned for Oyntments, with others proper for the Parts, as Sage, and Mollifiers, as Mallows are good, if you often bath, but the conſumed parts therein, and anoint them.

A Dropax or ſticking Plaiſter laid often on, and drawn off again will attract the blood, and Sinapiſmus or things made of Muſtard, which will attract the blood till the part be red.

It is alſo good to exerciſe and rub the Part often.

Gentle whipping often with Rodds, eſpecially when the conſumed part is ſtupified, may do good when other things fail.

The End of the firſt Book.

THE SECOND BOOK OF THE Functions, HURT of the Body.

TREATING of the FAULTS of EXCRETION, or things ſent forth.

THe Faults of things ſent forth or rejected out of the Body, are Symptomes of the third Kind, which are in the Excrements or thing voided; and therefore are Diſeaſes beſides Nature as well as the reſt, whether Diſeaſes or Cauſes thereof: of which we ſpake. *These Faults in Excrements after they come forth of the Body, are to be ſeen touched, ſmelt, taſted, and heard. And they differ in that ſome are wholly beſides Nature, and from the Subſtance; others from the Quality, if they be otherwiſe then they ought, or from the Quantity, if they come forth more or ofner then they need, and ſo they become preternatural and evil. And if any thing come forth at a place it ought not, though it be not evil in it ſelf, yet it is a Fault, and if it be alſo evil, it is a double Fault or Diſeaſe, as it is a preternatural Excretion.*

These preternatural Excretions that are in themſelves alſo evil, as well as in Reſpect of their Excretion, becauſe they are divers: we ſhall firſt thus diſtinguiſh them. They either are ſuch as conſtitute and make up the Body, or are contained therein, either from their Original, or proceeded from without.

The Excretion or voiding of Parts. | *Such as conſtitute the Body, are parts that originally compoſe it, or ſuch as after grow in it, and are parts of the childs Body; a Child preternaturally delivered, is mentioned in* Abortion, *and the parts conſtituting the Body, in* the taking away of Parts: *all theſe ſhall be explained together in* the Excretion of Parts, Chap. I.

The ſticking forth of Parts. | *Some Parts that conſtitute the Body, do not altogether come forth but ſtick out: theſe ſhall be treated of in* the ſticking out of Parts, *as* the Guts, Cawle, Womb, Fundament, Eyes, Stones, Chap. II

There are divers things contained in the Body, and are bred which cauſe the preternatural Excretion, as Wind, Humors, Excrements, and divers Bodies following.

Efflation or breaking of Wind. | *There is a* preternatural Excretion of Wind, *by* Breathing, *by* a Wound, *by* Snorting, Belching, Farting, Stinking *of the* Breath, Noſtrils: *theſe we ſhall explain in* Efflation, Chap. III.

The preternatural Excretion of Humors and Excrements is in divers following, as for Milk though it be plentifull, and come forth of its own accord, yet is not preternatural, and if it ſwell the Breaſts it belongs to Tumors, where we ſpake thereof.

The Excretion of Seed. | *There is preternatural Excretion of Seed, in* too much Venery, *in* a ſimple and venemous Running of the Reins, of imperfect Seed, *or* when it comes another away or too quick: *of which we ſhall ſpeak in* the Spermatick Excretion, Chap. IIII.

Excretion of Blood. | *There is a preternatural Excretion of Blood, in* the Bleeding at the Noſe, *in* the Terms *or* Hæmorrhoids, immoderate Flux, *and* at the Eyes, Ears Yard, Privities of Women, Fundament, the Pores *and* other open Parts: *of which we will treat in* the bloody Excretion, Chap. V.

Excretion of Matter. | *There is a preternatural Excretion of* Matter, *by* the Eyes, Ears, Noſe, Vrinary Paſſages, Womb, *and* other opening Parts: *theſe ſhall be handled in* purulent Excretion, *or* of Matter, Chap. VI.

Excretion of Water. | *There is a preternatural Excretion of Water in* Tears, dropping at the Noſe, ſnotty Noſe, Whites, over much Sweating, *or* evil Sweat, *and* by the Ears, *and* other open Parts: *of which we ſhall ſpeak in* the watery Excretion, Chap. VII.

Spitting. | *There is a preternatural Excretion of Spittle and Humors mixed therewith, in* Ptyaliſmo, *or* Venom, Spittle, *and* other Water, *or* Blood, Matter, *and* Impoſthumes: *theſe ſhall be deſcribed in* Spittle, Chap. VIII.

Vomiting. | *There is alſo a preternatural Excretion of Meat and Humors, and Excrements in divers* Vomitings, *as* of Flegm, Choller, *to which* the Diſeaſe of Choller *is referred*: *alſo of* Blood: *of which we ſhall ſpeak in* Vomiting, Chap. IX.

Piſſing. | *There is a preternatural Excretion of Urine, and other Humors in* unvoluntary Piſſing, *or* immoderate, burning Urin, mattery Milk like, blood, *and when* the Urin cannot be held, *and when* it flows out at a Wound *or is* tinctur'd: *which ſhall be explained in* Piſſing, Chap. X.

Dejection or Stooling. | *The preternatural Excretion of the Excrements of the Belly, and the Dung is in the* Flux Diarrhæa, Lientery, Diſentery, Needing, Liver-flux, *of* thick Blood, Matter, Slime, Flegm, Fat, Vomiting *of* Dung, Piſſing it out, *or* ſending it out by the Womb, *or* a Wound: *of which we ſhall ſpeak in* Dejection, *or* going to ſtool, Chap. XI.

Excretion of Filth. | *There is a preternatural Excretion of divers Filths, by* the Ears, Noſe, Eyes, Womb, Skin, *between* the Toes, Teeth: *which we ſhall deſcribe in* the Excretion of Filth, Chap. XII.

The divers Bodies which are in the Body of Man which are wholly beſides Nature, and are preternaturally ſent forth, are either living or without Life.

The

Excretion of Living Creatures. *The live Creatures that come out of the body either live and move, as* Worms, Fundament-worms, Worms in the Noſe, Ears that come forth by coughing, Piſſing, *from* Ulcers, Wounds, Worms in the Teeth, Navel, Lips, in the Hands : *of all theſe, we ſhall ſpeak in* the Excretion of Living Creatures, Chap. XIII.

Excretion of living Creatures that move not. *Other Living Creatures that come forth are alive but move not, nor are ſenſible, as* a Mole, Grove-wormes, *the* Gourd-worm : *which ſhall alſo be deſcribed in* the Excretion of living thngs Chap. XIIII.

Excretion of Earths. *The Bodies without Life that are ſent forth, are earthy, as* Piſſing of Sand, *and* Stones, *or from* the Eyes, Noſe, Mouth, Fundament, *from* the Tongue, Pores, *as* Gravel, *from* the Teeth, *and the like : of which we ſhall treat in* the Excretion of Earth, Chap. XV.

The voiding or Excretion of things that get into the Body. *There are many things come forth of the Body which are not there bred, by* the Eyes, Ears, Noſe, Mouth, *as by* Spitting, and vomiting by ſtool, Urin, *by* the Breaſts, Nipple, *and* the Skin : *which ſhall be deſcribed in* the Excretion got into the Body, Chap. XVI.

CHAP. I.

Of the Voiding or Excretion of Parts.

The Kinds,

THe Voiding or Excretion of the Parts of Mans Body, by which they are taken from the Body, is twofold, firſt when the parts faſhioning the Infant, or the Infant it ſelf is caſt forth : or when the Original parts that conſtitute the body, fall off.

A Natural Birth, but not without Pain. When the Infant is put forth of the womb, it is called *Partus* or bringing forth and this is either Natural, as when the Child, being ripe (the time being expired of travel) is brought forth. And this being Natural, is not reckoned among the Diſeaſes that diſturb Mankind. But ſeeing this Action by reaſon of Sin is painful and muſt be looked after, we ſhall here ſpeak of it, that we may know how it differs from that which is preternatural, and how it ought to be ordered.

Abortion or Miſcarriage. The Birth is preternatural, when it is untimely, or before the time ordained, which is commonly the tenth month, although ſome hold the birth of the ſeventh month to the Legitimate. Abortion is when the Child is not come to its full Ripeneſs and Growth, is ſent forth ſooner then it ought to be, either dead, or in deſperate condition ; ſomtimes it is ſo little, in a Lump, no bigger then a Grape, that you cannot diſtinguiſh the Arms, Legs, or Head, ſuch we have ſeen often, after ſome weeks conception ſent forth ; and that we might perceive the Limbs, we divided them with an Inſtrument ; and we perceived two black points like Eyes in the Head, and a little Spot upon the right ſide ſhewing the Liver, the body being all over white beſides. We have ſeen at other times a Child of a fingers length, having all the Members plain to be ſeen for the diſtinction of ſex alſo, with Nails, and we made a ſceleton thereof, by cutting an Anatomy ; as we did by others that were larger. Alſo I knew a woman, that after ſhe had brought forth a Child naturally at the time, within a few dayes after was delivered of another a ſpan long.

I obſerved alſo that a famous Merchants Wife which was delivered with little pain, of a Child a hand long, after ſhe had with hard Travail brought forth, another dead Child in the eighth month ; and which is more wonderful in the year 1655. A Contrey-man came to me for Counſel, concerning his wife lying of a luſty Child which ſhe brought forth three weeks after ſhe had miſcarried of another that was dead.

Superfœtation or too many at a time. If there be three or four at a Birth which is rare, yet is it not preternatural (when they are compleat,) either at one time or at divers ; ſome talk of an infinite Number, which could not come to a juſt proportion, and that may be counted Abortion.

Children ſo delivered although untripe and little, yet are ſomtimes whol and of good Complexion ; otherwhiles lean, and conſumed, if they have been long dead in the womb, and they come out ſlowly, and ſomtimes corrupted and ſticking ; ſomtimes we perceive the ſigns of Diſeaſes in them. As we diſcovered a Child that was but half the time in the womb by the Swelling of the Legs, bigneſs of the Belly, and aboundance of water there, and in the great Veins to have the Dropſie in the womb.

But if a compleat Child ſhould die through the difficulty of bringing forth, it muſt be referred to the defect of bringing forth : alſo if it remain in the womb after it is ſo dead, as we knew a woman that kept a Child that died ſo, twenty weeks after the time of Delivery, ſhe died alſo, and after we took it out rotten and ſtinking.

If a woman bring forth a monſtrous or ill ſhapen Child, except it be by Abortion or it be dead, this is not to be referred to a preternatural Birth, but to evil conformation or Deformity from the Birth : as we ſhewed in Deformity.

The taking off of parts that conſtitute the Body. The taking away of parts from the body, although it may be a Diſeaſe in number diminiſhed, or if they come piece meal, in magnitude diminiſhed, where we made mention of them, yet they may be referred hither.

As if the Eye be thruſt out of its place, or if any humor as the watery, Cryſtal, or glaſſie Humor of the Eye ſhould flow forth, or if part of the Brain ſhould come forth at the Noſe, the Teeth pull'd out of the Mouth, the tongue cut off, the Lungs be ſpit up, the Guts fall out, as in the Hæretick *Arrius*, by a divine Judgement rather then by a Natural Cauſe. Or, which is uſual, when from a wound any part of the Brain, Lungs, Liver, or Spleen comes forth, as we ſaid in the Hurt of thoſe parts.

The Cauſes.

The Cauſes of the Excretion or Voiding of an Infant, or of any parts that conſtitute the body, is the ſolution of Contiguity, or things near or of Continuity, as ſhall be ſhewed.

The ſeparation of the Veſſels of the Child which were joyned to the Veſſels of the Womb, is the Cauſe of Natural Birth. Natural Birth when the Child comes ripe and quick into the world, is when the child is ſo grown that the Mother can no longer contain it, but it muſt have have more Air for life, and more nouriſhment, and if it ſhould grow bigger, it could not get out of thoſe ſtrait Paſſages. Therefore provident Nature, ariſeth and moveth it by the expulſive Faculty, ſeparating the Veins and Arteries, by which the bed of the Infant or Secundine was joyned to the womb, without any hurt, even as the ſtalks of ripe Fruit fall eaſily from the tree, driveth down the Infant by the help of the Mother, and ſo brings it forth, not without pain, labor, ſweat, and bleeding, by reaſon of the opening of the Veins in the Womb and Secundine more or leſs in all Women.

In

The ſeparation of Veſſels before the Child is ripe is the Cauſe of Abortion

In a preternatural Birth, when the Child is ſent forth unripe, by Natur's force, dividing the Connexion of the Veſſels, there are ſomtimes leſs accidents then in a Natural, if the Child be ſmall. But if there be this Separation of Veſſels by a greater force, and ſolution of continuity, and tearing, which ſtirrs up Nature to the work, there are greater accidents, as Pains and Bleeding.

The Separation of the Veſſels by the violent Motion of Body or Mind is the Cauſe of Abortion.

There are divers Cauſes of the dividing of the Veſſels, and ſpurring of Nature to the work which procure Abortion, if the Child be ſhaken by violent Motion of the Body, ſo that the Veſſels by which it hangs to the womb are divided. Nature eſpecially when near the time, will ſend it forth, ſo it may be driven down by leaping, as *Hippocrates* ſpeaks of the tyre-maker, that caſt away her Child voluntarily, alſo it may come by other violent motions, eſpecially of the lower parts, by riding, running, or other violent Motion.

It may come alſo with preſſing of the Belly, by ſome external Injuries, or with ſtrong tying of the Muſcles of the Belly, or from couging, vomiting, neeſing, crying, ſcowring, by which alſo in a Natural Birth, the Delivery is helped.

As the Excrements of the belly, ſo the Child alſo may be driven down in a Convulſion made by the compreſſion of the Muſcles, and a violent motion of the body. As we ſaw one that without Senſe aborted in the fit of a Convulſion: and wondered when ſhe came to her ſelf what had been done to her Belly.

Alſo Nature ſtirred up by Paſſions of the Mind, through the vehement Agitation of the Spirits, will cauſe Abortion; as by Fear, Anger, and other Paſſions hath been ordinarily ſeen, eſpecially if they ſwonnd, for then the Child is deprived for that time of vital Spirits, with the Mother from whom it receives them.

Abortion cauſed by ſtirring up of Nature.

When Nature is ſtirred up by things taken or applied, it voided divers things, and ſo alſo the Child, as by the uſe of purging Medicines, which force Nature violently, ſo that not only the Excrements, but the Child alſo is voided. Alſo by the uſe of thoſe things mentioned in the want of Terms and bringing forth, either taken in, or applied to the womb by opening the Paſſages, and provoking the womb, by a Propriety to provoke Terms, or driving down the Child, Abortion may be cauſed.

The expulſive Faculty is compelled ſomtimes by humors that burden the womb, to void not onely them, but the Child alſo, eſpecially by blood, which if it be too plentiful for the nouriſhing of the Child, and not conſumed by it, about the Veins of the Womb, it burdeneth Nature, which labours to throw it out, and ſometimes the Terms comming upon a Woman with Child, the Child is alſo ſent forth with them. Therefore when women with child have their Terms, they are in danger to miſcarry. Or if the Terms be provoked by opening a Vein in the Foot, the ſame may happen, and therefore women with Child muſt not be let Blood in the Foot. Alſo the Terms will ſooner be provoked, if the blood be thin, cholerick or foul, and unfit to nouriſh the Child.

When the womb is moiſtned with water, ſo that it is too looſe to hold the Child, that it is the chief cauſe of Abortion, as ſome ſay. And if it were ſo, it muſt needs be without it, and moiſten the Oriſice of the Neck of the womb, which is cloſe ſhut in women with Child, becauſe it cannot be in the womb, whoſe cavity is filled with the Child; and if it could be there, it could not ſo looſen it; nor can it do it when in the Neck of the womb, becauſe it cannot remain there, and there muſt be a greater cauſe of Abortion then that.

Separation of veſſels by a dead child is the Cauſe of Abortion.

The chief Abortion is from a dead Child, becauſe then Nature labours to void it, as being burdenſom, the cauſes of dead Children are divers.

As external force to the belly being great, as a Stroak or Contuſion.

Want of Nouriſhment by which it decaies and at length dieth, this is not eaſie, for while the Mother liveth, the Veins can ſcarce be ſo empty, that there is nothing for the Child. Moreover, though the Mothers blood be impure and foul, the Child will have the beſt of it, hence it is that we have obſerved, that women in Ptyſicks and Hecticks, have gone their time and brought well. But it may happen, that if a woman with Child have her Terms violently and long, the Veins of the womb, and all other parts will be ſo exhauſted, that the Child muſt want Nouriſhment. And this is ſo, if for the Cauſes aforeſaid, the Child being alive, the Veſſels are ſeparated from them of the womb. And then it can live no longer, not only becauſe it wants Blood, but becauſe it wants vital Spirits, by reaſon of the Separation of the Arteries, and cannot take breath.

The Mothers by certain ſigns do know that the Child in the womb, hath a Diſeaſe and is ſick, and like to die, but thoſe are not eaſily determined till Birth, nor then, except there be viſible manifeſtation, as I ſaid of the Dropſie. But without doubt Children in the womb have ſome Diſeaſes, as a hot Diſtemper muſt needs be in the Child, when the Mother hath a Feaver, which is in all Parts, and alſo in the Child. Or when the woman hath another Diſeaſe, ſhe may communicate it to the Child, or ſhe being full of evill Humors, may conveigh them into the Child with the blood, and ſo it may be cacochymical or of evil Juyce, or ſhe may give it the Pox, or Plague, and this is not without a great cauſe, becauſe the Child takes the beſt, and moſt agreable to it, and though the Mother be ſick the Child may be ſound. As Children that ſucked their Mothers of the Plague have been by us obſerved to eſcape it when others have died. Yet I knew a Child born of the mother when ſhe had the ſmall Pox to be full of the ſame. Alſo it is thought that things taken by the mother or applied to her womb may bring a malignant quality deſtructive to the child; as many Medicines which do kill children, and are Poyſon.

Some Diſeaſes that come from the Seed in conception to the child, appear ſooner ſome, later, and kill him before his Birth, or continue by him after, they are mentioned in Deformity in Diſeaſes original.

A Wound or an Ulcer is the Cauſe of taking away a part that conſtitutes the Body.

There is a Solution of continuity, divers waies in the voiding of parts that conſtitute the Body, as a wound, when part of the ſubſtance of the brain Lungs, Liver, Spleen, is cut off and comes out by the wound, or the teeth or tongue is cut off; they or ſome of its Humors fall out, which alſo may come from an Ulcer. Alſo the Brains may come out at the Noſe by a contuſion: as we ſhewed in Wounds of thoſe parts.

The Cure.

A natural and legitimate Birth, when the Child comes ripe forth in due time, he muſt not be delivered, but well ordered, and if it be difficult, aſſiſted. Concerning which how the Mother and the Midwife ſhould behave themſelves, we ſhewed in the defect of Child-birth.

The Gouvnment of the Mother and Child after Labor.

When travail is paſt, then you muſt have a care of the Mother and child, for the Mother you muſt mitigate her pain, and provoke her Flux after Labour, and ſtrengthen her thus. Let her be raiſed up gently in her bed that ſhe faint not, and give her broath, and wine, and good Scents to refreſh her, and let her be moderate in eating and ſleeping, and keep her

her out of the Air till ſhe grows ſtrong, and her womb be brought to its former Condition, which will be ſooner if her Belly be rouled gently down.

As for the Child, let him be waſhed in hot water from his filth, and wiped with Feathers, and anointed with cream or butter, or Oyl of ſweet Almonds, then roul him, and lay him in a Cradle, and rock him to ſleep, and to learn him to ſuck, hold him to the breaſt: it is beſt to try that as ſoon as he is waſhed, for comming thirſty out of the bath, he will preſently lay hold on the Teate and ſuck.

After Abortion or Miſcarriage, there is no other order to be obſerved then after travail. And you muſt after take heed that it cometh not again, which it is probable it will if ſhe hath been formerly ſubject to it. And this is done by things given and applied before conception, and when ſhe is with Child.

The preventing of Abortion before Conception.

Before the woman hath conceived, which ſhe may be certain of, if ſhe hath not uſed a man ſince her Abortion: you muſt conſider diligently, if there be any ſecret cauſe in her body, by reaſon whereof though ſhe do conceive, and the child be formed (for if the Seed conceived preſently flow forth, it is not a true but falſe Conception, and the cauſe of barrenneſs: as we ſhewed) yet ſhe doth not keep it. And this is done by obſerving her conſtitution, whether ſhe be Plethorick or Cachymick, of much or evil blood, and as the Humor aboundeth, you muſt cleanſe the body by bleeding, purging, ſweating, and good Diet. Or if ſhe have a Diſeaſe or Fault in the womb, which may cauſe this, you muſt ſtudy to amend it. But if there be no Humors appearing that can be thought prejudicial, you muſt ſtrengthen the womb, that the child hereafter may ſtay, by Medicines mentioned in Sterility, external, and eſpecially baths which they ſay are beſt, and therefore they ſit in hot baths often.

To prevent Abortion after Conception.

After the woman hath conceived, which ſhe knoweth by certain ſigns, then you muſt take care that ſhe may go out her time, and that the child may be luſty. But if you perceive it to be dead, you muſt not do ſo, and if you be certain thereof, you muſt uſe things that provoke Abortion, for either the child or Secundine remaining, will be the Death of the Mother.

There are divers things good to retain and keep up the child, after you have removed all cauſes that may hurt it, or remove it.

Somtimes it is good to let blood, if we perceive that abortion came from blood abounding about the womb the former time, by reaſon of Plethora, in regard ſhe had her Terms in the time of her being great: and if we ſee they begin to flow again as they did, you may let blood in the Arm not the Foot, becauſe that will move the terms: nor is litting blood to be feared, as the Ancients thought, when people with Child are full of blood, for I never knew any miſcarry thereby, though it hath been done twice or thrice; and have ſeen divers wounded, and that have loſt much blood, and yet the child hath not been the worſe, yet is it not to be done raſhly, but a little muſt be taken at once, and more the next month, and the third time if need require.

Alſo you muſt not be raſh in purging women with child, that are apt to miſcarry, except the body be too much bound, and then adminiſter Clyſters, or ſome opening, gentle Medicine; or if the body be very foul, then you may give ſome ſtronger Purge, and that will do no hurt but good; for many women by chance, not knowing they were with child have taken Purges, and had a great looſeneſs, and the Child not the worſe, neither did they miſcarry.

There are things that prevent Abortion by altering, which have an aſtringent Quality, to fix the Veſſels by which the Child is tyed to the womb; and theſe add ſtrength to the womb, and vigor to the child, and this they do by a Propriety known by Experience.

Some things are given often, eſpecially when they are nigh the time. Theſe Pouders are beſt taken in Wine, or the Yolk of an Egg, or with Sugar of Roſes, or made into Lozenges, with Sugar diſſolved in Roſe or Plantane-water.

Take *Red Coral in pouder two drams, Ivory one dram and an half, Maſtick, or Frankincenſe half a dram.*

Or, Take *the dry Grains of Cuchyneile one dram, Pearls or precious Stones half a dram, with a little Leaf Gold* make a Pouder: It is given by it ſelf, if the woman ſuppoſeth her Child not well, or mixed with the former, or with Margariton frigidum.

Another, Take *Roots of Biſtort, or Tormenil two drams, Date ſtones one dram and an half, Plantane ſeed one dram, water-creſſe-ſeed a little parched half a dram, Amber two ſcruples* make a Pouder.

Or, Take *the Runnet of an Hare dryed two drams, Crayfiſh parched one dram, burnt Ivory two ſcruples, Coriander ſeed prepared half a dram, Red Sanders one ſcruple:* make a Pouder, this may be given alone, or with the other; and if the Matrix of an Hare be dryed and poudered it is better, others add the Pizle of a Bull, or of a Dear.

You may make of theſe this Mixture. Take *Conſerve of Roſes one ounce and an half, Citron peels, and Quinces candied, each one ounce; Conſerve of Sage flowers, or of Mints which ſtrengthen the Womb, ſix drams, of candied Myrobalans, Pulp of Dates, each half an ounce; of one or two of the Pouders aforeſaid two drams, and with Syrup of Citrons* make an Electuary.

Dates their Stones taken out, and they filled with the Pouder of Cuchyneile, and eaten before and after Sleep, are ſaid to prevent Abortion.

The Water called the Childrens Balſom, made of many things ſteeped in Sack, and diſtilled Waters, is good to be taken every day to prevent Abortion.

Outwardly Oyntments and Plaiſters, applied to the Womb, before and behind about the Reins are alſo good. And they are uſed when we are certain of Conception, at firſt a little and then more often, eſpecially if any ſigns of Abortion appear.

The Oyntment. Take *Oyl of Roſes, Myrtles, Maſtick or Quinces four ounces, Juyce of Sloes, Bdellium diſſolved in Vinegar of Roſes, or red Wine half an ounce, Liquid Storax two drams, Wax as much as will make an Oyntment.* You may add *Oyl of Mints half an ounce,* which is good againſt all Fluxes, and proper againſt Abortion.

Make other Oyntments of theſe Pouders. Take *Frankincenſe, Maſtick, each two drams; Sanguis Draconis one dram, Bole, or ſealed Earth half an ounce, of all the Sanders one dram, Spike half a dram,* mix them *with the Oyl or Oyntments mentioned, or with Wax* make an Oyntment.

Or this: Take *Snakeweed, or Tormentil roots, Cypreſs-nuts, Acorn cupps or Gall, each half an ounce, Myrtle leaves, red Roſes, Pomegranate flowers, each two drams; Myrtle ſeeds, Sumach, or Berberries, Coriander ſeed prepared, each one dram; Water-creſſe ſeeds, or Cummin ſeeds ſteeped in Vinegar half a dram, of all the Sonders, Roots of Galangal, each half a dram; Gum Arabick, or Dragach one dram:* make a Pouder, mix it into an Oyntment as the former.

Another proper Pouder for an Oyntment. Take *Red Coral two drams, Ivory one dram and an half, Goats or Harts Horn, Runnet of a Kid or Hare, each one dram,* make a Pouder. You may add the Pouder of a Turtle baked, mix them as the former.

Oyntments are made more Compound of the Pouders aforeſaid mixed with Oyls &c.

Cerots alſo and Emplaſters, may be made of the ſame either ſimple or more compound, to be ſpread upon Leather, and laid on at night, and at other times, with more Wax, and Roſin to make them ſtick.

The uſual Oyntments are that of the Conutes and the Emplaſter againſt Ruptures.

Or we may uſe that Application which we mentioned to ſtop the Courſes, like an Oyntment or Plaiſter: it begins

begins thus. Take *Roots of Snakeweed, or Tormentil &c.*

Some commend Amulets, or things to hang about the Neck, as Eagle Stones which hath a Stone within that rattleth, if it be tyed to the left Arm, bare, or tyed firſt in Calfes skin, which is thought to provoke the Birth, if tyed to the Foot, and to hinder it if to the Arm, or under the Breaſts.

Others commend the Jaſper or Lapis Lazuli, to be hanged about the Neck, or Mallows, Pellitory, Tormentil with the Roots.

The courſe of Life which a Woman muſt uſe to prevent Miſcarriage, conſiſts in temperate Air, let her beware of Heat and Baths, let her eat meat of good Juyce temperate, let her drink ſmall red wine and water; let her take heed of ſharp or hot things, pot Herbs, or Spices, or bitter things which hurt the Child: from things of ſtrong Scent, as Saffron and the like, which move the courſes or provoke Abortion, as we ſhewed in the Cauſes. Let her take heed of Paſſion of Mind and violent Exerciſe. Let her either reſt or walk gently. Let her not often uſe man. Let her Body be kept from coſtiveneſs. And let her abſtain from all things that may breed Diſeaſes in the Child, as convulſions, and let her keep a good Diet.

The Cure of Parts taken from the body.

If the parts that conſtitute the Body that be ſent forth are noble it is deadly, as the Brain, Lungs, Liver, Spleen, when otherwiſe it hinders the Functions, and when theſe parts are quite gone, theſe cannot be renewed, therefore we uſe no other Cure, but to the ſolution of continuity, as the wound, contuſion or ulcer: as we ſhewed in the Functions Hurt, of thoſe Parts.

CHAP. II.

Of the Falling and Sticking forth of Parts.

The Kinds,

THe Falling and Sticking forth of Parts is preternatural, although they be not quite ſeparated from the Body, becauſe they are removed out of their place, outwardly. Thoſe Stickings forth of parts which come from Fractures, or Diſlocations. becauſe the parts are not then in another place or out of the Body, but only ſtick out, and ſo cauſe a Deformity, are ſhewed in the Diſeaſes of Deformity.

The comming forth of Parts.

When a part is removed and yet not fallen off, as when the Guts, and Cawle come forth, it is ſeen by the Tumor, and therefore we ſpake thereof in Tumors.

The comming forth of parts from the Body, when they appear to the Eye, are of the womb, Fundament, Stones, the Eye, or Tongue.

The comming forth of the Womb.

The Womb or Matrix, falls through the Privities far ſomtimes; and then you may ſee the Neck turned, thick, and rough and white for the moſt part, though red in ſome places, and it is ſwollen, and ſtops all the Privities, hanging down a ſpan in length like a bag, ſometimes leſs, and the bottom of the womb is ſeen, and its orifice reddiſh and like Blood, with ſwollen Lips, as I have often diligently obſerved.

The falling down of the Womb.

Sometimes the Womb falls down a little above the Privities or into them, and comes not forth, and is to be felt only, or it only hangs out a little, and grows forth more and more, except it be prevented, and this is called the Deſcending or Falling down of the womb

And if Inflammation or Corruption happen not, when the womb hath long been forth, and ill ordered, there uſeth to be no great accidents, but filth, hinderance in walking, and a ſenſe of weight, ſo that the Belly and Loyns ſeem to be drawn down, but otherwiſe if the woman can put it up again, as uſually it is, ſhe may uſe a man, and conceive, and go out her time without the Falling of it down while ſhe is with Child.

The Falling out of the Fundaments.

The Fundament externally like a purſe internally is made of the end of the Muſcles of the ſtrait Gut, if it be let more forth then at the time of going to ſtool is uſual, and cannot be put up again into the Body, but remains outward with ſome part of the Fundament, it is called the Falling down of the Fundament.

Somtimes it is without any other Diſeaſe, as when by ſtraining it comes forth, and continues longer or ſhorter, and comes of it ſelf, or with little trouble into its place again.

Somtimes though it be put up, it preſently eſpecially at the ſtool, comes forth again, this is uſual in Children, and ſomtimes in Men.

Somtimes the ſtrait Gut falls down and ſwells, ſo that it cannot be put up, or with much difficulty. Sometimes it is red and inflamed, and will endure to be touched, that it may be put up.

The Looſeneſs of the Fundament.

Sometimes it falls out without ſenſe, and cannot be drawn up at will; this is called the Palſie of the Fundament.

The Falling out of the Stones.

We have ſeen the Codds open and the Stones hang far out.

The Falling out of the Eye.

The Eye cannot hang far out of its place, as we ſhewed in Deformity, and if it ſtick far out, it is called the Falling out thereof.

The comming forth of the Tongue.

The Tongue ſometimes hangs out of the mouth, and this is called the hanging forth of the Tongue.

The Cauſes.

The Cauſe of the comming forth of the Guts, Cawle, Womb, Fundament, Eye, or Tongue is either from ſome opening, and the Rimme of the Belly, or weakneſs, and diſſolving of the Neck of the womb, or the turning of the Fundament, or ſtrait Gut outward: or the looſening of the knitting of the Eye, or Tongue; or a wound of the Codds.

By the opening of the Rimme of the Belly which keepeth the Guts and Cawle in the ſame, if the Guts or Cawle fall through the opening, then there is a Rupture or Falling out, of which we ſpake in Tumors. And this opening of the Rimme, is either when it is broken or dilated.

The Cauſe of the rupture of the guts called Enterocele, and of the Cawle called Epiplocele.

The Falling forth of the Guts and Cawle is from the breaking of the Rimme of the Belly, that cauſeth the Swelling called *Hernia* or Rupture, of which there are divers ſorts according to the Diverſity of Parts where they fall; for if it be in the Groin, and in the male-kind, ſo that the Rim be open which covereth the Stones and ſeminary Veſſels, the Guts get through the opening, and ſo lye under the skin, which is called *Enterocele*; and ſometimes into the Codds, and cauſe a great Swelling when much falleth down, or when they are ſtretched with wind, or with Excrements. And if they be hard, it is felt, and if there be wind, they make a noiſe being preſſed. And if the Guts ſtay there and cannot be put up, becauſe they are ſtretched and rouled together, becauſe the Paſſage of the Excrements is ſtopped, they are thrown up again. But if part of the Cawle fall into the Groin by the aforeſaid, it is called *Epiplocele*, and the Tumor remains

mains there, not going lower becauſe the Cawle being ſhort and ſcarce, reaching beyond the Bone of the Privities, cannot fall ſo low as the Guts, except ſome part of it be broken, when the Rimme is broken, and then it may fal into the Codd. which cannot be put up again. We ſaw one in the Groin very big, which we knew was the Cawle by feeling of it to be unequal with Knobs of hard Fat; which we knew was broken by the quantity or relaxed as we ſhall ſhew, but being without pain it was neglected, and the Patient lived not long after.

The breaking of the Rimme is the Cauſe of the Rupture in the Groins of Women.

If the Rimme be broken in the groin of a Woman, where a certian Veſſel paſſeth by it outwardly in the Groine, then there is the Rupture called *Enterocele* or Gut-ruptare in Women, which is ſometimes very great. And if the Cawle fall there which is longer in Women then in Men, the Tumor is larger then in Men, and is called *Epiplocele* or Cawle-rupture.

The Cauſe of Navel-rupture.

But if the Rimme be broken in another part of the Belly and the Guts, or the Cawle get there under the skin, if it be in the Navel, it is called *Omphalocele* Navel-rupture, or Exomphalocele, or Rupture about the Navel, if in any other part it is called *Hernia* or Rupture, which you may know by touching, whether it be the Guts, for then they will make a noiſe, but the cawle will not, and the Guts make a larger Tumor then the Cawle.

The Rimme is broken, either by a Stroak or Fall, or vehement Leaping, or Vaulting into a Saddle, as I have obſerved. Alſo by great ſtraining when the Belly is preſſed by the Muſcles in Labour or Travail with Child, or going to ſtool, alſo in Children by crying. Alſo by a cut, when the skin is healed, and the Membrane left open, or the like.

The Dilatation of the Rimme is the Cauſe of ruptures.

A Portion of the Guts or Cawle may fall down, only by the enlarging or dilating of the Rimme of the Belly, by which the Seed Veſſels deſcend into the Codds. This comes not ſpeedily but by degrees, with often ſtraining; for when the Guts are carried to the enterance of the Rimme of the belly, they work themſelves through or break through, when the force is great. And that this may be ſo, and that the enterance of the Rimme of the Belly may be ſo dilated and opened without breaking, it appears, in that more narrow and thick parts, may be ſo enlarged as the Ureters, through which a Stone falls down, as we ſhewed. And this we have ſeen to be by degrees. And in a Rupture-dropſie, when after Death we opened him, we found a round hole not cut or broken, by which the Guts fell into the Codds, by which that thin part of the Gut which is above the blind Gut, was carried to the bottom of the Codd which was full of Water, and it grew firmly to the Rimme in the whol Paſſage; and the Patient while he lived and was in Health otherwiſe, voided his Excrements orderly, and complained of no pain. *Fernelius* who diſtinguiſheth this Paſſage of the Rimme into that which is internal, and that which is external, ſaith that in the Gut-rupture, and cawle Rupture, the inward Rimm or Skin muſt needs be broken, and the outward only enlarged. It may be he meant that it was ſo in Women, that theſe Ruptures came from the Relaxation of the Rimme of the Belly in the Groin where they have as we ſhewed a peculiar Veſſel.

For he ſaith that there is a Tendon ſent from the Groine to the Rimme of the Belly which ſtrengthneth it, and ſo alſo the Guts and cawle.

But in regard that Veſſel is not ſo membranous and thin as the enterance of the Rimme, but is nervous and hard, and therefore is not ſo eaſily enlarged, the Guts or Cawle cannot fall into the Groin by the relaxing thereof, except it be broken.

The cauſe of Navel-rupture is the enlarging of the Rim of the Belly, there.

When the Rim of the Belly is enlarged without being broken, there may be a Navel-rupture alſo: and this appears, becauſe in great ſtraightneſs, eſpecially of Woman in travail, the Navel often ſwells, by the Guts through ſtraining, ſent chiefly to that part of the Rim, where there is a ſhort Paſſage in the Navel, which appeared at the birth in the Navel ſtring and after grew together, and there diſtending or ſtretching the Rim, and when the ſtraining is over, and the ſtretching, the ſwelling goes clean away and returns no more, which would not be, if it came from the breaking of the Paſſage: for which cauſe, as we perceive plainly that the Navel-rupture continues not, ſo we may collect, that the Rupture which remains, comes from the Rim of the Belly, ſo ſtretched by the Cauſes aforeſaid, that it cannot return, which cannot be in other parts of the rim of the Belly, but that in the Groine, without a breaking thereof.

The cauſe of the falling out of the Womb, is the diſſolving of the connexion of the Neck thereof.

From the Diſſolving or Diviſion of the Neck of the Womb, from the parts unto which it is knit, comes the Falling out thereof. For the Womb being chiefly held up by its Neck, upon which it reſteth, and unto which it grows firmly, and in other parts being free from all connexion or joyning, that it may better dilate and enlarge it ſelf in Conception, (except on each ſide a little, and that looſely to the Rimme of the Belly) it cannot be that it ſhould fall all to the Privities, except the Neck thereof which is ſo faſtned thereto, that it cannot be ſeparated, do alſo follow. And becauſe this cannot be without the rending of the fibrous Connexion which is made by the Neck and Parts adjacent. The immediate cauſe of the Falling of the Womb, muſt be the diſſolving of the Connexion of the Neck thereof. And if this diſſolving be in ſome part onely near the womb, the womb will hang down in the Privities, with ſome part only of the Neck turned, but if the Neck of the Womb be wholly ſeparated from the parts under it, then the Womb will all hang forth, with the Neck turned inſide, outward, and the womb will not be ſo turned in the bottom, but as it was when in the Belly, the Orifice onely being open, drawing with it the Membranes and the Rimme which is joyned to them with the Veſſels and Stones. And this may be without a Rupture; only from the Looſeneſs of the Membranes which can ſtretch much, (as we ſee in Dropſies, when the Belly is ſwollen, how the Rim thereof is ſtretched) although the womb hath been long down, as appears in that when it is put up again, Women may conceive, which could not be, if the Veſſels were divided from it.

The womb it ſelf cauſeth chiefly this Separation of the Neck of it from the Fibers or ſmall Veins by which it is joyned to the parts adjacent though not ſtrongly, and therfore it may be without great hurt or bleeding; when it is forcibly ſo drawn down, that it brings the Neck with it, either ſuddenly or by degrees, when there is leſs force, firſt tearing the Veins next to it, and then turning out the neck downward, which hanging forth, makes it fall more down by degrees through the weight thereof.

The forcible untying of the Neck of the Womb, is the cauſe of the womb Falling down.

The womb is thus driven down by great and often ſtraining, by blowing the wind, or otherwiſe which preſſeth downward the Guts and Womb, eſpecially in a womans throws in childbirth; when the travail is hard, and the womb gets too much downward with the Child, and the rather when the Child getting through with difficulty, thruſts the Neck of the Womb down, and ſo untieth it from the Veins. Or if the Secundine or after Birth, ſticking ſtill to the womb, be ſo driven by the Midwife, that the womb is driven down alſo with the Neck thereof. For theſe Cauſes after Child-bearing the womb falls down; and

and thoſe Women which have often brought forth, and endured ſuch Midwives, are preſently troubled therewith, or when they grow old.

The ſame may come from Leaping, or the like Shaking of the Body; and the Womb may hang out thereby.

Alſo from the Neck of the Womb it ſelf beſides, when it is pull'd away by the Womb, there may be a Falling out of the ſame, when it is ſeparated by Force from the parts beneath, by violent and frequent Copulation, as in Harlots which are continually rubbed; or from ſome Corruption in the Neck, by which we once ſaw the womb fallen out.

Alſo from other Cauſes, this Falling down of the womb can ſcarce proceed. As for the looſeneſs of the Ligaments (or of Muſcles by which ſome thought the Womb did hang) which they ſay comes from the Force mentioned (and by which the womb is driven down,) or from the plenty of Humors that wet the Membranes. We, (ſince there are no ſuch Muſcles, becauſe as we ſhewed the womb muſt be free, and Membranes ſo looſned, that they may follow the womb, nor ſo faſt tyed as they ought to be, if the womb hang by them) cannot grant the Falling out of the womb to be from the looſeneſs thereof. For although the womb be looſned, and the Veſſels ſtretcht beyond their bounds, yet can it not fall through the Privities, except the Neck be ſeparated, alſo which only holds it in.

Nor can the breaking of the Membranes be the Cauſe, as ſome ſay, becauſe, we found in the Anatomy of a Woman whoſe Membranes were putrified and conſumed, long before her death, as appeared by a Flux of ſtinking matter, that the womb moved not out of its place, but was firm.

As for the watery Humor which they ſay cauſeth the Falling out of the Womb, we ſhewed that it could not do it by moiſtning the Ligaments, and now declare, that in Women that have the Dropſie, in whom the womb and its Membranes ſwimms in water, the womb falls not out; yet it may come to paſs in the Whites, that the neck of the womb being continually moiſt, and therefore too looſe, that the womb being compelled by other Cauſes, may eaſier ſlip down, and the neck may yeeld more eaſily, and be inverted.

Some teach that beſides this Falling down, that the womb while in the Belly may be moved on one ſide, and get alſo up to the Stomach. But being it grows to the neck, and is compeſſed every where with the guts, abiding commonly in the middle, it will not eaſily get into other parts, and will rather go downwards then upwards. Except perhaps it grow ſo that it take up more room then formerly, as we ſee in Women with Child: and then alſo it rather goes downwards by its weight, and the Belly is more ſwollen and harder beneath. For which reaſons, and the other accidents in the Mother-fits, we declared in the Cure of them, that they come rather from Vapors that ariſe from the womb, then from the aſcending of the womb it ſelf.

The cauſe of the falling out of the Fundament is ſtraining.

The Falling out of the Fundament is from the Inverſion or ſtraight Gut, for then it ſwells, as when going to ſtool, the Fundament ſticks out with ſtraining to let out the Excrements, till it be drawn in again; ſo that if by great force and ſtraining with hard Excrements, it be ſo brought down, that it brings a part of the ſtraight Gut with it, it is the cauſe of its ſtaying out. The ſame may be from other cauſes that bear down, as in Child-birth, when the Delivery is hard, the Fundament alſo falls out, alſo from forcing about the Fundament, as in the Teneſmus, or needing or in the Flux called *Dyſentery*. And we have ſeen in an Inciſion made in the Rimme or Peritonæum near the Fundament for taking a ſtone out of the Bladder, that through pain, the Fundament hath been by ſtraining thruſt out, and the Yard alſo though in an Infant and little, hath been ſwollen and ſtood. And I have obſerved in ſome Children troubled with the Stone, that they had not only this coming forth of the Fundament alwayes when they ſtrained to make water, but an Extenſion of the Yard, eſpecially in the Head and Fore-skin, from their often handling of it through pain, which were the undoubted ſigns of the Stone in the Kidneys.

And if the Fundament be ſo thruſt out by ſtraining, that the ſtraight Gut be drawn from the Meſentery or middle Membrane by which the Guts are held, then they cannot be put up or kept in; although the Muſcles be right againſt the Fundament to draw it in again gently, yet if it be far forth and tied with no Ligaments, the Muſcles alone cannot do it, becauſe if the Fundament be far out, they will fall out alſo.

The Looſneſs of the Muſcles of the fundament is the cauſe why it cannot be drawn in.

It may come from the weakneſs of the Muſcles which draw in the Fundament after ſtool, and conſtrain it up, that the Fundament may be ſo far forth, that it cannot be drawn in, by which means the Fundament may be ſaid to be forth, but not to fall out except Force or Straining perceeded; becauſe it is not ſo retained by theſe final Muſcles, that when they ceaſe to act, it ſhould preſently fall out of the Body in which it was included without any Force. Theſe weakneſs which makes the Muſcles unable to draw back the Fundament, that falls out by ſtool, befals them, which have often had the Falling of it out; or it comes from too much cold of the part which is very ſenſible, by ſitting upon a cold ſtone or the like, or by ſtaying in the cold Air or Water, which touch the Fundament.

The Looſneſs of the muſcles is the cauſe why the fundament cannot be drawn back.

Many ſuppoſe that Falling of the Fundament, and that which is called *the Palſey of the Fundament*, comes from Looſneſs of the Muſcles through a Defluxion upon the Nerves. But it is improbable, that a particular Palſie of this part ſhould be alone, without any other part affected from the Defluxion. Nor is it probable that a Defluxion which muſt needs fall in abundance to cauſe a Palſey, ſhould fall only into the loweſt part of the *os ſacrum*; where theſe ſlender Nerves are accompanied with theſe Muſcles, and not rather fill the whol Cavity of the *os ſacrum*, by which means the Nerves might be diſſolved. Therefore if there be a Palſie in the Muſcles of the Fundament, it would be in the whol Body, or in the inferior parts, as well as there. And though there be a great Reſolution of parts in an Apoplexy, we find none there, nor doth the Fundament fall forth, nor in any other Palſie, when all the lower parts are reſolved, yet the Patient can go to ſtool and draw in the Fundament, and though it be weaker for the Diſeaſe, yet it falls out. For which cauſe, if difficulty of drawing back of the Fundament be from the Nerves, which comes ſeldom, it comes from a Palſie cauſed by a Defluxion, and we ſuppoſe that it comes from compreſſion of the Nerves, or contuſion by Fall or Stroak about the Crupper, or from ſome great Coldneſs of the part which is not only upon the Muſcles but Nerves.

The Connexion or Faſting of the Eye being looſned by a Contuſion is the cauſe of its coming forth.

When the Connexion of the Eye with its hollow roundneſs is looſned, it falleth out, and this comes by ſome violent Cauſe, becauſe it is ſo fixed to the place, that when it is brought to the Table boyled it can ſcarce be got out.

Yet the Eyes fall out by a great Contuſion of the head, by a Fall or Stroak.

And ſcarce by another means, except they ſtart out a little by ſtraining, as in Child-birth, crying or roaring and ſo ſeem bigger, yet they fall not out by that means but only ſtick out, of which we ſpake in Deformity: becauſe by ſtraining they cannot be much diſtended, but a little forced by the Muſcles.

Some think that the Eye may fall out by the ſtretching of the Globe with Wind and Moiſture gathered before it, but ſince we find no Cavity in the Eye, but it is full every where, and there is no way for theſe to get in, or can they be

be bred in the Eye, or come from other parts, we cannot yeeld to them. As we ſhewed in the Cauſes of pains of the Eyes, from Wind and Filmes, which they ſuppoſe to come from Defluxion of Water.

The looſning of the Connexion of the tongue from a contuſion, is the cauſe of its coming forth.

The Falling out of the Tongue may be from the looſning of its Connexion, it is ſo ſtrong bound by Muſcles, a Coate and Ligaments, that it muſt be done by great Force. But it happens from a Contuſion of the Neck or Breaſt, as when theeves are racked, their Tongue ſticks out, and it may alſo come by other means.

The cutting of the Cod cauſeth the falling out of the ſtones

I ſaw one whoſe Stones hung out by a wound which was given upon his Codd. And I obſerved the ſame in one which was ſhot with a Bullet and loſt half his Codd, that his right Stone, with the Seed-veſſels hung forth bare.

The Cure.

The Cure of the Falling out of the Guts & Cawle in Ruptures.

The Falling down of the Guts and Cawle which comes from the breaking or ſtretching of the Rimme of the Belly, cauſeth the Tumor called *Cele*, if it be in the Groine, and be but little, cauſing no great pain, it is neglected, or it is eaſily cured if taken in time; as alſo the Omphalocele or Navel-rupture, which ſome have all their lives, which will fall in when it is preſſed, or the like; but ſome Navel-rupture vaniſheth of it ſelf: as I ſhewed. But if the Tumor deſcend to the Codd, in the Gut-rupture it is harder to cure, or dangerous, for if it will not return by any means, but cauſe Pain and Coſtiveneſs of Body it is deadly, and the Excrements are ſpewed up which declare it.

Alſo the Navel-rupture or the like, if it cannot be put in, and produce the ſame accidents is deadly. And we ſhewed that the Cawle-rupture killed one, when the Tumor in the Codd grew hard. In other kinds of Ruptures in the Belly or Codds, if the Tumor will yeeld, although it be of ſhort continuance, yet to take it quite away that it return not, and to make a perfect Cure, it is difficult, eſpecially becauſe the Patient muſt continue them for their Operation, and Reſt, and be bound which he wil unwillingly undergo. But if it be old, it is impoſſible, except by manual Operation, and that is painful, and dangerous of death if by Inciſion, as is uſual, and the Stone on that ſide muſt be left, if it be made in the Groine. And if the Patient will not adventure that you muſt labour to hinder thoſe Tumors from increaſing which you cannot take away. All which ſhall be declared and the manner how, by Medicines both inward and outward; firſt how Medicines may be applied to the cauſe that is the part fallen, then how to the Diſeaſe which is the Solution of Continuity in a Rupture; or of Contiguity in the relaxing of the Rimm of the Belly.

We uſe things to put up the part fallen, and to keep it in, and hinder it from falling out again; if it be Gut or Cawle fallen out of the cavity of the Rimme, either cauſing a Tumor in the Groine or Codd.

We put up the Tumor in the Groine and Codd with the Hands by degrees, or in the Belly, by preſſing and moving it to the hole whence it fell, which we find out with the finger. And this is done when the Patient lyeth upon his Back, ſo placed that if it be below, that his Feet may be higher then the reſt of the Body, by which ſomtimes the Gut goes in of it ſelf, ſo I ſaved the life of a Countreyman twice that was broken on both ſides, when he vomited his Excrements, and was in great pain; and a while ſince I cured a Virgin that was burſten, which vomited her Excrements, by putting up the Gut with my Hand.

And if this Operation do it not, as when the Gut is out it comes to paſs often, through Diſtention by the wound, and Wrinkling and Hardneſs, that the Gut is ſo ſwelled, it cannot be reduced by the Paſſage, and then you muſt have a care, leaſt the Paſſage of the Excrements being hindered, they ſhould flie up or an Inflammation ſhould kill the Patient.

Alſo you muſt apply the Anodynes or takers away of pain, when there is Pain, Heat and Fear of Inflammation, mentioned in the Tumor Phlegmon.

And chiefly this Pultis, which openeth the wayes and mollifieth the hard Excrements, and expells Wind. Take *Marſh-mallow roots two ounces, Lilly roots one ounce, Mallows, Violets, Brank-urſine, Pellitory, each one handful; Roſes, Violets, Chamomil, and Melilot and Dill flowers, Bran, each one ſcruple*; boyl them in Milk and Water: if there be great pain, beat and ſeirſe them, adding, *Barley flower, and Bean meal, each three ounces*; *the Flower of Line-ſeed, and Fænugreek, each one ounce and an half*; *Fleabane ſeeds one ounce, Pouder of Earth-worms one dram, Oyl of Roſes three ounces, Ducks or Hens Greaſe one ounce*: make a Cataplaſm.

When the Heat is not, and we will uſe Softners and Expellers of Wind, add to it, *Orris roots, Briony, or wild Cowcumber roots, each one ounce*; *Wormwood, Calaminta, or Organ, each one handful*; *Elder, Roſe and Centaury flowers, each one pugil*; *Cummin and Caraway ſeeds each two drams*; *Agnus Caſtus ſeeds one dram*, and without Milk, we add Wine, and with *the Meals or Brans aforeſaid, or of Orobus and Lupines, each one ounce, Bay-berries half an ounce, with Oyl of Orris and Rue*: make a Pultis.

Or when there is much Wind. Take *Caraway ſeeds one ounce, Cummin ſeed half an ounce, Oyl of Rue one ounce, with Oxymel*, make a Cataplaſm.

Rue fryed with Oyl, and applied is good.

Fomentations are made of the Decoctions, of the which the Cataplaſm was made of the firſt if there be Heat, of the laſt if you muſt diſcuſs more, adding the Oyls there mentioned.

Alſo anoint with Oyl of Roſes, Dill, Lillies, Chamomil, Melilot, Orris, Elder, Rue.

You may diſcuſs with Baggs, of dry Plants, and Milium ſeeds, and the other great Seeds and Salt.

Beſides you muſt uſe againſt Wind inwardly and outwardly, things to diſſipate or diſcuſs and prevent it alſo. As we ſhewed in the Wind of the Stomach, and of the colick.

You have need of no external Applications, when the Cawle comes forth, being commonly in the Groine, and will go back only with lying down, or with the Hand, except it be in the Codd, as we ſhewed: and then you muſt foment and plaiſter the Tumor with Looſners, not regarding wind, except it be gotten in the ſame way.

If the Guts cannot be put up, we are conſtrained to cut, that the skin being open, and the Guts bare, and the hole by which they fell open, they may better be put up; which is dangerous to do in the Groine, if the Guts are gone from thence into the Codds, becauſe the Guts ſticking to the skin, may eaſily be cut alſo, as we have ſeen. Moreover if the Inciſion be made with ſuch care, the Guts are not hurt, yet in regard the naked Entrals are worſe to be medled with, for the Cure of the pain of the wound, then when they were covered with skin, by this Operation in the Groine, we either do no good, or we give occaſion to have cutting to be thought the Cauſe of his Death, which would otherwiſe have followed, while the Guts were forth. But we have obſerved good ſucceſs by cutting in other parts of the Belly, when the Guts get through the Rimme of the Belly being burſt, and can by no Art be put up again, becauſe the Tumor is ſeldom ſo great in thoſe parts, and the hole of the Rimme may better be found, and the Guts better put up without danger, being taken hold of near the hole, and by degrees wrought in.

We keep the Guts and Cawle in, and the Tumor from returning divers wayes; by placing the Body conveniently, and compreſſing the Tumor with the Hand or Inſtruments.

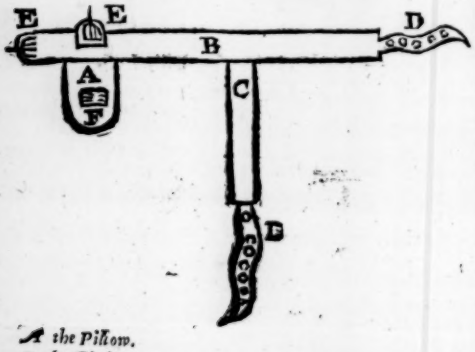
The placing muſt be ſuch that the Guts and Cawle may rather tend inwards then outwards, with the Face upwards, and let him keep his Bed in that poſture, becauſe it keeps them in till other Art be uſed.

The Hand preſſing the Tumor, doth not only drive it back, but keeps it from returning while it is held there, and though this cannot be done continually, yet it is good ſomtimes to apply the hand, eſpecially when the Guts are preſſed by the Belly by coughing or ſtraining, and ſtrive to get out. And if the Tumor be not great, and the ſtraining be uſual, you may keep it from increaſing with the hand.

We keep them alſo up with Inſtruments called *Truſſes*, which they muſt wear while they lie up, and not leave them off but at night if they hurt not nor hinder, & when they are conſtrained to change them or remove them, you muſt ſupply their place with the Hand. Theſe are made of Bolſters laid upon the Tumor which ſtops its return, which that they ſlip not nor be too ſtrait, are tyed by divers Bands like a Girdle, or from the Shoulders, and the like, tyed with Points, or with Claſpes, and they are to be faſhioned according to the Tumor that the Patient may wear them with little trouble, of which theſe following are the beſt.

The firſt for the Groine-truſs, is made of a Pillow of the length and breadth of the Groine, ſtuffed with wool two fingers thick, and leaſt by uſe it ſhould fetch off the skin covered with Linnen, Silk or Leather, and that it may ſtick faſt, there muſt be a broad Girdle of the ſame ſtuff about the Loins ſo faſtned as I ſhewed, to the Groine before, and a broad Rouler of Cotton to the hinder part of the Girdle, to come between the Thighs, that goes through the middle of the Pillow or Bolſter, paſſing through a loop to keep it faſt; and the Girdle muſt be there tyed again.

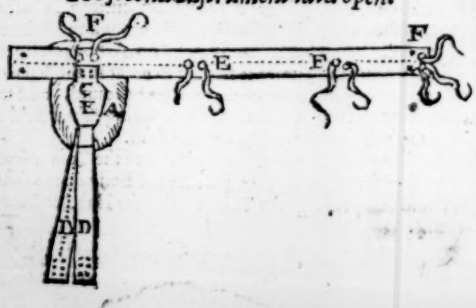
The firſt Inſtrument opened.



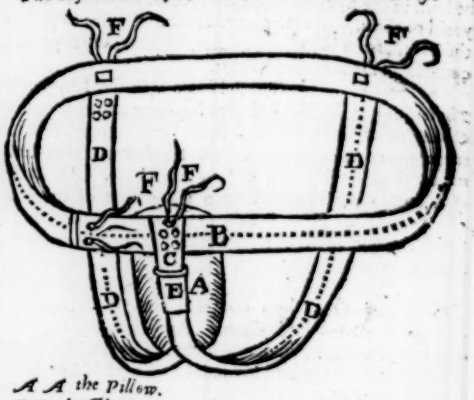
A the Pillow.
B the Girdle.
C the Girt underneath.
D D the Thongs of the Girdle and Girts.
E E the Loops through which the Thongs paſs.
F F the Loope of the Pillow which the ſtring paſſeth through

There is another for the Groine, made of the Girdle and Bolſter, as the firſt; but the ſtring going under, is faſtned before to the Girdle, and paſſeth through the Loop of the Bolſter, and is divided into two bands, which put under the Thighs, are tyed in two places to the Girdle, that they may hold faſter, and keep the Pillow right in its place.

The ſecond Inſtrument laid open.



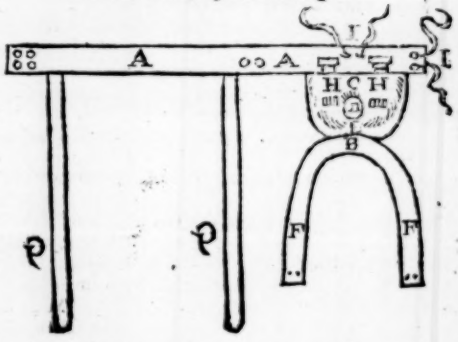
The Inſtrument cloſed, and as it is bound to the Body.



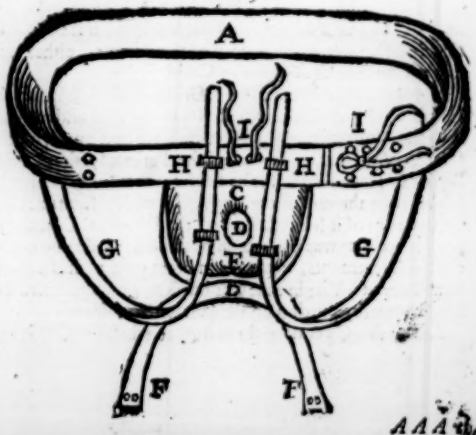
A A the Pillow.
B B the Girdle.
C C the String going underneath.
D D D D two Roulers into which that ſtring is divided.
E E the Loop of the Pillow, under which the Girt paſſeth.
F F F F the Girt by which the Girdle and the Roulers underneath are tyed.

The third Inſtrument to be fitted to the Groin, ſo ſtrong that it is proper for unruly Children, is made of an under Girdle, which is tyed to the Girdle above the Groins, being broad and large upon both Groins and the Codd, and on both ſides, where the Groins muſt be preſſed, like two Pillows ſtuffed with Wool, but in the middle the Yard paſſeth through a hole, and under there is a Bag which holds the Stones not cloſe. and ends in two Roulers, which brought under the Thighs, are tyed both to the Girdle, and do attract the under girt, and beſides there are two other Roulers which are brought forewards under the Thighs, which paſs through the Loops of the two Pillows, to fix the Girt and the Pillows, as the following Figure ſheweth.

The third Inſtrument open.



The ſame Inſtrument cloſe, how it is fixed to the Body.

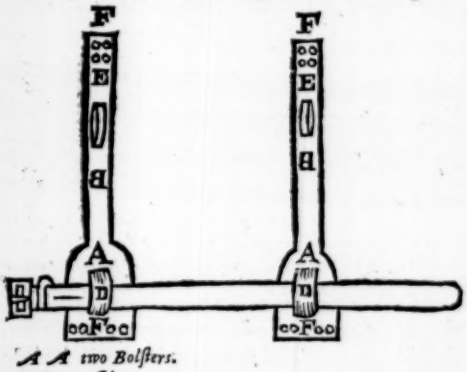


A A A the Girdle.
B the Girt.
C C the ſame open,
D D the hole of the Girt.
E E the bag of the Girt.
F F F F the two bands of the Girdle.
G G G G the two bands of the Girt.
I I I I the Points that tie the Girdle and the Girt together.

Somtimes the three kinds of Girts which are under the Girdles, that they may not ſlide down, and be faſter, are held by two other Girts that are faſtned behind to the Girdle, and caſt over both Shoulders, and bound with Points again to the Girdle before.

The fourth and moſt proper Inſtrument or Truſs, is made of two broad cotton Girts, to both which there is a Bolſter, which are tyed behind to the Doublet, and are carried under the Thighs, come up again to both Groins, where they lye upon both Groins with Pillows, and are again tyed to the Doublet, and that the Pillows may be faſt, they are tyed faſt with a Leather-girdle that paſſeth through the Loops of the Bolſters, before and behind, and ſo in the greateſt Motion it will hold, and the Bolſter in the ſound Part, doth help the Bolſter upon the Tumor, that it ſlip not. As the following Figure ſhews.

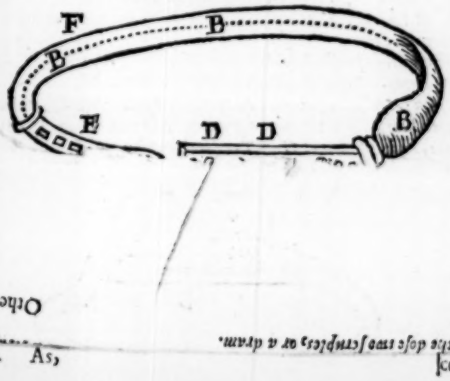
The fourth Truſs or Inſtrument laid open.



A A two Bolſters.
B B two Girts.
C the Leather Girdle.
D D the Loops of both Pillows.
E E the Loops of both Girts.
F F F F the Holes of both Girts by which the Points are faſtned to the Doublet.

The fifth Truſs is made of Wood two inches thick, thin and round beneath, which hath a ſpace in the middle for the Yard, leaſt it ſhould hurt the Root thereof on both ſides, with two Bolſters upon the Groins. This Girdle made of firm thin Iron, that it may yeeld a little, and covered with Leather is faſtned above with Nails and Hinches in the outſide, that it may open and ſhut, and the leather it is faſtned. As this Figure following ſheweth both open and ſhut.

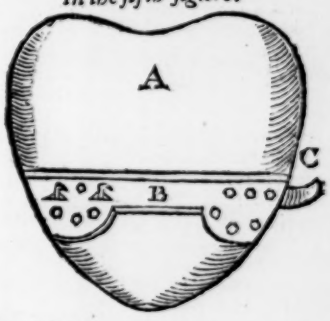
The fifth Truſs open.



A A A A the Wood.
B B B B the Iron Girdle covered with Leather in the firſt figure, and bare in the ſecond.
C the outward part of the Iron Girdle bare, faſtned to the Wood by Nails and Buckles.
D D the two Hooks
E the outward part of the Iron Girdle bare, with holes for the Hookes.
F F. the Iron Girdle divided there, in the firſt figure onely held together by Leather.
G the Barre made of the ends of the Girdle, joyned with Hookes and covered with Leather.

The ſixth Inſtrument made of Wood, that is broad, to cover both Groins, bowing inwards, and holding up the Codd, with an Iron Girdle like the former. Under which upon the ſide where the Rupture is, there is a Bolſter or Pillow to preſs down the Tumor: as followeth.

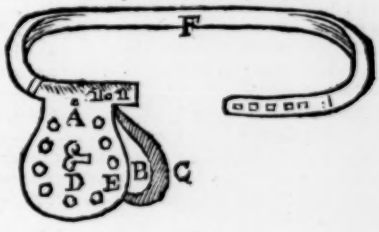
The ſixth Truſs made of a broad Board, faſtned to an Iron Girdle, like that in the fifth figure.



A the broad Board.
B the outſide of the Iron-Girdle faſtned to the Board.
C the Girdle there divided.

The ſeventh Inſtrument or Truſs is made of Iron, onely for the Groyn where the Rupture is, with an Iron-Girdle as the former. This is made of thick and broad Plate of Iron, with an Iron-ſpoon of the ſame breadth, joyned to the Joynt, that it may move, lined with Leather, and ſtuffed where it toucheth the Rupture, which is held with the Iron-ſpoon. As may be ſeen in the Figure following.

The ſeventh Truſs open.



A the Iron-Plate.
B the Iron-Spoon.
C the Convex, or bunching part of the Spoon covered with Leather.
D the Iron-ſhell which thruſts the Spoon down.
E little Holes through which the Leather is ſewed
Plat

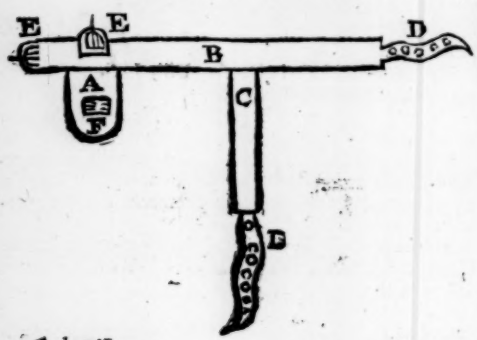
The placing muſt be ſuch that the Guts and Cawle may rather tend inwards then outwards, with the Face upwards, and let him keep his Bed in that poſture, becauſe it keeps them in till other Art be uſed.

The Hand preſſing the Tumor, doth not only drive it back, but keeps it from returning while it is held there, and though this cannot be done continually, yet it is good ſomtimes to apply the hand, eſpecially when the Guts are preſſed by the Belly by coughing or ſtraining, and ſtrive to get out. And if the Tumor be not great, and the ſtraining be uſual, you may keep it from increaſing with the hand.

We keep them alſo up with Inſtruments called *Truſſes*, which they muſt wear while they ſit up, and not leave them off but at night if they hurt not nor hinder, & when they are conſtrained to change them or remove them, you muſt ſupply their place with the Hand. Theſe are made of Bolſters laid upon the Tumor which ſtops its return, which that they ſlip not nor be too ſtrait, are tyed by divers Bands like a Girdle, or from the Shoulders, and the like, tyed with Points, or with Claſpes, and they are to be faſhioned according to the Tumor that the Patient may wear them with little trouble, of which theſe following are the beſt.

The firſt for the Groine-truſs, is made of a Pillow of the length and breadth of the Groine, ſtuffed with wool two fingers thick, and leaſt by uſe it ſhould fetch off the skin covered with Linnen, Silk or Leather, and that it may ſtick faſt, there muſt be a broad Girdle of the ſame ſtuff about the Loins ſo faſtned as I ſhewed, to the Groine before, and a broad Rouler of Cotton to the hinder part of the Girdle, to come between the Thighs, that goes through the middle of the Pillow or Bolſter, paſſing through a loop to keep it faſt; and the Girdle muſt be there tyed again.

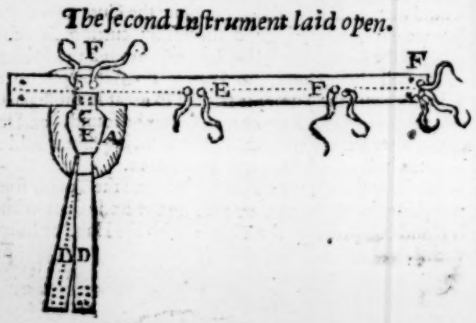
The firſt Inſtrument opened.



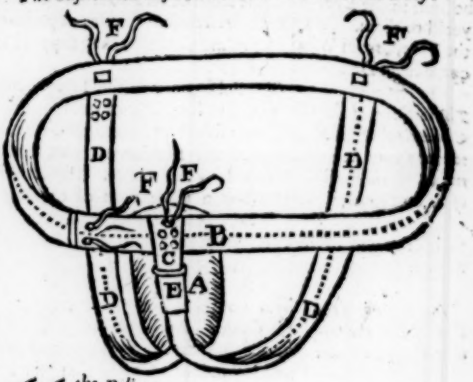
A the Pillow.
B the Girdle.
C the Girt underneath.
D D the Thongs of the Girdle and Girts.
E E the Loops through which the Thongs paſs.
F F the Loope of the Pillow which the ſtring paſſeth through

There is another for the Groine, made of the Girdle and Bolſter, as the firſt; but the ſtring going under, is faſtned before to the Girdle, and paſſeth through the Loop of the Bolſter, and is divided into two bands, which put under the Thighs, are tyed in two places to the Girdle, that they may hold faſter, and keep the Pillow right in its place.

The ſecond Inſtrument laid open.



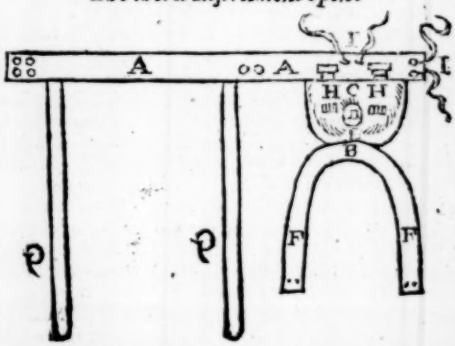
The Inſtrument cloſed, and as it is bound to the Body.



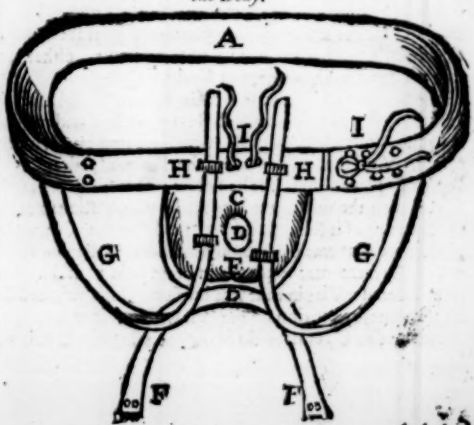
A A the Pillow.
B B the Girdle.
C C the String going underneath.
D D D D two Roulers into which that ſtring is divided.
E E the Loop of the Pillow, under which the Girt paſſeth.
F F F F the Girt by which the Girdle and the Roulers underneath are tyed.

The third Inſtrument to be fitted to the Groin, ſo ſtrong that it is proper for unruly Children, is made of an under Girdle, which is tyed to the Girdle above the Groins, being broad and large upon both Groins and the Codd, and on both ſides, where the Groins muſt be preſſed, like two Pillows ſtuffed with Wool, but in the middle the Yard paſſeth through a hole, and under there is a Bag which holds the Stones not cloſe. and ends in two Roulers, which brought under the Thighs, are tyed both to the Girdle, and do attract the under girt, and beſides there are two other Roulers which are brought forewards under the Thighs, which paſs through the Loops of the two Pillows, to fix the Girt and the Pillows, as the following Figure ſheweth.

The third Inſtrument open.



The ſame Inſtrument cloſe, how it is fitted to the Body.

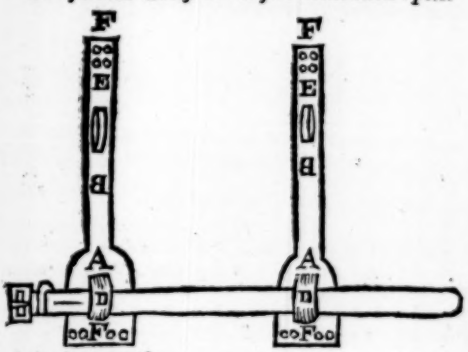


A A A the Girdle.
B the Girt.
C C the ſame open,
D D the hole of the Girt.
E E the bag of the Girt.
F F F F the two bands of the Girdle.
G G G G the two bands of the Girt.
I I I I the Points that tie the Girdle and the Girt together.

Somtimes the three kinds of Girts which are under the Girdles, that they may not ſlide down, and be faſter, are held by two other Girts that are faſtned behind to the Girdle, and caſt over both Shoulders, and bound with Points again to the Girdle before.

The fourth and moſt proper Inſtrument or Truſs, is made of two broad cotton Girts, to both which there is a Bolſter, which are tyed behind to the Doublet, and are carried under the Thighs, come up again to both Groins, where they lye upon both Groins with Pillows, and are again tyed to the Doublet, and that the Pillows may be faſt, they are tyed faſt with aLeather-girdle that paſſeth through the Loops of the Bolſters, before and behind, and ſo in the greateſt Motion it will hold, and the Bolſter in the ſound Part, doth help the Bolſter upon the Tumor, that it ſlip not. As the following Figure ſhews.

The fourth Truß or Inſtrument laid open.



A A two Bolſters.
B B two Girts.
C the Leather Girdle.
D D the Loops of both Pillows.
E E the Loops of both Girts.
F F F F the Holes of both Girts by which the Points are faſtned to the Doublet.

The fifth Truſs is made of Wood two inches thick, thin and round beneath, which hath a ſpace in the middle for the Yard, leaſt it ſhould hurt the Root thereof on both ſides, with two Bolſters upon the Groins. This Girdle made of firm thin Iron, that it may yeeld a little, and covered with Leather is faſtned above with Nails and Hinches in the outſide, that it may open and ſhut, and the leather it is faſtned. As this Figure following ſheweth both open and ſhut.

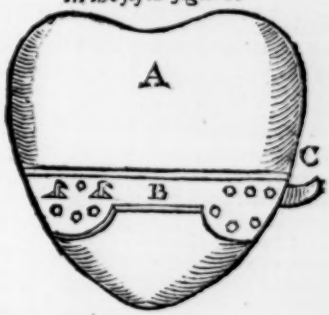
The fifth Truß open.

The ſame Inſtrument ſhut as it is upon the Body.

A A A A the Wood.
B B B B the Iron Girdle covered with Leather in the firſt figure, and bare in the ſecond.
C the outward part of the Iron Girdle bare, faſtned to the Wood by Nails and Buckles.
D D the two Hooks
E the outward part of the Iron Girdle bare, with holes for the Hookes.
F F. the Iron Girdle divided there, in the firſt figure onely held together by Leather.
G the Barre made of the ends of the Girdle, joyned with Hookes and covered with Leather.

The ſixth Inſtrument made of Wood, that is broad, to cover both Groins, bowing inwards, and holding up the Codd, with an Iron Girdle like the former. Under which upon the ſide where the Rupture is, there is a Bolſter or Pillow to preſs down the Tumor: as followeth.

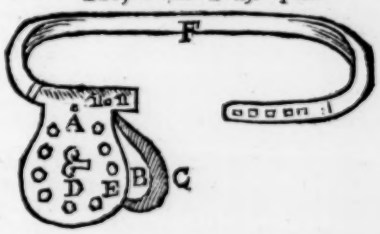
The ſixth Truß made of a broad Board, faſtned to an Iron Girdle, like that in the fifth figure.



A the broad Board.
B the outſide of the Iron-Girdle faſtned to the Board.
C the Girdle there divided.

The ſeventh Inſtrument or Truſs is made of Iron, onely for the Groyn where the Rupture is, with an Iron-Girdle as the former. This is made of thick and broad Plate of Iron, with an Iron-ſpoon of the ſame breadth, joyned to the Joynt, that it may move, lined with Leather, and ſtuffed where it toucheth the Rupture, which is held with the Iron-ſpoon. As may be ſeen in the Figure following.

The ſeventh Truß open.



A the Iron-Plate.
B the Iron-Spoon.
C the Convex, or bunching part of the Spoon covered with Leather.
D the Iron-ſhell which thruſts the Spoon down.
E little Holes through which the Leather is ſewed to the Plate.
F the Iron-Girdle as in the fifth Figure.

For the Ruptures of other parts, as of the Navel, and the places adjacent, Truſſes are made of Cotton or Iron-Girdles, as formerly, which goes about the Belly, where the tumor is with a Bolſter, or wooden or Iron-Plate to preſs it down, as you may artificially invent, which Girdle may be held up with Girts about the Shoulders, or faſtned to the Doublet. Alſo

Alſo we keep the Rupture from falling down, by taking away the Cauſe that drives it out, as much Meat and Drink, and ſuch things as breed many Excrements and wind, becauſe they fill the Guts, and make them ſtrut out.

To this end alſo we purge, with Medicines mentioned in the Diſeaſes of the Stomach and Colick. To which we add aſtringents for the Rupture, as Rhubarb, Myrobalans, and the like mentioned in the Dyſentery, or we add ſome of the Decoctions following

Youmuſt give no Clyſters in Ruptures, for if the Guts be out, they fill them, and increaſe the tumor, and keep them from being put up. And if the ſmall Guts be out, whether Clyſters can ſcarce come; yet in regard it is hard to diſtinguiſh them, and the Clyſters may ſomtimes get thither, it is better to forbear, except, after the Guts are put up, when there is a great coſtiveneſs. In the falling out of the Cawle called *Epiplocele*, becauſe Clyſters cannot be ſent thither, if the Belly be full of Wind and Excrements, you may adminiſter them with good ſucceſs.

Alſo Cold doth hurt in Ruptures, eſpecially when they are out, for it wil make them ſwell, therefore beware of it.

Alſo take heed of violent Exerciſe, ſtraining or whooping, for they contract the Belly, and thruſt out the Guts. Alſo Venery is evil, if forcibly uſed. Reſt is moſt convenient, not only to prevent it, but alſo to cure it: As we ſhall ſhew.

For the Cure of the breaking of the Rim of the Belly, or when the paſſage thereof is enlarged in the Groyn, or opened about the Navel, we give, and apply many things, or if they will not do, we uſe Inciſion.

We give inwardly ſuch things as are mentioned for glutinating of wounds, which by their drying and binding vertue, do help the Rimme when it is looſned or broken, by their glutinating force, if the Lipps of the wound are not yet grown hard, and then they can do little, except they can make new fleſh to ſtop the paſſage. Theſe muſt be uſed long, for many weeks, that their vertue may reach to the part affected.

For this purpoſe, you may uſe wound-drinks, mentioned in the Cure of Wounds.

Or of other Plants, green, or dry, boyled in wine, or the like, or made with Honey, or Sugar into a Syrup: As we ſhewed in Wound-drinks.

The ſimple Decoction of Knot-graſs, or Salomon-ſeal, which is called Rupturewort, for its vertue in Ruptures; or of Sanicle; or that of *Fernelius*, which is called Royal *Oſmond*, made in wine, is excellent.

The Compound Decoction of theſe three is alſo good.

Or with three coloured trinity Violets, called *Jacea* or Knapweed, or Ladies-mantle, Mugwort, Bettony, Agrimony, Horſtayl, Burnet, Mouſear, Thorow-wax, Creſswort, *each one handful; Comfrey roots one ounce and an half, Madder, and Snakeweed, each one ounce; round Birthwort half an ounce, Flowers of Mullein, and St. Johns-wort, each one pugil; Cypreſs-nuts half an ounce, Southernwood, and Water-creſs ſeeds, each one dram; Aniſe ſeeds two drams,* boyl them *in Wine and Water*, till the third part be conſumed, *to four pints*, and drink thereof, *or with Honey or Sugar*, make a Syrup.

There are others for the ſame, which may be boyled with the former, as Daffodil roots, or Avens, or Bearfoot, or Mary-thiſtle, or Lady-gloves, or Hog-fennel roots, the Leaves of Comfrey, Golden-Rod, Avens, Plantane, Adders-tongue, Strawberries, Mullein, Primroſe, Bears ears, Orpine, Yarrow, Tanſey, Hemp, Sage, Calamints, and the reſt mentioned in Wound-drinks.

The Arabians commend a Goats head boyled with the Hair, and the Hair of an Hare boyled.

You may make a Wine with the Infuſion of the beſt of the things mentioned, being dryed, and it will be leſs diſtaſted, and drunk longer.

Some Juyces drunk, do the ſame, *one ounce at a time, with Wine, or other Liquor, or boyled thick, to an Extract, one dram at a time: Or with Honey or Sugar made into a Syrup*, and given *one ounce and an half*.

The Juyce of Rupturewort is beſt, then of trinity Violets, and Oſmond Fern, and of great Comfrey roots, *and one dram* of the Juyce of Gentian roots according to *Dioſcorides*, and the Juyce of Butchers broom, the Juyce of other Plants mentioned in the Decoction; alſo the Juyce of Laſerpitium.

The ſtilled Waters of Ladies-mantle, Comfrey, Horſetayl, Plantane, red Roſes, and others mentioned, drunk alone, or with other Remedies.

There are alſo Potions for the Rupture, made of *one dram* of pouder, with red wine, or a Decoction, or ſtilled waters, or with water and Milk for Children, or with a rear Eg, or the like, with Sugar, or Honey, if you pleaſe.

As theſe following, ſimple, or mixed, the chief is of Rupturewort, and Horſe-tongue roots, of the Leaves of Adders tongue, of Roots of Swordgraſs, wild Orris, or three coloured Violets.

Alſo the pouders of Horſtayl, Shepheards purſe, Ladies-mantle, Thorow-wax; alſo of the Roots of Comfrey, Valerian, Birthwort, Snakeweed, Tormentil, five leaved Graſs, Briony.

Alſo *Dioſcorides* commends the pouders of other Herbs, as of Bettony, Liverwort, Cuckow bread, Balſom, Woodbine, Marygolds, Rock Comfrey, Burdock roots, Elicampane, Lovage, Seeds of Watercreſſes, and Countrey Muſtard, and of other Plants mentioned for Decoctions.

Alſo the pouder of Earth worms, and of the worms of Byzant, the Filings of Steel, of the Bloodſtone, Amiantum, and of Oſteocolla, which glews bones together. Alſo of Fat Earths ſealed, and other dryers.

Alſo the pouders of Troches of Amber, Ivory, or Bole, or of Diacydonium, made of Quinces without the Species, with ſome convenient Liquor.

Theſe may be taken in pouder with Sugar, or made into Lozenges with the ſame, with proper waters, and things good for the Stomach, and to expel wind, for that fills the Guts, and increaſeth the tumor.

As, Take *Coriander ſeeds prepared, one dram, Caraway, or Cummin, and Water-creſs ſeeds, each half a dram; Rupturewort one dram and an half, Horſtongue, or Adders tongue, or Horſtayl one dram, Comfrey roots, Pomegranate peels, each half a dram; Bole one dram, red Coral half a dram, Sanguis Draconis, the Aſhes of a Bulls, or Staggs pizzle one ſcruple, Cinnamon one dram, Sugar of Roſes*, as much as all the reſt, *or with more Sugar diſſolved in Roſewater*, make Lozenges.

You may make Electuaries of the ſame pouders, with *Conſerves, Candies, and Syrups, or Extracts two drams* to be given with convenient Liquor after it.

Or thus: Take *Conſerve of Comfrey, and Daffodil roots, each one ounce and an half; Conſerve of Rupturewort one ounce, old Conſerve of Roſes, and of Acorns, each ſix drams; Conſerve of Sage, or Stœchas, French Lavender half an ounce, Coriander ſeeds prepared, and Fennel ſeeds, each half a dram; Amber, Maſtick or Frankincenſe, each two ſcruples; Bloodſtone half a dram, Cinnamon one dram and an half, with Syrup of Myrtles*: make an Electuary. To which you may add ſome of the aforeſaid pouders.

You may alſo make a Mixture of divers Pouders mentioned, and give *half a dram*, or *two ſcruples* like Pills, every day, becauſe they are unpleaſant.

Thus: Take *Comfrey, Madder, Tormentil, Birthwort, Rhubarb, and Briony roots, each one dram and an half; Rupturewort, three coloured Violets, Horſtongue, Adders tongue, Shepheards purſe, Ladies-mantle, Horſtayl, Water-creſs ſeeds, Mummy, Byzamine worms, Bole, Coral, each one dram; Gum Arabick, Sarcocol, Maſtick, or Frankincenſe, Amber, each half a dram*; make *a Pouder, and with Syrup of Myrtles, and Infuſion of Gum Tragamh*, make *a Paſt*.

You may with all the other pouders make up as excellent Medicines, as the former.

The uſual Pills for the Rupture, are thoſe of Bdellium.

Or theſe: Take *of Bitumen, or Mummy two drams, of Bdellium, Galbanum, or Sagapenum, and Myrrh diſſolved in Vinegar, each half a dram; Pouder of Steel prepared one dram, Hares dung dryed, half a dram, Pouder of Earth worms one ſcruple, with boyled Juyce of three coloured Violets, or of Rupturewort, with Honey in form of a Syrup*: make *a Maſs, the doſe two ſcruples, or a dram.*

Others

Others commend the Dung and Hare of an Hare cut ſmall, and boyled in Honey, given one dram at a time.

There are divers outward Applications for a Rupture, whether the Rimme be broken or looſned in the Groine or Navel or any other part, which by binding do aſtringe the Relaxation or Looſneſs in the Groine, and if it be broke do unite the Lipps of the Wound, to which you muſt add Healers, by which (though the Rimme cannot grow together,) yet new fleſh may breed, which may ſtop up the Paſſage, as the Aſtringents or Binders make it ſtraighter. That this may better be effected, you muſt uſe all means to keep up the Guts, leaſt they return to the part to get out, and ſo hinder the uniting of the part. Therefore during the Cure, for a month or more, let him either lye upon his Back, or wear a Truſs continually, and take heed of all things mentioned which force the Guts down.

Theſe Applications are by Plaiſters, which will ſtay on, and which muſt be renewed.

As this. Take *the Roots of Comfrey and Snakeweed, each three drams; Birthwort two drams, Galls and Cipreſs-nuts and Pomegranate peels each two drams; the Leaves of Miſleto of the Oak, Pomegranate flowers and red Roſes, each one dram; Aloes, Sanguis Draconis, Juyce of Sloes or Acacia, each one dram and an half; dryed Earth-worms one dram, Frankincenſe, Maſtick, Myrrh, Sarcocol, Mummy, each two drams; Pitch, Colophony, each half an ounce; Bole, Lytharge and Blood-ſtone, each half a dram; Plaiſter of Paris burnt three drams, Roſin of the Firre, or Larke-tree, or Pine-tree,* as much as is ſufficient, pouder what is to be poudered, and let the Gums be diſſolved in ſtrong Vinegar, and ſo make a Plaiſter; or with Oyl of Quinces, Maſtick, or Myrtles, and a little red Wax, make a Cerot.

To theſe you may add the Roots of Daffodil, Plantane, Water-lillies, the Leaves of Rupture-wort, Acron-cups, Myrtle ſeeds, Gum Ammoniack, Bdellium, Galbanum, Serapinum, Traganth, Arabick, Amber, Load-ſtone, Steel, and Iron filings, Allum, Vitriol; alſo Pouder of Oak moſs, of Toad-ſtools, red Snails, Hedghogs skins, Hares hair, Bazantine-worms; alſo dryed Mans blood, Glew, or Mucilage, which is made of Sheeps skins boyled with the Hair. All or ſome of theſe with thoſe aforeſaid may be made into a Plaiſter, or with the Oyls mentioned or the like (in which Shepheards purſe, Juyce of Plantane, and other Aſtringents, and Vinegar have been boyled) make a Cerot.

Other Emplaſters without Oyls, which dry ſooner and ſtick faſter, do not only potentially aſtringe, but actually by preſſing the place, are thus made. Take *Frankincenſe, or Maſtick three drams, Bole and burnt Plaiſter of Paris, each two drams; Aloes, Sanguis Draconis, each one dram and an half; Galls or Pomegranate peels, Cypreſs-nuts, and Roots of Birthwort or Snakeweed, each one dram; or burnt Earth-worms, and the Hair of an Hare, each half a dram;* make a Pouder, and mix it with the White of an Egg, and Vinegar, or Glew of Fiſhes, or beat them being ſoftned and diſſolved in Vinegar, and apply it with Cotton, renewing it twice or thrice in a week.

A Plaiſter of Pitch and Roſin may be long worn, and changed when it itcheth or falls off, to which you may ad aſtringent Pouders.

That Plaiſter is moſt uſual, which is made of Sheeps skins, called the Rupture-plaiſter of Arnoldus, made of Lytharge, Blood-ſtone, Bole, Gums, Frankincenſe, Maſtick, Ammoniack, Galbanum, Myrrh, Pitch, white Wax and red, Turpentine, with Juyces, as Aloes, Sanguis Draconis; of Sloes, Opium roots; as of Comfreyes, Birthwort, Pepper, Flowers of red Roſes, Pomegranates, Miſleto of the Oak, Galls, Earth-worms, Mans blood, and Sheep-skins.

Alſo the Plaiſter of Maſtick, eſpecially againſt Wind, mentioned in Weakneſs of the Stomach.

The Counteſs her Ointment called *Comisiſſæ*, is aſtringent, and here may do good.

There are other Applicatations of Plants boyled in red Wine. As,

Rurpture-wort boyl'd with Comfrey roots.

Oſmond Fern, alſo boyled, with Horſetayl, and Shepheards purſe; alſo Galls, Cypreſs-nuts, and Pomegranate peels.

The Leaves of Miſleto of the Oak, or inſtead thereof Pear-tree leaves green, with glewy ſeeds of Miſleto, with Comfrey roots, St. Johns-wort, Sanicle, and Bettony, are good boyled and beaten.

Beſides theſe ſome commend the Pouder of dryed hemlock, mixed with the white of an Egg, and ſo applied.

Alſo Bdellium made ſoft with faſting Spittle, ſharp wine, or Vinegar, is highly commended.

Lupines burnt with a Linnen rag are applied with wine to the Navel-rupture.

Aſtringent Fomentations are with a Spunge or clout dipt often in a Decoction, yet not to be applied, they are made with aſtringent Wine and Vinegar, or Lead, or Iron-water, of the ſimples following, Roots of Snakeweed, Tormentil, five leaved Graſs, Madder, Daffodil, Herbs, as Rupture-wort, Horſe-tayl, Plantane, St. Johns-wort, Mullein, Rock-comfrey, Oak leaves, Bar-berries, Sumach, and other Aſtringents, as Pomegranate peels, Cypreſs-nuts, Roſe flowers, Coriander, and Water-creſs ſeeds parched.

To which you may add things to expel Wind, leaſt it drive the Guts out, as Rue, eſpecially the wild Rue, the topps of the leſſer Centaury, and of Roſemary, common or French Lavender flowers, Cummin, Caraway, and Fennel ſeeds.

And to theſe, if you add of Vitriol and Allum, each one ounce or more, it will be ſtronger, of which alone with Bole, and burnt Plaiſter of Paris, you may make a Fomentation.

Some commend the Liquor found in the Leaves of an Elm.

Cutting is the laſt Remedy, which is proper in the Rupture, and Looſneſs of the Rimme of the Belly, and when the skin is laid open, you may lay hold upon, and bind the Rim, yet becauſe it is dangerous and painful, it is to be uſed only when all other things fail, and then not raſhly, and except the Tumor is very troubleſom, and ſlips out eaſily, and is exceeding painful, and we fear leaſt when the Guts are out, they cannot be put in again. Otherwiſe it is better to uſe a Truſs, which with little trouble takes away pain and danger. This cutting is ſaid to cure Ruptures, for the skin being open in the Groine, the Mouth of the Rimme being torn, or broke nor relaxed, may be bound together; and the Paſſage ſo ſtopt and held together by the ſtring till the fleſh grow up, leaſt the Membrane ſhould open again being united, which will not grow together. And this cutting will cure other Ruptures, although in other places the Rimme is not ſo eaſily laid hold on and tyed, yet the fleſh that grows may ſtop the Paſſage.

That this may be done handſomly in the Groine, where it is moſt uſual, after you have implored the Aſſiſtance of God, becauſe it is is dangerous; you muſt place the Patient upon a table with his Face upwards, and ſo tye him that his Head may be lower, then the reſt of his Body, and his Feet higher. And if the Guts be in the Groine or Codd, they muſt firſt be put up, and the tumor preſſed down, and after the skin muſt be drawn up, and cut in the length of the Groine, and you muſt take hold of the Paſſage of the Rimme, which deſcends from thence into the Cods and contains the Seed Veſſels, and ſeparate it, by drawing or cutting from the parts adjacent to which it cleaveth, and tye it ſtrongly with a hempen thread, leaving the ends of the thread hanging out, and you muſt cut off the Paſſage below the thread, and pull it away with the Seed Veſſels, and the Stone that grows thereto. Then you muſt place him upon a Bed, and lay him upon his Back to reſt till the Wound be cured, which is done as other wounds with waſhing and good Ligature. And it will not be amiſs, before you cut, to put the Patient into a mollifying Bath, that the Guts may be better put up, and for the better ſucceſs in cutting.

Alſo this cutting may be without Gelding, (which all deſire,) if the Chyrurgion be a good Anatomiſt, and can ſo tye the Paſſage ſeparated from the Seed-veſſels, that no other part be tyed therewith.

Some have attempted this by a prick without cutting, they pierce the upper part of the Codd with a long Needle, through the Paſſage of the Rimme of the Belly, and draw a thread after it, and ſo ſay that they can ſtop the Paſſage by tying of the thread, and cure the Patient without loſs of Stone or Seed-veſſels.

I have often heard that a Rupture might be cured without cutting, but while I write theſe things, there came to me very ſeaſonably a French Surgeon, which I ſaw performed the Cure with good ſucceſs by this way. And being it is without pain, or but with very little, and without loſs of Blood, it is the beſt and ſafeſt way. And in regard the Veſſels may better be ſeen and felt without Blood, it is the beſt way for males, to prevent Gelding.

He applied a potential Cautery, a little above the ſtone on the Rupture ſide, where the paſſage of the Rimme goes into the Codd, ſo large that it mortified the skin half a fingers length and breadth, making an Eſchar or Scab which he took off, and applied another Cautery, till the skin was all taken away and the fat appeared, which he cut off, ſo that he could perceive the paſſage that carried the Seed-veſſels. This being done in two dayes time, he handſomly ſeparated the Veſſels from the paſſage, and with a crooked Needle conveighed a thread underneath, and ſo gently tyed the paſſage without pain, and after the thread fell off in time, he with incarnative or fleſh-breeding Medicines, produced a Callus or Hardneſs, which grew the better to the paſſage, becauſe the ſecond skin to the Teſticles called *Erythroïs*, is red, fleſhy and muſculous. And ſo by preſſing down, and filling up the place where ſubſtance was loſt, he ſtopped the paſſage by which the Guts came forth, and ſo he performed the Cure perfectly and happily without Gelding. And I underſtood by Letters, he brought to me, that he had cured divers the ſame way.

In other parts you may not uſe cutting or burning for a Rupture as in the Groine, becauſe you cannot ſo eaſily lay hold of the Rimme of the Belly and bind it; yet it may help ſomtimes, eſpecially becauſe proud Fleſh will ſooner grow, while a wound is healing: as I ſhewed. And this muſt be done when the Patient is upon his back, by an Inciſion upon the tumor, or a Cauſtick, and by other Applications for the Cure.

The Cure of the Falling out of the Womb.

Somtimes the Womb and neck thereof falls out of the Body, when the Connexion of the Neck is diſſolved, as we ſhewed, which can ſcarce be repaired, and then the Cure is difficult, and if it be old, becauſe the parts ſeparated are grown hard and cannot be cloſed, it is impoſſible. The greateſt hope is when the Womb is not quite fallen out, but hangs in the paſſage, eſpecially when it is deep, for then the ſmall Veins are leſs divided. Nevertheleſs, for the Cure perfectly or imperfectly, firſt you muſt conſider the Cauſe and then the Diſeaſe.

The Cauſe of Falling out of the Womb muſt firſt be removed, by keeping them at reſt, or with little motion, and from immoderate Venery, and preventing neeſing, coughing and roaring. And if ſhe be with child, give her things to help the Birth when it is at hand. And let her Body be alwaies kept ſoluble by Meats and Medicines, to avoid ſtraining. And it is better to purge ſo, then to uſe moiſtning Diets, which cauſe the Ligaments to be looſe, and the Womb to fall out. And if the womb be moiſt, or ſhe have the Whites, you may give ſtrong Purges to take away the ſlipperineſs of the part which cauſeth the womb to fall forth. Thoſe Medicines are drying alſo: as we ſhewed in the Cure of the Whites, otherwiſe purging or bleeding do little good for taking away the Cauſe, except to keep the Body clean.

The Cure of the Diſeaſe which is twofold, namely the Diſlocation of the womb and the neck thereof, and the ſolution of Continuity, is to put the womb into the right place, and keep it there, and to unite it to the Parts from which it is divided.

The womb muſt be put up, and for the better performance there of, you muſt take away firſt the Excrements from the Guts and Bladder, leaſt they ſtraiten the paſſage, becauſe the neck of the womb lyeth upon the ſtraight Gut, and the Bladder upon it.

This done, you muſt lay her upon her Back, with her Thighs abroad, and her Knees up, and with her Hands thruſt in the bottom of the womb into the neck, till all be put up. Or let the Midwife help her; or let her have a blunt ſtick with a clout at the end, which will paſs farther in. Or let her make a Peſſary of Linnen for the ſame purpoſe. Thus did I two years together, put up the womb which could not be done by any other Art, as the Butchers do the Guts of Beaſts, and ſhe yet liveth, and hath had Children in the time.

I have alſo happily cured oftentimes the turning out of the Womb after hard Travail, by the help of Midwives which I inſtructed, with a bag of wool ſtuffed with ſweet Roots, Herbs and Seeds.

And if there be a Swelling that hindereth the putting up, you muſt firſt take it away; or an Inflammation, or Wind, you muſt diſcuſs that, as we ſhewed in the Rupture.

Anoint the womb with Butter, Oyl, or Greaſe, that it may get in the eaſier, but if there be no neceſſity avoid them, becauſe the womb will ſlip out again the ſooner: which to prevent, uſe Aſtringents, that they may make the part rough, for the keeping in of the womb and its neck in its place, after put up, or when it is in danger to fall out, & that they may grow to the Parts adjacent, we uſe divers things, Aſtringents, Dryers, and glewing Medicines which make a perfect Cure, or things that only keep them up, and then the Cure is palliative and imperfect. They are inward and outward to the neck of the womb, when it is forth, or things conveighed into the Privities or Scents.

You may make tryal of things preſcribed for Ruptures, and Wounds.

Beſides which, this Pouder often taken is excellent. Take *the Roots of Mullein two drams, Leaves of Myrtles, Parſnip ſeeds, each one dram, Harts horn half a dram, Aſhes of Cray-fiſh or Crabs one ſcruple, red Coral two ſcruples*: make a Pouder.

Divers things are applied before, behind and below the womb while it is in, to dry it, and bind it, to the Parts adjacent, that it may not fall forth, and ſuch as ſtrengthen.

This is done by Fomentations about the Loyns for many daies. They are made by boyling theſe following in Forge-water and Wine, or Vinegar ſomtimes, Roots of Snakeweed, Tormentil, five leaved Graſs, the Budds of Oak, Pear-tree, and Sloes, Medlers, Brambles, Myrtles, Maſtick-tree, Ciſtus, Pine-tree, Cypreſs, Bayes, Shepheards-purſe, Vervain, Mullein, Yarrow, Blood-wort, Ivy, Solomons Seal, Rupture-wort, Wormwood, Centaury, Mugwort, Rue, Bettony, Lavender; alſo the Peels of Pomegranates, Acorn-cupps, Galls, Spunge Bedguar, or Lady-thiſtle, Cypreſs-nuts, Lentils, Peaſe, Myrtle-berries, Bay-berries, red Roſes, Pomegranate-flowers, Lavender-flowers, Sage and Roſemary; alſo Moſs, or Lungwort, ad to the Decoction of all or of ſome of theſe, Allum, or Salt, or Vitriol, Bole or Plaiſter of Paris, or Filings of Iron.

Alſo Natural Spaw-waters of Vitriol, Allum, Salt, or ſuch as petrefie or turn to Stone, and when they are boyled, leave much Chalk upon the Veſſel, being drunk for a month together, or more, are very good. For though they ſeem to moiſten, yet are they potentially drying, and by reaſon of Sweating, they conſume the Humors, and by the Effect we perceive that they dry and aſtringe by the wrinkling and Roughneſs of skin which followeth.

Oyntments or Plaiſters to be applied to the Womb about

bout the Privities and Loyns, are as follow. Take *Roots of Snakeweed two drams, Roots of Cypreſs, Rupture-wort, and Moſs, each half a dram; red Roſes and Pomegranate flowers, each half a dram; Galls, or Pomegranate peels, or Acorn-cupps two drams, Cypreſs-nuts, Dates ſtones, or Myrobalans burnt, each one dram; Myrtle ſeeds half a dram, Frankincenſe, or Maſtick, Acacia, or Juyce of Sloes, each one dram; Spiknard half a dram, red Coral one dram:* make fine Pouder, *and with Oyl of Myrtles, or Maſtick, and the third part of Oyl of Bayes, Turpentine, and Wax,* make an Oyntment, or with Roſin, Pitch and Colophony, make an Emplaſter.

Another Oyntment which is mentioned to anoint the Privities, to prevent Abortion. Take *Oyl of Roſes &c.* and the two Oyntments that follow made of pouders, are alſo good.

The uſual Oyntments and Plaiſters for other Fluxes of the Mother, are alſo good againſt the Falling out of the womb. As that of the Counteſs, the Emplaſter of Maſtick, and againſt Ruptures and the like.

Alſo Cataplaſmes made of the remainder of the Decoction, beaten with the Oyls mentioned.

Dioſcorides commends Nettles applied, being green and bruiſed.

You may fill Baggs with the remainders of the Fomentations, and apply them.

Great Cupping-glaſſes or three or four little ones to the Belly under the Navel, often applied, will help to hold up the Mother.

Some things are applied outwardly to the womb and the neck thereof, which after they are put up, will aſtringe and wrinkle the part from whence the womb fell, and keep it from falling out again, which are of a drying and glutinating Quality.

We may uſe Fomentations made of things mentioned, and Roots of Comfrey, Daffodil, and other things mentioned for healing of Wounds: as Frankincenſe, Maſtick, or other Gums.

When we will bind more, and there is no hope otherwaies, by reaſon of the Continuance of the Diſeaſe, we muſt foment the part with a Spunge dip'd in red Vinegar, Lye, Salt or Allum-water.

Or apply a Clout dipt in water of Nuts, or of Pine-apples.

You muſt ſprinkle pouders after you have anointed the parts with Mucilage of Comfrey, or the Infuſion of Gum Traganth, or Glew that is made of boyled Bran, which muſt have no Roughneſs, leaſt they lying under the womb hurt it after it is put up, and they muſt be more glutinous then Aſtringent, as this. Take *of Frankincenſe or Maſtick one dram and an half, of Sarcocol ſteep'd in Milk one dram, Gum Arabick, Juyce of Sloes, each half a dram;* pouder them.

You may uſe this pouder with the Mucilages aforeſaid, or of Quince ſeeds, or with Oyl of St. Johns-wort, or the like, that conſolidate or glew things divided, mentioned in Wounds.

Theſe following are put in, and injected into the womb, which hinder Falling of it out, by aſtringing, and drying and ſtraitning the paſſages.

As Peſſaries long and thick, ſo faſtned that they may be worn when they walk.

They are made of the Oyntment mentioned, with pitch, into a hard plaſter, in ſuch a form as may fil the womb, with other Gums diſſolved in Vinegar, as Galbanum, Bdellium, Sarcocol; alſo Opopanax half an ounce. To which they add ſtinking things to make the womb fly up, as Aſſa fœtida, which is not neceſſary, becauſe it will diſtaſte the woman, and diſcover her Diſeaſe by its Scent.

Thoſe Emplaſters which cure the Rimme of the Belly by increaſing fleſh, as we ſhewed, may do well here in this ſolution of the Continuity of the ſmall Fibres or Veins.

You may make other Peſſaries of pouders in the aforeſaid Oyntments, if they be firſt mixed with the white of an Egg, the Infuſion of Gum Traganth or Mucilage of Comfrey or of Quinces, and put into a bag.

And if theſe Peſſaries be troubleſom, you may make others as big as your finger for the night only, of the ſame things.

Or you may wet wool in Vinegar, and the white of an Egg, and ſprinkle the pouders thereon, and put it in.

Another Peſſary preſcribed for the Whites, begins thus. Take *Galls or Acorn-cupps, &c.* is good here.

Some commend an Eg that a Hen hath ſitten upon ſome daies, beaten and put up with wool.

There is a way among women to keep the womb from falling out, by carrying a round Ball therein, which muſt be ſo big that it fills the Privities, and not be put in by great force. It muſt be ſmooth, ſlippery and light, that it may not hurt the tender parts with its roughneſs or weight; and hard, that it may better hold up the womb, and dry, that it may take in no Moiſture, leaſt it fall out again. It is made thus of Cork, or Beets, by glewing two pieces together, if one be not big enough; brought into a ball, or a bottom of thread, and let it lye in melted wax, till it be covered over therewith. Which ſhe muſt thruſt up with a ſtring faſtned thereto to take it out; and let her wear it day and night, and not take it out but when ſhe is to uſe a Man. This though it be a little troubleſom, yet it is better then to have the womb fall out.

This trick have I ſhewed to many women in a miſerable Condition, which hath cured them, among whom one which a long time before had not known her Husband, conceived with the ball in her womb, which ſhe voided when ſhe was delivered of a Boy, with her Secundine or after-birth.

You may uſe Injections with a Syringe for the ſame, made of the Decoction mentioned for a Fomentation, and this is beſt.

There is a ſtrong Injection made of few things. Take *Galls three ounces, Moſs two ounces, Comfrey roots one ounce, Vine aſhes two drams:* boyl them in Forge-water, and the third part of red Wine, for an Injection.

There are alſo Fumes for the ſame, made of the ſame Decoction, for a Fomentation hot, which is very piercing and good.

As thoſe of Comfrey roots, Snakeweed, Cabbage ſtalks, Box topps.

The Fumes of Frankincenſe, Maſtick, Amber, Labdanum, Bitumen, Pitch, Colophony, with ſtinking things, are ſtronger, as Galbanum, Caſtor, and that abhominably ſtinking Divels Dung, with other aſtringent Pouders, or they may be made into Troches with Roſin.

Orpiment is very drying, but in regard the ſmoak thereof is hurtful, you may better uſe Varniſh.

That Fume which is preſcribed for the Whites that begins thus. Take *Maſtick two drams, Frankincenſe &c.* is good here.

Experience teacheth, that the Smoak of dryed Cow dung is very good.

And the Hoof of a Mule burnt doth the ſame miracles, with the Smoak in this caſe.

Many things mentioned to ſtop the Terms outwardly or inwardly, are good here to aſtring; but it is better to forbear, them leaſt they ſtop the Courſes, except the time be paſt.

They ſuppoſe that the womb follows ſweet things, and flies from ſtinkes, and therefore they apply the ſweets to the Noſe, and the ſtinkes to the Privities.

Somthing vomiting will fetch it up, but it is too forcible, and ſo is neeſing, and rather preſſeth down the Entrals.

The womb is kept up by lying down, and while the woman is ſo, it remains in its place.

Alſo Conception keeps the womb from falling out, and while ſhe is with Child it cannot fall down, becauſe it grows larger with the Child, and cannot fall out till after Child-birth, it grows little again.

The Cure of the falling out of the fundament.

The Fundament by ſtraining, and the ſtraight Gut may be turned out, and ſomtimes it will return again with eaſe, but if this be at every ſtool, and the Patient weak and the Muſcles relaxed, it is hard to be cured, and not at all, if it be torn from the Membranes, to which it was faſtned. For the Cure firſt begins at the Cauſe, and then look at the Diſeaſe which is the falling out of the Part.

To avoid the Cauſe, if ſtraining at ſtool, be it, keep the Body looſe with Clyſters, and Medicines and good Diet. If it come from hard travail, or from cutting of the Stone it will be gone when they are over. Then you muſt have a care to put up the part, and keep it in by divers means

The Fundament is put up, by the Hand of the Patient, or of the Surgeon, preſſing with his fingers, or with a clout for that purpoſe. And if it be ſwollen or inflamed, which hindereth its going up, you muſt firſt cure them. As we ſhewed in the Falling out of the womb, when it is ſwollen.

We keep in the Fundament that it fall not out again by divers Remedies, either ſuch as aſtringe and ſtop the Paſſages, or that unite the ſeparated parts, or by things which amend the temper of the Fundament when it is too cold or weak, or looſe and relaxed, by which means it cannot keep up. And this is done by things given inward, or applied outward to the Fundament or injected into it.

If it come from Solution of Continuity, you may give ſomthings preſcribed in the Falling out of the womb to conſolidate or heal, but abſtain from ſtrong Aſtringents, leaſt you make the Belly more hard, and cauſe greater ſtraining, which will force it forth. But if the Fundament come forth by looſneſs through the Falling down of an humor, you muſt uſe things that purge and alter which are mentioned in the Palſie.

The ſame things that are preſcribed by way of Fomentation and Pouders, for the falling out of the womb, may be uſed for the falling out of Fundament and ſtraight Gut, and they will do the ſame by holding up and fixing the Part.

You may alſo uſe other pouders, ſuch as were uſed to the womb in form of a Peſſary, as a Suppoſitory, here anointing before; As we ſhewed, leaſt they ſhould by their ſharpneſs get forth again.

Or this pouder. Take *Galls two drams, Pomegranate-flowers one dram and an half, Maſtick, Frankincenſe, each one dram; Amber, Sanguis Draconis, each half a dram; burnt Harts horn, and Antimony, each one dram*: make a fine pouder.

You may add Bitumen, Pitch, and Cockle ſhells, ſalt-fiſh, Dogs dung, and Hogs briſles, and the like burnt.

Or take ſome of the pouders, mentioned in the Oyntment for the Falling down of the womb, or anoint the fundament when it is forth, with that Oyntment.

Fume or Smoak is beſt, becauſe the thick and moiſt things will not be ſo well retained, as that preſcribed for the Falling out of the womb, eſpecially that of the Decoction of Mullein, with Vinegar, or that of Vinegar from a hot piece of a Mil-ſtone.

Alſo the Fume of Gums and Roſins, there mentioned, leaving out the ſtinking Gums, as Devils dung, and Caſtor, adding Bdellium, Juyce of Sloes, and other Aſtringents, and Spices, and Galangal, Cypreſs, Cloves, Mace, Nutmeg, Roſes, and Flowers of Mullein.

You muſt foment the part and the Loyns, with aſtringent and healing Decoctions, if the Connexion be divided, and if there be weakneſs or coldneſs in the Muſcles, with things that cheriſh the Natural heat, and ſtrengthen the Nerves.

Theſe are made of the Decoction of aſtringent Plants, and ſuch as heal, mentioned in the Falling out of the womb. boyled as there, with warm things, and proper for the Nerves, as Groundpine, Sage, Primroſe, Wormwood, Horehound, Bettony, Penny-royal, Chamomil, Roſemary, and Lavender flowers.

Spaw-waters mentioned for the falling out of the womb, are here good alſo.

When the Fundament comes forth in Children from Cold, it is good to ſet them upon a piece of green warm Oak, which is aſtringent and good for men alſo.

The Oyntments and Plaiſters there alſo mentioned, are good here for the Loyns and Fundament, to which if the Nerves and Muſcles be weak, you may add hot Oyls, as of Pepper-wort, Bayes, Spike, Foxes, Caſtor; alſo pouder of Pepper-wort, Galangal, Cypreſs, and other ſpices, and among other Plaiſters, Oxycroceum and Ceroneum.

You may alſo make Cataplaſmes of the remainder of the Decoction mentioned, or thus. Take *Rupture-wort, dry Moſs, each half an ounce; Galls one ounce, Orobus, and Lupines, or red Peaſe poudered two ounces, Roots of Sowbread half an ounce, Groundpine two drams, Dung of a Goat, Pidgeons, or Swallow, or Lizards one ounce, with Oyl of Myrtles, or Juyce of other proper Herbs* make a Pultis.

Dioſcorides ſaith that the Cramp-fiſh applied is good.

You may alſo apply Baggs, as in the falling out of the womb, or other hard Pillows to preſs the Fundament up, when they are ſitten upon or tyed hard thereto.

The Cure of the hanging out of the Tongue.

The hanging out of the Tongue is commonly from ſome deadly wound, and if it be cured, it is by preventing worſe accidents.

The Cure of the hanging out of Stones.

If the Codd be cut, and the Stones hang out, it is eaſily cured, by putting them up, and keeping them ſo, without ſowing or ſtitching.

The Cure of the Eye falling out.

The Eye falls not out but by ſome violence uſed to it or the Head, and becauſe death commonly follows, we meddle not with it; and if the Party liveth, it cannot be rightly reſtored without wrinkling and blindneſs, by the Aſtringents that are to be applied, to faſten the Eye in its place.

CHAP. III.

Of Efflation or Sending forth of Wind.

The Kinds,

WE call that Efflation by which not only wind is ſent forth from whence the word is derived, but when breath or air is ſent forth, the Efflation of breath by the Mouth and Noſe is Expiration, but the Efflation of wind by the mouth is called belching, and by the fundament farting, theſe are preternatural, when they are depraved or ſtopped, or vitiated or corrupted, or when they break forth by an unuſual way.

Preternatural Efflation or ſending forth of wind

The Expiration or Breathing is depraved when it is interrupted, or too violent, or too long, or with a ſtrange noiſe, or with other Excretion, not only of Air but, Matter, in a ſhort breath, Sighing, Yawning, Hickets, Neeſing, Cough, Blowing the Noſe, Spitting, Hawking, Vomiting: as we ſhewed in Reſpiration depraved.

To this is Snorting referred, when the noiſe is ſo troubleſom, that others cannot ſleep for it. This is alſo in ſome Diſeaſes when men are awake, as the Apoplexy, Fallingſickneſs, and difficulty of breathing; as we ſhewed in thoſe Diſeaſes.

Belching and Farting.

When wind is ſenth fort by the mouth in Belching, or by the Fundament in Farting by reaſon of its ſtrange ſound and ſtink, it ſomtimes is depraved, and that rather when they may

may be reſtrained, hence are theſe ſounds more indecent then others in depraved Reſpiration mentioned, though they make a noiſe, as in the Cough and Snorting, becauſe theſe cannot be reſtrained.

Rumbling and noiſe in the guts

To theſe preternatural Sounds may be added thoſe winds that preſently come not forth, but rumble firſt in the Belly, under both ſides, but eſpecially the left, and if they ſound like water, they are called *Fluctuations*, if they rumble, *Murmura*, and if they croak, *Rugitus*; ſomtimes there is a noiſe like Froggs or the like, and ſome imagine them to be really there. Theſe noiſes are uſually in Virgins and others, and are ſigns of Diſeaſes in the Stomach and Guts. Alſo there is ſomtimes a noiſe about the Navel, with a Swelling that moveth; this is uſual in ſound people, before ſtools or farting, and in the Colick: as we ſhewed.

The other ſtrange Noiſes, as in the Belly of them that have the Dropſie, wheeſing in the Breaſt, beating of the heart, which may be heard as well as felt. The divers noiſes in the Ears, becauſe they break not forth of the Body with wind, do not belong to the Efflations or Sendings forth of wind, but to other Diſeaſes where they ſhew themſelves, and where they are deſcribed.

The Breathing is faulty when it ſtinketh.

A ſtinking Breath.

As when the Breath ſmells of Excrements or of dead fiſh, or rotten Cheeſe or the like, mentioned in a ſtinking Breath. This is troubleſom, and better known to the ſtanders by then the Patient, and it is moſt when he is faſting, and ſomtimes it is conſtant; ſomtimes after eating of divers Meats, or Drunkenneſs, ſtaying but a while; ſometimes it is the Symptom of Diſeaſes, or fore-runner, when without any other manifeſt Cauſe, they are ſaid to begin to be ſick from the Scent, which the Germans call *Stecheſen*.

Stink of the Noſe,

The Breath that comes forth at the Noſe, when it ſtinks cauſeth the Diſeaſe called the Stink of the Noſe, which is intollerable to the Standers by, and makes them that are troubled therewith to be ſhunned.

The ſtink of a belch or fart

There is in belching a ſending forth of wind that is corrupted, like the ſmell of roaſted fleſh, and ſomtimes ſtinking. And in breaking of wind downwards, by which the Stink of the Excrements comes forth, there is ſent and moſt often ſtink.

An evil ſcent from a wound.

Somtimes Breath comes out at an unuſual Paſſage, not by the noſe and mouth, but through a Wound in the Breaſt or Neck. This may be felt or perceived by a burning Candle held to the wound.

Somtimes wind comes forth of a wound in the Stomach or Belly not at a diſtance, as breath, but together ſuddenly.

The Cauſes.

The Cauſe of all preternatural Efflation, which is the depraved Sending forth of Breath or Wind, is the diſorderly breaking of them forth, or the Corruption of the ſame.

An inconvenient Breathing, is the cauſe of preternatural Efflation.

How from the diſorderly breaking forth of Air or Breath, through the rough Artery into the Mouth and Noſe, Expiration is depraved, and there is a Noiſe, was declared in the Cauſes of depraved Breathing.

Snorting is cauſed by air drawn in, and ſent out at the Noſe.

Alſo Snorting comes from the forcing out of Air drawn in at the Noſe, eſpecially in thoſe that have Apes-noſes, and the Paſſages of the Noſtrils ſtraighter, or when the Bridge is fallen by other means, or when ſome part is ſtopped with Snot, then the ſound being broken cauſeth that called Snorting, eſpecially in ſleeping, when the Mouth is ſhut, and the Air drawn in at the Noſe, or if the Party lyeth upon his Back, for then the flegm falls eaſier down, and ſticks there; which cauſeth a Snorting in ſome Diſeaſes, when it comes to the Noſe, and ſtops there, as in an Apoplexy, falling-ſickneſs &c. This Symptom is conſtant with them, for the Cauſes mentioned in thoſe Diſeaſes.

Breath or wind breaking at a wound, is the cauſe of preternatural Efflation.

When there is a wound in the rough Artery or Breaſt, the Breath comes forth at an inconvenient place. Theſe wounds are made on purpoſe in the breaſt in an Empyema, in the rough Artery in Squinzie, or by chance, as was there declared.

And if the Stomach or Belly be wounded, wind will come forth, as when we cut for the Dropſie, or when a wound is there by chance.

When wind breakes from the ſtomach at the mouth it cauſeth belching.

From the Guts by the Fundament farting.

When it is included in the belly, it cauſeth Rumbling.

Belching comes from wind riſing up from the Stomach through the Gullet and Mouth, and when it goes downwards through the Guts to the Fundament, it cauſeth farting, making the greater noiſe by how much they are more forced. And if theſe be ſhut up in the belly, they run through the Cavities, and cauſe a Rumbling in the belly, eſpecially about the left ſide, if they be in the belly, or the Colon which lyeth under and is joyned to it. For theſe parts are chiefly on the left ſide (albeit ſome think it is from the Spleen which cannot be fill'd with wind) or if they be about the navel or other parts they wil cauſe noiſe, becauſe the Guts are thin about the Navel, we have ſhewed the Cauſe of theſe winds in divers Diſeaſes of the Stomach and Guts, among which the ſtrait lacing of Virgins to ſeem ſlender is one, for ſo the wind conſtrained cauſeth noiſe, and many times diſgrace.

Wind with an humor in the ſtomach and guts, is the Cauſe of Fluctuation.

Beſides theſe ſimple Winds, if there be another Humor therewith, there is then a Fluctuation, or ſound of water with the croaking, or if it be water alone, it will be only fluctation. And as this may be from divers Cauſes mentioned in Diſeaſes of the Stomach, ſo often from water-drinking and the like, when the Body is ſtirred, and the Belly preſſed.

A ſtinking Breath comes from the Infection of the ſame with things that have evil ſcent, as alſo that ſtinking of the Noſe and Mouth, and then Belchings and Farting will be very ſtinking, which comes from divers things taken and from Excrements.

The Infection of the breath by things chewed, is the cauſe of the ſtink thereof.

Some things taken that have an ill Scent, infect the breath, eſpecially if they ſtick in the Teeth, and in the Stomach, the the ſcent riſeth to the Mouth, as when you eat Garlick or rotten Cheeſe, and the like which, though not ſo bad is diſtaſtful to the Standers by, as belching from wine in drunkards, or from fat meats. Many other things not ill ſcented but by their Corruption, do infect the Breath: as fleſh in a hollow tooth, or between the teeth, if it continue long and corrupt and rot. Alſo fleſh corrupting in the ſtomach, may cauſe a ſtinking Breath, and other things that of themſelves are not ill ſcented, corrupt in the Stomach which is uſual, as Raddiſhes, and cauſe a ſtinking belching and breath.

The ſtink of the Excrements, is the cauſe of a ſtinking Wind and Breath.

Alſo ſtinking Excrements, being in the Stomach or Guts, ſent forth evil Scents, as when they are out. Excrements in the Guts are Naturally ſtinking, eſpecially being cholerick

or mixed with other evil Humors, and they ſtink not only when they come forth, but by Vapors which come from them, they diſcover their evil Scent.

Alſo a ſtinking Breath may come from the Excrements of the Belly, when the Stomach is too open, eſpecially the Pylorus or Orifice thereof, which opens into the Guts, and then the ſtink of the Excrements gets into the Stomach, and ſo into the Mouth, and infects the Breath. And this we take to be the chief cauſe of that ſtinking breath which ſmells like Excrements, which continueth ſo long, becauſe it comes from a fault in the Organ or Part called the *Pylorus* and Stomach which is ſcarce repaired.

This is occaſioned by long ſuſeiting, by which the ſtomach is ſo looſe, or ſo weak: as we ſhewed in the Weakneſs of the Stomach.

Some Excrements in the Stomach that ſtink and are bred there, or brought thither, do ſend their ſcent through the Gullet to the Mouth, or riſe up and infect the breath, as in many Diſeaſes, eſpecially when the Excrements putrifie about the Stomach in the Meſeraick Veins, there is ſtinking Breath going before, and accompanying them.

The Stink of the mouth is the Cauſe of a ſtinking breath

The Mouth is not ſtinking onely from things eaten, and putrefaction in the Teeth, but from the Spettle and the like, as in the French Pox, from the evil Humors ſent thither by the anointing with Quick-ſilver. Alſo Filth above the Teeth, cauſeth the ſame. The filth which grows in ulcers of the Mouth and Jawes, cauſeth alſo a ſtinking breath, yet Matter that is Natural will not ſtink, as in the Ulcers of the Lungs, there is little ſtink in reſpect of the matter, till it rot.

The Stink in the noſe, is the Cauſe of the Stink of the Breath.

When Flegm, Filth or the like, is long contained in the fartheſt part of the Noſtrils, about the ſpungy bones and in the cavities of the upper Jawbones, they ſend a loathſom ſtinking Scent. And this is called the ſtink of the Noſtrils. And this may come from the ſlimyneſs of the Snot, mixed with divers Humors, and from the ſtraitneſs of the Paſſages, where the filth is gathered, and lodgeth, till it fall or be blown forth, and this ſtraitneſs is either Natural or Accidental, and then the Noſe is flat. The ſame comes from ulcers in the Noſtrils, and there is a ſtink from them according as they are corrupted: as we ſhewed in the Ulcers of the Noſe. They write that the ſame may be from Humors putrified within the Skull, about the Organs of Smelling, or in the Ventricles of the Brain, but this is not probable, for ſuch Putrefaction could not be in the Brain without greater accidents, and ſomtimes death.

The Cure.

The Cure of preternatural Efflation.

The Cure of preternatural Efflation which comes from breath depraved was ſhewed in depraved Breathing.

The Cure Snorting.

Nor can you cure that Snorting which is from the ſtraitneſs of the Noſtrils any way, but as you cure the ſtoppage of Breath by the ſtraitneſs of the Noſtrils: as we ſhewed there, as alſo how you ſhould purge the Noſe from Snot and Flegm. Notwithſtanding, if it come from the fault of the Inſtrument, when the noſe is flat or ſtrait, it can ſcarce be taken away, but it may be mended, if they ſleep not upon their back but ſide. In Horſes this ſnorting is cured by cutting the Noſtrils.

The Cure of belching and farting.

Belching and Farting though they are good and for eaſement, yet becauſe they are unſeemly, they are to be reſtrained, or to be let privately. But if they be ſo forcible, that they cannot be ſtayed without danger, you muſt hinder the increaſe of wind, and this will hinder the noiſe and rumbling of the Guts, by taking away Crudities, and by diſcuſſing of wind with inward and outward Medicines, ſuch as are preſcribed in the Weakneſs of the Stomach; to which they uſually apply things proper for the Spleen, in the Noſſe under the Ribbs, uſual to Virgins. And this is good not becauſe the wind cometh from the Spleen, or is contained there, but becauſe the vertue of the things outwardly applied to the left ſide doth reach the Spleen, and therefore in ſome meaſure ought to be proper for it; as when you mix Seeds, as Cummin and the like in baggs made to diſcuſs wind with Rue, Agnus Caſtus, Ceterach, and the like, and rub the Pouders with Vinegar, or when we add Oyls proper for the Spleen, to the Oyntments we uſe to expel wind.

The Cure of noiſe in the Guts.

The Cure of a ſtinking breath

If ſtinking Breath come from things eaten, as Garlick, or Raddiſhes which cauſeth belching, it will ſhortly be gone, and you may for that time keep a diſtance from Company, or if you muſt needs converſe, uſe ſome Perfumes to correct it. But if it come from unclean teeth, or from between, or in the Hollowneſs of them, or other filth in the Mouth, then you muſt pick the teeth, and cleanſe the mouth, and pull out rotten teeth.

If it come from the Stomach, that muſt be purged and amended, if from Diſeaſes, as the Pox, they muſt be cured, and then it will vaniſh. If from Looſneſs of the Stomach, when the ſtink comes from the Guts to the Mouth, it is almoſt an incurable Diſeaſe in the Organ. But the Stomach muſt be ſtrengthened and aſtringed, and in all theſe Cauſes, ſweet things muſt be held in the Mouth and chewed, and the mouth waſhed with them, and they muſt be gargled and ſwallowed to correct the Stink, as followeth.

If the Cauſe be in the Stomach, purge it with things proper to the ſtink of Excrements, and the moiſtneſs of the Stomach. Among which the Pills of Aloes are beſt, becauſe they cleanſe the Stomach, and reſiſt Putrefaction, or purging Wine, with Wormwood, which doth the ſame with Aloes, and is alſo ſweet. Alſo other Purges, mentioned in Weakneſs of the Stomach. Among which Rhubarb, and Myrobalans are the chief and beſt Purgers; but you muſt mix many ſweet-ſented therewith, to correct the ſtink, as well Plants as Spices, and therefore the Aloephangina-pills made of Spices, taken often are good. And we add to the purging Wine, Angelica, and the like that are well ſcented.

The Alteratives that are given to ſtrengthen the Stomach, muſt hinder the producing of Excrements: and this is by good Diet, which is little and drying. Let him be temperate in eating of fleſh, becauſe it eaſily putrefies, and let it be well ſpiced, and with Vinegar, ſour Juyces of Sorrel, Citrons, Lemmons, Oranges; as alſo his other Meat. Let his Bread be made with Caraway and Fennel-ſeed. Let him after Meat eat Quinces, Pears, and other Aſtringents. when the Stomach is looſe eſpecially; Alſo let him eat Aniſe-ſeed, Fennel, and Coriander, Comfits, and other Pouders to be uſed after meat. In the morning faſting let him take the Pouders, Lozenges, Electuaries, Confections, and Conſerves, which are good in a moiſt and looſe Stomach, mentioned in the Weakneſs of the ſtomach, chooſing thoſe that are moſt ſweet-ſcented, as Aromaticum Roſatum, Diamoſchum, Diambra, and the like. Tryphera magna is commended to make Men well coloured, and of ſweet Breathes: And they ſay that Maſtick often taken, doth amend this Infirmity.

You muſt hold ſweet things in the mouth, and chew, and ſomtimes ſwallow them, as theſe following.

Of Simples, Angelica-root is moſt ſweet-ſented but bitter; alſo Maſter-wort, Zedoary, Nutmegs and Cloves, are good.

Muſk and Ambergreeſe for rich people, are excellent, with Sugar, made into Lozenges, with the Infuſion of Gum Traganth, made in Roſe or Orange-flower-water, or the

the like, and held in the mouth, to diſſolve and give a good Scent. To theſe they add Wood-Aloes, Sanders, Angelica-roots, which are good for a weak Stomach. Alſo a little Benzoin.

Beſides theſe, many ſweet-ſented things may be chewed, as Orris, and Acorus roots, Cypreſs, Elicampane, Orange peels, Citron peels, Roſes, Bayes, Marjoram, Smallage or Parſley chewed, taketh away the ſtink of Garlick and the like, and conceals that which is from the mouth. Alſo Dill, and Aniſe, and Sowthiſtle, *Dioſcorides* commends Myrrh, and Maſtick. *Mathiolus* commends Gold held in the mouth.

Of Compounds, Wine is good to waſh the Mouth, or to be drunk, in which the Roots and Seeds of Angelica, Marjoram, Sage, Coriander ſeeds, and other ſweet Herbs and Spices were ſteeped.

Vinegar of Roſes, Currance, Raſ-berries, Straw-berries, is very good, mixed with other things for to waſh, or held in the mouth or ſwallowed, doth preſently take away the ſtink of things eaten.

Let him conſtantly waſh his mouth with ſweet red wine, Vinegar, Salt, and Allum.

The Decoction of green Myrtle leaves in Wine, is good to waſh the mouth, and the Decoction of Citrons, and the like.

Another is made of the Decoction of Cypreſs roots, Citron peels, Roſes, Sanders, Cloves, Cinnamon.

There are divers ſweet ſtilled Waters, as of Roſes, Muſk, or Cloves, and other Spices, Salt, Orange-flower-water. Alſo Aqua vitæ, with the Infuſion of Cinnamon and Spices.

The diſtilled Oyls of Cinnamon, or other ſweet things, are very good, either mixed or alone, if the leaſt drop be held in the mouth.

If the teeth be foul, rub them with ſweet aſtringent things, and ſuch as reſiſt Putrefaction.

As, Take *Orris roots two drams, Angelica half a dram, Sanders, Wood-Aloes, Savine, or Juniper one dram, with a little Muſk, and two drams of Salt Alkali.* Some add Cuttle-bone, Harts horn, burnt Allum, when the teeth are foul, as ſhall be there declared.

℞ Or mix a little Muſk with Salt, or Harts horn, &c.

The Cure of the ſtink of the Noſtrils.

If the ſtink of the Noſtrils come from an Ulcer, when that is cured it vaniſheth, of which we ſpake in the Ulcers of the Noſtrils. But if it come from an Organical Diſeaſe of the Inſtrument or Noſe, when it is too ſtrait, it is almoſt incurable, except you prevent the Falling of the Excrements from the Brain to the part.

But if it come from filth which either from its plenty or malignity is eaſily corrupted, being retained and ſtopped, then you muſt go thus to work.

Firſt we purge the Head and Body of the Humors that abound, with Medicines mentioned in the Excrementitious Diſeaſes of the Head.

Then ſnuff up things into the Noſe, or anoint the Noſtrils with Oyntments which cleanſe and provoke Nature to expel the filth, and leave a ſweet Scent in the Noſe. For which uſe we have mentioned divers Errhines or Purgers of the Head by the Noſe, the Phlegmatick Diſeaſes of the Brain, with which you may mix theſe ſweet-ſcented things following.

The Juyce of Flower-de-luce anointed or ſnuffed up, is ſweet and very good.

Or thus. Take *the Juyce of Flower-de-luce one ounce and an half, of Marjoram one ounce, of rich Spaniſh Wine half an ounce:* mix them, and add Juyce of Beets to force more.

Or when there is great putrefaction, add to that the *Juyce of Centaury and Wormwood, each one ounce; Vinegar of Roſes, or Squills half an ounce, Myrrh one dram.*

The Juyce of Bayes, and Myrtles, and other ſweet plants may be added.

Somtimes theſe are boyled thick, that they may ſtick the better. Thus,

Take *of the aforeſaid Compoſition one ounce and an half,* ad *Labdanum, Storax, each half a dram; with Honey, or the infuſion of Gum Traganth made in ſweet Water:* make a Liniment.

We uſe ſuch things to be ſnuffed, or poured into the Noſe to cauſe a ſweet Scent, as Spaniſh Wine in which Baſil, Marjoram, Calamints, Bayes, Lavender-flowers, Cinnamon, and Cloves have been infuſed.

Or the ſtilled Waters of Orange flowers, Roſes, or Lemmons, or of thoſe Plants which were ſteeped in wine.

Or other waters of Plants ſeeds, and Spices, that ſmell ſweet, which with Muſk or Ambergreeſe will be more pleaſant.

Alſo there are ſweet Oyntments of Muſk and Ambergreeſe diſſolved in Oyl of Been or the like, which take not away the Scent of the other Compoſitions if they be added. Civet is to be uſed alone.

The ſtilled Oyls of Cinnamon, Cloves, Marjoram, and the like, mixed with white Wax, and put into the Noſtrils do ſmell ſtrongly, and laſt long.

The Cure of breath from a Wound.

If a wound be in the rough Artery, which ſendeth forth Air, Breath or Scent, it is deadly for the moſt part, becauſe that part cannot eaſily be cured. But if the wound be in the breaſt and the internal part hurt, it is the like for the moſt part, although as I ſhewed in the Diſeaſes of the Lungs, I ſaw one eſcaped that had a wound in his Lungs. The other wounds of the Breaſt without hurt of the internal parts muſt be cured as ordinary wounds.

When wind comes from a wound, that ſhews the Stomach and Bowels to be hurt, and it is incurable. I know other wounds in the Guts that have been cured.

CHAP. IIII.

Of the Voiding of Seed.

The Kinds,

A Spermatick Excretion or Voiding of Seed in men, is the Effuſion of it by the Yard, in Women it uſeth to be Naturally into the cavity of the womb; and it is preternatural, when it is too much o- floweth ſooner then it ought, and the more when it is foul, or paſſeth by an improper way.

Too great Effuſion of Seed weakneth very much, and makes the Body faint, and unfit for its Offices, and diſcoloureth it, and haſtneth Age and Death; and it comes either by Venery or without.

Too much Venery.

When there is too great Effuſion of Seed by Venereal Acts, Men through Intemperancy and Luxury deſtroy themſelves, and Women that before were ſtrong, grow weak, and men by that means are unfit for Procreation, and women for Conception: ſo that as it may be obſerved in men only, they ſend forth in Copulation only a drop or too: or it is not concocted but crude and bloody, and rather Blood then Seed.

The Voiding of imperfect and crude Seed.

If Seed fall out without a Venereal Act againſt the will it is called a *Gonorrhæa* or Running of the Reins; and if it be with pleaſure, becauſe it often comes in the ſleep and Dreams, it is called a Nocturnal Pollution. And if it be often, becauſe it weakneth as a Venereal Act, it is preternatural: and it doth more weaken, if it be without pleaſure night and day, and crude and watery for Continuance.

A venemous Gonorrhæa or Running of the Reins.

Somtimes there is an involuntary Effuſion of venemous Seed without ſenſe of delight, which is not like Natural Seed, but is like a cer-

tain white and yellow Venom, after which follows matter at the Yard, and heat of Urin: as we shall shew, and this is called a virulent Gonorrhæa, which is commonly a symptom of the French Pox, as we shewed, sometimes it is without it, in some especially unclean Strumpets with which she infecteth them that trade with her, with the Pox or a Disease like it.

The Voiding of Seed in a convulsion.

Hitherto you may refer the involuntary Effusion of Seed in the Falling-sickness and Convulsion, and although it do no hurt, yet it is preternatural.

The voiding of Seed at another Passage.

We shewed, that Seed might flow preternaturally by another Passage, namely by some Original Passage, or Fistula under the Yard of a Man, either from a defect in Conception, or which may cause the same Defect.

The too quick Effusion of Seed.

It is also preternatural, if the married people do not at the same time spend their seed, especially when it is at the beginning of Copulation, or before by the way, because this causeth a defect in the Venereal Act, so that it either is not, or diminished and imperfect.

Hither may also be referred that Effusion of Seed, when only a little froth is voided with vehement desire, without sense of satisfaction in pleasure, by which though they are not weakned, yet it hinders the perfection of the Art. Some say that matter flowing from the Brain may be sent forth of the Yard, but it seems improbable, because there is no plain passage into this common way for the Seed and Urin.

The Causes.

The Cause of the mentioned preternatural Fluxes of Seed, is either from Irritation, or provoking or Weakness, or Anastomosis, or from a Disease by Consent.

The Irritation or provoking of the Seed-vessels, is the Cause of too much Venery and of a Gonorrhæa.

Too much or too quick Effusion of seed, or involuntary in both Sexes, comes from the Irritation of the seed-vessels, which pricks the expulsive Faculty. If the vessels swell from plenty of seed, because it passeth with delight, causing many to be too much given to Venery; it is the cause of too great Effusion, and of the weakness that followeth, except it be from Heat of Lechery, to shew themselves powerful at Venereal Game, or for gain sake, as Harlots do. And the same is done by Irritation, if there be more heat or sharpness then is fit: as we shewed in the Causes of Lechery.

Also the same Seed by pricking, (through the Imagination only of the Act, which is usual in dreams, and the like thoughts) being moved and sent forth, causeth Pollutions sleeping and waking.

Also this comes from the heat of Seed, so that it is sooner ejected in the Action then it ought; or some part comes forth before the Act.

And also that it comes forth with Heat and Burning.

But if there be great sharpness in the Seed from Infection or Corruption, then follows the virulent Gonorrhæa, or venemous Running of the Reins, comming commonly from the French Pox. And this may come before they have the Pox from some other Venom which was gotten by Infection of other seed in Copulation, and so turned corrupt and sharp, by which means, not only this foul and involuntary Excretion comes by the sharpness, but also in continuance of time an ulcer and pissing of matter.

The weakness of the Seed-vessels is the Cause of a Gonorrhæa.

The involuntary Flux of Seed in the Gonorrhæa, comes from the weakness of the Spermatick Vessels: when the seed is watery, and not concocted to the likeness of milk; for then being thin it easily comes from its place without sense or with very little, and without any Cause, or with the least pricking not only in the Yard, but Fundament, when the stools are very hard, or as *Fernelius* speaks of one, when a Clyster is given. And this weakness comes from distemper, especially cold, or want of Natural Heat in the Parts, or the whol Body which makes the Seed so watery. For it is not likely that the Waterishness of the Seed should come from Flegm, because it is made of blood, which though it be crude and watery, yet the stones and breasts do alwayes take the purest blood to make seed and milk, in foul Bodies full of Excrements, as appears by men of evil Habit of Body getting Children, and women that nourish their Children, by giving suck when their Blood is impure.

Also Weakness comming from the looseness of the seed-vessels, produceth sometimes a Gonorrhæa, when the places containing the seed in their windings, and the Vessels that carry it, are too large and loose, so that it may easily fall out. This looseness comes from often Venery in a short time, sometimes sooner, sometimes later to luxurious People, by which the baggs of seed being often emptied and filled, and from the loss of spirits, are so loose and weak that the seed is thin and watery.

The Anastomosis or opening of the mouths of the Seed-vessels, is the Cause of imperfect and bloody Seed.

By the opening the mouths of the Seed-vessels which make it of Blood, there comes bloody seed or blood instead thereof in Copulation, when by the often Action, in a short time, the Vessels that contain the seed are so empty, that they draw blood or imperfect seed from the mouths of the seed-vessels opened by this sucking. And this sucking comes from the Lechery, or Heat of the Womb (as is said of African Women) as it happned to a Soldier a while since, that lying forcibly with a Countrey-wench, was so brought down, that after often Lechery he voided bloody seed, and by that means fell into a Consumption that caused his death.

The shaking of the Seed-vessels in a Convulsion, is the Cause of loss of Seed.

There is also an involuntary Effusion of Seed from a Disease in other parts, when the Seed-vessels suffer by consent, as the Nerves in a Convulsion, in which through the forcible shaking which moveth the whol Body, the Spermatick vessels being shaken, do cast out seed somtimes, especially when it abounds, even as by the same violence, through the pressing of the Muscles, of the Belly, the Bladder being pressed, sends forth the Urin. And this is rather the Cause of loss of seed in Convulsions, then the Convulsion of the Muscles of the Seed, although they also suffer. For though in the Act of Venery, they help the Effusion by gentle opening the Vessels, yet they do it not before the seed be out of its bag, and is carried by them, wherefore in Convulsions they do not help the Effusion, but the disorderly motion drives it from its place. Neither doth the Loosning of these Muscles in an Apoplexy cause the flux of seed as it doth of Urin, because these Muscles are made for Retention, and not as the Sphincter.

The Cure.

The Cure of the Gonorrhæa.

If the involuntary flux of seed in both sexes, be by Nocturnal Pollution from plenty of seed, it is not regarded, because it never comes but when it aboundeth, and hurts not much, and is cured either by Marriage, or if not, by abstaining from things that increase it, and provoke it forth. But if the Gonorrhæa come from hot and sharp seed, that must be tempered. And if from weakness of the Vessels it be made too watery, it flow too easily, or cannot be contained by reason of the looseness of the Vessels by too much Venery, because it weakneth the Vessels must be strengthned, and the seed thickned; all which may be done by the follow-

following Remedies applied to the Cauſes of the Gonorrhæa.

Somtimes we purge, if the ſeed grow to ſharpe and watery from colerick and watery Blood, to cleanſe it, ſo that it may afford good matter to make ſeed. And with ſuch things as are fit for the Humor abounding, theſe are ſo ordinary, they need not be mentioned here.

Things that alter are given to ſtay this Flux according to the diverſity of the Cauſe. And if it be from plenty of ſeed, we diminiſh it with Dryers, and that by a proper quality deſtroy it or conſume it; if from heat and ſharpneſs, we allay them with cool and gentle Remedies. If it be too thin and watery, we thicken it; if the Veſſels that contain it are weak or looſe, we ſtrengthen them with aſtringent, hot and proper things. All which are partly done with the Remedies mentioned in Sælacity or Laſciviouſneſs, eſpecially if the Gonorrhæa come from plenty or heat of ſeed, which cauſeth Lechery, and partly with theſe following, which are fit for the Gonorrhæa that comes from any Cauſe.

A drying Pouder that bindeth and worketh by Propriety. Take *Roots of Orris, Agnus Caſtus ſeeds and Coriander prepared, each one ounce; Seeds of Plantane, Roſes, Rue, Winter-cherries, Mints, each half a dram; Amber and red Coral, each one dram; Frankincenſe, Maſtick half a dram*: make a fine Pouder, give *one dram by it ſelf, or with Sugar of Roſes, or ſome convenient Liquor.*

When you will dry and aſtringe more, you may ad theſe following to the former, as Myrtle ſeeds, Bay-berries, Sumach, Yarrow, Agnus Caſtus, Rue, Roſes, and Ceterach, Acorns, Pomegranate flowers, the Pouder of the Guts and Gizards of Hens, Bulls, or Dears pizles, Hair of an Hare burnt, Ivory, Bole, Blood-ſtone, Cryſtal.

For to allay the heat and ſharpneſs of the ſeed. Take *the four great cold Seeds two drams, the four leſs cold Seeds, eſpecially of Purſlain, Lettice or Sorrel, each one dram; of Water-lilly roots or flowers and Roſes, each one dram and an half; of Gum Arabick or Traganth parched, one dram*: make a Pouder, to which you may add the third or fourth part of the Pouder aforeſaid. Some add Camphire to cool, or becauſe it quencheth the ſeed by a ſecret Quality.

A Decoction extinguiſhing the heat and ſharpneſs, and ſtaying the Flux.

Take *of Orris and Water-lilly roots, each one ounce; the Leaves green or dry of Agnus Caſtus, Coriander, Ceterach, Tarrow, Sumach, Plantane and Lettice, each one handful; Mints, and Rue, each half a handful, Roſes and Water-lillies, each one pugil, of the four great cold Seeds half an ounce, of the four leſs two drams, Plantane and Purſlain ſeed, each one dram; Myrtles two drams, Winter cherries half a dram*: boyl them *in Water and red Wine, and in three pints of the ſtrained Liquor, diſſolve two ounces of Syrup of Quinces, and with Sugar boyl it to halfes.* Let him drink it often.

The Syrups of Purſlain, Plantane, and others made of the Juyces and Decoctions, of the aforeſaid Plants, or of ſharp things, as Citrons, Pomegranates or Myrtles, is alſo good.

Alſo the Juyces of thoſe Plants, and the diſtilled Waters of the ſame.

Alſo Conſerves and Candies alone, or with the Pouders or Syrups aforeſaid.

Sheeps Milk or ſtilled Milk often drunk, temper the ſharpneſs of the ſeed. Alſo an Emulſion of the cold ſeeds, of Almonds, and of white Poppy ſeeds, and others mentioned in heat of Urin.

We ſomtimes uſe Clyſters in this cauſe, as Topicks to the part, becauſe their ſtrength will reach from the Guts to the ſeed-veſſels, they are made according to the Cauſe, of a cooling Decoction, if heat be the cauſe, with dryers and aſtringents, mentioned in the Decoction, and others, as Oak leaves, Cypreſs, Pomegranate flowers, and the like, boyl them in Water, red Wine, or a little Vinegar.

Some uſe drying Injections of Tutty, and the like into the Yard.

Alſo Baths, Fomentations, Oyntments which repreſs Lechery, may be here uſed. Alſo a Fomentation of the Codds, made of the Roots of Dogs-tongue; or of a Decoction of the Herbs mentioned for Decoctions and Pouders.

For ſtrengthning of the Veſſels that contain and carry the Seed, when they are weakned or looſned, when the Gonorrhæa is old, or ſubject thereto. The Natural hot Baths that bind, are good for ſome time continued. Or other artificial Baths, of the vertue, to which you may add hot things to cheriſh the Native Heat, as Roſemary, Marjoram, Lavender, and the like.

Alſo if Heat be the Cauſe, you may uſe Oyntments to cool, dry and aſtringe, ſuch as work by propriety to the Reins or Codds.

Among which this is excellent. Take *Oyl of Myrtles, Maſtick, Quinces, each three ounces; Oyl of Orris two ounces, Juyce of Plantane, Purſlain, Lettice, Mints and Vinegar, each one ounce and an half*; boyl them till the Juyce be conſumed, add *Cypreſs roots, or Galls, Orris roots, Agnus Caſtus ſeeds, each one dram; Juyce of Sloes two drams, Spikenard one ſcruple, with Wax*, make an Oyntment.

The Oyl of Camphire is commended to the Codds, and Seam or Seate.

A thin leaden Plate applied at night to the Back, as it will reſtrain Lechery, ſo will it cure the Gonorrhæa.

A Pillow ſtuffed with Wool, with Agnus Caſtus, and Rue, laid under the back is alſo good.

Opening of a Vein is good, if it come from plenty of ſeed, eſpecially where there is Plethory, to take away the cauſe of ſeed.

Let them be dieted as in ſalacity or Lechery mentioned: and uſe much Vinegar, for it wonderfully allayes the heat and ſharpneſs of meat and ſeed. And if the ſeed be too thin, let them eat groſs meats, as Lentils, parched Beans, with Vinegar; alſo Pine-nuts, Almonds, Rice; alſo Turtle and Parſnips.

The Cure of a virulent or venemous Gonorrhæa or Running of the Reins.

A virulent Gonorrhæa is not to be cured, and ſtopped as another, becauſe it comes from corrupt ſeed, which will hurt if retained, by ulcerating the parts, but you muſt provide that better may follow that which Nature ſends forth. And this is compleatly done by curing the Fench Pox, if it be joyned therewith. But if it come after the Pox, which leaves an Ulcer in the Yard which ſends forth this matter, then you muſt cure it as a mattery Excretion, as was ſhewed there.

Alſo if this malignant Gonorrhæa come from another impure Copulation, becauſe it turns to matter, it muſt be cured as this.

The Cure of Seed flowing forth in Convulſions.

Other involuntary Excretions of ſeed in Epilepſies and Convulſions, becauſe they do no hurt, and neither the Patient, nor they about him obſerve it is not regarded.

The Cure of too much Venery.

Too much Venery which cauſeth Faintneſs, requires no other Cure but abſtinence from immoderate uſe thereof. And for that end I have in Salacity mentioned Medicines to quench the Heat. And let the Body after be reſtored by nouriſhing and refreſhing Diet: as we ſhewed in the involuntary Excretion of Seed.

The Cure of too quick Effuſion of Seed.

When ſeed is ſpent ſooner then it ought, in the beginning or preparation to Venery, by which means the act is imperfect and unprofitable for Conception, becauſe it is too hot and moiſt; you muſt take thoſe things mentioned in the Gonorrhæa from Heat and Moiſture, and this will be cured with more eaſe then that, which is involuntary, if it be corrected, and the Diet continued.

CHAP. V.

Of Voiding of Blood

The Kinds,

THat Excretion of Blood which is according to Nature in Womens Courſes, and at the Noſe, or Hæmorrhoids turneth preternatural, if it flow by places not ordained for the ſame; or if the blood offend in quantity or quality: as we ſhall ſhew. But if blood be ſpet out, vomited, piſſed, or void by ſtool, with other Humors mixed, the Cure ſhall be mentioned in thoſe Excretions.

Bleeding of the Eyes. If blood come forth at the Eyes though little, which is very ſeldom, it is preternatural.

Bleeding at the Ears. Or if the Ears ſend forth blood or matter with blood. I ſaw one that uſed to bleed at the Noſe, who had a great beating pain of his Head with redneſs of Face, and bled both at Noſe and Ears very plentifully.

Bleeding at the Noſe. The Noſe often bleeds, and it is called the *Hæmorrhagia*. And becauſe it is uſual and Natural with ſome; it is not counted preternatural, till it is immoderate, and the Patient faint or die, as it hapneth to ſome both ſound and ſick. And in ſome Diſeaſe of the Noſe, blood flows forth with ſnot.

Bleeding at the Yard. Pure Blood ſeldom flows from a Mans Yard without Piſſing, and then it is preternatural, and painful. Somtimes Blood inſtead of Seed is voided in Copulation: which as I ſhewed, is rather imperfect ſeed.

Voiding of blood by the paſſages of urin. In Women there is a preternatural Flux of blood from the paſſage of the urin, without piſſing with great pain, when the ſtone is taken out of the Bladder.

The immoderate Flux of the Terms. The Natural Flux of the Terms is preternatural, if it be not at the night time, or be longer, or in great quantity; or after they have been long ſtopped; or when women have been thought with Child, by reaſon of the greatneſs of their bellies, through that ſtoppage, and then have them ſuddenly, and in great quantity with great weakneſs and hazard of life. But

In old Women there is a Flux of blood from the womb different from the Terms. that Flux is preternatural and different from the Flux of the Terms, if when the Terms are paſt, and the Woman is old, it come without order, ſometimes more, ſomtimes leſs, remaining long, which we call not the Courſes, but an Hæmorhagy of the womb.

Faintneſs, Palneſs and evil Habit followeth theſe preternatural Purgations of blood from the womb, either pure or mixed. And after a long ſtoppage, if there come ſuddenlya great Flux, it weakneth and ſomtimes kills. I obſerved in three Women which were paſt their Courſes, this Hæmorrhagy or Bleeding of the womb, in one it laſted above two years, in the other a long time, and in one of them with ſuch great pain of the womb, almoſt continuing a whol year, not yeelding to any Medicines, it continued till death.

Bleeding after Child-birth. Somtimes the Flux after Child-birth is ſo great that the woman is much weakned thereby. And this is not only after a Natural birth, but after Abortion with great Danger.

Bleeding in the time of deflowring and Copulation. There is another Flux of Blood from the womb at the firſt Copulation of the woman, when ſhe looſeth her Virginity, ſuch as when ſhe hath her Terms, and this becauſe it is counted the ſign of Virginity, and therefore ought to follow, is not counted preternatural or hurtful.

Alſo this bleeding in Copulation, is afterward and with great pain.

The immoderate Flux of the Hæmorrhoids. There is another Flux at the Fundament, beſides that of a Dyſentery, Needing, or Liver-flux, which is common in both ſexes, called *Hæmorroids*, as any other flux of blood may be called. Which albeit it is uſual and profitable to ſome Tempers and Conſtitutions, eſpecially of Men, and ſomtimes of Women, when old eſpecially, comming not in order like the Courſes, but once, twice, or thrice in a year: yet is it preternatural, when it is immoderate, and flows too long, or returns too often, and cauſeth Faintneſs, Weakneſs, Paleneſs, evil Habit and Dropſie, as we ſhewed in other Fluxes of blood.

In this Flux, the Blood is ſeparated from the other Excrements being almoſt pure, and not ſo black as blood that flows from other parts. And if it be diſcoloured or impure, it will be rather very red or yellow, then otherwiſe.

When this Flux comes in a Diſeaſe, and doth not good, as when it comes in order, curing the Diſeaſe, but hurt by its violence, making the Body weak, it is preternatural.

Alſo that which comes not Naturally, but by a violent Cauſe, as ſhall be ſhewed, and therefore is unprofitable, eſpecially when painful, and hurt followeth, is preternatural

Another bleeding at the Fundament different from the Hæmorrhoids. Beſides this Flux of the Hæmorrhoids, there are other preternatural from the Fundament. As that which is of little blood appearing, comming from a violent Cauſe, with Itching and Pain.

Hither may be referred that bleeding in women, when the Terms come not only from the womb, but Fundament. This is ſeldom, but ſomtimes it hath ulcerated the Parts.

The drops of blood from the Pores of the Skin. It can ſcarce be without a Miracle as in our Savior, that Blood ſhould ſweat through the Pores of the skin. But we ſaw once in a Child that had a Dropſie moſt of his Pores bloody, as if his Body had been ſprinkled with blood, and yet the blood did not flow or foul the Linnen.

Bleeding by wounds or Orifices. Blood uſually flows from the body, not naturally by its orifices and wounds great or ſmall, either made for bleeding by Art or by Chance: as we ſhall ſhew here, and as was declared in Wounds, and the like Diviſions of the Skin and Diſeaſes.

Blood flows but little from the skin, when that is only divided without other hurt.

When a Vein is opened, it leaps out abundantly, and this will weaken the ſtrength, if immoderate: As alſo when there is no need, and when it is done raſhly, and from an evil Cuſtom, by which means many have grown weak and old before their time.

In the opening of an Artery, the Blood being hot, leaps by ſtarts, and if it continue, it brings weakneſs and worſe accidents. As it hapned in the opening of an Aneuriſm, there was a total loſs of blood and ſtrength which cauſeth Death.

We have ſeen in the Feet a Vein open of it ſelf, as in Phlebotomy, and it hath flowed in great quantity into the Shoes be for Notice hath been taken thereof. And we have ſeen the ſame in the crooked Veins of the Thighs. And ſome ſay that it hath been ſo in the Face, Arms, Breaſt and under the Ribbs; from whence, if it ſhould come at night, and not be diſcovered, it would be as dangerous, as bleeding over much from opening of a Vein by Art. This is rare in Men, but uſual in Horſes, when they are very hot, but it doth no harm.

When I was at School, I ſaw my School-fellow that ſat

next me, bleed at the ſmall Vein, in the tip of his Noſe very much and often, and it opened of it ſelf, and this came from the heat of his Body by violent Exerciſe.

Somtimes the Blood flows more or leſs from the Habit of the Body in Wounds and Amputations, and it is ſo great ſomtimes, that it cauſeth great weakneſs, except it be ſtopped.

Somtimes Blood flows from the internal Cavities of the Belly, Breaſt, Head &c. In wounds there, or falls into the Cavities. And if this be immoderate, it weakneth, and if it be contained in the Cavities, it grows together and putrifies, and brings greater Symptoms then thoſe that come from a Wound.

The Cauſes.

The Cauſes of all theſe Kinds of Bleeding from divers Parts of the Body, is either from the Solution of Continuity, by opening of the Mouths of the Veins, or the ſolution of Continuity from the Hurt done to ſome Veins or parts underneath.

The opening of the mouths of the Veins or Anaſtomoſis in the Ears, noſe, neck of the womb, ſtrait gut or skin is the Cauſe of bleeding in thoſe Parts.

Some comes from the opening of the Mouths of the veins according to their diverſity.

The inward Veins of the Ears opened by Anaſtomoſis, ſomtimes bleed much; and this comes from the plenty or the thinneſs of the blood in the head but ſeldom, for then Nature would rather ſend it forth by the Veins of the Noſe, except it flow both wayes: as we ſhewed.

The inward Veins of the Noſe that come from the jugular Vein, that aſcendeth by the Jawes to the Brain, being opened by Anaſtomoſis, cauſe an Hæmorrhagy. The Cauſe of this Anaſtomoſis is the plenty of blood, which Nature deſires to diſcharge, by theſe tender Veins in that place of the Noſe, which are more eaſily opened, in Men who have no eaſier Paſſage for it. For that Evacuation which they have by the Hæmorrhoids, which is ſeldom, and but in ſome, is onely of that blood which is in the branches of the Gate-vein. But in Women, if they be ſo full of blood, that it cannot be ſufficiently diſcharged by the menſtrual Veins of the womb, or when the Terms are ſtopped, Nature doth often ſend it forth by the Noſe. And this Hæmorrhagy though it be not uſual, yet it is Natural, except it be immoderate. Alſo when Blood is too hot, it opens the Veins of the Noſe, either when it is ſo hot by Nature, or by Motion, Sunning or Baths. Or if it be inflamed in hot Diſeaſes of the Head or Feavers, it breaks forth at the firſt, or in the heighth of the Diſeaſe by Criſis or judicially. Alſo thin blood and more watery, and mixed with Choller, which ſooner pierceth the Mouths of the Veſſels, cauſeth bleeding at the Noſe. Hence in evil Habit, Dropſies, and Jaundies, although blood abound not, this bleeding may be. But if more Cauſes agree, the Flux will be the greater. And this is oftner and greater, if the Veins be looſe by Nature or often purging. Alſo it flows and is increaſed by force, as violent and often blowing of the Noſe, which opens the Veins by force of the blood thither.

If the Veins in the Neck of the Womb, that come from the hollow Vein, be opened by Anaſtomoſis, there is great Effuſion of blood. For as when theſe open at their ſet time, they cauſe the Natural Flux of the Terms, ſo when they open at other times, they cauſe a preternatural Flux which is immoderate, or the like which is unſeaſonable, but like to the Courſes which we mentioned before. When the Mouths of the Veins are open by plenty of blood ſent thither, in a Plethory, and they bleed ſooner and oftner, which is unſeaſonable, or when they bleed at the appointed time, but immoderately: Or when the blood there, by its Heat and Thinneſs, opens the Mouths of the Veſſels, and cauſeth an immoderate Flux: Or when Nature diſcharging her ſelf by this way of Superfluities, with the Blood at the time of the Courſes, or otherwiſe cauſeth this unuſual and large Flux: In which the Blood is ſometimes watery, and ſomtimes impure. But this Flux is greateſt, when much blood either pure or impure, is in the Veins of the Womb, from the long ſtoppage of the terms, and ſuddenly breaks forth, and ſo enlargeth the Mouths of the Veins by its violence, that blood is not only out of the womb, but other great Veſſels which ſupply, and the Body left as it were without blood.

And as this is in the Veins of the Neck of the Womb, ſo it is in thoſe of the bottom thereof, in Women that have had their Courſes long ſtopped, which ſwells their bellies: as we ſhewed in Tumors, and when they open ſuddenly they cauſe a dangerous Flux.

Somtimes there is a Flux of Blood from violence, when the Mouths of the Veins of the Neck of the Womb are only opened without Solution of Continuity. And this is often at the firſt Copulation, not by reaſon of the skin called *Hymen*, being broken (as they ſuppoſe) becauſe a Membrane hath no blood, and if it came from thence, it ſhould be torn away. But which is more probable, it is from that ſudden and ſtrong enlarging and dilating of the Orifice of the womb, or from the Rubbing of the Neck of the Womb, which it hath not felt before, that the menſtrual Veins are a little opened, and ſend forth blood like the Courſes, or at leaſt ſome Sprinklings.

Alſo there may be a Flux of Blood at the womb, from Medicines that open the Veins thereof, eſpecially if they be ſtrong, or things put into the womb, as Peſſaries, &c.

And, there may be an immoderate Flux after Childbirth, from the Cauſes that the Terms over-flow: and as it is Natural, to have the Veſſels open and bleed, ſo it is preternatural when the quantity is too great, or the blood too thin.

As the Hæmorroids come Naturally from the opening of thoſe Veins which come from the branches of the Gate-vein, yet they flow not ſo as the Terms, (by which it is neceſſary that that blood in women that are fit to conceive, which is laid up for the nouriſhing of a Child, ſhould be avoided every month till they do conceive) but onely then, when the blood in the Meſeraicks aboundeth, or is hot and chollerick (as we ſhewed in the Cauſes of intermitting Feavers that Choler is chiefly increaſed) and aboundeth there, not carried into the hollow Vein, or purged by the Gall, and therefore is ſent forth by the Fundament which is near, and which is ordained for other Evacuations alſo. So when theſe Veins are too open, or too long cloſed, Nature, being provoked by the plenty of blood, or the Heat thereof, or by Choler, which may cauſe great Diſeaſes, endeavors to make an immoderate Flux, and the rather, when the Veins are ſo open, that they cannot cloſe themſelves. From which Cauſe I ſhewed you that two very Learned Men who lived a ſedentary Life, and procured the Hæmorroids by Art, were brought to ſuch a violent Flux, which could not be ſtopped, but cauſed their Death.

But if Nature being moved, neither by Repletion or Impurity of blood, but by other Cauſes, doth ſend forth good Blood from the Meſeraicks without Neceſſity; this Flux will be preternatural, neither uſual nor profitable.

By the opening of the Veins of the skin, blood cannot flow through it or the Pores, nor by the Rarefaction or Diapedeſis of the skin, can blood ſtrain through the like Sweat, becauſe it is thither, and the Pores very little, except the skin be divided, but if it be under the skin with the Sweat there it ſtayes, and cauſeth the Hypochyma or Suffuſion of Blood, which I ſpake of. And although as I ſhewed in the Boy with the Dropſie, it was ſprinkled about the body, yet it paſt not through the skin, but ſtuck in the Pores, and this is very rare.

There

The dividing of the veins in the Eyes, ears, Yard, Womb, Fundament, Skin, is the cauſe of Bleeding.

There are many Fluxes of blood that come from the Solution of Continuity in divers parts, which differ in that Reſpect.

If the Tunicles of the Eye be rubbed when they itch, or divided, the Veins may be hurt, and they may bleed though but a little.

Alſo they may bleed from the hurting of the horny Tunicle; For I obſerved in a Boy that had a piece of ſharp Glaſs in the Pupilla of his Eye which I drew forth, that the blood was diſcuſſed without any hurt.

If the inward Veins of the Ears be hurt by things thruſt into them, a little blood may come forth; or more from a Fall or Stroak, when the Veins are broken.

If the inward Veins of the Noſe be hurt, they bleed. This is done by the Nails when they are pricked ſometimes, or with other things, by which Men willingly cauſe Bleeding; as when they provoke Sneeſing it may happen. The ſame comes from a blow or ſtroak upon the Noſe, or a ſharp Humor in the Noſtrils. In the Gravedo, that is, when a raw Humor falls into the Noſe, the blood wil flow, eſpecially when it is much blown. As alſo from the rubbing off of a Scab therein.

If the Catheter or Inſtrument thruſt into the Yard, do hurt the ſame, there is a flux of blood alone, or with piſs. And this may come alſo from a ſtone that paſſeth through the ſame.

Alſo the Veins of the Neck of the Womb being hurt cauſe bleeding: as in hard travail, after the drawing away of the Secondine, which teareth the Veſſels. Or by the Child, which paſſing through a narrow place teares the ſame. Or from the Abortion, when the Veſſels of the Child growing to thoſe of the womb, will not ſo well be ſeparated, as when the Child is ripe, but are violently broken.

Or there is a Flux from violent Copulation at the firſt or afterwards.

There often follows a Flux of Blood, from the uſing of a widening Inſtrument to the Neck of the Bladder, when they take out the Stone.

Alſo from the hurt of the ſtrait Gut; the Veins thereof are of two ſorts, if the internal Veins be hurt, which come from the Meſeraicks; there is a Flux of Hæmorrhoids, but it doth no good: But if the inward Veins of the Fundament that come from the hollow Vein, there is but a ſmall Flux.

This comes often from things voided, as hard Excrements, or from ſharp things eaten, or ſharp Suppoſitories, or from difficult Travail, which hurts the Fundament by ſtraining.

Or from a hollow Ulcer, going from the Neck of the Womb to the ſtrait Gut, the Terms may paſs through the Fundament. For without a wound it cannot be ſo, becauſe Nature cannot make her way, where there is no Continuity of Veins, with the Menſtrual which come from the hollow Vein and the Hæmorrhoidal which come from the Gate-vein.

The Cauſe of all Bleeding in the outward Parts, is Solution of Continuity from internal or external Cauſes: and they are divers in reſpect of the Parts.

If the skin be flea'd off by ſcratching, when it itcheth or the like, there may be a little bleeding.

There will no great Flux come from a wound, only in the skin, when you cut it for the crooked Veins curing, or for Tumors, it bleeds but little, till the Veins be opened.

Opening of a Vein cauſeth Bleeding.

If any great Vein be opened under the skin, there is bleeding, eſpecially if it be cut, as in Phlebotomy, which ſo much uſed to prevent and cure Diſeaſes, in which there will be a great Flux, except it be ſtopped: Or when any great Vein, as the Jugular is cut. And ſomtimes when the crooked Veins are cut. And it hapneth that when the skin is cut for other Cauſes, for Ruptures, or preternatural Tumors that the Veins are cut and bleed; or by a Wound by chance.

When the mouth of a vein opens of it ſelf, it cauſeth a Flux.

Sometimes the Veins open of themſelves, and bleed as if they were cut. This is cauſed by Plethory, or Fulneſs, or by Heat, which may open the mouths of the Veins, but ſeldom break them, except the Vein be very much ſtretched, as in the crooked veins. Or when Nature hath been uſed to be often diſcharged at one part, and ſeeks to get out by the ſame, which is the eaſier done, when the skin is thin, and the veins larger from the often opening.

The cutting of an Artery, the cauſe of bleeding.

When an Artery is opened by Art or otherwiſe there is a great loſs of Arterial Blood. Alſo there may be a ſtrong and long Flux of Blood from an Artery pricked or torn under the Teeth: If the Gums be onely hurt, the bleeding is little. And if you open an Aneuriſm that is let out the Blood that came from the Cutting of an Artery to lodg under the skin, there follows a dangerous Flux of Blood.

A wound in the Parts is a Cauſe of Bleeding.

If many Parts be wounded, the bleedings are divers. Some wounds are made to cure Diſeaſes, as Impoſthumes, Tumors, the Stone in the Bladder, Ruptures: Others are by accident. In which if one or more of the great Veins or an Artery be cut, the bleeding is greater. And becauſe Nature hath placed thoſe great Veins, that they may be ſafer under the Muſcle of the Arms and Thighs, the bleeding is greater. And as in great Veſſels, ſo if the ſmall Veins only are hurt, or if the fleſhy Parts be only wounded, the Flux is leſs. And in great wounds of great veins, if the blood fall into the internal Cavities, as of the Belly or Breaſt, there will be no great flux at the wound. When ſuch wounds are made by art, not only the blood but matter, which you deſire may be let out therewith.

The greateſt Fluxes are from the Cutting off of Members, which muſt be done when they are uncurable or putrified; or when an Arm or Leg is cut off firſt, and then the bone ſawed aſunder; or when the finger is cut about the fleſh, and then the bone nipped off with a pair of Forceps; or when any Parts that ſtick out and want bones, are cut off as the Noſe, Ears, Lips: or wounded by chance.

The Cure.

When Bleeding comes from the Anaſtomoſis or opening of the Mouths of the Veſſels becauſe it is great, that is firſt to be treated of, becauſe we did not explain the Cure thereof in other Diſeaſes.

The Cure of bleeding at the Ears.

When the Ears bleed from Anaſtomoſis, becauſe it is ſeldom and from great plenty, it requires no particular Cure, if it be joyned with the bleeding at the Noſe, you muſt firſt look to that.

The Cure of bleeding at the Noſe.

If Bleeding at the Noſe do good, as when it takes away fulneſs, or foulneſs, and ſtayes a Diſeaſe, it muſt not be hindered, unleſs it be ſo often that the ſtrength fail. Otherwiſe when it doth hurt comming from Heat, Thinneſs, Force, or the like; if it be immoderate, it muſt ſooner be ſtopt: if it be little, or without Snot, it is to be regarded. And if it comes from an Ulcer, that is firſt to be cured.

The beſt Method to cure it, is to take away the Cauſe, when it comes often, eſpecially at the time that it flows not, if it come from Plethory, by diminiſhing the blood, and if it be hot or thin to temper it. But when the blood flows, you muſt endeavor to draw it from the Noſe, and to ſtop the Paſſages, and drive it back: which is done by theſe following.

You

You muſt open a Vein in the Arm, on that ſide that the Noſe bleeds, that that blood may follow from the Head into the place of that which is let out, and ſo be drawn from the Noſtril; you muſt not take much at a time, but ſtop the Vein, and then bleed a little more, and ſo by often ſtopping and bleeding, the blood will be turned, and the Patient not be weakned.

Scarification is like Blood-letting to attract, but is not ſo violent, becauſe it draws only at the ſmall Veins in the skin: This is beſt in the Shoulders and ſides of the Neck. Some commend it in parts more remote, as in the Wriſts.

Alſo you may draw blood from the Noſe by Horſleeches behind the Ears.

Cupping-glaſſes with a great flame, do derive the blood if often applied, behind the Ears and Shoulders: they are beſt to the Breaſts in Women. And if the right Noſtril bleeds, apply a great Cupping-glaſs under the right Ribs, and if the left under the left.

Ligatures made with Roulers, or the like to the Arms and Feet, do reſtrain the violence of the blood running to the Noſe, and draw it from the Head, if they be tyed till the Part be red or pained; and this is better in the Fingers and Toes where there is leſs danger, it is dangerous in the Codds.

Frictions alſo or violent Rubbings of the Parts do draw down the blood.

We purge, when the Blood is too watery or cholerick, becauſe cholerick blood pricks and provokes, and water makes it flow; and by cleanſing the blood in an old Hæmorrhagy or Bleeding, we have done very much.

We purge with gentle things, for hot and ſharp Medicines will inflame the blood after and weaken the Patient; and with things that bind, as Rhubarb, Myrobalans, Juyce and Syrup of Roſes, Senna, and the like, or with ſtronger things mentioned when there is much Choller or water.

We uſe things that alter which are cold and drying, or thicken the blood, or with ſome other Property ſtay the flux.

The Decoction of five leaved Graſs, Plantane, Shepheard-purſe, Solomons Seal, Myrtles, Comfrey, Horſetayl, Mouſear, Sanicle, Pyrola or Winter-green, and the like, mentioned in Wounds, with Lettice, Water-lillies, Sorrel, and Roſe-flowers.

You may make Syrups of the Decoctions of the ſame, mentioned in Spitting of Blood; and theſe of Sorrel, Lemmons, Pomegranates, Quinces, and Water-lillies.

The Juyces alſo are good of theſe and the Plants, mentioned in Spitting of Blood, uſed as there is taught: and with thoſe four Syrups and Juyces, as Pomegranate-wine and Vinegar, or uſed for Sauce.

Alſo the diſtilled waters of the ſame Plants, as of Sorrel, Water-lillies, and Roſes, as there mentioned.

And the Pouder of the Troches there mentioned againſt Spitting of Blood are good here, or of ſtronger things then may be given for Diſeaſes in the Breaſt. As, Take *Bole or ſealed Earth two drams, Blood-ſtone, red Coral, each one dram; of Bulls or Dears Horn burnt, half a dram, Pomegranate-flowers and Plantane ſeed, each one ſcruple*: make a Pouder.

The Conſerves are that of Roſes which is old, Violets, Water-lillies, Succory, Sorrel, and Comfrey-roots candied &c.

Electuaries are made of theſe Syrups, and Pouders and Conſerves, or that for Spitting Blood, that begins; Take *old Conſerve of Roſes, and Violets, &c.*

Potions are made of Syrups, Juyces, Waters and Pouders, or you may give thoſe mentioned in Spitting of Blood.

To allay the expulſive Faculty of Nature, you may give Narcoticks, which will be proper, as we ſhewed in ſpitting of blood, or Pills of Dogs-tongue, Syrup of Poppies, or the Pouder there mentioned: And other things mentioned in the Colick, chooſing thoſe which are cooleſt, and have leſs hot things, with which they that do correct Narcoticks do ill, becauſe they are hot.

You muſt put Aſtringents and Dryers into the Noſe, or things that bring a Cruſt by burning a little, or that ſtop by glewing theſe, or ſnuffed up, or put up with the finger like an Oyntment: or are put into a Spunge covered with a Clout, or blown up. They are made as followeth.

Some Plants onely a little bruiſed may be put up, as Plantane, Horſe-tayl, or the Root Shepheard-purſe, Yarrow, Willow-herb, and other Aſtringents: Alſo Leeks, Baſil, Nettles, Bettony, and Rue according to *Dioſcorides*.

Alſo the Juyces of theſe Plants.

This following Pouder is good to be blown up, or put up with the white of an Egg, and a little Vinegar, or with a Clout.

Take *Frankincenſe two parts, Aloes one part*, make a fine Pouder; Spiders webs, or Touchwood, or Hairs of an Hare may be added, but becauſe you cannot cut Hair ſo, but it will prick the Noſe, you may leave that out.

Another. Take *Galls one dram, Juyce of Sloes, Dragons blood, Mummy, each half a dram; Varniſh one ſcruple*: make a Pouder.

You may mix it with the former.

A third very ſtrong. Take *Bole, Plaiſter of Paris, each one dram; burnt Vitriol and Allum, each half a dram*: make a Pouder.

You may uſe the Pouder of Troches of Amber.

Aſſes Dung is commended both dry, and the Juyces with Vinegar, adding the Pouders or Juyces aforeſaid, and a little Hoggs Dung, which is as good as that of Aſſes.

The Aſhes of Paper, Raggs, Hares Hair, Cotton, Spunge, Egg-ſhells, burnt by themſelves, or with their Yolks; alſo of Snails and Froggs: alſo Soot is very good.

The Blood which flows if it be long ſtopped, till it clodder will ſtop the Veins. Alſo the ſame burnt with Egg-ſhells and their Yolks to pouder.

Spiders webbs alone, or mixed Mill duſt, and Touchwood poudered fine: Alſo the Down of Willow-flowers, and other Plants, and of white Poplar, and other Down that ſticks to Leaves, firſt ſteep'd in Vinegar and dryed, thruſt into the Noſe ſtop the veins, with the help of the congealed blood.

Alſo dip Clouts, or Cotton or Silk in Ink, ſuch as they write with, and dry them, and put them into the Noſe, or make them into Pouder.

And burnt Vitriol with Orpiment and Aſſes Dung, and the Juyces aforeſaid.

The ſmell of ſtrong Vinegar, with Camphire, is alſo good.

That Moſs which ſticks to old walls and tyles of houſes, that is moiſt and ſandy at the Roots, if you hold it to the Noſe, and ſnuff up the ſcent which is cold and moiſt, doth ſtop bleeding at the Noſe ſuddenly when all things fail.

Let him hold cold water in his Mouth, and renew it often when it grows warm.

There are things outwardly to be applied for ſtopping of blood at the Noſe, which work both by manifeſt and hidden Qualities.

They which do it manifeſtly are actually cold, or potentially cold, which allay the Heat of the Blood, and by thickning it, keep it from flowing, and ſtop the Paſſages by binding. Theſe are applied to the parts following.

To the ſides of the Neck by which the veins and Artetyes aſcending to the Head, paſs to the inward branches of the Noſe, to ſtop up the blood from flowing thither. And theſe do good applied to the Temples and Fore-head by cooling and thickning; they are made of the following Remedies.

Epithems are made of Water and Vinegar, a Clout being dipped therein, applying it very cold, with which you may alſo wet the Face.

You may add the Juyce of Plantane, and to make the Liquor ſtick better, the white of an Egg beaten or Mil duſt, and inſtead of common water, the diſtilled water of Plantane or Shepheards-purſe, and of other aſtringent Plants, and of Roſe-water: The Juyce of Nettles applied to

the Temples doth alſo ſtop Bleeding at the Noſe.

Other Applications that ſtick longer, are thus made. Take *Juyce of Plantane four ounces, red or Roſe-vinegar two ounces, the Juyce of four Grapes one ounce and an half, Bole ſix drams, Dragons blood half an ounce, Pomegranate-peels or flowers, two drams, Wheat flower or Starch, one dram, three Whites of Eggs beaten,* apply them with Cotton or a Clout.

Another. Take *Galls one ounce, Frankincenſe, or Maſtick and Varniſh, each half an ounce; Juyce of Sloes two drams, Blood-ſtone one dram*; mix them *with convenient Liquor, as Juyce of Plantane, Shepheards-purſe, Solomons Seal, Blood-wort, or other Aſtringents, or with Vinegar, and whites of Eggs, or the Infuſion of Gum Traganth.*

You may add to theſe other aſtringent Pouders, as of ſealed Earth, Fullers-earth, red Coral, burnt Ivory, Aſſes Dung, or Swines Dung, Roots of Snakeweed, Cypreſs-nuts, Myrtle-ſeeds.

We ſhewed in the Cure of Ophthalmy or Redneſs of the Eyes, Emplaſters that keep the Blood from flowing into them, and they are good here. As thoſe that are to be applied to the Fore-head and Temples. Alſo the common defenſative of Bole there mentioned, which is very good, if two of them be laid to the Jugulars on each ſide of the Neck.

Oyntments though they are weaker, may be uſed to theſe parts of aſtringent Oyls, as of Roſes, Omphacine, Myrtles, Maſtick, with the Juyces aforeſaid, and Vinegar, and the aſtringent Pouders.

Or that which is mentioned in Ophthalmy to be uſed after the defenſative.

Cataplaſmes of theſe aſtringent Herbs whoſe Juyce we commended, are good, applied to the places aforeſaid, to which you may add others mentioned.

Cold things applied to the Stones, becauſe they have many veſſels that carry blood, and have great conſent with the whol Body (as appears by the change of Conſtitutions in them that are gelt) do ſtop the bleeding at the Noſe.

If they be waſhed with a Clout or Spunge dipp'd in cold water or ſnow-water, becauſe it is leſs dangerous to the Stones then the Head, or with Vinegar, or the like mentioned.

They do the ſame applied to the Breaſts, becauſe there are alſo many veins.

Cooling of the Hands and Feet is alſo good, with Vinegar and Water, or wetting the wriſts where the Pulſes beat, or the Palmes of the Hands and Soales of the Feet therewith: Or hold Flints or Iron in the Hands, or the like, or apply Plates of Lead to the Feet.

The ſame do well under the Arm-pits, becauſe the veins meet there. Or,

Plung the whol Body in cold water except the Head, to cool the blood; this is good for ſtrong people in hot weather, but not for weak.

You muſt apply things that are potentially cold to the Liver to cool the Blood, eſpecially if the Liver be very hot.

As thoſe Epithems which are mentioned in the Cure of the Inflammation of the Liver, and of continual putrid Feavers; and the Oyntments there mentioned.

Theſe following Amulets are ſaid to cure the Bleeding at the Noſe by an occult Quality, if hang'd about the Neck, or held in the Hands, ſo that they touch not the naked fleſh.

Beads are thus uſed, made of precious Stones chiefly the Jaſper, the Cornalian or Coral. Theſe about the Neck cool the jugulars and ſoporal Arteries, and ſtanch blood.

The touching and wearing of ſome Plants is good, Perwincle, Shepheards-purſe, Snakeweed-roots, Moſs of a dead Man Skull, and of Box-tree.

They ſay the Carpe-ſtone held in the Mouth being cold ſtops bleeding at the Noſe; it is thought to be a ſquare Griſſe between the Head of the Carpe, and the firſt ſpondil partly Bone, partly Griſſe, and therefore it is found in the Palate. But there is another ſtone found in the brain of a Carpe near his Eye, like a half Moon harder then that is found in other Fiſhes as the Perch; Beads made of the Stones mentioned, cooled in water as they grow hot, held in the Mouth or applied. The Root of Perwinkle and of Dandelion held under the Tongue doth the ſame.

Nettles put nnder the Cap will ſtop bleeding at the Noſe, alſo if the Fore-head be anointed with the Juyce thereof.

Alſo Perwincle with Salt, or Niter or Vitriol beaten and applied to the Head or Fore-head.

Becauſe Imagination doth much, I ſhall tell you what ſome ſay, *viz.* That if you write with the Blood upon the Fore-head, *It is finiſhed*, it ſhall ſtop. I ſhall omit the other as ſuperſtitious and wicked.

The Diet muſt be as followeth, becauſe ſome things hurt, and others do good.

Let him be in cold Air rather then hot, not too light or near the Sun-ſhine, becauſe it tickleth the Noſe, and moves the expulſive Faculty to neeſing; as alſo ſtrong Scents; the vulgar think that beholding the Blood or red Colours doth alſo provoke bleeding; but this may be from Imagination.

Let his Meat be ſuch as keeps the blood from being thin, groſs and glutinating, of young Beaſts feet well boyled, and the like, green Cheeſe, but a little ſalted, Rice, Barley, and binding Fruits, as Quinces, Pears, and cooling Pot-herbs, Endive, Lettice, Purſlane boyled and crude in Sallets: Let him take heed of ſpices and ſalt.

Let him drink water and not wine, except the ſtrength fail. And though he cannot abſtain from wine, that is very ſubject to bleeding: let him beware of Drunkenneſs. And let his wine not be ſtrong, but red and mixed with water, and ſomwhat ſharp.

Reſt is good, for Motion will cauſe the flux to increaſe, therefore let the parts eſpecially near the Noſe be at reſt. Let him not ſpeak much or loud; and not chew violently any hard thing.

Let him ly with his Face upwards, his Head backwards, that the Blood may go back, and it will do good, provided the blood fall not into his Mouth, or deſcend farther which is worſe.

A ſudden Commotion or Paſſion of the Mind draws the blood in, and ſtops it. This you may do by a fright, if his ſtrength will bear it. Fainting and Swounding doth it better, and preſently ſtops Bleeding. But this we ſhal not adviſe to be forced becauſe of the Danger. But when it comes of it ſelf from an over bleeding, we have obſerved that it hath often ſtopped the blood.

The Cure of the over flowing of the Courſes and other Fluxes of the Womb.

Bleeding at the womb which is Natural to Women, if it be ſomwhat too violent, becauſe ſome Bodies require more, ſome leſs, if it cauſe no Diſtemper, is not raſhly to be ſtopped. But if you fear Diſeaſes as Dropſies, then you muſt ſtop in time. And as if the Terms flow more violently and oftner then uſual; Or when they have long been ſtopped with a ſwelling in the belly, they break out violently in great quantity, and with great weakneſs and danger of life. Or if the purging after Birth be too great, eſpecially after Abortion, which is no leſs dangerous. That Flux which women have in age when their Courſes have left them is preternatural, and cannot continue without harm, muſt be alſo ſtopped, and the rather if it be large, often, and of long Continuance. That bleeding which comes from external violence, eſpecially from Copulation, if it be at the loſs of Maiden-head, becauſe it is not much, and hurts not, and is a good ſign is not regarded, eſpecially if the Terms come the ſooner for it. But if it be great and from ſome great hurt, either at the firſt or other Copulations, it muſt be ſtopped.

That bleeding which comes from the tearing of the neck of the Bladder in a woman when a Stone is taken out, requires no other Cure but that of other wounds.

The

The Cure of all Bleedings at the Womb is by Evacuation of blood, and turning it from the womb, with things that make it more pure, thicker, and leſs flowing, and ſtop the places by which it is carried thither. Or that act by a hidden Property, you muſt proceed according to the cauſe with ſome of theſe, as conſidering whether it came by violent uſe of hot and ſharp Meats, the violent Motions of Body or Mind.

Blood-letting is good to prevent it in thoſe that are ſubject to it, if it be in the Arm, and in women with Child, if they formerly had the ſame in Child-birth, for it hath bin ſo often uſed to the ſame woman, being full of blood and hath not taken the Nouriſhment from the Child, as ſome ſuppoſe.

In the time of the Flux to drive it back, it is good to open a Vein in the Arm, or Hand or other place above, not below, for in the Foot it provokes the Terms. And you muſt take a little at a time and by degrees, for much will weaken.

Great Cupping-glaſſes, or many little ones are applied under the breaſts to draw up the blood, becauſe the Veins there, and of the womb conſent. And they may alſo be applied to the right ſide, and to the ſhoulders. Frictions of the extream parts, are here alſo good.

If water in the blood cauſeth it to be fluid, you muſt ſweat often in dry baths before the flux to prevent, but in the flux it will heat and move the Humors, and do more hurt then good.

If there be Water and Choler in the blood which cauſeth the flux, you muſt purge them away. But this is better to prevent before the flux comes from them; you may uſe the ſtronger Medicines, which you cannot well do in the flux, becauſe it would more weaken, and inflame the body, and by moving it, increaſe the Flux.

And then if the belly be bound, uſe gentle Lenitives, that leave an Aſtriction, as Rhubarb, Myrobalans, and the like, mentioned in Dyſenteries.

And this Potion. Take *Tamarinds and ſtoned Prunes, each ſix drams; yellow Myrobalans half an ounce:* boyl them *in Water and the third part Wine,* and when it is ſtrained, *infuſe half a dram of Rhubarb, of Spikenard one ſcruple,* ſtrain them, and add *Syrup of red Roſes dryed one ounce,* give it at once. It will work better with a little Senna, and not ſtir up Nature much, becauſe the Juyce being taken out by Decoction, is very like the Juyce of Rhubarb, and of Saffron Colour, by which we gather that it doth not differ in ſtrength: And becauſe it is uſed as Rhubarb in many diſeaſes from Choler.

Or this. Take *yellow Myrobalans poudered two drams, infuſe them in red Wine, with one ſcruple of Spike,* ſtrain them, add *Syrup of Roſes ſolutive one ounce, Rhubarb finely poudered two ſcruples, or a dram,* give it at one doſe.

Half an ounce of Tryphera Perſica taken doth the ſame, becauſe it hath many aſtringents, and things that allay the heat of the blood.

It is not ſafe to give other hot and ſharp Compoſitions which have Scammony, or Agarick, or Turbith, in a great flux, becauſe by pricking, they force the Terms.

We give things that alter which thicken the blood, and allay its heat, and bind the Paſſages, and ſtop it. Many whereof have been mentioned in the Bleeding at the Noſe, and Spitting blood which are good here, but theſe are chiefeſt that follow.

Let them eat things that breed thick blood, of Flower of Bread-corns, and Pot-herbs of glutinating fleſh, and green Cheeſe; to which they add ſour Milk, and Eggs, and the like, mentioned in immoderate Piſſing.

Let them uſe aſtringent Fruits crude or boyled, or divers Sauces made thereof, as Quinces, Pears, Services, Cornel-berries, Medlars, Mul-berries, Black-berries, Sloes, Straw-berries, Currance, Myrtles.

Of Pot-herbs, Purſlane, Lettice, Endive, Succory, Sorrel, Plantane; boyled in broath, or raw in Sallets: to which you may add other plants, mentioned in the Decoction which taſt leſs like Phyſick.

Let him drink Decoctions often, and if they muſt be kept, boyl them to Syrups.

The beſt ordinary Syrups are of Myrtles, and red Roſes dryed.

Or this Decoction. Take *Comfrey roots one ounce, Plantane with the Roots, Shepheards-purſe, Tarrow, each one handful; red Roſe flowers one pugil, Pomegranate flowers two drams, Myrtle and Plantane ſeeds, each one dram;* boyl them in Rain-water, add to the ſtraining, as much Sugar as will make a Potion for three doſes, or boyl it to a Syrup with Sugar.

Decoctions may be made of divers others, mentioned in Bleeding at the Noſe, as of Herbs for the vulnerary or wound-drink, of Winter-green, Agrimony, Horſe-tayl, Sanicle, wild Tanſey, Mouſear, Comfrey, Solomons-ſeal, Straw-berries, Bears-ear, Sumach, Shepherds rod, Lung-wort, Blood-wort, Burnet, Sorrel, Purſlane, Moon-wort, wild Baſil, Mints, Arſinart, Phœnice, Rock-Comfrey, flower, Leaves and Roots, Myrtle leaves, Maſtick leaves, Olive leaves, Oak leaves, Brambles; alſo Roots of Avens, Raſ-berries, Water-lillies, Sulphur-wort, Sanders, Braſil, Lote-tree, Olive-tree, Pomegranate-peels, Roſes, Grapes, The Indian Milium-flower gentle.

Some Juyces are given, either crude or boyled to a ſyrup, as thoſe of four Fruits, Quinces, Pomegranates, Currance, Bar-berries. Theſe Juyces with Sugar may be ſet in the Sun, and ſo they will have a taſt and ſcent like wine. Theſe Juyces are made into Lozenges with Sugar, and are very delicate, with Roſe and Plantane water and the like. And inſtead of theſe, you may uſe other four Juyces, as of Citrons &c.

You may likewiſe uſe the Juyce of ſome plants by themſelves or boyled, as of Plantane, Sorrel, Purſlane made into Syrups; and of Shepheards-purſe and Yarrow; and as *Dioſcorides* teacheth, the Juyce of Water-bettony, and Goats-beard, and Arſinart.

Waters ſimple or mixed, are of Plantane, red Roſes, Shepheards-purſe, Purſlane, Sorrel, and the like aboveſaid.

Some approve the water of Snails: and that wherein Iron is quenched.

Mucilaginous or ſlimy things alſo, as whites of Eggs, Mucilage of Quince-ſeeds, Gum Traganth &c.

The old Conſerve of Roſes, and Tablets of Pouder of red Roſes, with Sugar candied, or conſerved Comfrey-roots; alſo the Conſerve of Peach-flowers: or others of Sorrel, or of the Plants mentioned.

Theſe following Troches may be taken with ſugar of Roſes, or with wine and water, or in Electuaries, or Potions.

The troches of Amber, thus made. Take *Amber, Gum Arabick, Traganth, Maſtick, Frankincenſe, Lacca, Acacia, or Juyce of Sloes, burnt Harts horn, Coral, Pomegranate-flowers, black Poppy-ſeeds, Saffron and Mucilage of Fleabane.*

The troches of *Terra Lemnia.* Take *Terra Lemnia, Bole, Blood-ſtone, Coral, Pearl, burnt Horns horn, and Ivory, Amber, Gum Arabick, Traganth, Frankincenſe, Juyce of Sloes, Dragons blood, Roſes, Pomegranate-flowers, Seeds of Purſlane, Roſes, black Poppyes, Galls, burnt Starch, Plantane-water.*

The troches of burnt Ivory. Take *Spodium, or burnt Ivory, Gum Arabick, Seeds of Sorrel, Purſlane, Coriander, Grains of Sumach, Bar-berries, burnt Starch, the Juyce of Grapes.*

Inſtead of which you may make theſe pouders following, as this of Plants. Take *of the Leaves of Plantane or Agrimony, or Horſtayl, Myrtles, or Oak, Roſes, Pomegranate flowers, each one dram; Seeds of Plantane, Sorrel, or Docks, Purſlane, Coriander prepared, Cummin torrefied, each half a dram; Cypreſs-nuts, Galls, Myrtle-berries, Bar-berries, Sumach, Pomegranate and Grape Kernels, each one dram; Hazle-nuts, Cheſ-nuts or Acorns, each one ſcruple; red Sanders, Cypreſs-nuts, each half a dram; Spike half a ſcruple, Acacia, Gum Arabick, Frankincenſe, Maſtick, Dragons blood,*

each

each one ſcruple: make a pouder. Which with the Infuſion of *Gum Traganth in Roſe or Plantane-water*, make into Troches.

Another is thus made. Take *Amber, red Coral, Bole, or Terra Lemnia, each one dram and an half; Blood-ſtone half a dram, Pearl one ſcruple, burnt Harts horn, and Ivory, each one dram, Cuttle-bone half a dram, burnt Egg-ſhells one ſcruple:* make a pouder.

This is ſtronger. Take *Corke, Pomegranate peels, Dates, Roſes, Mary-thiſtle, Acorns, roaſted Cheſnuts, Berries of bloody Rod, Nut ſhells, burnt Date ſtones, Aſhes of Bee-nettle, dryed Mulberries, Services, Cornil-berries, Medlars, Lemmon Kernels, and of Sea bull-ruſhes, Water-lillies, Piony, Juniper-berries, Mummie, the Runnet of a Kid and Hare, Snakes skins, pretious Stones, Jaſper, and burnt Oyſter-ſhells*: Some add *the filings of Iron.*

There are divers Mixtures of the aforeſaid, as Juleps, Waters with Syrups, or Potions, Decoctions, Pouders, Electuaries, Conſerves, Syrups.

You may make pills of thoſe that are unpleaſant, that they may be the better taken, or of prepared Steel or Iron quenched in Vinegar, not in Aqua fortis, as Crocus Martis is made, though ſome ſay this makes women barren: Alſo of dryed Goats dung. To which you may add other things, and with Syrup convenient, make pills.

Some women ſay this is experienced, you muſt ſwollow nine turds of the greater ſort of Mice.

Alſo things mentioned for the Hæmorrhoids are good here, as pills of Bdellium, Micleta, Electuary of Myrtle-berries, or the Confection of Rhaſis, made of Filings of Iron.

Narcoticks ſtop the Terms as well as other Fluxes, and becauſe they provoke ſleep (which ſtops all fluxes but Sweating,) they are good. You muſt give thoſe Compoſitions that have Opium beſides the things that ſtop blood, as Troches of ſealed Earth, of Amber, with Opium, and Diacodium Galeni, Philonium Perſicum, and others that have Terra Samia, Lemnia, Bole, Coral, Starch, Juyce of Sloes, pomegranate flowers, Juyce of plantane, with Henbane ſeeds and Opium. There are other Narcoticks, as Syrup of poppies, the Decoction of poppy topps and the like, mentioned for the Colick, with things which ſtay fluxes, as Syrup of Myrtles, Bole, Acacia, it is good to give one ſcruple of Henbane ſeeds with ſome of the ſame, or as in the Spitting of Blood. Some give poppy ſeeds inſtead thereof.

Outwardly you may ſtop the blood with Oyntments and Applications to the Reins and privities.

Anoint them with Oyl of Roſes, Myrtles, Quinces, Maſtick.

Or Oyl wherein four and unripe Fruits have been boyled, as pears, Sloes, Medlars, Cornil, and Service-berries, or Juyce of plantane, Shepheards-purſe, Solomons-ſeal, Leaves of Brambles, Oaks, adding red Vinegar as much as Oyl.

Some think that Stupefactives to the womb are good, as Oyls that do take away ſenſe, as Narcoticks, and ſo they ſtop Fluxes, and not by cooling. Oyl of Henbane or the like, wherein Opium is diſſolved, or Barks of Mandraks, and the like.

Of Oyntments, that of the Counteſs is the beſt, made of theſe following boyled in Plantane-water, as inward rinds of Acorns, Cheſnuts, Beans, Celandine, Snakeweed, or Tormentil roots, Horſtayl, Capars, Sloes, Medlars, Acorn cupps, Galls, Myrtle-berries, Grape ſtones, with Galls, Aſhes of Ox bones, Troches of Amber, Oyl of Myrtles and Wax.

The uſual Oyntments are of Roſes, that cooleth the Reins. Such take away the Heat from the Blood which is ſent plentifully from the Emulgents to the Kidneys, and ſo ſtop the Flux.

Alſo the Plaiſter againſt the Rupture, applied before and behind to the Region of the Womb.

Or this Oyntment. Take *Biſtort or Snakeweed, Tormentil, Galls, Acorn cupps, Cypreſs-nuts, Pomegranat peels, each one dram and an half; Pomegranate flowers, Myrtle-berries, Grape kernels, Acacia, each one dram; Dragons blood half a dram, Bole one dram and an half, red Coral one dram, Maſtick two drams, with Oyl of Roſes or the like, in which Vinegar hath been boyled, and with Wax* make *an Oyntment, or with Roſin and Pitch an Emplaſter.* Theſe may be alſo applied to the Soles of the Feet.

The Troches of Amber, ſealed Earth, Ramich &c. are better inwardly then outwardlp uſed.

You muſt uſe Fomentations about the Privities, or baths to ſit in, of the Decoction of theſe, Roots of Snakeweed, Tormentil, five leaved Graſs, Acorus, Comfrey, Pomegranate peels, Plantane, Shepheards-purſe, Solomons-ſeal, Brambles, Horſtayl, Sumach, Mullein, Tamariſk, Sage, Mints, red Roſes, Pomegranates, Galls, Acorn-cupps, Cypreſs-nuts, Myrtles-berries, Sumach, Sloes, Acacia and other four Fruits, and if ſtronger is required, burnt Chalk, Bole, Allum, or Vitriol: boyl them in Iron-water, or red Wine, and a little Vinegar.

An Epithem to be laid to the part, is made of Plantane-water, and Shepheards-purſe two parts, and one of Vinegar, it is good alſo laid to the Soles of the Feet with a Spunge, as alſo Allum boyled in Vinegar.

Apply this Cataplaſm. Take *Plantane, Shepheards-purſe, Rupture-wort, Mints, each one handful*; boyl them *in red Wine*, beat them, add *Lentil meal half a pound, Goats, Aſſes, or Hoggs dung dryed two ounces, Juyce of Sloes half an ounce, Dragons blood, Frankincenſe, each two drams, burnt Chalk and Bole, each one ounce*: mix them *with the white of an Eg, and Vinegar*, and apply them to the Region of the womb, or *with Oyl of Roſes and Myrtles.*

Things put into the womb, do well to ſtop the Mouths of the Menſtrual Veins if they be open: alſo Injections are good if the Flux come from the bottom of the womb, for their vertue will reach thither.

They are made of the Decoction mentioned for a Fomentation; Or of the Juyce of Plantane, Shepheards-purſe, Yarrow, Horſtayl, Solomons-ſeal, with the like.

Or this. Take *of the Decoction or Juyce of the Plants mentioned one pint*, ad *Juyce of Sloes, or four Grapes ſix drams, Dragons blood two drams, Bole half an ounce, the red Juyce which is taken from Grinding of a Blood-ſtone half an ounce, Aſſes or Hoggs dung two drams*: make an Injection, it is better with a little Vitriol.

Or the Decoctions or Juyces of Herb Willow, Goats beard, Coriander, Yarrow, Rue, Houſleek.

Peſſaries are made of the Oyntment of the Counteſs, or the Linaments mentioned with wool: Or of the Plants mentioned, as Plantane in a bag.

Or thus. Take *Galls one ounce and an half, Acorn-cups one ounce, Starch, Roots of Snakeweed, or Tormentil, each half an ounce, Pomegranate flowers, Myrtle ſeeds, each two drams, Frankincenſe three drams, Acacia, Dragons blood, each two drams, Blood-ſtone one dram*: pouder them finely, *and with the White of an Egg, Juyce of Plantane, and Vinegar* make *a Peſſary.*

Or, Take *Pomegranate peels one ounce and an half, Cypreſs Nuts one ounce, Meal of Lentils, Roots of Docks, each half an ounce; red Roſes and Sumach-berries, each two drams; Maſtick three drams, Mummy and Juyce of Sloes, each one dram and an half; Gum Arabick one dram, Bole or Oaker half an ounce, Allum or Vitriol one dram, dryed Goats dung two drams* mix them in pouder, *with the Infuſion of Gum Traganth, with Juyce of four Grapes, or Wine-Lyes for a Peſſary.*

You may add aſtringent and drying Pouders, of Roots and Herbs, Aſhes of an Oak, Down of Willow flowers, and the like, the pulp of Wolves fat, Spiders webbs, Hares dung, Ruſt of Iron, Coral, Troches of Amber, of ſealed Earth, with Micleta.

It is experienced by ſome Women that a Peſſary made of hot aſhes, and hot red Wine, with Juyce of plantane cureth: but one ſpoyled her privities by applying it too hot.

Let

Let her take this Fumigation from the hot Decoction. Take *of Frankincenſe and Maſtick, each two drams; Labdanum one dram, Amber, Cypreſs-nuts, red Roſes, Pomegranate-flowers, each half a dram; Spike one ſcruple, with Gum Arabick infuſed in Roſe-water,* make troches.

Alſo the Fumes of an Aſſes or Horſes hoof, Shoe-ſoles, and burnt Harts horn, with Frankincenſe and Maſtick to make them ſmell ſweet.

Alſo the Fume of Vinegar from a hot Iron.

Alſo the Vapors that comes from a piece of green Oak warmed hot, and ſprinkled with Vinegar, put between the Leggs.

Things alſo applied to the Liver when it is too hot, and weak, as Oyntments, Cerots, and cooling things that ſtrengthen it, are good, as in bleeding at the Noſe, and Inflammation of the Liver, eſpecially that Cerot of Sanders.

Theſe Amulets ſtop blood, hung about the Neck, or held in the Hands, as Blood-ſtone, red Coral, Cornelians, Onyx, Jaſper; alſo the great Celandine, wild tanſey, Sorrel, perwinkle, tyed to the Leggs and Thighs. Eggs beaten, and Cotton dipped therein, tyed to the Soles of the Feet, and renewed when they are dry.

The Cure of the preternatural Flux of the hæmorrhoids.

The Flux of the Hæmorrhoids, though it be troubleſom at the firſt, yet muſt it not be ſtopped, becauſe it cureth many dangerous Diſeaſes, and prevents others.

But if it do weaken by being too large, too often, or too long, then you muſt moderate and ſtop it. And it is done by Evacuations and Alteratives, as the terms over-flowing are cured.

There are divers Evacuations, and Blood-letting is good when it abounds in the Meſeraick Veins, and though the blood comes not from them, becauſe they reach not to the skin, but becauſe the hollow Vein is emptied thereby, and then takes blood from the Meſeraicks, it muſt be good. Eſpecially if it be taken in great quantity from the Arm or Hand, or from the Legg or Foot, by which means the flux will not be provoked as in the terms, becauſe theſe Veins are not continued from the Hæmorrhoids, as from the Menſtrual Veins, and therefore it will rather ſtop by Revulſion then increaſe the Flux.

Scarifications, Cupping-glaſſes, Frictions, although they cauſe Revulſion in other fluxes, when the blood comes from the branches of the hollow vein, yet in this they do no good, becauſe they can neither draw the blood from the hollow vein, or from the Meſeraick, you may purge when the Body is bound, leaſt ſtraining provoke them, with Laxatives mentioned in want of Stools. You may alſo purge the Humors, if the Hæmorroids flow frym too much Choller in the Meſeraicks, or the like, to prevent when any are ſubject to them, and to hinder yellow, or black Choller which is made of the yellow, and not of blood; this is beſt before the Flux, when thoſe Excrements lying in the firſt paſſages, are ſooner carried into the Guts.

Nor muſt you neglect purging, when the Hæmorroids flow, to keep the Excrements from increaſing the Flux, with ſuch things which ſtir up Nature to ſtool, and yet provoke not the Hæmorrhoids or Pills, with gentle things that leave a binding, and not with ſtrong and hot. But ſuch as are mentioned in the over-flowing of the terms, as Rhubarb, Myrobalans, Syrup of Roſes, and the like, alſo Tryphera perſica.

Then we proceed to alter, with things that thicken, aſſwage, and ſtop, as in the immoderate terms.

Many things may be uſed here, as in the terms, as thoſe Meats which make thick blood, and make it leſs hot and cholerick, by which the blood in the Meſeraicks will be more temperate, and flow leſs.

The Medicines there mentioned are good here, as the Decoctions, Syrups, Juyces, Conſerves, pouders, Mixtures, whoſe vertue going by the Guts to the Meſeraicks and Hæmorrhoids, which joyn to the Guts, doth ſooner worke then in any other Flux.

Micleta is alſo good, made of parched Myrobalans, Pomegranate-flowers, Water-creſſe ſeeds, Cummin, Aniſe, Fennel, Ameos, Caraway ſeeds ſteeped in Vinegar, the Medicine uſed for Spodium called Antiſpodium, Maſtick, Gum Arabick, pouder of Sumach, Syrup of Myrtles.

Alſo Electuaries of Myrtle-berries, Myrobalans, Aniſe, Cummin, Smallage ſeeds ſteeped in Vinegar and Syrup of Quinces.

Alſo the Confection of ſcales of Iron of Rhaſis, of Myrobalans, Schænanth, Cypreſs, Ginger, Pepper, Ammi, Frankincenſe, ſcalls of Iron.

And chiefly pills of Bdellium, Amber, Sea-ſnails, Ammeos ſeeds, and Juyce of Leeks, and others of Myrobalans only, and Bdellium, with Ruſt of Iron.

Narcoticks are good, if the expulſive Faculty be ſtirred up too much to ſtupifie it, they are mentioned in the over-flowing of the terms.

Outwardly theſe are applied to ſhut the Veins of the Fundament.

You muſt foment with Decoctions made of Mullein, which is ſpecifical and proper, boyled in red wine, and Iron-water.

To which you may add things mentioned in the over-flowing of the terms.

As Cataplaſms there mentioned, or the Fomentation, with Hog-fennel, and Perwincle.

Or this following eaſie to be made. Take *Mullein, Plantane, Oak leaves, each one handful, Houſleek, or Nightſhade one pugil*; boyl them *in red Wine, and Iron-water,* ad *Oyl of Myrtles one ounce and an half*. make a Cataplaſm.

You may add the pulp of Quinces, Medlars, and of other aſtringent Fruits.

Alſo apply Oyntments, Cerots, and Plaiſters to the Fundament, as the Oyntment of the Counteſs, plaiſter for Ruptures.

Or this: Take *Snakeweed roots two drams, Galls half an ounce, Frankincenſe two drams, Acacia, or Dragons blood one dram and an half, Bole half an ounce, Ruſt of Iron two drams,* make *a fine Pouder,* and add *Oyl of Roſes Omphacine, or Myrtles, or Oyls in which the Juyces of Mullein, Plantane, Shepheards-purſe, Sparrow tongue, or Brambles, or Baſil, with red Vinegar have been boyled, and with Wax* make an Oyntment, or Cerot, or with Roſin, an Emplaſter.

There is another Oyntment or Plaiſter which is good here, and the dripping of a roaſted Eel, is excellent therewith.

This plaiſter is ſtronger without Oyl, take thoſe pouders, with Amber, and the White of an Egg, or Mucilage, of Fleabane ſeeds, or Infuſion of Gum Traganth, in plantane-water, and let it be applied and renewed before it be too dry: Or to keep them from drying, mix them with Syrup of Myrtles, or other Aſtringents.

Mix alſo other pouders if you pleaſe, as of the Stones of Myrobalans, burnt Spunge, Hedg-hogs, Chefnuts, Aſhes of Hare-foot, Mummy, Amber, Maſtick, burnt Harts-horn, Eggs and ſhells, Ceruſs, Antimony, Lytharge, Bloodſtone &c. alſo Soote of a Chimney.

This plaiſter ſtops it excellently. Take *Aloes, Frankincenſe, Bole or Chalk, each half a dram, Dragons blood, or Juyce of Sloes two drams*: mix them with Syrup aforeſaid, and apply often renewing it, leaſt it ſhould ſtick too faſt.

Things are put into the Fundament to cloſe the Veins, as thoſe Oyntments and plaiſters with Cotton, or Spunge, or the peſſaries, mentioned in the flowing of the terms.

And if theſe come forth by their ſharpneſs, uſe theſe ſuppoſitories. Take *Colophony, Frankincenſe, each three drams; Bole half an ounce, Ceruſs, burnt Lead, each one dram; Acacia half a dram,* pouder them finely, *and with the White of an Egg, or other Glew or Wax,* make a Suppoſitory.

The Muſh-room called Wolfes-fart, being dryed and poudered fine is good; alſo Spiders webbs, and Hares hair.

You may inject with a Syringe, with things made of plantane, or the like, mentioned in the Flux of the terms

Mans blood, or other Blood injected, doth wonderfully ſtop the flux of the belly. Sheeps Lungs hot applied to the Fundament, is alſo good to ſtop Bleeding.

Alſo a Fume of Decoction of things mentioned, taken into the Fundament, and of Bdellium, and things mentioned in the Dyſentery.

Alſo if the Vein appears, when the Patient ſtraineth, you may apply ſtrong aſtringents, as Bole, burnt Allum, Vitriol, and the like, or things that burn a little, when there is Neceſſity, but warily, leaſt you hurt the ſtrait Gut, as the Pouder of Roots of Cabbage, Dogs dung, burnt Wine-Lyes, burnt Vitriol. It is an excellent Remedy to touch the Vein with Oyl of Vitriol, or in great Deſparation with Aqua fortis. It is dangerous and unprofitable to uſe other potential Cauteries, becauſe they cannot ſtick long. But the actual Cautery, is the onely laſt Remedy with a touch.

Alſo if you take up the vein with a forceps, and ſew it with ſilk.

You muſt apply cooling Oyntments that ſtrengthen to the Liver and Spleen, when they are too hot, becauſe the Meſeraicks are in them: ſuch as are mentioned in the Inflammation of the Liver.

The Leaves of black Hellebore, green, and bruiſed, and tyed on, like a Girdle next the skin, and renewed when they are dry, do cure this flux, as well as the terms, and flux after birth.

The Cure of bleeding from divers Orifices

The Cure of bleeding is different according to the divers parts and veins.

If blood flow from the adnate tunicle of the Eye being hurt, or from a wound: the Cure is mentioned in the hurt of the Eye.

If blood flow from the Ears, from hurt by things put therein, it is treated of in the Wounds of the Ears: if from a Contuſion in the Head, that muſt be firſt cured, becauſe it is moſt dangerous.

If blood come from the Yard by a Catheter put in, or by the paſſing of a Stone through; it is not worth the Cure, but if Heat of Urin follow, or there be fear of an Ulcer, that is to be prevented with things mentioned in their proper place.

Bleeding of the Neck of the Bladder in a Woman, from the taking out of a Stone, requires no other Cure but to aſſwage the pain, as in other wounds, for it will ceaſe of it ſelf.

If the Privities bleed from hard travail or violent Copulation, you muſt cure it as other bleeding at the part by Anaſtomoſis. If the Hæmorrhoids bleed from ſending forth, or taking in any thing, you muſt cure it as formerly mentioned. But if it bleed little, you muſt reſpect the wound more then the bleeding. But if the terms flow at the Fundament from a fiſtulated Ulcer which pierceth the ſtrait Gut, it is to be cured as a Fiſtula.

The Cure of bleeding by Wounds.

You muſt cure bleeding of wounds in the external parts according to the part wounded.

If it be from the skin taken off, it is not worth the Cure; for it will ceaſe of it ſelf, or with little trouble. Alſo it is eaſie to ſtop a vein, either opened by art, or broken. But if a great vein be cut, or an Artery, it is hard to be ſtopped; if the Artery be ſmall, for I have known a great flux of blood not to be ſtopped from the tearing of a ſmall Artery, at the drawing of a tooth, and one dyed thereof. And the reaſon was becauſe the Artery lay ſo deep, that the medicines could not be conveighed to it. And therefore in wounds they hurt the internal part, becauſe it is dangerous to fill up the Cavities with medicines, in which the blood lyeth, it is impoſſible. In other wounds though great, and with a great flux, yet is blood eaſily ſtopped, becauſe medicines may be applied. In the ſtoppage of all which we proceed as followeth.

We revel or draw back the blood from the part whence it flows, and turn it another way to abate its force: By Letting blood, Scarifying, Cupping, Ligatures, Frictions, as in other fluxes. And that in the remote parts from that which bleeds, if we intend Revulſion, or in the adjacent part, if we intend Derivation.

We hinder the flowing of blood to the part, by applying upon the Paſſage of the Veins not far from the womb, Epithems, Unguents, Plaiſters, which may bind the Paſſages, and cool the Blood, and repel or drive back, and thicken: ſuch as were mentioned in other fluxes, as of the Noſe, to the ſides of the Neck of the Eyes, to the Fore-head and Temples.

For the ſame you may cut off the Vein firſt above, opening the skin gently, and laying the vein bare, and binding it at both ends, that it go not back, but this is not to be done but at laſt, and when all fail.

Or when the Vein is bare, bind it till it ceaſe.

We ſtop Veins with Aſtringents and Cauſticks, by Ligatures we do not only keep things on that are applied, but hinder the flux; theſe Ligatures are to be made as we ſhewed in the Cure of Wounds.

Surgeons uſually ſtop Blood with a Bolſter of Lint, and good Ligature only.

Bleeding is alſo ſtanched by preſſing the wound if narrow, with the finger, by which means the blood ſtopped congeals about the wound, and hinders the flux.

We keep it from flowing, by keeping up the wounded part above the reſt.

Alſo by ſtuffing it if deep, we ſtop or reſtrain it, this is done with ſoft Lint. And if things be added that will alſo ſtanch blood, it will be the better, as theſe following.

Spiders webs thruſt into ſmall wounds of the skin, becauſe being light and thin, they get into every part, and ſtop the blood, not ſo much by drying as by filling the part, and glutinating the Lips, by help of the blood which grows hard, and theſe are better with Mill-duſt.

The Down of Flowers and Fruits, and Cotton, or Lint, with Hares hair, are good with Plaiſters that ſtanch blood, but without well cleanſed, if put into ſmall wounds.

The round Muſh-room or Fuzball, being very light, laid upon the vein, or thruſt into the wound, ſticks cloſe, and keeps the Blood from flowing, eſpecially mixed with other Pouders, or Plaiſters.

The ſpungy skin in old Trees between the Bark, or Touch-wood laid upon ſmall wounds, is alſo good.

Alſo a Spunge laid on, or thruſt in, if the wound be large; And if the Artery be dilated as in an Aneuriſm opened, and bleed; becauſe it requires large ſtuffing, a Spunge is good; yet the flux was ſo great, and the Orifice ſo large, that the Spunge would do no good to one Man, but he bled to Death of an Aneuriſm opened.

There are divers things laid upon the part: firſt ſuch as dry, bind, and glew, as the Pouders alone, or with Lint, or the like, or with Glew like a Plaiſter, either laid upon the Vein or Artery, or upon the wounds, or put in when it is deep, and bound on, for divers dayes, till the fear of bleeding is over, and then after gentle moiſtning taken off. Alſo if the wounds be deep, a Plaiſter is put in. And when it is after cutting off an Arm or Legg, let the pouders be put into a Bladder, and laid on, and the Bladder tyed faſt about. Thoſe Plaiſters were mentioned in the Cure of Wounds, and they are to be applied at firſt to ſtop the flux, and heal the wound. As that of three parts of Bole and Frankincenſe &c. to glew the lips of the wound; and to heal them, as that with Frankincenſe and Myrrh; or that of *Galen*, which is one part Aloes, two parts Frankincenſe, with the White of an Egg, and Hairs of an Hare; and others there mentioned, beginning thus. Take *Galls &c.* Or, Take *Colophony &c.* Some that are mentioned againſt Fluxes in the Eyes, are good here, as that which begins thus. Take *Maſtick, Frankincenſe, &c.* Or, Take *Bole half an ounce, Sanguis Draconis &c.* without Oyl of Roſes. Alſo Pouders of burnt things, aſhes of Froggs, Worms, Aſſes or Horſes dung, Eg-ſhells, Spunge, Rags, Cotton, Paper, Nettles. Alſo Soote,

burnt

burnt Blood, Roſin poudered, Gum Arabick, and Traganth parched. Alſo Blood-ſtone, Stibium, burnt Lead. Alſo other fat Earths beſides Bole. And Downs mentioned; of Flowers and Fruits, as that in the ſhells of Cheſnuts, or Cotton, Down, or Lint: All which mixed with the Pouders mentioned for Plaiſters, and incorporated with the things mentioned, may be applied like a Plaiſter. Or you may apply the pouders with the Juyce of Plants, as of Plantane, Solomons-ſeal, Shepheards-purſe, or Blood made into a paſt, with ſome Glew or Roſin to make it ſtick.

There are other Fumes, as that which we ſaw ſtopped preſently, the blood of a Theif that had both his Hands cut off; It was thus made: The Wife of the Executioner put the wriſt where the hand was cut off into a Hen, in which ſhe had made a large Orifice about the Rump, and tyed her with the feathers to the part, and ſo he lived till he was brought to Execution without any great loſs of blood. And this Courſe have I taken often with good ſucceſs, when fingers have been cut off.

This remedy may be uſed in other parts, by tying it faſt upon the part, when it is cut or ſlit in the middle, whether it be Hen or Chickin, or the Lungs of a Sheep bleeding, or other freſh Entrals; ſuch as we preſcribed for the Cure of a Phrenſie.

Alſo Mans blood, or other blood hot, and mixed with Bran to a paſt, may do the ſame.

A Linnen-clout three or four times doubled and dipped in Frogs-ſpawn when ſqueeſed, will ſurely ſtop blood: and it is uſual to keep Clouts dipp'd in the Spawn of Froggs at the time of the year, for the ſame purpoſe.

The laſt remedies are Cauſticks, which cauſe an Eſchar, and ſtop the Blood.

Burnt Vitriol is the beſt, or Copperas what Colour ſoever it is of; or burnt upon a hot Iron till it be red, which the Chymiſts call *Colcothar*, with burnt Allum, and burnt Tartar, or Wine-Lyes. Or if you will have it burn more, a little Arſenick, or Sublimate, which you may apply with the White of an Egg, and a little Lint.

Quick-lime poudered doth the ſame, which you may make of more force with the other.

Somtimes we add other aſtringents, which allay their violence, and by ſtraitning the part, ſtop the blood, as that pouder for healing Plaiſters for Wounds, which begins thus. Take *burnt Bones &c. alſo Vitriol, and burnt Allum.* Alſo things which are uſed to take down proud fleſh, which begins thus. *Take burnt Allum three drams, Pomegranate-flowers &c.* Or, *Take Vitriol half an ounce, Allum &c.* eſpecially the corroding pouder there mentioned.

The Spirit of Vitriol dipp'd in Cotton, and applied to the Vein, doth aſtringe and ſomwhat burn; which if it ly deep, muſt be ſtopped in, as you do for an hollow tooth.

Aqua fortis doth it more powerfully, ſo applied, and burns more. Of which ſprinkled upon filings of Iron, you may make Crocus Martis from the yellow Colour ſo called; which you may uſe for the ſame.

Clouts wet in Vinegar or Steel-water, wherein the Phyſical Stone hath been quenched, and dryed. Or in Aqua fortis, or Oyl of Vitriol often dryed and wet, will do the ſame.

The actual Cautery is the laſt, which will preſently ſtop Blood, if you can touch the Veins or Arteries. This is done with a hot Iron proportioned to the wound, either ſmall pointed, or flat, or with a round bottom, for great wounds: ſuch as are uſed in Diſmembring. But this is done with ſmall ſucceſs, eſpecially when the amputation or cutting off is in a thick fleſhy part, becauſe the burning reacheth not to the Veins, but only to the fleſh. And by this lingering before the Plaiſter is put on, there is a great loſs of Blood; and the new pain which comes after the pain of amputation, doth much weaken the Patient.

If you thruſt the remaining part of a finger cut off into melted Pitch, and preſently pull it out, it will ſtop Blood, not only by the burnning of the wound, but by the ſticking of the Pitch thereon, which will grow hard, and ſtop the Veins. And this you may do in other parts.

If you lay Cotton upon the wound, and ſet it on fire, it will by the flame inſinuating into the wound ſtop wonderfully, and the rather if it be dipped firſt in Oyl of St. Johnswort.

You may ſtanch Blood by Potions which we uſe for the Cure of Wounds, for they thicken the Blood by a drying vertue, which healeth, and alſo ſtoppeth the Flux, eſpecially if you mix things proper to ſtop blood. As that Potion for a wound from a Contuſion, which is chiefly uſed for to diſſolve blood congealed, which begins thus. Take *Mummy &c.* to which to ſtop bleeding, you may add Bole ſealed Earth, Dragons blood, Sperma Ceti &c. or the like.

Many other things which are given againſt bleeding at the Noſe and Womb, may be applied here while it laſteth. Which will be moſt proper when the wounds pierce into the internal Cavities and Bowels.

The Brain of Hens given in Drink, is good againſt any flux of blood from the Head, ſaith *Dioſcorides.*

They attribute much to Amulets, about the Neck, and held in the Hands, ſuppoſing that they ſtop all ſorts of bloody Fluxes. Thoſe that were mentioned in other fluxes of blood, may be here made uſe of.

CHAP. VI.

Of Excretion, or Voiding of Matter.

The Kinds,

A Purulent or Mattery Excretion, is when liquid Matter made of ſome other Humor by Suppuration, and turned white is voided, differing according to the Humor, ſomtimes concocted, ſomtimes crude, and ſtinking, and filthy: All theſe are called Matter. And this is preternatural in reſpect of the Excretion and of the Matter, and it comes from divers parts. We ſhall ſpeak of that Excretion of Matter, which is in Spitting, Vomiting, Piſſing, and going to the Stool, in thoſe Diſeaſes.

Matter from the Eyes.

Oftentimes there is in the Eye without any other Infirmity, Matter in the Corners, or about the Ball or Sight thereof, and it falls off of it it ſelf. Or it gets at night into the Eye-lidds being ſhut, and glews them together. Somtimes it is ſeen in red inflamed Eyes; ſometimes it comes from Ulcers there, either white and concocted, or thin and watery, from the Corners of the Eye, or through the Noſtrils, ſmelling ſtrong ſomtimes. And we have ſeen it get out under the lower Eye-brows by a Paſſage there made.

Matter voided from the Ears.

Oftentimes Matter flows from the Ears at certain times, and for a long ſeaſon, eſpecially when any part adjacent is hurt: Either with pain, or without, as we ſhewed in the Pains of the Ears.

Matter from the Noſe.

In the Diſeaſe called *Coryza*, Matter flows from the Noſe, eſpecially towards the end, ſtinking and white, after a thin flux of water.

Or Matter and Snot are voided together in an Ulcer of the Noſe: as we there ſhewed.

And we ſaw in a Child, a little before he dyed of a conſumption, thick matter that flowed like milk out of his Noſe. And I ſaw in my Fathers dayes, the like matter with ſome of the ſubſtance of the Brain, come out of the Noſe in two Virgins which had the Falling-ſickneſs from their Birth, it came forth in the fits, and they preſently after dyed.

From

Matter from the Yard, Vreters, or Neck, of the Bladder.

From the Yard or Paſſage of Urin in Women, there comes either yellow or white matter, ſomtimes that fouls the linnen: This is accompanied with burning of Urin, pain in the Yard, or Vreters, when Urin is rendered, or it flows without ſenſe, and is leſs troubleſom. This is called an Ulcer in the Yard, or neck of womens Bladders. This Diſeaſe in Men comes from unclean Copulation, and ſomtimes from a venemous Gonorrhæa. This ends ſomtimes in a hollow Ulcer, about the lower part of the Yard and Seam, where it opens in one or divers places, and ſends forth Matter and Urin.

I obſerved in one that when his Yard was ſqueezed, a great deal of matter came forth, which before was mixed with Urin a long time. And after he voided matter at the Yard and Fundament, eſpecially when a Clyſter was given, and he had great pain about the *Os ſacrum* and Rump; but an Inflammation upon each Buttock followed, and Impoſthumes out of which the matter flowed, and not from the other Parts.

To theſe we may refer the Voiding of tough Matter by Urin, and at the Yard without it, or after Urin made, which ſtops the Paſſage, and will not paſs but by degrees and with pain. Somtimes it will not come out without pulling, hanging like a long ſtring. This is joyned with the Ulcer of the Bladder, or the Stone: as ſhall be ſhewed in the Cauſes.

Matter from the Womb.

Somtimes it flows from the womb with cutting pain.

From the openings of the body.

Alſo from openings made by a Diſeaſe or Cutting: ſomtimes from Ulcers in the ſuperficies of the Body; otherwhile from deep ulcers. And inward Cavities, ſomtimes more or leſs, and of different Colour; ſomtimes with other filth: as we ſhewed.

The Cauſes.

The Cauſes of al Excretion of Matter from divers parts, are different, as the Excretion is either with, or without an Ulcer.

If it be with an Ulcer, it is from Suppuration of Blood or Fleſh, turned into Matter, after an Impoſthume broken: this is in divers parts of the Body ulcerated.

The ulcer of the Eye, is the cauſe of matter voided.

There may come Matter from an Ulcer in the Eye, and more uſually from that which is in the inward corner of the Eye, from whence it flows, or it fixeth it ſelf in a hollow, and falls into the Noſe, or eats a way through another part. As we ſhewed in Ulcers of the Eyes, and Fiſtula Lacrimalis.

The ulcer of the ears, is the cauſe of matter voided.

There comes Matter from the Ulcer of the Ears. If it be deep, when the Ear is preſſed, the matter comes forth, if it be higher, it flows of it ſelf, and if it get to the drum of the Ear, and eat through, it takes away Hearing. But if it be external, it doth not hurt the Hearing.

The ulcer of the Yard inwardy is the Cauſe of matter from it

There comes Matter from ulcers in the Noſe, for the Cauſes there mentioned. From the ulcer of the internal Paſſage for Urin and Seed in the Yard, there flows Matter. This ulcer is from ſome greater hurt then that of the Catheter which fetcheth blood; or from venemous Seed, which breeds the Gonorrhæa. Alſo it may come from ſeed not corrupted, but out of its place when it ſtops there, which will cauſe great pain by Irritatino, or Pricking, and Heat: as we ſhewed there, and alſo an Ulcer if it be ſharp.

The Ulcer of the neck of the Bladder, the cauſe of matter without Piſſing.

There comes a Piſſing of Matter from the Ulceration of the Neck of the Bladder in both Sexes, and ſomtimes it flows without Piſs, eſpecially when it is in the fore part of the Bladder, out of which if it be foul, there will come much matter.

And in the ſame Ulcer of the Neck of the Bladder, the Matter which comes with, and without the Urin, is the Cauſe of the Excretion.

An ulcer in the neck of the Womb, the cauſe of Matter voided.

The Excretion of Matter from the Womb, is cauſed from an Ulcer in the Neck of the Womb. As we ſhewed in the Ulcers of the Womb.

External and internal Ulcers, are the Cauſes of the Excretion of matter by the opened places of the Body.

There is a Voiding of Matter from the external Ulcers, diſperſed by the Superficies of the Body in the skin and fleſh, either made by force external, or opened of themſelves. And from the internal Impoſthumes alſo opened. From whence if the Matter have been long there, it will freely come forth, either ripe or ſtinking, pure or venemous, or mixed with Venom: the Cauſes of all which we ſhewed in Ulcers and Impoſthumes.

When an Empyema is opened, of which we ſpake in its place, there comes forth as much matter from the Cavity of the Breaſt, which caſhe by the Ulceration and Corruption of the Lungs, ſomtimes as will fill divers Baſons.

That Matter which is in the Belly from an Impoſthume in the Liver or Spleen, as we ſhewed, can ſcarſe be diſcharged by opening of the belly. For although matter may be in the belly, from Impoſthumes which broke of their own accord, yet, in regard it is ſeldom known, nor can it be diſcovered by a tumor external, becauſe ſo much cannot be gathered together, you muſt not be raſh in opening a part to let it out. And if matter be gathered within the skull, you muſt be as wary: For it is not to be known certainly that matter is there, and therefore we muſt not open the skull but upon neceſſity, when we know there is matter, becauſe it is dangerous; and Nature (if death prevent not,) will diſcharge it at the Noſe.

There is alſo an Excretion of Matter without an Ulcer, in the Eyes and Noſe, which are alwayes wet, which cauſeth it.

The moiſture of the Eye turned into matter, is the cauſe of the Excretion of matter.

In the Eye when the water is concocted, and made thick.

This comes from the Heat of the Eye-lidds, which dryeth the humor, as we ſee in red Eyes, which goes away when the Heat and Redneſs is gone, which cauſed it. But while they continue, there are alwayes tears, as in Epiphora, and Filth. As we ſhewed in this Diſeaſe of the Eyes.

The moiſture of the Noſe turns into matter.

When ſlimy Flegm ſtayes too long in the Cavities of the Noſe, it cauſeth an Excretion of Matter concocted, as in the end of a Coryza or Poſe.

That Flux of white Matter like Milk out of the Noſe of a Child, came from the Brain, where it was made of blood and flegm; becauſe the brain was affected, ſo that there were continual Convulſions and Death.

The Cure.

The Cure of matter in the Eyes.

If Matter come from the Eyes, and that from an Ulcer, firſt cure the Ulcer. If the Eyes be mattery without an ulcer as in Epiphora, you muſt cure it as was there ſhewed. If it come from too great a Heat of the Eyes, when that ceaſeth, the Matter will ceaſe. If Matter be in the Eye from any Cauſe, and hinder the Sight, it is taken away by gently rubbing the Eye with a fine Clout, to bring it to the corner, that it may get out.

The Cure of filth or matter in the Ears.

We ſhewed in the Ulcers of the Ears how any matter flowing from thence ſhould be cleanſed away

If the Matter in the Noſe come from

concocted

The Cure of matter from the Noſe.

concocted Flegm, in regard it ſignifieth that the Flux or Coryza ceaſeth, it muſt not be ſtopped, but rather provoked with Errhines and things mentioned in the Stoppage of the Noſe. As alſo the milk-like Flux which is ſeldom ſeen, muſt not be ſtopped, though uſually death follow. But if the Matter come from an Ulcer in the Noſe, the Cure is mentioned there.

The Cure of the ulcer of the yard and the matter that flows from it.

When there is Matter voided at the Yard not with Piſs, but by it ſelf, and when there is heat of Urin alſo, which comes from an Ulcer in the Yard, it is leſs dangerous then piſſing of matter, which comes from an Ulcer in the neck of the Bladder, becauſe the part is leſs noble. And if it be not old, or lie too deep, it is more eaſily cured, but more hard when more filthy and deep, then it requires a long Cure, or elſe it eates through the Perinæum, and lets out the Urin there.

Voiding of Matter from the Ureters in Women without Piſs, or with it, becauſe it comes from an Ulcer in the neck of the Bladder, it is as hard to be cured, as piſſing of matter.

The Cure of the Ulcer of the Yard, and the Heat of Urin from thence, is as that of the Ulcer in the Neck of the Bladder: And the things to heal the Ulcer, and abate the Heat, are to be uſed here.

In Women it is cured, as piſſing of matter, to which diſeaſe I refer you, for both come from an Ulcer in the neck of the Bladder. But if it come from the neck of the womb or an Ulcer there, the Cure was mentioned in the Treatiſe of thoſe Diſeaſes.

In both Sexes, we give Clyſters, to looſen the Belly, there mentioned.

And the Cleanſers and Dryers there mentioned, becauſe this Ulcer is near the neck of the bladder, and in the ſame Paſſage, ſo that the medicines good againſt thoſe Ulcers, muſt needs be good againſt the Ulcers in the Yard, if they be uſed often.

The Decoctions mentioned in the Cure of Ulcers in the neck of the bladder, may be here given to be drunk, becauſe good both againſt Ulcer and Heat, and alſo they have Guaicum, and the like which heal Ulcers.

Alſo the Vulnerary or Wound-drinks, are good here, as in other Ulcers. They are beſt which are mentioned in the general Cure of Ulcers, as the wines and diſtilled waters, or the Decoction that begins thus. Take *Comfrey-roots, Fennel &c.*

Juyces, Waters, Milk, and Roſin are here to be uſed, as in the neck of the bladder.

And the Compound Pouders, and thoſe three Pouders, two whereof are good againſt heat of Urin and Ulcers, and the third only againſt Ulcers.

Simple Pouders are of Acrons, Horſtayl, perwincle &c.

To aſſwage pain when violent, the Narcoticks mentioned in Heat of Urin are to be adminiſtred alone, or mixed.

Injections into the Yard come ſooner and eaſier into the part affected, then when it is in the neck of the bladder, and therefore are here of more concernment. And thoſe mentioned there, which firſt cleanſe, and then dry and heal; alſo Milk, Decoctions, Juyces, Waters &c. to which you may add Ægyptiacum, if it be very foul.

For the Ulcer in the Yard, when you muſt cleanſe, make this Injection. Take *Liquoriſh one ounce and an half, Beanſhales ſix drams, red Peaſe one pugil*: boyl them *in Goats Whey, with a little Lye, and Honey of Roſes, Sugar, or Turpentine diſſolved with Honey, and the Yolk of an Egg.*

Another Injection to heal. Take *Roots of Comfrey one ounce and an half, Horſtayl and Plantane, each one handful; Litharge ſix drams*: boyl them *in Iron-water, and in one pint thereof, diſſolve Honey of Roſes, or Sugar of Roſes two ounces, Turpentine one dram, diſſolve it in the Yolk of an Egg*, for an Injection.

Or thus: Take *the white Troches of Rhaſis half a dram, Lapis Calaminaris, Tutty, burnt Lead, Bole, each a dram; diſſolve them with convenient Liquor, or Milk, or Whey.*

Another. Take *Ceruſs half an ounce, Litharge two drams, Tutty prepared three drams, Starch one ounce*: make a Pouder, and inject it with Water, or drop it into the Nut or head of the Yard.

A good Water for an Injection. Take *Comfrey roots half a pound, Roots of Snakeweed, Tormentil, each two ounces; ten Heads of Daffodil roots, Horſtayl and Plantane, each two handfuls, Tops of St. Johns-wort, with the Flowers two pugils, Allum one ounce, Honey of Roſes as much as is ſufficient, twelve Eggs beaten*, if the Herbs be dry, ſprinkle them with *Plantane-water, and diſtil them all.*

If you add to theſe Injections, ſome Drops of Spirit of Vitriol, or of Salt, they will be ſtronger. And if theſe ſpirits be uſed alone with Whey, they will cleanſe and heal.

The Balſom of Suphur invented by *Roland*, doth cleanſe and heal excellently.

Theſe may be dropped into the Yard, if the Ulcer be not too deep; as alſo Juyces.

They put ſome Oyntments alſo, as Pompholygos, with a wax Candle, which is better then other Inſtruments, becauſe it will bend better in the crooked Paſſage. But you muſt remember that you tye it with a thread, leaſt it ſhould get into the Bladder, and the Oyntment go beyond the Ulcer. The diſtilled Oyl of Henbane dropp'd into the Yard, doth aſſwage pain.

You muſt anoint the ſeam or ſuture between the Stones and the Fundament, and foment it, when there is heat and it will be felt within, and the Paſſages muſt be looſned, with Oyntments mentioned in the Ulcer in the Neck of the Bladder, to which add Opium, if the pain be great. Anoint alſo the part with Oyntments, there mentioned to heal the Ulcer.

And let the Diet be as there mentioned.

The Cure of the Ulcer in the Neck of the Bladder & the ſlimy Matter.

The Excretion of ſlimy Matter from the Yard without Urin, and in Women from the Urin-paſſage, is cured as that of the Stone and Matter, with Injections which cleanſe the ſlimy Matter, and if it ſtick in the Yard, it muſt be drawn out. Or if you put the Yard into a hollow Radliſh, the matter will be drawn forth.

The Cure of the ulcer in the womb & the matter that flows from it, as alſo from other parts of the Body.

The Matter which comes from the Womb, is to be cured as the Ulcer of the womb. When it flows by any other Orifices, from any internal filthy Ulcers, which lye deep in the Body, and are made of Impoſthumes that break or are opened, you muſt cleanſe and heal: As we ſhewed in Ulcers, Impoſthumes, and Wounds. And we ſhewed in the Cure of Empyema, how you ſhould order the Matter that flows from the Breaſt after Inciſion.

CHAP. VII.

Of Excretion, or Voiding of Water.

The Kinds,

VVE call that a watery Excretion, when a moiſt Humor, thicker or thinner, made of the Excrements of Flegm, or of that which is Natural and crude; and of the Serum or Whey mixed together, ſo that the one is more then the other floweth forth. Which Excretion is preternatural, chiefly when it is much and often, and corrupted, or comes not out at the proper place. This comes from divers parts, beſides that of Spitting, Vomiting,

Pissing, and Purging: Of which shall be spoken in their places.

Tears. Tears flow from the Eyes often, which are like Whey, or Serum, or Flegm mixed with water, they break out in sound people, especially in Children, and doting old Men, from a small Cause, and in others from a great Passion of Mind. And therefore are not counted preternatural. But when they are troublesom, and of long Continuance, in some Diseases of the Head and Eyes, they are Symptomes of the same. Some Tears are hot and sharp, others cold.

The dropping at the Nose. There is often water from the Nose which is natural, because it is by the right way, but when it aboundeth, it is preternatural. And it is in some from whose Nose, water flows like tears, and a drop hangs at the end of it. Or it is like slimy Flegm which being usual in children, is counted less noisom then in Men.

Coriza or Pose. The same is in the Kind of Defluxion called *Coryza*; there falls at the first a thin moist Humor constantly, actually cold, sometimes hot and sharp, that makes the Nose smart, and provokes Neesing, and causeth Tears, inflamming and corroding the Nostrils and Lips, with great Spitting, Hawking, and Coughing somtimes. And this Humor at the last, is thick, white, or of another Colour.

The same happens in other Diseases of the Head and Defluxions: As was shewed.

Water from the Ears. There comes a water out at the Ears thin, or thick somtimes, but seldom. And a certain Maid had divers measures of water that flowed from her Ear without any other hurt.

The Flux of the womb or the Whites. It is usual in Women to have the white Flux. And because it useth to come when women are past their Courses, they are called the white Terms. But these use to be out of order, and with women that have their Courses, and last more or less time. And somtimes they trouble such as have their Courses stopped: As those who are past them, and are in old Women. In Virgins it is but seldom, and often in women with Child.

Somtimes this Flux is of water, and very much, and clear, and milk, somtimes sharp or salt, yellow, green, or black, somtimes mattery, stinking.

Somtimes it is mixed with Flegm that is tough, without scent, cold and little, or as much or more then the water.

If this Flux be immoderate, there is no other accident, and both Wives and Virgins have it many months and years without hurt. But if it be immoderate, there is an evil Habit of Body therewith: Also Faintness and Weakness, also Barrenness in some, although it hinders not some. If the matter befoul there is an Itching, Pricking, and Heat in the Privities. And it is very noisom when it stinks, and makes the Husband loath her.

Preternatural Sweat. Usually there sweats a whey or water out of the Pores of the skin, it is Natural and common to all Complexions: but it is preternataral, when it is too much or foul, as it is in Diseases, and somtimes without.

There is too much Sweat without a Disease, when it is caused oftner then it should be, or continued longer, so that they faint, and if it be often, they grow faint.

The Sweat is evil when it stinketh. This is somtimes al over the Body, or in the parts, as Feet, as we shewed concerning the Stink of the Feet. Also that which is cold and clammy, not hot, moist and like water, is preternatural: As also that which staineth the shirt with any Colour, or like Saffron.

That Sweat is also counted unseemly, when the Hands and Soles of the Feet are constantly, or for no, or little Cause, wet as is usual with some.

In Diseases, if Sweat be not convenient, or at an unseasonable time, as in Feavers, or too great, as in the English Sweats, it is preternatural, because the Patient is not refreshed thereby, but is worse and weaker. Also it is evil, when the Sweat is not over all the Body, but only in some certain places. And if it be cold and tough, but when it stinks, if it be beneficial, it is not evil: as we shewed in Feavers and other Diseases.

The Voiding of Water at other Parts opened. In the Dropsie Ascites when the Belly is opened, there is great store of Water, and if the Thighs be opened, it drops and continueth long. Also in the Water-rupture it flows freely from the Codd being opened, and out of the Bladder, Pustles, and watery Tumors. Also there flowes a watery Humor from Ulcers; as we shewed in Ulcers.

The Causes.

This watery Humor which flows at the Eyes, Ears, Nose, Womb, Pores, and other openings, comes from the Brain, or from other parts of the Body.

A watery humor from the brain, is the Cause of tears. It is plain that Tears come from a Defluxion of Water from the Brain, because they are somtimes without sharpness, and heat, like water, but somwhat clammy. As Flegm somtimes thin and clear, as whey, somtimes sharp, salt, cholerick and hot And that these Humors flow from the Brain is plain, because Tears break forth so speedily, and in such plenty. For though that Moisture with which the Eyes are moistned for their better Motion, come from the Serum which sweats through the Veins of the Eyes; yet those little Veins cannot contain so much as will make Tears to flow. This Defluxion of water into the Eyes to make tears is more easie, because there is an usual Passage to the Nose, by which it is evacuated Naturally, by a private Hole at the Roots of the Eyes, and another in the inward Corner of the Eye. By which means upon the least Motion, the Eye is filled with tears. Also an Excrement of Flegm and Water, gathered in the brain, as we shewed, may flow forth divers wayes, and so it may descend into the Nose and Eyes. We cannot grant that the tears should flow by an internal or external Veins, as some have supposed; because the Veins carry Blood, and not Flegm, and the water cannot be quickly separated from the blood, but we say it comes from the Brain by Passages ordained therefore. And if by Chance such excrementitious humors should flow to the Eyes from without the Skull, we suppose it would rather lye under the skin and Eye-lidds swell them, then make many tears.

And the reason why this Flegm and whey is carried into the Eyes and causeth tears, which in sound people are flegmatick, in sick more watery, which are of long Continuance, is the abundance of those excrementitious humors in the Head, by which means they flow into the Nose, and also into the Eyes, keeping them alwayes wet and full; and the rather, when the Eye is made fit to receive it by being often watered, or is weak, and loose from some Disease. And these Kinds of Tears do no wayes inconvenience, but by their Moisture, especially when they come from a flegmatick Humor. But if they come from abundance of water, being salt, sharp or hot, with Itching, or redness of the Eye-brows, mentioned in Epiphora, they are troublesom.

Also from an Ulcer of the inward Corner, or the Eye, when the little flesh that grows there is consumed, and the Hole enlarged, by which the Moisture of the Eye falls upon the Nose, or from a Fistula there, when it falls into the Nose, and fills the Eyes, and causeth a continual weeping. As we shewed in Epiphora, or Rhewm of the Eyes, and *fistula lacrymalis*.

The expulsive Faculty being stirr'd up by the provoking of the Eye, or the parts adjacent, driving the Humors suddenly into the Eyes, causeth tears, though not of long Continuance. As the Sun-shine, Smoak, any sharp Fume, as o ſOnions, or Mustard, and the like, or things fallen in-

to

to the Eyes cause Tears. Also the pain of any part near, as the Tooth-ach.

Tears usually break forth from a violent motion of the Humors by straining; or from a disturbance of the mind, in which, by reason of that wonderful Convulsion of the Muscles, Cheeks, Lips and Eyes, which we observe to go before tears in crying: these watery Humors near the eyes being moved, insinuate themselves into the Eyes, and cause tears. As we may observe tears to fall from violent laughtre, when the Mouth is strained with too much Joy. Also we may observe that tears will fall in other strainings or forcings, as at stool, or in Child-birth, with Coughing or Sneesing.

A moist Humor comming to the Nose from the Brain, is the cause of dropping and Coryza or Pose.

VVhen a moist Humor falls from the Brain into the Nostrils that are ordained for the discharge thereof, it causeth the dropping of the Nose. In which the Flux is greater, by how much it aboundeth in the Brain. And there fals a thin Humor like water, if it comes directly from the Brain, because it is generally that of the Brain, and if it be kept long in the Cavities, it quickly grows thick and clammy. Also there is a serous Humor in the Brain which is an Excrement as we shewed in other Defluxions mixed with Flegm, and flows to the Nose, and either causeth or increaseth this Flux, and then it is thinner, sharper, and hotter, and causeth Itching and Sneesing, and that which is called *Coriza* or Pose. The Collection of Humors in the Brain causeth this Defluxion: And these things that stir up the expulsive Faculty, do increase it. As we shewed in other Diseases from Defluxions, especially in the Cough.

A watery humor comming from the Veins, is the cause of the moist Flux of the Ears.

That water which flows out at the Ears comes from other parts besides the Brain; for it cannot come to the place of hearing any way, but by the hole in the hearing Nerve, and if it should enter by that, it can only come into the internal seat of hearing, and cannot pass to the external, except it pierce through the Tympane, which it cannot do without hurting of it, and loss of hearing. But when this Flux is without the loss of hearing, and comes externally, it is plain that the water was carryed to the outward Passage of the Ear, into which the serous Matter sweating through doth moisten; and when it is too much, it comes from the Veins there about, and causeth this Flux: this is seldom, because there are better Passages for it; and but sometimes, especially when the Passages are loosned. As we shall shew in the Whites, that water and flegm comes from the Veins.

A moist Humor coming from the Veins to the neck of the Womb, is the Cause of the Whites.

As we shewed that the Terms come from the veins of the neck of the womb, so the Whites come from the same; and not from the Cavity of the womb, as some dream, because that is so narrow, that it cannot hold such a quantity as usually floweth, neither can it be contained therein, or pass through the veins which are small, and are not enlarged till the woman be with Child; as it may through the Veins of the neck of womb which are larger. And this is, when this excrementitious Humor is mixed with blood, or with the terms, which makes it ill-coloured; or after the terms are gone, when it presseth by the same wayes they did, for which Cause it is called the white Terms. And this may be at other times, when Nature is burdened, both in such as have, or such as are past their Courses. As it is sometimes in women with Child: In whom in regard the inward Orifice of the womb is closed it cannot flow from the cavity of the womb, but from the neck; and in them who are not with Child it is the same. Nor is it a wonder, that nature should purge these Excrements by the same way that blood is evacuated, because she doth the like in other Vessels ordained for other Evacuations. And the reason why they are white. and without Blood is, because Nature dischargeth them at that time, when there is no blood to be sent forth. As also because Nature separates the blood from the Impurity, and keeps it, and sends out the Excrements as noxious. Which Excrements, if serous or watery, come from the whey, if flegmatick, from crude blood, if mattery from blood stained. And if other Humors be mixed, as yellow, green, or black Choller, it is discoloured therewith. And if they be sharp, or the whey salt, then by pricking, and burning in the Parts to which it sticketh, it causeth Itching, and sense of Heat; and if it continue long, ulcerateth. But when it is alone, it flows without sense, like water, or the white of an Egg beaten, nor is it then noxious, except it be immoderate.

The Cause of these Excrements in the Blood which feed this Flux, is that which is eaten or taken in, and the weakness of Concoction, and of those Bowels which separate the Excrements, as in a Cachexy, of which we spake sufficiently. These Excrements are sent forth by nature when she is burdened, and the sooner if there be weakness of the womb, as may be from divers Causes, and also from this Moisture which wets and cools the Part. As also when Nature is stirred up to expel them by other means. As we have known women who never had the whites before after they have taken a Purge, which stirred up Nature have had them. And many have had the same by sitting long in a Bath, not from Infection, as they have thought from other that were in at the same time. But Nature throwing out Excrements by bathing, doth cause the whites which are too thick to be sweated forth.

Serous Matter getting through the Pores, is the Cause of Sweat,

That water which is swet forth through the whol Body, is serous; and mixed with blood, gets into the Superficies of the Body, by an obscure solution of contiguity of the skin, it goes through the Veins.

This Solution of Contiguity comes from the opening of the Pores, or Anastomosis, or Rarefaction of the Skin, or Diapedesis: For then the Serum being very thin, passeth through the Pores of the skin, and causeth Sweat, being either drawn, or driven thither.

Serum or water is attracted by Heat external, for then that with the Blood is snatched to the superficies of the body, and goes through the skin, as water is distilled from Plants, as I shewed. And the rather, when the water is made thin and hot, that it may pierce. And if there be plenty, or if it be thin, sharp, or cholerick, it will be more easily drawn out by the heat. And as Heat doth cause a Natural sweat, so if it be vehement or long, it is preternatural. This Heat is from Exercise or Baths, dry and moist, and the immoderate use of these causeth immoderate Sweats. Therefore Baths are said to weaken.

In Diseases, as Feavers, though the whol Body burn, yet it scarce sweats, till Nature expells the Cause thereof by sweat, which is in intermitting Feavers when the heat ceaseth in the day of rest, and in continual Feavers, when they decline. For when the Body is hot, and Nature is busie in the Concoction of the Cause of the Disease, it cannot be sent forth by sweat, but when it is prepared, and made thin it may.

Nature drives water to the Superficies of the Body, where it is burdened therewith, and then the expulsive Faculty labours to cast it out by sweat.

Nature is burdened, when the quantity or quality of the Serum is offensive; when it is too much in the Veins for want of Evacuation by Urin; then when it cannot be purged from the blood, otherwayes it is sent forth, or drawn forth by sweat. Therefore they which piss little, sweat much, especially they that use moist Diet, and drink much.

If it be offensive in quantity, and be impure by mixture of other Humors, and so burdensom to Nature, it is sent forth by sweat as well as urin. In Cacochymicks or Bodies of evil Juyce, Sweats are not Natural, but are stinking or clammy, and somtimes discoloured; now all over the

the Body, and ſomtimes in ſome places only; wherefore ſome ſweat in their Hands and Feet, and are filthy: as we ſhall ſhew in Filth. All theſe Sweats are evil, and forerunners of Diſeaſes.

If the Cauſe of a Diſeaſe be in the Blood, part whereof is Serum; as in Feavers, Nature if ſhe can find no other way, as the Urin ſends it forth by ſweat. And this if it comes kindly is healthful, though it ſtink and be diſcoloured. But if it be immoderate, or not ſufficient, or at an unconvenient time, when Nature is not prepared for Expulſion, it is evil and unprofitable. This is uſual in Contagious Diſeaſes, Nature oftentimes ſends forth the evil Quality with the Whey with Sweat, which is ſometimes healthful, and ſomtimes deadly. And if it come when Natural Heat begins to be extinguiſhed, and the Body is outwardly cold, then a cold ſweat will appear. All which we have mentioned in ſuch Diſeaſes.

Alſo when Nature is moved by Paſſion, and drives the Spirits inward or outward, there will be ſweat, which will preſently be cold, if the heat go in, as in a ſwounding, and in the pangs of Death.

Moiſture getting into the openings of the skin, is the Cauſe of the flux.

There follows a Flux of moiſture from ſolution of continuity in any part of the Body; and if the skin be only ſcratched, the water is little, as in Scarification, Incilion, Burning, in Water-puſles, or Hydropick Leggs: but if the Orifice be large, by cutting, pricking, tapping in a Dropſie, or when water is taken out of the Codd, or from watery Tumors. Or when it comes from an Ulcer, it is larger.

The Cure.

The Cure of Tears.

Some Tears are to be cured, ſome not. For if they come from a Cauſe that continueth not, as Paſſion of Mind, or be provoked by Brightneſs, Scents, Smoak, and the like, they will be gone, when they are removed. And theſe are to be avoided that are ſubject to Tears. But thoſe Tears that come from a laſting Cauſe which returns, require Cure. And if they are joyned with Redneſs, Heat, and Itching, as in Epiphora or Flux of the Eyes, and come from thence, it is cured as that is. Alſo if tears be with an ulcer of the Eye or Lachrymal Fiſtula, and come from thence, they muſt be firſt cured before the tears will ceaſe. And in regard theſe Diſeaſes of the Eye are hard to be cured, the tears from them are hard to be cured alſo. Except it happen as ſomtimes it did in the Cure of a Lachrymal Fiſtula, that it grows ſo big, or there be ſo great a hole from the eating away of the bone of the internal corner of the Eye, that all the water falls no longer by the Eye, but from the Noſe.

If often, or conſtant tears be without the Diſeaſes mentioned, by reaſon of water flowing not by uſual Paſſages, but into the Eyes, it muſt be cured. Thus the Humors that abound in the Head muſt be purged, and they are to be hindered in their Paſſage, and the Flux ſent from the Eyes to another Paſſage, and ſtopped, the tears conſumed, and the Eyes ſtrengthened.

Thus you muſt purge by ſtool, by maſtication, or chewing, by ſneeſing, for though ſneeſing cauſe tears, yet becauſe it ſends them to the Noſtrils, it doth good: ſuch as are preſcribed in Defluxions, and the Pain they cauſe, in the Cough, Ophthalmy, or Inflammation of the Eyes, and in Weakneſs of Sight.

Sweating often doth chiefly take away thoſe Moiſtures from the Head and whol Body, which may be done by the Decoction of Guaicum, and other Sudorificks long continued, becauſe Baths are not ſo good for the Eyes: As we ſhewed in Defluxions.

We hinder the increaſe of theſe Humors by a wholſom, ſlender Diet, by applying and giving things to the Head that dry and ſtrengthen, and by Fumigations, mentioned there.

We divert or turn away theſe from the Eyes by Cupping-glaſſes, Frictions, and other things that revel and derive: And laſt of all uſe Cauſticks and Veſicatories to the Neck behind, and to the Shoulders. And uſe actual and potential Cauteries to thoſe parts, or to the Crown of the Head.

Every day after he hath combed his Head, let him rub his Neck with a rough Cloth, this is good againſt all Defluxions.

Apply Dryers and Binders to the Fore-head and Temples, to hinder the comming down of the Humor, eſpecially the Emplaſter, mentioned in the cure of a ſalt rhewm in the Eyes.

At Bed-time, uſe things to the Eyes at their corners, that they may be better kept in, with Cotton, or Spunge, the Patient ſleeping upon his back; or Oyntments, or Pouders, or Fumigations.

Thoſe are preſcribed in Epiphora, and in the Cure of the Ulcer of the Eyes, as that Pouder in Epiphora which begins thus. Take *Cadmia, or Braſs, Ore &c.* Or thus: Take *Antimony prepared, or that of Blood-ſtone, Smoak of Frankincenſe, &c. and that of Salt, and the Collyria or Eye-medicines made of white Vitriol, and the ſtrong aſtringent Pouder there mentioned.*

And the Oyntments mentioned for the Ulcers of the Eyes, both white, red and black, and that with Sarcocol, &c. And the three Collyriums of Rhaſis, called Eleiſer, of Lead, and Polycreſton, leaving out the Opium in the two laſt.

Beſides theſe you may add ſome drying Waters, as of Myrtle, Honey-Suckles, Sumach, Agrimony, Privet leaves, wild Vine, Oſiers; or of ſharp Fruits, Pomegranates, and Sloes diſtilled.

The Decoction of the ſame is good, chiefly of Pomegranates, and *Dioſcorides* commends the Decoction of plain Tree leaves.

He alſo commends Buck-wheat, and dryed Flower.

Alſo the Pouder of Ebeny.

This is an excellent Oyntment to put into the corner of the Eyes. Take *the Juyce of four Pomegranates, or of Bramble tops, or Roſes* as much as you pleaſe, boyl it to the conſumption of half, mix it *with Pouder of burnt Myrobalans, four Grapes,* and add *a little of that Juyce which is taken from a Blood-ſtone, or a Hone, ſuch as Barbers ſet Rayſors with, being rubb'd with another Whet-ſtone, and convenient Liquor. And other drying Pouders.*

Burnt Vitriol with Sugar diſſolved in Water is excellent.

The Cure of the dropping at the Noſe.

In regard the dropping at the Noſe and Snot, is an Excrement of the Brain, you muſt rather prevent the increaſe of the Humor then ſtop it.

The Cure of the Coryza or Poſe.

In the Coryza or Poſe, water flows from the Noſe abundantly, and the Noſtrils are offended, and the Parts adiacent, which brings alſo a Cough. You muſt purge the Excrements of the Brain and the Defluxion, as there mentioned; Not neglecting the Noſtrils which are ſore, but uſing things againſt Inflammations and Ulcers.

The Cure of matter from the Ears.

If a Water-flux from the Ears be little, and do no other hurt, you need do nothing but take away the Humor in general, and if it be large, uſe things that hinder the increaſe of the Humor, and purge it with water-purgers and Diureticks that is by urin; of which there are divers in the Cure of the Dropſie Aſcites. If it be thick Snot, and flows not ſo readily as the other, you muſt uſe Cleanſers: ſuch as are uſed to purge the Ears, there mentioned.

The Whites, although women have them without hurt a long time; yet at length it makes them diſcoloured, and ſlothful, and unfit to conceive, and diſtaſtful to Men, for which Cauſe they deſire much to be cured: which is difficult when it is old, and ſcarce abſolutely to be done ſo, but it will return. And if the Whites be malignant, then beſides the Filthineſs and Stink, there are hurts in the neck of

of the womb to the bottom and ulcers: And ſomtimes other Diſeaſes are cauſed by the too great Evacuation.

The way of Cure is, to hinder the Bleeding of theſe Humors in relaxation to the Stomach, and ſo fetch them out of the Body, and conſume them, and to draw them, and turn them from the womb, and to dry and ſtrengthen the Part. But if other Diſeaſes be joyned therewith, that came before, or after it, as Cachexy, Dropſie, then you firſt muſt look to them; and thoſe parts that are ordained for Concoction, and are faulty, muſt be amended. If barrenneſs follows, and the woman be troubled therewith, you muſt aim at both in the Cure: And if Conception be hindered by moiſtneſs or plenty of Excrements, you may uſe the Courſe mentioned in the Cure of Barrenneſs. But for the Whites alone, you muſt uſe things to evacuate and to alter as follow.

There are divers Evacuations to purge theſe Excrements from the whol Body, as Blood-letting, Purging, Vomiting, and Sweating.

Blood-letting is good in full bodies, becauſe ſome of the Excrements are taken away thereby, either at a Vein or with Scarification: As alſo by provoking the terms is ſtopped, becauſe thereby the Excrements that cauſe the Whites are totally taken away or in part.

Firſt we muſt purge, and the more by how much the greater the Flux is; and we muſt regard the Conſtitutions and purge with things proper for the humor abounding, alwaies uſing thoſe Purgers which have an aſtringent quality, as in other Fluxes.

In moiſt bodies, in whom this Flux is moſt ordinary, we prepare before purging; firſt we give a Clyſter or a Laxative, then we give theſe following three, four, or five daies.

As this Julep. Take *Honey of Roſes, Syrup of Hyſop, each two ounces; Syrup of Stœchas, Mugwort, each one ounce; Water of Balm, Betony, Nep, Penny-royal, Sage twice as much as the Syrups*: mix them *with a little Cinnamon, or Diamoſchum, or Diambra.*

Or this Decoction. Take *Orris roots one ounce and an half, Madder, or Valerian one ounce, Cypreſs roots, Elicampane, each half an ounce; Betony, Nep, Balm, Mugwort, or the like, three or four handfuls, Roſemary tops, Lavender, Wallflowers, red Roſes, each one pugil; the great hot Seeds two drams, the leſſer hot Seeds one dram, Peaſe one pugil*: boyl them *in Waters, and with Sugar, and Honey, and Cinnamon, mix them for four or five doſes.*

Purge afterwards thus. Take *of the Decoction mentioned as much as will ſerve for once*, add *Carthamus ſeeds, and Senna each half an ounce*; boyl them, and infuſe *two drams of Agarick well mixed with Honey of Roſes*: make a Potion.

Or give Diaphœnicon, Diacarthamum, de Citro ſolutivo alone, or diſſolved with the Decoction, or preparing Waters, or Pills of Agarick, Cochy, Fœtidæ.

You muſt purge often, gently, as with Pills of Hiera, Maſtick, Aſſaiereth, Alephangine, or with the ſtronger mentioned, among which the preparative Decoction increaſing the quantity thrice, and adding *Agarick five drams, Turbith three drams, Ginger half a dram* may be given ordinarily: Or you may infuſe them all in Wine, with a little Wormwood.

Things good to prepare and purge Flegm, as in Defluxions, are good alſo here.

When the body is corrupted, and the humor malignant and evil coloured. Prepare thus,

A Julep. Take *Honey of Roſes two ounces, Syrup of Betony, Endive, Fumitory or Hops, each one ounce; Wormwood, Maiden-hair, Bugloſs, and Fennel-water twice or thrice as much as the Syrups, take it often.*

Or with this Decoction. Take *Liquoriſh one ounce and an half, Succory, Fennel, Dandelion, Elder, and Danwort barks, each an ounce; Endive, Succory, Bugloſs, Fumitory, Hops, Betony, each one handful; Cordial Flowers, and Broomflowers, each one pugil; the four great cold Seeds half an ounce, Fennel, and Aniſe-ſeed, each two drams, Dodder ſeed one dram*: make a Decoction, ſtrain it, and ſweeten it with ſugar, Cinnamon, and Diarrhodon.

Purge thus: Take *of the preparing Decoction, as much as will ſerve*, add *Senna half an ounce, yellow Myrobalans one dram and an half*; boyl them, infuſe *Rhubarb one dram, Syrup of Roſes one ounce and an half, or Juyce of Roſes one ounce*: make a Potion.

Or with the Potions mentioned in the Flux of the terms beginning thus. Take *Tamarinds, Prunes &c.* Or, Take *yellow Myrobalans &c.*

Or give the Electuary of the Juyce of Roſes, Diaſenna, Confection Hamech, diſſolve it with the aforeſaid Decoction or Waters, or Goats whey; or give aggregative Pills.

When we will purge often, we give gentle medicines, Catholicon, Diaſebeſten, Tryphera Perſica, or Syrup of Roſes, or the Infuſion of Senna, Rhubarb, Agarick, or of Fumitory, or Epithymum, or ſtronger mentioned.

Or this Apozem. Take *the Decoction mentioned to prepare*, add *Raiſons ten pair, Prunes ſix, Tamarinds one ounce, Polypody two ounces, Senna three ounces, Epithymum two drams, Myrobalans yellow, Chebs and Indian, each two drams*; boyl them in water, and infuſe *the ſtraining Rhubarb three drams, Spike one ſcruple*, ſtrain them, add *Sugar to ſweeten it.*

You may uſe many Preparatives and Purges, mentioned in Cachochymy, and the like Diſeaſes, as Cachexy and Dropſie, when the Body is inclined thereunto.

A Vomit makes a great and ſudden Evacuation, and is good here. When the body can endure it afore meat; or after, meat when they are weak. And this draws the humors upwards.

Diaphoreticks are either inſenſible by tranſpiration, or ſenſible by Sweat, and they are good in flegmatick bodies, when the Diſeaſes are old.

Alſo Exerciſe to provoke Sweat, is good.

And to lay on Cloaths to provoke Sweat.

But a hot Houſe is beſt, becauſe it is ſtronger, eſpecially if it be heated with the Decoction of things that provoke Sweat: As Chamomil flowers, Melilot, and other ſweet Herbs, of which we ſhall ſhew how to make moiſt Baths, in which they may ſit. And which alſo do provoke Sweat.

Fumigations alſo for the whol Body, and Oyntments for the Back-bone; theſe do not only ſweat, but dry the body, and conſume the humidity. Among which is that of Cinnabar for the Pox. But here we uſe but a little with other things, leaſt the Jawes ſhould be infected, and it is good when the Diſeaſe is deſperate.

Alſo you may give things to drink, that provoke Sweat. And continue them for ſome weaks, when the Diſeaſe is old, with a ſpare Diet. And this is to be done by the decoction of Guaicum and Sarſa, as in the French Pox.

You may give Alteratives to dry and conſume the Humidity if it be very watery, with Aſtringents if it be immoderate; ſuch as are mentioned in the Cure of the overflowing of the Terms, which ſtop them, and may alſo theſe. But becauſe the filth is purged by theſe, and not profitable blood, as in the Courſes, and the body is not ſo much or ſo ſoon weakned by theſe, they are not ſo ſuddenly to be ſtopped, therefore let the medicines be rather drying then binding, and warm to comfort the womb: They are thus made.

Pouders are beſt alone with red wine, or ſteeled wine, or the like, or with Sugar in tablets.

The firſt Pouder. Take *burnt Harts horn two drams, Ivory one dram, red Coral burnt one dram and an half*: make a Pouder.

Another. Take *Amber two drams, Frankincenſe, or Maſtick one dram, Gum Arabick, or Traganth half a dram*, make a Pouder.

A third Pouder. Take *Date-ſtones burnt two drams, four Pomegranate kernels, or Roſe-ſeeds one dram, the inward down of Cheſnuts, or Hazel-nuts half a dram.*

The fourth Pouder. Take *burnt Cork two drams, Grains*

of *Sumach one dram, Acacia, or Hypocistis half a dram.*

The fifth. Take *dryed Berbery seeds, of the two low Bramble-berries, Raſ-berries, or Mulberries, Myrtles, each one dram, Agnus Caſtus seeds half a dram*: make a Pouder.

The ſixth. Take *Comfrey leaves two drams, Ladies-mantle, or Yarrow one dram, Mints half a dram*: make a Pouder.

To any of theſe you may add half a dram of the following Pouder which is pleaſant. Take *Cypreſs roots, and Galangal, each one dram and an half; dryed Citron peels, Cinnamon, each one dram; Aniſe-ſeeds* (which *Dioſcorides* commends) *one dram and an half, Coriander ſeed parched one dram, Spike one ſcruple.*

Or, Take *as much Aromaticum Roſatum, Diagalanga, or other Dryers.*

Of theſe you may compound others. Others are of the Roots of Avens, Fullers thiſtle, Mead ſweet, Oak leaves, Brambles, Sumach, wild Tanſey, Lungwort, Adders-tongue, Moonwort, Roſemary, Flower gentle, Millium, Roſes, Piony ſeeds; alſo Aſhes of Cray-fiſh, Shell-fiſh, Spunge.

If you muſt bind more, you may add ſome of this Pouder following to the former. Take *Galls, or Pomegranate-peels one dram, Pomegranate flowers half a dram, Bole, or the like one dram, Bloodſtone half a dram, Acacia, or Dragons blood half a ſcruple.* Or uſe the Aſtringents, mentioned in other Fluxes.

You may make Decoctions of the ſame Plants, or you may make Wine in the Infuſion of them dry.

You may alſo uſe the Juyces of the ſame, alone, or with other Drinks.

You may make Syrups of the ſame, or give ſome aſtringent uſual Syrups, mentioned in the Terms, as of Mugwort, Stœchas, &c,

Drink Waters of Plantane, Oak budds, wild Tanſey, Yarrow, Ladies-mantle, Roſes, Water-lillies, Mints, Service-berries.

Conſerve of old Roſes, Pomegranate flowers, Acorus, Roſemary flowers, Stœchas, candied Citrons.

You may make Electuaries of the ſame, with Pouders and Conſerves, and give Waters to drink after them.

Pills of Bdellium are good here, as in other Fluxes.

Cymbalaria, or that wall herb which is like Ivy, is good in Sallets, and Bee-nettle.

The Chymicks cry up the Vitriol of Iron for a great ſecret, and give every night one grain thereof at bed-time for a month, in Plantane-water, or red Wine, and make Pills of Magiſtery of Coral and the ſame.

Many things are applied outward, which dry up the humors, and being aſtringent, do fix the Veſſels about, which conveigh the humor, and ſtrengthen the womb.

The uſe of Natural Baths for many daies, or weeks after purging often, and good Diet, with drying and ſweating, is good; therefore women that have the Whites, and are barren, do much uſe them. All Dryers are good, as in Sterility or Barrenneſs, Allum, Niter, Salt, actually hot by Nature or Art. Alſo the Sulphur Baths, by uſe whereof women as I ſhewed had the Whites, and were cured by the ſame.

Artificial Baths to ſit in, do the ſame, uſed long or often, as we ſhewed in Barrenneſs: Of Salt, Allum, Sulphur, boyled in Rain-water, till the water taſt of them, adding Vitriol to bind, or Ruſt of Iron.

Or you may uſe Iron-waters, with burnt Plaiſter of Paris to make it dry more.

Baths of Plants, decocted in the Waters mentioned, or with Iron-water, or Bean-water, or Lye, or red Wine, with Snakeweed roots, Docks, Madder, Valerian, Cypreſs, Periwincle, Mugwort, Bettony, Tamariſk, Savine, Ivy.

If you will bind more, uſe Galls, Acorn-cupps, Pomegranate peels, Cork, Sumach, Roſes, Pomegranate flowers, Oak moſs, Myrtle-berries, and the like. In cold women, add the hot ſweet Plants, as Penny-royal, Organ, Calamints, Mints, Balm, Sage, Nep, Marjoram, Roſemary, the great and leſs hot Seeds, Rue, and Agnus Caſtus. To which Decoction add Earths that are dry and ſalt or Bole, or Blood-ſtone, and then they will aſtringe more.

You may uſe Fomentations inſtead of baths, or bags to be ſitten upon hot, full of the ſaid Herbs, wild Rocket boyled in wine, is the beſt. It is good to put in ſome ſweet plants to take away the ſtink of the excrements, chiefly Bay leaves, and Myrtles, Angelica roots, Coriander-ſeeds, Cloves and the like, Vinegar of Roſes, Elder flowers, or the like.

Oyntments and Plaiſters applied to the Privities, Reins, and Loyns, ſtop this Flux, as well as that of the terms: and the Oyls there mentioned, eſpecially of Henbane. To which you may add hot things, becauſe the humor is watery, and ſome of the pouder for a Peſſary. Gallia Moſchata, Musk, & Ambergreece, yet the ſcent wil be loſt with other things.

Many things are put into the neck of the womb to dry, and aſtringe the looſe Orifices, and ſtay the Flux, and ſtrengthen the Part.

Some Herbs are put in ſtamped, Periwincle, Yarrow, Tamariſk, and the like, alſo Aſarum roots which cleanſeth, and takes away the ſtink.

A drying Peſſary is thus made. Take *Galls, or Acorn-cupps three drams, Cypreſs-nuts two drams, Pomegranate flowers one dram, Frankincenſe one dram and an half, Aſhes of Tamariſk one dram, Savine, or Mugwort half a dram, Goats dung, or Aſhes dryed one dram, with Juyce of Shepheards-purſe, and the White of an Egg, and fill a bag for a Peſſary.*

To take away the evil Scent. Take *Cypreſs roots two drams, Marjoram, Mints, Penny-royal in Pouder, each one dram; Schœnanth, Spike, each half a dram; Cloves one dram*: make a Pouder to be uſed alone, or with the aforeſaid, you may add Sanders, and wood Aloes.

Gallia Moſchata, Musk, and Ambergreece will make a better Scent.

You may uſe cleanſing Injections, ſuch as are mentioned in the Ulcer of the Womb, and theſe following.

You muſt make drying and aſtringent Injections of the Decoction that dryes and heal the Ulcer of the womb, or of the Baths and Fomentations, which we uſe outwardly. And if there be a ſtink, let them be qualified as afore.

Fumes pierce beſt into the womb, they dry, bind, and ſtrengthen, and refreſh the womb by their Scent.

Theſe are made of the Decoction of Plants, mentioned for a Bath hot, and taken in with a Funnel, or under the Cloaths.

Or you may caſt Pouders, or the Troches, mentioned in Barrenneſs, upon Coales, Or thus: Take *Maſtick two drams, Frankincenſe, Labdanum, each one dram; Amber, Hypociſtis, Storax, Benzoin, each half a dram; with Bdellium*, make a Pouder.

Keep a good Diet. Let the Air be dry, and avoid cold and moiſture. Eat little, and that which is of a good Juyce and breeds little ſuperfluous Moiſture. Let the Drink be little, rather wine then water. Avoid idleneſs and too long ſleep.

The Cure of preternatural Sweat.

Evil Sweats that ſtinke, are clammy, or ſtain Linnen, becauſe they purge Excrements from ſound and ſick muſt not be ſtopped, but rather furthered. And you muſt cure it by taking away the Cauſe of the abundance of Excrements, and prevent thoſe Diſeaſes which ſweating foreruneth. And if this Sweating be in a Diſeaſe, and the Diſeaſe not cured thereby, you muſt uſe all diligence to take away the remainder of the Cauſe of the Diſeaſe.

There is nothing peculiar for cold Sweats, for in Diſeaſes they are deadly. If they come from fainting, they ceaſe when the Patient comes to himſelf. If Heat cauſeth ſweating with faintneſs, that muſt be allayed. If the abundance of Moiſture that muſt be diminiſhed. If Sweats in Diſeaſes be ſuperfluous and unprofitable, and cannot be well ſtopped without weakneſs: though Nature endeavors to diſcharge her ſelf thereby, yet being ſo great that the Patient may ſooner die then the Diſeaſe be diſcharged, they muſt be ſtopped.

We

We open a Vein when there is fulneſs, and the Body ſweats too much, that with the blood ſome water may alſo come forth.

Alſo by purging water, or ſuch humors as make it too fluid. Alſo in Diſeaſes, if the Sweat be too much, and neither cures nor abates the Diſeaſe, we are thereby admoniſhed to purge again often.

Forcing of ſweat doth ſomtimes cure ſweat that comes of it ſelf, as often bathing, or hot Houſes, which taketh away the Matter.

We give Drinks to thicken the water, to cool and aſtringe, and ſo hinder Sweat. As we ſhewed in immoderate Piſſing, that they would ſtop it, which are proper here, if we mix Reſtauratives when there is weakneſs, alſo the Diet there mentioned is proper here.

Provoking of Urin doth hinder ſweating, by diverting and evacuating it.

Alſo Syrups, Decoctions, Waters, Conſerves, Mucilages, Pouders there mentioned, with Cordials, as Diamargariton frigidum.

Outwardly apply things to repel the Flux of water, and that bind the skin, and ſtop the Pores, by degrees.

Anoint the Back and other parts, with Oyl of Willow-leaves, or of Myrtles, Roſes, Quinces.

Or, Take *Oyl of Willows three ounces, Myrtles two ounces, Juyce of Houſleek, or Nightſhade, Vinegar, each one ounce and an half*; boyl them till the Juyces be conſumed.

To this you may add things to cloſe the Pores, *as of Mucilage, of Fleabane, or Quinces, one ounce and an half, Infuſion of Gum Arabick, or Traganth in Roſe-water one ounce, one White of an Egg, and Wax.*

Or, Take *Maſtick two drams, red Sanders one dram, red Roſes, Pomegranate flowers, Myrtle leaves or Berries, each half a dram; with this Oyl mentioned* make *a Linimens, or with Wax an Oyntment.* Dioſcorides adds *Sulphur, Gypſum, and the Stone Morochthus.*

Smoak the Linnen with Frankincenſe, Maſtick, Gum of Juniper, Roſes, and Pomegranate flowers, to dry the Body.

The Smell of Camphire in Roſe-water is commended.

Actually cold things cloſe the Pores, if they touch the skin, theſe are to be uſed by degrees, not ſuddenly.

Cold Air is the beſt, by opening windows, and caſting off Cloaths, or by ſprinkling cold water in the Chamber, Vinegar, or cool Herbs.

Sprinkle the Face with water and vinegar, it is excellent.

Apply cold things to the Heart and Pulſes, being cordial.

Let the Air be free, and not hot, and the Garments thin. Let Baths be avoided, the Exerciſe moderate. Let ſleep be little, if the Sweat be moſt then.

The Cure of a watery Flux from a Tumor opened, or an Ulcer.

That Flux of water which comes from the tapping for the Dropſie in the Belly, or from other pricks or cuts, or burnings in the Water-rupture, or in Puſtules, or watery Tumors, or Ulcers is cured: As we ſhewed in Tumors and Swellings.

CHAP. VIII.

Of Spitting.

The Kinds,

SPitting by which Spittle is ſent out of the Mouth, with Hawking, and ſomtimes Coughing is preternatural, chiefly when it is much and filthy; becauſe other humors are alſo ſpet forth, it differs, and is either of Flegm, or Blood, or Matter.

Spitting of Flegm.

There is a Spitting of flegm or water more often then is fit, in ſound Men, ſo that ſome ſpit when they are ſpeaking at every full point. This is not commendable in Orators, except it be ſeldom, and after a long Sentence.

Ptyaliſmus.

In ſome Diſeaſes, as Catarrhs, and Moiſtneſs of Stomack, there is the ſame continual Spitting called *Ptyaliſmus*.

That great Spitting which comes from Medicines for Salivation or Head-purgers, cannot be counted preternatural, becauſe it is good for Health; nor that which comes from Quick-ſilver in the Pox, becauſe it conduceth to the Cure.

Flegmatick old Men uſe to ſpit Flegm with more difficulty. This is either hawked out of the Paſſage of the noſtrils, or Jawes, or coughed from the Breaſt. In flegmatick Diſeaſes that cauſe a Cough, this Spetting of Flegm comes often. In which it is ſomtimes thin, ſomtimes thick and mattery with ſcent, and without ſomtimes, ſomtimes with more eaſe, ſomtimes harder fetcht up: As we ſhewed in the Cough.

Spitting of Blood.

There is ſomtimes a Spetting of Blood without a Cough or Pain, in which the Spittle is onely bloody which defiles the Meat, ſomtimes pure, thin, or thick, with a bleeding at the Noſe, going before, or with it. Somtimes it is with pain, or hurt about the Jawes, Tongue, Palate, Gums: as ſhall be ſhewed.

Blood is coughed out at the Mouth, either alone, or with ſpittle like matter, in a Pleuriſie, or Impoſthume of the Lungs, with a pricking of the ſide, and a Feaver, as we ſhewed in the Pain of the Breaſt.

Spitting of Blood.

Pure Blood is ſometimes ſpet out at the Mouth with a Cough, ſomtimes more plentifully then others, and at a certain time, at a diſtance. A Conſumption follows this if it continue.

We have known divers women that have without hurt coughed up pure blood every month, but not much.

Others have caſt forth great quantities, which have been otherwaies ſound, or ſhort breathed, and ſome have loſt their lives thereby.

And ſome in Feavers, and other Diſeaſes, have filled baſons with blood, and then died.

As I knew a young widdow that had a Conſumption from her Husband that died but a little before, who after ſhe had with great difficulty, voided ſharp Stones or Gravel with great pain by coughing, voided abundance of blood by the rough Artery, twice, and the third time died.

Spitting of Matter.

Somtimes there is Matter ſpit up with Flegm or follows it; ſomtimes it is clear, thin, or ſnotty; ſomtimes thick and white, yellowiſh, greeniſh, or blackiſh; ſomtimes without taſt; ſomtimes ill-taſted. Other voidings of matter follow other Diſeaſes, and are joyned to their great Symptoms.

The chief are pain in the Ulcers of the Mouth, Noſe, and other parts, as of the Jawes in the Squinzie, in which diſeaſes, Matter is ſpit up. Alſo in ſpitting of blood with Matter and a Cough, in the Pleuriſie and Ulcer of the Lungs, in which we have ſeen a baſon full of thin Matter ſpit up in a little time. The Conſumption of the body is joyned with ſpetting of matter with a cough in the Phthiſick, which continueth till death. As we ſhewed at large in thoſe Diſeaſes.

Alſo an Empyema joyned with a Pthyſick, the Spetting of Matter is the more.

The Spitting forth of an Impoſthum.

There is alſo a Spitting of Matter by which there is Matter ſent forth with its bag, as big as a peaſe or nut, one or more at a time, when they are little. Somtimes the Matter is ſpet forth before the bag, which is broken; this is accompanied with a ſhortneſs of breath, a Cough, and ends in a Phthiſick.

The

The Cauſes.

The Cauſe of all theſe Kinds of Spitting is from Spittle, or Flegm, or Blood, or Matter, or a corrupt Humor.

Plenty of Spittle is the Cauſe of Spitting of flegm

Often ſpitting comes from much water which is Naturally in the Mouth, to moiſten it, mixed with Flegm; from an evil cuſtom, as of Orators who that they may not ſeem to be out, will ſpet at every full point, or oftner. Alſo much water gathered to the Mouth by long moving of the Tongue in Diſcourſe, may cauſe the ſame, Alſo medicines may cauſe the ſame, but becauſe it is then profitable, it is not preternatural. Alſo the phanſying or remembring of ſharp, bitter, ſour, or things pleaſant to the Tongue and Palate, may cauſe the Mouth to water, but it is preternatural.

Flegm from the brain is the cauſe of Spetting.

The great Spitting in the Diſeaſes called *Ptyaliſmus* comes from a water without taſt or ſalt, or ſour, falling from the Head into the Mouth, and mixing it ſelf with the ſpettle. And if this Humor falls as low as the Lungs, it cauſeth the Spetting with a Cough which is mentioned. In which at firſt the humor is thin, and then thicker by continuance, and at length being baked with heat and white, it reſembleth Matter: As we ſhewed in the Cauſes of Spetting of Matter.

Flegm ſent from the Lungs to the jawes, is another Cauſe.

Flegm made of the Excrements in the Lungs, either like Snot or Matter, if it be coughed into the Mouth, cauſeth the like ſpetting. And this is uſual in found and old men: And in the Diſeaſe of the Cough, and ſomtimes in the Aſthma, in which it is not ſpet forth, and being clammy, cauſeth no Cough: As we ſhewed.

Moiſtneſs of the ſtomach, is another Cauſe of Spetting.

Moiſture carried up from the Stomach and mingled with the Spittle in the mouth, is the Cauſe of Ptyaliſmus or Spitting, as it is from the Head. In which Nature by often ſpetting, labours to diſburden her ſelf in the morning faſting, when the Stomach hath nothing in it but that water. The Cauſe of which Moiſture of the Stomach, we ſhewed in the Weakneſs of the Stomach from that Diſtemper.

Spetting of Blood comes from Blood brought to the Mouth, from a Vein or Artery opened in the Noſe, Mouth, Jawes, or Lungs, or Breaſt.

The blood from the Noſe, is the Cauſe of Spetzing it from the Mouth.

We ſhewed in Hæmorrhagy, how blood might flow from the Noſe to the Mouth, but the plenty thereof, or when the lower Veins are opened, or when the Noſe is ſtopped, and the Patient lyes upon his Back to ſtanch it, is the Cauſe of the Falling of it into the Mouth.

The Swelling, ſucking, or hurt of the Gums, is the cauſe of ſpitzing Blood.

Blood eaſily gets into the Mouth from the Gums eaſily when they are ſwollen, becauſe they are ſoft, and ſo looſe fleſh. Or when they are ſucked, as in the toothach, or otherwiſe hurt, as by picking the Teeth, or eating hard things. But eſpecially when a tooth is pulled out, and torn from the Gums and Membranes. I once ſaw ſo great a Flux of Blood from an Artery opened by the drawing of a tooth, that it could not be ſtopped, and the Patient died thereby.

A Wound in the inward part of the mouth, is the Cauſe of Spetting of Blood.

Without great violence, blood will not flow from other parts of the mouth, as from the tongue, cut, or bitten, as it is uſual in Convulſions, or from the skin of the Mouth wounded. Alſo Blood flows plentifully from the Veins under the tongue when they are opened, called the *Ranunculi* or Frog veins. And I knew a widdower that cauſed both thoſe Veins to be opened, who ſpit blood till he died.

Blood from the Lungs is often ſpet at the Mouth, and it comes from the inward Veſſels of the Lungs, which fill them with blood; being opened or broken, it is carried into the branches of the rough Artery, and thence into the windpipe, and ſo by coughing into the mouth, and then ſpet forth. Somtimes the Veins are opened by Anaſtomoſis, and there is a Diſeaſe called *Hæmoptoica Paſſio*, or ſpetting of blood. As when there is a plenty of blood in the lungs which ſtretcheth the Veſſels, and opens the Mouths thereof, till it ſweat through, or flow forth, more or leſs. And this is often without other hurt, if the Mouths do ſhut themſelves again, as we have ſeen in men of full bodies, and women that wanted their Terms through Conception, or the like. But it is dangerous, and deadly often, when the Mouths of the Veins are ſo enlarged, or continually moved, that they cannot be ſhut. Or when any part of the blood gets into the ſubſtance of the Lungs which putrifieth them: As we ſhewed in the Phthyſick.

The opening of the Veins of the Lungs by corroſion, is the Cauſe of Spetting blood

From the ſame Blood of the Lungs, that gets out by Anaſtomoſis, and doth not go directly into the branches of the rough Artery, but firſt into the ſubſtance of the Lungs cauſing Inflammation, and thence into the branches of the rough Artery: There is a Spetting of Blood and Matter in the Pleuriſie, and the Impoſthume of the Lungs, or Peripneumony: As we ſhewed.

When the great or ſmall Veins of the Lungs are broken, there is a Flux accordingly with a Cough, and that is called *Hæmoptoica Paſſio*, which being hard to be cured, ends in an Ulcer of the Lungs, with the Phthyſick. And this breaking of the Veins may be from violent Dilatation, or Contraction; as great blowing or whooping, or trumpeting; ſomtimes from a Cough or Sneeſing but ſeldom; ſomtimes from violent holding of the breath in ſtraining and Child-birth, or in carrying of burdens. Hence I have known divers Stone-cutters, which removing of great Stones ſpet blood, and became Phthyſical or Conſumptive, which the Vulgar ſuppoſeth to come from the Saw-duſt which they breath in, but falſly, for if the duſt ſhould get into the rough Artery, it would preſently be coughed out by its roughneſs, rather then ſharpneſs which it hath not, and therefore cannot hurt the Lungs. The ſame may come from other violent labour, or from a bruiſe of the Breaſt, by a fall or ſtroak, or the like that breaks the veins.

When the Veſſels of the Lungs are corroded, and the ſubſtance of the Lungs alſo, it is by degrees, and cauſeth a filthy Ulcer, there is the Phthyſick rather then the Hæmoptoick Paſſion or Blood-ſpetting; Yet blood is from the Ulcer ſpet up: As we ſhewed in the Phthyſick.

When Veins are opened in other parts of the Breaſt beſides the Lungs, and they ſweat through, or pour forth blood to the Lungs, there may be Spetting of Blood, as in the Inflammation of the Membrane, in the Pleuriſie; or breaking of any Veins in the hollow Breaſt. But when the blood flows into the Cavity of the breaſt, and not into the Lungs and ſtayes, and corrupteth, cauſing a Phthyſick, or Empyema; we ſhewed in the Cauſes of a Pleuriſie: we cannot make this the Cauſe of ſpetting of blood. Except from a wound in the Breaſt and Lungs, when the blood flows not only into the inward parts of the breaſt, but into the Veſſels, and ſo to the Mouth. And the rough Artery be wounded, the blood flows into the Lungs, and it is coughed up.

Ulcers in the Mouth, Noſe, Jawes, Lungs, Breaſt, Cauſes of ſpitting of Matter.

Matter is ſpet from an Ulcer in ſome parts; as the mouth and noſe, and the Jawes in the Squincie. Alſo from ulcered, rotten Lungs, in the Phthyſick, as we ſhewed. In an Empyema there is Matter in the hollow of the breaſt which fals from the Lungs, and if the Lungs be rotten, and a way open thereby, it is coughed up, neither can it be ſent any other way then by opening it externally. As we ſhall ſhew.

But

The Blood of the lungs turned into a matter, is the cauſe of Spetting of Matter.

But the Matter of the Lungs is not alwayes from an Ulcer, but from blood when the Lungs are inflamed without an Ulcer. And that Spetting of Matter in a Pleuriſie and Peripneumony is blood ripened..

Somtimes Blood flowing in a ſmall quantity from the Veins of the Lungs into ſome other part of the Lungs, where it ſtayes, and turns to Matter by degrees, which is by the dryneſs of the outſide turned to a Bladder. And this is the Cauſe of the Spetting of Impoſthumes, with little skins or bladders. And this may be without any other inconvenience, except the Matter ſo incloſed, hath hurt the Lungs. And then a Phthyſick or Conſumption followeth.

The Flegm of the Head, or Noſe, falling upon the Lungs, is the Cauſe of Spetting of Matter.

There is a alſo a Spetting of Matter with Flegm for the moſt part, when Rhewm from the Head, is fallen into the Cavity of the Noſtrils, or upon the Lungs, where it lyeth, till by Heat it be baked into Matter. This we have often ſeen in ſound people, and in flegmatick Diſeaſes that cauſe Coughing, when there hath been neither Ulcer, nor Conſumption.

The ſubſtance of the Lungs corrupted, is the Cauſe of Spetting of the Lungs.

It may come to paſs, that a putrid Humor concocted, may ſo eat the ſubſtance of the Lungs, that a piece of them may be ſpet up.

The Cure.

The Cure of moſt kinds of Spittings joyned with other Diſeaſes, is mentioned in thoſe Diſeaſes: But we ſhall ſpeak of the Cure of other Spittings according to their Cauſes.

The Cure of Spetting of Flegm.

Often Spetting from an evil cuſtom, as in Orators, is not to be cured, but by forbearing by degrees: If it come from much ſpeaking, let him be ſilent. If a Ptyaliſmus or Spetting come from Rhewm in the head or from the Stomach, when a watery Humor riſeth up and fills the Mouth. For that from the Head, you muſt hinder the increaſe of Rhewm, and purge it, and conſume it, and ſtop the Defluxion, as in the Cure of a Catarrh, and Cough mentioned. As for that from the Stomach, you muſt hinder the increaſe of Flegm in the Stomach, and that which is muſt be purged, and the weakneſs of the ſtomach ſtrengthned, with things mentioned in the Cure of a weak Stomach, which done, in both Cauſes, dry up the moiſture in the Mouth, and draw it away with Maſticatories to chew and the like, mentioned in the cold Diſeaſes of the Brain, and in the Tooth-ach.

Spetting, by reaſon of a Defluxion upon the Lungs, or Flegm bred in the Lungs, is cured as a Cough.

The Cure of Spetting of Blood.

The Cure of Blood-ſpetting is divers, as blood is from one part or another. From the Gums when blood floweth, we take blood, becauſe it is a ſign of Plethory, leaſt it ſhould cauſe worſe accidents: And we cure it as a Plethory. And if it continue, we uſe aſtringent Mouth-waters. Bleeding from a Tooth drawn, although it ſtop uſually of it ſelf, yet it ſtops ſooner, when the Mouth is waſhed with red Wine, Roſe Vinegar, and Roſe-water. But if it ſtop not by reaſon of a Vein or Artery broken, then you muſt uſe Aſtringents, mentioned in the Inflammations of the Mouth, and looſneſs of Teeth: And if it ceaſe not, you muſt ſtop the place from whence the tooth was taken, with Pouders mentioned in Bleeding of Wounds. Burnt Vitriol is excellent. If theſe will not do, uſe an actual or potential Cautery that will burn ſpeedily, leaſt it be held long in the Mouth. And this is done well with a Pill made of Cotton, and dipp'd in Aquaſ or-tis, and ſtopped into the ſpace between the Teeth. And this we have found by Experience, to have done the work, when others fayled, in this and other bleedings. When bleeding is from other parts of the mouth, hurt or wounded, it is ſtopped with the ſame waſhings of the mouth. And if there be a great Flux from the biting of the tongue, as I have ſeen after Convulſions with danger of death, then you muſt uſe ſtronger Cauſticks.

When Blood falls from the Noſe into the Mouth, it is cured, as the bleeding at the Noſe. But if there be danger, leaſt it falling into the Mouth ſhould be ſwallowed, or fall upon the Lungs, which can ſcarce be, for when it comes to the rough Artery, it cauſeth a Cough which caſts it forth: He muſt lie with the Face downward, that it may rather flow out at the Noſe then backward. Alſo you may keep it from flowing down, with holding water in the Mouth.

Blood-ſweating from the Lungs, and mixed with Spetting, and coughed up in a Pleuriſie or Peripneumony, is cured, as is mentioned in the Pains of the Breaſt.

The Cure of Hæmoptoica Paſſio, or Spetting of Blood.

The Hæmoptoical Paſſion, although it be in ſome, eſpecially women, without other hurt; yet is it ſomtimes dangerous, if often, and in great quantity: And ſomtimes deadly, through the ſudden loſs of blood, both in Diſeaſes and without. But uſually it turns to a Conſumption. Therefore it muſt be ſtopped in time, and if the Mouths of the Veſſels be open, they muſt be cloſed: And if they be broken, they muſt be healed. And in both caſes, the blood that clodders in the breaſt muſt be cleanſed, leaſt it hurt the Lungs, and the Cough cured. But if the Lungs be ulcerated, and there be blood voided with matter, from the corroding of the Veins; then you muſt cure it as a Phthyſick by healing the Ulcer, and the like.

For the Cure of the Hæmoptoick Paſſion, or Spetting of blood, is as followeth.

There muſt firſt be Evacuations by Blood-letting in the Arm, upon which ſide there is a pain, or heavyneſs, or pricking.

Alſo by Scarification, with Cupping in the Shoulders, ſides of the Neck, and Wriſt; or by a great Cupping-glaſs under the Ribbs, or Hypochondria's. Alſo by uſing Ligatures, and Frictions, as in Bleeding at the Noſe.

In full bodied Women we provoke the terms, if ſtopped or but few. And in Men the Hæmorrhoids, if they formerly had them.

If the Blood be watery we purge, but with mild things, and not hot, leaſt they ſhould cauſe Vomiting, which would do hurt. And with things that aſtringe, & ſtay other Fluxes, though they open the belly, as Rhubarb in pouder, with Juyce or Syrup of Plantane, or Purſlane, and a little Spikenard.

Alteratives muſt be in their Meat, and Medicines.

Let the Air be cool, and dry, either Naturally or Artificially, becauſe it being taken immediately into the Lungs, will dry well, as burnt Frankincenſe, Maſtick, and the like.

Let the Meat be glutinating of boyled Fleſh, boyled Snails are commended, and the Blood of Turtles and Kids. Let him eat Starch boyled in Roſe-water; and things made of Rice, or Barley, and rear Eggs, with boyled or raw purſlane in Sallets: Alſo ſour Fruits. Let him drink water, milk, ptiſanes, and the like, avoid ſtrong wine, and other things, actually or potentially hot.

You muſt provoke ſleep, if it be abſent.

Let him beware of coughing and ſpeaking loud, or much.

The Emplaſtick Medicines and Aſtringents mentioned in the Hæmoptoick Paſſion, which ſtop the Mouths of the Veſſels and heal, not with too much binding, leaſt the blood be ſtopped in the breaſt, with ſuch things as diſſolve and cleanſe the breaſt, not too ſharp and ſour, may alſo be uſed.

Let him drink morning and evening for two or three dayes this Decoction. Take *Comfrey roots two ounces, Marsh-mallows roots one ounce, Purslane,* if it be to be had green, *Plantane, Shepheards-purse, Solomons-seal, each one handful; red Roses one pugil, Seeds of Purslane, Plantane, Sorrel, Endive, Coriander, white Poppies, each one dram; Myrle-berries three drams, Jujubics, and Sebestens, each six pairs.* Boyl them in Rain-water, or Cistern-water, when it is strained, add *to one pint and an half thereof, as much Sugar, Penidyes, or Honey of Roses as will make an Apozem.*

Other things are good in a Decoction, as Roots of Avens, Brambles, Oak barks, or Acron-cupps, Sumach, Horstayl, Comfrey, Willow-herb, Vervain, Flowers of Teazles, Cheese-wort, Oliers, Reeds, Pomegranates, Harefoot, Leek, and Rose seeds, the Berries of bloody Rod.

They mix with these Plants for Wound-drinks, to heal the Veins, as Winter-green, Mousear, Sanicle, Golden Rod, wild Tansey, Yarrow, Agrimony, Nosebleed.

You may add for the Breast, Liquorish, Coltsfoot, Melon seeds, and Herbs that thicken the blood, as Violets, Endive, Bugloss, Water-lillies.

Some commend the Decoction of Iron, and Harts horn, in plantane-water, or the Decoction of the pouder of Blood-stone.

You may make a Syrup of the former Decoction to keep it longer, with more Sugar, and give it by ounces.

Or a Syrup of the other plants, as of purslane, which is best; it is made of three parts of the Juyce of Purslane, with two parts of Sugar boyled to a consistance. In the want of which, you may use the Syrup of Purslane by *Mesue*, of it, with Juyce of Endive, Vinegar, and Sugar. Juyce of plantane in a Syrup is also good.

The usual Syrups are Astringents, as that of dryed Roses, Myrtles; and Thickners, as of Jujubes, Violets.

You may give also the Juyces of the plants aforesaid, alone, as of plantane, purslane, or with others, and with Honey, or Sugar.

Some give Juyce of Sage, and Mints, with Sugar or Honey.

The distilled Waters are good in three ounces or more at a time, especially of purslane, plantane, Solomons-seal, Shepheards-purse, Comfrey, with other Astringents, as Horstayl, privet, Myrtles, Oak leaves, Roses. Some commend Water of Sowbread; others that of Mints and sugar.

A Compound Water is thus made. Take *red Snails out of the shells one pound, Comfrey roots half a pound, Plantane, Purslane, each one handful; red Roses one pugil, Myrtle-berries half a pugil, Juyce of Quinces, Bar-berries, or Cornel-berries four ounces, Spikenard half a dram*: distil a water.

There are pouders of divers things to be given with Sugar, because they are unpleasant, as this. Take *Comfrey-roots one dram and an half, Seeds of Purslane, Plantane, white Poppy, St. Johns-wort, each one dram; red Roses half a dram, Pomegranate flowers one scruple, Starch, Amber, each one dram; Gum Arabick and Traganth, each one scruple; burnt Harts horn half a dram, Bole, or sealed Earth, red Coral powdered, each two scruples; Dragons blood one scruple, Sugar of Roses, or Penidyes as much as all the rest*, make a pouder, give *a dram, or a dram and an half at a time.*

The Pouders of the Troches of Amber, or sealed Earth without Opium, or of burnt Ivory, are also good.

To which you may add Grape seeds, Bar-berries, Myrtles: Also Frankincense, Mastick, Ashes of Egg-shells, Cuttle-bone.

Old Conserves of Roses also, often taken, and that of Comfrey roots, and Sugar, or Honey, or of the strongest Herbs mentioned.

Also candied Comfrey roots.

And this Electuary Take *Conserve of Roses, Violets and Comfrey, each one ounce and an half; of Quinces one ounce, of the Pouders mentioned, two drams, Acacia one dram*: mix them *with Syrup of Myrtles.*

Another when there is fear of congealed Blood. Take *of the Looch of Purslane, Pouder of Comfrey roots half a dram, Amber one scruple, the Runnet of an Hare half a scruple, with Syrup of dryed Roses*: mix them, let him take it often. Some add Mummy, when the blood is clotted.

Or this Lohoch. Take *a White of an Egg well beaten,* and add *as much Mucilage of Fleabane, made with Purslane-water, and the Infusion of Gum Traganth in Rose-water, with Penidyes, and a little Starch.*

The Lohoch of purslane is the best against blood-spitting, made of Juyce of purslane, Gum Arabick, Dragons blood, Troches of Lemnos, Earth, Amber, burnt Hares hair, and Sugar.

Another of Traganth, and Arabick infused in Rose-water, and old Conserve of Roses, Syrup of dryed Roses, Lemnos, Earth, and Bole.

You may make Lozenges of the aforesaid pouders, to be held in the Mouth, with Gum Traganth infused in Rose-water, or with Sugar dissolved in proper Water.

Sugar of Roses, and Diatragacanth frigid, are good to be held under the tongue.

Potions are thus made, or Juleps. Take *the Syrup of Purslane, and Plantane, each one ounce and an half; Water of Solomons-seal, Shepheards-purse, and Roses, each two ounces*; sweeten it with *Sanders* or *Spike.* Let it be given at thrice.

Of other Waters and Syrups you may make the like.

Or: Take *one dram and an half of the Pouder mentioned, and give it with Water, or Milk, or Water and Honey, or with some Syrup, and then you may give half a dram without Sugar.*

Or this: Take *Syrup of Purslane, or Plantane one ounce, of Myrtles, and red Roses dryed, and Wine of sharp Pomegranates, each half an ounce; Bole, or sealed Earth, Coral, each half a dram; Bloodstone and Amber, each one scruple; or of the Pouders, or the Troches mentioned, one dram,* give it *with Water of Shepheards-purse, or of Solomons-seal.*

We make these stronger with Narcoticks, which do not only astringe, but stupefie the sense, and keep the motion of Nature from bleeding, and asswage the Cough, they are thus made.

An excellent pouder. Take *Sugar boyled with Rose-water, or Violet water till it be thick, one ounce, Pouder of Henbane seeds one dram, give one dram at a time, alone, or with convenient Liquor,* you may add *Pouder of red Coral, Bole, or other fat Earth, each half a dram, Gum Arabick one scruple, Penidyes two drams, then give one dram and an half,* if the Flux be violent, or add the pouders that begins thus. Take *Comfrey roots &c. and Henbane seeds two drams.*

They may be made into Lozenges, with Gum Traganth infused in purslane-water.

Or give this Opiate. Take *Conserve of Roses, or Violets one ounce and an half, white Henbane seed powdered, one dram and an half, Syrup of Poppies, or Diacodium one ounce: The Dose is a dram at a time.*

Philonium persicum, and Diacoralium of *Galen*, the Troches of Winter-cherries with Opium; which have besides the binders, and the Opium, Henbane seeds. Also the troches of Amber, with Opium. All these are given a *a dram* in weight with convenient Liquor.

Athanasia Nicolai is commended, Treacle and Mithridate are not so good here.

Seven grains of Cynogloss pils which have Opium, and Henbane seeds, are good to stop Blood and Fluxes.

The Syrup of poppy, or Diacodium, with Syrups, Juyces, and other convenient Waters, is good also.

Outward Applications can do little to stop Veins in the Lungs, because they grow not to the breast, and strong astringents laid to the breast, do keep in the blood; therefore use only a little Oyl of Myrtles, Mastick, or Quinces which do but little good or hurt. And if the Vein be opened in the breast, apply stronger things where the pain is, for then there is no spiting of blood, as I shewed.

You may here if the bleeding be great, apply things to the Liver, Stones, and other parts, as in other Fluxes. As the Amulets for bleeding at the Nose. That

The Cure of Spitting of Matter.

That Spitting of Matter which is from Flegm changed into Matter, is cured as the spitting of Flegm.

If it be mixed with blood comming from the Inflammation of the Lungs, cure it as a Pleurisie or Peripneumony, or Inflammation of the Lungs.

If it come from an Ulcer in the Lungs, cure it as the Phthysick. If it come from the cavity of the Breast in an Empyema, passing through the Lungs ulcerated, cure it as the Phthysick also, opening the Breast: As we shewed in the Excretions in the Superficies of the Body.

The Cure of a bladder or imposthume spet up.

If a Bladder with Matter be voided by spitting, either whole or broken, cure it as an Ulceration of the Lungs in a Consumption. But if the Lungs be not hurt or no signs thereof, you must not take that course; except, after they have bin often voided, there be a suspition that others may grow, then by the medicines mentioned for the Cough, you must hinder the growth of them. And if they be new grown, as will appear by the heavinesse of the Lungs, least it should hurt the Lungs by Continuance; *Dioscorides* orders that Goats Organ, and Sowbread seeds be often drunk, or licked with Honey. The Fume of dryed Colts-foot will do the same. And other strong expectorating Medicines.

CHAP. IX.

Of Vomiting.

The Kinds,

A Vomit or Vomiting by which the thing taken, and other Humors and Excrements are sent forth from the Stomach by the Gullet and Mouth, is almost alwayes preternatural, though it doth good, because it is not usual and necessary as spitting, pissing, going to stool, nor is it so easie as those, when they are according to Nature; but is like a cough with labour, pain, crying, and sweat, and there goes before a loathing moistnesse and bitternesse of the mouth, trembling of the Lipps, and other accidents, worse in them who are unfit, and hard to vomit. And it is chiefly preternatural, when it is often and much, or things are voided that ought not.

Preternatural Vomiting.

These are of divers sorts, both in Diseases whose symptoms they are, and without Diseases.

When Vomiting is without a Disease or other accidents, but only those of Vomiting, that is after Gluttony or Drunkennesse: They cast up their gorge, and immoderate wine, and therewith somtimes many Excrements, both of Flegm and Choler. This happens to many, either suddenly or after sleep, with a Dizinesse. And though it refresh, yet if it be usual, and continue long, it weaknens the Stomach, and leaves thirst and other accidents.

There is another Vomiting after nauseous meats, by which they, and other things are cast out of the Belly; and this, if immoderate is hurtful.

There is also another which is usual, and comes after the giving of venemous medicines purges especially, which are suddenly thrown up again; or when they begin to work downwards, with divers Excrements.

Also that Vomiting which is from a Vomit given on purpose, if it be violent or much, is dangerous. And such symptomes as follow Cholar, follow these Vomitings.

There is another usual Vomiting with Women with Child, who Vomit after their Conception, when fasting, or after meat.

And though this is without hurt, yet if it be with great force, and continue, it hurteth.

There are some Vomitings when Men are sick, in which some throw up easily too much, or nauseous meat, crude and unconcocted.

Some vomit much Flegm, Snot, Choler, especially in the morning, with pain of the Heart before, and sourenes, bitternes, and roughnes of Teeth after it. All which, though they give ease, yet by continuance, they hurt, and bring other Diseases. As that excellent Printer *Frobenius* that used after his first sleep for many years, to vomit corrupt matter blackish, dyed after of the same Disease.

In divers Diseases of the Stomach, Guts, and other parts, Vomitings are with other symptoms: As I shewed in them which are different in respect of Flegm, Choler, or Blood.

Vomiting of Flegm.

There is in divers Diseases, Vomiting of Flegm alone, or with other Humors. And it is either clammy, snotty, glutinous, muddy, frothy, or watery, either sweet, sour, or sharp, al these are called flegmatick. We shewed this in other Diseases at large.

Vomiting of Choler.

Vomiting of Choler is as usual in many Diseases, where it was described, in which yellow, or like Brimstone, or like the Yolk of an Egg is voided, which is tough, or green, and that like Herbs; moist and thin, like Leeks, or Horehound in colour; or so green, that it is compared to Verdegreece, or black, or skie-coloured; which I saw plentifully vomited by women in a Dropsie alone. And then there are worse Symptoms.

The Disease of Choler.

There is a kind of choletick Vomiting, worse then the other accidents, which is accompanied with purging of Choler, this is called the Disease of Choler: differing from the Colick.

A continual Purging or Vomiting with great force and conturbation, is of sharp and bitter Choler, thin, or thick, green, black, or yellow, pure, or mixed, and sometimes bloody.

There are great Pains in the Belly, and Guts, with pricking, and pain of the Back and Loins.

There is often herewith burning of Urin by reason of Choler.

And an intollerable thirst without a Feaver, which is but somtimes, called a *Synochus*, which we described in cholerick Diseases, which is not great, nor can be, except another Feaver come.

Then follows great weaknes and faintnes, the pulse is swift and weak, and when the Disease continueth, and increaseth, there is fainting and swounding, the Heart beats, and when the outward parts begin to grow cold, and of a cold sweat, Death is at hand. Usually a Convulsion followeth, before which went the Hickets, and Cramp of the Legs, which foretelleth the Danger.

Vomiting of Blood.

There is Vomiting of blood but seldom, in Diseases that have others joyned therewith, and in women that want the terms, in which blood is vomited alone, or mixed with them; somtimes more plentifully pure or mixed; somtimes clodded and tough like Pitch, and black, somtimes like Ink, which a famous Lawyer vomited in abundance, and purged also: Not only purging of Blood, but great Diseases follow this Vomiting.

Vomiting of Dung.

There is also a Vomiting of Excrements by themselves, or with Humors mentioned: when the dung of the belly which should be sent forth by stool, is vomited at the mouth, of which we shall speak when we treat of the wrong passage of the Dung.

The Causes.

It is necessary in all Vomiting that the Stomach be troubled, from whence the expulsive Faculty is stirred up, to expel

expel that which troubles it, and throws out all, or some part that is in the Stomach into the left upper Orifice, and so into the Gullet, by the help of the Midriff which is near to it. This Vomiting is called the subvertion of the Stomach. The stomach is thus affected, either when it is troubled, or oppressed, or pricked. And the sooner when the Cause is great, or many meet, or when the stomach hath a most exquisite sense, and easily suffereth, or loosned from an evil custom of Vomiting, cannot so righty contain the meat, and cannot contain them, when they are too many, or unpleasant. The Cause of the troubling, pressing, or pricking of the stomach, is either from external force, or from things taken in, or from the Humors, Excrements, and other things in the Stomach.

The trouble, oppression, or pricking of the stomach either from outward force, or things taken in, is the cause of preternatural Vomiting.

Outwardly the rubbing of the stomach, or violent thrusting, or bending forward, or motion by Wagon or Ship, especially after much eating, or drinking, or lying down after Drunkenness, causeth Vomiting, by disturbing the meat in the stomach.

The Finger, or a Quill, or the like, thrust into the throat, by tickling the tunicle of the mouth, which consents with the stomach, causeth it by labouring to expel what offends it, to throw out whatsoever is contained therein.

From too much meat and drink, especially wine, the stomach being too full, vomiteth; and the rather, if they offend the stomach. And this may come from a Physical Diet.

If things be taken that are loathsom, they are vomited up again. As unusual meats, (as we shewed in Loathing) and such as Nature abhors, or filthy, and abhominable things, either by chance, or necessity: the very conceit, or imagination of which maketh some vomit. Also ill-scented things, as medicines, especially Purges cause a Loathing, and therefore are often thrown up again; some meats are loathed, not because they are unpleasant, but because they are contrary to some Natures, so that if by chance they be eaten, they are spewed up again. In many Diseases where meat is loathed, any smell of Food, flesh especially fat or roasted, which is of it self pleasant, is loathsom, and they vomit it up.

Medicines taken, that prick the stomach, or burn it, or that purge, as Hairs cut, or shavings of the Nails will provoke Vomiting, and if they work long, or violently, they are the Cause of hurtful Vomiting. Other vehement medicines, especially purges do the same by troubling the stomach. And they are vomited as soon as taken, or when they begin to work, they cause the pain at the Heart, and so Vomiting. But chiefly corroding medicines or poysons taken by chance, or otherwise. In which Vomiting, whatsoever juyce, humors, or Excrements are in the stomach, are thrown out together or a sunder: But chiefly thin Choler, as we see after the giving of Stibium or the like, it hath been voided by basons full. Which was not in the stomach or Guts before, because there were no symptoms of it; but it was forced by Nature from the Meseraicks, through the violence of the medicine, as we shall shew in Vomiting of Choler.

Choler pricking the Stomach, is the cause of the vomising thereof.

Besides many things swollowed by chance, have caused Vomiting.

Among Humors and Excrements, Choler is the chief cause of Vomiting, either fasting, or in Diseases of Choler. And if it be clammy, as that like yolks of Eggs, or sharp, as the green and black, it pulls and burns the stomach, and makes not only Vomiting, but purging; and the more, if it be plentiful, and sent to the Guts, especially the thin Guts which are united to the stomach. And it is greater or lesser, as it is more or less offensive to the Stomach and Guts.

This Choler breeds in the stomach from meats, which are too hot, and of sharp cholerick Juyce, or turns suchby Corruption in the stomach. As appears by the use of Cowcumbers, and Melons, as we shewed in the Disease of Choler. Also Choler that is sent from the gall, and corrupted, may turn to such, and cause the same. Also when it hath been long in the Meseraicks till it corrupt, Choler may get into those parts, and cause the Disease of Choler. As we shewed in the Causes of intermitting Feavers, how it was gathered in the Meseraicks, and of what it was made.

The Cause of Vomiting of Flegm is the fulness of the Stomach or Loathing.

Somtimes vomit is raised from other Humors and Excrements which fill, or offend the stomach. As from crude Juyce made of meat not well concocted, which flowing in the stomack, and filling it with wind, compels it to vomit it up sour for the most part. Or from other sharp Juyces, besides Choler, made of the Corruption of meat. Whence come Vomitings not long after eating, or when Concoction is beginning. Also Vomiting may come from any Flegm, or from tough Matter in the Stomach, long retained, or from water, which cause Loathing: as we shewed in the Want of Appetite: Or from other immoderate things, especially if there be other evil Humors mixed. These alone, or with other Humors bred in the stomach, or sent thither, offending the stomach, cause Vomiting in divers Cacochymicks, and in Women that are with Child, and want their Terms, or others that have not conceived, by reason of the filth stopped with the terms: and in the beginning of Feavers, and other malignant Diseases, when the stomack consenteth, or is hurt by them. As we shewed in the Causes of these Diseases.

Vomiting of blood from the stomach filled with the blood from the meseraicks.

Blood getting into the Stomach by the Meseraick Veins which go through the same, or rising from the Veins of the Guts, is the Cause of Vomiting blood, and as the Blood is, so is the Vomiting; somtimes watery, filthy, or black, such as is laid up in the Meseraicks, as we shewed in Feavers; sometimes when it hath been long in the stomach it grows thicker. Now it gets out of the Veins, either from the plenty thereof; as we shewed in the stopping of the Terms, that Women with Child may vomit blood without hurt, or from the ceasing of other bleeding at the Nose, or when blood is in the Body from the taking off of a Member. Or from the thinness of the blood mixed with water, or from the thinness of the Choler in divers Diseases, or from other impurity or malignity. Also Blood is vomited somtimes from a Contusion, about the stomach, upon the parts adjacent; or from some hurt of the stomach, by any thing swollowed, or a wound. Also blood from the Jawes, or Nose, or Breast swallowed down, is vomited up in clodders. As I lately observed in our Cap-maker, who being loaden with his wares, and comming from a fair, towards night, made great hast to get into the City before the Gates were shut, but being tyred, he lay in the Suburbs all night in a sweat. And comming into the City the next morning, he grew very weak with Vomiting of clotted Blood, with a Megrim, and purging also of Blood.

The Cure.

When any thing is sent forth by Vomit, profitably or necessarily, it must not be stopped, but provoked, if it come not freely. But if by violence, and long continuance, the strength decay, or the like, then you must make it more easie, or shorter. When it is unprofitable, as of meat or medicine, it must be prevented and stopped.

The Cure of preternatural Vomiting from things taken in.

If Vomiting come after surfeiting, or Drunkenness, it must not be stopped, but furthered. But if it be often, take heed of it, and use things mentioned in Alienation of Mind, and let them not sleep presently upon a full stomach, nor let them cause

Giddi-

Giddineſs uſually goes before, with reading or motion. And if it continue, give things mentioned Againſt, Vomiting, Choler.

When Vomiting is from Loathing of things neceſſary which were better kept in the Body, that muſt be prevented, eſpecially after a purge is taken, becauſe if it be ſuddenly vomited up, the working is loſt, but if it be kept any while, the medicine may have an Operation, though caſt up with many Excrements, which could not go downwards.

And though the ſtools are not large, becauſe of the double Evacuation, yet the medicine will work its effect. And the rather, if it be not all vomited up.

You muſt prevent the Vomiting up of a medicine, with pleaſant ſcents and taſts, which reſiſt the evil ſcent and taſt thereof; as with a cruſt of bread toaſted, and dipped in Vinegar, applied to the Noſe, with the pouder of Nutmeg or Cloves; or by tying a clout dipped in Vinegar, about the Neck; or waſhing the Mouth with Vinegar and Water. Or by eating or chewing ſome ſharp fruit, or other pleaſant thing.

An Eg held to the throat, is thought by the common people to hinder the Vomiting of a medicine. Alſo there are many things in Vomiting Choler, which will prevent it here.

But if Vomiting begin when the purge ſhould work, with pain at the Heart, it is not amiſs, becauſe Evacuation is made both wayes. Yet becauſe they are weakned by the heart-pain, ſo that they ſound ſomtimes, let them waſh the ſtomach from that which pricks it, when it firſt begins. As Barley-water, which *Hippocrates* ſaies muſt be taken warm with Sugar, or Cream of Barley, with Sugar, or Peaſe-broath, whatſoever allayes pricking is then good: As any Broath of fleſh.

A Clyſter then given, takes away the Heart-pain, and quickens the medicine, and hinders the Vomiting.

If Vomiting follow the violence of any medicine or poyſon, then we give things to reſiſt the ſharp burning, and malignant force, and to cleanſe, that they may vomit eaſily, and ſtop it not. Or if we do, it is with ſtupefactives, to take away the ſenſe of the ſtomach. Or we give Antidotes againſt poyſon, which if they have Opium as Treacle, are the better. Such as are mentioned in the Pain of the Heart.

The Cure of Vomiting of Flegm raiſed from Excrements.

If Vomiting be from Flegm, or any crude Humor, or Excrements, whether in Cacochymicks, Women with Child, or Diſeaſes, and Excrements be voided thereby, it muſt not be ſtopped, But if it come often, and in ſound men, or ſick, it is convenient, or if it be too violent, you muſt ſtop it, obſerving diligently if it be in women with child, or the Patient be ſick of another Diſeaſe, that proper medicines may be given.

Vomits are given in Vomitings, when there is a tough Humor in the ſtomach, which continually provoketh, and yet will not be voided, but alwayes provoketh to vomit. Then you muſt give a Vomit that cleanſeth and cutteth, when it is clammy. The Kinds of Vomits are mentioned in the Cure of Weakneſs of the Stomach.

Purgers to provoke downwardly, are given when vomits cannot work, or ſufficiently diſcharge, that they may ceaſe to moleſt, and paſs the uſual wayes. Such are mentioned in the Weakneſs of the Stomach. But you muſt make choice of the beſt, and pleaſanteſt Purges, leaſt they be vomited up again. Among which the purging wine is the beſt: Or Pills, if they can be ſwallowed.

Clyſters alſo draw down the Cauſe, and are good in great Vomiting, not given in great quantity, nor too ſharp or looſning, leaſt when they get into the Colon, they ſhouldpreſs the ſtomach that is near, or relaxe it, or provoke it: ſuch as are mentioned in the Colick.

When in a conſtant Vomiting no meat can be retained, you muſt preſerve the Patient with nouriſhing Clyſters: ſuch as are preſcribed in the Hectick.

When the Matter is voided by Vomit, by Nature, by Art, by Stool, you may give things to ſtop ſuch are in this Cauſe, hot and binding, proper for the ſtomach, ſuch as are mentioned in the Weakneſs of the Stomach. To which you may add the following, which are good when Vomiting is too violent.

Cinnamon-water being pleaſant, is good to ſtop Vomiting, and other diſtilled Spices, that are not loathſom, mentioned in the weakneſs of the ſtomach.

Wine is beſt to ſtop Vomiting, becauſe it is pleaſant to the ſtomach, eſpecially Rich-wine.

A Phyſical Wine made by Infuſion, which is bitter, is better then ſweet, becauſe that provokes Vomiting. That of Wormwood is beſt, to which the matter is very tough, we add Squills, Gentian, and topps of Centaury.

Another of Mints, Marjoram, topps of Roſemary, Bettony, Myrtle-leaves, red Roſes, Coriander ſeed infuſed in wine, with Wormwood, Cloves, Nutmegs, Mace.

Hippocras is good alſo, or other Wines, mentioned in weakneſs of the ſtomach, or made of the Aromatical Pouders in wine, as ſhall be ſhewed; with Pouder of red Coral, with but a little Sugar, leaſt the ſweetneſs offend.

Decoctions are not ſo pleaſeant, but are eaſily vomited up, but they may be made into a Syrup, and given by ſpoonfuls: As of Wormwood, and Mints, with wine, with Juyce of Mints, Pomegranates, and Quinces.

Or this Decoction. Take *Roots of Cypreſs, Galangal, white Thorn, each half an ounce; Mints, Bettony, Burnet, each one handful; Roſemary tops one pugil, Coriander ſeeds two drams, Piony ſeeds one dram, Schænanth, Spike, and Coral poudered, each one dram and an half*; boyl them *in wine, and Water, and with Sugar* make a Syrup.

It is good to eat Beans, Kidney-beans, Lentils.

Dioſcorides directs twenty two Lentils.

Divers Stomach pouders, mentioned in the weakneſs of the ſtomach, which are aſtringent, as Aromaticum Roſatum, and Gariophyllatum, Roſata Novella, and Diagalanga.

Or make this aſtringent Pouder. Take *Roots of Cypreſs, Galangal, Acorus, Caſſia Lignea, each one dram and an half; Nutmegs, Mace, Cloves, each one dram; Schænanth, Spike, Wood-Aloes, each half a dram, Pepper, and Ginger, each half a ſcruple*: make a Pouder, which will be ſtronger, but leſs pleaſant, *with Marjoram, Mints, Roſes, each half a dram; Maſtick, or Frankincenſe two ſcruples.* Theſe are given with Wine and Sugar.

Alſo there are many Conſerves, and Candyes good, as that of old Roſes, Mints, Marjoram, Citrons, Nutmegs, and the like.

You may apply to the Stomach, ſtrengthners and aſtringers, mentioned in the weakneſs thereof, chooſing thoſe which are beſt ſcented.

Anoint the Stomach with Oyls there mentioned, which ſtrengthen and bind. And leaſt the greaſieſcent offend the ſtomach, keep the Head off, and uſe ſome ſweet Scents. Or ſprinkle ſome ſweet Pouders there mentioned, after anointing, or mix ſweet things with the Oyntment. Oyl of Nutmegs is good forthat.

The Oyntment mentioned for a moiſt and looſe ſtomach, is good if you ſweeten it.

It is better to apply Plaiſters, leaſt by chaſing the ſtomach, you cauſe Vomiting, as that of Maſtick, mentioned in the weakneſs of the ſtomach.

Alſo the Fomentations there, which ſtrengthen and aſtringe, which are the better for being ſweet-ſcented.

The ſweet pouders alſo there, are to be ſprinkled here upon the Oyntments, and to be applied in bags to the ſtomach.

Alſo uſe the Cataplaſms without the unctious things, which are well-ſcented, and there mentioned.

The Juyce of Mints with Leaven, laid like a plaiſter to the Stomach and Guts, doth quickly cure Vomiting of flegm and wind. And the ſame is good for cholerick Vomiting, and the Diſeaſe Choler.

Alſo Cupping, Dropax, Ligature, Amulets, are good, but beſt in Vomiting of Choler.

Remembering alwayes a ſpare and convenient Diet.

The Cure of cholerick Vomiting and the Diſeaſe Choler.

If Vomiting come from Choler, or a ſharp Humor, from corrupt Meat, or otherwiſe which pricks the Stomach, when theſe are voided, you muſt provoke rather then ſtop it. But if it be often in Cacochymicks, becauſe it is worſe then that of flegm, and cauſeth hurt, threatning diſeaſes, it muſt be cured. As alſo when it is immoderate, and vehement. And in regard Vomiting is the chief ſymptom in the Diſeaſe Choler, and ſo dangerous: The cure in general muſt be aimed at. This Diſeaſe of Choler is moſt acute and dangerous, if it come without a maniſeſt Cauſe, but it is leſs dangerous, when it is from eating of Cowcumbers, Mellons, or the like turned into Choler. And it threatneth Death, if the Pulſe be weak, the Heart beat, and faint, with Hickocks and Convulſions: And if the Pulſe intermit, and the Urin be blew, and the outward parts cold, Death is at hand.

Your aim in curing of theſe immoderate Vomitings of Choler, or ſharp Humors, is to cleanſe away the Choler that ſticks ſo faſt with other Humors, alwayes regarding the Diſeaſe and other Symptoms if there be any,) and to abate their force, and drive them down when they aſcend too much. And then to ſtrengthen the Stomach and Guts by aſtringents. And if need require to take away their ſenſe of feeling, with inward and outward Applications. And to have regard to the ſtrength, and to drive away all accidents approaching, and to mind the flux of the belly in Choler: which are all done by theſe following.

The Vomits mentioned in Heart-pain from Choler, are good here to take away the Cauſe. Theſe alſo evacuate Choler that cleaveth, and ſtop the violent Flux of the Belly by Revulſion.

Alſo Purges mentioned for the Heart-ach, from Choler chiefly Myrobalans, and Rhubarb, with Spike which correcſts it, and ſtops all Fluxes, giving alwayes things which ſtop the Vomiting by drawing the Choler downwards. The things mentioned in Dyſentery, are good in the Diſeaſe Choler, becauſe the belly flows too much, when the Choler ſticks to the Guts. Stronger remedies are not given but to prevent in ſuch as are ſubject to it. And therefore in the time of the Diſeaſe, abſtain from them.

Clyſters are beſt to draw down Choler, which cleanſe and allay Heat.

Many Alteratives are good, which are mentioned in cholerick Heart-ach, if you chooſe thoſe that bind, and are not nauſeous, as alſo theſe.

Sour Fruits raw, or boyled, eaten, or uſed as Sauce, or the Juyces thereof in Meats, if not too ripe, as Grapes, Cherries, Medlars, Services, Cornil-berries, alſo ſour Pot-herbs, or eaten with Vinegar, candied Cabbage topps, and Turneps.

The conſerved or candied ſour Fruits are good, alſo Myrobalans, Citron barks candied, Conſerve of Roſes, and Sorrel.

Alſo the Juyces of the ſame ſour Fruits and Herbs, without Meat ſtay vomiting. Alſo vinegar drunk alone, after a ſurfeit, or Drunkenneſs, as it allayes Drunkenneſs, ſo it hinders vomiting. Wormwood-wine cures the vomiting of Choler, therefore Drunkards uſe it for their mornings-draught, when pain of the Heart forerunneth it. Alſo to drink cold water after Meat, will ſtay vomiting.

Thoſe four Syrups mentioned in Heart-pain are good, given alone, or with Sorrel-water. And you may add which is the beſt of the Syrup of four Pomegranates four parts, of Mints one part.

Or boyl the Juyces of both to a Syrup, or boyl a little Mints, with the Syrup of Pomegranates therein.

The Chymiſts give ſome drops of the Oyl of Pearl in this Diſeaſe.

You may make a Pouder to be given in wine, or otherwiſe thus, Take *Pulp of Quinces, or of ſour Pears, Medlars, or Services, or Cornil-berries dryed before they be ripe, half an ounce, dryed Citron peels one dram, Galls half a dram, Cynk-foyl roots, Sorrel ſeeds, and of Plantane, Grapes, Barberries, Sumach, Pomegranates, Roſes, Coriander, each one dram, Roſes and wild Vine, each half a dram; Antiſpodium of Ivory, or Harts horn, red Coral, each one dram and an half; Cryſtal half a dram, Pearls one ſcruple, Bole, or other fat Earth one dram, Hypociſtis half a dram, red Sanders, and Groſs Cinnamon, each one dram*: make a Pouder.

Alſo the Pouder of Maſtick, Frankincenſe, Amber, with the Yolk of an Eg, and a little Salt.

Alſo Pouder of three leaved Graſs, Cheſnuts-ſhells, Mallow-ſeeds, Cherry, Gum drunk with wine.

The Moſs of Trees called Lungwort, and the Leaves of Harefoot, with the Seed, is commended by *Dioſcorides*.

Alſo Diacydonites without the Species, Troches of Spodium, with Sorrel ſeeds. Alſo Troches of Frankincenſe is good, except the ſcent offend, as that of *Rhaſis*, of Frankincenſe, Maſtick, Bole, Amber, Champhire, Gallia Moſchata, with Cloves to ſweeten.

The Pouder of Liquoriſh with Ivory and Cinnamon given in Broath, ſtayes both Vomiting of Choler and Flegm, and are good after the taking of a Purge.

Alſo the Electuaryes and Candyes, mentioned in Heart-pain.

Or this: Take *Conſerve of Quinces two ounces, Citron peels candied, Conſerve of Roſes, each one ounce; Conſerve of Sorrel half an ounce, Roſe, Sorrel and Coriander ſeeds, each half a dram; red Coral one dram, with Trionſantalon, or Diamargariton frigidum.* If they ſwound, Narcoticks, Antidotes, mentioned there alſo, by taking away ſenſe from the Stomach, ſtay Vomiting by themſelves, or with other things.

You muſt apply ſtrengtheners to the Stomach, before and behind, temperate, or ſomwhat cool, but actually hot, becauſe the Stomach is quickly offended with Cold: therefore we mix cold things with hot. Theſe are alwayes good in Fluxes, eſpecially when there is a loathing of meat, being of ſweet ſcent.

Oyls relaxe actually, therefore are not to be uſed alone, but with cold Aſtringents, adding ſome that are hot, as in Heart-pain. Vinegar, as there ſaid, is good, but in a greater quantity, or with other ſour Juyces, and aſtringent Pouders that are ſweet.

Or this which is more binding. Take *Maſtick two drams, Frankincenſe, Cypreſs roots, Pomegranate flowers, each one dram; dryed Wormwood and Spike, each half a dram*: make a Pouder.

The cooling ſtrengthning Oyntment, mentioned in Heart-pain alſo, or this which is more binding. Take *Oyl of Maſtick, Quinces, Roſes, Omphacine, each one ounce; Oyl of Myrtles ſix drams, Oyl of Wormwood half an ounce, Vinegar of Roſes, old white Wine, each one ounce and an half; Juyce of Quinces, or Pears, or of Citrons, and Lemmons one ounce*, boyl them to the conſuming of Juyces, then add *Pouder of Maſtick, Olibanum, each one dram; Bole one dram and an half, Acacia, or Hypociſtis, or Juyce of Sloes, each one dram; Galls, Pomegranate flowers, red Roſes, each half a dram; with Wax* make an Oyntment.

Or an Emplaſter, adding to the aforeſaid doubled in weight, *Dragons blood two drams, Acorn-cupps, Cypreſs-nuts, Citron peels, Bramble leaves, Myrtles, Wormwood, Mints, Myrtle ſeeds, Coriander, each one dram; Antiſpodium one dram and an half, Spikenard, Nutmeg, each half a dram; red Sanders one dram, Gallia Moſchata two ſcruples, with Pitch, Roſin, and Oyls aforeſaid*, make a Plaiſter.

Pouder of Maſtick with the White of an Eg, and ſome of the Oyls aforeſaid is good, if it be applied as a plaiſter.

Roſe-cakes ſprinkled with Roſe-water, and Vinegar of Roſes, with red Wine, is excellent.

A Cruſt of Bread toaſted and ſteeped in Vinegar of Roſes, and then dryed, and tyed with a fine linnen-clout, that it may ſtick to the ſtomach, is a good and eaſie remedy. on which you may ſprinkle Maſtick, Cloves, and the like.

Or

Or you may wet the Toſt in Juyce of Quinces, or of four Grapes, or the like aſtringents, or red Wine; or apply the Juyces with Bran, or Barley-meal, . Theſe will be ſtronger, with the Pouder of Maſtick, Wormwood, Mints, Roſes; or boyl the Plants, in red wine, and beat them with Bread, and other Aſtringents, mentioned in the Emplaſters.

The Compound Plaiſter of the Cruſt of Bread, with Oyls is made of the Cruſt of Bread, toaſted and ſteeped in Vinegar, *with Barley-meal, each two ounces; Oyl of Quinces and Maſtick, each one ounce; Maſtick, Antiſpodium, Coral, red Sanders, Mints, each one dram.* To which you may ad *Wormwood, and other Aſtringents.*

The Emplaſter made of Dates by *Alexander*, with Bread, Quinces, Vinegar, Oyl, and many Aſtringents, is alſo good to ſtay vomiting.

Or that made of Pulps; thus: Take *Quinces, or Pears, or four Apples that ſmell ſweet, or the like, bake them if they be green, if they be old, boyl them in red Wine, with Vinegar, beat them, and apply them.* Add *Oyl of Mints, and Wormwood which are good by themſelves, and keep the other from drying, and from being too tough.*

An Epithem *of Roſe-water four ounces, Vinegar of Roſes two ounces*, applied hot with a red Cloath, *with two drams of Maſtick, one dram of red Sanders, red Roſes and Cloves, each half a dram; and ſome grains of Camphire.* Alſo a Clout dipp'd in Juyce of Quinces, Pears, or ſharp Apples, with Juyce of Citrons, Lemmons, Pomegranates, and applied hot with the Pouders mentioned.

An aſtringent Fomentation is made of the Decoction of Wood and Leaves of Pears, Quinces, Oak Services, Barberries, Privet, Olive, Medlars, Sumach, Myrtles, Brambles, Roſes, wild Vine, Pomegranate flowers and peels, and Galls, with Wormwood, and Mints, Coriander ſeeds, and Myrtles, and Sanders, with Spices, in red wine alone, or with water, or in Iron-water.

Cupping-glaſſes fixed to the Stomach, or at the bottom thereof, ſtoppeth vomiting. And if done while the Patient is eating, he will not vomit it up. But if Choler be carried from the Meſeraicks to the Stomach, you muſt apply the Cupping-glaſs to the Liver or Spleen, where the great veins are, or a Dropax, or ſticking Plaiſter of Pitch diſſolved in Oyl, laid to the Stomach, and violently drawn off, doth ſtop vomiting.

Ligatures alſo, and Frictions of the extream parts, and ſprinkling of the Face with cold water. Let him ſmell and eat things pleaſant to the Stomach, as Apples, Pears, Quinces, and other things mentioned for the keeping down of a Potion, or put his Hands in cold water.

A broad Plate of Ivory laid to the Stomach, is reported to ſtop vomiting.

Alſo a Jaſper-ſtone hung about the Neck to touch the Stomach.

As for Diet. Let his meat be little, and often of good Juyce, pleaſant, not loathſom, rather thick then thin, with Sauces aforeſaid.

Bread of Wheat or Barley, with Juyce of Pomegranates, or with Roſe-water, Roſe-vinegar, and Sugar is proper.

And Gelly of Capon-juyce, boyled between two diſhes, with Juyce of Citrons, and other Cordials, when ſwounding feared.

Let the Drink be actually cold rather then hot. Let the wine be ſharp, or if they love not wine, let them drink water boyled with Coriander ſeed, or water with ſharp Syrups, with a regard of Nature and cuſtom.

Cold water drunk after meal, doth the ſame.

They commend the drinking of Spaw-waters, for them that are ſubject to vomiting, not only for to ſtay it, but to cure the Cachexy from thence. Alſo ſharp Drinks.

Let them reſt, and ſpeak little, and not move the mouth with chewing.

Sleep is profitable, becauſe it ſtoppeth Fluxes, and to provoke it, you muſt give Dormitives.

We cure the accidents of Choler as we cure choler, as the Flux of the Belly, with outward things that ſtop vomiting.

Alſo Thirſt, with ſharp Drinks. The Feaver with things that void Choler. The Convulſion which is preſent, or at hand, with Oyntments to the Back, and the like, mentioned in the Cure of Convulſion. Faintneſs or Swounding we cure with cordials, and good victuals. Or if there be heat of urin, or the like, let medicines be ſought for in their proper places.

The Cure of Vomiting of Blood.

If Blood be vomited, and ſticks clottered in the mouth, then you muſt provoke vomiting, rather then ſtop it, leaſt other Symptoms be produced. If blood come from the Meſeraicks, it ſhews the danger, and greatneſs of the Diſeaſe, and then the Diſeaſe muſt be chiefly looked at. If it come from the hurt of the Stomach, or any part adjacent it is very dangerous, and the remedies muſt be applied to the wound, or contuſion. In every cauſe, when blood is vomited in great quantity, you muſt rather hinder the flux of blood into the Stomach, then ſtop the vomiting, with inward and outward means. And you muſt hinder the Flux, with things that diſſolve congealed Blood in the ſtomach, which cauſeth dangerous accidents. Thus,

Blood-letting can draw but little from the Meſeraicks, which fill the Stomach and Guts with blood: Yet in Plethory or Fulneſs, when the cauſe requires it, you may open a proper vein. And if the Terms be ſtopp'd, open that in the Foot.

Revulſion of this Blood-vomiting, is alſo made with Cupping-glaſſes to the Hypochondria under the Ribbs, in the Belly, below the Stomach, or to the Hipps, when the Terms are ſtopp'd.

Alſo with Ligatures and Frictions of the extream parts, eſpecially of the Thighs.

Purge not, except the Diſeaſe do require it, and then not with ſtrong medicines. But with a little Rubarb, to take away the congealed blood, which will bind alſo afterwards, or with Syrup of Roſes.

Alſo if blood be voided by vomit and ſtool, congealed and black, give Clyſters to cleanſe, and ſtop the mouths of the veins, ſuch as are for a Dyſentery. And when clots of blood ſtick in the Guts, Water and Vinegar will diſſolve them.

Let him eat Pap of Starch, Rice, Barley flowers, Gelly, and Milk.

The White of an Egg, and Mucilage of Quince ſeeds, and Gum Traganth extracted with Roſe-water, or Plantane, well beaten, may be given alone, or with Sugar pellets, or Sugar of Roſes, or with red Wine, or Vinegar of Roſes.

Or make a Syrup of the Juyces mentioned, boyling them with Sugar; *or of the Herbs with one pugil of red Roſes, Pomegranate flowers half an ounce, red Sanders one dram,* boyl them *in Iron-water, with Vinegar and Sugar, to a Syrup.*

The uſual Syrups are good, as of Myrtles, Quinces, dry-Roſes, Bar-berries, of unripe Grapes, of Plantane-water alſo drunk, or Water of Nuts to diſſolve blood.

Let him drink *ſteeled Water, with one ounce of Maſtick, white Coral half an ounce, Cryſtal, or Jaſper two drams, or Vinegar and Water.*

A Pouder. Take *Bloodſtone two drams, red Coral one dram and an half, Bole, Acacia, each one dram; Gum Arabick, or Traganth parched, half a dram,* make the Pouder, add *the Roots of Snakeweed, Pomegranate flowers, Horſtayl, each half a dram; of Henbane ſeeds: let him take one dram, with Wine alone, or with a little Water and Sugar two drams, or make Lozenges thereof with Sugar, boyled in Plantane-water.*

To diſſolve clotted Blood, give Amber, true bitumen, Mummy, or the Runnet of a Kid, &c.

The Pouders uſual, are of the Troches of Amber, of Lemnos Earth, which both ſtop blood, and by reaſon of the Amber, diſſolve it when congealed. Alſo the Troches of

of Antiſpodium, with Sorrel ſeed. Theſe are better, becauſe of the Poppey therein.

A good Electuary. Take *Conſerve of Comfrey roots, and old Roſes, and Quinces, each one ounce; Troches of Amber, or Lemnos Earth, or the Powder mentioned two drams,* and if he be faint, *the Powder of Diamargariton frigidum, or of Gemms half a dram, with Syrup of Quinces,* make *an Electuary, or with Sugar, Lozenges, give as much as a Cheſnut,* and let him drink after it ſome diſtilled Water that is proper.

One dram of Philonium Perſicum is highly commended, to which you may add *half a dram of Rhubarb,* to diſſolve the congealed Blood.

Outwardly the Fomentation and Epithem deſcribed in Vomiting of Choler are good, as alſo the Oyntments and Plaiſters there.

Or theſe: Take *Oyl of Myrtles, and Quinces, each two ounces and an half; Juyce of Plantane, or the like, one ounce and an half, Vinegar of Roſes one ounce,* boyl them till the Juyce is conſumed, add *Acacia, and Hypociſtis, each one dram,* make an Oyntment, or add *Maſtick half an ounce, Bole two drams, Pomegranate flowers and peels, Galls and Sumach, each one dram; with Wax* make a Cerot, *or with Roſin* an Emplaſter.

CHAP. X.

Of Piſſing.

The Kinds,

Preternatural Piſſing. THat Piſſing by which the Urin in Males, paſſeth through the Yard; in Women through their piſſing place is Natural. But when it is involuntary, or immoderate, or often, or little, or thick, or bloody; or cometh by a wrong paſſage, it is preternatural.

Involuntary Piſſing. When the Urin flows out of its own accord, without the Will of the Patient, it is involuntary. And this is ſomtimes without Feeling, as in Apoplexies, Palſies, and Swoundings. And ſome who have been cut for the ſtone have it for ever.

Piſſing of Bed. There is another involuntary Piſſing, which they have who piſs their Beds, eſpecially Infants, if it be a fault in them: It is unſeemly in young people that know it, and ought to avoid it. But worſe when they come to years.

Immoderate Piſſing. It is called immoderate, when it is too much, too often, or unſeaſonable, as in Drunkards. They fill themſelves with wine and riſe from meat to piſs. This is thought unſeemly among people of reputation, which hold Drunkenneſs for a great ſhame, as indeed it is.

There is another immoderate Piſſing, when it is not after large Drinking, but oftner then it ought to be: For which cauſe they cannot tary long in Aſſemblies, but are forced to go forth, and piſs.

But that is chiefly immoderate Piſſing, when they piſs more then they drink or eat of moiſt meats. This is in ſound Folkes, which are called *Vritici* without another infirmity. And in ſick in the Criſis or Declination of a diſeaſe. And becauſe it is profitable, and not hurtful, it is not preternatural, except it continue to the loſs of ſtrength, which will eaſily decay by ſuch an Evacuation.

Diabetes Dipſacus. There is another in the Diſeaſe, called *Diabetes* but ſeldom, which is a large and immoderate Piſſing, when what is drunk is little or nothing changed, with an unquenchable thirſt from whence it is called *Dipſacus*, when the Body is hot and conſumeth.

Dropping of urin. Strangury. There is another, often and little Piſſing, when the Urin is voided by drops, called *Strangury*, which is ſomtimes without pain: Of which we ſpake in the want of Piſſing.

Hot Piſſing, ſcalding Urin, Dyſury, or difficulty of urin. There is often a burning pain in piſſing, called ſcalding Urin, or Dyſury, though this word is more proper to piſſing with difficulty or pain, as Dyſentery is in the Guts, then to little Piſſing. In this Diſeaſe while the Urin drops, there is pain: but when it comes more freely, it begins at the Concluſion. And continueth a little after, and begins again before the next Piſſing, cauſing ſuch a ſtraining, that it produceth horror and ſweat. A grievous pain in Males about the end of the Yard or Glans, which is then touched; hence the Germans call this, cold Piſſing, though it be hot. Women are pained alſo in the paſſage for Urin.

This Dyſurie or Difficulty of Piſſing troubles young and old, ſomtimes without other Diſeaſes, and is ſhort, if it come from the taking of any thing, or from ſome cauſe that continueth not, as we ſhall ſhew. Somtimes it is longer in which there are ſome ſigns of a foul Body.

Somtimes it is with other Diſeaſes, as in thick Piſſing, when it is mattery, ſlimy, or like Milk with Urin, for the Diſeaſes of the Reins, Bladder, or other parts: Alſo in the Ulcer of the Yard, and Bladder, matter is voided alone; and Seed involuntary in a Gonorrhœa, or Running of the Reins, eſpecially when it is venemous: As we ſhall ſhew concerning them.

Somtimes ſymptoms of the Stone in the Bladder, are with this Dyſury, as itching about the Privities, ſtanding of the Yard, ſenſe of Heavineſs about the Fundament, into which, if the Finger be thruſt, the Stone in the Bladder may be felt; alſo ſtraining with cruel Urin, ſometimes thick and bloody, and ſometimes it is quite ſtopped.

Thick Piſſing. There is often turbulent or thick piſſing, as of matter which ſettles in the urinal like a Pultis, and mixeth again with the urin when it is ſhaked, and goes to the bottom again when it ſettleth. It is ſomtimes white, without ſcent, ſomtimes ſtinking, ſomtimes white Filmes do fly in the Urin, as in the Ulcer of the Kidneys: As we ſhall ſhew. Sometimes it is without ſcalding, but with heavineſs, and pain of the Reins, ſomtimes with ſcalding.

They ſay that piſſing of Matter may be from an Impoſthum in the Liver which is rare, and from a Pleuriſie, or Peripneumony, or Empyema, which is moſt rare and ſeldom.

There is another thick Piſſing of Slime with the Urin, which ſticks to the bottom of the Urinal, like Glew after the Urin is poudered out, this is from the Ulcer of the Bladder, and then there is alſo ſcalding of Urin. Alſo this ſlime is voided alone: As we ſhall declare in the Excretions of the Yard without Urin.

Milkie Piſſing. Another thick Piſſing is like Milk, and then there is a great white ſediment at the bottom of the Urinal, and is mixed with the urin when it is ſhaked. I have obſerved this in my ſelf and others, ſomtimes for many daies, and ſomtimes at certain hours, eſpecially at night, after Exerciſe without other accident, except heat in Piſſing and ſtraining after.

Piſſing of blood. Piſſing of Blood, is when the Urin is coloured like blood. In which after ſettling there is a thick and black ſediment.

This is often with other accidents in the Stone of the Kidneys, and after violent Exerciſe; alſo in the Stone of the Bladder. And if there be an Ulcer, there is Matter with Blood.

They who uſe the Catheter have often a little blood in the Urin. And they who have had a great Fall or Stroak piſs blood.

And they who have taken Cantharides, or Spaniſh flies, or the like.

Other-

Otherwiſe there is ſeldom Piſſing of Blood. Only in Feavers it may be a Criſis, or for Judgment: And I knew a Maid in a peſtilential Feaver, that piſſed ſome chamber-pots full of blood before ſhe dyed.

Alſo Blood hath been piſſed without a Diſeaſe: As we ſhall ſhew in the Cauſes of all ſorts of Piſſing Blood.

Urin of a preternatural color or mixed.

There are alſo other kinds of preternatural Piſſing. As when the Urin is of another ſtrange colour, mixed with ſand, ſlime, which ſhew Diſeaſes, or the approaching of them. Of theſe we ſhal not ſpeak, becauſe when the Diſeaſe is cured, they vaniſh.

Urin mixed with dung, bones, or the terms.

Here may be mentioned Urin with dung, as we ſhewed in the preternatural Voiding of Excrements of the Belly, or with bones, or the like, which we ſpake of in preternatural Excretion. Or with the Terms, as we ſhewed in their preternatural Flux.

The Flux of urin by a Wound.

Somtimes the Urin flows another way, as out of a Wonnd, as in cutting for the Stone, it flows at the Perinæum, till it be healed. The ſame may be about the loins and lower parts of the Belly, from a wound there: As we knew one who made no Urin, but at his Groins for many years.

The Cauſes.

The Cauſe of all preternatural Piſſing, as involuntary, immoderate, often, little, thick, bloody, dyed, or mixed, is from an evil cuſtom, or Diſeaſe in the Reins or Bladder, as a hot Conſtitution or weak, a cold or hot Diſtemper; or forcing, or ſolution of continuity or contiguity: Or from a Diſeaſe by conſent of the Bladder. Or ſome Diſeaſe in a part like the Reins and Bladder.

An evil cuſtom is the Cauſe of often Piſſing.

Somtimes often piſſing is from an evil cuſtom; for when Nature is not diſordered by Diet, ſhe keepeth her order and time for voiding the Excrements of the belly: And if you diſorder her by any means or forcing, it will not be ſeaſonable. Therefore Infants that have long piſſed their beds, are familarly troubled therewith, an it continues with them, when grown up, which is unſeemly.

The Conſtitution of the Reins and Bladder.

Some kinds of Piſſings come from the Conſtitution of the Reins and Bladder. As when there is exquiſite ſenſe in the bladder, which being pricked by the urin, ſends it forth before the time. And this may be the cauſe why Children piſs a bed, except they be raiſed at night. And if to this exquiſite ſenſe, there be a ſharpneſs of Urin, it will be rendered oftner, and ſooner ſcaul'd, as ſhal be ſhewed.

Heat and weakneſs of the Kidneys, is the cauſe of often Piſſing.

A Natural Heat of the Kidneys, may cauſe more, and oftner Piſſing, becauſe heat makes a ſooner ſeparation. As alſo weakneſs, when the retentive Faculty cannot retain the Urin long enough.

This is often from the Birth, through want of heat, or from the looſneſs and ſoftneſs of the Veſſels, or from much drinking: Or from immoderate Venery, which weakens theſe parts.

When the Bladder is weak, looſe, or ſoft, there is often Piſſing. Or when it is over-ſtretched, and too thin, which is from the birth in ſome, or from long retention of Urin, in Aſſemblies.

Alſo ſtrong Imaginations in a Dream, may cauſe this, when they dream they piſs in a convenient place, which ſtirres up the expulſive Faculty.

A cold Diſtemper of the Reins, is the Cauſe of often Piſſing.

When the retentive Faculty is weakned by a cold diſtemper in the reins and bladder, there is often Piſſing: this is from external cold, ſo cold at the Feet by conſent of theſe parts, may cauſe Piſſing.

Many think that *Diabetes* comes from a hot diſtemper; but the Reins are many times hot without that diſtemper: And if the Reins were very much inflamed, piſſing would not be increaſed, but diminiſhed, or ſuppreſſed, and the attractive vertue rather deſtroyed then increaſed. Moreover though there be Thirſt and Conſumption, with the Diabetes, or often Piſſing, yet it is not proved to come from the heat of the reins. Becauſe thirſt may come from want of moiſture, through continual piſſing. And the heat of the whole Body cannot be kindled, only from the heat of the Reins, without an Inflammation, whence piſſing will be diminiſhed: neither can the Body be conſumed thereby. Therefore there is another cauſe of Diabetes, which is ſeldom ſeen. We freely grant that piſſing may be haſtned from a hot diſtemper of the Reins, if there be much water: As we ſhewed it might be in the hot Conſtitution of the Reins, but we deny that this confuſed and unuſual piſſing can come from heat thereof.

A hot Diſtemper in the Kidneys, is the Cauſe of ſcalding Urin.

But ſcalding Urin comes from the heat of the Reins, or is increaſed thereby: As we ſhewed in the Inflammation of the Reins, in which the Urin is made hot. And this may come from a ſimple diſtemper without Inflammation, but the Urin is ſharp and hot, firſt from other Cauſes, and thenis farther inflamed by the Reins,

Pricking in the Reins and Bladder, is the cauſe of preternatural Piſſing.

From the pricking of the Reins and bladder, there are divers kinds of preternatural Piſſing. And it is cauſed by Urin, by Matter, by Seed, or by a Stone.

Much Urine, is the cauſe of large Piſſing.

There is a large Piſſing from too much Urin that pricketh the bladder. And that is from the uſe of watery things, and drinking much.

Too much drink is the Cauſe of immoderate Piſſing.

From great Drinking, it happens that the Drink is little changed, but paſſeth through the veins to the Reins, and ſo to the Bladder. When the Drink taken is ſo much, that it cannot ſtay to be changed and mixed with Humors, but paſſeth through unconcocted.

Plenty of Water, is the Cauſe of immoderate Piſſing, and Diabetes.

An immoderate Piſſing may be when a great quantity of water, which lay in the veins, is ſuddenly ſent this way. As in many ſuperfluities of the Body: and in ſome Diſeaſes, as in Cachexy or Dropſie, and the like, eſpecially in continual Feavers, in which the cauſe of the diſeaſe is expelled by urin in a Criſis: Or when an intermitting Feaver declineth.

There is alſo a large piſſing after a long ſuppreſſion of urine by a Stone, or ſlimy Matter in the Vreters. As I obſerved two years ſince in a Preacher, who made no urin in eleven dayes, by reaſon of the Stone, and ſlime in the Ureters, and was in a miſerable condition: But in one night on a ſudden the Vreters opened, and he voided eight meaſures of water containing every one three pints, with great refreſhment to his whole Body.

But if this Evacuation be too much, and nature ſending forth the Cauſe of the Diſeaſe, be ſo profuſe, that all the moiſture begins to be voided, there will follow a Diabetes. Thence comes the heat of the whol Body, and thirſt, eſpecially, if there be a Feaver; and Leanneſs, eſpecially, if the Feaver be conſumptive. And becauſe in Feavers this piſſing is ſeldom ſeen, only in a Criſis, when the Fea-

ver is cured thereby. Diabetes is a rare Diſeaſe, which weakneth exceedingly. Nor is it a wonder, when the urin paſſeth through ſo quick, that it is crude and not coloured. And this is the cauſe of a Diabetes, and not the hot diſtemper of the Kidneys, from which alone it cannot proceed. And though the practical Phyſitians did not plainly mention a Feaver in the Cauſe of a Diabetes, yet in their Prognoſticks, if it be joyned with a Feaver they pronounce it deadly, and preſcribe cool Remedies. We ſuppoſe that a true Diabetes in which there is ſudden melting of the Body with heat and thirſt, is an accident of a burning Feaver, and gives ſome occaſion alſo of the melting; and therefore it is a Symptom joyned therewith, as the Feaver is alſo, except there be a Diabetes without a Feaver, by reaſon of abundance of drink, long kept in the Meſeraicks, (for it cannot ſtay ſo long in the Stomach and Guts) and after thruſt by Nature to the Reins, rather then attracted. Hence the drink is as it was drunk, and not altered in the firſt Concoction which it eſcapeth. And if there be then heat of the Body or thirſt, theſe come from great emptyneſs, and not from the heat of the Kidneys which cannot do theſe things, or ſo weaken the body, as I ſhewed. But in regard drink is ſeldom ſo contained in the veins. This Diabetes is very ſeldom ſeen.

Sharpneſs of urin the Cauſe of ſcalding Piſs.

There is a ſcalding Piſſing with a Strangury from the quality of the Urin, provoking and pricking the Bladder to render it. And if it be ſharper then it is by Nature, by which it naturally provokes the bladder to let it out, preſently after it comes to the bladder, though in little quantity, it provokes it to get out, eſpecially when the bladder is very ſenſible, hence it falls often by drops, and being in a narrow paſſage that is very ſenſible, it pricks, and cauſeth this heat and pain in Piſſing.

This is eſpecially in the top of the Yard, becauſe when ſharp Urin comes into the neck of the bladder which is narrow, and into the Yard, it cauſeth pain there by ſcalding. And this is felt chiefly in the Head or Glands, which is moſt ſenſible. And becauſe through great pain the Yard hangs down, and grows looſe for want of blood and Spirits: It turns cold and pale. And this pricking is when the urin is too hot and inflamed; or when it is corroding, or too ſalt; or too ſour, by which means it doth not only prick, but bind the paſſage.

Sharpneſs of urin is the cauſe of piſſing.

From this provoking or pricking of urin, there is a bloody piſſing alſo, when it is corroding to the bladder.

The Urin takes theſe qualities, by which it cauſeth ſcalding and bloody piſſing, from things taken into the Body, ſomtimes mixed with Humors and Excrements.

As from Diet, as too much Wine and Spices, and hot Oyls, of Water-creſſes, Onions, and Muſtard. It receives ſaltneſs from ſalt Meats, ſourneſs from ſour things, eſpecially ſour wine, as hath been experienced, and a cleanſing quality from the things mentioned, and other abſterſives. Among which is beer which makes the urin ſharp in them that are not uſed to it. The ſame may be from Medicines, and from hot Purges, as Spurge, and Coloquintida which provoketh urin, as ſtools by their ſharpneſs. Alſo Cantharids inflames the urin, and ſuch things cauſe piſſing of blood, and ulcers in the Yard. And it appears that Spaniſh-flies do it by heat, becauſe outwardly they raiſe Bliſters. The Urin may take the ſame qualities from the mixture of Humors, as of Choler, it may take heat, ſharpneſs, and cleanſing, when it is preternatural and burning; for Natural Choler in the Gall mixed with water, cannot make the urin ſo ſharp, as it is in the Jaundies, though the water be dyed with Choler, yet the urin is not ſcalding. There are divers Cauſes of this choler, both in Diſeaſes, and without; of which heat of urin is a ſymptom. The cauſe of this Choler mixing with the Serum, and ſo with the Urin, is mentioned in other Diſeaſes. And if the Serum be ſalt and ſour from other humors, the urin will be ſuch.

Pricking comming from other matter mixed with the urin, may be the cauſe of Scalding or Dyſury. As from the matter which comes from Ulcers in the Reins, and other corruption in foul Bodies ripened by the heat of the Reins. Theſe may cauſe burning, and matterry urin together. Matter without Ulceration, cauſeth foul Urin without other accident, except heavyneſs in the Reins.

Corrupt Urin from matter like milk, is like the former, except the colour, when there is alſo heat, which though it come from the Reins, as the other, is more ſalt, as appears when it is dry, being like white ſalt in colour and taſt: And I collect that it comes from the ſaltneſs of the Serum in the Reins made thick and concocted, becauſe when it is more hard, it turns to ſand, or a ſtone, as we ſhewed in the Stone.

Seed out of its place, is the Cauſe of ſcalding Urin.

From Seed in Men, moved from its place, and not ſent forth, pricking and burning, may come ſcalding urin, for ſeed by Nature is ſharp, and in its one place it doth no hurt, as Choler in the Gall, but going forth, and ſticking in the paſſage, it corrodes and exulcerates which cauſeth heat of urin. As it is in them who have nocturnal Imaginations or diurnal Luſts, which ſtirs up the Seed, without action or ſpending. This is in old men from the little quantity of ſeed, and inſufficient extenſion of the Yard, and in ſick people, and cauſeth ſcalding Urin.

Corrupt Seed is the Cauſe of ſcalding urin in the Running of the Reins.

In a venemous Gonorrhæa the ſame happens from corrupt Seed, ſo that it runs not only from the ſharpneſs, but alſo corrodeth the paſſage, eſpecially when any part ſticks by the way, and cauſeth ſcalding Urin.

A Stone in the bladder, is the cauſe of hot urin.

There is a dropping of Urin with pain, and deſiring to piſs, from a ſtone in the neck of the bladder which pricketh, and if it be great, is burdenſom. Theſe Stones fall firſt from the Kidneys by the Ureters into the Bladder, and there being kept, they increaſe dayly by the Urin which waſheth them: As we ſhewed in the Cauſes of the Stone of the Kidneys. And in Hypochondriack Pains, where we ſhewed how ſand and ſtones, which are the cauſes of preternatural Piſſing, grow in the Kidneys, and ſomtimes in the Liver.

The Solution of Continuity in the Kidneys & Bladder, is the cauſe of Piſſing of Blood.

There comes Piſſing of Blood from the Solution of Continuity in the Reins and Bladder, when the ſubſtance of the Reins is wounded or bruiſed. But uſually from a Stone in the Kidneys, which rubbs and chaffs them till they bleed; which blood is mixed with water, and piſſed forth, and ſeparateth from the urin to the bottom when it is ſettled: But if the urin be too long in the bladder, then it is ſo mixed with blood, that it will not be ſeparated. This alſo happens when a ſtone moved from its place, cannot get forth, but by forcing a paſſage, bruiſeth the Reins with its hardneſs or unevenneſs; or when it is forced by external motion through the preſſing of the Reins, by which means the Hypochondria are alſo troubled, and ſo cauſeth bleeding within, which blood being rendered with the urin, ſignifieth the ſtone in the Reins, eſpecially if there be other ſigns therewith. And if there be an Ulcer in the Kidneys therewith, the Stone by chaffing it, cauſeth it to void not only matter, but blood.

A Stroak in the Bladder, or a Wound piercing to it, may cauſe bloody Urin, or a touch with a Catheter, which is an Inſtrument to let out urin. Alſo a ſtone ſtriving to paſs the neck of the bladder, may cauſe bloody urin; and then onely ſome few drops come after the urin is made with great pain. And this is one of the infaillible ſigns of the Stone.

When

A Wound upon the Sphincter muſcle of the bladder, is the cauſe of involuntary Piſſings

When the SphincterMuſcle which is the Cauſe of the ſtopping of the Urin is wounded, there is involuntary Piſſing, as is uſual in cutting for the Stone, and though the wound be cured, yet by reaſon of the hurt of the Muſcle, the urin cannot be contained.

A Wound in the bladder, is the cauſe of urin paſſing that way.

Somtimes there is a preternatural flux of the urin from a wound of the bladder, not only by the cutting for the ſtone, but by other external means: As when there is an Inciſion made for a fleſhy rupture in the Groin, as I ſhewed in the want of Piſſing, how one alwayes piſſed that way. And we ſaw one that gored with an Ox whoſe horn pierced through his bladder that voided urin at both Orifices.

And this may be from any other Wound in the Bladder.

An Ulcer in the Reins, is the cauſe of piſsing matter.

From an Ulcer in the Kidneys followeth a piſſing of Matter with urin, which ſettleth at the bottom, which cauſeth pain in piſſing, if it be ſharp, with other accidents. The cauſe of the Ulcer is an Inflammation.

Thoſe Cauſes of Solution of Continuity in the ſubſtance of the Reins mentioned, may cauſe piſſing of blood, if the wound be not cured, but turn'd to an Ulcer.

The Ulcer of the bladder, is the cauſe of piſsing hot matter.

When there is a wound in the neck or bottom of the bladder, there is piſſing of Matter, with Urin, and ſomtimes without, where the wound is in that part of the neck which is farther from the bladder. This matter makes the urin ſtink. Or is preſſed with difficulty, and ſticks to the bottom of the chamber-pot. And then there is hot piſſing, becauſe the ulcer is diſturbed, and then the matter is ſharp. This Ulcer comes from a wound.

Hurt of the neck of the bladder is the cauſe of piſsing of dung, bones, or terms.

That ſtrange piſſing of the Dung and Bones mentioned, comes from an Ulcer in the neck of the bladder. This Ulcer comes from a Wound in the neck of the womb, or ſtrait Gut, which eats into the bladder. And hence womens terms are mixed with Urin.

The Anaſtomoſis, or Diapedeſis of the Veins of the Reins, is the cauſe of piſsing of blood.

Somtimes Blood is piſſed from ſolution of contiguity by Anaſtomoſis or Diapedeſis of the Veſſels; when through plenty of blood, or foulneſs thereof, in Plethory or Diſeaſes from thence, Nature purgeth blood from the emulgent veins, into the Reins, and from thence by the Ureters into the Bladder. And then the blood is voided without pain, or other diſtemper. And as I ſhewed, Feavers have been cured thereby, but ſeldom. And it is probable in the wench that had the plague, and piſſed blood before ſhe died, that Nature was ſtirred up by the force of the venom, to throw it out that wayes, which it could not compleat.

The thinneſs of the blood, is the Cauſe of the Anaſtomoſis or Diapedeſis of the Veſſels of the Reins, which cauſeth piſſing of blood. By which means before the blood is ſeparated from the Serum in the Kidneys, Guts, through the Veſſels into the Bladder, and cauſeth blood with urin, more mixed then when it is carried to the bladder alone.

Looſneſs of the Veſſels, is the cauſe of piſsing blood.

The next Cauſe of piſſing blood, is the weakneſs and looſneſs of the Reins, and then there is often piſſing alſo.

There is alſo involuntary piſſing from a Diſeaſe by conſent, as when the bladder is hurt, and the Muſcles ſuffer alſo.

The Sphincter Muſcle ſuffer from the want of Animal Spirits, for then being relaxed, they cannot contain the Urin. This want of Spirit is from a diſtemper of that Nerve which moveth the Sphincter Muſcle, either alone, or with all the reſt in a Palſie. Therefore ſome men in Palſies and Apoplexies piſs involuntarily.

Want of animal or vital Spirits is the Cauſe of involuntary piſſing.

In a Swounding, when there is a total privation of vital ſpirits, ſo that all the Functions reſt, the ſphincter muſcle being idle, the Urin flows forth.

The ſame is in the Convulſion of the Muſcles of the Belly, when the Urin is driven out of the Bladder by conſtriction or ſtraitneſs of the Muſcles, and preſſing of the belly, and if the ſphincter be alſo ſtrained, it cannot ſtop the veins.

A Convulſion of the Muſcles of the belly, is the cauſe of involuntary piſſing.

Preternatural piſſing comes alſo from other parts, as from an Impoſthum of the Liver turn'd to an Ulcer, the matter being mixed with the Serum, and there with the Urin. As alſo from the Lungs and Breaſt in a Pleuriſie, Peripneumony, and Empyema. And if it may come from thence to the Ureters, then it may come from other parts internal being ulcerated; the matter may go back into the Veſſels, and ſo be carried with the Serum into the Reins, and mixed with the Urin.

An Impoſtum in the bowels, is the cauſe of piſsing of matter.

From Diſeaſes in the Stomach, Liver, Spleen, and other parts, eſpecially in Feavers, and from their diſtemper and humors; the urin may be diſcoloured, or mixed with other matter, and cauſe preternatural Piſſing. As we ſhewed in thoſe Diſeaſes.

The diſeaſes of the internal bowels may cauſe a tincture in the urin, and a mixture.

The Cure.

There are divers ſorts of Cures for divers Piſſings, as involuntary, immoderate, often, or hot piſſing, thick, and bloody. Or when it paſſeth a wrong way.

If involuntary piſſing comes from a Palſie, or want of ſtrength, or the like, you muſt cure it as the Apoplexy, Palſie, or Swounding. Apply medicines to the Back, and Loins, and to the Fundament, where the neck of the bladder is; ſuch as were mentioned in the Palſie.

The Cure of involuntary piſſing from want of animal or vital Spirits.

If involuntary Piſſing come after a wound in the Muſcle of the bladder, or when it is torn for the taking out of the Stone, it is incurable ordinarily. But you muſt uſe ſuch things for the allaying of the urin, and binding the paſſages, as are mentioned in immoderate piſſing.

That involuntary piſſing in the ſleep, when young Children, and others piſs their beds, muſt be cured by preventing an evil cuſtom; by piſſing before they ſleep, and by being raiſed at midnight to piſs, till Nature is brought to another cuſtom. And this is the beſt Cure, eſpecially if you take away the Cauſes which provoke urin, as large drinking, eſpecially at bed-time.

The Cure of piſsing a bed.

But if it come from weakneſs, or too much ſenſe in the bladder, then you may uſe things to abate the ſharpneſs, and make it thick, and bind, and a little ſtupefie: As ſhall be ſhewed in immoderate Piſſing.

Theſe following are good by propriety, boyled, or roaſted, as a Hedg-hog, Mice, Lungs of a Kid, the Brain and Stones of Hare, or Fox, the brain of a Vultur, or Eagle, and Fat of a Partridg.

Alſo the Pouders of theſe following, or the Aſhes, as the pouder or aſhes of an Hedg-hog, a Hares head, with the skin burnt, the Bladders of an Ox, Hog, Goat, Sheep, and

and Swimms of Fiſhes, the inward skins of Hens Gizards, Cocks necks, Geeſe tongues.

It is good againſt Piſſing of bed to put the Yard into a dryed Bladder, or the like; others uſe a Spunge, but the bed will be wet, notwithſtanding that.

The Cure of involuntary Piſſing from the diſtemper of the Reins, immoderate piſſing.

Immoderate Piſſing, when it is too much or too often; if it come from an evil cuſtom of piſſing often, let them not piſs at every motion. And that will bring Nature into order.

When it is from the exquiſite ſenſe of the bladder, then keep the urin from being too ſharp, and if it continue, abate the ſenſe with remedies mentioned in hot Piſſing, yet not ſo ſtrong, becauſe this is not ſo conſiderable.

If too much Urin be made by reaſon of a hot Conſtitution, becauſe it doth little hurt, let them only take heed of hot meats and drinks, and uſe temperate things that cool.

That often piſſing which comes from weakneſs, or want of Natural heat, or looſneſs of veſſels, or enlarging, or making the bladder thin, if it come from the Birth, is hard to be cured, but if from much drinking, and long holding of the water, then take away the Cauſes, as alſo when it is from too much Venery, which weakneth the Reins.

But if being old, it will not ſo be cured, in regard there are worſe accidents begin firſt with them.

If often piſſing come from a cold diſtemper of the reins and bladder, chiefly from the cold of the Feet, it is but of ſhort continuance, and not regarded. But if the cold diſtemper remain in the parts, theſe hot remedies mentioned in the Paſſie of the Bladder are to be uſed, as alſo when there is weakneſs from that Cold.

The Cure of much piſſing after much Wine.

If much piſſing be from much wine, becauſe it is good, there is no other courſe to be taken, to prevent riſing from the table, or piſſing Breeches or Bed, but to avoid drunkenneſs, and uſe the remedies againſt piſſing a bed.

The Cure of much piſſing from abundance of ſerum.

When much piſſing comes from abundance of Serum or Whey in the veins, it is neceſſary, and good in ſound men to prevent, and in Dropſies and Cachexies to cure the Diſeaſes, except it be immoderate.

But if from the ſudden Evacuation, the ſtrength is abated, it may be hurtful, as in the tapping for a Dropſie, if much water be taken out at once, ſo here though the way be Natural, yet the Flux being great and ſudden may be dangerous.

This immoderate piſſing in Feavers, when Nature expel the cauſe, in a Criſis of a continual Feaver, and in the declination of an intermitting, is good to cure the Feaver. But if be too much, and too long, and the matter not concocted without a Criſis, becauſe then the Cauſe of a Diſeaſe is not abated, nor the Patient refreſhed thereby, but weaker, thirſt increaſed, and the body withered, there follows the deadly Diabetes. But when the cauſe of the diſeaſe is taken away by piſſing, you muſt not ſtop it.

The Cure of Diabetes.

In other violent piſsings that weaken, as in Diabetes which is ſeldom ſeen, which conſumeth the body, and cauſeth thirſt, you muſt ſpeedily ſtop them; firſt hinder the increaſe of Serum, and then evacuate it otherwayes, after correct the thinneſs, heat, or ſharpneſs, with things that thicken, cool, and aſſwage. Alſo ſtop and aſtringe the paſſages, and ſtupefie the ſenſe of the bladder. As we ſhewed in hot Piſsings; and uſe theſe following with reſpect to the Diſeaſe accompaying them. If the Diſeaſe hinder not, in full Bodies let blood.

Alſo give cooling, and gentle aſtringing Clyſters, with the Decoction of Rhubarb, and Myrobalans, and ſtilled Waters of Roſes, Plantane, with glutinating things, as whites of Eggs, Mucilage of Fleabane, Quinces, or Infuſion of Gum Traganth in proper Water.

Let the Diet be ſparing, only that which will keep the ſtrength: Let them beware of ſo ur things, ſalt, ſharp, burning, and hot Spices, all which provoke urin.

Let them reſt, and not heat the Reins by lying upon their backs.

Purges to derive the Whey and Serum from the Veins to the Guts, and ſo to hinder the plenty of urin, are good, becauſe when men purge they piſs little; and often piſſing in ſound men doth ſignifie the need of purging: and in Diſeaſes it ſhews that the Body is not ſufficiently purged.

Theſe muſt be gentle, if the ſtrength abate, and aſtringent with Rhubarb, Myrtles, Citrons, Syrup of the Infuſion of Roſes, with other aſtringent Syrups, Decoctions, or Waters, as in the Dyſentery.

Sweating is good to ſend the ſerum through the Habit of the Body, and derive it from the Veins, and ſo to abate Urin. And it muſt be provoked betimes, when we fear too much piſſing, before the ſtrength be abated.

There are divers Drinks that thicken, bind, and cool, and heating Meats, as Bread, Pulſe of Wheat, Starch, Groats of Barley hulled, as Ptiſans of Rice, Almonds, divers wayes prepared; Lentils boyled, Almonds, Nuts, roaſted Cheſnuts; alſo groſs and clammy Fleſh, Whites of Eggs, Lettice, Endive, Bugloſs, Purſlane.

Alſo Broaths of Corn and Fleſh, Milk, ſteeled water, Emulſions of Almonds, thick binding Wine, with water of Myrtles, Bugloſs, or the like.

Alſo Syrups of Myrtles, dryed red Roſes, Juyce of Sorrel, and others that bind, and heat not.

Or this Decoction. Take *Comfrey roots, and of both Bugloſſes, each one ounce; Plantane leaves two handfuls, Cordial flowers one handful, dryed Pomegranate flowers, yellow Myrobalans, each half an ounce; Myrtle ſeeds one dram, Plantane, Dock, Purſlane, and Sorrel ſeeds, each one dram*; boyl them *in ſix pints of red Wine.* Let him drink thereof.

Plantane and Shepheards-purſe-water, and the like, if there be heat, are good.

Alſo candied Comfrey roots, Myrobalans, Quinces, Elicampane, old Conſerve of Roſes.

Alſo Mucilages of Fleabane, Quinces, Infuſion of Gum Traganth in Roſe or plantane water, given *half an ounce*, with Sugar or convenient Syrup.

Alſo pouders, with ſugar of Roſes, red Wine, or other Liquors.

That of Acorns only is excellent, or mixed with Lentils, huſked and baked.

Or this: Take *Coriander ſeed two drams, Agrimony one dram, red Roſes half a dram, red Sanders, Cinnamon, each one ſcruple, Spikenard half a ſcruple.*

With Acorn-cupps, Galls, Pomegranate flowers.

Or, Take *Frankincenſe, Amber, each one dram and an half; Myrrh two ſcruples, the Aſhes of burnt Ox, or Hoggs, or of other domeſtick Creatures Bladders, half a dram*, make a Pouder.

Another. Take *yellow Myrobalans, Date ſtones burnt, each two drams; Bay-berries, Roſe ſeeds, Pomegranate ſeeds, or of Myrtles, each one dram; plantane and purſlane ſeed, red Roſes, Gum Traganth, or Arabick, each half a dram; Acacia, and Dragons blood, each one ſcruple, with burnt Ivory, and Camphire*, make a pouder.

Or, Take *red Coral, and Bole, each one dram and an half; Bloodſtone half a dram*: make a pouder, give it alone, or with the other the fourth part of this.

To theſe you may add pouders and aſhes of living creatures, which have a propriety mentioned in involuntary piſsing; and others, as wild Rue ſeeds and leaves, Mints, Calamints, Myrtles, Dates, Snakeweed, Tormentil, and Elicampane.

The Chymiſts in the Cure of Diabetes and Dyſentery, extol the Eſſenſe of Crocus Martis according to *Crollius*, and the tincture of Smaragds, which *Harſman* commends, and ſhews how to prepare it in his Practice of Chymiſtry. And they alſo extol to admiration the tincture and ſalt of Coral.

If

If the Urin prick, give Stupefactives, as Syrup of Poppies, Philonium Perſicum which alſo bindeth, and the like. Treacle is commended againſt Diabetes, and they ſay it quenceth thirſt: which being hot, it cannot do, but it may help by its Narcotick Quality.

Externally apply Coolers to the Reins and Binders, as the Oyntment mentioned in the Inflammation of the Reins and Liver, beginning thus: Take *Oyl of Roſes, Quinc.* &c. to which you may add *Oyl of Violets, Water-lillies, Juyce of Lettice, Mints.* Alſo Oyl of Earth-worms which is thought to ſtop piſsing by a propriety. Alſo Seeds of plantane, purſlane, Camphire. Alſo the cooling Oyntment there mentioned, and that of Roſes, the Cerot of Sanders, made of Oyl of Roſes, Sanders, Roſes, burnt Ivory, Bole, and Camphire.

The repelling Epithem mentioned in the Inflammation of the Reins and Liver, is alſo here good, and this of roſe-vinegar. And that mentioned which begins. Take *water of Nightſhade, and Lettice* &c. to theſe you may add *Sorrel, and Wormwood-water, with Bole and Spike.*

A Fomentation or Bath for the reins, is made of the decoction of plantane, Shepheards-purſe, Mullein, Violet-leaves, Mallows, Water-lillies, Vine leaves, Roſes, Pomegranate peels and flowers, Sumach, Bar-berries, Myrtles, Roſes &c. with Smiths-forge-water, or Iron-water.

You may make Cataplaſmes of the ſame, with Barley-meal, and the Oyls mentioned, and Earth-worms.

The Cure of ſcalding urin.

If Heat of Urin come from Irritation in the neck of the bladder, or paſſage of the Yard, it is more eaſily cured, then when it comes from an Ulcer in the paſſage of the Yard. If it come from an Ulcer in the neck of the bladder, it is moſt difficult, becauſe the heat of the urin will not be gone, till the ulcer be cured, which is very ſeldom done. If it come from the Stone, it is not cured, till that is taken away. And if there be many cauſes together, and the heat comes both from the ulcer, and urin, it is worſe and worſe, when there is a ſtone there, which cannot be voided.

As for the Cure: we ſhall firſt ſpeak of ſcalding Urin from Irritation. And if there be an ulcer, becauſe then the urin is muddy; we ſhall treat of it in turbulent Piſsing: As alſo if it come from a Gonorrhæa, we ſhall ſpeak of it there. And laſtly we ſhall ſhew the Cure of it when it comes from the Stone.

The Cure of ſcalding piſſing from heat of urin only.

If piſsing be hot from heat and ſharpneſs of Urin, from things taken, or from the mixture of humors, with the heat of the reins, it muſt be cured, by taking away the cauſe, correcting the heat and ſharpneſs of the urin: And by deffending the bladder and paſſage from the ſenſe of the pain. Theſe are done by internal and external remedies that cleanſe and alter.

If the Belly be bound, it muſt be looſned, becauſe ſtraining at ſtool cauſeth a preſsing of the paſſage of the urin and pain. Then we purge Choler or ſharp Humors with gentle means.

Caſsia is the beſt, which is alſo Anodine, and Diacaſsia, Diaprunis, Diabeſten.

This common Electuary doth looſen and leniſie. Take *Caſsia newly drawn two ounces, Manna one ounce and an half, Pulp of Sebeſtens, Tamarinds, or ſweet Prunes, each one ounce; Mucilage of Fleabane ſix drams, the four great cold Seeds half an ounce, Juyce of Liquoriſh one dram, with Syrup of Roſes ſolutive:* make an Electuary, give *one ounce* at a time.

We chiefly reſpect Choler in purging, and therefore ad Rhubarb, Myrobalans, Syrup of Roſes laxative, Violets, Catholicon, and the lenitive Electuaries mentioned, with Senna, if you will have it ſtronger, or Diaprunis.

A Potion is thus made. Take *Polypody two ounces, Senna one ounce, Liquoriſh one ounce and an half, Raiſons one ounce, Prunes ten, Jujubies, Sebeſtens, each ten pair, Barley one pugil, Aniſe ſeeds one dram*: make a Decoction, add *Syrup of Roſes ſolutive two ounces, Syrup of Violets one ounce*, you may infuſe *Rhubarb.*

Alſo uſe Clyſters of Mallows, Marſh-mallows, Violets, Prunes, the four cold Seeds, with Caſsia, Honey of Violets, Oyl of Violets, red Sugar, &c.

Vomiting, becauſe it draweth Choler from the Meſeraicks, which keeps the urin from ſharpneſs, is good.

They alſo uſe Frictions and Sweating, to revel or draw back the Choler.

If you fear an Inflammation in the lower parts by reaſon of pain, let blood in the vein under the Knee.

And open the Hæmorrhoids when they are uſual, to take away Choler.

Give Alteratives which cool the urin and reins, and leniſie the paſſages, and ſtupefie, and take away pain, of which there are divers forms.

Any Milk drunk, doth leniſie, and heal Excoriations of urin.

An Emulſion is excellent, of cold Seeds the greateſt, being bruiſed, and mixed with Barley-water, and ſtrained; or of Almonds, pine-nuts, or altogether, with white poppy ſeeds, which take away pain and heat.

Make a Mucilage of Quince ſeeds, Lime ſeeds, Mallows, Marſh-mallows ſteeped in proper water, or boyled in the former Decoctions, give *one ounce and an half*, with Broath or Milk; the Mucilage of Fleabane is excellent, and the Infuſion of Gum Tragantu.

The White of an Eg well beaten, and the froath caſt off, taken often alone, or with Sugar of Roſes, or Oyl of ſweet Almonds.

Alſo a Decoction of Marſh-mallow roots, Mallows, Sebeſtens, the great cold Seeds, white Poppy ſeeds, Fleabane or Quinces in Water or Broath, with Sugar.

To this we add to provoke urin, red peaſe, Liquoriſh, Winter-cherries, and in cholerick Natures, theſe Coolers, Endive, Lettice, Violets, Bugloſs &c.

The Julep and Syrup of Violets, purſlane, and Jujubes, and other Coolers, is alſo good.

The Waters alſo of Mallows, and Marſh-mallows.

A Pouder to abate heat in the urin. Take *the Seeds of Guords, or Pompions huſked, and other new cold Seeds, one ounce, white Poppy ſeeds three drams, white Henbane ſeeds one dram, Sugar pellets, or Sugar of Roſes one ounce*: make a pouder, give *one dram with Milk or Broath, or Julep, or convenient Water.*

Or, Take *of the great cold Seeds one ounce, white Poppy-ſeeds freſh three drams, Line-ſeed, or Quince ſeed one dram and an half, Mallow ſeeds, and white Henbane ſeeds, each one dram; Purſlane ſeeds, and Winter-cherries, each half a dram; or Smallage ſeed to provoke urin, Starch one dram, Almonds, Nuts, Pine-nuts, or Piſtachoes three drams, Gum Traganth, Arabick, each half a dram; or Gum of Peaches, or Almonds*: make a fine pouder, uſe it as the other. You may add pouder of Liquoriſh, or the Juyce thereof.

Somtimes we add Opium when the pain is great, *to two ounces of the Ponder half a dram*, mixing it well, and giving *one dram* at firſt, to try the Operation.

When neceſsity urgeth, we give ſtronger Narcoticks, as Syrup of Poppies, and the like, mentioned in the Colick.

Injections are uſed to leniſie the paſſage, and the bladder, and to take away pain which the urin cauſeth.

Of Womens Milk, or other Milk; or of the Emulſion of the cold Seeds, or of white poppy ſeeds.

The White of an Eg, the Mucilage of Quince ſeeds, Line-ſeeds well diſſolved, with water of Violets, Mallows, Nightſhade, Guords, or with Milk, or the mucilage of Mallow ſeeds, with Henbane and poppy ſeeds, is alſo good.

A Decoction. Take *Marſh-mallow-roots one ounce, mallows one handful, Barley one pugil, the great and leſs cold ſeeds and white Poppy ſeeds, each two drams*; boyl them *in Milk.* It will more aſſwage pain, if you boyl therewith *half an ounce of the Barke of the Roots of Mandrake, or ſome Heads*

of Poppies, or two drams of Henbane-ſeed.

Alſo the Oyl of ſweet Almonds, and Violets mixed with the Injections. Or to take away ſenſe of pain, the Oyl of Mandraks, or that of Poppy ſeeds, or Henbane-ſeeds.

Theſe Oyls are to be put into the Yard with a tent.

You may mix Opium with theſe Injections, or with Milk, *one dram to twelve ounces.* Sometimes you may add Camphire alſo, with Opium, and Saffron to the tents.

A Bath to ſit in is good, of Mallows, Violets, Chamomil, and Melilot flowers, and the like: Or you may foment the Pecten, and Perinæum therewith.

Alſo bath the Yard therein, or in warm Milk and Oyl.

Or foment it with the ſame warm, with hot Clouts, and alſo the Fundament, and this will do well, becauſe while the pain remains, the Glans is cold, and when it is gone, it is warm. It is good alſo to heat the Feet, becauſe Cold doth them hurt.

To piſs in running water, till it make a noiſe, we have found profitable.

Alſo to piſs often in a Sheep-fold, where the Dung is hot, or in Horſe dung, is good againſt heat of Urn or Strangury.

Epithems to the Liver and Reins, and Oyntments are good when the urin is cholerick, eſpecially when they are hot. They are mentioned in the hot Diſtemper of the Liver and Reins.

The like are to be given at the mouth.

A certain Soldier affirmed that he was cured of the ſtrangury by only looking upon the Flower of the milkie Mary-thiſtle.

Let the Air be temperate and cool, beware of too much heat, and things that cauſe Choler, from great motion of the Body, or paſſion of the Mind; from hot, ſalt, and ſharp Meats and Sauces; from Wine, except with much water, and a little. Let him drink Barley-water, or Syrups with Water, or Whey. Let his Meat be ſuch as allays ſharpneſs, and gleweth the paſſages as Neats feet &c. Alſo Pap of Milk and Meal, or Starch: Alſo Barley-cream, of Almonds, Pine-nuts, Piſtachaes, ſmall Nuts, and rear Eggs. Alſo prunes, Apples, Jujubes, Sebeſtens, with Lettice, Spinage, Orach, purſlane, Bugloſs, boyled in Milk, alſo Oyl and Butter.

Copulation is hurtful, becauſe as I ſhewed, the Seed is ſharp, and will provoke as it paſſeth.

The Cure of hot piſsing from the Stone.

If ſcalding Urin come from the ſtone of the bladder, without ulceration; of which we ſpake in troubled Urin. And if the Stone hath not been long there, but fell from the Kidneys, nor be too great, it comes forth with the urin of it ſelf, or by the uſe of medicines. But if after it is fallen into the bladder from the reins, and it grow ſo great that it cannot paſs the neck of the bladder, but when it comes thither, cauſeth pain and heat, then it muſt be taken out, either by medicines to which it will ſcarce yeeld, or by cutting which endangereth the life: As ſhall be ſhewed in the Cure of the Stone of the Bladder.

The Cure of the ulcer of the reins and bladder.

Turbulent or mattery piſsing, like ſlime, comming from the ulcers of the reins and bladder with heat of urin, is not cured but by the Cure of the ulcers. And that being difficult, maketh the cure alſo difficult of that which comes from the ulcer. The ulcers of the reins being old, increaſe matter in the vein, and devour the ſubſtance of the reins, leaving only a hard skin like a purſe. And if this be but in one Kidney, the Patient may live long, aud the other Kidney may perform the duty. The ulcers of the bladder are either incurable, or very obſtinate, becauſe they cannot unite by reaſon of the moiſture, and becauſe the urin being ſalt, doth alwaies provoke. The greateſt hope is when the fleſhy part of the Neck is only ulcerated: but when the membranous part ſuffereth it cannotbe healed, except as we ſhewed in Wounds of the Bladder, it grow to the fleſh adjoyning. If a Stone be with theſe ulcers, either in the reins or bladder, it makes them incurable, becauſe the ulcers cannot be cured, except it be taken out, and that is impoſsible.

We ſhall ſpeak of the Cure of the Ulcer of the Reins and Bladder together, becauſe they agree in many things. They are to be cleanſed, and then dryed and healed, alwayes mixing things that reſiſt ſharpneſs of urin, and lenifie the paſſages, and ſtupefie the pain; or uſing ſomtimes one, and ſomtimes another, as neceſsity urgeth: For the ulcer of the bladder and neck thereof, uſe Injections. And if a Stone be therewith, mix things to break it, but gentle, leaſt you enrage the ulcer, or cut out the ſtone, for the ulcer will not elſe be cured: As we ſhewed in the Stone of the Bladder. Many Cleanſers mentioned in the Cure of the Ulcers, are good here to break the Stone.

Alſo ſlimy and glutinating things which defend the ulcer, and take away ſharpneſs, and cover the ſtone, and make it ſmooth. But for the Cure of the ulcer of the reins and bladder we take this courſe. As for purging it is ſufficient to purge the Guts for excrements and wind, which increaſe the pain, bewaring of ſtrong purges, which would do the ſame, and not cleanſe the ulcer.

Gentle Laxatives mentioned in the heat of piſsing for the urin, are good, eſpecially Caſsia, with Liquoriſh pouder &c. Alſo Manna which cleanſeth ulcers, and Whey, and chiefly Turpentine, which looſneth the belly, and heals the ulcer.

Things that alter, cleanſe, and heal, and allay the heat of urin, are given in divers forms.

Alſo the Decoction mentioned in ſcalding Urin, with the Roots of Comfrey, Agrimony, Plantane, Ceterach, Myrtle ſeeds, and the like.

Or this Decoction. Take *Guaicum half a pound, Comfrey roots two ounces, Skins of Guords dryed one ounce and an half, Horſtayl one handful, red Roſes one pugil:* boyl them *in Rain-water to four pints.* Let them often take a draught *with Honey, Sugar of Roſes, or Syrup of Myrtles &c,*

Alſo the Juyces of the Plants alone, or made into Syrups, are good.

Alſo Water of Horſtayl, Plantane, Myrtles, &c.

As Milk is good in ulcers of the Lungs by cleanſing, glewing, and lenifying, ſo eſpecially here, becauſe it can better get to the reins.

Roſin of Larke-tree, or Tutpentine is good, for it cleanſeth and glueth, and you may know the vertue of it reacheth to the reins by the violent ſcent of the urin; give *one dram* or more, if you will have it looſen the belly, or in pills with Liquoriſh, Sugar, and the like: It wil work beſt with the Yolk of an Eg, and Honey, with water and wine.

The chieſeſt Pouders to cure ulcers in the Kidneys and Bladder, are made into Troches, with Gum Arabick, that they may keep. Theſe are poudered again, and given *one dram* with, or without Sugar, with Milk, or Water, and Honey, or the like in the morning faſting, or at night, eſpecially if they be Narcotick, that they may ſleep four hours after ſupper.

Theſe pouders may be made a bolus, or pills, with turpentine.

The troches of Alkekengi are uſual, being made of Seeds of Nightſhade, Winter-cherries, the four leſs cold Seeds, Poppy, ſweet Almonds, Pine-nuts, piſtachaes, Barley, Liquoriſh, Roſes, Gum Arabick, Myrrh, Bole, Spodium, Sugar-candy, pellets, and Hydromel.

Others that cure the ulcer, and aſſwage pain, are thus made.

The firſt. Take *the Pouder to abate heat, mentioned in often Piſsing, Comfrey roots one dram, red Roſes, Amber, Frankincenſe, each two ſcruples; Bole, or ſealed Earth one dram, Dragons blood, Spodium, each half a dram;* make a pouder, give it as formerly.

Another made of divers things, and very excellent. Take *Almonds, Nuts, Piſtachaes, Pine-nuts, each half an ounce; bitter Almonds, and Peaches, Cherrier-ſtones each two drams; Cheſnuts, Acorns, and cold Seeds, each half an ounce;*

ounce; Barley, and Rice, each three drams; Comfrey roots two drams, Liquoriſh half an ounce, red Roſes, Pomegranate-flowers, Purſlane, Lettice, Endive, Fleabane, Cotton, Line, Quince, Mallow, Myrtle, Coriander, Winter-cherries Aniſe, Smallage, and Parſley ſeeds, each one dram; white Poppy ſeeds half an ounce, Henbane ſeeds two drams, Date-ſtones five, Cherry, and Plum-tree Gum, each two drams; Gum Arabick, Traganth, each one dram; Turpentine half an ounce, Frankincenſe, Amber, each one dram; Juyce of Liquoriſh, Wheat, or Starch, each two drams; Acacia, or Juyce of Sloes one dram and an half, Sanguis Draconis half a dram, Opium when there is pain, *one dram, Bole, or ſealed Earth ſix drams, red Coral, Oſteocolla the ſtone ſo called, Crabs eyes, each two drams; Spodium one dram, Aſhes of a Bulls or Boars pizle half a dram, red Sanders one dram, Sugar Candy, and Penidyes, each one ounce*: make a Pouder, give it alone, or with *Gum Traganth made into Troches, or with ten ounces of Sugar mixed*, give *two drams by it ſelf, or made into Troches.*

The third Pouder is only for curing of Ulcers. Take *red Coral waſhed two drams, pouder of Horſtayl, and aſhes of the ſhells of Pompions, each one dram; Frankincenſe, Maſtick, Sarcocol ſteeped in Milk, each half a dram; Sanguis Draconis one ſcruple, Sugar candy, or of Roſes, the weight of all the reſt.*

Half a dram of the Pouder of Cuttle-bone, or from ſix grains of the Mageſtery thereof to ten, given in a rear Eg, or old Conſerve of Roſes, in the morning, as it ſtops the running of the reins, ſo doth it the burning of troubled urin, from the reins and bladder ulcerated.

To theſe Pouders you may add Opium, as in the Troches of Winter-cherries.

Or other Narcoticks as in ſcalding urin, which I have obſerved a hundred times and more, being taken every night in this and other painful Diſeaſes, hath allayed the pain, and refreſhed the Patient that he hath lived, though without it he could not for pain.

Healing and narcotick Pills. Take *Frankincenſe, and Maſtick, each one dram; Myrrh, Storax, and Gum Traganth each half a dram; the Barks of Mandraks one dram, Henbane ſeed half a dram, Opium, and Juyce of Liquoriſh diſſolved in Wine, each one dram; with Syrup of Poppies*, make *Pills*, give one or more, as you ſhall think fit.

Injections are not for the Kidneys, but for Ulcers of the Bladder, to which they ſcarce reach in men, by reaſon of the bending and length of the Yard, but return again, though not in women; and if the Inſtrument be thruſt to the neck of the bladder, it will hurt the ulcer: yet they are to be uſed for neceſsity.

For making whereof, take Cleanſers and that alſo dry, which is hard by reaſon of the conſtant moiſture, and things that abate heat of urin, as thoſe Anodine Injections there mentioned.

They are made of Milk which aſſwageth pain, cleanſeth and healeth Womens and Cows Milk aſſwage pain beſt, or Goats, with Sugar, or Honey, Water, and Whey, when you will heal, uſe Sheeps milk, or other boyled and mixed with Sugar, or Honey.

Alſo the Decoction of Barley, with Bean ſhales, Sugar, and Honey.

Wine is good to cleanſe, if white and thin, with ſome drops of Spirit of Vitriol.

Alſo Whey, and ſome drops of Spirit of Vitriol injected with a Syringe, doth cleanſe.

A Decoction for an Injection to cure ulcers. Take *the Roots of Comfrey one ounce and an half, the dryed barkes or skins of Pompions one ounce, Horſtayl, Plantane, Nightſhade, each one handful; Roſemary, and St. Johns wort flowers, each one pugil, the four great cold Seeds ſix drams*: boyl them *in Barley-water, in a pint whereof diſſolve four ounces of Sugar, or Honey.*

If you muſt dry more, add Mouſear, Solomons-ſeal, Shepheards-purſe, Ceterach, Bettony, Herb Robert, Daffodil roots which glew well, alſo plantane and purſlane-ſeeds.

Adding alſo the Juyce of Plantane, Horſtayl, Shepheards rod, alſo Starch.

Alſo the Waters of thoſe Plants are good, eſpecially plantane, or Myrtles, Brambles, or Olive tops, Roſes, Centaury, of St. Johns-wort.

Alſo ſteeled Water, or wherein Iron is quenched, or melted Lead hath been often infuſed.

There are glewing mixtures for Injections. As, Take *Sarcocol ſteeped in Milk one dram, the Infuſion of Gum Arabick or Traganth half a dram made in an ounce and an half of Plantane-water, Ceruſs half a dram, Dragons blood one ſcruple*, diſſolve them *in Milk, or a Decoction, or ſtilled Waters.*

This oyly Injection heals ulcers. Take *Hens dung, fry it in a pan with Butter or Oyl emphacine, then put them in cold Water, preſerve the Oyl that ſwims at the top.*

Mix with theſe, ſomtimes things that aſſwage pain, as the Decoction of white poppy ſeeds, Rinds of Mandraks, or Mucilages, the white of an Eg, and Opium in caſe of great pain.

In obſtinate Ulcers the Decoction of Litharge is good, two ounces, in plantane, or Roſe-water four ounces.

Or mix with the Injections mentioned, Bole, Cadmia, or Braſs ore, called *Lapis Calaminaris*, Tutty, Ceruſs, Lead burnt and waſhed; Antimony, and the Juyce from the grinding of a Bloodſtone. And in filthy ulcers a little Myrrh.

The troches of Alkekengi, and Gordonius, are good to be taken at the mouth, and thoſe of Amber, ſealed Earth, Spodium, diſſolved in the Liquors aforeſaid.

Some drying Collyriums for the Eyes are good here, as that white one, and the yellow one, and that of Frankincenſe of *Rhaſis*; alſo of Tutty, and the like, of Ceruſs, Sarcocol, Frankincenſe, Gum Traganth, Arabick, Starch, which aſſwage pain, with Opium.

A little Ægyptiacum is good when ulcers are very foul.

The Chymiſts commend the ſpirit of Mercurius dulcis, with plantane or Horſtayl-water, injected to cure ulcers in the Yard and Bladder, cool Oyntments for the reins are good to cool the urin: As we ſhewed in burning urin.

You muſt anoint the privities, and perinæum, or ſeam, with Oyl of Roſes or Violets, with Oyl of Myrtles, Quinces, and a little Vinegar, if the pain threaten Inflammation.

To theſe Unguents are added, Ceruſs, Litharge, Juyce of plantane, and Horſtayl to dry the ulcer, yet they do little outward, and becauſe by aſtringing outwardly, they will ſtop the paſſage of urin, it is better to uſe relaxing Oyntments to open, as Oyl of ſweet Almonds, Chamomil which alſo ſtay pain.

You may make Fomentations of the ſame for the peſten or perinæum, as of Mallows, Chamomil, Melilot, with Coolers if there be heat, as Water-lilly roots, and flowers, Violets, &c.

The Diet muſt be as in the Cure of ſcalding Urin without an ulcer, and glutinous Meats that cover the ulcer, to keep it from ſharpneſs. Fat things foul ulcers, and are not here good.

The Cure of turbulent piſſing from the Reins.

Other thick piſsings as of matter, or of milkie white from the Reins not yet ulcerated, come from a filth that is bred there, and mixed with the urin, becauſe they cauſe heat in piſsing, and by continuance alſo excoriation of the bladder that cauſeth an ulcer, muſt be cured.

This is done by purging the Body from foul excrements and humors, which cauſe the filth to grow to the reins, and is turned into matter: then by cleanſing the reins with things mentioned in the Cure of the Ulcer of the Kidneys. Among which Turpentine is excellent, and Milk, and the like, with Lenitives which take away heat, mentioned in Heat of Urin, which allay the acrimony of urin, and of this matter alſo.

As

The Cure of pissing of matter from the Liver and other parts.

As for the Pissing of Matter which comes from Imposthumes in the Liver or other parts, besides the Reins and Bladder, or from an Empyema a Pleurisie or Peripnumony. In these you must help Nature in her motion, and not stop, with things that cleanse the filth of the blood by urin, mentioned in Feavers, and for the rest, go to the Disease rather then the Symptom.

The Cure of pissing blood from the stone

If Pissing of Blood come from a stone which grateth upon the Loins, through motion, because there is then but little blood mixed with urin, and it continueth not but when motion ceaseth, the urin comes to its colour again, it requires no other Cure but that of the Stone, which is the cause thereof: As we shewed in the Cure of the Stone.

The Cure of pissing of blood from Anastomesis or hurt of the Reins.

But if Pissing of Blood come from the Kidneys, being too full of blood, which Nature sends forth with the urin, being impure or too thin, it must be cured, if it continue. And also if it come from a hurt in the Reins, with these medicines following.

We revel or pluck back the blood when it flows too much, by blood-letting and cupping, in the extream parts, but if the Loins be cupped, the blood would be drawn thither from the great Veins.

If the Flux come from the blood being watery or unclean, it must be cleansed with gentle purgers that astringe as we shewed in all other Hæmorragies.

We stop the Flux with things that thicken the blood, and stop the passages, with some things that stupefie the sense, as follow.

Pouders are given with Sugar of Roses, or an Eg, or steeled Milk, or Sheeps milk, or old red Wine, Syrup of dryed Roses, Myrtles, or convenient Waters.

These are proper, pouder of Horstayl, Yarrow, Comfrey roots, Snakeweed, five leaved Grass, Myrtle seeds, Date-stones, Maudlin according to *Dioscorides*, wild Cummin seed, Bole, or sealed Earth, Blood-stone, red Coral which dissolves the clotted blood, Amber, burnt Ivory, Gum Traganth, Arabick, Acacia, and the like.

The troches also of Amber, Winter-cherries, of *Gordonius*, and such as bind, mentioned in the Ulcers of the Reins, that allay the heat of the urin.

Waters, Juyces, and Decoctions of Plantane, Purslane, Yarrow, Shepheards-purse, Sumach, Quinces, and the like.

Also Narcoticks, as Philonium Persicum, as in other Fluxes, and other Troches, with Opium. And with Henbane seeds, as in Spitting of Blood.

Anoint the Reins with this. Take *Bole, or other glutinating Earth, half an ounce, Rinds of Pomegranates, or Galls two drams, Dragons blood, Allum, each one dram; with Oyl of Myrtles, the White of an Egg, and a little Vinegar*: make an Oyntment or Plaister, *Juyce of Plantane instead of the Oyl, is better.*

Mix Juyce of Purslane with Barley-flower, and apply it to the Reins.

The Cure of pissing blood from taking of Spanish Flies.

If Pissing of Blood come from taking of Cantharides or Spanish flies, we give things which allay the heat of urin, by which the mouths of the emulgent Vessels are opened, and this Flux is raised; chiefly the Decoction of Line-seed, and steeled Milk: Emulsions of the great cold Seeds, white Poppy seeds, and sweet Almonds. Also Oyl of Almonds, Roses, whites of Eggs, and Mucilage of Fleabane seed. And if it continue other remedies mentioned.

The Cure of pissing of blood from hurt of the bladder.

If Pissing of Blood come from a hurt of the bladder, in regard much blood cannot flow from so few veins, you must apply remedies to the hurt or wound, both at the mouth, and by Injections. And if it continue, use the remedies mentioned, and the Oyntments to the bladder.

If clotted blood stop the bladder, we give things to dissolve it, as Amber, Kids Runnet, and the like, mentioned in want of Pissing from clotted blood, chiefly Savory dissolves blood in the bladder. And if you put the Yard into a hollow Raddish, the clotted blood will come forth.

The Cure of preternatural pissing from a Wound.

When the Urin comes forth at a Wound, as when you cut for the stone, there is no way but to cure the wound.

When a wound pierceth the lower parts of the belly and bladder, and the urin comes forth, cure only the wound; but if it be incurable as usually it is, the urin will pass that way till death; neither will the ulcer grow together: As we shewed in the Cutting of a fleshy Rupture, when the bladder was divided, so that the wound turned into a Fistula, and the Patient pissed through it without other inconvenience, because the urin fell not into the belly, but came forth. Sometimes as in him that was gored with an Ox through the belly and bladder, when the wound is cured, the urin turns to its proper passage; which we suppose was done because the wound was in the fleshy part of the bladder, which will grow together, and be healed, otherwise in the membranous part it will not, except the wound be near to some flesh which is pierced, unto which the membrane may grow, so that the hole in the bladder may be covered with a Callus, and the urin return to its Natural passage.

CHAP. XI.

Of Dejection, or going to Stool.

The Kinds,

DEjection is commonly that Excretion which is by the Belly, by which the Excrements thick and thin are voided with divers Humors. This is preternatural when the Excrements voided are too many, and is called *Diarrhæa*. Or when other humors are mixed with the excrements or raw flesh, in the Lientery: Or the Chyle in the Cœliack passion mentioned, or blood in the bloody flux, or matter, or fat, mentioned in the unctious Dejection. And if things are voided, as worms, and other things taken; we shall mention them in a Chapter by themselves. Also that is a preternatural Excretion of the belly, when the excrements pass the wrong way. Of which we shall speak in order.

Preternatural Dejection.

Diarrhæa or Flux of the belly over purging.

Diarrhæa is a Flux of the Belly, if it come after the taking of a purge, it is called an over-purging, this is a preternatural, immoderate, and often going to stool, when the dung and other excrements and humors, are voided often, more or less. These are first thick, then thin and watery, of divers colours, ash-coloured, clay-like, yellow, black, equally or unequally tinctured: many times mixed with white, thick, clammy flegm. This excrement is sometimes waterish, frothy, clammy, clear, and white, like Froggs spawn; somtimes thick, like melted glass, as we have seen after a stool, without evil scent.

The Flux of the Brain.

Somtimes frothy Flegm is voided in abundance, and then it is called the Flux of the Brain from whence it comes; somtimes it is yellow, cholerick, and froathy; somtimes black and thick. These, because they are voided thick, and but few, rather cause a needing or *Tenesmus*, then

then a Dirrhæa: Of which we ſhall ſpeak, which continually moleſteth without voiding much, and with great difficulty.

In Dirrhæa's there are ſomtimes pains of the belly, greater and leſs, with ſtretching and rumbling, eſpecially at firſt: Somtimes there is a heat in the Fundament, and deſire to void often, eſpecially in Teneſmus.

Somtimes there is pain of the ſtomach or heart as they ſay, with vomiting, yet not ſo violent as in the Diſeaſe Choler, mentioned in Vomiting, by which the meat, chyle, ſlime, flegm, or choler in the ſtomach is vomited up; ſomtimes other natural faculties are hurt, and there is a Feaver.

Lientery. Lientery is a preternatural Dejection of the belly, in which the meat eaten is little changed, but comes forth with other excrements in a Flux, not ſo great as a Diarrhæa: Somtimes with noiſe of the ſtomach and belly, and hurt of Natural Functions.

Cœliack paſſion. The Cœliack paſſion, is that preternatural Excretion of the Belly, whether it be more or leſs, in which the Juyce made of the meat eaten, or the Chyle imperfectly concocted or crude, and moiſt of an Aſh, or Clay-colour, thick and whitiſh: ſomtimes more or leſs, pure, is ſent forth. And the Patient is weak, and evil coloured.

Dyſentery. Dyſentery is a voiding of blood, either alone, or with other things, it is ſo called, becauſe the guts are affected. It is many times popular or Epidemical, moſt in young men, ſomtimes in old men, and men of ſuch and ſuch a conſtitution. In this there is an urging moleſtation to void ſomtimes more, ſomtimes leſs, with often needing and gripings with noiſe and rumbling, and blood is mixed with the excrements, and beſides that a ſlime like flegm, or like that fibrous ſubſtance which is in blood that falls into water, when a vein is opened, this is falſly called flegm, and is voided ſomtimes in great abundance: The Germans call it the white Dyſentery. This ſlime is thought to be fat by ſome, becauſe the guts being turned by the Butchers are fat, they ſuppoſe that they are inwardly alſo fat, which is not ſo; ſome ſay it is the ſhavings of guts, which if they come forth, as ſeldom they do, are membranous. Alſo Choler yellow, green, or black is mixed therewith, and alſo Flegm as in all Dejections or Stools.

There is commonly a thirſt in this Diſeaſe, and ſigns of heat, the urin is dyed and cholerick; and there is a Feaver called *Synochus*, uſually, as we ſhewed in the Diſeaſe Choler.

Somtimes a Dyſentery follows a Feaver, either putrid, continual, or intermitting, or which is more uſual, malignant, and peſtilential, which is contagious and epidemical.

I have often obſerved a Hiccup to continue till death in a Dyſentery, and other great Symptomes.

Bloody Stools that come from an Inflammation, with gripings and ſymptoms of a Dyſentery, not from an Ulcer, mixed with excrements, are taken for a Diſentery.

Teneſmus. Somtimes ſlimy matter mixed with a little blood is voided, and it is called *Teneſmus*, or Needing from the great ſtraining without intermiſſion, without other pains, if this continue, at length there is nothing voided but abundance of matter, without any ulcer appearing in the Fundament.

The Liver-flux. Somtimes wateriſh blood is voided like that water wherein bloody fleſh hath been waſhed, and it is called the Hepatick Flux, becauſe it comes from the Liver. This Flux is great and without pain, moſt in the night, and continueth long: It weakens the ſtrength and the natural Functions, and comes with thirſt and other accidents. The bloody thin Flux in a Dyſentery, is like to this.

Voiding of clotted blood by ſtool. Somtimes congealed blood or parched black like Pitch, is voided with the excrements more or leſs joyned with vomiting of the ſame: As we ſhewed in Vomiting, with great weakneſs and other accidents.

Sound people have often a Flux of pure Blood from the Hæmorrhoids, which is not mixed with the excrements, and ſhall be mentioned in other Excretions of Blood.

Matter voided by ſtool. The voiding of Matter in the Dyſentery and Teneſmus, is little and without pain, and ſomtimes when the Dyſentery is gone, it continueth and weakneth the Patient. Somtimes matter is ſent forth in abundance without pain, for a long time, and the Patient is evil coloured, and conſumeth, with other Diſeaſes in the Natural parts.

Slime and Flegm voided by ſtool. There is ſomtimes a ſlimy and flegmatick Dejection in a Diarrhæa: and it is often mixed with blood in a Dyſentery and Teneſmus, and towards the end in a Teneſmus it comes forth pure matter. And *Fernelius* obſerves that more white Flegm may be voided without pain, after long Diſeaſes and great riding.

Voiding of Fat by ſtool. Somtimes Stools are unctious and fat like Oyl or Butter, or other Greaſe. And we have ſeen them like tallow candles ends, with other excrements for a long time, and many. I have ſeen the ſame like ſuet not melted often, as big as Hazel-nuts in an old Diarrhæa. This is a kind of Lientery, if they come from things eaten, and often; or of a Diarrhæa, if they be voided with other things, and come from any thing but meat. And this they call the melting of the Guts, from a miſtake of the cauſe.

When excrements or dung come another way then the ordinary, it it preternatural, as when they come from theſe places following.

The voiding of Excrements by vomit. Dung or Excrements are vomited ſomtimes which ſtink, and are thin, like Chyle with great pain, and wonder to the Spectators. In the Diſeaſe called *Convolvulus* in Hernia or Rupture: as we ſhewed.

The voiding of Excrements by urin. We have ſeen the Fæces or Excrements of the belly voided by urin, with bones of birds, with piſſing of matter, heat of urin, and great pain. And I have ſeen the kernels of Apples voided the ſame by ſtool.

The voiding of excrements by the womb. We have alſo ſeen the Excrements of the belly voided by the womb, with matter and other accidents.

The voiding of excrements at wounds. Somtimes the Chyle as alſo the Excrements will come forth at a wound of the belly, not in ſuch only as die preſently, but in them that live long after, from a Fiſtula that hath remained.

The Cauſes.

The Cauſe of all theſe preternatural Dejections, being more or oftner then is fit, or ſtrange, and unuſual, is in the Stomach and Guts.

The irritation of the ſtomach, is the cauſe of preternatural Dejections by ſtool. And the chief is the irritation or provoking of the bowels that are ſo ſenſible, which ſo ſtirs up the expulſive Faculty, that it ſtrives to expel what is therein, eſpecially if the parts adjacent be alſo ſtirred up by conſent, ſo that they endeavor alſo to expel what is in them; this cauſeth divers kinds of Dejections, with griping and pain. For if the Stomach be ſtirred up, it ſends things to the Guts, rather then to the mouth, except it be ſo diſturbed, that it muſt preſently diſcharge: as I ſhewed in Vomiting. Therefore the ſtomach avoids great evils, and is more ſeldom ulcerated then the Guts.

The irritation of the guts, is the cauſe of Dirrhæa Dyſentery, and bloody Flux.

When there is an irritation in the long paſſage of the guts, it cauſeth Dejections more or leſs. By this the expulſive Faculty of the guts is ſtirred up, and ſends downwards what is in them, and by ſtraining cauſeth a Diarrhæa, with griping. Or if it be greater, and knaws or corrodes the ſubſtance of the guts there is a Dyſentery; and if the Colon be affected, the pain is about it, eſpecially on the left ſide. And becauſe the Colon paſſeth under the Navel, there is pain alſo. And if the thin guts are affected, the pain will be there. And the blood which is voided with the excrements, is more or leſs mixed, by how much the farther it flows from the thin guts, and the nearer from the ſtrait gut. And the greater the hurt, the more the blood, and the leſs when the ulcer begins to ſtink, for then there is matter alſo. And this blood is thinner or thicker, purer, or more impure, as it is in the Meſeraicks. And from the pain there is a Feaver, eſpecially if it cauſe an Inflammation of the guts, which is ſomtimes joyned with a Dyſentery. And by reaſon of ſtrong irritation, when the guts are not ulcerated, through the opening of the mouths of the veſſels, there may be voiding of blood by ſtool, ſeldom pure, often clotted, and ſomtimes black: as we ſhewed. Or there may be a bloody Flux like a Dyſentery with an Inflammation, in which without an ulcer of the guts, blood flows with great pain, a Feaver and ſtraining: As we have obſerved in Infants opened, that have been thought to die of a Dyſentery.

The irritation of the ſtrait gut, is the cauſe of Teneſmus.

If this irritation be in the end of the ſtrait gut, or an ulcer, then by reaſon of the exquiſite ſenſe of the part, there is a continual provoking to ſtool, and is the cauſe of Teneſmus; which if it come from an ulcer, hath ſigns of blood and matter, this is the firſt kind of Teneſmus. If Choler flow, or other clammy Matter, it cauſeth the ſecond ſort of Teneſmus, if nothing, the third. And then the ſtrait gut is provoked or moleſted with the ſtone in the bladder that lies near it, or with a tumor, or hard excrements, or heat which inflameth the urin; or from worms called *Aſcarides*: As ſhall be ſhewed. This Teneſmus which hath needing or ſtraining, without voiding of any thing, may come from cold gotten into the Fundament. And this irritation may open the Hæmorrhoids, and then pure blood is voided.

Pain of the ſtomach or guts, is the cauſe of Dejection.

Some Diſeaſes of the ſtomach and guts cauſe Dejections with leſs pain, then irritation, as the being burdened with excrements and humors, and other bodies, or when they are ſo many that they cannot contain them longer, being preternatural, and of an evil quality which provoketh Excretion. Hence are divers ſorts of Dejections: In all which the ſtomach and guts do ſooner void excrements, when they are dilated or looſned.

The ſtopping of the guts, is the cauſe of vomiting Excrements.

The Fæces of the Belly, and the Chyle coming upwards, by reaſon of the ſtoppage of the guts, cauſe this preternatural Excretion by vomit, the cauſe of which ſtoppage we ſhewed in the Convolvulus, and in the Cure of the Rupture.

A Wound in the guts, is the cauſe of voiding excrements thereat.

When the guts are wounded, the excrements come out there, if it pierce the belly, and wound the guts, and if the thick guts are wounded, thick Excrements flow out, if the thin, thin: And if the Jejunum be wounded, the Chyle comes forth. And ſomtimes being turned into a Fiſtula, the Excretion remains there, and the Patient liveth. And this is when the lips of the wounds of the guts and belly grow together, which is ſooner in a fleſhy part of the belly. And then if the ulcer be not cloſed as I have ſeen, it turns to a Fiſtula, and lets out the excrements, and keeps them from falling down. This is like that of the bladder: As we ſhewed in preternatural Piſſing.

A Wound in the ſtrait gut, is the cauſe of Excrements from the womb.

That voiding of dung at the womb, and by urin mentioned, comes from an ulcer in the ſtrait gut which joyns to the neck of the womb and bladder.

The Cauſes of all theſe Diſeaſes of the Stomach and Guts, from whence theſe preternatural Excretions ariſe (beſides wounds, ulcers, and obſtructions, from whence the excrements are ſent forth by vomit, urin, or the womb: As we ſhewed in the Iliack paſſion,) are from theſe following.

Purges cauſe over purging, & bloody Flux.

If purging medicines do ſo ſtir up the expulſive Faculty of the Stomach and Guts, that they work too ſtrong, or too long, there is ſuper-purgation. And though this cometh commonly from ſtrong medicines, yet gentle things, as Caſſia, Manna, may cauſe it by their cleanſing quality being dry, unctious, and provoking Nature by contrariety. Some purges are ſharp, and hot, as Spurge, wild Cowcumber, Coloquintida, Laurel, and theſe do not only over purge, but ulcerate by corroding, and inflaming, and cauſe Dyſenteryes, or bloody Fluxes, by opening the veins. If the force of them reach to the Fundament, it cauſeth Teneſmus, as from Coloquintida, or they open the Hæmorrhoids. And the ſame may be done by Clyſters and Suppoſitories forcibly thruſt up, which cauſe a Teneſmus. And this may be done by the violent uſe of a Clyſter-pipe.

Clyſters and Suppoſitories, the cauſe of Diarrhæa and Teneſmus.

Beſides purges, poyſon may cauſe Diarrhæa's and Dyſenteryes. Among which the pouder of a Loadſtone drunk, is the cauſe of a Dyſentery.

Alſo Poyſons, and ſome Meats, Drinks.

Alſo other ſharp and pricking things ſwallowed, but they ſtay ſeldom in the Guts, Meat and Drink by plenty and corruption, or crudity, cauſeth preternatural Dejections, eſpecially when ſwallowed down, and being crude, they lie heavy, breed wind, diſturb, or being moiſt, looſen, or fat, and cauſe ſlipperineſs, and ſo produce a diarrhæa. Or things that eaſily corrupt, cauſe a Diarrhæa ſooner, being turned into bad humors: Of which we ſhall ſpeak. Or things that breed many Excrements, Mud, or Filth, or ſordid Matter, by their plenty and adverſe quality, may cauſe a Diarrhæa.

This may be partly from the Meat that will eaſily be ſo corrupted, and from the Stomach which is apt to pervert them: As we ſhewed in Weakneſs of the Stomach. But if meat remains crude, without any concoction, there is Lientery, when it is much and burdenſom to Nature, and thrown out as taken in. This is when things are taken that either cannot be digeſted, but with great difficulty; or when the ſtomach is ſo weakned, as that it cannot concoct; as I ſhewed in Weakneſs of the Stomach; alſo a Scar left in the ſtomach from a wound, is reported to be a cauſe when theſe cauſes meet, there is a Lientery; and if they be at a certain time from meat that many eat, or the like, there is a popular Lientery, which they ſuppoſe comes from the Air.

Choler is the cauſe of Diarrhæa, Dyſentery, or Teneſmus.

Sharp pricking Humors that burn and corrode, cauſe preternatural Dejections, as yellow and black Choler, which if bred in the ſtomach and guts, or ſent thither from the gall or meſeraicks, by its plenty, or in Diſeaſes, as in Jaundies and Feavers, being mixed with the Flegm and ſlime of the Guts, and with water or ſerum, made milder, cauſeth only a Diarrhæa, which ſends forth moiſt, froath, yellow, or black Excrements, as the Choler is. But if the Choler bemore malignant, ſuch as corrodes and grips the guts, wherein it can lie longer then in the ſtomach, then it produceth

ceth a Dyſentery, with Inflammation or Ulcer, or ſuch a bloody Flux as was mentioned, as Choler is, which flows with the blood and excrements, either yellow, green, or black. Alſo the ſame Choler deſcending to the end of the ſtrait Gut, and there ſticking if it be clammy, by provoking or ulcerating the part, cauſeth Teneſmus. And this may follow a Dyſentery, by reaſon of Choler brought thither by it. This Choler may come from the ſame cauſes, with that of the Diſeaſe Choler; and is chiefly in young people that eat much green Fruit, which corrupt and turn into Choler, and therefore they have the Dyſentery, chiefly in *Autumne*, when the Fruite is plentiful, and the rather, when the Fruit is not kindly but worm-eaten; or as *Rondoletius* ſaith when they eat aſtringent Fruit, which ſtops the paſſage of the former. This Dyſentery is popular or epidemical, when many have it.

Other ſharp Humors are the cauſes of Dyſentery, Dyarrhæa, and Teneſmus.

A Diarrhæa may alſo come from other ſharp Humors that gripe like yellow or black Choler, or are corrupt and malignant, when they are qualified with flegm: Or a Dyſentery or Teneſmus, may come from the ſame, being more ſharp and not qualified. And if theſe Dyſenteryes have a malignant cauſe, they are epidemical. And theſe humors come from evil diet, or humors in the ſtomach and guts, or meſeraicks. As it is often in malignant and peſtilential Feavers, that the putrid humors, or venom in the plague which is very hot, being ſent by the force of Nature to the guts, as the common ſhore, and there retained, doth provoke and prick them, and ſomtimes ulcerate. As I have often obſerved in the ſmall Pox, that the guts have been ulcerated by the humors, which hath cauſed a deadly or long laſting Dyſentery. Theſe are either joyned with the feavers, or follow them. Alſo in other venemous Diſeaſes as in the French Pox, when the malignant humor is carried by Nature or medicines into the guts, as by Quick-ſilver, it will cauſe a Diarrhæa or Dyſentery, as well as a flux or ulcer in the mouth.

Flegm is the cauſe of Diarrhæa, eneſmus, and Flux of the Brain.

Somtimes Flegm mixed with dung or humors or water, cauſeth Diarrhæa's, and is ſomtimes moſt pervalent, eſpecially at the concluſion, when all other excrements are purged away. And this Flegm is bred in the ſtomach aud guts, being ſomtimes wateriſh, ſlimy, or glaſſie from the cauſes thereof; ſomtimes it is ſent thin like water by the meſeraicks, with other humors from divers parts of the body. And this may come from the brain to the ſtomach and guts, being froathy, and cauſe the flux of the brain, according to *Hippocrates* Aphoriſm, which teacheth that they who have froathy excrements, have a flux of Rhewm from the brain. The cauſe of which defluxion of flegm from the brain was mentioned in Defluxes. Alſo it is affirmed that ſalt flegm gathered about the Fundament, may cauſe a Teneſmus. And if it be not very ſharp, there well be no ulcer, but only a ſtraining.

This pricking in this kind of Teneſmus comes not from the ſharpneſs or ſaltneſs of the ſlime, but from its ſticking by which it cleaves to the gut, being very ſenſible, and continually provoketh a needing and ſtraining to diſcharge it.

The Serum or Whey mixeth it ſelf with the Blood, and other other Humors and Excrements. And the greater quantity there is of it, the more thin are the ſtools. Eſpecially in a Diarrhæa, where the ſtools are like water, becauſe the ſerum mixeth with, and moderateth the ſharp and cholerick humors; and this ſerum is made in the firſt concoction for moiſt meat and drink; or it is ſent to the guts by the meſeraicks, and carrieth divers humors with it, either by nature or medicine in time of repletion, and cauſeth a Diarrhæa thus mixed. And it appears that this could not come from the ſerum that ſweats through the meſeraicks, becauſe the quantity is great, and the flux is conſtant, and ſo much cannot be retained in the ſtomach and guts, nor can the moiſture taken in at the mouth cauſe it, being ſomtimes very little: Neither is that an objection, that being mixed with blood, it receives no colour from it; when the ſweat from the whole body and the water that comes from wounds, and to the reins by the emulgents is not bloody: And after a vein is opened, when the blood is ſettled, the water or ſerum is ſeparated from it.

Bloody Serum or Whey is the cauſe of a Liver-flux.

It cometh to paſs, but ſeldom, that Serum is voided in a Liver-flux in great quantity like water, wherein fleſh was waſhed, tinctured with blood, which it receives from the blood in the meſeraicks: And yet in other fluxes of water, are not diſcolour'd or red. The queſtion is how this ſhould be. Some ſay the weakneſs of the liver is the cauſe, and want of ſanguification. And although this may be the cauſe of abundance of ſerum and crude blood which cauſeth a Diarrhæa, yet becauſe the tincture is ſeldom there muſt be another cauſe not ordinary in the liver and meſeraicks. As the thinneſs of the meſeraick blood, or the dilatation or opening of the mouths of the veſſels. And the cauſe hereof is rather the heat then coldneſs of the liver, as appears by the heat, thirſt, and burning about the Hypochondria, with a Feaver ſomtimes, and ſomtimes after; as alſo in regard it is cured by cold things rather then hot.

From this heat of the Liver, and Conſtitution of blood, with the Anaſtomoſis or opening of the Veins cauſed by this heat, it comes to paſs, that the Serum returns the ſame way tinctured with a little blood, and falls into the Guts, cauſing this bloody tincture in the flux of ſerum, as in a Dyſentery from an ulcer that opens the mouths of the veins.

Slime in the ſtomach and guts, is the cauſe of ſlimy Dejections and blood ſlime, is the cauſe of a Dyſentery.

That Slime which beſmeareth the ſtomach and guts, cannot alone cauſe a preternatural Dejection, becauſe it comes ſeldom forth alone, but when it is mixed with other excrements being much in quantity. The cauſe of the abounding of this is clammy meat which breeds excrements. But that ſlime which is in a Dyſentery, if it be voided more then other excrements cauſeth the white Dyſentery, and the ſame cauſeth a Teneſmus. This ſlime from the ulcerated ſubſtance of the guts, which being membranous, cauſeth ſuch matter, as we ſee in the ulcer of the bladder: which at firſt hath ſome ſigns of blood, and is after white matter. And becauſe it is gathered into the ſtrait gut about the Fundament, it being thick, comes forth alone in this Diſeaſe.

Therefore we count this Slime, Matter rather then flegm, which ſome account ſalt flegm, that hath only a force of pricking, when it is not ſo. And the needing in a Teneſmus, comes rather from the hurt of the gut which is very ſenſible, then from this flegm, though ſharp. As for the Slime which *Fernelius* ſaith, is voided without pain, which ſome think to be Matter, it is he ſaith the dregs of blood from the veins of the Fundament, in long melancholick Diſeaſes, as the Whites in women.

We ſhewed formerly how Matter like Slime comes from a Dyſentery and Teneſmus, and alſo from a Colick.

Matter voided by ſtool.

Beſides theſe, Matter in a Dyſentery from an Ulcer is continually voided, and alſo without pain. Which muſt come from a great ulcer that is foul. becauſe there is ſo much, and from a part that is inſenſible, and of no great Functions, becauſe he dieth not ſuddenly, but conſumeth by degrees. This hath been in the meſentery, which is an ignoble part, and ſent by the veins into the guts, as appears by Anatomy. If it ſhould come from farther parts, as liver or ſpleen, it may be brought by the meſeraicks; and then there will be great ſymptoms, as the Dropſie by reaſon of the ulcers there. If it cannot come

come from the breaſt or head, becauſe the matter may not be brought for want of paſſage, though divers have been invented. And if any ſhould paſs, it would be very little, and it muſt paſs through the hollow vein into the branches of the gate-vein, which would rather then paſs the emulgents to the reins and bladder : As I ſhewed in their places.

The Chyle is the Cauſe of the Caliack paſſion.

When the Chyle ſlips through the guts it is called the Cœliack paſſion ; and by reaſon of the diſtribution thereof hindered, it is not carried into the meſeraicks, but gathered into the guts in great quantity, corrupted, or mixed with ſharp humors, and ſo caſt down by ſtool, as it is in quantity and colour, or mixed with other humors. This want of diſtribution, comes either from the weakneſs of the bowels ordained to ſanguifie, which cannot attract the Juyce, or from the obſtruction of the paſſages or meſeraicks. Alſo Chyle made of moiſt and fat meats, doth ſooner paſs through.

Much fat in the excrements cauſeth greaſie Dejections, and ſlipperineſs of guts and excrements, but doth not enlarge them. This comes from eating Fat, Oyl, Butter, that come forth without concoction ; as we ſhewed in a Lientery. And they which teach that fat may be voided by reaſon of the melting and colliquation of the Fat of the Guts, being perſwaded that the guts are fat within, and that that Fat may be diſſolved or ſhaked off, were perſwaded thereunto, becauſe Fat may be carried from the meſentery, or cawle by the fat membranes that are joyned to the guts, (which if it ſhould be, it muſt firſt be melted, that it may paſs the meſeraicks) which being hard to be done, it is not probable that either that Fat or other that is more remote, ſhould paſs. Becauſe there cannot be actual heat enough within to melt it, neither doth the heat of the heart melt the Fat which is about it. Therefore as we ſhewed in the Hectick Feaver, it cannot paſs by urin, ſo can it not paſs here by ſtool : As we ſhewed concerning Matter.

Fat Meats and Drinks, the cauſe of fat ſtools.

We ſhewed how blood may cauſe a flux from the corroſion and ulceration of the guts that flows pure with the excrements in a Dyſentery, or in the Hæmorrhoids or clotted. And how being mixed with ſerum, it may cauſe the Liver-flux.

And we ſhewed how Meat might paſs not changed, in a Lientery.

The Cure.

Firſt, I ſhall begin with thoſe Dejections or Purgings that are moſt difficult, that is the Deſentery, then Teneſmus, then Diarrhæa, then Lientery, Liver-flux, Cœliack or Chyle paſſion, and purulent Dejections, and voiding of fat by ſtool.

The cure of a Dyſentery.

A Dyſentery is a dangerous Diſeaſe that deſtroys Infants young and old, and eſpecially when the Guts are hurt, which is known by the plenty of Blood and fleſhy fibres, and Matter voided, with griping of the Belly. And if there be an Inflammation, there is a Feaver and Convulſion. And it is worſt when yellow, or yolk-like Choler, or green, like Verdegreece, or black is voided. Alſo if the ſtrength ſuddenly fail : And Hiccup following are deadly. It is very obſtinate, if it be conſtant, or if when blood is ſtopped, there be a Lientery or Diarrhæa, or ſtinking Excrements. All theſe fore ſhew death which follows within a week two or three. If a Dyſentery be a ſymptom of a continual malignant or peſtilential Feaver or epidemical, it kills many. Somtimes it ends in a filthy ulcer ; and then when the Dyſentery is paſt, they have long after a purulent Dejection which conſumeth and killeth.

The Cure is by taking away the Cauſe, whether it be Choler or other evil Humors, or corroding Medicines, or Poyſon. By Evacuations and Cleanſers, and by abating the violence of the Lenitives, Stupefactives, and Antidotes, if the Humor be venemous ; and with Coolers, if there be Inflammation. Then we muſt cure the Diſeaſe, which is an Excoriation or Ulceration, with Dryers : As we ſhewed in Ulcers, with Aſtringents that dry, and ſtop the Flux, as followeth.

Among evacuating Remedies, Purges are beſt, to take away the Griping, venemous Humors of what kinds ſoever. And theſe are of the beſt Operation, when the Cauſe lyes deep in the ſmall Guts, unto which Clyſters cannot reach : And when they are given at firſt, before great hurt be done, and often if need require. You muſt make choyce of ſuch Purgers as have an aſtringent quality, to prevent too much Evacuation from the Diſeaſe and Medicine.

And Rhubarb is the beſt firſt torrified, to make it more aſtringent. And then it will be better poudered, but if it be over dryed, it is of no force. Give it at firſt while ſtrength laſts, for if you give it after it requires more torrifying or parching. The doſe is from half a dram to four ſcruples or five, with red Wine, Roſe-water, Plantane, Dock or Sorrel-water, or the like, with Juyce of Quinces, Plantane, or the Syrups of the ſame, or of dryed Roſes, or Myrtles one ounce, or two drams of Acacia. And if you alſo dry up the Ulcer, uſe pouder of burnt Harts horn, ſeed of Roſes and Plantane, and other drying Pouders to be mentioned.

To Rhubarb we add yellow Myrobalans, becauſe theſe purge and bind after, twice as much, becauſe they are weaker.

Alſo the Syrup of Roſes ſolutive, or of red Roſes which bindeth more, made with the Infuſion of Rhubarb one ounce, or one ounce and an half.

In the beginning of a Dyſentery the purging Extract of Quinces, given four or five ſpoonfuls is good, it is thus made. Take *two or three ripe Quinces, paired and ſliced, the Seeds taken out, put them in a glaſſed Veſſels well ſtopped, and put it in another Veſſel of boyling Water four or five hours, keeping the Water from boyling into it.* Then pour off the Juyce which I call purging Extract, gentle, and keep it for uſe.

Of all theſe you may make this Potion, adding things that heal the Ulcer.

Take *Liquoriſh one ounce and an half, Plantane and Roſes each one pugil ; Raiſons one ounce, Tamarinds ſix drams, yellow Myrobalans infuſed in Wine three drams :* boyl them in Hydromel, when it is ſtrained, infuſe *Rhubarb one dram, Spike half a ſcruple,* ſtrain it, and add *Syrup of Quinces, or red Roſes dryed one ounce.*

When the Flux is more ſliny, cholerick, or the Excrements many, and not ſo bloody, give Tryphera Perſica, or Saraſenica *Nicolai* two ounces, with aſtringent Syrup, and convenient Waters ; or diſſolve half an ounce of Triphera Saracenica in a Decoction of Citrine and Indian Myrobalans.

Catholicon is given to one ounce, with Rhubarb and Myrobalans, and the like ; alſo Hiera, Agarick one dram by *Dioſcorides*, which purgeth ſtrongly, and is not ſharp, if it be given with Honey, or Syrup of Roſes, and Rhubarb. Some give Carthamus ſeeds in Whey : Others the Pulp or Decoction of Tamarinds, which allays the heat of Choler. It is dangerous to uſe ſtronger, which wil inflame the Guts.

Vomiting is only alowed in a Dyſentery, when the cauſe reacheth to the ſtomach, and is nouriſhed from it. And if it come from a burning Medicine or poyſon.

Blood-letting will do little good, becauſe little is taken from the Meſeraicks thereby, which ſend the Blood into the Guts, and it weakens. Yet when the Hæmorrhoids open of themſelves, and flow not too much, they do good.

Sweating doth ſtop this Flux, and muſt be uſed while there is ſtrength, with Coverlidds, Bricks, Bottles, or the like

like, provoking of urin doth the ſame, by carrying the matter in part to the Ureters, as with this. Take *of the four great cold Seeds beaten with their ſhells, each two drams; Maiden-hair half an handful, Aſparagus roots one ounce, or Seeds thereof one dram, Sumach three drams, Coriander and Aniſeſeed, each one dram and an half*; boyl them *in Broath*, and let him drink it when he is thirſty.

If the thick Guts are hurt, Clyſters are good, becauſe they reach to the part, but if the Ulcer be deep in the ſmal Guts, they cannot ſo well reach the part, and are not ſo proper; but only to take away pain and the Excrements, and to ſtop the Flux gently. You muſt give them in ſmal quantity, when the great Guts are hurt, and in larger, when the ſmall are hurt, that they may reach the part, which if they do, they muſt be repeated.

Theſe are made of Lenients, Cleanſers, and Aſtringents, againſt the ſharp corroding Humors, and the Ulcer.

Lenitive Clyſters allay the ſharpneſs of Humors, and defend the Guts, take away pain, prevent further hurt, are given at any time, alone, or mixed, as with Stupefactives to take away pain, and ſtop the Flux. Theſe are good alſo to cure the Ulcer, if they be mixed with Cleanſers and Dryers.

Cleanſing Clyſters muſt be firſt given to take away the Humor that provoketh, and waſh the Ulcer, with dryers. And muſt be continued while the Ulcer is foul; and leaſt theſe ſhould prick, the parts being very ſenſible, or inflame them, they muſt be moderate, except the Ulcer be very foul: And then you uſe Lenitives after, if they cauſe pain, or mix Lenitives therewith.

Drying Clyſters muſt be uſed after cleanſing, to heal the Ulcer, with which uſe things to glew: As we ſhewed in Excoriation and Ulcers. Among which, they which dry moſt, and bind are beſt. Theſe if they be ſtrong, are uſed in the concluſion, after weaker, mixed with cleanſers, if the Ulcer be foul. And when we uſe ſtrong Aſtringents for the violence of the Flux, we add glutinous things, that they may not exaſperate: And we do not hinder healing, but cauſe it to be more ſafely done. Theſe forms following are beſt.

Among lenitive Clyſters, Milk doth not only take away pain, but cleanſeth and healeth. That cleanſeth moſt which hath moſt Whey. And it will heal more, if you quench Stones or Iron in it, to conſume the Whey.

It is more operative, and takes away pain better, if to one pint you add one or two yolks of Eggs, or four ounces of Mucilage of Fleabane, or Quince ſeeds, or one ounce of freſh Suet, which heals Excoriations: As was ſhewed, Goats ſuet is beſt, and then Dears, eſpecially that taken from the Kidneys, which is hardeſt. This in a great pain is given with an equal proportion of Oyl of Roſes.

When we muſt cleanſe and leniſie together, we add one ounce and an half of Sugar, or Honey to the Milk. And if we will heal or glew more, three or four ounces of the Juyce of Plantane.

Cream of Barley, or Almonds, or an Emulſion with Rice, is good to be injected.

Mutton-broath, or Chicken-broath, with yolks of Egs, or Mucilages, are good here, as in the Colick.

A lenitive glutinating Decoction. Take *Marſh-mallow roots one ounce, Barley or Rice one pugil, Line-ſeed, or Fænugreek, Quince ſeeds one ounce, Fleabane ſeeds half an ounce*, and againſt wind, *Aniſe-ſeeds two drams, Chamomil, or Dill flowers one pugil*: make a Decoction *in Milk or Broath*, adding *yolks of Eggs, Suet, and Oyl, as in the Clyſter of Milk*.

To all theſe Decoctions, you may add in time of pain Philonium one or two drams, eſpecially Perſicum, which ſtops Fluxes, or one or two ſcruples of Cynogloſs pills, or as I have done often with good ſucceſs, one ounce and an half of Syrup of Poppies.

You may uſe one ſcruple, or one dram of Opium with the former, but it is better when it is diſſolved in Compoſitions, and fermented.

In time of extream pain, we are conſtrained to uſe oyls alone, which otherwiſe being greaſie, and enemies to the Ulcers, we omit them, as Oyl of ſweet Almonds, or of Roſes that is more aſtringent, eſpecially Omphacine, or a little Oyl of Quinces, or Myrtles, with Mucilages, and yolks of Eggs.

The common cleanſing Clyſter is this. Take *Barley-water one pint, courſe Sugar, or Honey two ounces.*

When we will leniſie alſo, add to it two yolks of Eggs. And to aſtringe, uſe Oyl of Roſes inſtead of common oyl, and one dram of Turpentine, diſſolved with the yolk of an Egg, to cleanſe and heal.

Whey alone, or Hydromel, that is mead, cleanſeth, to which you may add the former.

Another cleanſing Clyſter. Take *Liquoriſh one ounce and an half, Figgs, Raiſons, each two ounces; Bran one pugil, Barley, Peaſe, Lentils, or Lupines two ounces*: boyl them *in Whey, or Mead*, and diſſolve therein *Sugar, or Honey*.

A ſtronger in foul Ulcers, add to the former Pellitory, and Beets, or Centaury, Wormwood, and Gentian, boyled in weak Lye. And if corruption follow, uſe ſtronger, as Lye, or Piſs, ſalt Water, Brine, or pickl'd. Some uſe Ægyptiacum, as in outward Ulcers; or Oyntments of Orpiment. The ſafeſt of which are mentioned in the Ulcers of the Mouth; and are to be carefully uſed with Milk, Barley-Cream, or Rice, and the like.

To glew and heal an Ulcer, a gentle drying Clyſter is made of burnt Milk, with Flints or Steel quenched therein, and Roſes boyled,

Another is of Barley-water, and Rice parched, and one pugil of red Roſes, with two yolks of roaſted Eggs, Honey of Roſes, and if you will have it ſtronger, one ounce of Juyce of Plantane.

The third Clyſter to glew and aſtringe. Take *Comfrey-roots, and Mullein, each one ounce; Plantane, and Conſound, each one handful; red Roſes, and parched Barley, each one pugil; Myrtle ſeeds two drams, Grapes half an ounce*: boyl them in Ciſtern-water, and diſſolve *Honey of Roſes one ounce and an half, a White of an Eg, or Gum Traganth one ounce, Goats ſuet two ounces, Juyce of Plantane, or Solomons-ſeal one ounce*: make a Clyſter.

The fourth Clyſter to aſtringe and dry the Ulcer. Take *Roots of Snakeweed, or Tormentil one ounce and an half, Comfrey one ounce, Shepheards purſe, or Rod, Solomons ſeal, or Rupturewort, Horſtayl, Mouſear, each one handful; Pomegranate flowers, Acorn-cupps, Cypreſs-nuts, each two drams; Lentils, and parched Rice, each one pugil*; boyl them *in Forge-water*, add *Juyce of Plantane two ounces, and two yolks of roaſted Eggs*: make a Clyſter.

To theſe Decoctions Aſtringents and Healers may be added, as Sanicle, Winter-green, golden Rod, & other wound-herbs; alſo Myrtles, Maſtick-tree, Olive, Sumach, Ceterach, Agrimony, Brambles, Bloodwort, Oſier, Sparrow-tongue, Flowers of Chamæleon, Galls, Pomegranate-peels, and the Juyces of aſtringent Fruits, and Juyces of Plants aforeſaid.

Juyce of Plantane alone, or with Milk, or Barley-water is good, two drams of Gum Traganth, diſſolved in a Clyſter, or infuſed in Roſe and Plantane water, and ſo mixed, is excellent.

The Infuſion of Gum Traganth, with Juyce of Plantane or Goats ſuet, is alſo good.

Alſo the Mucilage of Quince, or Fleabane ſeed, with water of Plantane, or Shepheards-purſe, and an aſtringent Decoction.

Gum Arabick is as good as Traganth, alſo Frankincenſe, Maſtick, Sarcocol: theſe diſſolved, glutinate, and do not exaſperate the Ulcer, as ſtrong Aſtringents.

Dryed Juyces, as Acacia, Hypociſtis, Dragons blood, a dram or two diſſolved in Clyſters cauſe aſtringency.

Alſo red Wine from the grinding of the Bloodſtone, with Plantane, or Roſe-water two drams, added to the reſt, doth glutinate and ſtop the Flux of Blood.

Alſo fat Earths that are not rough, but drying and ſmooth, as Bole, and Terra Lemnia, are good to be mixed two drams, with the former.

The Troches of Amber, or the white troches of *Rhaſis*, two drams, with Milk, Juyce of Plantane, or Decoctions, or with other Clyſters, are good here, as in the Excoriations and Ulcer of the Bladder. And if you add Opium, it will abate the pain.

Other Pouders are not neceſſary, becauſe they ſettle at the bottom, and provoke and exaſperate the part: Yet ſome add burnt Paper, and burnt Vitriol.

Oyntments are too greaſie, as of Roſes, Pompholyx, Diapalma, Divinum, though ſome uſe them.

Some commend the Blood of a Dear in a Dyſentery.

If the Diſeaſe be in the upper Guts, there are other Medicines to be taken at the Mouth, beſides Purges: to lenifie, cleanſe, and cure.

Cow milk lenifieth, cleanſeth, and healeth all inward Ulcers, and is given with Honey, or Sugar of Roſes, when you will cleanſe, or Goats milk.

But if you deſire to heal more, give Cow or Sheeps-milk, which hath had Flints, Iron, or Steel quenched therein.

Take *three ounces of Cow milk, one ounce of Juyce of Plantane, and as much of Sugar of Roſes*, and it will heal.

You may boyl Comfrey roots in the Milk.

Veal-broath that is ſtrong of the Fleſh, is beſt.

Alſo Rice-porrage is good to heal.

And a Decoction of Barley, and Liquoriſh, with Sugar, or Honey, to cleanſe.

A healing Decoction. Take *Roots of Tormentil one ounce, Comfrey and Marſh-mallows, each half an ounce; Plantane, Shepheards-purſe, each one handful; red Roſes dryed one pugil, Sumach, or Grapeſtones two drams*: boyl them in Rain-water, *and a little red Wine*, add to the ſtraining *Sugar of Roſes*. Let him drink it at twice or thrice.

Or, Take *Cynkfoyl roots, or Biſtort, Snakeweed one ounce, Water-lillies ſix drams, Tarrow, or Horſtayl one handful, wild Vine one pugil, Plantane ſeeds, and Sorrel ſeeds, and Dock ſeeds, each two drams*; boyl them *in Plantane-water, and a little Wine*, and diſſolve therein the *Syrup of Quinces*, or the like: make a Potion, give it as the former.

You may add to theſe Decoctions the Roots of Avens, Fern, Sorrel, Polemount, Water-plantane, and theſe wound Herbs, as Conſound, Wintergreen, Mouſear, Straw-berry leaves, wild Tanſey, Sanicle, golden Rod, Willow-herb, Scordium, Agrimony, Knot-graſs, or Rupturewort, Harts tongue, Balſom, Perwinkle, Oak leaves, Brambles, Myrtles, and Maſtick-tree. To theſe we add Diſcuſſers of wind, as Chamomil flowers, Aniſe-ſeeds.

We mix Rhubarb to take away the Cauſe of the Diſeaſe. As, Take *Rhubarb parched one dram, Coriander parched two drams*, infuſe them *in red Wine, or Juyce of Quinces*; let them boyl, and ſtrain them, add *Syrup of dryed Roſes one ounce and an half*: make a Potion for two doſes. If you add *one dram of Acacia, or Hypociſtis*, it will be ſtronger.

Or *two or three drams of Bole, or Spodium, or half an ounce of Maſtick, boyled alone in Roſe or Plantane-water.*

Dioſcorides commends Wax boyled in Broath.

The Decoction of Aſs dung is counted a ſecret, to be drunk after boyled in wine, with things to take away the ſcent.

The Decoction of Earth-worms is alſo good, but let not the Patient know it.

Phyſical Wines are made of burnt red wine, with Steel, or Gold quenched therein, or Tormentil, and Snakeweed roots boyled, which makes the wine more aſtringent, and not unpleaſant. To which you may add Sugar, or Cinnamon that it may be like Hippocras.

You may boyl ripe dryed Sloes in red wine, and it will be aſtringent and pleaſant, and other aſtringent Fruits.

Some highly commend Rice boyled in red wine.

Alſo Juyces, as of Quinces boyled, are good; one ſpoonful, or two at a time, or of other Fruits that are not too ſour to cauſe torments, as of Pears, Pomegranates of the middle ſort, of which wine is made, preſſed with the peels. Alſo the Juyce of Cornil-berries, and the like.

Three or four ounces of the raw Juyce of Plantane heals, and takes away Inflammation alone, or you may give it with Milk or Broath.

Hollerius ſaith that the Juyce of Ground-Ivy drunken, hath ſaved the lives of many.

Some give the milkie Juyce of Engliſh Galangal.

Some ſharp Syrups not too ſour, are given by ſpoonfuls, as of Quinces alone, or boyl'd in Wine, Myrtles, or red Roſes, or of Juyce of Plantane, or the Decoctions mentioned, with Sugar. Boyl one ounce, of Water-creſs ſeeds parched in a pint of Syrup of Quinces.

Alſo Juleps are good, and quench thirſt, as that of Roſes, or Plantane water boyled.

Or give the Syrup with ſteeled water, or ſtilled waters, or Roſe budds, or of Privet, Plantane, Shepheards-purſe, Oak, Goof-graſs.

Let the Diet be of nouriſhing Papps.

As of boyled Rice in Milk, with yolks of Eggs, and Juyce of Ground-Ivy, by which *Lerius* in his Hiſtory, ſaith many Sea-men almoſt killed with Dyſenteries, have been recovered: Alſo Rice boyled in Almond milk. And if Steel or Gold be quenched in the Milk, it is the better.

Alſo Starch boyled with Eggs beaten, and with Roſe-water, Sugar, and Butter, or Veal ſuet, is good.

Alſo Milium boyled in Milk, with yolks of Eggs, or drink the pouder thereof, with a roaſted Eg.

Oate-meal, or the Grewel made thereof is uſed in *Germany*.

To theſe Papps of Rice, Oats, Starch, Milium, you may add Bean flower, Tormentil roots, ſeeds of Plantane, Sumach, and Bole.

Or two drams of Virgins wax ſliced and boyled in the ſame.

Bread alſo made with whites of Eggs, Pouder of Galls, or Pomegranate peels, is good to be given in Pouder, with Wine.

Dioſcorides commends Beans boyled in Vinegar and water; others commend Lentils.

Alſo Eggs poached in Vinegar or fryed, till hard, with one dram of new wax, to which may be added pouder of Sumach, Plantane ſeeds, or Hemp.

The Blood of a Goat or Dear fryed, is commended by *Dioſcorides*. And chiefly that *of an Hare, with Barley-meal, alſo a roaſted Turtle ſtuffed with Myrtle-berries, and new Wax, each two drams; or two drams of Frankincenſe, and one dram of dryed Pigeons blood, and other Aſtringents, as Plantane ſeed, Roſes, Sumach, and Cinnamon.*

Among Fruits, Quinces, Pears, and Apples that are ſharp, roaſted, or boyled, are the beſt: Alſo ſweet Meats made thereof. Or roaſt a Pear, or Quince, with Wax, and let him eat it.

Alſo Medlars, Services, Cornil-berries, Cherries, and ſharp Plums before they are ripe, are aſtringent.

Alſo Goof-berries are aſtringent, and Bramble-berries. And Mulberries, but they cauſe pain, and therefore are to be uſed warily.

Dioſcorides commends the Berries of the Lote-tree, and Bar-berries, and the Huskes of Beans.

Alſo roaſted Cheſnuts, and Acorns, with Almonds not roaſted, but theſe will clog a weak Stomach.

Purſlane is the beſt pot-herb for a Dyſentery, it takes away the ſharpneſs.

There are divers Pouders which dry and bind, or have a ſecret quality, given alone, or mixed from one dram to one dram and an half, commonly with ſharp red Wine, or with ſteeled Water, Broath, or Milk, Plantane water, or the like, with Sugar, Honey, or proper Syrups.

The Pouder of the Roots of Tormentil, Snakeweed, are not ill-taſted. Water-lilly roots do wonders in Dyſenteries: Alſo Comfrey roots, wild Sage, and Avens roots.

Dioſco-

Dioſcorides commends the Pouder of Yarrow, Fleabane, Scordium, and the tops of Tragus; alſo Mouſear, Cudwort, Sun-flower with the Roots, the middle of the root of Mullein, Horſtayl, Balſamine, or the like, mentioned for Decoctions.

Flowers of Ivy, Ciſtus, Palma Chriſti, Flower gentle, and Pomegranate flowers. Alſo red Roſe cakes: Alſo the Fruit of the Roſe, with its down and ſeeds, and Bar-berries.

Roaſt a Pomegranate, and give it in Pouder.

Alſo Seeds of red Roſes, Pomegranates, Raiſons, Grapes.

Seeds of Water-creſſes alone, or with others, is counted an excellent Remedy againſt a Dyſentery, and becauſe they are ſharp and burning, they are firſt parched. Alſo Tamariſk ſeed.

The Seeds alſo of Docks, and Bloodwort, or Sorrel.

The Pouder of roaſted Acorns doth wonders. Alſo of Cheſnuts, or of Beech maſt.

The Down of Cheſnuts within the ſhell, as alſo of Acorns, and Hazel-nuts, is good in pouder.

Frankincenſe, Maſtick, Myrrh, Traganth, ſwallowed or drunk in pouder.

The pizle of a Dear alſo poudered, and drunk in wine.

Alſo burnt Harts horn, or unburnt, and the pouder of Ox ſhanks.

The Runnet alſo of a Hare, or Kid, or Mare, is commended by *Dioſcorides*.

He alſo preſcribeth Goats ſuet, with Batley-flower, and Roſes.

Alſo Hares, Dogs, or Swins dung, is given with Milk that hath had Steel quenched therein.

Alſo Bole, or other fat Earth, as that of Lemnos, red Coral, Cryſtal, Pearl, Sapphyres, Smarag'ds.

The Chymiſts commend the tincture of Smaragds, as ſpecifical in a Dyſentery: It is thus made. Let the ſparkes or pieces of Smaragds be ground finely upon a Marble, with the Urin of a Boy, or diſtilled Vinegar, or Juyce of Lemmons, and the tincture drawn out at the fire. And then let it be evaporated, till it be a grey pouder, then draw out the green tincture with ſpirit of wine, and then evaporate the ſpirit of wine, and let it be brought to an Eſſence at the bottom; two or five tops of this they ſay, taken with Plantane-water, cureth Dyſenteries miraculouſly.

Some give Allum with an Eg.

And *Dioſcorides* gives Salt with red Roſe ſeeds for ſauce with Meat.

There are divers Pouders compound of theſe, to be given in the like quantity, or with Sugar in a greater quantity, with a Sop in Wine.

The firſt is: Take *Roots of Tormentil two drams, Snakeweed one dram, Seeds of Docks and Sorrel, each one dram and an half; red Coral half a dram.*

Another: Take *half of this Pouder that is three drams, Seeds of red Roſes and Myrtles, each one dram; Pomegranate flowers, burnt Harts horn, or Ivory, each half a dram; Pearl half a ſcruple.*

The third Pouder more aſtringent. Take *with the former Galls one dram, Sanguis Draconis, or Acacia half a dram, Bole, or Terra Lemnia one dram, and half a dram of Bloodſtone which is ſtronger.*

A Pouder of Acorns which bindeth and healeth wonderfully. Take *roaſted Acorn kernels one ounce, Coriander ſeed prepared one dram and an half, Purſlane and Fleabane-ſeed, each half a dram;* you may add *roaſted Cheſnuts.*

If you will heal more, mix *Starch one dram and half, Gum Traganth a little parched one dram.*

And if you will dry and aſtringe more, mix it *with a dram or two of the former Pouders.*

Aſhes alſo are highly commended, as of a quick Hare, burnt in an earthen pot well ſtopped.

Land-turtles, or Snails alſo burnt with their ſhells.

Alſo Pouder of Mans bones, or aſhes in red wine, or ſteeled wine.

Theſe may be mixed with other Pouders, as Bole, Dragons blood, and Mummy, with pouder of Turtles, or pouder of Galls, with aſhes of a Turtle, and a little white Pepper.

Alſo theſe Aſhes following. Dip a hempen Cloath in two parts of Plantane-water, and one of Roſe-vinegar, in which a little Allum, and Bole are diſſolved, then dry it, and burn it to aſhes.

Alſo the Troches of Amber, burnt Ivory, or ſealed Earth, with Sorrel ſeeds, Ramich *half a dram*, taken every day: Give in pouder, with red Wine, or other proper Liquor, Sugar of Roſes, or convenient Syrups, or with old Conſerve of Roſes, or Syrup of Myrtles: make Pills or a Bolus.

Theſe Electuaries following are made of Conſerves and Candyes. Take *old Conſerve of Roſes, and Marmulate of Quinces, each one ounce; Conſerve of Comfrey roots half an ounce, Coral two drams; Troches of ſealed Earth, or the like, ſimple or compound one dram, parched Nutmeg and Cinnamon, each half a dram; Sugar of Roſes,* as much as will make a Mixture.

Or, Take *the Conſerves and Candyes mentioned, with thoſe of Services, Cornils, Roſes, Medlars, and other Aſtringents, Pouder of Rhubarb parched one dram;* mix them *with ſyrup of Quinces, or Juyces or Syrups mentioned.*

Micleta Nicolai of Myrobalans, Maſtick, Gum Arabick, Sumach, Pomegranate flowers, burnt Ivory, Water-creſſ-ſeeds, and others that expel wind, is good in Dyſenteries, and other Fluxes.

Two drams of Watercreeſs-ſeeds parched, and poudered, boyled in Syrup of Quinces, till they be thick, and three ſpoonfuls given at once, is excellent.

Another that lenifieth and healeth. Take *Mucilage of Quince ſeeds, Comfrey roots, Infuſion of Gum Traganth, all made with Roſe-water one ounce, Starch one dram, red Coral two drams, Bole one dram, Pomegranate flowers half a dram, Juyce of Services, Cornil-berries, or Marmalade of Quinces two ounces, Sugar of Roſes one ounce*: make an Electuarie, give *two drams.*

Narcoticks as we ſaid in Clyſters, aſſwage pain and ſtop Fluxes, and they do better taken at the Mouth, cauſing reſt and ſleep, which the Dyſentery hindereth, and ſo do increaſe ſtrength: theſe are to be given as oft as pain and watching require, for nothing doth better allay the expulſive Faculty,

Philonium Perſicum is beſt, *one dram*, and a little more.

Alſo pills of Dogs tongue called *Cynogloſs*, ſtay Defluxions, and are good with Juyce of Plantane and Roſes, and other aſtringents from *half a ſcruple, to a ſcruple.*

Troches of Amber, with Opium, do alſo cure Ulcers, and other Narcoticks, mentioned in the Colick and Stone, here are good, if mixed with aſtringents, as you mix Syrup of Myrtles, with ſyrup of Poppies, or Diacodium, and diſſolve them with plantane-water, and add a little Diamargariton frigidum, or boyl white poppies in Roſe-water.

Or mix Bole, Terra Lemnia, Galls, Pomegranate-flowers, Acacia, Hypociſtis, with Treacle, Mithridate, Athanaſia, with the like Confections, or Narcoticks.

Or if you add to the Pouders and Electuaries mentioned, a little Opium well prepared: As we ſhewed.

As for external Medicines, anoint the Belly with Oyl of Quinces, Myrtles, Roſes, or Oyl omphacine, if you will bind more, or add the third part of Vinegar, then boyl them till the Vinegar is conſumed. And if the Stomach be diſordered, add Oyl of Maſtick, or Wormwood. If the pain be great, add Oyl of Chamomil, or ſweet Almonds, if there be Inflammation or Heat, Oyl of Violets. Some anoint the Fundament with theſe.

After anointing, ſprinkle theſe pouders following.

The firſt: Take *Myrtle-berries, or Bar-berries, or Grapes, or Raiſon-ſtones, half an ounce, Galls, or Pomegranate peels, Cypreſs-nuts, or Acorn-cupps, each two drams; red Roſes, or Pomegranate flowers one dram and an half, Maſtick, or Frankincenſe one dram.*

Ano-

Another ſtronger : Take *the Pouder mentioned, half an ounce, Bole two drams, Sanguis Draconis, Acacia, or Hipociſtis, each one dram ; Sumach one dram and an half, red Coral burnt one dram.*

The third is made of the troches of ſealed Earth, or of Bole, or Amber, with other Aſtringents.

Of theſe pouders is made an Oyntment, with proper Oyl and Wax.

Alſo an Emplaſter with aſtringent Oyl, Roſin, and Pitch, with Aloes, and Varniſh, *each two drams.*

Or this aſtringent Plaiſter. Take *Bole ſix drams, Frankincenſe half an ounce, Dragons blood, Maſtick, Mummy, each two drams ; with white of an Eg, and Vinegar,* make a Plaiſter, and tye it under the Navel with a Clout.

This Cataplaſm is excellent. Take *green Quinces or dry as they are kept, or Pears, or other Fruit that is aſtringent, pulped four ounces, the Cruſt of Bread burnt and often ſprinkled with Roſe-vinegar at a time two ounces,* boyl them *in red Wine, Oyl of Roſes emphacine,* beat them, and add *Pouder of Galls ſix drams, Bole, Maſtick, each half an ounce ; or one ounce of the compound Pouders mentioned.*

Inſtead of theſe, apply Mullein, and the Roots, Shepheards-purſe, Plantane, Comfrey roots, red Roſes boyled in Oyl of Roſes, and beaten up with the pouders mentioned.

The Cawle of a Weather, or Goat, or Lamb, applyed hot, as is ſaid in the Colick, doth take away pains in Children. And it muſt be taken anointed with Oyl that is aſtringent, as of Quinces, or Myrtles : Or add pouders of ſimples mentioned, or pouder of Mullein. Cumminſeed ſteeped in Vinegar, and parched, and applied to the Belly, doth the ſame.

Alſo the Emplaſter of *Meſue* called Diaphænicon.

Alſo a Rowler ſteep'd in Vinegar, and bound about the Belly.

Alſo Cupping-glaſſes applied to the Navel, or Center of the Belly, or on both ſides, about the Groyns, are good to ſtay a great Flux.

Foment the Belly and Fundament with a Decoction of aſtringent Herbs, as of Mullein with the Roots, Plantane, Solonions-ſeal, Oak leaves, Pears, Quinces, Services, Cornil-tree, Myrtles, Bar-berries, red Roſes, Pomegranate flowers, Sumach, Fern roots, white Chamelion, Pomegranate peels, pine-nuts, Acorn-cupps, Galls, Myrtles, Grape ſeeds made in red Wine, Vinegar, and ſteeled Water.

You may foment the Belly with the Oyls mentioned, to anoint, adding a little Vinegar, and Juyce of proper Herbs.

Dioſcorides adviſeth, that the Belly be anointed with the Broath of a Sheath-fiſh, River-whayl. And to waſh the Feet in the Decoction hot, before mentioned, is good.

And it is as good, if they be waſhed with a Decoction of Steel, or Iron, in ſtrong Vinegar.

'Tis alſo good to let the Vapour of theſe Fomentations be taken up into the Fundament, or the Vapour of the decoction of Eels.

Alſo a Fume of thoſe Roſins mentioned in Teneſmus, burnt upon Coales, or hot Iron ; or of the pouder of Mullein ; or dryed Aſſes dung, or the Fume of ſtrong red Vinegar, after a red hot Iron is quenched therein, in which Vinegar you may boyl the aſtringents.

The Suppoſitories mentioned in Teneſmus, as that of Suet, which allay pain, are alſo good.

It is good after ſtools to cleanſe the Fundament with Mullein, or Haresfoot leaves, which are ſoft, and ſtrengthen : And alſo with Marſh-mallow leaves.

As for Diet : Let the Meat be of good Juyce proper for the Diſeaſe, as Milk, Eggs, Papps, and the like ; Or boyled in Iron-waters, or Roſe-water, with the Pouders and Juyces mentioned. Let the Drink be ſteeled Water, or Almond milk, or red Wine mixed with ſteeled water. Let all fat, ſharp, and ſour things be avoided.

Let the Patient be at reſt, and not move from Bed, but void the Excrements with a Bed-pan, or the like.

And if there be another Diſeaſe joyned therewith of the Liver and Spleen : then if the cholers come from the Liver, or there be a Flux of the Liver, which is moſt to be feared, and is deadly ; the Liver muſt chiefly be regarded, and Epithems, and Cérots proper, muſt be applied, mentioned in the Flux of the Liver.

And if there be pain and weakneſs of the Stomach, you muſt mix things proper for it, with other aſtringents, as Maſtick, Roſes, Wormwood, as are mentioned in the weakneſs of the Stomach.

The Cure of the bloody Flux without ulceration.

Other bloody Fluxes are from the opening of the Meſeraick veins, (beſides the Dyſentery and Liver-flux) with an Inflamation thereupon : And are like a Dyſentery, only there is no Ulcer. Yet are they not ſo obſtinate and dangerous as a Dyſentery, if the Inflammation be abated. And they ſooner vaniſh then a Dyſentery, if they be well ordered. But if the Inflammation and Feaver increaſe, they die of Convulſions through pain, as in the Colick. Or if they tend to Impoſthumation, they are changed into a true Dyſentery, which leaves a filthy Ulcer from which matter is voided by ſtool. In the Cure of this Diſeaſe, the cauſe which provoked it, if it perſiſt, muſt be removed, with the ſame Emptiers and Cleanſers, as in a Dyſentery, only they muſt be milder, in regard of the Inflammation. And Coolers muſt be uſed as in a Dyſentery, with Inflammation, and the Colick. Then you muſt have regard to the Meſeraicks, the Inflammation being gone, and ſtop the Flux, with ſuch aſtringents as are mentioned in the Dyſentery. And if the Inflammation tends to an Impoſthume, and ſo to an Ulcer, then uſe the things mentioned in Dyſenteries for Exulceration.

The Cure of clotted blood voided by ſtool.

If much clotted Blood that is black, be voided from the opening of the veſſels, by reaſon of ſtrong purging, or the like, or by vomiting, it is dangerous : And we have known ſome die ſuddenly thereby. For the Cure thereof, you muſt uſe ſuch things inward and outward : As we mentioned in Vomiting of Blood.

The Cure of Teneſmus.

A Teneſmus is leſs dangerous then a Dyſentery, becauſe the Cauſe is in the end of the Guts, which may be eaſily reached with Medicines, only the difficulty is cauſed, and the cure prolonged, by the pricking and provoking to ſtool, which will not let a Medicine be retained, though it be gentle ; and by the foulneſs of the Ulcer.

The end of curing is according to the diverſity of the cauſe. For if it be the firſt kind of a teneſmus with ulceration, and voiding of ſlimy matter with blood, or if it come of it ſelf or follow a dyſentery ; in regard the ulcer is in the ſtrait Gut, it muſt be cured as a dyſentery, with the like medicines. But if only Irritation produce the other kind of teneſmus, in which the Excrements are cholerick and ſharp, the remedies muſt be ſuch as abate the ſharpneſs and heat, and then ſuch as cleanſe and heal. In the third kind of teneſmus, where there is needing without Excretion, you muſt remove it with reſpect to the cauſe, as if it come from hard Excrements, they muſt be mollified, if from cold, the part muſt be warmed. If it come from a Stone in the Bladder that paſſeth the Gut, or from worms, or from the paſſage of the Bladder : the cure was ſhewed in thoſe diſeaſes. In other cauſes you muſt uſe theſe remedies following.

Purges are ſeldom given, becauſe the Humor that cauſeth it, is in the extremities of the Guts ; except they be to take away the antecedent cauſe, which may increaſe the diſeaſe. And then uſe ſuch as are preſcribed for a dyſentery, if there be an ulcer, ſuch as purge and bind. If the cauſe be otherwiſe, uſe other Evacuations, ſuch as are gentle, leaſt the belly be provoked too much.

Things given at the mouth, can have but little operation

on open the Guts which are ſo remote; yet if they be given in great quantities to lenifie and heal the Ulcer, or often, their vertue will reach to the part. As Milk, or Barley water drunk much and often. The Decoction of Bettony, and Sage, mentioned againſt the teneſmus.

Clyſters are chiefly given in this caſe, becauſe they come near to the part affected, and waſh it; and that they may be long kept, they muſt be little in quantity, and be given often with care that the pipe offend not.

Lenifying Clyſters are good in all ſorts of teneſmus, whether the part be corroded, ulcerated, or provoked by ſtraining and pain, to mitigate the pain, and allay the ſharpneſs. *T*heſe were preſcribed in Dyſentery, of Milk, Decoctions, and Oyls, as you will have them cleanſe or heal.

If there be a ſtinking Ulcer in teneſmus, or pricking from ſlime, you muſt uſe cleanſing Clyſters: As in a diſentery of Whey, Water, and Honey, Barley-water, and the like.

Healing Clyſters are only uſed in teneſmus from ulceration, made of things mentioned in a Dyſentery.

*T*urpentine unwaſhed or waſhed in Plantane water, or Nightſhade water, put into theſe Clyſters, makes them cleanſe and heal better.

Mollifying Clyſters are uſed in a teneſmus, when the Excrements are hard. *T*o which you may add Laxatives, if there be a needing, and no voiding of ſtool. If the Humor be cold, or cauſed by cold or wind, uſe things to heat and diſcuſs wind, and things gently warm do alſo aſſwage pain. When we will mollifie and looſen, we take the decoction of the five mollifying Herbs, Line-ſeeds Fœnugreek, with Oyl and other Fats that looſen. If we will heat, and expel wind, we uſe hot Herbs, as Organ, Calamints, both Penny-royals, Baulm, Hyſop, Sage, Marjoram, Bay leaves, Rue, Flowers of Chamomil, Melilot, Dill, Roſemary, Stœchas, or French Lavender, Caraway, and Fennel ſeeds. Such Clyſters are mentioned in the Colick from Excrements, Wind, and Cold.

In every teneſmus you may uſe Suppoſitories to abate pain, and then ſuch as cure Corroſions and Ulcers, if they cauſe it: theſe muſt do good to the part which they touch, if they can be retained, for the part is ſo ſenſible, that it is provoked by the touch of any hard thing, therefore the Suppoſitories muſt be gently made of theſe following.

Goats ſuet made like a Suppoſitory, takes away pain and Excoriation.

And it is better, if you firſt melt down the Suet with Poppy, and Henbane ſeeds, and then caſt it into a mould like a Suppoſitory, to take away pain. And alſo if you put ſome drops of Oyl of thoſe Seeds, *or half a ſcruple* of Opium diſſolved in Oyl of ſweet Almonds.

And it will heal better, if you add Starch, or Gum traganth poudered or infuſed in plantane-water.

Or thus, infuſe a little Gum traganth in plantane water, let it not be too thin, and mix it with Mucilage of Fleabane, or Quinces, and the yolk of a roaſted Egg, and while they are hot, with a little white Wax: make a ſuppoſitory, if it be too ſoft, dip Cotton, or Silk therein, and apply it. *T*o theſe you may add the Narcoticks mentioned.

*T*o theſe pouders may be added to cure great Corroſion, but they muſt be very fine, leaſt they offend. As of Ceruſs, *T*utty prepared, Bole, Pomegranate flowers, and other dryers that are not ſharp.

If you will aſtringe more, add the Juyce of Sloes, Dragons blood, with the Infuſion of Gum Traganth.

Rhaſis makes a healing and anodine Suppoſitory of Lycium, which is the Juyce of Brambles.

When the Excrements are hard, uſe mollifying Suppoſitories and Laxatives, with hot things to expel wind: As we ſhewed in Clyſters for the Colick. Some are made of Labdanum, and Storax, with hot Oyls.

*T*heFumes and Vapors mentioned for a dyſentery, are good here. Beſides which, make Fumes of ſtrong dryers that ſmoak much, as of Pitch, Bitumen, Amber, Colophony, Turpentine, Roſin, Sarcocol. Some add a little Brimſtone, and ſteep them firſt in Vinegar.

If you muſt heat more, uſe the Vapour of the Clyſter there mentioned, or the Fume of Savine, boyled in Wine, and Vinegar.

You may make a Fomentation to heal the Ulcer in Teneſmus of Plants mentioned in the Dyſentery, or a Bath.

A Fomentation of the Decoction of Myrrh, cureth a teneſmus that follows a dyſentery.

If much Blood be voided. Take *Mullein, with the Roots, two handfuls, red Roſes one pugil, Pomegranate peels, and Galls, each half an ounce*; boyl them *in two parts of Iron-water, and one of Wine.* You may add *half an ounce of Prmegranate flowers, or of Pine barks.*

It is ſtronger with *half an ounce of Allum.*

To heat, you may make Fomentations of Plants in the Clyſters mentioned, for the Fundament, and lower parts of the Belly: And they may ſit in the ſame. To which, if there be Corroſion, we add Plantane, and Mullein, or Mullein only boyled in Wine, if the Hæmorrhoids be open.

Or foment with warm Water, Oyl, and Wine, or Oyl of Chamomil, Dill, Rue, &c.

Uſe the Oyntments mentioned for Ulcers in the diſentery.

When there is great pain in Teneſmus, anoint with Oyl of Roſes, Violets, Water-lillies, Mucilage of Fleabane, yolks of Eggs, or the like, mentioned in the Hæmorrhoids.

If you muſt heat, uſe Oyl of Chamomil, Dill, Bayes Rue, and the like.

You may make Cataplaſms of the ſame Ingredients.

A warm Anodine bag is made of Milium, Bran, and Salt, fryed with hot Herbs dryed.

In an Ulcer make it of aſtringents, as Coriander ſeeds, Myrtles, Acorn cupps, Galls, and other Herbs, mentioned in the Fomentations for a Dyſentery. And let him ſit upon the bag boyled in red wine.

A Brick that is black with Smoak, beaten, and ſteeped in wine, and put into a cloath, is good to be applyed to the Perinæum and Fundament, when there is an Ulcer.

Let the Patient ſit upon hot Mugwort.

Alſo warm Cloaths applyed to the Fundament and Perinæum, are good to abate pain.

The Cure of Diarrhœa.

If a Diarrhœa be a Flux of filthy Excrements and Humors, by Medicine or Nature, which takes away the plenty of them, it muſt not be ſtopped, neither in thoſe that are found, becauſe it preventeth Diſeaſes; nor in thoſe that are ſick, from plenty of humors, and evil Juyce; nor in the beginning of acute Diſeaſes, for as *Hippocrates* ſhews if things which ought to be purged, be purged, and the Patient endures it wel, it is good. Nor in the declenſion or Criſis of a Diſeaſe, which ſomtimes is cured thereby. But it is to be ſtopped if it happen in ſound and pure Bodies, eſpecially if there be an over purging. And in ſick, when it is provoked, or comes of it ſelf, when it will not ceaſe, and takes not away from the cauſe of the diſeaſe, but weakneth. As in internal Inflammations, Pleuriſie, Peripneumony, and in ſome acute and malignant peſtilential Feavers: and others that weakens, as in Hecticks, Conſumptions, Dropſies, with which it is deadly. In all which we muſt prevent it, or ſtop it, foretelling the danger.

Obſerving firſt, if it be alone, without other diſeaſes, with it, or after it, whether it came from an over purging Medicine, or too much meat and drink that is crude or corrupt, or from Choler, or ſharp humors or water. Then we muſt evacuate the cauſe, and abate the pricking. Then we fortifie and bind the Stomach and Guts, with hot, temperate, or cold things, as the cauſe requires, as followeth.

The Stomach and Guts are to be purged with gentle things, leaſt the Belly that is already moved, ſhould be

too much troubled. And if the tumor be water or flegm with pills for the Stomach: As theſe of Maſtick, and Aſſaiereth, and others in the Lientery.

Or give *ſix drams of the Electuary of Hiera, or two drams of the Pouder, with one ounce of Syrup of Vinegar,* to take off the bitterneſs, all diſſolved in *Wine and Water, or Liquor convenient, or ſweet Wine.* But Pills of Hiera are better taken.

There are other purges to be taken in wine, mentioned in Lientery and Weakneſs of the Stomach.

If the Humor be cholerick and ſharp, uſe Remedies for the Dyſentery there mentioned.

As a Potion of Rhubarb parched or not, or the Infuſion thereof, with Wormwood wine, or Syrup, or that of Mints.

Alſo you may make a Potion of the Infuſion *of half an ounce* of yellow or chebs Myrobalans, or *of two drams* of Myrobalans, *and one dram* of Rhubarb.

Or give *two ſcruples* of the Pills of Rhubarb, made with *one ſcruple* of Maſtick, and *half a ſcruple* of Spike, with Juyce of Roſes. Or a bolus of the ſame, with Conſerve of Roſes, or Quinces, or the Pouder of Rhubarb, with Cinnamon, and Sugar of Roſes, and Myrobalans; if they make not the Medicine too large.

If you muſt purge in a Diarrhæa, uſe the troches of Roſes, burnt Ivory, Barberries, the cold great Seeds, with Diagredium.

The Tryphera Saracenica *Nicolai*, is given in *ſix drams*, when there is plenty of Humors, or ſo much Catholicon in potions of Myrobalans, and Rhubarb, it is not ſafe to uſe ſtronger Remedies to purge in this Diſeaſe.

A Vomit ſomtimes is good to revel, and take away the cauſe, as in a Dyſentery. Alſo Sweating, eſpecially when it comes from much water. And if ſtrength will ſuffer, uſe them often, moderate faſting, is alſo good to hinder the increaſe, and to conſume Humors, but in people of ſharp, cholerick Conſtitutions, it hurteth.

All Clyſters are good that have aſtringent qualities, though they be preſently voided.

The fourth Clyſter mentioned in a Dyſentery, is good here, it is a ſtrong aſtringent, to the Decoction of which you may add alſo other aſtringents; as Juyce of Plantane, Bloodſtone, or drying Earths. And if the humor be ſharp, and threaten Excoriation, you may give the third Clyſter there mentioned, to aſtringe and heal.

But before, uſe Cleanſers, if the Humor be ſharp and cholerick, and fret the Guts.

And you may mix other things, if there be other Humors; as Wormwood, Centaury, and in a phlegmatick Cauſe, againſt pains and noiſe of wind, things to expel wind, as Fennel, and Aniſe ſeeds, Chamomil, Melilot, and Dill flowers, or Oyls thereof.

If the Humors fret the Guts, uſe Lenitives, or when a violent purge hurts them, they are mentioned in Dyſentery: As that which begins thus. Take *Marſh-mallow-roots one ounce, Barley, &c.*

Medicines muſt be given in divers forms, twice or thrice in a day, eſpecially that bind, or that cleanſe and lenifie, leaſt Nature being accuſtomed to one, ſhould be no way moved thereby.

Dioſcorides commends divers Decoctions in wine and water, as of Maiden-hair, golden Locks, Marſh-mallows, Brambles, Cinquefoyl, or five leaved graſs, Piony.

Alſo wine of the Infuſion of dryed Sloes, and the like, Moſs of a tree, Wormwood, Snakeweed, Citron peels, and the like aſtringents.

Alſo Juyce of Plantane, Solomons-ſeal, Horſtayl, Gum Succory, Quinces, ſour Pomegranates.

Alſo Syrup of Quinces, Myrtles, red Roſes dried, Barberries, Currance, with the waters following in Juleps.

Waters of Plantane, Roſes, Sorrel, Shepheards purſe, Services, Sloes, Oak leaves.

Of the Decoction mentioned in Dyſentery. One begins thus: Take *Tormentil roots one ounce, Comfrey roots &c.*

Another thus: Take *Roots of five leaved Graſs, or Snakweed, &c.* Of which you may make Syrups.

Or make a Syrup of the Juyces to be kept. Take *Juyce of Quinces, three ounces, of Bar-berries two ounces, Juyce of Plantane, or the like, one ounce and an half, red Wine, and Roſe-water, each two ounces; Sugar four ounces:* boyl them *to a Syrup, and* add *a little red Sanders,* it is better, *if two drams of Juyce of Sloes,* and in a cholerick Cauſe *a little Roſe-water* be added to make it ſharp.

The Syrup of *Nicolas* of the Decoction of Fruits, and the like, is good in all Fuxes of the Belly.

Alſo this diſtilled Water. Take *Yolks of Eggs boyled hard twenty, Nutmeggs parched a little, two ounces,* infuſe them *in red Wine.* Let them ſtand a while, and then diſtil them according to art: the doſe is *one or two ounces.*

Let his Meat be boyled in ſteeled water, with Sumach, or other things that bind, and are not unpleaſant, as in a Dyſentery.

Let his Broath be ſeaſoned with Juyce of Quinces, or the like.

Let his Meat be thick, and not thin.

A Turtle prepared, as in a Dyſentery.

And fryed Blood,

Steeled Milk of Cow, or Sheep, as in a Dyſentery.

Yolks of hard Eggs, with Vinegar.

Take out the white of an Eg at a little hole, and fill it with Roſe-water, ſtop it well, and boyl it till the water be conſumed, and let him eat the Yolk, or drink it in Broath.

Alſo the Husks of Milium, with a roaſted Eg,

Or an Eg and Wax.

Or Cheeſe boyled in Milk or toaſted, which is the Helvetian Medicine, and commended by *Dioſcorides.* Let the Bread be wheat, not new, nor mouldy.

Or made of Starch, Bean flower, and Eggs, with Plantane ſeed. Or of Barley, and Rice, with Yolks of Eggs, which well dryed, will keep long, and may be taken in Milk like pap,

Other Bread is made of Barley meal, with Juyce of Elder-berries, dry baked, give *one ſpoonful,* with red wine.

Rice boyled with ſteeled Milk, or Broath, with Gum Traganth, or Arabick.

Alſo Starch with Almond Milk, as in a Dyſentery.

Alſo Pap of Oat-meal, Milium, and boyled Lentils, with Vinegar, and other Aſtringents, and with Beets, as *Dioſcorides.*

Medlars, Services, Cornil-berries, wild Pears, green or dry.

Boyl Coleworts, Beets, with the Roots, plantane, Endive, Smallage, and with Vinegar, eat them.

Let Meat be ſeaſoned with parched Cloves, and Vinegar.

Let him drink Barley-water, or ſteeled water, with the pouders, in a Dyſentery.

The chief Roots are Marſh-mallows, Tormentil, which is good againſt poyſon, Horſtayl poudered and drunk in wine; alſo Leaves of Harefoot, Dock ſeeds, and of Sorrel, plantane, Water-creſſes parched with Maſtick, and Gum Tragahth.

Pouder alſo of peaſe, Earth-nuts, Hyacinth, Brank-urſine, water-plantane, Tamariſk, Mullein, Rasberries, barks of Tamariſk.

Leaves of Burnet, Strawberries with the Roots, wintergreen, Mouſear, golden Rod, Lungwort, perwinkle, Alkanet, Lentils, Harts-tongue, Houſleek, Dates, Rue, wild Baſil, Dill, Aniſe, Fennel.

Flowers of wild Vine, Mullein, Indian Milium.

Stones of Myrobalans burnt, Nut ſhells, parched Nutmeggs, Cloves, Coriander ſeeds, Huskes of Milium, Dill, and pomegranate ſtones, Hares Runnet, Dogs dung, and Harts horn.

Bole, Earth of Armenia, Cryſtal, Pearl, Coral, Gum Arabick, Traganth.

Alſo troches of Ramich, and *Miſne* againſt Fluxes, of ſea-

ſealed Earth, Amber, burnt Ivory, with Sorrel ſeeds, given as in a Dyſentery, or in pills: Alſo Diacoralium.

A pouder with Rhubarb. Take *Rhubarb parched one dram and an half, Bole, Bloodſtone, each one dram; burnt Stones of Myrobalans, Amber, each half a dram*; make a pouder: or make pills of it, *with Gum Tragath, infuſed in Roſe, or Plantane-water*: Give *a dram.*

Add Cordial pouders, if ſtrength fail, as Diamargariton frigid de Gemmis, Trionſantalon, Diarrhodon.

Or thus: Take *roaſted Cheſnuts, or Acorns half an ounce, the Rines of yellow and chebs Myrobalans parched two drams, Coriander, and Water-creſs ſeeds ſteep'd in Vinegar and torrified, each one dram and an half; Myrtle ſeeds, Sumach, Medlars, ſour Pomegranates, Bar-berries, Roſes, Plantane, and Dock ſeeds, each one dram and an half; Cummin ſeeds ſteeped in Vinegar, Frankincenſe, or Maſtick, each half a dram; red Coral two drams, Bole, Bloodſtone, each one dram, burnt Harts horn half a dram, Pearls, or precious Stones one ſcruple, Acacia, or Juyce of Sloes one dram*: make a pouder. Give *one dram* by it ſelf, or *with Sugar*, or make an Electuary thereof.

Diacydonites, in a cold cauſe with the ſpecies, in a hot cauſe without, is given by it ſelf, or with other things, as an Electuary, or pouder, with Sugar of Roſes, *from one dram and an half, to two drams.*

Old Conſerve of Roſes, Galangal, Comfrey, and other cordial Conſerves, or Marmalade of Quinces, Citrons, Myrobalans candied, are given alone, or with the pouder of troches for that purpoſe.

Micleta, or the Electuary of *Nicolas*, is given in a Diarrhæa, and other Fluxes, as in a Dyſentery, where the way to make it, is declared.

The Electuary alſo of *Meſue*, of Myrobalans, Myrtle-berries, Aniſe, Cummin, and Smallage ſeeds, with ſyrup of Quinces.

I think it fit not to let paſs unmentioned, the Electuary of ſmaragds, which is excellent in the Falling-ſickneſs, and in Dyſenteries, and Diarrhæ's, and to ſtop all Fluxes, it is thus made.

Take *Smaradgs well prepared one dram and an half, Piony ſeeds huſked, and the Extract of the Roots of Piony, each two drams; red Coral prepared three drams, Salt of Coral one dram, Wood-Aloes well poudered, two drams and an half, the Extract of Saffron eight grains, of the beſt Cinnamon, Sorrel ſeeds, Citrons, Purſlane, Dock ſeeds, Miſleto of the Oak, Cochenil, or grains of Kermes, each two drams; Pearls prepared four ſcruples, Salt of the ſame one dram, Harts horn, Philoſophically prepared four ſcruples*: mix them *prepared exactly with ſyrup of the Juyce of Citrons, or Quinces three ounces*, and let them ferment in the ſun, or by the fire, and keep it cloſe ſtopped for uſe.

Narcoticks, as in Colicks, ſo in Diarrhæa's mitigate pain, and ſtupefie the expulſive Faculty, which ſtayes the Flux. And they muſt be uſed as in a Dyſentery, with aſtringents proper.

Outward Applications do better in a Diarrhæa then a Dyſentery. And Clyſters do better in a dyſentery, by reaſon of the Ulcer internal; which the ſtomach is afflicted with cold, things to be mentioned in Lientery, are good: but in a hot Diarrhæa, things to be mentioned in a Dyſentery, are good.

The ſame Oyls are to be uſed here, as in dyſentery. And if the ſtomach be afflicted, uſe the things mentioned in a Lientery.

Or anoint the ſtomach and belly with this. Take *Oyl of Myrtles, Quinces, Roſes omphacine, each one ounce and an half; Oyl of Maſtick one ounce, Wormwood, and Nard Oyl, each half an ounce; Juyce of Plantane, and Shepheards purſe each one ounce and an half; Vinegar of Roſes one ounce*: boyl them *till the Juyces are conſumed, with Wax*, make an Oyntment. And either mix therewith, or ſprinkle upon it after anointing ſome of the pouders mentioned for a Dyſentery. To which you may add *Nutmeg two drams, Sanders one dram, Galangal, or Cypreſs, Coriander ſeeds, Storax, each half a dram*; Dioſcorides mixeth *Wine Lyes therewith.*

Fomentations and Baths are made of tormentil, ſnakeweed, five leaved Graſs, Calcatrippa, or prickle Herb, Fern, Mullein, Plantane, Horſtayl, ſhepheards purſe, Knotgraſs, Bramble leaves, Barberries, ſumach, Maſtick tree, with Wormwood, and Mints for the ſtomach. Cypreſs-nuts, pomegranate peels, Myrtle berries, Water-creſſes, Roſes, pomegranate flowers, ſpunge boyled in red wine, or ſteeled water, with a little Vinegar, and Allum added.

You may make a bag of ſome of the ſame, or two to be changed, and applied to the belly, after boyling.

Uſe the Vapors and Fumes for a Dyſentery mentioned.

Make a Cataplaſm of the remainder of the Fomentation, with the Oyls mentioned, Goats ſuet, Bran, ſtarch, or Bread, with pouders mentioned.

Or of the Juyce of the Herbs mentioned; or of aſtringent Fruits, pears, ſour Apples, ſloes, Quinces, ſervices, Medlars, Cornil-berries, Barberries, with Bran, or Bread, Oyls, and the pouders aforeſaid.

The Emplaſters and Cataplaſms mentioned in a Dyſentery, are good in a hot Diarrhæa, and thoſe for a Lientery in a Cold.

Or this: Take *of the aſtringent Fruits mentioned, well dryed, four ounces, Barley meal two ounces, fryed in Vinegar, Roots of Snakeweed half an ounce, Hyrſtayl, Wormwood, Mints, Pomegranate peels, Galls, Myrobalans, Cypreſs-nuts, each two drams, Myrtle berries, Grape ſtones, Coriander prepared, Cummin, Water-creſs ſeeds torrified after they are ſteeped in Vinegar, each one dram; Frankincenſe half an ounce, Mummy, Acacia, Dragons blood, each one dram and an half; Bole, Bloodſtone, each one dram; Nutmeg two drams, red Sanders, Cloves, each one dram; Spikenard half a dram, old Cheeſe, and Glew of Fiſhes*, pouder them, and mix them *with red Wine, and Juyce of Herbs proper.* And let them be fryed and beaten *with Oyl of Maſtick, Roſes omphacine, each two ounces and an half*: make a Cataplaſm, *or with Wax, and Pitch, Colophony, and Roſin, a Plaiſter.*

The uſual Plaiſters are of Gallia moſchata of *Meſue*, Maſtick, Diaphænicon, that againſt Ruptures, Ceratum ſantalinum, with ſtrong aſtringents.

Alſo the Cawle of a Weather, with Oyl of Roſes omphacine, or others, may be ſprinkled with the pouders.

And a Cupping-glaſs applied to the Navel.

Alſo wild tanſey applied to the Feet.

Let the Fundament be wiped with Mullein leaves.

It is excellent to heat the Feet, either actually or potentially, to ſtop Fluxes, eſpecially when a diarrhæa comes from cold of the Feet, or other parts. Or when Flegm or water waſheth and cooleth the Guts; or when cold is taken by ſitting upon a cold ſtone, then the part muſt be warmed.

If another diſeaſe be with a diarrhæa, which is not mixed with it, or the cauſe thereof, then cure it diſtinctly, and look firſt to that which is worſe. But if it be the cauſe of a diarrhæa, then take that away firſt: and then if it yeeld not after the cauſe is removed, proceed thus.

The Cure of a Diarhæa meeting with a Defluxion.

If a Catarrh or Defluxion meet with a diarrhæa, you muſt uſe medicines for both, eſpecially when a ſalt or ſharp water flows from the brain to the ſtomach, then firſt look to the defluxion, and after to the diarrhæa. As for the defluxion, it is not good to purge with ſtrong medicines, but with particular Evacuations by the Noſe and Mouth, and diverſions, as waſhing of the Feet hot, which is good for both, if the decoction be made of Head-medicines and aſtringents. Alſo by Frictions, and Cupping galaſſes. Then ſtrengthen the Head with Pouders, Capps, Emplaſters, and Fumes: Of which there are divers Forms in defluxions, mentioned in Cephalæa, ſleeping Apoplexy, and Palſie.

But for the diarrhæa, you muſt purge the ſtomach from flegm, gently, and then ſtrengthen it, and apply aſtringents;

gents: as we ſhewed in a flegmatick Diarrhæa and the Lientery. Making choiſe of things for the Head: as many aſtringents are, Nutmegs, Galangal, Cypres.

The Cure of Diarrhæa coming after other Diſeaſes.

If a Diarrhæa follows an intermitting Feaver, and Choller be voided from thence, you muſt purge as in a chollerick Diarrhæa, and ſtop the Flux as a diſentery alwaies regarding the Feaver. And this is to be obſerved in continual Feavers when nature diſchargeth choller, in which you muſt not ſtop except it cauſe much weakneſs: If it comes otherwiſe by weakning, it ſignifies no good: yet we muſt ſtop and ſtrengthen. And the ſame muſt be done in Peſtilential Feavers, in which if the Flux take nought of the cauſe away, it is dangerous.

If it come in diſeaſes of the Liver or Spleen, you muſt obſerve the ſame rule. A flux of the belly after a Conſumption or Phthyſick, Atrophy, Hectick or Dropſie is uſually deadly: yet it muſt be reſiſted, alwaies having regard to the diſeaſe that accompnieth it.

The Cure of a Lientery.

Lientery is a Flux wherein the meat is not changed, but is voided, as eaten. If it come from the fault of things eaten, it is cured more eaſily. If from the Stomack, it ſhews much weakneſs, in regard the meat is no waies concocted, the Cure is harder, and in old men impoſſible. As alſo that which is joyned to great diſeaſes.

The method of Cure is in reſpect of the Cauſe: If the diſtemper be cold and moiſt or ſimple weakneſs, or joyned with Water, it is to be cured as the weakneſs of the ſtomack: alwaies chooſing in this caſe things that aſtringe and evacuate Flegm, and change the temper and ſtrengthen the Stomack.

The Humor is to be voided by Vomits, if it cleave to the ſtomack: By which means the Flux of the Belly is diverted, with Oxymel ſimple or of Squils.

Alſo we purge the ſame humors with things proper for the ſtomach, and that ſtrengthen it: as gentle Pills, of Hiera, alephanginæ, Aſſajereth and ſtomach pills; or ſtronger, as of Maſtick, or Agrick, ſuch alſo as are mentioned in weakneſs of the ſtomack, good to purge and ſtrengthen the ſtomack; beginning thus: Take *Aloes prepared with juyce of Wormwood half an ounce &c.* Or thus Take *Aloes the beſt prepared half an ounce, Rhubarb &c.* Or uſe the Phyſical Wine mentioned for the Cure of a looſe weak flegmatick ſtomach: that begins thus: Take *Rhubarb two drams, yellow Myrobalans &c.* and others there that purge and ſtrengthen the ſtomach.

Clyſters are not here neceſſary, becauſe the ſtomach is here worſt which muſt be more regarded then the ſtools: except there be an immoderate dejection, as in other Diarrhæas: And then things that ſtop other Fluxes may be uſed: Chooſing thoſe that reſpect the ſtomach, oe mixing ſuch with the Decoction, as Cypreſs roots and Nuts, Wormwood, Sage, Roſes, French Lavender, Roſemary and the like.

We ſtrengthen the ſtomack with divers things mentioned in the weakneſs thereof, chooſing thoſe that are moſt aſtringent for a looſe and moiſt ſtomach: as Nutmegs and Cloves which muſt be torrefied a little: Or ſwallowing two or three grains of Maſtich.

Old, Red, aſtringent Wine is good; by it ſelf or after other ſtrengtheners: in a final quantity. Or that phyſical wine that begins thus; Take *roots of Maſterwort, Galangal. &c.*

Or this: Take *roots of Tormenil or Snake weed one ounce Citron peels ſix drams, Nutmegs and Cloves, of each three drams; Coriander ſeeds two drams, Maſtick one dram and an half*: beat them for wine

Some commend the wine of the infuſion of Tree Moſs.

The ſtomack powders mentioned in weakneſs of the ſtomach are good, the uſual are Aromaticum Roſatum of *Gabriel* and *Meſue*, Roſata Novella, Diagalanga.

And thoſe after meat to be given, as that which begins: Take *Cinnamon half an ounce, ſweet Caſſia two drams, Galangal, &c.*

And thoſe made into Lozenges which begin thus: Take *of the eighth Pouder, and of Aromaticum Roſatum one dram, &c.*

Or this: Take *parched Nutmegs two drams, Cloves parched and Coriander ſeeds prepared, each one dram; Coral two ſcruples*, give it with *Wine* or with *Sugar of Roſes* or *pulp of Quinces*: Make an Electuary.

Or add to this pouder, *Pomegranat ſeeds and Sorrel ſeeds one dram, Dock ſeeds, Rayſons ſtones, each half a dram*; and other ſtomachical aſtringents, as Acacia, Box-thorne, and torrefied Myrobalanes.

Other ſtrengtheners and aſtringents for a looſe moiſt cold ſtomack, are of Candies as of Acorus, Citron peels, Quinces, Nutmegs, Cloves.

Electuaries, are Diacydonites with the ſpecies, of wild Acorus, with the ſpecies: Or our Compoſition which conſiſts of *Marmalad of Quinces one ounce andan half, candied Citron peelsone ounce, &c.* and the two mixtures there mentioned.

Conſerve of Roſemary flowers hath been often given with good ſucceſs: with ſome drops of ſpirit of Vitriol.

After flegm is purged, apply outwardly to ſtrengthen and bind the ſtomach, things mentioned in the weakneſs thereof, eſpecially aſtringents which are good both to the ſtomach and belly. And ſome things mentioned in Diarrhæa, if the looſneſs be very great.

Oyles mentioned in weakneſs of the ſtomach, ſtrengthen and bind.

And the two Oyntments there mentioned, which begin thus: Take *Oyl of Maſtick and Spike, each one ounce*; *&c.* Thus, Take *Oyl of Myrtles &c.*

Alſo *Galens* Cerot for the ſtomach or that which begins thus: Take *roots of Birthwort, Galangal, each half an ounce, &c.* Or thus, Take *Maſtick one ounce and an half, Frankincenſe, &c.*

Alſo Emplaiſters, as that of Maſtick, which begins thus: Take *Maſtick two ounces, Frankincenſe one ounce, Storax &c.* Or that Diaphœnicon of *Meſue*, or of *Monſagnanus* made of a cruſt of bread, all there mentioned.

Alſo the Cataplaſm there of Juyces, which begins thus. Take *Maſtick half an ounce, Frankincenſe, Labdanum, &c. with the Pulp of Quinces apply it.*

Or this: Take *Pulpe of Quinces, or Pears* (as in the cataplaſm for the dyſentery) *three ounces, Rie-bread Crumbs eight ounces*: boyl them *in ſtrong Wine*, and towards the concluſion, add *Pouder of Citron-peels two ounces, Pomegranate peels one ounce, Nutmeg half an ounce, Roots of Galangal, or Cypreſs two drams, Cloves one dram, Spike half a dram, Wormwood dryed, Mints, each two drams, Labdanum three drams, Maſtick half an ounce*, beat them well together, and *with Oyl of Myrtles, Roſes omphacine, each one ounce and an half*; *Oyl of Spike one ounce*: make a Cataplaſm.

Alſo Fomentations, as that for a weak ſtomach, which begin thus: Take *Galangal, Maſterwort roots, &c.* Or that for a flagging looſe ſtomach, which begins thus. Take *Citron peels half an ounce, Pomegranate peels two drams, &c.*

Alſo that aſtringent bag, which begins thus. Take *Maſtick half an ounce, Frankincenſe two drams, &c.*

Cupping-glaſſes to the ſtomach, (as we ſhewed in Vomiting) keep the meat longer in the ſtomach.

Some uſe a Dropax or ſtinking Plaiſter, and Sinapiſms, or thoſe of muſtard.

The Cure of a Lientery from a ſharp Humor, or Choler, or meat eaten.

If a Lientery come from other cauſes as from choler, or a ſharp Humor which forceth the ſtomach to ſend out the Nouriſhment; then the firſt care muſt be to evacuate that, and allay its

ſharp-

neſs; and to ſtop the Flux and Vomiting, as in a Dyſentery, and the Diſeaſe of Choler.

If a Lientery come from meats eaten, let thoſe be afterwards forborn, and a good diet be kept, as in the weakneſs of the ſtomach. Let not the Food be moiſt, but thick and clammy, that will ſtay, and alſo will eaſily concoct: as lean and moiſt fleſh, green Cheeſe, Rice, Papps, not made of milk. Applying the mean while outward aſtringents, and a Cupping-glaſs.

The Cure of a Lientery from an ulcer or ſcar.

If a Lientery proceed from an Ulcer of the Stomach, that muſt firſt be regarded: as we ſhewed in the Pain of the Heart, from the Ulcer of the Stomach, and the Flux as in a Diarrhæa.

If it come from a ſcar, it is ſcarce curable, becauſe it cannot be taken away, except it depart of it ſelf.

The Cure of the Liver-flux.

A Liver-flux, if it follow a Dyſentery, and the ſtrength be ſpent, and the Liver naught, is deadly. There is another which weakneth, by reaſon of the great Evacuation of water; as we ſhewed in Diabetes and dropſie. And the Liver hath then a preternatural Heat, and is weak: For the Cure of which, the temper muſt be altered, and the Liver ſtrengthned, and the Flux ſtopped, as in a Dyſentery. Therefore it is good to take heed of too great openers that are hot, and of opening the Veins, except with temperate things that carry the whey to the Ureters: Thus,

Opening of a Vein is not needful, for the bleeding is ſo little in this Diſeaſe, that it requires not ſo large an Evacuation, which will weaken.

Rhubarb is called the Soul of the Liver, and is good here as in a Dyſentery, where there is any thing to be purged. The pouder is given to *two drams, with half a ſcruple of Spike, or half a dram of Cinnamon, with Myrobalans,* or others mentioned in a Dyſentery. Or make pills of Rhubarb and Maſtick, as in the Diarrhæa: Take heed here of Aloes, for it opens the mouths of the Veins.

Clyſters are not good but of milk, if there be pain or other accident, uſe a cleanſer, or a healer, or an aſtringent Clyſter, as in a Dyſentery.

Or uſe theſe Potions to ſtop the Flux, and to correct the diſtemper of the Liver.

Take *Syrup of Quinces, and of dryed Roſes, of Myrtles, each one ounce; of Succory alone, or with Rhubarb, and of Endive, each half an ounce*: mix them.

Or make a Julep thereof, with water of plantane, of Oak leaves, Endive, Liverwort.

Alſo Syrup of Liverwort, boyled with Sugar, is good.

A proper Decoction. Take *Aſparagus roots, Sorrel, Plantane, Fennel, each one ounce; Liverwort one handful, Endive, Agrimony, each one handful and an half; Raiſons, with the Stones, three ounces*: boyl them *in Broath or Water.* It is better *with half a dram of the Pouder of a Wolfes Liver,* given at every draught.

We allow Milk ſomtimes, becauſe it ſtops the mouths of the Veſſels, eſpecially to them that have uſed it, and love it. It muſt have Steel quenched therein, and Sheeps milk is beſt, if the Whey be taken out by the quenching.

Alſo Almond milk, and Rice milk, and Barley cream, are good.

Raiſons, and Currance are good for the Liver, eſpecially if unſtoned or bruiſed.

You may make a thick Juyce of Raiſons by boyling them in red wine, and ſtraining them, and then boyling them again to a Rob or Quiddeny. This may be given alone, or with pouders.

Pouders are given alone, with Wine, Broath, Milk, or with Rob of Raiſons, Quinces, or with Syrups, like Electuaries, or with Sugar of Roſes, or Conſerves, as of Succory, &c.

The firſt pouder. Take *Coriander, and Dock ſeeds, each one dram; Endive, Purſlane ſeeds, each half a dram; of red Roſes one ſcruple, Sanders half a dram, red Coral two ſcruples.*

The ſecond: Take *Sorrel ſeeds one dram, Seeds of Hatchet Herb, or Dodder, or Water-creſſes, each half a dram; burnt Ivory two ſcruples, the inward Skins of Hens Gizards one ſcruple.*

You may add to theſe one dram of the Pouder of Wolfes Liver, or to ſtrengthen, Diamargariton frigidum.

The third Pouder: Take *Rhubarb, Wolfes Liver prepared, each one dram; Barke of Frankincenſe-tree half a dram, Cinnamon one ſcruple, Spike half a ſcruple.*

The uſual Pouder for the Liver and the Flux thereof, is Diatrionſantalon, by reaſon of the Sanders, and the Rhubarb, which is ſomtimes doubled in quantity. And by reaſon of the Gummis, it ſtops the Veins, and of coolers, it allayes the Heat. It may be given in Lozenges or Pouder. Diarrhodon Abbatis doth the ſame, being of the ſame Ingredients, and more. When the Heat is not great and the Stomach weak, you may uſe Aromaticum Roſatum.

Narcoticks are rather given againſt watching then pain, becauſe the Flux is moſt at night. Among which Philonium Perſicum is good to aſtringe.

Outwardly uſe things mentioned for the Dyſentery to the Belly, becauſe the Veins muſt be ſtopped, and the Flux ſtopped, alwayes adding things proper for the Liver, which lyeth under the right ſide of the Ribbs, and the Oyntment uſeth to reach to it. You may uſe the Oyntments, Pouders, Cataplaſms, and Plaiſters there mentioned, adding for the Liver Wormwood, Agrimony, Sanders, Spike, Schænanth, Aſarum roots, burnt Ivory, Storax, &c.

You muſt apply to the Liver if it be hot, things that temper and ſtrengthen, as in the beginning of an Inflammation, as that of Oyl of Roſes, Myrtles, with Juyce of Endive, or Succory. Alſo the Unguent of Roſes, and Cerot of Sanders, with Wolfes Greaſe, which is highly commended outwardly and inwardly. And the Epithem there mentioned, which repelleth, which is of Roſe-water &c with burnt Ivory.

You may apply ſome Coolers mentioned for the Liver to the Reins, which ſuffer and conſent therewith.

Alſo to bath the Feet, and uſe externals mentioned in the Dyſentery, it is good.

The Cure of the Cœliack paſſion.

Cœliack paſſion, or the Flux of the Belly, when the Chyle is voided pure, is an uſual Diſeaſe in Children, and not dangerous, except joyned with other Diſeaſes, or a Diarrhæa. In this caſe when it comes from the Obſtruction of the Meſeraicks, with weakneſs of the Liver, and the Veins adjoyning, which cannot ſuck: You muſt firſt open Obſtructions, with things proper for the Liver, that diſturb not the Belly; abſtaining from aſtringents, becauſe the Flux is not immoderate: Nor muſt they be uſed except after Obſtruction is opened, there follow another Diarrhæa or Flux. The remedies are theſe following, beſides thoſe mentioned in Obſtruction of the Liver.

Theſe gentle Pills are good to take away Flegm, Slime, and Filth, which ſtops the Veins. Take *Rhubarb one dram and an half, Agarick one dram, Cinnamon half a dram, Spike, Schænanth, each one ſcruple*: make a Pouder. Or *with Water, Juyce, or Syrup of Endive, or white Wine, Pills, let two ſcruples be the doſe.*

Or, Take *that pouder, and ſprinkle it with white Wine for a night, and with Fennel, Smallage, and Succory-water* ſtrain it, and add *Syrup of Roſes laxative of Endive, Maiden-hair, each half an ounce:* make a Potion for once.

Then give theſe following, the Lozenges of Diarrhodon, Diatrionſantalon: Or if you will open more, of Diacurcuma, all which have Rhubarb.

Or give this Electuary. Take *Conſerve of the Flowers and Candyed, Roots of Succory, each one ounce; of Maiden-hair ſix drams, Conſerve of Smallage, or Fennel, one ounce and an half, Conſerve of Eryngus roots half an ounce, Pouder of Diarrhodon, or Trionſantalon one dram, Diacurcuma half a dram, with Syrup Bizamine,* make an Electuary.

Corcus Martis made with Juyce of Citrons, or diſtilled Vinegar, is good to be put into Electuaries.

Let diſtilled Waters be drunk preſently after the taking of Lozenges or Electuaries, of Fennel, Smallage, Succory, Endive, with the third part of white Wine.

The Syrup Bizantine, of the five Roots, or of two roots, of Succory, Endive, or Maiden-hair, may be given alone, or with diſtilled Waters.

Or this Decoction. Take *Roots of Succory, Fennel, Smallage, each one ounce; Eryngus, wild Parſnips, each half an ounce;* ſteep them *in white Wine, of Maiden-hair, Sowthiſtle, Endive, each one handful; red Peaſe one pugil, Coriander, and Smallage ſeeds, each one dram;* boyl them, and add to the ſtraining *Sugar, and one dram of Cinnamon, Sanders, and Schænanth, each one ſcruple.* Let it be for three draughts.

A Wine of the Infuſion of thoſe Roots is better, adding *Monks Rhubarb, Madder, each one ounce; Cypreſs-roots half an ounce, Wormwood, and Agrimony, each two drams.*

The Belly muſt be anointed, not with aſtringents, but things that open Obſtructions, which will pierce to the Meſentery, and the Veins of the Omentum. Therefore,

Make this Oyntment. Take *Oyl of bitter Almonds one ounce and an half, Spike, Chamomil, or of Melilot, each one ounce; Juyce of Smallage, or Fennel, and white Wine, each one ounce and an half;* Let them be boyled or mixed for a Liniment, uſed with the hand firſt dipped in Aqua vitæ.

Or, Take *the aforeſaid Liniment, and with Aſarum roots, and Gentian, each one dram; Spike, and Schænanth, each half a dram, Smallage ſeed one ſcruple, and Wax* make an Oyntment.

Apply things mentioned in the Weakneſs of the Liver, to the region thereof.

A Cupping-galſs applied there, is thought to draw the Chyle thither.

If a Diarrhæa follow, then you may uſe gentle aſtringents inward and outward, as in a Lientery, but not otherwiſe.

The Cure of maſtery Stools. If it come from the Dyſentery, or colick, the Cure is there mentioned: or from the Liver or Spleen.

If this Voiding of Matter be of long continuance, and come from an Impoſthume of the Meſentery turned to an Ulcer, the Patient is of ill Habit of Body, and diſcoloured. And the Cure is difficult, becauſe the Ulcer is without the Guts: and the Matter may eaſily fall into the cavity of the Belly. But the ſame things muſt be uſed as in a Dyſentery and Teneſmus, with Matter.

The Cure of fat and oyly ſtools. It is cured as a Lientery, if it come from eating of fat Meats that are not concocted: Or as a Diarrhæa, when fat is mixed with other Excrements.

The Cure of the Voiding of Excrements at the mouth. The Excrements are voided otherwiſe then by the Fundament. And if by vomiting, it is dangerous, and few eſcape: As was ſhewed in the Iliack Paſſion and the Rupture. And then you muſt look to the cauſe of the Diſeaſe, as was ſhewed; and waſh the Mouth with wine-vinegar, and ſweet things, by reaſon of the abhominable ſtink, and ſtrengthe Stomach, but you muſt not ſtop, leaſt the filth be retained.

The Cure of the excrements voided by Urin. If Dung come forth with Urin, you muſt regard wholly the Ulcer fiſtulated, which paſſeth through the ſtrait Gut to the Neck of the Bladder: As was ſhewed in Piſſing of Matter.

The Cure of Excrecremnts of the belly voided at the womb. You muſt cure the hollow Ulcer in the neck of the womb, which pierceth the ſtrait Gut: As we ſhewed in the Ulcer of the womb.

The Cure of Excrements voided by wounds and and Fiſtula's. If Dung or Chyle paſſeth through a wound of the Belly that hath pierced the Guts, the wound muſt be cured. And if it be deadly, as uſually it is when great, or if the Excrements fall with Blood into the hollow of the Belly, then it ends with death. But if the wound be turned into a fiſtulated Ulcer, then the Excretion is permanent and incurable. But if this wound not only in the skin and fleſh, but in the Guts, grow together by a Callus, as we have ſeen, or by the fleſh that grows near to it: As we ſhewed in Wounds of the Bladder. This filthy Excretion may be cured, and the Patient may live.

And in theſe deſparate wounds, if they be large, ſo that you may ſee the Guts that are wounded, or if you enlarge them, you may put in a ſilver Pipe or rather of Lead, and bind the Gut ſtrongly thereupon, which hath ſaved many from their Graves.

CHAP. XII.

Of filthy Excretions.

The Kinds,

VVHen other Excrements beſides thoſe mentioned, come from the Body, they are preternatural; as from the parts following.

Filth from the Ears. There is alwayes Filth in the Ears, and it comes not forth but by being taken out, it is commonly like wax yellow and thick, ſomtimes hard, and diſcoloured other wayes. This cauſeth Itching when there is much, and hinders Hearing, as we ſhewed in the Hurt of Hearing.

Filth from the Noſe. There is ſomtimes Filth in the Noſtrils that is thick, moiſt, or dry, white, yellow, or black, ſticking ſo, that it cannot be taken off without hurt, or filling the Noſe, of an ugly aſpect when it is forth: And eſpecially when Children, or other naſty people ſwallow it.

Filth from the Eyes. Beſides Matter and Tears, there is thick, white, or yellowiſh Filth in the Eyes, in bleareyed people, and others, as I ſhewed in the Diſeaſes of the Eyes.

Filth in the corners of the Mouth. Filth ſticketh in the Corners of the Mouth which are called in Latin *Bridles*, and ulcerateth it, it continues long.

Filth in the Womb. Sometimes in ſluttiſh women there is Filth in the Privities beſides other Fluxes, and alſo in the Glans of Mens yards, that is covered with the Fore-skin, which cauſeth a ſtink.

Filth from the Skin. Filth ſticketh in many places to the Skin, thin, and thick, which makes a ſtink like that of a Goat, called in high Dutch *Brietelen*; as if by long continuance in a place, like a Hen hatching of Eggs, they had contracted it.

Filth between the Toes. They who have ſweating Feet have filth and ſtink, this is uſual, eſpecially in Summer, which is offenſive to their Companions: And between the Toes there is thick, black Filth, that ſtinketh. As alſo under the Arms and in other hairy places, where it eaſily ſticketh.

Filth of the Teeth. The Teeth are often foule all over, or at the Roots: And the Filth is either ſoft like Pap, or yellow; ſometimes hard and like Gravel: And ſomtimes they are black, as with Soote.

The Cauſes.

Choler is the cauſe of filth in the Ears The Colour and Bitterneſs ſhews that

that Choler is the cauſe of the Filth of the Ears. This Choler comes with water or whey into the cavity of the Ear, and the water ſweats out, and the Choler grows thick. And it appears that it comes not from the inward paſſage of the Ear, becauſe it hurts not the drum nor the hearing, but by ſtopping the Ear outwardly.

Water is the cauſe of filth in the Ears, Eyes, Noſtrils, and Privities.

The watery Humor which moiſtneth the Eyes and Ears, being made thick by continuance, cauſeth the filth in the corners of the Eyes and the yellow filth in the ears. And from Moiſture eſpecially, if they have the Whites, womens Privities ſmell ſtrong. And the filth between the Glans and Præpuce in men which ſtinketh, and cauſeth Itching, is from corruption of Seed, or a ſlimy Humor.

And the ſame Humor dryed in the Noſtrils by hot air, cauſeth the filth there, which ſticks ſo cloſe, eſpecially in the night, if the Head lie back, ſo that the moiſture cannot come to the Noſtrils.

Sweat cauſeth the filth in the Feet and Skin.

From uſual Vapors and Sweats which come from the Body, that ſmell ſtrong like a Goat, in ſlovenly people, the skin grows foul and ſtinketh. And Nature throws them to the extream parts, whereby men that ſweat, have ſtinking Feet, eſpecially in Summer. And when filth is long kept in ſtrait places, or hairy, as in the Arm-holes, Groyns, Privities, and between the Fingers and Toes, it ſends a noiſom Scent.

Meat is the cauſe of foul Teeth and Corners of the mouth.

Thoſe ſtuffs that foul the Teeth, being thick and clammy, come from Meat that is ſlimy, and ſticks thereto by chewing, except they be rubbed and waſhed. And alſo thoſe in the Mouth that cauſe Ulcers, if they be not cleanſed, come from the ſame.

Spittle is the cauſe of foul Teeth

Spittle being ſlimy, fouls the Teeth, eſpecially when the meat eaten makes it more tough, or hot breath when the mouth ſhut, dryeth it. And when the teeth are idle, and chew not any hard thing, as bread which uſeth to cleanſe them, they are foul. Hence it is that they which chew with one ſide of the mouth only, have the other ſide filthy; and that Filth grows hard like gravel, diſcoloureth, and maketh the teeth uneven. And this may come from ſerous earthy matter in the Spittle growing to the Teeth: As we ſhewed other Stones may grow, eſpecially where the Teeth are rough, and about the Gumms, and where they are worn. This Filth will grow hard and over the teeth, if they be not cleanſed. Alſo in the French Pox the Spittle defiled with Quick-ſilver which blacks the teeth, and makes them looſe.

Vapors are the cauſe of foul Teeth.

From a hot Breath in hot Diſeaſes, or malignant Vapors in the Plague, the Teeth and Jawes may be likewiſe affected.

The Cure.

The cure of Filth in the Ears. And in the eyes.

We ſhewed in the Hurt of Hearing how the Ears are to be cleanſed.

The Eyes muſt be cleanſed as in Epiphora and Tears.

In the Noſe.

The Filth in the Noſtrils may be taken out with the Finger, if not, let Milk or other Liquor be ſnuffed up firſt.

In the corners of the mouth.

Filth muſt be wiped from the Mouth which the Spittle and Meat cauſeth: Or if there be an Ulcer it muſt be cured as the Ulcers of the Mouth.

In the Skin.

It is taken of with water, eſpecially if warm. And if it is much by bathing. And if it be too ſlimy, and tough, greaſie, and ſtinking, it muſt be waſhed of with cleanſers and oyly things. As with Lye of Aſhes, with Lime ſomtimes, if we will have it ſtronger, which hath alſo a fat Slime beſides its cleanſing vertue: Soap is of the ſame force, being made of aſhes, Lime and Suet boyled hard, adding a ſweet ſcent, as Orris roots. Oyl is uſed for Suet, and then the Soap is ſofter and blacker. Rub theſe Soaps in the hand till it maketh ſudds, and it will take off any Filth: waſh the Hands in your own Piſs, and it will cleanſe almoſt as well as Lye. Other things to make clean white and ſoft hands are mentioned in Coſmeticks or Paints and Waſhes.

The Cure of the Filth of the Feet.

The ſtink of the Feet from Filth and Sweat is hardly cured, becauſe ſweat returneth; it often continueth long, and is nauſeous to company, and therefore requireth Cure. And it muſt be done as followeth; as alſo the ſtink of the Arm-holes. Firſt purge away the matter which occaſioneth the ſweat, as the humor is.

Then provoke Sweating that the abundance of Humors may be thrown to the Superficies, often, till it ceaſeth.

Then waſh the Feet or Arm-holes, with Cleanſers and Dryers, mixing alwayes ſweet Scents.

A Lye of Aſhes is good for this, eſpecially of drying Wood, and burnt Bones, with Bole, Tartar, Salt, Allum, Vitriol, if you will dry more.

All, or ſome of theſe may be boyled in Smiths-water, or water of other Minerals.

A Decoction of Vitriol alone in water, is good.

In all theſe for ſcent ſake, boyl ſweet Herbs, as Sage, Lavender, Spike, Myrtle leaves, Wormwood, and mix Wine therewith, and other aſtringent Herbs, to dry ſtrongly.

Dioſcorides commends Applications of Myrrh, and Allum, Carduus roots, and Daffodil roots.

If it be very ſtrong, and hard to be removed, uſe drying Baths, &c.

We ſhewed in the Cure of Whites, how the Privities ſhould be cleanſed from filth which is ſo ſtinking and offenſive to the Husband.

The Cure of foul Teeth.

All kinds of Filth of the Teeth, white, or yellow, or black, or gravely, hard are taken away with the following Remedies.

Firſt by pricking them after meat, and by waſhing the mouth.

Tooth-pickers muſt not be made of Iron, leaſt the teeth be hurt, nor muſt you pick them with the point of a knife which is an evil cuſtom, but of wood, or a ſtrong bone that will bend, as of ſome Fiſh, or the tendons of Cocks Leggs, or claws of great Birds.

Some are made of Wood that fix the Teeth, and give a ſcent, as of Maſtick tree, Myrtle, Bay, Juniper, Fennel ſtalks, laid in Musk.

A good Tooth-picker is made of a Marſh-mallow root, when we fear that hard will wear the Gumms, you muſt firſt dry the Root in a Oven, and then cut into Tooth-pickers.

The Mouth is to be waſhed alſo with water. And the Teeth muſt be wiped, or rubbed with the finger, or a cloth or with a piece of Scarlet. Or the outward bark of a Nut-tree, or with inward green, or the like cleanſers.

This is better done with Dentifrices or things to rub Teeth, made of Pouders, to be taken wet with the finger or cloath. Or to be made into things like Suppoſitories, with Gum Traganth infuſed in Roſe-water: Or with honey like a Pap. Theſe muſt not be uſed conſtantly, leaſt the teeth be worn away thereby.

Theſe Pouders do actually cleanſe as Sand and the like, doth cleanſe Veſſels, or potentially, by a drying and cleanſing quality. And they muſt be beaten very fine, leaſt they make the teeth rough, or wear them.

As Pouder of Cuttle-bone which is eaſily beaten, Crabs Eyes, Pumex, and Spunge ſtone, and that of the Froath of the Sea called *Halcyonius*.

Some muſt be burnt as the Pumex, inſtead whereof cinders well burnt may be uſed.

This

This burning makes them cleanſe more; Harts horn is of moſt uſe, Ivory, and divers Teeth, as of Horſes, all kinds of ſhells, of the Sea, Land, as of Snails, and of Fruits, as of Dates, Myrobalans, Olives, Cypreſs-nuts; theſe are all beſt burnt. Alſo Pouder of Stones, as of Alabaſter, the ſpecular or clear Stone like Graſs, and others that are eaſily beaten, or burnt, alſo Bricks or Tiles.

Some ſoft things are dryed in an Oven, as Cruſts of Bread of Barley is the beſt.

Alſo of Plants, as Burnet, Pellitory, Beets, Maidenhair, Coleworts, Myrtles, Maſtick-tree, Olive-tree, and of ſweet ſcented Herbs, as Penny-royal, Organ, Hyſop, Mints, Sage, Roſemary, burnt as the other.

To theſe are added Pouder of Cinnamon, Cloves, wood aloes, to make them ſweet; or Marjoram, Lavender, Orris roots, and Musk.

And to faſten the Gumms if looſe, Maſtick, Frankincenſe; and Myrrh, if foul. And if the Teeth be rotten, uſe things formerly mentioned for them.

And to take away Flegm, add Pellitory of Spain, muſtard ſeed, Pepper, Ginger; or a little Hellebore, if flegm be abundant.

Salt doth not corrode, and yet cleanſeth the Teeth, therefore is good to be rubbed upon the teeth, being it is alwayes at hand. And it may be mixed with other Pouders to make them ſtronger and more pleaſant. The boyled common Salt is good as well as that which is digged out of the Earth called *Sal Gem.* Alſo Allum and Niter burnt.

The fat that ſwims upon the Salt Leati or Glaſs-wort, diſſolved with broken ſtones to make Glaſſes, which being cold turnes into a ſtone and is called the greaſe of Glaſs, being poudered, doth wonderfully cleanſe the Teeth.

And white Wine Lees or Tartar doth the ſame with other Pouder.

You may make divers compoſitions of the former, and theſe are eaſieſt made. Take *Cuttle-bone half a dram, Coral finely poudered one dram, burnt Harts horn half a dram, Salt two drams*, or more, make a Pouder.

Or, Take *Pumex ſtone half a dram, burnt Ivory half a dram, Pouder of Alabaſter one dram, of the Greaſe of Glaſs two drams.*

Or, Take *burnt Cruſts of Bread two drams, Crabs eyes one dram, Date ſtones burnt half a dram, Aſhes of Roſemary one ſcruple, burnt Allum half a dram.*

You may make theſe ſweet with Angelica, or Orris roots, or Cinnamon, or Cloves, or the Oyls thereof, or make them into Dentifrices with the musked infuſion of Roſe water, with a little Maſtick to ſtrengthen the Teeth, and other ſimples mentioned.

This Dentifrice is of excellent vertue: Take *Barley meal and common Salt, each equal parts; and with Honey*, make a Paſt, put it in Paper and dry it in an Oven till it be almoſt burnt, pouder it, and add to *three drams thereof, aſhes of Crabs, Pumex calcined, Egg ſhels, Cypreſs, Allum burnt* if you pleaſe, *two drams, dryed Citron peels, Camphire, each one dram*: make a fine Pouder.

The Teeth are cleanſed by the juyces of ſome Plants, as of Burnet, and roots of Sowbread. Alſo with a clout dipp'd in ſome diſtilled waters. As this: Take *common Salt, or Sal Gem three ounces, Sal Ammoniack one ounce and an half, Allum one ounce*: let them be beaten, and diſſolved *with a little Roſe, or Lemon water*, and diſtil them.

Aqua fortis, if it be mixed with other waters, til it be made harmeleſs, is admirable to cleanſe the Teeth, eſpecially in the French Pox.

Alſo Oyl of Vitriol uſed as the former.

By waſhing of the mouth, the meat that ſticks in the Teeth is not only waſhed out, but alſo the filth and foyl which by breathing at night ſticks to them is taken off, or prevented. If every morning you waſh with water, Wine and a little Vinegar and rub the Teeth, and after uſe Dentifrices if need require, and then waſh them again with the ſame. If this ſhould be done dayly, as the Teeth need no leſs waſhing then the Hands, they might be kept clean and ſound til old age, except ſome other accident, and without theſe they cannot be kept clean, white, and uncorrupted.

Eating keeps the Teeth clean, therefore on that ſide where the Teeth are rotten and they cannot ſhew, is ſooner infected and there are ſcales. Therefore let them uſe to eat one both ſides.

When meat faſtned in the Teeth is picked out, ſomthing is taken from the ſides, becauſe it cannot be ſo eaſily come at, when it is lodged within, as when any filth is without. Therefore it is good to dip the Tooth pickers made of wood (as was ſhewed) in Salt, or Allum water.

You muſt take off the hard ſlakes with Iron Files or flegms for that purpoſe, made broad or ſharp.

CHAP. XIII.

Of the Voiding of Living Creatures.

The Kinds,

THere are ſome Living Creatures bred in the Body which are wholly beſides nature, as alſo the voiding of them. And they are either Worms, or Inſects, or Lice. As for Fleas it is a doubt whether they be bred in mans body or not: but no doubt they come from others.

Worms voided by Stool.

There are divers kinds of Worms that come from divers parts of the Body, which are like other Worms.

Long Worms.

The long worms are called *Lumbrici*, becauſe they are like Earth worms. They are round, ſharp at the both ends like Earth worms, ſhewing neither head nor tail, whitiſh and hard uſual in Children. They are voided more or fewer uſually dead, and ſomtimes alive.

Divers accidents accompany them, the gentleſt are pain of the belly, gnawing at the Heart, ſighing, a dry Cough, Itching of the Noſe, therefore they rub it conſtantly: grating of the Teeth, reſtleſſneſs, heavy dreams, which makes them ſuddenly awake and cry out. The great accidents are greedineſs, vomiting, looſneſs, Lientery, Feaver, Convulſion and Swouning.

Aſcworms.

The ſhort worms that come from the Fundament are called *Aſcarides*, they are round, like Mites in Cheeſe, or Worms in Ulcers. Theſe are voided alive with the Excrements, with great itching and bring ſcarſe any other accidents.

They reckon flat worms with theſe, but becauſe they neither live nor move as the other but are long membranes, that grow in the body, we ſhall mention them in other excretions.

Worms comming out at the mouth.

Such Worms come alſo out at the mouths of Children, in their ſleep, and from others at other times cauſing Vomiting.

I cannot omit the mentioning of a monſterous worm very great behind the Head like a Canker worm, hairy, with a black ſhell like a beatle upon the back, with many Legs like an Ear-wig voided by a ſouldier vomiting, after long heart pains.

Worms of the Teeth.

Some thought that worms breed in the Teeth within, being deceived by the ſmal Fibres

Fibres found in broken teeth, as in cavities of great bones. Some thought them to be Nerves: Others Wormes. But they may be in hollow teeth.

Worms in the Teeth. The Lumbrici or long worms will come out at the Noſe, or Mouth, and cauſe itching.

Somtimes little worms have been blown out at the Noſe, from an Ulceration there.

A Bergen Phyſitian affirmed ſeriouſly to me that he ſaw a hairy worm with many Feet, like an Ear-wig ſneeſed out at the Noſe by a woman, which a long time before felt a great Itching about her Fore-head.

VVorms in the Ears. It was ſhewed in Ulcers of the Ears, that worms come forth with matter.

VVorms coughed up. Some affirm that men in Conſumptions have coughed up worms.

VVorms piſſed forth. I ſaw a Man who had the Colick (of whom I ſpake in the Colick) that made Urin with infinite ſmall worms like mites in cheeſe, ſwimming alive therein; which dying, ſanke down in a great lump to the bottom. And I ſaw the ſame after in others. And have ſince read of divers that have ſeen the ſame.

VVorms in Ulcers. Navel-wormes. VVe ſhewed in verminous or worm Ulcers, how they bred there.

VVe have ſeen in the bottom of the navel a long round worm, ſuch as breeds in meal, that thruſt it ſelf forth, and drew in again.

VVorms in a wound of the Belly. Some affirm that the long worms of the Guts have come forth at an Ulcer which hath pierced through the Belly and Guts.

Dracunculi or little dragons. It is reported that in ſome Diſeaſes there are worms in the Arms, Leggs, Thighs, and ſides called *Dracunculi*, in high Dutch *Miuſroß*. But we leave the deſcription of them to them that have ſeen them.

VVorms remaining incloſed in the Body. Beſides theſe kinds of worms, others are bred in the Body, where there is no paſſage for them to get out. But after death are found in diſſection or Anatomy; of which neither the Patient that complained of other Diſeaſes, nor the Phyſitian knew. Theſe belong not to things voided or Excreta, but to other accidents, where they ſhall be ſpoken of.

VVorms under the heart. Under the Heart, it is reported that worms breed which prick and moleſt, but they expreſs not the part: being deceived with thoſe worms that riſe to the mouth of the ſtomach, and there moleſt the Heart. For they cannot breed any where about the Heart or Pericardium or under it, becauſe it grows to the Midriff.

Phtheiriaſis or the louſie Diſeaſe. Lice come from divers parts of the Superficies of the Body, and cauſe an Itching moleſtation, which is called *Phtheiriaſis*. The kinds whereof are diſtinguiſhed by the parts of the Body.

Lice in hairy Parts. Lice breed moſt in hairy places, eſpecially the Head, uſually in Children and poor people; and ſomtimes in other unclean perſons. When they are grown they are broad with many feet equal, becauſe they leap not, but creep. And they have a black ſpot in their backs ſometimes. The young ones are called Nits.

Somtimes they grow in the Beard and Eye-brows, and cauſe Itching there: But are little, and are quickly routed from thoſe ſmall quarters.

VVorms that eat the Hair. Alſo in the Hair under the Arms, ſome teach that the Hair of the Head and Beard may be eaten and cleſt with worms or lice, ſcarce viſible.

Lice that grow to the skin, or crablice. There are Lice found faſtned to the skin about the hairy parts of the Privities, that cauſe grievous itching and pricking, and ſtick very faſt. Which the French call *Morpions*: Or kil-Doves, becauſe they are like the Lice in Dove-cots that kill Pigeons. We call them Crab-lice, becauſe they reſemble the Crab-fiſh. Theſe ſomtimes creep into other parts, and there ſtick in the skin.

Hand-lice. There is a peculiar ſort of Lice that breeds in the Palms of the Hands, and in no other part, except the Soles of the Feet, under the skin which cauſeth a little ſwelling or cleft, and a continual Itching. And when they are taken out, they cannot be ſeen to move but upon a clear glaſs. Theſe are called *Chirones* from the Hand in Greek, and *Acari*.

The Cauſes.

All kinds of Worms or Lice breeds of Juyce or Filth.

Worms breed of Juyce that putrefieth by heat, which is either Chyle, or any putrid Matter.

Chyle is the cauſe of long Worms. The Lumbrici of the Guts breed of chyl in the hungry Gut called *Jejunum*, where any of it, which is not ſucked away by the Meſeraicks, becauſe it is too thick, or too fat, but is wrought by the heat of the guts, through long continuance into one or more living worms. This Chyle is produced from the eating of certain meats which afford matter for worms. For which cauſe chiefly Infants that feed too ſoon upon fleſh, and have not milk that is convenient, are ſo troubled with worms. Theſe worms as they breed of this Juyce, ſo are they nouriſhed thereby. And when they conſume it, they cauſe a great appetite. And if they creep into the guts, they torment them with tickling, ſucking, and pulling, and cauſe griping and Fluxes. And if they get up to the ſtomach, whether they may eaſily go from the final guts, then by moleſtation and hindering of concoction, they cauſe accidents and diſeaſes of the Stomach and Lientery: And if they gnaw the mouth of the Stomach, they produce Symptomes of the Heart and Brain. And if they riſe upwards to the Jawes and Noſtrils, they trouble them. But they cauſe the greateſt accidents when they are killed and putrefied in the ſmall Guts, and ſend up ſtinking vapors to the Heart and Brain, which cauſe Convulſions and Feavers. It is thought that worms a long time retained, can ſo gnaw the Guts, that they may paſs through the Belly about the navel or Groyns. But this is not probable, for they have neither ſharp bills nor open, nor teeth, and by ſucking, they cannot do it. Therefore if worms come forth there theſe come from ſome Impoſthume in the outward parts, and are not Lumbrici or long worms, but ſuch as breed in Ulcers. And if they come from the Guts, there was firſt a wound which made the paſſage. But if worms come downward from the ſmall Guts with the Excrements, into the Gut Colon, then if they paſs preſently through they come forth alive at the Fundament. Or if they be mixed with the Excrements and kept long, they are caſt forth dead with the Excrements.

Slime or flegm is the cauſe of Arſe-worms and Noſe-worms. Aſcarides or little Worms in the Fundament and elſewhere, come from a putrid matter which getting a new heat from putrefaction, produceth divers worms according to the diverſity of the matter, which is ſimple or compound.

Aſcarides come from Flegm or Slime long kept in the folds of the thick Guts, and they will lie long there, till they are ſent forth by the Excrements. Alſo from flegm long lodged and putrefied in the cavities of the Noſe, may come worms. And that hairy or downy Canker-worm which we reported to be ſneeſed out from a womans noſe was ſo bred.

Matter is the cauſe of worms in the Noſe, Ears, and Lungs, and Teeth. From Matter not only ripe, but putrefied in Ulcers of the Noſe, and external Ulcers of the Ears. And from that in the Navel, come

worms. And from that in the Lungs ulcerated, come worms which are ſpit forth. And if they be found in the teeth, they come from the putrefaction in the cavities thereof.

Meat eaten that putrefieth is the cauſe of Arſe-worms, and teeth-worms, and ſuch as are piſſed forth

Aſcarides or Arſe-worms come more uſually from **Meat** that eaſily putrefieth, as Fleſh, Cheeſe, Fruits, when it ſticks in the windings of the thick Guts, then from Flegm. Becauſe we may perceive that ſuch things being out of the Body, produce the ſame. The ſame things ſticking long in a hollow tooth, may produce worms.

VVe ſhewed formerly, that ſome worms bred of cheeſe were piſſed forth, and it is probable, for they are very like mites. And the Patient as we ſhewed in the **Colick**, lived long upon **Cheeſe**, and voided a quantity of it by the uſe of a Clyſter. Of which Cheeſe long retained and putrefied in the Guts, it is probable that theſe worms bred. And were ſent by the Meſeraicks with the Serum or whey into the hollow Vein, and ſo into the Kidneys and Bladder. And this is eaſie, becauſe they are very little bodies. And in regard thicker Humors, and bodies do paſs the ſame way. And this is the reaſon why others have piſſed worms from eating **Cheeſe**, which had them or bred them after it was eaten. For in another corruption of Humors, either in or out of the Veins; it is ſeldom ſeen that worms are voided by urin. And every corruption doth not produce worms of this form like mites, but aſcarides, or the like. Nor can they be from the ulcers of the Reins and Bladder, becauſe they come from Ulcers in another form.

Filth of the ſkin, is the cauſe of Lice.

Lice breed from filth ſticking to the skin, which filth proceeds from Vapors, Sweating, and the Excrements of the Skin, both under and above it, in Children, and poor people, and ſuch as are naſty in certain parts of them where they putrefie. Eſpecially in hairy parts, becauſe filth will ſtick faſter there, and can be leſs taken off then from the ſmooth skin. Eſpecially in the Head, where they are moſt abundant, ſmal at the firſt, and ſticking to the skin, but being nouriſhed by the nouriſhment that comes to the skin, they grow great, and march about the Head, and ſomtimes into the Garments and other parts of the Body.

But if this Filth have any other Infection beſides the excrementitial moiſture, as about the Privities, where there is a venemous Vapor in unclean perſons, it cauſeth a worſe Progeny; and then the Lice are worſe ſtick deeper in the skin, called *Crab-lice*. **Theſe** come from **Copulation** when the hairy parts are united.

The Venom of humors, is the cauſe of Lice in the Hand.

From that which cauſeth Scabs, being retained under the thick skin of the palm of the Hand, and corrupted, proceed thoſe little Lice under the ſcarſe skin called *Chirones*, as appears by the Puſtles and Scabs that are at the ſame time there.

And the thickneſs of the skin in the Palm of the Hand, is the cauſe why they are rather there, then in another part, which keeps theſe thin Excrements from being diſcuſſed. And the ſame may be in the Soles of the Feet.

The Cure.

The Cure of long Worms.

Lumbrici or long Worms bred in the thin Guts, ſtaying long, and nouriſhed with Chyle: are not known when they do hurt. And without other Remedies paſs through the Guts with the Excrements, or get upwards, but ſeldom, through the Mouth and Noſe. But when they do hurt, either alive or dead, by ſtaying in the Guts, and producing accidents, in tender Bodies eſpecially, and endanger life, they ought to be cured.

The intention of Cure is to keep them from breeding, and to expel them that are bred out of the Body. We prevent their breeding, when we keep the Chyle from turning into worms; by making it moderate and thin like **Milk**, not much, and thick with Meat of good Juyce, not ſuffering **Children** to feed upon fleſh and fat: but keeping them long to Milk and Pap.

VVhen worms are bred, we expel them alive or dead, with things that provoke Nature thereunto. When alive, with things that cauſe them to flie, or kill them by a contrary quality, either manifeſt, as bitter and ſharp, or ſalt, or ſour, which worms hate. Or by ſatneſs, which ſtops their breath. Or by a hidden quality which we know by Experience. Alſo we allure them to deſtruction, with pleaſant things. All theſe are to be directed according to the conſtitution and the accidents. As when there is a Fever you muſt avoid hot things that are bitter and ſharp, or temper them with things which by ſourneſs, allay the heat, and yet reſiſt the worms. If the Belly be looſe, you muſt uſe things that bind ſomwhat, and alſo kill worms. If there be ſwoundings, give **Cordials**. If Convulſions, things proper againſt them. For the doing of all theſe, let this courſe be taken,

Purge to ſtir up Nature to expel the Excrements and worms, with things that are proper to kill them if alive.

Rhubarb is the beſt ordinary Purge, eſpecially in a flux, for it bindeth afterward: and alſo in a Feaver. Alſo Myrobalans, Juyce of Roſes, and Peaches, Laurel tops, are enemies to worms. Eſpecially Aloes, by reaſon of its bitterneſs, and being good for the Stomach, it purgeth it from crudities, and makes the **Chyle** pure.

Moſt ſtrong Purges are bitter and ſharp, and therefore good. As Senna, Agarick, Turbith, Scammony, **Coloquintida**, of which you muſt give more or leſs, according to the ſtrength.

A pouder is thus made. Take *Rhubarb two drams, pouder againſt Worms half a dram, Coraline one ſcruple*: give it *with convenient Liquor, or Syrup*, half to thoſe in years at a time, and leſs to Children *one dram, of Senna, or Turbith* will make it ſtronger, *and half a ſcruple of Scammony*, if you will have it yet ſtronger.

Pills are thus made: Take *Aloes two drams, Myrrh one dram, Wormſeed one ſcruple, with Syrup or Juyce of Wormwood, or Gentian.* Make *a Maſs for Pills*, give *a dram, or half a dram* to the younger ſort. You may make them quicker with the former Purgers, or *ſix grains of Niter.*

A proper Infuſion: Take *Rhubarb four ſcruples, infuſe them in Wormwood wine.* Or if there be a Feaver *in Purſlane, or Knot-graſs water*, ſtrain it, and give it with Sugar.

A good Decoction. Take *Knotgraſs roots one one ounce and an half, white Dittany one ounce, Southernwood, Hyſſop, Peach leaves, each one handful; Lupines two drams, Wormſeed one dram, Cummin ſeed one ſcruple, Scheſtens ten pairs.* Theſe are ſaid to kill worms, *Senna one ounce, Polypody ſix drams*: boyl them, adding *two drams of Rhubarb towards the Concluſion, and one dram of Cinnamon.* Give it at twice, and to young people at three or four times.

A very good Wine, which is not ſo bitter and unpleaſant. Take *white Dittany roots one ounce and an half, Tormentil roots one ounce, Fern, and Gentian roots, each half an ounce; Wormwood, Southernwood, each two drams; Mints, Hyſſop, each one dram and an half; Tops of the leſſer Centaury one dram, Worm ſeed half an ounce, Senna one ounce and an half, Agarick or Mechoacan three drams, Turbith, Rhubarb, each two drams*; beat them, and infuſe them *in four pints of Wine.* Let it be given more or leſs, according to the Operation.

The Syrup of Peach flowers is the beſt uſual Purger, to kill worms. Or Syrup of Roſes ſolutive, which kills them by its bitterneſs, and they are better with Rhubarb infuſed in them, or a little Scammony.

Pills and purging Lozenges, if there be a Convulſion with the worms, mentioned in the Cure of the Falling-ſickneſs, may be given here.

There

There is a good pouder againſt worms that purgeth, made of Senna, worm ſeed, Coriander, and Harts horn.

Alſo the uſual Pills of Aloes, and Ruffi, and Hiera, and other Pills that have Aloes.

Alſo purging Electuaries which are good againſt worms, adding other things that kill them therewith, you muſt obſerve the ſtrength and Conſtitution, and other accidents, when you give them, eſpecially if there be a Flux or Feaver, and give aſtringents for the one, and coolers for the other.

There are many things that kill worms by a manifeſt or occult quality, or make them depart. To which we put pleaſant things, that they may ſuck them faſting, with things alſo that reſpect the accidents.

Some Food alſo, and Sauce is good againſt worms, as white Bread, green Nuts, Garlick, and Sebeſtens. And in Sallets, Beets, Endive, Succory, all green. Alſo Purſlane, Water-creſſes, Vinegar, Salt. Therefore when children begin to eat ſalt Meats, they are leſs troubled with worms, then when they did eat Milk, and freſh Meat. Alſo Salt keeps them from riſing up at the mouth.

There are alſo Pouders to be taken with Sugar, or wine, water, or Milk, with Honey, ſour or boyled wine, from half a dram to a dram, Or to be made into Lozenges, with Sugar diſſolved.

The ſimple Pouders are, the pouder of Worm ſeed, Coralin, Harts horn, beſt for Infants, becauſe not unpleaſant.

The Compound Pouders are firſt of theſe three. Take *Worm ſeed half an ounce, Coraline ſteeped in Vinegar, and dry one dram, Harts horn two drams.*

Another: Take *Worm ſeed, Lupines, each two drams; Coleworts ſeeds, Coriander prepared, Purſlane, Citron, or Orange ſeeds, each one dram.*

A third: Take *white Dittany two drams, Tormentil roots one dram, Gentian half a dram, Wormwood, Southernwood, each one dram; Thyme, or Mints, Flowers of Centaury, or Hyſop, each half a dram, Zedoary one ſcruple.*

A fourth Pouder: Take *burnt Harts horn two drams, Ivory ſhavings one dram, Earth worms half a dram, red Coral one dram and an half:* make a Pouder.

If you add Rhubarb to any of theſe, it will kill them, and expel them better.

You may make greater Compoſitions, with the Roots of Fern, Swallow-wort, white Thiſtle, Birthwort, Devils-bit, Alkanet, Madder, Barks of the Roots of Mulberries, and Cappars; Rue, Polymountane, Gooſgraſs, Savine, Horehound, Calamints, Sea-wormwood, Tanſey, Mints, Cat-mints; alſo Seeds of Orrach, Dill, Henbane, Gith, Pepperwort, Water-creſſes, Rochet, Turneps, Lovage, Hopps, Sorrel; alſo with Brimſtone, Saltpeeter, Peaſe, Earth-nuts, Myrrh, Gum of Juniper. And to make it precious, with Gold, Pearl, precious Stones, Unicorns horn, Bone of a Stags heart, Musk, and Ambergreeſe.

Another is uſually made of worm ſeed, Lupines, wormwood, and Harts horn all poudered.

If there be a Convulſion or Swounding therewith. Take *Piony ſeeds one dram and an half, Purſlane, Citron, or Orange ſeeds, each one dram; Harts horn half a dram, red Coral, Diamargariton frigid, each one dram; Sugar of Roſes* as much as all the reſt.

A Decoction or Syrup. Take *Roots of Knotgraſs, Dittany, each two ounces;* (*Tormentil or Biſtort* when there is a Flux of the Belly,) *Orris, Elicampane, Fern, each one ounce; Cardous, wormwood, Horehound, Time, Calamints, Mints, Rue, Hemp, each one handful; Lupines, Bay berries, each two drams; worm ſeed three drams, Purſlane, Colewort, Coriander, Citron or Orange ſeeds, each one dram; Sebeſtens ten pairs.* Boyl them, and diſſolve *in the Liquor ſtrained, Sugar, or Honey,* adding *Cloves, and Cinnamon,* and make a Syrup.

A Decoction of Rie is good to expel worms.

Alſo Sebeſtens, becauſe the clamminеſs thereof ſtops their breath, when other ſweet things will not hurt them.

The Decoction of green Nut ſhells will kill worms, becauſe we find by Experience, if it be poured upon the ground, the worms come forth.

The Flowers of Lupins, which kills Flies boyled in milk, will alſo kill worms, and the ſeed alſo.

The uſual Syrups are bitter, as of Wormwood; and if there be a Feaver, of Endive, Succory, with, and without Rhubarb. And ſour, which are beſt in Feavers, as of Citrons, Lemmons, Oranges, Bar-berries, Currance, Sorrel, Vinegar, Byzantine.

Alſo their Juyces, and of Goats-Rue, Germander, Mints, Agrimony, Elicampane, &c.

Wormwood-wine, with other bitter things mentioned, as worm ſeed, &c.

Alſo Wine of the Infuſion of Groundpine, and of Agrimony.

Alſo an Infuſion of Rhubarb, Wormſeed, and Scordium in Aqua vitæ, or Brande-wine, may be given to Children.

A diſtilled Water of Wormwood, Gentian, Knotgraſs, Purſlane, Horſraddiſh, Rue, Mints, Flowers of Sloe-buſh. And if there be a Feaver, of Endive, and Succory.

Conſerves for the ſame, are of Peach flowers, Gilly flowers, Orange flowers, Lemmons, Citrons: as I have proved. Alſo the Peels candied, ſo that they may keep their bitterneſs.

To drink your own Urin, or Lye, or Brine, is alſo good.

Alſo Oyl of Olive choaks the worms, and other things that breath. And if you take as much of the Juyce of Lemmons, and give them to drink, it will kill them effectually.

Alſo Oyl of bitter Almonds, Peach kernels, Indian Nuts, and Oyl of St. Johns-wort.

Alſo diſtilled Oyls, as of Spike, or Vitriol two or three drops.

There are divers Mixtures for the ſame Electuaries or Pils.

In fear of a Convulſion, This: Take *Citron peels candied one ounce, Conſerve of Piony, Roſes or Bugloſs flowers, and of Mints, each half an ounce; of the Pouder mentioned one dram, Syrup of the Juyce of Citrons, or Lemmons,* as much as will make an Electuary. Let it be taken, and water of Purſlane, Piony, or Bugloſs, &c. drunk after it.

Treacle and Mithridate are alſo good.

Some give a drop or two of Quick-ſilver, or half a ſcruple, and it will make the worms flie away. And it may be given ſafe: as I ſhewed elſewhere.

VVater in which Quick-ſilver hath been ſteeped and ſtirred and ſtrained, doth wonderfully expel them. And you may do the ſame in wine, or other Liquor.

Give warm water that hath had Lead or Tinn quenched therein, and it will expel all ſorts of worms, as I have known by Experience.

Clyſters are given to draw worms out of the thin Guts into the thick, and keep them from aſcending. They are made of theſe following which are pleaſing to the worms: firſt giving things at the mouth that drive them down.

They are made of Milk, which may be omitted in Feavers; or of fleſh Broath, or the Decoction of Figgs, Raiſons, Barley, Wheat one pugil, with Sugar, Honey two ounces, and two Yolks of Eggs.

If we conceive that they ſtick in the thick Guts, we give in Clyſters bitter things. As, Take *Roots of Gentian one ounce, Wormwood, Southerwood, Aſarnart, each one handful; Tops of Centaury one pugil, Lupins half an ounce, Wormſeed two drams:* boyl them, and diſſolve *in the ſtraining, Oyl of Wormwood one ounce and an half, Salt one dram.*

The ſame, or made of pickle or Brine, or Lead, *with one ounce and an half* of the Oyl of Bayes, Hiera picra, Aloes, Juyce of Wormwood, Gall of an Hog or Ox.

VVhen you repeat a Clyſter to fetch them out after killed, boyl them in Agarick, Carthamus ſeed, or diſſolve Benedicta Laxativa, or Hiera, or other Purgers.

If there be a Feaver, leave out theſe hot things, and uſe others that are bitter. As, Take *Endive, and Succory with the Roots, Dandelion, Purſlane, Sowthiſtle, with the Roots, each one handful; Rie one pugil;* boyl them, add

Juyce

Juyce of Beets, or Pot-Mercury one ounce and an half, Juyce or Syrup of Roſes, Oyl of bitter Almonds, each one ounce; Salt half a dram, make a Clyſter.

If there be a Flux of the Belly. Take *Tormentil roots, Birthwort, each one ounce and an half; Pomegranate peels, Myrobalans, each one ounce; Lentils one pugil, Myrtle-berries half a dram, red Roſes one pugil:* make a Decoction, ad *Oyl of Mints one ounce,* make a Clyſter.

Theſe following things are applyed outwardly to the Navel, where the ſmall Guts meet, and where the worms are.

The Oyls to anoint with Hands dipped in Aqua vitæ, or Vinegar firſt, are Oyl of Peach kernels, or bitter Almonds, Wormwood, Rue; alſo Oyl of Coloquintida made by iufuſing Oyl in the hollow of a Coloquintida Apple, or boyling the Pulp of Coloquintida therein.

Another Compound Oyl. Take *Oyl of Nuts ſix ounces, Juyce of green Nut ſhells two ounces, of Peach leaves, or Water-creſſes, Vinegar of Squills, each one ounce and an half; Hogs or Ox gall one ounce:* boyl them till the Juyce be ſpent.

An Oyntment of theſe Juyces is good. Take *Juyce of Garlick, or Leeks, and Wormwood, or Arſmart, or Stonecrop, each one ounce and an half; Juyce of Orris, Aloes diſſolved in ſtrong Vinegar, Gall of an Ox or Hog, each half an ounce, Aqua vitæ two drams.* If you add *the Juyce of wild Cowcumbers,* it will be better.

An Oyntment or Plaiſter is thus made: Take *Gentian roots one ounce, Dittany, or Birthwort roots ſix drams, Orange peels one ounce, Coloquintida one dram, burnt Harts horn two drams, Saffron half a dram;* make a Pouder, adding *Gith ſeed, Agarick, white Hellebore:* mix it *with Oyl of wormwood, Peach kernels, or bitter Almonds, and wax, and Roſin,* make an Oyntment or Cerot, or with Pitch a Plaiſter. This Pouder may be put into the fore mentioned Oyntment, and with Roſin made a Plaiſter.

The Oyntment of Sowbread is uſual to anoint the Belly, which purgeth, and kills worms.

An eaſie Cataplaſm to be made of Rie flower, or Lupins, and ſtrong Vinegar; apply it ſo, or boyl it a little. To which you may add ſome Oyls, mentioned to keep it moiſt, or the Juyces mentioned.

Other Cataplaſms are thus made. Take *Garlick, Onions, or Leeks,* if the ſcent of Garlick diſpleaſe, *four ounces, Squills one ounce, Peach kernels one ounce and an half, Lupine meal two ounces, Gall of an Ox one ounce, Oyl of wormwood two ounces.*

Or thus: Take *of wormwood, Southernwood, Horehound, Mints, Motherwort, Tanſey, Rue, Croſwort, Scordium, Goats-rue, Peach leaves, Centaury tops:* boyl them *in Vinegar,* beat them *with Flower of Lupins three ounces, Oyl of Peach-kernels two ounces, Aloes diſſolved in Aqua vitæ half an ounce, Myrrh two drams:* make a Cataplaſm.

A Fomentation for the Belly of the ſame Herbs boyled in Wine, Vinegar, and Water, is alſo good.

Alſo Baggs filled with the remainder of the Herbs, or the ſame dryed in pouder, or ſprinkled after anointing.

You may apply things to the Stomach, if you ſuſpect the worms to be there, as wormwood, Mints, Aloes, &c. And if there be a Flux ad Oyl of Maſtick, Quinces, Spike, Roſes, Pouder of Maſtick, Roſes, Cloves: and the like proper for the Stomach.

Some approve of Oyntments for the Heart, of things that kill worms and Cordials: theſe are good in Faintings, and reach to the Stomach. Some apply them to the Pulſes alſo, and Temples, and Back-bone.

Chiefly this following. Take *Aloes an ounce, Myrrh two drams, Saffron half a dram,* pouder them, and add *juyce of Citrons, Lemmons, or Oranges, or Roſe vinegar,* for an Oyntment.

Inſtead hereof you may moiſten the peſtilential Pills in the Juyces, and apply them to the Heart.

Or this Oyntment. Take *the three things mentioned, and* add *Citron ſeeds peeled, Ivory ſhavings, burnt Harts horn each one ſcruple; red Coral half a dram, Piony ſeeds,* If you fear a Convulſion, *two ſcruples, Cloves, wood-Aloes, each one ſcruple:* mix them with Juyces as the former, for an Oyntment or a Plaiſter.

Treacle may be mixed ſo, alſo with Pouders or Juyces, and applied to the Heart or Pulſes.

The Urin of a Boar that is found in his Bladder, mixed with Oyl, and hung in the Smoak, is good to anoint the Pulſes and Temples.

This Oyl following alſo to the Heart, Pulſes, and Temples is highly commended.

It is made of Oyl of Scorpions in which Treacle, Aloes, Myrrh, Scordium, Gentian, white Thiſtle, Gith, and Vinegar are boyled.

Others make Epithems for the Heart, adding to the former Wormſeed, Cordial pouders, Piony ſeeds, and mix them with the Oyntments.

Of Amulets, they ſay that Garlick hung about the neck kills worms, and yellow French Lavender.

The Cure of Arſ-worms.

Aſcarides that breed in the thick Gut, are often voided with Excrements, greater or leſs. And if they come to the fundament, and cauſe Itching, they muſt be cured.

VVhich is done by keeping the Excrements from too much putrefaction, with good diet and purging, and things that reſiſt putrefaction; as ſour Juyces, and other Dryers, as Harts horn, and others mentioned in the Cure of Worms.

Alſo ſuch things as draw them down, or kill them.

They are cured as the long worms, with Purges and proper Medicines. But eſpecially with Clyſters and Suppoſitories, for things taken at the mouth, looſe their vertue before they come to the part. For Suppoſitories they are to be put into the Fundament, and tyed with a threed, being made of things that allure them. As Fleſh, Fat, Lard, a little Salt, or of a Fig the inſide outward, or of a Beet root, or Cabbage ſtalk ſpread over with Honey.

Alſo a Suppoſitory of boyled Honey without Salt, with Pulp of Figs or Raiſons boyled, and put up, doth bring them forth, though it come not it ſelf whole forth.

And to kill them, mix Aloes, and Gall of an Ox, with Honey, without Salt at firſt, that it may be kept in the longer.

Clyſters to kill theſe worms, are the ſame with the former, in a leſs quantity.

Or this: Take *Gentian, and Birthwort roots, each one ounce: Wormwood, Horehound, Arſmart, Calamints, each one pugil, Lupins one ounce:* boyl them, adding *the Gall of an Ox, Goat, or Hog two drams, Sal Gem, one dram,* make a Clyſter. You may add *Hiera, Benedicta Laxativa,* or ſome bitter Oyls.

Alſo a Clyſter of Lye, Pickle, Brine, or Urin, kills theſe worms in the Arſe.

Anoint the Fundament with Quick-ſilver, Roſin, and Greaſe mixed, or anoint a Suppoſitory therewith, this is the beſt Remedy to cure theſe Arſe-worms.

The Cure of worms in the Noſe.

For the Cure of all theſe Worms, you muſt as here prevent the cauſe that breeds them and kills them, and carry them away. As the worms in the Noſe muſt be cured by curing the Ulcer: as we ſhewed in Ulcers. And by the ſmoak of Leek ſeed, Wormwood, and Aloes taken into the Noſe.

The Cure of worms in the Ears.

They are cured by curing the Ulcer: as was ſhewed in Ulcers of the Ears. And with the Juyce of Calamints, and Hemp, and as *Dioſcorides* ſhews, with the Juyce of Capar roots, or Urine boyled in a Pomegranate ſhell, and dropped in.

The Cure of worms coughed up.

And with other things there mentioned. If from an inward Ulcer of the Lungs, worms be coughed up, which is ſeldom, you muſt cure the Ulcer as we ſhewed in the Phthyſick.

If

The Cure of worms piſſed forth. If piſſing of worms comes from eating of any thing, as Cheeſe mentioned. Let them abſtain from it.

The Cure of worms in Ulcers. Bitter, ſharp, and cleanſing things cure louſie Ulcers, and kill worms in them, as Juyce of Wormwood, Centaury, Garlick, Leeks, Onions, and Galls of Beaſts.

Or a Decoction of Hellebore, Dittany, Gentian roots, Wormwood, Centaury, Calaminth, Horehound in Lye, with Bran.

Or the Pouder of Dandelion, Hogs-ſnout ſprinkled upon the Ulcer.

Eſpecially the Oyntment of Quick-ſilver.

The Cure of worms in the Navel. VVe have cured the worm that lyeth in the Navel, and drawn it out, with Flower of Lupins boyled in Vinegar, without any hurt.

The Cure of worms in the Teeth. If worms breed in a hollow tooth, they cannot remain long there, but fall out, or are eaſily taken out, when the teeth are cleanſed.

And if they ſtay, and be thought the cauſe of the toothach, ſtop the teeth with Aloes, and Camphire mixed with aqua vitæ.

Or take in the Smoak of Leek ſeed, Wormwood, and Aloes caſt upon fire.

The Smoak of Henbane ſeed taken in with a Funnel, cures the worms in the teeth, as thoſe in the Hands. Some write that by the taking in of thoſe Fumes to allay the Tooth-ach, there are bred things like worms.

The Cure of worms under the Heart. They ſay that worms are bred under the Heart, and are killed with drinking of the Juyce of Garlick, Raiſh, and Water-creſſes: and if there be a ſuſpicion of their breeding by an Itching about the Heart, that may be from the worms that ſuck the Mouth of the Stomach, nevertheleſs give the ſame Remedies.

The Cure of Lice. Thoſe Lice that march about, are more eaſily cured, then they that are fixed to the Skin: they have been in ſuch ſwarms in ſome diſeaſes, that they have cauſed death. But this is rather imputed to Divine Judgement then to Natural Cauſes.

The Cure is firſt of the Cauſe, then of the louſie Diſeaſe.

The Cauſe which is Naſtineſs, muſt be prevented and taken away. By Evacutions, if there be foulneſs of blood thereby, or Plethory which cauſeth the abundance of them: Such as we ſhewed in the Cure of the Itch. Among which Sweats are excellent to cleanſe the skin, either with a dry or moiſt Bath.

To the Evacuations, joyn a good Diet, for ſome things drive the Excrements to the skin, and breed Lice, as Figs, and Vipers fleſh: Of which we ſhewed the force in Elephantiaſis. And for Figgs, they thought from the likeneſs of the ſeeds to Lice, that they bred them, but were deceived.

VVaſhing often with Lye, rubbing, and combing the Head, is good to take away Greaſe and Dandrough, and in other parts of the Body.

VVe uſe ſtrong Dryers and Cleanſers to the Diſeaſe it ſelf, to kill the Lice, and take away filth that breeds them, which are bitter or ſharper.

They cannot do it by being taken inwards. But ſome eat Garlick, or drink it with the Decoction of Organ, to kill Lice, and Worms. And ſome Countrey-fellows eat Garlick to keep off the flies.

Outward things are beſt to kill them, and take away Itching: as Lotions for the Head, and other parts.

As this: Take *Birthwort one ounce and an half, Hellebore roots half an ounce, Beets, Arſmart, Wormwood, Horehound, Tamarisk, Tops of the leſſer Centaury, each one handful; Staphiſager, Lupins, each half an onnce; Berries of the Spindle-tree, and Agarick two drams*: boyl them in Lye. And waſh the part affected.

It is ſtronger with Salt, Allum, or Niter, or Vinegar, eſpecially of Squills.

When we waſh the Head, we uſe things proper for it: as Bettony, Sage, French Lavender,

For Lice in the Eye-brows, waſh with Vinegar, and Aloes, and Salts.

A Pouder to drive Lice from the Hair. Take *Staphiſager two drams, Salt three drams, Aloes one dram, Cinnabar two drams.*

The Oyntment alſo of Quick-ſilver mentioned, is beſt here; for it kills infaillibly all ſorts of Lice and Itch.

It may be thus made. Take *Quick-ſilver one dram, Turpentine two drams, Hoggs greaſe, Butter, or Oyl ſix drams*: make an Oyntment.

Or inſtead of Quick-ſilver, uſe *two drams* of Cinnabar, which is made of Quick-ſilver and Brimſtone.

Or for the Lice in the Hands, uſe *one dram* of Sublimate inſtead of Quick-ſilver.

There are other Oyntments of Staphiſager, and Greaſe. Thus; Take *Staphiſager half an ounce, white Hellebore one dram and an half, Pepper, Niter, each one dram; Greaſe, Butter, or Oyl, with a little Wax make a Liniment.*

To theſe add ſome of that with Quick-ſilver, or *one dram* of Sandarck.

The uſual Oyntment in ſhops is this. Take *Staphiſager, white Hellebore, Salt, Quick-ſilver, Hoggs greaſe, Oyl of Bayes, Soap, and Vinegar.*

Another Oyntment of bitter things. Take *Aloes two drams, Myrrh, Gum of Ivy, each one dram; Hogs gall, or of an Ox one dram and an half, Quick-brimſtone, Allum, each one dram; Oyl of Wormwood, or bitter Almonds, as much as will make a Liniment.*

A Paſte made of Ox gall, or other Gall and Meal of Lupins, and held in the Hands long, kills the worms there.

The linnen Clouts that Gold-ſmiths uſe when they guild Silver with Gold, and Quick-ſilver, applied to the part, kill Lice infaillibly.

The Fume of Henbane ſeed taken into the Palm of the Hands, kills the worms there. But we ſuppoſe it rather allayes the Itch, as anointing with the Oyl of Henbane ſeed, or Poppies, or Syrup of Poppies, or a little Opium diſſolved in Aqua vitæ.

Smoak your Cap with Tobacco, and the Lice will be killed.

Alſo Tobacco aſhes and Piſs cureth Crab-lice.

The worms in the Hands are picked out with a needle, not thruſt in deep to wet the part, and hinder the ſight of them. And then waſh the Hands with Wine, or Vinegar, Salt, Allum, or Niter often.

A very fine Comb will take them out of the Head.

Or a rubbing Bruſh which is invented for that purpoſe, with which Women daily cleanſe their Childrens Heads.

CHAP. XIV.

Of the Voiding of living Creatures or Animata.

The Kinds.

THoſe Bodies are called *Animate* which live, are nouriſhed, and grow like Plants, and yet have no ſenſe or motion: They are preternatural, and ſo is the Voiding of them. Theſe are chiefly from the Womb and the Fundament.

A Mole. There is an inſenſible and unmoving Body called a *Mole*, ſent forth from the womb, without ſhape, being ſoft fleſh without bones, full of veins, covered with a skin. Somtimes it is more membranous, and ſtill without ſhape, ſuch as I ſaw voided by a woman,

through the uſe of a Peſſary after eigteen years barrenneſs. Somtimes it is like a Sea-ſtar; as I have ſeen and caſt into the water, to the great amazement of the Beholders: and ſomtimes it is of other forms.

This caſting forth of a Mole, is like a miſchance or abortion, before or after the time, with ſuch ſtriving and voiding of blood. And the accidents before, are like thoſe of Women with Child. We ſpake of the Tumor of the Mole and its accidents, and cauſes in the Tumors of the Belly.

The long Membrane from the guts called Faſcia. The broad worm or fillet of the Guts called Tænia.

The like but ſeldom come from the Fundament, of divers kinds. One is like a long Ribband, like the ſmal Guts, as long as they, but not hollow, a fingers breadth, this they cal a flat worm, but it is a *Tænia* or Fillet of the guts, nothing like a worm, nor is it alive or moveth: coming forth ſo long, that the Patient is frighted, leaſt his Guts ſhould come forth. In which there are black ſtroaks a fingers ſpace diſtant all a long, like the Vertebræ or Spondils.

The Gourd-worm.

This *Tænia*, though very long, is of many little parts which may be divided, and they are like the Seeds of Gourds, and are ſo called from thence. This is ſeldom whole but in pieces, every one of which is called a Gourd-worm, but they are only pieces of the long Fillet or Faſcia.

The Ligula or round point from the Guts.

There is another kind of Tænia as long as the reſt, but not ſo broad round like a worm, and even, called *Ligula* or a point, it moveth not, ſeldom ſeen from men, but uſually from doggs whol or broken, not coming forth, till it be drawn out.

There are no accidents of this Diſeaſe, but the ſudden fright, and the Patient is well: Except there be a greedineſs before, and a heavineſs in the Belly. And if any part remain and ſtink, the Symptoms are worſe then if worms died in the Belly.

The Cauſes.

The Cauſe of theſe Bodies breeding, is either Seed or Chyle.

Conceiving of imperfect Seed, is the cauſe of a Mole.

VVe ſhewed in the Swelling of the Belly, that imperfect Seed cauſed a Mole. And the cauſe of voiding it, is that of Abortion, the expulſive faculty of Nature burdned with the preternatural weight, which divideth the Veſſels, by which it grows to the womb, and ſends it forth the proper way: And the ſooner, when there is external help: Of which we ſpake in Abortion.

The Chyle is the cauſe of the Tænia, and Gourd-worm.

As we ſhewed long worms bred of Chyle that is too thick or fat, ſo if it be ſo much, that it be in the thin Guts from the Stomach to the Colon, growing thereto, that Membrane called a *Tænia* is cauſed. This Chyle is not in the whole compaſs of the Guts, but in ſome part as broad as it comes forth, only there where the Guts are faſtned to the Meſentery al a long, and is turned into theſe *Tæniæ* which are not alive as worms. Therefore they are ſomtimes as long as the ſmall Guts. But they cannot grow in the thick Guts where the Excrements are, and no Chyle is, and from whence they will be expelled, but not from the thin Guts which contain moiſt and fluid matter, that may paſs by. Hence it is that they may be long without any hurt but heavineſs of the Guts, and hunger, becauſe they are nouriſhed with much Chyle; till by violent motion they fall off wholly or in part into the thick Guts, and are voided whole or in pieces, as when the Chyle grows by parcells to the Guts. The plenty of clammy Chyle in the Guts is the cauſe, which is ſeldom ſeen, as alſo the Diſeaſe.

And the worſe Symptomes are when they come not clean away, but ſtay behind, and putrefie.

The Cure.

The Cure of a Mole.

The way to cure a Mole in the Belly of a Woman, is to prevent it, and to expel it before it grow too big. For then it is difficult and dangerous, by reaſon of great bleeding which it cauſeth.

VVe uſe preventions, when we know women have had them, before they conceive, or uſe man; you muſt labor to know which ſeed is imperfect by conſidering both conſtitutions, and if both be out of health, to preſcribe them a good Diet, and convenient Medicines.

The woman muſt be let blood, if there be Plethory, and purged, If there be ſuperfluous Humors or evil, and the womb ſtrengthened, and the rather if the Diſeaſe come from the weakneſs, and want of natural heat in the womb, which cannot conveniently cheriſh the Seed conceived. Thoſe are preſcribed in Barrenneſs and Whites, and other Diſeaſes of the womb, Among which hot Baths are excellent.

VVhen a Mole is bred of Seed, as we ſhewed in the Swelling of the Belly, we muſt hinder its growth, and labour to expel it. But we muſt not uſe violent Medicines before we know the certainty of a falſe Conception, and only take away a little Nouriſhment by Blood-letting, and ſo hinder the growth, and purge away other filth, with which Nature may diſcharge the Mole alſo; and we not fear thus doing to cauſe an abortion, if it ſhould be a true Conception; for many women with child have been ſafely purged, and had Diarrhæ's; becauſe Nature is not ſo ready to caſt forth things Natural, as unnatural which are burthenſom.

But if we are certain that it is a Mole, by many tokens, ſuch as women have formerly had in the ſame. Or if the time of delivery be paſt, and the ſwelling and hardneſs remaineth, then we muſt give, and apply, put in, and inject into the womb, things that may expel it. And open the paſſages. All which we muſt firſt attempt with the ſame things that we provoke terms with, and then with thoſe that expel a dead Child and Secundine; and uſe a Midwife, if it appear, and need be to uſe manual Operation. Or if all fail, we muſt make Inciſion into the womb at the belly. All theſe Operations are ſhewed in the want of Terms, and difficulty of Travail.

The Cure of Tæniæ, and Gourd-worms.

The *Tæniæ* or long Membranes, whereof one is broad, called the broad Worm, the other made of many Joynts called the *Gourd-worm*, a third is round like other worms, if they grow in the thin Guts, which is ſeldom, they lye very long, and being they are not certainly known, they are neglected.

But if they be ſuſpected to [illegible] here, from ſtretching, heavineſs, and great appetite, then they muſt be expelled, and kept from breeding again. And the rather becauſe they ſeem monſtrous, like Serpents.

They are cured thus: Before they breed, the matter muſt be diverted that breeds them, and cleanſed. But when they are bred and grown to the Guts, you muſt uſe ſtrong Cleanſers to take them off, and Purges. It is needful to give things againſt worms, though they have neither life nor ſenſe, as worms have. The Diet and Medicines muſt be as follow.

The Chyle muſt be made moderate and thin, like Milk, by taking away the increaſe and clammineſs thereof, and by cleanſing it, that it ſtick not, and this will keep them from breeding. It muſt be ſuch as was ordered in the Cure of Worms, by eating Garlick, Nuts, bitter and ſharp Herbs,

Herbs, Salt, and spiced Meats, Mustard, and taking Wormwood-wine.

Purges force these from the Guts, and when they are corrupted, drive them out, and cleanse, being commonly bitter or sharp. They are mentioned in the Cure of the Worms, the best whereof are those of Aloes, and Wormwood, and sharp things often given. To which you may add Tartar, or Niter to cleanse.

There are divers Cleansers which take away the Matter that breeds them, and them also, and hinders their return; or if they return, make them sooner fall off, and come forth. They were mentioned in the Cure of Worms.

As the Pouders simple and Compound, that are good here, by reason of their bitterness and cleansing. To which *Dioscorides* adds the Seed of great Sun-flower, and Gith seeds.

Also many Decoctions there mentioned are good here, and Syrups, Juyces, and Conserves.

VVormwood is best with other bitter things, as Centaury, and Horehound. Also Urin, Lye, pickle or Brine drunk, do cleanse much. Also Wine, or Water, with some few drops of Oyl of Vitriol.

Clysters reach not to the thin Guts, where these Ribbands are fixed, and therefore cleanse not so well as things taken down at the Mouth. But if some pieces of them are fallen into the thick Guts, they will carry them forth, and their cleansing quality may reach to the small Guts, if they be often administred. And for that cleansing quality you may give bitter things that kill worms.

Also Oyls, Oyntments, and Emplasters, and Cataplasms, mentioned against worms, are good here to be applied to the Belly, being bitter, sharp, and cleansing, and they will in process of time do very much good.

CHAP. XV.

Of the Voiding of earthy Bodies.

The Kinds.

THe earthy Bodies that grow in Man, are Sand or Mud, Stones hard and soft, and they are preternatural, as also their Voiding. They come from divers parts of the Body which shall be mentioned, from some often from other parts seldom, or very rarely.

Sand pissed forth. Many piss Sand or Gravel, with and without another Disease.

Stones pissed forth. Also Stones are pissed forth forcibly, and this follows the pain in the Kidneys in the Cure of which these were mentioned. Somtimes Blood or stoppage of Urin went afore, or burning of Urin, or slimy Matter: As was shewed in those Excretions. Somtimes there is a muddy white matter with the Urin with signs of the stone in the Bladder. There is often in the Corners of the Eyes and in the Eye-brows a sandie, rough Matter, brittle and yellow, which sticks to the Hair in the night, when the Eyes are shut, so that the Eyes are hard to be closed: as we shewed in the Diseases of the Eyes.

The Gravel in the Eyes.

A Stone blown from the Nose. Somtimes a stone as big as a pease hath been blown out at the Nose, white and brittle, which we keep in the treasury of our Physical Rarities.

A Stone hawked forth. Not only I, but others have known stones to be hawked forth with a cough some white, some brittle, and hard, round, long, or broad, equal, and unequal. And a great difficulty of breathing hath gone before, in which Disease as was shewed, Stones are oftner kept then voided. I keep by me some such that were voided by a comely widow, that was marryed to one in a Consumption, that infected her: Of which I spake, she voided them with great pain and coughing.

Stones under the Tongue. *In the Jawes.* Sometimes other Stones have come from the Mouth, as from a swelling under the Tongue, called the *Frog*, or from a swelling in the Jawes.

Stones voided by stool. I keep at home a stone that was voided by stool; and another that came forth of a Horse that dunged.

A stony Birth. A famous Physitian of our time, saith publickly in writing, and told me that a Woman was delivered of a Child hard as a Stone.

Stones fixed in the Skin. Somtimes they grow in the Pores of the skin, and are taken out, as in the Face: I keep one by me that was taken out of the Sole of the Foot.

Stones in the ball of the Eye. One had a little Stone taken out of the white of his Eye with a Needle, and he brought it to me.

Gravel upon the Teeth like Scales. There are often scales which cover the Teeth, and they are chiefly about the Roots.

Stones from the knots of the Gout. As we shewed in the Gout, stones are often taken out of the Nodes thereof.

Stones from the Bladder. Stones are cut out of the Bladder by a Wound made in the Perinæum.

Stones from the Fistulas From a Wound in the Groyne, when a fleshy Rupture was cut, which turned into a Fistula, there came, as I shewed Sand and Stones with the Urin a long time.

The Causes.

VVe shewed in the Pain of the Reins from the Stone that Sand and Gravel and Stones came from a earthy Matter and Flegm, especially that which is mixed with water fastned in dry parts. And when other earthy Matter is gathered and fixed in certain Excrements or parts, it may do the same, because we find by Experience that wood and bones out of the Body may be turned to stones, and such are found in the Body. And we shall now shew how they breed in divers parts of the Body.

An earthy Matter in the Kidneys, is the cause of the stone. As we shewed in the Causes of the Stone, there comes sand and stones by urin from the Kidneys, rather then other parts, and they are from an earthy Matter fastned to them. And they fall from thence into the Bladder by the Ureters, and if they stay there, as great stones do, and increase by the earthy part of the urin, there is the stone of the Bladder. If they go farther, they are pissed forth: Otherwise they must be cut forth. Which we shewed was done by chance, from a wound in the Groine.

Sand fallen into the Bladder, the cause of pissing of Sand & Stones.

The earthy matter of the Liver, is the cause of Sand that is pissed, & of gravel. VVe shewed in Diseases of the Liver, that Gravel might grow there, by reason of the Serum that pierced into the Vessels, from which it might pass with the Urin to the Reins, and so to the Bladder, but stones cannot pass that way.

The sandy Matter in the Eyes, is the cause of Gravel. Also Gravel is bred in the Eyes, from water that continually moisteneth them: Or it is brought thither with tears, if they be hot and sharp, or

earthy.

earthy. And in ſound Eyes this ſandy Matter is gathered in the Corners of the Eyes and Eye-brows, at night when the Eyes are ſhut. And in diſeaſed Eyes, if there be tears and heat, as in *Epiphora* is ſhewed.

From the ſame Cauſe come little Stones, when ſand is fixed in the hard Tunicle of the Eye.

Earthy Matter growing to the Noſe.

In the Cavities of the Noſtrils from the Earthyneſs of the water and flegm, which flows from the Brain, proceeds the ſtone that was blown out. For though ſtones are found in the Brain, yet cannot they get that way through the narrow paſſages.

An earthy Matter in the Lungs, is the cauſe of Stones.

VVe ſhewed in *Aſthma* the Cauſe of a Stone in the Lungs.

The Cauſe of Stones in the Guts is thick matter that groweth in them.

VVhen Matter lyes long, and grows hard in the Guts, from the Serum which wetteth them with the Excrements, a Stone may be cauſed there. But it is not much regarded, becauſe it paſſeth with the Excrements without pain. And this is probable to be in a man, for I ſaw the ſame voided by a Horſe. Other things turned into Stone, may be from an earthy ſalt Matter taken in, and hardned with the Excrements.

The earthy ſalt Matter in the womb, is the cauſe of a ſtony Child.

The rare bringing forth of a ſtony Child, comes from an earthy ſalt Matter in the womb which turns it to ſtone, even as other things are turned to ſtone out of the Body.

An earthy Matter in the Pores, is the cauſe of the Stone there.

VVhen Earthyneſs is in the Serum in divers Pores of the Body, it cauſeth Stones by being externally dryed, This is moſt in the Face, when it is expoſed to hot and dry Air. The ſame is the cauſe of a Stone in the Eye.

The earthy Matter of Tumors, is the cauſe of ſtones under the tongue in the Jawes, and the Gout.

VVe ſhewed in Tumors, how ſtones grew under the tongue and in the Gout. And the ſame may be in other Tumors.

And the Filth of the Teeth, is the cauſe of Scales.

VVe ſhewed alſo in Filth, how from the Slime and Filth of the Teeth, Scales and Gravel grew.

The Cure.

The Cure of Stones is to be after ſome have been voided, or other ſigns have diſcovered them, from whence we conjecture that they may grow again. For that they are ſeldom, if they will not go of themſelves, they muſt be taken out.

The preventing and Cure of the Stone in the Bladder.

The voiding of Stones by Urin is not to be ſtopped but furthered, or Gravel, and the growth muſt be hindered. And if a ſtone ſtick in the Bladder, it muſt be taken out.

A Caution muſt be for the prevention of the Stone in the Bladder, as in the Reins: As we ſhewed in the Pain of the Kidneys. The Gravel grows firſt in the Reins, and falls from thence into the Bladder. And the beginning of them muſt be prevented in the reins. And then the ſtone in the Bladder will not grow ſo faſt.

For the Cure of the Stone in the Bladder, it muſt be worn, or broken, or expelled, or removed from its place, or taken out by theſe means following.

Purges are ſomtimes given, when the Body is full of evil Humors, to prepare it for things proper, that they may work the better.

And the Belly muſt be kept open: As we ſhewed in the heat of Urin from other cauſes.

Alſo ſtrong purges are given to put nature to the expelling of it, as it doth the other ſuperfluous Excrements.

As we have often ſeen, not only Excrements but ſtones have been voided by ſtrong purgers.

To all theſe are added break ſtones to diminiſh them, and break them. Theſe Purges are mentioned in the ſtone of the Kidnyes and are good here, for the vertue of them will reach to the Urin and Bladder.

Mollifying Clyſters are good, which are mentioned in many places, and Anodynes when the Urin burneth, mentioned in the Colick, alwaies adding things that break the ſtone: Such as are mentioned in the ſtone of the Kidneys, in three examples.

They who ſuppoſe the ſtone is bred of flegm, uſe Vomiting often to prevent. But it is better to cleanſe and prepare the Body, then for any thing elſe.

And this Vomiting by great ſtraining may force the ſtone from the Bladder into the paſſage.

The ſame things mentioned in the ſtone of the Kidneys are given here to open the paſſages, and to cleanſe the Earthineſs, which increaſeth the ſtone, and to make leſs the ſtone; And they are good to prevent the Stone in the Kidneys, from whence hear in the Bladder cometh. And becauſe the Bladder is farther off then the Kidneys, you muſt give the ſtrongeſt Medicines and the greater quantities, that their vertue may reach it.

As nouriſhing and Phyſical broaths, and divers Decoctions. And this: Take *Liquoriſh two ounces, Knot graſs roots one ounce, Aſarum half an ounce, Bettony, Maidenhair or Goldy locks, Mouſe-ear, white Saxifrage, Pellitory of the Wall, Sea fennel, Burnet, of each one handful, flowers of St. Johns wort, Broom, Roſes, each one pugil, Myrtle berries, Annis ſeed, Fennel ſeed, each half a handful; Gromwel and white Thorne ſeeds two drams, Garden Smallage ſeeds and wild Smallage ſeeds, each one dram; Raiſons ſtoned two ounces, red Peaſe one pugil,* boyl them in *Wine* and *Water*; for five or ſix Doſes in a good quantity, that ſo it may ſooner come to the part affected, diſſolving in every draught, *ſyrup of Limons and Oxymel ſimple, each one ounce; Oxymel of Squils two drams.*

To this Decoction, may be added other openers and ſtone breakers, as the opening roots, ſteeped in Vinegar, Madder roots, and Mulbery roots, Rupture wort, ſweet broom, Ladies Gloves, &c.

Alſo the infuſion mentioned in the ſtone of the Kidneys and the Lies.

Alſo the juyces, as Urin, Vinegar, natural waters, and the like there mentioned, with the ſharp juyce of Barberies, and of Sea fennel, Saxifrage, St. Johnswort, of green Nuts and Leeks, given alone, or with Sugar, or other Liquor, or Decocted to a Syrup, or extract, or made into Lozenges. Thoſe of juyce of Limons and Berberies are moſt in faſhion and are very excellent and pleaſant.

Simple and Compound waters diſtilled, for the ſtone in the Kidneys mentioned, are here alſo good. If the Patient will uſe them freely.

The Urin of a Goat or Boar, is commended by *Dioſcorides*, if drunken.

Alſo Oyls mentioned in the Cure of the Stone of the Kidneys are here good.

And the ſame Diet may be uſed.

And thoſe Medicines which are divers waies prepared of which we uſe the Simples, as the Roſins of Plants. Medicines given in ſubſtance, are divers waies prepared: ſome of Simples, as Roſins, Pouders of Herbs, Blood and Aſhes of Beaſts: Some are Compounded of Plants, Animals, and the like, into Pouders, Electuaries and Pills.

Beſides which in the ſtone of the Bladder is commended Mouſe dung, Snailes ſhells, Stones in the Gall of an Oxe, the Stomach or Gizard of an Eagle that breaks bones, therefore called *Oſſifraga*, Connies blood, burnt Glaſs, Sagapenum; Euphorbium with other things mixed

mixed, Gum of Almond-tree, Vine, Eryngus roots, wild Parſnips, Elder flowers, not open being dryed, and given often. Nettle ſeed, Cappars, Water-mints.

You muſt uſe Injections into the Bladder, of ſuch things as allay Heat, mentioned in hot Piſſing.

Laſtly, to break the Stone if poſſible, uſe Oyl of Scorpions, and Medicines made of Goats blood, or Wolfes blood. Of Juyce of Lemmons, and Bar-berries, and other ſharp things, as Vinegar, with Coral, and Pearl, which often, uſed diſſolve the Stone. Theſe may be injected with other things that allay them from hurting the Bladder.

Baths to ſit in, and Fomentations, of ſuch things as relaxe, and open the paſſages, and break the ſtone, are made of ſuch things as we uſe in the Stone of the Kidneys: Which as they are there good, when applied to the Hypochondria, or under the Ribs, ſo here to the lower part of the Belly. To which add theſe, Fennel, Spignel, Saxifrage, Melilot flowers, St. Johns-wort, and other break-ſtones.

Alſo Natural Baths are good, if ſharp, and of Brimſtone, inſtead whereof, you may make Artificial of Brimſtone boyled in Water.

Oyntments preſcribed in the Stone of the Kidneys, which open the paſſages, aſſwage pain, and break the Stone, are good to be applied to the Breaſt and Back, Yard, and Stones. Among which Oyl of Scorpions is beſt alone, or with other; as Birthwort, Gentian, Cypreſs, and barks of Cappar roots boyled therein, with prepared Goats blood.

Inſtead of this, we make an excellent Oyl of Canthorides, and Beetles, and Graſshoppers boyled in Oyl, with Juyce of Raddiſh, Pellitory, and Goats blood, adding a little Vinegar of Squills.

We mentioned a Girdle with a ſtone in it, good againſt the ſtone of the Kidneys: The ſame is alſo good here in the ſtone of the bladder.

Alſo a Girdle made of divers things, uſed all night, is highly commended; as of Linnen waſhed with Juyce of Tanſey, Plantane, Houſleek, Bean flower, and Honey.

You muſt uſe Operations, when the Stone of the Bladder ſticks in the neck thereof, and ſtops the paſſages of urin; as ſhaking when the Patient lies upon his back, his Thighs drawn up, for the Motion of the Bladder and Loyns.

We thruſt the Stone of the paſſage of the Bladder with a Gatheter thruſt in, which is hollow, that the Urin ſtopped may preſently flow forth, and crooked like the paſſage of the Yard: The ſame is done with a wax Candle, becauſe it will work into the paſſage better, being ſofter.

We take the Stone out of the Bladder by other wayes; ſome ſuppoſe it may be done by applying things to the Yard, which have a property to attract the ſtone; as the brayne of a Mag-pie tyed to the Head, or Glans, and Præpuce, called the *Fore-skin*. Or they leave the Yard thruſt into a great Raddiſh made hollow.

Somtimes the Stone is expelled by forcible piſſing, after ſharp wine long retained after great Draughts, eſpecially if the lower parts be ſhaken at that time by ſtamping upon the ground with the Feet.

Somtimes it is ſucked forth of the Yard, when it ſticks there. This is down often in Infants.

We are conſtrained to cut for the ſtone as the laſt remedy, when there is great pain and ſtoppage of Urin, albeit it is not without danger of death, or Convulſions, or ſome other following impediment, eſpecially in Piſſing, which they cannot hold afterwards. But many have been thus cured, and never had ſtone after in the bladder. Some have been twice cut, by reaſon of ſome ſigns of the ſtone falling from the Reins, or left behind at the firſt, and yet have recovered, when others have died at the firſt Cutting.

The Cutters for the ſtone do thus. The Patient ſits upon a table bound to the back of another that holds him (ſo that he cannot hinder the Operation of the ſurgeon with his body or hands) with his thighs drawn up and ſpread abroad, then they put a Catheter into the Yard and Bladder, and thruſt it outwards, above the Podex in the Perinæum, or into the place between the Podex and Cods, where the Neck of the Bladder is; which thruſting out the skin, ſheweth them the way, then they make Inciſion long wayes upon the Noch of the Catheter, made for that purpoſe, and open the Neck of the Bladder, not according to the future or middle part, but upon the one ſide, then they draw out the Catheter, and put a directory Inſtrument with a pipe or guttur upon the outſide; or an Inſtrument like that which opens the Matrix, (made to enlarge the neck of the bladder) into the wound ſo made. And then with a forceps or Inſtrument made at both ends where they meet, hollow like two little ſpoons, they lay hold upon the ſtone, and draw it out, through the hollow Inſtrument, or directory Pipe, if there be many Stones, they draw often, this done, the wound will eaſily be healed, except the Body of the bladder be hurt.

When a Stone ſticks in the paſſage of the Yard it is taken out with leſs labour and danger, by cutting it out underneath, between the two Bodies.

You may take a ſtone from a womans bladder, by enlarging the neck thereof without cutting, with an Inſtrument called *Speculum Veſicæ*, which being put in, may be by degrees ſcrued, ſo that there will be room for the Forceps or Tonges to enter. And becauſe through the enlarging by force of ſo ſenſible a part, there is great pain, and ſomtimes a tearing, and wound of the part. This operation in women is not without danger of the accidents that we ſhewed would follow cutting.

There are ſome that ſay a ſtone may be taken out of the Bladder, by cutting the Belly in that part that is nigh to the ſame, and the Patient recover. This we ſaw in a Fiſher-man wounded by chance in the bladder, who had a Fiſtula after the wound, through which he voided his urin and many times ſtones and gravel.

Some ſay that by the finger in the Podex, when the bladder is preſſed down, you may thruſt down the ſtone in the bladder into the paſſage for Urin, and through the the Yard afterwards without cutting. And when one tryed it in my preſence, he brought it to the entrance of the paſſage, but there it ſtuck, till he took it out by a ſmall Inciſion. Thus by a new and leſs proviſion is the ſtone taken out, but not without danger neither; for ſome part of the bladder may be thruſt into the neck of the ſtone, and ſo cut off.

They muſt uſe the Diet for the ſtone of the Kidneys, for this of the bladder proceeds from thence, and is nouriſhed thereby, by the cleaving of earthy Matter, and ſalt of the Urin together: And the ſame things that hurt or help the one, hurteth and helpeth the other.

The Cure of Gravel in the Eye, and ſtone upon the Eye called Tophulus.

For the Cure of the Gravel ſticking to the corner of the Eyes and Eye-brows, it is by taking away the great moiſture from the Eye. And this is done, as I ſhewed in the Cure of Weeping; and if there be redneſs as in the Cure of Epiphora or Rhewm of the Eye. And when the Eye-lidds are glewed together, to open them with eaſe, uſe Roſe water, or Milk, to ſoften this Matter that grows hard, eſpecially in ſleep. The *Tophulus* is upon the ball of the Eye, and hinders little, and will fall off of it ſelf, or muſt be taken off with a needle, which is without danger in that thick Tunicle of the Eye.

The Cure of Stones in the Noſe.

If a Stone be blown out of the Noſe, and you ſuſpect from a new Obſtruction thereof that there is another, you muſt preſently, uſe Errhines, or things to provoke Neeſing.

The Cure of the Stones in the Lungs.

If Stones be ſpit from the Lungs, and the ſhortneſs of breathing, and Aſthma go not away, we may gather that there are more ſtones yet, and it is good to force them away, with things that expectorate, or cleanſe the Breaſt, mentioned in Aſthma.

The Cure of Stones in the Gums. If Stones are voided by ſtool, becauſe it is the general place for to diſcharge all Excrements, you muſt do nothing, except it be to prevent the growth of them, if they come often.

The Cure of an Infant turned to ſtone. It is better to admire as a thing unheard, that the Child ſhould turn to ſtone in the womb, then to attempt any thing to prevent it.

The Cure of gravel tumors in the Pores. Gravel Tumors in the Pores, go not away with the Nails, or needle opening the skin, when in the Face. But when in the ſoles of the Feet, they are taken out by cutting and dividing the thick skin thereof.

The Cure of ſtones in the tumors of the tongue, almonds of the ears, or in the nodes of the Gout. If Stones come from a Tumor in the Tongue, or Almonds of the Ears, or the like, or from the Nodes in the Gout, you muſt cure the Ulcer. And if there be more in the tumors, and be troubleſom, you muſt bring it to matter, as an Impoſthume, that they may come forth, or be eaſily taken out. And if they will not be ſuppurated, or the Patient be impatient of delay, open it, and take them out: As we ſhewed in the Cure of the Tumors under the tongue called *Ranæ* or Frog.

The Cure of Gravel in the Teeth. When we ſpake of Filth generally and particularly that of the Teeth, we ſhewed how Gravel ſhould be taken therefrom.

CHAP. XVI.

The Voiding of things that get into the Body.

The Kinds.

THings without that get into the Body, and come forth again are divers, either ſuch as get into the inſide of the Body, or only into the outſide. And they are all beſides Nature, as their voiding is, coming from divers parts of the Body.

The voiding of things gotten into the Eye. Many things come out of the eye which fel into it, and cauſed tears, pain, itching, redneſs, or ulceration: As I ſhewed in the pain of the Eyes.

The voiding of things got into the Ears. Some things creep in, or are thurſt into the Ears, which cauſe a noiſe, and deafneſs: As we ſhewin the Cure of Deafneſs, before they come forth.

The voiding of things gotten into the Noſe. Things that are drawn by breathing into the Noſe, and cauſe itching are voided by ſneeſing: And ſometimes things taken at the Mouth came out at the Noſe.

The ſpitting out of things gotten into the Mouth. Some things that fell from the noſe into the moth, are ſpit forth, or coughed out, if they fall upon the rough Artery. Or things taken at the mouth which offend the ſtomach, are

The vomiting of external things got into the Body. vomited up, or that ſtuck in the Gullet: And ſomtimes things given, as a Clyſter have been vomited at the Mouth.

Divers things taken which diſturb the Stomach, are caſt out at the Podex, and ſome without diſturbance; and ſome things are put into it, or creep into it, and come forth again.

Voiding of things got into the womb, bladder, breaſts, &c. Some things have gotten into the Matrix, and come forth again.

Some things taken have been piſſed out.

Others have been ſwallowed, and ſent out of womens breaſts.

Some ſay that things taken, or by Witch-craft thruſt into the Body, have been voided at divers places.

Hitherto may be referred things that get into the skin, and under the Nails, and come forth again.

The Cauſes.

Many are the things which by chance get into the Eyes, Ears, Noſe, Mouth, Womb, and Podex, and come forth as they went in, or otherwayes; or that hath been in the outſide of the Body. It is impoſſible to repeat them all, let the chief ſuffice, and thoſe of moſt concernment, or which are moſt uſual, and how they got in.

Things fallen into the Eye. Many times Flies get into the Eyes by chance, and get out again, as Duſt, Moates, Hairs, Sand, Gravel, mentioned in the Cauſes of the Pain of the Eye, where we ſhewed how the Eye-brows getting into the Eyes, cauſed pain.

Things in the Ear. The things that get into the Ears, and out again, are chiefly water, when they ſwim; alſo Fleas, and Lice, Chinches, Ear-wiggs, and other creeping things, as worms, the ear-wig is moſt feared. Somtimes other little things, ſuch as get into the Eyes, mentioned in Deafneſs, as a Cherry-ſtone, which getting into the Ear of a Child terrified the Parents that it might grow there.

Things in the Noſe. There are alſo ſmall things in the Noſtrils by breathing, and are either preſently blown out, or ſneeſed forth, or falling into the Mouth, are ſpit out, or upon the rough Artery, and are coughed out. Other little Creatures that creep into the Noſe, in ſleep, cannot ſtay long, becauſe they provoke ſneeſing by tickling.

Things gotten into the mouth, is the cauſe of their voiding by ſtool, vomit, or urin. There are divers things that get into the Mouth, that are voided by ſtool or vomit, with griping of the Belly, or without.

Some kind of Meats eaten, are thrown out again, not only unconcocted, as in a Lientery-flux; but when the Stomach is ſound, and yet they are unconcocted, and come forth as they went in, becauſe they were taken in too great quantity for concoction, being fat or unctious, and then there is a voiding of fat, as we ſhewed, or are too hard to be concocted: As we ſhewed in the Colick, how one voided Cheeſe that he had long before eaten immederately. And we ſaw two maids which after Clyſters voided abundance of Cheſnuts: And one in a Dyſentery voided Cheſnuts, which he had plentifully eaten, ſome weeks before.

For the moſt part, that which cannot be concocted in a mans ſtomach, is ſent out unchanged, as in beaſts, as are Cherry and Prune ſtones, and Cornil-berry ſtones, and of the like Fruits, as Medlars that are as ſtones very hard, five of which were ſent to me for ſtones of the Kidneys, which upon Examination I diſcovered.

You may plainly ſee the skins of things, as Fruits, and the like, in the ſtools unchanged, when the inſides are digeſted, eſpeciallly after eating of Peaſe, which the vulgar count unholſom therefore.

I ſaw many Hens bones voided by a woman after a clyſter, who had eaten hens feet for a diet.

Beſides Meats, many other things are taken in and voided. As ſome Creatures quick, ſome dead, which being whole, could not be digeſted, come forth ſo, contrary to other Creatures, who ſwallow mice, ſerpents, and the like,

like, (as I have a God fiſh ſwallowed a Beetle) and digeſt them whole, and though it be alive, yet they hurt them not.

As it is manifeſt that a fooliſh fellow ſwallowed an Eel by jeſting, and voided it by ſtool the next day, after great torments, dead, and as it were flead.

I knew a Soldier that in his ſleep upon the ground, had a Lizard that crept into his Mouth to his Stomach, by which he was miſerably tormented, but voiding bones by ſtool, he was free.

Some Fools, and Melancholick perſons, that hear noiſe in their Guts by wind, perſwade themſelves that they have ſwallowed Snaks,and the like,as Froggs by drinking of Froggs-ſpawn, when they ſwam in the River. But this is falſe, becauſe if theſe or other Creatures get into the Belly, which is hard to be done, they can live no longer, but are ſtifled, and killed with heat.

Hairs are ſwallowed and voided again, and if you look upon them while hot,you wil think they are alive by their motion. Thus the people think true, and I knew an Impoſtor,that gave little ſhort threads in pills, to make them think they voided worms,and after ſhewed them how they moved, and deceived many. I have ſeen, and have by me balls of hair found in the ſtomachs of Calfes, and Goats, made of hair they ſwallowed, compacted, and knit together, and hard all over. The like may be in a Man, if he ſhould ſwallow hairs, as they delight to do.

Some earthy things are voided, as ſwallowed as ſand, Clay, Stones, and Metals. As a Fool who for gain ſake, ſwallowed Flints as big as Nuts, ſuddenly, and filled his Stomach, ſo that you might hear them rattle, waſh them, and ſwalow them again in our ſight. And I ſaw a woman that had ſwallowed Quick-ſilver, who voided it in my Chamber, while ſhe was declaring to me the ſame. Theſe no man can digeſt, being hard and earthy, as Sand and Stones, but I have obſerved certainly that ſheep digeſt them, and Wolves in time of famine preſerve themſelves by eating Clay, and I keep by me ſtony Clay, taken out of the Stomach of a Wolfe, as a rarity.

Many Artificial of Earth or Wood,ſwallowed by chance, except they ſtay in the Guts, are voided by ſtool, as a bullet which ſome ſwallow for death. Other Drunkards, and mad Men ſwallow glaſs that they have chewed.

One Drundard ſwallowed a ſpoon, wherewith he was eating Milk, being thruſt by his Companion, which the next day hung at the Fundament, and was voided, after great pain.

Veſalius reports of one that lying with a Concubine, ſwallowed down her great golden Crucifixe, ſhe had about her Neck, leaſt it ſhould be found about him, and voided it again.

A famous Phyſitian writes that one ſwallowed a knife in a cloath, and after great pain thereby, it produced a great Impoſthume in his Groine, and was there cut out, he living long after.

The famous Phyſitian of *Regiomons* writes a Book of the ſwallowing of a knife taken out of the ſtomach by Inciſion

Another writes that a Needle ſwallowed, was voided forth at a Vein.

A Phyſitian to be beleeved, did certainly affirm to me, that aNeedle came forth of aWomansBreaſt with theMilk.

Many things taken at the Mouth, are vomited up preſently. Some, if they go aſide, as they ſay, and fall upon the rongh Artery, as Crumbs of Bread, after Water is drunk, or the like, they are coughed up again, or forced into the Noſtrils with the Drink.

Some ſticking in the Jawes, hinder ſwallowing and breathing, and ſomtimes choak ; as Thorns, Bones, and Money ſwallowed : As we ſhewed in the Defect of the Throat, which ſtopt in the way.

Rhaſis ſhews that a Horſleech ſuck'd in by chance, ſtuck in the Throat.

Some things eaten,and paſſing from the Guts by the Meſeraicks, have been piſſed out, as Oyl in great quantity drunk off, and the like, neither doth that which ſwims upon the urin come alwayes from the Kidneys.

We ſhewed in the Treatiſe of Urin, that worms eaten with Cheeſe, have gotten to the Bladder, and have been piſſed out.

Alſo ſome ſand paſſing through the Meſeraicks, may make the Urin gravelly, for it is not neceſſary that it be bred in the Body, which is rare.

I have obſerved alſo, that Birds bones eaten, have been piſſed out at a wound of the ſtrait Gut, which was fiſtulated, and pierced the neck of the Bladder.

Vomiting of Clyſters.

Clyſters aſcending out of the thick guts into the ſmall, and ſo into the Stomach, have been vomited up.

Horſleeches are applied to draw Blood from the Hæmorrhoids.

A Countrey-man told me that his Neighbour carrying a quick Mole in his Pocket, had him ſo far in his Podex, that they could not get him forth without killing.

One told me of a Mouſe that got into a Womans Matrix,and not unlikely, for women are very fearful of them.

We ſhall not here mention things put into the Body by Witch-craft.

Things like bones, hairs, and other things are bred in Impoſthumes, but they are not here to be ſpoken of, becauſe they come not from without, except put in by Magick, which alſo may depend upon a Natural Cauſe : As we ſhewed in Tumors that impoſthumated.

Thoſe that cleave to the skin and are taken off, are chiefly filth, not that which is from within, of which we ſpake, but that which by touching filthy things in the Hands, Feet, and under the Nails, which infects them,and makes them black, as we ſaid in Diſcolouration. Telling of Money infects the Hands much, though the deſire thereof tolerates the chief cauſe is,that ſo many thouſands of Lepers, Beggars, and infected perſons have handled it. Among Creatures,Fleas do moſt uſually ſtick to the Body to bite, and ſuck blood, which we ſuppoſe, are not bred as Lice from the Body of Filth, but come from without, as we ſhewed, and appears, becauſe they have a different ſhape from Lice are red, creep not, but skip with two long feet, they feed not of filth as Lice,but of blood. Nor are alwayes about the Body, and change their place ; and though they may breed in Doggs, or increaſe there, yet not in a Man, whoſe Filth is diſtinct, as other Creatures have other Lice, from the diverſity of their Excrements and Filth : which is not only from their Bodies, but from the Neſts of Birds.

Horſleeches.

Horſleeeches are applied to draw blood, and ſeldom fix upon Swimmers in the River : As we ſee ſometimes the little Horſleeches ſtick to the Fiſh.

The Cure.

Theſe, or the like, getting into the Body by falling, or being taken in, or creeping in. If they continue, and we know not, or if we know not of them, are neglected, but if they declare themſelves by hurt or pain, then we muſt get them forth, as we ſaid in the Symptomes of ſome of them. And when they come of themſelves, this is to be commited to Nature, and the pain muſt be helped, and they forwarned when they come forth.

The Cure of things fallen into the eyes.

Slowly it was preſcribed in the Cure of the Pain of the Eyes, how things got in might be taken out,and what you ſhould do when the Hairs of the Brows hang in the Eyes.

Into the Ears.

We ſhewed in Deafneſs, how you ſhould take things out of the Ears.

Into the Noſe.

Things drawn or gotten into the noſe, are ſneeſed out by their tickling,or they get into the mouth, and if into the rough Artery, they are coughed out, and ſpit out.

And

The Cure of things got into the Mouth.

And ſo are they that get in by the Mouth, or by the Noſe, you muſt uſe Expectorations, if they be in the rough Artery, and not let the Patient be choaked, as is reported with a Flie.

If they ſtick in the Gullet, or about the Throat, as we ſaid of Horſleeches, and the like, which endanger Suffocation, we ſhewed the Cure in the Hindrance of ſwallowing.

If they come into the ſtomach, if they cauſe not vomiting, you muſt give a Vomit.

If they go into the Guts, and out at the Podex, help with Clyſters, and Inſtruments, if they ſtick there.

The Cure of things in the Podex.

If Clyſters are vomited up, it is an evil ſign, and when it is ſo in the Colick, you muſt cure it as was ſhewed in the Colick.

Horſleeches after they are filled with blood, will fall off, or be taken off. If they will not off, cut their tayls, (which they do to make them ſuck after emptying) and they fall off, or ſprinkle ſalt or aſhes upon them, which will make worms depart.

That Mole which got into the Podex, cauſed great pain with his Feet, when drawn out, till they kill'd him, and hurt the Podex, that it was after cured, and ſo did the Mouſe in the womb of which we ſpake.

The Cure of things creps into the Womb.

The Cure of outward Filth.

We ſhewed in the Cure of Filth coming from within, how you ſhould cure Filth without.

The Cure of Filth under the Nails.

The Filth which is under the nails, for want of paring, muſt be taken away by paring.

To keep off Fleas.

It is not our purpoſe to ſhew how Fleas are driven from Chambers, Beds and Cloaths, but that you may with a Decoction, waſh your Body to keep off Fleas and Lice.

The taking off of Horſleeches.

Horſleeches fall off as we ſhewed before of themſelves, or by Art.

FINIS.

1012. S. 10

THE Physitian's Library,

Containing all the Works of these most Famous Physitians following, VIZ.

Dan. Sennertus.
Laz. Riverius.
Fel. Platerus.
Tho. Bartholinus.
Joh. Riolanus.
Joh. Veslingus.
Joh. Johnston.
Nich. Culpeper.
Mart. Ruland.
Zacut. Lusitanus.
Wil. Rand.
Joh. Fernelius &
Abdiah Cole.

} Doctors of Physick.

All which are of Excellent use for all Rational Persons; especially for all Chyrurgeons at Sea in his Most Royal Majesties Ships; And all others that are on Trading Voyages, for the Advancement of the Wealth and Honor of His Kingdoms.

London: Printed by *Peter Cole* and *Edward Cole*, Printers and Book-sellers, at the Sign of the Printing-press in Cornhil, neer the Royal Exchange. 1663.

DR. WILLIAMS'S LIBRARY
RED CROSS STREET
LONDON.

THE
Practice of Physick,

Wherein is plainly set forth,

The Nature, Cause, Differences, *and Several Sorts of* Signs: *Together with the* Cure *of all Diseases in the Body of Man. With many Additions in Several places never Printed before.* In Twenty and Four Books.

VIZ.

1. *Of the Diseases of the Head.*
2. *Of the Diseases of the Eyes.*
3. *Of the Diseases of the Ears.*
4. *Of the Diseases of the Nostrills.*
5. *Of the Diseases of the Tongue.*
6. *Of the Diseases of the Teeth, Gums, &c.*
7. *Of the Diseases of the Breast.*
8. *Of the Diseases of the Heart.*
9. *Of the Diseases of the Stomach.*
10. *Of the Diseases of the Intestines or Guts.*
11. *Of the Diseases of the Liver.*
12. *Of the Diseases of the Spleen.*
13. *Of the Diseases of the Mesentery, &c.*
14. *Of the Diseases of the Reins, &c.*
15. *Of Womens Diseases.*
16. *Of the Diseases of the Joynts, &c.*
17. *Of Feavers, Simple, Putrid, and Pestilential.*
18. *One hundred Observations or Histories, of Famous and Rare Cures.*
19. *One hundred more.*
20. *One hundred more.*
21. *One hundred and thirteen more.*
22. *Select Medicinal Counsels of* John Fernelius, *Chief Physitian to the King.*
23. *One hundred thirty and six New Observations never Printed before.*
24. *A Physical Dictionary.*

Written in Latin, and in English.

By { *Lazarus Riverius,* Counsellor *and* Physitian *to the* King, &c.
Nicholas Culpeper, Physitian *and* Astrologer.
Abdiah Cole, Doctor of Physick. And *W. R.*

Above seventeen thousand of the said Books in Latin and English have been sold in a very few Yeers, having been ten times Printed, though seven of the former Impressions wanted the *Nature, Causes, Signs,* and *Differences* of the Diseases, and had only the Medicines for the *Cure* of them; as plainly appears by the Authors Epistle.

For such as desire it, there is now added an Alphabetical Table of Diseases. Also the Idea of Practical Physick in twelve Books. And four other Books; 1. Of Natural Phylosophy. 2. Of Chyrurgery in six Parts. 3. Of the Whores Pox. 4. Of the Gout. All in two Volums.

By { *Daniel Sennertus,* *John Johnston,* and *Abdiah Cole.* } Doctors of Physick.

London: Printed by *Peter Cole,* and *Edward Cole,* Printers and Book-sellers, at the Sign of the Printing-press in Cornhil near the Royal Exchange. 1661.

Physick Books Printed in London, *by* Peter Cole *at the Exchange.*

1. A GOLDEN Practice of Physick: after a new, easie and plain Method of knowing, foretelling, preventing, and curing all Diseases incident to the body of Man. Ful of proper Observations and Remedies, both of Ancient and Modern Physitians. Being the fruit of one and thirty years Travel, and fifty years Practice of Physick. By Dr. *Plater*, Dr. *Cole*, and *Nich. Culpeper.*

2. *Sennertus* Practical Physick; the first Book in three Parts. 1. Of the *Head.* 2. Of the *Hurt* of the internal senses 3. Of the *external Senses*, in five Sections.

3. *Sennertus* Practical Physick; the second Book, in four Parts. 1. Of the *Jaws* and *Mouth.* 2. Of the *Breast.* 3. Of the *Lungs.* 4. Of the *Heart.*

4. *Sennertus* Third Book of Practical Physick in fourteen Parts, treatin, 1. Of the *Stomach* and *Gullet.* 2. Of the *Guts.* 3. Of the *Mesentery*, *Sweetbread* and *Omentum.* 4. Of the *Spleen.* 5. Of the *Sides.* 6. Of the *Scurvey.* 7 and 8. Of the *Liver.* 9 Of the *Ureters.* 10. Of the *Kidnies.* 11. and 12. Of the *Bladder.* 13. and 14. Of the *Privities* and Generation in men.

5. *Sennertus* fourth Book of Practical Physick in three Parts. *Part* 1. Of the Diseases in the Privities of women. The *first Section.* Of Diseases of the Privie Part, and the Neck of the Womb. The *second Section.* Of the Diseases of the Womb. *Part* 2. Of the Symptoms in the Womb, and from the Womb. The *second Section.* Of the Symptoms in the Terms and other Fluxes of the Womb. The *third Section.* Of the Symptoms that befal al Virgins and Women in their Wombs, after they are ripe of Age. The *fourth Section.* Of the Symptoms which are in Conception. The *fifth Section.* Of the Government of Women with Child, and preternatural Distempers in Women with Child. The *sixth Section.* Of Symptoms that happen in Childbearing The *seventh Section.* Of the Government of Women in Child-bed, and of the Diseases that come after Travel

The *first Section.* Of Diseases of the Breasts. The *second Section.* Of the Symptoms of the Breasts.

To which is added a Tractate of the Cure of Infants. *Part* 1. Of the Diet and Government of Infants. The *second Section.* Of Diseases and Symptoms in Children.

6. *Sennertus* fifth Book of Practical Physick, Or the Art of Chyrurgery in six Parts. 1. Of Tumors. 2. Of Ulcers. 3. Of the Skin, Hair and Nails. 4. Of Wounds, with an excellent Treatise of the Weapon Salve. 5. Of Fractures. 6. Of Luxations.

7. *Sennertus* sixth and last Book of Practical Physick in nine Parts. 1. Of Diseases from occult Qualities in general. 2. Of occult, malignant, and venemous Diseases arising from the internal fault of the humors. 3 Of occult Diseases from water, air, and infections, and of infectious diseases. 4. Of the Venereal Pox. 5. Of outward Poysons in general. 6. Of Poysons from Minerals and Metals. 7. Of Poysons from Plants. 8. Of Poysons that come from Living Creatures. 9. Of Diseases by Witchcraft, Incantation, and Charmes.

8. *Sennertus* Treatise of Chymistry, shewing the Agreement and Disagreement of Chymists and Galenists.

9. *Sennertus* two Treatises. 1. Of the Pox. 2. Of the Gout.

10 *Sennertus* thirteen Books of Natural Philosophy: Or the Nature of all things in the world.

11. Twenty four Books of the Practice of Physick, being the Works of that Learned and Renowned Doctor *Lazarus Riverius*, Physitian and Counsellor to the late King, &c.

12. Idea of Practical Physick in twelve Books.

13. *Bartholinus* Anatomy, with very many larger Brass Figures, than any other Anatomy in English.

14. *Vesslingus* Anatomy of the Body of Man

15. *Riolanus* Anatomy.

16. A Translation of the New Dispensatory, made by the Colledg of Physitians of *London*, in Folio and in Octavo. Whereunto is added, The Key of *Galen's* Method of Physick.

17. A Directory for Midwives, or a guide for women

18. *Galens* Art of Physick.

19. A new Method both of studying and practising Physick.

20. A Treatise of the Rickets.

21. Medicaments for the Poor: Or, Physick for the Common People.

22. Health for the Rich and Poor, by Diet without Physick

23. One thousand New, Famous and Rare Cures, in Folio and Octavo.

24. A Treatise of Pulses and Urins.

25. A Treatise of Bloodletting, and Cures performed thereby.

26. A Treatise of Scarification, and Cures performed thereby.

27. The English Physitian enlarged.

The *London Dispensatory* in Folio, of a great Caracter in Latin.

Divinity Books Printed by Peter Cole, &c.

Eighteen Several Books of Mr. *Burroughs's* viz. on *Matth.* 11.

1 Christs Call to all those that are weary and heavy laden, to come to him for rest.

2 Christ the great Teacher of Souls that come to him.

3 Christ the Humble Teacher of those that come to him.

4 The only easie way to Heaven.

5 The Excellency of Holy Courage in Evil times.

6 Gospel Reconciliation.

7 The Rare Jewel of Christian Contentment.

8 Gospel-Worship.

9 Gospel-Conversation.

10 A Treatise of *Earthly Mindedness*, and of *Heavenly Mindedness*, and Walking with God. And eight several Books more.

Twenty one several Books of Mr. William Bridge, *Collected into two Volumes*, Viz.

1 Scripture light, the most sure Light.

2 Christ in Travel.

3 A lifting up for the cast down.

4 Sin against the Holy Ghost.

5 Sins of Infirmity.

6 The false Apostle tried and discovered.

7 The good and means of Establishment.

8 The great things Faith can do.

9 The great things Faith can suffer.

10 The great Gospel Mystery of the Saints Comfort and Holiness, opened and applied from Christs Priestly Office. And eleven several Books more.

New Books of Mr. *Sydrach Sympson*, *VIZ.*

1 Of Unbelief, or the want of readiness to lay hold on the comfort given by Christ.

2 Not going to Christ for Life and Salvation, is an exceeding great sin, yet pardonable.

3 Of Faith, *Or*, That believing is receiving Christ; and receiving Christ, is believing.

4 Of Coveteousness.

Mr. Hookers *New Books in three Volumes: One in Octavo, and two in Quarto.*

These Eleven New Books of Mr. *Thomas Hooker* made in *New-England*, are attested in an Epistle by Mr. *Thomas Goodwin* and Mr. *Philip Nye*, to be written with the Authors own hand: None being written by himself before. One Volume being a Comment upon Christ's last Prayer, in the seventeenth of *John.*

Mr. *Rogers* on *Naaman* the Syrian, his Disease and Cure discovering the Leprosie of Sin and Self-love, with the Cure, *viz.* Self-denial and Faith.

A Godly and fruitful Exposition, on the first Epistle of *Peter*: By Mr. *John Rogers*, Minister of the word of God at *Dedham* in *Essex.*

An Exposition on the Gospel of the Evangelist St. *Matthew*: By Mr. *Ward.*

Mr. *Stephen Marshals* New WORKS,

THE PRINTER TO THE READER.

READER,

THY cheerful Acceptance of my former Endeavors in this kind for the Good of my Native Country, hath encouraged me, though with great Care, Labor, and Coſt, to preſent the with the Learned, Judicious, and Worthily Renowned *Riverius* his *Practice of Phyſick*. He is an Author now living, and ſufficiently known: And his Work will ſpeak for it ſelf; and praiſe him in the Gates.

And if thou ſhalt ſhew a Friendly Countenance to this worthy Stranger, who now ſpeaks Engliſh, I ſhall be thereby encouraged by all other means to ſtudy to promote thy Good by bringing thee more acquainted with this, and other excellent Authors.

And whereas ſome, either out of envy, or miſ-underſtanding, do condemn Works of this Nature, publiſhed in our Mother Tongue, alleadging chiefly, That ſuch Books encreaſe the number of Empericks; are a hinderance to learned and able Phyſitians; alſo occaſion ſome to hurt themſelves by raſhly practiſing on their own Bodies. I ſhall Anſwer to theſe Objections in order.

Firſt, as for Empericks: Theſe Books, and ſuch as theſe puliſhed in Engliſh, are ſo far from making more Empericks, that they will ſpoil thoſe that are, and make that we ſhall have fewer of them. For an Emperick being one that gives Phyſick (Hab Nab, as wee uſe to ſay) relying only on Experience, and what he hath ſeen done before him, not being able to give any reaſon touching the Diſeaſe, its Cauſe, or Cure; Theſe Books will teach ſuch perſons how to go upon good grounds, and to be able to give a ſolid Reaſon for what they do, and of Empericks, make them Rational Phyſitians, if they be men of good Natural Parts, though they be ignorant of all Tongues but their Mothers.

As for the hurt which is hereby pretended to be done to learned Phyſitians, it is a meer Imagination, and no learned Phyſitian that bethinks himſelf well, will ſo judg. For the uſe of theſe Books reſpects chiefly the Poor of this Nation, together with Sea-farers, and Soldiers. But for the Rich that have Money to ſpare, and bide at home, no otherwiſe (in point of practice) than for an honeſt Curioſity, and delightful Speculation. What rich man is there ſo mad, who reading a Chapter in theſe Books, and ſeeing what a world of Conſiderations and Cautions do belong to the knowledg and orderly Cure of every Diſeaſe, but will be more fearful than ever he was before to commit himſelf to the Cure of any but a leaned Phyſitian. Now it is not by the Poor, but by the Rich, that the learned Phyſitian maintains himſelf; the Poor are but a trouble to him, only before ſuch Books as theſe were extant in the Engliſh Tongue, Conſcience (ſomtime) forced the learned Phyſitian to take care of the Poor, becauſe the unlearned were wholly unable: Whereas now there may be found Induſtrious men that know no more Languages than their Native one, who may in a rational way contribute to the Neceſſities of the Poor. Nay, theſe kind of Books are profitable to the learned Phyſitians; for many of the Gentry, eſpecially of the Ladies and Gentlewomen, viewing the State of their own Bodies in ſuch Books as theſe (as in Looking-Glaſſes) will perceive certain Diſeaſes in themſelves, either now in being, or likely ere long to ſeize upon them, which otherwiſe they would never have ſo much as dream'd of and thereupon crave the Advice and Aſſiſtance of the learned Phyſitian.

Alſo the Ladies and Gentlewomen being well read in ſuch Books as theſe, will better know how to demean themſelves towards their Huſbands, Children, or other Relations and Friends in their reſpective Sickneſs in point of ordering them, and will be more apprehenſive of the Phyſitians Directions, and ſo better able to practice them; alſo more capable of his Reaſons, and Prognoſticks, and ſo more confident and cheerfully obedient. All which will very much advance the Cure, and conſequently the Honor and gain of the learned Phyſitian: for as *Hippocrates* notes in his firſt Aphoriſm, *It is not enough towards the Cure that the Phyſitian do what is fitting; but the by-ſtanders and friends of the Sick muſt play their parts, or all will not be well.*

And in the third place, Whereas it is objected, That people reading theſe Books, will Practice upon themſelves and hurt themſelves.

I Anſwer, If they do, they have none to blame but their own folly; for it is not the intent of the Publiſhers of theſe Books, that every one that can read Engliſh, ſhould dare to take, of their own Heads, ſuch Medicines as are deſcribed in the ſaid Books. But our intent is, That where

where in the Country there is no learned Phyſitian at hand; at Sea, in the State and Marchants Ship, where the Chyrurgion is compelled to act both his own, and the Phyſitians part; In Armies and Leguers, &c: an Ingenious and diligent Chyrurgion, Apothecary, or any other that hath from his youth been exerciſed in theſe kind of ſtudies, and converſant about the ſick, may attain ſuch a competent knowledg in the Cauſes and Methodical Cure of Diſeaſes, as they may with honor to themſelves, and profit to the ſick (by Gods Bleſſing) ſupply the place of a more learned Phyſitian. For the uſe of ſuch perſons, theſe Books are intended, and for diligent Midwives; and not that every Fool ſhould turn Phyſitian, or that every Reader ſhould tamper with him or her ſelf.

Alſo divers Honorable Ladies and Gentlewomen, that out of a truly Chriſtian and Charitable Diſpoſition have not diſdained, but counted it a great Honor to be helpful to the poor in the time of their ſickneſs, may by peruſal of theſe Books, and the like, confirm and encreaſe their knowledg, and become honorable Inſtruments in the Hand of God, of much relief and comfort to many poor diſtreſſed Creatures in their reſpective Countries and places of Habitation. For the worthy ſakes of which honorable Ladies and Gentlewomen in the firſt and chiefeſt place, and for the eaſe of all others unacquainted with the Greek and Latin Tongues, and conſequently unable to underſtand divers terms of Art, and other words drawn from the ſaid Tongues (which it was neceſſary to retain for brevity ſake, and to avoid tedious Circumlocutions) I have cauſed a *Phyſical Dictionary* to be added at the end of theſe Books, explaining all ſuch terms of Art aforeſaid, and are uſed therein.

When the Reader meets in theſe Books, with the Names of Simple or Compound Medicaments, and deſires a more full knowledg of them, let him have recourſe to the *London Diſpenſatory* in Engliſh, where he may be ſatisfied; for it had been an endleſs and vain work, to repeat what hath there been ſaid. If there occur accidentally the name of any Diſeaſe which the Reader would better underſtand, let him look into the Table of the Contents of the Chapters of theſe ſeventeen Books, and he ſhall find the Chapter intituled from that Diſeaſe; in the beginning of which Chapter he ſhal find the ſaid Diſeaſe deſcribed and explained.

Alſo the Reader may pleaſe to take notice, That many hard phraſes in theſe Seventeen Books are explained in the Context, by more eaſie words following, which ſignifie the ſame with the foregoing hard word. As for example, MASTICATORIES, or *Chewing Medicines*, giving the Reader to underſtand, that *Maſticatories*, is as much as to ſay,

Medicines

Medicines that are only chewed in the mouth to bring away Rhewm by ſpetting.

So GARGARISMS, that is, *Medicines to Gargle in the Throat*; A PLETHORICK, or *full Body*; EMPYEMA, or *Corrupt matter gathered between the Cheſt and Lungs*; HIPOCHONDRIA, or *Parts under the ſhort Ribs*; A VESICATORY, or *Plaiſter to draw Bliſters*. Many ſuch paſſages there are throughout theſe Books, where the latter Clauſe is an expoſition of the former.

And that thou maiſt know to whoſe great Induſtry and pains thou art obliged for the Engliſhing this moſt excellent piece of Art, know that (by reaſon of eight ſeveral Editions in Lain, of which there hath been fifteen thouſand Books ſold) it hath been three times tranſlated at my charge, by *Nicholas Culpeper*, Phyſitian and Aſtrologer; *Abdiah Cole*, Doctor in Phyſick, who hath practiſed Phyſick twenty nine Yeers in the Service of three of the greateſt Princes in Europe: And *William Rowland*, a Knowing Phyſitian; and alſo by an eminently learned and pious Phyſitian, who deſires not to be named, being (as he ſaies) content with the applauſe of his own Conſcience, which tels him that while he was imployed about this Work, he was doing that which would weigh down in profit to his Country, all the good that all the Phyſitians in *London* did or could do in the ſame time; a work that tends to profit many millions, not only of this Generation, but of all that ſhall fallow, till the world become one great Bone-fire; or this Nation and Language periſh together. And it hath been (he ſaies) a long time his Opinion, That it is more rational, manly, generous, and Chriſtian, whil'ſt God ſhal pleaſe to afford him Food and Rayment, to imploy his time and pains in Actions largely conducing to the good of Man-kind, though little advancing his own Fortunes, than in matters of petty and poor Concernment, that bring great gain with them; In which generous Reſolution, God (the Author of it) will, he hopes preſerve him to his dying day; at which time the fruit and profit of his Labors will comfort him, but all the gain in the world will do him no good at all.

Uſe our Labors with Diligence, Care, Ingenuity, Compaſſion towards the ſick, and in the fear of God. Attribute the Succeſs and Honor of all thy Endeavors to him; Bleſs him for the light he diſcovers to this Generation, denied to ſo many Millions of our Anceſtors; Bleſs him for the Piety and Noble Generoſity of our Governors, that give us leave to *Be* as *Good* as we *Will*, and to *Do* all the *Good* we *Can* (though ſeeming to croſs private Intereſt) Oh! what would we have given for this ſingle Priviledg a few Yeers ſince? Or what would the poor Proteſtants in *France* and *Germany* give for the like Favor? How many of them

them have been lately Maſſacred, or made fly from all that was neer and deer to them for want of ſuch a Mercy as this?

Finally, Pray for thoſe that have taken pains in the Work, and among the reſt, for

Thy hearty Wel-wiſher

From my Printing-houſe in *Leaden-Hall*, June, 2. 1655.

PETER COLE.

Books Printed by Peter Cole, *Printer and Book-ſeller of* LONDON, *at the Exchange.*

Several Phyſick Books of Nich. Culpeper *and* A. Cole, &c.

1 Idea of Practical Phyſick in twelve Books.
2 *Sennertus* thirteen Books of Natural Phyloſophy.
3 *Sennertus* two Treatiſes. 1 Of the Pox 2 Of the Gout.
4 Twenty four Books of the Practice of Phyſick, being the Works of that Learned and Renowned Doctor, *Lazarus Riverius*.
5 *Riolanus* Anatomy.
6 *Veſlingus* Anatomy of the Body of Man.
7 A Tranſlation of the New Diſpenſatory, made by the Colledg of Phyſitians of *London*. Whereunto is added, The Key to *Galens* Method of Phyſick.
8 The Engliſh Phyſitian Enlarged.
9 A Directory for Midwives, or a Guide for Women.
10 *Galens* Art of Phyſick.
11 New Method both of ſtudying and Practiſing Phyſick.
12 A Treatiſe of the Rickets.
13 Medicaments for the Poor, Or Phyſick for the Common People.
14 Health for the Rich and Poor, by Diet without Phyſick.

The *London Diſpenſatory* in Folio, of a large Character in Latine.
The *London Diſpenſatory* in twelves, a ſmal Pocket Book in Latin,

Mr. *Burroughs* WORKS.
viz. on *Matth.* 11.

1 Chriſts call to all thoſe that are Weary and Heavy Laden to come to him for Reſt.
2 Chriſt the Great Teacher of Souls that come to him.
3 Chriſt the Humble Teacher of thoſe that come to him.
4 The only Eaſie way to Heaven.
5 The excellency of holy Courage.
6 Goſpel Reconciliation.
7 The Rare Jewel of Chriſtian Contentment.
8 Goſpel-Worſhip.
9 Goſpel-Converſation.
10 A Treatiſe of *Earthly-Mindedneſs*.
11 Expoſition of the Propheſie of *Hoſea*.
12. The Evil of Evils, or the exceeding ſinfulneſs of Sin.
13 Precious Faith.
14 Of Hope.
15 Of Walking by Faith.

Twenty one ſeveral Books of Mr. William Bridge, *Collected into two Volumns.* Viz.

1 Scripture Light the moſt ſure Light.
2 Chriſt in Travel.
3 A Lifting up for the Caſt-down.
4 Sin againſt the Holy Ghoſt.
5 Sins of Infirmity.
6 The falſe Apoſtle tried and diſcovered.
7 The good and means of Eſtabliſhment.
8 The great things Faith can do.
9 The great things Faith can ſuffer.
10 The Great Goſpel Myſtery of the Saints Comfort and Holineſs, opened and applied from Chriſts Prieſtly Office.
11 Satans power to Tempt, and Chriſts Love to, and Care of his People under Temptation.
12 Thankfulneſs required in every Condition.
13 Grace for Grace.
14 The Spiritual Actings of Faith through Natural Impoſſibilities.
15 Evangelical Repentance
16 The Spiritual Life, and in-being of Chriſt in all Beleevers.
17 The Woman of Canaan.
18 The Saints Hiding place, &c.
19 Chriſt Coming, &c.
20 A Vindication of Goſpel Ordinances.
21 Grace and Love beyond Gifts.

New Books of Mr. *Sydrach Simpſon*, VIZ.

1 Of Unbeleef; or the want of readineſs to lay hold on the comfort given by Chriſt.
2 Not going to Chriſt for Life and Salvation is an exceeding great Sin, yet Pardonable.
3 Of Faith, *Or*, That beleeving is receiving Chriſt; And receiving Chriſt is Beleeving.
4 Of Covetouſneſs

Mr. Hookers *New Books in three Volums: One in Octavo, and two in Quarto,*

Theſe Eleven New Books of Mr. *Thomas Hooker*, made in *New-England*. Are atteſted in an Epiſtle by Mr. *Thomas Goodwin*, and Mr. *Philip Nye*, To be written with the Authors own hand: None being written by himſelf before. One Volum being a Comment upon Chriſt's laſt Prayer in the ſeventeenth of *John*.

Ten Books of the Application of Redemption by the Effectual Work of the Word, and Spirit of Chriſt, for the bringing home of loſt ſinners to God.

Dr. Hills WORKS.

The Kings Tryal at the High Court of Juſtice.
Wiſe Virgin, Publiſhed by Mr. *Thomas Weld*, of *New-England*.
Mr. *Rogers* on *Naaman* the Syrian, his Diſeaſe and Cure: Diſcovering the Leproſie of Sin and Self-love; with the Cure, *viz.* Self-denial and Faith
A Godly and Fruitful Expoſition, on the firſt Epiſtle of *Peter*. By Mr. *John Rogers*, Miniſter of the word of God at *Dedham* in *Eſſex*.
Mr. *Rogers* his Treatiſe of Marriage.
The Wonders of the Load-ſtone. By *Samuel Ward* of *Ipſwich*.
An Expoſition on the Goſpel of the Evangeliſt St. *Matthew*. By Mr. *Ward*.
The Diſcipline of the Church in *New-England*: By the Churches and Synod there.
Mr. *Brightman* on the Revelation.
Chriſtians Engagement for the Goſpel, by *John Goodwin*.

Great Church Ordinance of Baptiſm.
Mr *Loves* Caſe, containing his Petitions, Narrative, and Speech.
A Congregational Church is a Catholick Viſible Church. By *Samuel Stone* in *New-England*.
A Treatie of Politick Powers.
Dr. *Sibbs* on the Philippians.
Vox Pacifica, or a Perſwaſive to Peace.
Dr. *Preſtons* Saints ſubmiſſion, and Satans Overthrow.
Pious Mans Practice in Parliament time.
Barriff's Military Diſcipline.
The Immortallity of Mans Soul.
The Anatomiſt Anatomized.
The Biſhop of *Canterbury's* Speech *Woodwards* Sacred Ballance.
Dr. *Owen* againſt Mr. *Baxter*.
Abrahams Offer, Gods Offering: Being a Sermon by Mr. *Herle*, before the Lord Major of *London*.
Mr. *Spurſtows* Sermon, being a Pattern of Repentance
Englands Deliverance. By *Peter Sterry*.
The Way of God with his People in theſe Nations. By *Peter Sterry*.
Mr. *Sympſon's* ſermon at *Weſtminſter*
Mr. *Feaks* ſermon before the Lord Major.
The Beſt and Worſt Magiſtrate. By *Obadiah* Sedgwick. A ſermon.
A Sacred Panegyrick. By *Stephen Marſhal*. A ſermon.
The Craft and Cruelty of the Churches Adverſaries. By *Matthew Newcomen* of *Dedham*. A ſermon.
Clows Chyrurgery.
Marks of Salvation.

Mr. *Stephen Marſhals* New WORKS
VIZ.
1 Of Chriſts Interceſſion, or of ſins of Infirmity.
2 The high Priviledg of beleevers, They are the Sons of God.
3 Faith the Means to feed on Chriſt
4 Self-Denial.
5 The Saints Duty to keep their Hearts, *&c.*
6 The Myſtery of ſpiritual Life.

The true way of Uniting the People of God in theſe Nations, by *Peter Sterry*. A Sermon.
Abrahams Image in one of his Sons, or the Picture of a good Old Man. Repreſented in a Sermon, at the Funeral of *John Dethick* Eſq; by *William Knapp*.

A New Book of *Sennertus* of Chyrurgery in ſix Parts.

1. Of Tumors.
2. Of Ulcers.
3. Of the Skin Hair and Nails.
4. Of Wounds.
5. Of Fractures.
6. Of Luxations.

THE

The Author to the Reader.

Fifteen Yeers ago (Friendly Reader) to Satisfie the Desires of my Auditors, I undertook to explain unto them the Methodical Cure of all inward Diseases of the Body; which that I might accomplish the sooner, I medled not at all in a manner with the Theory, knowing full well that any Student might with ease enough fetch the same from divers Authors: which notwithstanding they could not so easily do in point of Practice, because of the almost infinite Company and variety of Medicaments, wherewith the Books of those that have delivered the Practical part of Physick do swarm; with which Young Beginners are so confounded, that they remain amazed, not knowing which to choose I conceived it would be most profitable for them, if out of such a multitude of Medicaments, I should select the most choice, and which were most frequently used, and dispose them into the same order which we are wont to observe in our Practice, when we attend the Cure of our sick Patients.

This Method of teaching, gave such content to our Students of Physick, that as many as came flocking to this University to study, after that I had finished the same, did all earnestly desire to have written Coppies thereof; and many of them did frequently exhort me, and earnestly Beg, that I would suffer it to be printed; and so for the future free all Men from the tedious Labor of writing it out. But I, who never had the thought (being very free from Self-Love) that my writings were of so much worth, as to be published in Print, especially this Method of Practice, which was slipt from me as a thing only begun with rude Notes, hastily huddled up to perform my daily task of Reading, and half mained for want of the Theoretick part; I thought it better to beleeve my own Conscience than their too favourable Opinion. I pondered likewise in my Mind, that it was a very hazardous things, to subject my Reputation to the Judgment of the whol world, and (as it commonly falls out) to the biting Teeth of envious detractors; especially in this polished Age, abounding with neat and passing fine Witts, who are hardly pleased with such workes as have been wrought with the greatest Industry possible, and who are wont to peep curiously to spy spots in the shining Sun. Nevertheless this unperfect Birth of mine; which I desired to keep close and hidden, was sent into the wide world by one of my Schollers, who without my knowledg, and against my will, gave that imperfect, homely and unpolished work to a Printer of Paris *to print. And this Child of mine which I did count Abortive, was more pleasing and found greater Favour in the Eyes of Strangers, than in its Fathers; for all the Books of this first Edition, were suddainly sold off. A second Edition, and a little after a Third was procured by the same Printer, by which all Europe was filled with Copies. Nevertheless, some yeers after, there came out three other Editions within two yeers time, one at* Lions, *and two other in* Holland, *viz. at*

Tergow

Tergow *and the* Hague. *In the mean while, I received very many Letters, out of the Chief Cities of* FRANCE, GERMANY, HOLLAND, *and* ITALY, *from Doctors of Phyſick, whom I was acquainted with, when they ſtudied Phyſick in this Univerſity; ſeriouſly expoſtulating, that this Work was Lame becauſe it wanted the Theory of the Diſeaſes, and withal adviſing me that it would be worth my pains, to ſpend ſome part of my ſtudies that way. Conceiving at length that it was fitting to conſent unto their juſt requeſts, I laboured with all my might as far as my Employments and Health would give me leave, to finiſh and publiſh this Theoretick part; inſomuch that at laſt (Bleſſed and Praiſed be God) I brought the ſame to a concluſion. Accept it (friendly Reader) with a cheerful mind, being joyned to the foreſaid Practick part, ſo that in one continued Diſcourſe thou maieſt Behold the* Nature, Differences, Cauſes, Diagnoſticks, *and* Prognoſtick Signs, *together with the* Cure of all Diſeaſes. *I Suppoſe this Child of mine will merit highly thy Favor, being now adorned in all its parts, and advanced to a far greater Degree of Perfection; and ſeeing that thou wert pleaſed with it in its Cradle and Swadling-Clouts; now that it is greater and hath attained its perfect Stature of Body, it will not, I hope, Diſpleaſe thee. Enjoy it with Gods Bleſſing, and whatever thou ſhalt learn therefrom, let Chriſtian Charity cauſe the to employ it for the Good of thy Neighbour. Alſo I deſire thee to take notice, that many faults were crept into the former Editions through the negligence of Printers, all which I have carefully corrected in this Edition. And furthermore, I have added many and thoſe very Choice Medicaments, to the Cures formerly printed, which will not a little conduce to the happy Cure of difficult Diſeaſes. Farewel.*

From my Study at *Monpelier*,
the firſt of *July*, 1653.

Lazarus Riverius.

An EPIGRAM, ſhewing who are Docters of Phyſick, and who not.

DOctors or *Teachers* they of *Phyſick* are
(Whether by Pen they do it, or in Chair
With lively Voyce) that teach the way to know
Mans Nature, *Health*, and *Sickneſs*, and do ſhow
Diſeaſes, *Cauſe*, and *Cure*. But they who ſpend
Their Life in *Viſits*, and whoſe Labors end
In taking *Fees*, and giving *Paper-ſcrowls*
FACTORS of *Phyſick* are; and none but *Owls*
Do count ſuch *Doctors*, that *no Latin* know,
From whence that *Name* did to our Language flow.

W. R. *Doctor and Factor*
Of Phyſick.

The Contents of all the Seventeen Books.

The First Book of the Practice of Physick.

Of the Diseases of the Head.

The PREFACE.

Chap. 1. *Of the Cold Distemper of the Brain.* 8
Chap. 2. *Of Drouzie Diseases, called* Coma, Lethargy, Carus, *and* Apopixy. 9
Chap. 3. *Of Waking Coma.* 16
Chap. 4. *Of the Sleeping Diseases called,* Catoche, *and* Catalepsis, *or* Congelation. 16
Chap. 5. *Of the Palsey, or* Paralysis 18
Chap. 6. *Of a Convulsion.* 24
Chap. 7. *Of the Epilepsie, or Falling-sickness.* 28
Chap. 8. *Of the Falling-sickness in Children.* 33
Chap. 9. *Of Giddiness, called* Vertigo. 35
Chap. 10. *Of* Tremor, *or Trembling.* 37
Chap. 11. *Of* Phrenitis, *or Phrenzie* 38
Chap. 12. *Of the Impostbume, and* Spacelus, *or Mortification of the Brain.* 44
Chap. 13. *Of* Mania, *or Madness.* 45
Chap. 14. *Of Melancholly.* 48
Chap. 15. *Of a Catarrh, or Defluxion.* 50
Chap. 16. *Of the Head-ach.* 56

The Second Book of the Practice of Physick.

Of the Diseases of the Eyes.

The PREFACE.

Chap. 1. *Of* Gutta Serena *or* Amaurosis. 62
Chap. 2. *Of the Disease of the Vitrous, or Glassy Humor.* 66
Chap. 3. *Of the Diseases in the Crystalline Humor.* 66
Chap. 4. *Of the Diseases of the Watery Humor, and especially of a Suffusion.* 68
Chap. 5. *Of the Enlarging, or Dilatation of the* Pupilla. 74
Chap. 6. *Of the straitness, or Contraction of the* Pupilla. 74
Chap. 7. *Of* Albugo, *or the white Spot called Pin and Web, and of other Colours of the Cornea changed.* 76
Chap. 8. *Of* Ophthalmia, *or Inflamation of the Eyes.* 78
Chap. 9. *Of* Hypopyo, *or Matter under the* Cornea. 85
Chap. 10. *Of* Phlyctænæ, *or Blisters in the Eyes.* 86
Chap. 11. *Of the Ulcers in the* Cornea *and* Adnata. 86
Chap. 12. *Of a Cancer in the* Cornea 87
Chap. 13. *Of the Rupture of the Cornea.* 88
Chap. 14. *Of the coming forth of the* Uvea. 89
Chap. 15. *Of* Ægylops, *and Fistula Lacrymalis.* 89
Chap. 16. *Of Rhyas and Encanthis.* 90
Chap. 17. *Of Epiphora.* 91
Chap. 18. *Of* Peterygium, *or Haw in the Eyes, called* Unguis. 93

The Third Book of the Practice of Physick.

Of the Diseases of the Ears.

The PREFACE.

Chap. 1. *Of Deafness, and thick or dull Hearing.* 98
Chap. 2. *Of Noise in the Ears.* 99
Chap. 3. *Of Pain in the Ears.* 101
Chap. 4. *Of those things which come forth of the Cavities of the Eare preternaturally.* 106

The Fourth Book of the Practice of Physick.

Of the Diseases of the Nostrils.

The PREFACE.

Chap. 1. *Of the Ulcer of the Nostrils, and* Ozæna. 108

Chap. 2. *Of Sarcoma, and Polypus.* 110
Chap. 3. *Of the loss of Smelling.* 111
Chap. 4. *Of the Stink of the Nostrils.* 112
Chap. 5. *Of Coryza, or Pose.* 112
Chap. 6. *Of Sternutation, or Neezing.* 113
Chap. 7. *Of Bleeding at the Nose, called* Hæmorrhagia. 114

The Fifth Book of the Practice of Physick.

Of the Diseases of the Tongue.

The PREFACE.

Chap. 1. *Of the Inflamation of the Tongue, and other Tumors of the same* 123
Chap. 2. *Of the Tumor called* Ranula *under the Tongue.* 125
Chap. 3. *Of the Taste being Hurt.* 126
Chap. 4. *Of the Palzey of the Tongue, and the Hurt Motion thereof.* 127

The Sixth Book of the Practice of Physick.

Of the Diseases of the Teeth, Gums, Jaws, Pallat, and Wind-pipe, or Larynx.

The PREFACE.

Chap. 1. *Of the Tooth-ach.* 129
Chap. 2. *Of the blackness and rottenness of the Teeth.* 134
Chap. 3. *Of the Erosion or eating away, and of the Exulceration of the Gums.* 134
Chap. 4. *Of bleeding at the Gums.* 135
Chap. 5. *Of the Ulcer of the Mouth, and Jaws.* 136
Chap. 6. *Of the Relaxation of the Uvula, or Falling Down of the Pallat.* 137
Chap. 7. *Of* Angina, *or Quinzie, or Squinvie* 138

The Seventh Book of the Practice of Physick.

Of the Diseases of the Breast.

The PREFACE.

Chap. 1. *Of* Asthma, *or difficulty of Breathing.* 146
Chap. 2. *Of* Pleuritis, *or a Pleurisie.* 152
Chap. 3. *Of* Peripneumonia, *or Inflamation of the Lungs.* 158
Chap. 4. *Of* Empiema, *or water in the hollow of the Thorax.* 160
Chap. 5. *Of the Dropsie in the Breast.* 163
Chap. 6. *Of* Hæmoptysis, *or spitting of Blood.* 164
Chap. 7. *Of* Phthisis, *or Consumption.* 169

The Eighth Book of the Practice of Physick.

Of the Diseases of the Heart.

The PREFACE.

Chap. 1. *Of* Syncope, *or Swooning.* 178
Chap. 2. *Of the Palpitation, or Breathing of the Heart.* 182
Chap. 3. *Of Weakness.* 244

The Ninth Book of the Practice of Physick.

Of the Diseases of the Stomach.

The PREFACE.

Chap. 1. *Of Want of Appetite, or Loathing of Meat.* 249
Chap. 2. *Of Dogs Appetite, called* Famis Canina. 254
Chap. 3. *Of Pica and Malacia.* 256
Chap. 4. *Of the Thirsty diseases, called* Sitis Morbosa. 258
Chap. 5. *Of the Hurt Concoction of the Stomach.* 259
Chap. 6. *Of* Singultus, *or Hiccough.* 262
Chap. 7. *Of* Nausea, *and Vomiting.* 295
Chap. 8. *Of Vomiting Blood* 269
Chap. 9. *Of the diseases called Cholera.* 272
Chap. 10. *Of Pain in the Stomach, called* Dolor Ventriculi. 274
Chap. 11. *Of the Inflamation, Ulcer, and Impostbume in the Stomach.* 277

The Tenth Book of the Practice of Physick.

Of the Diseases of the Intestines, or Guts.

The PREFACE.

Chap. 1. *Of the Chollick.* 280
Chap. 2. *Of the Iliack Passion.* 285

Chap.

Chap. 3. *Of Astriction, or binding of the Belly.* 288
Chap. 4. *Of Lientery, and Cœliack Passion.* 289
Chap. 5. *Of Diarrhœa.* 291
Chap. 6. *Of Dysenteria, or Dysentery.* 295
Chap. 7. *Of Tenesmus.* 303
Chap. 8. *Of* Fluxus Hepaticus, *or Flux of the Liver.* 305
Chap. 9. *Of the Worms.* 307
Chap. 10. *Of the Immoderate Flux of the Hæmorrhoids.* 313
Chap. 11. *Of the Pain of the Hæmorrhoids.* 316

The Eleventh Book of the Practice of Physick.

Of the Diseases of the Liver.

The PREFACE.

Chap. 1. *Of the Hot distemper of the Liver.* 320
Chap. 2. *Of the Inflamation, Imposthume and Ulcer of the Liver.* 323
Chap. 3. *Of the Stoppage, or Obstruction of the Liver.* 327
Chap. 4. *Of the Jaundice.* 333
Chap. 5. *Of the Scirrhus of the Liver.* 335
Chap. 6. *Of the Dropsie.* 336

The Twelfth Book of the Practice of Physick.

Of the Diseases of the Spleen.

The PREFACE.

Chap. 1. *Of the Inflamation of the Spleen.* 347
Chap. 2. *Of the Pain of the Spleen.* 348
Chap. 3. *Of Obstruction, Tumor, or Puffing up of the Spleen.* 348
Chap. 4. *Of the Scirrhus, or Hard Swelling of the Spleen* 349
Chap. 5. *Of Hypochondriack Melancholly.* 350
Chap. 6. *Of the Scurvy.* 357

The Thirteenth Book of the Practice of Physick.

Of the Diseases of the Mesentery, Sweet-bread, and Caul.

The PREFACE.

Chap. 1. *Of the Obstruction of the Mesentery* 361
Chap. 2. *Of the Inflamation of the Mesentery* 363
Chap. 3. *Of the Imposthume, Ulcer, and Scirrhus of the Mesentery.* 364
Chap. 4. *Of the Diseases of the* Pancreas, *or Sweet-bread.* 365
Chap. 5. *Of the Disease of the Caul, or Omentum.* 366

The Fourteenth Book of the Practice of Physick.

Of the Diseases of the Reins and Bladder.

The PREFACE.

Chap. 1. *Of the Stone in the Kidneys, and Pain in the Reins, called* Dolor Nephriticus. 378
Chap. 2. *Of the Stone in the Bladder.* 378
Chap. 3. *Of the Inflamation of the Reins and Bladder* 382
Chap. 4. *Of Pissing of Blood* 385
Chap. 5. *Of the Ulcer of the Reins and Bladder.* 387
Chap. 6. *Of* Diabetes, *or extraordinary Pissing* 390
Chap. 7. *Of Pissing the Bed, of Involuntary Pissing, or not containing of Urine.* 392
Chap. 8. *Of stoppage of the Urine, and Strangury.* 394
Chap. 9. *Of* Dysuria, *or Scalding of Urine.* 397

The Fifteenth Book of the Practice of Physick.

Of Womens Diseases.

The PREFACE.

Chap. 1. *Of the Green sickness, called* Chlorosis 400
Chap. 2. *Of the stoppage of the Terms.* 403
Chap. 3. *Of the Immoderate Flux of the Course.* 409
Chap. 4. *Of the Whites.* 413
Chap. 5. *Madness from the Womb.* 417
Chap. 6. *Of the Mother-Fits, or Womb-sickness.* 420
Chap. 7. *Of Inflamation of the Womb.* 431
Chap. 8. *Of an Ulcer of the Womb.* 434
Chap. 9. *Of a* Schirrhus, *or a Painless hard Swelling of the Womb.* 490
Chap. 10. *Of a Cancer of the Womb.* 491
Chap. 11. *Of Mortification, or Gangrenation, and*

and Sphacelation, or Blasting of the Womb. 493
Chap. 12. *Of the Wombs Wind-and-Water Swelling, or Dropsie.* 494
Chap. 13. *Of the falling down of the Womb.* 498
Chap. 14. *Of the Womb shut up, or Imperforated.* 501
Chap. 15. *Of Barrenness.* 502
Chap. 16. *Of Acute and Chronical Diseases of Women with Child.* 509
Chap. 17. *Of Abortion or Miscarriage.* 512
Chap. 18. *Of the Hard Child-birth.* 517
Chap. 19. *Of a dead Child.* 520
Chap. 20. *Of the After-birth retained.* 521
Chap. 21. *Of Immoderate flux of the* Loches, *or Child-bed Purgations.* 523
Chap. 22. *Of Suppression of Child-bed Purgations.* 524
Chap. 23. *Of Griping after Child-bearing.* 525
Chap. 24. *Of Acute Diseases of Women in Child-bed.* 527

The Sixteenth Book of the Practice of Physick.

Of Diseases of the Joynts, and Rheumatick Pain of the whol Body.

The PREFACE.

Chap. 1. *Of Pain in the Joynts, called* Arthritis, *or the Gout.* 531
Chap. 2. *Of the Hip-Gout, or Sciatica.* 544
Chap. 3. *Of Rheumatick Pains of the whol Body.* 547

The Seventeenth Book of the Practice of Physick.

Of FEAVERS.

The PREFACE.

SECT. I.

Of Simple Feavers.

The Preface.

Chap. 1. *Of the Feaver* Ephemera. 553
Chap. 2. *Of the Feaver* Synochus Simplex. 554
Chap. 3. *Of an Hectick Feaver* 555

SECT. II.

Of Putrid Feavers.

The Preface.

Chap. 1. *Of Continual Putrid Feavers.* 560
Chap. 2. *Of the Symptomes which accompany Putrid Feavers.* 575
Chap. 3. *Of a Tertian Ague.* 580
Chap. 4. *Of a Quotidian Feaver.* 585
Chap. 5. *Of a Quartan Ague* 586
Chap. 6. *Of Compounded or Complicated Feavers, and particularly of a Semi-Tertian.* 593

SECT. III.

Of Pestilential Feavers.

The Preface.

Chap. 1. *Of a Pestilential Feaver.* 611
Chap. 2. *Of the Measles, and small Pox.* 637

THE

A Physical Dictionary,

Expounding such words, as being terms of Art, or otherwise derived from the Greek and Latin, are dark to the English Reader.

This Dictionary is of use in the Reading of all other Books of this Nature, in the English Tongue.

A

A Pophlegmatisms, Medicines drawing flegm out of the Head.

Agarick trochiscated, See the *London Dispensatory* in English.

Apizeme, A Medicine made of the Broth of divers Herbs, and other Ingredients; unto which sometimes certain Syrups are added.

Animal Faculties, The Powers of Hearing, Seeing, Smelling, Tasting, Feeling; of Imagination, understanding, Memory, Will, Going, Standing, and all Voluntary Motion.

Aranea Tunica: The Cobweb-Coat, or Tunicls.

Abdomen: The Belly, or Paunch.

Apoplectick Water: Good for the Apoplexy.

Autumn: Harvest, the Fall of the Leaf.

Actual Heat: Is Heat that may be felt by the hand, such as is in Fire, and all things heated thereby; or in the Body of one in a Feaver: It is opposed to *Potential Heat*, viz. That cannot be felt by the Hand, as the Heat in Pepper, in Mustard seed, in a Flint, in unslaked Lime: and the contrary of *Actual Cold*.

Affected: Troubled, Diseased: An affect, a Disease, Trouble, Disorder.

Aquæ Acidulæ: The Spaw Waters, like those of *Epsam*, *Barnet*, and *Tunbridg*, with us.

Absurdities: Unreasonable things.

Acrimony: Sharpness, such as in Mustard, Pepper, and in divers Humors of the Body which cause sickness.

Ascent: Going up.

Apply: lay on.

Actually Cold: see *Actually Heat*.

Augment: Encrease.

Accidentally: By hap, by chance, upon occasion.

Adventitious: not Natural, but springing from external causes.

Attracting: drawing together, or causing.

Attracts: draws to.

Accident: something that happens upon a Disease; *vide* Symptome.

Adstriction: binding together, shutting up.

Antecedent Cause: foregoing Cause, is opposed to the Conjunct Cause. Abundance of Flegm in the Body is the Antecedent Cause of the Optick Nerves being stopped by flegm; but the Flegm in the said Nerves, is the Conjunct Cause &c. of other Diseases.

Anticulate Voyce: A distinct Voyce, such as that of Man-kind, termed Speech.

Abstergent: Clensing away filth.

Access: Addition, joyning to, help, or company.

Afflux: flowing to.

Astringents: Medicines that bind together, and straiten the Pores and Passages of the Body.

Astriction: binding, knitting together.

Anodines: Medicines which asswage pain.

Anastomosis: an opening of the Mouths of Veins, by which means Blood issues.

Astringe: bind, fasten, close.

Acute: sharp, violent: a Disease is termed Acute, when it quickly changeth to health or death.

Adustion: burning: *Adust*, burned. Blood is said to be adust, when by reason of extraordinary heat, the thinner parts are Evaporated, and the thicker remain dreggy and black, as if they were burnt.

Asthmatical: troubled with shortness of breath.

Attest: witness, declare.

Aneurism: a Swelling caused by a dilatation of the Arteries external Coat, the internal being broken.

Axungia: Grease.

Atrophy: want of Nourishment, when the Body pines away.

Attenuating Medicaments: are such as make thick Humors thin.

Axiom, or *Theoreme*: an acknowledged, undoubted Truth.

Adjacent: lying neer, bordering upon.

Aromatized: Spiced, perfumed.

Anus, the Fundament.

Astringe, to bind.

Atomes: smal Moats hardly visible, and that cannot admit of any division.

Adverse: contrary to, of a contrary Nature.

Augment, is the time of a Disease, while it grows still more vehement, until it comes to its height, which is called the state of the Disease, and then the Augment ceases, because the Disease is now at a stand, and encreaseth no more.

Alteratives, are such Medicines as only change the qualities of the Body and its Humors, by heating, cooling, moistening, drying, &c. they are opposed to such as do cause Vomiting, Purging, Sweating, Transpiration, &c.

Adjuncts of a Disease, are qualities, dispositions, Symptomes annexed thereunto.

Aliments, are what ever is taken into the Body, to nourish the same; as all kinds of Meat and Drink.

Adjuvant Causes, are such as serve and assist the principal Cause; so is the Taylors Boy an adjuvant Cause assistant to his Master, the principal Cause of a Garment. So in Diseases, whatever assists the Primary Cause, is termed an Adjuvant Cause.

Alexipharmical things, are such as resist Plague, Poyson, and all venemous Diseases.

B

Balneum Mariæ; the manner of stillings or digesting, when the Glass containing the Ingredient, stands in a Vessel of Water, with Fire made under it.

Bolus: A Morsel; a Medicine to be taken from a Knifes point.

Bellilucanæ Thermæ: Hot Baths in *France*, so called from the place where they are.

Breathing of a Vein; Blood-letting, properly if but little blood be taken away.

Bronchia; the hollow gristly Pipes that spread themselves through the Body of the Lungs, being Branches of the Wezand or Wine-Pipe.

C

Caruncle; a little bit of Flesh that grows and sticks out on any part of the Body.

Catarrh; a Defluxion or Distillation of Humors from the Brain, into any part of the Body, especially the Lungs, causing Coughs.

Condense, to make thick.

Contention; Digestion in the Stomach, &c.

Cataphora; a deep sleep.

Cupping-Glass, is that which Physitians use to draw out Blood with Scarrifying of the Skin, Glasses fastened with lighted Tow or Flax.

Catalepsis; Congelation, or stifnetes of the Body.

Caustick, are Medicines which burn the Skin and Flesh to make Issues, &c.

Coronal Suture; the Seam which runs through the Crown of the Head, where the two sides of the Skul close.

Crude; Raw, undigested: So Meat not well boyled or rosted, is Crude; and Blood and other Humors not well digested by the Stomach, Liver, &c. are called Crude.

Conjunctiva; a Coat of the Eye, so called because it sticks fast unto the Eye, and keeps it in its place.

Actual *Cautery*, is burning with a red hot Iron.

Congelation, freezing together, stifness with Cold.

Constipation, stopping up.

Chollick, pain and griping of the Gut *Colon*; and because the pain proceeding from the Stone, is very like thereunto, it is called the Stone-Collick.

Cerates, Medicines made of Wax, and other Materials, stiffer than an Oyntment, and softer than a Plaister, to be applied to divers parts.

Cebpalick, or *Capital Opiate*, Head Electuary.

Cephalick Pills, Head-pils.

Cephalick Plaister, Head-Plaister.

Collyrium, an Eye-salve.

Convulsion, a drawing together, a shrinking together.

Contracted, drawn together.

Cornea, a Coat of the Eye like the Horn of a Lanthorn. See *Vestingus* in English.

Chyrurgeon, Surgeon.

Circumvolution, turning round like a wheel or whirl-wind.

Compression, thrusting or squeezing together.

Contusion, Bruising, a Bruise.

Cold seeds, See the English Dispensatory.

Compress, thrust together, squeeze.

Condense, thicken, condensing, thickening; a Condensation, a thickening.

Coartation, a straitening, thrusting together.

Contraction, drawing together, shrinking up, &c.

Contracted, drawn together.

Confirmed, A Disease is said to be confirmed, when it is perfect, setled, and hath taken root.

Couched with a Needl, that is, taken away with a Needle, or pressed down with a Needle.

Centree, is properly the middle point within a Circle, from whence all Lines drawn to the Circumference, are equal; it is taken figuratively for the middle of any thing.

Continuity, the oneness, the joyning together without interruption.

Compact, firmly united, wel thrust and crowded together. So Gold, Lead, and other Mettals, are said to be compact, compared to Cork, Spunge, and light Wood which are not compact, but hollow and pory.

Concocted: An Humor is said to be concocted when it is either turned into good Blood, as sweet Flegm is wont to be; or when it is separated from the Mass of blood, and made fit for expulsion.

Concoction; a boyling, or boyling together: when the meat in the Stomach is changed into a substance like Almond Cream; that change is called Concoction.

Cataplasm; a Pultis.

Cavity; hollowness.

Crisis; by bleeding at the Nose, or by vomit, page 57. that is a breaking away of the Disease by Natures Conquest of the Cause, which she drives forth by the Nose or Mouth.

Crystaline Humor; a part of the Eye which resembles a little Cake of Crystal; if you open a Calves Eye carefully, you may take it out whol.

Conus, is a Geometrical Figure, representing a Sugar-Loaf, or an Extinguisher; which Phylosophers

losophers make use of when they teach how the Eye perceives its Object.

Connatural; which is bred with a Man; as he that is born with one Eye, or but two Fingers: such a Disease is termed Connaturall

Convex; bunching out like the back-side of a Buckler or Platter.

Conjunct cause of a Disease, is the immediate Cause; so Flegm stopping the Optick Nerves is the Conjunct Cause of Blindness; whereas taking of cold, swimming in cold water, eating flegmatick meats, sleeping after Dinner, were the remote, or far distant Causes, &c.

Constriction, a drawing together, a straitening.

Congestion; a gathering together or hhaping up.

Cumulation; the same with Congestion. These words are opposed to defluxion. When a a part is diseased by an Humor sent from another part, it is termed Defluxion; when the Humor is first gathered in the part it self, by reason of its own proper weakness, it is termed Congestion or Cumulation.

Conjoyned Matter; see *Conjunct cause*.

Corroding; biting, gnawing, eating.

Consolidation; closing up of a Sore or Wound, &c.

Carus; foulness, rottenness, corruption of a Bone.

Cicatrize; to bring to a Scar, to close up a wound or sore.

Commissura; the Mold of the Head, where the parts of the Skul are united.

Cavous; hollow.

Critical Evacuations by bleeding, stool, &c. are such as Nature procures to drive out her vanquisht Enemy; and are means and tokens of Recovery. Symptomatical Evacuations are such as proceed from the vehemency of the Disease, before Nature hath mastered the offending Humor, and they prove bad tokens.

Calcine; to burn to Ashes in a Crucible, &c.

Corrode; eat, fret,; Corroding, eating, fretting

Cronical; long lasting.

Cacochymical; abounding with evil Humors.

Critical day; See day of Judgment.

Corrosion; a fretting, eating asunder.

Conjugation; a pair of Nerves is so called.

Cardialgia; Heart-burning.

Crudities; Rawness, indigestion.

Chylus; a Liquor like a posset, into which all Meats are changed in the Stomach, if the Digestion be good.

Cydoniatum; Conserve of Quinces, or Marmalade.

Cardiogmos; Heart-burning.

Carminating Medicines; are such as do break Wind.

Constringe; draw together.

Carminative; expelling Wind.

Chalibeat Vinegar, and *Chalibeate Water*, are such as have steel quenched in them.

Carabe; Amber.

Cronical Diseases; such as usually last very long, as Quartan Agues, Stone, Dropsie, &c.

Crystal of Tartar; Creame of Tartar.

Consistence; Body, or Substance.

Catheter; an hollow Silver Instrument to thrust into the Bladder when the Urine is stopt by a stone, to thrust back the stone, and let out the Urine.

Complication of Diseases; when divers Diseases are in the Body at the same time, especially if they depend one upon another.

Coalition; healing up, growing together of a Wound or Ulcer; or any Part that ought to be open, as of the Privity in some Girls.

Coincide; is to happen together at one and the same time.

Cachectical Persons, are such as have their whol Bodies blown up with a soft and moist swelling, with the color of the Face white, or lead-colored. Also their Legs especially swell, and their Face is bloated.

Coindicants, are divers things in a Disease or Patient, which plead for one and the same Remedies. So in a putried Feaver, the person being full bodied, and the season warme also, the person lusty and young: The Feaver, the fulness of Blood in the Patient, his Age and strength, and Season of the Year, are Coindicants that he must be let Blood.

Contra-indicants, are divers considerations that dissuade a Remedy: As when in a putried Feaver, old Age, Winter Season, Weakness, are Contra.dicents, that dissuade from Blood-letting; which the Feaver simply considered, doth indicate, or perswade and hint our.

Coction of Humors, is their being separated from the Mass of good Blood, and fitted for expulsion: As when thin Humors are moderately thickened, and tough clammy Humors are cut and divided. This Coction of Humors is knowne by the Urine, when it hath a light, euen and smooth setling, &c.

Causa sine quæ non; The Cause without which a thing cannot be, though it be not the principal Cause thereof: So a Taylors Shop-boord is a Cause *sine qua non*, without which a Garment cannot be made, though himself and the stuff, the shape and the end be principal Causes.

Commemorative; bringing to remembrance what is past.

Cicatrize: is to bring unto a Scar, which is done when Wounds and Ulcers are healed up.

Contumacy; stubbornness, rebellion.

D

Diuretick; Provokers of Urine.

Diagnosis; the knowledge of a Diseases

Distillation; a flowing down of thin Humors from the Brain into several parts.

Decoction;

Decoction; the Liquor wherein things are boyled, the Broth of Herbs, and other Medicaments.

Diagnoſticks; the Signs to know what Diſeaſe a Patient hath.

Defluxtion; the ſame with Diſtillation: alſo a running together of Humors into any part, cauſing pain or ſwelling, &c.

Delirium; Dotage, raving, talking idlely, in time of ſickneſs eſpecially.

Diarrhœa; a ſimple Looſneſs, without Inflamation of the Guts, any extream pain, or voiding of Blood.

Diaphœnicon; ſee the *London Diſpenſatory in* Engliſh.

Diacatholicon, Diacarthamum; ſee the Diſpenſatory.

Diet; this ſignifies in many places a Diet drink.

Diminiſhed; Leſſened.

Diminution; Leſſening.

Diſcuſs; diſpel inviſible: as a Plaiſter that makes a ſwelling go away without breaking, is ſaid to diſcuſs the ſame. becauſe the Matter of the ſwelling is not ſeen to come away; but is turned into ſteems and vapors, and partly drinks up the ſubſtance of the Plaiſter, and ſo vaniſheth inviſibly.

Declination of a Diſeaſe; is the breaking of the Diſeaſe, when it begins to tend to health, which is knowne by the Symptomes growing more gentle.

Diverting Medicines; which turne aſide the Humor cauſing the diſeaſe, ſo that it flows not into the part offended.

Diſlocation; putting out of its place.

Derived; turned away from.

Diffuſe; ſpread abroad.

Diſſipated; ſcattered abroad.

Dimonſtrated; cleerly proved from undeniable Arguments.

Depravations; marrings, ſpoilings, hurtings.

Depreſſed; made flat or hollow, dented in.

Diſtemper; any exceſs of the four firſt qualities, Heat, Cold, Moiſture, Dryneſs. There are reckoned four ſimple or ſingle diſtempers, viz. a Hot, Cold, a Moiſt a Dry: and four compound, viz. Hot and Moiſt, Hot and Dry, Cold and Moiſt, Cold and Dry.

Dilated; widened.

Dilatation; widening.

Debility; weakneſs.

Diſtortion; writhing, wreſting, crooking.

Diſſipating: ſpread abroad, driving away.

Derivations: drawing an offenſive Humor from the part diſeaſed, to ſome other part neer it.

Digeſtives: Medicines which prepare evil Humors for to be driven out by Nature.

Diſſolved: melted, conſumed away. It is uſed of ſwellings that are brought downe by Oyntments or Plaiſters; and in other caſes when the Humor cauſing the Diſeaſe, is inviſibly driven away.

The *Drum* mentioned in page 96. is a prety little hollow bone in the Ear, covered with a thin Skin like a Drum, which being beaten upon by another little bone like a maller, doth cauſe ſounds to be heard in the Ear. See *Veſlingus* his Anatomy in Engliſh.

Diapedeſis; is an iſſuing of the blood through the Pores of the Veins.

The *Day of Judgment*, or *Critical day*: is that day in feavers eſpecially wherein it appears, on which ſide ſentence is given, whether on the Plantifs, viz. the Diſeaſe; or on Natures, the Defendant; ſo that by ſome Evacuation, or ſwelling, or other great mutation to the better or worſe, it appears whether the Patient is like to recover or not.

Diſtention: ſtretching.

Depraved: marred, ſpoiled.

Dilation: widening, opening.

Diaphragma: the Midriff.

Dyſpnæa: ſhortneſs of breath.

Dyſentery: a Bloody-flux.

Diagrydiates: Medicines that have Scammony or Diagrydium in them.

Diſſolution of Natural Heat: a decay of Natural Heat.

Diaphoretick Sweats: which are cauſed by Nature, oppreſſed with a malignant Humor, and forcibly driving the ſame out by Sweat.

Dung-gate; the Arſe-hole.

Diſtilations by deſcent: are when the Liquor which comes from the Materials ſtilled, doth not riſe up above the ſaid Materials, as in ordinary diſtillation; but falls down under the Materials ſtilled, which are therefore laid upon a Grate, that the bottom of the Veſſel may be empty, and free to receive the diſtilled Liquor.

E

EXcrement: the Dregs of Digeſtion in the Body, voided by Dung, Urine, and Swear.

Evacuation: an emptying or voiding forth, purging.

Epiſpaſtick: a Plaiſter to draw a Bliſter, called alſo a Viſicatory, or any ſtrong drawing Plaiſter.

Errhines: Medicinal Liquors to be ſnuſt up the Noſtrils to purge the Brain.

Empyema: Empyems a corrupt matter between the breaſt and the lungs following a Pleuriſie.

Eryſipelas Oedematoſum: a tertian ſwelling a riſing from choller and flegm.

Eliphantiaſis: a leprous diſeaſe, which make the Patients skin like the Hide of an Elephant.

Electuary: See the *London Diſpenſatory*.

Expulſion: driving forth; as of Excrements, Dung, Urine, Swear, &c.

Expel:

Expel: to drive forth.
Eruption: breaking forth.
Extinguiſhed: quenched, put out.
Emunctuaries or *Emunctoryes*; certain waies and paſſages that Nature finds to drive ill Humors into, from the Principal parts; as certain Kernels behind the Ears; and in the Groins, under the Arm-pits, &c. where riſings happened in time of Peſtilence, &c.
Eſſentially ſpringing P. 11. that is primarily and principally, not accidentally or occaſionally.
Ebullition: boyling and working of the Blood in the Veins, like New-wine in a Cask.
Extenſion: ſtretching out.
Extenuation: Leanneſs, Conſumption of fleſh. Extenuating making thin.
Expulſive faculty: the power of our body which drives forth Dung, Urine, Sweat, Vapors &c. every part partakes of this Ability, or Faculty.
Eminent: neer at hand approaching.
Eryſipelas: a ſwelling cauſed by choller. *Eryſipelas Phlegmonodes*, or *Phlegmon Eryſipelatodes*. Is a ſwelling cauſed by Inflamation of Choller and Blood.
Emulſions: Almond Milkes; and Milkes made of cool Seeds, &c.
Electuaries. Medicines made up of Conſerves of Flowers or Herbs; to which is added ſome ſweet Spicy pouder for the moſt part, and ſo with Syrup it is made up in the form of Mithridate or Treacle.
Epithemes: are Medicines applyed in Bags, commonly upon the Heart or Stomach, Liver or Spleen &c. Certain convenient pouders being put in a Bag, or between two cloths, and ſo wet in Wine, or other convenient Liquor, are laid upon the Stomach, Heart, &c.
Eſſential to the Diſeaſe; that is of the very being or ſubſtance, ſo that without that, the diſeaſe could not be. So Heat is Eſſential to a Feaver.
Excrements: dregs and refuſe of our meat and drink after Concoction, voided by dung, Urine, Sweat, and inviſibly through the Pores.
Excrementitious: of or belonging to Excrements, impure, preternatural Humors are ſo called.
Extenuate: make thin.
Expreſſed: Squeezed out.
Epidemical: common to a whol Nation. So the Plague, ſmal Pocks, Looſneſs, Sweating-ſickneſs, &c. when they are rife all over a Nation, or Country at one time, they are called Epidemical Diſeaſes.
Elixir Proprietatis. A Medicine invented by *Paracelſus*. Take of the beſt Aloes, Myrrh and Saffron, of each half an ounce: Pouder them and put them into a Glaſs. Then take Muſcadine made tart with Oyl of Sulphur, and pour upon the pouder, til the liquor ſtand four fingers above pouder: Let them ſtand and digeſt in a warm place. Then pour off the Liquor and put on more, til all the Colour and vertue be drawn out from the pouder. At laſt ſtil the ſettlings with a gentle fire, and pour that which comes away, to the former Liquor, and let all ſtand and digeſt a Month in a warm place, cloſe ſtopped. The name ſignifies ſuch a Quinteſſence, as hath a ſpecial propriety of agreement with Mans Nature, whereby it comforts and reſtores the ſame, in all kind of weakneſs.
Emollient: Medicines that ſoften.
Eroded: eaten aſunder, eaten up.
Extraction: pulling out.
Exquiſite: perfect, in an high degree.
Eſcharoticks: ſee Caufticks potential.
Embrochated: moiſtened, bedewed, bathed.
Eroſion: fretting, eating.
Eclegma. See Lambitive.
Extream parts: the Armes and Legs.
Emplaſtick diet: conſiſts of ſuch meats as are of a clammy ſubſtance, viz. Calves Head and Feet Sheeps-trotters; all Feet of beaſts, Tripes, Gellys, &c.
Excreta and *Retenta*: things voided out of the body, things retained, or kept in.
Eradicate, pluck up by the Roots.
Exaſperated: pained, vexed, moleſted.
Equivocal: Signs of a Diſeaſe, are ſuch as are common to it and other Diſeaſes.
The Efficient Cauſe: is the working or making Cauſe, ſo a Tailor is the Efficient of a Garment; The Material Cauſe is the ſtuff a thing is made of, which the Efficient works upon; So the Cloth or Silk is the Material Cauſe of the Garment. The formal Cauſe, the ſhape that makes it a Coat, or Cloak, or Doublet; the Final Cauſe, is the end why it was made, viz. to hide nakedneſs, keep off Sun and Cold, and to adorn the body.
Emulgent Veins: which bring the Wheyiſh Excrement of the blood unto the Kidneys where it becomes Urine, and is paſſed by the Ureters into the Piſs-bladder.
Evaporation: a ſteeming out of Vapors.
Egreſs: coming forth.
Evaporated: ſteemed away, as Water that ſpends away in boyling.
Evacuators: Medicines which empty out evil Humors, either by Vomit, Purges, &c.
Exhalations: Vapors drawn up by the Sun, out of the Earth and Waters.
Eventilated: Fanned, purged as Corn by fanning. So Exerciſe is ſaid to eventilate or fan the body; becauſe the motion opens the Pores, and drives many Vapors out.
Eneorema: that which hangs like a cloud in Urines, eſpecially when the Diſeaſe is breaking away.
Emollient Decoctions: a ſoftening moiſtening

Decoction, made for Clyſters to ſoften and moiſten the hardened Excrements of the Guts.

An *Eſchara*, or *Eſchar*; is the Core that falls off from a part that hath had a Cauſtick applied thereto.

F

Fumigations: Perfumes and other things, burnt to qualifie the Air in a ſick mans chamber.

Fracture: breaking, as fracture of the Skul or Arm, &c.

Fomentation: when linnen Cloaths or Spunges are dipped in ſome Liquor, and applied to the diſeaſed part, and after renewed.

Functions of the Brain: the Abilities of the Brain, to Hear, See, Imagine, Underſtand, Remember, &c.

Frictions: Rubbings.

Furor Uterinus: Womb-Madneſs; when Women are mad by reaſon of a diſorder in the Womb. See the Chapter of that Diſeaſe.

A *Flux of Humors*: flowing of Humors.

Febris Catarrhalis: a Feaver cauſed by Rheum falling from the Head.

Fabrick: Frame, making up, compoſition.

Frontal Vein: Fore-head Vein.

Fortified: ſtrengthened.

Fiſtula: an hollow, deep, but narrow Ulcer that will not be cloſed up.

A pair of *Forceps*, a ſmal Inſtrument like a pair of Tongs, to draw forth any thing out of the Ears, &c.

Fluid: apt to run and flow like Water, and other Liquors.

Filtration: ſtraining through a brown Paper, or by means of a piece of cloth hanging out of one Veſſel into another.

Filter: to ſtrain as aforeſaid.

Fermentation: the working of Humors, as new drink works in the Barrel.

A *Feaver Symptomatical*, is a Feaver cauſed by ſome other foregoing Diſeaſe; in reſpect of which Diſeaſe, the Feaver is but a Symptom or Accident.

A *Flatulent* and *Pituitous Chollick*, is a Chollick cauſed by wind and flegm.

Formicans Pulſus; a weak, feeble, quick Pulſe, that feels under the Fingers like creeping Piſmires, from whence it is named.

Form: See Efficient Cauſe.

Fluxtive: apt to flow and run like Water and other Liquors.

Friable: is crumbly, ſhort, like coſtly Cake-bread, Pie-cruſt, Puf-paſt, &c. So Fiſhes that have a ſhort crumbly ſubſtance, not clammy or ſlimy, ſuch as Soales, Smelts, Trouts, are ſaid to be friable in compariſon of Eels, Carps, Tenches, &c.

G

Gum Animi: Indian Amber.

Gargariſms: that is, Medicines to Gargle in the Throat to waſh ſore Throats.

de Guttera: a Pouder uſed in Falling-ſickneſs and Convulſion of Children by the French. It is deſcribed page 32. at the bottom.

Going about: by fits.

Generating: breeding, begetting.

Glandules: Kernels, ſuch as are about the Throat, and are called the Almonds of the Ears, and ſuch as the Sweet-bread, &c.

Gate-Vein: Vena Porta. See *Veſlingus* Anatomy in Engliſh.

Generous Wine: ſtrong Wine, as rich Canary, Muskadine, &c.

Glutinations: Clammineſs like Gum about the corners of the Eyes.

Glutinators: things which glue and cloſe up broken Veins, &c.

Glutinous: clammy like Glue.

A *Gangrene*: is a corruption of a part tending to the utter deading thereof.

H

Hypochondria: the parts beneath the Ribs.

Hemiplegia: the Palſey poſſeſſing one ſide.

Hydrelæum: a Bath and Oyntment; that is, of Water and Oyl beaten together.

Hippocras Bag: a Bag of Wool ſhaped like an Extinguiſher, through which Hippocras and divers Medicines are ſtrained.

Hereditary: from Father or Mother, to Son or Daughter.

Hydromel: Honey and Water, Mead, Methoglin.

Hemorrhoids: Veins of the Fundament, to which Leeches are applied.

Head-Herbs: Roſemary, Betony, Sage, Lavender, ſweet Marjoram, Hyſop, Balm, Cowſlips, Roſes, Violets, Lettice, Borrage, Bugloſs, &c.

Habit of Body: is the whol bulk and ſubſtance thereof.

Humidity: Moiſture.

Holy Fire: a red Inflamation, St. Anthonies fire, the Roſe.

Hemorrhagies: breaking forth of Blood from any part of the Body.

Hyſterical Fits: Fits of the Mother, Womb-ſickneſs.

Hermetical Phyſitians, and *Hermets*: Chymiſts, ſuch as trade with Furnaces, Pots, and Glaſſes, to draw Spirits, Oyls, Waters; to make Salts, Quinteſſences, &c. called ſo from *Hermes Triſmegiſtus*, an old Egyptian Phyloſopher, who is thought to have been a Chymiſt.

Horrors: Shiverings.

I

Infuſe: that is ſteep.

Inflamation: great Heat.

Indication: is an hinting to the phyſitian what he is to do. So extream heat is ſaid to give indication

dication of cooling; extream fulneſs of blood gives indication of blood-letting; want of a womans Courſes gives indcation of blood-letting, &c.

Jugular Veins: that is the Throat Veins. See *Veſlingus* Anatomy in Engliſh.

Inſenſible Paſſages: which cannot be ſeen, nor felt, by reaſon of their ſmalneſs.

Influence: flowing in.

Inherent: ſticking faſt within, ſeated and abiding within.

Inordinate: diſorderly, unnatural, and unfitting.

Internal and External Sences: The Internal are, Common Sence, Imagination, Underſtanding, Memory: The External are, Seeing, Hearing, Smelling, Tafting, Feeling.

Intercepted: ſtopped in the midle way.

Internally and Externally: inwardly and outwardly.

Juleps: pleaſant Drinks made of diſtilled Waters, or the broth of Barley, and other convenient things, and ſweetened with Syrups or Sugar; given chiefly in Feavers to cool and quench Thirſt.

Infuſion: a ſtrained Liquor wherein Medicaments have been ſteeped, either hot or cold.

Incraſſate: thicken.

Incraſſating: thickening.

Inſenſible: not to be perceived by the outward Sences, of Seeing, Hearing, Smelling, &c.

Illumination: enlightening.

Influx: flowing into.

Inverſion: turning the inſide out.

Intermiſſion: ceaſing, leaveing off.

Inveterate: old, of long continuance, rooted.

Inclination: that is, by holding the veſſel on the one ſide, and ſo powring the cleer from the ſetlings: this is called to clarifie by Inclination, in oppoſition to clarifying with the white of an Eg by boyling, or any other way.

The *Iris*: a party-color'd round Circle in the ſight of the Eye like a Rainbow, from whence it hath its name.

Incarnate: to breed fleſh.

Irritation: provocation, ſtirring up.

Involuntary Tears: which are not ſhed by force of ſorrow working upon the mind, but by force of a bodily Diſeaſe.

The day of *Indication*: is that day in a Feaver on which may be collected what wil betide upon the following Critical day. So the fourth day doth hint what is like to happen on the ſeventh; and the eleventh hints what is like to happen upon the fourteenth; and the ſeventeenth what will pappen upon the twenty one; and the twenty four what will betide upon the twenty eight. Therefore the fourth, eleventh, ſeventeenth, twenty four, are called daies of Indication, or telling and declaring.

Judged, ſee *Day of Judgment*.

Infirm: weak.

Inſipid: Taſtleſs.

Inciſing Medicaments; are ſuch as cut and divide tough flegm, and other clammy humors, whereby they become fit for expulſion; ſuch is Oxymel, &c.

Inteſtines: the Guts.

Intenſion and Remiſſion: Increaſe and decreaſe, growing ſtronger or weaker.

Injection: is a Medicinal Liquor caſt with a fitting Inſtrument into the Womb, Bladder, or Fundament, when there is ſoreneſs of hemorroids, &c.

Inſerted: faſtened or planted into.

Inſpiſſate Juyce: is Juyce of ſome Herb boyled til it be thick. as Honey.

Illuſtrated: made cleer and manifeſt.

Invaſions: of the Gout: fits of the Gout, or of Agues, may be called Invaſions of the ſaid Diſeaſes.

Intenſe: vehement, ſtrong.

Indicate: declare, point out.

Impacted: wedged in, thruſt far in.

Irrigations: moiſtenings, ſprinklings, waterings.

Intervention: coming between, happening together with.

Intermeditate: coming between.

Intermitting Pulſe; is that which holds up a while, and then beats again; and then ſtops, and then beats again, which is a ſign of great weakneſs.

Incoctibility: an unaptneſs to be concocted or digeſted, or an impoſſibility thereof.

L

Lenitive: a gentle, refreſhing, cordial Medicine.

Ligatures: or ſtrings wherewith the Joynts of Bones and the Griſtles are compact and bound together.

Lozenges: the ſame with Tablets, being the form of a Medicine made up.

Luxation: is when one Joynt is looſned from another.

Liniment: Oyntment.

Ligatures: bindings of ſeveral parts to draw the blood and Humors from the part diſeaſed, to the parts bound, by reaſon of the pain of binding which muſt be very hard and ſtraight.

Looſneſs of continuitie: ſeparating and dividing of things cloſed and united. So a wound is termed a looſening of Continuitie; becauſe, it ſeparates theſe parts of the skin and fleſh which were formerly united together.

Laxe: looſe, ſlack, as an unbended Bowſtring.

Livid: black and blew.

A Lambative or *Lohoch*: is a medicine to be lickt from a Liquoris ſtick, and to be ſwallowed ſoftly down, being chiefly ordained for the Lungs.

Iron-water: Water wherein Iron hath been quenched. Smiths forge-water.

Laxative;

Laxative: which makes the belly loose.
Livid: black and blew, Lead-coloured.

M

Meninges: or films of the Brain, coats that cover the brain.
Masticatories: that is Medicines to be chewed to bring away Rheum.
Meseraick Veins, little Veins that are thought to carry chyle from the stomach to the Liver. See *Vesslingus Anat.* in English.
Malignity: venemous or poysonful quality of certain humors and Diseases which make them very dangerous, and for the most part deadly.
Matter, or *Quittor*: snotty kind of filth which comes out of Impostthumes when they break, and out of Ulcers when they are in a good way of Cure.
Magistical Syrup: is such an one as is invented by a Physician for his Patient, in opposition to those Syrups commonly kept in shops.
Matrix: Womb.
Membrana: skin or coat of the Arteries, Veins, &c. Membranes, skins or coats.
Mortification: a deading of any part of the body
Malign: venemous, poysonful. See Malignity.
Mother: the Womb in Women is so called.
Mitigation: abatement, lessening, growing mild.
The Medium: is that through which we see, as principally the Air, which we look thorough upon objects; also the Water and Glass, Horn, or what ever is cleer, and may be seen through, may be termed a medium of sight.
Mammilarie passages, or *productions*: certain little knobby bunchings out of the Nerves, which serve for smelling, resembling Teates, called therefore Teat-like productions. See the English *Anatomy*.
Malax: soften. To Malax a lump of Pilstuff, is to soften it, that it may work up into Pills the better.
Mercurial Purges: Purges made of Quick-silver, Chymically prepared, such as *Mercurius dulcis*, some kind of Precipitate, *Mercurius vitæ*, &c.
Macerate: steep.
Mesenterie: the skin which knits the Guts together, and runs all along among them, embossed with Fat. See *Vesslingus* his *Anatomy* in English.
Membranous: of the Nature of Skin or Parchment.
Morbifical, or *Morbifick matter*; is that which is the principal cause of any Disease.
Minorative purgation: is gentle purgation, such as takes away only a part of the matter of a Disease: it is opposed to Eradicative purgation, which is strong, and pulls the whol matter offending up by the Roots as it were.

N

Nutrition: Nourishment.
Narcotick medicines: stupefying Medicines: that dull the sence of feeling and cause profound sleep.
Nitre: salt Peter, as some hold; but *Matthiolus* conceives the true Nitre is rarely found in these daies.
Natural functions: actions of the stomach, Liver, Spleen, Gal, Kidneys, in concocting the meat, making blood, and separating and expelling the Excrements.
Nauseousness: sickness of the stomach enclining to vomit.
Nidorous: smelling of burnt fat, or scorched Roast-meat, or fryed Oyl.
Noxious: hurtful.
Nausiosis of the Veins: is when the Veins are sick of bad blood, and doth as it were spew it out into the habit of the body: from whence comes Scurvy-spots, morphew, scabs, &c.
Neotericks: are late writers in Physick, or any other Art, so called in opposition to the Ancient Authors.

O

Organs: peculiar parts of the Body fitted for some notable service of the Spirit, such as the Eye to see, the Ear to hear, the Nose to smel, the Skin to feel, the Lungs to breath, Stomach to digest.
Os Sacrum: the great bone whereon the Ridg bone resteth.
Opisthotones: a Convulsion so named, when the Body is drawne backwards.
Oval forme: that is shape of an Eg.
Original: beginning, foundation.
Oedema: a swelling caused by flegm, which is soft and whiteish, and has little heat or pain with it.
Obstruction stopping.
Opiate signifies an Electuary: properly it is put for Venice Treacle, Mithridate, Diascordium, &c. which have Opium in them: from whence the name is derived. But secondarily, it signifies any Electuary or Antidote made up in such a body as Treacle, &c. though it have no Opiate in it.
Orifice: the hole which is made by a Surgeon when he lets blood. Also the mouth or passage into the Womb, or Stomach, &c.
Opticks: a Part of Natural Philosophy (though falsly reckoned for a branch of the Mathematicks) opening all the Mysteries of sight, and the reasons of the Deceptions, or mistakes thereof, and teaching to make augmenting Glasses, multiplying Glasses, Perspective Glasses, burning Glasses, &c.
Oblique: slanting, athwart, crooked,
Obnoxious: liable, or subject unto.

Ophthalmy:

Ophthalmy: an Inflamation of the Eyes, cauſing ſoreneſs and redneſs.

Oſcriboſum: the bony Sieve. A bone full of ſmall holes, like a Sieve or colender, placed above the Noſe, through which Snot and Snivil, is drained from the brain.

Occult: hidden, unknowne.

Oxycrate: Vinegar and water mingled together.

Organicall Diſeaſe. See *ſimilar diſeaſes*.

The *Syſtole*, or *diaſtole* of the Pulſe: are the double motion thereof. For when the Artery is extended by the blood, Iſſuing out of the Heart, and ſmites the Finger of him that feels the Pulſe; that motion is called Diaſtole, or a widening and ſtretching of the Arterie: but when the Arterie falls, contracts it ſelfe, and ſinks from under a Mans Finger, that motion is called *Syſtole*, a contraction.

Oxyrrhodine: Vinegar or Roſes, and Medicines made principally thereof.

P

Prognoſis: the foreknowledg of Diſeaſes.

Plethora: a too great fulneſs of good blood in the body.

Paraliſis: the Palſie.

Paraphegia: Paraliſis, Palſie.

Peripneumonia: an Inflamation of the Lungs, or Lights.

Pericranium: the skins which compaſſeth the Scul.

A Pugil of Herbs viz. as much as is taken up between the Thumb and the three fore-Fingers.

Phyſicall Regiment: is the right ordering of a Patient, having taken a Purge, or other ſtrong Medicament. As to keep the Patient warme to give poſſet or thin-broath after every ſtool; not ſuffer him to read, or her to Sow or hold down the head, or to be ſad, or to ſleep; eſpecially after a vomit, &c.

Phrenſie: rageing, Madneſs joyned with a Feaver. ſee Chap. 11. Book 1.

Prognoſtick: foretelling. A Prognoſtick ſign is a ſign foretelling what will become of the Diſeaſe, and patient.

Privation: loſs.

Plethorick: full of blood, too full of blood.

Pores: litle holes in the Skin, through which vapors and ſweat come out. Sometimes they are viſible upon the Arm or Leg, being ſwelled and cloſed with cold; reſembling a Gooſe Skin for roughneſs.

Preternaturally: otherwiſe then the Courſe of Nature requires.

Perſpicuous: cleer, that may be ſeen through as Glaſs, fair-water, &c.

Peritonæum: the inner coat of the Belley, which covers the Guts: See the Engliſh *Anatomony*.

Poplar Oyntment in the ſhops called *Populeon*. See the Engliſh *Diſpenſatory*.

Potential coldneſs: that is coldneſs in operation, though not to the feeling. So a draught of Whey in which cooling Herbs hath been boiled, being drunk down warm from the fire; is ſaid to be actually hot, becauſe it is ſo to the hand and palate; but Potentially cold, becuſe it afterward cools the ſtomach, Liver. &c.

Pulſation: beating of the Arteies, in any part of the Body.

Percede: go before.

Preparing of humors: is the qualifying of them, ſo as that they may be fit for expreſſion which preparation conſiſts in ſeparating them from the maſs of good blood: in making them thick, if they be too thin and ſharp: in cutting them and making them thin, if they be too thick and clammy.

Phlebotomy: blood-letting.

Preternatural: beſide the intent or cuſtom of Nature, vide Preternaturally.

Propriety: a pain by propriety, is when the cauſe of the Pain is in the part pained, ſo when the Head-ach comes from the Humors in the Head, it is called a pain by propriety; when it comes from Humors in the Stomach, or any other part that ſends up Vapors; it is called Head-ach by Conſent. And the like may be ſaid of other Symptoms or accidents.

A *Pyramis*: is a Geometrical Figure, broad and angular at the bottom, and growing leſs and leſs towards the top, til it come to a point. The Sepulchers of the Egyptian, Kings were made in this form, and therefore called *Pyramides*. Naturaliſts do make uſe of this Figure to ſhew how the Eye receives the repreſentations of viſible objects.

Pupil of the Eye: is the midlemoſt round circle, which we commonly call, *the ſight of the Eye*, and which in Cats, is ſeen to widen and contract it ſelf.

Pulſe: Beans, Peaſe, Haſtivers, French-peaſe, &c. called ſo, becauſe they are gathered by pulling, and not by mowing down, as corn.

Probable: likely, poſſible.

Profound; deep.

Producing; breeding, cauſing.

Peccant Humor; the Humor offending, cauſing the Diſeaſe.

A *Phlegmon*; is an Inflamation or ſwelling cauſed by blood. If no other Humor be adjoyned, it is a true Phlegmon. If choller be joyned, it is called a *Phlegmon Eriſipelous*; if flegm, *ædematous*; if Melancholly, *Scirrhous*.

Paroxyſme; the fit of an Ague, of the Mother, or any Diſeaſe that comes by fits.

Perforated; bored through.

Putrid; rotten, filthy, ſtinking.

Pupula; a puſtle, puſh, or whelk.

Ponderous; wieghty.

Periſtaltick motion of the Guts: is whereby the Guts do contract and purſe themſelves together above the Excrements, and ſo ſqueez them out.

Pomum curtipendulum: an Apple ſo called.

Pubes: the hairy Hillock above the privities in men and women. The word ſignifies ripneſs, becauſe that hair being grown out, teſtifies the parties to be fit to engender.

Perineum: the ſpace which runs like a ridg between the privities and fundament in men and women.

Præpoſterous: unnatural, undue, unfitting.

Perturbation of the Eyes: a troubled, drouſie, frighted look of the Eyes.

Procatarctick Cauſes: primary, firſt working and occaſional Cauſes. So in a Feaver, the next immediate Cauſe, is putrefied choller &c. but the firſt working and occaſional cauſes, were the patients taking cold, by ſwimming in the cold water; whereby the pores became ſhut, and the Matter of the diſeaſe was retained in the Body. So the Procatarctick Cauſe of worms in Children, is their greedy eating of Fruit; but the immediate Cauſe, is putrid Humors occaſioned by thoſe Fruits; out of which Humors the worms breed.

Precipitated: thrown head long, forcibly caſt down.

Palliative Cure: is when a Diſeaſe is not taken away, but only mitigated and made more mild, ſo that the Patient may have as much eaſe as poſſible. Or if the Diſeaſe deform the Body, a palliative Cure, does hide as much as may be that deformity. So an Eye being thruſt out, cannot be properly Cured; but it may admit of a palliative Cure, in aſſwaging the pain, and other Symptoms, and by putting into the place thereof a Glaſs or other Artificial Eye.

Potent: powerful.

Perſpirable: the Body is ſaid to be Perſpirable, when the inviſible Pores or holes in the skin, are kept open, ſo that the Vapors ariſing from evil Humors may freely breath our. See Tranſpiration.

Pernitious; deadly, cauſing death, and deſtruction.

Protraction: is a lengthening out of a Diſeaſe and making the ſame to laſt long.

Parmaceutick Remedies; whatſoever kind of Medicines are made by the Apothecary.

Præpoſterous: diſorderly, undue, unfit, the Cart before the Horſe.

Quittor: See Matter.

R

REpletion: over much fulneſs of blood, or Humors.

Reſolution, weakening or diſſolving the ſtrength of a part, as when it is Palſied, &c.

Revulſion: drawing back of blood or Humors from the part affected.

Repelling: Medicines which draw back the Humor from the part affected, Repellers, the ſame.

Relaxing: Slacking as the ſtring of a bow when the bow is unbent, is ſaid to be relaxed or ſlacked.

To *Revel*: to draw back Humors from the part diſeaſed.

Remitted: leſſened, abated.

Reſtriction: exception, limitation.

Ruption: breaking, or tearing aſunder.

Reliques remainders of an Humor after Solemn purging, bleeding, &c.

Retraction: drawing back.

Radical moiſture: the fundamental Juyce of the Body, which nouriſhes and preſerves the Natual heat, as the Oyl in a Lampe preſerves and feeds the flame.

Revelled: drawn back, Revulſives, Remedies to draw back the Humor from the Diſeaſed part.

Repelled: driven away.

Retentive: faculty, the power in our body and its parts to hold faſt its nutriment an what ever is agreeable thereunto.

Rough Artery or *Aſpera Arteria*, is the wind-pipe or Weſand, which is rough on the out ſide with circles and griſtly rings.

Reduced brought back againe.

Refractions: breaking of the Repreſentations of viſible objects, a term uſed by the writers of Opticks, or the Art of ſeeing.

Recruted: repaired, reſtored. made up, a military term.

Reſolving Medicaments: are ſuch as looſen and ſcatter evil Humors which are gathered and combined together in ſome diſeaſed part of the Body.

Repercuſſives: Medicines which drive back the Humors from a diſeaſed part.

Relaxation: looſneſs.

Refrigerating: cooling.

Reſpiration: breathing.

Reflux: flowing back again.

Recipient part, is that part which receives the Humor offending.

S

SUppoſitory: that which is put into the Fundament to cauſe ſolubleneſs.

Sudorifick: that is cauſing ſweat.

Subeth a deep ſleep.

Scarification: is a cutting of the skin that it may bleed into a Cupping-glaſs.

Superficies: the outſide of any thing.

Stuphes: Stoves or Hot-Houſes to ſweat in.

Spiritus acouſticos: is that portion of the ſpirit which in the Eares diſcerneth ſounds.

Strangulation: choaking.

Sternon;

Sternon: the breaſt bone, See Veſlingus Anatomie in Engliſh.
Sphincther: is the Muſle of the Arſe.
Stupor: dulneſs.
Spaſmus: cramp or Convulſion.
A Scruple is twenty graines or the weight of ſo many barley cornes.
Sternutatories: medicines to ſnuf in o the noſe to provoke ſneezing.
Stupefying: taking away the ſence of feeling; benumming.
Stupid: that is benummed, beſotted, hath no feeling or ſenſe, blockiſh.
Symptomes: evil diſpoſitions of the Body which depend upon and accompany a diſeaſe; as Heat, thriſt, Headach want of ſleep, ſtomach-ſickneſs, faintings, ſwoonings, &c.
Sympathy: fellow-feeling, a diſeaſe is ſaid to come by ſympathy, when the principal cauſe is in ſome other part, with which the part offended hath a fellow-feeling. So paines of the Head cauſed by evil Humors in the ſtomach, are ſaid to come by ſympathy. And ſickneſs of ſtomach cauſed by ſtone in the kidneys is a diſeaſe of the ſtomach by ſympathy.
Nerves Sinnewes, certaine ſtrings carrying the faculcie of Motion and ſence from the Braine into all parts of the Body ſee *Veſlingus* Anatomie in Engliſh.
Scorbut: the Scurvie.
Steeled in which ſteel hath bin quenched or infuſed.
Scorbutick perſons, that are troubled with the ſcurvy.
Spinal: of or belonging to the Back-bone.
Serous matter: wheyiſh, like whey.
Sutures: ſeams of the Head, where the parts of the ſkul are joyned together.
Species of the Objects: repreſentations of things ſeen. For the viſible things themſelves do not enter into the eyes, but certain images and and figures of them.
Scituation: place or poſture.
Species retained in the Mind: the ſhapes and patterns of things ſeen or heard &c.
State of the diſeaſe: is when it is at the higheſt and does neither encreaſe nor decreaſe.
Saphena: A Vein of the foot which is uſually opened in women; Se *Veſlingus* Anatomy in Engliſh.
Sal-prunellæ: ſalt-peter putified with Brimſtone Clean white ſalt Peter is as good for uſe, only the Chymiſts love to mend *Magnificate* and many times take great pains to little purpoſe.
Sphacelus: deadneſs of any part, when the fleſh and bone are dead; ſphacelation ſignifies the ſame.
Superfluous: over much, unneceſſary &c.
Speculum Oris: an Inſtrument wherewith the Mouth and throat is kept open, that the parts diſeaſed may be ſeen and dealt with.
Scirrhus, an hard ſwelling without pain.
Suppurated: an Impoſtume is ſaid to be ſuppurated, when it gathers matter & enclines to break.
Suppuration: a collection of matter in an Impoſtume.
Suppreſſion: ſtoppage.
Solution of continuitie: a dividing of ſuch parts as was naturally united; ſo every wound and Sore, is called a ſolution of continuitie &c.
Stupes: tow or Cotton-wooll.
Sealed Earth: Terra ſigillata, it is a kind of Medicinal Earth brought out of the ſtraights & ſealed in little flat cakes, to avoid Impoſture the ſeal is wont to be the great Turks badg viz. the half moon.
Sparadrap: a cerecloath.
Sediment: the ſettlings and dregs of Urine or any other liquor,
Suppreſſion: ſtopping.
Sincere excrements; are ſuch as are pure and unmixed, as choller alone &c.
Sudorificks: medicines cauſing Swear.
Suffocating, choaking, Suffocation a choaking.
Subject; a logical terme, it ſignifies any thing that hath ſomwhat adjoined and annexed to it. So the Body is the ſubject of ſickneſs & health, of Beauty and deformity. The Head is the Subject of paines, and other parts are the ſubject of other accidents. The Soul is the ſubject of vertues and Vices, of Happineſs and Misery &c.
Suffuſion: a ſhedding abroad of Humors; as when an Humor is ſhed abroad in the Eye and hinders the ſight, it is called a ſuffuſion.
A Seton is an Hole made in the skin and a skein of Silke, or yarne, or ſuch like drawn thorough, and kept in, in which being removed dayly cauſes the matter and humor to come away.
Sulphurus and *Bituminous bathes*: that is hot bathes like thoſe of *Bath* in Summerſet-ſhire whoſe Heat and virtue ſprings from a tincture of Brimſtone and Bitumen which they bring out of the Earth.
Suppuration: is when a ſwelling comes to gather Head, breed matter and is ready to break.
Specifick quality: a peculiar hidden propertie, not ſpringing from the firſt qualities.
Similar Diſeaſes: are ſuch as betal the ſubſtance of the Body, not conſidered as formed into any organ or limb or part; and they are al kind of diſtempers. Organick diſeaſes are ſuch as are proper to the Organs and Inſtruments of the Body as ſuch, viz. what ever mar their Fabrick Common diſeaſes are ſuch as are liable both to the Similary and Organick parts, viz. Solution of Unity.

T

Tablets: are the ſame with Lozenges: they are Medicines made up in flat four ſquar'd Cakes with acuted angles.
Torpor: numbneſs.

Tranſpiration:

Transpiration: the passage of the vapors through the pores of the skin of the whol body invisibly, only causing a smel according to the Humors, in some more in some less, in some offensive in others not so.

Tumor: swelling.

Tincture: the virtue or strength of any thing drawn forth by steeping the same in spirit of Wine, Vinegar, or any percing liquor, the said Liquor containing the virtue and oftentimes the Colour of that which was steeped in it is called the Tincture thereof.

Tile tree: a Linden tree there grow two on Newington green they bear sweet blossomes.

Trepan: an Instrument made to bore an hole in the skull.

Turgent: swelling, working, moving too and fro spoken of the Humors of the Body when they are in a Combustion, and ful of motion.

Tacamahacca: A sweet Gum. See the *London Dispensatory* in English.

Translation: carrying of an Humor from one part to another.

Tunicles: little coats or skins of which the Eye is partly made up. See the English Anatomy.

Terminated: ended.

Topical Medicines: such as are outwardly applied to the part affected, or the part which sends the Humor, &c.

Transparentness: such a clearness as is in Glass, Horn, the Air, Fair Water, or any other thing which we can see through.

Troches or *Trochises*, Medicines made up in the form of little flat Bouls, whence they have their Name.

Tunica retiformis: the net-like Coat or Tunicle

Thorax: the Chest.

Trebble Quantity: thrice so much.

Tartarous matter: congealed hard matter like the hardned Lees of Wine which are called Tartar.

Transpire: breath through.

V

Vertigo: a swimming in the Head.

Vesicatoryes: a Medicine applied to the skin to cause a Blyster.

Vertebræ: the turning bones of the whol back.

Ventricles of the Brain: certain hollownesses of the Brain.

Venenosity: poysonfulness.

Vapors: Steams ascending into the Head, like the Steams we see mounting from a mess of hot Broth, or Meat, &c.

Vital function: faculty of the Heart causing Life Pulse-beating, and Breathing.

Visive Nerve: the seeing Nerve. The Sinnew wherewith the Objects of sight are carried into the Brain, to the Imagination or Commonsence. See *Vesslingus* Anatomy.

Vaporous matter: steeming, reaking matter. See Vapors.

Ulcerated: having an Ulcer or running sore.

Visor, or *Visive* Spirits: the Spirit wherewith we see.

Universal Evacuation: is a general purging of the whol body, all at once.

Vitrious Humor: a moisture like a Molten-Glass, which goes into the making up of the Eye. See *Vesslingus* Anatomy in English; and cut up an Eye of a Calf, Sheep, &c.

Uvea Tunica: a coat of the Eye, resembling the skin of a Grape, from whence it is named. See *Vesslingus* Anatomy in English.

Voluntary faculty: that power of our Body which works according as we please; as the power of going, running, speaking, &c. whereas the powers of beating in the Pulse, of digesting in the Stomach, and Liver, of making blood, flesh, fat, &c. do not work according to our wills. The former we can exercise, or suspend, and moderate them as we please, but the latter not: which are therefore termed involuntary.

Uvula or *Columella*: the Pallate of the mouth.

A *Vehicle*: that which serves to carry.

Vermicular: Worm-like. The Pulse is so called, when it is weak, and lifts it self unequally, sometimes more, sometimes less; like the creeping of a Catterpillar.

Ureters: certain long pipes or passages, which bring the Ucine from the Kidney to the Bladder, See *Vesslingus* Anatomy in English.

Viscous, cleaving and roaping, like Birdlime.

Vicissitude, the following of one thing upon the neck of another.

Venery: Letchery, the immoderate exercise or doating upon such Acts as tend to Generation.

W

Wild-Poppies: Red-Poppies which grow among Corn, called likewise Corn-Rose.

Watry Humor: a certain liquor like water, which goes into the Composition of the Eye. See *Vesslingus* Anatomy in English.

Water-Gate: the Privities in Women.

Z

Zacutus Lusitanus: a famous Physician; A Jew that practiced at *Amsterdam* in *Holland*. He has wrote divers excellent Treatises of Physick, sutable to the Principles of *Hippocrates* and *Galen*.

FINIS.

THE FIRST BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Head.

The PREFACE.

IN *this our Treatiſe of Head-Diſeaſes, we ſpeak firſt only of thoſe which are in the ſubſtance of the* Brain, *and the Films which contain it. For although the Eyes, Ears, Tongue, Teeth, Gums, Jaws, and Pallat, go to the making up of the Head; yet we think it fit to ſpeak of their Diſeaſes in ſeveral* Books *for better Method ſake; And to call the Diſeaſes of the* Brain *and its* Meninges, *or Films, by the name of* Head-Diſeaſes, *moſt properly ſo from the excellency of the parts wherein they are. Theſe come from the* hinderance *of the* Action *of the* Brain, *either in reſpect of* Sence, Motion, *or* Nutrition. *The Sence is divided into Internal, and External; the Internal hath the chief Actions, as Imagination, Reaſoning, Memory; as alſo Sleep and Waking; the Diſeaſes of which are,* Frenzie, Madneſs, Melancholly, Catoche, Coma *waking ſleep, and* Coma *long ſleep,* Lethargie, Carus, *Apoplexy. The External Sences are five, namely, Sight, Hearing, Smelling, Taſt, and* Feeling. *But becauſe the firſt four have their peculiar Organs or parts, which have divers Diſeaſes, which we ſhal treat of in ſeveral* Books. *We will in this* Book *lay down and declare thoſe which belong to the ſence of* Feeling, *becauſe they*

come immediately from the Brain *and its Membranes or* Films *disturbed, and are either termed Palsies, which come from Sence destroyed or diminished; or Head-aches, which comes from Sence depraved. When the Actions of the* Brain *are hindred in respect of motion, there ariseth Convulsion,* Falling-sickness, *Palsey, Apoplexy, Giddiness, or Swimming of the Head, called* Vertigo, *and Trembling. Finally, When the acting or working of the Brain is hurt or hindred in its* Nutrition, *or* Nourishment, *the Disease is either in distemperature, or disorder of the excrement of the* Brain, *of which cometh a Catarrh, defluxion or distillation. We shall bring all these Diseases under their proper Heads and Chapters, in that order which is most usual for the way of Cure. Therefore we shall first declare the Cold Distemperature of the* Brain, *and then all Diseases that come from thence, because the ground of their Cure is in the Cure of that. Afterwards we shal lay down the Diseases that come from a Hot Distemper, and Hot Humors; which will all more cleerly appear in their several Chapters.*

CHAP. I.

Of the Cold Distemper of the Brain.

ALL Distempers are usually divided into Simple, and Compound; Material, and Immaterial. Simple or single Distempers are seldom seen; as also immaterial distempers, for they come from Primary Causes, and either vanish of their own accord, or with very smal Remedies or Medicines: But Material Distempers produce al the Diseases of the Head; therefore we wil fal close to discourse of them; which few Authors have done in handling them severally, because in the laying down of the Diseases which are produced of those Distempers, they are sufficiently explained. We therefore wil transfer the handling of the Hot Distemper of the Brain, and also the moist and dry Distempers to the Chapters which contain those Diseases which are produced from them. But because the greatest number of Diseases of the Head come from a Cold and Moist Distemper of the Brain, we thought fit to discourse of that by it self in the beginning of this Treatise; that the Cure of that may be as the Foundation of the Cure of al Diseases coming from thence, and that the Medicines may be found in this Chapter which appertain to the Cure of their Cause: Therefore we wil avoid the vain repetition of those Diseases, which is the Custom of almost al Writers of Practical Physick, who by that means enlarge their Volums, and make the Art more difficult and tedious to yong beginners.

The Cold Distemper of the Brain which is Compound and Material, or joyned with Matter, is for the most part waterish and moist; because the Brain is that Mother of Moisture or Flegm, and Coldness long abiding draws moisture to it self. For albeit sometimes it is joyned with a Melancholy Humor, yet that Humor is seldom begot in the Brain as Flegm is, but it is for the most part lodged in the *Hypochondria*, or parts beneath the Ribs, and sent from thence to the Brain, whereby most grievous Symptoms are produced.

CAUSES. The Causes of a Cold and Flegmatick Distemper of the Brain are these:

1. Cold and moist Meats which easily turn into Flegm; and also in the time of their Concoction, by cooling the Stomach and the Liver too much, produce abundance of Flegm, which after is sent up to the Brain.

2. Too great a quantity, not only of Meats which are too cold, but also of good and wholsom, which destroyeth the Natural heat, and begetteth Crudities.

3. Eating pretently after or before meat, and before the former meat is concocted; whence come many Crudities, which send Flegm to the Head.

4. The

4. The ceaſing of a Natural cuſtom of vomiting, or purging Flegm; or the omitting the Cuſtom of taking Purges, Sweats, Diureticks, or Provokers of Urine, or omitting of accuſtomed Exerciſe.

5. To be born of Parents troubled with a cold diſtemper of the Brain.

6. Old Age, which by reaſon of the decay of Natural heat, produceth much flegm: as alſo youth by reaſon of Gluttony and diſorderly Diet.

7. A Cold and Moiſt dwelling, neer ſtanding Pools, Marſhes, Fens, and great Rivers, open to the North winds, Snow and Rain.

8. Long and deep ſleep, eſpecially preſently after meat.

9 A ſedentary idle life, without, or with too much Care, Study, or Sorrow, becauſe by diſperſing the Natural heat, eſpecially in the Brain, they make it cold.

10. To theſe may be added a hot and moiſt Liver, which ſends many Vapors to the Brain, which there condenſe or grow thick, and to turn into flegm.

SIGNS. The Signs of a cold diſtemper of the Brain, are taken either from the Cauſes above mentioned, by the preſence of which we may eaſily conjecture of the condition of the diſtemper; or they are taken from the effects of the diſtemper; which that they may be particularly examined and tried, we ſhal fetch from their Originals, namely, from Actions, Paſſions, Excrements, and Habit of the Body.

1. The Animal Actions which declare a cold diſtemper of the Brain are theſe; A heavy and dull Mind, a ſlow blockiſh Wit, an unfortunate Memory, a great inclination to ſleep, and long and deep continuance therein, except a Catarrh, or Defluxion, Pain of the Head, or Paſſions of the Mind do hinder it: Dreams of Coldneſs, of Waters, as Rain, Snow, Floods Pools, Seas, and of white things: A ſlowneſs and dulneſs of al the Sences: Slowneſs of Motion, yet continuance therein; becauſe groſs Spirits are more difficult to be diffuſed or diſſolved.

2. The Paſſions which declare a cold Diſtemper of the Brain, are cold Diſeaſes, as Palſies, Lethargy, Catarrh, or Defluxion, and many others, with which if the ſick party have been formerly troubled, we may wel conjecture that he is ſubject to this diſtemper of a cold Brain. This wil further appear if the ſick man be better in cleer, hot, and dry weather, than in cold, moiſt, winter, and rainy weather. Moreover, an often and plentiful ſending forth of ſnot and flegm from the Mouth and Noſtrils, is a cleer demonſtration of abundance of cold and flegm and moiſture in the Brain.

3. From the Habit of the Body we may have ſigns both general and particular of this Diſtemper: The general Signs are taken from the whol Habit or Conſtitution; for if the whol Conſtitution be cold and moiſt, then without queſtion the Brain, which is moſt cold and moiſt of al other parts, is the ſame: Therefore a Skin which is cold, ſoft, ſmooth, and white; a Body ſoft and ſlow, not fleſhy, with ſmal veins, declare a cold conſtitution or temper. The particular ſigns of a cold Brain are in the Head; as paleneſs of Face, no Veins to be ſeen in the Eyes, ſoft hair, ſmooth, and thin, growing ſlowly, red, and not curling, continuing the whol life without baldneſs; and when the Head is quickly offended with outward Cold, and refreſhed with Heat.

PROGNOSTICK. As to the Prognoſis, or Prognoſtical part concerning this Diſtemper; It is hard to be cured, and often produceth grievous Diſeaſes: that which hath been long breeding is moſt hard to be cured; that which is Natural, Hereditary, and from the Birth, is never to be cured; as alſo that which is in old folks, if it hath been of long continuance. Winter is not a fit time for the Cure of this Diſtemper, but Summer.

CURE. The Cure is wrought from two Indications or Intentions; namely, by evacuating or diſcharging the flegm abounding, and correcting or qualifying the diſtemper of the Humor by its contraries, which muſt be done by Diet, Chirurgery, and Phyſick.

DIET. The Diet muſt be hot and dry; and firſt make choyce of a pure Air, ſomwhat hot and dry, but not too hot, for that would diſſolve and powr forth the Humors in the Head too ſoon, and ſo produce a diſtillation, and other diſeaſes which happen to thoſe who ſtay long in the Sun, or inflame their heads with too neer approach to the fire: The Air cannot be too dry, ſo it be temperate in its active qualities, but it had better be too hot than too cold.

Let not the Chamber of the ſick party be too little, too low, nor too moiſt or filthy, but open to dry winds which may paſs through: In moiſt, cloudy, cold times, the Chamber air may be altered with hot and ſweet Herbs ſtrewed upon the floor; as Sage, Marjoram, Lavender, Roſemary, Tyme; or by burning the ſame, or other dry Woods, and eſpecially Juniper: let the fire be cleer, and ſuch as wil dry the Air in the Chamber: Fumigations if they be not too ſtrong, do wel to conſume moiſture; but they muſt be carefully uſed, they muſt be very gentle and Moderate, otherwiſe they do hurt by melting and pouring forth the cold humors too ſpeedily, which cauſe defluxions: and alſo you muſt conſider the Patients Conſtitution in the uſe of them, for ſome men are preſently brought to the Head-ach by any ſtrong ſcent, having their heads preſently filled with the vapor: A temperate and proper Fumigation is made of the pureſt Amber, putting little pieces thereof upon the Coals; it's

no way offensive, dries wel, and strengthens the Brain, especially the Indian Amber, called *Gum Animi*: or you may prescribe this following, which is thus compounded.

Take *Wood-Aloes and Benjamin, of each two drams; of Storax, called* Styrax Calamita, *one dram and half; Frankincense and Sanderach, of each two scruples; Gum Animi and Cloves, of each half a dram: Make a gross Pouder of them to be thrown upon the Embers.*

Southernly winds, and those that cause Rain are to be avoided, night-air, and especially Moonshine, which much offend the Brain: Very cold and North Winds are to bewared of, especially when they suddenly are changed from the South; for such a wind doth squeeze a Brain ful of moist excrements, and sends them down into the Body, even as a mans hand squeezeth a wet spunge.

Secondly, A special care is to be had of Diet, for as *Hippocrates* saith in his Book of *Humane Nature*, Diseases are partly from Diet, and partly from the Air wherein we breath: Therefore let the Diet be of good Juyce, easie concoction, neither cold, nor over nourishing: Therefore Mutton, Kid, Veal, are to be used, and which are better, yong Pidgeons, Chickens, Capons, Hens, Partridges, Black-birds, Thrushes, and all kind of Mountain Fowl, and Yolks of new laid Eggs: roast Meats are better than boyled. Take heed of hard flesh, and of hard concoction, as Beef, Pork, Venison, Hares, Geese, Ducks, and Sea Fowl: as also of the Heads, Entrals, and Appurtinances of Beasts. Eat Fish but seldom, and make choyce of those which have solid Flesh, coming out of swift Rivers, and stony places; boyl them in Wine, adding Vinegar, Butter, and Spice, which Sawce is to be allowed with other meat, unless the Liver be over hot; of which principally use, Nutmeg, Cloves, Cinnamon: never or seldom eat cold and moist Herbs, as Lettice, Purslain, Spinage: but in Summer time we can allow a moderate use of Herbs which are gently cooling and drying, for the strengthening of the Body, and fixing the Blood that it may not evaporate, as Endive, Succory, Sorrel, but they must be taken boyled, not raw. Roots of Parsly, Carrots, Parsnips, Mints, Hyssop, Water-cresses, are very good. But you must avoid al things that easily disturb the Head, and fill it with vapors; and they are of two sorts: Either they are such as discuss and melt the Humors with their sharpness, as Onions, Garlick, Mustard, Rocket, Rhadishes: or such as fill the Head with gross vapors, as Milk, and al Milk meats: all manner of Pulse, as Beans, Pease, &c. of which the red Pease are the least hurtful, by reason of their opening and abstersive nature; therefore the broth of them is allowed. You must avoid al green raw Fruit, which are not lasting especially, and those which are very moist: dried Fruits may be used at second or last courses, as Raisons, Almonds, Pine-nuts, Dates, and the like; but you must use them sparingly, for they are for the most part hard of concoction. Pears boyled and Sugared, Citron Rinds Candied, Lemmon and Orange Pills Candied, may be eaten at the last course: but it is much better to take one spoonful of digestive Pouder after meat, whose Aromatical sweet vapor ascending with the vapor of what is eaten doth strengthen and dry the Brain: It is made of Coriander Fruit, Annis seeds, Cinnamon, Nutmeg, with a double quantity of Sugar of Roses. Let your Bread be of the best Wheat wel baked and leavened, and made with Salt and Annis seeds: in a great distemper Basket is best. Let your drink be thin wine of smal strength, which wil not fil the Head with many vapors, wel mixed with Water; and also it is profitable one hour before meat to mix wine and water that the vapors may be allayed, and to boyl a little Coriander seed in the water that it may better strengthen both Stomach and Brain: in stronger Diseases use Hydromel, or Water and Honey. This is a good Rule in al Diet, To eat moderately, and to let the Supper be less and lighter than the Dinner. Sobriety, as in all Diseases, so especially in Head-Diseases is of great concernment; for the Head by much food is filled with Humors and Vapors: and contrarily, by little and slender Diet is emptied of them.

Thirdly, You must use moderate Exercise, and every day continue it, for too much rest weakens the Natural heat, and makes it so dul that it cannot wel concoct, and fils the Body ful of Excrements: On the other side, Motion and Exercise stir up the Natural heat, help Concoction, expel Excrements, and cheereth the Spirits, and purifieth them; but you must exercise before meat, and after meat rest for an hour or two, or at least move very easily.

Fourthly, Use a mean in sleep and waking; for as with moderate sleep the strength is repaired, so with too long the body is made cold, burdened with excrements, especially the brain: but too much watching makes the body thin, spends the Spirits, and feeds upon the sound parts of the body. Let not therefore sleep be too long, but according to custom commonly seven hours are allowed, but more or less may be taken according as age and custom shal require; if you offend in either extream, it is better to offend in too much waking than in too much sleep. You must not sleep straight after meat, but two hours after at least, having taken a gentle walk. You must sleep with your Head high, and upon one side; lying on the back is not allowed.

Fifthly, Al the Excrements of the body are to be evacuated in their season, of the brain especially; therefore every morning hawk from the Pallat, blow the Nose, comb, and rub the Head with a course cloth or spunge, which will fetch the superfluities of the Brain through the sutures or seams of the Skull

Skul. The Belly muſt be kept open; and if it wil not otherwiſe, uſe a Suppoſitory, or a Clyſter, or ſome gentle Lenitive at the Mouth. For the Excrements are not only taken away by ſo doing, but alſo by degrees ſomthing is fetcht from the Brain, or at leaſt ſomthing is receined and derived thereby from the Head, which was, or would have been ſent thither as to the weakeſt part.

Laſtly, You muſt have ſepcial care of the Paſſions of the Mind, from which our bodies are many times wonderfully altered and diſturbed; eſpecially of Anger and Sorrow: Sorrow diminiſheth the Natural heat, wounds the Spirits, whence comes ſmal concoction, and many Excrements: Anger makes a great boyling of the Blood, and motion of the Spirits, by which the Humors are diffuſed and diſſolved, and then if there be any Excrements in the Brain, preſently they are ſent to the weak and infirm parts, from whence ariſe may dangerous Diſeaſes.

The other two Means for Cure, namely, Chirurgery and Phyſick, may be uſed as followeth:

In almoſt all Diſeaſes which come of the Humors, we uſe to make a general Evacuation by Blood-letting and Purging.

Blood-letting is not agreeable with Flegmatick Diſeaſes; but if in other parts of the Body Blood do abound, the Liver be inflamed, and the age of the Patient be flouriſhing, and conſiſtent with it, we may then let blood: for ſo will the aſcention of vapors into the head be hindred, and ſuperfluous, Nouriſhment taken away, that Nature afterwards may more eaſily concoct what is raw and wateriſh in the blood; and then Purging Medicines may be given more ſafe.

But if *Plethora*, or too great repletion do not Conſtrain, it is better before blood-letting to give a Purge for Flegm by way of Potion, Bolus, Pills, or Pouder. The Forms whereof are as followeth.

Take *of Senna half an ounce; Annis ſeeds, and Cloves, of each half a dram; Leaves of Mints and Bettony, of each half a handful; of the tops of Time, half a pugil: Boyl them to a quarter of a pint in Spring Water; ſtrain it, and infuſe in it two ſcruples of the beſt Agarick Trochiſcated; of Cinnamon half a ſcruple; ſtrain it again, and diſſolve in it three drams of* Diaphœnicon, *and one ounce of Syrup of Roſes. Let this be the Potion to be given with ſafe Goverment.* Or,

Take *Diacatholicon, and Diaphœnicon, of each half an ounce; make it into a Bolus with a little Sugar. You may add two drams of Diacarthamum, and take away as much of the Diaphœnicon: or you may make it of equal parts of Diacarthamum and Diaphœnicon, without the Diacatholicon.* Or,

Take *Pill. Cochie the leſs, two ſcruples; with the Water of Bettony make them into five or ſix Pills gilded; which let him take early in the morning, having eaten but a light Supper over night.*

The Pills of Agarick, and of Cochie the greater, are very fit for this purpoſe. For a Pouder

Take *Senna, Turbith, Hermodacts, of each a ſcruple; Diagridium half a ſcruple; one Clove: Give this Pouder in Broth faſting.*

After Blood-letting, if it be neceſſary, we come to the preparation and purging of the Humors, which may be done with the following Apozeme, or opening Drink.

Take *the Roots of Cyprus, Flower-deluce, Angelica, Zedoary, and of Elecampane, of each one ounce; the Leaves of Bettony, Marjoram, Balm, Pennyroyal, Organ, Calaminth, of each a handful; of the tops of Time and Sage, of each half a handful; Annis ſeeds, Seſelis, or broad Cummin, Fennel ſeeds, of each three drams; Liquoris ſcraped, and Raiſins ſtoned, of each one ounce; the Leaves of Senna ſprinkled with* Aqua vitæ, *two ounces; Carthamus ſeeds bruiſed, and freſh Polypody of the Oak, of each one ounce; Agarick trochiſcated, Turbith, Hermodacts, of each three drams; Ginger and Cloves, of each one dram; Stœchas, Roſemary, Sage, and Lavender flowers, of each one pugil or ſmal handful: Boyl them in fair Water to two pints; ſtrain it and ad four ounces of white Sugar: clariſie it, and aromatize it, that is, make it ſweet with two drams of Cinnamon;* let this be for four morning draughts.

In the firſt and laſt draught diſſolve of *Diacarthamum*, or *Diaphœnicon* three drams; and let him drink it with Phyſical Regiment.

Or if you add no Electuary to the laſt doſe the day following you may give the purging Pils above mentioned.

After Purging, that the Brain may be altered and ſtrengthened, and the Medicines purging, not leave any offence, the Patient may take this Bolus following.

Take *of old Treacle one dram; Conſerve of Roſemary and Roſes, of each two ſcruples: with Sugar make a Bolus, which let him take in the morning two hours before meat, and drink after a ſmal draught of ſmal Wine.*

But becaute this is a ſtubborn Diſeaſe, and wil not alwaies yield to gentle Medicines, we muſt fly to ſtronger. And then after Purging, we muſt uſe a ſweating Diet, which dries and warms the Brain and the whol Body; concocts crude and raw humors, and makes the thick humors thin, cuts thoſe which are ſlimy and clammy, cleanſeth thoſe that are foul and dul, and ſends forth whatſoever is over

moiſt

moiſt by Urine, Sweat, or inſenſible tranſpiration. For the effect of all which it is very good to uſe a ſlender Diet at the time of taking it.

This Diet drink may be made either of a Decoction of Guajacum, or Lignum vitæ only, or by putting to it ſome Saſſaphras, or Roots of Sarſaparilla, or thoſe things which are moſt proper for the Head, as the Prudent Phyſician ſhal think fit that wil conſider the divers tempers and conſtitutions of Bodies; in reſpect of which he will preſcribe a longer or ſhorter continuance of this Diet to fifteen, twenty, or thirty daies.

Now the Sweating drink is made as followeth:

Take *of Chips of Guajacum, and Roots of Sarſaparilla, of each two ounces: infuſe them twenty four hours in four pints of Water upon warm embers: then boyl them gently without ſmoak to the conſumption of half; ſtrain it through a Hippocras bag, and keep it in a glaſs bottle:* and give half a pint warm in the morning, covering him warm, and provoking ſwear.

Take *of Sarſaparilla two ounces; infuſe them twelve hours in twelve pints of Spring Water; then boyl them as before to the conſumption of the fourth part; ſtrain it as before, adding Coriander ſeeds, Liquoris, Sugar or Cinnamon, as much as will make it pleaſant.* Uſe this for ordinary Table Drink at the time of the Diet; eating Biſket made with Annis ſeeds, roaſt Meat, not boyled, Almonds roaſted, Raiſins, Pinenuts, Pruns boyled with Sugar and the like.

This is alwaies to be obſerved in the uſe of Sudorifick or Sweating Medicines: You muſt give a Purge once a week, and that day omit ſweating, by reaſon that ſweating expels only the thinner matter, leaving the thick which muſt be ſent forth by ſtool. Moreover, becauſe by the uſe of ſweating Medicines the Body is often bound, you muſt give a Clyſter every third or fourth day.

If the Diſeaſe be not yet cured, you may uſe theſe bags for the Head in the time of ſwear.

Take *of Annis ſeeds, Fennel ſeeds, Bayberries poudered, of each three ounces; of* Milium, *or Millet ſeed, or Hyrle, one pound; of common Salt half a pound: Fry them in a Pan, pouring by degrees a little ſtrong Wine upon them.* With theſe fill two bags, apply them hot one after another to the mold of the head being ſhaven; do this preſently after he hath taken the ſweating Potion. Then wipe off the ſweat, and clap this ſtrengthening Plaiſter to the Head.

Take *of cleer Amber, Frankincenſe, Maſtick, of each one dram and an half; Galbanum Opopanax, of each one ſcruple; of Miſſelto of the Oak two drams; male Peony ſeeds half a dram; Oyl of Nutmegs as much as is ſufficient: Make a Plaiſter of them in an oval form.* Or you may uſe the head ſtrengthening Plaiſter in the Apothecaries Shops at *Montpelior*, not in the *Diſpenſatory*, whoſe deſcription followeth.

Take *of Storax, Benjamin, Laudanum, of each four ounces; Peony roots, Flowerdeluce roots, Miſſelto of the Oak, Maſtich, of each one ounce; liquid Styrax as much as is ſufficient to make a Plaiſter:* of which one ounce upon Leather in an oval form may be applied to the Coronal Suture.

If you deſire a more drawing diſſolving Plaiſter which is commonly called *Epiſpaſtick*, thus you muſt make it.

Take *of Emplaſter* de Mucilaginibus *two ounces; Flowerdeluce roots, Hermodacts, Pellitory of Spain, Staphiſagre, Cubebs, Pidgeons dung, Muſtard ſeed, of each one ounce; Nutmeg, Cloves, Cinnamon, long Pepper, and black Pepper, of each half a ſcruple; Liquid Styrax as much as is ſufficient:* Make a Body of Plaiſter, and ſpread a little upon Leather in an oval form for the mold of the head.

After General Evacuations, you may come to Particulars; which are made by Errhins or Juyces, for the Noſtrils, ſneezing pouders, Apoplegmatiſms, or Medicines chewed in the Mouth.

Take Leaves of Marjoram, Sage, and Bettony, of each one handful; beat them in a Marble ſtone Mortar, ſprinkling by degrees Bettony Water, and white Wine, of each two ounces: Preſs out the Juyce and make an Errhine, which you may make ſharper if you ad half an ounce of Flowerdeluce roots.

It is a cuſtom now adaies to rub the dry Leaves of Tobacco between the fingers, and to ſnuff up the Pouder: this fetcheth much humor from the Brain, and is at hand.

But the beſt Sternitories are made thus:

Take *the Leaves of Marjoram, Sage, Roſemary, all dried, of each half a dram; Pellitory of Spain and white Hellebore, of each one ſcruple; Muſk three grains; which with a Quil may be blown into the Noſtrils.* Or,

Take *Ginger, and Flowerdeluce Roots, or Orace, of each one ſcruple; Caſtor half a ſcruple; Euphorbium ſix grains: Make them into a Pouder.* But the chiefeſt ſneezing Pouder is made of black Hellebore, with an equal weight of Sugar Candy finely poudered. Which alſo is excellent for curing a defluxion.

Apophlegmatiſmi, or Medicines drawing Flegm out of the Head, are either called *Maſticatories*, that is, chewing Medicines; or *Gargariſms*, that is, Medicines to gargle in the Throat. A Maſticatory is thus prepared.

Take *Pellitory of Spain two drams; Muſtard ſeed and Staviſagre, of each one dram: Make*

them

them up with white Wax into little Balls; of which let one be chewed every morning, holding down the head.

A Flower-deluce root is uſual for the ſame purpoſe, which wil do good in ſmal infirmities. Maſtich alone chewed is the mildeſt Maſticatory, and it attracts, and draws humors to the mouth without heat and inflamation, which others do not.

A Gargariſm is thus made:

Take *of Staviſagre half an ounce; Muſtard ſeed three drams; Pellitory of Spain one dram: Boyl them in Water and Honey to three ounces, in which diſſolve Vinegar of Squils two ounces.*

In the uſe of theſe Medicines we muſt obſerve, That the Evacuation which is made by the Pallat, is more beneficial than that which is made from other parts, becauſe it is ordained by Nature for the only way by which the Head is to be purged aud cleanſed. But the Noſe is made for ſmelling and breathing through, and Nature doth oppreſs and abuſe it, when ſhe ſends forth her ſuperfluous Excrements by it. Moreover the way of Evacuation by the Pallat is more ſafe, neither is the Brain ſo much ſhaked by it as by ſneezing. But Errhines, or Medicines that purge the Head by the Noſe, do draw forth the matter more violently, becauſe not only the quality or vapor of the Medicine ſtir up the Brain as in Gargariſms, but alſo the very ſubſtance it ſelf.

We muſt alſo obſerve, That the uſe of Errhines or neezings is dangerous when the Eyes are ſore, or the Noſtrils are ulcerated or ſore, and when the Patient is inclined to bleeding at the Noſe, or to a giddineſs of the Head, which neezings wil ſuddenly bring by ſhaking the Brain too violently.

Liquid and moiſt Errhines are inuſt into the Noſe from the palm of the Hand, or by lying down are poured in; but the mouth muſt firſt be filled with Water or Wine, leſt the Medicine come by the Pallat into the mouth, although that which paſſeth through brings the humors more forcibly out of the mouth.

They muſt take heed of Gargariſms that are ſubject to Defluxions or Conſumptions.

Moreover, For particular Evacuations we may uſe *Veſicatories*, or Plaiſters that draw bliſters to the Nape of the Neck. In the Diſpenſitory of *Montpelior* is this Receipt, though it be not in any other.

Take *of Galbanum and Ammoniacum, of each five ounces; of the Pouder of Cantharides, or Spaniſh Flies, one pound and an half; Muſtard, Pepper, of each half a pound; Verdegreece and Pellitory of Spain, of each two ounces and an half; Euphorbium one ounce and an half; Wax one pound and an half; Pitch, Roſin, and Turpentine, of each one pound; Oyl a ſmal quantity.* One ounce or two of this Plaiſter ſpread upon Leather, may be applied to the Nape of the Neck.

The Brain is alſo ſtrengthened by outward application of Pouders. Rhewm-Caps, by which it is comforted and made warm, and the remainder of the Humor diſperſed.

Take *Pouder of Orace half a pound; Storax and Benjamin, of each two ounces: pouder the Head with them every night, and comb it off in the morning.*

This Pouder is very refreſhing by its ſcent, ſtrengtheneth the Head, drieth the Hair: If you wil make it ſtronger, put Clove, Nutmegs and Cinnamon thereto.

Take *of Stœchas, Roſemary Flowers, and red Roſe Leaves, of each half a ſmal handful; dried Betony two ſcruples; Coriander ſeed, Lignum Rhodii, Frankinceneſe, Orrace, Nutmeg, Maſtich, of each one ſcruple; Benjamin, Vernix, Mace, and Cloves, of each half a ſcruple: Pouder them, and wrap them in the thrids of Scarlet or ſweet Cotton, and with a piece of red Taffety make a Rhewm-Cap for the Head, to be ſewed in another Cap, or to be worn by it ſelf.*

The following Fumigation doth dry the Head.

Take *of* Lignum Aloes, *Frankincenſe, Maſtich, cleer Amber, yellow Sanders, red Roſe Leaves, Bettony dried, of each one dram; Cinnamon, Mace, Cloves, Styrax Calamita, of each one ſcruple: make them all into groſs Pouder, which you muſt ſprinkle upon coals of fire, and let the Patient take the fume or ſmoak of it faſting, covering his head with a large linnen cloth to preſerve the fume, and opening his mouth: Let him do this twice or thrice in a week.*

But if by Fumes he find pain in his head, you may only perfume his night-caps every evening: For which uſe this following is eaſily prepared.

Take *of Frankincenſe, Maſtich, Styrax Calamita, Benjoin, and Sandarach, of each half an ounce; Mace and Cloves, of each two drams: Make groſs Pouder of them.*

But becauſe this is a ſtubborn Diſeaſe, and uſeth to produce new Flegm after both general and particular Evacuations, we ſhal preſcribe thoſe uſual Medicines by which the humor may ſometimes be drawn away, and the Brain preſerved longer in that ſtate, into which by Phyſick it is reſtored. To this end you may make a Magiſtral Syrup of thoſe Drugs which are in the Apozeme, or opening drink above written, taking three times as much of the purging things as before, which he may uſe twice or thrice in a Month, the quantity of two or three ounces in a Decoction of Bettony and Marjoram.

Or in ſtead of Syrups he may uſe to take theſe Pills.

Take

Take *of the best Aloes half an ounce; Turbith that is Gummy, Hermodactis, and Agarick new made up, of each two drams; Diagridium one dram; Ginger and Cloves, of each half a scruple; Saffron and Salgem, of each seven grains. Pouder them all, and sprinkle them with the Water of Marjoram: then dry them in the shade, and make them into Maß or Body with Oxymel of Squils; of which let him take half a dram or two scruples once in a week, two hours before Dinner.*

The day after his Syrup or Pills, as also twice or thrice in a week, let him take a quantity of this Opiate, or Electuary.

Take *of Conserve of Acorus Roots, or of Ginger, and Citron Barks candied, of each one ounce; the Conserve of Sage and Rosemary flowers, of each six drams; Nutmeg candied half an ounce; one candied Myrabolan, old Treacle, and confection of Alkermes, of each three drams; of the Pouder Diambra, and Diamoschi dulcis, of each one dram: with the Syrup of Citron Barks make it up: And let him take every morning two hours before meat, the quantity of a Chesnut; drink after it a little wine and water.*

This following Ballom doth more strongly corroborate the brain, of which he may take now and then three or four drops in wine or broth.

Take *of the Chymical Oyl of Nutmegs three drams; Oyl of Marjoram, Rosemary, and Amber, of each half a dram; Musk and Amber-greese, of each one scruple: with a little Oyl of a Mans Skul mix them together. You may make the Oyl of a Mans Skul thus: Take the shavings or raspings of a Skull that was never buried, put them in a Retort, or Still so called, in as much white Wine as wil suffice: Let them stand in* Balneo Mariæ, *that is a kettle of warm water for some time; then distil it in Sand til it is dry and you shal find the Oyl swimming upon the Water which is drawn off.*

Anoynt your Nostrils within with this Ballom every night, and it wil strengthen the Brain wonderfully.

There is another cheaper for to anoynt the Nostrils with: which is,

Take *the Oyl of Orange Flowers two drams; white Wax one dram; melt them gently, and put thereto Oyl of Amber half a dram; of the Chimical Oyls of Sage and Rosemary, of each fifteen drops; Oyl of Spike five drops; mix them together.*

It is also very good for the drawing away of the matter which breeds continually in the Brain, by an issue in the hinder part of the neck.

Lastly, The Baths which come out of Brimstone, Niter, Bitumen, as those called *Bellilucanæ*, are very good for the drying and strengthening of the Brain if it be washed therewith for some daies, after general evacuations are made. Daily experience teacheth us that most grievous Head-Diseases coming of cold Distempers are thereby cured. It is profitable also to drink those Waters for the strengthening of the Stomach which alwaies do sympothize with the head. Therefore I set down this digestive Pouder.

Take *of Coriander seed prepared one ounce; Annis seeds, and sweet Fennel Seeds, of each three drams; Cinnamon and Nutmeg, of each two drams; Coral, Ivory, and Pearl prepared, of each one scruple; Sugar of Roses as much as all the rest, or for rich folk twice as much, of which let him take a spoonful after every meal, not drinking or eating for three hours after.*

CHAP.

CHAP. II.

Of Drouzie Diſeaſes, called Coma, Lethargy, Carus, *and* Apoplexy.

THere are four kinds of Preternatural ſleep, namely, *Coma*, *Apoplexy*, *Carus*, and *Lethargie*. We wil ſpeak of them together in this Chapter, becauſe they proceed from the ſame Cauſes, and are cured al the ſame way.

DIFFERENCES. Theſe four Diſeaſes differ one from another after this manner:

In the Diſeaſe called *Coma*, *Cataphora*, or *Subeth*, according to *Avicen*, is a deep ſleep; but ſuch an one as from which the Patient is raiſed, openeth his eyes, and anſwereth, but preſently he is again in a deep ſleep.

In a *Lethargie*, the ſleep is like that of *Coma*, but it is joyned with a Feaver and Frenzy, or Dotage.

In *Carus* there is no Feaver as in Lethargy, but in *Carus* the ſleep is more deep and profound, ſo that when the ſick party is rouzed up, he ſcarce opens his Eyes, and anſwers not, as in the former, but yet being pinched he is ſenſible, and his breath comes freely.

In *Apoplexy* the ſleep is moſt deep, and a total privation of ſence and motion, except breathing: and ſo therefore the ſick doth neither open his eyes, anſwer, nor feel when he is hurt; as alſo he breatheth very difficultly.

CAUSES. There are many Cauſes of theſe Diſeaſes.

The firſt and chief cauſe is flegm and wateriſh humor contained in the Brain: of which (when there is but a ſmal quantity, that moiſteneth and cooleth the ſubſtance of the Brain, ſtopping up its pores and paſſages) cometh *Coma*.

But if the ſame quantity of Humor ſo gathered together, become puttified and corrupt, or grow into a tumor or ſwelling, or be diſperſed throughout the Brain, it procureth a *Lethargie*.

When it is gathered in a greater quantity without corruption, and that the humor is ſucked up into the ſubſtance of the Brain, it cauſeth a *Carus*.

And laſtly, When the Humor is ſo great in quantity that it doth not only fill the Brain, but alſo the Ventricles thereof, ſtopping and ſtraitening them, and alſo when it doth offend the Original of the Nerves which comes from the brain, and is placed in the baſis or bottom of the Skul, and when it hindereth the paſſage of the Animal Spirit, it begets an *Apoplexy*.

Secondly, Sleepy Diſeaſes ſpring alſo from abundance of blood in the brain; for if the ſtore of blood contained, be more raw, wateriſh, and cold, it thickens the Animal Spirits, and makes them unfit to move; as alſo the abundance of humor charging the Brain, hindereth the free paſſage of the Spirits, and according as the humor is more or leſs in quantity, more or leſs in coldneſs, it produceth a greater or a leſſer Diſeaſe: So that both *Coma*, *Carus*, and *Apoplexy* may be cauſed thereby.

But drouzy Diſeaſes, eſpecially the *Apoplexy*, are uſually cauſed by blood out of its Veſſels, ſtopping and compreſſing the Ventricles of the Brain, and that falleth out either from a Vein broken in the Brain, or from an over fulneſs of the Veſſels, or from ſome great bruiſe or contuſion of the Head, or from ſome cut or punctured wound, by which the Veins of the Brain are divided, and ſo ſend forth much blood. And the Fracture only of the Skul, compreſſing of the Brain may produce a dulneſs, drouzineſs or ſleeping Diſeaſe.

Thirdly, It is without doubt that a Tumor in the Brain, burdening it with its weight, may produce a ſleepy Diſeaſe. This is reported by *Platerus* to be found in a certain Barron, who for a long time was ſottiſh and ſleepy, did nothing rationally, nor deſired meat, neither did eat any thing but what was forced into him; went not to bed but by compulſion, but would ſit al day at the Table leaning on his arm, with his eyes ſhut, neither did he anſwer at any time without much asking and importunity, and then very little to the purpoſe. After his death his Skul was opened, and there was found in his brain, a great Kernel, hard, and of a callous body; the cauſe whereof might be ſome ſtroke upon the head, which he had received long before the beginning of his diſeaſe.

Fourthly, Many Vapors flying into the Brain may be the cauſe of a ſleepy Diſeaſe: for if the vapors be many and groſs, that they burden the Animal Spirits, and darken them as with a miſt, even as the clouds in the greater world darken and obſcure the beams of the Sun. But if they be overmoiſt they do ſo wet the Brain that it becomes weak and faint in its functions and performances: Therfore Drunkards ſleep profoundly from the vapor of the Wine, and the abundance of Crudities ſent up into the Brain. So Children that are troubled with the worms are often taken with ſleepy diſeaſes from the abundance of groſs and thick vapors which ariſe from crude and wateriſh humors. So in intermitting Feavers or Agues, ſomtimes in the beginning of the Diſeaſe there is irreſiſtable ſleep, by reaſon of the crude and ſtinking humors which are contained in the Veins, eſpecially in the Meſeraick Veins, which humors being made thin by the heat of the fit of the Ague, ſend many vapors to the head, and produce ſuch a ſleep as ends with his cold fit ſomtimes, and at other times continues to the end of the fit, according as the vapors are more groſs or thin; or as they are more or leſs in quantity, and ſo are longer and ſooner diſcuſſed and diſperſed.

Fiftly, Many times ſo great a ſleeping Diſeaſe is begot by the too frequent uſe of Medicines called *Narcoticks*, that do produce ſleep; that many unawares by the unskilful uſe of Opium have ſlept their laſt. There is alſo the ſame ſtupifying force in ſome living Creatures: as in the *Torpedo*, or Cramp-fiſh. So *Plutarch* reports in the death of *Cleopatra*, That the ſting of a Viper cauſeth deadly ſleep. But in Mans Body this ſtupid ſleeping condition comes from the putrefaction of humors, which is ſeen in malignant and peſtilential Feavers; hence it is that in thoſe diſeaſes they are very ſleepy oftentimes, which is a certain ſign of venenoſity and malignity, and ſomtimes of death.

DIAGNOSTICKS. The Diagnoſticks or Signs which ſhew the differences of theſe ſleeping Diſeaſes were ſet down in the beginning of this Chapter. But the ſigns of the Cauſes that produce theſe Diſeaſes are theſe:

When ſleepy Diſeaſes come from watery humors putrifying in the brain, theſe are the ſigns: A Flegmatick Conſtitution, Old Age, Infancy, a cold and moiſt dwelling and ſeaſon, a ſtopping of an accuſtomed ſpitting and blowing of the Noſe, and when the ſick man before the coming of the diſeaſe was troubled with heavineſs of the Head, dimneſs of ſight, and dulneſs of the whol body; and when in the diſeaſe there is a defluxion of Rhewm from the Noſe or Mouth; or when the ſick party feeleth it trickle down his Throat.

That ſleeping diſeaſes are bred of blood, appears by a plethorick or ful body, red face, pain of the head going before the diſeaſe.

A Tumor or ſwelling in the Brain is ſcarce by any ſigns to be known, but is only manifeſt after death by opening of the Skul as was before mentioned.

That the Diſeaſe comes from vapors flying into the brain, appears from thoſe ſigns which ſhew the particular diſeaſes of thoſe parts, from whence the vapors are ſent up to the Brain. A ſurfet going before, with crude and ſharp belchings, and other ſigns of crude humors in the ſtomach, and other parts of the lower belly, ſhews that the diſeaſe comes from vapors which are ſent from the ſtomach. But if the vapors come from worms, you ſhal know that in the Chapter of them.

PROGNOSTICK. As for the Prognoſis or foreknowledg of things in theſe Diſeaſes, Every ſleeping diſeaſe is dangerous, but by how much the deeper the ſleep is, and the ſick man harder to be awaked, by ſo much greater is the danger; and therefore a *Carus* is more dangerous than a *Coma*, or a *Lethargie*; but an *Apoplexy* is worſe than a *Carus*, for if it be violent, it is altogether incurable, as *Hippocrates* obſerveth in his 42. Aphoriſm of the Second Section; which is thus: It is impoſſible to cure a ſtrong Apoplexy, and not very eaſie to cure a weak one; a ſtrong Apoplexy is when the breathing is uneven and diſorderly, and ſometimes interimitting, and if ſuch a breathing is very violent the diſeaſe is ſtronger if the breath be ſtopt it is moſt ſtrong; but when there is ſome order in the breathing, the Diſeaſe is weaker, which is declared by *Galen* in his Comment upon the ſaid Aphoriſms.

A ſleeping Diſeaſe is very dangerous which comes upon an acute Diſeaſe, for it either ſignifies the extinction of the Natural heat, or a poyſonous malignant quality which hath ſeized on the brain.

That diſeaſe which comes by conſent of the lower parts, and from vapors which ariſe from them, is leſs dangerous.

Men ſick of a Lethargy, die within ſeven daies; if they live longer, they recover. *Hippocrates* in his Book of Diſeaſes.

Sleeping Diſeaſes in old men are for the moſt part deadly; for in regard of their want of Natural heat, they having a weak concoction, and weak expulſion, it comes to paſs that they cannot overcome and expel that humor which cauſeth the diſeaſe, much leſs can they expel that humor which aboundeth in the brain, for ſince the brain is the coldeſt part of the body, it muſt needs in old people have its heat diminiſhed and extinguiſhed ſooner than any other parts.

In a Lethargy, if a Tumor happen under the Ears, or if matter or filth come forth of the Ears, and the ſymptoms abate, it is a ſign of health, for it ſheweth the ſtrength Nature hath got over the cauſe of the diſeaſe, which it expels before perfect concoction out of the Emunctories under the Ears,

or

or purgeth it out being turned into matter by the Natural paſſages.

They who are preſerved and cured of the Lethargy do uſe after to ſpit matter and blood, *Hippocrates* in *Coac.* and Third Book of Diſeaſes. This Opinion, ſay ſome, agrees not with Experience, for few have ſeen a true *Empyema*, or corrupt matter between the Breaſt and the Lungs, follow a Lethargy: But the Interpretation of *Mercurialis* upon the Aphoriſm is very right, for he ſaith, That *Hippocrates* meaneth by *Empyema* and *Empyicus*, not the diſeaſe of the Breaſt, but when filth is diſcharged by the Ears and Noſtrils. And *Galen* hath taught us in his Commentary upon Aphoriſm 8. Sect. 5. and Aphoriſm 44. Sect. 7. That *Hippocrates* by *Empyema* underſtands there, not only that ſuppuration and breeding of matter, which is in the Breaſt, but alſo that which is in al other parts.

It is a good ſign when a Phrenſie followeth a ſleepy Diſeaſe coming of a cold cauſe, becauſe by that violent heat which cauſeth a Phrenſie, the watery matter which begets a ſleepy Diſeaſe is concocted.

Men in Apoplexies die in ſeven daies, except a Feaver take them, *Hippocrates* 2. of Diſeaſes, and Aphor. 51. Sect. 6. but that Feaver muſt be a violent one, and eſſentially ſpringing from the Inflammation of the Humors and Spirits, otherwiſe it wil not diſcuſs the matter which cauſeth the Apoplexy: for if it be gentle, and only ſymptomatical, or happening to the Diſeaſe as an accident, as in an Apoplexy, coming from the burning diſpoſition of the head through too much blood contained in the veins thereof, then the Feaver doth not diminiſh the Diſeaſe, but rather cauſe ſome ſymptomes of madneſs, which weaken the Animal Faculties: and in this caſe a Frenzy coming upon a ſleepy Diſeaſe is not good, as we ſaid in the Prognoſtick before mentioned. Moreover, a Feaver that muſt diſſolve a ſleeping Diſeaſe, muſt have another condition, namely, That it come in the beginning of the Diſeaſe, whiles Nature is in ſome ſtrength to put forth ſtrong endeavors. For that Feaver which comes after the Diſeaſe hath long continued is not healthful, as *Hippocrates* in *Coacis* ſaith, Apoplexies being like to be diſſolved, if a Feaver come upon them after they have long continued, are deadly.

A faint Sweat in an Apoplexy is evil, for it ſhews great oppreſſion of Nature.

CURE. For the Cure of theſe Diſeaſes, as of al other, three neceſſary means are required.

Firſt, Order of Diet.

Secondly, Manual Operations, or Chyrurgery.

Thirdly, Medicines, or Phyſick.

The Diet in the beginning of theſe Diſeaſes muſt be very ſlender; becauſe they are very acute, or violent and ſharp; therefore the Patient muſt be fed only with thin broaths now and then: But in the time of the declination of theſe diſeaſes we may uſe the ſame Diet which is preſcribed in the Chapter before going, treating of the cold diſtemper of the brain.

The other two means are to be uſed by this following Method.

And becauſe ſleeping diſeaſes are ſudden, and ful of danger, they require the Phyſitians chief diligence, and quick application of Medicines.

Firſt therefore, when the Phyſitian is called to one taken with a ſleeping diſeaſe, he ſhal endeavor to raiſe the Patient from his deep ſleep by offering violence to al his Sences; and laying his eyes towards the Sun-beams, and cleareſt light; he muſt make a great noiſe in his Ears, and he muſt be called aloud by his own Name. He muſt put ſharp things to his Noſtrils, as Rue, Caſtor, Vinegar, and ſharp things into his mouth alſo.

He muſt ſtir up his feeling with pinching, pulling of hair, by ligature or binding, bending of the fingers, and the like.

Make firſt a Clyſter of the common Decoction which is moſt ready, after this manner:

Take *of common Decoction for Clyſters one pint and an half:* Hiera Picra, *and* Diaphœnicon, *of each one ounce: Oyl of Rue, and of Lillies, of each one ounce and an half: Honey of Roſes two ounces; Salt one dram: Make a Clyſter, give it preſently.*

While theſe things are doing, the Phyſitian ought ſeriouſly to conſider whether blood-letting be fit or not; for in theſe Diſeaſes, as *Celſus* ſaid, blood-letting either kils or cures; and blood-letting is good, if blood be the principal cauſe, or the aſſiſting cauſe, or if it be *ſine qua non*, that is, a cauſe without which the diſeaſe would not be, if ſtrength permit. But his ſtrength is not to be looked upon as he is in his fit, when his Animal Actions are hindred, but as it was before the Diſeaſe came. For if the Patient was formerly ſtrong, he wil endure blood-letting, except the Apoplexy be very ſtrong: and if his ſtrength be not taken away by reſolution of the parts, but by oppreſſion of them, then is blood-letting good. But if blood offend no way, or if the ſtrength be quite gone, or the Patient very old, you may omit blood-letting, but otherwiſe preſently.

The firſt thing to be done either by night or day to one in any of theſe Diſeaſes, is blood-letting, nay, before the Clyſter, if it be not already adminiſtred: But his Arm muſt firſt be wel rubbed and chafed.

And this is to be obſerved, That it is more profitable and ſafe, not to let out ſo much blood at once as you require, but by degrees in ſome hours diſtance; for by the repeating of blood-letting, the matter is more eaſily moved, and the ſtrength more preſerved. Look in the ſick mans face after his firſt loſs of blood, and feel his pulſe; for if his face be better colored, and more lively, and his breath more free, and his pulſe good, there is much hope, and you may let blood the ſecond time with more confidence. Make the Orifice large, otherwiſe he wil not bleed his blood is ſo thick. The more plenty of blood he hath, the more he may loſe: but if flegm abound you muſt bleed ſparingly, leſt the vital heat be loſt, which is ſo abſolute neceſſary for diſcuſſing and diſſolving this Diſeaſe.

A ſingular Example of large and often bleeding in an Apoplexy, is laid down by *Zacutus Luſitanus*, in his firſt Book of *the Chief Phyſitians*, and his 33. Hiſtory, in theſe words: *A certain Noble yong Maid, fell firſt into a general forgetfulneſs of all things, and then into a true Apoplexy, with the flowing of her Courſes: Unto whom when they had applied many Medicines both above and beneath, as Ligatures, ſharp Clyſters, Cupping with Scarrification: the Indication which comes from the flowing of the Terms being neglected, and danger coming on through continuance: I perceiving her ſtrength to be ſufficient for it, having firſt rubbed her Thighs very well, and placed Cupping-Glaſſes thereon; in the ſpace of eight hours opened the head Vein four times, and then ſhe began to ſpeak, and ſo recovered.*

Some of our late Practitioners, are ſo bold as to open the Jugular Veins in Apoplexies, and ſay they cure alſo: and in ſo doing they take this courſe: Firſt they bind the Neck gently with a Linnen cloth, after the Vein is opened they preſently looſe it, and the Blood flows wel without a Ligature, which might attract it to the Head: after they heal up the wound with a ſtinking Plaiſter, without binding, and ſo they affirm the blood wil eaſily ſtop: which *Zacutus Luſitanus* confirmeth (though he uſeth Ligatures) in his 79. Obſervation in his firſt Book of the Admirable Practice of Phyſick, where he relates a Story of a moſt ſharp Squinancy; in which, by the advice of moſt skilful Phyſitians, the Jugular Veins were opened; from whence followed (as he ſaies) a moſt dangerous flux of blood not to be ſtopt, which brought the Patient very weak. *Zacutus* being ſent for, applies *Galen*'s Plaiſter, which he in his 5. Book of Method, and 4. Chapter, uſeth with good ſucceſs for ſtopping blood in Arteries and Jugulars, and bending the Patients Neck gently, he comes to his ſtrength, and is cured. This Plaiſter is made of Frankincenſe, Aloes, the hairs of a Hare mixt with the white of an Egg, having twice as much Frankincenſe as Aloes, as *Galen* teacheth in the place mentioned ſometimes an equal part of each, when the Bodies are harder. And *Galen* commends the operation before written, when he ſaith, This Plaiſter ſtops the flux of the Jugular Veins without a Ligature or binding. But this I would take notice of, That the blood doth not flow forth ſo violently in one that hath an Apoplexy, as in one that hath a Squinzy, becauſe the Blood is congealed; as *Hippocrates* ſhews in his ſecond Book of Diſeaſes, in the former, from whence the Veins and Arteries called *Caiodites* or Jugulars, are ſtopped: but in the latter the blood is hot and thin, becauſe they who have the Quinzy have alwaies an acute Feaver withal.

A few hours after bleeding you muſt purge without reſpect of time. Neither let the Phyſician be too curious or fearful in purging, ſince the Diſeaſe doth much require it, and the time of the Diſeaſe is not uſually long. And that purge ought to be very ſtrong becauſe the Humor is ſtubborn, and the Sences ſo drowned that they cannot be rouzed or ſtirred up without ſtrong Medicines. And that Medicine is uſually one ounce of the Electuary *Diacarthamum*, diſſolved in Betony Water with half a ſcruple of Caſtor. Or,

Take *Turbith four ſcruples; Agarick two drams; Ginger two ſcruples; Fennel ſeeds one ſcruple; Caſtor ſix grains. Infuſe them in a ſufficient quantity of Bettony Water; and in three ounces of it ſtrained, diſſolve the Electuary Diacarthamum three drams: Syrup of Roſes one ounce. Let him drink it.*

Take *of Cochie Pills the leſs one dram; Caſtor three grains: With Bettony Water make ſeven Pills, and if the party cannot ſwallow them, diſſolve them in Sage, Lavender, or Bettony Water.* Or,

Take *of Cochie Pills the greater, and Pills of Agarick, of each half a dram: The Troches of Alhandal, Diagridium, and Caſtor, of each three grains: With Honey of Roſemary make Pills, or diſſolve it in Sage Water.* Or this Potion:

Take *of Senna half an ounce; of white Agarick one dram and an half; of Turbith one dram; of Ginger and Galanga half a dram: Boyl them in Sage and Roſemary Water. In two ounces and an half of the ſtrained Liquor put two drams of Diacarthamum the Electuary; and of Caſtor half a ſcruple; of ſimple Oxymel half an ounce.*

In a Lethargy, the purging Medicines muſt be milder from the beginning by reaſon of its continual Feaver accompanying; made of Agarick, with Rhubarb or Scammony; or of Pills of Hiera with Agarick; becauſe Choler is that which carrieth the humors to the Head: Yet in the progreſs of the Diſeaſe, when the matter is flown to the Head, and ſticks there, we may uſe the Purges above written.

Trallianus

Trallianus gives one ſcruple of Scammony with two ſcruples of Caſtor in Oxymel, by which he hath cured many deſperate Lethargies. And *Oribaſius* ſaith, That there is no better Medicine for a Lethargy to purge away that flegm which Choller brought to the Head, than Scammony and Caſtor.

It often happens that the Faculties are ſo oppreſſed that Phyſick wil not work, which is an Evil ſign, and ſuch ſeldom recover. But becauſe *Celſus* ſaith, when things ſo fall our, we muſt uſe ſuch Medicines as are at hand, if they be proper for the Diſeaſe; which is ſo deſperate that we may uſe deſperate Medicines. For as *Serenus* ſaith, The Phyſitians think ſuch Medicines better in deſperate caſes, than for the Patient without tryal to die an eaſie death. And as *Celſus* ſaith, Many things may be done in time of danger and neceſſity, which may wel be omitted at another time. Therefore when we have uſed thoſe Medicines without any ſucceſs, we may wel riſe higher, namely, To thoſe Medicines which are made of Antimony; eſpecially to thoſe which are leſs vehement and furious, as *Aqua Benedicta*, of Dr *Ruland*, made of the Infuſion of *Crocus Metalorum*; which purging both upwards and downwards, bringeth ſuch a quantity of Flegm, not only from the ſtomach, but the brain alſo, as ſomtimes the Patient is cured only with this Evacuation. And I can witneſs upon my own Experience, That I ſaw a Noble man thrice in two yeers cured of the Apoplexy with this only Medicine. Although ſome learned men do forbid the uſe of Vomits in theſe Diſeaſes, yet we muſt yield to Experience, which dayly teacheth us, that Children affected with ſleeping Diſeaſes are more readily and ſafely cured by the vomiting Salt of Vitriol, than by any other Medicine.

The Tincture of Tobacco drawn with *Aqua vitæ*, and taken in the quantity of two drams, with Honey poured down the Throat excellently.

After you have given a purging Medicine, before it begins to work, and alſo while it worketh, you muſt think of al thoſe things which cauſe revulſion of humors, and bring them into practice, not only frictions or rubbings, and ligatures or bindings, mentioned before, but alſo Cupping glaſſes to the Back, Shoulders, Arms, and Thighs, without ſcarrification if he was formerly blooded, and with ſcarrification if blood-letting was omitted.

In an Apoplexy you muſt not apply Cupping glaſſes to the Breaſt or Hypochondria, or parts under the Ribs, leſt the Muſcles of the Breaſt and Belly being contracted, the Breath be hindred.

The chief and only Remedy in an Apoplexy eſpecially, is to apply Cupping glaſſes to the head: Which kind of Cure the famous Phyſitian *Fracaſtorius* being taken with an Apoplexy, did direct for himſelf by his Nods and ſigns; but for want of their underſtanding of them, he died.

Zacutus Luſitanus in his 33. Hiſtory, and firſt Book of the Principal Phyſitians, reports that he cured a deſperate Apoplexy by ſetting a Cupping glaſs twice upon the hinder part of the Head with deep Scarrification.

A Veſicatory, or Plaiſter to draw Bliſters to the Neck behind, and to the Shoulders.

Let two or three ſharp Clyſters be given every day.

Take *of Pellitory of the Wall, Hyſop, Calaminta, Organ, Sage, Rue, and the leſſer Centaury, of each one handful; Carthamus ſeeds half an ounce; of Fennel and Cummin ſeeds, of each three drams; of white Agarick tied in a linnen clout two drams; of Coliquintida tied with it, one dram and an half. Boyl them to one pint, ſtrain them, and add to the Liquor, of* Hiera Picra *half an ounce; of Diaphenicon one ounce; of Oyl of Rue two ounces: Make a Clyſter.*

The Chymical Phyſitians do uſually ad two ounces of *Aqua Benedicta* of Dr. *Ruland*, made of the Infuſion of *Crocus Metallorum*, and then it wil work ſtrongly.

You may give four or ſix ounces of the ſame infuſion at a time, and alſo you may take it out of the Glaſs wherein the Infuſion was made, ſhaking it before, that it may have ſome of the feces or reſidents of the Pouder in the bottom to make it more ſtrong. Therefore for the moſt part we do preſcribe Clyſters of *Aqua Benedicta*, or *Vino Emetico*, that is the Infuſion of *Crocus Metallorum*, becauſe in many Diſeaſes, eſpecially Chollicks, it doth wonders.

Take *of Emollient Decoction for Cliſters one pint*; *of* Diaphœnicon *one ounce*; *of Infuſion of* Crocus Metalorum *ſhaked together, four ounces, make a Clyſter.*

If the Clyſter come not away in the due time, give this Suppoſitory:

Take *of the pouder of* Hiera Picra *of* Galens *preſcription, two drams*; *of Coloquintida and Agarick the beſt, of each half a dram*; *of Diagridium one ſcruple*; *Sal gem two drams*; *Honey boyled to a ſufficient conſiſtence or thickneſs, as much as is ſufficient: make Suppoſitories.*

It often fals out that the Muſcle of the Arſe called *Sphincter*, is ſo weak, that a Clyſter is given in vain becauſe it cannot be contained, which is a deſperate condition.

Apply Caſtor and Vinegar to the Noſe, which are ſaid to have a ſpecial quality againſt ſleep.

It is alſo very good to ſprinkle ſharp Vinegar upon a red hot Iron, that the Patient may receive the vapor in his Noſtrils. And it wil be better to put Nigella or Pepper-wort ſeeds, Rue ſeeds, or Caſtoreum to the Vinegar. But Vinegar it ſelf warmed and applied to the Noſe, if it be ſharp, ſtirs up the Patient powerfully; and more powerfully if you put to it Pepper and Caſtoreum. The Fume of Brimſtone doth alſo raiſe from ſleep.

The

The Hairs of a Goat burnt, or the horn of a Deer or Goat burnt, held to the Noſe, are moſt ſtrong for the raiſing up of him that is in a deep ſleep.

The fume or ſmoak of white Amber, is excellent for the awaking of men in ſleepy Diſeaſes; as alſo the Oyl of it often applied to the Temples and Noſtrils.

Rub alſo the ſoals of the Feet with Salt and Vinegar, anoint the hands with Oyl of Rue, and of Caſtorium; touch the tongue and pallat with old Treacle diſſolved in *Aqua Cæleſtis*, or *Apoplectica*. But take heed that your Treacle be not new, for then Opium will cauſe more ſleep. The Medicine called *Aura Alexandrina*, or *Confectio Anacardina*. You may alſo boyl Muſtard ſeed in Vinegar or ſtrong Wine, and waſh the Pallat therewith. Roots of Pellitory of Spain boyled in Oxymel, that is, Honey and Vinegar do the ſame thing. But with all theſe Medicines you may ſafely uſe Caſtoreum.

When you have purged the Body generally in all parts, you muſt then purge the Head either ſenſibly or inſenſibly.

Senſibly, by the Noſtrils and Pallat, by Errhines or Neeſings, which are preſcribed in the Cure of a cold Diſtemper of the Brain, and by touching of the Pallat as before. To all theſe you may add Rue, Caſtoreum, and Vinegar.

Concerning Neeſing, It is to be obſerved, That if the Diſeaſe remain and encreaſe; and if the Patient be hard to be raiſed, it is very profitable: but we muſt not uſe them too long, leſt they clog the Brain, and move the humors too much. But in the beginning of the Diſeaſe we muſt abſtain from unſeaſonable neeſing, becauſe it diſperſeth the humor which will fix in other parts; from whence come ſtubborn Diſeaſes, or a ſmal ſleeping Diſeaſe turns into a ſtrong Apoplexy.

Laſt of all you muſt uſe thoſe things which reſolve the humor inſenſibly, which are compounded in this manner:

Take *Bayberries and Juniper Berries, of each one ounce and an half: Roots of Angelica, Zedoary, and Maſter-wort, cal'd* Imperatoria, *or Pellitory of Spain, of each one ounce: Leaves of Bettony, Sage, Roſemary, of each one handful: Rue, Savory, Marjoram, Lavender flowers, of each half a handful: Boyl them in Vinegar.* Dip a Spunge or linnen cloth in this Liquor, and apply it warm to the Head. It is a wonderful thing to ſee what good this doth in ſleeping Diſeaſes: But you muſt rub the Arms and Hands, and the Legs and Feet with the ſame.

Take *of Caſtor half an ounce: of Mans Hair burnt, three drams: of the Juyce of Rue, of Vinegar and common* Oyl, *of each two ounces: Boyl them to an Oyntment, and then anoint the Head therewith, after the Fomentation.*

Take *of* Oyl *of Pepper-wort called* Oleum Coſtinum, *of the Oyl of Caſtor, and of Euphorbium, of each one ounce: of the Pouder of Muſtard ſeed, and Euphorbium, of each one dram: of Vinegar one ſpoonful: of Wax as much as will ſerve to make an Oyntment.*

If the Diſeaſe doth not decreaſe after all theſe are uſed, then you muſt apply a great Cupping-glaſs to the crown of the Head, and to the hinder part of the Head.

But a Veſicatory is beſt if Euphorbium be in it, for that will draw the humor outwardly which lieth deep.

Some are ſo bold in the height of the Diſeaſe to burn the hinder part of the Head, between the firſt and ſecond Vertebra, or Back-bone with an actual Cautery.

Zacutus Luſitanus applied many in his time with good ſucceſs, as he witneſſeth in his firſt Book of Wonderful Practice, and the fourteenth Obſervation, in theſe words: *I being called to viſit a ſick man, who was for the ſpace of thirty daies taken with drouzineſs and irreſiſtible ſleep, with a ſmal Feaver not able to hold open his eyes: He had uſed many evacuating, and diverting or repelling Medicines, but they perfected nothing; therefore I applied the Cautery with much benefit; for with a red hot Iron I ſcorched the crown of his Head til it was hard and cruſty, as alſo the hinder part, and almoſt every where about his head, by which means he awaked, and the places burned beginning to matter, he aroſe and came to himſelf. By this means I remember I cured two ſleepers contrary to expectation, after all other means had been uſed in vain: and theſe were cured by the heat of the fire, melting, diſſolving the humor which came forth at their mouths and noſtrils many daies after.*

Others have an ancient Cuſtom, to hold a red hot Frying-pan ſo neer the Head that it may burn the Hair, and not the Skin.

It is good in theſe Diſeaſes to give the Patient a little *Aqua Cæleſtis*, or Apoplectick Water; or other ſtrong Water, which by its piercing quality do very much good, and have freed many from Apoplexies preſent and approaching, If Blood be not predominant or chief in the Body, which will be hurt by the uſe of ſtrong Waters.

Now there are many ſorts of Apoplectick Waters, in *Languis*, *Wickerus*, *Quercitanus*, *Crollius*, and others. But we ſhal here only lay down one Water invented by my ſelf, and made of the moſt proper Ingredients,

Take

Take *of Peony Roots, and Miſſelto of the Oak, of each two ounces: Calamus Aromaticus, Gz-langal, and Cyprus, of each one ounce: Bettony, Sage, Marjoram, of each one handful: Peony, Annis, Fennel, and Caraway ſeed, of each three drams: Lavender, Stœchas, and Roſemary flow-ers, of each a pugil: Nutmeg, Mace, Cloves, Cubebs, Grains of Paradice, Cardamum. of each half an ounce: Cinnamon two ounces: Saffron, one dram and an half: the Species of* Diambra, *and* Diamoſchu, *of each two drams: Cut and beat them according to art, put them in a glaſs ſtill, and then pour in as much of the beſt Spirit of Wine as is ſufficient.* Let it ſtand in *Balneo Mariæ*, or a kettle of warm Water with Hay in it for the ſpace of eight daies; afterwards draw it off, and keep the Water in a cloſe ſtopt glaſs bottle.

Now if the Diſeaſe decline, and his ſleep begin to ceaſe, you muſt omit all other Medicines and follow thoſe things only which ſtrengthen the Brain: which may be very wel done by the uſe that Opiate or Electuary which I preſcribed in the Treatiſe of the cold diſtemper of the Brain. But if you wil uſe ſtronger than that, take the *Aqua Apoplectica* above mentioned.

Continue the uſe of Caſtor above all things, if the Diſeaſe continue, giving every morning three or four grains of it in the Oxymel of Squils, or ſimple Oxymel. *Trallianus* affirmeth that many over-come with this Diſeaſe, have been recovered only with this Remedy.

Outwardly you may uſe ſome Chymical Balſoms againſt Apoplexies, of which there are divers. We wil only diſcover one of the beſt unto you.

Take *of the* Oyl *of Nutmegs by Expreſſion, half an ounce: Ambergreece, Muſk, and Civit, of each one ſcruple: the diſtilled* Oyls *of Spike, Amber, Cinnamon, Roſemary, Cloves, of each half a ſcruple.* With this Baliom touch the pallat every morning, and drop ſome into the Ears, and inuff ſome into the Noſtrils. For this purpoſe the diſtilled Oyl of Nutmegs uſed in the ſame manner is much commended.

Laſtly, We muſt obſerve, That in the Cure of theſe Diſeaſes, we muſt uſe leſs hot things, and loſe more blood, when the Diſeaſe is cauſed of blood; and alſo we muſt mix Medicines that purge Choler with thoſe that purge Flegm.

They which have been troubled with any of theſe Diſeaſes, and are cured, do uſe many times to relapſe and fal into the ſame again; which that you may prevent you muſt correct the cold diſtem-per of the Brain, as before is taught; by which Method you may prevent either Appolexy, Carus, Lethargy, or Coma. And if the Brain be very cold after general Evacuations, you may often uſe *Aqua Apoplectica*; or theſe Tablets or Lozenges following:

Take *of Amber-grece half a ſcruple; the diſtilled* Oyl *Annis ſeeds, Cinnamon, and Nutmegs, of each three drops;* Oyl *of Cloves one drop; Sugar diſſolved in* Orange-flower-water, *four ounces.* Mak theſe into Lozenges, and let him take a dram or two every morning.

Pills to ſtrengthen the head are thus made:

Take *of Cubebs, Maſtich, Nutmegs, Cloves, of each one dram; Amber-grece half a dram; of Muſk ſix grains. With Juyce of Marjoram make Pills, and let him take one ſcruple at a time twice in a week at his going to bed.*

This Pouder is in much uſe, and is much commended:

Take *of White Amber half an ounce; of the Pouder of the Electuary called* Diarrhodon Abba-tis, *two drams; of Peony Roots, one dram and an half.* Make a Pouder of them, and take a dram at a time in any Water for that purpoſe before every New Moon.

It is good to hold Nutmeg in the Mouth, and chew it very often.

Sweet Perfumes are to be uſed to the Noſe, eſpecially the Apoplectict Balſom.

Uſe Spices with Meat, after Meat a digeſtive Pouder, mentioned in the Cure of the cold diſtemper of the Head.

If you fear a ſleepy Diſeaſe wil come from too much blood, you muſt firſt take ſome away by the Arm, and uſe al means to make the Piles or Hemorrhoid Veins to bleed, which is very good; for which you muſt purge with Senna and Rhubarb, and with cooling things.

If you fear an Apoplexy from Melancholly you muſt purge Melancholly, and provoke the He-morrhoids, and give the Medicines preſcribed for the ſtrengthening of the Brain, eſpecially that Pou-der which is made of white Amber, Diarrhodon, and Peony Roots.

CHAP.

CHAP. III.

Of Waking Coma.

THE Disease called *Waking Coma*, or *Coma vigil*, is put among sleeping Diseases; yet because it is another Condition different from the rest, we will treat of it in this Chapter by it self.

This *Coma vigil*, is a Disease in which the Patient lieth his Eyes shut as if he were asleep, when he is awake and distracted; and if you touch him, he presently openeth his Eyes, and looks strangely, and fals asleep again, which is hindred by divers strange imaginations and fancies. This Disease *Galen* placeth as a mean, between a Frenzy and Lethargy, and calleth it *Typhomania.*

CURE] The usual Cause of this Disease, is Choller mixed with Flegm, by which humors the Brain is made too moist, or it is swelled or inflamed; from whence, either the Tumor called *Erisypelas œdematosum*, or *œdema Erisypelatosum* do arise. But because those humors are diversly mixed, sometimes a greater proportion of the one than of another, it comes to pass that the Diseases from them are divers: for if Choller be chief, then it is a *Delirium* or Dotage, and the sick man sleepeth but little though his eyes be shut; but if Flegm prevail, the Patient doth sleep more, and is less doting, and being raised makes less noise, and is not so foolish.

This *Coma vigil* comes by sympathy from Chollerick vapors mixed with Flegmatick that fly into the Head; which happens in Feavers that come from mixed Humors, especially in half Tertians, which are made of a Tertian and a Quotidian. We may safely affirm that this Disease cometh from Vapors, simply hot and moist in strong Feavers, because sleep comes from moisture, and waking comes from heat.

DIAGNOSTICK] The Diagnosis, or knowledg of this Disease, is plain enough by what hath been said, That they which have it, lie with their Eyes shut, and seem to sleep, yet they cannot sleep, but toss and tumble, lift themselves up suddenly, strive to get out of the bed, and then fall again asleep. The divers Causes are easily known from what hath been said.

This Disease is accounted dangerous if the Brain have a swelling or Inflamation, or if it be overcome with the humors above mentioned, namely Choller and Flegm; or if it come of vapors which arise fom the malignant humor of a Pestilent Feaver.

If the Dotage, or Delirium be strong, it produceth a Convulsion, for it comes of a Humor or vapor which is very sharp, which falling upon Nervous parts causeth a Convulsion.

CURE] A true *Coma vigil* is cured as a Frenzy and Lethargy; and if it incline most to a Frenzy, then the Medicines proper for that are most to be used; if to a Lethargy, then the Medicines proper for that. But a Coma that cometh by Sympathy, is cured by curing the malignant Feaver from whence it cometh; but the more peculiar Remedies must also be used which draw and keep humors from the Brain in the beginning of the Disease, as bleeding in the Arm and Foot, Vinegar of Roses applied to the Forehed, Clysters, Cupping-glasses to the Shoulders, Back, Buttocks, Thighs, opening the Head Vein, applying Leeches to the Temples, and behind the Ears, and laying living Creatures to the Head to dissolve the humor.

CHAP. IV.

Of the Sleeping Diseases called, Catoche, *and* Catalepsis, *or* Congelation.

THere is some Confusion among Authors about this *Catoche*; for some take it for *Coma vigil*, Waking Coma; others for *Catalepsis*: *Paulus* gave them the cause of their difference; in his Third Book, and the Eighth Chapter, he treats of a two-fold *Catoche*; and first under that name, he speaks of a *Coma vigil*; in the end, under the same name, he speaks of *Catalepsis*. Custom hath brought it to pass, that *Catoche*, and *Catalepsis*, are taken for one and the same Disease in all Authors; the Latins call it commonly *Congelation*, or stiffness of the Body.

It is a Disease seldom seen, and to be admired, and those Authors which have seen the Disease do think it so much worth the observation, as to describe the whol passage and History of it. First of all

all, *Galen* in his firſt Comment, Prorrher. Sect. 2. Part 56. mentioneth a ſtory of a School-fellow of his, who when he had wearied himſelf with long ſtudy, fel into a Catalepſis, or Congelation; *He lay* (ſaith he) *like a log al along, not to be bent, ſtiff, and ſtretched out, and ſeemed to behold us with his eyes, but ſpake not a word: and he ſaid that he heard us what we ſaid at that time, although not evidently and plainly, and told us ſome things that he remembred, and ſaid al that ſtood by him were ſeen of him, and could remember and declare ſome of their geſtures at that time, but could not then ſpeak or move one part of his body.* But *Fernelius* in his third Book of the Parts of Diſeaſes, Chap. 2. relates two Stories, which are theſe: *One while he being very ſtudious and writing, was ſo ſuddenly ſtruck with this diſeaſe, that ſitting and holding his Pen, with his eyes open, and looking upon his Book, you would have thought he had been hard at ſtudy, til he was by calling and jogging found to want al ſence and motion. Another I ſaw like a dead man, lying along, with neither ſeeing, hearing, nor feeling when he was pinched: but he breathed freely, and whatſoever was put into his mouth, he preſently ſwallowed; if he were taken out of his bed he did ſtand alone, but being thruſt he would fal down, and which way ſoever his Arm, Hand, or Leg was ſet, there it ſtood fixed and firm: you would have taken him for a Ghoſt, or ſome rare Statue.*

You may read the like Stories in *Schenkius*, *Marcellus*, *Donatus*, *Rondeletius*, *Jacobus*, and others: From whom you may gather, That in this diſeaſe there is found a deſtruction, or hinderance of the internal and external Sences with a ſtiffneſs of al the Members; and ſomtimes the Serces are not ſo much hindered but the ſick party heareth thoſe that ſpeak unto him; ſomtimes the Members are not ſo ſtiff but they may be bent and bowed by them that ſtand by, and put into divers Poſtures.

CAUSES. The Cauſes of this Diſeaſe are divers: *Galen* in his Comments, Aphor. 3. Sect. 2. ſaies that a Catalepſis comes from a cold diſtemper of the Brain, which diſtemper chiefly ſeizeth upon the hinder part of the Head, makes it ſtiff and thick, from whence the Nerves proceeding are alſo made ſtiff, and ſuch a diſtemper may ſeize upon al the Nerves, whether it come of an external or internal cauſe: but ſome queſtion this cauſe, ſuppoſing that no living body can be ſo cold as to have ſuch a Congelation: But *Galen* anſwereth this in his 5. Chap. of his Book of the Difference of Diſeaſes, by a reaſon taken from Experience, in theſe words; "For thoſe who in a journey "are taken with cold, which is unto death, are thus ſtiff, whom the Greeks cal *Emproſtotonos*, or "Bowers forward; *Opiſtotonos*, or Bowers backward; *Tetanos* extended ſtreight; and others that "are killed with cold are taken with this Catoche or Congelation. Therefore *Galen* teacheth us, that a Catalepſis may be got by external cold, and Reaſon may eaſily perſwade us to it; for they which are killed upon the way with great cold, do firſt grow ſtiff, they have a ſtiffneſs or Congelation before they die, therefore cold may bring a leſs ſtiffneſs than that which bringeth death. So we ſee that Congelation of the Nerves, or Catalepſis, may come of a cold diſtemper, and the ſooner if it be mixt with a dry diſtemper.

But this Diſeaſe is moſt often gotten by a cold and dry diſtemper joyned with matter, that is an Humor or Melancholy vapor, from which cometh a Conſtipation or Congealing of the hinder part of the brain, an extenſion of the Nerves, and alſo a ſtiffneſs of the ſame; from this humor it cometh (I ſay) not only in reſpect of its quality, which is cold and dry; but alſo in reſpect of its quantity, which by replétion makes a diſtention, or ſtretching forth of the Nerves.

Aetius in his ſixt Book and fourth Chapter ſaith, that a Congelation may be cauſed of blood: Unto which thing *Rondeletius* conſents, ſaying, That it comes to paſs when the Veins and Arteries of the Brain are ſo ful, that the body groweth ſtiff, and diſtended or ſtretched out like thoſe bodies that are congealed with cold weather: he confirms his Opinion by a Hiſtory of a Noble woman taken with a continual Feaver, called *Synochus*, who had in the ninteenth day a Congelation, which was cured by a large flux of blood from her Noſe.

Sennertus hath found out a new cauſe, which he ſaith is a congealing Spirit, by which the Animal Spirits are fixed, and made immovable: he denies that the force of congealing and fizing depends upon a cold and dry diſtemper, but riſeth from ſome hidden quality. Such Congealing Spirits are found in the greater World, as in Thunder, when men are thereby made ſtiff, and as it were congealed: As *Cardanus* reports of eight Mowers, which ſupping under an Oak, were ſtruck with Thunder ſo as they kept the ſame ſhape of Body, the one ſeeming to eat, the other to lay hold of the pot, another to drink, when they were al dead. It is uſually reported that Wine wil be congealed in the Veſſel by the ſpirit of Thunder: In Earth-quakes, many times ſuch Spirits break forth ſuddenly out of the Earth, as make men and other living Creatures to be ſtiff and ſtark. Moreover, *Sennertus* addeth, that there is great congealing force in Nitre and other Minerals; he brings no Examples: We ſhal only bring one Inſtance taken from Lead, whoſe Vapor doth ſo fix and congeal Mercury, or Quick-ſilver, that it becomes thereby malleable, or to be beaten with the hammer.

This Opinion of *Sennertus* were not wholly to be rejected, if he had not made this the only cauſe of the Diſeaſe, and caſt off al the reſt; which when they are allowed and confirmed by *Galen*, and

the best of Authors are not easily to be cast off and denied. Nor is it needful that we fal to hidden Causes when there are enough visible and manifest, able to produce such effects as is before declared. And when *Sennertus* saies that this his congealing spirit is caused of a melancholly humor, he seemeth to differ from the common Opinion, which is, That a Congelation cometh of a cold and dry or melancholy vapor.

DIAGNOSTICK. The Knowledg of this Disease, or Diagnosis, is manifest from the Stories of *Galen* and *Fernelius* already mentioned; for the evil befals a man quickly, and leaves him in that posture in which it found him; and keeps him unmoved as if he were congealed: The diversity of Symptoms which we propounded before, is seen plainly. We foretel this Disease by the same signs as we do other sleeping Diseases, as the Symptoms are greater or less, so is the disease more or less dangerous.

CURE. The way of Cure is twofold, Either in the time of the fit, or out of the fit: In the fit you may use those Medicines which are set down for sleeping Diseases: Out of the fit you must labor to cure melancholy, the disease so called, if the Congelation come from a melancholy humor or vapor, which is the most common cause of it; but if a cold distemper either inward or outward give this disease a beginning, the Remedies which cure it are to be taken out of the first Chapter of this Book. And lastly, if plenty of blood have begot this disease, or doth maintain and nourish it, it is proper to diminish it by opening a vein.

You must advise the Patient to a hot and moist Diet, as in al diseases that come from a melancholy humor.

CHAP. V.

Of the Palsey, or Paralysis.

A Palsey is the loss of Sence and Motion in some parts of the Body, by reason of the stopping of the Passages of the Animal Spirits.

There are many kinds of Palseys; for either it is in al the parts of the Body below the Head, and then it is called παραπληγία; or else it possesseth only one side of the Body, and then it is called Ἡμιπληγία; or it possesseth but one part of the Body, and then it is called a *Particular Palsey*; although some Authors use al these terms, as *Paralysis*, *Hemiplegia*, *Paraplegia*, *Paresis*, and *Resolutio*, promiscuously for one and the same disease, which is a loss of Sence and Motion in any part of the Body.

There is therefore a double Palsey; one called *Perfect*, in which Sence and Motion is quite gone; another *Imperfect*, in which Sence and Motion are decayed and diminished, and if it be a smal diminution, it is not a Palsey, but a numbness or dulness, called *Torpor*, or *Stupor*, which is the way to a true and perfect Palsey, and the forerunner thereof.

There is another kind of Palsey, which is, When the Motion is hurt, and the Sence not; or when the Sence is hindered, and the Motion not.

CAUSES. The Causes of a Palsey are generally al those which hinder the passage of the Animal Spirits into the Nerves and Muscles.

The chief of al is a waterish Humor, which by stopping, compressing, condensing or making thick, refrigerating or making cold, hinders the passage of the Animal Spirits.

This watery Humor comes from the Brain, and fals upon the Nerves and Marrow of the Back: So a light Apoplexy turns into a Palsey, when the Humor that caused it fals from the Head upon the Marrow and beginning of the Nerves, and so gets into the substance of them, and shuts up those insensible Passages through which the Spirits come to the Parts; or descending by the hollow of the Back-bone, and by the Marrow of the Back and running upon the Nerves, it compresseth and streightneth them, whereby the Animal Spirits are hindered in their Motion.

Moreover, The same Humor may so thicken the substance of a Nerve by its coldness, that it cannot be passed through by the Animal Spirits.

And lastly, The Passage of the Animal Spirits to the parts of the Body may be so hindered by a simple distemper in cold and moistness, that the Native temper of a Nerve, and the heat in it may be destroyed, and the Animal Spirit not perform his office; for the heat of the Animal Spirits must be joyned with the Natural heat of the part, for the performance of its Office.

There is a Controversie whether other Humors may be the cause of a Palsey which we will not omit though they are very seldom mentioned by others.

Trallianus in his first Book, Chap. 6. reports of a certain man that fel into a Palsey through sadness and grief, and after taking of *Hiera* he became immovable without motion, and had died if he had not used al moistening things for his meat and drink, and other things to bring him to a temperate condition,

condition, eſpecially many Baths and Oyntments of *Hydredæum*, that is, of Water and Oyl beaten together.

Paulus in his Third Book, Chap. 28. and 43. talks of a Palſey which came of a Chollerick Cholick, which is cured by cooling means: and in our time the Chollick of the People of *Poitteurs* in *France* is very remarkable, for it turns for the moſt part into a Palſey; and al men of underſtanding acknowledg it to proceed of a Chollerick matter, of which I ſhal ſpeak more at large in my Treatiſe of the Chollick. An example is given by *Foreſtus* in his 97. Obſervation, and his tenth Book, of a yong man who had an extenuation for want of nouriſhment in his Limbs; and when he grew worſe by hot and dry Medicines, which Phyſitians preſcribed for him, was at laſt reſtored only by the taking and applying of moiſtening Medicines.

And Reaſon doth cleerly ſhew this: for Choler, Melancholy, or any other Humor falling upon the Nerves; if they fal upon them inwardly, they may ſtop the inſenſible paſſages of the Nerves, or if they fal upon them outwardly, they may ſo preſs upon them that they may bring a Palſey: Nor do the Reaſons which *Rondeletius* gives to the contrary any way convince; when he ſaith, That Choler and Melancholy do rather dry than ſoften and mollifie the Nerves; Choler is more likely to produce a Convulſion by his ſharpneſs and griping than a Palſey: For although commonly a Palſey be called a Reſolution and ſoftening of the Nerves, which is alwaies in a Palſey that cometh of flegm, yet it is not requiſite that a Reſolution of the Nerves ſhould be in every Palſey, becauſe it comes more properly and eſſentially from a ſtopping and hindering of the paſſage of the Animal Spirits; which when it may be cauſed by a compreſſion or ſtraitening of the Nerves, and the like; it doth not alwaies proceed of ſoftening and mollefying. But the opinion of a Palſey coming from a relaxing and ſoftening of the Nerves came from hence; namely, Becauſe the parts which have the Palſey being not able to be ſtretched forth, ſeem as it were to be relaxed and ſoftened; for the motion of parts is by the extenſion or ſtretching forth of the Muſcles, and by contraction or drawing together of the ſame to their Original; which extenſion when the parts do want, they are ſaid to be relaxed although they have neither been extraordinarily moiſtened nor ſoftened.

Moreover, Since there are divers ſorts and degrées of Choler, it is not neceſſary that every ſort ſhould have ſuch acrimony and ſharpneſs as is able to beget a Convulſion.

Furthermore, There is a various mixture of Humors and flegm, or water may be mixed with that choler which produceth the Palſey, and ſo contemperate or mitigate his ſharpneſs. Such a mixture doth often happen in Baſtard Tertian Feavers, which are probable to be thoſe which *Fernelius* ſaith turn into Palſeys.

Finally, This is very manifeſt from the Scorbutick Palſey, or that which is joyned with the Scurvy, which hath often a Convulſion accompanying it (as *Galen* in many places, and *Sennertus* in his Book of the Scurvy, the fifth Chapter) and albeit a true *Scorbut* or Scurvy is ſeldom ſeen in our Country, yet we often ſee certain Scorbutick infirmities, in which ſome ſymptoms of the true Scorbut do evidently appear. And therefore in our 74. Obſervation, and the firſt Centaury; and in our 98. Obſervation, and the ſecond Centaury, were given two examples of Scorbutick Palſeys accompanied with Convulſions.

There may be divers other Cauſes of a Palſey which are little obſerved.

As firſt, A cold and moiſt Diſtemper, ſimple and without matter, may by congealing of the Spirits, not only hinder their paſſages and influence upon the parts, but alſo by deſtroying the temper of the Nerves, make them uncapable of receiving the animal Spirits whereby they have Sence and Motion: and this cold and moiſt diſtemper from overcoldneſs of the air, or from the touching of a cold thing; as *Galen* teacheth 4. *de Loc. Aff.* Chap. 4. of a certain man who (when in a cold ſeaſon, and a great ſtorm, he had wrapt his wet Cloak a long time about his Neck) fel into a Palſey in his hand, the Nerves which come from the Neck and Marrow of the Back-bone, being thereby made too cold and moiſt.

Some of our late Writers have reported, That a Palſey may be procured by a ſtupifying or numbing quality, which is inhærent in ſome Medicines and Poyſons, and ſometimes in the humors themſelves. And hence they ſay comes that Palſey which is caught by touching the Torpedo or Crampfiſh: but it is not ſo much to be termed a Palſey which cometh by that way, as a Stupor or ſtupifaction and numbneſs: ſuch like as that which Goldſmiths and Gilders have often by the touching and much uſing of Quick-ſilver; and Looking-glaſs makers alſo which is often ſeen in *Venice*. And *Platerus* ſuppoſeth that Wine by a narcotick or ſtupifying quality begets Palſeys and Numbneſs: although others differ from his Judgment, yet *Fernelius* ſeems to favor his Opinion, affirming in the place above cited that he once ſaw a man whoſe skin by gluttony and drunkenneſs was al over ſtupified and inſenſible. And *Petrus Fabius* in his Noces upon *Altimar*, Chap. 14. relates a ſtory of a certain Barbar, who after he had been ſtrongly tipling of Wine, awaked at mid-night, and fel ſuddenly into an univerſal Palſey of al the parts of his Body beneath his face, ſo deprived of ſence and motion that he felt not when he was cut and ſcarrified with a knife, nor when he was pricked deeply

the best of Authors are not easily to be cast off and denied. Nor is it needful that we fal to hidden Causes when there are enough visible and manifest, able to produce such effects as is before declared. And when *Sennertus* saies that this his congealing spirit is caused of a melancholly humor, he seemeth to differ from the common Opinion, which is, That a Congelation cometh of a cold and dry or melancholy vapor.

DIAGNOSTICK. The Knowledg of this Disease, or Diagnosis, is manifest from the Stories of *Galen* and *Fernelius* already mentioned; for the evil befals a man quickly, and leaves him in that posture in which it found him; and keeps him unmoved as if he were congealed: The diversity of Symptoms which we propounded before, is seen plainly. We foretel this Disease by the same signs as we do other sleeping Diseases, as the Symptoms are greater or less, so is the disease more or less dangerous.

CURE. The way of Cure is twofold, Either in the time of the fit, or out of the fit: In the fit you may use those Medicines which are set down for sleeping Diseases: Out of the fit you must labor to cure melancholy, the disease so called, if the Congelation come from a melancholy humor or vapor, which is the most common cause of it; but if a cold distemper either inward or outward give this disease a beginning, the Remedies which cure it are to be taken out of the first Chapter of this Book. And lastly, if plenty of blood have begot this disease, or doth maintain and nourish it, it is proper to diminish it by opening a vein.

You must advise the Patient to a hot and moist Diet, as in al diseases that come from a melancholy humor.

CHAP. V.

Of the Palsey, or Paralysis.

A Palsey is the loss of Sence and Motion in some parts of the Body, by reason of the stopping of the Passages of the Animal Spirits.

There are many kinds of Palseys; for either it is in al the parts of the Body below the Head, and then it is called παραλυσία; or else it possesseth only one side of the Body, and then it is called Ἡμιπληγία; or it possesseth but one part of the Body, and then it is called a *Particular Palsey*; although some Authors use al these terms, as *Paralysis*, *Hemiplegia*, *Paraplegia*, *Paresis*, and *Resolutio*, promiscuously for one and the same disease, which is a loss of Sence and Motion in any part of the Body.

There is therefore a double Palsey; one called *Perfect*, in which Sence and Motion is quite gone; another *Imperfect*, in which Sence and Motion are decayed and diminished, and if it be a smal diminution, it is not a Palsey, but a numbness or dulness, called *Torpor*, or *Stupor*, which is the way to a true and perfect Palsey, and the forerunner thereof.

There is another kind of Palsey, which is, When the Motion is hurt, and the Sence not; or when the Sence is hindered, and the Motion not.

CAUSES. The Causes of a Palsey are generally al those which hinder the passage of the Animal Spirits into the Nerves and Muscles.

The chief of al is a waterish Humor, which by stopping, compressing, condensing or making thick, refrigerating or making cold, hinders the passage of the Animal Spirits.

This watery Humor comes from the Brain, and fals upon the Nerves and Marrow of the Back: So a light Apoplexy turns into a Palsey, when the Humor that caused it fals from the Head upon the Marrow and beginning of the Nerves, and so gets into the substance of them, and shuts up those insensible Passages through which the Spirits come to the Parts; or descending by the hollow of the Back-bone, and by the Marrow of the Back and running upon the Nerves, it compresseth and streightneth them, whereby the Animal Spirits are hindered in their Motion.

Moreover, The same Humor may so thicken the substance of a Nerve by its coldness, that it cannot be passed through by the Animal Spirits.

And lastly, The Passage of the Animal Spirits to the parts of the Body may be so hindered by a simple distemper in cold and moistness, that the Native temper of a Nerve, and the heat in it may be destroyed, and the Animal Spirit not perform his office; for the heat of the Animal Spirits must be joyned with the Natural heat of the part, for the performance of its Office.

There is a Controversie whether other Humors may be the cause of a Palsey which we will not omit though they are very seldom mentioned by others.

Trallianus in his first Book, Chap. 6. reports of a certain man that fel into a Palsey through sadness and grief, and after taking of *Hiera* he became immovable without motion, and had died if he had not used al moistening things for his meat and drink, and other things to bring him to a temperate condition,

condition, eſpecially many Baths and Oyntments of *Hydredæum*, that is, of Water and Oyl beaten together.

Paulus in his Third Book, Chap. 28. and 43. talks of a Palſey which came of a Chollerick Cholick, which is cured by cooling means: and in our time the Chollick of the People of *Poitteurs* in *France* is very remarkable, for it turns for the moſt part into a Palſey; and al men of underſtanding acknowledg it to proceed of a Chollerick matter, of which I ſhal ſpeak more at large in my Treatiſe of the Chollick. An example is given by *Foreſtus* in his 97. Obſervation, and his tenth Book, of a yong man who had an extenuation for want of nouriſhment in his Limbs; and when he grew worſe by hot and dry Medicines, which Phyſitians preſcribed for him, was at laſt reſtored only by the taking and applying of moiſtening Medicines.

And Reaſon doth cleerly ſhew this: for Choler, Melancholy, or any other Humor falling upon the Nerves; if they fal upon them inwardly, they may ſtop the inſenſible paſſages of the Nerves, or if they fal upon them outwardly, they may ſo preſs upon them that they may bring a Palſey: Nor do the Reaſons which *Rondeletius* gives to the contrary any way convince; when he ſaith, That Choler and Melancholy do rather dry than ſoften and mollifie the Nerves; and Choler is more likely to produce a Convulſion by his ſharpneſs and griping than a Palſey: For although commonly a Palſey be called a Reſolution and ſoftening of the Nerves, which is alwaies in a Palſey that cometh of flegm, yet it is not requiſite that a Reſolution of the Nerves ſhould be in every Palſey, becauſe it comes more properly and eſſentially from a ſtopping and hindering of the paſſage of the Animal Spirits; which when it may be cauſed by a compreſſion or ſtraitening of the Nerves, and the like; it doth not alwaies proceed of ſoftening and mollefying. But the opinion of a Palſey coming from a relaxing and ſoftening of the Nerves came from hence; namely, Becauſe the parts which have the Palſey being not able to be ſtretched forth, ſeem as it were to be relaxed and ſoftened; for the motion of parts is by the extenſion or ſtretching forth of the Muſcles, and by contraction or drawing together of the ſame to their Original; which extenſion when the parts do want, they are ſaid to be relaxed although they have neither been extraordinarily moiſtened nor ſoftened.

Moreover, Since there are divers ſorts and degrees of Choler, it is not neceſſary that every ſort ſhould have ſuch acrimony and ſharpneſs as is able to beget a Convulſion.

Furthermore, There is a various mixture of Humors and flegm, or water may be mixed with that choler which produceth the Palſey, and ſo contemperate or mitigate his ſharpneſs. Such a mixture doth often happen in Baſtard Tertian Feavers, which are probable to be thoſe which *Fernelius* ſaith turn into Palſeys.

Finally, This is very manifeſt from the Scorbutick Palſey, or that which is joyned with the Scurvy, which hath often a Convulſion accompanying it (as *Galen* in many places, and *Sennertus* in his Book of the Scurvy, the fifth Chapter) and albeit a true *Scorbut* or Scurvy is ſeldom ſeen in our Country, yet we often ſee certain Scorbutick infirmities, in which ſome ſymptoms of the true Scorbut do evidently appear. And therefore in our 74. Obſervation, and the firſt Centaury; and in our 98. Obſervation, and the ſecond Centaury, were given two examples of Scorbutick Palſeys accompanied with Convulſions.

There may be divers other Cauſes of a Palſey which are little obſerved.

As firſt, A cold and moiſt Diſtemper, ſimple and without matter, may by congealing of the Spirits, not only hinder their paſſages and influence upon the parts, but alſo by deſtroying the temper of the Nerves, make them uncapable of receiving the animal Spirits whereby they have Sence and Motion: and this cold and moiſt diſtemper from overcoldneſs of the air, or from the touching of a cold thing; as *Galen* teacheth 4. *de Loc. Aff.* Chap. 4. of a certain man who (when in a cold ſeaſon, and a great ſtorm, he had wrapt his wet Cloak a long time about his Neck) fel into a Palſey in his hand, the Nerves which come from the Neck and Marrow of the Back-bone, being thereby made too cold and moiſt.

Some of our late Writers have reported, That a Palſey may be procured by a ſtupifying or numbing quality, which is inhærent in ſome Medicines and Poyſons, and ſomtimes in the humors themſelves. And hence they ſay comes that Palſey which is caught by touching the Torpedo or Crampfiſh: but it is not ſo much to be termed a Palſey which cometh by that way, as a Stupor or ſtupifaction and numbneſs: ſuch like as that which Goldſmiths and Gilders have often by the touching and much uſing of Quick-ſilver; and Looking-glaſs makers alſo which is often ſeen in *Venice*. And *Platerus* ſuppoſeth that Wine by a narcotick or ſtupifying quality begets Palſeys and Numbneſs: although others differ from his Judgment, yet *Fernelius* ſeems to favor his Opinion, affirming in the place above cited that he once ſaw a man whoſe skin by gluttony and drunkenneſs was al over ſtupified and inſenſible. And *Petrus Fabius* in his Notes upon *Altimar*, Chap. 14. relates a ſtory of a certain Barbar, who after he had been ſtrongly tipling of Wine, awaked at mid-night, and fel ſuddenly into an univerſal Palſey of al the parts of his Body beneath his face, ſo deprived of ſence and motion that he felt not when he was cut and ſcarrified with a knife, nor when he was pricked deeply

with needles: But his surfet and drunkenness being past, he was cured in the space of three dayes, only by revulsions, and resolving Oyntments applied to the back: Notwithstanding this Author doth not impute this Palsey to the Narcotick or stupifying quality of the Wine; but to those grosse vapors which arose from his surfet, and stopped the Nerves, and this cause may be accounted among others that produce this disease.

We have shewed in our Treatise of sleeping Diseases, That there is a stupifying quality in corrupt and malignant Humors, which being carried to the Nerves, may hinder their Actions: and since the Humors which produce the Scorbut have a venemous and malignant quality, they may also have a stupifying force which may cause also a Palsey with the Scorbut, or a Scorbutick Palsey, although (as we said before) an obstruction or stopping or pressing of the Nerves may be sufficient to cause a Palsey alone.

Moreover, Tumors growing by the Back-bone, and its Nerves, may without doubt cause a Palsey by pressing upon the Nerves.

So the cutting and pricking of a Nerve may produce the same Effect.

The dislocation, luxation, or making loose of any of the Backbones, or other joynts, may cause the same by pressing upon the Nerves.

And lastly, The Condensation or thickning of the Nerves may hinder the influence and passage of the Spirits which comes either by too much exsiccation, or drying, or of a grosse Earthy Humor which is taken into the substance of them.

So in those that have the Leprosie called *Elephantiasis*, the sence and feeling of many parts is lost by reason of their growing too thick and hard by an Earthy and grosse Nourishment which they receive.

The Causes of different Palseys are these: In a perfect Palsey, which supposeth a perfect privation of both Sence and Motion, there is more plenty of the matter, which causeth it by a general obstruction, or stopping and binding of the Nerves. But in an imperfect Palsey there is less matter to stop and bind the Nerves, whereby it comes to pass that the passage of the Animal Spirits is not altogether so closed up, but it wil suffer some portion of them to have their recourse.

Sometimes the Motion is hindered, and the Sence not; because there is more vertue to cause motion than to cause sence or feeling, in regard feeling is a kind of passion; but motion consists altogether in action. Sometimes the Sence is hindered, and not the Motion, for in some parts of the body those nerves and their branches which serve for sence, do not serve for motion: as those nerves which are in the skin, if they only be hurt, the Sence only is hurt, which is seen in a particular Palsey, which is in one part only of the body: But if the chief nerves which are carried to the muscles be hurt, the sence cannot only be hindered, but the motion also.

DIAGNOSTICK. The Diagnosis or Knowledg of this disease is directed to three things; namely, The kind or sort of the disease to the part affected, and to the cause that produceth it.

We may easily know what kind of Palsey it is, because the want of motion, and the privation of sence, are to be discovered by the eye.

It is harder to know the part affected; but it is found out by the knowledg of Anatomy, which declareth the original and joyning of the nerves.

For if the right or left side of the face hath the Palsey, and no other part be hurt, the brain is only hurt in that part from whence the nerves are brought that come to those sides of the face: But if the parts under the head be hurt, together with the face, then it is a sign that the Back-bone is hurt as wel as the brain: And if the parts beneath the head are hurt, and not the face, the fault is only in the Back-bone: If half the body have the Palsey, only one half of the Back-bone is affected; but if the whol body suffer, then is the original of the Back-bone hurt. When the Palsey is in the Legs, the part affected is about the bottom of the marrow of the back, and the *Vertebræ*, or turning bones of the *Os Sacrum*, and so we must search out for the place whence the nerves spring, which are brought to that part which is troubled with the Palsey.

Sometimes also the searching into the outward Cause doth much avail for the knowledg of the part affected: Two examples whereof are brought by *Galen*; one whereof we mentioned before out of his fourth Book, *de loc. affect.* chap. 4. concerning a man in a cold stormy time wrapt his wet cloak so long about his neck til he fel into a Palsey in his hand. Another is in the first Book, *de loc. affect.* chap. 5. of *Pausinias Syrus*, who lost the sence of three fingers; and when *Galen* understood that he fel from his Chariot upon his Back, he concluded that some part was hurt in the original of that nerve which comes from the seventh *Vertebra*, or Spondil; therefore (after he had in vain applied Medicines to the fingers) he used means to the back, and so wrought a brave Cure.

The Diagnosis or knowledg of the Causes of this Disease, is fetcht from the primary Causes, the Diseases afore going, and the temperament and constitution of the sick party: And therefore when external cold Causes and moist went before, when the patient is old, when he is flegmatick of Constitution, the weather cold, diet cold and moist, and an Apoplexy hath formerly been, it signifies that a dis-

a diſeaſe is approaching from a Cold Diſtemper, and Flegmatick Humor.

SIGNS. But when a Palſey is cauſed of a Chollerick Humor, or Melancholly, theſe ſigns declare: Feavers did go before, or are preſent, a Chollerick temper and Conſtitution, or elſe a Melancholly one; the coming of the diſeaſe in hot weather, Summer or Autumn; the uſe of Spices, Salt, and other hot Meats; heavy and long paſſions of Mind, avoiding of chollerick or melancholick humors, ſharp and ſowr; many ſharp defluxions falling upon divers parts, and putting them to pain; and laſtly, when pain and a convulſion accompany the diminiſhing Sence and Motion, and the Patient is the worſe when he takes hot and dry things, but the better by the uſe of cold and moiſt.

When Tumors, Luxations, or Diſlocations, or Wounds, cauſe a Palſey, they are evident of themſelves.

PROGNOSTICK. As for the Prognoſtick part in the Treaty of this Diſeaſe, you may foretel events as followeth:

1. A Palſey coming of flegm fixed to the ſubſtance of the nerves, is hardly cured becauſe it wil not be eaſie to diſcuſs or divide the Flegm from the nerves, by reaſon of their coldneſs and their weakneſs in expulſion or ſending forth of that which offendeth, which muſt co-operate, or work together with the Medicine, and in regard of a deep ſcituation of the Spina and Nerves, ſo as the whol force of the Medicine cannot reach them, and becauſe the Patient muſt of neceſſity continue long in the uſe of Medicines, which for the moſt part people cannot endure, and therefore wil not be cured.

2. A Palſey coming after an Apoplexy is ſeldom cured, and often returns into an Apoplexy, by a new flowing of the ſame matter into the Brain, which is made weak by the former diſeaſe.

3. A trembling coming upon or after a Palſey is healthful, for it ſignifieth that the paſſages of the nerves are ſomwhat open, by which ſome of the Animal Spirit beginneth to paſs, for to move the Muſcles.

4. If the part affected hath an actual heat in it, there is hope of health; but if it be alwaies actually cold, it is difficult to be cured.

5. An Atrophy, or want of Nouriſhment in the Paralytick part, with great paleneſs, takes away all hope of cure; for it doth not only ſignifie a decay of the animal Spirit, but ſhews a neer extinction of the natural heat.

6. If the Eye on that ſide on which the Palſey happenneth, be hurt thereby, there is little hope; for it argues a great want of Spirits in that part.

7. A Palſey in the Legs and Feet is eaſier cured than in the upper parts, becauſe thoſe Nerves are harder and ſtronger.

In old men the Palſey is incurable, by reaſon of their natural want of heat.

9. In Winter a Palſey cannot be cured, but in the Spring and Summer it may, if other things agree.

10. A ſtrong Feaver coming upon a Palſey is good; for it may conſume the matter which cauſeth it.

11. A *Diarrhœa*, or looſneſs coming upon a new and weak Palſey is good, for *Rhaſis* faith 1. *Cont.* that he hath ſeen many Paralyticks cured by a *Diarrhœa*.

CURE. The Cure of this Diſeaſe is to be altered according to the variety of the Cauſes: And ſince for the moſt part it cometh of flegm and a cold diſtemper, we muſt labor chiefly to take away that cauſe; which we muſt begin to do by a general cleanſing and emptying of the whol Body.

As for bleeding it can ſcarce do any good, becauſe the fault is not in the Blood, but Flegm and this diſeaſe comes for the moſt part to old men, ſuch as are flegmatick and cold by nature. But if plenty of crude blood unconcocted ſeems to produce flegm, and to feed it, we may open a vein in his Arm on the ſound ſide of his Body, but take little blood leſt his weak natural heat ſhould be extinguiſhed.

After we have omitted blood-letting, or taken very little away, we muſt go on to take away the antecedent Cauſe, which is a cold diſtemper of the Brain; which muſt be done as before was ſhewed by Apozems, or opening drinks, by Pills, ſweating Diet, Bags for the head, Emplaiſters, Errhines for the noſe, neezings, Maſticatories, Gargariſms that draw flegm, Veſicatories or Bliſters, or Cupping head ponders, Caps, Fumes, Magiſtral Syrups, ordinary Pills, a ſtrengthening Opiate or Electuary, by Cauſtick or burning, by digeſtive Pouder and Baths.

A Diet Drink in this diſeaſe ought to be made of Guajacum alone, and his Bark; and after he hath taken a draught, he muſt have hot Bricks applied to the diſeaſed parts, but firſt they muſt be quenched in a Decoction of this, good for the head made with white Wine and Vinegar, and be wrapped in a linnen cloth, for the ſtirring up of the weak heat which is in the parts; and every fourth or fifth day you muſt purge; but it is better to give a purging drink fifteen daies before you give the ſweating, that al the load of crude humors may be better caſt out, and afterwards the reliques and remainder may be diſcuſſed by the habit of the Body. Which may be thus made:

Take *of the chips of Guajacum, three ounces; of the bark of the ſame, one ounce; of ſpring Water four pints: Infuſe them twenty four hours: then let them boyl to the conſumption of half; adding*

ding in the concluſion one ounce of Senna: Turbith and Hermodacts, of each two drams. Let him take half a pint of this ſtrained every morning for fifteen daies, not ſweating.

Apply a Cauſtick to the hinder part of the Head, or the ſound Arm if the other be affected. If the Legs be affected, apply a Cauſtick to them both.

After his Diet, let him uſe for his ordinary Drink, a Decoction of Guajacum, or Water and Honey, wherein hath a little Roſemary been boyled. Let him abſtain from Wine, which is very hurtful in this Diſeaſe; but if he deſire to drink Wine, let Betony and Sage be boyled therein. And it is far better if in the Vintage time thoſe Herbs are put into a ful Veſſel of new Wine.

If the Diſeaſe be perverſe and ſtubborn, omitting the uſual Pills and Magiſtral Syrup; after his Diet, uſe ſtronger Medicines, made thus:

Take *of Pill. Fœtida the greateſt, and Pill Cochie the leſs, of each half a dram; of Troches of Albandal four grains: Let him take them once every week.*

But becauſe the humor muſt be prepared before every purge, therefore for two or three daies before he takes the Pills, let him take three or four ounces of this following Water every morning two hours before meat.

Take *of the chips of Guajacum, four ounces: of the bark of the ſame, one ounce: of Sarſaparilla one ounce and an half: of China Root one ounce: of Saſſaphras ſix drams: of Lignum Aloes, Galangal, of each one dram and an half: of the Roots of Angelica, Peony, and Fennel, of each three drams and an half: of Peony ſeeds two drams: Infuſe them for twenty four hours in ſix pints of Water, and four pints of white Wine: After ad the Leaves of Bettony, and Ivy, and Sage, of each one handful of the Flowers of* Linden, *Primroſes, Stœchas, or French Lavender, and Roſemary, of each two pugils: of Lavender one pugil: of old Treacle half an ounce: of Citron ſeeds and bark, of each two drams and an half: of Polipody half an ounce: of Cinnamon ſix drams: Diſtil them in* Balneo Mariæ *according to art: and to every two pints and half of the Liquor, put of* Manus Chriſti *prepared with the Oyl of Cinnamon, four ounces:* Or inſtead of this Water you may uſe the Opiate preſcribed in the Chapter of the cold diſtemper of the Brain for the ſtrengthening of the Head: but you had better uſe the Opiate of *Montagnanus* deſcribed in the Cure of the Epilepſis.

When other Purges do little good, it wil not be amiſs to come to the uſe of Chymical Vomits, if the Patient be ſtrong: and they are mentioned in the Chapter of ſleepy Diſeaſes: For they draw the ſtubborn Humors from the Root, and cure Diſeaſes which cannot be rooted out with ordinary Medicines.

In the daies wherein he takes no other Medicine, let him take the Cephalick Opiate mentioned in Chap. 1. or the Apoplectick Water, or Tabellets, or Lozenges, for ſleepy Diſeaſes formerly mentioned.

After Univerſal Medicines we muſt proceed to Topical or particular Medicines, for the part, for the ſtirring up of heat, and recalling the Spirits, and for drying and diſcuſſing in the Spinal Marrow where for the moſt part the Cauſe of the Diſeaſe lieth.

Therefore let the part affected be dayly rubbed with warm cloaths, but gently, leſt that the Natural heat and ſpirits drawn thither ſhould be again diſperſed.

Alſo let Cupping-glaſſes be applied to the heads of the Muſcles of the part affected; and let them be narrow mouthed, and appled very hot; but let them not ſtand on very long leſt they diſperſe too much. After apply a Plaiſter of Pitch, and the Rozin of the Pine tree, that what is drawn thither may be preſerved. Or rub gently the part benummed with green Nettles, or lay on Sinapiſms, or Medicines of Muſtard, while the part begin to grow red; but you muſt not let them lie while they make Bliſters, for ſo the Spirits and Blood would be diſperſed, but only til the part made red will not grow white by the impreſſion of the finger, but remain red ſtil.

Afterward anoint the part, and the Spinal Marrow with Oyls, Oyntments, and Balſoms, of which there are many forms in Authors. The Balſom of *Guido* which is prepared by the Apothecaries, is excellent for this purpoſe. This we uſe alone, or mixed with other medicines.

It is made after this manner:

Take *of Oyl of Foxes, Earth-worms, and Caſtor, of each one ounce: of* Guido's *Balſom, three ounces: of* Aqua vitæ *half an ounce: of Oyl of Roſemary diſtilled, one dram and an half: Mix them for a Liniment.* With which anoint all the Spinal Marrow very hot, and the part alſo reſolved covering them with warm cloaths.

This following Oyntment of *Variola* in his Obſervations, is much commended.

Take *of Sage, Marjoram, Bettony, Bayes, Roſemary, and Primroſe leaves, of each one handful: of the Roots of Time, Acorus, or great Galangal, and Flowerdeluce newly gathered, of each three ounces: of the Oyl of Foxes, of Indian Nuts, and Rue, of each one pound: of Oyl of Terepintine, half a pound: of the ſtrongeſt Wine one pound: of* Aqua vitæ *half a pound: Boyl them till the Wine be conſumed, then ſtrain them, and ad of Serapinum, or Sagapenum, Opopanax, and*

Bdelium,

Bdelium, of each two drams: Caſtor half an ounce: Mace, Nutmegs, Styrax Calamita, Benjamin, of each three drams: long Pepper and Pellitory, of each one dram: the greaſe of an old Cat, of a Serpent, and a Gooſe, of each one ounce: the Marrow of an Ox bone, two ounces: the Juyce of Dwarf-Elder, Sage, and Balm, of each four ounces: of the beſt Wax, or Bee-glew which the Bees make at their entring into the Hive to keep out the cold, two ounces: Mix them and with a ſufficient quantity of Wax melted into the forefaid Oyls, make them into the conſiſtence of a thin Oyntment; with which anoint all the back bone warm, laying ſoft wool or linnen cloth warm thereon.

But an Oyntment of greater effect, and leſs trouble, is made in this manner:

Take *of the Juyce of Squils or Sea Onions, four ounces: the Juyce of Cowcumber and Rue, of each one ounce: Euphorbium, Caſtor, Sagapenum, Ammoniacum, and Bdelium diſſolved in Vinegar, of each one dram and an half: Mirrh, Frankincenſe, Pellitory, and Niter, of each one dram: the Oyls of Elder, Turpentine, and Euphorbium, of each half an ounce: Wax as much as is ſufficient: make an Oyntment.*

You muſt chiefly uſe the Oyntments in the time of his Diet, after the ſweating is wiped off, and after the time of bathing; for then the pores and paſſages of the Skin being open do more eaſily receive the Oyntment.

Let the Linnen cloaths that are uſed after anointing be warmed with this Fumigation.

Take *of Amber, Maſtich, and Mirrh, of each one dram: Frankincenſe two ſcruples: Cloves Nutmegs, Cinnamon, and Mace, of each half a dram: Wood of Aloes half a ſcruple: Pouder them, and ſprinkle them with the ſpirit of Wine, dry them, and do ſo five times, and then make a pouder to be thrown upon Embers.*

If the Diſeaſe do not yield to theſe, Cerats and Emplaiſters muſt be laid to the Back.

Take *of the Emplaſter of Bettony, Melilot, and Bay-berries, of each one ounce: Frankincenſe half an ounce: Caſtor and Euphorbium, of each one dram: the ſeeds of Nigella or Gith, the ſeeds of Water-creſſes and Muſtard, the Roots of Pellitory, and of Sal Niter, of each half an ounce: with the Oyl of Bricks make them into the form of an Emplaſter, which apply upon Leather.*

But this following is better.

Take *of Pitch, Galbanum, Sagapenum, and Ammoniacum, of each one ounce: Pellitory, and Muſtard ſeed, of each half an ounce: Euphorbium two drams, yellow Wax three drams: With as much Oyl of Turpentine as is ſufficient make a Plaiſter.*

You may alſo provoke ſweat in the part by the fume of the Decoction of Herbs and Roots proper for the Head boyled in white Wine, which you muſt do by putting it into ſuch a Veſſel as the Patient being faſting, may ſit ſo covered over it, that the Water may not touch him, but the vapor only. Or you may ſweat him with a dry Bath, commonly called *Stuphes*. Let the vapor of the formet Decoction be received from red hot flints, upon which it hath been ſprinkled.

A Decoction of Bur-dock and other Dock Roots, is much commended for provoking ſweat: But our Women uſe the Decoction of Danewort, called *Ebulus*, for this, and Diſeaſes of the joynts, by which they provoke ſweat violently.

When the Patient hath ſweat enough, get him to bed, and give one dram of Treacle with any proper Water diſtilled: He muſt bathe thus twice or thrice in a week. In Autumn he muſt hold his Limbs in the hot Grapes, or Wine-preſs an hour or two; and afterwards anoint them with a proper Oyntment before mentioned: this is to be done all the time of the Vintage.

Laſtly, Sulphur or Brimſtone, bathes of Niter and Bitumen before mentioned, are very agreeable, and many times go beyond al other Medicines; if the Patient uſe them ſome daies for drink, bathing and waſhing the Head; after that anoint it with one of the Liniments preſcribed.

The Chymicks have many Remedies for the Cure of this Diſeaſe: Among which the beſt are, *Elixir Proprietatis*, Spirit of Tartar, and Balſom of Galbanum.

All the time of the Diſeaſe, let the parts affected be wrapt in the Skins of Foxes, Hares, or Lambs.

A Palſey which comes from Choller or Melancholly requires the ſame Cure which is preſcribed in the Cure of Hypochondriack Melancholly: but when the Diſeaſe is more Chollerick, you muſt make choyce of thoſe Medicines which are more cold.

CHAP.

CHAP. VI.

Of a Convulsion.

Spasmus, Cramp, or Convulsion, is an involuntary and continued retraction of the Nerves and and Muscles to their Original.

DIFFERENCES. Convulsion is two-fold: The one proper, to which the Definition mentioned agreeth: The other Improper, which is called a Convulsive Motion: and they are thus distinguished: In a true Convulsion, the retraction of the Muscles is alwaies; but in a Convulsive Motion, the retraction is every time new. Moreover, in a true Convulsion the Limb is immovable, in a Convulsive Motion it is moved divers waies, as the Falling-sickness, which is the chief Convulsive Motions.

CAUSES. They differ also in respect of their Causes; for a true Convulsion, is either from Fulness or Emptiness; but a Convulsive Motion is from Irritation or Provocation. Lastly, they are distinguished, in that the true Convulsion comes from the Disease only; the Convulsive Motion from the faculty alone. Which, that Novices may rightly understand, they must know that *Galen* in his Second Book, *de sympt. caus.* chap. 1. hath thus distinguished the symptoms of a depraved Motion: Some (saith he) are only the work of Nature, which is constrained to move from some violent cause: Others accompany diseases, Nature not assisting their production: Others are by the agreement and concurrence of Nature and the Disease: Now *Galen* by the name of Nature, understands a Faculty: the Operations of the Faculty are Neesing, Coughing, Yawning, Reaching, and Hiccoughs: But the operations of the Disease only, is Palpitation and Convulsion: But the operation of both the Disease and Faculty, is Trembling, and Imperfect Palsey, or Resolution.

From *Galens* words above mentioned, there ariseth a great difficulty, when he mentions the Hiccoughs in the operation of the Faculty; for it continueth by Irritation, or provocation, and is a Convulsive Motion: but *Galen* recites a Convulsion among those operations which come only from the Disease. Yet *Hippocrates* in his Aphorism 39. and Sect. 6. affirmeth that the Hiccough and Convulsion come of fulness and emptiness, and repletion and inanition, or fulness and emptiness make only a true Convulsion. For the resolving of which difficulty, we say that the word Repletion or fulness, in its large sence comprehends Provocation, according to many Authors, because the provoking causes are material, and therefore do in some sort fil the parts in which they are contained; but thus Repletion is not the immediate cause of Hiccoughs, but the mediate, because it doth provoke the part in which it is to expulsion, by its quantity or quality.

Lastly, We must know and observe, *Hippocrates* and *Galen* do declare a Convulsive Motion by the general name of a Convulsion; so that they cannot be distinguished, but by the differences mentioned.

Again, A true Convulsion is divided into a total one, by which almost the whol body is contracted; and a partial one, which is only in some one Member.

An universal or total Convulsion, is caused either from the Brain, when the Muscles of the Face are plukt together as wel as the whol Body: Or from the Spinal Marrow, when the Muscles that move the Head, and Spina or Back, either before or behind, or both, are pluckt and drawn together. Whence arise three kinds of Convulsions. The first called *Emprostotonos*, when the Body with the Neck and Head, is violently contracted and drawn forward, so that the Chin is joyned to the Breast, and the Body looks like the keel of a Ship; nay, it is sometimes like a Bow, and sometimes round, and the Head of the Patient is joyned to his Knees, and then the two Muscles which bend the Head forward are chifly affected. The Second is called *Opistotonos*, when the Body is drawn backward, and in that either the twelve Muscles which extend the head, or some of them are drawn together. The third is called *Tetanos*, when the Muscles both before and behind, are equally contracted, and the parts drawn by the opposite Muscles being ballanced remain stiff and straight, and that is called *Motus Tonicus*, which is a most violent Convulsion springing from the contention of all the Muscles.

A Particular Convulsion is made from the Contraction of the Muscle of some part coming from the hurt of the Nerve which is ordained for his motion, and sometimes it hath a peculiar name from the effect or symptome. So the Convulsion of those Muscles which move the Eyes is called *Strabismus*: of the Jaws and Temples is called *τετανὸς*. The Convulsion of the Mouth by Contraction of the broad Muscle on the one side, is called *Spasmus Cynicus*, a dog Convulsion, and a wresting of the mouth; but if the contraction be on both sides, it is called *Risus Sardonicus*, or a grinning. But the wryness of the mouth may be without a Convulsion, namely, from the Resolution of one Muscle, which being resolved, the muscle on the other side draws it to the found part, and there is a distortion

on or wryneſs which is improperly called a Convulſion: The Convulſion of the muſcles of the Yard is called *Satyriaſis*, or *Priapiſmus*. Other Convulſions want proper names.

But the immediate cauſes of a Convulſion according to the Opinion of *Hippocrates* and *Galen*, are Repletion and Inanition, or fulneſs and emptineſs above mentioned. And this Opinion is confirmed by the example of a Lute or Harp ſtrings, which uſe to be ſtretched; which inſtance *Galen* doth bring moſt elegantly in his Book of Palpitation, of trembling and ſhaking, Chap. 8. and his third Book of Parts affected, chap. 6. and his ſecond Book of the Cauſes of Symptomes, Chap. 2. and his Comment upon Aphor. 39. Sect. 6. For ſaith he, while the ſtrings are moiſt and filled with humor, as it fals out when the wind is Southernly, they are ſtretched, and ſo broken; and when they are overdry, as it happens in Northern weather, they are contracted, and alſo broken. So the Reins of a Bridle drying too neer the fire, are contracted when they were before extended with too much moiſture: the ſame befals the Nerves, which being either too ful of moiſture, or too dry, are ſtretched and contracted; and the Muſcles into which they are united, are ſo drawn back to their principal or original, from whence al the body hath a Convulſion.

The Mediate Cauſes of a Convulſion, which make Repletion and Emptineſs, are divers. And firſt the Cauſes of Repletion are recited by *Galen* in his Book of Trembling, chap. laſt, to the increaſe of ſlegm, and inflammation, a wateriſh humor flowing to the Nerves, is ſuppoſed to ſtretch them in their breadth, which muſt needs make them ſhorter.

But here is a very great difficulty which is propounded by divers Authors, but is reſolved perfectly and plainly by none: namely, what difference there is between the cauſe of a Palſey, and of a Convulſion, when both come from a water flowing upon the Nerves: why that matter which makes a Palſey (which to fils the Nerves that it ſtops al their paſſages or pores, whereby the Animal Spirits are hindered in their motion) doth not alſo ſtretch the Nerves in breadth, and cauſe alſo a Convulſion; and why the matter cauſing a Convulſion, filling the Nerves, doth not alſo ſtop the paſſages, and cauſe a Palſey, when contrarily in a Convulſion the feeling remaineth, and the part affected for the moſt part is very much pained? For the reſolving of this doubt, Authors are much divided; and the moſt ingenious of them al, confeſs that is beyond their capacity. Moſt witty *Averroes* conſidering of this point, breaks forth in this expreſſion: *I would I knew the reaſon* (ſaith he) *why the Nerves are extended in their breadth, and not in their length.* And preſently after he ſaith: *Know ye that the words of al Phyſitians that write of this Symptome, are more proper to Fidlers and Singers, than to Demonſtrators, or ſuch as ſhould make things plain.* And Ingenious *Argenterius* in his Comment upon the 26. Aphor. Sect. 2. ſpeaks thus: *It is not eaſie to render a reaſon of all things, and eſpecially why Water which is ſaid to be the cauſe of the Palſey, or reſolution of Nerves, and of the Convulſion, ſhould ſomtimes bring one, and ſomtimes another, when it is the ſame matter, and the ſame parts are affected, namely, the Nerves; why ſhould not the ſame Diſeaſe be alwaies produced?* Thus *Argenterius*. The great difficulty of this matter hath diſtracted all Writers into divers Opinions, ſo that ſome have left the Doctrine of *Hippocrates* and *Galen*, among whom are *Averroes*, *Eraſtus*, *Platerus*, *Ceſalpinus*, *Sennertus*, and others, whoſe divers Opinions, and long Diſputations we cannot attend to repeat, for we deſire to be very ſhort, and lay aſide all Controverſies, only adhæring to thoſe things which are moſt neceſſary to Cure. The Opinion of the ſoundeſt Writers, which are unwilling to diſſent from *Galen*, comes to this: That a Convulſion is cauſed of a thick matter, which extendeth the Nerves in their breadth, and contracteth them in their length: and that a Palſey comes of a thin humor which runs through the ſubſtance of the nerve, and ſofteneth it, but doth not open the pores and paſſages. But this doth not ſatisfie a ſoul that is greedy of Truth: For if a thick humor by filling the Nerve, doth ſtretch it broader, why doth it not alſo fil its pores, and ſtop the inſenſible paſſages, and hinder the coming of the Animal Spirit, and ſo bring a Palſey? and why doth not a Convulſion follow a Palſey in proceſs of time, when a thin humor long ſticking upon a part, muſt needs grow thick, even as the ſerous matter which makes the *Arthritis*, or Joynt-gout by long continuance upon the part, cauſeth the matter which makes the ſtone. Others ſay that in a Convulſion, only the external part of the Nerve which is Membranous and render, is poſſeſſed with the humor; but in a Palſey, the internal: But this giveth leſs ſatisfaction: For when the Nerves are for the moſt part ſlender, it is not eaſie to conceive how the humor ſhould only poſſeſs the external part, and not the internal; or the internal, and not the external: Or leaſtwiſe (if this could be ſo) a Convulſion would follow a Palſey, and a Palſey a Convulſion, by the increaſe of the matter; and that which at firſt did only poſſeſs the outward or the inward part, in proceſs of time would ſeize upon the whol Nerve.

Therefore we, although we cannot ſatisfie our ſelves in this great difficulty while better Arguments are propounded, ſuppoſe that thoſe Objections may be taken off thus: A Convulſion and a Palſey differ in this; A Palſey is made of a pure watery humor without mixture, which doth not extend the parts, but ſofteneth them, as we may ſee in the Tumor called *Oedema*; but a Convulſion is cauſed of the ſame humor, but not pure and ſimple, but mixed with much wind, by which wind the

Nerves are ſtretched, and the Muſcles alſo which are contracted to their Original: For no cauſe can be thought upon more fit to make ſo great a contraction, than wind, which *Galen* acknowledgeth in his ſecond Book, *de ſympt. cauſ.* chap. 2. and Experience teacheth us, that the greateſt diſtentions are made eſpecially by wind, as we may ſee in the Dropſie called *Tympanites*, and the Chollick. And in Convulſions thoſe are the greateſt which are cauſed of wind, which ſtretcheth and diſtendeth the parts. By this Argument, al the aforeſaid Objections are anſwered: For if it be demanded, Why that flegm or water which maketh a Convulſion doth not bring a Palſey by hindering the paſſage of the Spirits? we may anſwer, That it is in ſo ſmal quantity, that it cannot ſtop the inſenſible paſſages of the Nerves, and that it is ſo extenuated and made thin by much wind, that it cannot produce a ſtoppage or obſtruction. Or we may ſay that wind is the chief cauſe of Convulſions, which *Galen* acknowledgeth in the place mentioned: And in his 6. Book, *de loc. affect. cap. ult.* he makes the only cauſe of a Priapiſm (which is the Convulſion of the Yard) to be wind.

The other Cauſe of a Convulſion coming from Repletion, which *Galen* mentions in the place cited, is the Inflammation of the Nervous parts, eſpecially in the Original of the Nerves, or neer to its original, by which they are ſtretched; and that Inflammation is either from a cauſe only internal, namely, from a flux of blood upon the part; or of an outward cauſe, as of a wound, contuſion, or bruiſe, or a puncture of a Nerve.

The Cauſes of a Convulſion by Emptineſs or Inanition, are al extraordinary or immoderate Evacuations, by bleeding at the Noſe, or any outward part, by vomit, flux of the belly, or ſweat, as alſo al great conſumptions of the Radical moiſture which happen in ſtrong Feavers, immoderate exerciſe, watchings, cares, immoderate Lechery, hunger and thirſt, and the dayly uſe of Food and Medicines which heat and dry.

This kind of Convulſion from Emptineſs is rejected by many; who ſuppoſe that ſo great a drought cannot be brought into a living Body, as may contract the Nerves; but that is uſual in Hectick Feaver, or a Maraſmus: theſe men are thus anſwered: Every emptineſs or drineſs cannot make a Convulſion, but that which is made ſuddenly and unequally; by which means there is a ſudden Evacuation or emptying of the Radical moiſture, which makes the parts cling and cloſe together for the avoiding of a *Vacuum* or emptineſs which Nature abhorreth: but if the moiſture be equally drawn from all parts, and by degrees, there is no contraction becauſe the parts made empty are filled with Air.

A Convulſive Motion, is of a ſharp pricking matter which provokes the Nerves; and it is for the moſt part, a humor or vapor ful of acrimony or malignancy; this comes often in malignant Feavers: Theſe Convulſive Motions are cauſed for the moſt part from the Brain and Nerves, ſuffering by ſympathy or conſent, and then it is called *Convulſio Sympathica*: And this Sympathy is either by their plain ſuffering together in reſpect of their likeneſs in ſubſtance and office, and their vicinity or neerneſs; or from an evil quality, or poyſonous air ſent to the original of the Nerves. And it is often cauſed by conſent from the mouth of the ſtomach through an æruginous or ruſt-like Choller, through worms, poyſon, or other ſharp matter which gripeth: and alſo from conſent with the womb, as it happeneth in Hyſterical paſſions, or the Mother.

DIAGNOSTICK. The Diagnoſis or knowledg of a Convulſion is eaſily learned from thoſe things which we propounded in the beginning of this Chapter: For in a true Convulſion, the part is contracted, ſtiff, and immovable, that it cannot be bent at the pleaſure of the Patient; but in a Convulſive Motion the part is ſhaken and toſſed hither and thither.

PROGNOSTICK. As to the Prognoſtick: A Convulſion which is in many parts, eſpecially thoſe neer the Brain is dangerous; as alſo that which is in the Muſcles of the Breaſt, which giveth us to fear a ſuffocation, by reaſon of the ſhortneſs of the Patients breathing.

A Convulſion coming of too much bleeding or purging, is deadly, as *Hippocrates* ſaith in his Aphoriſms: for as *Galen* ſheweth in his Comment, that ſuch a Convulſion comes of emptineſs; but it may ſo fal out as it may come of irritation or provoking by the motion of ſharp and chollerick humors to the Nervous parts, or of the malign quality of a venemous Medicine, as it happens after the taking of Hellebore.

A Convulſion from a Frenzy is deadly. *Aetius* affirmeth, that he never heard of, or ſaw any ſo taken, that recovered.

It is better that a Feaver follow a Convulſion, than a Convulſion a Feaver, Aphor. 37. Sect. 2. for a Feaver coming upon a Convulſion, takes away its cauſe: but a Convulſion coming upon a Feaver, ſhews a malignant matter which threatneth death.

Whoſoever are taken with the *Tetanus* or Cramp ſo called, die within four daies; but if they continue longer they are cured, Aph. 6. Sect. 5. for the great ſtretching of al the Muſcles hinders breathing, ſo that they are ſuffocated. And we muſt obſerve, that a Convulſion is not the cauſe of death in reſpect of what is done to the Nerves: for a Palſey coming of the like cauſe continues many yeers: but in reſpect of the ſuffocation it brings by the Convulſion of the Muſcles ordained for breathing.

The

CURE. The Cure of this Diſeaſe is divers, as the Cauſe is divers.

That which comes of Emptineſs is ſeldom and incurable, therefore we ſhal not inſiſt upon the Cure of it. Authors do preſcribe al kind of moiſtening Medicines, and opening Oyntments. That which comes of provoking or irritation, is from other Diſeaſes, and is comprehended under the Cure of them. It remains therefore that we treat of the Cure of a Convulſion by Repletion, which when it comes of flegm and wind, muſt be cured by removing of them. This is done firſt by blood-letting if it abound, and the party be ſtrong; but it is better to take too little than too much; for blood is an Enemy to that principal Cauſe, which is flegm.

After Blood-letting, or being omitted if need do not require, you muſt purge with pills which are ſtrong (but have an eye to the Patients ſtrength) according to thoſe forms in the firſt Chapter, you muſt add to them three grains of Caſtor.

If the Patient wil not take Pills, he may take Potions, Pouders, and other Medicines preſcribed in the firſt Chapter.

After purging, if you have not let blood before, apply Cupping-glaſſes with Scarrification; otherwiſe without: firſt to the remote parts, then to the parts neer the part affected. But if the Thighs or Legs have a Convulſion, apply them to the Buttocks and Loyns: if the Arms, to the Neck and Shoulders, laboring alwaies to bring the humor back to its original.

You may alſo with profit apply a Veſicatory to the parts oppoſite to that which is affected.

After the firſt purging, the matter is to be prepared with an Apozeme, preſcribed in the Cure of the cold diſtemper. Make it purging, if ſtrength and other things wil permit; otherwiſe leave out the Purgatives.

The Apozeme done, give him Pils again, putting Caſtorium to them, and to al his Purges.

If you uſe only an altering Apozeme, which changeth the Humors, you muſt in that time give ſeveral ſharp Clyſters, ſuch as are preſcribed in the Chapter of ſleeping Diſeaſes.

Alſo anoint the part with this Liniment,

Take *of Oyntment of Marſh-mallows ſix ounces; Oyl of Turpentine and Chamomel, of each one ounce; Oyl of Spike three drams; and of Foxes half an ounce; Liquid Storax two ounces: Anoint the part and back-bone often therewith.*

Take *of Oyl of Dill, and Chamomel, of each one ounce*; Unguentum Martiatum *half an ounce*; Oleum Petroleum, *and Spike, of each one dram*; *Spirit of Wine three drams.*

Ducks or Gooſe Greaſe prepared as followeth is much commended.

Take *a Gooſe or Duck that is fat, pluck it, and draw it; then fill it with theſe things following:*

Take *of Sage, Marjoram, and French Lavender, of each one handful; Gum Ammoniacum and Bdellium, of each one ounce; Calamus Aromaticus, Nutmeg, Mace, and Cloves, of each half an ounce: Beat them in a Mortar, and moiſten them with the Oyl of Earthworms; after, put them into the belly of the Gooſe ſowed wel together, and roaſt it upon a Spit. Receive the Dripping into a Veſſel half ful of Vinegar, and anoint with it.*

But it is ſtronger thus:

Take *of the Dripping aforeſaid ſix ounces; the Chymical Oyls of Wax, Nutmeg, and Sage, of each two drams.*

After you have anointed, you muſt cover the part affected with a hot Sheeps skin; and when it is cold, if you have not a freſh one, make it warm again with the Oyl of Dill, or the like hot Oyl.

We apply ſucceſsfully to the part affected, the hot Lungs of a Sheep, as alſo yong Pidgeons, Whelps, and Chickens ſlit in the middle.

Put the part affected into an Ox or Sheeps Belly, or other great Creatures newly killed, and let it remain there while it is warm.

Baths of Head herbs are good, putting to them a third part of Oyl, or anointing afterwards.

Some commend this Emplaſter:

Take *of Colophony two ounces; Rozin and Pitch, of each one ounce; Frankincenſe, Maſtich, Ceruß, of each half an ounce*; Sanguis Draconis, *common Salt, Ammoniacum, and Terepintine, of each two drams; new Wax two ounces; white Vitriol two drams; Mother of Pearl two ounces; Load-ſtone half an ounce; yellow Amber one dram and an half; Oyl of Egs and Roſes, of each two drams: Make a Plaiſter upon Leather.*

Baths coming of Brimſtone are excellent, eſpecially in conſtant Convulſions. Alſo dry Baths of the fume of the Decoction of Sage, Roſemary, Stœchas, Chamepitys, or Ground-pine, Origan, and the like, in white Wine ſprinkled upon ſtones fire hot, or Iron.

It is very good to foment the hinder part of the Head and the Neck with hot *Aqua vitæ.*

Penotus doth wonderfully extol the following Medicine for quite Curing of a Convulſion.

Take *Oyl of Turpentine half an ounce; Oyl of Cloves ſix drops; of the Mucilage or ſlime of Briony, ſo much as is ſufficient to make a Liniment.* Anoint the part affected, and the root of the Nerve which comes unto it.

Others say they quickly cure a Member with the Oyl of Turpentine, of Wax, Chamomel, and the like, mingled with Spirit of Salt.

The following Liniment is very powerful.

Take *old Butter, and Bacon, of each a quarter of a pound*; *Bdellium, and Ammoniacum, of each one ounce*; *Mirrh, and Castor, of each two drams*; *Stœchas and Rosemary flowers, of each one pugil*; *Nutmeg and Cloves, of each one dram*; *a Kitten or yong Cat, flead, bowelled, and cut in pieces*: *Stuff a Goose with these, and roast her*; *cast away the first dripping which is watery, the next which is fatty receive in a Vessel half full of Vinegar.* Anoint the parts affected, and the back-bone therewith.

Somtimes the pain is so intollerable that it must first be cured: For which this is good.

Take *of Oyl of Violets, Lillies, and Chamomel, of each an ounce and an half*; *Oyl of sweet Almonds, Mastich, and Roses, of each one ounce.*

If you wil have stronger, make this Bath:

Take *of Marsh-mallow Roots, and Lillies, of each one pound and an half*; *of the Leaves of Origan, Violets, Mallows, Sage, and Wormwood. of each two handfuls*; *Linseeds and Fenugreek, of each one pound*: *Boyl them for a Bath*; *in which let the party sit, not long, but come out as soon as he finds ease*: *It is sufficient if the parts affected be only bathed therewith.*

Others make Baths only of Oyl, and if the Patient be rich, they boyl a Fox or two in it.

While these are doing, purge the Head with neesing, and chewing, described in the first Chapter.

As also you must strengthen with the Cephalick or Capital Opiate, Apoplectick Water, Treacle, and the like.

Rondeletius speaks thus of his Water of Swallows: A Water made of Swallows and Castor, presently cureth a Convulsion coming of Repletion: You may find the description of it in his Chapter of the Epilepsie.

CHAP. VII.

Of the Epilepsie, or Falling-sickneß.

THe Epilepsie is a Convulsion of the whol Body, not continually, but by fits, with a hinderance both of the Mind and Sences.

The word Convulsion is not here taken properly and strictly for a true Convulsion; but improperly, for a Convulsive Motion: For an Epilepsy is a Convulsive Motion, not a true Convulsion. But we keep the name of Convulsion in imitation of *Galen*, who cals an Epilepsy alwaies a Convulsion.

DIFFERENCES. This Definition is taken out of *Galen*, 3. *de loc. aff. cap.* 7. and *lib. de diff. sympt. cap.* 3. and defines a perfect Epilepsie, in which al the body is contracted, and al the Sences both internal and external are abolished. Yet there are imperfect Epilepsies, in which only the Head, or Arm, Leg, and Thigh, or half the Body is only contracted. There is also an Epilepsy in which the mind remains sound, and the external Sences, and also the voluntary motion of some parts. I saw a Nun, which in her Epileptick fits had divers contractions, somtimes of the Arms, then of the Legs, somtimes of the Head, afterwards of the whol body; yet she saw those that stood by and spake, nay, she also endeavored a voluntary motion against the Convulsive, so as she did in a manner diminish the involuntary motion: somtimes she was in a smal fit only, and walked about her Chamber, but with a disorderly motion, leaping and using strange antick postures, by which she caused the rest of the Nuns to be very merry, and she at that time laughed with them, and spake when she pleased.

CAUSES.

Every Convulsive motion (as I said in the former Chapter) cometh of provocation, which proceedeth from the quantity or quality of the matter. The quantity of matter which causeth the disease, burdening Nature, stirs her up to expel that which is troublesom to her. Whence the Opinion of *Galen* is confirmed, which is so disputed by late Physitians, That an Epilepsy comes of an imperfect obstruction of the Ventricles of the Brain; for if the humor obstructing or stopping is burdensom to Nature, the Brain wil labor to expel it. In the quality there is no difference, for al agree in this, That the expulsive faculty is stirred up by sharpness and acrimony, and by any quality which is offensive to Nature.

The Causes stirring up or provoking, are either contained in the Brain, and make a proper Epilepsy, or come from other parts, and so make an Epilepsy by consent or sympathy.

And that provoking or irritation makes an Epilepsy, when the Brain laboring to expel that which is offensive shakes its self, and by consequence al the Nerves which are adjoyned to it.

There

There is in *Galen*, and almoſt al Authors, a threefold Epilepſy. The firſt is that which hurts the Brain, in which the Diſeaſe is: The ſecond is that which hurts the Brain by conſent from the Stomach: The third is when the Diſeaſe is ſent from other parts of the Body to the Head: And theſe have their proper names; The firſt, as being chief, is called *Epilepſia*; the ſecond *Analepſia*; the third *Catalepſia*: But (by *Galens* leave) that diviſion is ſuperfluous, and in vain is that Epilepſy which comes from the Stomach ſeparated from thoſe which comes by ſympathy from other parts; when al ought to be called *Sympathicæ*, or Epilepſies by conſent. Neither is it ſufficient to ſay that an Epilepſy from the Stomach is diſtinct from others, becauſe it is moſt frequent, ſince that which comes from the Stomach and Spleen, is as uſual and as frequent, if not more.

Therefore we divide an Epilepſie into a proper one, and one by Conſent. Again, we ſubdivide that which is by conſent according to the divers parts from whence theſe ſharp and malignant vapors are ſent to the Brain, for there is almoſt no part in the body from which a malignant vapor cannot be ſent. Two Stories are related by *Galen* in the place quoted; the one of a Boy of thirteen yeers old, who at the firſt had the Epilepſy in his Leg, after that it aſcended into his Thigh and Bowels, and by the ſides into the neck til it came to the head, which at firſt touch made him not able to ſtand. Another is of a Youth, who in the beginning of his fit perceived as it were a cold air to aſcend. But it is remarkable and wel known, that an Epilepſy comes for the moſt part from the Guts, the matter that breeds worms, from the Matrix and other parts, and it is confirmed by many Authors.

Therefore it is manifeſt from what hath been ſaid, how *Galens* Opinion may be defended, who affirms, That a proper Epilepſie comes of an imperfect obſtruction of the ventricle of the brain; which we cannot defend to be the conſtant cauſe, *Galen* ſeems to grant who laies down no other: but we are rather forced to confeſs, that it is leſs uſual than the reſt.

Nor do the Arguments brought againſt *Galen* any way convince, the chief whereof are theſe:

Firſt, As *Fernelius* ſaith, If an Epilepſy comes from plenty of Humors, it would come moſt in the ſleep, at which time there is plenty of Humors. I anſwer, That the humor of which ſleep is begot, is in the ſubſtance, not the Ventricles of the Brain, and therefore doth not ſtir up the expulſive faculty which reſideth moſt in the Ventricles.

Secondly, *Fernelius* ſaith, That becauſe an Epilepſy is quickly diſſolved, it ſhould turn into a Palſey, as an Apoplexy doth when the humor is caſt into the nerves. I anſwer, That in an Apoplexy, by reaſon of the weakneſs of the expulſive faculty which is oppreſſed by many humors, they are caſt into the parts adjoyning; but expulſion being ſtronger, and more free in an Epilepſy, they are ſent to thoſe parts which are ordained by Nature for their diſcharge. And it is falſe which *Fernelius* ſaith, That an Epilepſy never ends in a Palſey; for we have ſeen a Palſey come after it. And ſometimes Apoplexies at the firſt coming are turned into Convulſions before there be a perfect obſtruction of the Ventricles of the Brain; and alſo many Epileptick men die by an Apoplexy when a little obſtruction turns into a total ſtopping.

Thirdly, Againſt *Galen* ſome argue thus: As a compleat Obſtruction of the Ventricles totally takes away the functions of the Brain in an Apoplexy: So an incompleat Obſtruction would only diminiſh, nor deprave the Functions, nor produce ſuch convulſive motions as are ſometimes more violent than ſound motions. I anſwer, That Nature being wholly oppreſſed by a total obſtruction doth not labor for expulſion; but ſhe hath ſtrength enough in a half obſtruction to move and ſtir up the Brain to expulſion. This is confirmed by the example of a defluxion falling upon the Lungs, which if it fil the whol Lungs, it makes great difficulty of breathing without a Cough, as cometh to paſs in an Aſtma, or ſhortneſs of breathing: But if a ſmal quantity only of humor do fal, the Lungs are ſtirred up to expulſion, whence cometh a Cough.

SIGNS. The Signs of an Epilepſy are of three ſorts: Either they are ſuch as ſignifie an approaching Epilepſy, or one that is preſent, or ſuch as ſhew the difference of Epilepſyes.

The Signs of an Epilepſy approaching are twofold: Either they ſignifie the firſt coming of the Diſeaſe; or ſome Fit to be at hand. The ſame ſigns ſerve for both, but moſt ſurely in thoſe who are actually poſſeſſed therewith, do they ſhew the condition of it in its return; for in thoſe who never had this diſeaſe formerly, theſe ſigns are doubtful for the moſt part, and may declare many head diſeaſes; but al of them together may give ſome certainty.

Therefore al ſigns of an eminent Epilepſy are to be propounded with this admonition, That all ſigns do not meet in al; but ſome in one, ſome in another, as the cauſes and conſtitutions do differ. But that they may orderly be laid down, we muſt ſearch the original of theſe ſigns, which flow from Animal, Vital, and Natural actions, from excrements, qualities changed, and proper accidents.

In reſpect of the Animal Functions, an unaccuſtomed diſturbance of the mind and body, threatneth an Epilepſy, heavineſs of head, head-ach, vertigo or giddineſs, or much ſleep, from whence the body hath no refreſhment; troubleſom dreams, dulneſs of mind, or perplexity, forgetfulneſs, ſorrow, fear, dread, ſloth, graveneſs of actions, ſnatching and trembling of the parts, dulneſs of the ſences, a down look, clouds and other things flying before the eyes, noiſe in the ears, a ſtink in the noſtrils,

ſtrils, a ſtiff tongue, and its inordinate Motion, yawning, and neezing.

In reſpect of the Vital Function, theſe with others are the ſigns: Anger, Beating or Palpitation of the heart, ſtraitneſs of the Breaſt, and alteration in Breathing.

In reſpect of Natural Functions, theſe are forerunners of an Epilepſy; diſdain of meat, or immoderate Appetite, Squeamiſhneſs, heart-burning.

In reſpect of Excrements, theſe are ſigns: Much ſpittle, thin and crude Urine, often Nocturnal Polutions.

In regard of qualities and proper accidents changed; Paleneſs of Face, and ſwelling of the heart.

A preſent Epilepſie is eaſily known, if it be perfect; but it hath many differences which cauſe difficulty, as we ſhal ſhew.

In a compleat fit all the Sences both internal and external are hindred. The party ſuddenly falls, and the whol Body, or at leaſt ſome parts are diverſly moved: Moreover, there is a ſtaring and thruſting forth of the eyes, gnaſhing of Teeth, a difficult breathing, as in thoſe that are hanged; the ſeed, dung, and urine are ſent forth involuntarily, and about the end of the fit, he foameth at the Mouth and Noſe, which happen only in a vehement Epilepſy, and the fit being ended, he forgets all things he then acted.

Some of the Ancients make three kinds of Epilepſies: One which is like a deep ſleep; another which doth ſhake the body after divers motions; a third which is made of both the former. The late Phyſitians deny the firſt kind, ſaying, That it is more like a Coma, or a Carus than an Epilepſy; and theſe two Diſeaſes cannot be otherwiſe diſtinguiſhed, but that in a Coma is a deep ſleep without a Convulſion, and a Convulſion is a certain ſign of an Epilepſy. But *Avicen* ſaith otherwiſe, namely, That an Epilepſy comes many times without an apparent Convulſion. And experience teacheth us, That many men in Epilepſies have fits like Coma: and it's known to be an Epilepſy, not a Coma, or a Carus by this; The ſleep in an Epilepſie cometh and goeth by fits, when in a Coma it comes all at once.

A true Epilepſy is diſtinguiſhed from an Epilepſy by conſent thus: In the true there appears many ſigns of the Brain affected; as heavineſs of mind, and ſlowneſs, decay of memory, troubleſom ſleep with dreams, dulneſs of ſences, ſlowneſs and idleneſs of Body, pain of the head, and other things. Moreover, the ſick man doth not perceive the fit coming, but is ſuddenly taken therewith unawares, at the new Moon for the moſt part. The due proportion of the inferior parts being without blemiſh do confirm this ſign.

But we may know whether it come from the right or left ſide of the head moſt: By this, either the ſight of one eye is more obſcured, or the hearing more thick with the noiſe of the head on that ſide; or if the right or left ſide be more dull.

But we may know from what humor eſpecially an Epilepſy cometh by thoſe ſigns which declare when ſlegm, choller, or melancholly abound.

An Epilepſy by conſent, is thus known: There appear no ſigns of a diſtempered Brain; the Patient perceives his Diſeaſe Coming, and a Wind riſing from the parts below: or ſome lower part is weakened, or elſe affected ſtrongly in the time of the fit.

Theſe things following do ſhew that the Cauſe of an Epilepſy is in the ſtomach: Diſdain of meat, an inability to faſt, loathing, vomiting, pain of the ſtomach, gnawing, pricking, and diſtention; ſometimes beating of the heart, which ariſeth from the Stomach.

That the Diſeaſe comes from the Liver or Spleen, appears by often belching and breaking of wind, a ſwelling of the belly with rumbling and noiſe, ſowr belchings, ſtraitneſs of the Midrif, and pain times reaching to the back, beſides ſome diſtemper in inferior parts.

An Hyſterick fit, or the Mother, mixt with Convulſions, if a retaining of the Courſes or Seed went before, ſhews that it comes from the Womb.

If the Epilepſy comes from an external part, ſome wind is perceived to riſe from that part, and the matter cauſing the Diſeaſe, ſometimes tickleth and beateth in the part, which is a ſign there is a fit at hand; and if that part be tied hard, the fit is hindred.

Laſtly, The Signs of worms, ſhew that the diſeaſe come from them, as ſtinking ſowr Breath, itching of the Noſe, pain of the Belly, earthy Excrements, grating of the teeth, ſleepineſs, and the like, eſpecially if ſometimes worms are voided.

But the extraordinary Cauſes, as Impoſthumation, foulneſs of a Bone, ſtopping Urine, and the like, may be taken from their proper ſigns.

PROGNOSTICK. As to the Prognoſtick, An Epilepſy is a Diſeaſe of long continuance, and very ſtubborn and deadly in Infants.

An Epilepſy coming hæreditary is incurable; but that which comes from external cauſes, and evil diet, is curable.

An Epilepſy coming before fourteen yeers of age in Boyes, and twelve in Girls is curable: after twenty five yeers of age is incurable; out of *Hippocrates*, Aph. 7. Sect. 5. For in the time of ripe-

neſs

neſs of Age, there is great ſtore of Natural heat, which is powerful to diſcuſs Diſeaſes. Moreover at that time women begin to have their terms, by which the uncleanneſs of the Body is purged. Yet although *Hippocrates* ſuppoſed an Epilepſy to be incurable after twenty five yeers of age, yet this is not alwaies true, for we find by experience that many hath been cured after, although but ſeldom ſeen; therefore we may ſay that the Aphoriſm is true for the moſt part, A ſtrong Epilepſy often killeth the Patient in the fit, or it turns into an Apoplexy, or by reaſon of the ſtrength of the ſymptoms, and the violent ſhaking of the Brain, the Fabrick of the Body is overthrown, and ſome parts thereof are broken, and it happens ſomtimes that pieces of the bones called *Proceſſus Mamillares*, come out of the Noſe.

An Epilepſy coming of Melancholly turns ſomtimes into madneſs, when the humor is ſent from the Ventricles of the Brain into the ſubſtance thereof.

The ſame humor when it is only in the Ventricles of the Brain, ſtopping them and paining them, cauſeth an Epilepſy: But when it offends the ſubſtance of the Brain which is the ſeat of the chief Functions, by defiling its Natural temper, and corrupting the Animal Spirits, and darkening them, it makes a Melancholly doting. Hence *Hippocrates* (*6. epid. ſect.* 8. *text* 40) ſaith, that Melancholly men turn for the moſt part Epileptick, and Epileptick to Melancholly. But theſe Diſeaſes thus change in a twofold reſpect; either by the change of the matter cauſing the Diſeaſe from its proper ſeat: and ſo when one comes, another goes, or or by the Propagation of the matter, and then both remain.

An Epilepſy coming of flegm turns either into an Apoplexy, or a Palſy.

A Quartan Ague coming upon an Epilepſy, and continuing long, cureth it, by reaſon the matter of the Diſeaſe is by degrees conſumed by the heat of the Feaver if it be of flegm; but if it come of Melancholly, it is ſent from the part affected, to the place where the ground of the diſeaſe lieth, that it may ſupply matter to the new fits.

The Cure of the Epilepſy is twofold; the one in fit, the other out of it.

Phyſitians are ſeldom called to the Cure of the fit, except it continue over long: in which caſe thoſe Remedies which we laid down in the Cure of ſleepy Diſeaſes, eſpecially the Apoplectick Water, the Cinnamon Water, *Aqua vitæ*, and other Spirits are very proper to diſcuſs the fit.

Out of your fit you muſt vary your Cure as the Cauſe requires.

And firſt we ſhal lay down the Cure of a proper Epilepſy, which conſiſts in Evacuation of humors throughout the Body, in the diſcuſſing of the matter of the Diſeaſe, and rectifying its evil qualities; as alſo in ſtrengthening of the Brain. And ſince the matter offending in a true Epilepſy is for the moſt part Flegm, we wil direct our general Cure in oppoſition to that; admoniſhing yong beginners that if Choller or Melancholly abound they would prepare and purge them. But the ſpecifical Remedies are alwaies the ſame, or what cauſe ſoever the Diſeaſe doth come.

For a perfect Cure we muſt thus proceed:

Firſt give him a Potion to purge Flegm, or ſome other Medicine to that purpoſe, which the Patient can beſt take, mentioned in the firſt Chapter. Firſt giving a Clyſter, if his body be bound.

After if there be ſigns of Repletion, or if the party be Sanguine he muſt be let blood; otherwiſe nor.

Afterwards the Univerſal Cure of the cold diſtemper of the Brain is to be followed, with this Caution, That to the Decoctions, Apozemes, Diets, Sweats, Syrups, Chewings, and head pouders, you ad the Root and Seed of Peony, and Miſleto of the Oak, which all ancient Authors hold to be moſt proper for the Cure of this diſeaſe.

For his Diet, Guajacum is the beſt Sweater: By the uſe of which *Jachinus* reports that he cured many, but let it be continued thirty or fourty daies.

To every Doſe of the Sudorifick Decoction, put ſome drops of the Spirit of Vitriol, which is thought very proper for the Epilepſy.

You muſt often uſe the common Purges, namely, the Pills, or Magiſtral Syrup once or twice a week if the Patients ſtrength will ſuffer them, and continue purging for divers Months: and ſomtimes uſe ſtronger purges, as *Maſſaria* ordains, who ſaith it comes from hence that Epilepſies are not, or ſeldom cured, becauſe the Phyſitians alwaies give weak Medicines.

For this cauſe, the Chymicks uſe Minerals, which draw the Humors from the remoteſt parts, but not without much danger, eſpecially if they be not wel prepared. But if good ſucceſs may be expected from theſe Chymical Medicines, it is to be found in Mercury or Quickſilver, either by its ſelf, or with Gold calcined in a Furnace of Sand, with a long continuance of fire, watching narrowly left any crude portion of him remain, which would make the Medicine very violent; otherwiſe it will work gently, if given in the quantity of four or five grains in Cochie Pills, or any Extract that purgeth flegm, or all humors.

A new Epilepſy is ſomtimes cured with Salt of Vitriol; as *Anegelus Sala* ſaith, that he hath cured at thrice taking of it, an Epilepſy, giving it every fourth day. And after in his 77. *Curat. Cent.* 2. he

boaſts

boasts that he cured a Girl of eleven yeers of age, of an hæreditary Epilepsie, with Stibium calcined, given only thrice.

Quercetanus's Syrup of Tobacco, is very good for the Cure of the Epilepsy: But it is not to be used but by a wise Physitian, it is so vehement.

Instead of the Opiate before mentioned, this may be used, which is more Specifical.

Take *of the Conserve of Rosemary flowers, Peony, and Bugloss, of each half an ounce: Citron bark candied, two drams: of the pouder of Misleto of the Oak, Peony seeds, and Elks Claw, of each half a dram: Mans skul that was not buried calcined white, one dram and an half: Coral, Pearl, and Harts-horn prepared of each four scruples: right Bezoar stone, one scruple: Diamoscu dulce, Diatrion santalon, of each two scruples: old Treacle, and* Confectio de hyacintho, *of each one dram: Spirit of Vitriol fifteen drops: With the* Syrup of candid Citron barks, *make an Opiate; of which take the quantity of an Acorn, or Filbert, drinking a little Cinnamon water after it.*

But this following is most powerful for the rooting out of the Disease after the body is well purged.

Take *of Conserve of Bettony Flowers and Rosemary Flowers, of each two ounces and an half: Eringus Roots candied, and Mithridate, of each one ounce: the pouder of Sassaphras six drams: Castoreum three drams: Mans skul not buried, and Elks hoof, of each two drams: of the roots and seeds of Peony, and Gith seeds, wild Rue, and Pellitory, of each one dram: Oxymel as much as is sufficient, make an Opiate, of which take two or three drams.*

The Opiate of *Montagnus* goes beyond all, by which many have been cured: It is made thus:

Take *of the Roots of male Peony, Stœchas, and Pepper-wort, of each ten drams: Agarick five drams: Pellitory, Caruaseeds, Dill, Assafœtida, and Aristolochia or round Birthwort two drams and an half: of the Juyce of Squils, and Honey of each one pound and two ounces: Boyl the Squils and Honey gently to a good consistence; then ad the Pouders, and make an Electuary: of which, take two, three, or four drams, as age requires, continuing it twenty or thrity daies.*

After the use of the Epispastick Plaister, you must apply a Vesicatory to the fore part of the head, and a Cautery to the neck.

But a Seton or Skein of Silk drawn through the neck, draws the Humors more strongly out of the Brain. And *Fabricius Hildanus* reports that he cured a Youth that had the Falling-sickness every day, and had used all means he could get, in vain; and a Girl of eighteen yeers of age, born to, only by the continuance of a Seton.

If you conjecture that the vapors rising from the parts below, and flying into the Brain, produce this disease, and nourish it; it is good to apply a Caustick to the fore part of the head, avoiding the Sutures: for *Carolus Piso* reports that he cured two by so doing. Also if the Disease come from the inferior parts, the Waters of *Germany* called *Aquæ Acidulæ* do work wonders, and sometimes root out the Disease, if first evacuations have been sufficiently made, and the veins inferior have been opened.

But an Epilepsy coming from the Matrix requires a special Cure.

The Pouder of Elder Berries described by *Quercetanus*, given three daies together, the quantity of a dram with some Hysterical Water, is good.

If all means fail, the last remedy is, to open the fore part of the Skul with a Trepan, at distance from the Sutures, that the evil air may breath out. By this means many times desperate Epilepsies have been cured, and it may be safely done if the Chirurgeon be skilful.

Let the Patient drink ordinarily Hydromel, or a small Decoction of Guajacum with Peony Roots.

Let him carry a Bag about his neck made thus:

Take *Peony Roots and Misleto of the Oak, of each one ounce: Elks hoof two drams: Nutmegs, Cloves, and Mace, of each two drams: Rue and Hyssop, of each one dram and an half: Pouder them and put them in red Sarsnet to be hung about his neck that he may often smel to it.*

After Universal Evacuations, among other Medicines you must use Specifical Medicines, which you may find in many Authors. We shal set down some of the best (besides those Opiates prescribed) which are of no small Consideration in the Cure of this Disease.

Rondeletius commendeth much the Water of Swallows, which *Quercetanus* borrowed of him in his Dispensitory. Treacle Water is of no less value, and *Aqua Cephalica*, and *Syrupus Antepilepticus*, mentioned by *Quercetanus*.

The Root of wild Valerian is much commended by *Fabius Columna*, that (once or twice taken) it cures the Epilepsy. And he reports he gave it to many of his friends, who affirmed that (under God) they were cured by it. The Dose is half a spoonful in Wine, Water, Milk, or any other proper

proper Liquor; but it is given to Children in a leſs quantity in Milk.

The Chymiſts commend the Spiritual mixture, than which no better Medicine can be required (as they ſay.) The Compoſition whereof is as followeth:

Take *of the ſpirit of Vitriol one part; ſpirit of Tartar three parts; Treacle Water with Camphire four parts: Mix them, and let them ſtand in a glaſs wel ſtopped three or four weeks.*

The Doſe is one dram in any proper Liquor, or Vehiculum to ſwallow it down with.

Rulandus uſed much the *Oleum ligni Heraclei* (which the Chymiſts affirm to be of Corolyne, or the Oyl of the Hazel-nut, or Filbert-tree.) And in his Centuries he relates ſome paſſages of them, which by the uſe of the Medicine were cured. The Doſe is three or four drops in any proper Liquor for five daies together.

The Oyl of white Amber is inferior to none, if not the beſt, being drawn by a good Artificer, and ſmelling of no fire, but ſending forth a moſt fragrant ſcent. The Doſe is from half a ſcruple to one ſcruple.

The Oyl of Box-tree taken by four drops at a time, in four ounces of the Water of the Tile-tree flowers with four drops of the Spirit of Sulphur for ſome certain daies together, is very powerful, and is thought by many to be the true Oyl of *Lignum Heraclei.*

Crato cals the Natural Cinnaber the Load-ſtone of the Epilepſie, and makes this Pouder of it.

Take *of Natural Cinnaber, or Vermilion, which is cleer, and finely poudered, half an ounce: red Coral, and Pearls prepared, of each two ſcruples: Saffron one ſcruple: the Leaves of Gold five: Grind them all very finely upon a ſtone.* The Doſe is from ſix grains to a ſcruple in the time of the fire, in ſome proper Liquor.

The Cinnaber or Vermilion or Antimony, which is taken after the extraction of *Mercurius vitæ*, is thought by Chymiſts to be of no leſs vertue than the former: for if it be mixed with an equal weight of the Magiſtery of Pearl, Coral, and Pouder of a dead Mans Skul, it is a ſpecifical Medicine in an Epilepſie; though it be old, the Doſe is from ten grains to fifteen in a proper Liquor.

The Cure of an Epilepſie by Conſent is firſt to begin with the part affected, and that part is to be cleanſed and ſtrengthened by convenient Medicines taken out of thoſe proper Chapters wherein they are mentioned: not omitting ſpecifical and Antepileptical Medicines, which are alwaies to be uſed in every Medicine. But if the Epilepſie come from any external part, beſides the Univerſal Cure, we muſt have a ſpecial eye to that, and the malignant matter therein contained is to be evacuated by Cupping-glaſſes with ſcarrification, Veſicatories, and Cauteries. And if the Diſeaſe continue after the Eſcar or Scab is fallen off, you muſt apply the Cupping-glaſſes again; and at laſt, when neceſſity urgeth, you muſt apply an actual Cautery. If the Diſeaſe come from a foulneſs of the Skul, that is to be taken away with the Trepan and burning.

CHAP. VIII.

Of the Falling-ſickneſs in Children.

BEcauſe this Diſeaſe is common among Children, and uſeth to be very dangerous unto them, therefore we ſhal add a peculiar way for their Cure it ſelf, becauſe it is very much differing from that in elder People.

Firſt therefore make the Belly ſoluble with a Suppoſitory or Clyſter.

After, or about the ſame time, give a purging Medicine proportionable to the ſtrength of the child: We need not fear to give of the Electuary or Diacarthamum two drams to a child of one yeer old, if the Diſeaſe come of corrupt Milk.

Take *of Hiera Picra half a ſcruple, or one ſcruple:* Pulvis de Gutteta *half a ſcruple: Give it with a proper Liquor, or with Honey of Roſes.*

Apply Cupping-glaſſes to the Shoulders and Loyns, and with Scarrification, if the Child be one or two yeers old.

Apply a Veſicatory to the hinder part of the Neck.

If the Purgation have not done wel, or little profited, you muſt vomit with the white Vitriol prepared, or with Salt of Vitriol, which may be given twice, thrice, or four times, if the diſeaſe encreaſe. The Epileptick Pouder commonly called *de Gutteta*, may be given often with Milk or Broth, from half a ſcruple to a ſcruple.

That Epileptick Pouder is not found written in our Diſpenſatory; but in the Shops at *Montpelier.* It is uſually compounded thus:

Take *of Peony Roots and Seeds, white Dittamnus, Miſleto of the Oak, of each half an ounce:*

Pouder de Gutteta, the seed of Atriplex or Orage, two drams: the Pouder of Mans Skull three drams: red Coral prepared, Hyacinths prepared, of each one dram and an half: Elks hoof prepared half an ounce: Musk one scruple: Leaf Gold one dram: Mix them into Pouder.

Take it in a smal spoonful of Water against the Epilepsie: or instead thereof in Cinnamon water, or Imperial Water, or with some drops of the spirital mixture with a proper Liquor.

Apply to the hinder part of the head, a Plaister of Ammoniacum, the hair being shaven; for it hinders a flux of humors that fals from the Head upon the Back-bone outwardly.

Use this Pouder to the fore part of the Head.

Take *of Nutmeg half a dram: Peony seeds one dram and an half: Lavender flowers one pugil: Amber two scruples: Make a Pouder.*

Or apply the strengthening Plaister prescribed in the Cure of the cold distemper of the Brain.

Two or three drops of Oyl of Amber with an equal quantity of Spirit of Vitriol given in Bettony Water, do presently free a child from a fit of the Falling-sickness. The same Oyl is good to anoint the Nostrils. Instead of Oyl of Amber, give the Oyl of Box: as also the Water of Tile-tree flowers, and Bettony Water.

The smoak of Tobacco doth free children from the Epilepsie, if you put in the smal end of the Pipe into the childs mouth, and blow in the smoak, or if you blow it from your mouth.

Let the Back-bone and the Members contracted be anointed with this Liniment:

Take *of the Oyl of Rue, and of Earth-worms, of each two ounces: Oyl of Castor one dram: a little* Aqua vitæ. *Make a Liniment.*

Take *of old Treacle one dram; Confection of Alkermes, and Hyacynths, of each one scruple; Bettony, Sage, Marjoram, and Cinnamon Water, of each half an ounce: Mix them, and bathe therewith the Nostrils, Temples, and Ears.* You may also give a spoonful to be drunk.

But it is better to anoint the Nostrils, Temples, and Crown of the Head with the Apoplectick Balsom described for sleepy Diseases; as also the Mouth and Pallat.

Skenkius in his 5. Century of Exorick Experiments, num. 85. hath this Receipt out of *George Kufner*: *This is an approved Medicine in Childrens Epilepsies: Give a little fine Musk in thin Wine, twice or thrice in a day, and it wil cure perfectly.*

While these things are performing, you must give once or twice in a day, a Clyster, thus made:

Take *of the Roots of round Birthwort, of Polipody of the Oak, of Carthamus seeds, of each half an ounce: Peony and Cummin seeds, of each three drams: the flowers of Chamomel and Rosemary, of each one pugil: Boyl them to one pint; take half a pint of it strained; Hiera picra three drams; Honey of Rosemary one ounce; Oyl of Rue and Lillies, of each three drams.*

Two special things are to be practiced:

The one is the Root of wild Valerian before commended by *Columna*; which he saith he hath given poudered in Milk, and thereby cured very many.

Another is the Gall of a sucking Puppy, which is mentioned in *Untzerus*, thus: *Take a little black sucking Puppy (but for a Girl take a Bitch Whelp) choak it, open it, and take out the Gall, which hath not above three or four drops of pure choller; give it all to the child in the time of the fit with a little Tile-tree-flower Water, and thou shalt see him cured as it were by a miracle presently.*

If the Child suck look that the Nurses Milk be good, let her have meat of good juyce, and light of digestion: Let her drink no Wine, but Water, or Water and Honey, and a smal drink made of Sarsaparilla.

Some Children are so subject to this Disease, that it wil return again after it is once cured. Nay, in some Families al the Children use to die of this Disease. Therefore you must use preventing Medicines, not only to those which are newly born, but to those also which have recovered.

First therefore to Children newly born, before they suck, give one scruple of the Pouder *de gutteta* mentioned before, in a little milk, and give the same quantity thrice in two daies.

It is good both for them which have been cured, and children when they are a few daies old to apply a Caustick to their Necks. But an actual Cautery is much better, which our Physitians wil not use, because they abhor violent and terrible Medicines. *Rondeletius* affirms, that the actual Caurery is so used in *Florence* that the women do use to apply it themselves. And this doth *Aquapendens* witness in his Chirurgery Operations, and teacheth the way of applying them in his proper Chapter of the burning of the hinder part of the head in children.

Let the Child be purged twice in a month, with Manna, Sytup of Roses, or of Cichory with Rhubarb.

Every new Moon give it a dose of the Epileptick Pouder *de gutteta* above mentioned.

Make a Bag to strengthen the head, and a Fume for the head-cloaths, as in the cure of cold Diseases of the head; and also pouder its hair with the pouder before mentioned.

For

For the Cure of this Diſeaſe, this is a good Preſervative:
Take *of Spirit of Wine four ounces: Spirit of Caſtor one ounce: Peony Roots three ounces: Let them be infuſed and ſtrained.* Waſh the whol body of the child with it warmed.

CHAP. IX.

Of Giddineſs, called Vertigo.

A *Vertigo* is a falſe Imagination, in which al objects, and the head it ſelf ſeem to turn round, ſo as the Patient often fals to the ground, unleſs he lay hold on ſome ſtay at hand.

It may be objected, That in a Vertigo the Imagination is not hurt; for if it were ſo, the Patients would think the objects truly turned round; as men in Madneſs and Phrenzy do think what they imagine to be truly ſo. We anſwer, That in a Vertigo the Reaſon is no hurt, which perceiveth the error of the Imagination; but in a Phrenzy, or Melancholy, the Reaſon is hurt as wel as the Imagination.

DIFFERENCES. There are two ſorts of Vertigo's; the one ſimple, called in Greek ἴλιγξ, in which the Sight remains unhurt: the other is called σκότωμα, or σκοτώδινξ, a dark Vertigo, in which the Eyes are both darkned as it were with ſmoak, or a cloud.

In both kinds the Sight is ſomwhat hurt, becauſe the Spirits which uſe to go directly to the Eyes, are moved out of order by the Viſive Nerve, by reaſon whereof the Eye doth not ſo fitly enjoy them. But in a dark Vertigo there is a more violent Motion of the Spirits, ſo that they come leſs to the Eyes, from whence the ſight is darkned or hindred.

CAUSES. The immediate Cauſe of a Vertigo, is the circumvolution of the Spirits coming of a vaporous matter or wind, which coming into the Ventricles of the Brain, and *Plexus Choroides*, diſturbs the Spirits, and makes them run round; whence the ſpecies of the Objects brought by thoſe ſpirits are moved in like manner; and ſo the objects themſelves ſeem to be moved alſo the ſame way. But here we may doubt, ſince a Vertigo is a ſymptom of a hurt action, and every action hurt depends immediately upon a diſeaſe, how the Circumvolution of the Spirits can be the immediate cauſe of a Vertigo, when it can be referred to no kind of Diſeaſe. To which we thus anſwer, A Circumvolution of the Spirits is a Diſeaſe in reſpect of Scituation; for at that time the Spirits do not keep that place or poſition which they naturally ought, but move preternaturally, and amiſs. And this Anſwer hath a weighty inſtance: For a Diſeaſe is an affection of a true part, but ſpirits are not true parts. We anſwer, That Axiome is not alwaies, but ſomtimes true; according to *Galen* that which is principal and hinders the action of its ſelf, is the true Diſeaſe: We ſay that the word *Part* ought to be taken in a larger ſenſe, comprehending al thoſe things which go to the making up of the body, and whatſoever hinders the action of any part, is called a Diſeaſe. So a yellow color in the Eye, hurts the ſight immediately, and therefore it is called a Diſeaſe in number; ſo a bitter ſavor in the tongue, and noiſe in the Ears, are Diſeaſes in number, in regard there is ſomthing in thoſe parts beſides, which offendeth the actions. After the ſame manner is the Circumvolution of the Spirits, a Diſeaſe in Scituation or Poſition, for the Reaſon above mentioned.

But thoſe Vapors are ſent up from evil humors, not continually without intermiſſion, but by compaſs and going about, and at a diſtance, namely, as often as they are raiſed up by an external cauſe; and the humors are ſuch as uſe to produce vapors, namely, Blood, Choller, Flegm, and Melancholy, and the watery Humor; becauſe both a cold as wel as a hot vapor, may cauſe a Vertigo; as *Galen*, 3. *de loc. affect.* chap. 8. and Comment. Aphor. 23. Sect. 3.

Theſe evil humors are either contained in the Brain, or in the inferior parts. Hence a twofold Vertigo ariſeth, one Proper, the other by Conſent.

Watery and flegmy humors heaped up in the Brain, ſend wind and vapors to its ventricles, which ſtirring about there, do cauſe a Vertigo. And ſo a proper Vertigo comes to be a forerunner of an Epilepſie, or Apoplexy.

But Humors contained in the inferior parts, eſpecially the ſtomach and the ſpleen, do eaſily ſend up Vapors to the head, which if they touch the Ventricles, and the Arteries, cauſe a Vertigo.

The external Cauſes are al ſuch things as wil quickly diſſolve the Humors, and turn them to Vapors, or make an inordinate motion in thoſe Vapors. Among which are reckoned by *Hippocrates*, Aphor. 17. Sect. 3. a South wind, and ſudden change of Air. To theſe ad the heat of the Sun, windy Meats, Garlick, Muſtard, Radiſh, Peaſe and Beans, Drunkenneſs, Gluttony, immoderate Exerciſe, and unſeaſonable, the ſuppreſſion of a wonted evacuation, Anger, Baths, Hunger, eſpecially in thoſe which are ful of bitter Choler, often turning of the Body round, long looking upon Wheels and

things that run round, and of Waters that run swift, looking down from a high place, a Fall, a stroak upon the Head, a Fracture, or depression of the Skul, compressing and lying upon the Brain.

DIAGNOST. We shal lay down no Diagnosis, or general signs to know this Disease by, because it is of it self manifest. Yet in particular we shal declare those signs which shew the part affected that containeth the mine or matter of the Disease; as also those which shew the humor offending.

Pain of the Head shews that a Vertigo cometh from a Disease of the Brain, which is a true or proper Vertigo. Also heavines, and the loss of some sence; as Dimnes of Sight, noise in the Ears, thickness of Hearing, decay of Smelling and Tasting; the beating of the Arteries of the Head when other parts are free.

The signs that shew what the matter is that offendeth, are these: That abundance of flegm offendeth, is signified by a dulnes of the internal and external Sences, heavines of Head, slowness of motion, drouzines, much spitting, want of Appetite, want of Thirst, white Urine, and crude, with the other signs of abundance of flegm.

But watchings, wrath, nimbleness in actions, thirst, bitterness of mouth, quickness of pulse, a thin and yellow Urine, and the like, shew that a Chollerick matter offendeth.

The signs of a Melancholy matter are, Fear, sorrow, troublesom thoughts, much watching, fearful dreams, sowr belchings, and the like.

The signs of blood abounding, are, Stretching of the Veins with fulnes, redness of face, and heat, beating of the Temples, heavines and distention in the head, long sleep, dreams of red things, weariness, reaching, thick and red Urine, sometimes thin and transparant by the ascention of blood into the head.

A Vertigo by Consent is known by the want of those Symptomes, which come from the Head, when no disorder is found in the Brain, but rather some part beneath is sensibly hurt.

These things shew that a Vertigo comes from the stomach, want of appetite, loathing, sowr belchings, pain of the stomach, or swelling with wind.

That a Vertigo comes from the Liver, Spleen, or Matrix by Consent, the same signs declare which were laid down in an Epilepsie by Consent coming from the same parts in the Chapter aforegoing.

PROGNOSTICK. The Prognostick or foreknowledg of this Disease, is thus:

A new Vertigo that comes but seldom, and which comes only from external Causes, are more light and easier cured: On the contrary, that which is old, and comes often, turneth for the most part into an Epilepsie, or Apoplexy.

A Vertigo in an old man is most dangerous, because his Brain is colder and weaker, and flegm doth more abound.

A Vertigo in which not only external things, but also the Head and whol Body seem to be turned about, and which happens with hurt to the sight, is more dangerous, for it signifies greater force in the cause of it; and if the sick man fals to the ground, it foretels an Epilepsie, or Apoplexy.

A Vertigo coming of hot humors, is sooner dissolved than that which comes of cold, because hot Humors are sooner dispersed.

CURE. The Cure of the Vertigo is much like that of the Epilepsie, because both Diseases come almost of the same Causes: whence it comes that a Vertigo often turns into an Epilepsie. But because a Vertigo is a lighter Disease, it doth not need so many Medicines as an Epilepsie: but they wil serve, which we wil here lay down; and also we shal demonstrate in short what is that which this Disease most properly requireth for its Cure.

In the first place, Therefore if blood abound in the whol body, or in the head, you must open a Vein, and let the blood out by degrees, giving before a Clyster that is somwhat sharp.

After that, give the ordinary Purge which is prescribed in the Cure of the cold Distemper of the Brain.

Afterwards we must come to the particular Evacuations of the Brain, by Errhines, Sternutatories, and Gargarisms, or Apophlegmatisms, mentioned in the first Chapter.

Cupping-glasses dry, and with Scarrification; Frictions of the extream parts, and opening of the Hemorrhoids are to be used for to cause revulsion.

Apply Vesicatories and Cauteries for derivation, and at last use those things which strengthen the Brain, and disperse Vapors and Humors as wel externally as internally, as Opiates, Pouders, and Bags that are described in the first Chapter.

And you must not omit the digestive Pouder, because the weakness of the Stomach often causeth this Disease.

And lastly, You must use those Medicines which are esteemed by special quality to cure the Vertigo; such as are those which were prescribed for the Cure of the Epilepsie; namely, Antepileptick Waters, a Balsom to anoint the Nostrils, Temples, and Crown of the Head, Oyl of Amber, Pouder of Cinnaber, and many other.

Moreover, *Quercetanus* in the twentieth Chapter of his Dispensatory, commends a Medicine made

made of Peacocks dung, whose Preparation and manner of use, may be seen in the Author.

If the Disease do obstinately resist the propounded Remedies, you must fall to a Diet of the Decoction of Guajacum.

A Cautery in the fore part of the Head, is much commended by *Zacutus Lusitanus* in his first Book of Admirable Practice, Obs. 38. in these words: *A certain man was so troubled with a dark Vertigo, that his Brain did almost continually seem to run round: and when he had tried many Medicines, and there was fear of an Apoplexy to follow; with no other means (besides generral and particular Evacuations, and Fontanels or Issues in divers parts, and a Seton in the nape of the Neck) could be cured, but with a Cautery in the fore part of the head; by which only (beyond the expectation of Physitians) I have cured many of the Falling-sickness, letting them run a long time.*

CHAP. X.

Of Tremor, *or Trembling.*

TRemor is called τρόμος in Greek; it is a voluntary Motion depraved, by which the Member is somtimes elevated, somtimes depressed, through the mutual contention between the faculty, and the part affected.

It is called a depraved motion from *Galen*, 2. *de sympt. caus.* chap. 1. and he saies the same in his Book of the Difference of Symptomes, chap. 3. but he seems to contradict himself, when in his Book of Trembling, chap. 4. he reckons Trembling among the Motions which are diminished. But that contradiction may be reconciled, by saying, that Motion may be considered two waies, Either in respect of it self, or in respect of the faculty: If it be considered in respect of it self, it is depraved, because it is not in that manner it ought to be; if it be considered in respect of the faculty, it is a diminished motion, because it comes from a faculty so weak that it cannot produce motion strong enough. But one may instance, That the action is alwaies diminished when it comes from a weak faculty, but never depraved. I answer, That it is true if all the actions depend upon the faculty; but Trembling comes partly from the Faculty, partly from the heavines of the part; therefore it is a depraved Motion.

The moving faculty desireth to lift up the Member, and to keep it in that Position; but the weight of the Member pressech it downwards, whence comes a trembling Motion.

CAUSES. The Mediate Cause of Trembling, is weakness of the Motive faculty, or rather of its neerest Instrument, that is, the Animal Spirit, which is not able to exercise a voluntary Motion perfectly.

The Spirits are made weak, either by a fault in themselves, or by a defect in the Nerves, which are the Conduit Pipes by which they are carried, do act.

The fault is in the Spirits, either when they are but few at the first; or when they are afterwards dissipated.

They are few at the first, either by reason of the cold distemper of the Brain, as in old men, or through the want of vital Spirits, which are the matter of which the animal are made.

The Spirits are dissipated from many external Causes, as immoderate Evacuations, much use of Venery and unseasonable, great pain, and constant fasting, sorrow, and long violent Diseases.

The Spirits are hurt by defect in the Nerves, and are weakened either when the Nerves are too cold, or are infected with a malignant quality, or obstructed or compressed.

They grow too cold, either from a cold Air, from use of cold meats, or much drinking of Water, swimming often in cold water, and the like.

They are infected by the use of Opium, Henbane, Poppy, and the vapor of Quick-silver, as it is seen in Gold-smiths, and them which have the French Pox, and have been cured with the fume of Cinnabar. So in malignant Feavers tremblings come also (which are rather to be accounted Convulsive Motions) and also they come from the provocation or irritation of the Nervous parts.

They are stopped not wholly, as in a Palsey, but much less, but by the same Cause, namely, a watery humor gently sprinkled upon the Nerves, which is produced of gluttony, drunkenness, and other Causes.

Lastly, Trembling may come from compression of the Nerves, when excrementitious humors abounding in the whol Body do compress the Nerves, and hinder the free passage of the Animal Spirits.

Hercules Saxonia, besides the causes mentioned borrowed from *Galen*, acknowledgeth another *Tremor* coming of wind; and *Cardanus* another from pain in nervous parts: But they are deceived, because the Motions produced from those Causes, are to be referred to Palpitation, or Convulsive Motion.

There

There is no need of signs in this disease, because trembling appears of it self: But the Causes that produce it, are to be known by their proper signs; as also we must search for those external Causes which went before.

PROGNOSTICK. As for the Prognostick. Trembling of it self is not dangerous, but if it be in old People it continueth with them til they die. But it may be deadly by accident, in as much as it usually goes before a Palsey, or an Apoplexy.

CURE You must Cure Trembling as you do cure the Palsey, and therefore we shall not make vain repetitions of Medicines.

CHAP. XI.

Of a Phrenitis, *or Phrenzie.*

A Phrenzy is an Inflamation of the Brain and its Membranes with a continual raving, and a sharp constant Feaver.

By the word *Inflamation*, we understand a true Tumor, which is commonly called a contracted Inflamation, coming of Blood out of the Vessels falling upon the substance of the part; for the Blood being hot and Cholerick, and in the Membranes or substance of the Brain, causeth a true *Erysipelas*, or an *Erysipelas Phlegmonodes*, or *Phlegmon Erysipelatodes*.

By *Delirium*, or Doting, we understand the erring of Reason, for we suppose that fault cannot be in the Imagination alone, without a fault in the Reason, in a Phrenzy; whatsoever others think, we are led by the Authority of *Galen*, who in his Book of the Difference of Symptomes, chap. 3. gives an Example of on *Theophilus* a Physician, who thought Fidlers sate continually in a corner of his house playing, and beleeved that he saw them sometimes standinng, sometimes sitting, and cried continually that they should be cast out of doors. And *Galen* saith, that in him the Imagination was hurt without the Reason. First therefore we may say that *Theophilus* had not a Phrenzy; for *Galen* doth not not say that he had, but speaking of a Delirium (which *Theophilus* had) therefore it was rather Melancholly, because they sometimes err in one object, and discourse wel concerning other: so saith *Galen* of *Theophilus*, that he had wisdom in other things, both to discourse, and to know his friends. But we say further of *Theophilus*, that not only his Imagination but also his Reason was hurt, because he really thought the Fidlers were there, and desired they should be put forth: For when the Imagination alone is hurt, the Reason being not hurt, acknowledgeth the error of Imagination, as in a Vertigo, in which the Patient thinks al things run round, but Reason knoweth that it is not so indeed, but that Imagination doth err.

Nor is the Opinion of *Eustachius Rudius* to be received in this case, who saith, That it never comes to pass that the Imagination should be hurt, the Reason being sound, because Reason worketh upon Phantasms received from the Imagination, and therefore if fooliish Phantasms are offered to the Reason, he thinks it necessary that the Understanding beholding those fooliish fansies, should also be fooliish: And hence *Eustachius* gathers, that the Imagination is not depraved, but there is a meer and simple deceit of the sight. We say that the understanding doth run from one thing to another, and is busied about those Species which are retained in the Memory; and though the Fansie presents absurdities to the Mind, yet the Species before received, are stil retained in the Memory, and are presented to the Reason, it can know and correct that mistake of the Fansie; namely, if it judg that those absurd fancies which are brought to it by a depraved Imagination do neither agree with time, place, or other circumstances which stil remain in the Memory, and are known to be true. So in a Vertigo, Reason being in order judgeth that it is impossible that Roofs, Walls, and Pavements, should turn round, and therefore they are falsly represented to the Imagination. So the Philosopher that was bit with a mad dog, and his Imagination began to decay, going into a Bath, perceived the false Image of a dog therein; but Reason being sound reproved the error of his Imagination, and made him speak thus; What hath a Dog to do in a Bath? and presently he cast himself into the Bath, by which means he was delivered from the danger of a Disease called *Hydrophobia*, or fear of Water.

DIFFERENCES There are two kinds of Phrenzie; namely, a true Phrenzy, which is laid down in the Definition above mentioned: Another which called *Paraphrenitis*, or Bastard Phrenzy.

A true Phrenzy is sometimes in the Disposition, which is most usual, sometimes in the Habit, which is called Hectical Phrenzy, in which, the Cholerick Humors are strongly fixed in the Brain, and possess many parts thereof, sticking thereto like a tincture or dye.

A *Paraphrenitis*, or a bastard Phrenzy is, when a hot distemper is communicated to the Brain, either from the whol Body (as in burning Feavers) or from some part inflamed, as the Stomach, Liver,

Liver, Lungs, and eſpecially the *Diaphragma* or Midriff, which by inflammation doth produce a Diſeaſe very like a Phrenzy; namely, a continual Dotage called *Delirium*; which cometh to paſs by the great conſent which is between the Brain and the *Diaphragma* through the Nerves that come thither, and by the perpetual motion of the *Diaphragma* or Midriff, by reaſon whereof continual vapors are ſent to the Brain.

CAUSES. The Cauſe of a true Phrenzy is Chollerick blood, to which there is joyned alſo Excrementitious Choller, and this produceth a greater or leſs Phrenzy according to its d vers degrees; namely in heat and aduſtion. So a pale Choller produceth the mildeſt Phrenzy, and an aduſt or burnt Choller ſtirs up a beſtial Phrenzy.

But when the Brain is inflamed, and the Membranes thereof; the Chollerick blood is out of its Veſſels, and ſhed abroad into the ſubſtance of thoſe parts: which is done two waies, either when the Brain is principally affected; or when it is affected by Sympathy.

The Brain is primarily affected when it doth immediately grow hot from an external Cauſe, as from the Sun-beams, drinking of Wine, Wrath, and the like; ſo that the blood which is contained in the Veins of the Brain is moved and carried out of its Veſſels: and this may come from a wound, or ſtroak, or contuſion of the head: And a Phrenzy ſo coming may be called a primary or principal Phrenzy.

But a ſecondary Phrenzy is that which follows burning and malignant Feavers, when a part of that humor which cauſeth the Diſeaſe, is carried to the head.

It followeth many times in theſe Feavers, That Nature being diſturbed by the malignity of the Cauſe which maketh the Diſeaſe, ſends ſome portion thereof to ſome fleſh between the skin and the bone; whence we ſee Pluriſies, ſhortneſs of Breathings, Squinſeys, Hepatitides, or Inflammations from the *Vena porta*, and other parts, to follow theſe Feavers: So if theſe humors are ſent to the Brain they make a true Phrenzy, and then the Feaver goes before the *Delirium*, or doting: But in primary Phrenzies a *Delirium* appears with the Feaver from the beginning.

SIGNS. The Signs which declare a Phrenzy to come are theſe: Watchings, troubleſom ſleep, much talk, and urine that is firſt thick, and after thin and perſpicuous, heat of the head: for theſe declare that hot matter is carried to the head: the eyes are altered becauſe (the brain being hurt) they want the animal ſpirit. There is a pain about the hinder part of the head, becauſe the jugular veins are carried to that part, and ſend forth the Chollerick blood.

Theſe are the ſigns of a Phrenzy preſent: a continual doting, becauſe the brain is alwaies affected; troubleſom watchings coming from the hot diſtemper of the brain; ſeldom and great violent breathing, becauſe men in Phrenzies forget to breath: for when by forgetfulneſs, or great trouble of the mind by many fancies which are preſented to a doting imagination, and withdraw the animal ſpirits, Reſpiration or breathing is very ſeldom, it is made up with the greatneſs of the blaſt.

Moreover, In a Phrenzy there is no thirſt, or very little; albeit there are ſtrong cauſes of thirſt preſent, becauſe the mind is ſick, and the animal ſpirits (by reaſon the brain is hurt) do not ſend their beams to the mouth of the ſtomach whereunto thirſt belongeth. The Pulſe is weak becauſe the heart ſuffers with the brain; hard, becauſe the *Membrana* is inflamed; quick and often, by reaſon of the great urging; and ſomthing moiſt, becauſe the brain is affected. Moreover, there is a continual Feaver becauſe the inflammation of the brain muſt of neceſſity cauſe a Feaver. The tongue is rough, black, and yellow, by reaſon of the Chollerick vapors which dry up its moiſture.

An Hectical, or Habitual Phrenzy is known from *Hippocrat.* 1. Prorrhet. text. 33. by ſmal doting, and little perceived; when the ſick do not ſpeak, but lie ſtil and ſeem to ſleep.

But a Phrenzy or Phrenitis is diſtinguiſhed from a Paraphranitis in this; The Diſeaſe which produceth that, is ſooner known than a *Delirium* or Doting; and by the encreaſe or diminution of that the *Delirium* is encreaſed or diminiſhed; and ſomtimes it intermits and is not conſtant. But a *Paraphrenitis* ſpringing from the Inflamation of the Midriff, in which there is a conſtant doting, is diſtinguiſhed by other ſigns. Namely, becauſe in a true Phrenzy there is great and ſeldom breathing; but in the other, little and often. Little, becauſe the *Diaphragma*, or Midriff being inflamed, cannot eaſily be extended and dilated. Often, for neceſſity, that the ſmalneſs might be made good by the frequency. Moreover, in a true Phrenzy the voyce is high, and the Patient cries out loud; in the other the voyce is low, becauſe the inſtrument of breathing is hindered. And laſtly, In the Inflammation of the Midriff, the *Hypocondria* are drawn up (according to *Hippocrates* in *Coacis*) and the reaſon is, becauſe the Midriff is recovered beneath with a *Membrana* coming from the *Peritoneum*; and therefore when it is inflamed, it contracts the *Peritoneum*, and with it the *Hypochondria*.

Laſtly, The Signs of the Cauſes may be known from the predominancy of the Humor in the whol Body, and from the manner of the *Delirium*: For a pale Choller makes a more gentle Phrenzy; a yellow Choller make a more violent; an aduſt Choller makes the moſt violent: But Chollerick blood cauſeth the moſt mild of al.

The

PROGNOSTICK. The Prognostick of this Disease is for the most part deadly; for few escape in regard a noble part of the body is affected with a great Disease.

The greatest hope of recovery is when there is Dorage with laughter, and a decrease of Symptoms, continuance of strength; as also when after the height of the Disease there happenneth some beneficial evacuation, as sweat, blood, or loosness.

But these shew the Disease to be deadly. The Tongue quavering, and Hand trembling, gnashing of Teeth, Convulsion, a great Chilness or Cold in the beginning of the Disease; as also when the patient picketh the Wooll or Straws about his bed. You may farther collect Death to be at hand by a drop of black blood flowing from the Nostrils, by white stools, white and thin urine: For al these signifie a great oppression of the Brain, or a flowing of Choller from the whole body to the part affected.

CURE. For the Cure of this Disease, the blood that flows to the Head must be let forth, and revelled, derived, repelled, and intercepted; and that which was there before must be evacuated and discussed. The distemper of that part must be corrected; the strength of it, and of the whole body is to be preserved.

All these things may be done with the following Medicines.

In the beginning of the Disease, at any time of the day you must let blood out of the Head vein, because the Disease is very violent, giving a Clyster before: or if blood do much abound, out of the Liver vein: or first, out of the middle vein; and a little after out of the Head vein.

If the Disease come from stoppage of the Terms or Hemorrhoids open the vein called *Saphena* in the foot. In the next place you must open the *Chephalick* or Head vein, that you may draw forth what is received into the brain, or what is nigh unto it.

For the most part once bleeding wil not be sufficient in this Disease, but twice or thrice, or oftner in the beginning or encrease of the Disease; you may adventure upon it, according to the condition or plenty of the Humor; the age, temper, and strength of the patient.

If a Phrenzy taketh one that hath a constant Feaver, (as it is often in the encrease of Feavers, or in the state of them, when nature is out of order and disturbed by the malignity of the matter which causeth the Disease, sendeth Chollerick humors to the head) you must again let blood, though you have done it before in respect of the Feaver; but you must do it it sparingly, because the strength is abated by the Feaver and former bleeding. Therefore at that time open the Head vein, or if strength wil not bear that, open the *Saphena* in one foot, or both; which is approved in such Diseases: neither is it less beneficial to open the Hemorrhoid veins by Leeches.

But in all Bleedings which are made in time of a *Delirium*, you must observe this that the Orifice be not large, for then it wil quickly heal, and you must bind it up carefully lest the Patient being untuly cause it to bleed again; as also 'tis very good for the sudden Cure of it, to lay a Plaister of Aloes, white of an Egg, and the hair of a Hare.

After Bleeding provoke sleep. For if after bleeding there comes watchfulness, the Humors wil be again inflamed, and the patient grow worse.

Sleep is caused by repelling Medicines laid to the forehead which are cooling and narcotick or causing sleep, which we shal mention hereafter.

When you cannot conveniently let blood, apply Cupping Glasses with deep Scarifications; first, to the lower; then, to the upper parts: and also to the Thighs, and other parts, without Scarification.

Use Frictions in the same parts; and use Ligatures to the Legs for revulsion.

Apply Vesicatories to the Shoulders and Arms.

Give every day a Clyster made of cold and moist things: For by these the Acrimony of the Humors is qualified, and they are put downwards.

And they are thus made,

Take *of Marsh-mallow Roots one ounce; the Leaves of Mallows, Violets, Lettice, Pellitory, Beets, of each one handful; the flowers of Water-lillies, and tops of Dill, of each one pugil; Prunes six: boyl them in Barley water; to one pint of the straining add of Cassia newly drawn, and Diaprunes simple, of each six drams; red Sugar one ounce: make a Clyster.*

Use no Oyls in these kind of Clysters, because they wil then inflame.

You must not purge in a primary Phrenzy, such a one as comes not from another Disease, but it is good sometimes to Purge when the Phrenzy comes upon a continual Feaver. For if there be an evil digestion or ill juyce in the Body, and the Phrenzy begin: then the matter is wandering, and is taken for that which is called *Turgent*, or abounding: And therefore by the Counsel of *Hippocrates*, Aphor. 22. Sect. 1. is to be presently evacuated.

But the Purge must be made of cold things, with gentle, as Senna, Rhubarb, Cassia, Tamarinds, Catholicon, and Syrup of Roses.

Presently

Preſently after blood-letting you muſt uſe repelling Medicines, which hinder the aſcent of humors, and cool the head, as Vinegar of Roſes made of Oyl of Roſes and Vinegar, in time paſt; but now we uſe diſtilled Waters and Juyces of Herbs with it, and we repel and cool more or leſs, as there is a greater or leſs flux of humors, and inflammation, which we muſt diligently obſerve. Therefore we wil lay down many forms that in particular caſes we may chuſe thoſe which are moſt fit.

Take *of Oyl of Roſes three ounces; Vinegar of Roſes one ounce; Roſe and Plantane Water, of each two ounces*: Lay them on the forehead ſhaven, and with four-folded cloaths. Or,

Take *of Roſe water four ounces; Oyl of Roſes two ounces; Vinegar of Roſes half an ounce; two whites of Eggs; mix them together.* Or,

Take *of Oyl of Violets and Water-lillies, of each half an ounce; Roſe, Lettice, and Houſleek Water, of each two ounces; Vinegar half an ounce.* Or,

Take *of the Juyce of Lettice, Purſlain, Night-ſhade, Penny-graſs, or Venus-navil, of each two ounces; Oyl of Roſes three ounces; Vinegar of Roſes one ounce.* Or,

Take *of Oyl Olive in which Roſes are infuſed, one ounce and an half; new Poplar Oyntment (for the old inflameth) one ounce; Vinegar of Roſes half an ounce; one white of an Egg: Beat them together, and apply them with Flax.*

The Milk of a Woman which hath brought forth a Girl, with the Juyce of Lettice, and Oyl of Roſes, is very excellent.

Concerning theſe cooling Medicines, you muſt obſerve that they be adminiſtred warily, and with judgment, becauſe the brain is of its own nature cold, and a principal Member, therefore it is to be feared leſt the Patient by too much uſe thereof ſhould fal into a contrary Diſeaſe, as a Coma, or the like, eſpecially if he be weak or old; and although they are uſed ſomtimes more, ſomtimes leſs, yet the extent of the time of their uſage ought not to be above three daies.

Moreover, Thoſe Medicines do ſtick to the face and eyes, therefore you muſt lay about them a cloth, or a little wool: in the fore part of the Head you muſt apply them to the middle of the forehead; in the ſides of the head, above the ears; in the hinder part, about the nape of the neck and towards the crown of the head: and theſe are in Winter to be applied hot; in Summer, cold, as *Galen* ſaith, 2. *de comp. med. cap.* 2. But it is beſt in old and weak people never to apply them actually cold.

If the Inflammation cometh to the Skin, as it ſomtimes doth, then we muſt avoid repelling Medicines, eſpecially thoſe that are ſtrong, leſt the matter driven to the brain ſhould augment the Diſeaſe.

You muſt apply cloaths wet in Roſe-water and Vinegar to the neck, to hinder the humors from flying into the head.

Caufticks applied to the Legs do very wel for revulſion or drawing down of the humor to the inferior parts.

While theſe things are doing, you muſt uſe al thoſe things which do cool the whol body, eſpecially the principal parts both internally and externally.

Inwardly you muſt uſe Juleps, Emulſions, and Electuaries.

Take *of the diſtilled Waters of Lettice, Purſlain, Roſes, and wild Poppies, of each three ounces; Syrup of Violets, and Pomegranates, of each one ounce and an half; Sal Prunellæ three drams: Make a Julep for three Doſes to be taken twice or thrice in a day.* Or,

Take *of Lettice, Purſlain, and Plantane, of each two handfuls; Water-lillies, and Violet flowers, of each a pugil: Boyl them in Barley Water to one pint; and being ſtrained diſſolve in it Syrup of Violets three ounces; Sal Prunellæ three drams: Make a Julep for three doſes or draughts.*

It is very good to put to your Juleps (beſides the Sal Prunellæ) the Spirit of Sulphur, or Vitriol, for thoſe do much allay the heat of Choller.

Take *of the four great cold Seeds ſix drams; white Poppy ſeeds two drams; Barley Water half a pint; Lettice and Water-lilly Water, of each two ounces; Roſe-water one ounce: Make an Emulſion according to art, to two Doſes, putting thereto Syrup of Violets two ounces.*

Take *of Conſerve of Violets and Roſes, of each one aunce; Conſerve of Water-lillies and candied Lettice ſtalks, of each half an ounce; the pouder of Diamargariton frigid. half a dram: With the Syrup of Violets make an Electuary.*

You may alſo make an Electuary of white Poppy Seed, beaten in a ſtone Mortar, and mixt with Sugar; this may be called *Diacodium album*: this temperates ſharp and hot humors, and brings reſt; it is made of one ounce of Poppy ſeeds beaten with ſo much Roſe water; after put two ounces of Sugar to it: Or make it of equal parts of each.

Outwardly you muſt apply cold Epithems to the Heart and Liver.

Take *of Roſe water three ounces; Borrage, Bugloſs, and Sorrel Water, of each two ounces; white Wine Vinegar half an ounce; the pouder of three Sanders one dram and an half; of burnt*

Ivory half a dram; Wood of Aloes one ſcruple; Saffron eight grains; Camphire ſix grains: Make an Epitheme for the Heart.

Take *of Lettice and Roſe-Water, of each three ounces; Endive and Purſlain Water, of each two ounces; Vinegar of Roſes one ounce; white and red Sanders, and burnt Ivory, of each one ſcruple; Camphire and Spicknard, of each ſix grains; the pouder of Diarrhodon one dram: Make an Epitheme for the Liver.*

Let the Liver and the Loyns be anointed with this Oyntment:

Take *of the Unguent of Roſes one ounce and an half; the cerate of Sanders one ounce: the Juyce of Lettice and Oyl of Roſes of each half an ounce: Make a Liniment.*

Let the Breaſt be anointed with ſupling Oyls, as Oyl of Violets, and the like.

Apply cloaths wet in Water and Vinegar to the Stones or Gods; or (which is better) let them be with Roſe-water and Vinegar.

It is good to waſh the Feet with an actually hot Decoction made of cold things; for it wil ſoften thoſe parts by its hot moiſture, and make the humors deſcend, and its potential coldneſs wil be communicated to al the body, and to the brain eſpecially by the Nerves, whereby ſleep wil be provoked. It is made thus:

Take *of Violets, Mallows, Willow Leaves, Vine Leaves, Water-lillies, of each two handfuls; the flowers of Roſes, and Water-lillies, of each one handful; Poppy heads ten: Make a Decoction for the uſe aforeſaid.*

Fair Water may ſuffice to waſh the Feet, and if the Feet of the ſick man be put therein when it is a little warmed, for three or four hours, it frees him from his Delirium, and makes him ſleep.

The ſame effect is wrought by Houſleek beaten into a Cataplaſm, and laid to the ſoals of the feet: and alſo by Pompions or Guords beaten and ſo applied.

Sweet Scents often applied to the Noſe, cool the brain: they are prepared after this manner following:

Take *of Violet flowers, and Water-lillies, of each one pugil; of Roſes two pugils: yellow Sanders one ſcruple: Tie them in a clout, and dip it into Roſe-water, and let the Patient ſmel to it often.* Or,

Take *of yellow Sanders, Roſes, and Water-lillies, of each one dram; Camphire half a ſcruple: put them with Roſe-water into a narrow mouth'd Veſſel: Let them boyl over the fire, and after let the Patient receive the vapor at his Noſe.*

But becauſe watchings do chiefly trouble in this Diſeaſe, you muſt uſe al your skil from the beginning of the Diſeaſe to provoke ſleep. For which the repelling Medicines before mentioned are very good, eſpecially if you anoint the head with Oyl of Violets cold, before you apply Roſe Vinegar, which is good againſt watchings and Convulſions which come in this diſeaſe. But the Medicines following, wil do it more powerfully.

Take *of the heads of white Poppies with their ſeeds, in number ſix; the flowers of Water-lillies two pugils: beat them together, and with Roſe and Lettice Water make them like a Pultiſs, which apply to the forehead between two cloaths.*

Note that in Medicines to provoke ſleep, you muſt uſe but little Vinegar, becauſe it cauſeth watching.

Take *of Lettice flowers one handful and an half; Roſes half a handful; white Poppy ſeeds half an ounce: boyl them in water till they grow ſoft; ſtamp them in Barley Meal, and Womans Milk, of each half an ounce, and a little Oyl of Violets: Make a Frontal thereof.*

Take *of Oyl of Violets, Water-lillies, and new Oyntment of Poplar, of each three drams: Opium and Oyl of Nutmegs, of each three grains: Mix them into a Liniment to anoint the Forehead and Temples.*

Great Houſleek bruiſed with Womans Milk, and laid to the Forehead, appeaſeth a Phrenzy, and provokes ſleep. But as ſoon as the Patient begins to ſleep, you muſt take it away, leſt he fal into a Coma, or ſleeping Diſeaſe.

Guords or Pompions do the ſame thing with leſs danger.

Penotus doth extol this Epitheme:

Take *of Muſk twelve grains; Camphire twenty grains; red Roſe water in which Sanders hath been infuſed twenty ounces; mix them.* Shave the head, and wet double cloaths therein, and apply them warm to al the Sutures of the head. When they are dry wet them again, and continue the application twenty four hours, and ſo doing you ſhal provoke ſleep, ſtrengthen the brain, and wonderfully recover the Patient, except the very ſubſtance of the brain be corrupted.

Inwardly you may give one ounce of Syrup of Poppies ſometimes in his Juleps and Emulſions.

Or you may give four or five grains of Laudanum, which alſo given in a Clyſter, doth provoke ſufficiently to ſleep, and with more ſafety.

The Phyſitian muſt be wary in the uſe of Narcoticks, or Medicines that provoke ſleep; for they muſt

muſt not be given if the Patient be very weak, leſt the Spirits and Natural heat be thereby extinguiſhed.

Having ſufficiently uſed Evacuations, Revulſions, Derivations, and Interceptions: we muſt come to the bringing forth of the matter. And firſt we muſt open the forehead vein if it appear, and may be taken, not tying a Ligature about the Neck as uſually they do, for ſo the blood wil be forced upwards.

But you may with moſt profit open the veins in the noſtrils, and if the Diſeaſe be any waies curable, it wil be cured thus: You muſt bleed plentifully, and betimes, in the beginning of the Diſeaſe, after you have made general Evacuations. And they are opened with Briſtles put up into the Noſe, and pricking often therewith.

Or you may draw blood from behind the Ears, from the Noſtrils, Forehead, Hemorrhoids, with Horſ-leeches.

Apply to the Head, things that reſolve, with things that repel, in that proportion, that firſt you uſe a little of the reſolvers, and as the diſeaſe declineth, encreaſe the quantity, ſo that at length you uſe only reſolvers to diſcuſs the reliques of the Diſeaſe. For this end we uſe Oyl of Chamomel, and of Dill mixed with Oyl of Roſes.

But among Reſolving Medicines, the chiefeſt are Creatures newly killed and applied to the head, or pieces of them; as yong Pidgeons, Chickens, Puppies cut along the Back, and Sheeps Lights; for they fortifie the part with their Natural heat, diſcuſs the humor, and qualifie the ſharpneſs thereof.

Which things, if you have tried one or two daies, and have found no benefit, *Mercatus* teacheth to apply a Cupping glaſs to the crown of the head, that the humors may breath through the Sutures into the Skin: and if it appear red, and be ſwelled under the Cupping glaſs to ſcarifie. This Counſel he ſaith (if followed) wil do good when al things beſides fail; eſpecially if you bath preſently after with ſweet Water in which you have boyled ſome diſcuſſing Medicines: But he adviſeth that this be not uſed in Phrenzies that come from other Feavers, but only in that which beginneth of its ſelf.

This Remedy is confirmed by *Zacutus Lucitanus*, who ſaies that he cured a moſt deſperate Phrenzy by applying a Cupping glaſs to the fore part of the Head with Scarrification.

Some are ſo bold as to apply Veſicatories, or Medicines to raiſe Bliſters to the fore part of the Head, which they ſay hath ſomtimes had ſucceſs: But this requires extraordinary premeditation before it be uſed.

For his Drink, let the Patient uſe Barley Water, or Water made of Sorrel Roots, with Syrup, Pomegranates, Barbeeries, or Lemmons; or let him drink this following Infuſion.

Take *of Spring Water two pints; the Leaves of Sorrel, and wild Poppies, of each half a handful; the Flowers of Borrage. Water-lillies, and Violets, of each half a pugil; the ſpirit of Vitriol one dram: red Sanders raſped two ſcruples: Let them be infuſed for ſome hours cold; then ſtrain them with a Cap paper, and add as much Sugar as is ſufficient to make it pleaſant.*

There is in this Diſeaſe for the moſt part a ſtoppage of Urine, becauſe the Patient neglecteth to make it; from whence thoſe parts that contain it are diſtended, and bring ſo great an Inflammation, that it alone is able to bring death to the Patient. Therefore you muſt often cal upon the Patient to make water, and you muſt foment the place where the bladder lieth with warm Water, and drive the Urine forth by the compreſſion of the hand. But if the Symptomes do not yield to theſe light Medicines, you muſt proceed to ſtronger.

Take *of the Leaves of Pellitory of the wall two handfuls: Parſley with its roots, one handful: Boyl them, and after they are ſtrained add three ounces of the Oyl of Scorpions, and foment the hairy place of the Privities therewith.*

Let the remainder of this Decoction after the ſtraining, be fried in a pan with the Oyl of Scorpions, and applied to the ſame part after the Fomentation.

If you deſire a ſtronger Decoction, add the Seeds of Smallage, Parſley, Gromwel, Seſelis, or large and broad Cummin, of each two drams.

You may alſo profitably apply this following Oyntment after the Fomentation:

Take *of the Fat of a Rabbit, and of Oyl of Scorpions, of each two ounces: Smallage Seeds, Parſley ſeeds, Aſarabacca, and Cummin ſeeds finely pondered, of each half a dram: Make an Oyntment.*

Chap. XII. *Of the Impostbume, and* Sphacelus, *or Mortification of the Brain.*

THe Impostbume and Mortification of the Brain is described by few Authors, although it was observed by *Hippocrates* in his 3. Book of Diseases, and happeneth sometimes in Practice, and deluding those Physitians who are not wel grounded, making them conceive it to be another Disease.

Now a Sphacelus or Mortification of the Brain, is a suppuration, or corruption, or matter of the substance of the brain, which is called a Gangrene, Syderation, or blasting of the brain.

CAUSES. The immediate cause whereof, is an inflammation of the substance of the brain, which is distinguished from a Phrenzy in this: In a Phrenzy the Membranes are chiefly inflamed, and they do communicate an Inflamation to the external part adjoyning; but in this Disease, the inward parts of the brain are inflamed, and the whol substance thereof is putrified; for so great an inflamation in a most tender part and moist, wil quickly produce a Sphacelus, or Mortification.

The Cause of this Inflamation is blood over-heated, or over chollerick, running into the body and internal parts of the brain.

The Primary Causes are, all such things as produce hot and much blood in the whol body which is sent to the brain; as violent Exercise, the heat of the Sun, heat of the Head by Fire, Wrath, and the like: But great Wounds do more usually produce this Disease, as also Contusions. But a Sphacelus or Impostbume coming from a Wound or Contusion, is different from the former in this: An Impostbume made by a Fal or Contusion, doth not possess so many parts of the brain, but for the most part adhæreth to one. Hence the Symptomes are higher, especially in the beginning, and the Disease continueth longer.

SIGNS. The Signs of an Impostbume or Sphacelus, which cometh without a Wound or Contusion, are these:

In the beginning there is a great Head-ach, which is communicated by the hinder part of the head to the neck and al the back; after which comes a general decay of al the Sences both internal and external, as in an Apoplexy, from which it is distinguished by the Signs hereafter mentioned.

The Patient is tossed to and fro, and cannot remain in the same place; he layeth hold with his hands upon his head, and desires to tear and scratch his face, plucking his hair: but as the Disease encreaseth, his body groweth faint, and cannot use such violence.

A most sharp and strong Feaver alwaies accompanieth this Disease, which comes from the great Inflamation of the brain.

Lastly, In this Disease, the Patient never takes meat or drink, neither can you take any course to give them any thing, and therefore their strength soon faileth.

An Impostbume by a Wound or Contusion, is known by these signs following:

After the Wound or Contusion is received, there is a kind of numbness and sadness in the body, the Animal Spirits beginning to be weakened by the matter which is got out of its Vessel. When the disease encreaseth, there ariseth a kind of Feaver, when the matter begins to putrefie, thence comes head-ach and drouzines: after, when putrefaction is encreased, al the Symptoms grow stronger, the Feaver sharper; the Patient rising from sleep suddenly roareth out, and then presently lieth down again; he often brings his hand to his head: Hence it is, that many before they die do send forth filthy green matter out of their mouth and nose.

PROGNOSTICK. As to the Prognostick part thus:

This Disease is most dangerous, and commonly deadly, even in three daies space, as *Hippocrates* sheweth in his 51. Aphorism, Sect. 7. saying, *That they who have a mortified and putrified brain, die in three daies; but if they live longer, they recover,* *Galen* in his Comments teacheth that we are not to understand here by a Sphacelus, a compleat corruption of the brain because that is uncurable, but such as is at hand by reason of the great Inflamation.

In those which recover (who are very few) there is no remembrance of things past: they can neither remember their Disease, nor any thing concerning it.

CURE. We must make great haste for the Cure of this Disease, for if we do not apply Remedies in the beginning, there is no time for Cure.

Therefore in the first beginning of this Disease we must let blood in great plenty, and very often, twice, or thrice, or four times in the same day, as strength wil permit: for al the hope of the Cure lieth in this only Remedy; for when a great quantity of blood possesseth the substance of the Brain, which is large, soft, and moist, we cannot make so great a revulsion from thence, except we

draw

draw almoſt al the blood in the veins: and here that common ſaying of *Celſus* is to be obſerved; Many things are done wel in time of ſudden danger, which at other times may be omitted.

You muſt alſo give ſharp Clyſters every day, that the humors which tend upwards may be brought down.

At the ſame time apply thoſe Medicines of Roſe Vinegar preſcribed in the Chapter of Phrenzy.

For the greater revulſion and derivation, apply Cupping-glaſſes to the Shoulders and Back, with deep ſcarrification; uſe Fricſtions and Ligatures to the extream parts: firſt open the Ankle Veins, then the Forehead, and the Arteries in the Temples; apply Hort-leeches behind the Ears, and to the Hemorrhoids; Veſicatories to the Neck and Arms, and other Medicines which we preſcribed in the cure of the Phrenzy.

At laſt, if the Diſeaſe decline, you muſt apply to the head things that gently reſolve; among which the beſt is, the hot Lungs of a Sheep newly ſlain.

CHAP. *XIII.*

Of Mania, *or Madneſs.*

Mania is *Delirium* or a loſs of wits without a Feaver, with raging and fury.

It is diſtinguiſhed from a Phrenzy, in that there is in a Phrenzy an acute Feaver, coming from the inflamation of the Brain and its Membranes. But a Mania hath no Feaver in reſpect of its Being; but a Feaver may be joyned with a Mania, coming from ſome other cauſe, but not from that which produceth a Mania. And therefore in a Phrenzy a Feaver is ſymptomatical; but in a Mania it is eſſential, and original, coming from ſome other cauſe: And ſo is *Galen* to be underſtood, Book 3. *de loc. affect.* chap. 7. where he ſaith, *The Melancholly Juyce which is made of Choller burnt, begets beaſtial madneſs, ſomtimes without, ſomtimes with a Feaver.*

It is diſtinguiſhed from Melancholy by the Symptomes which declare the diſeaſe; for Mania is with fury and boldneſs, but Melancholy is with fear and ſorrow.

CAUSES. The immediate Cauſes of a Mania according to *Galen,* is a cold and dry diſtemper, coming of black Choller, which is uſed with many difficulties.

For if there were ſuch a diſtemper in the brain that it would diſturb the Mind, it ſhould produce a Feaver, when a leſs heat than wil produce a Delirium, can produce a Feaver, as appears in thoſe that are inflamed by the Sun.

To this doubt, divers Authors anſwer diverſly: the anſwer of the moſt ſolid is, That the heat which produceth a Feaver muſt be ſmoaky, that the vapors ſent to the heart may cauſe it; and this vaporing heat ought to be in a moiſt matter, ſuch as is in putrid Feavers; but in a madneſs the Humors are aduſt and burnt, ſo that no Vapors can ariſe from them. In one word they ſay, That the heat in a Madneſs or Mania, is as heat in a live coal, but heat in a Feaver is as heat in the flame. And this anſwer is urged with a ſtrong inſtance; namely, in a Hectick Feaver, there is more conſumption of moiſture than in a Mania: yet the Feaver continueth to the abſolute conſumption of al moiſture, even Radical alſo, and the death of the Patient.

Platerus being perſwaded by this and other Reaſons, ſuppoſeth that beſides the hot and dry diſtemper, there is a malignant and venemous quality, which is the chief cauſe of a Delirium. A great probability for this Opinion is, That a raging from the Mother, comes from Seed corrupted and poyſoned in that part. Becauſe Hydrophobia or fear of water, which is a kind of Mania coming from the biting of a mad dog, is cauſed in any conſtitution, without the mixture of Melancholly: And the diſeaſe which comes from the bite of a Tarantula, is called a kind of madneſs: And laſtly, certain poyſons do cauſe madneſs, as is reported of the brain of a Weeſil, and Nightſhade: Therefore it is probable that ſome certain poyſon bred in the body may be the chief cauſe of madneſs; ſince malignant Feavers which are very mild, and ſo ſomtimes that the pulſe and Urine is like to thoſe that are in health, uſe to produce Deliriums more than burning Feavers without malignity. And Experience teacheth us that madneſs happens often, not only in Melancholy men, but alſo in al Natures and Ages, eſpecially if it be hæreditary, or come from Parents: and it is often cured by hot Medicines which have ſpecial vertue againſt it. But we muſt confeſs that this diſeaſe is oftener in melancholly people, becauſe that humor is more fit to receive ſuch poyſon. And *Galen* ſeems to acknowledg that malignity to come upon melancholy, in his Comment upon Aphor. 56. Sect. 6. where he ſaith, That the cauſe of a Mania is a melancholy humor, not alwaies, but when it is burnt above meaſure, or when it is putrified, and hath received a malignant ſharpneſs. There remains yet one difficulty, That mad men can endure the coldeſt weather naked without hurt, and to be hot externally, which ſhews an extraordinary heat. But we anſwer, That this is not proper to al mad folks for ſome cannot

not endure cold, but go as warm as they can. And the other are not disturbed with the external air by reason of Custom, because from custom there is no passion; so we see tender women in Winter go with naked Breasts, which are hot to the touch, albeit according to *Hippocrates* cold is a great enemy to the Breast.

The matter producing this Disease, is contained in the veins and arteries, either of the whol body, or those neereſt to the Brain, or in the vessels of the Brain, and in respect of the difference of the place containing, greater or lighter symptomes do arise. Somtimes the matter causing this disease is in the Vessels of the Matrix, as Blood, and Seed corrupted: hence cometh the raging called *Furor Uterinus*.

If the matter offending be in al the Veins, or those neer the Brain, there is a continual madness: but if it be shut up only in one part, the disease hath intermission, and comes by fits.

SIGNS. The Signs by which it is known, somtimes shews the disease to be present, somtimes that it is growing.

For the knowledg of Madness to come, first consider the Natural disposition of the Patient, which is chollerick, or melancholy. So in *Hippocrates*, 2. *epid.* 5. *He who hath a Vein beating in his Arm, is like to the mad, and is subject to wrath; but he that hath it moving by degrees, is slow and stupid.* Here *Hippocrates* calleth Arteries by the name of Veins. For he doth not mean a simple, but a violent Pulsation, unto which he opposeth that which is by degrees: So that the meaning of his saying is this; They who have naturally a high strong Pulse, great and swift, are inclinable to anger and fury; but they who have a slow pulse, are dul and blockish.

Secondly, You must regard the Sex, for Men are more often mad than Women: Which is to be understood of the Original Disease of Madness; for Women are often mad by consent from the Matrix.

Thirdly, The Age is to be considered; for Madness comes oftener to yong men than to boyes and old men.

Fourthly, Mark the time of the year; It comes often in Spring, oftener in Summer, most often at the fal of the Leaf, according to *Hippocrates* and *Galen*, Aphor. 20, 21, and 22. Sect. 3. In the Spring, the humors bred at other times, and kept al Winter quiet, are moved and stirred, and produce proportionable diseases: In the Summer, much choller, not only yellow, but black is encreased in them that are inclined to it, which causeth madness at that time; or else encreasing til Autumn, the disease comes then.

These Signs are more remote, and shew only in general a disposition to this Disease; but these following shew it to be at hand. Constant pain in the head, watching, short and little sleep, troublesom dreams, cares, and thoughtfulness, frights from smal causes, a rash and often fury from none, or the smalleſt occasion, eyes not enduring light, noise in the Ears, an unaccustomed desire of Venery, Nocturanal pollutions often, laughter unaccustomed and without Reason, much talk not formerly used, and somtimes much silence. These shew that a Mania is begun.

But that the Mania is present you may know by the signs mentioned in the Definition; namely, a Delirium without a Feaver, with fury and boldness; divers are the kinds of Dotage or Delirium in divers sick men, and at divers times they come according as the cause is more or less vehement; for some have a rash madness, and seize upon every man they meet, tear their own cloathes, somtimes lay violent hands to destroy themselves. Others are milder and tamer, and hurt no body, but speak distractedly and ridiculously, somtimes they sing, somtimes they laugh, and have divers whimseys, and Symptomes much like those in Melancholly Men and Fools.

And from the variety of those Symptomes you may gather the variety of the cause: For immoderate laughter, Mirth, and singing, signifie that the matter offending is dashed with much blood: but wrath, restlessness, howling, striking pale and yellow color in the Face, shew that choller is in fault: but a furious madness that laies hold on al it meets, and somtimes stayeth them, comes from choller burnt, which is called black chollea; but if this black choller comes not of yellow choller, but Melancholly aduſt, the Patient looks furiously, somtimes is long silent, and then breaks forth into earneſt discourse; they are unruly and untoward, and somtimes cry and lament grievously.

PROGNOSTICK. The Prognostick of this Disease is.

A Mania is a strong Disease, and continueth not only months, but years, even to death, especially if it be Hæreditary. All Diseases of black choller are hard to be cured, and this especially, because the Patients wil not be ruled, and take their Medicienes prescribed.

A Mania which comes with laughter, and those light Symptomes is easier cured than that which comes with sadness and fury.

That the Disease wil shortly be cured, appears by Natural Evacuations, by Sweat, Stool, Bleeding at nose, or Hemorrhoids or varices, or crooked swelled Veins appear: whence *Hippocrates*, Aphor. 21. Sect. 6. if varices or Hemorrhoids come to mad Men, the Disease is cured.

Bloody-flux, Dropsie, Tertian Ague, or Quartan happening to a mad Man, takes away his Disease,

for

for there is a remove of the humors unto the lower parts from the Head, in which they produce a new Diſeaſe.

CURE. For the Cure of this Diſeaſe, the matter offending is to be evacuated, revelled, and repelled, the hot Diſtemper is to be corrected, the Brain and other principal parts are to be ſtrengthened, which may be done by the means following.

Firſt, Let blood out of the Vein of the Arm which appears moſt; but give a Clyſter before: the day after bleed again in the other Arm; and do thus often. For *Platerus* affirms that innumerable mad folks have been cured by Chirurgeons, and others who have ſtudied the Cure, and have let them blood twenty, or twenty ſix times; not only in the Arms, but Feet, Forehead, Noſtrils, Hemorrhoids, if the veins appear there; and alſo in the Hand, or *Salvatella*: This is to be done by degrees, intermitting Clyſters, and purging Medicines here preſcribed, Cupping Glaſſes to the Shoulders and Back with Scarification, are to be applied after the other veins are opened: as alſo Horſleeches to the Temples, and behind the Ears.

And you muſt intermix Preparations and Purges proper for the matter offending when you let blood ſo often; and they muſt be continued long: for which uſe are al thoſe which we have mentioned for preparing and purging of Choller, to which we may ad theſe following, as being more excellent and choice.

Take of *Lapis Lazuli, one dram and an half*; *Diagridium half a dram*; *the beſt Turbith one dram*; *Senna half an ounce*; *Epithymum, and Cream of Tartar, of each two drams*; *Cinnamon, and Citron peels, of each one ſcruple*; *Saffron half a ſcruple*; *make a pouder: the Doſe to be given at once, is one dram, or four ſcruples, with any proper liquor or broth.*

Take of *black Hellebore one ounce*; *infuſe it for three daies ſpace in four ounces of rain water: boyl them with a gentle fire, to three parts: add to the ſtraining of the beſt clarified Honey two ounces: and take one ſpoonful in fat broth.* Or,

Take of *the Extract of black Hellebore half a ſcruple*; *Syrup of Violets one ounce*; *mix them for one Doſe.*

All Medicines made of Hellebore; as the Wine, Syrup, and Oxymel of it are very good againſt this Diſeaſe.

Hence it is reported that *Melampus* the Son of *Amythaon* the Phyſician, Cured the Daughters of *Prætus* King of *Greece* with Hellebor'd Wine, when by Madneſs they ſuppoſed themſelves to be Cows.

Antimony in this Diſeaſe is not only commended by Chymiſts, but alſo by all *Galeniſts*: both in regard it doth diſcharge Melancholly from the whole Body; and alſo becauſe the Patients will be eaſily perſwaded to take it. The Doſe is divers according to the diverſity of the preparation of it.

Baths of hot Water are to be often uſed, and after every Purge.

The Order of Purging Medicines for this Diſeaſe is as followeth: Firſt give altering Apozems that Purgeth for three or four daies together after you have let blood in both Arms. After give twice in week gentler Potions, Pouders, or a Magiſtral Syrup: but give ſtrong Purges, only twice in a a month; letting blood conſtantly before as is before mentioned.

In the time of Intermiſſion, uſe Baths, preparing Juleps, or altering Broths; as alſo ſtrengthning Opiates.

Beſides the vulgar Juleps, this following made of Juyces is very profitable.

Take of *the juyce of Borage, Bugloſs, and Pairmains, of each three ounces*: *Fumitory, and Succory water, of each four ounces*: *white Sugar ſix drams*: *boyl clarifie, and aromatize them with yellow Saunders*: *and take ſix ounces thereof morning and evening.*

You may make Opiates as followeth.

Take of *Conſerve of Roſes, Violets, and Bugloſs, of each one ounce*: *Conſerve of Tamariſk-flowers, Clove-gilli-flowers, Candied Lettice ſtalks, Citron-peels candied, of each half an ounce*: *one Emblick Myrobolan candied, Confection of Alkermes and Hyacinths, of each three drams*: *the Pouder of the Electuary called Diamargariton Frigidum, and Lætificans* Galeni *of each one dram*: *Coral and Pearl prepared, of each half a dram*: *with the ſyrup of ſweet-ſmelling Apples, make an Opiate, of which let him take the quantity of a Cheſnut, drinking after it a little of his Julep, or of ſome other proper liquor.*

Tablets alſo may be made in this manner.

Take of *Confectio Alkermes two drams*: *Species de Gemmis, and Diamargariton Frigidum of each half a dram*: *Sugar diſſolved in the juyce of Apples, four ounces*: *make Tablets of the weight of two drams, and give one for a Doſe.*

Sometimes we may try Specifical Medicines, and Amulets, or things to be hanged about the Neck; of which ſort *Sennertus* hath many: but we wil mention only one which in a Noble Family of *Montpelier*, is accounted as an Hereditary Secret: which is this,

Take of *Balm-flowers one handful*: *chop them ſmal, and infuſe them in four ounces of the ſpirit*

of

of Wine: then ad of prepared Pearl half a dram: mix them, and give two spoonfuls at a time: while you use these things, you must with all possible Art procure sleep by Medicines both internal and external; such as you have for the Cure of the Phrenzie.

And besides external sleeping Medicines, you must apply such Remedies outwardly to the head, which may temper and allay the vehement heat and fury thereof. And these must not only be cooling, but also more moistening and (in the beginning of the Disease) repelling.

Therefore in the beginning, Oyl of Roses, Violets, Dill, and Chamomil are very good: After you must leave out the Oyl of Roses: but when you will Cool more, you must ad the Oyl of the Cold Seeds and Poppies. And lastly, that they may be brought into the form of a Liniment, you may add Butter, or the Mucilage of Linseed, or Fenugreek.

An Epithem thus made, is very good.

Take *of the water of Water-Lillies, one pint: Sal. Prunella one ounce: Camphire one scruple: mix them, and apply double cloaths dipped therein, to the fore-part of the Head.*

An Epithem of Sal. Saturni, or Salt of Lead with Rose-water, is very profitable.

As also that which is formerly mentioned, made of Rose-water, red Saunders being infused therein, with Musk and Camphire.

The Chymists prefer the Balsom of Lead, and anoint the Head therewith, as with a Liniment.

But in the height of the Disease, it is very necessary to apply some Creature newly killed, or some part of it: and especialy a sheeps Lungs; which must be warmed again in hot water after it is grown cold.

Some use stronger Discussients in the declination of the Disease, and also in the vigor of it after sufficient evacuation; this following Fomentation is of wonderfull vertue.

Take *of the Head Herbs with their flowers, as many as you think fit, boyl them in Spring water: then take of Bay-berries, and the Roots of black Hellebore, of each as much as will suffice: beat them grosly, and sew them into a long Bag, and then let it boyl in the Decoction before mentioned.*

Afterwards for Nine dayes together, *Take* Two Pints of the Decoction, and Foment the Head being shaved, with double Cloathes for the space of an hour: after apply the Bag to the *Coronal Suture*, binding it about with linnen Cloaths. Let the Patient lie down, and rest if he can: then wil be Purge by al the Emunctuaries of the Brain, and also somwhat by stool; so wil the filth sticking to his Skul and Brain be wonderfully dissolved, which few other Medicines can perform.

Lastly, Apply a Cautery to the *Coronal Suture*, which is much approved by *Gordonius*, who confirms the benefit of it by the History of a certain Mad man; who had a wound in his Head, with a Fracture of the Skull; and was very wel as long as it was Open, but stil when it was Healed, grew mad again.

Although the Brain be principally affected in this Disease, yet other parts are to be altered, especially the Heart and Liver, with Epithems and Liniments prescribed in the Cure of the Phrenzy.

CHAP. XIV.

Of Melancholly.

Melancholly is a Doting or *Delirium* without a Feaver with fear and sadness.

It is distinguished from a Phrenzy by want of Feaver; and from Madness, by Fear and Sadness, because that comes with Fury and boldness.

We say this Disease hath no Feaver: namely, of its own nature of it self: but a Feaver may accidentally be joyned with it: For nothing hindereth, but a continual or intermitting Feaver may happen to one in this Disease; but this Feaver wil not be essentially in it, as in a Phrenzy, where a Feaver is essential to the Disease.

But we may doubt how Fear and Sadness may be said to be the essence of Melancholly: when we perceive that in many Melancholick people there is much laughter and appearance of joy. For some laugh, some sing, some think themselves to be very rich Kings and Monarchs. We answer, That there are divers degrees of Melancholly, and divers mixtures of Melancholick humors with others; from whence come varieties of Passions, so that they who have much blood or flegm mixed with Melancholly, may have joy and Cheerfulness: but that Disease is not at that time a true Melancholly, but is more like foolishness.

Also great variety of Doting ariseth from the various disposition of the Melancholick humor: Hence it is that some think themselves to be Kings, Princes, Prophets: Others, that they are made of Glass, or Potters-Clay; or that they are Barly Corns ready to be devoured by the Hens: Some think they are melting Wax, and dare not approach the Fire: Others, That they are Dogs,

Cats,

Cats, Wolves, Cuckows, Nightingales, or Cocks, whose voyces they imitate. Others fancy themselves dead, and will neither eat nor drink. Others dare not piss lest they should drown the World by a second Deluge. Some think they have lost their heads, or some other Member, or that they carry the world upon their fingers end, or that they have Sparrows in their heads, or Serpents, Frogs, Mice, and other Creatures in their Bellies.

CAUSES. The immediate Cause of Melancholy (that I may use the words of *Galen*) is a dark spirit or vapor very black; for when the Animal Spirits ought in their own Nature to be pure, thin, and transparant for the cheerful performing of the actions of the brain, and to cause cheerfulness, if they change their constitution, and become dark and obscure, they produce sorrow and fear. *Galen* in his 2. *de sympt. caus.* chap. 6. by an example borrowed from external darkness, doth explain the matter: *Of those things* (saith he) *which are without the Body, we see nothing that doth more terrifie us than darkness; therefore when darkness doth encompass the Rational part of man, it is necessary that that man should exceedingly fear who doth alwaies carry about with him another cause of fear, besides that which is external.*

The cause of this evil disposition of the Spirits, is a Melancholick Humor, which being possessed with thickness, darkness, and blackness, doth infect the Spirits, and makes them cloudy and dark.

And this Melancholick Humor is cold and dry, and therefore proper for fixing and condensing of the Spirits, which fixing and condensing or thickening of the Spirits must needs cause sorrow and heaviness. For if the humor be thin and hot, as is black choller (from which comes madness) it doth rather produce fury and boldness than fear and sorrow. Therfore the immediate cause of melancholly is thickness and darkness of the Spirits Animal; but the necessary condition, and without which it cannot be, is a cold and dry distemper. But if any shal instance of an Hypochondriack melancholly from *Galens* third Book *de locis affectis*, chap. 7. That it is an Inflamation in the Hypochondria, and therefore the hot distemper doth prevail. We answer, That that Inflamation or burning of the Hypochondria, comes from the heat of blood long retained in the spleen and Meseraick Veins by reason of obstructions, from whence many vapors are sent up into the Brain, which though they be hot, yet are overcome by the coldness of the brain, and are easily brought to a cold and dry temper which is proper to melancholy. But if the heat of those vapors be such, that they spoil the temper of the brain, and make it hot and dry, then comes madness and not melancholy. So that in madness or Mania, and melancholy, there is this difference; That in the first, namely, Mania, there is a hot and dry distemper; In the other, called melancholy, a cold and dry distemper.

The former mentioned darkness of the Spirits confirmed by *Galen*, is rejected of *Averroes*, in this respect, Because darkness brought upon the Animal Spirits, and the black color of a melancholick humor cannot infect the internal Sences; according to that vulgar Axiom, There is nothing in the Understanding which was not first in the Sence; therefore since that black color, or internal darkness was not first represented to the eyes, it cannot be perceived by the internal Sences. We answer, That the blackness of a melancholick humor, or the darkness of the spirits doth not affect the internal Sences under the notion of color; but as they are somwhat besides Nature in the brain hindering its actions. For the Animal Spirits for the perfect performance of the actions of the brain, ought to be pure thin, and cleer: But if (on the other side) they be impure, thick, and dark, they hinder the actions of the brain by infecting the species which are sent thither, even as a colored glass doth represent the species of the object to the eye with its own Tincture.

A cold and dry distemper, which is propounded for a necessary condition to this disease of melancholly, may be opposed by this Argument taken from *Avicen* in *Fen.* 1. *Lib.* 3. *Tract.* 4. Chap. 18. he saith, *That Stammerers are for the most part Melancholick.* But these Stutterers are very moist in temper according to *Galen*, Comment. Aphor. 32. Sect. 6. where *Hippocrates* saith, That Stammerers are most subject to loosness: And *Galen* thereupon saith, That Stammerers have the moistest temper, as appears in children who are most subject to loosness. We answer, That *Avicen's* Text is not to be understood of those which are true Stammerers, which cannot pronounce the letter R. of which *Hippocrates* and *Galen* spake in the Aphorism aforesaid, who are of a moister temper: But of those which are called *Trauli* and Stutterers, which repeat the same syllable very often before they can pronounce a whol word: Which comes from their headlong phancy, when they strive to speak very quickly, for then the tongue foldeth its self, and is constrained to stop and stay in the production of Words. And these Stutterers are of a melancholick temper.

Lastly, It may be doubted, how darkness of the Spirits should be an immediate cause of a melancholly Delirium, when every hurt action depends immediately upon some Disease; but this tenebrosity or darkness can be referred to no kind of Disease. We answer, That tenebrosity or darkness is a Disease in number, by reason that the coming thereof doth encrease the number of those things which are necessary in the brain for the performance of animal Functions. And the instance which may be brought against this Argument, namely, That a disease is an affect of a true part, is answered in the Treatise of *Vertigo*.

SIGNS. The proper signs of Melancholy are propounded in the Definition, namely, Fear and Sorrow, without any manifest Cause, which are found in every kind of melancholly. But the several sorts of melancholy are known by their proper signs. So these following signs do shew that melancholy doth only reside in the head, namely, an evil habit of the brain, or hot diseases going before, by which the blood contained in its Veins, is torrefied and burned, and at last brought into a melancholick humor. Short and interrupted sleep, troublesom dreams, giddiness, noise in the Ears, and no symptomes from other parts, and especially from the belly.

That this Disease cometh from the whol body, appears by a melancholy habit of the whol body; either Natural, known by a black color, roughness, and leanness; or acquisite, coming by cares, labors, watchings, course diet, and the like.

That it comes from the Hypochondria, these signs declare; Heart-burning with no thirst, often spitting, sowr belchings, and windy, eruptions upwards and downwards, rumbling of the guts, pain and heaviness of the midriff, perplexity, nauseousness, somtimes insatiable appetite, heart-beating, somtimes a swelling in the Hypochondria: And other signs which shal be shewn more at large in the Discourse of Hypochondriack melancholy.

That this disease comes from the womb, may be known by those which are set down in their order for the declaring of Hysterical Diseases.

PROGNOSTICK. The Prognostick of this Disease is thus:

The Disease is dangerous, if Chronical, of long continuance, and very fixed: For a melancholick humor, especially that which comes by adustion, and inclineth to black Choller, contemns the force of Medicines, if weak, and opposeth the strongest: whence a melancholick humor is said to be the scourge and disgrace of Physitians.

But a new sprung melancholy coming of immediate Causes, is easily cured: For *Galen* reports in his third Book, *de loc. affect.* chap. 7. That he hath often cured a melancholy in the beginning with only Baths of sweet Waters.

The Hemorrhoids or Piles coming upon melancholy men, somtimes bring cure, if the humors be cast down thither critically by Nature: For somtimes they come symptomatically, and multiply the matter of the Disease in many parts.

Somtimes it is cured by flux of the Hemorrhoids, by Scabs, Itch, or other Diseases breaking forth of the Skin.

CURE. As to the Cure of it, from whereseever the Disease took its original, we must observe alwaies two things:

First, That the whol Body be freed from a melancholick humor, and the filth of other humors; for it seldom happens that one part alone is troubled with it.

Secondly, That the main Cure be directed to the Hypochondria, because that in the spleen and liver there is the first generation of Melancholy, and the gathering of it is in the parts thereabout; therefore the Cure of Hypochondriack Melancholy set down by us, wil serve for the Cure of other Diseases of Melancholy: for you can scarce cure the Hypochondria from the abundance of any humor, and the generation of any new, but by consequence the whol body must be cured of the same. Therefore for al diseases of Melancholy those Remedies wil suffice which are propounded in the Cure of Hypochondriack Melancholy.

CHAP. XV.

Of a Catarrh, or Defluxion.

A Catarrh is a Preternatural Defluxion of an Excrementitious humor, from the head into the inferior parts. It is therefore a Symptome of the third kind, namely, a fault in the Excrements.

The substance of the Brain being large, needs much nourishment; of whence comes necessarily abundance of Excrements, especially by reason of the cold and moist distemper of the part: which excrements if they have only their moderate and natural quantity are received into the fore Ventricles of the Brain, and are sent by the *Choana*, as by a funnel to the moist Glandels, and so are spit forth every day from the pallat; but if they grow more plentiful, and yet consist in their natural condition, they are dispersed about the Brain and *Meninges*, and so are sent forth, not only by the pallat, but also by the nostrils.

But when the Brain is affected with distemper and weakness, or is constrained to receive too much and disproportionable nourishment, which it cannot sufficiently concoct, there is great encrease of excrements. Ad further (as *Hippocrates* saith) that the Brain like Cupping glasses applied to the body, never ceaseth to attract humors and vapors from the inferior parts; hence the excrements are encreased;

creaſed, which by their quantity and quality provoking the expulſive, and overcoming the retentive faculty, run immoderately by unuſual and improper waies which they find, not to the great diſturbance of the body.

Since then a fluxion is the motion of matter from one part to another, we muſt conſider in that as in al motions, five things. The Terminus, or place from whence; the place to which it moves; the Mover; the Moved; and the waies by which it is moved. The place from whence, is the Brain; the place to which, is ſome part beneath the Brain; the Mover, is the expulſive faculty ſtirred up, or the retentive weakened; the thing moved is an excrementitious humor; the way by which, is the Pallat, Noſtrils, Eyes, Ears, and inſenſible paſſages, as alſo the Veins, Arteries, and Nerves.

CAUSES. In the place from which, or the part which ſendeth forth, we may obſerve two kinds of Cauſes: One is that which begetteth much moiſture in the body; the other is that which make the humors flow: That is called the generating, this the expelling Cauſe.

The generating Cauſes conſiſt in the hindering of Concoction, which comes either from the fault in the nouriſhment, or in the faculty.

The Concoction of the Brain is hindered chiefly from diſtemper, either cold or hot.

A cold diſtemper cauſeth that the Nouriſhment brought to the brain, is ill concocted and turned into flegm; as alſo that the vapors brought from the inferior parts, are not ſufficiently diſcuſſed, but are turned and condenſed into Water.

But a hot diſtemper doth attract more plentiful nouriſhment and vapors, ſo that Nature cannot ſufficiently diſcuſs them.

The Concoction of the brain is hindred through the Nouriſhment, either when there is too much, or when it hath evil qualities; ſo cold, groſs, and ſlimy meats and drinks immoderately taken, cannot be perfectly concocted, and make the brain crude and moiſt. So ſharp and windy nouriſhment ſend many vapors to the head.

To theſe you may ad external Cauſes, which uſe to fill the head with ſuperfluous humidity; as Southernly Air, long ſleep, eſpecially at noon, an idle life, and the like.

Although the Brain be called the chief ſending part, yet it is not alwaies the chief cauſe of defluxion; but for the moſt part, the matter is ſent from other parts to the brain: for after evil humors are collected either in the Veins, or any peculiar part, as the Liver, Spleen, Meſentery, Womb, not only many Vapors are ſent from them to the head, but alſo the humors themſelves are carried to the head, and deſcend again to the inferior parts; and the fault lieth moſt in the inferior parts in the breeding of a defluxion, whoſe diſtemper is divers, and the Obſtruction alſo divers.

For a hot diſtemper of the bowels, makes abundance of vapors, from which comes defluxion, as in a Still or Alembick: But a cold diſtemper by weak concoction begets crude humors, which upon the leaſt occaſion fly to the Brain.

But the Obſtructions of the parts of the lower belly, hinder the voiding of Excrements, whence it comes, that they being encreaſed by degrees, when they cannot find their free and ordinary courſe fly up to the brain. And to this doth alſo concur the weakneſs of the brain, fit to receive theſe Excrements, for (as we ſaid) the ſtronger parts do disburden themſelves upon the weaker, and it often happens that the brain by reaſon of its ſoft and looſe ſubſtance is weakeſt, and can leſs reſiſt than ſolid and compact ſubſtances.

The impulſive cauſes are, too much heat of the brain, or coolneſs, or ſome concoction of humors: Too much heat doth extenuate and diffuſe the humors contained in the brain, and opens the pores by which they uſe to flow: ſuch is the heat of the head with the Sun or fire, or too much covering, ſmelling of hot Spices, and other paſſions.

Coldneſs doth compreſs the brain, and ſtrains forth the humors therein contained, as a Spunge is ſqueezed in the hand: Such change is often in Winter, and eſpecially in ſudden alteration of Air; as when a Southern wind hot and moiſt, is turned into a North wind cold and dry; or when one going out of a hot place, comes ſpeedily into a cold. To theſe Cauſes you may ad coldneſs of the feet, which by ſympathy is communicated to the Brain.

Many there are who deny the aforeſaid compreſſion of the brain by cold, becauſe cold doth incraſſate and condenſe the humors, and makes them leſs apt to flow; neither doth the example of a Spunge prove any thing, which wil not empty its ſelf in the Air. But this Opinion delivered by *Hippocrates* in *lib. de loc. in homine*, ſeems to be true; *Fluxions* (ſaith he) *come of cold, when the fleſh and veins of the head, are extended: for thoſe when the head is cold and contracted, bound together, and excluding, do ſtrain forth moiſture. And alſo the fleſh doth aſſiſt them, and the hairs are on end, as being every where ſtrongly preſſed, and therefore whatſoever is ſtrained from thence, falls where it is occaſioned.* From whence is manifeſt, That a Coarctation and compreſſion of the Parts may be made by cold, and from thence a humor may be expreſſed. Neither doth it hinder that denſation or thickening of humors which is made by cold, as was ſaid; for it may be ſo when the whol body is equally cold. But when the external parts are offended by ſudden cold, they are preſently

sently straitened, and strain the humor contained. Of less force is that Argument against the Sponge, that it is not expressed by the cold Air; for there is another Reason to be given of living parts, whose heat and spirits fly from the sence of cold, and cause the parts wherin they are to be contracted; which cannot be in a spunge ful of Water. Yet we must confess, that this is not the only way by which a Defluxion comes through cold; for cold of the feet wil produce a Catarrh by communicating a cold distemper to the brain by the chiefest Nerves that come through the marrow of the back-bone; and this coolnes goes into the innermost parts of the brain, not the external, as cold air, which affects the head immediately: therefore we may rather think in this case, that the retentive faculty of the brain is weakened by cold of the head, so that it cannot contain the superfluous humors which are many, but lets them flow forth.

There is also another way very usual, by which a Catarrh of a cold cause cometh, namely, The stopping of the external pores, especially in the time wherein the body requireth most sweat: Hence it comes that men very much inflamed, running suddenly into the cold air, are troubled with Catarrhs. So Catarrhs comes to be most frequent in Autumn, because the body being made thin, and the pores opened in the Summer, casting forth many excrements by insensible transpiration, if they be presently stopped by contraction of the body with cold, do cause humors and vapors to fly into the head, and center of the brain. So about the beginning of Autumn there are not only Catarrhs, but also abundance of watery humors are sent forth by most men in their urine, and by stool, which cause fluxes of the belly at that time. But if any ask why defluxions do not last al Winter when by reason of cold the pores are alwaies stopped? We answer, That Nature doth in Winter discharge her self by other waies rather than by sweat, namely, by stool, urine, and spittle. How great that Evacuation is which is usually by insensible transpiration, is pleasantly taught by *Sanctorius* in his Book *de Statica Medicina*, where he saith, That it is larger than al the sensible Evacuations put together: so that if the meat and drink of one day be eight pound in weight, the insensible transpiration wil be five pound: he is very curious in this matter. What light he hath left to the finding out of Causes, and Curing Diseases, I leave to be judged by the Learned.

In the part receiving, you must consider the imbecillity, or other disposition to receive and attract defluxion. In regard of weaknes, it is an usual saying among Physitians, That the stronger parts do alwaies lay their superfluous burden upon the weaker; as in Common-wealths, the Great Ones lay the chiefest burden upon the poor Commons.

Now the weaknes of the parts is either Natural, or Adventitious. A Natural weaknes comes from the softnes and loosnes of the parts from the Glandles and Lungs, do easily entertain defluxions: But an Adventitious weaknes is from a distemper, or from solution of continuity. A cold distemper by weakening the Native heat causeth the part to have less power to resist the humor flowing unto it. And also a Solution of continuity or wound, makes the part more fit to receive defluxions by its weaknes; hence arose the use of Cauteries or Issues, because the part being thereby weakened, the humors do flow from other parts unto it. And so the Lungs being ulcerated receive the humors from the head, and from al other parts.

Among other dispositions for the attracting of a defluxion, heat is chiefly to be reckoned; for we may observe, that parts inflamed do plentifully attract humors. So in a Consumption, many humors are drawn from the head to the lungs, not only by reason of the ulcer, but also by reason of the inflamation. Whence *Hippocrates* speaking of a Phthisis or Consumption in his first Book of Diseases, saith thus: *The Lungs being inflamed draw humors from the whol body, and especially from the head; and the head being made hot from the body, spits forth that thick matter.*

There are two waies by which the humors are carried from the head into the inferior parts, either internal or external: The internal way is when the humor flows from the parts under the Skull, chiefly from the Ventricles of the brain, and makes divers diseases and symptomes according to the diversity of the parts receiving, of which some have peculiar names, according to those vulgar Verses in *Schola Salerni*:

That Rhewm is call'd Catarrhus *which doth fall*
Upon the Breast; upon the Jaws we call
It Branchus; Coryza *through the Nose doth fall.*

When the Humor flows upon the Breast, the Disease keeps the general name of a *Catarrh*, or Defluxion; when it fals upon the Jaws, and *Aspera Arteria* or rough Arteries, it is called *Branchus*, *Raucedo*, or Hoarsnes; when it flows into the Nostrils, it causeth not only a *Coryza* or Murth, but *Ozæna* and *Polypus*. But in other parts it produceth various effects; if it fal upon the Nerves it produceth a Torpor or Numbnes, a Palsey, Convulsion, Trembling: if in the Ears, Deafnes, Swelling; if in the Eyes, Ophthalmy, or Inflamation, Tears, Blindnes; if upon the Uvula or Pallat, Swelling, Loosnes or Laxity, or Ulcer; if in the Throat, the Squinzy; if on the Lungs, the Pleurisie, Inflamation or Impostthumation, Cough, shortnes of breath, spitting of blood, Consumption; if into the Stomach, Vomiting, want of Appetite; if into the Bowels, it causeth Diarrhæa, and Dysentery:

ſentery: therefore it is rightly conceived that the greateſt part of Diſeaſes that trouble Mans Body, have their original from the Head.

Moreover, Somtimes the humor flows from the brain with the blood into the veins, whence comes the Diſeaſe called *Febris Catarrhalis*, when Nature is ſtrongly moved to expel the ſuperfluous humor, and the Spirits being thereby much diſturbed, are inflamed, and cauſe a Quotidian Feaver: hence it is that a defluxion is reckoned among the cauſes of a Quotidian Feaver. And alwaies before the coming of the Joynt-gout or Inflamation called Eryſipelas, ſuch a Feaver doth precede.

The external waies by which the humor flows from the head, are thoſe which are without the skul under the skin; and *Fernelius* ſuppoſed that the humors were chiefly carried between the fleſh and the skin, although by the continuity of the Muſcles, Membranes, and Nerves, as alſo the Veins and Arteries, the humors uſe to flow into the Eyes, Teeth, Jaws, Neck, Shoulders, Joynts, and other external parts.

DIFFERENCES. Some Authors make difference of Catarrhs, which are theſe: Some are called *Ferini*, or wild; ſome Suffocating; ſome Epidemical, or common.

A wild violent Catarrh, is that which by its ſharpneſs ulcerateth the Lungs, and brings a Conſumption, and it comes of a ſharp and ſalt homor riſing from a hot Liver, and ſent into the Brain, and from thence into the Lungs.

A Suffocating Catarrh, is when the humor flows violently into the hollow of the Lungs, and is ſtil renewed to the danger of ſtrangling.

Laſtly, An Epidemical Catarrh hath a malign quality, and is common among the people, and comes from the corruption of the Air.

DIAGNOSTICK. The knowledg of this Diſeaſe, is from three ſigns: Of the Subject, of the Diſeaſe, and of the Cauſe.

The Subject, or Body apt to fal into a Catarrh, is known by the ſlender Fabrick of it, eaſily pierced with either hot or cold air; as alſo by the too compact Fabrick of it, which hindereth a free tranſpiration: as alſo a weak and cold brain, which cannot diſcuſs the vapors which are ſent unto it, or ſufficiently concoct its own nouriſhment: alſo a hot brain that attracts too many vapors: alſo the contrary actions of the Stomach and Liver, when one is hot, and the other cold.

The Signs which ſhew the Diſeaſe, either declare it to be coming, or preſent.

The aforeſaid Cauſes ſhew it to be coming; but eſpecially heavineſs in the head, dulneſs and numbneſs of the Sences, long ſleep, much ſnorting, a ſnotty noſe, and more ſpitting than uſual, coſtiveneſs of body, and abundance of wind.

The ſigns of a Catarrh preſent are manifeſt, for either the humor flowing from the brain, is plainly ſeen, or the ſwellings and pains which it produceth in divers parts.

The ſigns of the Cauſes are alſo evident; for if a Catarrh come of a cold humor, there wil be ſence of cold, paleneſs of face, ſweet ſpittle, ſowr belchings, ſlimy matter, or watery, and a general flegmatick habit of body.

But that the humor diſtilling is hot, appears by redneſs of the face, thirſt, ſaltneſs and ſharpneſs in the mouth, inflamation, pain, and ulcers in the parts affected, and a cholerick habit of the whol body.

An external Defluxion is known from an internal, in regard the pain is more external in the former, eſpecially under the skin of the crown of the head, where ſomtimes you may perceive a ſoft tumor; often a painful combing back of the hair: and many times the humor is felt to fal down upon the outward parts with great pain, heat or cold.

PROGNOSTICK. The Prognoſtick of this Diſeaſe is elegantly laid down by *Cornelius Celſus*, in theſe words: *If the humor flow from the head into the noſe, it is ſmal; if into the jaws, it is worſe; but if upon the Lungs, it is worſt of all.* But *Hippocrates* ſaith, That a Catarrh is very hard to be concocted in thoſe that are very old.

Where there is a great plenty of humors, either from repletion, or from evil Concoction: there is a dangerous Catarrh, for it is to be feared left the humor flow ſuddenly, and cauſe Suffocation, or ſome other grievous accident.

CURE. The Cure of this Diſeaſe is twofold; The one is of the Cold, the other of the Hot Catarrh.

The whol Cure of a cold Catarrh conſiſts in the preparing and evacuating of the humor offending, and in the revelling of it if it flow to the breaſt, or other part, and the ſtopping of its motion; and after let the diſtemper of the brain be amended.

Firſt then, If the matter be much, and flow very violently, and we fear left it flow alſo from other parts, eſpecially if the Liver be hot (for it is often ſeen that men ſubject to Catarrhs have a hot Liver, and a cold brain) we muſt breath a Vein; but if the matter be but little, and move gently, and the party be aged, and the temper of the Liver not hot, ſo that there is no ſuſpicion for humors to be ſent to the brain from any other parts, you may omit Phlebotomy.

The

The matter offending is first to be diminished with a Potion or Pils, or other Purging Medicine, mentioned in the Chapter of the cold distemper of the brain.

Afterwards the remainder of the humor is to be prepared with an Apozeme, there also mentioned; or if you fear not to disturb the humor too much, you may give a purging Apozeme, and at last make a compleat Evacuation with stronger Pills, or other Purges.

If the Catarrh be very strong, you may give that which will powerfully root out the matter.

Coloquintida is very excellent for to purge the Brain strongly; but it worketh very violently, and is offensive with its bitterness: both which faults are corrected by steeping it in Urine; for so it laies aside its bitterness, and becomes almost without taste, and also is so gentle that it may be given to the quantity of a dram safely; and it is a most gallant Remedy for all cold Diseases in the head.

It sometimes happens that Excrementitious Humors sent from the parts beneath into the brain, produce a Catarrh: and they find a preternatural course that way, by reason the natural course by which those humors use to be evacuated is stopped; and then the Catarrh is best cured by opening those waies with gentle, mild, and constant purging, that the humors flowing upwards may be to sent downwards, and by degrees brought to their proper motion. And these gentle Purges may be made of Decoctions or Broths long continued; but in the mean while you must not neglect strengthening Medicines.

For Revulsion, apply Cupping-glasses and Vesicatories, or things to cause blisters, to the neck and shoulders, and make Issues in the hinder part of the Head and Arms. *Zacutus Lusitanus* in *lib. 2. Praxis admirandæ, observat. 160.* commends Issues behind the Ears for the best remedy against all distillations from the head: And we have seen good success by them, especially in defluxion upon the Eyes. You may use Errhines, Neesings, Gargarisms, and Masticatories; but with this Caution, That you use Errhines and Neesings only when the Catarrh fals upon the Jaws, Lungs, and Stomach; but when it fals into the Eyes or Nose, use Masticatories and Gargarisms.

The forms of al these Medicines were set down in the Chapter aforegoing. But observe in the use of them, that when the matter is somwhat thin, you use not strong discussients and dissolvers, for by these you shal cause the humors to flow more violently upon the Breast, Lungs, or other parts; but you must mix some thickning things that may restrain the humor, as red Roses, Mastich, Coriander, Nutmeg, and other things which we shal declare more at large in the hot Catarrh. You may make an Errhine for this purpose as followeth:

Take *of Marjoram Water four ounces; the Juyce of Bettony one ounce; Nigella or Gith seeds poudered half a dram; Nutmeg one scruple.* For rich people you may add two grains of Musk and Amber-greece. Or,

Take *of Lignum vitæ one ounce; Spring Water one pint; Infuse it al night upon warm embers; then boyl it to the consumption of half, adding in the conclusion, sweet Marjoram, and red Rose leaves, of each two pugils.*

So when the matter is but thin, you may make a Masticatory, either of Mastich alone, or after this manner:

Take *of Nutmeg one dram; Mastich, and Gum Arabick, of each half a dram: Pouder them, with Rose-water make Troches to chew.*

The best Neesing is made of black Hellebore and Sugar, equal parts,

The Extract of Tobacco made in *Aqua vitæ*, and held under the tongue in the bigness of a Pease, brings forth abundance of Water; but if you take too much, or swallow it down, it wil cause violent vomiting. We have shewed that Cauteries to the Arms, hinder part of the Head, and behind the Ears, are very good, as also to the nape of the Neck, and Shoulders, which are now adaies in great request. But there is a new place found out by some, namely, in the Neck, neer the Jugular veins, between the Muscles: And by this means two men have been cured of old Catarrhs which caused hoarsness.

Finally, After convenient Evacuations, things that strengthen the brain and dry it, are to be used both internally and externally, as Opiates, Pouders, Bags, Fumes, described in the Cure of the cold distemper of the Head. But you must remember to put unto them some Conserve of Roses, Nutmeg, or white Frankincense, when you cure a Catarrh.

The Decoction of Mastich Wood used as a Sudorifick, dries the brain, and stops Defluxion. For which the following things are good.

Take *of Coriander seed prepared half an ounce; Nutmeg and Frankincense, of each three drams; Liquoris and Mastich, of each two drams; Cubebs one dram; Conserve of red Roses one ounce; white Sugar dissolved in Rose water ten ounces: Make a Confection in little rolls, weighing three drams. Let him take one, morning and evening.*

These following Troches are much commended by *Solenander*, Cons. 10. Sect. 4. which he borrowed

which he borrowed from both the Ancient Greeks and Arabians.

Take *of the beſt Frankincence and Juyce of Liquoris, of each one dram: Opium, Saffron, and Mirrh, of each one ſcruple: With Syrup of Poppies make Troches, or Pills to be taken now and then, two ſcruples, or half a dram at a time.*

Theſe Tablets following are very good.

Take of *Diambra, and Diamoſchi dulcis, of each one dram: white Amber one ſcruple: Oyl of Annis ſeeds, three drops: Sugar diſſolved in Lavender Water, four ounces: Make Tablets of two drams in weight; take one mornining and evening.*

The Balſom for the Head preſcribed in the Chapter for the cold diſtemper, after the Opiate, is excellent taken inwardly, and into the noſtrils.

Lac Sulphuris, and the flower of Brimſtone are commended by Chymiſts for the Cure of a Catarrh: and the Galeniſts uſe it much in Tablets.

In a new Catarrh, Water of Nuts, with Hydromel, given three nights together doth much hinder it.

Shave the fore part of the head, and apply a Cataplaſm, of two ounces of Leaven, and two drams of Amber: But if the Patient will not permit his head to be ſhaved, let it be cut, and lay a bag of Chamepits or Groundpine, mixt with Amber.

Beſides the aforementioned Fumes, one made of Tacamahacca is excellent; for it dries a Catarrh, and hinders his Motion; neither is the ſcent too ſtrong, but the Patient may ſhut it into his Chamber without offence.

It is profitable to dry the Head with bags of bran, Gromwel, and Salt, Leaves of Sage, Betony, French Lavender, Annis ſeeds, Fennel ſeeds, and the like.

Laſtly, If the Diſeaſe be ſtubborn, all thoſe Medicines which are mentioned in the cold diſtemper of the head, are to be uſed.

A hot Catarrh is Cured by Medicines which diſcharge the matter offending, and which do thicken it, and revel it; as alſo by correcting the diſtemper of the parts, ſending and receiving it.

For this end, firſt let blood, if nothing hinder, by which the humor flowing is revelled, and the ſharpneſs abated.

Then cary away part of the humor by a gentle Purge, which may no waies ſtir violently the humors, as followeth:

Take of *the beſt Rhubarb, four ſcruples: Citrine Myrobolans rubbed with Oyl of ſweet Almonds, half a dram: yellow Sanders half a ſcruple: Infuſe them in Lettice and Purſlain Water, and ſtrain it, adding of Manna and Syrup of Roſes Solutive, of each one ounce: Make a Potion.*

Or inſtead of the Waters aforementioned, you may make a Decoction of cold Herbs, and Tamarinds; to which you may put your Purgatives.

Then you muſt alter and thicken the humor with convenient Juleps.

Take of *Lettice, Purſlain, and Plantane, of each one handful: the four great cold ſeeds, white Poppy ſeeds, of each two drams: Violets, Water-lillies, and red Poppies, of each one pugil; boyl them to a pint: Diſſolve in the ſtraing, the Syrup of Violets and dried Roſes, of each one ounce and an half. Make a Julep for three draughts, to be taken twice in a day.*

Or inſtead of this Decoction, uſe the diſtilled Waters of thoſe Herbs, or Emulſions of the four great cold Seeds.

After uſe a little ſtronger Purge, putting to the former, Senna, or Catholicon, or Diaprunes, or the like.

A light ſweet Medicine, thickening and ſweetening the humor, is made of the Yolks of two new laid Eggs, diſſolved in five or ſix ounces of ſpring Water with one ounce of Sugar; heat them well, and ſtir them upon the fire, and take it as hot as you can morning and evening for three daies together.

And at laſt you muſt labor for a ſtronger reſtraining of the flux, and thickening of the humor with this Syrup.

Take of *Syrup of Violets and dried Roſes, of each one ounce: Syrup of Poppies half an ounce: Give an ounce at a time in a ſpoon at Bed time.*

The following Opiate is good for the ſame purpoſe.

Take of *old Conſerve of Roſes ſix drams: the Species of Diatragaganth frigid. two drams: Bole-armenick waſht in Roſe water, two ſcruples: With the Syrup of dried Roſes make an Opiate. Take the quantity of a ſmal nut at night.*

This Barley Cream is very profitable.

Take of *cleanſed Barley as much as is ſufficient, ſteep it ſix hours, and then boyl it wel, and ſtrain it; then take three ounces of blanched ſweet Almonds; Pompion ſeeds huſked, one ounce and an half; Melon ſeeds one ounce; white Poppy and Lettice, of each half an ounce: Beat them to-*

gether,

gether, and with Barley Water take out the Milk, which with two pound of the Pulp of Barley boyl a little and mix it with Sugar. Let him drink ten ounces at a time, some mornings in his bed, and sleep after it, and sometimes in the evening. And hold frequently the following Troches in the mouth.

Take *of Gum Traganth, and Arabick, of each two drams: Bole-armenick, and Terra Sigillata washed in Rose water, of each one dram: white Poppy seeds, and juyce of Liquoris, of each half a dram: Sugar Penids one ounce: With the Mucilage of Quince seeds extracted with Rose water, make little Cakes to be held in the mouth day and night.*

The Spirit of Sulphur and Vitriol, three or four drops given morning and evening in convenient Liquor, hath great force against al Catarrhs, especially against those which come from Inflamation of the Bowels: It may be given in drink in a smaller quantity, for it goes with the drink through all the veins, and hinders the motion of the humors.

The Crystal Mineral is for the same use given with Juleps and other Medicines.

When these do not avail, we must be constrained to use Narcoticks or Stupefactives: Among which Laudanum is the best, given to four or five grains at bed time; or one ounce, or half an ounce of Syrup of Poppies: These do wonders being used in the beginning of the Disease. New Treacle given at night from a scruple to half a dram, hath the same force.

Benedictus Faventius useth the following Pills in a salt Catarrh with good success.

Take *of the Juyce of Liquoris two drams: washt Aloes one dram:* Pilulæ de Cynoglosso *half a dram: With Syrup of Violets make a Mass, of which take a scruple at bed time.*

The Troches of *Solenander* before mentioned, are excellent.

Diacodium album prescribed in the Cure of the Phrenzy is good for this.

In the mean while the matter flowing must be revelled by Clysters, Cupping Glasses, Frictions, and binding of the external parts, and chiefly by Vesicatories in the Neck, and finally with Issues in the hinder part of the Head and Arms, if the Catarrh be old.

But for the strengthening of the Head, and stopping of the fluxion, and consuming the remainder; Pouders, Bags, and Emplasters, are good.

Take *of white Amber, Sandarach, Mastich, Benjamin, Nutmeg, of each one ounce: Frankincense, Grains of Kermes, and red Roses, of each half an ounce: all the Sanders, Mirtles, and Pomegranate flowers, of each two drams; make a Pouder.* Use it to the Head at night, and comb it off in the morning.

Take *of the Gum of Juniper two scruples: red Roses two pugils: Mirtles one dram: Mace and Nutmeg, of each one scruple: Frankincense, and Peony seeds, and Poppy heads, of each two scruples: Cyprus Nuts half a scruple: Pouder them, and take them up with red wool, and with a red cloth make a lining for a Cap to wear constantly.*

Take *of Mastich and Frankincense, of each half a dram: Sandrach, red Coral, red Roses, Mirtles, Pomegranate flowers and Peels, of each one dram: Labdanum two drams: Wax and Oyl of Roses, as much as is sufficient. Make an Emplaster for the Coronal Suture.*

But because this Catarrh for the most part comes from a hot distemper of the Liver, therefore you must use Medicines to that.

Finally, This is most remarkable, which is also mentioned in the Cure of a cold Catarrh; That Excrements use to cause Catarrhs by flowing to the head when their usual natural passages are stopped: And then a Catarrh is best cured by opening those passages with a gentle and constant purging in Broths, or the like.

CHAP. XVI.

Of the Head-ach.

THe word *Cephalalgia* is used generally for every pain of the Head: but more especially it signifieth a new Head-ach: But the word *Cephalæa* signifieth an old Head-ach; and *Hemicranea* signifieth that pain which only is in one side of the Head.

There are other differences of Head aches: they are divided into Internal, and External; Pains by consent, and by propriety: and of these, one is called a pricking pain; another a stretching, or extending pain; another a heavy; another a beating or shooting pain.

The internal pain of the Head is in the Meninges or Membranes, that is very deep, and reacheth to the roots of the Eyes: But an external pain is in the Pericranium or Membrane without the Skull, and will not endure the roots of the hairs to be combed back, and is made greater by the least compression of the Head. This is the Doctrine of *Galen*, which he teacheth 3. *de loc. aff. cap.* 1. and *lib.* 2. *de comp. med. secundum loc. cap.* 3. saying very solidly, That the internal Head-ach is distinguished from the external by this peculiar sign, That in the internal the pain comes to the roots of

the

the Eyes, not in an external, and he gives this Reason, Because the coats of the Eyes come from the *Meninges* of the Brain, whence it comes that the grief is conveighed to the Eyes. But *Fernelius* contradicts this Doctrine, *lib.* 5. *Pathologiæ, cap.* 1. and affirmeth that external pains do reach to the roots of the Eyes, because the *Pericranium* or Skin of the Skul wherein those pains are, doth reach to the cavity of the Eyes: to whom *Rondeletius* answers, *lib.* 1. *meth. med. cap.* 5. that the Cavity of the eye doth not suffer with the Pericranium, although it reach to it, by reason that the pain of the Pericranium comes for the most part of external cold; for a cold part wil easily suffer from the like quality. But that cold cannot reach to the hollow of the Eye, because it is preserved by the hear, blood, and spirits of the eyes; but if at any time a Headach cometh of external hear, or the like, the skin of the head is only affected, not the Pericranium which lieth deep. But this Doctrine of *Rondeletius* doth not altogether take away all difficulty; for although all things which he alledgeth should be granted, yet if a pain arise from a tumor gathered upon the Pericranium, or of some other cause that dissolveth continuity, and divideth, there is no reason why the grief should not reach to the hollow of the Eye. We can say this in defence of *Galen*, that this sign was given by him for two Reasons: First, Because the Membrane which reacheth to the hollow of the Eye from the Pericranium, is not so sensible, and therefore cannot suffer but obtusely: but the coats of the Eyes which come from the *Meninges* are very sensible, and therefore have great pain: Moreover, that Membrane which cometh from the Pericranium doth not touch the Eye so inwardly and deeply towards the Optick Nerves, as the coats which come from the *Meninges*, whence it is that the external pain cannot extend it self to the roots of the Eye, as *Galen* saith.

A pain by propriety is constant and permanent, nor doth it follow the disease of other parts: But a pain by consent or sympathy, depends upon the infirmity of another part, so that as that encreaseth or diminisheth, the Headach encreaseth or diminisheth. Now this pain by sympathy, is either by consent from the whol Body, as in Feavers; or from some peculiar part, as the Stomach, Liver, Spleen, or Mother.

But we may know what part is affected when a pain is communicated to the head by its proper signs.

A pricking pain comes from a sharp chollerick humor or vapor which toucheth the Membranes of the Brain. A heavy pain comes from much thick, and cold matter, namely, flegm or melancholy compressing the sensible parts. An extending pain comes from wind or mild humors which work themselves into the Membranes, and distend them. A beating or pulsative pain comes of thin chollerick blood or spirits abounding, by which the Arteries being stretched and swoln, do beat more vehemently, and shake the Membranes, and so striking the adjoyning parts, cause in them a sence of Pulsation, as *Galen* teacheth more at large, 2. *de loc. aff. c.* 3.

CAUSES. From what is said, the chief Causes of a Headach are sufficiently declared, which in general are referred to the solution of continuity, as to the immediate cause: For whatsoever doth bring a manifest or hidden solution of continuity, is like to bring a Headach.

SIGNS. The Signs of the kinds of Headach, and of the causes that produce them, may be learned from what is said, and therefore we come to the Prognosticks.

PROG. An external Headach is alwaies less dangerous, and easier cured than the internal.

A Headach in a sharp Feaver with thin and white urine is dangerous, for it signifies the chollerick matter is sent into the Brain, whence there is fear of a Phrenzy.

A strong pain of the Head suddenly seizing without evacuation following, or mitigation of the disease, is deadly: for it signifies the destruction of the animal faculty, which no more feeleth that object, which caused the grief.

In a great Headach it is evil to have the outward parts cold; for by the vehemency of the pain there is a strong attraction of heat to the part affected, which wil cause inflamation.

They that recover of a disease in the inferior parts, and have after a vehement Headach, if a manifest evacuation went not before, wil have an Impost hume in their Brain, for it signifies a translation of the matter which caused the disease into the Brain.

They who vomit green in an headach, and are deaf being awake, are suddenly very mad, 1. *Prorrh.* for it signifieth a collection of choller into the Brain, which maketh the Stomach consent therewith, and suffer.

Headach and noise in the Ears without a Feaver, or a giddiness, or deafness, or nnmbness of the hands, signifieth an Apoplexy or Epilepsie to be at hand, *Hipp.* in *Coacis*: For those symptomes come from abundance of thick flegm in the Brain.

To women with child sleepy and heavy headaches are evil, 1. *Prorrh.* for they signifie the flux of Humors to the Head, which when they are many in women with child by reason they have not their Courses, do threaten danger.

A Headach which was not from the beginning of the Disease, but rose from the disturbance of the body, shews that there wil be a crisis by bleeding at the nose, or by vomit.

CURE. Since then the pain of the Head cometh either of a cold or hot cauſe, we muſt direct the Cure for the taking away of both.

For the Cure of a cold Head-ach the flegmy matter is firſt to be evacuated being prepared, as is ſhewed in the Chapter aforegoing. Then we muſt correct the cold diſtemper of the Brain, and the reliques of the humor are to be diſcuſſed with Bags, mentioned in the former Chapter, or in the Chapter of the cold diſtemper of the Brain: With which being warmed, let the head, being ſhaven, be rubbed for an hour and an half every morning til the cauſe of the pain be ſpent and exhauſted.

After the head is wel rubbed, ſprinkle upon it this following Pouder, having upon it Cotton or Wool.

Take *of Nutmegs, Cloves, Pepper, Pellitory, of each half an ounce: the Leaves of Sage, Bayberries, of each two drams: Muſtard ſeed, and Water-creſs ſeeds bruiſed, of each ſix drams: Make a Pouder of theſe, ſprinkle it upon the Head as aforeſaid; and comb it in the morning before the uſe of the little Bags, that the pouder laid on the day before may be taken off.*

Errhines are alſo profitable, Neeſings, and Apophlegmatiſms, or things to chew, which were deſcribed formerly.

A Magiſtral Syrup alſo made as followeth is very profitable.

Take *of Guajacum wood, and Roots of* China *ſliced, of each one ounce and an half: Infuſe them twelve hours in four pints of ſpring Water: Boyl them till half be conſumed, adding in the end, the Leaves of Vervain one handful; the flowers of French Lavender and Marjoram, of each a ſmal handful: diſſolve in it being ſtrained half a pound of white Sugar. Boyl it up to a Syrup; but before it be perfectly boyled caſt in two ounces of Senna tied in a clout; the beſt Agrick two ounces; Rhubarb three ounces: let him take two or three ounces, once a week.*

Theſe Pils alſo following are very good which in times paſt were of great eſteem in *Italy* in the daies of *Euſtachius Rudius* chief Profeſſor in the Univerſity of *Padua*, who was reported to be the Inventor of them, and accounted them a great Secret; and therefore gave them to one Apothecary only to be made by him, leſt others ſhould know the Receipt which indeed he borrowed out of *Wickerus*, who propoundeth it from *Andernacus*: and it is thus:

Take *of Coloquintida ſix drams: Agarick trochiſcated, Diagridium, black Hellebore, and Turbith, of each half an ounce: Aloes one ounce:* Diarrhodon Abbatis *half an ounce: Let the purging things be bruiſed and beaten together, and put in a glaſs with the ſpirit of Wine, ſo much as is ſufficient, and let them be digeſted for eight daies in a warm place, and then ad the pouder of Diarrhodon, and infuſe them four daies longer, then ſtrain them and preſs them, and let the Liquor ſo preſſed forth be diſtilled in* Balneo, *ſo long til the extract in the bottom of the Alembick grow ſo thick that it may make Pills, the doſe whereof is one ſcruple.*

But the following Pills are aſcribed to *Fernelius*, of which he affirmed he found by Experience ſuch excellency, that he never met with a *Cephalalgia*, or *Hemicrania*, that is, half Headach, but he cured it.

Take *of the beſt Aloes half an ounce: the Pouder of the Electuary of Pearls, the three Sanders, and red Roſes, of each three grains: With Syrup of Wormwood, and Violets, make a Maſs.* Give a dram thereof twice in a week one hour or two before Supper.

And finally, in a ſtubborn pain that is old, al thoſe Medicines are convenient, which were before mentioned in the Cure of the cold diſtemper of the Brain; among which, Epiſpaſticks, or bliſter-drawing Plaiſters are not the meaneſt. Which alſo not prevailing ſome are ſo bold as to apply *Vigo*'s Emplaiſter with Mercury, which they ſay hath cured old headaches ſomtimes, by cauſing them to ſpit much.

Baths of Brimſtone and Bitumen are very efficacious in this caſe, uſed both to the Head, and the whol Body.

Alſo in an old Headach, ſweating Decoctions are very good, and famous Authors declare that many have been cured thereby.

Which not prevailing, *Mercatus* is bold to fly to the uſe of Stibium, and commends it highly in his firſt Book of the Cure of internal Diſeaſes, and the eighth Chapter. But in an old grief, it is better to ſtrengthen the head often, than to uſe too many Evacuations: Therefore Pouders and Caps, and other topick or external Medicines are very neceſſary before mentioned in the Cure of the cold Diſtemper of the Brain.

But Pouders are more commendable, becauſe the vertue of a Cap is not ſo much communicated to the Brain, and the pain may be encreaſed by the filth which is contracted by the long wearing of them.

Moreover, An Oyntment may be applied of the the Oyl of Almonds, in which wild Bettony, Bay leaves, Maſtich, Lavender, Mints, Marjoram, Thime, Penyroyal, Nutmeg, Cloves, and Cinnamon, or ſome of theſe have been boyled, adding in the time of the boyling a little red Wine.

Or this following Chymical Oyl:

Take

Take *of Turpentine one pound*: *Maſtich, Nutmeg, Cinnamon, of each one dram*: *Cloves, Zedoary, Galangal, Ladanum, of each one ounce and an half*: *the juyce of Ebulus or Dwarf-Elder, and of the wild Cowcumber, of each one dram*: *the Oyl of Chamomel and Lillies, of each half a pint*: *red Wine one pint and an half*: *wild Marjoram green one handful*: *Pouder thoſe that are to be poudered, and put them into a Glaſs Retort, and extract an Oyl; with which anoint the head after it is ſhaved.*

Oyl of Amber is very good, and it wil be ſufficient only to anoint the Head therewith.

While you uſe the aforementioned Remedies, you may alſo uſe from the beginning of the Cure ſpecifical Medicines, ſuch as this Epitheme.

Take *of the pouder of Zedoary one dram*: *the Water of Bettony, Vervain, and Elder, of each one ounce*: *Mix them and apply them hot to the part grieved with Scarlet cloth.*

Among the proper Medicines for the Head-ach, from what cauſe ſoever it ariſeth, Vervain is the chief; whoſe Water diſtilled, you may both apply externally, and give of it internally to the quantity of four ounces, with three drops of the ſpirit of Salt. Green Vervain alone only hung about the Neck, hath cured two Patients when many other Medicines failed, as *Foreſtus* reports.

Zacutus Lucitanus in Lib. 1. *Praxis Med. mirab. obſervat.* 7, 8, 9, & 10. propounds four Remedies, confirmed by Experience; namely, An Iſſue in the back of the hand, Horſ-leeches to the Temples, opening of the Vein in the Forehead and the corner of the Eye, which you may read in the place cited.

Theſe things are to be noted concerning thoſe Obſervations:

Firſt, That the Iſſue between the Thumb and fore Finger is approved by other Experiments, and hath cured great Headaches.

Secondly, In the Cure by Horſ-leeches, *Zacutus* is not content to apply two or three as ordinarily is done, but ten or twelve round about the Temples; whence comes a great attraction of Blood, which may draw forth the whol matter of the Diſeaſe.

Thirdly, In the Curing by opening the Veins in the Forehead, we muſt obſerve, That that Vein was twice opened, whence it appears that the firſt was not ſufficient; when, ordinarily our Practitioners do ſeldom open it the ſecond time, if it hath been to little benefit.

The hot Cauſe of a Primary and Eſſential Headach, is Blood or Choller. And the like Remedies are proper for both, though they muſt be made ſtronger or weaker according to the ſtrength of the Diſeaſe.

Firſt then, (after a Clyſter is adminiſtred) begin with Blood-letting, drawing forth more when the grief proceeds of blood, than when it proceeds of choller.

Then give a Medicine to purge Chollar, not only when Choller is the principal Cauſe, but when blood aboundeth whoſe thinner part is eaſily turned into Choller.

If the matter offending is not ſufficiently taken away by one purge, you muſt purge again at a due diſtance.

After apply Repelling Medicines to the Head, and Vinegar of Roſes, ſuch as were propounded in the Cure of the Phrenzy, making choice of the mildeſt.

And after it wil be very profitable to apply Creatures newly killed, or parts of them, to diſcuſs the reliques of the Diſeaſe, and to aſſwage the pain.

In an Headach which goeth with a continual Feaver, a Sheeps Lungs applied hot do much aſſwage the pain.

Alſo a Cataplaſm of bruiſed Guords, and Houſleek to the feet.

The opening of the Saphena after ſufficient bleeding in the Arm, cures oftentimes a Headach with a Feaver very ſuddenly.

You muſt uſe Cupping-glaſſes with, and without Scarification; and Frictions of the extream Parts.

And in the whol time of the Diſeaſe, if the Belly be not looſe, you muſt every day give an Emollient and cooling Clyſter, and which doth gently purge.

After general Evacuations and Revulſions, you may rightly, and with profit derive the matter by opening the Head Vein, or with Horſ-leeches applied to the Forehead, or with Veſicatories to the Neck.

In the mean while let the whol maſs of Humors be qualified with Juleps, Emulſions, and Broths, as was mentioned in the Cure of the Phrenxy.

Laſtly, If the pain be very violent you muſt apply Narcoticks both externally and internally, as they are ſet down in the ſaid Cure of the Phrenzy.

Here alſo may avail the opening of the Forehead Veins, and Leeches to the Temples, commended from *Zacutus Luſitanus*.

Paræus lib. 16. *cap.* 4. reports that a deſperate half Head-ach was cured by opening the Arteries

in the Temples, and saies there is no danger in doing it. The Artery is opened as a Vein, and six ounces of blood forcibly leaping forth are to be taken: After apply a convenient Ligature, and open it not in four daies.

Botallus also saies, That it doth miraculously cure old Head-aches; and we also have cured desperate ones the same way, and never found any danger in the opening of the Artery.

You must apply a Plaister to the Orifice, of Frankincense, Mastich, Bole-armenick, and Hares Hair, with the white of an Egg, and then make your Ligature as you use to do in Wounds of the Head.

In all pains of the Head, of what cause soever, if other means fail, and the greatness of the pain make thee run to exeremities; a Vesicatory applied over all the Head, after it is shaven, will cure it.

A Cautery upon the Coronal Suture sometimes hath perfectly cured a violent Head-ach.

But it is more powerful if it be applied to the Temples, of which see *Poterius, observat. centur.* 3. *cap.* 8. and our Observations thereon.

The End of the First Book.

THE

THE SECOND BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Eyes.

The PREFACE.

THE *Diſeaſes of the Eyes are ſo divers, that it is very hard to lay them down cleerly and plainly, and to diſtinguiſh one from the other: which that we may endeavor as much as may be, and cleer up our Treatiſe for Practice, we will ſo divide them, the Diſeaſes by which the ſight is immediately hurt, may firſt be expounded, and afterwards the reſt which happen to the Parts of which the Eyes are compounded, or which are neer unto them, without any, or very little hurt to the ſight. The ſight is hurt when it is diminiſhed, aboliſhed, or depraved. Sight aboliſhed is called* τύφλωσις *in Greek: in Latine* Cæcitas. *But ſight diminiſhed hath divers names according to the degree and manner of the diminution: of which the chief are* Amblyopia, Myopia, Nyctalopia, *and* Acies Veſpertina.

Cæcitas *blindneß, comes either from an abſolute Obſtruction of the Optick Nerves (and then it is called* Amauroſis) *or from a total Suffuſion, or from ſome great fault in the Tunicles and Humors.*

Amblyopia, *in Latin* Obſcuritas, Hebetudo, *or* Caligo, *dark or dim ſight, when the Object is not cleerly ſeen at what diſtance ſoever placed; comes from the ſame Cauſes, but more light and imperfect, as an imperfect Obſtruction of the Optick Nerves, a light ſuffuſion, want of ſpirits or groſſneß of the ſame, and the like.*

Myopia, *in Latin* Luſcioſitas, *or Pur-blindneß, in which the Objects are not perceived, except they be very nigh, and cloſe to the Eyes, but not at all afar off, or very little; and imperfectly: ſo that they perceive not their known Friends paſſing by: And according to the Opinion of* Galen, *and al Modern Phyſitians, from the thinneſs and ſmalneſs of the viſive ſpirits which ſtand not in need of a* medium, *much enlightened to make a perfect ſight, but is thereby diſſipated. On the contrary, they which have groſs and thick ſpirits, ſee things beſt at a diſtance, becauſe that groſs ſpirits needs more enlightening which is brought by the larger illumination of the* medium: *But this Doctrine is demonſtrated to be falſe, and to ſpring from ignorance in Opticks whoſe Principles declare, that theſe diverſities of ſight proceed from the diverſity of the ſcituation of the Cryſtalline humor. For when the ſpecies of the Objects are received into the Cryſtalline humor by a Pyramis or ſharp point thereof called* Conus: *if the Cryſtalline humor be too much inward towards the Pupil*

of

of the Eye, the remote Objects are better ſeen, becauſe it is neceſſary that the Objects ſhould be at a further diſtance, that the Conus, *or point of the Pyramis may come to the Cryſtalline humor, and there be terminated. But if the Objects come neerer the Eye, the* Conus *goeth by the Cryſtalline, and they are ſeen more obſcurely: Again, If the Cryſtalline lie too low, and too far from the Tunicle called* Uvea, *the Objects muſt be neerer to the Eyes, that the* Conus *or point of the Pyramid may come to it: whence it appears that* Myopia *comes no other waies than from the Cryſtalline lying too low; and ſo this Diſeaſe becometh connatural, and not to be cured. But the affect of* Myopia *is contrary, in which the Object is better ſeen at a diſtance; and this happens for the moſt part in old Men, in whom ſome of the portion of the watery Humor is ſpent, ſo that the Cryſtalline goes to the Pupil of the Eye. Further, By long holding down the Head either with Reading, Writing, or otherwiſe, the Cryſtalline Humor comes by degrees forward: This is demonſtrated by the uſe of Spectacles; becauſe that they who have* Myopia, *or are Pur-blind, ſee beſt with hollow or concave Spectacles, by which the raies or beams of the viſicle ſpecies are diſperſed, wherby it comes to paſs, that the* Conus *of the Pyramis is more long, and ſo that thing which by reaſon of the great diſtance could not be ſeen, is now plainly perceived; becauſe the* Conus *of the Pyramis is extended as far as the Cryſtalline, which before ended in the Pupilla, or in the watery Humor, or in the white Humor: On the contrary, Old Men are helped with Convex Spectacles, by which the beams are united, and the* Conus *of the Pyramis is made ſhorter, and ſo things are better perceived whoſe* Conus *before paſſed by the Cryſtalline, which was too neer to the Pupilla.*

Nyctalopia, *or* Nocturna Cæcitas, *is when men ſee wel enough at day time; at Sun-ſet worſe; and at night not at al: and it comes from the over thickneſs of the Spirits, or Humors, or Tunicles; or the ſtraightneſs of the Pupilla. For in theſe caſes a greater light is neceſſary for true ſight, which being wanting, at Sun-ſetting, or at night by a Candle, they ſee little, or not at al.*

Veſpertina Acies, *is when men ſee worſe by day, and better by night; and this ſomtimes is called* Nyctalopia, *as we ſee in* Hippocrates, 2. Prorrher. *but the Modern Greeks have from long Cuſtom uſed the word* Nyctalopia *only for night blindneſs: it comes from the thinneſs of the ſpirits which are ſpread abroad by too much light: or from the enlarging of the* Pupilla, *by which too much light goes into the Eye, and hurts the ſight, for a little light at night doth more illuſtrate and ſhine to them, than to thoſe who have the* Pupilla *enlarged.*

After what manner the ſight is hurt by diminiſhing, aboliſhing, and depraving, we ſhall lay down more plain when we explain the Diſeaſes of all parts of the Eyes by themſelves. For ſeeing all the parts of the Eye do conduce to the action of it, namely Sight, when any part is diſtempered, the ſight muſt alſo ſuffer.

The Eye is compounded of Tunicles, Humors, and the Optick Nerve, *for the action of which parts, the Animal Spirit doth concur as a principal and univerſal Agent.*

And therefore that we may run through the Diſeaſes of thoſe parts, we will begin from the diſtemper of the conſtitution of the Optick Nerve; next we will proceed to the Diſeaſe of the Humors and Tunicles. But the faults of the Spirits either depend upon the diſtemper of the Brain, and then other Sences are alſo hurt; or from the diſtemper of the Eye it ſelf, which being cured the ſpirits receive their ancient and due conſtitution, ſo that we need not make a particular tractate of them. But in curing Diſeaſes of the Eyes, when ſight is hurt, we muſt alwaies mingle thoſe things which comfort the viſive ſpirits with other Medicines.

CHAP. I.

Of Gutta Serena, *or* Amauroſis.

WHen the ſight is gone, and no fault appears in the Eyes, it is called *Gutta ſerena*, or *Amauroſis*. And it comes to paſs, when the Animal Spirits cannot paſs from the Brain to the Eyes; for when the Animal Spirits come into the Eyes from the Brain by the Optick Nerves, we muſt find out the ſtoppage of their influx in the Optick Nerves. The Optick Nerves are many waies affected, but chiefly by obſtruction or ſtoppage, aſtriction or binding, and by ſolution of continuity.

Obſtruction is the moſt common and moſt ordinary cauſe of *Gutta Serena*, which comes of a watery humor flowing down from the Brain upon the Nerves, even as other Nerves are obſtructed in a Palſey by the ſame humor; ſo that the Diſeaſes may be ſaid to be alike by reaſon of that Obſtruction.

But

But it is moſt certain that this Diſeaſe is alſo begot by adſtriction and compreſſion of the Optick Nerves; which compreſſion may come both of a moiſt humor gathered about the optick Nerves, and preſſing upon them: as alſo of blood, filth, or matter: Whence ſomtimes certain tumors riſing in thoſe parts, produce the like Diſeaſe. For Experience teacheth, That ſomtimes blindneſs in one Eye, ſomtimes in both, comes upon Inflamation of the Brain, and from Phrenzy in malignant Feavers. And *Platerus* reports *lib.* 1. Obſervation, That he ſaw a blindneſs which came from a round tumor growing in the Brain, and compreſſing the optick Nerves, which appeared by opening of the Head after the Patient was deceaſed.

Finally, Wounds in the Head, in which the optick Nerves are divided, without controverſie do cauſe that the Animal Spirits can no more come to the Eyes.

SIGNS. This Diſeaſe is known, in that the Eyes ſeem to be in their natural condition, and there is no fault apparent in them, only the *Pupilla* ſeems blacker and larger. But in diſtinguiſhing the differences of Cauſes, there is great difficulty; for although the Diſeaſe coming of blood or matter is known by inflamation, apoſtume, or wound going before, yet no certain ſign can be given by which we can diſtinguiſh a compreſſion made with flegm from an obſtruction: but we may in ſome part conjecture, for in the obſtruction only of the optick Nerve, the Eye is only affected, but if a compreſſion be made of the ſame Nerve by flegm gathered about the roots of the Eyes and proceſſes, that matter poſſeſſeth other parts of the Brain, and then all or ſome of the other Sences are hurt; but if it ſeize only upon the Optick Nerves, there is more plenty of humor ſent forth at the Noſtrils, and the Patient perceive a heavineſs in the fore part of the Head, eſpecially about the Eye-brows.

PROGNOSTICK. As to the Prognoſtick part; If this Diſeaſe be abſolute, that is, if there be a total loſs of ſight, eſpecially if it come from obſtruction of the optick Nerves, it is for the moſt part incurable; as we ſee in Palſeys alſo, that they are ſcarce or never cured which come from the obſtruction of the Nerves, eſpecially if the Patient be old. But if the obſtruction be imperfect, which only cauſeth a dimunition of ſight, but not blindneſs, there is more hope of recovery, although it cannot be brought about without much pain, and long uſe of Medicines.

But if the Diſeaſe come of humors gathered in the fore part of the head, which compreſs the Nerves, it may be more eaſily cured. So ſaith *Fabricius Hildanus, obſerv.* 19. *cent.* 5. That a certain man after a ſtrong vomit loſt his ſight, and that he cured him with giving him the ſame Medicine again; for as the humors being too much ſtirred by a violent vomit, and caſt upon the Optick Nerves, compreſſing them did hinder the paſſage of the Spirits to the Eyes: ſo the ſame humors being carried away by the ſame Medicine, the Diſeaſe became cured. Almoſt the like ſtory is mentioned by *Sennertus* of a certain Student, who taking too ſtrong a Purge became ſuddenly blind. He alſo affirmeth, That certain women after they had conceived with child, became blind through the ſtraightneſs of the optick Nerves, and that the Diſeaſe went away after four or five months, or in the time of their Delivery.

We alſo have ſeen ſome which fel ſuddenly into extream dimunition of ſight, who within fifteen daies were cured by univerſal evacuations, and ſome revulſions, and by the eaſineſs of the Cure we ſuppoſed that the humor was not faſtened within the ſubſtance of the nerve, but only gathered together in the Brain about the original of thoſe Nerves.

CURE. For the Cure of this Diſeaſe, The matter faſtened upon the Nerves, or cleaving thereto, and that maketh the obſtruction or adſtriction, is to be evacuated; which cannot be done, except firſt the whol body be clenſed, as *Galen* ſaith 4. *meth.* The Eye is not to be cured before the whol Head, nor the Head before the whol Body.

And that Remedies may be ſet down in a convenient Method, we will firſt ſet down a Courſe of Diet, which muſt be attenuating and moderately drying.

And firſt, The Air muſt incline to hot and dry, and a thick, cold, cloudy, and moiſt Air, muſt be altogether avoided. Let him eat meats of good and laudable Juyce, avoiding them which beget groſs Juyce, as Pork, and all Swines fleſh, Geeſe, Fiſh, Pulſe, Cheeſe, and the like; as thoſe which are windy, and fil the head, as Milk-meats, and hot Spices, *viz.* Pepper and Ginger, &c. Let his Bread be made with Fennel Water, or with the Seeds thereof; being carefull that the Wheat of which it is made, be not mixt with Darnel, which all the Ancients beleeved to be very naught for the Sight: hence in the Comedy, he that derideth another for defect in his ſight; I think (ſaith he) thou haſt fed upon Darnel. In the ſawce to his Meat, and in his Broths, let him uſe things extenuating, as Hyſop, Fennel, Marjoram, Betony, Sage, Eye-bright, and eſpecially Nutmeg, which ſtrengtheneth the Brain, and clears the Sight. He muſt eat Turneps often, which are thought to quicken the Sight: So do Sparrows, Pidgeons, often eaten. Cold Herbs muſt be forborn, and eſpecially Lettice, which hurts the Eyes.

Let him take but a ſmal quantity of Meat at a time, and let the ſick man never fill himſelf immoderately: Let his Supper be leſs than his Dinner: and to abſtain from a Supper twice or thrice in a week is very good. At his Meat inſtead of Salt let him uſe this Pouder following.

Take

Take of *common Salt two ounces*; *Eybright dried two drams*; *Nutmeg one dram*; *Cinnamon two ſcruples*: *Mix them into a Pouder.*

After every Meal, let him take one ſpoonful of the Pouder following.

Take of *Coriander ſeed prepared half an ounce*; *Annis ſeeds, and Fennel ſeeds, of each two drams*; *Cinnamon and Nutmeg, of each one dram*; *Eye-bright dried three drams*; *Sugar of Roſes, a double weight to all the reſt. Make a Pouder.*

Wine in this Diſeaſe is not good, becauſe it is full of vapors, and fills the Head, and is apt to cauſe defluxions: therefore a Decoction of Sarſaparilla, ſweetned with Liquoris, and aromatized with Coriander, will be very profitable. But becauſe the Diſeaſe is of a long continuance, and all cannot abſtain ſo long from Wine; if we muſt permit Wine, let that be choſen that is weakeſt, and leſs vaporing; and it would be more beneficial if Eye-bright dried were firſt ſteeped therein: and that he may make Eyebright Wine for a long time, in the Vintage let him put Eyebright into a veſſel filled with new Wine, and let the Patient uſe that for his ordinary Drink.

Let his ſleep be leſs and ſhorter then uſual, and let him lie upon his back with his face upwards as much as may be: Let him avoid ſleeping at noon, becauſe it is very hurtful. Let his Excerciſe be moderate, and inſtead of excerciſe let him uſe frictions or rubbing of the inferior parts. Let his Belly be alwaies kept looſe, and let him avoid diſturbance of mind.

The courſe of Diet being thus ordered, you muſt begin your Cure from univerſal Evacuation. And firſt you muſt purge with the following Medicine:

Take of *clean Senna half an ounce: Fennel ſeeds one dram: the Leaves of Bettony, Eyebright and Vervain, of each half a handful: Liquoris three drams: Boyl them to three ounces. Diſſolve in the ſtraining three drams of Diaphœnicon; Syrup of Roſes one ounce. Make a Potion and give it in the morning with orderly Government.*

After this firſt Purge, let the Phyſitian conſider ſeriouſly with himſelf, whether he may bleed or not. For it is diſallowed in this caſe by almoſt al Practitioners, becauſe it is a Chronical Diſeaſe of long continuance, coming of a cold diſtemper and of a flegmy humor. Hence they fear leſt by blood-letting, the Brain ſhould be made more cold, and ſo beget more flegm, and leſt the conjunct cauſe of the Diſeaſe ſhould be more increaſſated or thickned, and ſo become more difficult to be diſcuſſed and diſſipated. But although their Opinion may take place as to old men, and ſuch as are of a Phlegmatick Conſtitution, yet it is not to be admitted to them that are yong, or of a hot Conſtitution, eſpecially if there be manifeſt ſigns that blood doth predominate; for then there is no doubt but ſeaſonable blood-letting may much profit. Nay, where the aforeſaid ſigns of blood do appear, it is profitable in the judgment of *Paulus* and *Ætius* after the Vein in the Arm is opened, to open the particular Veins of the Head, and thoſe which are neereſt the Eyes, namely, the Frontal and Temple Veins, and thoſe which are in the corner of the Eyes neer the root of the Noſe. But you may better apply Horſ-leeches to the Forehead, as alſo behind the Ears. Some Practitioners do relate, that ſome by a wound in the Forehead have been cured of blindneſs. In which it is moſt probable that the cauſe of their blindneſs was the compreſſion of the optick Nerves by the Veins and Arteries adjoyning, and ſwelling with too much blood, which the Wounds aforeſaid emptied forth. Whence *Spigelius* (as *Plempius* reports in his Book of the Eyes) was wont in *Gutta ſerena* with good ſucceſs to open the middle Vein in the Forehead, and let it bleed while it ſtopt of it ſelf.

But if the ſuppreſſion of the terms went before this Diſeaſe, you muſt draw blood from the lower veins, or apply Leeches to the Hemorrhoids: if the Patient had formerly a flux thereof, which then is ſtopped, or if he have a very hot Liver, or be of a melancholly temper.

Afterwards the whol body is to be more exactly purged by this following Apozeme.

Take *of Fenel Roots, and Sarſaparilla, and Flower-de-luce roots, and Elicampane roots, of each one ounce: the Leaves of Bettony, Marjoram, Balm, Eyebright, Fennel, Vervain and Celandine the great, of each one handful: Liquoris ſliced, and Raiſons of the Sun ſtoned, of each one ounce: Annis ſeed, and Fennel ſeed of each three drams: cleanſed Senna two ounces: Gummy Turbith and Agarick newly made into Troches, of each two drams: Ginger and Cloves of each one ſcruple: flowers of Stœchas, Roſemary, and Lavender, of each one ſmal handful: Boyl them in five quarters; that is a pint and a quarter of water; diſſolve in the ſtraining four ounces of white ſugar: make an Apozeme, clarifie it and perfume it with two drams of the beſt Cinnamon, for four mornings draughts: After the Apozeme is done, let him take theſe Pills.*

Take *of the maſs of Pill Lucis major, and Cochia the leſs, of each half a dram: malax them with Betony water, make ſix guilded Pills thereof, which let him take early in the morning.*

After this general Evacuation the Antecedent Cauſe is to be revelled; and the conjunct Cauſe is to be derived and diſcuſſed. For this Frictions of the extream parts, eſpecially beneath, are to be uſed every morning.

Cupping-Glaſſes muſt be applied to the ſhoulders and back without ſcarification; eſpecially to the

the hinder part of the head with ſcarification; for they do ſo powerfully draw the humors from the fore parts and the principle of the Nerves; that ſome preſently after the application thereof have recovered their ſight: At the ſame time apply a Veſicatory to the hinder part of the neck, and let the Bliſters that are raiſed be kept long open, with Beer or Colewort Leaves often applied.

When the Veſicatory is dried up, apply a Cauſtick to the hinder part of the head or neck between the ſecond or third Vertebra; or (as it is now moſt uſual) apply two Cauſticks to the Neck behind upon the fourth and fifth Vertebra; ſo that the back-bone may be untouched between them, and both may be cured with one Plaiſter.

Inſtead of Cauteries a Seton applied to the ſame part is moſt efficacious; but the tenderneſs of our Country men hath almoſt aboliſhed the uſe thereof.

If the aforeſaid Cauteries avail not, you may lay a potential Cautery to the Coronal Suture, which ſomtimes hath done the work when other Remedies have failed.

When theſe things are doing, preſently after univerſal Evacuation by ſeege, you muſt order a ſweating Diet of the Decoction of Guajacum, Saſſaphras, and the Roots of Sarſa, according to the method preſcribed by us in the Cure of the Cold diſtemper of the Brain. Obſerving this; That towards the end of the Sudorifick Decoction, you ad thoſe things which peculiarly reſpect the Eyes; as Vervain, Fennel, Eyebright, and Celondine the greater.

And for the better drying of the Brain; let the Bags preſcribed in the Chapter above mentioned be applied to the Temples if you fear not an Inflamation.

Alſo after the Sudoriſick Diet it is very convenient to uſe Sulpherous and Bituminous Baths and waſhings of the head; becauſe they are very proper for the correcting of a cold and moiſt diſtemper, for the conſuming of flegm, and ſtrengthening the brain.

Beſides the univerſal Evacuation of the Body and Head, particular may be ordered; as Medicines that cauſe ſpitting, called Apophlegmatiſm, by which the Rhewm is brought out of the brain by the Pallate; which may be made either in the form of a Gargariſm or Maſticatory; according to the forms preſcribed in the Cure of the cold diſtemper of the brain.

Errhines and Sternutatories or Neeſings are condemned by almoſt al Practitioners in this Diſeaſe; becauſe they draw humors to the eyes: but yet if ſome of the milder and gentler ſort be uſed (after an exact purging of the whol body and head) for ſome few daies they may be profitable in regard they may by degrees draw forth and derive the humor which cauſeth the Diſeaſe, and is faſtned in the Optick Nerves; nor can they fetch any thing from the profound part of the brain to the fore parts: Otherwiſe in every derivation which is an evacuation by the part affected, or that which is neer unto it; we ſhould alwaies fear leſt there ſhould be an attraction to the parts affected, which is eaſily hindered by univerſal Evacuations which ought to precede; and thoſe Errhines may be made of the juyce of Beets and Marjoram with white Wine in which Manna hath been diſſolved.

But a ſtronger and yet ſafe Errhine may be made of the pouder of Tobacco corrected with Cephalicks, and Oxydoricks, or Medicines that help the ſight; for by that the Rhewm is drawn forth rather by the Pallat than the Noſtrils; and the Brain is ſo fortified that it wil not ſo eaſily receive the defluxion of humors from other parts. The Compoſition whereof is as followeth.

Take *of dried Tobacco one ounce: the leaves of Sage, Marjoram, Bettony, Eyebright, the flowers of Clove-gilliflowers, and red Roſes, of each one dram: make a pouder to be ſnuffed into the Noſtrils for ſome few daies.*

Neither is it ſufficient onee to cleanſe the Body of Excrementitious Humors with univerſal Purging; but you muſt keep it in that condition al the time of the Cure; therefore with Purges intermixed, the excrements which dayly encreaſe muſt be brought forth; which may be done with uſual Pills made after this manner:

Take *of the beſt Aloes half an ounce: clean Senna, Turbith, Hermodacts, and Agarick newly trochiſcated, of each two drams: Diagridium one dram: Mace, Cloves, and Eaſtern Saffron, of each ſeven grains: ſprinkle them with the juyces of Marjoram and the greater Celondine: then dry them again in the ſhade. And with the Oxymel of Squils make a maſs of Pills, of which let him take half a dram or two ſcruples twice or thrice in a month.*

While theſe things are uſed, you muſt continually labor to ſtrengthen the brain and the eyes: and the Patient muſt take diverſity of Medicines, leſt by taking the ſame a long time, it prove nauſeous unto him; and leſt Nature be too much enured to a Medicine, and ſo it loſe its Operation. Old Phyſitians ſay, Treacle is reputed to be of excellent vertue to this purpoſe, which may be taken by a dram every night with Fennel, Eyebright, or Celondine Water twice or thrice in a week. Nutmeg eaten every morning faſting, is much commended if it be long chewed that the vapor may be carried to the Eyes; if you fear that the ſwallowing down thereof ſhould offend by reaſon of the heat: it may be ſpit forth after it is chewed. Candied Myrobalans taken in the morning are thought to cleer the ſight exceedingly.

The uſual Opiate is thus made:

Take *of Conserve of Bettony, and Rosemary flowers, of each two ounces: Candied Myrobalans two: old Treacle two drams: the Leaves of Eyebright poudered three drams: Fennel seed two drams: Nutmeg, Cinnamon, and Cloves, of each one scruple: With the Syrup of the Juyce of Fennel, Rue, and Celendine made up with Honey, make an Opiate.*

Let him take thereof the bigness of a Chesnut, drinking after it a little Wine mixed with Fennel Water.

Nor must you omit external Medicines which strengthen, warm, and dry the Head; of which sort is the Cephalick Pouder for the Hair, a Cap and Fumigation, mentioned by us in the Cure of the cold distemper of the Brain.

Finally, You may apply Topical Medicines to the Eyes to strengthen them: these are usual in Authors; but they are of little force which cannot reach to the Optick Nerves; but if any desire to try some of them, they may find enough of them in the Cure of a Suffusion.

In a desperate case when all other Medicines have been used in vain, a Vesicatory applied over the whol Head (being shaven) in form of a Cap, hath many times been very successful: if it be twice or thrice used after the drying up of the former Blisters, it is more advantagious.

CHAP. II.

Of the Disease of the Vitrous, or Glassy Humor.

THe Vitrous Humor is next under the Crystalline, and therefore it is made by Nature transparent, that the Species carried to the Optick Nerve may be pure and clean. If therefore the cleerness of that humor be hindered by the mixture of another, and so made dusky: according to the degree of that duskiness or foulness, the sight is either diminished or abolished.

Moreover, This humor may be out of order in respect of its scituation; namely, when any part of it by a blow or contusion shal be brought before the Crystalline; for then the sight wil be darkened, in regard the vitious Humor is more thick than the watery, and therefore the species of the objects cannot be carried pure and cleer unto the Crystalline.

The first affect, namely the Mixtion of a Humor with it, cannot be perceived by any signs, but only it is judged probable by reason, for the vitrous Humor cannot be seen, or its condition known; and therefore Practitioners are constrained to confound it, and to make it one with *Gutta serena*, because no fault appears in the Eye, and this they do without offence to the Patient, in regard any humors that are mixed with the vitrous, are to be discussed with the same Remedies that a *Gutta serena* is cured.

But you may know that this vitrous Humor is disordered in respect of its Scituation, when it appeareth white under the *Pupilla*, yet it is not easily distinguished from Suffusion, except the antecedent and first cause be diligently observed. For a Suffusion is caused by a simple defluxion of an humor; but this transposition or displacing of the vitrous humor useth to come of a Wound or Contusion.

This last Disease is incurable, for the vitrous Humor being displaced can by no art be reduced to its former condition. But that by Nature hath sometimes been done, and therefore the whol business is to be committed unto her.

CHAP. III.

Of the Diseases of the Crystalline Humor.

THe Crystalline Humor is the chief Instrument of Sight, and therefore ought to be kept more pure and perspicuous than the rest, that that Since may more freely be exercised. And if it be soiled in the least measure, the sence of Seeing is much hindered.

the chief Disease whereby the purity thereof is infected, is called *Glaucoma* (or the changing of the Crystalline Humor into a fiery redness) and this happens when the Crystalline Humor is made thick by driness, as in old people, from some drying and condensing cause it is often seen.

This Disease is known, by a plain appearance of a thick white about the *Pupilla*, and when all objects are apprehended by the Patient as through a cloud or smoak. But it is hard to distinguish this Disease from a Suffusion which representeth such a whiteness about the *Pupilla*: Hence it is that many Authors do not distinguish between a *Glaucoma* and a Suffusion. But they which diligently observe may distinguish them thus: In a Suffusion there is a white in the very *Pupilla*, and very neer the Membrane called *Cornea*; but in a *Glaucoma* it lieth deeper.

This

This Diſeaſe is incurable; eſpecially in old folk in whom the drineſs of the part cannot be amended; but if it be not manifeſt that the fault is in the Cryſtalline, and there is a ſuſpition of a Suffuſion; you may uſe the remedies preſcribed for it.

Moreover, the Cryſtalline may be out of place, namely, when the broader part of it which is flat like a Fetch or Lentil is not directly againſt the hole of the *Pupilla*, but either is too high or too low; and then objects appear double when one eye only ſuffereth; becauſe the paralel or ſtreight line is loſt, which ought to be one and the ſame in both eyes, that whatſoever thing is ſeen by both eyes may appear but one and the ſame. And if they be not in that order, things are ſeen double; which you may prove by depreſſing or lifting up one of your Eyes with your finger: for then the paralel is loſt, and things appear double: But this Depravation of ſight by which Objects appear double, comes not only of the Cauſe now mentioned, but alſo from vapors, or water which hurt the Cryſtalline; by which the viſive Spirits are divided, whence it comes to paſs that the ſpecies of the ſame thing is received into two places, which Drunkards uſually perceive when they ſee double.

Secondly, The Scituation of the Cryſtalline is altered, when it declineth backward or cometh forward, if it comes forward to the *Pupilla*, then things neer at hand are not ſo rightly perceived as thoſe which are more remote, as in old men often. But if it decline backward towards the Optick Nerve, things neer are truly ſeen, but not afar off, and then is this Diſeaſe called *Myopia*, which was mentioned in the Preface; where we ſhewed, That theſe Diſeaſes are only cured by Spectacles.

Thirdly, The Cryſtalline is out of its place when it tendeth either to the right or left ſide, which is called *Strabiſmus*, or Squinting; when the *Pupilla* is not directly but oblique upon the Object, and appeareth not in the middle of the Eye, but in one ſide: ſo that there appeareth more white in one part of the Eye, than in the other.

This Diſeaſe comes not only from the diſplacing of the Cryſtalline, but alſo from the evil diſpoſition of the Muſcles which move the Eyes; which is either natural, or elſe proceeds from a Palſey or Convulſion of the ſaid Muſcles.

Of what cauſe ſoever it cometh, if it be connatural, it is incurable: but if it come from Palſey or Convulſion of the aforeſaid Muſcles, you may find out a way of Cure, in my Chapter of Head Diſeaſes.

Finally, Other Depravations of ſight may come from the inverſion of the Cryſtalline be it greater or leſs; as when ſtreight things appear crooked, or when the Objects ſeem to be folded; which happened to a certain Phyſician (as *Sennertus* reports) who going up a Ladder to take a Book from a ſhelf, and turning his eyes violently upwards, ſaw al things afterwards turned upwards as though men walked upon their Heads, which came by the attraction and diſplacing of the Cryſtalline. For a quarter of a yeer after when again he turned up his Eyes violently, his natural ſight returned, and al things appeared in right order.

Hence it appears that by a violent motion of the Eye that the Cryſtalline may be diſplaced, and again by the ſame motion be ſet right. I ſuppoſe that the diſplacing of the Cryſtalline was thus, It was ſo inverted that the fore part of it (which is more depreſſed than the other) was not right againſt the *Pupilla*; but rather its ſide which being more round and convex might repreſent the ſpecies of the Objects inverted, as we may obſerve in round Glaſſes, which diſcover the Object inverted; and this is true from the principles of the Optick art: for in a Medium that is convex and thick, the ſpecies are ſo broken, and as it were croſs cut, that they which come from the upper part of the Object, do repreſent the lower part; and ſo contrarily, but if the inverſion of the Cryſtalline be leſs, ſo as both the depreſſed part of the Cryſtalline, and alſo the Convex part thereof, be right againſt the *Pupilla*, the Objects may ſeem crooked. Although that depravation of ſight whereby Objects ſeem crooked, may come by other means: namely, when any part of the Cryſtalline is mixed with the watery humor, then by reaſon of inequality of the Cryſtalline in regard of thickneſs, the refractions are divers, which are the Cauſe of Depravation of ſight whereby things appear crooked. This may be demonſtrated by a cleer Example: A ſtaff put half into the water, appears crooked for this cauſe, namely, The ſpecies of that part in the water, when it is carried out of the water into the Air, from a thicker to a thinner Medium, is broken by the perpendicular; but that part which is in the air is not broken, becauſe it doth not paſs through divers Mediums as that which is in the water: Hence it comes that the ſtick ſeems crooked. After the ſame manner the ſpecies of the object which is carried into the thicker part of the Cryſtalline is more broken, than that which is carried to the thinner, which is in its natural ſtate, and not mixed underneath with the watery humor; and ſo by reaſon of the divers refractions the objects appear crooked.

But ſince Medicines are to no purpoſe, we ſhal preſcribe none for theſe Diſeaſes.

CHAP. IV.

Of the Diseases of the Watery Humor, and especially of a Suffusion.

THe Watery Humor is out of its Natural Condition, when it is distempered in quantity or quality. When the Distemper is in quantity; it is enlarged or diminished, and makes the *Pupilla* be dilated or contracted, which Diseases shal be mentioned in their places. When the distemper is in quality, it becomes thicker, and that comes from another Humor mixed with it, and that is called Suffusion, which we here speak of. For although *Galen* 1. *de Symp. caus. cap.* 2. sheweth that a Suffusion may come from the condensation of the watery humor without the accesse of an excrementitious Humor: yet because it happens seldom, and is known rather by imagination than art, and is altogether incurable: omitting that, we shal speak of that Suffusion only which cometh from the afflux of another excrement or humor. This is called in Greek κατάχυμα, in Latin *Suffusio*, by the Arabians Water, vulgarly a *Cataract*. Some Authors would distinguish these names, and make them signifie divers sorts of this Disease: they call it in the beginning (when the sight is only a little darkened) a Suffusion; but when it is grown older, and something gathered into the Pupil, appears like water, then they cal it only *Aqua*, Water: but when the matter is grown thick in the Pupilla, and the sight almost gone, then they cal it a Cataract. A Suffusion comes from a serous Watery Humor spread in the space between the *Cornea* and the Crystalline: and since a Watery Humor is contained in that space, it may wel be reckoned among the Diseases of the Watery Humor.

This is the Cause of a true Suffusion: There is another Bastard Suffusion which comes from vapors sent from the Stomach and other parts into the Eyes. *Galen* 4. *de loc. aff. cap.* 2, taught that vapors may be sent from the Head to the Eyes, and make a Bastard Suffusion; but although Authors speak of two sorts of Suffusions, yet they are for the most part united, and a spurious or false Pleurese is complicated or joyned with a true one; because vapors sent from the lower parts to the Brain, are easily carried to those parts of the Head which are weakened with any Disease, and this appears in that all troubled with Suffusions are less troubled, and see better in the morning than at noon or night, because after dinner or supper many vapors are sent up from the Stomach to the Eyes which disturb the sight. And Experience teacheth, That men so diseased have their sight more dull and dark presently after meat, than a few hours after. Moreover, all that have a Suffusion relate that they see in the Air little bodies, as Gnats, Flyes, Hairs, Cobwebs, and the like; which could not be but by the grois vapors which are sent to the Eye, and there move: for although Authors suppose that these representations depend upon some thick Humors contained in the Eye, which make a Suffusion: yet this is not credible, Because then it should alwaies move in the Eye, to represent those little Bodies which fly in the Air, which is contrary to Reason. But rather without question, the vapors are in perpetual motion, and so can represent those flying fancies.

A Watery Humor is the chief and most ordinary cause of a Suffusion, yet other Humors at least in a smal quantity may be mixed therewith: and if Choller be mixed, then it is citrine or yellowish; if Melancholy, then it is a black Suffusion.

And those Humors use to flow to the Eyes when they are weak, either Naturally, or by Accident.

From a Natural debility comes a thrusting forth of the Eyes, for they who have such Eyes, are very subject to a Suffusion; for such Eyes use to be great, and therefore the vertue spread abroad is less in them: as also by reason of their largeness they do more easily receive humors and vapors. External causes make an accidental or adventitious debility, as a stroak, contusion, baths, a Southern and rainy habitation or season, heat of the Sun, smoak, continual reading, especially by candle light, and the like: All which may also cause a flux of humors to the Eyes.

Now the Humors flow from the Brain to the Eyes by the Veins, by the Tunicle called *Uvea*, and by the Optick Nerve. The Veins by which they flow are divers: either those which come from the *Pericranium* to the *Conjunctiva*, thence to the *Cornea* and *Uvea*: or those which come from the *Meninges*, from which some branches come to the Membranes of the Eye, from which Membranes, especially from the *Uvea*, the excrementitious humors may easily fall into the watery humor being so neer.

Finally, Humors may easily be carried by the Optick Nerve from the Brain; by the *Tunica Retiformis* and *Aranea*, to the Crystalline; and then the matter of the Suffusion sticks upon the superficies of the Crystalline Humor. Although a Suffusion for the most part comes by a defluxion,

yet

yet ſomtimes it may come by congeſtion or gathering, when that the nouriſhment of the Eye is not wel changed, and the expulſive Faculty is ſo weak that it cannot expel ſufficiently the remaining excrements, ſo that they are by degrees gathered together about the *Pupilla*, and ſo make a Suffuſion, in which caſe other humors are ordinarily diſturbed, and difficult diſeaſes are produced.

DIFFERENCES. The Differences of a Suffuſion are taken from the thickneſs and quantity of the humor cauſing it, and from the place in which the humor reſideth.

In regard of thickneſs more or leſs, the ſight is more or leſs offended, for if the humor be thin and ſerous, of which the Suffuſion is made, which is cured by pricking, as *Galen* taught 14. *Meth. cap. ult.* The ſight is little worſe, and it is called a Suffuſion only begun, if it be ſomwhat thicker the ſight is darker; if very thick blindneſs followeth.

In reſpect of the quantity and the place, Either the humor poſſeſſeth the whol Eye, and the ſight is equally hindered which way ſoever it be directed; or it poſſeſſeth one part of the Pupil more than another, and ſo the objects are not ſeen wholly at one direct view, nor can many objects be ſeen at one time: but if the humor be very little, and poſſeſs the middle of the Pupilla, the objects appear with holes through them. But if the matter be divided into divers parts, poſſeſſing divers parts of the Pupilla, the forms of Gnats ſhal ſeem to be before the eyes: All theſe differences are exactly diſtinguiſhed by *Galen*, 1. *de ſymp. cauſis*, *c.* 2.

Moreover, In reſpect of the place or Scituation of the matter, other differences may be made, as ſomtimes the matter is in the very hole or cavity of the *Uvea* about the *Cornea*; ſomtimes about the *Uvea*, and between that and the watery humor; ſomtimes it is mixed with the Watery Humor; and finally, ſomtimes it is between the Cryſtalline and Watery Humor.

Some Differences may be taken from the figure or ſhape of the matter, which *Galen* relates 1. *de ſympt. cauſis*, *cap.* 2. and 4. *de loc. affect. cap.* 2. for as the figure of the humor adjacent to the Pupilla is various, ſo divers objects are preſent thereunto, as Gnats, Hairs, Cobwebs, Circles about Candles, and other things.

DIAGNOST. The knowledg of this Diſeaſe, is firſt in diſtinguiſhing a true from a baſtard Suffuſion, and then in the diſcovery of the differences of the true and right Suffuſions.

A true Suffuſion doth for the moſt part affect only one Eye; but if both be affected, they are not at one time, or alike affected, as in a ſpurious Suffuſion.

Secondly, In a true Suffuſion, ſome dark matter appeareth in the Pupilla, which doth not in a Spurious or Baſtard Suffuſion. But this is not alwaies a true ſign; for if the Suffuſion cometh of a thin and ſerous humor, becauſe it is no thicker than the Watery humor, there appeareth no change in the Eye, by which Phyſitians are ſomtimes deceived, not knowing that kind of Suffuſion, they take it for *Gutta ſerena*, perceiving no change in the Pupilla: but this kind is eaſily diſtinguiſhed from *Gutta ſerena*. Firſt, in *Gutta ſerena* the ſight is quite gone, or much diminiſhed, no hurt appearing in the Eye: On the contrary, In a Suffuſion which we cannot ſee, there is only a ſmal decay of ſight, becauſe the ſerous humor from whence it proceeds, is thin, and tranſparent, ſo that it may be pierced by the ſpecies of Objects like Glaſs. Secondly, They differ in this, For the moſt part in a Suffuſion, the Sight is not equally hindered in al parts of the Pupilla; but the objects ſomtimes are ſeen better when they are direct before the Eye, ſomtimes when they are oppoſite to the corner of the Eye, becauſe the humor is thicker or thinner in one part of the Pupilla than the other.

Thirdly, In a true Suffuſion the Symptomes are continual, and have no intermiſſion: in a baſtard Suffuſion, they are ſomtimes encreaſed and remitted, as the vapors are more or leſs which are ſent unto the Brain. So they are fewer when the ſtomach is empty, than when it is ful, eſpecially preſently after meat, for then a greater company of vapors do aſcend, which ſent to the Eyes repreſent to the ſight, Flies, Gnats, Cobwebs, and ſuch like ſmal bodies, not alwaies, but at ſome times only. Which little bodies repreſented in the Air, depend upon the Vapors as aforeſaid: but in regard the Eyes are weakened by a true Suffuſion there is almoſt a continual ſending up of vapors unto them, and therfore there is a continual appearance of theſe little bodies flying in the Air. Moreover, there is a conſtant darkneſs of ſight in a true Suffuſion, being alwaies after the ſame manner, as if al the objects were ſeen through a cloud or thick glaſs, which is the proper ſign of this Diſeaſe: but in a baſtard Suffuſion, there is ſomtimes a greater, ſomtimes a leſs, and ſomtimes almoſt no dimneſs at al of the Sight, even as the vapors are many, or few, or none that are ſent to the Eyes.

Laſtly, A true Suffuſion grows in a ſhort time, and is confirmed for the moſt part in ſix months, and ſomtimes it encreaſeth in a few daies: and *Fernelius* ſaith, 5. *Pathol. cap.* 5. that a Suffuſion was perfect in one day, which we alſo have often ſeen: but a baſtard Suffuſion continueth many yeers without encreaſe.

The Differences among the true Suffuſions are theſe:

In a Suffuſion beginning certain ſmal Bodies, as Hairs, Gnats, Flyes, pieces of Wool, and Cobwebs, fly before the Eyes.

But when it is far gone, the Air appears cloudy, and the objects are ſeen thicker, as through a glaſs;

glaſs; the colour of the Pupilla is changed, and it appears either troubled or cloudy, or like filthy Glaſs, or of a sky color when a ſuffuſion is perfect, the ſight totally periſheth: the Pupilla is either white, or of ſome other colour is mixed with white.

SIGNS. Some ſigns are taken from the Colour: for when it is like a Pearl in colour, it ſignifies that the flegm is ſtil fluid and tranſparent: when it is white as Chalk, then it ſignifies a thick and compacted matter: when yellow, then flegm and choller are mixed: when black, it ſhews Melancholly.

The Place in which the Suffuſion grows, is thus known; For if the matter be placed between the *Uvea* and *Cornea*, the Pupil appeareth more dark, becauſe the matter is neerer to the beholder: Moreover the Pupilla is dilated by the Humor contained therein; and when the Diſeaſe is confirmed, white or red veins, or ſwellings are perceived to be about the Iris, or circle of the Eye; or certain white ſpots appear about the Pupilla.

If the matter be contained between the Cryſtalline and the *Uvea*, contrary ſymptoms wil appear: as alſo the Pupilla wil be contracted if the matter lie deep, and enlarged if the matter lie higher.

PROGNOSTICK. The Prognoſtick of this Diſeaſe, is to be diverſly made, according to divers ſeaſons: For when a Suffuſion is only begun, when the Patient can perceive an object as through a cloud, it is curable as *Galen* ſaith, 14. Meth. Cap. ult. and *Celſus* lib. 6. cap. 6. which Opinion wants a reſtriction: Namely, if the Patient be yong, but in old it is incurable: and if the eyes be not naturally of a weak conſtitution. We alſo have ſeen ſome that have been cured in fifteen dayes ſpace, of a Suffuſion newly begun; who have been above fifty yeers of age, only by univerſal Purging, ſweating Diet, and a Veſicatory, without any other application of Topicks.

This Cure is better wrought in a warm air and in Summer time, becauſe the Pores are then open, the matter or the Diſeaſe is more movable and obedient; ſo that oftentimes it diſchargeth it ſelf by ſeege; which, is very much to the Cure of this Diſeaſe: as *Hippocrates* ſheweth, Aph. 16. Sect. 6. in theſe words, *It is a good ſign, when men with ſore Eyes, have a looſe belly.*

If a Suffuſion come from an acute Feaver, a Peripneumonia, a Phrenzy, or from a violent pain of the Head, it is hard to be Cured.

A Cataract or Suffuſion confirmed when the matter is grown thick, cannot be diſcuſſed with Medicines, but muſt be couched with a Needle.

This Operation is not ſafe; and often hath ill ſucceſs: For either the Tunicle *Uvea* is torn, or by the pain and inflamation, a new flux of Humors is brought to the Eye, which hath been long before weak: and many other inconveniences by which the ſight is for ever loſt. But ſince this Operation hath been ſomtimes ſucceſsful, it may be tryed by thoſe who have no other hopes of Cure; For it is better, as *Celſus* ſaith, to try a doubtful Medicine, or Remedy, than None at all.

In a confirmed Cataract, if when the other Eye is ſhut the Pupilla appeareth larger in the Eye affected, there is hope of Cure by Couching; but if it be no larger, it is uncurable; as *Galen* teacheth, 1. *de ſymp. cauſ. cap.* 2. becauſe the optick Nerve is obſtructed, and the ſpirits cannot come to the Pupilla, though it be open.

But if the Patient perceive no light when the Pupilla is enlarged by the ſhutting of the other Eye, he cannot be recovered by the Needle, becauſe the viſive ſpirit is troubled and obſcure, and therefore unfit for ſight.

A black Cataract, free from al brightneſs, can neither be Cured by Phyſick, nor Chirurgery; becauſe the Viſive Spirits are deſtroyed; but a cleer Cataract that hath ſome ſplendor, is Cureable.

Theſe alſo are uncurable for the moſt part, a green, dark, very yellow, and hard Cataract; and that which moveth and is colored like quickſilver.

A Cataract which repreſenteth objects ful of holes, is not to be tampered with: For ſince the matter is in the Center of the Pupilla, it is to be feared, leſt when the Needle is thruſt in, the whol Pupilla be filled with the matter, and ſo the ſight be utterly loſt.

The Operation of the Needle is more ſucceſsful in a ful Eye, and that which keeps its natural greatneſs: But if the Eye be ſmal and decayed, it is leſs ſucceſsful.

In Old men, this Operation is not to be tryed; nor in Children, in them the Diſeaſe is incurable; in theſe the Humors is too ſoft being not ripe; there is moſt hope of ſucceſs in yong perſons.

If this Operation be, when ſome part of the Suffuſion floweth down (if the Eye be compreſſed) and appeareth more large, and after returneth to its former ſtation and figure, it is not ſucceſsful; becauſe the Cataract is not yet ripe, but thin and crude: But if by a compreſſing with the finger there is no change of the ſhape and figure of it; it is then ripe, and may be couched with a Needle. But we muſt take notice, That the ripeneſs or thickneſs of the Cataract ought to be moderate and not too much compacted, that it may be eaſily couched: for it ought to be like a thin skin which may be rowled about the Needle and ſo couched down; for if it be too thick and ſolid, it cannot be couched,

which

which you may perceive when it is like Chalk or Hail. Contrarily that which is fit for couching useth to be *Sky*-colored, and Sea-green, of the color of Iron or Lead not black.

CURE. The Cure of a Cataract must be directed not only to the Conjunct, but to the Antecedent cause. And therefore you must purge the whol Body, and especially the Brain very exactly. After you must discuss that Humor which obstructeth the Pupilla, and some way soften it.

Which intentions, when they are almost the same which were propounded in the Cure of *Gutta serena*, we may use the same Remedies for Diet, evacuation or purging of the whol Body, for revulsion of the humor offending, and for the strengthening of the Head and the Eyes, so we shal not in vain repeat them.

Having therefore first used al that Method which was laid down for the Cure of *Gutta serena*, we wil declare unto you those Medicines, which belong properly to the taking away of the matter about the Pupilla. And though Topical Medicines are counted little worth according to *Galens* Opinion, 2. κατὰ τόπους, who saith that they promise more than they can perform: yet their Lawful use is not to be rejected: and Experience hath taught by very good Authors confirmed, that Cataracts in their beginning, after universal Medicines used, have been cured with Topicks, that is, Medicines applied to the Eye.

First therefore begin with mild dissolvers, and such as dry not overmuch lest the matter grow hard, and be made unfit to be dissolved: then use mollifiers with your dissolvers, that induration may be hindered, and it may more easily be dissolved. For this purpose the following Fomentation may be first used.

Take of *the Leaves of Rue, Fennel, Eyebright, the greater Celondine, of each one handfull: Fœnugreek seeds one ounce: Chamomel and Melilot flowers, of each one pugil: Boyl them in three parts of spring Water, and one part of white Wine added towards the end of the Decoction. Foment the Eyes with a soft sponge dipt in the strained Liquor, morning and evening.*

Of the same Decoction you may make a Fumigation, covering the head that it may be received into the Eyes.

In the beginning of the Disease, while the defluxion is new, and that revelling Medicines are used, it is good to wash the Eyes with only red Wine, which by its astriction hinders the defluxion, and by its spirits discusseth and dissolveth it.

In the progress of the Disease, a Fomentation of white Wine, in which *Crocus Metallorum* hath been infused, is most profitable.

It is no less profitable to let a child eat sweet Fennel Seeds in a morning, and afterwards breath into the Eyes.

As also to let him lick them, or to let a Dog lick them.

Also Bread hot from the Oven, in which is sweet Fennel seed cut in the middle, may be so placed to the Eyes that they may behold it when they are wet with the vapor.

These Medicines are to be used in the morning.

At night you may apply this Cataplasm.

Take of *Fenugreek seed beaten one ounce: Aloes half an ounce: Saffron one dram: Make them into fine pouder, put it into white Wine wherein* Crocus Metallorum *hath been infused, and make a Cataplasm to be applied to the Eyes at night.*

Many commend Pidgeons blood, put hot into the Eyes, for with the Natural heat of that Creature the part wil be much strengthened, and the excrementitious matter dissolved: but because the heat wil quickly depart from the blood, it is better to take a yong callow Pidgeon, and slit it in the back, and apply it to the Eye.

With these Medicines you may discuss the matter if it be possible.

Topical Medicines called *Collyria*, which are dropped into the Eyes, are of little force, and those are they which *Galen* said did promise more than they perform; for all their vertue is spent in the *Cornea*; neither can they reach to the internal parts, except they be made very sharp, by which, pain would be caused, and a greater defluxion: hence many that have used them immoderately, have from a light infirmity become stark blind. but because many of those *Collyriaes* are found in Authors which have good report by them, lest we should seem defective, we wil shew some of the choycest, that they who please may try them.

Take of *the best Honey two pints: Fennel Roots, and the Roots of long and round Birthwort, of each one pound: the leaves of Rue, Eyebright, Celondine the greater, and the tops of Fennel, of each six handfuls: Centaury the less three handfuls: Roses four pugils: the Urin of a Boy two pints. Mix them all in a glass Vessel and distil them in* Balneo Mariæ. *Drop this Water often into the Eyes.*

Or you may make Bread with the Bran in it, with the Pouder of Rue, Celondine, Eyebright, Bettony, and Fennel with a little Honey, which as soon as it is drawn and cut in pieces, must be put between two Pewter or Silver Dishes from whence wil come a Water, which *Zechius* affirmeth, dropped into

into the Eyes, doth wonders. Also this following is highly commended.

Take of *white Violet Leaves, one handful*: *Radish seed, one dram*: *Amoniacum, half a dram*: *mix them, and pouder them*; *then steep them twenty four hours in one pint of Fennel water*: *then let them boyl a little space*: *ad to the straining one ounce of the clarified juyce of Fennel*: *the Balsom of Peru, two drams*: *make a Colyrium*: *which Zachius saith, Dropt into the Eyes morning and evening, after the Body is sufficiently Purged, doth so clense the Eyes, that it takes away a Cataract wonderfully without Couching.*

Hollerius Describes a Water, that he saith, Cured one that was Nine yeers blind: Which is this.

Take *of the juyce of Smallage, Vervain, Germander, Burnet, Avens, Sage, Celandine, Rue, Knot-grass, Chickweed, the pouder of Cloves, of each one: gross Pepper, Nutmeg, Lignum Aloes, of each three drams*: *steep them all in the Urin of a Boy, and the sixth part of Sack: Let them boyl a little then strain them, and press them, put it in a Glass close stopt*; *drop every night some of it into each Eye.*

The juyce of Brooklime only, being often dropt into the eyes, hath sometimes Cured a yong Suffusion, when a Cautery also hath been applied to the Coronal Suture.

The Juyce of Celondine and Calcitrap mixed together, are as good.

Quercetan, in his Dispensatory doth much commend Water in which *Crocus Metallorum* hath been infused, which is thus made.

Take of *the Water of the greater Celandine, six ounces*: *Crocus Metallorum, one dram*: *infuse them and drop three or four drops of this Water warmed into the Eyes for three or four times a day for a long continuance.*

Fonseca saith, That he knew one Cured by this Water, who was very dim sighted many months: This is the excellency of it, which few other Medicines have; It cleanseth very powerfully without any sharpness.

The same *Fonseca* saies the Water following is admirable.

Take *many Swallows, beat them with their feathers in a Mortar*: *put to every pound of them four ounces of bread crums*: *of white Wine, four pints*: *infuse them six daies, and distil them in Balneo till they are dry*: *then set that Water in a Glass in the Sun for twenty daies, and drop it into the eyes morning and evening.*

There is a Water made of Rosmary flowers, which discusseth Films in the Eyes after this manner.

Take of *Rosemary flowers as many as are sufficient to fil a Glass which must be well stopt, and set it in the Wall against the South Sun, thence wil an Oyl come, which with a feather anoint the Eyes with.*

Some Authors commend the Galls of Beasts because they clense and discuss strongly, but they cause pain with their sharpness, and therefore are seldom used.

Forestus, Obs. 35. Lib. 11. commends a certain Fish in his Country, out of whose Liver there comes a moisture, by which he saith Cataracts are presently, as by a miracle, Cured. See in the place cited the use of it. *William Lozellus* saith, That he hath Cured many stark blind, after universal Medicines have been used, with this Water.

Take of *the Liver of a sound Goat, two pound*: *Calamus Aromaticus, and Honey, of each half an ounce*: *the juyce of Rue, three drams*: *the Waters of Celondine, Vervain, Fennel, Eyebright, of each three ounces*: *Long Pepper, Nutmeg, and Cloves, of each two drams*: *Saffron, one scruple*: *Rosemary flowers bruised, half an handful*: *Sarcocol, and Aloes, of each three drams*: *the Gall of Ravenous Birds, Capons, or Partridges, one ounce*: *let those that are to be sliced be sliced, and those that are to be bruised, be bruised*; *then mixed altogether, with two ounces of white Sugar and six drams of Honey of Roses, cast them into an Alembick of Glass, and distil them in Balneo Mariæ with a gentle fire, keep this Water in a Glass close stopt, for precious*; *which you may drop twice or thrice in a day into the eye affected.*

Zacutus Lusitanus commends the Water following, in these words, *For an old Disease in the Eyes, called* Ophtalmia, *or any other which cometh of overmuch moisture, gross humors and mists*; *as in thickness, whiteness, the Haw, and Suffusion*; *this Water is the best in his Experience*; *if after sufficient Purging, you drop six drops cold every night three hours after meat into the Eyes, then about two hours after you shal have Water flow out of them in abundance.*

Take of *Aloes, three drams*: *Rue, Fennel, and Bettony, of each two handfuls*: *Vervain and Tormentil, of each one handful*: *Sarcocol, three drams*: *the froth of Nitre, two drams and a half*: *Sugar Candy, three ounces*: *syrup of Roses, four ounces*: *the Urin of a yong Boy, half a pint*: *Lizzards dung, three drams*: *Horehound, three handfuls*: *Eyebright, one handful and a half*: *Ginger, Spicknard, long Pepper, Cloves, and Intty, of each two drams*: *Balsom, three drams*:

drams: Honey of Roſes two ounces: Verdegreeſe one dram: Licium two ſcruples: Radiſh leaves one handful: Pouder thoſe which are to be poudered, mix them, and infuſe them in the beſt white Wine in a Still, putting to a fourth part of the beſt Honey, for ten daies, and ſtir them dayly, then diſtil them, and keep the Water.

The ſame *Zacutus* commends the Oyntment following, in theſe words: *For the drying up of moiſture flowing from the Head into the Eyes, and for purging them by the Corners very ſtrongly; this Magiſtral Oyntment is excellent, being applied after univerſal Evacuations from the Head and the whol Body; let the upper Eyebrows be anointed lightly therewith morning and evening twice in a day three hours after meat: one hour after there wil flow plentiful Water from the corners of the Eye, eſpecially from the great corner.*

Take *of the Oyl of Roſes three ounces: Roſe water nine ounces: Camphire one dram: Tutty one ſcruple: Honey two ounces: the Gall of a Goat half an ounce: Lupin meal half a dram: Aloes Succotrine one dram: Sugar-candy half a dram: the juyce of Horehound, Fennel, and Rue, of each half an ounce: Mirrh one ſcruple: Ammoniacum half a dram: Sarcocol one dram and a half: Pouder them that may, mix them, and boyl them a little with a gentle fire, and the greaſe of a Goat or Sheep, and a little Wax: make an Oyntment according to art.*

Finally, When al Medicines fail, when the Diſeaſe is almoſt deſperate, it were good to try an experience with the Oyntment of Quick-ſilver; which *Fonſeca* ſaith was his invention, yet ſeldom uſed; for in his 19. *Conſultat. lib.* 1. he thus ſaith: *I have thought ſomtimes that the Unction uſed for the Cure of the French Pox, hath power to take away Cataracts in their beginning and increaſe; by the ſame reaſon that it takes away the Humors remaining in the Eyes from the French Pox; for by it the Head may be ſo purged, that a Cataract may be cured; and I have determined to make trial of it.* *Fonſeca* had much commended his Judgment if he had ſeen *Skenkius* his Obſervation 309. *Lib.* 1. which is taken out of the 5. Book of *Alexander Trajanus Petronus*, of the French Pox, *Cap* 1. *One* (ſaith he) *before he had the French Pox was blind of one Eye with a Cataract or thick Suffuſion; by the Unction with Quick-ſilver was freed wonderfully from his Pox and Cataract both at once: Neither is it without reaſon that Cataracts may be diſſolved with that Unction, when we ſee by Experience that very hard Tumors of thick and groſs Flegm are powerfully diſſolved by the Unction of Quick-ſilver.*

When a Cataract can be diſſolved with no other Medicines, the laſt Remedy is the Chirurgical Operation, which with a Needle put into the Eye, after the matter of the Cataract being thick, and turned to a little skin, thruſteth it to the lower part of the Eye, ſo that the ſight is reſtored as if a window were opened. This Operation is ſucceſsful ſomtimes, but often not: But when the caſe is ſo that no hope remains of other waies, it is better, according to the Opinion of *Celſus* formerly commended, to try an uncertain Medicine than none: But it uſeth not to be tried by reaſon of its uncertainty by ordinary Chirurgeons; but Quack-ſalvers, who go to and fro practiſing, and therefore the time and manner of the Operation is to be left only to them.

But becauſe thoſe things ought not to be hid from a Phyſician, you may find them exactly treated on in divers Practical Authors, when the Cataract is cured.

Whether it be with diſſolving Medicines, or Manual Operation, you muſt uſe a courſe of Phyſick long after, becauſe there is a great fear of a Relapſe: For the Eyes having been much weakened by a long Diſeaſe, are very ready to receive any defluxion again from the brain. Therefore you muſt follow the uſual purging; you muſt have Iſſues continually for diverſion; and uſe often ſtrengtheners of the Eyes, ſuch as are preſcribed in *Gutta ſerena*: to which you may add a waſhing of the Eyes, which muſt be done every day thus:

In the morning firſt chew ſweet Fennel ſeeds ſome ſpace of time, then fill the mouth with Wine, and after it is warm in the mouth, waſh the Eyes therewith til they begin to ſmart, which wil ceaſe when you leave waſhing.

Moreover, Spectacles are very good to preſerve ſight which do make the Objects neither bigger nor leſs than they naturally are. And it is profitable to refreſh the ſight with green or Sky colored Spectacles.

And Laſtly, You muſt avoid al things which hurt the ſight, and uſe thoſe things which help it, as is declared in the Diet for the Cure of *Gutta ſerena.*

CHAP. V.

Of the Enlarging, or Dilatation of the Pupilla.

THe Tunicle called *Uvea*, out of *Galen*, 1. *de sympt. caus. cap.* 2. is obnoxious to divers diseases, and especially to Ruption, Distortion, Dilatation, and Constriction.

A Ruption may come both of an external Cause, as stroak or contusion; and of an inward, when much humor distendeth and breaketh the Tunicle: but this being incurable concerneth not us.

A Distortion of the *Uvea* cannot be but in the first constitution of it, because it adhæreth to the *Cornea*. Therefore *Galen* in the place quoted doth only reckon it among the different symptomes of the *Uvea*: and doth not stand to explain it, because it is of no concernment in the practice of Physick. We therefore omitting the first two differences, wil only insist upon the explaining of the Dilatation, and Constriction of the Pupilla.

The Dilatation of the Pupilla, which is a hole in the *Uvea* Tunicle, by which the Species of Objects pass into the Eye, is called in Greek *Mydryasis*; this hurts the sight because too much light goeth into the Eye; hence it is that they which have this disease, see better in a darkish place than in a light. Which appears by Natural and ordinary change in the Pupilla in bright and obscure places; for when the Sight is exercised in a cleer light place, the Pupilla is contracted that the light may go less into the Eye, and not hurt it with too much, by dissipating and dispersing the Spirits; and hence it is that they which go out of a very light place into a dark, see almost nothing at their first entry: because the Pupilla being formerly contracted, doth not in an obscure place receive light enough to make a perfect Sight. After, when they have continued a while in an obscure place, the Pupilla is by degrees dilated, to receive more light, for the cleering of Sight, and then those things which at first entrance were not seen, are cleerly perceived. On the contrary, they which go out of a dark, into a very light place, cannot at first endure the light, and their Eyes are much dazled, because the Pupilla being much dilated before in the dark place for to get light enough into the Eye, when it comes suddenly thus enlarged into a great light, too much light gets into the Eye, and so makes it dazle and disturbs the Sight. Whence it appears, that light necessary to sight ought to pass into the Eye in a moderate quantity, and for the receiving thereof, it is necessary that the Pupilla be moderately large.

CAUSES. Now the Preternatural Dilation of the Pupilla is either in the first original, which is not to be tampered with; or comes of Preternatural causes, which are internal or external.

The neerest and most immediate of the internal Causes, is the stretching of the *Uvea*, which comes either of drineſs or repletion.

Drineſs doth stretch the *Uvea*, and makes the form of the Pupilla larger, as when Leather pierced through, when it is dried hath the hole larger: And this dry distemper comes from long watching, Feavers, and other drying causes.

The repletion of the *Uvea* when it distendeth it on every side, makes the Pupilla larger, and this is produced either of vapors, and wind sent into the Eye, or of humors flowing thither, or from the extraordinary encrease of the watery humor of the Eye, or lastly from the swelling of the Tunicle Uvea it self. To these Causes we may ad, the Convulsion of the Uvea, which appeareth chiefly in Epileptical fits; for then al the Nervous and Membranous parts are distended, and so is also the Uvea; and this appears chiefly most manifest in Epileptick Children, in whom the dilation of the Pupilla is so great, that it is over al the Circle called *Iris*, and therefore the sight is abolished.

The internal Causes are, a stroak, or a fall, or a retention of the Spirits, as in Women in Childbirth, and Trumpeters. A stroak or fal make a defluxion to the Eyes, hence comes extending of the Pupilla: retention of Spirits makes wind and humors, from whence comes distention.

DIAGNOSTICK. The knowledg of this Disease is not difficult, because it may be seen with your Eyes, especially if the Physitian knew before it became infirm how large naturally the Pupilla was; as also if there be a hinderance of the sight by reason of the over largeness of it.

Moreover, The natural largeness of the Pupilla is known by this: If when you shut one Eye, the Pupilla of the other is larger, which wil not be in a Preternatural dilatation, because then the Uvea cannot be further extended.

Lastly, If this dilatation of the Pupilla be only in one Eye, it is Preternatural, and signifieth one Eye only is affected.

PROGNOSTICK. As to the Prognostick. The Dilatation of the Pupilla from the original so, is incurable; but that which cometh after is hardly cured, especially that which comes of drineſs, but that which comes of other causes if it be of smal continuance, is incurable; because yong diseases

diſeaſes of the Eyes, according to *Galens* Doctrine may be cured, but old may not but with very much difficulty be cured.

CURE. The Cure is to be varied according to the variety of the Cauſe; and if it come from drineſs, which can ſcarce come from an internal cauſe, but alſo the whol Body muſt be ſo afflicted; therefore we muſt refreſh the whol body with moiſt Remedies, and nouriſhments, and ſuch as are reſtaurative, ſuch as we uſe in Hectick Feavers: but more peculiarly the body is to be moiſtened with a bath of warm water, and new milk, which alſo muſt be often put into the eyes, eſpecially Womans Milk.

If it comes from a humor which filleth the Eye, becauſe it floweth from the Head you muſt purge the Head and the whol body alſo, and then you muſt diſcuſs the humor that is fixed in the Eye. Which ſeeing they may be ſufficiently performed by the Remedies propounded for the cure of a Cataract or Suffuſion, we ſhal not in vain repeat them here, but ſend you to the aforeſaid Treatiſe for them, where you ſhal find al things neceſſary for the diſcuſſing and diſſipating humors contained in the Eyes. Yet you may after uſe ſome aſtringents which may make the Pupilla which is too much enlarged more narrow: for this end you may make uſe of this following Collyrium, or Water for the Eyes.

Take *of red Roſes dried two ſcruples: Saffron, Spicknard, the Bark of the Frankincenſe Tree, of each half a ſcruple: Tutty prepared, burnt Ivory, and Acacia, of each one ſcruple: Bring them into a Pouder, and put them in a thin linnen cloth, and tie it; then hang it in three ounces of Roſe Water, and waſh the Eyes often with the Water, dropping into them, ſqueezing the cloth as often as you uſe the Water.*

If it comes from wind (after univerſal Evacuations) thoſe Medicines are to be uſed which diſcuſs wind in the whol body, and eſpecially in the Eyes, and ſo they may be fomented with the Decoction of Fennel, Rue, Dill, red Roſes, Myrtles, made in Roſe Water with the fourth part of white Wine.

Finally, If it come with a ſtroak, you muſt alter the manner of Cure, according to the greatneſs of the Contuſion; and if there be an Inflamation, you muſt cure it as an Ophthalmy: But if there be no Inflamation, you ſhal at the firſt apply a Cataplaſm of Bean flowr, Plantane Leaves, and red Roſes made up with Roſe Water. After that, you ſhal often drop therein the blood of a Pidgeon, which is a moſt excellent Remedy in al Wounds and Contuſions of the Eyes.

CHAP. VI.

Of the ſtraitneſs, or Contraction of the Pupilla.

THe Pupilla being too ſtraight, hindereth the ſight, as the being of it too large, as was ſhewed in the former Chapter, becauſe a moderate largeneſs of the Pupilla is neceſſary for receiving perfectly the viſible ſpecies. So when the Eye is in its Natural condition, and is in a light place, the Pupilla is contracted leſt it ſhould take in too much light, if ſuddenly it be in a dark room, the things therein contained are little or ſcarcely ſeen at the firſt entrance, by reaſon of the aforeſaid contraction. Afterwards when the Pupil is dilated, al things are ſeen rightly, therefore in a place moderately light, the breadth of the Pupilla ought to be moderate, that it may receive moderate light, not too much, nor too little, for making a perfect ſight. But if the Pupilla be too narrow, it receiveth not light enough, therefore they who are ſo affected, the ſight is diminiſhed, yet they ſee wel in a very light place, becauſe at that time light ſufficient wil paſs through a narrow hole, if no other diſeaſe of the Eyes be joyned with it.

CAUSES. Now the narrowneſs of the Pupilla, cometh either from the original, or firſt conſtitution, and then it little hindereth; for if they who are ſo affected ſee léſs in a dark or dusky place than they who have a Pupilla of its moderate natural breadth, yet in a cleer light place they ſee better. Hence *Galen* ſaid in 1. *de ſymp. cauſ. cap.* 2. that they who are born with ſmal Pupilla's ſee beſt.

Or the ſtraightneſs of the Pupilla comes from preternatural Cauſes, namely, overmuch moiſture, drineſs, or defect of the Watery Humor, and want of Spirits.

The Pupil is contracted by humidity, when the Uvea is relaxed, and ſo makes the hole leſs or narrower: For although the dilatation of the Pupilla come of the ſame humidity, yet contrary effects come not of the ſame cauſe, becauſe if the cauſe may be called the ſame, it ought to have the ſame relation to its effects, but humidity is not in the ſame manner when it makes a Dilatation, for it makes that by filling and diſtending the Membrane, but it makes the Anguſtia or narrowneſs by relaxing it: it relaxeth when it is united to its ſubſtance.

Concerning drineſs there is the ſame difficulty, ſince it is mentioned among the cauſes of dilating the Pupilla. But this is the difference: When the *Uvea* is dried, and the humors of the Eye re-

main in their due quantity, then it makes a dilatation of the Pupilla, because it looseth not the extension which it formerly had, as was said in the precedent Chapter, concerning Skins extended when dried, make their holes larger; but if the Tunicle Uvea when it is dried, wrinkled, falls together, and loose its former extension, from the defect or diminishing of the humors of the eye, then is the hole of the Pupilla made straighter.

And so the constriction of the Pupilla by driness wil be almost the same with that which happeneth from a defect of the watery humor in the eye; although it may come without driness, when by the powring forth of the watery humor the Uvea fals down.

Lastly, The narrowness of the Pupilla comes from the defect of Spirits, or from the fewness of them, when by reason of the obstruction of the optick Nerve or some other cause, the visive spirit cannot come to the eyes, which when it is filled with spirit keeps its Tunicles extended; but when it wanteth spirits they grow lax and fal together: Hence the constriction of the Pupilla usually cometh. This appeareth in very old men, in whom the Pupilla is made narrow by reason of the want of spirits.

DIAGNOSTICK. This Disease is known easily being open to the sense, for if one eye alone suffer, by comparing it with the other you may perceive the straightness of the Pupilla; but if both suffer, by looking upon the eyes of another man who is sound sighted, you find it out.

PROGNOSTICK. As to the Prognostick, a straightness in the Pupilla which cometh from the loss of the watery humor in the eye, is incurable, because when that is once lost it cannot be recruited, especially in old folk: in yong people somtimes the watery humor of the eye hath been let forth by a wound, and hath been repaired again: A Constriction of the Pupilla from driness, can scarce, and very hardly be cured: But that which comes from moisture, in the beginning, and being yong, may easily be cured: but an old one very hardly.

CURE. The Cure of this Disease differeth not from the former, for they come both from the same Causes, namely, Driness, or Moisture; which distempers, although they produce contrary effects, after the manner before explained; yet are they to be cured by the same Remedies.

CHAP. VII.

Of Albugo, *or the white Spot called Pin and Web, and of other Colours of the Cornea changed.*

THe Natural Constitution of the Cornea Tunicle is destroyed when it loseth its brightness and transparentness; or when it is infected with another color.

It loseth brightness when it is grown thicker; now the Cornea doth grow thick by driness, as in old men, which is incurable; or by gross humors fastened upon it, which happeneth often in an Ophthalmy; when either by too much use of Resolving Medicines the thinner parts of the humor are dissolved, and the thick remain: Or when by an extraordinary use of cold Medicines the humors are thickned: and the Cornea doth not only become thicker in that part unto which the humor is fastened, but it also contracteth a white color, which is called *Leucoma*, or *Albugo*; somtimes this also comes from a Scar after an Ulcer, whereby the Cornea is made thicker in that part, and loseth its transparentness.

Differences. The Differences are divers, as they are more or less thick; one doth possess only the superficies of the Cornea: another lies more deep, and pierceth the whol Cornea: another is greater, and possesseth the whol Pupilla, or the greatest part thereof: another is less, and comprehendeth but a little space of the Pupilla, and then it is properly called *Macula*, or Pin and Web.

The Cornea is altered in Color when it is blood-shot, which Disease is called *Sugillatio*, and then al Objects appear red: Or when Choller is got into it, as in those who have the yellow Jaundice; and then the Objects use to appear yellow according to *Galen's* Doctrine, which is to be understood of a great effusion of Choller upon the Cornea, for if it be only lightly died therewith, which often happeneth (for the Tunicle *Adnata* receiveth more Choller than the Cornea) then the Objects wil not seem yellow, but as they naturally are.

DIAGNOSTICK. These Diseases need their peculiar Diagnosis for the knowledg of them; because they are apparent to the Senses, but especially *Albugo*, which is thicker and more white, and more hindereth the sight: So also that which is more superficial is more white; but that which is deeper declineth unto black, because it is neerer to the Uvea, which being its self black, communicates its color unto that.

The Causes which produce these, are easily known by what hath been said; namely, if an Ophthalmy,

thalmy, or Wound, or Ulcer went before.

PROGNOSTICK. As to the Prognoſtick: An *Albugo* which comes of Flegm, or a thick humor remaining after an Ophthalmy, it is eaſily Cured, eſpecially if it be not inveterate: but that which cometh after a Wound or Ulcer, and is a ſcar, is very hardly Cured; becauſe in a part which hath exquiſite ſenſe, ſharp Medicines, ſuch as are proper to wear away a Cicatrice or Scar, cannot be endured.

CURE. The Cure of an *Albugo* congealed or gathered in the *Cornea* from Flegm, is done by Emolients attenuating and diſcuſſing Medicines, but by alwaies uſing univerſal Medicines firſt, which may take away the antecedent Cauſe, and hinder a new defluxion from the eyes, which would be cauſed by applying Medicines to the place; eſpecially if they be ſharp, or hot, except the matter be firſt removed.

Therefore firſt make univerſal Evacuations, then Revulſions, then Derivations, as it is ſet down in the Cure of *Gutta ſerena*, and a *Cataract*.

Afterwards apply a Fomentation to ſoften the hard matter (with ſoft ſponges) made of the Decoction of Fœnugreek, Melilot, Celondine, and Fennel.

Or, Let the Vapor of it be taken into the eyes; and to this purpoſe you may make this that followeth.

Take of *Marſh-mallow Roots one ounce: the Leaves of Mallows, Eyebright, Celondine the great, of each one handful: Linſeed and Fœnugreek of each three drams: Melilot flowers one pugil: make a Decoction of theſe in ſpring water, and let the ſteem or vapor of it be taken into the Eyes, morning and evening.*

Afterwards uſe Diſcuſſives, ſuch as are preſcribed in the Cure of a Cataract or Suffuſion; for they alſo wil do wel here. And ſo *Colyria* (Eye waters) which do attenuate and reſolve the Humor faſtened in the eye, may be taken from thence, and eſpecially thoſe which are made of Honey and things that quicken the ſight. For the Water of Honey diſtilled uſed alone, is very good to take away all blemiſhes in the Eye if you continue the uſe of it any time.

Sugar Candy is good for the ſame, Diſſolved in the Water of Eyebright, Celondine, or Fennel.

As alſo it would be very good to let a Child that hath chewed Fennel-Seed to lick the Eye often.

Amatus Luſitanus reports that he Cured thick Clouds in the Eye of a Girl of twelve yeers of age after he had given the Decoction of Sarſa twenty daies, with this Medicine.

Take of *Honey from the Hive two pints: the tops of Fennel, the flowers of Elder and Eyebright, of each two pugils: Sugar Candy four ounces: diſtil them in* Balneo Mariæ; *and let the water be dropped into the Eyes.*

The Seed of Clary put into the Eye at bed time, purgeth the Eye from Filth, and ſo cleanſeth it, that it conduceth to the Cure of *Albugo*.

The juyce of Fennel doth potently diſcuſs an *Albugo* if newly made, and mixed with a drop of the Balſom of Peru.

The ſame doth an Oyl made of burnt Rags mixed with the ſpittle of a Child, and laid on with a Feather: It is made by burning of a Linnen Rag, and quenching it between two diſhes; when it is cold you ſhal find the Oyl in drops upon the diſh.

But *Albigo* coming of Scar, is cured with Remedies that are good to mollifie, attenuate, and diſſolve Scars; but ſince ſuch are alwaies ſharp, you muſt be more careful in applying, firſt univerſal Medicines, and revulſives, leſt a flux of humors be brought to the part. Having therefore uſed them as aforeſaid, firſt it is good to apply emollient Fomentations or Fumigations above preſcribed. Then uſe abſtergent and diſcuſſing Remedies: Firſt thoſe that are gentle, ſuch as are above mentioned, eſpecially the compound Water of Honey: After you may come to ſtronger, ſuch as are the Galls of Fiſhes, of the Uranoſcopus, or one-eyed Fiſh; of the Paſtinaca, or fiſh like the Ray; or of the Pike; as alſo of other Creatures, as of a Partridg, Cock, Gooſe, Ox, and others. After the ſame manner may be uſed the juyce of great Celondine, of the leſſer Centaury, of Brooklime, and the like, which muſt be mixed with Honey both becauſe Honey hath a cleanſing and diſcuſſing quality, as alſo becauſe Liquors that are put into the Eye, flow to the corners, and ſtay not in the Pupilla in which their operation is required; but being thickned, with Honey, they cleave wel to the Eye: But if their ſharpneſs cannot be endured, the ſaid Juyces or Galls may be thickned with the Mucilage or ſlime of Gum Traganth, of Fleabane, or of Quinces, being drawn with the Water of Fennel, Eye-bright, or other proper to the Eyes.

The form of a Collyrium made of Juyces, is thus:

Take of *the Juyce of Fennel, Celondine, and Brooklime, of each three drams: the Juyce of the leſſer Centaury, half an ounce: white Honey one ounce: Mix them like a Liniment. If with the Albugo there be redneſs of the Eyes, the Collyrium made of Salt, white Wine, and Wheat* preſcribed

in

in the Ophthalmia, is very good. Or this,

Take of *Aloes and Agarick, of each one scruple: Pouder them, and tie them in a clout; which steep in the Water of Eyebright or Fennel, and wipe the Eyes therewith morning and evening. Aloes doth cleanse, strengthen, and stop the defluxion; Agarick doth powerfully cleanse.*

Sugillatio or blood-shot, or that red color in the Eye which cometh of blood sent thither, if it be yong, is easily cured with Pidgeons blood dropped in: but in the want thereof you may use Womens Milk with a little Frankinsence and Saffron. Or you may apply the Yolk of an Egg with Wine; which is commended of *Galen* 4. *de comp. Med. sec. loc. cap.* 8. But if the disease be stubborn, you must foment the Eye with the Decoction of Fœnugreek, Marsh-mallows, Fennel, Rue, Celondine; or let the fume of the same be received into it. And finally, all Medicines prescribed in the Cure of a Cararact may be very proper for the cure of this. But more especially, when the disease is old, and the redness turneth black, *Galen* commends dried Hyssop tied in a rag, and put into hot water, and applied to the Eye: and Experience teacheth that this Medicine is of such force that the blood is drawn away by it sticking to the clout.

And lastly, The yellow color of the Jaundice, which most appears in the Eyes, when the Jaundice is cured, is easily discussed: if you would hasten the Cure, take the fume of Vinegar into the Eyes.

CHAP. VIII.

Of Ophthalmia, *or Inflamation of the Eyes.*

THe Tunicle called *Adnata* is so joyn'd to the *Cornea*, that many diseases are in both; as the Inflamation of the Eyes, though it is proper to the *Adnata*, yet it is often extended to the *Cornea*, and produceth divers Diseases in it, namely, Ulcers, *Hypopyon*, when matter is underneath, *Albugo* or Pin and Web, and others. So also Pustals, and other Tumors, Wounds, and Ulcers are common to both Tunicles. Therefore because all the Diseases of these Tunicles cannot be spoken of severally, we will only speak of the Diseases of the *Adnata* before we speak more of the *Cornea*.

Beginning with an Ophthalmy; We say that it is, as the word in Greek sheweth, only an Inflammation of the Eye, and by al Authors it is used for the Inflammation of the *Adnata*, or *Conjunctiva*. It is called by the Latines *Lippitudo* or blood-shotness since *Cornelius Celsus*.

DIFFERENCES This Inflamation, as it is greater or less, hath a three-fold difference. The first is called in Greek *Taraxis*, in Latin *Conturbatio*, which according to *Paulus* cometh from an external cause, namely, the Sun, smoak, dust, oyl, and the like: but it may also come of an internal, namely, by fault of the stomach after drinking of Wine, or other Distempers; and this is a light Inflamation called *Phlogosis*, with a smal pain and redness, yet it sometimes turneth into a true Ophthalmy, and is the original of it.

But a true Ophthalmy comes alwaies from an internal cause, and it is a true Inflamation with which tumor, redness, and pain, it is called by *Celsus*, *Lippitudo* or blood-shotness, because there cleaveth a thick excrement, which the Latins call *Lippa*.

The third is called *Chemosis* in Greek; in Latin *Chemosis* also, and it is when an Inflammation groweth so high that it is very great with vehement pain, and both the Eyebrows are inverted so, that the Eyes can scarce be covered therewith; and the white of the Eye stands higher, and the red doth cover most part of the *Iris* or Circle. In Children, and such as have great Eyes, this hath often happened, and it comes from a great repletion, and from flegmy humors.

There is another difference of the Ophthalmy taken out of *Hippocrates*, *Aph.* 14. *Sect.* 3. by which it is divided unto a moist and a dry Ophthalmy: The moist Ophthalmy is that which is already described, and hath a weeping. But the dry Ophthalmy called by *Hippocrates*, *Xerophthalmia*, which cometh in dry weather, is made of Choller, or burnt or adust Melancholly, and is such as wanteth humidity in part, and therefore there is no weeping. There are other subdivisions from the adjuncts; for if there be an itching joyned with it, it is called *Psorophthalmia*; but if it come with hardness of the Eye-lids, it is called *Sclerophthalmia*.

There is also another difference of Ophthalmies, taken out of *Galen*, 2. *de diff. febrium*, *cap.* 11. where he saith, That some are Periodical, or such as cometh by fits, to those which have a very hot and moist head, and weak Eyes, fit to receive a defluxion. These after many yeers have a consumption of their Eyes, and lose their sight; hence it is called *Tabida Ophthalmia*, or a consuming Ophthalmy, or an Ophthalmy which ends in a consumption of the Eye.

There is also another difference taken from the immediate cause, which is defluxion or congesti-

on,

on, that is, gathering of humors. It comes for the moſt part by defluxion; but by congeſtion only, when there is either a diſtemper or weakneſs of the Conjunctiva, by which there is no equality, or *Omoioſis* in the part, but many excrements are gathered together, from whence through the weakneſs of the part cometh an Inflamation.

CAUSE. The Conjunct Cauſe of an Ophthalmy is Cholerick, or Wateriſh, or Melancholick Blood flowing into the Eyes, or gathered into them. The Cauſes of a defluxion are manifold, both external and internal ordinarily known. But the cauſes of Congeſtion or Cumulation are all ſuch as diſtemper or weaken the Eyes; ſo that an Ophthalmy which at the firſt came only by defluxion, in time by weakening of the part may ſpoil its concoction, and ſo it may be ſaid to be an Ophthalmy partly from defluxion and partly from Congeſtion, which is often ſeen in old Ophthalmies.

But when an Ophthalmy comes by way of defluxion, it is certain that it comes for the moſt part from the head, and almoſt all Authors acknowledg this. Notwithſtanding Experience teacheth that many violent Ophthathlmies come from the Liver, and the humors that come from thence to the Eyes; inſomuch that Cauteries applied to the hinder part of the head, encreaſe the Diſeaſe, which otherwiſe are good Remedies when the defluxion is from the head, for they draw up the humors: and we have often ſeen that old Ophthalmies which were accounted incurable, have ſuddenly gone away of their own accord, by ſtopping of an Iſſue which hath long been kept open, namely, when the motion of the humors from the interior to the ſuperior parts hath ceaſed, which before was cauſed by the Cautery or Iſſue in the Neck, by Nature ſending part of the humors to the weakned Eyes, not far diſtant from the Iſſue.

That defluxion which cometh from the head, either is caried by internal Veins, which are under the Skull, into the Eyes; or by the external Veſſels, which is moſt frequent, namely, by the Veins, and Arteries which come from the Pericranium by the Forehead and Temples, to the Conjunctiva.

An Ophthalmy is eaſily known, becauſe the blood diffuſed upon the Conjunctiva may be eaſily ſeen, and if redneſs appear without a tumor, coming of an external Cauſe, it is called *Taraxis*, or Conturbation. But if beſides the redneſs there be ſwelling and heat with weeping, it is a true Ophthalmy, and at length if it ſo encreaſe that it cover the black of the Eye, and the Eyelids be inverted, then is it called *Chemoſis*.

SIGNS. Hence we fetch the Signs of the Cauſes: for if it comes from repletion, and of blood alone, not only the Tunicle *Adnata*, but alſo the whol face wil be red; as alſo there wil be a ſwelling of the Veins, drouzineſs of the Sences and whol Body, and a manifeſt ſwelling.

If it come from Cholerick Blood, there wil be ſharpneſs of tears, and not only the corners of the Eyes, but alſo the very cheeks wil be corroded, there wil be a pricking and intollerable pain, a little ſwelling with redneſs inclining to yellow; and the Patient hath formerly uſed immoderate exerciſe been inflamed by the Sun, ſubject to anger, and eating of ſharp things, his complexion is Chollerick, or he is yong, and the diſeaſe cometh in hot weather.

If it come from Flegm, there wil be a heavy pain, little heat, not much redneſs, little ſhooting, no ſharp tears, but many and ſlimy, and Glutinations.

If it come of Melanchholly, the Tumor wil be ſmal, the redneſs wil be dusky, few tears, little clammineſs, bnt very thick, a Melancholick conſtitution, and the like ſigns of Melancholly.

If the defluxion come from the inner parts of the Head, there wil be a pain in the Head internally coming to the Roots of the Eyes. But if the defluxion come into the Eyes by the exterior Veſſels, the pain of the Head wil be more external, the Veins of the Forehead wil be diſtended, and alſo there wil be perceived a great beating in the Temples.

PROG. The Prognoſtick is either in reſpect of an Ophthalmy coming, or already begun.

An imminent *Lippitudo* is known by an itching and pricking in the Eyes, with heat alſo, and the diſpoſition of the Eyes to receive defluxions, doth give advantage to the Prognoſtick of it; wherefore they who have great Eyes are more ſubject to this Diſeaſe: Moreover, the ſeaſon doth much conduce to the breeding of it, as *Hippocrates* teacheth, Aph. 11. Sect. 3. If the Winter be dry and ful of North winds, and the Spring rainy, and with South winds, in Summer you ſhal have ſore Eyes very common, eſpecially in women, and men of moiſt conſtitutions.

A flux of the Belly coming upon an Ophthalmy is good, according to *Hippocrates*, Aph, 17. Sect. 6. becauſe the ſuperfluity of humors is diſcharged, and carried downwards.

An old pain in the Eyes is very dangerous, for it ſignifies the cauſe to be violent, and it is to be feared leſt Impoſthume, Suppuration, or Ulcer do follow.

An Ophthalmy beginning in one Eye uſeth ordinarily to paſs to the other.

CURE. For the Cure of an Ophthalmy, the external cauſes muſt be firſt removed, as alſo the antecedent cauſes are to be evacuated, revelled, and repelled; the conjunct cauſe is to be derived and diſcuſſed, and the part affected ſtrengthened. For the performing of which Indications there are theſe uſual means to be applied.

Firſt, Let his Diet be cooling and moiſtening, of Meats that breed good nouriſhment, boyled rather

ther than roaſted; of ſuppings rather than ſolid things; becauſe the Eyes are moved in chewing: let him avoid ſharp things, Salt and Pepper. As alſo things that fume, and wil fil the Head with vapors: As alſo ſuch as quickly turn into Choller, as Milk, Sugar, Honey, and all ſweet things; Wine eſpecially is not good; but inſtead thereof uſe Barly water, with Liquoris and cooling things.

Sleep is very profitable, becauſe then the Eyes reſt from motion which is apt to ſtir up pain and defluxion; beſides pain is aſſwaged by ſleep, and the matter cauſing the Diſeaſe is concocted: Let the Patient ſleep with his Head high, and more inclined to that ſide which is leaſt affected.

Let him avoid al motion of his Body, for reſt is ſo profitable that *Celſus* commands that the firſt day of Cure they ſpeak not, leſt by that motion matter be carried to the head.

The Belly muſt be kept Solluble, for *Hippocrates* ſaith it is good for him that hath ſore eyes to fal into a looſneſs.

Let him avoid Paſſions, eſpecially Anger.

Let the Air be temperate and pure, without Smoak, Duſt, and Winds, and ſomwhat dark; for the light by moving the Spirits cauſeth defluxion: Let him have a black, green, or ſky colored cloth before his eyes; and keep not only his ſore but his ſound eye ſhut or covered; for while the ſound eye is moved towards the Objects the ſore is moved alſo, whence the pain encreaſeth; and this is the reaſon why men have greater pain when one eye is affected, than when both.

The Diet being thus ordered, let us lay down the Cure of the Diſeaſe; and ſince it comes for the moſt part of external Cauſes: firſt let them be removed leſt they nouriſh it: next make a *Collyrium*, or Eye-water, of Roſe and Plantane Water, with the white of an egg, and Womans milk, and let that be inſtiled into the Eye often in a day; as alſo let a linnen clout be dipped therein and applied.

At the ſame time let him ſleep as much as he can; for ſleep is very profitable to concoct and diſcuſs the matter cauſing the Diſeaſe. If it yeild not to theſe, you muſt uſe the Remedies proper for a true Ophthalmy, in this Order.

Firſt open a Vein (having given a Clyſter) on the contrary Arm, and do it often, til you have made ſufficient Evacuation and Revulſion: For *Avicen* teacheth, That in a true Ophthalmy you may let blood til they faint. But *Galen, lib. de curat. per ſangu, miſſ. cap.* 17. tels a ſtory of a Steward which was freed of a great Ophthalmy by blood-letting: firſt three pound; and four hours after one pound: And in his 16. *cap.* of the ſame Book he affirmeth, That Ophthalmies are often cured in an hours ſpace only by Phlebotomy: which could not be but by looſing of a great quantity, as they did in thoſe times in that caſe.

Phlebotomy muſt be regulated and moderated according to the temper, age, ſex, ſtrength, and kind of the Diſeaſe; for in a Plethorick body, and when it comes from blood, you muſt take a greater quantity: but in a Chollerick body, or Melancholly, or Flegmatick, and other Circumſtances which prohibit blood-letting, you muſt take leſs.

If the whol body be ful of blood, firſt open the Liver or *Median* vein, after the Head vein; but if you intend to loſe but little blood, begin with the Head vein.

But in them who have a ſtoppage of any ordinary accuſtomed Evacuation by the Terms or Hemorrhoids, you muſt open the veins beneath, or apply Leeches to the Hemorrhoid veins.

After you have bled enough, you muſt labor to make Revulſion by applying of Cupping-glaſſes to the ſhoulders and the back, both dry and with ſcarification.

Frictions are good for the ſame; and Ligatures in the lower parts.

To the aforeſaid Revulſions you muſt ad means to derive, which are by the opening of the veins of the Forehead and Temples; to which ſome add the opening of the veins in the corners of the Eyes: others apply Horſleeches to the Temples, others behind the Ears; al which derivations are very profitable after ſufficient Evacuation.

Galen 13. Meth. Cap. 22. Commended the opening of an Artery in the Temples, when the Diſeaſe comes of very hot blood: And though this way of Practice is not uſed in our times, yet it is very excellent and profitable, without any danger; for in thoſe leſſer Arteries the blood is ſtanched by good Ligature and bondage only; nor is the Plaiſter mentioned by *Galen* in the ſame place neceſſary, which is made of Bole, Maſtick, Frankinſence, and the Hair of an Hare, with the white of an Egg: yet for the better ſecurity, they who are afraid of the opening of an Artery, may make uſe of it; you may ſee what we have ſaid concerning the opening of Arteries in the Cure of the Headach.

Veſicatories alſo are very profitable in this Diſeaſe, both applied to the Neck and behind the Ears.

When you have bled ſufficiently you muſt purge, that the Cholerick Humors, eſpecially ſuch as make the blood hot, may be evacuated: And *Hippocrates* ſaith it is very requiſite, *Aphor.* 17. *Sect.* 6.

Sect. 6. *For it is good for him that hath an Ophthalmy to fall into a flux.* And *Galen*, 13. *Meth. Cap.* 11. ſaith, *That he hath ſeen ſome who began to have ſore Eyes to be cured in one day only by a Purge.* But it muſt be made of gentle ingredients, and ſuch as do allay the heat of the blood, taking heed of al Medicines that have Scammony in them, and they be made thus:

Take of *Tamarinds half an ounce*: *clean Senna three drams*: *Annis ſeeds half a dram*: *Endive, Succory, and Fumatory, of each half a handful*: *boyl them to four ounces, and when it is ſtrained infuſe in the liquor of the beſt Rhubarb and yellow Myrobalans rubbed with the Oyl of ſweet Almonds, of each one dram*: *yellow Sanders half a ſcruple*: *after ſtrain it again, and diſſolve of Manna and Syrup of Roſes, of each one ounce. Make a Potion.*

Or in Form of *Bolus*, thus:

Take *of Caſſia newly drawn ſix drams*: *Diacatholicon three drams*: *Pouder of Rhubarb one dram*: *make a Bolus with Sugar.*

So many times we preſcribe Pills in an Ophthalmy which comes of Flegm, namely, Lucis Majoris, of Agarick, and the like: which though they are very good in the ſtate of the Diſeaſe, yet it is better to abſtain from in the beginning, leſt the Humors moved with too violent a Medicine ſhould fal more upon the part.

Nor is one Purge ſufficient, but you muſt repeat them at a diſtance, if the Diſeaſe be old; firſt giving good preparatives by Apozemes or Juleps proper for the Humor offending: therefore in the beginning allay the heat of the Humors with cooling Juleps, and ſuch as thicken; or with Emulſions made of the greater cold Seeds, Lettice and white Poppy ſeeds, in ſome cooling Decoction, with a little Roſe water.

After Univerſal Revulſions and Evacuations come to Topical Medicines with that part, which from the beginning muſt be repelling; yet the ſoundeſt Practitioners do warn us not to uſe repelling Medicines to the Eyes at firſt, becauſe for the moſt part they ſtop the Humor and retain it in the Eye, and ſo increaſe the grief and inflamation: For *Galen* Comment. Aphor. 31. Sect. 6. reproves a certain Oculiſt which uſed theſe kind of Medicines in the beginning of the Inflamation; for they may be ſuſpected in the beginning not to ſtay violent defluxions, but rather to keep them from coming forth: Hence it cometh to paſs that when the humors are ſharp the Cornea is ſomtimes ulcerated, but when they are many it is ſtreaked and ſomtimes broken: But *Avicenna, fen.* 3. *lib.* 3. *tract.* 1. *cap.* 9. ſaith, That it is fit, that if poſſible, we abſtain from *Colliriums* the firſt three daies. And a little after, he ſaith, That we ought not in the beginning to apply ſtrong aſtringents and thickners: becauſe they thicken the Tunicles or coats, and hinder reſolution, and encreaſe pain.

Yet we need not be ſo exact in the time and number of daies, becauſe the Diſeaſe is in ſome older, and in ſome yonger: but we may with profit apply Aſtringents at the beginning to the Forehead and Temples; for by thoſe, the veins by which the humors flow to the Eyes are ſtop:, and they driven back.

The Form of this is as followeth:

Take *of Bole-armenick, Sanguis Draconis, Frankincenſe, Maſtich, of each one dram*: *red Roſes, Balaſts, or Pomegranat flowers, and the pouder of Lentils, of each two ſcruples*: *mix them with the white of an Egg, and Vinegar of Roſes, and make a Cataplaſm for the Forehead, and Temples.*

Moreover, A Cataplaſm made of the Juyce of Nettles and Wheat flowr, applied to the Forehead and Temples, is excellent to ſtay a defluxion by reaſon the Juyce of Nettles hath a ſpecial Vertue for the ſtopping of all ſorts of Bleedings, as it doth the bleeding at the Noſe or Mouth.

But if the pain be very great, which uſeth to encreaſe the defluxion upon the Eyes, you muſt apply Anodines or Medicines aſſwaging pains upon them. Among which new milk, eſpecially if it be that which a ſound woman giveth, is beſt, if it be often milked freſh into the Eyes from the breaſt, and not be uſed ſtale, for then it wil grow ſowr and be offenſive to them: inſtead thereof you may uſe freſh Cheeſe made of Sheeps milk, which you muſt often change, leſt it turn like Butter, and ſo inflame the Eye.

The white of an Egg wel beaten til it turn to water, is commended of *Galen*, for it aſſwageth pain, and gently ſtaies the flux.

Alſo an Apple roaſted in the Embers doth much aſſwage the pain of the Eyes.

The Mucilages, or ſlime of the ſeeds of Fleabane, Quinces, Fœnugreek, drawn with Roſe-water, do take away pain; but they muſt be renewed every day or they wil grow ſowr.

Of theſe things you may make divers kinds of Medicines. As for Example,

Take *of the pap of a ſweet Apple roaſted in the embers, an ounce*: *the Mucilage of the ſeeds of Fleabane and Quinces drawn with Roſe water, of each ſix drams*: *the white of a new laid Egg beaten into water, and Womans Milk, of each one dram*: *Make a Cataplaſm and apply it to the Eyes.* Or,

Take *of the pap of a roaſted Apple one ounce*: *Crums of white Bread half an ounce*: *one Egg mixed with Breaſt milk*: *Make of theſe a Cataplaſm.*

Thin ſlices of Goats Fleſh, Veal, or Mutton, often applied to the Eyes, do very much aſſwage pain.

A Cataplaſm may be made more eaſily with crums of white Bread, and Womans Milk mixed with Roſe-water.

If the pain be intollerable, you muſt fly to Narcotick or ſtupifying Medicines, which you muſt uſe ſparingly, and with good advice, becauſe they do thicken the viſive Spirits, and make the humors and Tunicles groſs, by which the ſight wil become dim.

Among Narcoticks for the Eyes, the white Troches of *Rhaſis* are principal; made with Opium thus:

Take *of Roſe-water two ounces*: *the Water of an Egg wel beaten one ounce*: *the white Troches of Rhaſis with Opium one dram*: *Make a Collyrium, or Water for the Eyes.*

When the pain is aſſwaged, you muſt come to repelling Medicines, which muſt be gentle and mixed with Anodines continually: for this end make this Collyrium following:

Take *of Plantane and Roſe water, of each one ounce and an half*: *the Water of the white of an Egg beaten one ounce*: *the white Troches of* Rhaſis *with Opium one dram*: *Make a Collyrium, and drop it often into the Eyes.*

If the pain be very great, you may put to it Womans Milk, and the Mucilages aforeſaid.

Thus following Medicine doth powerfully reſiſt Inflamation, and ſtay the flux.

Take *of the white of an Egg, beat it in a pewter diſh with a piece of Allum very well, till it come to the conſiſtence of an Oyntment, which you muſt ſpread upon a linnen cloth, and apply it warm to the Eyes*: *After two or three hours take it away, leſt by its long continuance having an extraordinary aſtringent quality from the Allum, it retain the humors in the Eyes.*

Alſo the Water of Allum diſtilled in an Alembick, laid to the Eye with a linnen clout, doth allay the inflamation thereof.

The Salt of Lead diſſolved in Roſe Water, or Water and Vinegar, or mixed with Pomatum, doth powerfully cool the inflamation.

In the encreaſe of the Diſeaſe you muſt mix digeſtives with Repelling Medicines, and therefore you muſt put in the water of Eyebright, Fennel, Celondine, and the Mucilage of Linſeeds, *Althæa*, or Marſh-mallows, and Fænugreek, *Gal.* 13. *Meth.* commends eſpecially the Decoction of Fenugreek, becauſe it digeſteth, concocteth, and moderately repelleth: but you muſt ſift the Fenugreek to take out the duſt, and after waſh it often in warm Water, before you boyl it, or make the Mucilage of it. You may thus make a Collyrium.

Take *of the Mucilage of the ſeed of Fœnugreek, and Quinces drawn with Roſe and Eyebright Water, of each one ounce and an half*: *the white Troches of* Rhaſis *with Opium one dram*: *Tutty prepared half a dram*: *Make a Collyrium.*

When the Diſeaſe is at the height, you may put Sarcocol to it, which is of a more digeſtive quality; but ſince it is apt to hurt the Eyes by its over drineſs and ſharpneſs, it muſt firſt be ſteeped ſome few daies in Milk, often changed, and you muſt prepare but a little at one time, for if it be long kept it wil grow ſowr, and hurt the Eyes. You may uſe it thus:

Take *of the flowers of Chamomel, Melilot, and red Roſes, of each one pugil*: *the ſeeds of Fœnugreek cleniſed one dram*: *boyl them in Plantane Water. Diſſolve in four ounces of the ſtraining,* Sarcocol *one dram*; *Tutty prepared, and of the white Troches of* Rhaſis *without Opium, of each half a dram*: *Make a Collyrium.*

Authors do commend ſome Waters to be very powerful.

Quercetan commends the infuſion of *Crocus Metallorum* made in Eyebright and Fennel water, which is ſtrong enough, and is no waies too ſharp for the Eyes as others are.

Crollius and the reſt of the Chymicks, do highly commend the Salt of Lead diſſolved in Roſe water, to which they put a few grains of Sal Armonick. The manner is thus:

Take *of the Salt of Lead twelve grains*: *Sal Armonick three grains*: *Roſe water three ounces*: *Mix them, and drop ſome into the Eye morning and evening.*

There is alſo a Water made of calcined or burnt Lead, or Litharge, or Menium infuſed in Vinegar, which laid to the Eye with a linnen clout preſently cureth their inflamation.

The Water of white Vitriol is moſt common, being diſſolved in Roſe or Plantane water; this mitigateth inflamations, diſcuſſeth, and hindereth defluxions. Thus they are proportioned:

Take *of white Vitriol one ſcruple*: *Roſe or Plantane Water four ounces*: *Diſſolve the Vitriol in it at the fire*: *Strain the Water and drop it into the Eyes. If it be too ſharp, you may qualifie it as you pleaſe with more Roſe or Plantane Water.*

This following Medicine is not ſo ſharp, and more diſſolving.

Take *of Flower-de-luce Roots, and red Roſes, of each one ſcruple*: *Roſe and Plantane Water,*

of

of each three ounces: Boyl them to the third part with a gentle fire. Ad to the ſtraining white Vitriol poudered eight grains; Make a Collyrium.

Many Oyntments alſo are uſed for the Eyes, of which, theſe three following are the beſt, and ſometimes do wonders. The firſt is in *Renodæus* his Diſpenſatory, called *Unguentum Ophthalmicum*, made thus:

Take *of Bole-armenick waſhed in Roſe-water one ounce*: Lapis Calaminaris *waſhed in Eyebright Water, and Tutty prepared, of each two drams*: *Pearl finely poudered half a dram*: *Camphire half a ſcruple*: *Opium five grains*: *Butter as much as will be ſufficient to make an Oyntment according to art, for to be applied to the corners of the Eyes, and the Eye-lids.*

The ſecond is *John Crato's*, which is ſet down in his Phyſical Counſels gathered by *Laurence Scholzius, Conſ.* 6. thus:

Take *Butter made in* May, *if you can get it, or other that is freſh and well worked, or the marrow of an Ox or Deers Shank, and mix therewith as much of the fine pouder of Lapis Calaminaris as it will receive, make an Oyntment.*

The third is from *Pænotus in denario*, thus made:

Take *of Tutty prepared one ounce and an half*: *Camphire one dram*: *Verdegreece twelve grains*: *Beat the Tutty with the Camphire together in a Mortar, the Verdegreece by its ſelf, all very fine*: *Then take of freſh Butter one ounce*: *Roſe-water one dram*: *boyl them gently together, and then take them from the fire, and firſt put in your Camphire with your Tutty, then your Verdegreece by degrees, ſtir them very wel, and reſerve them in a glaſs. Make an Oyntment, and ſtrain it through a Sarſenet*: Anoint the inſide of the Eye-lids, eſpecially about the corners, and the Patient wil ſoon recover. This is a moſt approved Medicine againſt Inflamations both with matter and dry, againſt the itching of the Eyelids, and weeping.

There is another very good, though ſharp, and therefore muſt be only applied to the Eye-lids; it is thus made: (and when al have failed, this hath cured the moſt deſperate Ophthalmy) namely, *Of May Butter, and Juyce of Tobacco boyled to an Oyntment, which muſt be applied, the Eye-lids being cloſed, and in a dark room; as ſoon as the Patient opens his Eyes, it will begin to bite, and will certainly cure.*

In the height of the Diſeaſe, you muſt apply more reſolving than repelling Medicines, therefore they which were preſcribed in the encreaſe of it are good in the height or ſtate of it, if you encreaſe the quantity of the Reſolvers, and diminiſh the Repellers. But eſpecially theſe two following Oyntments may be uſed not only in the ſtate and height, but in the declination, to the perfect Cure of the Diſeaſe.

Firſt Fomentations to diſcuſs the matter, are good in the height of the Diſeaſe, made thus:

Take *of the flowers of Chamomel, Melilot, and Roſes, of each one pugil*: *Fœnugreek ſeeds prepared as before ſhewed, two drams*: *Make a Decoction, with which foment the Eyes with four-double clouts.* This is good in the end of the encreaſe, and the beginning of ſtate of the Diſeaſe; and in Winter you muſt uſe it hot, in Summer only warm.

In the end of the ſtate and declination, you muſt make a more reſolving Fomentation, which is done by adding to the former Ingredients, the Leaves of Eyebright, Marjoram, Bettony, and a little white Wine.

The beſt and rareſt Secret for the Cure of an Ophthalmy, is made of the Oyl which cometh from Linnen burnt between two cloſe diſhes; one drop of which mixed with the ſpittle of a Child muſt be dropped into the Eye with a Feather.

In the declination, not only the Remedies afore mentioned, but alſo Waters more reſolving are to be uſed, as thus:

Take *of Frankincenſe and Aloes, of each half a dram*: *Sarcocol waſhed with Breaſt-milk, one dram and an half*: *Saffron half a ſcruple*: *the Mucilage of Fœnugreek half an ounce*: *Fennel and Eyebright Water, of each one ounce and an half. Make a Collyrium.*

But if you wil dry more, and alſo digeſt,

Take *of Sarcocol one dram and an half*: *Tutty prepared one dram*: *Aloes one ſcruple*: *Mirrh half a ſcruple*: *the Mucilage of Fœnugreek half an ounce*: *Vervain and Celondine Water, of each one ounce. Make a Collyrium.*

In a defluxion which comes of flegm, you may uſe ſtrong Reſolvers, not only in the declination, but alſo in the ſtate and encreaſe of the Diſeaſe very confidently.

Moreover, In the declination Authors do ſet down two ſpecial Remedies, namely, The uſe of Wine, and Baths: which firſt were delivered by *Hippocrates*, Aph. 31. Sect. 6. in theſe words; Drinking of Wine, or Baths, or a Fomentation, or Blood-letting, or a Potion, do take away pains in the Eyes.

Galen in his Commentary thereon, diſtinguiſheth the Caſe and the Time in which theſe Remedies are good, which we have explained as to Blood-letting, Fomentations, and Purging: But *Galen*

in the place cited, *cap.*22. *lib.*13. *meth.* teacheth that Baths are then good, when an Ophthalmy comes of sharp humors, and when the body is sufficiently clensed by purging and bleeding: because they qualifie the sharpness of humors, and staies their motion and defluxion; the chiefest part of them being sent forth by insensible transpiration, and that which remaineth of the Chollerick humor is easilier overcome by Nature.

Galen also commends a Bath in a Flegmatick Ophthalmy, alwaies using before Evacuations necessary, because the thick humors fastened in the Eyes are extenuated by Baths, and so are easily discussed.

So *Galen* in the same place saith, That the drinking of pure Wine is good for those who have thick blood in the veins of their eyes, and have not gross or phlegmatick bodies; because Wine doth dissolve, diffuse, and discuss the thick blood, and also openeth obstructions.

For the taking away of the remainder of Redness and Inflamation, make this Fomentation following:

Take *of the Leaves of Eyebright and Pennyroyal, of each one handful: the Flowers of Chamomel, Melilot, and red Roses, and of Oaten chaff, of each one pugil: Fœnugreek seed three drams: Fennel seed one dram: make a Decoction, adding in the end a little white Wine, foment the Eye with this, dipping therein linnen Cloaths, or with Bags being half filled with the aforesaid Ingredients.*

Fennel water alone mixed with astringent Wine is a good Fomentation to discuss the reliques, and to strengthen the eyes.

An Egg boyled hard, and the shel taken off, and cut in the middle, laid hot to the eye, takes away the remainder of redness.

So doth a Fomentation made only of the Decoction of Hyssop.

An old Ophthalmy requires another and longer way of Cure, and is somtimes very troublesom to a Physitian; because he can hardly hinder a delicate and noble part from receiving a defluxion by which it hath been long weakned.

Moreover, This Disease is not only nourished by defluxion, but by congestion whereby there is distemper brought into the part, which also is hard to cure.

But for the Cure of it you must first observe whether the Disease come not from a hot Distemper of the Liver, as often it doth: and then you must first administer such things as amend that. And chiefly after convenient Purging and Bleeding, Baths are good, Whey, and Mineral Waters of Vitriol, as also Horse-leeches applied to the Hemorrhoids.

But if the matter of the Disease come only from the distemper of the Brain through which watery Humors flow to the eyes being mixed with some blood: then you must fal to purging the head with ordinary Pills, twice, thrice, or four times in a month, after you have given universal Medicines, as Apozemes or the like; which you may make according to our description in the cure of cold Diseases of the Head.

If the aforesaid Purges with other Medicines now prescribed do not prevail, you must use Mercurial Purges as the most excellent, by way of intermission.

Moreover, A Cautery applied to the hinder part of the head is very profitable, to divert the humor flowing.

Instead whereof you may apply a Seton to the Neck behind with better success, to them who can endure it.

A Vesicatory applied to the fore part of the Head, as *Forestus* reports, *Obs.*11. *lib.*11. did a wonderful Cure upon an old Woman with sore eyes.

But *Rondoletius* saies, That a Cautery applied to the Coronal Suture, is better than to any other part.

Masticatories are profitable for the deriving of the Defluxion, but not Errhines, because they are applied so neer the part affected that they may draw humors to it.

But if the Brain doth seem to want drying, you must have recourse to your sweating Diet drink of China, Sarsa, and the like.

To these you may add Topicks, which resolve and strengthen the eyes; such as are Fomentations and Unguents before mentioned for the state and declination of the Disease, which also are excellent for old Ophthalmies: nor must you forget the washing of the eyes as above mentioned with Fennel water and red Wine, to take away the remainder of the redness, and to strengthen the eyes every morning.

For which purpose also,

Take *of the best Aloes, and of Tutty prepared, of each six drams: white Sugar one ounce: Rose-water, and mild white Wine, of each six ounces: set them in the Sun forty daies in a glass wel stopt: put some drops of this water not strained, into the Eyes.* Or,

Take *of white Wine three pints: Rose-water half a pint: Tuttey prepared three drams: pou-*

dered

dered Cloves one dram: Camphire half a dram: mix them in a glaß cloſe ſtopt, and ſhake them for two hours, and ſet in the Sun one whol month, remembring every day a little before Sun-ſetting to take it out of the air, and never bring it forth till the Sun is riſen. Two or three drops of this Water ſtrained by filtration, muſt be put into the Eye before he go to ſleep, or in the morning one or two hours before he riſe.

This takes away the oldeſt redneſs; it dries up weeping, and Fiſtulaes; it conſumes all ſuperfluous moiſtures upon the outward Membranes, and quickens the ſight. This alſo following is excellent.

Take *of Wheat two handfuls: powdered Salt one handful: put them in a Copper Veſſel, and put white Wine to them two fingers breadth above them; cover the Veſſel, and let them ſtand in the ſhade ſix or ſeven daies til the liquor turneth green, ſtirring them often with a wooden Spatula, after pour of the Liquor by inclination without the dregs, and if need be, filter it.* One drop into the Eye, takes away redneſs and defluxion, and al ſpots or blemiſhes thereon, and quickeneth the ſight.

Solenander commends highly the Decoction of Quince Leaves, which are to be gathered without breaking in the beginning of the Spring, and kept diligently that they neither be duſty, nor muſty, nor otherwiſe defiled: and when you uſe them, boyl one handful of them in pure water, and let the Eyes be often waſhed therewith: It is a wonder (ſaith he) to ſee how it doth preſerve, cleanſe, and ſtops Rhewms in the Eyes.

Sometimes in an inveterate Ophthalmy much filth like matter is gathered in the eyes, which can ſcarcely be cured with Collyriums, or other Remedies: but in this caſe fine Cotton dried at the fire and laid like a ſmal pillow upon the eye and rowled down, is very good; for the next morning you may take much filth away with it. And with this Remedy uſed many nights together many eyes have been cured which could not otherwiſe; and this kind of Medicine prevails chiefly among Children that have ſore eyes.

For a Concluſion of this Chapter, it wil not be amiſs to ſet down the Experimental Medicines of *Zacutus Luſitanus*, who cured an old Ophthalmy which would no otherwiſe be removed in a whol yeer with a Mercurial unguent, although there was no ſign of the French Pox: being perſwaded by *Mercurialis*, who in his Book of the French Pox ſaith, *When you ſee any Diſeaſe that will not be cured by ordinary means, imagine it to be the French Pox.* He asked the Patient if ever he had the French Diſeaſe, or ever lay with a foul bodied Woman? He denied al, but only confeſſed that he lay with one Man once in the bed, whom he ſuſpected to be Frenchified: Upon this Conjecture, the Phyſitian preſcribed a ſudorifick Diet of Sarſa for twenty daies, but to no end. And though the Diſeaſe was chiefly in the upper parts, ſo that it was to be feared, leſt if he fluxed him at the mouth with Mercury, that the humors ſhould fal more into the eyes; but in regard it was old, and the force of the defluxion was attained, he preſcribed the Unguent of Mercury after his body was wel purged, and by it in ſeven daies ſpace after plentiful ſalivation or ſpitting, his pains ceaſed, that inflamation was gone, the itching abated which was before in his eye-lids, with much acrimony: And ſo leaving him only an Iſſue in his Arm to breath the Brain, and preſcribing a good Diet, which he kept; the Patient returned to his former health.

The ſame *Zacutus Luſitanus* in his *Praxis ad Hiſt.* commends that Water and Ointment which we mentioned in the Cure of a Suffuſion, for an old Ophthalmy.

Chap. 9. *Of* Hypopyo, *or Matter under the* CORNEA.

WHen the Inflamations of the Eyes are great, and ſwelling; ſomtimes they cannot be reſolved, but they wil be ſuppurated; which is much to be feared, and to be prevented by al means: For from thence Ulcers wil come; and ſomtimes Matter is gathered under the Cornea, which Diſeaſe is called *Upopuon*; and this comes often from a ſtroak or contuſion and blood-ſhotneſs: ſomtimes it covereth al the Pupilla, and hinders the ſight: ſomtimes it compaſſeth the circle of the *Iris*, and is like the paring of a Nail, and thence it is called *Onux*, or *Unguis*.

DIAGNOSTICK. This Diſeaſe is known not only by the whiteneſs which is like Matter, but alſo from the Inflamation and blood-ſhot that went before; for when the eye is moved, there appears a motion of the *Pus* or Matter under the *Cornea*. There is a redneſs in the Eye, and Pulſation; or at leaſt went before it.

CURE.

CURE. For the Cure, firſt uſing univerſal Medicines, if there remain any reliques of Inflamation, you muſt take them away by the Remedies preſcribed in the Ophthalmy: then you muſt apply gently Diſcuſſients mixed with Emollients, leſt when the thin part is reſolved, the matter become thicker, and leſs fit to be diſſolved. Therefore make your Fomentations of the Decoction of the flowers of Chamomel, Melilot, the ſeeds of Fleabane and Fenugreek, to be uſed with Linen, or Bags. You may ad the Leaves of Eye-bright, Celandine, and Fennel ſeed: or uſe this following Collyrium.

Take of *the Water of Vervain, Rue, Celandine, Roſes, and Fenel, of each half an ounce: the beſt Aloes and Tutty prepared, of each half a dram: Sugar-candy one dram. Pouder and mix them; with a little Breaſt-milk make a Collyrium, of which drop ſome into the Eyes twice or thrice in the day.*

This following is excellent.

Take of *Saffron, Aloes, and Mirrh, of each one dram: Wine three drams: Honey ſix drams: Diſſolve the Saffron in the Wine; then mix them with the Aloes and Mirrh, then put them to the Honey, and anoint the Eyes.*

Laſtly, Thoſe Medicines which were preſcribed in the declination of an Ophthalmy, in the ſpots or Maculæ of the Eyes, and in Suffuſion or Cataract, are good here.

If the Matter cannot be diſcuſſed with Reſolving Medicines, you muſt ſeek others. *Gal.* in 14. *Meth.* reports, That there was one *Juſtus* an Occuliſt in his time, that cured many of this Diſeaſe by ſhaking their heads; for ſetting them ſtraight upon a ſeat, and taking hold on both ſides of their head, he ſhaked them til he perceived the matter to deſcend.

But if the matter which hindereth the ſight cannot be thus cured neither, *Galen* in the place cited flies to Manual Operation, or Chyrurgery; whom *Ætius* and others do follow, which is done by pricking of the Eye, which is uſed alſo in a Cataract. Which Operation, as it is little uſed in our times, ſo it requireth the hand of a moſt skilful Chyrurgeon; and it is much to be feared, leſt when the Cornea is opened, the Watery Humor come forth with the matter.

Chap. 10. *Of* Phlyctenæ, *or Bliſters in the Eyes.*

IN the *Cornea* and the *Adnata Tunica*, as in the parts of the Body, there breed ſomtimes little bliſters ful with water, like bubbles, or bladders, which come from the heat of the Humor *Phlygmainai* in Greek, and called in Arabick *Bothor*: and they are little tumors like Gromwel ſeeds, coming from a ſharp watery humor.

DIAGNOSTICK. They are eaſily known. They in the *Adnata* are red: in the *Cornea*, blackiſh, if they be outward; but white if they be in the inter part of it.

PROGNOSTICK. As to the Prognoſtick: *Phlictenæ* which grow in the *Adnata*, are leſs dangerous than they in the *Cornea*. The more ſuperficial theſe Puſtles are, the leſs dangerous they are; the more inward, the more danger; for it is to be feared leſt the whol thickneſs of the *Cornea* be eroded, and ſo either the watery humor wil flow forth, or elſe the *Uvea* wil ſtart out.

CURE. The Cure conſiſteth wholly in the reſolving of the matter conjoyned, and the averting of the antecedent cauſe. And we muſt take heed leſt we bring theſe Puſtles to ſuppuration, leſt they turn into Ulcers.

Therefore thoſe Univerſal Evacuations, Revulſions, and Derivations, which were declared in the Cure of the Ophthalmy, muſt here be uſed.

Afterwards, we muſt apply Topicks, or Medicines to the part, which at the firſt muſt gently repel, and diſcuſs; ſuch as were laid down for them in the treaty of the encreaſe of Ophthalmy, which are moſt proper when there is an Inflamation alſo, as it often falleth out.

Afterwards you may uſe more drying and diſſolving Medicines, ſuch as deſcribed for the ſtate and declination of Ophthalmy; and eſpecially the Oyntments there ſet down, which are very proper to diſcuſs and dry up Puſtles.

Chap. 11. *Of the Ulcers in the* Cornea *and Adnata.*

AFter an Ophthalmy, there followeth often Ulcers in the Tunicles called *Cornea* and *Adnata*, when it comes to ſuppuration. They follow alſo the *Phlyctænæ* or Puſtles, which breed in the *Cornea*, but not til they break. They alſo uſe to come from ſharp corroding humors flowing into the Eyes.

There are divers ſorts of theſe Ulcers mentioned in Authors, taken from their divers circumſtances, as they are ſuperficial or profound, broad or narrow, and according as they differ in ſhape and figure, and the like. So a hollow, narrow, and hard Ulcer is called *Bothrion*, or *Foſſula* like a little trench,

trench: A broad and not ſo deep an Ulcer, is called *Coil-oma*: That which cometh in the Circle Iris, is called *Argemon*, or *Ulcus Cornale*: Finally, that which is deep and hard, is called *Epicayma*, and *Egcaymia*.

DIAG. The knowledg of Ulcers is eaſie, for they may be ſeen: If the Ulcer be in the Cornea, there wil be a ſmal white blemiſh in the black of the Eye; if in the Adnata, there wil be a ſmal white blemiſh in the white of the Eye, becauſe the Veins of the Tunicle Adnata are ful of blood.

PROG. The Ulcers of the Eyes are dangerous, and hard to be cured; but more in the Cornea than in the Adnata. An Ulcer in the Pupilla is more dangerous, becauſe after it is cured, it wil leave a Scar, which wil hinder the perſpicuity of the Cornea, and ſo the ſight wil be hurt; and if the whol Tunicle be corroded, the Watery Humor wil flow out, and the Uvea ſtart forth.

CURE. The Cure of this Diſeaſe, as of other Ulcers, is, By clenſing and drying means; but they muſt be very gentle by reaſon of the tenderneſs of the part, and exquiſitneſs of the ſence. But you muſt firſt uſe ſuch things as revel and hinder the flux of humors from the Eyes; as in Ophthalmy either old or new, were declared. And if there be an Inflamation with it, you muſt mix things that are proper for that. With which alſo you may uſe things that aſſwage pain if there be any.

Theſe things do moderately dry and clenſe: Sugar, Honey, Saffron, Mirrh, Frankincenſe, Aloes, Sarcocol, Tutty, and Ceruſs; of which you may make theſe following Medicines.

Take of *Barley and Fœnugreek Water boyled, four ounces: the beſt Honey half an ounce: or of the Syrup of dried Roſes one ounce: Make a Collyrium to waſh the Eyes often.*

Take of *Vervain and Plantane Water, of each two ounces: Sugar candy half an ounce. Mix them for a Collyrium.*

Take of *the Water of Honey diſtilled in* Balneo, *and of Roſe water, of each equal parts.* Or,

Take *a hard Egg peel'd, cut it in two pieces, and taking out the Yolk fill the hollow with the pouder of Sugar candy; tie it faſt, and hang it in a Wine Celler, and you ſhal have a Water drop from it, which is excellent to clenſe the eyes without pain.*

But if you wil have a ſtronger mix the Pouder of Mirrh with your Sugar candy.

Montanus highly commends this Pouder following.

Take *twenty Whites of new laid Eggs, put them in a pewter diſh in the Sun till they are dry; then pouder them finely with as much Sugar; and this pouder put into the Eyes, doth much good without cauſing pain.*

In the Progreſs of this Diſeaſe, if you wil clenſe and dry more, put to the former Medicines the white Troches of *Rhaſis*, Frankincenſe, Aloes, Mirrh, Sarcocol, or the like, but in a ſmal quantity leſt it be too ſharp, and alſo mix them with milk, white of an Egg, ſome Mucilages, and other Anodines, or things that mitigate and aſſwage pain.

Tutty is the beſt, for it cauſeth no pain, and dryeth and healeth; therefore Collyriums, or Unguents are good that are made thereof. And chiefly the Oyntment preſcribed in the cure of Ophthalmy, which hath in it a great quantity of Tutty.

This following is very clenſing, drying, and healing.

Take of *Sarcocol ſteep'd in Roſe Water, Ceruß and waſhed Aloes, Mirrh, and Tutty prepared, of each half a dram: Sugar candy one dram: With the Mucilage of Gum Traganth drawn with Roſe Water, make a Collyrium, with which anoint the Eye-lids.*

Chap. 12. *Of a Cancer in the* Cornea.

AS a Cancer may come in other parts, ſo ſomtimes it breeds in the Eyes. And though the knowledg and Cure of a Cancer is in the Treatiſe of external Diſeaſes, yet we wil ſpeak briefly here of thoſe things which properly belong to a Cancer in the Eye.

A Cancer is either occult, or hidden, or ulcerated. The occult is reckoned among Tumors, and it is called a Cancerous Tumor, or a Cancer of the Eye: But the ulcerated is called a Cancerous Ulcer in the Eye.

But in both there is an unequal hardneſs, a blew Lead color, a ſtrong pricking pain, eſpecially about the Head and Temples: the veins adjoyning are blew, and very ful. Somtimes aduſt and ſharp blood floweth from the part affected, when the Cancer is ulcerated. And this pain is encreaſed by any warm medicines.

The Diſeaſe is incurable, as wel in the Eye as in any other part, when it is fixed; except it be taken away by manual operation.

CURE. Authors propound two waies of Cure, namely a True, and a Palliative. A true Cure (as was ſaid) cannot be wrought but by Chirurgery when the Cancer is fixed: but when it is new in the beginning, it may be cured by often evacuation of the Chollerick humor, firſt having let blood; as *Galen* teacheth 2. *ad Glauconem. cap.* 10. where he boaſteth that he hath often cured this diſeaſe, adjoyning a convenient Diet with the aforeſaid Phyſick.

A Pal-

A Palliative Cure, which tends only to the mitigation of Symptoms, is done not only by the aforeſaid Evacuations, but alſo by convenient Topicks.

Firſt then you muſt appoint a convenient Diet, ſuch as is good againſt burnt Choller; and it muſt be cooling and moiſtening,

Then draw blood on the ſame ſide, and apply Horſleeches behind the Ears, and alſo to the Hemorrhoids if they do appear, applying Cupping Glaſſes to the Shoulders, and uſe other kinds of Revulſions.

You muſt alſo prepare and Purge Melancholly by Potions, Apozemes, opening Broaths, by Magiſtral Syrups, and the like: But above all for the purging of Melancholly black Hellebor wel prepared is the beſt; and by giving the Extract thereof twice or thrice, we have ſometimes cured a Cancer in the beginning.

Theſe Remedies do exceedingly diminiſh the Humors that flow to the Eyes, and take away pains and other ſymptoms: for which purpoſe alſo Topicks are good, ſuch as are preſcribed in Ophthalmy, for aſſwaging of pain: eſpecially the Collyria made of Mucilages, the white Troches of Rhaſis, and prepared Tutty, with the water of Roſes, Nightſhade, and Plantane.

This following Water is a good Collyrium to waſh the Eye with.

Take of *the Roots of Pilewort, and herb Robert, of each two handfuls*: *Ribwort, Nightſhade, Borrage, Bugloſs, Purſlain, Eyebright, and Bettony, of each one handful*: *green Frogs, and whites of Eggs, of each twelve in number*: *the ſeeds of Fœnugreek and Quinces, of each one ounce*: *let the Roots and ſeeds be bruiſed, and the Leaves Cut*: *then pour upon them of Eyebright and Roſe-water of each one pint*: *mix them and diſtil them in a pewter Still.*

The fleſh of Chickins is very powerful to aſſwage pain: and ſome ſay that the Diſeaſe it ſelf hath been Cured by it alone. So *Maritius Cordæus*, Comment. 7. in lib. 1. *Hipp.* of Womens Diſeaſes, relates a hiſtory of a noble Woman, who had the right ſide of her face a long time infected with a Cancer ulcerated, and having tryed al means ſhe could from Italian, French, German, and Spaniſh Phyſitians, was at length Cured with this vulgar Medicine by a Barber: He took Chickins and cut them in thin broad pieces, which he often applied to the Cancer: Others apply the fleſh of yong Pidgeons ſo cut, while it is warm.

Finally, The true Cure of a fixed Cancer is only by taking it out by the roots, and is by a taking out of the Eye; which *Fabricius Hildanus* ſaith may be done very ſafely; and he ſheweth the manner and Circumſtances thereof at large. *Obſerv.* 1. *Cent.* 1. ſo that we ſhall not here Repeat them.

Chap. 13. *Of the Rupture of the* Cornea.

SOmtimes the *Cornea* Tunicle is ſo divided, that the watery Humor, and ſomtimes the *Uvea* alſo cometh forth; and this is called the Rupture of the *Cornea.*

CAUSES. The Cauſe of this is an Ulcer, or a Wound in the Membrane, or a great afflux of Humors, by which the ſaid membrane is ſo diſtended, that it cracks the middle, and the Humors conteined are let out: As *Paræus* reports it happened to a certain Woman in *Paris, lib.* 16. *cap.* 13.

PROGNOSTICK. This Diſeaſe is for the moſt part incurable, and takes away ſight, becauſe the Humors of the eye caſt forth cannot be repaired: but if the Wound be ſmal, ſo that only a portion of the watery Humor is only loſt, it may be Cured; for the watery humor may ſomtimes be renewed: as *Galen* taught 4. *de ſymp. cauſ. cap.* 2.

CURE. You muſt uſe Aſtringent and Glutinating medicines; having firſt Bled and Purged if neceſſary, as the white of an Egg, with the white Troches of Rhaſis dropt into the Eye.

Let the part be Fomented with a Decoction of red Roſes, of Solomons Seal, Bramble buds, ſhepheards-purſe, and Plantane boyled in red Wine if there be no inflammation; but if there be, in ſpring water.

Take of *Quinces half a pound*: *red Roſes three pugils*: *Acacia two drams*; *Saffron one ſcruple*: *boyl theſe in red Wine and make a Cataplaſm to be applied to the part.*

For the perfect Conſolidation and Cure uſe this Collyrium.

Take of *waſhed Aloes, Tutty prepared, and Sarcocol ſteept in breaſt Milk, of each half a ſcruple*: *Saffron five grains*: *with the Mucilage of Gum Traganth, make a Collyrium.*

CHAP.

Chap. 14. *Of the Coming forth of the* Uvea.

Differences. UPon the Rupture of the *Cornea*, often comes the ſhooting forth of the *Uvea*, which is called in Greek, *Proptoſis Ragoidous*. There are four kinds mentioned by Authors, eſpecially by *Paulus*; of which the firſt is called *Muocephalon*, becauſe it is like the head of a Fly: and this is when a ſmal portion of the *Uvea* comes forth. The ſecond is called *Staphuloma*, and this is when a great part of the *Uvea* comes forth, ſo that it is like the ſtone of a Raiſon. The third is called *Melos*, when there is ſo great eruption of the *Uvea* that it ſeems like an Apple. The fourth is called *Elos*, or *Clavus*, when the *Uvea* being come forth groweth hard.

PROGNOSTICK. The Cure of this Diſeaſe is difficult, and the more when the *Uvea* comes moſt forth: but when it is ſmal, as in *Muocephalon*, it is curable by moderate aſtringents, ſuch as we preſcribed in the Rupture of the *Cornea*.

CURE. The Ancients, as *Paulus Aetius*, and *Celſus*, do labor to cure them when old and not movable by Medicines, with Chirurgery; but this is now out of faſhion, by reaſon of its great difficulty and doubtful ſucceſs: but if any wil try it, he ſhal find the way exactly ſet down in *Jerom. Fabricius, ab Aquapendente, cap. de ſtaphylomate.*

Chap. 15. *Of* Ægylops, *and Fiſtula Lacrymalis.*

HItherto we have ſpoken of the Diſeaſes of the Eyes which happen in the Humors and upon the Tunicles: it remaineth that we ſpeak of the Diſeaſes of the Corners of the Eyes and Eyelids.

And firſt of the Tumor in the great Corner of the Eye, by the Root of the Noſe, called *Ægylops*, and *Anchylops* if not broken.

This little Tumor, is either with, or without Inflamation.

CAUSE. When it is inflamed, it is like a ſmal Phlegmon or Bile, red about, with a ſhooting pain. And it comes of thin and chollerick blood that flows into the part by the veins of the Temples, Forehead, and Face, and ſo impoſtumateth; which being open produceth an Ulcer, which ſpeedily turns hollow, and then it is called *Fiſtula Lacrymalis*. And if this continueth one yeer, there is a Caries or foulneſs of the Bone, as *Hippocrates* ſaith, 45. Sect. 6. In Ulcers of a yeer old, the Bone is foul: And this Caries is known by the Cavity, which is known by the finger; and by the ſtinking matter flowing from it.

Sometimes it comes without Inflamation, and then it is bred of a thick ſlimy Humor, like Pulſe or Honey: As the Tumors called *Atheromata*, *Steatomata*, *Meliceris*, which are without pain.

PROGNOSTICK. The Cure of an *Ægylops* is very hard, both in regard Medicines are ill to be applied to it, by reaſon the ſight is ſo nigh, and becauſe an Impoſtume wil quickly Ulcerate in ſuch a tender part (as aforeſaid) But it is moſt difficult when the Impoſtume breaks out at the Noſe, and the matter flows through the Noſtrils; becauſe thereby the Bones wil be putrified.

Sometimes *Ægylops* turns to a Cancer, which comes with a pricking pain, extenſion of the Veins, harſhneſs and blueneſs of the skin, and then it is better to let it alone, becauſe Medicines wil enlarge it, and encreaſe pain.

A *Lachrymal Fiſtula* that is newly begun, and which hath an external orifice to be ſeen, is curable by Medicines; but that which is deep and old, and hath fouled the Bone, is ſcarcely cured without burning.

CURE. The divers times of theſe Diſeaſes require divers Medicines.

And firſt in the beginning of an *Ægylops* you muſt revel the defluxion from the part by bleeding and purging; and uſe repelling Medicines to the Forehead, by which ſometimes the Progreſs is ſtopt before it come to ſuppuration.

For this end uſe the following *Ceratum.*

Take *of Pomegranate peels, Acacia, Pomegranate flowers, Galls, Cypreſs nuts, Roch Allum, Bole-armenick, of each one dram: white Wax four ounces: Turpentine three drams: Make a Cerate.*

After the uſe of Repercuſſives, you muſt apply Reſolvers to the part affected, as this Decoction:

Take *of pure Honey and Aloes, of each two ounces: Mirrh one ounce: Saffron one dram*

and an half: Water two pints: Boyl them gently to the consumption of half: dip a piece of soft Spunge therein, squeeze it a little, and apply it hot to the part, bind it on; and do thus often.

Amatus Lusitanus, Curatione 68. *Cent.* 5. prescribes a Cerate against *Ægylops*, which he highly commends, which is this:

Take of the Pouder of Cockle shels two drams: Mirrh, washed Aloes, and Frankincense, of each half an ounce: Sarcocol, Dragons blood, and Cerus, of each three drams: Opopanax dissolved in Wine, Vinegar and Blood-stone, of each one dram and an half: Saffron two scruples: Wax and Rozin, of each three ounces: Mix them according to art at the fire, and make a Cerate to be applied to the corner of the Eye.

If the Tumor wil not be resolved with the former Medicines, but wil come to suppuration, you must help it forward with a Plaister of simple Diachylon; or if there be pain or inflamation, you may apply a Cataplasm of Crums of Bread. If it wil not break, open it with a Lancet, and delay not lest the matter contained do corrode the parts, and make an incurable Fistula. Many open it with a hot Iron, but the cold is best.

After the Impostume is opened, you must cleanse the Ulcer, and heal it as others. But if the Fistulate, cure it thus:

First make a general Evacuation by bleeding and purging. You must divert the defluxion from the Head by Cupping-glasses, Vesicatories, and Caustick applied to their proper places; and then use the decoction of China, or Sarsaparilla, for many daies. And at the same time dry the Brain with Fumes and Head Pouders, as in a Catarrh.

Instead of a Cautery you may apply a Seton to the Neck; for *Fabricius Hildanus* reports Obs. 41. Cent. 1. that it hath done it alone without other means.

If the distemper of the Liver be the Cause of the defluxion (as it often is) you must have a special care to administer Medicines proper for that.

When you use Topicks, open the orifice of the Ulcer, and dilate it by degrees, with a Tent made of an Elder pith, a spunge made fit, or a Gentian Root. When it is large enough, apply this following Medicine, commended by *Forestus*, *Obs.* 17. *Lib.* 11.

Take of Honey two ounces: Verdegreece one dram: Water of Rue four ounces: Pouder the Verdegreece very fine, and boyl it with the rest at a gentle fire till the third part be consumed, and make a warm injection of the strained Liquor with a Syringe: if this be too sharp, wash the Ulcer every day with the Water of Rue, and after apply a little Unguentum Apostolorum. *Continue this course for three weeks, laying on some convenient Plaister, and defending the Eye with Rose Water.*

When the Ulcer is sufficiently purged, use this following Collyrium to incarnate and cicatrize:

Take of Frankincense, Aloes, Dragons blood, Pomegranate flowers, Allum, and Antimony, of each one dram: Verdegreece five grains: Pouder them fine, and with Rue Water make a Collyrium to be dropt in with a stalk of Rue, thrice in a day, and put in a tent wet therewith, laying upon it a Diapalma Plaister: Lessen your Tent by degrees, and at length take it quite out, only washing the part with the aforesaid Collyrium, and laying on Diapalma.

Forestus in the place cited saith, that new fistulaes have been cured thus by a famous Chirurgeon of his time.

If it appear that the Bone be foul, it must only be cured by an actual Cautery; the manner of which is exactly described in *Paræus*, *Fallopius*, and *Aquapendente* in their Works: But *Fabricius Hildanus*, Obs. 22. Cent. 5. boasteth that he cured a Fistula Lachrymalis with foulness at the Bone, that was four yeers old, and counted desperate, in a child of thirteen yeers of age, with Medicines alone, dilating of it with prepared Spunges, and after sprinkling Euphorbium into it, and that very much and often; and after applying only an Emplaster of Gum Elemi. Having used these things diligently for the space of divers weeks, he perceived a scale of the Bone, which he drew forth; and then with half a drop of Tolutan Balsom upon a little Lint, once in a day conveyed into the Ulcer, he perfectly consolidated the Fistula in a short time.

Chap. 16. *Of Rhyas and Encanthis.*

ANother Disease often followeth the Fistula *Lachrymalis* called *Rhyas*; and this is the consuming or diminishing of the smal flesh in the great corner of the Eye, from whence it is enlarged: This comes also of other Causes, as sharp humors falling upon the part, or from cleansing Medicines formerly misapplied.

Encanthis is contrary to *Rhyas*, which is the immoderate encrease and swelling of the Caruncle,

or

or little fleſh in the great corner of the Eye; and this comes from much blood flowing to the part, and the not orderly curing and drying up of the Ulcer.

The Cure of *Rhyas* is by Incarnatives, ſuch as follow:

Take *of red Roſes one pugil: Cypreſs Nuts, and Myrtles, of each two drams: Aloes one dram and an half: old Wine one pint: Boyl them till the fourth part be conſumed: waſh the part often with this Decoction.* Or,

Take *of Aloes and Frankincenſe, of each one dram: Dragons blood half a dram: red Roſes and ſeeds of Sumach, of each one ſcruple: Roſe Water one pint: boyl them to the conſumption of the fourth part. Make a Collyrium.*

Encanthis is cured by taking away of the ſuperfluous fleſh growing in the corner of the Eye; this is done with eating Medicines, beginning with the mildeſt firſt, therfore firſt uſe burnt Allum; after proceed to *Apoſtolorum, Ægyptiacum*, or burnt Vitriol. But if theſe wil not do, cut it out, or burn it with an Iron. But before you do theſe things you muſt prepare the Body with convenient Evacuations, leſt you cauſe a new defluxion: but in the cutting, burning, or conſuming of this Caruncle with Medicines, you muſt take heed that you take it not wholly away, but only that which is ſuperfluous, otherwiſe it wil turn to *Rhyas*.

Chap. 17. *Of Epiphora.*

THe word *Epiphora* ſignifieth any Defluxion into any part. But through cuſtom it is uſed eſpecially for the defluxion of a thin Rhewm from the Eyes; hence it is called involuntary weeping, which flows dayly from the corners of the Eyes.

CAUSES. For the producing of which Humor flowing preternaturally there is an evil diſpoſition in the part from whence it cometh, and in the part receiving it: The part that ſends this humor is the Brain, which when it is too hot, or too cold, gathereth a watery humor, and ſo ſends it to the inferior parts, which are fit to receive it: The part receiving is the Glandle or Kernel by the great corner of the Eye, and the Caruncle upon the corner; the thinneſs, or thickneſs, or other weakneſs of which parts cauſeth that they eaſily entertain the humors that flow thither. Therefore an Epiphora happeneth often in an Ægylops, a Lachrymal Fiſtula, a Rhyas, and Encanthis, becauſe the ſuperfluous humors uſe to be eaſily received into the parts affected.

This humor is carried from the Brain into the corners of the Eyes, ſomtimes by the internal Veins, ſomtimes by the external, as we ſhal ſhew you hereafter by their proper ſigns.

But the Humor which maketh an Epiphora, is ſomtimes cold, and brings no other inconvenience, but only Defluxion; ſomtimes it is ſalt and ſharp, and cauſeth pain, heat, and redneſs, and exulceration of the Eyebrows.

SIGNS. There need no ſigns to be given of Tears, they are viſible. It wil appear by what hath been ſaid, whether they are cold or hot, and ſharp. But we muſt diſtinguiſh whether they come by internal or external Veſſels. When by the internal, there is pain in the inſide of the head, and ſomtimes violent neeſing. But if they come by the external without the Skul, the Veſſels of the Forehead and Temples are ſtreeched, and the head ſeems to be bound about, and aſtringent means outwardly applied do help.

PROGNOSTICK. New Epiphora's coming from outward cauſes are eaſily cured, eſpecially in youth: but old, and in old men very hardly. They which proceed from other diſeaſes, as Ægylops, Fiſtula Lachrymalis, and the like, have their Cure with the diſeaſes whence they came.

CURE. The Cure of this Diſeaſe conſiſts in taking away the defluxion, and ſtrengthening the part receiving.

You muſt take away the defluxion with Evacuation of the humor offending, revulſion, derivation, and ſtrengthening the part from whence it cometh.

The Peccant Humor, which is a Water ſuperfluous in the Brain, muſt be evacuated with bleeding and purging.

Blood-letting is not good in a cold diſtemper of the Brain, except there be manifeſt ſigns of Plethory or foulneſs; but in a hot diſtemper, when the humors are very ſharp, is very good, and you may uſe it twice or thrice if need be.

You may purge by Potions, Apozemes, Pills, and the like, which you may proportion to the condition of the Patient.

Make a Revulſion of the humors flowing by Cupping-glaſſes often applied to the ſhoulders, by Veſicatories to raiſe blifters behind the Neck, or with Cauteries to the hinder part of the Head, and Iſſues in the Arms.

In a ſtubborn *Epiphora*, a Veſicatory applied to the fore part of the Head doth wonders; as *Foreſtus* ſheweth, *Obſ.* 11. *lib.* 11. concerning an old Woman who had ſore Eyes, weeping and mat-

tery, with great pain and itching, and could by no means be cured, that with applying a Plaiſter of *Cantharides* with Honey and Leaven to her head being ſhaven, he perfectly cured her.

Rondeletius ſaith, That a Cautery applied to the *Commiſſura*, doth more good than when it is uſed to any other part.

For Derivation, uſe Leeches behind the Ears; and Maſticatories every morning.

But leſt the Humors once evacuated ſhould breed again, the Brain muſt be ſtrengthened and dried; and if it be too cold, you may uſe al our Remedies preſcribed in the Cure of the cold Diſtemper of the Brain. But if it be too hot, thoſe things which we preſcribed in the Cure of a hot Catarrh; eſpecially ſuch as reſpect the Brain moſt, are here to be uſed.

While the former Medicines are uſed, you muſt apply Topicks to the part receiving; and firſt if the Humor comes through the external veins, apply Aſtringents to the Forehead and Temples. and if the Defluxion come from a ſharp hot Humor, uſe the following Cataplaſm.

Take *Bole-armenick, Dragons blood, Pomegranate flowers, and Mirtles, of each one dram and an half: Acacia and Hipociſtis, of each one dram: Frankincenſe and Maſtich, of each two ſcruples: Red Roſes one pugil: Pouder them and mix them with the white of an Egg and a little Vinegar; make a Cataplaſm: which ſpread upon a Cloth and apply to the Forehead and Temples, and renew it as faſt as it groweth dry.*

If it come of a cold Humor, apply this following Cerat:

Take *of Frankincenſe and Maſtich, of each one dram and an half: Gum Anime, Tacamahacca, and Blood-ſtone, of each one dram: Gum of Juniper two ſcruples: Turpentine and Wax as much as will ſerve turn: make a Cerat.*

But you muſt apply Aſtringent and Drying Medicines to the part affected: which are thus made:

Take *of Tutty prepared one dram: Sarcocol half a dram: Frankincenſe and Maſtich, of each a ſcruple: Spicknard ſix grains: make Troches, which being mixed with the white of an Egg, or the juyce of Quinces may be applied to the corner of the Eye.* Or,

Take *Tutty prepared in a fine Rag, and tie it with a ſtring, and put it in ſharp Wine, and with this often waſh the Eyes.* Or,

Take *Tutty prepared, Egg-ſhels poudered, the beſt Aloes, of each one dram: tie them in a Rag and make a little Ball, which ſteep in Fennel water, and ſqueeze the Ball often into the Eyes.*

Only Aloes poudered and made into a Ball (as above) and put into Roſe Water, is very good. Or,

Take *Aloes, Cypreſs Nuts, Frankincenſe, Maſtich, Mirrh, of each two drams: Tutty prepared, and Sarcocol, of each one dram and an half: Sanguis Draconis, Barberries. Sumach, Red Roſes, of each one ſcruple: Pouder them finely, and with Fennel Water make a Collyrium.*

In a hot Defluxion this is excellent:

Take *of white Troches of* Rhaſis *without Opium, Sarcocol, Lycium or Box-thorn, Acacia, Olibanum, of each one dram: the ſtones of Myrobalans calcined, of white and red Coral, of each half a dram: Pearl half a ſcruple: as much of the juyce of Pomegranats boyled to half, as will make a Collyrium.*

If Redneſs be joyned with it, this following is profitable:

Take *of the ſeeds of Sumach bruiſed one ſcruple: hot Plantane Water one ounce: macerate them a while, then preſs them ſtrongly, and put of Roſe, Eyebright, and the Waters of the white of an Egg wel beaten, of each half an ounce: Sugar Candy finely poudered and ſtrained with a little water one ſcruple: Make a Collyrium.*

Laſtly, Thoſe Medicines which were preſcribed for an old Ophthalmy, are good in this Diſeaſe.

CHAP.

CHAP. XVIII.

Of Pterygium, *or Haw in the Eyes, called* Unguis.

THis is a Hard and Nervous little Membrane, which coming out of the great Corner of the Eye, firſt covereth the white, and after by continuance, the black; and covering the *Pupilla*, hindereth the ſight.

Sometimes it is thin and white; ſometimes it is fleſhly with many red veins, and it is called a *Pannicle*, and *Sebel* by *Avicen*; although ſome diſtinguiſh a *Pannicle* from a *Haw*, or *Ungula*; becauſe *Ungula* is a Nervous Tunicle without repletion of veins, and is only in the *Adnata*: But *Sebel*, or *Pannicle*, Covereth the whole Eye, and is very Red, and full of Veins.

This Diſeaſe comes from Ulceration of the fleſh in the Corner of the Eye; or, of the *Adnata*, whence there comes a roughneſs or inequality in the part, which while the nouriſhing Faculty labors to make equal, it fills with blood, and begets a preternatural encreaſe, or covereth it with a Skin.

And becauſe many Excremements do uſe to flow to an Eye diſordered, therefore the Haw is not bred of pure Blood, but of many Excrements alſo, whence ariſe many ſorts of Haws: Becauſe,

Some are Hard, others Soft, ſome White, ſome Red, ſome Yellow, ſome Brown, others are eeſily ſeparated from the *Adnata* and *Cornea*, others ſtick faſt; ſome are ſimple and without Malignity, others are Cancerous and filthy.

DIAGNOSTICK. The Diagnoſis, or Knowledg of this Diſeaſe, is known by what is ſaid; alſo the Cauſes, namely, The Humors of which it is made, may be known by their Colour; for a Red Haw comes of pure Blood: a Yellow, of Choller: a White, of Flegm: a Dark and Black one, of Melancholly.

PROGNOSTICK. As to the Prognoſtick, This Diſeaſe is ſcarcely to be Cured, and that in a long time; becauſe ſharp Medicines which are proper for to eat it away, cannot be uſed but by degrees, by reaſon of the exquiſite ſenſe of the Eyes.

If the Eye affected grow ſmaller, it is an evil ſign; for it argueth the Debility of the part.

A new Haw and ſmal, may be Cured with Medicines; but an over-grown, old, and one covering the black of the Eye, cannot, but by Chyrugery.

A Haw which is thick, turn'd out, ſtretcht forth, hard and black, cannot be Cured; for it is of a Cancerous nature.

CURE. The Cure is to be directed by the Antecedent and Conjunct Cauſe.

In reſpect of the Antecedent, firſt good Diet is to be enjoyned, ſuch as is mentioned in other Diſeaſes of the Eyes from Fluxes.

Alſo the afore-mentioned Evacuations and Revulſions may here be uſed, namely, Purgations, Bleeding, Cupping, Veſicatories, and the like.

And when the Body is ſufficiently Purged, we muſt come to Topicks, which may Conſume the Haw.

Beginning firſt with Mild, ſuch as were they which we ſpake of in Curing of the Spots in the Eye, called *Phlyctenæ*: which not prevailing, we muſt uſe ſtronger, which are frequent in Authors.

Foreſtus commends this following.

Take of *the juyce of Fennel four ounces: the juyce of Celandine three ounces: the juyce of Rue two ounces: the juyce of Mallows two ounces and an half: Aloes one dram: Vitriol two ſcruples: Verdegreeſe one ſcruple: Ginger and Cinnamon, of each half a ſcruple: the Gall of an Eel half an ounce: the Gall of an Ox, or Hog two drams: Sugar Candy two ſcruples: Let the juyces boyl with reſt, and then clariſie it and make a Collyrium.*

This alſo is by him commended.

Take of *Blood-ſtone two drams: white Vitriol and Verdegreece calcined, of each three drams: Myrrh and Saffron, of each one dram: Long Pepper half a dram: Sugar Candy half an ounce: Pouder them very fine, and mix with one dram of this Pouder two drams of Radiſh-water, and apply twice or thrice in a day, as the Patient can endure it.*

Before you uſe theſe Remedies, you muſt Foment the part with an Emollient Decoction, which you muſt do alſo afterwards to aſſwage the pain.

Among

Among the Mildeſt, this following is beſt.

Take of *Cuttle Bone*, *one ſcruple*: *Sugar Candy*, *one dram*: *Tabaſhil*, *half a ſcruple*: *Tutty Prepared*, *half a Dram*: *Mix them, and make a fine Powder, to lay upon the Haw.*

If it cannot be taken off with theſe Topicks, you muſt fall to Chirurgery, and taking up the *Ungula* with a Hook at the bottom or root; draw a double Thred through it with a Needle, then laying it down cloſe on both ſides beneath, cut it off with your Sciſſars; as is more at large ſhewed by *Celſus*, *Paulus*, *Aetius*, *Jerom ab Aquapendente*, in their Chirurgery, and by others.

Having made Inciſion, lay on a little Lint dipped in Roſe-water and the white of an Egg, to aſſwage pain, and hinder Inflamation.

And Laſtly, you may Heal it up with drying Medicines, as Collyriums of Tutty, Frankincenſe, Aloes, the white Troches of Rhaſis, and the like.

The End of the Second Book.

THE

THE THIRD BOOK OF THE PRACTICE OF PHYSIÇK.

Of the Diſeaſes of the Ears.

The PREFACE.

THe *Ears as* Galen *ſheweth in* 1. de ſymp. cauſ. cap. 2. *have divers Diſeaſes ſimilary, organick, and common; which becauſe they are not to be known, but by their Symptoms, I determine to reduce them into a Series of Symptomes. The ſymptoms in the Ears either are ſuch as come from the Action hurt, or the fault of the Excrements. The Action is hurt either in the Ear alone, or in all Inſtruments of Senſe. The Action proper to the Ear, namely, Hearing, is hurt by being aboliſhed or diminiſhed and depraved. It is aboliſhed by Deafneß, diminiſhed by thickneſs of Hearing, depraved by a noiſe in the Ears. The Action common to all the Inſtruments of Sence, is Feeling, by which they are ſubject to pain. The fault in the Excrement is ſeen by all thoſe things which come preternaturally out of the Ear. So this whol Book hath four Chapters. The firſt is of Deafneſs and thick Hearing. The ſecond of noiſe in the Ears. The third of pain in the Ears. The fourth of thoſe things which preternaturally come forth of the Ears.*

Chap. 1. *Of Deafneß, and thick or dull Hearing.*

WE comprehend Deafneſs and thick Hearing in one Chapter, becauſe they come of the ſame Cauſes, differing only in Degrees, ſo that when they are great they take the Hearing quite away; when leſs they diminiſh it: And both theſe are called vulgarly Deafneſs; for they who cannot hear any but ſuch as ſpeak very loud, are called deaf folk.

But *Surditas* properly, or Deafneſs, is called in Greek *Cophoſis*, when the Hearing is totally gone; ſo that the Patient either hearth no noiſe, or if he do he cannot diſtinguiſh it. Theſe are often dumb if they are born ſo; not only becauſe men learn to ſpeak by Hearing; but by reaſon of the great conſent that is between the Inſtruments of Hearing and Speaking by the Nerve of the fifth Conjugation, whoſe chief Branches are brought to the Ears, but ſome of them reach to the Tongue and

and Throat; whence it is, that when the inner Ear is pulled, there is a cough raised; and the reason is plain, for they who are born deaf, if they had their Instruments of Speech corrupted, would by a Natural instinct send forth some Articulate voyce; as other Creatures, although they are kept from their birth, from other Creatures of the same kind, so that they never hear them, yet they produce their connatural voyce; but men born deaf never sent forth an Articulate voyce, but only a confused sound, which argueth a manifest hurt of those parts which serve for Speech. Now the hurt of those parts is chiefly from humidity, which affecting that Nerve which goeth to the Ears, Tongue, and Throat, must needs hinder both Speech, and Hearing.

Thick Hearing is called in Greek *Baruecoia*; and they who are so, hear difficultly, and understand not what men say, except they speak very loud: Others cannot hear so wel, and not except the speakers whoop and hallow in their Ears.

CAUSES. Both these Diseases come from the distemper of the Brain or Ears.

A cold distemper of the Brain, or repletion, or weakness, or some other hurt in that part, especially in which is the rise and progress of the Hearing Nerve, may cause Deafness or thick Hearing.

SIGNS. The Diseases of the Ears are either in the inside or outside thereof.

In the exterior Cavity, a perfect or an imperfect stoppage from a Tumor, Impostume, or Blood, Matter, Flegm, and other things coming either from within or without, may cause a defect in the hearing. But you must observe, that the stoppage of the external passage cannot make a perfect and absolute Deafness, but only a thick hearing, because sounds may be carried by the mouth also to the Ears. For there is an open way from the internal Cavity of the Ear to the Pallat, by which sounds do easily pass, and insinuate themselves into the Ears; and this passage is made for the purging of the Ears. And many Experiments do shew that a sound may pass through the open mouth to the Ears. We may observe that they who are very thick of hearing wil open their mouths that they may better hear those that speak unto them. And if you stop both Ears close, and strike a musick Instrument with a stick held in your Teeth, you wil hear the sound better. And when you travel in the night, you wil better hear any man coming a far off, if you put one end of your Sword or Staff between your Teeth, and fasten the other end upon the ground.

The Humors which are gathered into the internal Cavity of the Ear, and especially such as flow from the Head do cause deafness or thick hearing in the inner part of the Ear, and these are for the most part flegmy, and sometimes chollerick; as appears Aph. 28. Sect. 4. where *Hippocrates* saith, that chollerick Evacuations are good for deaf men; sometimes bloody are good, for it is manifest, that the deafness accompanied with the Crisis, comes from the flux of blood to the Ears. Now the Humors are sometimes sent from the whol Body to the Ears, as in continual Feavers and especially those that are malignant. The ill composition of the Instruments of Hearing produceth the same effect; as when the Timpany or Drum groweth too loose by a violent noise or over moistness; and for this reason deaf people are more thick of hearing in Southerly weather, because the membrane is relaxed by the moistnes of the Air; or when the Tympany is over stretched or dried after a violent disease, long watching, or fasting; or when it is broken by violent motions, or eaten by a corroding humor: Sometimes blood cometh forth after a great hurt, and matter without hinderance to the hearing, because the passage is between the bone and the Membrane. Or when any parts of the Ear, either originally; or by some outward cause, as stroak, fal, or the like, are put out of their Natural order. Moreover, a cold distemper useth to produce this disease, coming either from the cold Air, or very cold Water powred in, or over much use of stuperfactive Medicines called Narcoticks.

'Tis very hard to distinguish al these causes by their proper Signs, but by Art and conjecture thus:

If Deafness come from the distemper of the Brain, either other Senses suffer, or there appeared some peculiar Diseases in the Head, as head-ach, drouzines, Apoplexy, Lethargy, and the like.

The stoppage of the External Cavity of the Ears is discernable by the Eyes, if you look upon them in the Sun, for then it wil appear whether it be a tumor, or thick matter, or any other heterogeneal substance of another Nature which filleth the Cavity. As also the Patient wil tel you if any thing fel into the Ears.

But if the internal Cavity be filled with a humor, we may conceive it to be flegm, if the Patient were formerly subject unto defluxions of that sort.

But that this comes from Choller, is known by some Chollerick Feaver that went before, or now possesseth him, or by some violent pain. But when it comes from blood, there is a heavy pain, and abundance of blood in the whol body, and this happeneth often in critical disturbances.

The loosnes and moistnes of the Tympane is known by the causes preceding, which were moist, and distempered some other part: for it can scarce be, that moist causes should only affect that part, and no other.

You may also know the distention and drines of the Tympane by the drines of the whol Body, and by the drying causes aforegoing.

And

And for the breaking or corroding of the Tympane, you may know that if there were formerly any vehement Cauſes that could break or gnaw the ſame.

PROGNOSTICK. You muſt make your Prognoſtick thus:

Deafneſs by Birth, and of long continuance, if it be abſolute and total, is incurable; and that which is not abſolute if it be old, is never or hardly cured.

A Deafneſs from Choller or Blood which happeneth only in ſharp continuing Feavers, uſeth to be cured with theſe Feavers.

Thick Hearing, if it be not ſpeedily cured, endeth in perfect Deafneſs; witneſs *Galen*, 3. *de comp. med. ſec. loc. cap.* 3.

The Membrane of the Tympane being broken, or a ſcar left thereon, makes an incurable Deafneſs.

A Deafneſs encreaſing and decreaſing by degrees, is curable, for it ſignifieth that it comes from a movable humor, which ſomtimes is more, ſomtimes leſs in quantity.

A Deafneſs coming from diſtemper of the brain, is more eaſily cured than that which comes from a proper diſeaſe of the Ear.

CURE. As to the Cure: That Deafneſs which depends upon any Diſeaſe of the Brain, requireth no other Cure, than that which belongs to ſuch Diſeaſes, which you may find in their ſeveral Chapters. That which comes from a Tumor, if it be hard and old, admitteth no Cure; but if it be hot, you may find the Cure for it in the Chapter of pain in the Ears. But if it come from matter gathered in the Ear, you may find the Cure in the laſt Chapter of this Treatiſe, where we ſhal ſpeak of thoſe things which preternaturally come forth of the Ear.

If this Diſeaſe comes of drineſs, it muſt be cured by the way of *Rhaſis*, that is by moiſtening things, long ſleep, and waſhing of the Head with warm water; as alſo putting of moiſt things into the Ear, as Oyl of ſweet Almonds, and the like. If Deafneſs or thick Hearing come from any thing that is fallen into the Ear, that muſt be taken away with waſhing, ſhaking, or extraction: or if any Vermine are got into the Cavity of the Ear, they muſt either be taken forth, or killed there: they are waſhed forth by making the part moiſt and ſlippery, and enlarging it, with either milk, the Oyl of ſweet Almonds, or ſome mollifying or relaxing Decoction: they are ſhaken forth by neeſing, for ſo by the force of the air the parts being moved, that which lieth in the paſſage of the Ear is excluded, and the ſooner if they be firſt made ſlippery and enlarged with Medicines (as we ſaid.) It is good alſo to hang down that ſide of the head, and to hop upon the leg on that ſide; by which way the Boys after ſwimming get the Water out of their Ears. If theſe wil not do, you muſt endeavor to draw it forth with an Ear-picker, taking heed, leſt when you put it in, you thruſt that which you would draw forth, further in; therefore let the ſpoon of the Ear-picker be very thin that it may eaſier paſs by the thing in the Ear. Or you may lay hold of it, and take it out with a pair of Forcepts made on purpoſe, rough on both ſides within. And if this avail not, when the body is hard, as a nut or ſtone, it muſt be laid hold on with an Inſtrument and broken, and then the Ear muſt be waſhed as aforeſaid. If the Ear-picker wil not enter, arm your probe with a little Cotton al over, and then dip in Turpentine, or in ſome other clammy ſubſtance, and put it in the Ear that it may ſtick to that which is there, and ſtoppeth the Ear. The ſame may be done with a Wax Candle touched with Bird-lime; and if any of the Bird-lime ſtick in the Ear, you may afterwards take it out with the Ear-picker. There are ſome which put a hollow quil into the Ear, and draw out things with ſucking.

The worms in the Ears are inticed forth by laying to, ſuch things as they love, as milk with Sugar laid to the Ear in a ſpunge, or eaſily put in; or a Fig turned inſide out; or the pip of a ſweet Apple, or Bacon, and turning the Ear to the Sun at that time; and eſpecially if Horſ-leeches get in, they are drawn forth by an Injection of blood. Fleas are drawn forth with Dogs hair; but if they be living they muſt be killed, and then they wil leſs hinder the hearing, and wil be drawn forth more eaſily: And they are killed with faſting ſpittle, or your own Urine dropt into the Ear.

Bitter things do ſooner kill thoſe Vermine, as the juyce of Wormwood, Centaury, or the Decoction of Aloes, or Beaſts Gall. Alſo ſharp things, as Vinegar, juyce of Onions, and the like.

And becauſe the uſual cauſe of Deafneſs is a cold diſtemper and a defluxion of moiſture to that part, you muſt labor moſt to oppoſe that.

But becauſe this defluxion comes originally from the Brain, therefore we muſt begin the Cure there, as in the cure of the cold diſtemper of the brain; which a Prudent Phyſitian wil moderate according to the degrees and violence of the diſtemper.

The brief way of Cure is, firſt attenuating Diet, moderately warm and drying, ſuch as is preſcribed in *Gutta ſerena*; and then avoiding of Southernly winds, by ſtopping the Ears; and vaporing nouriſhment, as Garlick and Onions; as alſo of things that beget thick and flegmy Humors, Firſt, Let a general Evacuation be made by Pills Cephalick Purging Apozemes; then by Phlebotomy if need be; to which ad if the Diſeaſe be ſtubborn, a ſweating Diet; and then uſe particular Remedies that revel the defluxion, as Cauteries, Veſicatories, Neeſings, Maſticatories, Gargariſms: but

Maſticatories, or Chewings, are peculiarly neceſſary in this Diſeaſe, by reaſon of the paſſage which comes from the internal Ear to the Pallat, and throws out the excrements of the Ears.

And finally, When the Diſeaſe grows old, you muſt uſe ordinary Pills, Magiſtral Syrups, Cephalick Opiates, Pouders and Caps to ſtrengthen the head, and the like. Al which are laid down in the Treatiſe of the Cold Diſtemper of the Brain.

In time of Diet, if the Diſeaſe be ſtubborn, Bags are good applied to the Head after the ſweating Potion is adminiſtred, as in the ſaid Treatiſe is preſcribed, not only to the fore part of the Head, but to the Ears alſo.

Brimſtone and Bituminous Baths are very proper in this Diſeaſe, with waſhing of the Head, for by them ſweat is provoked, and the matter of defluxion is drawn out. But by waſhing of the Head, the Brain is ſtrengthened and dried, and the humors fixed in the Ears are diſcuſſed. The way of uſing them is deſcribed by *Penotus*, and much commended, in theſe words: *There is nothing in the Cure of Deafneſs more prevalent after the uſe of an hundred Medicines, than that the Patient after his Body is firſt well purged, and then his Head. Waſh his Head well in Brimſtone Baths, thus: Let him wear a great Cap reaching to his Eyelids, and beneath his Ears, made of Spunges ſewed together; let him ſit under the cock or ſpout in the Bath, and let it run upon his Head; which water the ſpunges will ſuck up, and ſo keep the head in a continual heat; and ſo opening all the Sutures of the Head, and Commiſſures, it will take away all the vapors: or it will breath away the matter compacted in the Nerves, and the paſſages for Hearing, or ſo change it, that it will quickly be gone: It is good for him to ſit ſo twice in a day for two hours, and preſently after to ſweat in his bed, and uſe a ſlender Diet of Juyces and Broth, and to beware of Wine except it be very weak.*

Then you muſt uſe Topicks, to diſcuſs the matter faſtened in the Ear, which may be thus applied:

Take *of the Leaves of Organ, Wormwood, Penyroyal, wild Marjoram, Sage, Mints, Centaury the leſs, Mallows, and Marſh-mallows, of each one handful: the flowers of Chamomel, Melilot, Stœchas, and Roſemary, of each one pugil: Cinnamon and Cloves, of each half an ounce: Boyl theſe in equal parts of white Wine and Water: Foment the Ear with the ſtraining hot in a ſponge morning and evening.*

Of the ſame Decoction you may make a Fumigation into the Ear by a Funnel which muſt needs be excellent becauſe the vapor ariſing from the hot Decoction muſt needs reach into the innermoſt parts of the Ears.

Inſtead of a Fomentation you may apply a hot Loaf made with Caraway ſeeds, and cut in the middle.

Or take ordinary Bread from the Oven, and break off the lower cruſt, and dip it in Spirit of Wine, and let the Patient endure it at his Ears as hot as may be, that the vapor may be received in.

Bread made of Bran is better with Caraway ſeeds, Bay-berries, Juniper berries, and Nutmegs mixed before it be baked: then after it is a little baked, break it and apply it hot to the Ears.

If you deſire a ſtronger Decoction for Fomentation and Fume, you may add one or two drams of the Pulp of Coloquintida, and the root of white Hellebore. You may make this Decoction in white Wine alone, or with Vinegar, that it may pierce more, and diſcuſs.

The Fume of Cloves may be taken with much profit to the Patient by a Funnel into the paſſage of the Ear when the Head is covered with a warm cloth.

After Fomentations and Fumes, you muſt put ſome liquor into the Ears, and then ſtop them with Muſkified Cotton.

Take *of the Oyl of bitter Almonds, and Rue, of each one ounce: Mix them and put them hot into the Ears.* Or,

Take *of the Oyl of white Lillies, and Caſtor, of each one ounce: the Oyl of Dill half an ounce: white Hellebore half a dram: Aqua vitæ one ounce. Boyl them in* Balneo Mariæ *till the Aqua vitæ be conſumed; ſtrain them for the uſe aforeſaid.* Or,

Take *of Cypreſs Roots, Bay-berries, Annis and Cummin ſeed poudered, of each one dram: Pouder of Caſtor half a dram: Oyl of Rue as much as will be ſufficient: Mix them and put them into a great hollow Onion; roaſt it, and ſtrain out the Liquor to be dropped into the Ears.*

Chymical Oyls work moſt powerfully; as Oyl of Roſemary, Marjoram, Sage, Fennel, Spike, Cloves, which are too ſtrong to be uſed alone, therefore you muſt mix a very ſmal quantity of any of them with the Medicines mentioned, thus:

Take *of the Oyls aforeſaid two ounces: Oyl of Spike, Fennel, Cloves, or the like, half a dram or a dram: Mix them.*

There is alſo ſome Waters, which if dropped into the Ears do much good. Some Authors commend the Water of an Aſh, which is made by putting one end of a green Aſh into the fire, and taking the water out of the other end: this is beſt when deafneſs cometh of a hot cauſe, and you fear to uſe hot Medicines. But if not, then you may mix as much *Aqua-vitæ* therewith. *Mathiolus* mixeth this

this Water with Juyces, and commends it highly, in theſe words: *We know that the Water which comes out of Aſh, when it is burnt, mixed with the Juyce of Sowbread, Squils, and Rue, in equal parts warmed together, to be excellent againſt Deafneſs, if it be dropped into the ſound Ear when the Patient goeth to bed, and lieth upon that Ear which is deaf: but when both Ears are deaf, then into that which is leaſt affected.*

The Spirit of Wine wherein white Hellebore hath been infuſed, being dropped into the deaf Ear, is very efficacious.

Others commend the clarified juyce of Ivy mixed with ſtrong white Wine.

The Galls of Beaſts, as of Hairs, Goats, Partridges, are much commended if they be uſed freſh, with an equal portion of Honey, and warmed in the ſhel of an Onion.

The fat dripping of an Eel is much uſed: Put a great Eel upon a Spit, and take the dripping upon Bay Leaves, and drop it warm into the Ears.

Zechius commends Ants Egs, in theſe words: *Ants Egs mixed with the juyce of an Onion, and dropped into the Ear, do cure the oldeſt Deafneſs.*

The blood of a yong Wolf, dropped hot into the Ears doth the ſame.

Laſtly, If the Diſeaſe be ſo ſtubborn that it will not yield to the Medicines preſcribed, it wil not be amiſs to uſe the laſt Remedy which is preſcribed by *Fonſeca, conſult.* 58. *tom.* 2. namely, an Unction with Quizk-ſilver, becauſe when Deafneſs comes of the French Pox, it is ſo cured, and it may be when it comes otherwiſe; and the reaſon is, becauſe Quick-ſilver doth diſſolve and diſcuſs hard tumors, when they are gathered upon any part, and therefore when flegm is gathered in the Ears, which no other means can diſſolve, Quick-ſilver may diſſolve it. But this Remedy muſt not be tried but in a deſperate condition; for it is doubtful what the event wil be, and the Unction with Quick-ſilver doth much weaken the brain, and cauſe defluxions. So that ſome who have been cured of the Pox by Quick-ſilver, have after fallen deaf by defluxions; although ſometimes (as I ſaid) deafneſs coming of the French Pox is cured thereby, and Quick-ſilver rightly uſed after due Purgation doth no hurt to the Brain.

This you muſt alwaies obſerve in the uſe of Topicks, That you never put cold things, but warm, into the Ears, and you muſt not dreſs them til the old Medicine be taken out. And after dreſſing you muſt ſtop the Ear with Cotton Muskified, for that only conduceth much to the Cure: as *Foreſtus* ſaith, *Obſ.* 15. *lib.* 12. in theſe words: *A woman of* Delf *after a long diſeaſe fel deaf, which after ſufficient purging abſtained from Phyſick: at length ſhe was perſwaded by an old woman to put a grain or two of Musk into her Ears with a little Cotton, and ſo doing ſhe was wonderfully cured. I have cured many the ſame way whoſe Ears have run.*

Chap. 2. *Of Noiſe in the Ears.*

THe ſence of Hearing is hindered by noiſe in the Ears; for as the Eyes muſt be void of al colors that they may truly perceive the colors of al Objects, and when they have a peternatural color, as in the Jaundice, the ſight is depraved; ſo the Ears muſt have no ſound in themſelves, that they may more diſtinctly receive al other ſounds; and if there be any noiſe in them, the Hearing is depraved. This is called in Greek *Paracouſis*, in Latin *Obauditio*, vulgarly a noiſe in the Ears.

CAUSES.

This comes from a preternatural motion of the Air which is naturally contained in the Ears; for as *Ariſtotle* ſaith, Though the natural Air in the Ear do move, yet the noiſe is not heard except you ſtop the Ears with the hollow of your hand, or the like, for then the hearing is more inward when the outward air is kept out. This is ſeen by Experience, when one ſtoppeth his Ears, and holds the handle of an Inſtrument in his teeth, the ſound wil be four times greater than when his Ears are open, for it paſſeth through the mouth, there is a Natural motion of air in the Ear by the *Spiritus Acouſticos* continually working. But if it be too violently moved, then there is a preternatural noiſe in the Ear which hindereth the hearing.

The Cauſes are many of this preternatural Motion, but chiefly a vapor or wind ſent from other parts into the Ear, or bred there; either coming from the whol body, or from ſome peculiar part.

In Feavers it comes from the whol body; whence *Hippocrates* ſaith in *Coacis*; A noiſe in the head coming in an acute Diſeaſe is deadly, for it cometh of wind ſent by the Arteries from the whol Body into the Ears; it uſeth to come chiefly in the beginning of a fit, and before bleeding. Wind is alſo ſent to the Ear from a peculiar part, namely, the Stomach, Liver, Spleen, Midriff, Womb, and the like; whence it comes to paſs, that in great Vomitings, in Hypochondriack Melancholly, and fits of the Mother, there is for the moſt part a noiſe in the Ears. Often there is a wind ſent from the head coming of a cold flegm, through want of heat to the Ears by the Veins and Arteries, and the Nerves of the fifth Conjugation, by which paſſages alſo vapors come from the inferior parts. Wind

is bred in the Ear also, of flegm contained therein; whence it comes to pass that thick Hearing is alwaies accompanied with a noise in the head. For by the humor there is a stoppage, from whence comes deafness, and from the wind that proceeds from that humor, comes the noise.

There are other Causes of this noise, as a great stroak upon the head, a great sound, Ulcers in the Ears, a hot distemper, weakness, and exquisite sence.

A stroak, by moving the Spirits in the Head too violently, causeth a noise.

A great sound doth violently move the Natural Air.

And Ulcers by the heat of the matter boyling and working, make a noise; and by the Spirits gathered thither, and moving the Natural Air.

A hot distemper fils the inward Arteries of the Ear with much Spirit, whence a great beating noise proceedeth. Sometimes too much Spirit is sent by those Arteries into the Ears, and the Natural Air is thereby moved, from whence cometh a noise. And from this cause may come a continual noise for some months or yeers.

Weakness of Hearing useth to make a noise in the Ears, as in sick people, because every sence debilitated is hurt by every violent or moderate object: so they who have weak sight, are offended by a smal light.

And lastly, When the sence is most exquisite, as *Galen*, *lib.* 3. *de comp. med sec. loc. cap.* 1. there wil be a noise in the Ears, because even moderate objects are too vehement for it. Now this exquisite sence must be preternatural, for the exquisitness of sence cannot of its self produce a depraved action, but rather the more exquisite it is, the less wil it err. This preternatural exquisitness of sence, comes from a hot distemper, ulcer, or the like: as parts inflamed do depravedly, that is painfully, feel moderate touchings. Or if the exquisitness of sence be Natural, you must suppose that the cause of the noise is preternatural; for the vapor which is so little that it cannot be felt of dull sence, and so the action not be hurt, wil be felt of him that hath exquisite sense, and wil cause a noise; so that in one it is Preternatural, in another Natural.

DIFFERENCES. There are divers sorts of sounds in the Ears, which proceed either from the quantity of the vapors as they are more or few, thinner or thicker, swift or slow in motion; for if the vapor be much, thick, and of quick motion, it wil make a noise like swift running water, or like a drum, or like some such Musical Instrument, or a rushing wind, or the like; but if it be little, thick, and move quick, the noise is like the falling of a Tree or House.

If it be much, thin, and swift in motion, it causeth a hissing, or is like falling of a gentle Water. If it be little, thin, and quick in motion, it causeth a tinkling. If it be much, thick, and of slow motion, it makes a murmuring noise. If the matter be little, thick, and slow in motion, it makes a kind of whispering noise. If it be much thin, and of slow motion, it causeth a hissing. And lastly, Because the degrees of thickness and thinness, of greatness and smalness, of swiftness and slowness, are infinite, therefore there are innumerable sorts of sounds in the Ears.

DIAG. There is no certain knowledg of the causes aforesaid, as *Galen* teacheth 3. *de comp. med. sec. loc. c.* 1. but we may make conjecture from the precedent causes and circumstances.

We conjecture that the noise come from wind, because sometimes it ceaseth, and returneth again; as also when the Patient hath formerly used to eat windy meat.

It cometh by consent from other parts, when there is some peculiar disease in them.

It appears to come from the brain when pain and heaviness of the Head went before, and when other sences also are hurt.

That the fault is in the Ears, appears by a continual noise without any intermission.

We know that that disease comes from a cold matter; if the Patient be better for the use of hot things, and if in time of health great noise be not much disturbance.

The difference of sounds above mentioned, do shew whether the disease comes of thick or thin, many or few vapors, it wil easily appear by what hath been said.

When it comes from the weakness of the faculty of Hearing; as from some Diseases aforegoing, of which the Patient is scarce recovered.

We conjecture that it comes from a hot distemper, and from an exquisite sence coming thereupon, when the Patient perceiveth a heat in his head about his Ears; when some hot Causes went before, and Medicines that discuss wind do encrease the disease: as also when the Patient in time of his health could not endure any great noise by reason of the exquisitness of sence.

PROGNOSTICK. As to the Prognostick. A new begun noise in the head is easily cured, but an old, hardly; and the more if it come from the French Pox. That which proceeds of a hot cause, is more easily cured than that which comes of a cold.

An old noise coming of flegm contained in the Ear, turneth to deafness; for when the matter is encreased, the passage of Hearing is stopped.

CURE. The Cure of this Disease is divers in respect of the diversity of Causes.

And

And firſt the Cure of Noiſe in the Head coming from conſent with other parts, depends upon the Cure of the Diſeaſes of thoſe parts, and muſt be taken from their proper Chapters.

But that which comes principally from the Ear diſtempered, muſt have its proper Cure. And if it come of a cold Diſtemper, and thick Vapor, it wil be Cured as in the Treatiſe of thickneſs of Hearing; for they are alike, and one is ſomtimes changed into the other, and ſomtimes they are complicated and joyned together; For Noiſe in the Ears is the fore-runner of thick Hearing, and Deafneſs.

Therefore al Remedies both Univerſal and Particular, may be uſed here which we preſcribed in the former Chapter of Deafneſs and thick Hearing.

If the Noiſe from an Ulcer in the Ear, it requireth no other Cure, than that which is proper for the Ulcer. And that ſhal be laid down in the following Chapter.

If it cometh from weakneſs of Senſe as in them who are lately Recoverd of ſome great Diſeaſe, it wil vaniſh of it ſelf as the Body gathereth ſtrength: yet you may drop ſome proper temperate Oyls ſomtimes into the Ears to mitigate, as Oyl of Chamomel, Dill, Sweet Almonds, and the like.

And Finally, If it come from a hot diſtemper and exquiſite Senſe, you muſt preſcribe a Cooling and Moiſtening Diet; as alſo drop cool things into the Ears, beginning with mild firſt, and after proceeding to ſtronger.

And Firſt, Uſe the Decoction of Barley, Violets, Lettice, Water-Lillies, to which you may put a little Balm or Chamomel to make it pierce: which not prevailing, you muſt uſe the Juyce of Lettice, Purſlain, Henbane: *Galen* alloweth the juyce of Poppy and Opium it ſelf, but theſe muſt be uſed ſparingly and with much Caution, leſt by weakning the natural heat of the part, the Hearing grow more dull.

Chap. 3. *Of Pain in the Ears.*

PAin of the Ears called *Otalgia* in Greek, is a violent Diſeaſe, both in reſpect of the part affected, namely, the inward Membrane which goeth about the Cavity of the Ear; as alſo by reaſon of the neerneſs of the Brain which often ſuffereth at the ſame time.

But ſince al pain comes from the ſolution of Continuity, al thoſe things do cauſe pain in the Ears, which do diſſolve the Continuity of thoſe ſenſible parts which compaſs the Cavity of the Ear: the chief whereof are Diſtempers both without, and within Matter, Wounds, Ulcers, or things fallen, or put into the Ears Externally.

A Cold Diſtemper doth ſomtimes cauſe pain in the Ears, and it comes from cold Winds, cold Baths, and very cold Cauſes.

A Hot diſtemper without Matter, ſeldom or never produceth a pain in the Ears, as a Cold doth: For Cold is an Enemy to theſe Nervous and Membranous parts, but Heat is a Friend to them. Nor can it cauſe any pain but that which is exceſſive, and wil cauſe a defluxion of Humors to the parts, and then it is not without Matter. For this Cauſe neither *Galen*, nor any of the ancient Greeks made mention of a hot Diſtemper, although *Avicen* of the Arabians have mentioned it.

Now the Cold Matter which cauſeth pain in the Ears is either flegm or water which comes from the Brain into them, or elſe wind from the Brain or the inferior parts.

But the Hot Matter, is either Choller that fals from the Veins and Arteries into thoſe parts, or Blood, from whence cometh Inflamation.

The aforeſaid Cauſe produceth an occult Solution of Continuity from whence cometh Pain. But manifeſt Solution of Continuity, as Wounds and Ulcers, are more evident Cauſes of Pain. Wounds come from external Punctures, Cuts, and Contuſions. But Ulcers come either after Inflamation and breaking of an Impoſthume, or from ſharp Humors that corrode the parts.

Finally, Things that get into the Ear outwardly, if they be hard, ſharp, or any waies piercing or biting, wil cauſe pain.

You may know al theſe Cauſes thus, If the Diſtemper be without Matter, there wil be no heavineſs, diſtention, or tumor: And you may know that the Diſtemper is Cold, when cold Cauſes have preceded, as travel in Winter, when the pain increaſeth in cold weather, or with cold Medicines and decreaſeth with hot: but you may know a hot diſtemper by hot cauſes preceding, as being long in the Sun, or heat, and when hot Medicines hurt, and cold do profit.

If the Pain come from flegm, there wil be a heavineſs in the Ear, and the Head; as alſo a Rhewm wil fal upon ſome other part, beſides cold Cauſes did precede, as cold and Northerly weather, cold meats; or it is winter and the Patient is old, and the like.

If

If it come from Wind there wil be a great pain without weight or heavineſs, not conſtant, but intermitting and with noiſe.

That it comes from Water, the Patient wil have other Diſeaſes from the ſame, as ſharp and thin defluxions upon the Teeth, Eyes, Ears, Breaſt, and other parts; and Evacuation of ſerous Matter by Vomit, Stool, Urine, or Sweat.

If it come from a Chollerick Humor the pain wil be ſharp and pricking, and there wil be ſenſible heat; it wil be mitigated with cold things, and Choller wil ſomtimes come forth of the head; the Body is of a Chollerick temper, the Party yong, the Weather hot, and Diet alſo with the like, by which the Patient is often diſtempered.

DIAGNOSTICK. An Inflamation is known by a great beating pain, with great heat and redneſs about the Cheeks and Temples, to which there is joyned a continual violent Feaver; ſomtimes Doting Swooning, Convulſion, and coldneſs of the extream parts.

A Wound is known by the blood which wil come forth of the Ear, but an Ulcer by the filth, or matter; but becauſe ſomtimes there is a defluxion of filth from the Brain by the Ears, we muſt diſtinguiſh, for if it comes from the Brain; there went before it a Head-ach and other ſigns of an Impoſtume in the Brain; And firſt the matter is ſent forth in great abundance and after by degrees while it is al ſpent. From an Impoſtume in the Ear may come plenty of Matter, but then there went ſigns before of an Inflamation there, and afterward followed an Ulcer, which you may know whether it came from an Impoſthume or a Defluxion of ſharp Hnmors by theſe ſigns following; There is a conſtant Flux of a little filth or matter by degrees; there is felt a pain burning and ſhooting in the Ear, eſpecially if it be pricked. Moreover, We may conjecture of the Difference of the Ulcers, For if it be in the Bone, it is known by the thin Matter yellowiſh, and by the long continuance of the Diſeaſe: If it be deep, you ſhal know it by much Matter: If it be clean, by the laudible Matter: If it be foul, by the thickneſs and plenty: If it be virulent, by the thinneſs: If putrid, by the ſtink of it: If it be corroding, by blood following- If fiſtulous, from the oldneſs of the Ulcer, the virulency of the Matter, the callofity and hardneſs of the fleſh.

Finally, If there be any thing fallen into the Ear, either it may be ſeen, or related by the Patient.

PROGNOSTICK. The Prognoſtick of pain in the Ears is divers, according to the diverſity of the Cauſes. That which comes from a bare diſtemper is eaſily cured. That which comes from a cold flegmy ſerous, or windy matter, is not very dangerous, but uſeth to continue long. But that which cometh from hot humors, and eſpecially ſuch as cauſe inflamation, is very dangerous, for the Brain being nigh muſt needs conſent, and be alſo affected; from whence Deliriums, and Convulſions uſe to proceed. In this Diſeaſe yong men are in moſt danger: for they being of a hot temper, and their blood hot, the inflimation is greater; and this diſſolveth the natural heat of the Brain, and killeth the Patient: Hence it is that they die for the moſt part within ſeven daies. But old men who are colder, have leſs inflamation, and ſo are in danger.

Ulcers in the Ears are hard to be cured, becauſe the Brain being nigh, doth ſend its excrements to thoſe parts: But thoſe which follow an Impoſthume are eaſier cured, eſpecially if the matter be laudible. But where the matter is virulent, ſtinking, or the like, it is difficult, eſpecially if the Ulcer be cavous, and the bone foul.

CURE. The Cure, as the Diagnoſtick and Prognoſtick, is to be varied according to the Cauſe. For if it comes from a bare cold diſtemper, hot Medicines applied to the Ears are ſufficient, ſuch as are in the cure of Deafneſs, eſpecially Fomentation, and Fumes, as alſo the warm Oyls there deſcribed. But when a hot diſtemper comes without matter, it may be cured with Topicks, which are cooling, which we wil ſhew afterwards, and eſpecially with the white of an Egg beaten with Breaſt-milk, and put into the Ear.

If it come from a cold diſtemper with matter, as flegm, water, or wind, you muſt uſe the Medicines preſcribed in the cure of Deafneſs. Firſt, Purge the whol Body, then correct the diſtemper of the Brain, and apply warm Topicks that diſcuſs, unto the Ears.

If it come from a hot diſtemper with Choller, which is of long continuance, or comes by fits. Firſt revel the humor that floweth to the part by Phlebotomy, by which the hot diſtemper of the whol Body with the Liver, in which Choller is made, is amended. Then purge the humor with proper Medicines. You may amend the hot diſtemper of the Liver with Juleps or cooling Broths, with Whey of Goats milk, with ſharp Vitriolat, Mineral Waters, with hot Baths, and the like. And laſtly, Al things are proper for it which are preſcribed in the Cure of the Head from a hot cauſe. But you may uſe cooling Topicks and Anodines that take away pain, which we ſhal ſhew afterwards concerning the inflamation.

Inflamation of the Ear is cured firſt by blood-letting, according to the quantity of the humor, for revulſion of it from the Ears, firſt having given an emollient and cooling Clyſter: This muſt be done in great quantity, at divers times, for the greatneſs and violence of the Diſeaſe requires it. You muſt open

open the Head Vein on that ſide the Ear is that is pained. If you think it comes from ſtoppage of Terms or Hemorrhoids, open the lower Veins, firſt having let blood in the Arm. When the cauſe is not from thence, it wil do good for revulſion to apply Leeches.

Alſo you may make good Revulſions by Fricſtions and Ligatures of the Arms and Thighs, by cupping the Shoulders and Back with Scarification, or without.

Sometimes for Derivation it is good to apply Cupping-glaſſes behind the Ears, with Scarification; as *Zacutus Luſitanus* teacheth, *Obſerv. 64. lib. 1. Praxis Admirandæ*, in theſe words. The Divine old man in his ſecond Book, Epid. Sect. 6. towards the end, ſaith thus: For pain in the Ear, clap on a Cupping-glaſs. This worthy ſaying gave much help to a poor man which was in pain; and when al things failed, and he grew weak with watching, and mad with a continual Feaver, being ready to depart; having opened a Vein, and applying Cupping-glaſſes to the Shoulders and Neck, and taken revelling Clyſters, and purging, and the like; as alſo Anodines into his Ear without any profit, he was cured only with a Cupping-glaſs with Scarification applied by the Glandules of the Ears, which drew much blood, and took away the inflamation.

The ſame *Zacutus Luſitanus* in *Paraxi ad Hiſtorias*, commends four Horſleeches applied behind the Ears, which he ſaith gave much eaſe to a yong man which had a violent inflamation in his Ears.

The cutting of the Arteries in the Temples of the Forehead, doth produce rare effects for the appeaſing of the greateſt pain in the Ears, by taking away the hot and windy blood which produced that grievous ſymptom. The way of doing it, is ſet down by us, in the Cure of the hot Head-ach.

A Purge againſt Choller is good, for ſo the Choller mixed with blood, which by it is made ſo fluid, is drawn down, and ſent forth.

Afterwards the whol maſs of humors is to be tempered with cooling Juleps, made of the Decoction of Lettice, Purſlain, Plantane, Sorrel, and the like, with Syrup of Lemmons, Pomegranats, or wild Poppies.

In the mean while, theſe Medicines are given; you muſt alwaies apply Topicks, which muſt alwaies be Anodine, by reaſon of the vehemency of the pain, the mitigation whereof muſt be your chief intent; and this wil be more rationally done, if in the beginning and the encreaſe of the Diſeaſe, you mix things that do gently repel; but in the ſtate and declination, things that reſolve, ſuch as theſe following:

Take of *new Breaſt-milk two ounces*: *the white of an Egg beaten to Water half an ounce*: *drop theſe mixed together, warm into the Ear.*

Or Milk alone ſquirted into the Ear from the Breaſt; this doth much aſſwage.

Take *Plantane and Nightſhade, of each one handful*: *the flowers of Chamomel and Melilot, of each one pugil*: *Make a Decoction, and let the Patient receive the fume thereof into his Ear by a Funnel.*

Take of *the Oyl of Water-lillies and Roſes, of each one ounce*: *Mix them, and drop thereof into the Ear; after the fume.*

* Sows infuſed in the aforeſaid Oyls and ſtrained, are the beſt Anodines; for theſe Creatures have eſpecial force to appeaſe pain, and therefore are uſed in the Toothach, Hemorrhoids, and the like; or take them alive, and boyl them with Water in the Oyls til the Water be conſumed.

* *Called a Chriſlip, or Kitchin-bob, with many feet; which being touched gathereth it ſelf round like a ball.*

If the burning be very violently, you may mix cooling Juyces with the aforeſaid Oyls, thus:

Take of *the Oyl of Water-lillies, and Roſes, of each one ounce*: *the Juyce of Nightſhade and Plantane, of each half an ounce*: *Mix them, and drop thereof into the Ear.*

Roſe Vinegar is uſed of ſome Practitioners made of two parts of Oyl of Roſes, and one part of Vinegar, which ought to be ſuſpected, as al ſtrong repelling Medicines; for there wil be danger, leſt the humor flowing thither ſhould return to the Brain; and it is a general Precept alwaies to be obſerved. That you never lay repelling Medicines to inflamations which are neer unto noble parts: but you may mix gentle Repellers with Anodines and Relaxers; for ſo they wil moderately repreſs the Defluxion, nor wil they drive it far back: Such are the afore mentioned, to which you may ad this following.

Take of *the Oyl of Roſes, and Water-lillies, of each one ounce and an half*: *Roſe and Plantane Water, of each half an ounce*: *Breaſt-milk one ounce*: *the Mucilage of the Seeds of Fleabane and Quinces drawn with Roſe water, of each ſix drams*: *mix them. Put ſome drops thereof warm into the Ears, and bind clouts dipped in the ſame Liquor about the Ears.*

In vehement pain we are conſtrained to fly to Narcoticks, or Stupifactives; but you muſt uſe them ſeldom, and with much care, becauſe they offend the Brain. *Galen* ſaith, 3. de comp. med. ſec. loc. *I knew one, who only with the uſe of Opium, took away both ſpeech and ſenſe from his Patient, that he could be cured neither with Opobalſam, nor any other hot Medicine injected.* Therefore if neceſſity conſtrain, thus they are to be preſcribed:

Take

Take of *Oyl of Poppy-ſeeds one ounce and an half: Campheſe and Opium of each two grains: mix them, and drop them into the Ear.*

Take of *the Oyl of ſweet Almonds two ounces: the Juyce of Mallows half an ounce: Myrrh half a dram: Saffron half a ſcruple: Opium three or four grains: mix them for the uſe aforementioned.*

In applying of Topicks, the Rule of *Galen* is diligently to be obſerved, which is in *lib. 3. comp. medic. ſec. loc. cap. 1.* that an inflamed Ear be not touched, but let the Medicines be injected by an Inſtrument for to ſee into the Ear, or a Probe armed with lint and dipt in the Medicines. Then that you ask the Patient if he feel it warm, and if he can endure it hotter? and let it be uſed ſo hot as he can ſuffer: You muſt put the Probe ſo armed gently into the hole of the Ear that the Medicine may ſoak from it into the ear, you muſt do thus till the paſſage of the ear be filled with the Medicine, then you muſt dip Lint in the ſame Medicine, and lay it to the hole of the Ear, and round about.

In the ſtate of the Diſeaſe you muſt mix gently reſolving Oyls with Anodines, thus.

Take of *Oyl of Chamomel, ſweet Almonds and Violets, of each one ounce: the Oyl of Lillies half an ounce: Mix them.*

But theſe Fomentations and Fumigations which are made of the following Decoction, do reſolve more powerfully.

Take of *Marſh-mallow Roots one ounce: Mallows, Nightſhade, St. Johns-Wort, of each one handful: Linſeed half an ounce: the ſeeds of Mallows, Marſh mallows, and white Poppies, of each two drams: the Flowers of Chamomel, Dill, and Roſes, of each one pupil: make a Decoction in Water and Milk for a Fomentation and Fumigation: Water taken out of Aſhen ſticks, being dropt into the Ears eaſeth pain and diſſolveth the cauſe of it. You muſt put green Aſhen ſticks into the fire, and take the Water that comes from both ends.*

If the Tumor cannot be diſſolved but it ſeems to tend to ſuppuration, which you may perceive by the encreaſe of pain, by greater Pulſation, and a ſtronger Feaver.

You muſt help the motion of Nature, and apply this following Cataplaſm.

Take the *fæces of the former Decoction made for a Fomentation and Fumigation: and put to them of Ducks and Hens greaſe, Marrow of Veal, and the Mucilage of Fleabane and Fœnugreek ſeeds, of each one ounce: the Oyl of Chamomel and Violets, of each one ounce: Freſh Butter one ounce and an half: Saffron half a dram: Make a Cataplam.*

A Cataplaſm of Crums of Bread is alſo very good; for it aſſwageth pains and furthers ſuppuration gently without inflamation: and therefore it is very proper in all Phlegmons or Tumors: you muſt make it thus.

Take of *the Crums of white Bread one pound: boyl it in Goats Milk to a Pultis, then ad of the two Yolks of Eggs, the Oyl of Roſes two ounces: Saffron one ſcruple: Make a Cataplaſm.*

The Cataplaſm made of an Onion, is much commended of *Victorius Faventinus.* Made thus.

Take *one Onion: Freſh Butter two ounces: Oyl of Chamomel and Roſes, of each one ounce: Saffron one ſcruple: Make a Cataplaſm, apply it warm.*

The ſuppuration being made, the Impoſthume breaketh, and the Matter comes forth either by the Membrane of the Ear made thin, or elſe corrodad, and then the Patient muſt lie upon the Ear that is pained, that the quittor may come forth; and you muſt drop ſuch things into it as may cleanſe.

Take of *the Decoction of Barley four ounces: Honey of Roſes one ounce: drop this warm into the Ears at ſeveral times.*

If an Ulcer come from ſharpneſs of Matter, you muſt have a peculiar way of Cure; ſuch as is uſed to an Ulcer cauſed from a Defluxion of Humors.

And firſt, becauſe according to the opinion of *Galen, 4. de comp. Med. ſec. loc.* we may not apply Topicks to any part, except the whol Body be firſt often purged: we muſt uſe ordinary Evacuations by Bleeding and Purging according to the nature and temper of the Patient; and theſe muſt be repeated through the whol time of Cure, as often as need requireth.

Then we muſt apply Drying and Cleanſing Topicks or Medicines to the place affected, beginning with the mildeſt firſt.

The Examples of which are theſe.

Take of *the beſt Honey and old white Wine of each three ounces: boyl them, and skin them: drop of this into the Ear, and ſtop it with a Cotton dipt in the ſame.*

After that it may be ſtronger; mix the juyce of Horehound, Smallage, Wormwood, and the leſſer Centaury, or of Sowbread with Honey: boyl them gently, and drop thereof into the Ear. Or,

Take of *the Juyce of Beets one ounce: Horehound half an ounce: the beſt Honey ſix drams: boyl theſe a little, then ad of the Syrup of Wormwood two drams: Mix them.*

You

You may make a ſtronger Medicine thus:

Take *of the juyce of Sowbread one ounce: Myrrh one dram: Saffron half a ſcruple: Frankincenſe one ſcruple: Verdegreece half a ſcruple: old Wine one ounce and an half: boyl them gently till the Wine be conſumed.* Drop of this twice or thrice in a day into the Ear.

Obſerve, Before you drop any liquor into the Ear, you waſh the Ear in warm Hydromel, or Water and Honey, and wipe it wel with Lint upon a Probe armed.

When the Ulcer is ſufficiently clenſed, you muſt come to Cicatrizing. Thus:

Take *of Round Birthwort, Pomegranate peels, and Galls, of each half an ounce: boyl them in equal parts of Wine and Smiths forge-water, to half a pint, when it is ſtrained, add to it of the juyce of Plantane and Poligonum, of each one ounce: Honey of Roſes two drams: mix them, and drop of this into the Ear.* Or,

Take *of Frankincenſe and Myrrh, of each one dram: Gum of Juniper half a dram: Sarcocol, and Labdanum, of each one ſcruple: Make a Pouder of them and mix it with Turpentine into Balls, which you muſt lay upon the Coals ſo that the Patient may take the Fume into his Ear by a funnel.*

Or, You may mix that Pouder with ſome of the aforeſaid Juyces, and drop thereof into the Ear.

Or, You may mix burnt Allum with white Wine, for this hath a very great Drying quality.

If the Ulcer be ſtubborn and old, it is nouriſhed by a Defluxion, which you muſt labor to remove by uſual Purges, Diets of Lignum vitæ and Sarſa, by Errhines, Maſticatories, Cauteries, and other Remedies that wil divert.

Then muſt you uſe ſtronger Medicines to dry the Ulcer; ſuch as we preſcribed of juyce of Sowbread, Myrrh, and Verdegreece.

Or this following Medicine of *Valeſcus*, with which he ſaith that he cured a Prieſt that had an Ulcer in his Ear from the eighth yeer of his age.

Take *of Honey ten drams: Vinegar eight drams: boyl them: take off the ſcum, and put to one dram of Verdegreece: Mix them.*

Theſe muſt be dropt morning and evening into the Ear, after it is waſhed with this Decoction:

Take *of Wormwood, Marſh-mallows and Agrimony, of each one handful: boyl them in equal parts of Water and white Wine put to it towards the concluſion, to half a pint: Diſſolve in the ſtrained Liquor Oximel ſimple one ounce and an half: Allum poudered one dram: waſh the Ear with this warmed, and after dry it with an armed Probe.*

If the pain come from ſharp Medicines, drop in the Oyl of ſweet or bitter Almonds with Myrrh, Aloes, and Saffron: and if it be violent, mix a little Opium, or drop in the Oyl made of yolks of Eggs in a Leaden Mortar.

If the Ulcer be very foul, you muſt uſe *Ægyptiacum*, diſſolved in the aforeſaid Juyces.

Laſtly, *Galen*, *Ætius*, and others, both Greeks and Arabians do much commend the Ruſt of Iron for the drying of Ulcers in the Ear.

Galen, 3. *de comp. med. ſec. loc.* uſeth Scales of Iron ground or boyled with the ſharpeſt Vinegar.

Hollerius in his Comment upon that Chapter doth prefer the Arabian Preparation, for they firſt grind the Iron with Vinegar, then they dry it; thus they do ſeven times; then they make it very fine, and boyl it long with the beſt Vinegar, while it is as thick as Honey, and then they dry it, and uſe it with Honey or other Liquors.

If the Pain of the Ear come from any thing fallen into it, as a little ſtone, Cherry-ſtone, or the like, which wil be very grievous, and ſometimes cauſe Convulſions, Inflamations, and Death; as *Matthæus de Gradi* ſaith of a Boy of ten yeers had a Cherry-ſtone in his ear, and through the ignorance of the Chirurgeon, he endured great pain, and after died.

You muſt draw out theſe things thus:

Firſt, You may try with an Ear-picker, which you muſt carefully attempt, leſt your Inſtrument force it further, which often happeneth.

Therefore if that which is fallen into the ear do fill the hole, it is better to abſtain from the uſe of the Ear-picker, and try theſe Remedies:

Paulus uſeth to dip his armed Ear-picker in Roſin, Turpentine, Gum, or the like; and to put it into the Ear, turning of it til you get it out by degrees.

If thus you cannot, put hot Oyl continually into the Ear to relax the part, and make the thing contained ſlippery, ſo it wil eaſier come forth.

Uſe Neeſings with the mouth and noſtrils ſhut, for it ſo wil be forced out of the Ears.

Theſe are to be followed til the party be freed; for if it continue long in the Ear, it wil be inflamed, and then the thing wil be more difficult and dangerous to be drawn forth.

Arculanus upon *Rhaſis*, affirmeth that the Head of a Lizard applied to the Ear, will draw out any thing, and confirmeth it by his own Experience, in theſe words: *In my Experiences for drawing things out of the Ear, this is one; Tie a live Lizard, or one lately dead, with his head to the Ear, for the ſpace of three hours, and when you take it away, you ſhall find the thing ſticking to the head of the Lizard: and this is good for the extraction of any thing whereſoever it is faſtened.*

Laſtly, If the former Medicines do not prevail, you muſt come to the uſe of a Chirurgical Inſtrument, which is at large elegantly declared by *Fabricius Hildanus*, Cent. 1. Obſerv. 4, 5, 6. and by *Aquapendent* in his Chirurgical Operations, in his Chapter of the Chirurgery for the Ears.

Sometimes Fleas get into the Ears, and moving themſelves in the Cavity, bring much diſturbance. For the taking out of them, make a little ball of dogs hair, and put it into the Ear, ſo will the Flea by reaſon of its affection to dogs come into it. Or make a tent, and put it often into the Ear, with a little Turpentine.

Oftentimes through ſwimming, or waſhing of the Head, water getteth into the Ears, which is very troubleſom: this is ſhaken forth by hopping on the contrary foot, and holding the Ear down. If this wil not do, you muſt ſuck it out with a Reed, or a pair of Bellows. If you arm the pipe with tow to make it ſtick cloſe, and keep the air out of the Ear, it wil be better.

Galen and *Aetius* continue in powring in of Oyl, ſuppling the Ear, and then wiping it with wool; and after uſing Oyl for divers times.

And laſtly, Put ſoft and dry Spunge into the Ear often, til it come out dry.

CHAP. IV.

Of thoſe things which come forth of the Cavities of the Ears preternaturally.

MAny Preternatural things come out of the Ears, which we will ſet down particularly with their Remedies.

Firſt, After an Impoſthume is broken which came after an Inflamation, or from an Ulcer coming from ſharp Humors, filth, or matter, uſeth to come forth; whoſe Cure is laid down in the former Chapter.

Sometimes blood comes out of the Ears; as in wounds of the head, or blows by which the Veins of the Ears are broken or rent. If this flux be ſmal, it is not to be ſtopt, becauſe then being retained, it would cauſe Inflamation; but if it be great, or of long continuance, it muſt be ſtopt by bleeding in the Arm, and Cupping-glaſſes applied to the Shoulders with Scarification. Then you muſt drop cooling and binding things in, as juyce of Plantane, Polygonum, or the Decoction of Madder, red Roſes, Maſtich, Acacia, Hypociſtis, Pomegranate flowers, Sumach, and the like, made in Wine and Vinegar, or Smiths Forge-water.

Sometimes Water comes out of the Brain into the Ears, as in children; which muſt not be ſtopt, for if it be ſuddenly ſtopt, it cauſeth the Falling-ſickneſs, or ſome grievous Diſeaſe of the Brain; for Nature caſts forth Excrements by that way, though not proper; and the great moiſtneſs in childrens heads is not only purged by ordinary waies ordained by Nature, as the Noſtrils and Pallat; but alſo by the Ears, Eyes, and the whol Head, from whence it becomes ſore. But when this Evacuation is ſymptomatical, and the humor begins to ulcerate the Ears, and hurt the hearing, we will lay down a convenient Method for the Cure.

And firſt, The abounding humors in the Head are to be purged with gentle Medicines often repeated, and to be derived by Veſicatories to the Neck, and by a Cauſtick.

Then you muſt cleanſe the Ears, and dry them with this Medicine:

Take *of the Juyce of Agrimony, and Wormwood, of each four ounces: white Wine, and Honey of Roſes, of each one ounce: Boyl them a little, and drop into the Ear after it is wiped; then ſtop it with Cotton dipped in the ſame.*

Take *of white Wine four ounces: the Juyce of Agrimony, Wormwood, and Centaury the leſs, of each one ounce: Boyl them, and drop into the Ear.*

In elder people, if water floweth out of the Ears long, you muſt purge the whol body and the Brain with a Cephalick Apozeme that is purging; then you muſt conſume the ſuperfluous Humidity

dity with a Sudoriſick Diet; derive it with Veſicatories, Cauteries, and Cupping-glaſſes; and uſe other Remedies which are ſet down in the Cure of the Cold Diſtemper of the Brain.

Laſtly, There are Worms ſometimes in the Ears coming out of filthy Ulcers, which are cured with the Ulcer; but becauſe the Ulcer cannot be ſpeedily cured, you muſt therefore endeavor the Cure of the Worms.

Take this one Medicine as an Example:

Take *of the Oyl of bitter Almonds: the Juyce of Smallage, and the leſs Centaury, of each two ounces: Vinegar two drams. Boyl them a little; then ad of Myrrh, and Aloes, of each one ſcruple. Mix them, and drop into the Ear.*

If you wil make it ſtronger, put half a ſcruple of Coloquintida thereunto.

The End of the Third Book.

THE FOURTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Noſtrils.

The Preface.

THe Noſtrils uſe to have many Affects which are referred either to the Series, or Method of Diſeaſes, or of Symptoms. Theſe are Diſeaſes, An Ulcer, Ozæna, Sarcoma, *and* Polypus. *Theſe are Symptoms, The loſs of* Smelling, Stinking in the Noſe, *the* Coryza, *or* Poſe, Sneezing, Bleeding. *Therefore this* Fourth Book *ſhall be referred to Seven Heads: The Firſt Chapter is concerning the* Ulcer *of the Noſtrils and* Ozæna. *The Second of* Sarcoma *and* Polypus. *The Third of the loſs of* Smelling. *The Fourth of the* Stink *of the* Noſe. *The Fifth of* Coryza. *The Sixth of* Neezing. *The Seventh of* Bleeding *at the* Noſe.

Chap. 1. *Of the Ulcer of the Noſtrils, and* Ozæna.

THe Ulcer of the Noſtrils is either New and Simple, or Old and Stinking: This laſt is called *Ozæna.*

CAUSES. The New Ulcer which is Simple, either comes of an External Cauſe, as a Wound or Contuſion: Or from an Internal Cauſe, as the ſharpneſs of Humors flowing to the part; and eſpecially ſalt flegm coming to the Brain.

Ozæna cometh from a ſimple Ulcer neglected, or from the Malignity and Acrimony of the Cauſe by which it becometh putrid and filthy.

DIAGNOSTICK. The Diagnoſis of both is this: A Simple Ulcer cauſeth little or no pain, but only ſends forth blood often, eſpecially when it is meddled or tampered withal; otherwiſe it is covered with a dry black Scab which ſomtimes is caſt forth. But *Ozæna* cauſeth great pain, the Scab is fouler, as alſo ſtinking Matter cometh from it. The Patient is not only annoyed therewith, but noyſom unto others: and the Greeks cal it *Ozæna* from the ſtink. Often this Ulcer creepeth, or either eateth the Griſtle of the Noſe, or the parts between, or the tender Bones thereof, and putrifieth

putrifieth them, and ſomtimes deſtroyeth the Pallat, eſpecially if it turn to a Cancer, or if it come from the French Pox as it often doth, or from an *Elephantiaſis*.

PROGNOSTICK. As for the Prognoſtick. Ulcers that are new, and come from a gentle Humor that hath little Malignity are eaſily cured: but old Ulcers that are ſordid and putrid are hardly cured, and if they turn into a Cancer, never. If they come of the French Pox, or Elephantiaſis, they cannot be cured except thoſe Diſeaſes be firſt cured.

CURE. For the Cure. Firſt you muſt appoint a good Diet, which may aſſwage the ſharpneſs of the Humors, and hinder the breeding of them; then you muſt Evacuate the whol Body by bleeding, convenient Purging, and by Cupping-glaſſes with Scarrification: And if the Defluxion of Humors into the Noſtrils be very ſtubborn, it muſt be derived by Veſicatories and Cauſticks applied to the hinder parts, and then you muſt give things to ſtrengthen the head.

After univerſal Remedies you muſt come to Topicks. And firſt take notice if the Ulcers be cruſty and hard, and before you proceed, take away that with a little warm Water and freſh Butter, or Gooſe greaſe, or Hens greaſe, Oyl of ſweet Almonds, or the like.

The Scabs being mollified, muſt not preſently be taken off by force, leſt the Ulcer be exaſperated with a Defluxion; but you muſt expect til they fal off of their own accord by blowing the noſtrils; or at laſt you may take them gently off with a little Oyl of ſweet Almonds upon the tip of your finger.

After the Scab is off you muſt uſe aſtringent and drying Remedies.

In a Simple Ulcer it is ſufficient to waſh it with Barley water, and Honey of Roſes, and then to anoint it with Oyntment of Tutty, or with the white Oyntment of *Rhaſis*, or the Oyl of yolks of Eggs which wil be of more force if it be made in a Leaden Mortar.

But for the Cure of *Ozæna*, you muſt prepare theſe following Medicines.

Take *of Barley one pugil: Agrimony, Plantane, Wormwood, and the leſſer Centaury, of each one handful: Red Roſes half a pugil: boyl them in Forge-water: in the ſtraining diſſolve of Honey of Roſes four ounces: Make an Errhine to be often ſnuffed into the Noſtrils.*

After it is ſomwhat clean, you muſt uſe this following Decoction:

Take *of the Flowers and Rinds of Pomegranates, of each two ounces: Plantane, Horſtail, Fleabane, and Rupture-wort, of each one handful: the Roots of Biſtort, or Snakeweed, one ounce: Crude Allum one ounce and an half: Make a Decoction.*

Allum Water is alſo good; as alſo thoſe Remedies which ſhal after be preſcribed for the Cure of *Pollypus*, in the following Chapter.

Ægyptiacum diſſolved in Barley Water is good for the ſame.

After this make Oyntments which may aſtringe or bind, clenſe, and dry exceedingly, as of *Pompholygos*, with Allum *Chalcitis*, and the Pomegranate Peels.

Or, this following:

Take *of Oyl Olive half an ounce: Pomegranate Peels and Flowers, of each three drams: Mirrh, Allum, Labdanum, of each two drams: Chalcitis, Aloes, Frankincenſe, of each one dram: Oyl of Roſes and Myrtles, of each two ounces: Red Wax as much as is ſufficient: Make an Oyntment, which apply to the Ulcer; or diſſolve it in Wine, Plantane, Roſe or Myrtle Water, which often ſnuff into the Noſe, the mouth being filled with Water.*

If theſe things prevail not, waſh the Ulcer with ſublimate Water, twice, thrice, or four times in a day, for it dryeth very much, and clenſeth without any pain or biting. You muſt make it thus:

Take *of Plantane water four ounces: Crude Sublimate Poudered twelve grains: boyl them in a Glaſs to the Conſumption of half, you may encreaſe or diminiſh the quantity of the Sublimate as you deſire to have it ſtronger or weaker.*

When the Ulcer is wel clenſed, you muſt proceed to the drying of it up: for which purpoſe the Pouder of Red Roſes blown into it, is very good.

Rondeletius witneſſeth that there is nothing more efficacious for the drying of Ulcers after ſufficient clenſing than a Fumigation, becauſe it entreth deep into the parts, and drieth, and he ſaith it muſt be made of powerful dryers, as of Orpiment, and Cinnabar, to which you muſt ad ſome ſweet things, from whence there wil ariſe a fume or ſmoak to dry the Ulcer; as Mirrh, Frankincenſe, Maſtich, Benjamin, and the like, which may be brought into this form:

Take *of the beſt Labdanum, Hypociſtis, Maſtich, and Mirrh, of each three drams: red Storax, and Styrax calamita, Frankincenſe bark, Sandarach, and Orpine, of each two drams. Make them up with Turpentine into Troches, with which let the Patient be fumed morning and evening in his Chamber.*

It is excellent alſo to burn Candles of red Wax; for the ſmoak of them will powerfully dry the

Ulcers

Ulcers in the Nose, especially if the Patient be kept in a close room. And *Rondeletius* saith, That we may perceive that the smoak of a Candle doth affect us by receiving it: for if at any time we sit long in a little Study by Candle light, our Spittle and snot wil appear afterwards black? And by this means he saith he cured an Ulcer, which neither Italian nor French Chirurgeons could Cure.

Chap. 2. *Of* Sarcoma, *and* Polypus.

SOmtimes there is not only an Ulcer, but an excrescency of flesh in the Nose, which maketh preternatural Tumors called *Polypus* and *Sarcoma*.

Sarcoma is flesh growing in the Nostrils without any certain shape, but like the proud flesh of an Ulcer.

But *Polypus* is an Excrescency of flesh growing with smal roots, and spreading and hanging down to the lower part of the Nose, like the fish called *Polypus*, from whence it hath the name. *Rhasis* calleth it the Hemorrhoids of the Nose, because like those of the Fundament. This flesh is soft, somtimes white, somtimes red and blew, and if it grow big, it hangeth out of the Nose: but if it grow in the highest part of the Nose, it somtimes hangeth down to the Pallat, and stops the common passages, and may easily be seen behind the *Uvula*. In Southernly weather, and at the ful Moon, it is much swelled. But in a Northernly dry time, and at new Moon, it is less. It differs from *Sarcoma* in this: *Sarcoma* groweth chiefly in the lowest part of the Nose, where it is fleshly; but *Polypus* grows in the highest part by the Root of the Nose.

CAUSES. The Cause of both, is a gross slimy humor coming from the Brain mixed with blood; somtimes with melancholly, and then you may fear a Cancer. *Sarcoma* often cometh from the superfluous nourishment of the Nose turned into proud flesh, and therefore is more easily cured.

DIAGNOSTICK. The knowledg of these Diseases is easie by what hath been said, they being apparent to the Eyes.

PROGNOSTICK. The Prognostick is thus made:

A *Sarcoma* is easily cured for the most part; *Polypus* hardly. But that which is soft, white, or red, or white and red, is more easily cured; but that which is hard and livid or blew, is difficultly cured, and is like to be a Cancer. Also that *Polypus* which groweth low, or in the middle of the nostril, is more curable than that which is rooted high, because Remedies wil not so wel reach it.

CURE. Both are cured with the same Medicines, which are so to be ordered that the superfluous flesh may be taken away; but first you must remove the antecedent Cause, that is, the slimy humor which cometh from the Head, which you must do by a drying and attenuating Diet, general purging, by Revulsion, derivation and drying of the head; al which may be done by those Remedies which are prescribed in the cure of the cold distemper of the Brain, being discreetly used; and although many Authors commend the Decoction of Guajacum with a drying diet, you must take heed lest by so doing you mix the flegm with hot humors, and so it turn into a Cancer.

After this, you must take off the superfluous flesh with Causticks, or with Cissers made purposely, and then cicatrize. But in the beginning of this disease, it may be cured with only strong driers and astringents; and constantly you must apply such kind of Medicines first, before you come to stronger.

First of all, try the Medicine made of the three sorts of Pomegranats prescribed by *Galen* lib. 3. de comp. med. sec. loc. cap. 3. thus: *Take three Pomegranates, one sowr, another sweet, and the other of the middle sort: let them be ripe, bruise them in a Mortar; then take the Juyce, and boyl it to a Liniment; dip a tent therein, and often put it into the Nose.* This dryeth and astringeth without sharpness, and consumeth the Excrement.

This following Water doth it more powerfully:

Take *of unripe Grapes three pound: Pomegranate peels and flowers, and Sumach, of each two pound: macerate them in Vinegar, and distil them: then put to it Allum one pound: Vitriol three ounces: then distil them all together again, and touch the part affected often with that water.*

If these things wil not do you must use stronger, by putting Sandarach and Orpiment to the aforesaid Water.

Or you may mix the Spirit of Vitriol, or the Water for separating Gold, commonly called the second Water, with Plantane Water, and touch the *Polypus* often therewith.

Or with the Mercury Water prescribed in the Cure of the Ulcer in the Nose.

Or you may put in a tent dipped in the juyce of Cuckoo-pintle roots, and if it be too sharp, mix it with Plantane Water.

Mercury Precipitate, which is red, is accounted the best Medicine to consume proud flesh without pain, if it be often washed. This Pouder is to be mixed with Honey of Roses, and applied with a Tent.

There

There are alſo Plaiſters of the ſame vertue to conſume a *Polypus*, without pain, as this:

Take *the Emplaiſter* de Mucilaginibus *half an ounce: the pouder of Savin two drams: Incorporate them, and put thereof into the Noſtrils.* Or,

Take of *Verdigreece, Orpiment, Vitriol, and Alum, of each one ounce and an half: Antimony ſix drams: Steep them in Vinegar, then beat them fine, then dry them: thus beaten and ſteeped eight times, let them be ſteeped in Plantane Water, and then dried. Then take the Oyl of Roſes four ounces: Litharge two ounces: Boyl them, and about the concluſion ad two drams of the ſaid pouder: Make a ſtiff Plaiſter thereof, of which make tents.*

In the uſe of Caufticks, firſt you muſt obſerve that before they be applied, you defend the Noſtrils with the cooling Oyntment of *Galen*, or with Nutritum, or Populeon, or white of an Egg beaten with Oyl of Roſes, and the like.

Secondly, leſt the Caufticks ſhould hurt the Noſtrils, they muſt be applied through a ſilver pipe, ſo that it may compaſs the Polypus, and the Medicines may be conveyed to it without touching the Noſtrils.

Thirdly, You muſt obſerve that theſe Medicines are to be uſed in the decreaſe of the Moon, for the tumor then is leſs, and therefore Medicines may eaſily be conveyed to the root.

Laſtly, If *Polypus* cannot be taken off with Medicines, you muſt come to Chyrurgery, or Manual operation; which is deſcribed in *Paulus Ægineta, Cornelius Celſus, Jerom, Fabricius de Aquapendente*, and other Modern Writers.

Chap. 3. *Of the loſs of Smelling.*

THe Senſe of Smelling is hindered and hurt three waies, as other Actions are, that is, by diminiſhing, aboliſhing, and depraving.

CAUSES The Cauſes are the ſame that diminiſh, and aboliſh the Smelling, only they differ in degrees, namely, diſtemper, obſtruction, and aſtriction.

A cold and moiſt diſtemper joyned with flegm, as it can eaſily make any Senſe dull, ſo doth it eſpecially hinder the Smelling, or aboliſh it; hence it is that the Smelling is often hurt when there is a Catarrh, or a *Coryza*, for cold doth either diminiſh or aboliſh the Senſe, becauſe it doth dull and weaken the Natural heat, which is the producer of every action.

Obſtruction comes alſo from flegm which fils the ſenſible Paſſages, as the Noſtrils; and alſo the inſenſible; as the Pores of the Brain, and the Proceſſus of the Temples, called *Mamillares*, ſo that the ſcents and ſmels cannot come to the parts: it may alſo come of a *Sarcoma, Polypus*, or other cauſe filling and ſtopping the Noſtrils.

Aſtriction ſomtimes may come from flegm gathered in the fore part of the Brain, and compreſſing the *Proceſſus Mamillares*, as we ſaid of the diminiſhing of ſight, from the aſtriction of the Optick Nerves. This aſtriction may alſo come from the Natural ſhape of the Noſtrils, when they are ſo ſtraight that there is no free paſſage for the Scents.

The Cauſe of Smelling depraved, is a ſtink alwaies coming to the Noſtrils, either from an Ulcer there, or from ſtinking flegm in the Noſtrils, and *Os Ethmoides*: for thoſe things which putrifie either in the very ſenſe of Smelling, or neer it in the Meninges, are not ſmelt by the Patient, but by them that ſtand by; for it is fit that whatſoever toucheth the ſenſe of Smelling, ſhould be brought from other parts. Moreover, a foul ſtinking vapor ariſing from other parts, as the Stomach, Jaws, and Brain be carried to the *Proceſſus Mamillares*, and ſo infect them, that all the ſcents that are brought thither ſhal ſmel thereof; as when the Tongue is foul with Choller, al things which you taſt ſeem bitter.

DIAGNOSTICK. The Cauſes are eaſily known. A cold and moiſt diſtemper of the Brain, and ſlimy flegm coming from the Brain, ſhew an abundance of flegm.

An obſtruction if it come from flegm ſhal be known by the ſame ſigns. If it come from *Sarcoma* or *Polypus*, you may learn the knowledg thereof from their Chapters.

Now the place in which the matter cauſing obſtruction is contained. is known thus: If it be in the paſſage of the Noſtrils, the voyce is hindered, becauſe the Noſtrils conduce to Speech: but the voyce is perfect if the matter be in the *Proceſſus Mamillares*, or the fore part of the brain.

You may know by the default of the parts, from whence comes the ſcent which hurts the Inſtrument of Smelling.

PROGNOSTICK. As to the Prognoſtick. When the Smelling is newly hurt, and coming of a ſimple *Coryza* or defluxion, is eaſily cured; but when it is of long continuance, and from a ſettled diſtemper, hardly: that which comes from the ill ſhape of the Noſtrils, is incurable.

CURE. You muſt order the Cure diverſly according to the diverſity of the Cauſes: If it

come

come from a cold Distemper, you must use those Medicines which were prescribed for a Cold Catarrh.

For the taking away of the Obstruction or stopping of the Nostrils and *Processus Mamillares* by flegm fastened there; You must use Medicines that Purge those parts, as Errhines, Neesings, and Gargarisms; which were propounded by us in the Cure of the Cold Distemper of the Brain.

If the Nostrils be stopt by a *Sarcoma* or *Polypus*; you must fetch the Cure from the Precedent Chapter.

Chap. 4. *Of the Stink of the Nostrils.*

THe Stink of the Nostrils, and of the Breath, do much differ; for that comes only from the Nostrils, and this from divers parts; as from the Stomach, Lungs, Gums, or Jaws being Ulcerated, which you may know by Sense, or by their proper signs.

CAUSES. But the stink in the Nostrils comes of stinking Vapors either bred in the Nostrils, as in *Ozæna*, *Sacroma*, or *Polypus*: or sent thither from putrid Humors contained in the fore-part of the Brain; or about the *Processus Mamillares*, or *Os Criboſum*. Now the Humors do putrifie in the said parts when they are too long retained in them, especially if the Brain be hot and moist; and they are retained either by the stoppage or astriction of the parts, as in flat Noses.

DIAGNOSTICK. The Diseases of the Nostrils which produce this stink, are known by their proper signs above mentioned; but if you find none, you must conjecture that the stink comes from a putrid Humor in the Brain, *Processus Mamillares*, or *Os Cribroſum*.

PROGNOSTICK. The Prognostick of the stink in the Nose coming of an Ulcer, *Polypus*, or *Sacroma*, depends upon their Prognostick: but that which comes from corrupt Humors contained in the fore-part of the Brain, if it be New, is easily Cured; if Old, uncurable: especially if it come from a depression and flatness of the Nose.

CURE. The Cure is performed by removing the Causes, and appeasing the Symptoms.

The Cure of an Ulcer, *Sacroma*, and *Polypus* is above mentioned: but you must take away the putrid Humor in the Brain, *Processus Mamillares*, or *Os Ethmoides*, by emptying and Clensing means.

And first, You must use Universal Evacuations for Clensing the whol body and the brain from flegmy Excrements, by Pills, Apozems, and the like; to which you may ad, if there be great plenty of Humors, a Sweating Diet: afterwards administer Errhins that clense and bring forth the Matter conjoyned.

And first of al, Let him morning and evening snuff up white Wine from the palm of his hand in which the lesser Centaury and Calamints have been boyled.

Then let the juyce of Beets extracted with the Water of Marjoram be used in like manner.

Or,

Take of *Cyprus Roots, and Calamus Aromaticus, of each half an ounce: Red Roses one pugil: Myrrh two drams: boyl them in white Wine for an Errhine.*

That you may draw down the flegm more violently, make this.

Take of *Flower-de-luce Roots half a dram: white Hellebore and long Pepper of each half a ſcruple: Anmis ſeeds and dried Marjoram poudered of each one ſcruple: Euphorbium one grain: Oyl of Spike, Chiry, and Violets, of each as much as is ſufficient: make a ſoft Oyntment, in which dip the top of your little finger, and anoint the Noſtrils within; or put it with a Tent or Pledget as big as a Peaſe into the Noſtrils.*

Lastly, To oppose the stink, you must snuff up sweet things, as *Galla Moschata* dissolved in sweet Wine, Angelica water, or the like.

Chap. 5. *Of* Coryza, *or Pose.*

CAUSES.

Coryza, called in Latin *Gravedo*, is a Catarrh falling from the Brain into the Nose; which Defluxion is of a crude Humor contained in the fore Ventricles of the Brain, and comes for the most part of an External Cause, as from the heat of the Sun, drinking of much Wine, hot Baths, and the like, which do melt and dissolve the thick flegm gathered in the Brain: It comes also of External Causes which Cool the Brain, for then it is squeezed like a spunge, & so it sends down the Humor into the inferior parts: as also by over-cooling the Brain there is an encrease of flegm for through

want

want of heat the Excrements are not concocted; therefore are they ſent forth through the open paſſages by the Expulſive Faculty.

DIAGNOSTICK. This Diſeaſe appears of it ſelf, for the Humor is ſent in abundance out of the Noſe.

PROGNOSTICK. Among al kinds of Catarrhs, that which is through the Noſe is moſt ſafe and gentle, eaſily cured if it be new, and comes of an external Cauſe; but that which is old, and comes from a ſtubborn diſtemper of the Brain, is difficult.

As alſo, when it proceeds of a hot Diſtemper of the Liver, which ſomtimes cauſeth ſharp and hot Catarrhs; by which the Noſe is often Ulcerated and ill affected other waies.

CURE. The Cure of this Diſeaſe is by curing the Catarrh; for it requires the ſame Evacuations, Revulſions, and Derivations; except that here you muſt not uſe Errhines, leſt they ſhould draw the Humors to the part affected; but Gargariſms and Maſticatories after Univerſals are very good.

And beſides theſe, Authors do commend thoſe things which properly belong to the ſtopping of a Catarrh; as the vapor of boyled Marjoram; or of Marjoram water taken into the Noſe. The ſume of Vinegar ſprinkled upon a red hot Iron is good for the ſame; and the better if red Roſes have formerly been infuſed therein: If the Defluxion be very cold, dry Fumigations of Nigella, Frankincenſe, and the like, thrown upon Embers are very good; for by theſe the cold Diſtemper of the Brain is amended, and the ſuperfluous moiſture conſumed.

Chap. 6. *Of Sternutation, or Neezing.*

ALthough Neezing come often to ſound men, and uſeth to be ſo light an Affect that it deſerveth not the name of a Symptom; yet ſomtimes it is ſo troubleſom, that it requireth a Phyſitian: As we may read in *Foreſtus, Obſ.* 127. *Lib.* 10. in his Hiſtory of a certain Maid which had ſo grievous a fit of Neezing from a ſharp ſalt Catarrh, that ſhe had the advice of many Phyſitians. This is confirmed by the old Cuſtom of ſaying *God bleſs you* to him that Neezeth; which ſome ſay came from hence, In the time of *Gregory* the Great there was an ordinary Diſeaſe of Neezing by which the Patients died; albeit ſome ſay that Cuſtom is more antient.

Sternutation is a ſwift motion of the Brain, with which the breath is forced out of the Noſe for the throwing forth of things that offend: By the Brain we underſtand not only the ſubſtance thereof, but the whol Body with its Membranes; eſpecially the fore Membranes, which are eſpecially contracted in this Diſeaſe, which we may gather from hence, Becauſe when we hold up the head we Neeze more eaſily; for then the matter provoking (which for the moſt part is windy and tends naturally upwards) is more eaſily carried to that part.

But the motion which happens in Neezing belongs to the Natural Expulſive Faculty of the Brain and its Membranes, according to *Galen*, 2. *de ſymp. cauſ. cap.* 1. where diſtinguiſhing Neezing from Trembling and Palpitation, he ſaith, That Palpitation comes only from a Diſeaſe: Trembling from Nature and a Diſeaſe: but Neezing from Nature only.

But *Galen* at the firſt ſight ſeems to contradict himſelf; who in *Cap.* 4. of the ſame Book ſaith, That a Cough and Neezing are Symptoms of the Voluntary Faculty; but it is no contradiction: and *Galen* cleers himſelf wiſely; ſaying, That in Neezing the Animal Faculty doth concur only ſecondarily; becauſe in Neezing breath is ſent from the Head, and from the Lungs; yet the Head gives the original of the motion to the Breaſt; for when it haſteneth to ſend forth thoſe things that offend in the Noſe, it uſeth both waies at once to ſend forth breath: One way which it maketh by it ſelf, another way which it maketh by the Nerves, deſcending like long arms into the Breaſt; whence *Galen, Com. Aff.* 51. *Sect.* 7. teacheth, That Neezing comes with antecedent inſpiration or taking in of breath when Nature gathers it together to make Sternutation, then the air which goes forth of the breaſt, joyned with that which is drawn by the Noſe into the Brain, doth expel with Noiſe and violence whatſoever offendeth the Membranes of the Noſtrils which have moſt Exquiſite Senſe.

From this place of *Galen*, we may gather, That the irritation which cauſeth Sternutation is made chiefly in the Noſe; which is confirmed, *Aph.* 51. *lib.* 7. where he ſaith, *They only Neeze of thoſe thus affected which have a ſharp moiſture flowing from the head, as when you put ſharp things into the Noſe: For as a Cough is a certain Natural motion to purge the Arteries which are in the Lungs; ſo doth Neezing the paſſages of the Noſe.*

But it may be objected, That many ſtanding bare-headed, or otherwiſe in the cold Air, do preſently Neeze, that one would think the Brain was provoked immediatly at that time. We *Anſwer*, That cold Air is the Cauſe of Sternutation not while it doth immediately act upon the brain: but becauſe through compreſſion of the brain and its Membranes, it cauſeth a ſharp matter to deſcend to the Noſtrils; although therefore in this Symptom the Membranes of the brain may be provoked: yet

Neezing is not produced before a ſharpneſs or tickling come to the Membranes of the Noſe which are exquiſitely ſenſible.

CAUSES. The Cauſes of Neezings are known by what hath been ſaid, namely, What things ſoever can provoke the internal coat of the Noſtrils, ſuch as are ſharp humors or vapors, either coming from the Brain, or ſent from the inferior parts; hence men neeze in Feavers, ſaith *Avicen*, becauſe ſharp vapors are ſent from the whol body into the head; or it is cauſed when ſharp things are externally put into the Noſe, as ſharp Medicines called *Ptarmica* Neeſings. Theſe are the external Cauſes which provoke neezing immediately. There are many other mediate Cauſes which make internal Cauſes, or move them, as al alterations of the Air, as aboveſaid of cold Air. *Galen* in his Book *de inſtrum. odoratus*, *cap.* 6. ſaith, That neezing is provoked by beholding the Sun, becauſe the Spirits of the Brain, like to a vapor, are diſcuſſed by the Sun.

DIAGNOSTICK. The knowledg of this Diſeaſe is manifeſt. The outward Cauſes appear by the relation of the Patient; but the internal from the ſigns of the parts affected, by which the matter provoking is ſent to the Noſtrils, and fore part of the Brain.

PROGNOSTICK. As to the Prognoſtick: This Diſeaſe is of it ſelf without danger. But in the beginning of a Catarrh or Coryza it is very hurtful, becauſe it keeps the humor from concoction by its motion. Somtimes in Feavers it is ſo ſtrong that it takes away al ſtrength, and cauſeth bleeding at the Noſe; ſomtimes it is no waies hurtful, and in ſound men it expelleth the ſuperfluities of the Brain: In ſick men it is held a good ſign. It promiſeth help in Feavers, eſpecially in malignant Feavers when al things are deſperate. If neezing happen to a woman in fits of the Mother, or that hath hard travel, it is good, Aph. 35. Sect. 5. Neezing provoked with Medicines is good againſt Apoplexies, and other great Diſeaſes of the Brain. And if being provoked they do not neeze, it is a ſign of death, for it ſignifieth that Nature leaves to act.

In Diſeaſes of the Lungs, eſpecially in a Pleuriſie, and *Peripneumonia*, or Inflamation of the Lungs, neezing is evil, *Hipp.* 2. *Progn.* becauſe from the ſhaking of the Brain in neezing, the parts of the Breaſt are violently pulled and torn; from whence the Inflamation is encreaſed, and there is no other evacuation of the matter cauſing the diſeaſe; but for the expelling of flegm contained in the Griſtles of the Lungs, which could not be caſt out by a Cough: *Galen* ſheweth that neezing is good, *Gal.* 2. *de ſymp. cauſ. cap.* 5, & 6.

CURE. The Cure when it is neceſſary, or when neezing bringeth inconveniencies, is made firſt by removing of the external Cauſes, if it come from them. If it come of an internal Cauſe, you muſt remove that alſo, by Evacuations, Revellers, Derivers, and Diſcuſſers.

If a hot diſtemper of the Brain or any other part ſend ſharp vapors to the Noſtrils and inward Meninges. Then you muſt open a Vein, and then purge, then revel the vapors with Frictions, and Ligatures, with Cupping-glaſſes to the Shoulders, alſo uſe other Revelling, Deriving, and Diſcuſſing Medicines, comb the Head, pull the Ears, rub the Eyes, blow the Noſe, and hold the Breath.

Laſtly, To take away ſharpneſs, and hinder the Noſtrils from being provoked, it is good to take the vapor of hot water into the Noſe; or to anoint the Noſtrils with Oyl of Roſes, ſweet Almonds, Violers, or with freſh Butter; or to ſnuff up warm Milk into the Noſe; by which only Remedy *Foreſtus* preſently cured the Maid mentioned formerly.

Chap. 7. *Of Bleeding at the* Noſe, *called* Hæmorrhagia.

THe word *Hæmorrhagia*, vulgarly ſignifieth any flux of blood coming from any part. But peculiarly, when it is named ſimply of *Hippocrates*, it ſignifieth only that flux which cometh from the Noſe, as the firſt and moſt evident kind, as *Galen* obſerved, *Com.* 1. *in* 1. *Epid.*

An *Hæmorrhagia* of the Noſe, is a Symptom in the excretion of thoſe things which are wholly againſt Nature. For Blood coming through the Noſe, either comes from the Veins and Arteries into the Brain, or from the Veſſels coming from the Pallat to the Noſtrils, which are like the Hemorrhoid Veins in the Womb and Fundament.

CAUSES. But ſince every Symptom depends upon a Diſeaſe as its immediate Cauſe, the Cauſe of this will be either an Organical, or a Common Diſeaſe.

The Organical is two-fold: The opening of the Veſſels, which is called in Greek *Anaſtomoſis*; and the thinning, or rarefaction of them, called *Diapedeſis*.

The Common Diſeaſe is two-fold: The breaking of the Veſſels, called *Rexis*; and the Eroſion called *Diabroſis*.

The Cauſes immediately producing thoſe Diſeaſes, are either exceeding in quantity or quality of Blood.

Blood

Blood offending in quantity can either break the Veins, or open the Orifices of them.

In quality, if it be too hot, or too thin, it wil flow out by *Anastomosis*, because heat doth dilate the Orifice, and thinness maketh it flow more easily. Also the same qualities make a *Diapedesis*: for heat maketh the coats of the Vessels thin, and the thinness of the blood makes it easie to pass through the pores of those coats.

Lastly, The sharpness of the Blood gnaweth the Tunicles of the Veins, and ulcerateth them, from whence cometh a *Diabrosis*.

The external Causes also do concur to produce this Disease, either mediately, or immediately.

Immediately, as fals, stroaks, wounds, and the like, which break and divide the Veins.

They work mediately which do encrease, warm, and make thin the blood, as plentiful Diet, Drunkenness, Idleness, too much Exercise, great Noise, Heat, long staying in the Sun, and the like.

DIF. The Differences of *Hemorrhagia* are these: Some are Critical, some Symptomatical.

Critical *Hemorrhagia's* are in acute Feavers, by the force of Nature endeavoring to expel the cause of the Disease this way, as especially in those Diseases which are joyned with the Inflamation of some Entral, especially of the Liver, or the Spleen, which are many times discharged by these waies; somtimes it comes without a Feaver, when Nature dischargeth her self of the superfluous blood, whence we see many in their youth have an Hemorrhagy by fits, and others bleed other waies.

A Symptomatical Hæmorrhagy happeneth chiefly in Chronical Diseases, in which filthy blood is produced by reason of the debility of the Liver, or some other great Distemper, which either flows through those Veins by the weakness of the retentive faculty, or is sent forth by the expulsive, as an unprofitable burden, because impure blood is not fit to nourish the Body.

DIAG. *Hæmorrhagia* is known of its self. But its Causes are thus distinguished: That which cometh by *Anastomosis*, hath this common with that which comes by *Rexin*, or rupture, in that in both the blood floweth plentifully; but in this they are distinguished: If a blow or a fal went before, we should suppose it to be *Rexin*: But when Ruption cometh from *Plethora*, or much Blood; as also apertion of the Veins; thus they may be distinguished: When the Vessel is broken, the blood floweth constantly; when it is opened, at a distance, and by fits only; because the Orifices of the Vessels use to be knit and closed when there is less plenty of the Humor which dilateth flowing thereof; but broken Vessels stand alwaies open, and therefore blood continually floweth til the solution of continuity be united. Moreover the opening of a Vein, is distinguished from the breaking by the substance of the blood: For if it be thin, it comes from a Vessel opened; if thick, it comes from a broken. Hence it is that Hemorrhagy comes in yong men for the most part by the opening of the Vessels, because their blood is thin; but in old men from Ruption, because theirs is thick.

If it comes from Erosion of the Veins, there wil be signs of *Cacochymia*, or ill juyce in the body of an Ulcer, and matter somtimes comes forth: or at least a salt Catarrh hath gone before. If it comes by *Diapedesis*, or Rarefaction, the blood is thin and little.

The Causes antecedent and external, are easily distinguished: For if it come from plenty of blood, there is a red face and large veins: as also the Diet hath been large and hot, or there hath been some external cause which hath melted and made thin the blood, and these especially befal them who have very hot Livers.

If it come from evil Juyce, it is known by its proper signs, which declare whether Choller or Melancholy doth abound: Moreover, the Blood will appear corrupt either from the Nose, or taken from the Arm.

If it come from the weakness of the retentive faculty, the face wil be pale, and the whol body weak; as also some Disease hath gone before, by which the Liver was first weakened, and then very little blood comes forth, and by degrees.

If blood comes immediately from the Veins of the Nostrils, it is easily stopt with astringent Medicines applied thereto, and there wil be no pain in the Head. Contrarywise, if it come from the Brain, there is some pain in some part of the Head, the flux is hardly stopped, and things put up into the Nose do no good. Somtimes blood comes from other parts, as the Liver, Spleen, Womb, whose signs are the pains and extensions in those parts.

If the blood flows from an Artery, it comes with force, it is hot, pure, fresh, and clear; but when it comes from a Vein, it is dark, red, thick, somtimes foul, and comes forth with smal force.

PROGNOSTICK. The Prognostick of Hemorrhagy coming, especially if it be Critical, is taken from the butt actions, when the excrements and qualities are changed: as watchings, and dreams of red things, a great pain of the head and neck, heaviness in the temples, and great beating of those Arteries, ringing and noise in the Ears, dulness of the Eyes, with redness thereof, and the whol face, hating of light, involuntary tears, itching of the Nose, a drop of blood upon the day that declares the Crisis, difficulty of breathing, an extension of the Hypochondria without pain.

The Reason of which signs is: When the Blood begins to be carried to the Head, it begets in the Head Phantasms of red things, both waking and sleeping: as it happened to a yong Roman which

Galen mentioneth, *lib. de præsag. ad Posthumum, cap.* 13. he had an acute Disease, and thought he saw a red Serpent about the Chamber Seeling, at which being frighted, he leaped out of his bed: Hence *Galen* foretold a Hemorrhagy at hand, and hindered the letting of blood which other Physitians had prescribed.

The pain of the Head and Neck comes from the translation of the blood into the superior parts, which by distending and pulling the Membranes causeth pain.

The Arteries in the Temples beat by reason of their compression which is caused by the fulness of the Veins.

The noise in the Ears comes from vapors flying in abundance into the Head.

The sight is dim because many thick vapors sent up do stop the passages. Hence it is that when passage is denied to the Animal Spirits, the sight is dim.

The things flying before the Eyes called *Marmaryges*, are nothing but thin bodies divided, and of divers colors contained between the *Cornea* and the *Crystalline*, coming from Vapors ascending: which though they be inward, yet through deception of the sight they seem to be outward; because the Eye being used to see External things, supposeth whatsoever is within, to be without.

The Redness of the Face and Eyes comes from blood in those parts increased: there is a detestation of light, because the Eyes being distended with plenty of humors, wil be more distended with light, because it disperseth the Spirits: Hence the Eye is dilated, which causeth pain, which that the Patient may avoid, he avoideth the light.

The voluntary Tears come from the repletion of the Eyes, and the parts adjacent, which being too much distended to press the Glandles that contain the moisture of which tears are made.

The Itching of the Nostrils comes from vapors ascending upwards.

Drops of blood upon the day of demonstration, namely, the fourth or eleventh, sheweth that there wil be an *Hæmorrhagy* upon the day of judgment; namely, the seventh or the fourteenth, because in those dates Nature begins to transfer the Humors to those parts.

The breathing is difficult, because while the blood flyeth upward it compresseth the *Diaphragma.*

Lastly, There is a stretching of the *Hypochondria*, because the blood begins to move in its fountain, and in the roots of the veins: but this distension is not constant, and is without pain, as the difficulty of breathing is: for if they should last long and increase they would be signs of the Liver inflamed.

PROGNOSTICK. The Prognostick of a present Bleeding at Nose is thus:

If Blood flow moderately out of the Nose in the day of judgment it is sign of Health; although *Galen* doth confirm this, yet *Fernelius* denieth it, saying, *lib.* 2. *de sanguinis miss. cap.* 1. That no discharge of blood, although critical, is sign of health; for though it ease madness, watchings, headach, and other Symptoms, yet it scarce ever cureth the Disease, because the purer portion of blood is sent forth, and the impure remaineth; and this is thus proved: Because the blood coming from the Nose is of a laudable colour and substance, when blood at the same time taken out of a Vein in the Arm or elsewhere, shal appear to be corrupt.

This Doctrine of *Fernelius* is very plausible, but not altogether to be received: It is true, That in acute Diseases, especially malignant Feavers, a *Hæmorrhage* doth not alwaies Cure the Disease: as Sweat is not alwaies a sign of Health in those Diseases, because these Evacuations being forced by Nature before the time, come for the most part from the malice of the matter of the Disease: Yet sometimes acute Diseases are cured by *Hemorrhagia*, as *Galen* taught in his Third Book *de crisi. cap. ult.* and elsewhere. And the reason why blood out of the Nostrils is alwaies pure, is because it comes by drops, and therefore would be so quickly cold that the impure parts could not be separated; and the purer parts mixed with the rest would make the whol mass red. But blood taken out of the arm, because it comes flowing freely, keeps the color long in the vessel from which the impure parts are separated, so that the thick and drosse part goes to the bottom, but the choller and flegm which is more altered and impure, swims at the top, and so the blood seems impure and sordid.

On the other side, If blood should drop from the vein it would appear pure, because it presently goes together before the *Hæterogeneal* parts can be divided by the heat; nay, if blood flow freely and be caught in a large vessel, it wil appear pure because it is quickly cold.

Hæmorrhagyes that are very great are the worst, for they tend to a Convulsion: For sometimes it comes to pass that Nature being burdened with much blood, and stirred up to throw it forth, cannot observe a mean, and makes an over Crisis, which Physitians must stop.

An *Hæmorrhagy* in the beginning of the Disease is evil, because it is Symptomatical, and comes from the malignity of the matter of the Disease, Nature being stirred up to send it forth before her time.

An

An Hæmorhagy which is on the ſame ſide with the part affected is good, but otherwiſe it is evil; ſo in the Inflamation of the Liver when blown forth out of the right Noſtril it is good, but out of the left, bad.

Contrarily, When the Spleen is inflamed, if blood come forth of the left Noſtril, it is good; but out of the right bad: becauſe al good evacuation ought to be *Katabixin*, in a right line.

A few drops coming from the Noſe are evil: for it ſignifies the weakneſs of nature, and the malignity of the Diſeaſe.

For al Excretions are condemned by *Hippocrates*, in acute diſeaſes if they be begun only and not finiſhed, becauſe there is greater ſecurity in thoſe Feavers in which nature putteth forth nothing, than in which ſhe puts forth little to no profit.

For then it is to be ſuppoſed that ſhe tends to concoction; but if a drop appear, it is a ſign that nature was ſtirred up before her time.

But a drop coming upon the day of Indication, and ſigns of Concoction alſo appearing, it ſignifies that there wil be an Hæmorrhagy upon that Critical day.

Hæmorrhagies continuing long, foreſhews the weakneſs of the Liver, and the coldneſs alſo, and an evil habit with a Dropſie to be at hand.

To them who have bled at the noſe in Quartane Feavers, it is evil, *Hippocrates*, *Aph.* 87. *Sect.* 7. For as *Avicen* ſaith bleeding in Melancholly and Flegmatick people is hurtful, becaute it cooleth too much.

To them who in Feavers have loſt much blood at the Noſe, or any part, when they amend their belly wil be looſe, *Hip. aph.* 27. *ſect.* 4. For as *Galen* ſaith in *Com.* when the natural heat is debilitated by bleeding, neither can their meat be wel concocted, nor turned into blood, nor diſtributed into the body: and therefore it is likely they ſhould be looſe bellied, until Nature recover her ſtrength.

CURE. In the Cure of *Hæmorrhagia*, firſt obſerve whether it be Critical or Symptomatical: For a Critical is not to be ſtopped, but you muſt ſuffer it to flow in a great quantity: For *Avicen* ſaith, That blood hath come from the Noſe to the quantity of four pints by a Criſis without any decay of ſtrength. And this ſeems to be taken out of *Galen*, who in his Book *de Progn. ad Poſthum. cap.* 13. ſuffered a yong Roman to bleed four pints and an half before he would ſtop it.

Which as it may fal out wel in very Plethorick people, ſo in others it may endanger life; and it is certain that a Critical Hæmorrhagy, although it is the work of Nature, yet ſomtimes is beyond meaſure; for Nature being burdened with blood, and ſtirred up to expel it, ſomtimes cannot keep within meaſure, but maketh too great an Evacuation; whence we ought to fear a great dejection of ſtrength, and death, and then it is ſtopt, as often as any notable infirmity followeth.

So alſo that blood which cuſtomarily floweth without a Feaver is not to be ſtopped, but to be left to Natures ordering, except it be immoderate; for many by ſuch bleeding have been freed from great Diſeaſes, into which after, upon ſuppreſſion thereof they have fallen.

But a Symptomatical Hemorrhagy is to be ſtopt; which may be done by revulſion of the blood from the Noſe, and by repelling to the parts adjacent, by ſtopping of the Veins which are open, by ſtaying the diſorderly motion of the blood, and by evacuating the ſharp and thin humors mixed with the Blood, which are the chief Cauſe of Hæmorhagy, by correcting them, and hindering their encreaſe, and by ſtrengthening the retentive faculty of the Liver and Veins: All which may be done with the Remedies following.

And firſt Blood-letting is the chief thing for Revulſion, which muſt be done quickly before the Patient grow weak, and that out of the Vein on the ſame ſide the Noſtril is, out of which it cometh: on the right ſide, if from the right Noſtril; on the left, if from the left: And *Galen lib. de ſang. miſſ. cap.* 11. confirmeth the efficacy of this Remedy, affirming that he hath preſently ſtopped violent bleedings at the Noſe only thereby. But it muſt be taken in a large quantity if the Patient be ſtrong, and from a large orifice: Although moſt of the Ancient and Modern Phyſitians think otherwiſe; and ſay that blood muſt be let out at a ſmal orifice by little and little often, by which means they ſay the Revulſion wil be better. But that you may make the blood move the contrary way, you muſt have a ſtronger motion for hinderance of a weaker; therefore by how much the larger the orifice, and the more violent the motion is of the blood from the Vein opened, by ſo much the ſoonen wil the blood at the Noſe be ſtopped: But if by once letting blood, and applying other Remedies, the Hæmorrhagy be not ſtopt, you muſt repeat Blood-letting according to the ſtrength of the Patient. You may alſo open the Vein in the Foot, that a Revulſion may be made at a great diſtance, which alſo availeth much, as *Avicen*, *Paul* and *Trallian* ſay.

After Blood-letting, as alſo before, rub and bind the extream parts, and clap great Cupping-glaſſes to the Hypochondria; to the right ſide, if the right Noſtril; to the left, if the left do bleed: For *Galen* ſtopt an Hemorrhagy in a yong Roman, by a Cupping-glaſs to the Hypochondrion without blood-letting, as he ſaith *lib. de prog. ad Poſthum cap.* 13.

Noſe

Notwithstanding, the applying of Cupping-glasses to the Hypochondria, is not altogether safe, for the blood then being hot may be drawn in too great a measure into the Liver, or the Spleen, and inflame them. Of which there is an example in *Fabricius Hildanus, Obs. 47. Cent. 2.* of a Courtier who bled violently at the Nose; to whom, with other Remedies, there were great Cupping-glasses applied to his Liver: The blood stopt, but there followed a great inflamation of the Liver. Therefore you must be wary in applying Cupping-glasses to the Hypochondria, and never use them but when all other Remedies fail, and after divers Phlebotomies: For after the plenty of blood is taken out of the Veins, there is less danger of attracting too much blood to the Liver to inflame it, but which way soever they are applied, they draw blood and Spirits to those parts whereby their heat is encreased, which seems to be contrary to the opinion of *Hippocrates*, Aph. 13. Sect. 5. where he saith, That in those parts from whence blood cometh, or is about to come you must use cold things. The Interpreters say, that cold things are to be applied to those parts from whence the motion of the Blood beginneth, as the Liver and Spleen.

Forestus commendeth Cupping-glasses to the Feet, by Experience, *Obs. 14. Lib. 13.* in these words: *When a Gentleman exceedingly bled at the Nose, and no Remedies would help him, having lost at least twelve pound of blood from both Nostrils; I was sent for, and after he had bled a whol day, I commanded two Cupping-glasses without scarification to be applied, one to his Liver, the other to the Spleen, and the blood seemed to stay a little; but after my departure, when his wife perceived him to bleed again out of both Nostrils, and that his cupping had done no good, she commanded that the cupping should be set upon his feet, and the blood wonderfully stopped beyond expectation: But after the Cupping-glasses had been a while fixed, the Patient fell into a swound; and therefore they took them off, and threw water in his face, by which he recovered; and then being refreshed with the scent of Wine, he came to himself, and was restored to his former health, from his bleeding, as it were by a Miracle or Inchantment, beyond all expectation.*

Moreover, Cupping-glasses applied to the Shoulders both dry and with scarification, do draw back the blood from the Nose. But they be not alwaies safe, for they may attract blood from the inferior parts, and so give occasion to a further bleeding.

Some Practitioners do apply Cupping-glasses to the Biceps Muscles of the Arms, by which they make Revulsion,

Crato in his Counsels, reckoneth the bending of the little finger on the same side among the revulsives: for by the great pain that wil be caused thereby, there wil be a drawing back of the blood.

But the Blood and Spirits are drawn inwardly more strongly by swouning, whereby we saw a Bishop in the yeer 1629. cured of a violent Hemorrhagy; for being in a malignant Feaver with the inflamation of the right Kidney, which after in the twenty seventh day of his sickness, turned to an Impostbume, he was taken with so violent a bleeding, that in four hours he lost two pounds, and stil bleeding and strength decaying, we bethought how we should stop it; and after the use of many remedies to no purpose, the Patient desired to ease his Belly, and could not be compelled to do it in his bed; we foretold him, that if he arose, he being very weak would faint away, but that would be good to stay his bleeding: and so it came to pass; for after he rose he swouned; from which with a little Wine he was recovered, throwing also Water in his face; after that he had a large stool was brought to his bed, and bled with less violence; then giving a dram and an half of Lapis Prunellæ in cold Water, presently the blood stanched when the same and other medicines could not formerly do it. Although fainting be not vulgarly accounted a Remedy against bleeding at the Nose, yet *Hipp. lib. 3. Epid. Sect. 7.* saith thus: *These things stop the bleeding of the Veins, swouning, the alteration of the posture or figure of the Body, interception, a Tent, apposition, and deligation or binding. Galen* in 5. meth. cap. 5. teacheth the same, in these words: *Moreover Blood is stanched both by fainting, and by revulsion, and derivation to the parts adjoyning, and by cooling of the whol Body, and especially the part afflicted: But you must observe that fainting doth not only profit when the blood floweth from the Veins which are terminated in the superfices of the body, which* Hippocrates *also hints at, when he prescribeth tents, bandage, and the like.* For when blood cometh from the internal parts, as in an *Hemoptoe*, or spitting of blood, immoderate flux of the terms, or internal wounds, then fainting wil encrease the bleeding, the heat being thereby drawn into those parts from whence the blood cometh.

Zacutus Lusitanus, Lib. 1. Praxis admirandæ, Obs. 66. reports that he cured a desperate Hemorrhagy, which would yield to no other Medicines, by an actual Cautery to the soals of both feet; which Remedy he saith had like succes in a great bleeding at the mouth coming from the opening of the Vein called *Ranunculæ* under the Tongue by corrosion from a sharp Catarrh; and when the Blood had flowen two daies to the quantity of twenty pounds, and many astringents and Emplasters had been used, as also Revulsives and thickening Medicines, with Narcoticks or Stupefactives, by a Cautery in the soal of the foot it was stanched.

If still he bleed after all the aforesaid Revulsions have been tried, you must come to repelling Medicines,

dicines ſuch as are vulgarly called *Anacollemata*, things to be applied to the Forehead and Temples which are thus made:

Take of *Bole-Armenick, Terra Sigillata, Sanguis Draconis, Frankincenſe, Maſtick, and Aloes, of each one dram: Bran and the hair of an Hare cut ſmal, of each half a dram: one white of an Egg, the Juyce of Plantane, and Nightſhade, of each as much as is ſufficient to make a Cataplaſm for the Forehead, and the Temples.*

In extremity you may quickly make a Cataplaſm of Bole-Armenick only, mixed with the white of an Egg and Vinegar for the ſame parts.

The moſt excellent is made of Time and Vinegar, and applied to the Temples and the Forehead as thick as two fingers: and if the firſt application do it not, let it be repeated, and it will certainly cure.

Amatus Luſitanus commends a cap made with the aforeſaid Pouders, mixed with Vinegar and Water, laid upon the Head being ſhaven; which you may try in great extremity.

Alſo you may make a Fomentation of very cold Water, or Water and Vinegar to the Temples and Forehead, changing your cloaths as they grow hot.

Or you may make a Fomentation of the Juyce of Plantane, Knotgraſs Horſ-tail, Shepheards-purſe, and the like, with a little Vinegar to make it pierce. Where mark, That the Head is not to be waſhed with cold Water, nor repelling Medicines to be laid to the Forehead, before you have made ſufficient Revulſions; otherwiſe the blood being ſtruck in with cooling wil fil the Veins above, as *Galen* ſheweth, 5. meth. cap. 6. and ſo the flux wil be encreaſed, by the heat encreaſed through *Antiperiſtaſis*, by which the motion and force of the blood is encreaſed; or if the blood be ſtopt, there wil follow a Convulſion, Apoplexy, ſhort and difficult breathing, called *Dyſpnœa*, or the like.

Vinegar alone wil ſtop blood if the Forehead be fomented therewith in a Spunge.

Or if you dip a Spunge in Vinegar, and put into the Noſe.

To throw cold Water in the Face, doth not only drive back the blood, but alſo draweth inward by fear, if done on a ſudden, and unawares. As a ſyncope or ſwouning, as we ſaid before, ſtancheth blood by the retraction of it inward; by the ſame reaſon doth fear alſo. A great quantity, namely, two or three glaſſes muſt be caſt into the face divers times in a ſhort time.

Ordinarily they uſe to hinder the aſcent of the blood with fomenting of the Neck with a cloth dipped in cold Vinegar and bound about the Neck, changed often before it turn warm.

Vinegar and Water held in the mouth, doth drive the blood down and keeps the blood from falling into the Throat.

Alſo Vinegar put into the Ear next to the Noſtril bleeding, is good to cloſe the Vein.

A Bean or piece of Money bound to the root of the Noſe, between the Eyebrows, ſtoppeth the flux.

Alſo you muſt obſerve if the Veins or Arteries in the Forehead or Temples do ſwel, for then you muſt bind them down with Money, or a dry Bean ſlit in length, and this is a ſpecial Remedy. And for the better Compreſſion, you muſt lay a Pledget dipt in the white of an Eg beaten with Time, upon the Bean or Money.

The fume of Vinegar ſpringled upon a hot Iron, taken into the Noſtrils, wil cloſe the opened Veins.

As alſo Vinegar and Water often ſnuffed up.

Beſides thoſe things which repel, we muſt uſe things that cloſe and glutinate the Veins. For which end, many Remedies may be put into the Noſe.

Galen, lib. de paratu facilibus, cap. 13. uſed Frankincenſe and Aloes poudered, with white of an Egg, and the hairs of an Hare, upon lint.

Or you may make a Tent thus:

Take of *Frankincenſe, Aloes, Dragons blood, Bran, Cobwebs, and the hair of an Hare cut ſmal, of each half a dram, made up in a Tent with juyce of Plantane.*

The ſame Pouders may be blown into the Noſe. For which purpoſe alſo great Practitioners do commend the pouder of Eg ſhels burnt, and burnt Paper. But you muſt remember beſides the uſe of theſe pouders, at the ſame time to fill the mouth with cold Water leſt the Medicine get into the mouth.

The Cotton of an Ink-horn ſqueezed a little, and made into a Tent, doth powerfully ſtop.

As alſo laid and bound to the Forehead.

If it yet continue, you muſt come to Eſcharoticks, which by burning the mouths of the Veins produce a Scab, and ſo ſtay the blood. But theſe muſt be uſed warily, for when the Eſchar falls off, they wil bleed again.

Burnt Vitriol is the beſt, which beſides its Eſcharotick quality, is good to ſtanch blood.

If you wil make it gentle, you muſt mix other Medicines thus:

Take

Take of *Galls half a pound*: *Allum a quarter of a pound*: *Calcine them, and blow the pouder into the Nose.* Or,

Take of *Bole Armenick, Dragons blood, Frankincense, Aloes, Time, burnt Vitriol, Sarcocol, and Mastich, of each one dram*: *Make a fine Pouder.*

White Vitriol is more gentle than burnt Vitriol, and is not very Escharotick: yet it staies bleeding very powerfully by astringing the Orifice of the Veins, if it be put into the Nose with a Tent.

You may make Remedies to stop blood, by restraining its motion by cooling, thickning, and coagulating, thus:

Take of *Sal Prunellæ one dram*: *Troches of Amber half a dram*: *Blood-stone and red Coral prepared, of each one scruple*: *the Syrup of dried Roses one ounce*: *Plantane Water three ounces. Make a Julep to be taken twice or thrice in a day.*

Take of *Conserve of Roses and Quinces, of each one ounce*: *the Troches of Spodium, or burnt Ivory, and Terra Sigillata, of each one dram*: *Coral prepared, and burnt Harts-horn, of each one scruple. Make an Opiate, of which let him take the quantity of a Chesnut twice or thrice in a day.*

Vinegar and Water called Oxycrate, drunk plentifully staies an Hemorrhagy.

Outwardly to cool the blood, and to hinder its motion, you must apply cold Water, or Water and Vinegar to divers parts, powring it upon the Arms, and putting the feet therein, and applying to the Cods, as also to the back, because the *Vena Cava* runs that way, and so the blood will be cooled when it is exceeding hot, when the aforesaid Medicines cannot remedy, some wet the whol Body with Vinegar and Water, or put him into cold Water which is not without danger, when the Patient is weak.

It is excellent to temper the heat of the blood, to lay Epithems to the Liver and Spleen made of warm Vinegar and Water.

Finally, In the most desperate Case, when no Medicines wil prevail, you must use Narcoticks, or Stupefactives, which presently stop all fluxes and evacuations and motion of Humors; and among the rest three or four grains of Laudanum is the best. But take heed that you give it not to the Patient being very weak, for it is to be feared that the native heat being very little, will be thereby quite extinguished. One ounce of the Syrup of Poppies given in an astringent Julep at night will do the same.

At length you must come to proper Remedies which by an occult secret quality stop bleeding. The most usual and best are these:

The Juyce of Nettles is extolled for stopping any blood, of what part soever, and therefore it is both given inwardly to four ounces once or twice, as also snuft into the Nose, and applied to the Forehead and Temples made like a Cataplasm with bran, or the whol Nettle beaten. Some say that the Root held in the mouth wil do the same.

Hogs Dung is one of the best Specifical Medicines, if it be applied hot to the Forehead and Temples, or smelt unto, or put dry into the Nose, of which this is a form.

Take of *Hogs Dung dried three drams*: *the pouder of Roses to take away the scent of it, half a dram. Mix them with juyce of Plantane, and dip a Tent therein to be thrust into the Nose.*

Asses Dung used thus is also commended. And *Rodericus a Castro lib. 1. de morbis mulierum, cap. 5.* saith that a Physitian of seventy yeers old given to violent bleeding, carried alwaies Asses Dung not quite dry in a box about him, than which he confessed he never knew a better Medicine; especially if when it was dry he mixed it with the Juyce of a Nettle, or if wet he put it alone into his Nose.

Zacutus Lusitanus, lib. ult. praxis Histor. cap. 2. saith that he cured one of seventeen years of age that was weak and lean, after he had loft seventeen ounces of blood and used many Medicins, only with this, He gave him the Dung of an Ass very finely poudered in al his Drink and Broth, he made Tablets of the same with sugar, and gave them with steeled water, by which means only the Patient recovered in seven daies space.

The blood it self which comes out of the Nose, is not only vulgarly commended, but by the learned to stop an Hæmorrhagie by a specifical quality; they fry it in a pan and give it the Patient to eat, he not knowing of it.

As also they Calcine it in an earthen Pot and mix it with the mentioned Astringents.

Others commend the Pouder of Snails burnt with their shels: and others put the Pouder of Frogs Calcined into the Nose.

Pereda speaks of an old Woman of *Montpelior*, that she was Cured of a Flux at the Nose of three daies continuance, by only Mints put into the Nose.

Among other Remedies this is excellent and usual, The fine Pouder of Spiknard taken the quantity of a dram in Broth, Plantane-water, or other liquor, not only by a specifical force, but also by strengthening the Liver it stops bleeding.

Finkius

Finkins witneſſeth that a dried Toad powdered and put in a fine red Sarſnet under the Armholes, or held in the hands til it grow warm, wil ſtanch blood preſently: And that the blood wil be immediately congealed as if it apprehended ſome terrible thing.

Others hang a Toad in the Air while al the fleſh is conſumed, and keep the bare thigh-bone which they put into the Noſe, and then it ſtops bleeding preſently.

While you uſe the aforeſaid Remedies, you muſt think of the taking away of the Cauſe, which uſually is a thin watery humor or Choller which abounds in the blood, and makes it move diſorderly, and provoketh Nature to throw it forth: whence it comes to paſs that when it is purged away and the blood cleanſed, that then Nature embraceth blood moſt familiarly as its chief Friend, and the treaſure of Life, and wil not labor to caſt it forth.

Therefore you muſt purge twice or thrice if need be with binding and cooling Medicines, thus made:

Take *of Tamarinds half an ounce: Plantane Leaves one handful: boyl them to four ounces, being ſtrained infuſe of the beſt Rhubarb one dram: yellow Myrobalans half a dram: Spicknard ſeven grains: ſtrain it and diſſolve therein one ounce of Syrup of Roſes, and ad one ſcruple of the Pouder of Rhubarb. Make a Potion.*

In an old Diſeaſe that Returneth often, ſuch a Purge repeated once every Week, is excellent.

And after every Evacuation, Aſtringent Juleps, or Opiates, that are above mentioned; you may make Juleps thus:

Take *of the Roots of Snakeweed, and the greater Comfrey, of each one ounce: Plantane, Knotgraſs, Rupture-wort, and Fumitory, of each one handful: of the four great cold ſeeds, of each one dram: boyl them to a pint, and diſſolve in the ſtrained Liquor, of white Sugar three ounces: Make a Julep for three mornings draughts.*

Inſtead of Juleps or Opiates, or after they have been uſed a while, you may give a Syrup made of the Juyce of Nettles, and an equal proportion of Sugar; two ſpoonfuls at a time every morning.

Nor is it ſufficient to take away the preſent Cauſe of the Hemorrhagy, namely, To Evacuate the Peccant Humor, but you muſt ſee that it return not again.

The Bowels are to be ſtrengthened, and their Diſtempers amended; eſpecially the Liver in which thoſe Humors uſe to breed.

And the Juleps formerly preſcribed wil do this, as alſo the Tincture of Roſes to cool the Liver and ſtrengthen it, is very good.

Outwardly you may apply Epithems made thus:

Take *of the Water of Roſes, Plantane, Purſlain, Sorrel, and Succory, of each four ounces: the ſeeds of Purſlain, Sorrel, and Succory, of each one dram: the Troches of Camphire, and yellow Saunders, of each two drams: Vinegar two ounces: Make an Epithem.*

To theſe you may add all the Remedies which are preſcribed for the Cure of a Hot Liver.

Sometimes the Hot Diſtemper of the Spleen and Reins is the Cauſe of this Diſeaſe; and then you muſt apply Cooling Medicines to thoſe parts alſo.

To theſe you muſt joyn a good order of Diet, which from the beginning of the Cure muſt be diligently obſerved.

And therefore, firſt the Air where the Patient is, muſt be Cool: and if it be Summer time let it be altered, by ſprinkling the floor with Vinegar and Roſe-water, and ſtrowing of the Leaves of the Vine, Willow, or Water-Lillies, or the like.

Let his meat be thickning, of little nouriſhment, as Calves feet, Sheep and Goats feet, and the like: Rice, new fat Cheeſe, hard Eggs, and the like.

Let him eat Fruits that are ſomwhat ſharp, binding, and bitter; as Pears, Quinces, Medlers, Services, and Sawces of the Juyce of Pomegranates, Lemmons, Orenges, Sorrel; ſome commend the uſe of Lentils or Peaſe boyled in Vinegar, becauſe they have vertue to thicken, aſtringe, and allay the Acrimony of the blood.

Let the Patient abſtain, eſpecially in the beginning of the Diſeaſe while his ſtrength is good, from Wine, Fleſh, and Raw Eggs, which breed much and thin Blood: you muſt give him moiſt Meats and Suppings in the time of his bleeding: As cooling Broths made of Barley, Oats, and Rice, with Water, for chewing doth provoke bleeding: if he be weak you may give him Fleſh-broth and Panadoes, in which there is Starch diſſolved, which is made without Chalk or Gum Arabick.

Let his Drink be ſteeled Water, and let al his Meat be boyled in the ſame, which wil be of more force if Nettle Roots be firſt boyled therein.

Command him to rest, so that he neither Walk, nor Cough, nor speak loud or at all; for the motion of the Tongue and Jaws provoke bleeding.

Let his Head be covered, and let him not see the blood, for thereby the imagination being moved, he wil bleed faster.

Let him sleep, for long Watchings make the blood more sharp, Chollerick, and thin: but sleep doth contemperate the Humors, and restrain the motions thereof.

Lastly, Let him avoid the Passions of the Mind, which cause the blood to ascend, as Anger, Laughing, and Joy.

The End of the Fourth Book.

THE

THE FIFTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Tongue.

The PREFACE.

THe Tongue is the Inſtrument both of Speech and Taſting: But both theſe Actions are hindered by divers Tumors which grow thereabout: And eſpecially every Action is diminiſhed, aboliſhed, or depraved by its peculiar Cauſe. That all theſe may be ſeverally deſcribed, this fifth Book hath four Chapters: Of which, The firſt is of Inflamation, and other Tumors of the Tongue. The Second is of the Ranula *under the Tongue; which though it belong to the kinds of Tumors, yet it is handled by it ſelf, becauſe it requires a different Cure from all the reſt. The Third is of the Taſte hurt. The Fourth of the Palſey of the Tongue, and other hinderances of its Motions.*

Chap. 1. *Of the Inflamation of the Tongue, and other Tumors of the ſame.*

AS all the parts of the Body, and eſpecially the fleſhy parts, uſe to be inflamed; ſo alſo the Tongue by blood flowing unto it; which blood, as it is either pure, chollerick, flegmatick, or Melancholick, produceth either a true Phlegmon, or a Phlegmon Eriſipelous, œdematous, or ſchirrous, which ſometimes comes to ſuppuration: of which there is an Example in *Foreſtus, Obſ.* 24. *Lib.* 14. of a Brewer which had a great Inflamation of his Tongue that brake, which came to ſuppuration.

Alſo the Tongue often ſuffers a ſoft and looſe Tumor, which is purely œdematous, by the falling of Rhewm from the Head; of which *Galen* propounds an Example, *Lib.* 14. *meth. cap.* 8. in a certain man whoſe Tongue was ſo ſwoln, that he could not contain it in his mouth.

Sometimes the Tongue grows very great, which cannot be accounted any kind of Tumor; as *Galen* teacheth, *lib. de diff. morb. cap.* 9. That he ſaw a Tongue which grew exceeding great without any

sence of pain, neither would it pit or yield to the finger, but it was a bare increase of quantity in the Tongue, and the substance was no way hurt, which came by too much nourishment brought and converted into the substance of it.

And *Claudinus*, Consult. 9. gives an Example of this in a maid of twelve yeers old, whose Tongue grew to a great bigness, and the Tumor could neither be called an Oedema, nor a Scirrhus, because it was without pain; neither would it yield to the hand pressing of it, nor take an impression or pit, nor was it without Natural sence.

CAUSES. The Original of it was a forceable breach of the bridle of the Tongue, by the pain whereof blood was attracted to the part; which being sent thither continually caused this largeness. But in this case *Claudinus* observeth that it is bigger at night, and less in the morning, and alwaies livid, or blewish: The reason whereof he saith is, Because in the Concoction and assimulation of the blood (which is flegmy otherwise, such as is bred in children by reason of their moist Nature and intemperance) many vapors are raised, especially at night, when the heat is drawn in and contracted, by which the Tumor is enlarged: but in the day they are discussed by the motion and heat of the Tongue, by which means it becomes less.

The reason of the blewness is the Air, to which it alwaies is open; for by the coldness of the Air, the blood which cometh to the superficies of the Tongue, before it comes to be like in the substance, doth congeal somwhat, and so turns livid. For *Galen* saith that blood waxeth black with cold, 3. *de symp. caus. cap.* 2. which yet is not so in other parts, because there is no superfluity sent to them, but as much as is sufficient for nourishment.

DIAGNOSTICK. The knowledg of these Tumors is not difficult, because the preternatural greatness of them is visible.

DIFFERENCES. But the Differences of these Tumors are these: If there be an Inflamation, then there is pain, heat, and redness also in the Tongue, wherewith also the face is somwhat infected: But if the Tumor come originally from flegm, the Tongue is white, and there is much spittle, whose taste is sweet or without taste. If there be only a bare encrease in the Tongue, there are no signs of other Tumors or Vitrous Humors.

PROGNOSTICK. As to the Prognostick: Tumors in the Tongue for the most part do not endanger the life unless they grow so big that they cause suffocation, or come from a malignant melancholick humor; from whence they prove Cancers, which is known by their hardness, blewness, and pricking pain.

CURE. You must begin the Cure of the Inflamation of the Tongue with Revulsive and Repelling Remedies; and therefore first, after you have given a laxative Clyster, open a Vein, and take away as much blood as the Patients strength wil permit,

Then apply Cupping-glasses with scarrification to the Shoulders.

After that use cooling and repelling Gargarisms, and among the rest the Juyce of Lettice is commended of *Galen* to wash the Tongue with often, *Meth.* 14. *Cap.* 8.

℞ Or you may make one more compounded of the Decoction of Plantane, Nightshade, Pease husked, and Pomegranate Peels, adding some Syrup of dried Roses, or *Diamoron*, that is, Syrup of Mulberries.

After bleeding, appoint a Purge made of things to purge Choller and Flegm, because flegm from the Head doth peculiarly concur to the production of these Tumors.

After the flux is stopped, you must labor to derive the humor fixed to the part by Evacuations, Revulsions, and Repercussives; and to this end open the Vein under the Tongue, which if you cannot reach by reason of the largeness of the Tongue, you must apply a Cupping-glass with Scarrification under the Chin.

If it tend to suppuration, it must be furthered with a Fig slit in the midst, often applied, or with a Gargarism of the Decoction of Barley, Mallows, Violets, Figs, Raisons, Quince seeds, and Fœnugreek seeds, with a little Syrup of Violets and Jujubes.

Suppuration being made, if the Imposthume wil not open of it self, make incision: then clense it with the decoction of Barley, Agrimony, and Plantane, with Honey of Roses.

But a soft and lax humor coming of flegm, is cured first by a Revulsion with Phlebotomy, if the Patient abound in Blood: then give him a strong Purge, such as *Pilulæ Cochiæ minores*, made of Aloes, Scammony, and Coloquintida, which were happily used by *Galen* to one of sixty yeers, 14. *Meth.* above mentioned. But if he cannot swallow Pills, make him a Medicine of Senna, Agarick, Diaphœnicon, and the like.

After these Evacuations you must first apply cooling and repelling Medicines, as we shewed in Inflamation. And *Galen* in the place quoted, cured a Patient of sixty yeers, only by washing with the Juyce of Lettice after purging.

Moreover, You may with good success wash the mouth with juyce of Lemmons, Pomegranates, Sorrel, and Plantane, because they do not only repel with their coldness, but also with their sharp-

ness

neſs draw forth the moiſture that is faſtened in the Tongue.

Alſo the Tongue may be embrochated with Oxymel ſimple, unto which you may ad a little Ginger, Sal. gem. or Sal. armoniack.

You may alſo waſh the Mouth with the Decoction of Origan, and Pellitory, with Hydromel, or Honey and Water.

Zacutus Luſitanus, lib. 1. in his Hiſtory of the chief Phyſitians, Obſ. 47. in a deſperate caſe, when the Tongue grew to a wonderful bigneſs, ſo that he feared Suffocation, after emptying and revelling Medicines uſed in vain, applied four Horſ-leeches to the Tongue, and in a ſhort time, after plentiful bleeding, it became thin and ſmal, and the Patient eſcaped.

The ſame *Zacutus*, Obſ. 48. of the ſame Book, ſaies that he cured a child of ten yeers old, who had a Tongue ſwollen by a defluxion, ſo big that it could not be contained in his mouth (after Revulſions by bleeding, Cupping-glaſſes with ſcarrification, and ſharp Clyſters) becauſe the Tumor was ſoft and looſe, only by profound ſcarrification of the Tongue, and after he commanded that it ſhould be waſhed with ſalt Water, from whence there came ſuch abundance of humors that the child preſently recovered. Which Obſervation he took from *Joachim Camerarius*, who ſaith in his Book of Obſervations, That one who was almoſt ſuffocated with a ſwollen Tongue, cured himſelf by cutting it acroſs with a ſharp Pen-knife, after he had loſt much blood.

Finally, A fleſhy Tumor of the Tongue, or the over-growing of the Tongue, coming of the ſuperfluous fleſh, although it ſeem to be uncurable; yet it is ſhewed by *Claudinus* by Chirurgery to be done, in the place cited; namely, If whatſoever be ſuperfluous be taken away with an Inciſion Knife, firſt giving fit preparations, all which are deſcribed by him in the ſame place.

Chap. 2. *Of the Tumor called* Ranula *under the Tongue.*

ALthough in the former Chapter divers Tumors of the Tongue are laid down by us, yet there remaineth one called *Batrachos* in Greek, in Latin *Ranula*; for ſince it differs from the reſt in Nature, and requires a different way of Cure, we thought it beſt to deſcribe it in its proper Chapter.

Ranula is a Tumor under the Tongue in that part by which it is bound to the Ligament; and for the moſt part it is ſo large that it is above the lower Teeth; a cleft being in the middle dividing the right ſide of it from the left, it repreſenteth the hinder parts of a Frog, from whence it is called *Ranula*, a little Frog. Others ſay it is called ſo, becauſe they who have it, have an Impediment in their Speech, and croak like Frogs, when they ſpeak. It is like the Tumor Oedima, or Meliceris, from which when it is opened, there comes as it were the white of an Egg, or matter like Honey. And becauſe the ſaid matter is contained in a Bag, therefore it is accounted Meliceris. In theſe bags ſometimes is found a ſtone as many obſerve, which *Schenkius* alſo obſerveth, Obſ. 388. Lib. 10.

DIAGNOSTICK. The knowledg of this Diſeaſe is not difficult, for when the Tongue is lifted up, there is ſeen a certain looſe and ſoft carnoſity, and on both ſides of the Ligament there is a certain round ſwelling like a Peaſe, Bean, or Cheſnut.

PROGNOSTICK. This Diſeaſe is commonly without danger: But in Children ſometimes it threatneth ſuffocation by reaſon of the neerneſs of the Larynx to the rough Artery. In men if they have pain and a Feaver there is danger, for it may turn to a Squinancy. Alſo that Ranula is dangerous which is black or dusky and hard, and inclining to the nature of a Cancer, and this muſt not be touched.

CURE. For the Cure of this Diſeaſe, firſt you muſt take away the antecedent Cauſe by blood-letting, and with purging agreeable to the age and nature of the Patient.

And if the Diſeaſe be old you muſt uſe Cauteries and ſweating Drinks.

Then you muſt endeavor to diſſolve the Tumor with Topicks, thus:

Take *of Pomegranate peels, dried Hyſop, and common Salt, of each two drams: Make a Pouder thereof to hold under the Tongue, and uſe it often.*

Foreſtus ſpeaks of a Girl of twelve yeers of age, that was cured in two daies ſpace with this only Medicine; whoſe Author is *Nicolaus Florentinus*, who inſtead of common Salt, uſeth *Sal armoniack* to men, becauſe it pierceth more, and diſſolveth better. And *Foreſtus* uſed the ſaid Pouder to a Student made with common Salt: as alſo a Decoction made of equal parts of Gals, Allum, and Pomegranate flowers: And laſtly, he commanded the part to be rubbed with parched Salt, and *Sal. gem.* and the Patient was cured without manual Operation, which is ſeldom ſeen, becauſe thoſe Tumors are of the Nature of Impoſthumes, and are contained in a little bag, ſo that when the matter hath been diſcuſſed, they have been filled again.

If this Tumor cannot be cured with diſcuſſing Remedies, you muſt open it, which muſt be commonly done, for it is very ſeldom diſcuſſed.

You

You must not make a smal Orifice when you open it, because the matter contained in the Bagg wil be again gathered and the bagg filled (unto which the part being loose and soft, is very much disposed) but you must make a very long Incision through the height of the Tumor in both sides that the whol matter may be discharged at once: then you must wash the Ulcer, first with gentle things, as the Decoction of Mallows: and then with Clensers, as white Wine and Honey of Roses, or Diamoron, and after with Oxymel til it be clean and free from the Bagg: And finally, to heal it up, wash the mouth with red Wine in which Allum is dissolved.

Forestus Cured the like in a Woman by an Incision made on both sides, and after by washing with Wine and Water mixed with a little Salt.

If the Disease be old, and the Ulcer wil not be cured by the aforesaid Remedy, let it be touched with Oyl of Sulphur twice every day, mixed with Rose-water, one drop of Oyl to six of Water; for so the Distemper wil be corrected, and the part dried, which must be often washed for confirmation, with red Wine with Allum dissolved in it.

If after the use of these the Disease return, you must come to an actual Cautery, the manner whereof is taught by *Paræus, lib. 7. cap. 5.*

Chap. 3. *Of the Taste being Hurt.*

THE Taste as other Sences, and al actions of the Body, is hurt Three waies; By being Diminished, Abolished, Depraved: It is lessened when it scarce perceiveth remiss savors and strong savors but a little: It is Abolished when it no waies perceiveth those savors whether they be great or little: It is Depraved when the object seems to be of another taste.

CAUSES. The Causes of Diminishing and Abolishing the taste are the same, only they differ in degrees; for if they be light and weak they Diminish; if great, they Abolish the taste.

And these Causes are either a Defect of the Animal Spirit in the part, or a Distemper of the Third pair of Nerves which come to the Tongue; or the Tongue it self is Preternaturally affected.

The Spirits fail, either by reason of their scarcity, as in dying men; or of the obstruction of the Nerves of the Third Conjugation by which they are carried: or by reason of a Tumor bred in that part of the Head from whence those Nerves do arise.

The Tongue is either covered with a moist slimy matter, or hath Tumors, Pustles, or Ulcers, and by these the proper action of Taste may be diminished or abolished.

The Taste is Depraved when the Tongue is infected with an evil Humor, as in Feavers, when the Tongue is infected with Choller, al things tasted are thought bitter: otherwise if it be with Salt flegm or Melancholly al things appear to be salt or sowr, for the outward objects being brought to the Tongue do move the vicious juyce of it, which at that time striking upon the Tongue most leaveth its savor thereon, and so those things which are tasted, seem to be of the same taste.

It happeneth also sometimes that the Tongue perceiveth the savors of the juyces contained in its self, although no external Object be applied, as *Galen* teacheth, 1. *de sympt. caus. cap. 4.* And it is confirmed by dayly Experience in men in Feavers, whose Tongue is covered with Choller; which if it be very bitter, they find a continual bitterness on the Tongue though they take nothing into their mouths.

DIAGNOSTICK. The Diversity of the Causes aforesaid is known by the variety of the tasts and disposition of the Tongue; for a sweet taste and redness of the Tongue signifieth blood; bitterns and yellowness Choller; whiteness with sweetness Flegm; blackness and sharpness Melancholly; a Nauseous taste sheweth that evil Humors are contained in the stomach; Pustles, Tumors, and Ulcers are manifest to the Eyes. And lastly, If the taste be hurt, and there appear no change in the Tongue, you must suppose that the Cause lieth in the Brain or Nerves.

CURE. The Cure is various according to the diversity of Causes; and therefore if the Disease lie in the Brain or Nerves, you must apply Remedies thereto, especially such as use to be prescribed for the Cure of the Palsey: but when the taste is depraved by ill Humors, commonly that Symptom depends upon other Diseases, especially upon Feavers, which being cured the Symptoms also are removed.

If the Taste be offended by Tumors, the Cure thereof depends upon the Cure of the Tumors above mentioned.

Finally, If it come from Pustles or Ulcers of the Tongue, you must Cure them by blood-letting and purging of sharp Humors; to which you may ad Cooling, Drying, and Binding Topicks in form of a Gargarism: And if foul Ulcers be found, let them be clensed with Honey of Roses, with a little Oyl of Sulphur or Vitriol, in such a quantity as may gently touch upon the Tongue.

Or,

Or, if you wil Dry more violently, Let the part Affected be often touched with the aforeſaid Oyls, pure and not mixed; for ſo the Aphthe or thruſh and al Ulcers of the Mouth and Tongue are quickly Cured.

Chap. 4. *Of the Palſey of the Tongue, and the Hurt Motion thereof.*

THE Chief Action of the Tongue, is Speech: and this is Aboliſhed, Diminiſhed, and Depraved by divers Cauſes, which are referred to Similary, Organick, or Common Diſeaſes.

As for the Similary; A moiſt Diſtemper with Matter maketh the Tongue more ſoft and looſe, ſo that it cannot freely exerciſe its motions.

Dryneſs doth too much foul the Tongue, as in Feavers.

But Organical, or Diſeaſes of the Inſtrument, are when the Tongue is enlarged, as we ſaid before concerning Tumors, which hinder the free motion of it: alſo when the figure or ſhape of it is deformed, as when the Tongue is naturally too ſhort, or by being partly cut off, or if it be tied too ſtrait; as alſo when the ſeventh pair of Nerves which come from the Brain to the Muſcles which move the Tongue, are ſtopped.

Laſtly, Common Diſeaſes are Solutions of Continuity or Wounds in the part.

Too much moiſture maketh Balburies, a kind of Stammering, which keepeth men from pronouncing of the Letter R.

And this is either Natural as in Children by reaſon of their much moiſture, who are Cured by Age when the ſuperfluous moiſture is conſumed.

But in ſome there is moiſt diſtemper al their Life, and they are alwaies Stammerers; of which *Hippocrates* ſpeaketh *Aph.* 32. *Sect.* 6. thus, *Stammerers are moſt ſubject to long Fluxes of the Belly.* *Galen* in his Comments ſaith, *That they who naturally ſtammer, have either a moiſt Brain, or Tongue, or both.* From the moiſt Brain much moiſture may fal into the Belly, whence the Flux is cauſed. And when the Tongue is naturally too moiſt, it is probable alſo that the belly wil be looſe and weak through moiſtneſs: becauſe the Stomach and the Tongue have both the ſame Tunicle: Now the proper paſſion of a moiſt belly is a looſneſs.

But *Avicen* ſeems to be againſt this Doctrine, ſaying, *Fen.* 1. *lib.* 3, *tract.* 4. *cap.* 18. That Stammerers are given much to Melancholly, and Melancholly cometh from a dry Brain: but this contradiction is Reconciled, thus, *Avicen* meaneth by Stammerers, not ſuch as are properly ſo called and cannot pronounce R, but ſuch as ſtutter, and repeat the ſame Syllable often before they ſpeak a word, this cometh from a hot and dry Diſtemper of the Brain; in which the thoughts are ſo quick that they out-run the Tongue, and haſtens its motion, whence comes that diſturbance.

But the Stammering aforeſaid coming from the Birth, is incurable.

In ſome an accidentary Stammering cometh by a Catarrh; and great defluxion of Rhewm upon the Jaws and Tongue, which is cured by Evacuation, Revulſion, and Derivation of the Humors; as alſo by Strengthening and Drying the Brain: but becauſe the Remedies are the ſame with thoſe for the Palzey of the Tongue of which we ſhal now ſpeak, they may be taken from thence.

Two pair of Nerves go to the Tongue: the Third pair to Exerciſe the act of Taſting and Sence: And the Seventh pair for Speech and adverſity of Motion; by the Obſtruction and Relaxation of the ſeventh, cometh the Palzey of the Tongue, which is a Privation or Diminiſhing of the Motion of the Part; and this uſeth to follow an Apoplexy when the hinder part of the brain is too moiſt, and then other parts of the body, and for the moſt part half the body hath the Palzey; ſometimes it is only in the Tongue when the Nerves and moving Muſcles are too moiſt: alſo by cutting of thoſe Nerves there cometh a Palzey of which there is an example in *Avicen*, *Fen.* 6. *lib.* 3. *tract.* 1. *cap.* 12. in theſe words, *A certain man was Cupped and Scarified, and the ſmal hair-like Nerve, was cut with Scarification, which is in the ſubſtance of the Pannicle joyned with the Tongue; wherefore the Tongue was relaxed.* We may ſuppoſe that theſe Cupping Glaſſes were applied to the Neck and hinder part of the head; for ſince the Nerves that move the Tongue, come from the beginning of the Spinal Marrow which is in the Neck: It is moſt certain that the Scarification was made ſo deep that ſome branch of them was divided.

But although the matter producing this Diſeaſe be Flegm, yet ſometimes it is thicker and colder; ſomtimes thinner and hotter as the Humors which predominate in the Body; the knowledge whereof is from *Avicen*, *Fen.* 6. *lib.* 3. *tract.* 1. *cap.* 6. in theſe words, *And ſomtimes the redneſs of the Tongue and hotneſs ſhew that the matter is blood; and ſomtimes much watery ſpittle ſheweth that*

the

the matter is thin, and when there is little benefit by Resolving Medicines, and much by binding and astringent.

This Disease, if it come from the Brain, and follow an Apoplexy, so that other parts also are affected is seldom cured, especially if the Patient be in yeers; but if it be single, and in that part only it is to be cured, and the easier if the Patient be yong.

CURE. The Cure of the Palsey in the Tongue, is by taking away the antecedent Cause, that is the humor abounding in the Brain, and by discussing and dissolving the conjunct cause, namely, the humor which is fastned upon the Nerves that move the Tongue.

The antecedent cause will be taken away by the Medicines prescribed in the Cure of the cold distemper of the Brain.

And first you must purge with Pills, or a Potion there mentioned. After if blood abound, and be either the Principal, or the assistant Cause of the Disease, take so much as age and strength will permit, then administer a Cephalick Apozeme, and if the Disease seem stubborn give a sweating diet; all which are formerly prescribed in the place mentioned.

After general Evacuations, come we to the Derivation of the matter causing the Disease, by Cupping and Vesicatories applied behind; as also by Cauteries. *Avicen* applied a Cupping-glass under the Chin, which is now also allowed.

Open the Vein under the Tongue, and it wil profit, if before you have made general Evacuation to derive the Humor from the Muscles of the Tongue.

For the discussing and drawing forth of this Humor, let the Gargarism following be thus used.

Take of *Flowerdeluce roots half an ounce: Organ, Sage, French Lavender, Rosemary, of each half a handful: Cubebs three drams: Liquoris one ounce: Boyl them in equal parts of white Wine and Water to a pint: Dissolve in the straining, Oxymel of Squils two ounces. Make a Gargarism; to which if it work not strong enough, you may ad two or three drams of the Decoction of Pellitory of Spain, or of Mustard seed. You may add Castoreum if it offend not the Patient with the scent.*

To this end you may often rub the Tongue with Oxymel of Squils alone, or mixed with Mustard Seed.

A bag of Sage is much commended for to rub the Tongue with often, to which you may add Mustard seed also.

Also these following Pills ought to be held often upon the Tongue.

Take of *the Juyce of Bettony and Liquoris, of each one dram and an half: Castor and Assafœtida, of each half a dram: Nutmeg and Spicknard, of each one scruple: Incorporate them with Honey, and make them into the form of Lupines.*

Here also Gargarisms, Masticatories, and Errhines, which are prescribed in the Cure of the cold distemper of the Brain may be used.

Also for the strengthening of the Brain, and dispersing the reliques of the humors therein contained, Fumigations, and Pouders for the Hair, with Caps mentioned in the same Chapter are here to be used.

Lastly, You must prescribe the usual Medicines against encrease of flegm, namely *Syrupus Magistralis*, or ordinary Pills, with a strengthening Opiate, as is there declared.

The End of the Fifth Book.

THE

THE SIXTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Teeth, Gums, Jaws, Pallat, and Wind-pipe, or Larynx.

The Preface.

THE *Parts contained in the Mouth and Jaws ſuffers divers Diſeaſes, the Chief whereof we only deſire to lay down, and to omit thoſe that are ordinarily Cured by Chirurgeons: Therefore this Book ſhall contain Seven Chapters. Firſt, Of the Tooth-ach. Secondly, Of the Blackneſs and conſuming of the Teeth. Thirdly, Of the Eating away and Exulceration of the Gums. Fourthly, Of the Flux of Blood from the Gums. Fifthly, Of the Ulcers of the Mouth and Jaws. Sixthly, Of the Relaxation or Falling down of the Pallat. And Seventhly, Of the Angina, or Quinzy.*

Chap. 1. *Of the Tooth-Ach.*

Galen in his Fifth Book of the Compoſition of Medicines, *cap.* 8. & 16. of the Uſe of Parts, *cap.* 2. ſaith, That the Teeth are not only ſenſible in reſpect of their Nerves at the Root, and Membrane which inwardly covers their Cavity, but alſo in their proper ſubſtance; and ſaith, That the Teeth and other parts of the Mouth do taſte, as alſo doth the Tongue. And in his Book of Bones, *cap.* 5. he ſaith, Of Bones only the Teeth are partakers of the tender Nerves of the Brain; and for that cauſe they alone do manifeſtly feel.

Therefore pain reacheth not only to the Nerves and inward Membrane, but alſo to the ſubſtance of the Teeth.

CAUSES. The Tooth-ach comes from a flux of Humors, either Cold and flegmy, or Hot and watery, Salt and ſharp: hence comes the Diſtenſion or Convulſion of the parts: and theſe Hu-

mors either flow to the Membranes of the Jaws, and of the holes wherein the Teeth are, or to the nerve wch is inserted in the root of the Teeth, or to the substance of the Teeth. Although some think that the Teeth cannot receive into their own substance afflux of humors and distention, because they are most hard and thick; yet this is taught by *Avicen*, *Fen.* 1. *lib.* 1. *doct.* 1. *cap.* 5. and *fen.* 7. *lib.* 4. *tract.* 1. *cap.* 4. *And somtimes* (saith he) *there is matter which doth imposthumate the Tooth it self.* Which Opinion he confirmeth and treateth of chiefly, *Fen.* 1. *Lib.* 3. *Tract.* 3. *Cap.* 1. in these words: *It is not as some Physitians think, that the Brain it self wil not imposthumate, reasoning thus: That which is soft, as the brain, and hard, as a bone, is not extended, and that wil not imposthumate which cannot be extended. But this is erronious, because that which is soft, if it be viscous or clammy, may be extended, and bones are imposthumated, as* Galen *teacheth, and we wil shew in our Chapter of the Teeth. Moreover, we say that whatsoever is nouriſhed is extended and increased with the nouriſhment, and it is likewise possible that it may be extended and augmented with its superfluity, and that is an imposthume.* This *Avicen* teacheth from the Doctrine of *Galen*, who *Lib.* 5. *de comp. med. sec. loc. cap.* 8. saith, *Because the Teeth cannot grow without nouriſhment, they are only obnoxious to these two Diseases following, namely, of want, and superfluity of nouriſhment: by want of nouriſhment they grow drier and thinner, and by superfluity of it, there will be an inflamation about the fleshy parts.* Thus *Galen.* But it is probable that pain is more usual (if it be vehement) in those parts which have most exquisite sence, namely, the Nerve and the Membrane in the hole of the Tooth next to the root, which doth not only suffer distention and vellication, but also somtimes inflamation of the humors flowing down; for if blood be mixed with other humors, then the pain hath two causes, namely, Distension, and Compression, which comes from the hardness of the Tooth, which the Membrane being inflamed cannot endure: and this Inflamation of the Membrane is for the most part accompanied with the inflamation of the Gums; which also is reckoned by *Galen* and *Avicen* among the causes of the Tooth-ach.

Now the Humors commonly flow from the Head upon the Teeth and parts adjoyning, somtimes from the inferior parts; for when any bad humors, especially watery, bred in any part, are abounding in the Veins, Nature desiring to cast off her burden, sends them to the weakest parts. And if the Teeth by reason of the distemper, foulness, or erosion are such, the flux wil chiefly come thither. *Charls Piso* propounds an Experiment of this (who also thinks the Toothach comes chiefly from a serous humor) *lib. de morb. ab illuv. sec. obs.* 7. where he reports that himself being troubled with the Tooth-ach for many daies, half an hour after he had taken a purging Medicine, vomited up above a pint of cleer water with such success, that ten yeers after he was never troubled with it. By which Experience he alwaies prescribed Medicines that purge water to them who were so troubled, and with good success. Moreover, he striveth to prove that it comes from this cause, by this sign, Because they who have the Tooth-ach, do continually spet.

Besides the Causes mentioned, there are also Worms in rotten Teeth, and they breed of any matter which is contained and putrified in the Cavities, whether it be excrementitious, or come of putrifying meats, especially flesh and sweet meats, which by reason of their clamminess stick to the Cavities of the Teeth.

Others think that the Tooth-ach comes somtimes from wind contained between the Cavity and the Nerve, which doth violently stretch the inward Membrane, whence comes such intollerable pain.

The principal external causes of Tooth-ach, are al those things which cause defluxions; the chief are, Cold Air, South-winds, staying in the Sun, or night Air, Surfet, and al faults in Diet. Add to these, things that debilitate the part, and make it more fit to receive a Defluxion, as rottenness and hollowness in the Teeth, which somtimes make violent pains.

DIAGNOSTICK. The diversity of Causes is known by divers signs. For pain when it comes from hot humors is stronger, the constitution hotter, the age yonger; if Summer, there is heat sensibly in the part, and inflamation of the Gums oftentimes; it is better for the use of cold, and worse for hot things. But if it come from a cold humor, the signs contrary to these wil appear.

If Worms are the cause of pain, it wil be intermitting, coming and going often, and somtimes the motion of the worm wil be felt.

When it comes from wind, it is known by the excess of pain, and sensible stretching, and it ends in short time, and is easily cured with discussing Medicines.

PROGNOSTICK. The Prognostick is divers, according to the variety of the Causes; for that pain which comes from a hot, thin, watery, sharp and salt humor, is more violent, but sooner at an end, by reason of the sudden change of the humor; but that which comes from a cold and flegmy humor, is less, and lasteth longer.

A Tumor rising in the Gums or Jaws, takes away the pain of the Teeth, for the flux is carried to the external parts, so that it no longer lieth in the internal Cavity of the Tooth.

CURE. The Cure must be directed for the taking away the Cause, and mitigating the pain;

pain; for although Anodines profit but little except the defluxion be ſtayed, yet ſomtimes we are conſtrained not only to uſe them, but alſo Narcoticks or Stupefactives before we take away the Cauſe; therefore the humor flowing to the Teeth is to be revelled, evacuated, and repelled, and that which is there, is to be derived and diſcuſſed.

Firſt therefore, if the pain comes of hot Humors, open a Vein in the Arm on the ſame ſide, by which the humor flowing wil be revelled. But it it come of cold, bleedings is not ſo good; but in regard of the defluxion it may be uſed, becauſe it is the chief reveller. But then you muſt take leſs blood, except there be a Plethory, in which regard, although it be from flegm, you may bleed freely according to *Galen*, who ſaid that a large evacuation of blood agreeable to the Plethory, is the beſt remedy for al pains, which we have found true by Experience, not only in the pain of the teeth, but in other parts.

Let him purge the day following, with that which is proper for the humor; in the form of a Potion, if a hot, with Pills, if a cold humor be the cauſe of pain.

After this, if the pain continue, apply Cupping-glaſſes to the Shoulders with ſcarrification, or one great one between the Shoulders without ſcarrification. A Veſicatory applied to the neck, or behind the Ears, doth violently draw back the humors.

Alſo to hinder the defluxion, apply aſtringents to the Temples, as Emplaiſter of Gum Elemi, or Maſtich only, upon a piece of Silk, and heat with a braſs peſtle, the Shop Emplaiſter of Maſtich, or that againſt Ruptures called *ad herniam*. Or this following is good.

Take *of Frankincenſe, Hypocyſtis, Labdanum, of each one dram and an half: Pitch and Maſtich, of each one dram: Opium half a ſcruple: Oyl of Maſtich as much as is ſufficient: Make a Maſs of Emplaiſter.*

The Root of Comfrey freſh and bruiſed, applied to the Temples, doth intercept the defluxion very well.

There is alſo a good Plaiſter made of Pouder of Allum, and Galls mixed with Pitch.

Riverius the chief Phyſitian to *Henry* the Great, had this Plaiſter as a Secret:

Take *of Cyprus nuts, red Roſes, Muſtard ſeed torrefied or parched, Maſtich and Terra Sigillata, of each one dram and an half. Let them be ſteeped in Vinegar of Roſes twenty four hours; then dry them: Opium diſſolved in Aqua vitæ three drams: Pitch and Colophonia, of each one dram: yellow Wax melted in the expreſſed Oyls, Henbane and white Poppy as much as is ſufficient: Make an Emplaiſter; apply it to the Arteries, and the part affected with pain.*

And becauſe the ſmal Veins by which nouriſhment is carried to the Teeth do run by the Ears, you put Medicines into them for the Cure of the Tooth-ach; as Oyl of bitter Almonds to the Ear on the ſame ſide, or the fume of Vinegar, in which Penyroyal and Origan have been boyled.

Others put Vinegar into the Ear, by which the defluxion is mightily ſtayed, eſpecially if the flux be hot.

But in a cold defluxion, the Juyce of Garlick mixt with Treacle and dropt warm into the Ear, doth wonderfully aſſwage the pain of the Teeth. A Clove alſo of Garlick peeld and put into the Ear, is good.

Alſo Aſtringents in the beginning of the defluxion, may be applied to the part pained, cold, if the matter be hot, but if it be cold, you muſt put hot things with your repellers: But in every cauſe, if the pain be great, you muſt mix Anodines with Repellers. As,

Take *of the Roots of Snakeweed, Five-leaved graſs, and Tormentil, of each one ounce: the Leaves of Vervain, Plantane, and Maudlin, of each one handful: Cypreſs Nuts, Galls, and Acorn Cups, of each two drams: red Sanders, and Cryſtal, of each one dram and an half: red Roſes and Pomegranate Flowers, of each one pugil: boyl them in red Wine and Vinegar, and waſh the part grieved often therewith warm.*

This may be uſed in the beginning of a hot defluxion, but in a cold ad Cypreſs Roots, Box Bark, Ivy Leaves, and the like.

A plainer Medicine is made of Plantane and Roſe Water, with as much Vinegar like an Oxycrate.

Or boyl Galls in Vinegar, and waſh the Teeth therewith. Or,

Take *of the Roots of Cinkfoyl half an ounce: Willow Leaves half a handful: Galls two drams: boyl them in red Wine, and waſh the mouth.* This ſtaies the defluxion, and takes away pain.

Then you muſt uſe theſe Remedies. which aſſwage pain, and take away the cauſe, of which there is in Authors, and vulgarly a multitude: we wil give you the beſt; of which you muſt make your choyce with this judgment, That thoſe which do not only diſſolve and diſcuſs, but alſo aſtringe and ſtop the flux, be uſed in the beginning and the encreaſe of the pain, but things that only diſcuſs in the ſtate and declination.

Take *of the Juyce of Houſleek and Nightſhade, of each two ounces: Cow or Sheeps milk eight ounces: Oyl of unripe Roſes one ounce and an half: Opium and Saffron, of each three grains:*

mix them, and apply it warm with a cloth to the Jaw of the same side often.

Take *the Pap of sweet Apples two ounces: Bran steep'd in Vinegar three ounces: Oyl of Roses one ounce: Saffron half a scruple: Opium two grains: mix them for a Cataplasm. to the part pained.* Or,

Take *of Barley and Bean meal, of each three ounces: Oyl of Roses and sweet Almonds, of each half an ounce: the juyce of Housleek one ounce and an half: Milk as much as is sufficient; make a Cataplasm to be applied often warm to the part.* Or,

Take *two whites of Eggs, beat them with Rose Water, and dip stuphs therein sprinkled with two drams of Pepper Powdered: Apply them to the pained side over the whol Cheek.*

But here observe, That you apply not Astringents to the Jaws if they be swoln, for it is to be feared, That the Humor wil so be repelled to the Throat, and the Patient choaked: An Example of which *Valesius de Taranta* giveth, of a Physitian troubled with the Tooth-ach and Inflamation of the Jaws, who applied only Oyl of Roses with Vinegar, which brought him to a Squinzy, and he died.

Other Waters may be made to wash the Mouth. Thus:

Take *of the best white Wine four ounces: white Henbane Roots two drams: let them boyl to the Consumption of the third part: strain them, and ad one ounce of Vinegar: Varnish one dram: let them boyl a heat, and let the Mouth be washed often therewith.*

The plain Decoction of Vervain is commended of many for the same.

Also a Decoction of Guajacum made with Wine or Water, and a little salt. Or,

Take *of Arsmart, and the barks of the Roots of Henbane, of each equal parts, boyl them in Rose Vinegar, and wash the mouth.*

And if the pain cometh from a Hot Cause, only boyl a Henbane Root in Vinegar.

If the Arsmart be too sharp, take a less quantity: Nay, you may leave it quite out in a Defluxion comming of a hot Cause, and put Persicaria Maculata instead of it, which is Astringent and Cooling, and his juyce may be given safely at the mouth in al Defluxions that are sharp and Chollerick: Also you may use the Leaves of Henbane instead of the Root.

Some use the Leaves of Henbane and Persicaria Maculata as a secret Magnetick Charm, they boyl them in Vinegar, they burn the Leaves being boyled with a gentle fire, and wash their Teeth with the Vinegar, and they say that as soon as the Leaves are burnt the pain wil be gone: But I rather think it is cured by the Vinegar with which the Teeth are washed.

In the aforesaid Decoctions if the Vinegar be so sharp that the Patient can scarcely endure it, you may mix half Wine; and in a cold Cause make them of Wine only.

Amatus Lusitanus Commends Exceedingly Sandarach boyled in Vinegar and Wine: Thus:

Take *of Sandarach one ounce: Wine and Vinegar, of each half a pint: boyl them, and let the strained Liquor be held a long time in the mouth.*

The Decoction of the Roots of the great Nettle, with a little Nutmeg and Saffron made in equal parts of Wine and Vinegar, and held warm in the Mouth, doth wonderfully draw the Humors forth.

But at the first, the pain will seem to encrease; But afterward, it will be mitigated, and cease.

The Root of the sharp Dock gathered in the Spring before it groweth forth and dried, applied to the Tooth pained, doth appease the pain by a specifical propriety: which is confirmed by the Experiment of *Forestus*, in *Obs. 6. lib. 4.* where he saith, That he applied this Root green, and cut in smal pieces, to the Tooth of a Maid with good success; and that he cured many other therewith after he had given them universal Medicines.

If the Body be wel purged, and the head be not very ful of flegm, Masticatories to draw the Humors from the part affected wil do very wel: which are made either of Pelitory of Spain a long time held in the mouth and chewed; or as followeth.

Take *of Mastich, Pellitory of Spain, and Staphisagre, of each one dram: the seeds of Henbane half a dram: Pouder them, and mix them together, and make little balls thereof in a thin linnen Rag, which let him long chew to make him spet.*

Commonly the Oyl of Cloves is used in a little lint to stop the Tooth if it be hollow, or otherwise; for so the humor adhering to the part is drawn forth, and the part strengthened.

Oyl of Camphire is very profitable for the same purpose.

Or Dissolve eight grains of Camphire in one dram of the Oyl of Cloves; and use it as above.

But

But above al the reſt the Oyl of Box is extolled, which being but once dropt into the Tooth preſently ſtaies the pain.

This Oyl is made of Box cut in ſmal pieces, and then Diſtilled by deſcent, in two Veſſels, the one put into the earth, the other above, upon which you muſt make a ſtrong fire, and ſo the Oyl wil fal into the lower veſſel.

Beſides the aforeſaid Oyls, the Chymiſts commend the Oyl of the Hazel Nut uſed in the ſame manner.

If the pain be ſo great that it wil not away with the aforeſaid Medicines, you muſt come to Narcoticks, which are ſet down by Practitioners under divers forms; although their effect is as uncertain as others: but they do ſurely ſtupifie the Pain: Among the reſt Laudanum is chief, which doth not only appeaſe the pain, but alſo ſtop the Flux; and it may be given ſafely after univerſal Remedies to the quantity of three or four grains, if it be wel prepared.

Many Topicks made of Narcoticks are carried about; Theſe Two following are the beſt.

Take of *Opium, Myrrh, and Labdanum, of each one dram: Pouder them, and with white Wine boyl them into a Liniment, which put with lint into the Tooth.*

The Other is the Emplaiſter of *Riverius*, Chief Phyſitian to *Henry* the Great above mentioned.

If Worms be in the Teeth you muſt kil them with bitter things: And this following is good for that.

Take of *Aloes one dram: Camphire half a ſcruple: Aqua Vitæ half a dram: mix them and apply thereof with lint to the Tooth.*

It is to be obſerved, That the Teeth do ſeldom ake except they be hollow to the Nerve; therefore to take away the ſence of pain burn the Nerve with an actual Cautery, or with Aqua Fortis, or Oyl of Vitriol, which often done to a very hollow Tooth, it will be broken in pieces, and ſo drawn forth.

If the Pain ſtil continueth, and the Tooth be very hollow, you muſt draw it out, and then the pain wil preſently ceaſe and never return.

But you muſt take heed that you draw not the Tooth when the Defluxion fals violently, or when the Head aketh, or the Gums ſwel, or when there is great pain.

And the Chirurgeon is to be Admoniſhed, That he pul it not out violently at one pul leſt the brain be too much ſhaken, and the Jaw bone broken; from whence comes a great Flux of blood, a Feaver, and ſometimes death.

After it is Drawn, cloſe the part with your fingers, then let the mouth be waſhed with warm Oxycrate; and let him take heed of Cold Air, leſt a new Defluxion fall upon the other Teeth.

But if the blood flow ſo faſt that it wil ſcarce be ſtanched (which ſometimes happeneth by the breach of the Vein and Artery, without the breach of the Jaw: And *Varaiola* reports of one that had his Tooth pulled out without Iron or force but with the fingers, and yet bled a pint at one time, and as much the next day from the Artery under the Gum) This Flux of blood is ſtopt by laying a hard piece of lint like a ball, and holding it down for one hour or two with the fingers: If that wil not prevail, apply burnt Vitriol, and lay a Ragg upon it dipt in Vinegar, and compreſs it with your finger til you make an Eſchar. The laſt Remedy is an actual Cautery by which the blood wil preſently be ſtopped.

If any tearful people refuſe burning and require other means, you muſt try thoſe which Authors preſcribe; As Paſte made of the milk of Spurge, and the Pouder of Frankincenſe mixed with a little Starch, the Root of Crowfoot, the Bark of the Mulberry Root, the Pouder of Earth-worms, Pellitory of Spain ſteept in Vinegar, and the Root of Wild Cowcumber ſo ſteept, and the like. But the Leaf of Elleboraſter rub'd upon the Tooth is beſt; but you muſt not touch the other leſt they alſo fal out.

A Country man troubled with the Tooth-ach, was perſwaded by another to rub his Tooth with Elleboraſter; he unwittingly rub'd al the Teeth on that ſide, and preſently almoſt al his Teeth fel out: Therefore if any wil try this Medicine, I adviſe them to defend the other Teeth with ſoft Wax.

Although when there is a Tumor in the Jaws, the pain for the moſt part ceaſeth; becauſe the matter is carried outwards: Yet for the quick Diſſolving of it, uſe this Liniment.

Take of *Freſh Butter, and Hens Greaſe, of each one ounce: the Pouder of Flower-de-luce Root, one dram: Saffron half a ſcruple: Oyl of Chamomel and ſweet Almonds, of each half an ounce: make a Liniment.*

A Cataplaſm made of Figgs, Bread and Vinegar, is better.

A Nettle bruiſed, and laid to the Jaw, doth quickly aſſwage the pain.

This

This is the Cure of the Tooth-ach for the preſent. But if it return often, as is uſual, you muſt uſe prevention, which is to hinder the breeding of thoſe humors that flow thither; and let the Teeth be ſtrengthened that they may be leſs capable to receive them. Therefore if it proceed from a hot cauſe, you muſt uſe ſuch Medicines as were preſcribed in the Cure of a hot diſtemper of the Liver and a hot Catarrh. If from a cold Cauſe you muſt take that courſe which is preſcribed in the Cure of the cold diſtemper of the Brain; but you muſt ſtrengthen the Teeth with the Medicines in the Chapter following.

Chap. 2. *Of the blackneſs and rottenneſs of the Teeth.*

MAny times the Teeth do contract a black, livid, or yellow color, from the evil Humors, cleaving unto them, which by long continuance do alſo corrode them, and make them rotten: and theſe Diſeaſes come from filthy vapors that fly upwards, and are engendred of evil nouriſhment, or from the diſtemper of the ſtomach, which corrupteth good nouriſhment.

Quick-ſilver doth black the Teeth, whether it be uſed to the whol Body, as in the Pox, or only to the Face. Hence it is that women which uſe Mercury to make them fair, have black and ill color'd Teeth.

CURE. For the Cure you muſt firſt remove the antecedent Cauſe, and if it come from evil humors in the ſtomach, they muſt be diſcharged, and the diſtemper of the parts which produce them muſt be corrected, and a good diet preſcribed, and thoſe things forbidden which do corrupt the teeth, eſpecially ſweet things.

Infinite Medicines are preſcribed by Authors for making teeth white, which may be experienced. We are contented with one, which preſently makes them white, cleanſeth them, and keeps them from rotting, namely, the ſpirit of Sulphur, or Vitriol, in which you muſt dip a little ſtick, and rub the teeth with the end thereof, and then wipe them with a clout. In a great foulneſs you may uſe the Oyls by themſelves, otherwiſe you muſt mix them with Honey of Roſes, or fair Water, leſt by the often uſe of them the Gums ſhould be corroded. *Montanus, conſil.* 113. reports that he learned that at *Rome*, of a Woman called *Greek Mary*: to whom when he came when he was yong, and ſhe twenty yeers old, and after when ſhe was fifty, he found her almoſt in the ſame condition, and ſhe confeſſed that her Beauty and ſtrength was preſerved by the Spirit of Vitriol, and that her Teeth which were very bad in her youth, were by that made very fair and firm, and alſo her Gums; and alſo that ſhe perceived her ſelf by the uſe thereof to ſeem more youthful, and ſhe uſed every day one drop or two to rub gently her Teeth and Gums.

The Aſhes of Tobacco is very good alſo to cleanſe and make white the Teeth.

For prevention, and to preſerve the Teeth, firſt cleanſe them with a Tooth-picker made of Maſtich Wood, or the like; then waſh the mouth with Wine, and rub the Teeth with this Pouder:

Take of *the Roots of Snakeweed, Allum, and white Coral, of each one ounce: Make a Pouder to rub the Teeth.*

Or waſh them with this Water

Take of *the fine Pouder of burnt Allum two drams: whol Cinnamon half a dram: Spring and Roſe Water, of each four ounces: boyl them in a Glaſs upon hot Embers to the conſuming of the third part. Waſh the Teeth therewith every morning with a cloth dipped therein.*

Chap. 3. *Of the Eroſion or eating away, and of the Exulceration of the Gums.*

THe Gums are eaten away and exulcerated by ſharp corroding humors which come unto them. The parts from whence they come are, the Brain, Stomach, Spleen, and others. Men that have Diſeaſes in the Spleen, are moſt ſubject to Ulcers in the Gums, as in the Scurvy; ſomtimes the eroſion of the Gums comes from worms, or the corrupt humors which cauſe worms, ſo that it is a plain ſign of worms when it continueth long. So ſaith *Fabricius Hildanus, Obſ.* 59. *Centur.* 1. the Son of a Citizen of *Duſſeldorp* was long troubled with eroſion of the Gums, and died, after the uſe of many internal Medicines and Topicks: when he was opened we found abundance of worms, which had eaten through his Guts, and many in his Stomach.

CURE.

The Cure is firſt to be directed to the antecedent cauſe, and the vicious humors are to be evacuated by blood-letting and purging; the ſharp and hot humors are to be tempered with Apozemes, Juleps, and

and Phyſical Broths, and the like. The flux of the ſame is to be diverted by Cupping-glaſſes, and Cauteries fitly applied. And laſtly, the faults of the parts affected are to be corrected.

Afterwards you muſt uſe Topicks, which are to be altered according to the greatneſs of the diſeaſe, ſo that to a ſimple Eroſion, you muſt apply only thoſe which aſtringe and dry, as this Water following:

Take *of unripe Galls, Acorn Cups, and Flowers of Pomegranates, of each one ounce: red Roſes one pugil: Allum three drams: boyl them in two parts of Forge-water, and one part of old red Wine, and waſh the Gums often therewith.*

If the Eroſion be not taken away with that, uſe this Opiate:

Take of *Dragons blood three drams: Lignum Aloes, red Roſes, Spodium, and burnt Harts-horn, and Cypreſs nuts, of each one dram: Myrrh and Tobacco Aſhes, of each three ſcruples: Allum one dram. Make them into a Pouder, and mix them with Honey and a few drops of Spirit of Vitriol, or Sulphur. Make an Opiate, which muſt be ſpread upon linen cloth and laid to the Gums at night.*

The Spirit of Vitriol and Sulphur, as they cleanſe and whiten the Teeth, ſo they take away the rottenneſs of the Gums, either alone, or mixed with Honey of Roſes, or Water, as in the former Chapter.

If the Ulcer be deep and foul, anoint with this;

Take *of choyce Mirrh and Sugar-candy, of each equal parts: pouder them, and fil the white of an hard Egg cut in the midſt therewith; then tie it with a thred, and hang it in a Wine-Celler with a glaſs under it, and there wil come forth a Liquor or Balſom, with which anoint often.*

But if by the uſe of the aforeſaid, the diſeaſe be not cured, if the Tooth neer the Ulcer be rotten, you muſt pul it out, and then it wil be preſently cured, otherwiſe never.

Chap. 4. *Of Bleeding at the Gums.*

SOmtimes abundance of blood flows from the Gums, either Critically, or Symptomatically, although the former be very ſeldom, yet it is ſomtimes; ſo we may ſee by Experience, and by reading. So ſaith *Dodonæus Obſ.* 14. A certain Quarrier having the ſmal Pox, had a flux of blood from his Gums, and being ſtopt, it made the Urine bloody, which being ſtopt it returned again to the Gums, and there continued til he recovered of the ſmal Pox. *Amatus Luſitanus, Curat. 5. Centur. 5.* ſaies that ſome have had benefit by bleeding at the Gums, and have been worſe when it was ſtopped. Alſo *Zacutus Luſitanus, obſ. 86. lib. 1. Praxis admir.* ſpeaks of a Goldſmith who when he fel into a Feaver by laboring at the Furnace, being of a ſtrong conſtitution, loſt much blood by opening a Vein and amended, ſo that the ſeventh day (having had an itching of his Gums, and a pain in the lower Lip) the blood guſhed from the Veins of his lower Gums for three daies in ſuch a quantity that he loſt above five pints more, and the more he bled, the more his Feaver abated, and when it was gone the blood ſtopped.

The Gums bleed Symptomatically when the blood is ſharp, and the Liver or Spleen diſtempered: So hat in the Scurvy this flux is ordinary.

Somtimes after a Tooth is drawn, there is ſo great a flux of blood by reaſon the Artery is torn, which is the root of the Tooth, that ſomtimes men have died thereof.

CURE. The Cure of a Symptomatical flux, is by bleeding and purging, and other Remedies for the bowels. As alſo by Topicks aſtringing, made into Gargariſms, Pouders, Liniments, or Opiates

If it come from a Tooth drawn, you muſt firſt let blood and Cup to make revulſion, and apply aſtringents to the part, as a Cataplaſm, of Bole-Armenick, Terra Sigillata, Sanguis Draconis, and the like aſtringents made up with the white of an Egg. Alſo Time alone with the white of an Egg is good. But if they do not ſuffice, you muſt lay the Patients finger upon the part, and let him hold it there til the blood congeal above the orifice of the Artery. If it cannot be ſtopt with ſleight things uſe ſtronger. *Valerioſa, obſ. 3. lib. 5.* reports that an old woman who had a Tooth taken forth with the fingers only, had a violent bleeding upon it, from the Artery under the Gum; which he ſtopt with burnt Vitriol when other things failed; which is excellent both for aſtringency and burning. *Zacutus Luſitanus, obſ. 84. lib. 1. Prax. Med. admir.* relates a Hiſtory of one who having a grievous Tooth that ached, drew it violently forth, and after had a great flux of blood from the Artery torn, which when it could not beſtopped by Blood-letting, Cupping and Aſtringents, nor by laying on the finger, nor by burnt Vitriol, at laſt by his advice the place was filled with Gum Arabick, which ſtopt it in three hours ſpace, for it hath power to ſtop, cool, glutinate, and dry. The ſame *Zacutus Obſ.* 85. of the ſame Book, reports of a certain ſtrong Soldier, who after great pain drew a Tooth violently, and bled much from the Artery under the Tooth, for two daies: the beſt Phyſitians uſe

al

al Aſtringents to the part, with Revulſives, and burn the Artery with a hot Iron, but al in vain, for he bled ſtil even unto death: *Zacutus* being called, applied the Plaiſter of *Galen* made of Frankincenſe, Aloes, the hairs of an Hare poudered, and mixed with the white of an Egg, by which in a few hours the blood ſtopt and the Patient recovered.

Galen boaſteth that he invented this precious Medicine, *lib. 5. meth. cap. 7.* and ſtopped the Artery in the Elbow: And *cap. 4.* of the ſame Book, and in his Book of Curing by Blood-letting, Chapter the laſt, he confirmeth the Excellency thereof by many ſtories.

Chap. 5. *Of the Ulcers of the Mouth and Jaws.*

THe ſmal and ſuperficial Ulcer of the Mouth are uſually Aphthæ or a Thruſh, although in *Galen* and *Hippocrates*, it is ſomtimes uſed for Ulcers in other parts; but they which are deeper are abſolutely called the Ulcers of the Mouth and Jaws: Such as are in the French Pox.

CAUSES. Theſe Ulcers breed of ſharp Humors or Vapors coming from divers parts into the Jaws; ſo in malignant Feavers they often happen, or to thoſe that have hot Livers, or foul Bodies: So the Children have the Thruſh, as *Hipp. aph. 24. ſect. 3.* either from the ſharpneſs of the Milk which Ulcerates thoſe tender parts in its paſſage, as *Galen* teacheth in his Comment upon the ſame Aphoriſm, or from the corruption of the milk in the Stomach by which ſharp vapors are ſent to the mouth, as *Galen* affirms, 9. *de compoſ. med. ſec. loc. cap. ultimo.*

DIFFERENCES. Now theſe Ulcers are divers, as ſome are ſlighter, ſome more dangerous; ſome are in Children, ſome in Men; ſome are joyned with Inflamation, ſome are without; theſe divers degrees are according to the variety of the Humors of which they come. For they proceed either of Blood, Choller, Flegm, or Melancholly, or Choller Aduſt, which hath not only a burning, but often a malignant quality, and begets evil conditioned Ulcers.

DIAGNOSTICK. Theſe Differences are known by their proper ſigns, for if the Ulcers be Reddiſh they come of Blood: if Yellow, of Choller: if White, of Flegm: if Livid or Blew, from Melancholly, if they ſtink they are foul.

PROGNOSTICK. As for the Prognoſtick.

Aphthæ or a Thruſh is eaſily Cured, but deep Ulcers and putrid, called in Greek *Nomai* are hardly Cured: And in Children they are more dangerous by reaſon of their tender fleſh which they ſooner devour: As alſo becauſe ſtrong Medicines cannot be applied unto them; hence ſomtimes Children die of them, when they are Malignant and putrid.

Alſo in reſpect of the Cauſe, thoſe Ulcers which come of Flegm are leaſt dangerous: thoſe that come of Blood or Choller, more: and thoſe that come of Melancholly moſt of al.

Black and Crufty Ulcers are deadly, eſpecially in Children.

The Jaws Ulcerated in a Feaver are hard to be Cured, as *Hipp.* teacheth, 3. *Prog.* Becauſe as *Galen* explaineth they ſhew the malignity of the matter.

CURE. The Cure is firſt by good Diet, which Cooleth and Dryeth, and hindereth the Generation of the antecedent Cauſe: Therefore when Children have it from their Suck, let the Nurſe be changed, or eat good Diet, as alſo let her bleed and be purged, if need be: eſpecially let her eat Cool Aſtringent things, as Quinces, Pears, Medlers, Services, Lettice, and Purſlain, preſcribe the ſame to men, and let them avoid ſharp things ſalt, and pepper.

Then you muſt look to the antecedent Cauſe, with Univerſal Evacuations according to the age; And firſt Phlebotomy doth powerfully revel the Humors, and tempereth their ſharpneſs, by Cooling the whol body.

After this Cup and Scarifie, put Horſleeches behind the Ears and under the Chin, and apply a Veſicatory to the Neck behind.

The next day after you have let blood, you muſt preſcribe a Purge, agreeable to the humor offending, and the age of the Patient.

From the beginning of the Cure uſe Topicks, called by *Galen* Stomatica, or Medicines for the Mouth: and at firſt they muſt be mild, as Gargariſms, Mouth-waters made of Plantane, Honeyſuckle, and Roſes; Water with Syrup of dried Roſes and of Mulberies: or Decoctions of Plantane, Bramble Leaves, Knotgraſs, Pomegranate Flowers, Red Saunders, and the like; with Syrup aforementioned.

And if there be Inflamation, you may do wel if you ad the Juyce of Nightſhade, Houſleek, and Purſlain, with as much Sal Prunellæ as wil not make it too ſharp: Or a little crude Allum.

If there be no Inflamation, the Chief and only Remedy is Spirit of Vitriol, or Sulphur, which may be uſed alone to Men, upon a little lint at the end of a ſtick, gently touching the part, by which it wil be preſently Cured if it be a ſimple Aphtha: But to Children you muſt mix the Spirit aforeſaid with Honey

Honey of Roſes, ſo that it may be but a little ſharp, and with a little Lint at the end of a Probe often apply it, and they wil be quickly Cured.

If the Ulcers are very painful and inflamed, they muſt gargle with Milk often, or with an Emulſion of the Cold Seeds, or the Mucilage of Fleabane ſeeds and Quince ſeeds extracted with the waters of Roſes, Plantane, and Nightſhade.

If the pain wil not be removed with theſe Revulſions and Topicks, but the Humors are ſtil drawn thither by it, which cauſeth want of ſleep, and Conſumption of the body, which endanger the life; the laſt Remedy is Narcotick, which wil aſſwage the pain and ſtop the flux, you muſt give it according to the ſtrength and age of the Patient.

I once ſaved a Childs life (by Gods aſſiſtance) of four Yeers old with one grain of Laudanum, when his Jaws and Tongue were deeply Ulcerated with ſuch an Inflamation, that he could neither take Broth, nor Topicks, the Humors flowing ſo faſt from his mouth, that he lay night and day complaining without any reſt.

If the Ulcer be ſordid, Firſt waſh it with the Decoction of Barley, and Honey of Roſes; and in Children, with Milk chalybeated, or in which Steel hath been often quenched, mixed with Conſerve of Roſes; then uſe ſtronger Medicines, and principally Honey of Roſes above mentioned made a little ſharp with ſome drops of Spirit of Vitriol.

If theſe wil not do, you may ad to the Waters and Decoction above mentioned burnt Allum, the Collyrium of *Lanfrank*, and Ægyptiacum, in a quantity agreeable to the Diſeaſe.

Laſtly, If it come from the French Pox, it wil not be cured til the Pox be cured.

Chap. 6. *Of the Relaxation of the Uvula, or Falling Down of the Pallate.*

CAUSES.

THe Relaxation of the Uvula comes from a Rhewm falling from the Brain upon it, with which there is ſomtimes blood mixed, and then there is an Inflamation alſo, and this often falls upon the Tonſils or Spongious Kernels; the Inflamation whereof ſhal not here be treated of, becauſe it is Cured by the ſame means with the Inflamation of the Tongue, and of the Ulcers of the Mouth.

A Wateriſh Humor falling upon the Uvula or Collumella, doth ſo moiſten, ſoften, and relax it, that it wil be extended to the upper part of the œſophagus or Wezand, and cauſe a Nauſeouſneſs, and the Patient wil ſeem to have ſomthing in his Throat which he cannot ſwallow down, by which you may know it without looking into the mouth.

CURE. The Cure is firſt by the Antecedent Cauſe, that is, by Evacuating the Humors flowing from the Head, by Revelling and Deriving them with ſuch Medicines as were preſcribed in the Cure of a Catarrh.

The Chief Topicks are Aſtringents and Repellers, ſuch as were preſcribed in the Cure of the Ulcers of the Gums and Jaws, and ſhal be preſcribed in the Chapter following of the Cure of the Angina, to which afterwards you muſt ad ſome Reſolvers and Dryers: And though the Gargariſms in thoſe Chapters mentioned, are here good, yet when there is no Inflamation the uſe of Pouders is better; for with them the Uvula relaxed is more powerfully dried and aſtringed.

And therefore, Firſt apply Pomegranate peels poudered, and after mix it with a little Pepper. Or,

Take *of Red Roſes and Pomegranat flowers and peels, of each half a dram: the roots of Snakeweed and Tormentil, Galls and Flowerdeluce Roots, of each one dram: burnt Allum two ſcruples: make a Pouder.* Ordinary Chirurgeons apply the Pouder of long Pepper, but it is dangerous, for it is to be feared, leſt the Humors ſhould be drawn violently from the Brain to the part.

The manner of applying this Pouder is to depreſs the Tongue with a Speculum Oris, and then blow up ſome pouder in your Uvula ſpoon: do this often til the Humor be ſpent: The Inſtrument invented by *Fabricius Hildanus, Obſ. 21. Cent. 2.* is the beſt for this.

And if the Uvula relaxed cannot be brought to its former condition by theſe means, but continueth extended and painful, your laſt Remedy is to cut off a piece thereof: in which Operation you muſt take ſome Cautions. The firſt is from *Hippocrates, 3. Progn. Text. 21.* where he ſaith, *That Uvula's are cut and ſcarrified, and burnt when they are red and ſwollen, but not without danger; for an Inflamation followeth, and a flux of Blood; but you muſt endeavor to extenuate theſe accidents by other means at that time: But when the Uvula hangs down, and the lower part of it is greater than the higher, and round, then it is ſafe to operate: but it is better firſt to adminiſter a Cly-*

ſter, if time will permit. *Galen* in his Commentary upon theſe words of *Hippocrates*, ſaith that an Uvula inflamed, is not to be cut off, or ſcarrified; but after the Inflamation is gone, ſo that the ſuperior part is leſſened. Another Caution is taken out of *Paulus Ægineta*, *lib.* 6. *cap.* 31. you muſt not touch the Uvula with an Iron to cut it when it is livid or blackiſh, that is, when it hath malignity in it, and inclineth to be a Cancer. But out of the ſame Author we have a lawfulneſs of the operation, when they are long and white, or as *Hippocrates* ſaith, ſmal at the top. We have an Example of the good ſucceſs of this operatioh in *Amatus Luſitanus*, Obſ. 65. Cent. 3. upon a Student who had his Uvula hung down like a thong, long, and without blood in it; which when Medicines could not cure, he cut off, and after touching the part with a little Spirit of Vitriol, he cured the Patient.

The third Caution is, That you cut not off too much; for then the Voyce and Breathing will be hurt, according to *Galen*, 11. *de uſu part. cap.* 11. and conſumption and death it ſelf will enſue as often is ſeen in the French Pox.

Chap. 7. *Of* Angina, *Quinzie, or Squinzie.*

THe word *Angina* taken generally ſignifies every Diſeaſe of the Jaws and Throat, by which breathing and ſwallowing are hindered, when there is no defect in the Lungs and Breaſt.

DIFFERENCES.

And this is twofold; a Legitimate and proper Squinzy; and a Baſtard or improper.

A Legitimate Squinzy comes from an Inflamation, by which the Muſcles of the Jaws and Throat being ſwelled, do ſtop and contract the waies of breathing and ſwallowing. This Inflamation doth either poſſeſs the Throat or the Jaws, called *Pharynx*. Both theſe parts have both internal and external Muſcles. And though for the moſt part the *Pharynx* and *Larynx*, Jaws and Throat, do ſuffer in an *Angina* by reaſon of their neerneſs, yet one is more affected than the other: Hence many differences of Symptoms do ariſe, in reſpect whereof *Galen* in 4. *de loc. aff. cap.* 5. makes four ſorts of *Angina's*, which the Grecians before his time named too curiouſly, One is called *Synagchen*; another *Cynagchen*; the third *Paraſynagchen*; and the fourth *Paracynagchen*. If the Inflamation be in the inward and proper Muſcles of the Larynx, it is called *Cynagche*; if it be in the inward Muſcles of the Pharynx, *Synagche*; if in the outward Muſcles of the Larynx, *Paracynagche*; and if in the outward Muſcles of the Jaws or Pharynx, it is called *Paraſynagche*.

Not only the Muſcles of the Jaws and Throat are for the moſt part inflamed, as aforeſaid, but alſo the parts adjacent, and the outward part of the Neck, as ſhal be ſaid in the Diagnoſtick and Prognoſtick of this Diſeaſe.

In all theſe kinds of *Angina's*, when there is great danger by the difficulty of ſwallowing, then thoſe things which are given, uſe to fly out at the Noſe, eſpecially if they be liquid things, which are more hard to be ſwallowed at that time; becauſe they ſpread themſelves abroad, and therefore cannot ſo eaſily be comprehended of the Muſcles to be ſent into the *Oeſophagus*, which Muſcles cannot ſufficiently contract themſelves by reaſon of the inflamation; but ſolid nouriſhments being more corpulent, need only the ſuperficial action of the Muſcles, and are ſwallowed down by a ſmal contraction of them. But it ſomtimes falls out that ſolid things are harder, and liquid things eaſier to be ſwallowed, which dependeth upon the diverſity of the parts affected: For the Muſcles of the Larynx are ordained for to ſwallow Meat, as wel as for the voyce; and when the meat is thrown into the *Oeſophagus*, the Larynx is lifted up with the Tongue: But for to ſwallow drink we uſe the Tongue moſt, which while it is drawn inwards it brings the drink from the Lips to the Jaws. If therefore the Muſcles that move the Tongue are more affected, it is harder to ſwallow drink. But if the Muſcles of the Larynx are more hurt, it is harder to ſwallow meat.

Here by the way we muſt mark, That *Hippocrates* ſomtimes by the word *Angina*, doth underſtand only the inflamation of the Larynx, and ſo it is taken more ſtrictly; of which there is an Example, 6. Epid. Sect. 8. Text. 1. where he ſaith thus: Some had inflamations of their Jaws, ſome had *Angina's*; where by the name *Angina* he underſtands the Inflamation of the Muſcles of the Larynx, and diſtinguiſheth it from the inflamation of the Jaws.

A Baſtard *Angina* is without a Feaver, and is twofold.

The firſt and moſt ordinary comes of Rhewm falling upon the Jaws and parts neer unto the Larynx.

The other comes from the Luxation of the *Vertebra's* of the Neck, by which the paſſage of the Gullet and Throat, is preſſed and made narrow.

CAUSES. The Cauſe of a true *Angina*, as of other Inflamations, is either pure blood, or mixed with Choller, Flegm, or Melancholly, which fals upon the parts aforeſaid out of the branches of the Jugular Veins, and this is either attracted the heat or pain of thoſe parts, or ſent from other parts, becauſe theſe parts are weak, looſe, and fit to receive a defluxion, eſpecially if the whol body abound

abound with humors, or the Head, or the parts neer the Jaws. For when evil blood aboundeth in the whol Body, and is carried unto the Head, if the Brain be ſtrong it wil not receive it, but ſends it down by the ſame Veins into the lower parts; hence come divers Inflamations, as Parotides, or Tumors under the Ears, Ophthalmies, Angina's, and the like.

Yong men are more ſubject to the Angina, than old, becauſe they have much Chollerick blood, and becauſe they are ful bodied, and have much blood, eſpecially in the Head.

Some Authors ſay that men are more ſubject to Angina's than women; which it ſeems *Hippocrates* obſerved, 6. Epid. Sect. 7. where deſcribing an Epidemical Conſtitution, in which Angina's, Coughs, and Peripneumonia's, or Inflamations of the Lungs, were frequent, he affirmeth that few women were ſick, and he gives no other reaſon, but becauſe they went leſs abroad than men, and therefore were not ſo ſubject to injuries from the Air. Which reaſon doth not agree with the univerſal Propoſition, That women are leſs ſubject to Angina's than men; but this may be a true reaſon, becauſe women have colder blood, a leſs Larynx or Wind-pipe, and narrower Veins of the Throat. For which Reaſon thoſe parts do not ſo eaſily receive defluxions.

The precedent Diſeaſes may be reduced to their internal Cauſes, as continual, putrid, burning, and eſpecially Epidemical Feavers, ſuch as were mentioned by *Foreſtus*, Obſ. 2. Lib. 6. which happened in the yeer 1517. at which time al that were infected had an Inflamation of the Jaws, and died within ſixteen or ſeventy hours, except they were let blood within ſix hours. But in this *Angina* the Feaver is not Symptomatical, but Eſſential, and the *Angina* is ſymptom to it, becauſe part of the matter cauſing the Diſeaſe is ſent to this place; for in Epidemical Feavers, *Angina's*, Pleureſies, Inflamation of the Lungs, Diſenteries, and the like do happen, from ſome ſecret force and influence of the Stars, by which ſomtimes one part of the Body, and ſomtimes another is more affected.

Whatſoever can cauſe a flux of humors to theſe parts may be reckoned among the external Cauſes of this Diſeaſe: As Southernly winds, according to *Hippocrates*, Aph. 16. Sect. 3. in time of much rain, many Diſeaſes happen, as long Feavers, Fluxes of the Belly, Putrifactions, Falling-ſickneſſes, Apoplexies, and Angina's. Alſo for the producing of this laſt, the inequality of weather doth much, when the parts are made looſe by heat; and by cold ſuddenly coming thereupon, the humors are ſent thither. A ſudden cooling after heat, and drinking of cold water doth the ſame, or if the Head be kept too hot or too cold.

The firſt Cauſe of a Baſtard Angina, is propounded by *Hippocrates*, 4. *de vict. rat. in morb. acut. text.* 39. where he ſaith, an Angina comes when in Winter and Spring time much ſlimy flegm falls from the Head to the Jugular Veins, which obſtructeth the paſſages of the Spirits with its cold glewineſs.

There is another Cauſe of a Baſtard Angina given by *Hippocrates*, 2. Epidem. Sect. 2. namely, a Tumor riſing in the Vertebra's of the Neck, and eſpecially in that which is called *Dens*, or the ſhape of a Tooth by *Hippocrates*, by which the *Vertebræ* are drawn inward, and therefore a Cavity appears in the external part. Now this Tumor either comes from flegm, removing by its encreaſe the *Vertebra* from its ſeat, or from blood falling upon the Muſcles, from whence comes an inflamation by which the Muſcles being contracted draw the *Vertebra's* inward, and then it is a true Angina coming from the inflamation of the ſaid Muſcles. There may alſo be a Luxation of the *Vertebræ* by a flegmatick humor looſing their Nerves, and making them ſlippery between the Joynts. And laſtly, it may come from an external Cauſe, as a fall, or ſtroak, as in other parts.

DIAGNOSTICK. An Angina is generally known, firſt by its proper ſigns, namely, difficulty of breathing and ſwallowing, when there is no fault in the Breaſt and Lungs, and when pain is felt about the Jaws and Throat: and in a true Angina, redneſs, heat, and a Feaver are ſigns.

The Differences may be diſtinguiſhed by their proper ſigns. In *Synanche* there is leſs difficulty of breathing, but great difficulty in ſwallowing, ſo that moſt things can ſcarce be ſwallowed, but come out at the Noſtrils.

In *Paraſynanche* there is leſs difficulty of breathing, nay, very little, becauſe the inflamation of the external Muſcles of the Jaws doth little hinder reſpiration, there is pain and redneſs outwardly in the Neck, when the outward parts are inflamed.

In Cynanche there is great hinderance of Reſpiration, ſo as the Patient ſeems to be ſtrangled, and ſomtimes is ſtrangled for a ſhort time, and cannot breath but with the Neck upright, and the Mouth open.

The Jaws are much pained, yet there is no redneſs or Tumor inwardly in the Jaws, nor outwardly in the Neck; the Tongue is livid, black, and retorted, or bent by reaſon of the great fulneſs of the Veins about it. There uſeth alſo to be an acute Feaver, you may find an acute deſcription of this kind of Angina in *Hipp.* 3. *de Morbis*. And this is remarkable, which is obſerved of few, The inward Muſcles of the Larynx are not here only affected, but the Lungs themſelves, from whence is difficulty of breathing and Suffocation, which *Dodonæus* obſerveth very wel, Obſ. Med. cap. 18. where he relates a Hiſtory of a Butcher who at noon felt a pain about his Jaws and Throat, and ſome diffi-

culty in swallowing, and died strangled the same night; his body being opened the substance of his Lungs were found turned into matter.

He gave other Examples, *Anno* 1565. in which yeer many had the Angina, with pain about the Larynx, which ceasing, they fel into Peripneumonia, and they being opened after death, had either their Lungs ful of Water or imposthumated; but nothing was perceived about the Larynx or its Muscles, which might shew an Inflamation: And in these Causes he supposeth that the Larynx did not suffer principally, but by consent; and it is probable that the Aspera Arteria or rough Artery and its branches may be filled and extended with the Humor flowing from the Head, and then if the Humor be sent to other vessels, the Aspera Arteria and Larynx are freed from pain, and the Lungs are infected, and so an Angina may turn into a Peripneumonia: We may gather that the Lungs may be affected in an Angina, from *Hippocrates*, 4. *acut. text.* 30. & 31. where he laies down two kinds of Angina's from the diversity of the Humors: one, in which a flux of Rhewm in Winter and Spring is carried to the Jugular veins; another, in which Choller abounds, which is in Summer and Autumn. Of the last he speaks thus; When a hot and salt Defluxion comes from the head, being sharp it gnaws and ulcerates, fils with Spirits, brings an Orthopnæa or difficulty of breathing with the Neck stretched forth, and much drouth. Besides, there is no Tumor; the Tendons of the Neck behind are stretched like a Cramp, the voyce is hindered, the breath is little, and often stopped, such have the Artery ulcerated, and the Lungs inflamed, so that they cannot breath. Thus *Hippocrates* he saith also that a hot and sharp Defluxion wil bring an Orthopnæa, because it biteth, ulcerateth, and filleth with Spirits, which are carried to the place hurt; hence comes the filling of the Lungs from whence Orthopnæa comes: When there is is no room for receiving of the external Air, how much soever the Lungs be enlarged. *Hippocrates* affirms this, 3. *de morbis*, where in the Cure of a Squinzy he saith, the vein under the Breast or Pap is to be opened, for in this part there is a hot Spirit from the Lungs, and a little after he saith, You must make hast to cause spetting, and that the Lungs may grow less, as if the Lungs were swoln by the hot spirit contained therein. But it is most remarkable that when the Spirits are carried in great plenty to any part, there is also blood carried therewith, which if it flow in such a quantity that it cannot be wel governed by nature, it useth to make inflamations and impostumes; from whence it is no wonder if in such an Angina the lungs become purulent or ful of water.

In a Paracynanche the breath is less difficult than in a Cynanche; but more difficult than in Synanche, there is some redness and tumor about the Jaws.

A Bastard Angina is known by the Flegm, by want of Feaver, by the plenty of humors flowing to the mouth.

But a bastard Angina coming of a Luxation is known by the hurt motion of the Head and Neck, and by the Preternatural Cavity which appears in the Neck by reason of the Vertebra inwardly depressed.

The knowledg of the Causes is taken from the universal and particular signs of the humors predominating in the whol Body.

When an Angina comes of blood, there is heat and redness in the Face, and a great distention in the part affected. When it comes of Choller, the pain and heat is greater, with thirst, bitterness in the mouth, and sharpness. And if it comes from flegmatick blood, the pain and redness is less, and the Feaver little.

From the part affected some knowledg of the humor offending may be had. For Chollerick blood for the most part maketh an inflamation in the Muscles of the Larynx; but flegmy blood goes rather to the Jaws; for when the Veins of the Larynx are smal, only thin blood goes thither; but the Jaws being loose and spungy, do more easily receive the flegmatick humors.

Finally, From the time of the yeer you may know the peccant humor: For Chollerick Angina's do come chiefly in the Summer and Autumn, because in the Summer Choller breedeth, and in Autumn it is retained. But flegm breeds in Winter and the Spring, because the humors gathered in Winter are then melted and sent from the Head into the inferior parts.

PROGNOSTICK. A true Angina is a most acute Disease, and very dangerous by reason of the hinderance of respiration, and for strangulation, which somtimes happens by the stoppage of the passages, by which respiration is made. Therefore by how much the greater the Constriction, so much the more danger, and so the first kind of Angina is most dangerous, because the inflamation of the internal Muscles of the Larynx doth more stop the passage. Whence *Hippocrates*, Aph. 34. Sect. 4. saith thus: *If a Suffocation comes presently upon a Feaver, and no Tumor in the Jaws, it is mortal.* Which Opinion he confirmeth in *Coac. & progn.* saying that these kinds of Angina's do strangle in the same day, and in the second, third, and fourth.

The second sort of Angina, though it be very dangerous, yet is it not altogether deadly as the first, because the inflamation of the external Muscles of the Larynx doth not make so great and so sudden a constriction. Of this *Hippocrates* spake, 3. Prog. text. 17. thus: *Whatsoever Angina's do resemble others in pain, and make a Tumor and redness in the Jaws, are very deadly, and are of longer continuance than others if they be very red.*

The

The third kind is leſs dangerous, becauſe the breath is leſs hindered than the ſwallowing, from the inflamation of the internal muſcles of the Jaws: but the Swallow hurt is not ſo dangerous. Of this *Hippocrates* ſpeaks in the Book above cited, Text. 18. in theſe words: *If the Jaws and Neck are red, theſe Angina's continue longer; but they are chiefly preſerved who have red necks and breaſts, and the holy fire without, not within.*

The fourth kind is leaſt and ſafeſt, becauſe the inflamation is furtheſt from the Throat. Hence *Hippocrates*, Aph. 37. Sect. 6. ſaith, *If a Tumor appear in the neck in him that hath an Angina, it is good, for the Diſeaſe comes forth.* He confirms the ſame in 3. Progn. Text. 20. thus; *But it is moſt ſafe to have a Tumor or redneſs come forth.*

Hippocrates ſeems to comprehend all theſe Differences in one Sentence, 6. Epid. Sect. 7. where ſpeaking of the ſigns of an Epidemical Angina, he ſaith: *In the ſum of all, To them that could only not ſwallow, the diſeaſe was mild, and eaſie to be endured; but it was deſperate to them who had withal a difficulty of breathing.*

If the matter cauſing the Angina be carried to the Lungs, either the Patients die, or elſe turn Fools, or Empyick, that is, impoſthumated between the Breaſt and Lungs; as *Hippocrates*, Aph. 10. Sect. 5. and 3. Progn.

In an Angina that is ſtrong, if the Patient ſoam at the mouth, it is deadly, Aph. 43. Sect. 2. for it ſhews a great ſtraitneſs about the Heart, and violent heat, from which the proper moiſture of the Lungs is ſqueezed forth, and carried to the mouth in a kind of froth.

They who have an Angina, if they ſpit not concocted matter, but a little, viſcid, ſlimy, and thick, are deſperate; *Hipp. in coac.*

The Tumors of the Jaws in an Angina ſuddenly vaniſhing without reaſon, are deadly, *Hipp. in coacis.* Without cauſe or reaſon, that is, without a precedent Evacuation by Art or Criſis; for it ſignifies the returning of the matter inward, from whence a more dangerous Diſeaſe may be in the internal parts; or as it ſomtimes fals out, the matter returning to the ſame part makes a ſudden ſuffocation.

CURE. The Cure of the Angina is made by the ſame Indications which are obſerved in the Cure of al Inflamations, ſo the humor flowing to the part is to be revelled and repelled, that which is there to be derived and diſſolved: But if it cannot be diſſolved, it is to be digeſted and ſuppurated; all which may be done as followeth:

Firſt, appoint a ſlender, cooling, and moiſtening Diet, of Barley Cream, Chicken Broth, or Capon Broath, with cool Herbs, and the like. If the Patient cannot ſwallow by reaſon of the narrowneſs of the Oeſophagus, ſo that from thence you fear loſs of ſtrength and death; you may free him from that danger by putting down a Catheter into the Oeſophagus, to which you may fit a Syringe by which you may ſend Broath into the Stomach. The Practical Phyſitians uſe nouriſhing Clyſters, by which ſome Nouriſhment may be carried from the Liver to the Meſeraick Veins. Let his Drink be Barley Water, and other things uſed in acute Feavers. Let the Air be temperate, and without extremity, for the cold will ſtop the Pores, and the hot will encreaſe the Defluxion and Inflammation. The Patient muſt lie with his Head high, and his Neck upright, that he may better breath: he muſt avoid much ſleep, as in internal Inflammations; for as *Hippocrates* ſaith, Blood runs inward in time of ſleep, and ſo the coniluxion of Humors to the part affected will be encreaſed.

But ſince Angina is a moſt acute Diſeaſe, and ſomtimes kills a man in one day, you muſt uſe great Remedies with much diligence. Therefore in what hour ſoever the Phyſician comes, let him preſently let blood on the ſame ſide that is affected, out of the Head Vein, or if that appear not, out of the Median, to a pound, or a pound and an half, or two pound, as much as his ſtrength wil permit, for in this there is moſt hope; but you muſt not take all that blood away at once, leſt the Patient faint, by which he would be in danger; but by degrees, and intermiſſion, at every third or fourth hour. This kind of blood-letting is ſo neceſſary in this diſeaſe, that it may be hindered by no contrary Indication. So in the flowing of the Terms, or at any other time you muſt take away blood in a great quantity. Of which we have a preſident in *Zacutus Luſitanus*, 2. *Prax. admir. cap.* 135. of a Woman which was in her ſeventh month great with Child, and was taken with a Squinzy; but being ſeven times let blood in one day was cured. If the Diſeaſe be not violent, you may firſt give a Clyſter; but if otherwiſe, afterwards.

While Phlebotomy is iterated, make other revulſions in the ſame day with Cupping-glaſſes, both dry, and with ſcarrification upon the ſhoulders and loyns, make frictions and painful Ligatures upon the extream parts.

Having bled enough, fal to purging the next day, not expecting the concoction of humors, becauſe the diſeaſe admits of no parley; therefore give one proper to the humor, nay, if the diſeaſe do conſtrain you, let blood, and give a purge, both in the ſame day; as *Trallianus* did by his confeſſion, *Lib.* 4. *Cap.* 1. in theſe words: *I truly remember that I (when occaſion required) opened a Vein in*

the

the morning, and afterwards the Veins under the Tongue, and at night gave a purge of the extract of Scammony in Broth, and could ſcarce hinder ſtrangulation for all that. And in another, after I had opened the Veins in both the Arms, I purged him the ſelf ſame day.

Now your purge muſt be of gentle things, if the diſeaſe come of Choller, leſt the humors ſhould be moved too violently, and ſo come to the part affected. Alſo if the Inflamation come only of blood, it is better to abſtain altogether from purging. But if flegm run with it, make ſtronger Purges, and give Agarick, and Diaphœnicon with Senna; nay, in a ſtrong flegmatick Angina you may riſe to thoſe Medicines which cauſe violent vomiting, and among the reſt, the *Aqua Benedicta* of Dr. *Rowland* is the beſt, which given to the quantity of two ounces doth wonders, and for the moſt part cureth the diſeaſe in the ſpace of two hours. Moreover, it hath no evil taſte, and ſo may eaſily be ſipped up, which you cannot do in other Medicines, which by reaſon of their evil taſte cannot be taken but at one draught by the Patient; therefore they can ſeldom be purged til the paſſages are a little opened. But that is ſupplied by often Clyſters, and therefore they who cannot take *Aqua Benedicta Rulandi*, by reaſon of its heat, or their weakneſs (becauſe they muſt be ſtrong who take it) nor any other Medicine, muſt uſe often Clyſters that are very ſharp to draw down the Humors.

For the ſame Revulſion, it is good to apply Cupping-glaſſes to the Neck and ſhoulders with ſcarrification, Frictions, and Ligatures, to the lower parts, and to waſh their Feet with hot Water.

But a Veſicatory to the Neck behind, doth more ſtrongly revel the humors flowing from the head; which you muſt do preſently after blood-letting.

After Revulſions are ſufficiently and diligently made, you muſt derive the Humor from the part, and firſt open the Veins called *Ranulæ* under the Tongue, it is commended by *Hippocrates*, *Galen*, and the Modern Phyſitians, by which the blood which doth immediately cauſe the inflamation, is drawn forth.

The Ancients in a deſperate Angina, open the Jugulars, which though ſome late Writers have approved, yet it is out of faſhion, being thought dangerous by reaſon of the bleeding, which can ſcarcely be ſtopped by reaſon of the largeneſs of the Veins. But Experience hath taught that this operation is not ſo dangerous if it be wel adminiſtred. Firſt then, bend the Patients Head on one ſide as much as you can til his chin almoſt touch his ſhoulder; then open the Vein without a Ligature, with a ſmal Orifice, according to its longitude, for ſo it wil more eaſily cicatrize; and having taken a ſufficient quantity of blood, bring the Head to its natural poſition, and ſo ſomtimes the blood wil ſtop of its ſelf. But you muſt preſently apply *Galens* Emplaſter deſcribed 5. *Meth. Cap.* 4. made of Hares hair, Aloes, Frankincenſe, and the white of an Eg, ſo the flux of Blood is ſurely ſtopped. *Trallianus* reports in *Lib.* 4. *Cap.* 1. that he cured many of the Squinzy with opening of the Jugular Veins; and *Zacutus Luſitanus*, *obſer.* 89. *lib.* 1. *Praxis admir.* tels of a Spaniard which was cured of a moſt violent Angina.

A Cupping-glaſs with Scarification under the Chin, is good for derivation, by which *Zacutus Luſitanus*, *obſ.* 88. *lib.* 1. *Prax. adm.* ſaith he cured a woman of a *Cunageche*, or Dog Squinzy.

Scarrifications under the Jaws, and upon the Neck are good, if deep, by which means *Benivenius* ſaith in *lib. de abdit. morb. cauſ. cap.* 38. *Nicholas Rota* was cured of a deſperate Angina; whoſe ſtory *Sennertus* hath fully related, *Pract. Med lib.* 2. *part* 1. *cap.* 24.

While the aforſaid Medicines are uſed, the Inflamation of the Throat and Jaws is to be allayed with Topicks, and they are to be varied according to the time, as in other inflamations, ſo in the firſt Repelling Medicines, are good made into Gargariſms that they may preſently touch the part inflamed.

Take *of Plantane, Nightſhade, and Woodbine Water, of each three ounces: Syrup of Mulberries three ounces: Sal prunellæ, one dram and an half. Make a Gargariſm.*

Or of a Decoction thus:

Take *of Plantane, Sorrel, and the tops of Brambles, of each one handful: the Grains of Sumach half an ounce: one Pomegranate beaten with grains and peel: red Roſes one pugil: make a Decoction to a pint: Diſſolve in the ſtraining Syrup of Mulberries, and the compoſition made of Nuts, of each one ounce and an half; Sal prunella two drams: Make a Gargariſm.*

Concerning Gargariſms you muſt obſerve, that they are to be ſuſpected, becauſe the parts inflamed are moved thereby, which ſhould be at reſt; but you may remedy that if you hold the Gargariſm in the Mouth, turning backwards, and move it.

Without Gargling you may uſe the Spirit of Salt, Sulphur, or Vitriol, which mixed with Water, to qualifie their ſharpneſs, are to be taken by little and little; for by paſſing through the part affected, they qualifie its heat, and being ſent from the Stomach to the Liver and Veins, it allaies the heat of the blood; which Remedy is alſo good in the Inflamation of the Jaws and Tonſils.

While you uſe repelling Gargariſms, you muſt apply outwardly to the Neck, looſening and reſolving Liniments, that the matter may be brought forth thus made.

Take

Take *of Oyl of Chamomel, Lillies, and ſweet Almonds, of each one ounce: Hens greaſe and freſh Butter, of each ounce and an half: Saffron one ſcruple: Make a Liniment to be applied with greazie wool.*

This Liniment wil aſſwage pain, which if violent, it may be qualified alſo with a Gargariſm made of Milk, or an Emulſion made of the four great cold ſeeds, or of Mucilages of Fleabane and Quinces, drawn with Roſe water, adding Syrup of Violets, or Caſſia diſſolved in Whey, or in a Decoction of Marſh-mallow Roots.

After the beginning of the Diſeaſe when it encreaſeth, or is at a ſtand, you muſt mix Digeſters and Diſſolvers with Repellers, which muſt be done the ſecond day, becauſe the Diſeaſe is moſt acute.

Take *of the Leaves of Hyſop and Plantane, of each one handful: Liquoris, Raiſons ſtoned, of each one ounce: fat Figs twelve: red Roſes and Barley, of each one pugil: make a Decoction of a pint. Diſſolve in the ſtraining Honey of Roſes, and Syrup of Violets, of each one ounce. Make a Gargariſm.*

Obſerve, That as long as the Inflamation continueth, you muſt mix ſome things that repel with Diſſolvers and Aſtringents, leſt the part which by Nature is ſoft, ſhould be more relaxed, and made more fit to receive a Defluxion.

But outwardly you muſt apply Diſſolvers moſt, with a Swallows neſt, which by the Opinion of all Writers hath a ſpecifical property againſt this Diſeaſe.

Take *of the pouder of a Swallows neſt, and of Album Grecum, of each one dram: the pouder of Flower-de-luce Roots and Chamomel, of each half a dram: Hens greaſe and Oyl of Lillies, of each one ounce, yellow Wax a little: Make a Liniment.*

Or it may be made into a Cataplaſm thus:

Take *one Swallows neſt, Mallows, Violets, of each one handful: Althæa Roots, Lilly Roots, of each half an ounce: fat Figs three or four: Chamomel and Melilot Flowers, of each one pugil: boyl them and beat them; then put to them, Barley meal, Linſeeds, and Fœnugreek, of each three drams: Saffron, one ſcruple: freſh Butter one ounce: Oyl of Chamomel and ſweet Almonds, of each as much as wil make a Cataplaſm to be applied to the fore part of the Neck.*

In the mean while, you may uſe Eclegma's, or things to be licked, now and then, that the matter which breaths forth of the part, or fals upon it from the head may be cleanſed.

Take *of the pouder of the Electuary of Diatragacanth frigid. two drams: Simple Diaireos one dram: Sugar-candy, and Penides, of each half an ounce: Diamoron one ounce: Syrup of Jujubes, as much as is ſufficient. Make a Loboch.*

If the Tumor wil not be diſcuſſed, but tendeth to ſuppuration, which uſeth to be upon the fourth or ſixth day, you aſſiſt it with the Cataplaſm aforeſaid, and other Emollients and Suppuratives, and he muſt hold thoſe Medicines at the ſame time in his mouth, which was preſcribed formerly for aſſwaging of pain. Or,

Take *of ſliced Liquoris and Raiſons ſtoned, of each one ounce: fat Figs ſix: Althæa and Quince ſeeds, of each two drams: the flowers of Chamomel, one pugil: boyl them in Hydromel. Diſſolve in the ſtraining, boyled Wine two ounces. Make a Gargariſm.*

It is alſo good to hold Caſſia new drawn, in the mouth, that by degrees it may diſſolve into the Throat, for it aſſwageth pain, diſſolveth and maturateth.

If the Tumor come to ſuppuration, which may be known by the decreaſe of ſymptomes, and wil not break, let the ſick man, or ſome about him, put their fingers into his mouth, and endeavor to break the impoſthume, which if it cannot be done, let his mouth be wide opened with a *Speculum oris*, and then open the impoſthume with a crooked inciſion knife called a Biſtorr. Then let the Patient hold down his Head leſt the matter fall upon his Lungs: after, waſh the Ulcer with Barley Water and Honey of Roſes, Water and Honey called Hydromel, or Wine and Honey called Oinomel; after this, dry it up with Allum Water.

Others put a Wax Candle anointed with Oyl of ſweet Almonds into the Oeſophagus to break the Apoſthume; which if they cannot do, they uſe a ſharp wooden knife, or at laſt an inciſion knife.

Others touch it with the Oyl of Vitriol, which preſently breaks it, *Arculanus* opens it with a Lancet, fixed at the end of a ſtick leſt it ſhould touch other parts. *Faventinus* commends the ſame, in theſe words; *Take a little round ſtick, and in the end of it, fix a little ſharp Iron as long as half a finger; then open the mouth, and put a ſtick between the Teeth, then let him open the impoſthume with the former Inſtrument: when it is open, let him bend forward with his mouth open, that the matter may come forth.*

Schenkius out of *Dovynetus*, uſed to break an impoſthume with the Decoction of Agarick, and confirmeth it by the following Hiſtory taken out of *Dovynetus, Apolog. lib. 3. cap. 1. A Noble Woman called* Gabriella Goufier, *Lady of* Saulton, *being taken with a Squizie in Autumn, which*

is

is moſt dangerous, I remembred that I read in Aetius, lib. 15. cap. 6. *that Agarick doth deſtroy hidden impoſthumes, or draw them forth; preſently I took Agarik, and cut it and ſteeped it in the decoction of Althæa with the fourth part of white Wine, and Figs, and a little Ginger, with a little Syrup of Marſh-mallows, and gave it to the Lady to drink, commanding that ſhe ſwallow it not down ſuddenly, but hold it in the mouth a little, if ſhe would be cured: ſhe obeyeth, and while I was talking with her, behold abundance of white ſtinking matter came forth of her mouth, in ſo much that her daughter that held the Baſon fainted, the other people ran away, others came and took away the matter, others perfume the room; which done, I came to the Patient, and found her delivered from the impediment in her voyce, difficulty of breathing, and her Feaver, and out of all danger.*

If the matter ſeem to tend to the external parts, you muſt open it outwardly; which *Lanfrank* ſaith he did with good ſucceſs, *Chir. maj. doct. 2. tract. 3. cap. 5.* in theſe words: *Becauſe the Chirurgeon is much confirmed by good experience, I will tell you what befel me in the City of* Millane, *with a Lady of fifty five yeers old, which had a flegmatick Squinzie in the whol Throat, inwardly and outwardly, but outwardly it appeared moſt ſwoln, and ſhe could neither ſpeak nor ſwallow: being ſent for, I felt her Pulſe, and found her exceeding weak; touching the part affected I found the matter very deep, and that ſhe was more likly to be choaked, than that it ſhould break either internally or externally: then I got ready my Rayſor, and touched the place with my fingers I found ripe matter between the Chin and the Epiglot. and there I made a deep Inciſion, by which I drew forth a great part of the corrupt matter, but willingly left a great deal behind, for a reaſon known; then her breath grew better, and pulſe ſtronger; then giving her Broath, a great deal of it came forth of the Wound: then I invented a ſilver pipe which ſhould paſs the wound being put into the mouth, and by which ſhe ſhould receive her nouriſhment, I uſed Mundificatives, and Maturatives to the whol Throat and Neck, till I drew out of the wound a great piece of viſcous matter, and ſtinking, like a Gut as long as my finger, which was condenſed by heat; which taken away, the place did no longer ſtink, and the Patient began to cheer up: but I continued to mundifie, and after with Incarnatives and Cicatrizers, I heald up the wound, and the Patient was cured.*

Here may be related the Hiſtory of *Beniven* before mentioned, of one in a Squinzy, who was left of other Phyſitians, and was cured by him with deep ſcarification under the Jaws, and in the Neck, from whence much matter flowed.

If the Apoſthume break inwardly in the Mouth, let it be cleanſed with Barley Water, and Hydromel (as is ſaid.) But ſomtimes the Ulcer is foul, and then you muſt uſe ſtronger, thus made:

Take *of Scabious and Agrimony, of each one handful: Cypreſs nuts one dram: Flower-deluce Roots, and round Birthwort, of each half an ounce: Mirrh half a dram: red Roſes two pugils: boyl them in Hydromel to a pint; ſtrain it, and waſh the part ulcerated therewith.*

This Decoction is very good to cleanſe an Ulcer; but if it be not ſufficient, uſe the Collyrium of *Lanfrank*, which is wonderful.

After it is wel cleanſed, you muſt endeavor conſolidation with Bole-Armenick mixed with Honey of Roſes for an Eclegma, with Frankincenſe and Mirrh.

It comes to paſs ſomtimes that the Inflamation decreaſing, the Tumor wil neither be diſſolved, nor ſuppurated, but grow harder; in which caſe you muſt uſe Emollient and Suppurating Cataplaſms, made thus.

Take *of Althæa, and Briony Roots, and of the wild Cucumer, of each one ounce: Mallows, Pellitory, Origan, and the leſſer Centaury, of each one handful: fat Figs, ſix or ſeven: Linſeed and Fœnugreek, of each one ounce: Boyl them, beat them, and ſtrain them, and then add of the pouder of a Swallows Neſt burnt, and of Album Greecum, of each three drams: Brimſtone one dram: freſh Butter, and Ducks Greaſe, of each one ounce: Oyl of Dill two ounces. Make a Cataplaſm.*

For a Concluſion, we wil ſpeak ſomthing of *Laryngotomia*, or cutting of the Wind-pipe, which Ancient Phyſitians mentioned, and the Modern approve and confirm by experience: As when in a deſperate Squinzy, when the Patient is almoſt choaked, an inciſion is made in the rough Artery, by which there is a paſſage for Air into the Lungs, and for vapors coming out of them. This *Avicen* alloweth, Fen. 9. lib. 3. cap. 11. *Paulus*, lib. 6. cap. 33. *Rhaſis*, 3. continuentis. *Alſabaravius*, *Avenzoar*, *Albucaſis*, and *Halyabbas* in their proper Chapters,

Galen ſets down the ſame out of *Aſclepiades*, in his Introduction, chap. 13. Of the Modern *Braſſavolus*, comment. in lib. 4. Of *Hipp.* concerning Diet in acute Diſeaſes, Sect. 35. ſaith, that he made this operation with his own hands, and good ſucceſs.

But

But this is ſeldom uſed by Chyrurgeons for fear of diſgrace through the death of the Patient; for men are more apt to make the operation the cauſe of death than the diſeaſe, although the Phyſitian have been very careful, and foretold them the danger.

Moreover, In a deſperate Angina the Lungs are often affected, and ful of humors, whence comes ſuffocation; and then the inciſion of the rough Artery wil not profit. Which danger *Jerom Fabricius ab Aquapendente* obſerving, being a good Chyrurgeon, ſaith that he never undertook this Operation, nor any other in his time. But he confeſſeth it may be uſed, ſo that the Lungs and rough Artery be not ful of filth: and he ſheweth the manner of it in its proper Chapter moſt exactly, from whence any one may take it.

The End of the Sixth Book.

THE SEVENTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Breaſt.

The PREFACE.

BY *this name* Thorax, *or Breaſt, we mean thoſe parts only which ſerve for breathing; for although the Heart be contained in the* Thorax, *yet the Diſeaſes thereof ſhall be ſet down in a Book by themſelves. But in this we wil only ſpeak of thoſe which hinder breathing, and hurt the parts of Reſpiration; as Aſthma, Pleureſie, Peripneumonia, or Inflamation of the Lungs, Empyema, and Phthyſis; and we have ordained proper Chapters for each of them.*

Chap. 1. *Of* Aſthma, *or Difficulty of Breathing.*

DIFFERENCES.

THe Breath is hindered by divers Cauſes, either by ſympathy, or propriety of part.

The hinderance of breathing by propriety called *Idiopathica*, comes from the Lungs diſtempered, and therefore every Diſeaſe of the Lungs hurts their action, which Diſeaſes are either in the ſubſtance of the Lungs, or in the Veſſels thereof.

In the ſubſtance of the Lungs come Inflamations, Pimples, Impoſthumes, Ulcers, and ſomtimes a drying, and atrophy of the part; ſomtimes a ſerous watery humor is ſuckt into the ſpungy ſubſtance of the Lungs, and hinders their free dilatation; ſomtimes (though ſeldom) there is a ſcirrhus, a ſtone, or hard ſwelling in them.

In the Veſſels of the Lungs, there are often obſtructions, which hindering the free paſſage of the Air, cauſe difficulty of breathing.

Breathing is hindered by ſympathy or conſent from other parts, which are not only neer, but remote, ſo the Membrane that goeth about the Ribs being inflamed, or the Diaphragma, or Mediaſtinum, the breath is hindered. So there is a great and often breathing when the heart is inflamed, as in Feavers; and on the contrary, when the Heart is cold, as in dying men, it is diminiſhed

and

and ceaſeth; the ſame happeneth in ſwouning or ſyncope, when the action of the Heart, and conſequently Reſpiration ceaſeth.

So in the Empyema, or Dropſie of the Breaſt, when matter or water is collected in the Cavity of the Thorax, the Dilatation of the Lights, and Reſpiration is alſo hindered.

So the Muſcles of Breathing being hurt, hinder Reſpiration, as in wounds and tumors of them, eſpecially in an Apoplexy, when the influence of the Animal Spirits is kept from them.

Moreover, The Inflammation of the Muſcles of the Larynx makes difficulty of breathing in a Squinzy.

So alſo the Diſeaſes of the Hypochondria do hinder Reſpiration by conſent, as Tumors of the Liver, Spleen, Sweatbread or Pancreas, do by their weight draw down the Diaphragma to which they are joyned, and ſo hinder the motion of it. Alſo vapors and wind ſent from thoſe parts compreſs the Diaphragma, and hinder its action, from whence comes a flatulent Aſthma. The ſame happeneth by the abundance of wind or water contained in the belly of an Hydropical man, and compreſſing the Diaphragma. Laſtly, Vapors coming from the Mother hinder Reſpiration, from whence this diſeaſe is called, *Suffocatio Hyſterica.*

Among the aforeſaid hinderances of Reſpiration, the Aſthma is handled by it ſelf, becauſe the other depend upon other Diſeaſes; they ſhal be mentioned in their places.

Although Aſthma uſed generally, comprehendeth in a large ſignification, all kinds of difficulty of breathing; yet it ſignifies more ſpecially that ſhortneſs of breathing which comes from the ſtuffing of the Lungs, and the obſtruction of the Bronchion, or Griſtles of the Wind-pipe; which of its ſelf eſſentially is without a Feaver, although ſomtimes it be joyned therewith. And again, it is ſubdivided into three other kinds; as firſt, *Dyſpnœa*; the ſecond called alſo *Aſthma*; the third *Orthopnœa.*

Dyſpnœa is a difficulty of breathing, in which the Breath is drawn oftener and thicker, from the ſtuffing of the Lungs. This is leſs than Aſthma, or Orthopnœa, becauſe the matter obſtructing is leſs, and it rather ſtops the ſubſtance of the Lungs, than Griſtles or Bronchia: hence it is that there is no rattleing at al, which comes from the commotion of the humors contained in the Bronchia, with the Air continually paſſing through.

Aſthma is a great and often breathing, in which the Diaphragma, the Intercoſtal Muſcles between the Ribs, and of the Abdomen, are violently moved, joyned with rattleing and wheeſing. For in a true Aſthma properly ſo called, the Bronchia of the Lungs are filled with flegm, which (as is ſaid) being moved by the Air, make that noiſe.

Orthopnœa is a great difficulty of breathing, in which the Patient cannot breath but ſitting, and with the neck extended upright; and the aforeſaid Muſcles are not only moved vehemently, but alſo thoſe of the Breaſt and Shoulders.

The names *Dyſpnœa* and *Orthopnœa*, as we ſaid of Aſthma, are uſed commonly for al difficulties of breathing, which happen in Pleureſies, or Inflamation of the Lungs, or the like.

The ſame may be ſaid of *Apnœa*, which doth not only ſignifie a depravation of breathing as the former, but alſo a diminiſhing or aboliſhing thereof; and this happeneth in ſyncope, Hyſterical Paſſions, and ſtrong Apoplexies.

CAUSES. The Humor which cauſeth an Aſthma, is for the moſt part Flegm, which fals from the Head into the Lungs, and obſtructs the Bronchia or Wind-pipe. Somtimes it comes from crude and ſerous humors brought by *Arteria Venoſa* into the Lungs, and if theſe flow to the Bronchia, they produce a true Aſthma with rattleing; but if to the ſubſtance of the Lungs, or ſmooth Arteries, they cauſe a baſtard Aſthma without rattleing.

This kind of Aſthma, which is unknown to vulgar Phyſitians (who wil acknowledg no other cauſe but a defluxion from the Head) is confirmed, not only by not rattleing, but from the thick and turbulent Urine of the Patient at that time, eſpecially in the fit, becauſe ſome part of thoſe thick and crude humors in the Veins is ſent to the Reins and Bladder. And ſome Aſthmatical men are ſubject to ſtoppage of Urine, and when they are ſo, they are free from it. But when the fit of the Aſthma comes, the difficulty of Urine ceaſeth, becauſe the matter of the diſeaſe contained in the Veins goes from one place to another: We have alſo ſeen ſome ſubject to a flux in the Belly, who while they were ſo, were free from the Aſthma, but when that ſtopped, the Aſthma returned. Moreover, this kind of Aſthma which is without rattleing, is ſo directly oppoſite to bleeding, that when a Vein is opened in the fit, as ſoon as it bleedeth, the Patient begins preſently to breath better, and in the end, or after a little ſpace, they are cured of their fit. And finally, theſe kind of Aſthmatical men, are for the moſt part of an ill habit of body, and have an œdematous humor in their feet, which ſheweth that the cauſe of the Aſthma at that time came from the Liver, and is contained in the Veins, ſo that ſomtimes a Dropſie followeth in many. Hence *Aretæus* reckoneth a wind in the Midriff, and belchings without reaſon, among the ſigns of an Aſthma at hand, which certainly do come from a crude matter moved in the Midriff.

That flatulent matter doth of its ſelf ſomtimes produce another kind of Aſthma, which is called

Aſthma flatulentum, or *Hypochondriacum*; when many thick vapors riſing from the Hypochondria, do compreſs the Diaphragma, and hinder its motion, whence comes great difficulty of breathing, without rattleing.

DIAGNOSTICK. The knowledg of this Diſeaſe, and its kinds, may be by what hath been ſaid.

In a Diſpnœa, the breath is thick, without noiſe or anhelation, and with leſs trouble.

In an Aſthma the breaſt is more heavy, the breath thicker and quicker, with anhelation, rattleing, and wheeſing.

But in Orthopnœa, the Patient cannot breath but with his neck upright, and if he lie down, he is ready to be choaked.

SIGNS. The Signs of the Cauſes are theſe:

If Aſthma come from groſs humors gathered in the Lungs, the difficulty of breathing comes by degrees, by little and little, and is continual.

But if Humors come at a diſtance from other parts into the Lungs, the difficulty of breathing is not continual. For albeit Aſthma which comes from matter contained in the Lungs, uſeth to be encreaſed by external cauſes, as Anger, Southernly winds, and the like; yet in Aſthma which comes from matter flowing from another part, the encreaſe is more manifeſt. If this matter come from the brain, there is a manifeſt Catarrh; but if no ſigns of a Catarrh appear, you muſt conjecture that the matter comes by the Veins to the Lungs, and the ſwelling of the feet, and evil habit of body called *Cachexia*, is a ſign that the Liver is affected.

If a thick humor be contained in the Bronchia of the Lungs, the Reſpiration is with noiſe and cough; as alſo by ſpitting the diſeaſe ceaſeth, or is diminiſhed.

If the Humor be in the Veins, or ſubſtance of the Lungs, there is no noiſe, and there is ſeldom any ſpitting by Cough.

PROGNOSTICK. An Aſthma is a Chronical Diſeaſe, and very hard to be cured, and often ends in a Cachexia or Dropſie. Yong men are ſomtimes cured, and not without great labor, but old men never. Infants except they be ſpeedily cured, die by a Catarrh, which followeth:

They who grow crooked upon an Aſthma or Cough, die before they come to ripeneſs of age, becauſe the gibboſity hindereth the convenient growth of the breaſt, nevertheleſs the Lungs get their due encreaſe and bigneſs, but have not room enough to dilate themſelves; from whence the heat of the heart being not ſufficiently fanned, the Patient dieth.

A Pleureſie, or Peripneumonia coming upon an Aſthma, is deadly, becauſe the Lungs being weakned by a long diſeaſe, cannot reſiſt ſo great a Diſeaſe coming thereupon, and expel the matter.

CURE. The Cure of the Aſthma is twofold, namely, in the Paroxyſme, and out of it.

In the fit, preſently you muſt open a Vein, a Clyſter being given, if the blood do ſeem any way to abound: for when the Veins are empty of blood, the Reſpiration is more free. But if the diſeaſe be elder, and blood hath been often drawn, it is better to abſtain from bleeding, becauſe by diminiſhing the natural heat, it wil encreaſe flegm.

It is good to open the Veins in the Ancles in this diſeaſe, coming by conſent from other parts.

After bleeding, or if it be omitted as not thought fit, you muſt purge flegm with the things preſcribed in the Cure of the cold diſtemper of the brain, putting to them alwaies things proper for the breaſt as much as may be.

Vomits, although diſallowed by ſome in this diſeaſe, yet are they moſt convenient, as frequent experience hath taught, and ſomtimes the fit is taken away with a Vomit only.

Among theſe the chief is *Aqua Nicotiana*, or Tobacco Water, given in the quantity of an ounce; and it may be made into a Syrup with Sugar: In want whereof you may uſe the Salt of Vitriol, or *Aqua benedicta Rulandi*. Now the reaſon is excellent why Vomits do ſo much good in this diſeaſe. For while the thin humor falling from the head inſinuateth it ſelf into the Aſpera Arteria, and the Bronchia of the Lungs; and the thick fals into the Stomach, and is there ſo fixed that it can ſcarcely be taken away. And while the weak heat or the Stomach doth ſtir the matter, thick vapors are produced, which puffing up the Stomach, compreſs the Diaphragma, and cauſe difficulty of breathing. Hence it comes that when the Stomach is emptied, the fit ceaſeth, or is much leſs. Moreover, An Aſthma ſomtimes (nay often, according to *Sennertus*) cometh of crude humors about the Liver, and in the Veins, which are carried by the *Vena Arterioſa* into the Lungs, and compreſs the Bronchia, from whence cometh an Aſthma. For the evacuating and revelling of theſe humors from the Lungs, a Vomit is very good. As alſo for this cauſe, the Remedies purging humors downward are very excellent.

The Juyce of our Flowerdeluce, doth gently move and purge downward, taken to the quantity of half an ounce, with one ounce of Hippocras, which *Platerus* in his Obſervations ſaith he hath uſed with good ſucceſs.

You may give two ounces of the juyce of Flowerdeluce, if the former did not work ſufficiently.

Alſo

Alſo you may uſe ſharp Clyſters often, for revulſion. But they muſt be given in ſmal quantities, leſt by filling the Bowels the Diaphragma be compreſſed.

You muſt alſo uſe Frictions to the inferior parts, and apply many Cupping-glaſſes thereon, as alſo to the Neck. Afterwards you muſt extenuate and diſſolve the thick humors, and diſcuſs the vapors that come from them. For which purpoſe you may give a ſpoonful of Cinamon Water, either by it ſelf, or with Syrup of Violets: as,

Take of *Cinnamon Water two ounces*: *Syrup of Violets one ounce*; *or inſtead of that, mix with the Water one ounce of Oxymel to diſcuſs the humors better.*

It is alſo profitable to give three, four, or five drops of Chymical Oyl of Sage, Roſemary, or Annis ſeeds with a little Wine; or ſprinkle therewith the Tablets of Diatragacanth frigid, and ſo let the Patient eat them.

Others commend one ſcruple of Saffron given in a ſpoonful of Wine. Alſo *Aqua Clareta* thus made is very good.

Take of *Aqua vitæ four ounces*: *Water of Colts-foot and Scabious, of each two ounces*: *Cinnamon ſix drams*: *ſtrain them through an Hippocras Bag. Let them take two or three ounces.*

Tobacco taken in a Pipe hinders the fit; ſo doth the Leaf chewed: and alſo the ſmoak of Cloves in a pipe.

In the mean time you muſt uſe expectorating Medicines, which bring forth the thicker matter upwards. As,

Take of *the Syrup of Horehound, Liquoris, and Colts-foot, of each two ounces*: *Oxymel ſimple one ounce. Mix them, and let him lick it by little and little.*

Take of *waſhed Turpentine one ounce*: *Ammoniacum two ſcruples*: *Flower of Brimſtone one ſcruple*: *mix them into ſoft Pils, of which let him take one every ſecond hour with half an ounce of the Syrup of Hyſop.*

Take of *the Oyl of ſweet Almonds new drawn without fire ſix ounces*: *Sugar Candy two ounces*: *Mix them for a Lambitive.* Or,

Take of *candied Elicampane three drams*: *Sugar-candy half an ounce*: *Syrup of Hyſop and Horehound, of each one ounce*: *Ammoniacum diſſolved in Aqua vitæ half a dram. Mix them for a Lohoch.* Or,

Take of *Conſerve of Violets and Elicampane, of each ſix drams*: *the pouder of the Electuary Diatragacanth frigid, Diareos, Solomonis, of eace one dram*: *Syrup of Violets and Maidenhair, of each as much as will make a Lohoch.*

Take of *Althæa Roots one pound*: *Elicampane four ounces*: *Quinces, or Marmalet thereof, ſixteen ounces*: *boyl them in Water till they are dry*: *Beat them and ſtrain them, adding two pints of Honey*: *boyl them again gently. Take them from the fire, and ad of Cinnamon one dram*: *flower of Brimſtone half an ounce*: *Liquoris perfumed with Muſk and Roſe water two drams. Make a ſoft Electuary*; *of which let him hold now and then as much as a Hazel nut in his mouth*: *'tis alſo very good to take half an ounce thereof morning and evening, when the fit is off.*

Alſo you muſt anoint the Breaſt with Mollifying and diſcuſſing Oyntments and Liniments, thus made:

Take of *the Oyl of Chamomel, Flowerdeluce, and ſweet Almonds, of each half an ounce*: *freſh Hens greaſe, one dram*: *the pouder of Marſh-mallow roots and Flowerdeluce, of each one dram*: *the meal of Linſeed and Fœnugreek, of each two drams*: *Gum Ammoniacum diſſolved in Wine one dram and an half*: *Wax, as much as is ſufficient. Make a Liniment.* Or,

Take of *the Mucilage of the ſeeds of Quinces, Line, and Fœnugreek drawn with Scabious and Coltsfoot Water, of each ſix drams*: *the Pouder of Flowerdeluce root and Hyſop, of each half an ounce*: *Saffron one ſcruple*: *Oyl of Lillies and ſweet Almonds, of each two ounces*: *Wax as much as will make a Liniment.*

If the fit be long, clap a Veſicatory to the hinder part of the head.

Out of the fit you muſt ſtop the Defluxion, and ſo cut, cleanſe, and expectorate that which hath fallen into the Lungs.

For ſtaying the defluxion, all thoſe Remedies are good which were mentioned in the cure of the cold Catarrh.

But you muſt take a Caution concerning ſome of them.

Firſt, In Apozems, Syrups, and the like, you muſt not make them too hot and dry, which by conſuming of the thin parts, may make the remainder thicker, and ſo the parts will be worſe, But you muſt rather mix mouſteners, as Raiſons, Figs, Liquoris, Jujubes.

Secondly, Inſtead of Head Medicines, you muſt uſe things fit for the Breaſt, abovementioned.

Thirdly, For the Derivation of the Humors that abounds in the Head, uſe Errhines, Sternuatories, Gargarisms, or Apophlegmatiſms: Which laſt are not ſo proper, by reaſon of the neerneſs of the part

part by which the humor runs to the Lungs. But Errhines and Sternutatories may be uſed ſafely.

Fourthly, To ſtrengthen the Head, and dry it, Fumigations are there commended; which are not ſo proper in this, eſpecially if taken in at the mouth and noſtrils, becauſe they make the breath ſhorter, and bring the fit. But with them you may air the Patients Caps, without, from the Chamber.

For to cleanſe and expectorate the thick Humors that ſtick to the Bronchia of the Lungs, the Medicines already mentioned, or theſe following, may be uſed.

Take of *Elicampane root, and Polypody of the Oak, of each half an ounce: the Leaves of Origan, Calamints, Hyſop, Savory, Maidenhair, Scabious, and Coltsfoot, of each one handful: the ſeeds of Marſh-mallows, and Cotton, and Carthamus, of each three drams: Liquoris and Raiſons floned, of each ſix drams: Jujubes, Sebeſtens, and fat Figs, of each five, make a Decoction to a pint and a quarter of Hydromel; diſſolve in the ſtraining a pound and a quarter of white Sugar; make a Syrup wel boyled for a Lambitive.*

You may make a better and a cheaper thus:

Take of *Elicampane Roots three drams: Spaniſh Tobacco one dram: infuſe them a whol night in ſix ounces of Aqua vitæ: in the morning ſtrain them, and ad of the beſt Sugar four ounces; ſtir it wel upon the fire, and ad of the ſyrup of Eryſinum or Coltsfoot two ounces: Oyl of Sulphur as much as wil make it ſharp: make a Loboch.*

Theſe following are proper to unſtuff and cleer the Lungs.

Take of *Ammoniacum Bdellium, diſſolved in the Vinegar of Squills, of each half an ounce: Flower of Brimſtone three drams: the Leaves of Coltsfoot and dryed Savory, poudered, Diaireos ſimple, of each half a dram; with ſyrup of Hyſop and Oxymel of Squills make a maſs of Pills; of a dram whereof make ſix Pills, and let him take three of them two hours before ſupper twice in a week.* Or,

Take of *Aloes Succatrine, half an ounce: Myrrh and Ammoniacum, of each half a dram: Saffron half a ſcuple: Flower of Brimſtone half a dram: with the Syrup of Coltsfoot make a maſs of Pills, of which let him take a dram two hours afore dinner for ſome daies.*

Let the Water which is taken out of a hollow Briony Root, be diſtilled in *Balneo Mariæ* to eight ounces, whereof mix half an ounce of Sprit of Vitriol or Sulpur, let him take every day a ſpoonful faſting.

Take of *Tobacco Leaves, Hyſop, white Horebound, and Maiden-hair, of each two handfuls: the Roots of Flower-de-luce, and Liquoris of each half an ounce: boyl them to a pint and an half, diſſolve in the ſtraining of white Sugar one pound, of the beſt Honey half a pound: make a ſyrup: well boyled, clarified, and perfumed, with a little Saffron and Cinnamon, let him take a ſpoonful or two every morning.*

The Oxymel and Syrup of Tobacco invented by *Quercetan*, preſcribed in his Diſpenſatory, is of the ſame vertue.

The Tincture of dry Tobacco is drawn with Aqua Vitæ, a little thereof mixed with Honey, and that held in the Mouth as big as a Peaſe or Bean, ſwallowing it by degrees, this draws Flegm in abundance from the Stomach and Lungs.

Hogs Lice, called Millepedes, or Aſelli, in number twelve, put into a linnen Cloth, are to be ſteept in white Wine, and then ſtrained and ſo given to be drunk, and do in a ſhortt time cleanſe the Lungs.

Oleum Sacchari doth powerfully diſſolve thick glutinous Humors in the Lungs, and cauſeth expectoration; But the Compound Oyl following is the beſt.

Take of *the Roots of Flower-de-luce, and Elicampane poudered, of each half an ounce: the Pulp of Dates and Raiſons, of each three drams: Citron and Orange peels, of each one dram and an half: Benjamin two drams: Saffron one dram: infuſe them two daies in the ſpirit of Wine wel rectified: then take of the liquor by inclination, diſſolve as much Sugar Candey poudered as you can therein, then fire the ſpirit of Wine ſtirring them continually til it comes to a liquor as thick Oyl, then mix as much Oyl of Sulphur as wil ſharpen it.*

A Decoction of Red Coleworts taken many daies with a little Sugar, doth help the Aſthma.

But the juyce of Red Coleworts with Sugar of Roſes, or Syrup of Coltsfoot, taken in form of a Julep for many daies is better.

The Spirit of Sulphur doth diſſolve ſlimy Flegm, and open the Bronchia if four or five drops are taken in Broth, or convenient Syrup.

Turpentine is much Commended for this uſe, given often to two or three drams with the Oyl of ſweet Almonds or Conſerve of Violets, or you may make it into the form of an Opiate thus.

Take of *Turpentine wel waſhed in Coltsfoot Water one pound: fat Figs half a pound: Penides four ounces: Oyl of ſweet Almonds one ounce: mix them into an Opiate.*

Saffron in Sawce is good for the Breaſt; alſo a Junket made of Muſtard ſeed and Honey doth expectorate.

Oxymel

Oxymel alſo with Agarick taken two ſpoonfuls in a morning, doth purge the Lungs.

The flour of Brimſtone made into Pills with freſh Butter, given three daies together to one ſcruple, doth much help the Aſthma. *Lac Sulphuris* doth the ſame better in eight grains, which is the greateſt doſe.

Alſo theſe Tablets following are excellent.

Take *of the pulp of Marſh-mallow roots, and of the greater Comphry, of each two ounces: flower of Brimſtone two drams: the flower of Benjamin half a dram: Sugar diſſolved in white Lilly Water eight ounces: make Tablets, which let the Patient hold often in his mouth.*

The Decoction of an old Cock is commended, and it is thus made:

Take *of the Roots of Elecampane, and Flowerdeluce, of each half an ounce: Hyſop and Horehound dried, of each ſix drams: Carthamus ſeeds one ounce: Annis and Dill ſeed, of each two drams: Liquoris and Raiſons ſtoned, of each three drams: the pouder of Fox Lungs prepared two drams. Beat them, and fill the belly of an old Cock therewith; then boyl him in fifteen pints of Water till his fleſh comes from his bones. After it is well ſtrained, ſet it in a cold place that the thickeſt may ſettle, and the thin may be taken off; of which let the Patient take ſix ounces with one ounce of Oxymel ſimple.*

If you wil make it purging, you may add two or three drams of Senna for every doſe, or half an ounce of Manna. Or if you will have it ſtronger, you may ſometimes put in ſome Electuary that purgeth flegm.

Platerus prefers the following Preparation of a Cock before the reſt.

Take *an old Cock, kill him, pull him, and draw him; ſtuff him with theſe things following: Fox Lungs freſh, or prepared and dried, one ounce: Raiſons ſtoned, and Figs, of each two ounces: Elecampane one dram: Hyſop, Savory, Horehound, Thyme, Calaminth, Penyroyal dried, of each one dram: Fennel and Annis ſeed, of each one dram: Carthamus ſeeds bruiſed, and Polypody, of each half an ounce: white Tartar one dram: Salt half an ounce: two yolks of Eggs: freſh Butter half an ounce: Cut them and bruiſe them, and ſew them into the Cock, boyl him till his fleſh comes from his bones, in a large veſſel with ſo much Water as you may need to add no more: then ſtrain it, and put to ten pints one pound of pure Honey that it may not quickly corrupt. Let him take a Porrenger full every morning; in which let him diſſolve Manna and new drawn Caſſia, of each half an ounce, continuing it for a month and longer; which will be the better, if preſently after he take a dram of Turpentine with Penides in form of a Bolus, or otherwiſe.*

Ludovicus Septalius in his Practical Obſervations condemneth theſe Cock-broths as unprofitable, or hurtful: His Reaſons are, Becauſe they do not anſwer Experience, and have been uſed in vain by him and other Phyſitians of *Millane*. For by long boyling, the nitrous parts (by which thoſe Broths are thought moſt to profit) do ſettle, and are loſt in the ſtraining: but the ſlimy, glutinous, thick, and fatty, from the skin, feet, wings, muſculous and nervous parts do remain. Hence the matter is made thicker, and leſs fit to be expectorated.

But *Septalius* his Experience, muſt not be preferred before ſo many famous Phyſitians Experience, both old and modern. For if it did not profit ſome which he and others have cured, many other things might hinder, as namely, the evil diſpoſition of the Patient, and contumacy of the diſeaſe, or other things not wel ordered which concerned the Cure, or the Medicine it ſelf not well made. And whereas he ſaith, that the nitrous parts do fall to the bottom by long boyling, and are loſt in the ſtraining, it is ridiculous; for only the Earthy parts do ſettle, but the nitrous part once taken into the Liquor, is never ſeparated. Hence it is that the longer you boyl Broth the ſalter it is. But this Salt doth cut, extenuate, and open, it is ſo far from incraſſating being ſalt. Neither hath the fleſh, or other parts of a Cock, ſuch a glutinous ſubſtance as he imagineth, as you may find in Neats feet, or Calves feet, but rather an attenuating quality, becauſe it is ful of nitrous ſubſtance. And if purging and altering Medicines be made according to the Precepts of Pharmacy and Art, they do leave all their ſtrength in the Decoction, becauſe dayly Experience teacheth us that ſuch Broth of an old Cock doth purge. And if we may oppoſe our Experience to that of *Septalius*, we can truly ſay, that we have found admirable effects of theſe Broths in violent Aſthma's and Chollicks. But this we uſe to alter in theſe Broths; We give many draughts in a day leſt it ſhould be ſpoiled by keeping. But this is the Example of what we preſcribe in this diſeaſe:

Take *of the Roots of Elecampane and Flowerdeluce, of each one dram and an half: Hyſop and Coltsfoot, of each one handful: Liquoris and Raiſons ſtoned three drams: fat Figs four: Senna three drams: Polipody of the Oak and Carthamus ſeeds bruiſed, of each half an ounce: Annis ſeeds one dram and an half: Boyl them with the third or fourth part of an old Cock: make a Broth for twelve or fifteen daies.*

By this Purging Wine following, *Platerus* cured a Woman of a Dyſpnœa, inclining to a Dropſie:

Take

Take of *Flower-de-luce Roots one ounce*: *Elicampane, and Squills prepared, of each half an ounce*: *Horehound one handful*: *Elder Bark and Danewort, of each one dram*: *Senna one ounce and an half*: *Agarick two drams*: *Ginger one dram*: *ſhake them wel together, and ad of Wine four pints, boyl them a little*: *She drank hereof ſix daies together when ſhe went to Bed, the Dyſpnœa ceaſed, the Tumor vaniſhed, and ſhe was finely Cured.*

But we muſt obſerve that we repeat purging often in this Diſeaſe, under divers formes, leſt nature ſhould be uſed too much to one Medicine: So Cleanſing, Cutting, and Expectorating Medicines, and the reſt are to be altered for the ſame reaſon.

Chap. 2. *Of* Pleuretis, *or a Pleureſie.*

DIFFERENCES.

A Pleuriſie is either True; or Spurious, called a Baſtard Pleuriſie.

A True Pleuriſie is the Inflamation of the Membrane that goeth about the Ribs or of the internal intercoſtal Muſcles.

But a Baſtard Pleuriſie is the Inflamation of the external intercoſtal Muſcles.

There are alſo other pains of the Side and other parts of the Breaſt which are improperly called a Baſtard Pleuriſie, *viz.* when the *Mediaſtinum* is inflamed, the Lungs cleave to the Ribs, or when ſerous humors flow from the Head to the Membranes of the Breaſt, or when Wind doth tear the Muſcles or Membranes of the Breaſt, or vapors riſing from the Stomach as in Worms.

We have ſaid that in a true Pleuriſie not only the Membrane Pleura, but alſo the internal Muſcles are inflamed, becauſe it is impoſſible but the Inflamation of the Membrane ſhould be communicated to the contapious Muſcles.

Beſides, Others do affirm that the Lungs are inflamed in every Pleuriſie, and confirm their Opinion by Authority, Reaſon, and Experience: The Authority is that of *Hippocrates, lib. de loc. in homine*, where he ſaith, That Peripneumonia is when both parts of the Lungs are inflamed; but if only one part be inflamed, it is a Pleuriſie. Alſo Reaſon may ſeem to confirm this, for the ſigns of a Pleuriſie are alſo the ſigns of Peripneumonia; namely a Cough, continual Feaver, difficulty of Breathing, and ſpetting of Blood.

Alſo the Prognoſtick and Cure are the ſame in both.

They ſay moreover, That they have found by experience in the opening of thoſe who have died of Pleureſies that their Lungs appeared alwaies to be inflamed.

It is to be granted that in many the Lungs are affected as wel as the Pleura, for the Defluxion may eaſily fal upon both; becauſe the Lungs are faſtened to the upper part of the Pleura: but we muſt avouch that often the Pleura alone is only affected, and not the Lungs: or at leaſt they are ſo lightly affected, that the Diſeaſe cannot be ſaid to be an affect of that part. The Authority of *Hippocrates* in this, is caſt off by ſome as falſe, and contrary to many of his own Aſſertions, in which he acknowledgeth the Pleura only as the part affected; eſpecially in his 1. *lib. de morbis*, where he often ſaith, That Choller and Flegm do ſtick to the ſide, and cauſe vehement pain. But *Martianus* doth reconcile this; ſaying, That *Hippocrates* ſpeaks in that place of a Peripneumonia which comes of a Defluxion from the Head, a portion whereof fals upon the Pleura, and he cals it by the name of a Pleuriſie, that he may diſtinguiſh that which inflameth one part of the Lungs, from that which inflameth both: For the ſame nature of a Diſeaſe being in both the Pleuriſie and Peripneumonia, makes the likeneſs of Symptomes in both, being both from inflamation, and nearly adjoyned.

And though many who have died of Pleuriſies, have been found to have their Lungs affected, it is not to be concluded that it is ſo in al; for the moſt vehement Pleuriſies which uſe to cauſe Death, do many times turn into a Peripneumonia. But many do witneſs, and we have found by experience, That in many bodies dead of Pleuriſies, the Pleura only hath been found putrified.

It may be queſtioned, Why the Pleura, rather than other Membranes, ſhould be inflamed? But the Anſwer is from *Hippocrates*, 1. *de morb. text.* 124. according to the Diviſion of *Salius*, where he ſaith, That the ſide is a very weak part, becauſe it is naked from fleſh in reſpect of other parts, and hath nothing to reſt upon; therefore when the humors are moved and inflamed, their Defluxion is eaſily ſent thither.

CAUSES. The matter Cauſing a Pleuriſie is for the moſt part Chollerick Blood which doth eaſily penetrate a thick Membrane; As *Avicen* ſpeaking of a Pleuriſie. ſaith, Except the Humor be thin and Chollerick it cannot pierce into the Membrane. Other Humors may alſo Cauſe this Diſeaſe ſo they have a ſerous Chollerick Humor mixed with them for a Vehicle: I ſay other Humors not Excrementicious but natural, which are contained in the form of blood, and are called either blood it ſelf, or blood that is wateriſh, or melancholly.

But

But you muſt note, That thin Humors make a true Pleuriſie, and thick, a Baſtard Pleuriſie.

Now this blood is carried by the Veſſels which nouriſh the Breaſt, eſpecially the *Vena Axillaris*, and *Azygos*; and if it offend either in quantity, quality, or motion, it is caſt upon the Membrane and Muſcles adjoyning.

DIFF. The Difference of Pleuriſies is taken from the part affected, and the Cauſes.

In reſpect of the place of the pain, it is divided by *Hipp.* 2. *acutor.* into an aſcending Pleuriſie, namely, when the pain reacheth more to the Throat; and a deſcending Pleuriſie, when it goeth down to the Hypochondria. Somtimes it is extended more towards the back, of which *Hipp.* 3. *de morbis* makes mention; and ſomtimes it comes more forward.

In reſpect of the Cauſe and the Humor offending, it is called either Sanguineous, coming of blood, Chollerick, Flegmatick, or Melancholick.

There is alſo another excellent Difference made by *Hippocrates*, 1. *acut.* where a Pleuriſie is divided into a dry and a moiſt Pleuriſie. A dry one is that in which there is little or no ſpitting, not only in the beginning, but continuance of the Diſeaſe; of which there are divers Cauſes, as the Crudity of the matter, the thickneſs and ſlimineſs thereof, the weakneſs of the faculty, the obſtruction of the Bronchia, or the vehemency of pain. But a moiſt Pleuriſie is that in which there is abundance of ſpittle, from the beginning of the diſeaſe.

DIAGNOSTICK. The Diagnoſis or knowledg of this Diſeaſe, is by the ſigns, as ſaith *Galen*, 5. *de loc. aff. cap.* 8. and elſwhere; who reckoneth Five.

1 A pricking pain of the ſide.
2 A continual ſharp Feaver.
3 Difficulty of breathing.
4 A hard Pulſe like a Saw.
5 An often troubleſom Cough.

A pricking pain is chiefly in the Membranes, and comes from a Chollerick matter, and this pain poſſeſſing the ſide, ſtretcheth it ſelf into the parts adjacent, one while to the Throat, another while to the Hypochondria, by the continuity of the Membrane, which covers the whol Cavity of the Breaſt. By this ſign a *Pleuritis* is diſtinguiſhed from a Peripneumonia, in which there is no pain, or very little of the ſide, except it be joyned with a Pleuriſie.

A continual ſharp Feaver hath its original from a Flegmon or Sanguineous tumor in ſome part neer the Breaſt, and therefore is ſymptomatical: although ſomtimes an Eſſential Feaver be joyned with a Pleuriſie; and gives it ſomtimes a being, for it often happeneth in the beginning of continual Feavers, that the blood boyling in the Veins is expelled by Nature unto ſome part which is moſt fit to receive it; as the ſides, and there it breeds an Inflamation. The ſign of this is, That the Feaver firſt ſeizeth upon the Patient, and the ſecond or third day after the pain is in the ſide. But when the Feaver is ſymptomatical, then the pain in the ſide comes firſt, but the Feaver a little after.

Difficulty of breathing doth neceſſarily follow in this diſeaſe, becauſe the parts inflamed cannot ſufficiently diſtend themſelves to draw in a great quantity of Air, which is requiſite for the cooling of an inflamed heart.

The Pulſe is hard becauſe the Membrane is affected, and ſtretched forth, which alſo diſtendeth the Arteries, and they therefore make that difference of Pulſe, called *Serratilis*, like a Saw; for when you lay many fingers upon the Arteries of the Pulſe, one part ſeems to be more lifted up than the other, ſo that it ſeems to repreſent a Saw.

A troubleſom Cough follows a Pleuriſie, becauſe Nature doth continually ſtrive to expel that which is troubleſom from the part affected: as alſo ſome of the matter ſweateth from thence into the Lungs, which moveth the expulſive faculty, whence the Cough cometh.

There is alſo a ſpitting of blood as another ſign, which is neither in al Pleuriſies, nor at al times of the Diſeaſe; therfore it is not reckoned as a proper ſign. They who ſay that the Lungs are alwaies affected in a Pleuriſie, do affirm that the blood is ſpit from the Lungs, and they deny that it can paſs from the Membrane about the Ribs to the Lungs, becauſe it is very thick; and alſo the Membrane about the Lungs is of the ſame Nature, and cannot therefore be pierced by that blood which is without the Veſſels. But *Galen* doth cleerly confute theſe, 5. *de loc. aff. cap.* 3. where he firſt ſhews that the matter contained in the Cavity of the Breaſt may be taken into the Lungs, and be ſent upwards, by two cleer Examples. The one is of thoſe who have received a wound in the Breaſt that pierceth into its Cavity; for if an injection of Honey and Wine be made into the wound, and it be preſently cloſed at the orifice, in a little time the injection wil be coughed up and ſpit forth, and the Patient wil have the taſte of it in his mouth. Another Example is taken from a Fracture of a bone, when the skin is not broken; which while the Callus is growing, and the broken bones begin to glutinate, that blood which flowed to the part affected is carried forth to the skin, and goeth through it, ſo that it moiſtneth and fouleth al the rowlers and ligatures about the part. *Galen* alſo ſhews the manner how blood, matter, or the like, being contained in the Cavity of the Breaſt may be taken through the lungs,

namely, by the extream outward orifices of the Bronchia or branches of the rough Artery, which are spread through the Lungs, and end in the superficies of them.

Although the orifices of the Vein Arterial, and Artery Venal are also carried to the superficies of the Lungs, yet the orifices of the Bronchia are more large and open than they. For by how much greater the Body or Trunk of the rough Artery is, than the Trunk of the Venal Artery, or Arterial Vein, by so much the greater are its branches than theirs, and its orifice than theirs; because all these Vessels are equally divided and distributed into the whol body of the Lungs. Moreover, the substance of the rough Artery, and its Bronchia or branches, are cartilaginous or gristly, from whence it is that they cannot close together so much as other Vessels; and their orifices are more constantly open, by which they can better receive the matter from the Cavity of the Breast.

But *Galen* teacheth that the matter contained in the Breast is taken through at the time of breathing, when the Thorax is straightened; for then the Thorax doth press those things that are in the Cavity of it, and drive them into the Lungs, so that some part of them at least is carried into the orifice of the Bronchia. Neither is the softness of the Lungs, which yield to a compression, and therfore cannot be forced to receive the matter, any hinderance. For this softness is the cause why al the matter is not received; yet it is no obstacle but some part thereof may be received in, although the greatest remain in the Cavity by reason of the softness aforesaid. Let us ad to this Doctrine of *Galen*, the wonderful providence of Nature, which hath found out waies, not only manifest, but also unknown, and sometimes in comprehensible, by which she useth to expel things hurtful: as we said of the matter in Fractures, which is purged forth by the insensible pores of the Muscles, and of the Skin.

A baftard Pleurisie is distinguished from a true, in that the pain is encreased when the Patient lieth on the contrary side, in a true Pleurisie; for then the part inflamed is pulled, and more distended by its own weight; but in the other, the Muscles external being inflamed, are compressed when the Patient lieth on the same side, and therefore he hath then greater pain.

The times of this Disease, are known by these signs following:

In the beginning of it, al the Symptoms are weaker, the pain and Feaver smal, there is a dry Cough, and very little and crude spittle: In the encrease of the Disease, the feaver and pain encrease, and there is more spittle. In the state or height the symptomes are more vehement, want of rest, dotage, pain of the Head; and if the disease wil be cured, there is much concocted spittle easily raised. In the declination, the spittle is perfectly concocted, a free spitting, and decay of all symptomes.

The signs of the Causes are generally taken from the temper of the Patient, the time of the yeer, the Country, the Diet, and the like. But especially these things shew that a Pleurisie comes of pure blood, red and bloody spittle, a stretching and pricking pain, the fulness of the Veins, especially about the Forehead and Temples, redness of the whol face, a ful Pulse, thick and red urine, sometimes with a blew crown.

These signs shew that it comes from Chollerick blood, yellow spittle, a burning Feaver, great thirst, a hard and quick pulse, a more acute pricking pain, greater watchings and restlessness, bitterness of the mouth, a thin and very yellow urine.

These signs shew that it comes from Flegmatick blood, a white, viscous, or frothy spittle, sweet and slow in coming forth, a remiss feaver, little thirst, much spittle, a less, but heavy pain, more sleep, a little pulse, and not so hard, pale and thick urine.

These signs shew that it comes of Melancholick blood, Black spittle, tough and slow in coming forth, a less pain and feaver, a red urine and dark, a dry Cough, a black and rough tongue, a belly bound.

PROGNOSTICK. The Prognostick is taken first from the remission or vehemency of the symptoms. For if pain, difficulty of breathing, and a feaver be not great, they signifie that the disease is gentle; but if the pain be great, and the Cough, and there is nothing raised up, and if the feaver be violent with great difficulty of breathing, you must look upon it as a desperate Pleurisie.

A smal Pulse, quick, and hard, foreshew death in a Pleurisie. And *Galen* saith that none of these have been cured; *Gal. 4. de præsag, expuls. cap. 5.*

An exquisite Pleurisie in which nothing is raised by Cough, or when the spitting after it began, is restrained, having stil the pain and weight in the side, is most dangerous. For it signifieth a very crude disease, which wil either shortly kill, or be long in cure.

If the spitting begin with the first, or within three daies, it signifieth the disease wil be short; but if it begin later it wil be long. *Hipp. Aph. 1. Sect. 5.*

Yellow Choler mixed with flegm or a little blood, appearing in the beginning of the disease with much spittle, is a sign of recovery.

Very bloody spittle is dangerous; for it signifieth a ruption, either of a Vein, or of the flesh; from whence we expect suppuration: For it is thought that little blood doth breath through.

White

White, glutinating, and round ſpittle, is evil, for the clammineſs comes from the fiery heat which burneth the matter.

Green and ruſty ſpittle, is evil, but black worſt of al: For it ſignifies the greateſt aduſtion or extinction of the Natural heat.

A plentiful ſpitting which doth not abate the pain and other ſymptomes, is evil: For it ſignifieth great plenty of matter.

A Pleuriſie in old men, women with child, and in them that are Aſthmatical, or have twice or thrice had the ſame diſeaſe, is dangerous.

Whoſoever hath the diſeaſe in the ſide called Pleuriſie, and are not cleanſed of it in fourteen daies, have an Empyema, or collection of matter; Aph. 8. Sect. 5. Others do extend it to the twentieth day.

A Diarrhœa, or looſneſs coming upon a Pleuriſie or Peripneumonia, is evil; Aph. 16. Sect. 6. which we muſt underſtand of a Pleuriſie, in which there is ſo great an inflamation that the Liver and Stomach conſent therewith, or when the ſtrength is ſo gone by the diſeaſe that the retentive faculty is almoſt ſpent. But if the Pleuriſie be not ſo great, and be in a body ful of evil humors, the flux of the belly uſeth then to be healthful, eſpecially if any ſigns of concoction went before.

A Chollerick and plentiful vomiting in the beginning of a Pleuriſie ſignifieth health to come: For Nature being eaſed by that evacuation of Choller, doth more eaſily overcome the diſeaſe.

If a Peripneumonia comes from a Pleuriſie, 'tis evil; Aph. 11. Sect. 7. For it is the tranſlation of the matter to a more noble part.

If the pain in the Pleuriſie, and the Chollerick ſpitting, go away without reaſon, the Patient falls mad. *Hipp.* 3. *Prorrhet.* For the Choller is carried into the Head, and then the urine looks thin and white.

A Pleuriſie which followeth an old diſeaſe, or is in a body of evil habit, is dangerous.

Thick bodies uſed to exerciſe, do ſooneſt die of Pleuriſies and Peripneumonia's, as *Hipp. in Coac.*

And Experience teacheth us that almoſt al the Diggers taken with Pleuriſies, do die thereof: Becauſe ſuch ſtrong bodies fall not ſick, but upon ſome great cauſe, and by reaſon of their thickneſs they cannot eaſily ſweat, ſo that the diſeaſe cannot breath forth.

They who in a Pleuriſie have much noiſe in their Breaſt from the ſpittle, and their countenance dejected. with yellowneſs in their Eyes, and miſts; in theſe death is to be expected, *Hipp. in Coac.*

They who in Pleuriſies have Chollerick tongues at the firſt, are judged in ſeven daies; but they who have not much Choller upon their tongue til the third or fourth day, are judged about the ninth day.

CURE. For the Cure of a Pleuriſie, firſt the humor cauſing it is to be revelled, derived, and diſcuſſed; and if it cannot wholly be diſcuſſed, it muſt be digeſted, maturated, and expectorated; as alſo the Feaver which is commonly eſſential to a Pleuriſie, and not alwaies ſymptomatical, is to be cured by proper Medicines. All which may be done by the following Remedies.

And firſt you muſt (after a Clyſter, if the diſeaſe be not very violent) open the Baſilica on the ſame ſide; but if it be violent, give the Clyſter afterwards.

You muſt bleed every day til the pain or Feaver grow leſs; nay, ſomtimes twice in a day, if the Pleuriſie be very violent.

Hippocrates in his 2. *lib. de ratione victus in acutis, Text.* 10. gave an excellent rule to poſterity moſt profitable in practice, That blood be let til the color of it change: For if at the firſt or ſecond time, it appear crude, flegmy, or watery, it is to be continued every day, ſomtimes twice a day til it appear red or yellowiſh. But if it appear red in the beginning, you muſt bleed ſo often til it become livid or black, for that wil ſignifie, that the laſt blood came from the part affected, or the neighbor Veins, which is altered by the part inflamed, and of crude is made red, or of red, black or blew by aduſtion.

Although the obſervation of that Rule bring commonly good ſucceſs, yet ſomtimes you muſt not expect that change of color, but deſiſt from bleeding; namely, when the ſtrength is little, or the Patient is of a thin habit of body eaſily diſſolved, or the weather very hot. And although blood-letting is excellent in the beginning of the Diſeaſe, yet if it be omitted, or done inſufficiently, you may open a Vein after the ſeventh, ninth, or eleventh day, according to the Example of *Hippocrates*, who in 3. Epidem. opened a Vein for Anaxion in the eighth day, either becauſe he was not ſent for ſooner, or becauſe that it was a moſt crude Pleuriſie, which will ſcarce concoct till the eleventh day.

But when he expectorateth freely, then you muſt abſtain from Phlebotomy, which wil ſtop his ſpitting, and bring him in danger of his life.

But blood-letting is ſo neceſſary in the beginning of this Diſeaſe, that it muſt never be omitted, neither in old nor yong, nor women with child, in child-bed, or having their terms; unto all which Experience hath taught us that Phlebotomy is good in this Diſeaſe. Yet you muſt obſerve ſome

Rules in bleeding of women in Child-bed, or having their Terms, which you may find hereafter in the Fifteenth Book, and the last Chapter, concerning the Cure of acute Diseases in Women that lie inn.

From the beginning of the Disease twice or thrice in a day, you must give cooling Juleps, which restrain the heat and boyling of the humor, and stop the defluxion; thus made:

Take *of Poppy Water four ounces: Syrup of Violets, or Poppies, one ounce: Sal prunella one dram. Make a Julep.*

After the first Phleborotomy let the side be anointed with this Liniment, covering the part with greazy wool sewed into a linnen cloth.

Take *of Oyl of Lillies, Chamomel, and sweet Almonds, of each one ounce: fresh Butter, and Hens grease, of each one ounce and an half. Make a Liniment.*

Many put Wax to these Liniments, which is not good, because it stoppeth the pores; but the mucilaginous bodies do not, because they cool and astringe.

In a malignant pestilential Pleurisie, you may ad to your Liniments, Oyl of Scorpions of *Mathiolus*, or a little Treacle.

After the second bleeding, you must apply this Fomentation, made thus:

Take *of Althæa roots, and Lillies, of each two ounces: the Leaves of Mallows, Violets, and Pellitory, of each one handful: Line and Fenugreek seeds, of each one dram: the flowers of Chamomel, Melilot, Elder, and Violets, of each one pugil: Boyl them together, with which foment the side that is pained in a Hogs bladder.*

After Fomentation apply the Liniment aforesaid, to which in the progress of the Disease, you may ad more dissolving Oyls; as of Dill and Flowerdeluce; as also the pouder of Flowerdeluce and Saffron. And to the Fomentation ad discussing Herbs, as Origan, Calaminth, Hysop, and the discussing seeds.

Many other Topicks are very profitable against Pleurisies, which Authors relate; as these:

First, anoint the part with Oyntment of Marsh-mallows, then lay on the pouder of Cummin seed, or a Colewort Leaf heat at the fire, and anointed with the same.

Faventinus mixeth the Oyntment of Althæa with Oyl of sweet Almonds, and after he hath anointed, sprinkles on the pouder of Cummin seeds, and layeth on a Colewort Leaf; and this he commends highly.

Also the Cataplasm following is very profitable:

Take *the Residency or Ingredients of the Decoction above mentioned for a Fomentation; beat them in a stone Morter, adding of the Oyl of sweet Almonds, Lillies, and Chamomel, of each two ounces: Hens grease one ounce: Barley and Bean flour, of each as much as is sufficient to make a Cataplasm.*

Also a live Hen slit through the back, and sprinkled with the pouder of Flowerdeluce roots, being applied doth very wel.

The Paunch of a Sheep laid hot to the part is a very good Anodine: but the Lungs are better.

The Chymical Oyl of Wax being mixt with the Liniments, asswageth pain, and powerfully discusseth the matter.

Hot Bread from the Oven, dipt in fresh Butter, and applied, doth very much dissolve the matter fixed to the side.

After he hath taken twice or thrice of the Julep aforesaid, you may use Pectoral Juleps, thus made:

Take *of Barley one pugil: Liquoris and Raisons stoned, of each one ounce: Jujubes twenty: the four great cold Seeds, of each three drams: Bugloss and Violet flowers, of each one pugil: boyl them to a pint and a quarter. Dissolve in the straining, Syrup of Violets and Jujubes, of each two ounces. Make a Julep for four Doses to be taken morning and evening.*

Or if the Feaver be very sharp, and much watching, you may make the Emulsions following:

Take *of Almonds blanched, and steeped in cold Water, one ounce: the four great cold Seeds, of each half an ounce: Lettice and white Poppy seeds, of each two drams: beat them in a Marble Morter, pouring on by degrees the Decoction of Barley and Liquoris one pint and an half: strain it and dissolve in it Syrup of Violets three ounces. Make an Emulsion for three Doses to be taken morning and evening.*

Some Practitioners in want of sleep give Narcoticks; as Syrup of Poppies, *Philonium Romanum*, and Laudanum, which are dangerous in this disease: for they stop spitting, and astringe and strengthen the Breast. From whence oftentimes comes sudden death.

But this must be understood of the whol dose of Narcoticks: for given in a very smal quantity they do good in vehement pain, a thin defluxion which causeth a Cough, and in want of sleep. In which cases I have often given one grain of Laudanum with good success, and sometimes often. But the use of this is most proper in the beginning of the disease; for then the humor flowing to the part may be restrained,

reſtrained, and the encreaſe of the Diſeaſe hindered.

When the Cough is violent, and Nature begins to evacuate by ſpitting, let the Patient hold often in his mouth Sugar of Roſes, Sugar candy or Penides, or the Tablets of Diatracaganth frigid, Syrup of Violets and Jujubes. Or this Eclegma following:

Take of *Sugar candy, and Penides, of each one ounce: the pouder of Diatracaganth frigid. two drams: Syrup of Violets and Jujubes, of each as much as will make a Loboch; which let him take often with a Liquoris ſtick, or make it of Butter, Honey, and Sugar, of each equal parts: the Oyl of Linſeed, or of ſweet Almonds, being freſh drawn without fire, mixed with Sugar, doth much help the Cough and pain in the Pleuriſie, eſpecially if it be drunk in Broth, or any other Decoction.*

If the ſpittle be thick, you muſt mix ſome attenuating and cutting Medicines, as Syrup of Colts-foot, Liquoris, Oxymel ſimple, pouder of Diareos, and the like.

You muſt take theſe lying with the face upwards, for ſo they better go to the Lungs.

As the Diſeaſe encreaſeth, you may uſe this reſtoring Medicine to ſtrengthen.

Take of *Conſerve of Violets one ounce: Conſerve of Borrage flowers, and Bugloſs roots, of each half an ounce: Confection of Alkermes two drams: pouder of Diamargariton frigid, and Diatracaganth frigid, of each one dram: Sugar of Roſes as much as all the reſt. Make a Compoſition covered with Gold to be taken often with a ſpoon.*

Purging is improper in a true Pleuriſie, except it be in the declination; and then you may appoint this.

Take of *Senna half an ounce: Annis ſeeds one dram: Bugloſs and Maiden-hair, of each half a handful: Liquoris and Raiſons ſtoned, of each three drams: the flowers of Bugloſs and Violets, of each one Pugil. Boyl them to two ounces: in the ſtraining, diſſolve of Rhubarb infuſed in Scabious Water with a little yellow Sanders, four ſcruples: the beſt Manna, and Syrup of Roſes, of each one ounce. Make of theſe a Potion.*

In the whol time of the diſeaſe, let him take Barley Water for his ordinary drink, made with Liquoris, Poppies, and Maiden-hair; and let not his drink be actually cold, for it would hurt the Breaſt. Wine in this Diſeaſe is Poyſon, and alſo all ſharp things which provoke Coughing, and by their aſtringency hinder ſpitting.

In the declination of the Diſeaſe, after purging, and when the Feaver is leſs, if the pain continue you may apply to the part, Cupping-glaſſes with Scarification two daies together. They may alſo be applied before the declination, after often bleeding: And if the pain ſtil encreaſe, and return, you may again let blood, and after Cup with Scarification.

Zacutus Luſitanus having taken off the Cupping-glaſſes, applied ſix Horſleeches with good ſucceſs, as he witneſſed, *obſerv.* 104. *lib.* 1. *Praxis admirandæ.*

For the ſame purpoſe to diſcuſs the reliques of the matter, having firſt tried Fomentations and Liniments, you may apply with benefit, the Emplaiſter of Brimſtone, and Bay-berries.

Beſides vulgar Medicines, there are ſome proper and ſpecifical, namely the ſhavings of a Boars Tuſk, the aſhes of the Pizzle of a Bull or Deer, the flowers of red Poppies, or Coral prepared.

Quercetan in his Diſpenſatory commends an Apple made hollow, and one dram of Frankincenſe put therein and roaſted, which the Patient muſt eat, and drink three ounces of Carduus Water after, then cover himſelf warm, and ſweat. He will have this Medicine uſed after the third day, and affirmeth that many have been reſtored therewith.

The flowers of Box-tree do ſo much purge the Blood, that if a dram of them in pouder be given with Poppy Water, and a Vein opened an hour after, the blood wil continue pure.

Horſ-dung diſſolved in Carduus Water, and ſtrained, doth powerfully diſperſe the pain, and the humor in the Pleuriſie.

White Hen-dung given in a dram of the ſame Water doth as much.

Theſe Dungs have much Volatile Salt, which is very piercing and diſcuſſing.

You may make a Potion of them both thus:

Take of *Hemp ſeed one ounce: bruiſe them, then put to them, of the white Dung of a Hen, and of Horſe Dung, of each half an ounce: diſſolve them in five ounces of Carduus Water; ſtrain them, and drink it.*

The Blood of a wild Goat given to ten drops with the aforeſaid Water, doth powerfully diſcuſs the Pleuriſie: In the want thereof, you may give the blood of a tame Goat. But becauſe the ſtrength of him is little, you may give thereof to the quantity of one dram. You muſt prepare it thus:

Hang up the Goat by the Horns, and bend his hinder Legs backward to his Horns, then cut out his Stones, and take the Blood in a broad Veſſel; dry it in the Sun in Summer, or at other times upon an Oven. It is far different from the Goats Blood in the Shops.

The

The Soot of a Chimney given to a dram is very good, but much rather the Spirit of Soot, described by *Hartman* in his Practice of Physick.

In an Epedemical Pleurisie, Sudoroficks are to be given, such as are prescribed in malignant Feavers, which also ought to be made as proper for this Disease as may be.

A Diarrhœa coming upon a Pleurisie is dangerous: therefore you must give Syrup of Myrtles, which doth stay the Diarhœa, and also expectorate: and this is to mixed with other Syrups. Let the Belly and Reins be anointed with astringents, as useth to be done in all Diarrhœa's. Give Clysters made of Barley Water, which, as *Galen* saith, doth cool and astringe if it be boyled with red Roses, and also Yolks of Eggs be dissolved in it.

CHAP. III.

Of Peripneumonia, *or Inflamation of the Lungs.*

Peripneumonia hath the same essence with a Pleurisie, and is distinguished only by the part affected, because that is the inflamation of the Lungs, and this of the Membrane that compasseth the Ribs. They differ somwhat in the matter, for a Plerisie comes often of Choller, but Peripneumonia of Flegm; although all humors (as we said of a Pleurisie) may produce this disease, I mean humors which are like blood, and make up the mass of it. For as thick humors do hardly penetrate the thick Membrane called *Pleura*, but thin and Chollerick easily; so on the other side, thick flegmatick humors do easily go to their soft and thin substance of the Lungs, and stick close thereto; but thin and Chollerick humors do easily pass by. But this hindereth not, but the Chollerick blood may somtimes cause the Inflamation of the Lungs, as *Hippocrates* 1. *de morbis*, describeth the Erysipelas, or Chollerick tumor of the Lungs, which comes from Chollerick blood thrown into the Lungs from the right Ventricle of the Heart by the Arterial Vein. But an oedematous Inflamation comes from flegmatick blood falling upon the Lungs by way of defluxion from the Head. But only excrementitious flegm, falling as a Catarrh from the Brain, can make a Peripneumonia, because it putrifieth in the Lungs, and attracteth blood, by the means whereof there is an Inflamation, and this often happeneth in old folk. *Mesue* saith that this Peripneumonia comes rather of Choller, because the Lungs are nourished with Chollerick blood which cometh in great plenty to them by the Arterial Vein. To whom we answer, that fresh, thin, and steaming blood made in the right Ventricle of the Heart is carried into the Lungs, which by reason of its quantity, is easily governed by Nature, and is sent by the Venal Artery to the left Ventricle of the Heart, and it seldom is altered from its Natural condition, which useth to make a Peripneumonia. But contrarily, a defluxion from the Head cutting through the large passages into the Bronchia of the Lungs, if it there putrifie, wil draw blood unto it, and make a Peripneumonia.

This Peripneumonia is somtimes alone without another disease, somtimes it followeth other diseases, as Squinzy or Pleurisie. *Galen* in Com. 11. Sect. 7. Aphor. teacheth that a Peripneumonia doth follow a Pleurisie two waies: Either when a Pleurisie is turned into a Peripneumonia, or when an inflamation of the Lungs followeth a Pleurisie. This transpiration is when the former disease ceaseth, and the other comes; but it comes upon it when it is white, the former remaineth.

CAUSES. Therefore the immediate internal Cause of a Peripneumonia is blood, often flegmatick, seldom Chollerick, and most seldom melancholick. Which either comes from the whol body being plethorick, or cachochymical, that is, sul, or of evil habit; or from some part which is replete or distempered.

The External Causes of Peripneumonia and Pleurisie are the same; namely, whatsoever defluxion can come to those parts: the chief whereof are: First great exercise and violent motion of the Body, especially after long rest, and high feeding. For then the humors abounding from high diet, and kept in long rest, by exercise are dispersed, attenuated, and heated, and are after sent to the weaker parts, most fit to receive them, among which the Breast and Lungs are chief, because by strong exercise, there is caused great and often breathing, and so they become wearied, and the substance of the Lungs being soft and loose can easily receive the humors coming to them.

Secondly, Among the external Causes the cold and Northernly Air is reckoned, when it comes suddenly after a Southern and warm; for the pores are opened by warm Air, and the humors are more fluid, which by the cold Air coming after, are compressed, and the humors sent to the weak parts.

Lastly, From *Hipp. lib.* of Air, Places, and Waters, the drinking of standing Pools and Lakes, begets the Peripneumonia; for saith the Divine old man, we observe diseases of the Lungs to be most in Marshy Countries.

Also

SIGNS. Alſo the Signs of a Peripneumonia do agree with the ſigns of a Pleuriſie. Two are the ſame, as a ſharp Feaver, and a Cough; which ſomtimes is dry, ſomtimes moiſt, or with more flegmatick ſpittle colored with Choller or Blood; and in the progreſs of time, the ſpittle becomes mattery when the matter of the Diſeaſe grows ripe, and is concocted by heat, which ſomtimes comes to paſs when the ſubſtance of the Lungs is not hurt; for if they ulcerate, a Conſumption will follow.

So we may obſerve, That in ſore Eyes that are mattery, the humors are converted into Matter when the ſubſtance of the Eye is neither ſuppurated, nor ulcerated.

The other ſigns differ in reſpect of the part affected; the difficulty of breathing is greater than in a Pleuriſie by reaſon of the narrowneſs of the part inflamed, ſo that the Patient ſeems to be choaked and cannot breath but with the head upright: For the part cannot be compreſſed by reaſon of the extenſion and repletion, nor be more dilated, although it be much dilated, yet it takes in but little Air, therefore the reſpiration is quick and often, with rattleing: This is augmented by a Feaver by which the breath is hotter, and the deſire of cold air is greater.

The Pulſe is great, fair, and ſoft, by reaſon of Flegm and the looſneſs of the Lungs: yet there is ſome hardneſs by the Choller and blood: it is unequal from the compreſſion of the Artery neer the Heart, and in thick Humors moſt: Somtimes it is intermitting, watery, vermicular, when the Lungs are rotten by too much moiſture.

There is a heavy pain that reacheth from the Breaſt to the Back, ſomtimes it is between the Shoulders, and ſomtimes under one only Shoulder, and from thence communicated to the Throat and Pap: Eſpecially in a Cough, ſomtimes they feel no pain til they begin to Cough: ſomtimes there is alſo a pricking pain in the ſide when it is joyned with a Pleuriſie as it often happeneth: Although the Membrane that covers the Lungs be of the ſame nature with the Pleura, as *Galen* taught 4. *de loc. affect. cap.* 5. Yet there is not ſo great pain in a Peripneumonia as in a Pleuriſie, for two Differences which are laid down by *Galen* in the place afore cited.

The firſt is, Becauſe the Nerves that go to the Membrane of the Lungs, are few and very little; but they which go to the Pleura, are many and great.

The other is, Becauſe the Breaſt conſiſts of Bones and Fleſh, which wil not be ſtretched, from whence the pain is greater.

But the Lungs are ſoft and yielding, and therefore their pain is leſs.

There is Redneſs in the Cheeks, by reaſon of the hot Vapors which fly into the Head and carry with them the thinner blood. And this Color is moſt in the Cheeks, becauſe their Skin is thinneſt.

There are beſides theſe ſigns, Heavineſs, Weakneſs, and a Toſſing, with great ſence of Heat in the whol Body.

The Tongue is yellow, and then it groweth red; a great thirſt, ſwelling of the Eyes, and of the Veins of the Temples.

There is a Delirium, or Doting, when it comes from Choller; and a Coma, when it comes from Flegm.

If the Diſeaſe comes of Chollerick blood, the ſpittle wil be yellow, the heat and thirſt greater, more difficulty of breathing with leſs Heavineſs; the air breathed forth is more hot: the Feaver is very violent, the Pulſe ſwift, the Delirium great, the Water thin, yellow, and cleer, the age, time of the yeer, the Country, and Diet before, do al atteſt for Choller.

If Flegm (which is moſt ordinary) produce the Diſeaſe, the ſpittle wil be white, viſcous, and froathy; the Feaver, burning of the Breaſt, thirſt, and drineſs of the tongue, wil be leſs; the weight of the Breaſt greater; the Pulſe ſlower and ſofter; the Age old; Habit of body, time of the yeer, and the Country, are cold and moiſt.

If the Diſeaſe come from pure blood, the Spittle wil be red, the Urine red and thick, the Face more red, the Veins of the Temples more ſwoln, with heavineſs and diſtention of the whol body, and other things that declare abundance of blood.

Laſtly, If Melancholy blood be the cauſe, the Spittle wil be black or blewiſh; the Tongue black, from the beginning dry and rough; there wil be alſo heavineſs and great ſighing between breathing; and al the ſigns of Melancholy predominating in the whol body.

PROGNOSTICK. The Prognoſtick of this Diſeaſe is thus to be made:

A Peripneumonia is more dangerous than a Pleuriſie, and for the moſt part deadly by reaſon of the neceſſity of reſpiration, and the neerneſs of the Heart.

Celſus ſaith, That this kind of Diſeaſe hath more Danger than Pain; and for the moſt part killeth.

But ſtrength of body, leſs vehemency of Symptoms, yellow ſpittle, not mixed with much blood, raiſed in the beginning; a great flux of blood at the Noſe in the Critical day, or a flux of the belly which is Chollerick and froathy, or a flux of the Hemorrhoids or Terms, do ſhew ſome hope of recovery.

Impoſthumes

Imposthumes about the Ears, or inferior parts, being wel suppurated and kept open, do foretel recovery, as *Hipp. in progn.*

If a Peripneumonia be turned into a Pleurisie, it is good, though it seldom happen, as *Galen* teacheth, Comment. Aphor. 11. Sect. 7. because there is a going from a disease more dangerous, to one less dangerous. And this transmutation is known by a pricking pain of the side coming thereupon, and by abating the shortness of breath.

But the vehemency of the Disease and symptomes do declare a dangerous and deadly Peripneumonia, as want of spittle, continual watching, a Delirium or Coma, coldness of the extream parts, rattleing with great difficulty of breathing, blewness and crookedness of the nails.

Moreover, A Peripneumonia coming upon a Pleurisie is most dangerous, as *Hippocrates* teacheth, Aph. 11. Sect. 7. because the translation of a humor from an ignoble part, to a more noble, is evil; and the strength being spent by the disease foregoing, cannot endure the force of a new, and worse.

When the urine is thick in the beginning of the Disease, and after before the fourth day it becomes thin, death is at hand *Hipp. in Coacis.*

CURE. The Cure of the Peripneumonia is very like that of the Pleurisie, and there must be first bleeding as much as the strength wil permit, once or twice in a day til the disease abate: for since the Lungs are then ful of blood, and draw much from the heart, which is inflamed, you need not fear to let blood thrice, four, five or six times.

But if a Peripneumonia follow a Squinzy, or Pleurisie, you may let blood more warily because the strength is abated by the former disease.

You must let blood from the Basilica Vein of both Arms, if the whol Lungs be equally affected, or from either, on that side the pain is, or on which the Patient feels more weight, or from which he supposeth he raiseth most spittle.

You must bleed women in this disease, first in the ankle Vein, and after within six hours in the Arm; except it be so desperate that you are constrained at the first to bleed in the Arm; In which case, all the time you bleed, and a little before, you must apply Cupping-glasses to the Thighs.

But after, if the strength wil not permit further phlebotomy, you must apply Cupping-glasses to the Shoulders and back, both dry; and with Scarification, as much as the Patient can suffer.

Also Emollient and loosening Clysters are good revulsives, but you must not use too strong purging Medicines therein, least you bring a flux of the Belly which is most dangerous in this Disease.

If a crude flegmatick humor coming from the head cause this disease, or nourish it, a Vesicatory laid to the hinder part of the Head, doth very much good.

In the mean while use the Juleps and Emulsions prescribed in the Cure of a Pleurisie. Anoint the Breast with Oyl of Violets, sweet Almonds, or with fresh Butter, or the like, or with this Liniment:

Take of *Oyl of Violets, and Water Lillies, of each one ounce and an half: fresh Butter and Mucilage of Fleabane seeds, of each one ounce: Oyl of Roses half an ounce: the Troches of Camphire one dram. Make a Liniment.* Or,

Take of *Oyl of Violets three ounces: the Oyl of Pompion seeds, and Breast-milk, of each one ounce: fresh Butter one ounce and an half: Mix them and make a Liniment.*

You may provoke spitting with Syrup of Violets and Jujubes, and the rest, prescribed in the Cure of a Plurisie. As the Lohochs and Compositions there mentioned, given with this Caution, In a thin matter give things that thicken, and in a thick matter give things that attenuate.

Let his ordinary drink be Barley Water, with Liquoris, as in a Pleurisie.

Purging is not good in this Disease, except in the declining of it, and you must make choyce of such things then, as were prescribed in the Cure of a Pleurisie.

CHAP. *IV.*

Of Empyema, *or matter in the hollow of the Thorax.*

ALthough the word *Empyema* signifie all Suppuration, yet Custom hath prevailed so that it is taken only for a Collection of matter in the Cavity of the Thorax.

CAUSES. Now there is a three-fold Cause of the gathering of matter between the Lungs and the Thorax.

The first is an Inflamation suppurated, which happens in a Pleurisie or Peripneumonia; and when the Impostbume is broken, the matter fals into the Cavity of the breast. The same may be in a Squinzy, as *Hippocrates* teacheth, Aph. 10. Sect. 5. in these words: *Whosoever is freed from an Angina,*

Angina, they have a Diſeaſe in the Lungs, and die within ſeven daies; but if they live longer, it comes to ſuppuration.

The ſecond is blood falling into the Thorax, where by continuance it muſt needs come to Suppuration. So *Hippocrates*, Aph. 20. Sect. 6. *If blood be ſent into the belly beſides Nature, neceſſarily it is ſuppurated.* But this ſuppuration is not alwaies true, and properly ſo called, as *Hippocrates* teacheth, but rather to be called a corruption, of which there is matter like quictor produced. This Blood may come from a Vein wounded.

The third Cauſe is flegm falling from the Head and other parts into the Breaſt, and there putrifying. So *Hippocrates*, Aph. 38. Sect. 7. *The diſtillations into the upper Belly are ſuppurated in twenty daies.* *Galen* in his Commentaries, by the upper Belly underſtands the Breaſt. But the flegm there putrifying doth not beget a true *Pus*, or matter, but ſomthing like it; as we obſerve in flegmatick Tumors, as Atheroma, Steatoma, Mulicris, which are kinds of Impoſthumes.

DIAGNOSTICK. The Diagnoſtick ſigns are of two ſorts: Some declare the diſeaſe to be in the beginning; others that it's old, and confirmed.

Hippocrates layeth down three ſigns of this Suppuration, beginning 2. Progn.

The firſt is when the Feaver groweth ſtronger, becauſe the Pleuriſie, or Peripneumonia is not purged; for while the matter is turning into *Pus*, the feaver is encreaſed, *Hipp.* Aph. 47. Sect. 1.

The Second is a quaking, which comes when the ſharpneſs of the matter doth twitch the Membranous parts.

The Third is weight, and ſence of heavineſs in the part; for the humor being contained in the Cavity doth weigh heavier than when it is diffuſed. *Galen* addeth 4. *de loc. aff. cap.* 9. fluctuation or routing: *For* (ſaith he) *if any one is forced to turn in his bed, and perceive ſomthing to flow down at that time, it is no doubt but that there is much matter contained there.* And you may often hear the fluctuation, unleſs the thickneſs or plenty of the matter, which fils the whol Cavity of the Thorax, do hinder the fluctuation. To theſe you may ad difficulty of Breathing. For although after the Impoſthume is broken, the pain of the ſide ceaſeth, and the Diaphragma and Muſcles of the Thorax move more freely; yet becauſe the Lungs are oppreſſed with matter round about them, ſo that they cannot move freely, and ſome part of the matter is ſucked into the ſubſtance of the Lungs, from whence it is that the Lungs are ſo heavy, and the Bronchia is obſtructed, thence is ſhort breathing. For the purulent ſpittle comes from the filth ſent into the Lungs and Bronchia, which ſhews an Empyema; but this is not alwaies a ſpitting of matter by reaſon of its thickneſs, which keeps it from coming to the Bronchia.

But a long lingering Feaver, partly putrid, partly Hectical, milder in the day, and ſharper at night, much ſweat, eſpecially at night, a conſtant troubleſom Cough, ſignifie that the Diſeaſe is old and confirmed; as alſo when the Cheeks grow red, and the Eyes hollow, the Nails crooked, the Legs ſwel, and Puſtuls break forth of the Breaſt by reaſon that the ſharpeſt part of the matter breaks out of the Skin; theſe ſignifie the Diſeaſe confirmed.

You may know which ſide is affected from *Hippocrates*, 2. Progn. text. 21. *If* (ſaith he) *an Empyema be only in one part, you muſt turn the Patient, and learn whether he be pained, or hotter in one ſide than the other, and ask him if he perceives any burden to hang on the ſide that is upward, and if it be ſo, in which ſide ſoever the weight is, the ſuppuration is on the other; as if heat and weight be in both ſides, the Pus is continued in the whol Cavity of the Breaſt.* Alſo *Avicen* adds a Conjecture which he took from *Hipp.* 3. *de morb.* *Apply* (ſaith he) *a linnen cloth wet to both ſides, and that wil be dry ſooneſt which lieth upon the part where the matter is contained.* We may lay down another ſign from our own Experience, which was not obſerved by Authors, namely, In the ſide affected there wil be an Oedematory Tumor, from a portion of the thinneſt matter breathing through the Muſcles of the Thorax. And when, in ſuſpition thereof there appears ſuch a Tumor, and blowing up of the skin on either ſide, you may certainly pronounce that the Empyema is there, and you may ſafely open the ſide.

PROGNOSTICK. The chief Prognoſtick ſigns are given by *Hippocrates*, 2. Progn. Text. 63. in theſe words: *In Suppurations they chiefly eſcape, whom the feaver left the ſame day they broke; and they who preſently deſire meat, and are freed from thirſt, and have ſmal and laudible excrements: and if the Pus be white and even, and of the ſame color, and when it is voided without pain or great coughing. But they die whom the feaver leaveth not, or to whom ſeeming to leave them it returns again, and who are thirſty have no appetite, have a looſe belly, the Pus green and livid, or frothy. They die who have all theſe ſigns: but they who have but ſome of them, ſome die, and ſome lie long ſick.*

To theſe we wil adjoyn theſe following Prognoſticks:

They who have an Empyema, and by reaſon of the abundance of matter, liſt up their whol Breaſt when they breath, are quickly choaked. *Galen* 4. *de loc. aff. cap.* 7.

If an Empyema is not ſpit forth in forty daies, it turns into a Conſumption, which brings death. *Hipp. Aph.* 15. *Sect.* 5.

Suppuration on both ſides of the Thorax, is more dangerous than in one; alſo that on the left ſide is more dangerous than on the right: by reaſon of the left Ventricle of the heart, which is more grievouſly affected with the matter gathered on that ſide.

Whoſoever are burnt or cut for a Suppuration, if the matter cometh forth pure and white, they eſcape: but if it be bloody, foul, and ſtinking, they die. *Aphor. 44. Sect. 7.*

If the matter flow plentifully by Stool and Urine, and the Patient continue ſtrong, it is a ſign of Recovery, although this Evacuation is very ſeldom: yet it is ſpoken of by *Galen*, *Aetius*, and *Paulus*: As alſo the way declared by *Galen* through which it paſſeth, 3. *de loc. affect. cap.* 4. and *com. in aphor.* 30. *ſect.* 3. In the firſt place he ſpeaks thus; *This queſtion doth not a little diſturb the followers of* Eraſiſtratus, *who think that there is nothing but ſpirits in the Arteries. But we find no difficulty in it, becauſe we know that the ſmooth Artery in the Lungs, ſo much Pus as it receiveth from an Impoſthume broken, can carry the ſame into the left Ventricle of the heart, which after goes to the Reins by the great Artery.* In the laſt place, he ſaith, That the matter contained in the Lungs doth firſt come to the Ventricles of the Heart, and then to the great Artery; or by the hollow Vein to the out ſide of the Liver, from thence to the inſide, and ſo to the Guts. From which you may eaſily ſee the way by which an Empyema may be purged by ſtool and Urine.

If the Patient grow better, and be almoſt cleanſed, and then again raiſeth ſtinking ſpittle, he dieth of that which remaineth and returneth. *Hipp. in Coac.*

CURE. For the Cure of this Diſeaſe: Firſt, If you cannot hinder the Suppuration of the matter in the Thorax, you muſt further it by convenient Cataplaſms. As,

Take *of Marſh-mallow Roots three ounces: fat Figs ten: Raiſons ſtoned one ounce: Chamomel and Melilot flowers, of each one pugil. Boyl them all well, then beat them and ſtrain them, then add the flower of* Line, *Fœnugreek ſeed, and Wheat, of each one ounce: Oyl of Lillies, ſweet Almonds, and freſh Butter, and Turpentine, of each one ounce. Make a Cataplaſm.*

Alſo to help Concoction, and maturation within, you may give this following Apozeme:

Take *of Marſh mallow Roots, and of the greater* Comfry, *of each one ounce: Agrimony, Coltsfoot, Scabious, and Maiden-hair, of each one handful: the four great cold ſeeds, of each one ounce: Anniſeeds one dram: Liquoris and Raiſons of the Sun ſtoned, of each one ounce: the three Cordial Flowers, and Chamomel, of each one pugil: Make a Decoction to one pint and an half; diſſolve in the ſtraining Syrup of Coltsfoot, Liquoris, and Sugar candy, of each two ounces. Make an Apozeme perfumed with the Pouder of Flowerdeluce Root one dram; for five mornings draughts.*

This following Eclegma is good for the ſame purpoſe:

Take *of the pulp of fat Figs one ounce: freſh Butter two ounces: Oyl of ſweet Almonds newly drawn without fire, one ounce: Sugar candy two ounces: Starch two drams. Make a Loboch.*

Venice Turpentine waſhed with Barley Water given to the quantity of three drams with the pouder of Liquoris, doth much profit for Maturation, Diſcuſſion, and Cleanſing.

But if the Empyema will not be ſpit up (as ſometimes it will not) you muſt come to opening of it, which you muſt do between the fourth and fifth Ribs, beginning to count from below, with many Cautions, which are elegantly ſet down by many Chirurgeons, eſpecially by *Hierome Fabricius ab Aquapendente*, in his Book of Manual Operations. But it is more profitable to open the Impoſthume which comes from a Pleuriſie before it break, and the Pus flow into the Cavity of the Breaſt, which is known by the Tumor which is againſt the place of Suppuration, and by other ſigns of an Empyema. And then you muſt not open it below, and between the fourth and fifth Rib, becauſe if you make an orifice far from the impoſthume, there will no matter come forth; but you muſt open it in the middle of the Tumor, firſt applying a Cauſtick. But if no Tumor appear, it is hard to open it before the Impoſthume be broken.

But if any will try, he muſt find out the place in which the Patient finds weight, pain, and heat.

And it muſt be made between two Ribs upon the higher part of the Rib, becauſe there is a Vein and Artery neer the inferior; which you muſt obſerve in the opening of every Empyema. While the matter is taken forth by degrees, let the Patient take a Wound Drink twice a day, which will purge the blood, cleanſe the Ulcer, and hinder putrefaction: As,

Take *of* Sanicle, Bugle, *Scabious*, Betony, *St. Johns wort*, Carduus, Mouſear, Burnet, Perewinkle, *Agrimony*, Plantane, *of each one handful: the ſeeds of St. Johns wort, and* Carduus benedictus, *of each half a dram: Cordial Flowers one pugil: Boyl them in Hydromel to a pint and an half. Take ſix ounces every time.*

With this ſame Decoction Injections may be made into the Cavity of the Breaſt.

For his Drink, let him take Hydromel, or Barley Water, or Spring Water with Sugar.

If after the Breaſt is opened the matter do not flow freely, you muſt draw it forth with the following Plaiſter, which doth powerfully draw from all Impoſthumes.

Take

Take of Roſin of the Pine-tree that is freſh, cleer, and ſweet, half a pound: Oyl of Bayes and Turpentine, of each one ounce: Gum Elemi two ounces. Firſt let the Roſin and the Gum be melted and mixed: then ad the Turpentine and the Oyls, and let them boyl a little; then ſtrain them. Make a Plaiſter thereof for the part: change it once a day in Winter, and twice in Summer; cut it in two or three places that the matter may paſs through.

Chap. 5. *Of the Dropſie in the breaſt.*

THe Dropſie in the Breaſt is like to Empyema which comes from a ſerous humor contained in the Cavity of the Breaſt. The common Practitioners do not deſcribe this Diſeaſe, although *Hippocrates* doth it excellently, 2. *lib.* of Diſeaſes, under the title of a Dropſie in the Lungs, thus: *There is a Feaver, and a Cough, quick breathing, the feet ſwell, the nails are contracted, and they ſuffer as they do in an Empyema, but not ſo violently, and longer; and if you pour any thing in, or apply a fomentation or fumigation the matter doth not follow; and by this you may know that it is not matter, but water that is within: and if you try a long time to diſcover it by your Ear laid to his ſide, it boyls in ward like Vinegar; after that it goes into the belly, and then he ſeems to be recovered; But in progreſs of time, the belly is inflamed, and that endureth the ſame, or more: ſome ſwel in the belly, cods, and face.* Thus *Hippocrates.*

This Diſeaſe ſeldom happeneth, it is more often than it is diſcovered, for it is not ordinarily known. Many relations of it are given by *Schenkius*, by which it appears that he never ſee it till their bodies who died of it were opened by him. Therefore we wil deſcribe it exactly that a Phyſitian may not be deceived.

This ſerous Humor, either may be bred in the Lungs, by the proper fault of them, as when it doth not concoct its own nouriſhment, but turneth it into Water, which by degrees is ſent to the Cavity of the Breaſt, or by bladders breaking upon the Lungs, which are mentioned by *Hippocrates* in his Book of internal Diſeaſes, and alſo by others. Or it is ſent into the Breaſt from other parts, as from the Hypochondria eſpecially, when the Liver or the Spleen are diſtempered with a Schirrus or other diſeaſe by which much water is produced. This watery humor, is either ſent by the Veins to the Lungs which are weak, or elſe from the Cavity of the Abdomen it is carried to the Breaſt by inſenſible Tranſpiration. Now Experience teacheth that this ſerous humor may be ſent from one Belly to another, becauſe the Dropſie of the Breaſt turns into a Dropſie of the Belly, and a dropſie of the Belly into the breaſt, from whence they are ſuddenly choaked.

DIAGNOSTICK. The Diagnoſis of this Diſeaſe (as hath been ſaid) is very hard, for almoſt al the ſigns are the ſame with the ſigns of other Diſeaſes of the breaſt. But a noiſe of Water in the breaſt, is only peculiar to this diſeaſe, and to Empyema, which may be heard within, if the body be moved to and fro, or be taken upon a ſtrong mans ſhoulders and ſhaken.

But al the ſigns which we mentioned from *Hippocrates* taken together, may make a certain Diagnoſis. To which you may ad this one, as being moſt evident to ſhew the Diſeaſe, and by which the Dropſie in the breaſt is only diſtinguiſhed from other difficulties of breathing: namely, When at every firſt beginning to ſleep this difficulty of breathing cometh and hindereth it, and by night encreaſeth, and towards morning by degrees abateth.

To theſe you may add ſomtimes, a pain of one Arm or Shoulder, which comes either from the humor falling from the Head into the breaſt, part whereof fals into the Arm, being neer, or from the water contained in the breaſt, and ſent to the Arms by the Axillary Veins of the Arm-holes; or from the Refrigeration of the Intercoſtal Muſcles, from which the Nerves are derived to the Arms, or from ſome other ſympathy by way of vicinity: For *Hippocrates* in *Coacis* obſerved this ſympathy of the breaſt and arms, *If thoſe parts or lobes of the Lungs which hang towards the right and left ſide of the Cheſt be vehemently inflamed, ſo that they ſway or reſt upon one ſide of the Cheſt or Ribs, the watery matter breaks out on the ſame ſide of the body where the lungs lean or reſt.*

PROGNOSTICK. This is a great Diſeaſe, and hard to be cured, for they who have it have their Natural heat very weak, and their natural ſtrength alſo, from ſome great diſeaſe in the bowels: from whence it comes that when the humor collected in the breaſt is evacuated by Medicines (which is very difficult) there comes more in the place of it; from whence the diſeaſe is not only nouriſhed, but encreaſed; ſo that at length by abundance of water they fal into the Dropſie called *Aſcites*; yet in the beginning before the bowels are much hurt, it ſomtimes may be cured.

CURE. For the Cure of this Diſeaſe, you muſt obſerve two Indications; namely, That the matter contained in the breaſt be evacuated, and that the breeding thereof again be hindered.

It is a hard thing to empty the water contained in the breaſt, becauſe the waies are not open by which it ſhould be brought forth. Therefore *Hippocrates* doth adviſe to open the ſide, which becauſe we never ſee practiſed, and never read in any Author that it was done with good ſucceſs, we cannot

abſolutely approve; and we may ſpeak of it as we have of the Opening or Tapping for the Dropſie, in its proper Chapter.

Therefore it is better to attempt this Evacuation with Medicines that expel Water, for which purpoſe al thoſe Medicines preſcribed by us in the Cure of the Dropſie, are good. Where we muſt obſerve diligently, That if when the Diſeaſe is confirmed, and much ſerous humor is gathered in the Breaſt, you give a violent Purge, thoſe humors wil be much moved, from whence there wil come a great Suffocation which wil kil the Patient: therefore be wary, and give your Medicine in a leſs doſe, though ofener, and mix them with ſtrong Openers that purge Urin, that both the paſſages may be unſtopt, and the matter carried to the Uritories.

Among Water Purges the Minerals are beſt, as Mercurius Dulcis, and Mercurius Vitæ ſo corrected that it may work only downward.

Alſo Diureticks alone, or Medicines to provoke Urin often uſed are good, becauſe they turn away the matter coming to the breaſt, to the bladder, and by way of Conſequence they bring it alſo from the breaſt.

Alſo Sudorificks are profitable, to the carrying away of this ſerous matter; and we ſaw a man of ſixty yeers old, who by the uſe of a Sweating Drink made of Guajacum and Sarſa taken fifteen daies together, and by provoking ſweat with the vapor of the Spirit of Wine, was cured.

Cauteries applied to make Iſſues in the Thighs and Legs, are alſo good to take Water from the breaſt.

You may hinder the breeding of this Water, by amending the faults of thoſe parts which ſend this matter.

So if the Lungs be in fault you muſt apply proper Medicines unto them: if the Liver or Spleen be troubled with diſtemper, Obſtruction, Schirrus, or the like, you muſt cure them by Medicines taken out of their ſeveral Chapters.

But thoſe things which do ſtrengthen the Vital and the Natural parts wil alwaies agree, ſuch as are preſcribed in the Cure of Weakneſs, Dropſie and Flux of the Liver.

Chap. 6. *Of* Hæmoptyſis, *or Spitting of blood.*

ALthough uſually the word *Hæmoptyſis* doth ſignifie al manner of Spitting of blood from what part ſoever it doth proceed, whether from the Breaſt, Lungs, Rough Artery, or from the Jaws, Gums, Pallat, Uvula, Brain, Stomach, Liver, and Spleen. Yet *Galen, lib. 1. de criſ. cap. 5.* ſaith, That *Hæmoptyſis* properly is taken for that ſpitting of blood which comes from the Vital parts, as the Breaſt, Lungs, and rough Artery.

It is a Symptom in the excretion of thoſe things which are wholly beſides Nature.

CAUSES. But ſince every Symptom depends upon a Diſeaſe as its next and immediate Cauſe: the Cauſe of this wil be either an Organical, or a Common Diſeaſe. The Organical is Twofold; the opening of the Veſſels called in Greek *Anaſtomoſis*; and Rariſaction called *Diapedeſis*. Alſo the Common Diſeaſe is Twofold, namely the breaking of the ſame Veſſels called *Rexis*, and the Corroſion of them called *Diabroſis*.

The internal Cauſe immediately producing the Diſeaſes is a great quantity of blood.

Blood exceeding in quantity wil either break the Veins, or open their Orifices, and ſo make either a *Rexis*, or *Anaſtomoſis*.

The ſame blood offending in quality, as when it is too hot or too thin, it wil come forth by way of *Anaſtomoſis*; but becauſe heat wil open the Orifices, and the thinneſs cauſeth it to flow more eaſily: Alſo the ſame qualities make a *Diapedeſis* or Rariſaction: for heat doth make thin the Tunicles of the Veſſels, and the thinneſs of the blood cauſeth it to flow more eaſily through the pores of thoſe Tunicles.

Laſtly, The ſharpneſs of the blood doth gnaw the Tunicles of the Veins and exulcerate them, and ſo cauſe a *Diabroſis*, or Eroſion; this alſo is cauſed by ſharp or ſalt humors which diſtil from the head, or coming from other parts to the Lungs.

Moreover, The external Cauſes do concur for the production of this Diſeaſe either mediately or immediately: It is produced immediately by a ſtroak, fal, wound, or the like; but they produce it mediately which encreaſe blood, heat and attenuate; as high and hot feeding, ſtoppage of Terms or Hæmorrhoids, too much exerciſe, great clamor, heat, long ſtaying in the ſun, and many others.

Moreover, External Cold may cauſe the Ruption of the Veſſels, by making their Tunicles harder and not ſo eaſily to be extended; but with this muſt be joyned ſtrong Motion, or abundance of Humors.

DIAGNOSTICK. The Diagnoſis of this Diſeaſe is difficult in reſpect of the part from whence it comes: yet *Galen* declareth it in few words; *4. de loc. affect. cap. 6.* namely, blood coming

coming from the Gullet and Stomach is put forth by vomit; when it comes from the Vital parts, by Cough: from the Jaws and Weaſand, by Hawking: from the Mouth by ſimple ſpetting, which wants a more cleer explication when blood comes from the head to the inner parts of the Weaſand and the Jaws, it comes forth by Coughing, and ſo it doth when it comes from the Breaſt; and therefore it is not diſtinguiſhed by this ſign.

Moreover, When blood coming from the Lungs or Breaſt is brought out by Coughing: There are other neceſſary ſigns from which the parts affected may be diſtinguiſhed.

Firſt therefore when blood comes from the head, although it ſometimes cauſe Coughing; yet the greateſt part thereof is put forth by Hawking, and there is a tickling in the Pallat as in a Catarrh: as alſo when you look into the Pallat it appeareth to be foul, and bloody; and it is more confirmed to be from the Head if at that time the Noſe bleed.

When the blood comes from the Lungs, it is diſtinguiſhed from that which comes from the Breaſt by *Galen* in the place mentioned; for that which comes from the Lungs is froathy, in a greater plenty and without pain: but from the Breaſt, it is black, little, and with pain.

But it may be objected, That blood coming from the breaſt is carried by the Lungs, and by conſequence is froathy, becauſe it is mixed with the air taken in, as that which comes immediatly from the Lungs.

And *Avicen* ſaith, That blood from the breaſt is froathy: I Anſwer, That it is one thing to ſpet ſome froath mixed with the blood; and another thing to ſpet nothing but froath, which only comes from the ſubſtance of the Lungs.

Therefore you may obſerve three degrees of froath: for either it is wholly froathy from the fleſh of the Lungs, which it reſembleth, for the Lungs are but a congealed froath; or it comes from the Veſſels of the Lungs and is very froathy: or it is mixed with froath and comes from the breaſt.

But the moſt certain ſign that it comes from the Lungs is taken from the pain, which is fixed and continueth where the ſolution of continuity is

And you muſt obſerve, That blood is ſometimes ſent from the Liver, Spleen, Matrix, and other parts into the Lungs and ſpet forth: ſo that the Breaſt is not primarily, but ſecondarily affected; which thing is hardly to be diſcovered.

But we may conjecture of it, namely if any of the aforeſaid parts be troubled with pain, inflamation, or any other diſtemper, and there neither is, nor hath been, any other fault in the breaſt.

You may find out the ſigns of the Cauſes from what hath been ſaid: If much blood be brought by the Anaſtomoſis of the Veins, there went before ſome Cauſe that opened the mouth of the Veſſels; then blood is thrown forth in a pretty quantity and without pain. But if it come forth by Diapedeſis or Raretaction, then is it watereſh little, and without pain.

When it breaks forth by Rixis, or Eruption, it is very much; if a Repletion went before, or any External Cauſe that might break the Veſſels.

Laſtly, If it comes by Diabroſis, or Corroſion of the Vein, there went before ſalt and ſharp diſtillations from the head: The blood is ſalt, and ſharp, and ill coloured; and ſome Cauſes of ſharp humors were formerly: in the beginning there is but little blood, but after when the Corroſion is greater, then is much blood ſpet forth, and at laſt there is a ſpetting of Matter.

PROGNOSTICK. *Hippocrates*, Aphor. 25. Sect. 4. doth lay down the Prognoſtick of this Diſeaſe, as what kind of blood ſoever is ſpet out of the mouth from any part below, it is evil: for every opening of a Veſſel which letteth blood come forth ſo, is dangerous; eſpecially in the Lungs; concerning which his Aphoriſm chiefly ſpeaks.

But ſometimes ſuch ſpetting of blood may be without hurt; namely, When Nature by a critical Motion doth purge the ſuperfluous blood by thoſe waies. And it is obſerved, That Women which have had their Terms ſtopt have without harm at certain times ſpet blood from their Lungs by the Anaſtomoſis of the Veins.

In reſpect of the Cauſes. Diapedeſis or Rarefaction is leſs dangerous than Anaſtomoſis or Aperſion and Eruption is moſt dangerous; for unleſs it be healed within three or four daies there cometh an inflamation, which being ſuppurated produceth an Ulcer, from whence cometh a Conſumption: Whence *Hippocrates* ſaith, Aphor. 15, & 16. Sect. 7. That from ſpetting of blood there followeth ſpetting of Matter, and from ſpetting of Matter a Phthiſis or Conſumption.

But *Diabroſis* or Corroſion is moſt dangerous; and *Galen* ſaith, That it is incurable by reaſon the Ulcer that followeth it is incurable.

CURE. The Cure of *Hæmoptoe* or ſpetting blood, is wrought by Revulſion of blood from the Lungs, by correcting the evil quality thereof, and cloſing the vein that is opened, by aſtringing and conglutinating means.

Firſt therefore let blood from the Arm on the ſame ſide on which you find heavineſs or pricking, in a ſmal quantity often, and at a diſtance for the better Revulſion.

After that, open the vein in the Foot, and ſo you wil make a Revulſion to a further diſtance, and

this

this wil be more profitable if the diſeaſe come from obſtruction of the Terms. If the Patient be ſubject to the Hemorrhoids, you muſt open them with Horſ-leeches.

Alſo apply Cupping-glaſſes with Scarification to the Shoulders and Back, or without Scarification to the Groins and under the Ribs. Rub and bind the extream parts, and in all the time of the Cure, at ſome diſtance apply often thoſe Cupping-glaſſes to the Hypochondria, or under the Ribs.

And let him take the following Julep thrice every day.

Take of *Plantane and Poppy Water, of each two ounces*: *Syrup of dried Roſes one ounce*: *Lapis Prunellæ one dram*: *Mix them for a Julep.*

Laſtly, You muſt often purge the ſerous and Chollerick humors which make the blood more thin and fluid with Medicines that have an aſtringent Vertue: As,

Take of *Rhubarb one dram*: *yellow Myrobolans half a dram*: *Tamarinds half an ounce*: *Infuſe them in Plantane Water*; *ſtrain it and diſſolve in it Pouder of Rhubarb half a dram*: *Syrup of dried Roſes one ounce. Make a Potion.*

Then give Medicines that cloſe the Orifices of the Veſſels by an aſtringent quality, but ſuch as wil not retain the blood in the Breaſt by too much aſtriction; therefore mix ſomtimes with them ſuch as diſſolve and expectorate the congealed blood which is out of the Veſſels.

Of all which theſe following are the beſt.

Take of *Bole-Armenick, Terra Sigillata, both ſorts of Coral, Blood-ſtone, of each half a dram*: *Sugar of Roſes half an ounce. With one white of an Egg well beaten with Roſe Water, make a Loboch.*

Or you may make one more ſpeedily, and more pleaſant thus.

Take of *the Water of the white of an Egg well beaten two drams*: *Sugar of Roſes one ounce*: *white Starch three drams. Mix them for a Loboch.* Or,

Take of *Conſerve of Roſes and the greater Comfry, of each one ounce*: *Bole-Armenick and Terra Sigillata, of each one dram*: *With the Syrup of dried Roſes make an Opiate to be often held in the mouth, and ſwallowed by degrees.*

Take of *Conſerve of dried Roſes, Troches of Amber, and of ſealed Earth, of half a dram*: *prepared Pearls one ſcruple*: *Sugar of Roſes as much as all the reſt. Mix them and let him take a ſpoonful thereof one hour before meat.*

Take *of the Juyce of* [illegible] *in twelve ounces*: *Sugar eight ounces*: *Boyl them to a Syrup, of which let him often lick.*

This is the beſt for ſpitting of blood. And if you want Purſlain, you may take Plantane.

The Syrup of Comfry according to *Fernelius*, preſcribed by *Blanderon*, is good for the ſame.

Take of *Yarrow with the white Flower*: *and yellow Flower, of each two handfuls*: *Green Roots of Tormentil, with the Leaves if they may be had, otherwiſe of the dry, one ounce*: *the greater Burnet one handful*: *Conſerve of red Roſes half a pound*: *ſpring Water ſixteen pints*: *put them in a glaſſed pot covered and luted, that the vapors may not come forth*: *then boyl them in Balneo Mariæ ſixteen hours*; *keep the ſtraining in a glaſs, and take ſix ounces thereof every morning, noon, and night.*

Take *of the Troches of Amber one dram*: *Plantane and Roſe Water, of each one ounce and an half*: *Syrup of Mirtles and dried Roſes, of each half an ounce. Mix them for a Julep.*

Take of *Spirit of Vitriol half a ſcruple*: *Plantane Water four ounces. Mix them for a Potion.*

This preſently ſtops blood coming either by Cough or Vomiting.

Two ſpoonfuls of Syrup of Coral taken every day, is good againſt all manner of bleeding. But the Tincture of Coral drawn with Juyce of Lemmons, is more powerful.

Quercetan in his Diſpenſatory, preſcribeth this following Water againſt ſpitting of blood, which is very excellent.

Take of *the Roots of Snakeweed, Comfry, and Tormentil, of each one ounce*: *Knot-graſs, Yarrow, Veronica, Winter-Green, Sanicle, Shepheards-purſe with the Roots, of each one handful*: *Bramble tops, and Maſtich-wood, of each half a handful*: *Sumach and Myrtle berries, the ſeeds of Plantane, Barberries, and white Poppies, of each ſix drams*: *the flowers of Water Lillies, Guords, Quinces, and red Roſes, of each two pugils. Bruiſe them and mix them*; *then ſteep them four daies at the fire in the Juyces of Plantane, Purſlain, Sorrel, and Agrimony, of each two pints*: *then ſtrain them wel, and put to them Acacia and Hippociſtis, or Conſerve of ſloes, of each two ounces*: *ſealed Earth, Bole-Armenick, of each half an ounce*: *the Electuary of Diatragacanth frigid, two drams*: *then Macerate them again four daies, and diſtill them. Take two or three ſpoonfuls of this Water alone, or with ſome proper Syrup.*

The

The Chymical Oyl of Amber doth pierce, aſtringe, and dry powerfully, if you give two drops thereof in Plantane Water: As *Celapinus* teacheth in his *Speculum Artis Medicæ.*

Mercurialis in his conſultations doth highly commend the ſeeds of white Poppies, or white Henbane to be taken every morning in the quantity of a dram, with Sugar of Roſes and Syrup of Purſlane: So you may alſo uſe the white Diacodium or Syrup of Poppies preſcribed in the Cure of the Phrenzy.

Amatus Luſitanus doth highly commend the Juyce of Nettles, in theſe words: *They which have vomited blood, after they have been given over by Phyſitians, have been cured only by the juyce of Nettles drunk five or ſix daies faſting, in the quantity of four ounces, and by Nettle Broth.*

Sanguis Draconis doth wonderfully conglutinate all inward Veins, if you give half a dram thereof with Plantane Water, or other proper Liquor, or Medicine.

The uſual Pills to hold under the Tongue, may be made thus:

Take of *the Mucilage of Gum Arabick and Tracaganth, drawn with Plantane Water, of each two drams: Mummy and Maſtich, of each one dram: Sugar of Roſes as much as wil make Pils, of which let him hold one continually in his mouth.*

And take this following Pouder in his Broths.

Take of *red Coral and prepared Pearl, of each half a dram: Gum Arabick and Tragacanth, of each two drams. Make a Pouder.*

Or boyl white Poppy ſeeds and Sumach tied in a clout, in his Broth.

Narcoticks are good in this caſe, and you muſt uſe them thus:

Take of *Syrup of Poppies, Jujubes, and dried Roſes, of each one ounce: Mix them, and take a ſpoonful every night.* Or,

Take of *Syrup of Poppies and Purſlain of each three drams: Terra Sigillata half a dram: Purſlain and Plantane Water, of each one ounce and an half. Make a Potion to be taken at night.* Or,

Take of *Syrup of Myrtles and Poppies, of each one ounce: Bole-Armenick half a dram: mix them to be taken at night.*

Sometimes you may give Treacle of four months old, as *Galen* teacheth, 5. Method. cap. 13. or *Philonium Romanum*, or *Laudanum.*

Platerus reports that he cured one only with the Troches of Winter Cherries, with Opium diſſolved in Goats milk, taken ſome daies; and alſo that he cured a Woman with one ounce and an half of Manna given in Broth, and with blood-letting, and the uſe of the Tablets following, morning and evening for many daies.

Take of *the ſeeds of white Henbane poudered finely two ſcruples: red Coral half a dram: Gum Arabick one ſcruple: new Violets ten: the juyce of Barberries two drams: Sugar diſſolved in Roſe and Plantane Water, two ounces. Make Tablets.*

Trallianus, lib. 7. cap. 1. doth rightly commend the Blood-ſtone, by which he ſaith that he cured many, giving it to four ſcruples, with the Juyce of Pomegranate, or Knot-graſs; but to them who bled not much, he gave it with warm water. But he ſaith you muſt ſift it wel, give it often, that it may better be diſtributed, and in Wine.

Antony Valerius exercit. ad cap. 27. lib. 1. *Hollerij* de morb. internis, reports, that he cured, when all means failed, by this Pouder, which he had from *Julius Scaliger.*

Take of *Spodium, red Roſes, Bole-Armenick, Terra Sigillata, and Blood ſtone, of each half an ounce: red Coral, Amber and Pearls not perforated, of each two drams and an half: Gum Arabick and Tragacanth of each two drams: the ſeeds of Purſlain, Mallows, Ribwort, red Roſes, burnt Harts-horn. and white Starch burnt, of each three drams. Make thereof a fine pouder, and give three drams thereof with rain-water.*

This Pouder *Scaliger* borrowed of *Serapio*, who mentioned it in his Book of Spitting of blood; and which *Valeſcus* alſo commends. And you may make Tablets thereof with Sugar diſſolved in Roſe or Plantane Water.

The Electuary of *Helideus* is like it, and eaſier made; which was wont to be famous in *Germany*, and ſo commended of *Geſner*, *Eraſtus*, and *Crato*, thus:

Take of *the ſeeds of white Poppy and Henbane, of each ten drams: Terra Sigillata, and red Coral, of each five drams: old Sugar of Roſes, as much as wil make an Electuary. Give hereof one dram morning and evening, after univerſal Medicines have been given.*

But becauſe that ſpitting is ſtopped by the uſe of Aſtringents, and thence comes difficulty of breathing, you muſt at times uſe things that mollifie the Breaſt, and alſo ſtop bleeding, ſuch as they which are compounded of Gum Arabick, Tragacanth, Starch, and Syrup of dried Roſes, Quinces, Mirtles, and Jujubes the Juyce of Plantane and Purſlain. While you uſe Aſtringents, if the Belly be bound give a Clyſter or Purge, that leaves ſome Aſtringency.

In the whol time of the Cure, if you ſuſpect that there is any congealed blood in the breaſt, you muſt diſſolve it with Oxycrate thus made, acccording to *Galen*, 5. Meth. that it may be pleaſant and not provoke Coughing with the Vinegar; for ſo it diſſolveth the blood and gently bindeth: Let him take ſix ounces warm twice or thrice in one day: and if it provoke Coughing ſweeten it with Sugar: but you muſt uſe this when the bleeding begins to ceaſe; for this alſo Amber and Mummy mixed with glutinatours and aſtringents is good.

Alſo for the allaying the Heat of the Liver, uſe often a Cooling Epithem to the right ſide.

Take of *Roſe, Plantane, and Succory Water, of each four ounces: Vinegar of Roſes two ounces: the Pouder of the Electuary of the three Saunders one dram and an half: Camphire one ſcruple: make an Epitheme to be applied warm to the Liver.*

After the uſe of the Epitheme anoint the ſame part with Oyntment of Roſes, or the Cerat of Saunders, with a little Roſe-Vinegar.

Anoynt alſo the Reins of the Back with Oyl of Roſes and Water-Lillies waſhed with Vinegar; adding a little Camphire to allay the heat of the blood in the hollow Vein: But you muſt beware of things that are too Aſtringent, leſt they drive the blood from the hollow Vein into the Lungs.

It is alſo very good to waſh the ſtones with Oxycrate to ſtop the Flux and allay the heat: for there is a great conſent between theſe parts.

A Bath would alſo be good to allay the heat of the Bowels; but becauſe they relax and ſo open the Veins, you muſt avoid it.

Let him drink Syrup of Myrtles, Purſlain, and dried Roſes; or Sugar of Roſes with Barley-water, or with the Water wherein Blood-ſtone or ſealed Earth hath been infuſed. Or mix Conſerve of Roſes with the Water, or with Water wherein Coriander hath been infuſed, made ſharp with the Spirit of Vitriol: or with the Tincture of Roſes.

A weak Decoction of Yarrow drunk ordinarily is good againſt al bleeding.

If a ſharp Defluxion from the Head upon the Lungs, be the Cauſe of this Diſeaſe, beſides what hath been ſaid, you may uſe thoſe Remedies which are preſcribed in the Cure of a hot Catarrh.

After the Blood is ſtopped, to keep it from returning you muſt firſt abſtain from all things that ſtir the Humors, as violent exerciſe, great heat, anger, crying aloud, rich Wines, the meats mentioned which are either ſalt or ſpiced.

Conſerve of dried Roſes muſt be held in the mouth, eſpecially at bed time.

Take of *Conſerve of Roſes and of Comfry Roots, of each one ounce: the Troches of Amber, and ſealed Earth, of each half a dram: red Coral and prepared Pearls of each one ſcruple: Sugar of Roſes as much as all the reſt: make a mixture, of which let him take a ſpoonful ſomtimes one hour before meat.*

Let him be purged four times in a yeer, or oftener if occaſion be, with the Potion of Rhubarb and Myrobolans above mentioned; to which, inſtead of Syrup alone ad one ounce of Manna.

You may with good ſucceſs give a ſcruple of torrefied Rhubarb every morning one hour before meat, eſpecially if the blood be ſerous, as it is commonly in Hæmorrhages.

Alſo Rhubarb not torrefied given in the ſame quantity; for ſo the blood after the ſerous watery Humor is carried away wil grow thicker: Or, You may give a dram of Rhubarb once every Week.

There is alſo a Magiſtral Syrup to clenſe the blood from thin ſerous Humors. As,

Take of *the Leaves of Bugloſs, Fumitory, Hops: Succory, Endive, Agrimony, Plantane, Maiden-hair, of each one handful: the tops of Aſparagus, Vervain, and Eyebright, of each half an handful: the ſeeds of Gourds and Mellons, of each half an ounce: Endive and Dodder ſeed of each two drams: Liquoris ſcraped, and Raiſons, of each half an ounce: ſweet Prunes twelve: Senna four ounces: Pollypody of the Oak two ounces: Agarick tyed in a thin Clout, ſix drams: Mace one dram: the three Cordial Flowers and red Peaſe or Pulſe of each one pugil: boyl theſe to a pint and an half: diſſolve in the ſtraining of the juyce of ſweet Apples three ounces: fine Sugar one pound and a quarter: make a Syrup boyled wel, and ſented with yellow Saunders: Then infuſe in it one ouuce of Rhubarb beaten and tyed in a Clout, let him take an ounce and an half, or two ounces, with Broth twice in a month.*

Make an Iſſue in the right or left Leg, as the Liver or Spleen are affected.

Laſtly, Let him uſe for a whol Month Aſſes Milk ſteeled, for prevention of this Diſeaſe.

For his Drink, take Water boyled a little with Coriander ſeeds, or the Decoction of Barley and Liquoris.

CHAP.

Chap. 7. *Of* Phthiſis, *or Conſumption.*

ALthough the word *Phthiſis* ſignifie every Conſumption, yet it is moſt properly taken for that extenuation of body which cometh after an Ulcer in the Lungs.

For this Extenuation of body comes from a putrid lingring Feaver, which turneth to an Hectick; and this Feaver comes from the Ulcer in the Lungs, from which by reaſon of their neerneſs to the Heart putrid Vapors are continually ſent thither and cauſe the Feaver, which after is diſperſed from the Heart into the whol body; ſo al the parts being too cold and dry, and receiving the intemperate putrifying heat, do not wel concoct their nouriſhment, but are ill nouriſhed, from whence you may plainly perceive a Conſumption of the ſubſtance of the whol body: for that Feaver by reaſon of its continuance from the perſeverance of the Cauſe turneth Hectick: and it's often joyned with a putrid Feaver, which is known by the Urine, and by the Diſtempers extraordinary at ſomtimes, inſomuch that in ſome Conſumptions you may obſerve fits of an intermitting Feaver.

CAUSES. A ſharp and Corroding Humor, either coming from other parts, or breeding in the Lungs, is the immediate Cauſe of an Ulcer in the Lungs.

Firſt ſharp and ſalt Rhewm fals from the brain, which being violent eaſily ulcerateth the Lungs: Somtimes Flegm that is not ſharp nor ſalt wil do the ſame; namely, if it be long in them, and putrifie; and from the putrifaction ariſeth an acrimony, which corroding Ulcerateth: yet this putrid flegm in the Lungs doth not alwaies ulcerate, as we may obſerve in a Catarrh when putrid Matter is ſpit forth, and the Lungs are ſound.

But there are two Conditions for the Cauſing of an Ulcer: one in reſpect of the matter flowing; another in reſpect of the Lungs: In reſpect of the Matter it is required that it ſhould be ſo diſpoſed, that when it is putrified it begets a ſharpneſs which may cauſe an Ulcer: In reſpect of the Lungs, they muſt be extraordinary tender, and diſpoſed to corruption, which in a word is called a Vitious Conſtitution of the Lungs, coming from the Parents uſually, of which we will ſpeak hereafter.

Now the Humors that exulcerate and putrifie the Lungs, come from the parts adjoyning, as the Pleura, Mediaſtinum, Diaphragma, rough Artery, and eſpecially from an inflamation in them, which comes to Suppuration and turns into an Empyema: of which *Hippocrates* ſpeaks, Aphor. 15. Sect. 5. *They who fall from a Pleuriſie into an Empyema, if the Empyema break in forty daies and come away, are cured; but if not, they fall into a Conſumption.*

The Humor is in the Lungs, when from ſome veſſel broken, corroded, or opened by a wound, the blood flowing doth putrifie; or when an Ulcer is left there from the ſmal pox.

Somtimes from the evil Conſtitution of the Lungs, evil Humors proceed; which corrupt their ſubſtance and cauſe a Conſumption: and this comes commonly from the Parents, from whence a Conſumption is reckoned among the Hæreditary diſeaſes, of which it is the chief, ſo that we may obſerve how many whol Families are taken away with this diſeaſe.

This evil Conſtitution of the Lungs is not in the firſt qualities, but hath ſome malignant and venemous quality, by which it becomes infectious: Although we deny not but a ſoft and looſe ſubſtance of the Lungs, and therefore more fit for Corruption, doth much conduce to the breeding of this diſeaſe.

This evil Conſtitution of the Lungs cauſeth that ſome fall into Conſumptions without a Diſtillation, Inflamation, or any other evident Cauſe, but only from the fault of the part that corrupteth its own nouriſhment.

Somtimes it comes from a Puſtula bred in the Lungs and broken, which by *Hippocrates*, 1. *de morbis*, is made two-fold:

One by him is called, A Crude Puſtule, becauſe it never comes to Suppuration, but growing by degrees ſtops the paſſage of the breath, and at length kils the Patient.

The other is that which cometh to Suppuration, and is called the Impoſthume of the Lungs, and theſe come two waies; either by Defluxion, or Congeſtion; and the matter gathered is either in a Bag, or without it in the very ſubſtance of the part.

The thickneſs of the Bag often cauſeth that ſuch an Impoſthume is carried many yeers in the Lungs undiſcovered, and without any hurt to the body: From whence *Hippocrates* ſaith, Aph. 41. Sect. 6. *They who have an Impoſthume in the body, and feel it not, it is by reaſon of the thickneſs of the matter, or of the place wherein it is that they feel it not*: For this cauſe many who ſeemed to be in perfect health have ſuddenly died by an Impoſthume broken within: of which there are examples in *Fernelius, lib. 5. de morbis, de part. morb. & ſympt. c. 10.* among which he mentioneth two Phyſitians who foreſaw the danger without ſigns.

If the matter which comes from the Impoſthume broken, flow into the Ventricle of the Heart, the

sick presently die: but if it come to the Bronchia, or passages in the Lungs, it may be spit up; if the body be strong, and the matter little in quantity; but commonly there is an Ulcer remaining in the Lungs which causeth a Consumption.

Moreover, There are external Causes, as contagion, which is the chiefest; for this Disease is so infectious, that we may observe Women to be infected by their Husbands, and Men by their Wives, and all their Children to die of the same; not only from the infection of their Parents seed, but from the company of him that was first affected.

And this Contagion is more easily communicated to them that are of kin, wherefore it is not safe for a Brother or Sister to enter into the Chamber for the *Miasmata*, or vapors infective, which come from their Lungs, and infect the whol Air of the Chamber, and being drawn in by others (especially if they are any way disposed to the same Disease) beget the same disease in their Lungs.

There are other external Causes, especially very hot or cold Air; the hot Air doth melt down the sharp humors which are contained in the Brain, and sends them to the Lungs. The too cold Air by astringing, compressing, and squeezing doth cause the like defluxion: But the Air in Autumn is most dangerous, because by its inequality in heat and cold, it causeth sharp and salt distillations; whence *Hippocrates* saith, Aph. 10. Sect. 3. *Autumn is the worst time for people in Consumptions.* Secondly, Sharp and salt meats and drinks do cause a Consumption, which fill the Head with salt and sharp vapors. And lastly, all those internal and external Causes which use to produce spitting of blood, which useth to end in a Consumption, may be said to be Causes thereof.

Among the Antecedent Causes, evil humors throughout the whol body, are accounted the chief, which being moved by external causes, are sent to the brain, and from thence to the Lungs. Among which you may reckon the suppression of the Terms, Hemorrhoids, or other usual evacuations, which doth cause Catarrhs and defluxions.

The aforesaid Causes do produce this Disease, especially among those whom *Hippocrates* calleth *Phthirodeis*, and *Pterugodeis*, that is, such as have a straight and distressed breast, a long neck, and shoulder bones sticking forth, who must of necessity fal into this disease, if they have tender Lungs, or any hereditary inclination thereunto. Also they are inclined to a Consumption, who have a weak Head, which is easily filled with superfluous Humors, which are sent to the Organs or Instruments of the Spirits.

DIFFERENCES. There are no true and proper Differences of Consumptions, but such as come from the variety of their Causes. Yet *Hippocrates* doth lay down many kinds which are worth the observing, which must be reduced, not to a true Consumption, but to one in general, which is without Ulcer of the Lungs. And first *lib. 6 epid. sect. 2. text. 47.* he speaks of a Consumption which came from a running of the Reins, in his History: *A Satyre called* Grypalopex, *being twenty five yeers old, had Nocturnal Polutions, and dayly loss of Seed; who when he came to be thirty yeers of age, fell into a Consumption, and died.* For by the continual loss of Seed the nourishment of the body is taken away, by which the solid parts are consumed and dried.

There is another kind in *Hipp. 2. de morb.* called the Consumption of the back, which comes from too much Lechery, which destroyeth the whol habit of the body, and takes away the nourishment from the solid parts: this happens to new married folks, who are unsatiable, and is the chiefest of the Consumptions of the back; for *Hippocrates* laies down four kinds thereof: The first is that mentioned, which comes from Lechery. The second is laid down, *lib. 2. de intern. affect. text. 13.* which comes from too much blood, and nourishment going to the Spinal Marrow, by which the Natural heat, and al other faculties are stifled and destroyed. Now *Hipp. 5. epid.* sheweth that the body may consume by too much blood, in a story concerning one, who, when nothing would nourish him, but he stil grew leaner, was perfectly cured (when al other Medicines failed) by bleeding in both Hands as long as the Veins would discharge. The third kind is in the place mentioned, namely, when the marrow of the back is dried, by which the whol body drieth and consumeth. *Hippocrates* mentioneth two Causes of this drines: one is the obstruction of the veins which go to the back with nourishment; another is the flowing of Choller from the head upon the back, which *Hippocrates* sheweth in his Book *de locis in homine.* The fourth is described in the same Book, and it comes from a distillation upon the marrow of the back, in these words: *Moreover, when a defluxion fals upon the back, this kind of consumption cometh with pain in the Loyns, and seeming emptiness to the Patient in the internal parts of the head.* In the same Book, numb. 18. he saith thus: *When there is a defluxion upon the Marrow, there is a secret undiscernable Consumption.* He calls it secret, because when the body decaies, you cannot so easily find out the cause: he cals it undiscernable, because you cannot perceive the inconveniencies of the defluxion at the first. But it ceaseth to be secret and undiscernable, if the defluxion be not only upon the marrow of the back, but also upon the *Os Sacrum*, and Hip: for then the distillation is apparent, and there is pain and loss of motion, with dejection of mind. These are more cleer in *Hippocrates*, in his Tenth Book *de glandulis*, in these words: *There is another Disease which comes from a defluxion from the Head by the Veins upon*

upon the Marrow of the back, and from thence to the Os Sacrum, *and Hip, which is a Conſumption alſo which deſtroyeth, for then the Shoulders and both the feet are weak, and after the leggs, and they alwaies die of it, though they have been formerly cured.* This kind of Conſumption is to be obſerved, becauſe it often happeneth, eſpecially to ſuch who have weak Nerves, which will eaſily receive the defluxion.

To this kind you may refer that which comes of want and hunger; which *Galen* mentioneth, *lib. de Maraſmo*, when the Body decaies for want of nouriſhment. Now Nouriſhment is wanting to the ſolid parts, not only for want of meat, which the Stomach concocteth, and ſends to the Liver to make blood for the whol Body; but alſo when the *Chylus* which is ſufficiently concocted in the ſtomach cannot paſs through the Meſeraick Veins, by reaſon of their obſtruction; as it happeneth to them who have a Struma, whoſe Meſentery for the moſt part is full of Glandles; by which the milky Veins called *Venæ Lacteæ*, are compreſſed, from whence the whol Body grows lean, and they die of a Conſumption.

But the ſolid parts are deprived of their neceſſary nouriſhment when ſalt blood that is not fit for nouriſhment is gathered into the Veins, which, as *Galen* ſhews, are incurable, 5. Meth. except by *Epicraſis*, or change of habit. And finally, *Galen, lib. de Maraſmo, decimo meth.* and in other places, ſpeaks of a Conſumption from a manifeſt or hidden Inflamation, from the ſyncope of the Heart or Stomach, and the like, which may be ſeen in their proper places.

SIGNS DIAG. The Diagnoſtick ſigns by which you may know a true Conſumption, do ſome of them declare a Conſumption beginning, or begun, or confirmed, which are very wel ſet down by *Hipp.* 1. *de morbis.*

The ſigns of a Conſumption at hand, are in *Hipp.* Book mentioned, Text 9. in theſe words: *There is alſo a Suppuration when flegm flows from the Head upon the Lungs; and firſt for the moſt part it flows privately, and cauſeth a little Cough, and the ſpittle to be bitter, and a little heat.*

In this ſaying there are contained four ſigns of an eminent Conſumption.

The firſt ſign is, A defluxion from the beginning clotely conveighed to the Lungs, becauſe then the matter is little, and becauſe the thinner part of the humor floweth about the rough Artery, and doth not vex the Lungs, which otherwiſe would be more diſturbed in the beginning, before they are weakened; thence it is called a ſecret Defluxion, becauſe there is little hurt at the firſt done thereby.

The ſecond is, When the Humor flowing makes but a ſmal Cough, being at the firſt but little and thin.

The third ſign is, When the ſpittle is more bitter than uſually it was, becauſe the Humor that muſt ulcerate the Lungs muſt be ſweet, ſharp, or ſalt; which qualities being altered by a preternatural heat, do turn bitter: for it is known that ſweet and ſalt things overmuch boyled, do grow bitter. But in regard that preternatural heat is not very great at the firſt, the ſpittle is but a little bitter.

The fourth ſign, is a little heat, as being feaveriſh; for when the matter is not much moved, but receiveth putrifaction from the heat of the place, wherein it hath been long contained, the Feaver cannot be very violent, for the putrid matter can many waies be refrigerated; therfore it is no wonder if the Feaver be ſmal in the beginning.

To theſe ſigns of *Hippocrates* we may ad an evil formation of the Breaſt and Youth, which meeting with the aforeſaid ſigns, muſt needs declare a conſumption to be at hand.

The evil faſhion of the breaſt is when it is narrow, and the Shoulder-blades ſtick up like wings, when the fore part of the breaſt is narrow, and the hinder part broad, for then the breaſt is both ſmal and evil proportioned. The ſtraightneſs of the breaſt ſhews want of Natural heat, and the evil proportion ſhews its weakneſs. For if the Natural heat were much and vigorous, the breaſt would have thereby been extended. But ſuch and ſo great is this diſpoſition, that *Hippocrates* cals it a Natural Conſumption, coming from a principle in Nature. Wherefore they who are thus made muſt of neceſſity fal into a Conſumption, except ſome other diſeaſe take them off. Which by the way is obſervable, for if they have any acute diſeaſe, who are thus inclined, they ſeldom eſcape, becauſe the Natural heat is weak and little, and therefore will eaſily be overcome by a ſtrong diſeaſe. Therefore the moſt wary Phyſitians in ſuch kind of Natures and habits, do uſe to prognoſtick rather death and danger, than health or recovery, when they fal into any diſeaſe.

In them who are inclinable to this Diſeaſe, Youth is moſt dangerous, according to *Hippocrates*, Aph. 9. Sect. 5. eſpecially from eighteen to thirty five yeers, in which time there is much blood for to break the Veſſels; as alſo it is then thin and ſharp, more proper to open and corrode the Veſſels: In Children, the Catarrh is made flow with much Moiſture: in old Men, it is allayed with Cold: but in the middle age, for the reaſons aforeſaid, it doth often exulcerate.

Moreover, in Youth many diſtempers come by Diet, by which many ill humors are produced and the blood infected: as alſo by reaſon of violent exerciſe, as running, wreſtling, leaping, fencing, going in the ſun, a vein may be broken in the Lungs which may produce a Conſumption.

The ſigns of a Conſumption begun, are ſet down by *Hippocrates*, in his Book of Diſeaſes before mentioned, Text. 10. in theſe words: *In progreſs of time the Lungs are exaſperated and ulcerated within by the Catarrh putrifying there, whereby the breaſt ſeems ponderous, and there is a pain before and behind; and there is more ſharp heat in the body: and the Lungs by reaſon of their heat draw moiſture from the whol body, and eſpecially from the head, which alſo is made hot from that body, and ſpitteth forth thick matter.*

In theſe words there are *Six Signs* contained of a Conſumption begun.

The First Sign is, That the Lungs are exaſperated in progreſs of time; that is, the Cough is more violent: for the Diſeaſe encreaſing, the diſtillation is ſtronger, and the Lungs are pierced therewith, and provoked to cough forth that which hurteth them: which Cough doth not only come from the matter flowing down, but from that which flowed formerly: for being not coughed up it groweth foul by long continuance, by which means the Lungs are more forced to expulſion.

The Second Sign is, The weight of the Breaſt which comes from the matter gathered into the Lungs: For albeit the Lungs of themſelves do feel little or nothing, yet becauſe they are tied to the Breaſt by Membranes, they perceive a weight when they are burdened.

The Third Sign is, A ſharp pain before and behind: for the matter contained in the Lungs doth with its evil quality offend them, as wel as with its quantity and putrifaction, by which the Membranes are pricked, which cauſe great pain: for the pain in the Membranes is alwaies pricking. Now this pain is perceived before and behind; becauſe theſe Membranes are joyned before to the Sternon, and behind to the back: and the cauſe of this pain is from a great Cough, called by *Hippocrates*, A Malignant, or Cruel Cough.

The Fourth ſign is, When ſharp heat falls into the body, and there followeth a violent Feaver: for when through progreſs of time the matter putrifieth more, it is probable that the Feaver wil be greater; for although the matter from the beginning do only putrifie in the Lungs, yet by reaſon of the Suppuration made in the Breaſt with an Ulcer, the filth is communicated to the humors contained in the Veins; from which come divers ſorts of putrid Feavers, and theſe differ from that Feaver which comes only from the Ulcer in the Lungs, through the filthy vapors which are carried from them into the Heart, which turns to an Hectick; and therefore in a Conſumption there is a Hectick Feaver often joyned with a putrid.

The fifth ſign is, When a great quantity of Flegm falls from the Head to the Lungs: which *Hippocrates* confirms, when he ſhews the Cauſe of that great Defluxion; namely, The Lungs by their Heat drawing Flegm from the whol body: Hence it is that the humors contained in the whol body are the matter of a continual and great Flux which doth ſo trouble men in Conſumptions. The Lungs by the filth which they have contracted, grow hot; by which heat, Flegm is drawn from the Brain, which the brain fetcheth from the whol body: And this is one of the principal Cauſes of the extenuation of the whol body: for al the humors, good and bad, are carried to thoſe parts, and ſo the whol body decayeth.

The Sixth Sign is, Spitting of thick rotten Flegm: for when the matter putrifieth, and there is an Ulcer, quittor or filth muſt needs come from thence, and therefore the Spittle is Mattery: but it is between thick and thin: for after that it hath by long continuance in the Lungs grown thick, it is made thinner by the addition of that which breaks from the Ulcer, and ſo it becomes moderate, which *Hippocrates* cals Subcraſſum, or Thickiſh.

To theſe mentioned Signs of *Hippocrates* you may ad this as moſt certain, namely, The Extenuating the body with a lingering and conſtant Feaver: For beſides the putrid Feavers above mentioned which come and go by fits, and grow from the humors which putrifie in the Veins: there is alſo alwaies preſent a lingering dayly Feaver coming from the vapors ſent from the Ulcer to the Heart which corrupteth the nourihment of the whol body, and makes it dry and hot, from whence the body muſt needs grow extenuated.

To theſe you may ad Sweatings at night, with which men in Conſumptions are often troubled as ſoon as they begin to ſleep: for by ſleep the Heat is drawn in which encreaſeth the Inflamation of the Lungs; and the heat inwardly encreaſed, cauſeth abundance of vapors, which are thickned in the skin, and turned into ſweat.

Moreover, There is a continual rigor which comes from the ſharpneſs of the matter which pricketh the Membranes.

And Laſtly, You may ad ſweetneſs of ſpittle, which uſeth to come when it begins to Suppurate, which is the original of Saltneſs.

Hippocrates ſhews alſo the ſigns of a Conſumption confirmed, in his 11. Text of the Book above mentioned, in theſe words, *The longer this Diſeaſe laſteth, the more abſolute matter will be ſpit, and the Feavers be the ſharper, the Cough more frequent and ſtrong, the body will more conſume, and yet the body is diſturbed downward from Flegm, and this comes from the Brain when any man comes to this he muſt periſh.*

In

In theſe Words we may obſerve that there are Five Signs of a Conſumption confirmed.

The Firſt is, The Spittle being more Mattery, or rather Matter it ſelf.

The Second is, A ſtrong Feaver, and ſharp, more putrifying; and the Ulcer more foul.

The Third is, An often and violent Cough more than formerly; often becauſe of the great provocation and little evacuation, therefore nature laboreth to do that at divers times which ſhe cannot do at once: and it is a ſtronger Cough, not only becauſe the greater ſharpneſs of the Water doth more violently ſtir up the expulſive faculty; but alſo becauſe of the wearing away of the ſolid parts, the breaſt is made more hollow, hence comes a hoarſe and ſounding Cough, as from a hollow place.

The Fourth ſign is, Pining and want of Appetite, which makes them leaner; now the want of Appetite comes from the diſtillation which doth not only fal upon the ſpiritual members, but alſo upon the natural: eſpecially the Stomach, whoſe mouth is thence weakned to the loſs of Appetite; as alſo from the putrid vapors ſent thither either from the Feaver or the Ulcer.

The Laſt ſign is, A looſe belly which comes from Flegm falling from the head, by which in time the ſtomach and guts are weakened, and the retentive faculty deſtroyed: and this kils the Patient as we ſhal ſhew more at large in the Prognoſticks.

To theſe ſigns of *Hippocrates*, we may ad ſome other.

The Firſt is, A great Extenuation of the whol body, ſo that all the Muſculous fleſh is conſumed; and the bones appear only covered with skin: and hence it is that the nayls are crooked, becauſe the Fleſh which was in the tops of the Fingers to hold up the nayls, is conſumed.

To this you may ad Difficulty of breathing, both becauſe the Faculty is weak, as alſo becauſe the Bronchia of the Lungs are ſtopt with putrid matter; as alſo becauſe the part is for the moſt part putrified and conſumed, and therefore cannot take in ſufficient air to cool the heart; ſo that what the Lungs cannot do by one breathing, it muſt do by often.

And Laſtly, We may ad that in a confirmed Conſumption that is deſparate, the Hair falls off, the Cheeks wax blue, except it be after meat, and then the vapors ſent up make the red Lice breed in abundance, and the Feet ſwel.

Neither need we ſo many ſigns, for if any ordinary man, ſaith *Aretus*, ſhal ſee a man pale, weak, and coughing, and very lean, he wil conclude him to be in a Conſumption.

Yet we muſt obſerve diligently, That ſometimes a violent Catarrh falling upon the Lungs wil reſemble a Conſumption ſo, that filth like Matter, ſhal be ſpit forth, and thence may a Feaver come through putrefaction and extenuation of body: but they who are ſo eaſily cured by diligence in means, therefore let us diſtinguiſh this rightly from a Conſumption, which is chiefly done by diſcerning between putrid Flegm and Matter. Thus;

Matter is of a dun color, and leſs white than Flegm; ſometimes of divers Colors, and being put into hot Water it ſinketh and diſſolveth: but Flegm ſwims at the top and ſticks together by reaſon of its ſlimineſs, and wil not diſſolve.

But if ſome of the ſpittle diſſolve and the reſt not, it is made of Flegm and Matter, which often happeneth.

PROGNOSTICK. As for the Prognoſtick, it is very hard to Cure a new Ulcer in the Lungs; but it is impoſſible to cure an Old, becauſe it is opened by the Continual motion of the Lungs and by Coughing, ſo that it wil not be united: as alſo the force of the Medicine is gone before it can come at it, and the loſt ſubſtance of the Lungs cannot be repaired.

Moreover, An Ulcer, Spittle, Feaver, and Leaneſs, require contrary Remedies, for thoſe things which dry the Ulcer, do hinder Spittle, increaſe the Feaver and Leanneſs: and Moiſt things which are good againſt the Feaver and Leanneſs, do make the Ulcer more foul.

Sometimes the Ulcer ſeems Cured, and there is a ſcab upon it, but with the leaſt motion it fals off, and the Diſeaſe returns.

A Conſumption which comes from a ſmal Ulcer of ſhort continuance, although it be difficult, yet is not uncurable if proper Medicines be timely uſed: And they who have gathered Obſervations mention many ſo cured; now there is moſt hope when the Patient is ſtrong, the ſpittle white, even, of one color, and eaſily raiſed; if the humor falling from the head paſs brough the Noſe, and if thereupon the Feaver abate, if the Appetite be good, and there be no thirſt, and if the belly be bound and in good order, if the Patient have a good habit of body, yong, and have his breaſt large and hairy.

They whoſe ſpittle ſtinketh or have looſe bellies, or cannot ſpet, are neer death, as *Hippocrates* teacheth, 1. Prog. & Aph. 11. & 12. Sect. 5. And Aph. 16. Sect. 7.

A Conſumption coming upon an acute Diſeaſe doth kil ſpeedily, but if it come from other Cauſes it is Chronical, and laſteth many yeers: And *Avicen* ſaith that he knew a Woman that lived twenty three yeers in a Conſumption. And *Mathew de Gradi* ſaith, That another Woman which was alwaies about the fire lived in a Conſumption twenty eight yeers.

The Cure of this Diſeaſe, as is ſaid, is for the moſt part impoſſible, if the Diſeaſe be Old; but if it be New it may ſometimes, and eaſier when it is but coming upon them who are diſpoſed thereto by

an hereditary disposition, but are not yet fallen into it. Therefore we shall first lay down a Prophylactick or preservative, and then shew how to cure the disease.

Therefore for the amending of the evil disposition in a Consumption, use a cooling diet, and moist, and all such things as correct the blood, and make it mild, and correct its saltness and sharpness: as the Waters of sweet Baths, the use of Milk and the like. As also China Roots boyled in smal Beer; but the Decoction of the Saunders is the best, which is not only good in a Consumption at hand, or begun, but also in salt and thin distillations, and in old bleeding from thence. The Decoction of Guajacum doth wonders upon the same account with the former, either given in distilled Waters, with a little white or red Wine, as the disease wil bear it. Now the Decoction of Guajacum, and of Saunders, are made both alike, both for the first and second drink, and given the same way. To these you may ad change of Air, which is good both to prevent and cure. And lastly, those Remedies are good which we wil lay down for the cure of the disease confirmed, to be used first.

CURE. Now the whol Cure consisteth in the clensing and glutinating of the ulcer, by taking away the Causes that produce and nourish it, by opposing the Hectik Feaver, and restraining of the Consumption.

First therefore, because an ill habit of body may encrease the Ulcer of the Lungs, you must use gentle purges, at divers distances, as long as the body is not very low. And these must be made of Manna, Rhubarb, Cassia, or Syrup of Roses, thus:

Take *of Barley half a pugil: Liquoris scraped, and Raisons stoned, of each three drams: Jujubes four: the flowers of Bugloss, and Violets, of each half a pugil: boyl them to three ounces: In the straining dissolve Rhubarb infused in Scabious Water with yellow Saunders four scruples: Manna one ounce: Syrup of Roses half an ounce. Make a Potion.*

Or give two ounces of Manna with Chicken or ordinary Broth.

Or make a Bolus of Cassia one ounce, and one scruple of the pouder of Liquoris.

In the beginning you may give stronger purges for to draw down the salt and sharp Catarrh which is the chief Cause of the Ulcer, such as are prescribed in a hot Catarrh.

Also before the body be too lean, at the first you may let blood to allay the Feaver, and the acrimony of the humor.

But in the beginning of the Cure you must stay and divert the Catarrh from the Breast, otherwise all other things wil be in vain. And all those things which were prescribed for the Cure of a hot Catarrh are good in this case.

Besides a Seton to the Neck, is very good. And *Fabricius Hildanus* reports that he cured many by this way.

At length you must come to the Cure of the Ulcer; for which, give things that clense, knit, and expectorate. Many there are of this nature. But these following are the best.

Milk doth hit all intentions for Cure: It clenseth with its serous parts, it conglutinateth with its coagulating part, and nourisheth and refresheth with its unctious part. But there are divers kinds of Milk, and Womans Milk is the best, because it is more agreeable to our Natures, especially if it be sucked from the Breast. *Platerus* affirms that he knew many cured by the use thereof; and that one of them did not only recover, but grew so strong, that left his Nurse should want Milk for him, he got her with Child again.

But because many wil not endure that sort, Asses Milk is commended, which because it is very full of Whey, doth easily pierce into the Veins, and excellently clense the Ulcer: the next to this is Goats Milk. Let the Ass be fed with Plantane, Vine Leaves, Brambles, Polyganon, Grass, Barley, and Rye. Let him drink it new milked warm, therefore let the Ass be brought neer the Chamber, and be milked into a warm Vessel. First let him take it in a smal quantity three or four ounces, that his Stomach may be used to it, encreasing the quantity by degrees to eight or ten ounces, or a pint, and left it should grow sowr or Curdle in the Stomach, and that it may agree better with the Lungs, put Sugar of Roses to it, one ounce thereof to eight of Milk: let him not sleep after his Milk immediately, but walk gently about the Chamber: let him not eat before the Milk be concocted, and he find a Stomach, and that it be more effectual. You must not give it in a strong Feaver, or when there is a pain in the Head, or swelling in the Hypochondria, or a Chollerick flux, according to *Hippocrates*, Aphor. 64. Sect 5.

Commonly it is taken only once in a day; but it is better twice; and best if the Patient live only upon it. For besides that it doth work more powerfully in a great quantity, there is a great profit by not mixing it with Broth and other meats, for they wil easily putrifie. If therefore the Disease be very desperate, give Milk after purging every six hours with *Manus Christi* of Pearl and Coral. And left strength should fail, let him intermix a restoring distilled Water.

Sugar of Roses is very profitable, as also the Conserve; by use whereof, *Avicen* reports that he cured a Woman of a desperate Consumption, so that she was not only found but very fat afterwards.

Mesue

Meſue alſo witneſſeth that many have been recovered by the ſame, and he directeth that the Conſerve of Roſes be new, not above a yeer old, taken in a great quantity, and often, with Medicines, meat, and drink, and alſo by it ſelf at any hour. But firſt give Clenſers, becauſe it wil otherwiſe aſtringe and retain the excrementitious matter in the Lungs. But when breath begins to fail, and the Patient cannot raiſe flegm, let him take expectorating things; as Syrup of Hyſop and Coltsfoot, and other Lohochs. And if heat ariſe from drying too much, give Syrup of Violets, Jujubes, the Mucilage of Fleabane and Quinces, and the like.

Montanus, *Valeriola*, and *Foreſtus*, ſay that they have ſeen ſome cured by taking Sugar of Roſes in great quantities. An Apothecary whom I knew in a Conſumption, made a great quantity of Sugar of Roſes for himſelf, and eat it conſtantly, by which he was cured.

An Infuſion of Yarrow, Tormentil, Burnet, and Conſerve of Roſes made in *Balneo Mariæ*, is very good, as it is deſcribed in the Chapter of ſpitting of blood, if it be uſed twenty daies together.

The Decoction of Bugle in Mutton Broth, doth excellent againſt a Conſumption and inward Ulcers, it doth a little gently looſen the belly againſt the Nature of all the Conſolidæ.

Trallianus lib. 7. cap. 1. boaſts that he cured many with Blood-ſtone. The preparation and uſe whereof we have ſhewed in ſpitting of blood.

The Syrup of the Juyce of Ground Ivy is commended by *Quercetan* thus made.

Take of *the Juyce of Ground Ivy two pound and an half*: *let it be digeſted in* Balneo Mariæ. *To this Juyce wel refined, put Sugar of Roſes one pound*; *Penides four ounces*: *Boyl them to a Syrup, to be taken now and then a ſpoonful.*

He alſo addeth the flower of Brimſtone to it to make it into a Lohoch, of which he gives four times in a day; and he boaſteth that he hath therewith cured many.

The Syrup of the flowers of St. Johns wort, made by Infuſion in *Balneo Mariæ*, is very good in his Diſeaſe, as alſo for al inward ulcers.

The Syrup of Comfry is excellent; for it cleanſeth, healeth, and ſtrengtheneth by aſtringing; as alſo Comfry Roots boyled in Broth.

It is affirmed that many have been cured by this Hydromel.

℞ Take of *China Roots ſliced, ſix ounces*: *Coltsfoot Roots three ounces*: *Burdock and Avens Roots, of each thre ounces*: *Elicampane Roots two ounces*: *Lungwort Leaves, and Scabious Leaves and Roots, both the Veronicaes, Ulmaria, and Herb Two-pence, of each two handfuls*: *all the Capillar Herbs, of each one handful*; *the tops of Bugle, Bettony, Cowſlip flowers, and red Veronica, of each four pugils*: *Ground Ivy Leaves and Roots three handfuls*: *Jujubes, Dates, Sebeſtens, and Raiſons ſtoned, of each one ounce and an half*: *Spaniſh Liquoriis one ounce and an half*. *Let them all, being wel ſliced, boyl in thirty two pints of ſpring Water til half be conſumed, with a little gentle fire*: *ad to the Liquor bing ſtrained, of the beſt Honey four pound*: *Boyl it again, and skin it*; *then ſtrain it through an Hippocras Bag, putting thereto half an ounce of Cinnamon, ſix drams of Coriander ſeeds*: *Annis and ſweet Fennel ſeeds, of each three drams*: *put the Liquor in a large Veſſel, and let it work in the Sun*; *for ſo it wil be done in forty daies*; *otherwiſe it wil be longer*: *but you muſt keep the Veſſel alwaies full and open, that it may froath over*: *therefore you muſt make more Hydromel than the Veſſel wil contain*; *and if the diſeaſe require it you may uſe it freſh before it worketh til you make another in the Veſſel*; *and you may make this quantity twice or thrice at once, becauſe it muſt be taken divers months together*. *Let him take a good draught hereof twice in a day*,

This following Syrup is made more eaſily, and hath great Vertue.

Take of *the Juyce of Ground Ivy, Veronica, and Carduus Benedictus refined, of each eight ounces*; *in which boyl gently Maiden-hair, Politrice. Scabious, and Lettice, of each half a handful*: *Diſſolve in the ſtrained Liquor one pound and an half of white Sugar*. *Make a Syrup well boyled, adding in the end three drams of the Extract of Juniper*; *Juyce of Liquoris and the Extract of Carduus, of each four ſcruples*. *Let the Patient take one ſpoonful an hour before dinner, and another before ſupper, and another at bed-time.*

Cardanus ſaith, that he cured many Conſumptions with this courſe following: namely, by giving no other nouriſhment than Barley Broth made without Fleſh, and Water with Sugar, and every morning four ounces of the Decoction of the Tails and Legs of Gray-fiſh made in Barley Water with two drams of Sugar.

Arcæus, *Ingraſſias*, *Fracaſtorius*, and *Eraſtus*, ſay with admiration, That they have cured many Conſumptions by the uſe only of Guajacum for a long time continued; yet this in reſpect of the antecedent cauſe, which is a hot and ſharp humor, ſeems to be an enemy.

Aventoar reports that his Grand-father cured a Conſumption, with wel leavened Bread, and Sallet Oyl, and alſo that he did the ſame.

This Pouder following is highly commended by *Valeſcus de Taranta*, and it is reported to be invented by *Haly Abbas*, and he ſaith, that he cured one with it. And *Foreſtus* ſaith that he cured his Brother with the ſame.

Take

Take of *white Poppy-ſeeds ten drams*: *Gum Arabick, Starch, and Gum Tragacanth, of each three drams*: *Purſlain-ſeed, and Mallows-ſeeds, of each five drams*: *Pompion, Melons, Cowcumbers, Gourds, and Quince ſeeds, of each ſix drams*: *Spodium and Juyce of Liquoris, of each three drams*: *Penides the weight of all the reſt*: *make a Pouder*: *give every morning two drams thereof with the Syrup of Poppies or Jujubes*: *Let him alſo take it in Barley, Cream, or Almond Milk, and with other meats.*

Cappivaccius, and *Claudinus* do approve of Oyl of Vitriol to dry the Ulcer, giving two or three drops with Roſe-water or Juyce of Plantane, with a little Sugar.

Crollius alſo commends the Elixir Proprietatis which is made of the Spirit of Sulpur; with the Spirit of Wine, Myrrh, Aloes, and Saffron.

The Chymiſts do highly commend the Medicines made of Brimſtone, as the Flower, Milk, and Balſom thereof, as you may read in their Books: You may uſe them thus very wel.

Take of *the Flower of Brimſtone, and Pouder of Frankincenſe, of each one ſcruple*: *put them into a hollow Apple, then roaſt it, and let the Patient eat it with Sugar every morning for eight or ten daies together.* Or,

Take of *Conſerve of old Roſes, Diamargariton frigid. and Diapenidion, of each one ounce*: *Flower of Brimſtone three drams*: *make it up with clarified Honey, of which let him take the quantity of an Hazel-nut twice or thrice in a day.* Or,

Take of *Flor. Sulphuris three drams*: *Sugar diſſolved in Roſe-water three ounces*: *make Lozenges, which let him hold in his mouth often.*

Take of *Lac. Sulphuris half a dram*: *Magiſtery of Pearl, and Coral, of each half a ſcruple*: *the Emulſion of Melon-ſeeds made with Coltsfoot or Veronica-water, two ounces*: *the Julep of Roſes ſix drams*: *Cinnamon-water, and Manus Chriſti, with Pearl, of each two drams*: *Mix them, and let him take two or three ſpoonfuls every morning.*

Some Chymiſts commend Antimonium Diaphoreticum, wel calcined with thrice as much Salt-peter, ſo that al the vomiting quality be gone, which muſt be given every day in Lozenges made with Sugar of Roſes, or mixed with Conſerve of Roſes, or with the Medicines above mentioned.

The Balſom of Peru is good to heal Ulcers in the Lungs, if you give one drop made into a Pil with Sugar every day.

The Pouder of Burner, one dram given every day in Broth, is eſteemed excellent.

Ruffi Pils are commended by ſome taken to one ſcruple every day, but made as followeth they do wonders.

Take *of the Maſs of Ruffi-Pils, one ounce*: *Antimonium, Diaphoreticum, and Gum of Guajacum, of each half an ounce*: *Make a Maſs with the Balſom of Peru*: *of this let him take one ſcruple every day for one Month.*

The Syrup of Coral, and Gelly of Quinces are good for the ſame.

Rodericus Fonſeca commends the Decoction of yellow Saunders for a good Medicine againſt Defluxions upon the Lungs; which he prepareth thus:

Take of *Succory and Sorrel Water, of each four pints*: *yellow Saunders ſliced three ounces*: *infuſe them one day, then boyl them in Balneo Mariæ in a cloſe Veſſel three hours*: *take three ounces of this every morning in Beer for fourty daies together.*

Alſo al the Medicines which we mentioned for the Cure of Spitting blood, are here very good.

Fumigations may be wel uſed to dry the Ulcer of the Lungs very wel, and they muſt be often taken in at the Mouth and Noſe: You may make them thus:

Take *of the Gum of Ivy one dram and an half*: *Frankincenſe one dram*: *Myrrh half a dram*: *Amber one ſcruple*: *Benoimin and Storax, of each half a dram*: *Hypociſtis two ſcruples*: *Coriander ſeeds, red Roſes, and red Saunders, of each one ſcruple*: *Pouder them, and mix them with the Mucilage of Gum Tragacanth*: *make Troches and caſt them upon the Coals.*

Or, Make plain Fumes of Frankincenſe, Myrrh, Maſtich, and Benjamin, alwaies in the Chamber that he may take in the dry and ſweet ſcent of them.

You may make a ſtronger Fumigation, but it is not to be uſed but in ſtrong bodies. Thus,

Take *of Gum Anime, or Gum of Guajacum, two drams*: *Tobacco half an ounce*: *dry Coltsfoot one ounce*: *Hyſop, white Horehound, Roſemary, and Orpiment, of each three drams*: *make a pouder*; *put a little thereof into a Tobacco-pipe, take of it twice a day faſting, and half an hour after a draught oft his Decoction.*

Take *of China and Sarſa of each half an ounce*: *Scabious, Coltsfoot, and Ground Ivy, Ulmaria, Maiden-hair, and Avens Leaves and Roots, of each one handful*: *whol Barley one pugil*: *Liquoris ſcrap'd, and Currens, of each one ounce*: *boyl them to two pints, and put to it being ſtrained four ounces of ſugar of Roſes*: *Let him take half a pint twice in a day as aforeſaid.*

For the Rich People you may uſe a moiſt Fumigation made of the Decoction of Herbs, which is a good

a good way to carry the ſtrength of them directly to the Lungs: You may uſe all ſuch Herbs as are proper for the Lungs and to cure Ulcers. Take this following for an Example:

Take *of green Coltsfoot eight handfuls: Hyſop two handfuls: bruiſe them and put them in a Pot with a little water, lute it cloſe, then ſet it into the Oven when the Bread is half baked, and then take it out with the Bread, and put a Funnel into a hole made at the top, and ſo take in the ſmoak through the mouth at the Lungs, and put it out at the Noſe, and it wonderfully provokes ſpitting.*

You muſt alſo morning and evening uſe a Cooling Liniment to the Breaſt. As,

Take *of Gum Tragacanth and Arabick, of each one dram: infuſe them in Roſe water a day and a night: put then thereto of Oyl of Violets one ounce and an half: Freſh Butter half an ounce: Sal. Prunellæ two drams: Camphire one ſcruple: Breaſt-milk as much as will ſerve: Mix them in a Mortar to an Ointment.*

To repair a Conſumption, or to prevent or hinder it beſides Reſtoring Diets, which are principally made of Barley, Almonds, Pine-nuts, Rice, Nuts, and the like, which Authors declare; Milk commended at firſt is very good, and a Bath of hot Water of Barley and Almonds bruiſed: but this is not good in a Catarrh, nor while there is a putrid Feaver, nor when the Lungs are full of Excrements.

Let his Drink be Water and Sugar, Barley Water, and Liquoris: an Infuſion of Liquoris, a thin Hydromel, or a weak Decoction of China.

The End of the Seventh Book.

THE EIGHTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Heart.

The PREFACE.

THE Heart *hath many Diſeaſes, Similary, Organick, and Common: But becauſe few will ſubmit to the Phyſitian, in regard of the nobleneſs of the part, which will not endure grievous Diſeaſes, but a man is ſuddenly gone, and there is no time for Phyſick; we who intend to bring all our Labors into practice, will lay down only three Diſeaſes of the Heart, which are uſual, and require many Medicines; and we ſhall bring them into three Chapters. The firſt ſhall be of Swooning. The ſecond of Palpitation of the Heart. And the third of Weakneſs.*

Chap. 1. *Of* Syncope, *or Swooning.*

Syncope is defined by *Galen*, 12. Meth. c. 5. to be a ſudden failing of all the Strength: For although the Heart only ſuffer, and the Vital Spirits are only intercepted; yet when it fails, the reſt muſt ſuffer, becauſe they have a continual and neceſſary influence from it.

It is called a ſudden failing of all the Strength, that it may be diſtinguiſhed from other Diſeaſes, in which the ſtrength goes by degrees, till death come: nor is the Doctrine of *Avicen* againſt it, *Fen.* 1. *Lib.* 3. *Tract.* 2. *cap.* 2. where he propounds the ſign of a Syncope that comes by degrees; for although the Cauſes that diſſolve the Spirits, do ſomtimes work by degrees, yet when they grow great they make a ſudden Syncope: and therefore *Avicen* rather propoundeth the ſigns that go before a Syncope, than thoſe that accompany it.

Moreover, This Definition may ſeem to agree with an Apoplexy, in which there is a ſudden failing of al the ſtrength; but in an Apoplexy there is ſtrength in the Heart, and the Pulſe is generally great and ful. And alſo there is great hinderance of breath, with ſnorting; but in a Syncope the breath is no waies ſtopped.

The

The queſtion is, Why? When the action of the heart ceaſeth, doth the action of the brain alſo ceaſe, ſince the Animal Spirit is made of the Vital by way of Concoction, and muſt therefore ſtay ſome time in the brain, although the Vital do not conſtantly come to it? We anſwer, That the brain as al other parts, for the perfecting of its actions doth alwaies ſtand in need of adventitious heat, which is brought to it by the Vital Spirits, and therefore when the Vital Spirits come not, neither doth heat come for the brain to perform its functions.

There are other Diſeaſes very like to Syncope, differing only in degrees from it, namely, *Ecluſis*, *Leipothumia*, and *Aſphuxia*: *Ecluſis*, is a light fainting: *Leipothumia*, or *Leipopſuchia*, or *Apopſuchia*, is a very ſtrong and great fainting: *Syncope* is the greateſt, which if it go ſo far that the pulſe in the whol body ceaſeth to beat, it is called *Aſphyxia*, which is next unto death.

The word *Syncope*, was not uſed by *Hippocrates*, and the ancient Greeks; but they call'd this Diſeaſe *Leipothymia*, *Lipopſychia*, and *Aſphyxia*. But it was invented a little before *Galens* time, and uſed for the greateſt; ſo *Galen*, 1. *ad Glauc. cap.* 14. ſaith, *Leipothymia* is an imperfect Syncope, and goes before it.

By what hath been ſaid, it appears, that the part affected is the Heart, where the Vital Spirits are all made; by whoſe influence the Natural heat and Spirits in every part are made to act: therefore when that ceaſeth by ſtoppage of the Influx of the Vital Spirits, it is neceſſary that the ſtrength of al parts ſhould fail, and their actions ceaſe.

CAUSES. The immediate Cauſe of this Diſeaſe, is the defect of the Vital Spirits, not wholly, for then ſudden death would come; but ſo great, that Nature is conſtrained (leſt the ſtrength of the Heart ſhould totally fail) to fetch the Spirits from the other parts to the Heart, by which means the parts loſe their functions.

Now this defect of Spirits comes four waies: Either becauſe they are Naturally few; or becauſe they are diſſipated, and ſpent; or becauſe they are preternaturally altered and corrupted; or laſtly, becauſe they are ſuffocated and deſtroyed: They are few by fault of the faculty making, or matter from which they are made. The Faculty is hurt, either by a diſeaſe proper to the Heart, or by conſent from another part.

The proper Diſeaſes of the Heart which are the chief, are great diſtempers, which overthrow the Natural temper, or deſtroy the ſubſtance of the parts, or of the Natural heat; as ſwooning, Feavers, ſharp, and malignant, *Syntaſticæ*, or *Colliquantes*, or fainting, peſtilential, hectical, or *Maraſmodes*, which conſume; to this come organical diſeaſes, as too much conſtriction and dilatation, and conſtant ſolutions, which come to the Ventricles of the Heart.

The Faculty may be hurt by conſent from other parts, which have great ſympathy with the Heart, as the Brain and Liver, and ſomtimes from the mouth of the Stomach, by reaſon of its neerneſs and exquiſite ſence; from whence a Syncope is divided into a Heart and Stomach Syncope. The Cardiaca or Heart Syncope, is when the Heart is principally affected; but the Stomachia, or Stomach Syncope, is that which comes by conſent from the Stomach. Somtimes it comes from the Mother, by filthy vapors ſent from thence to the Heart, from whence comes the Suffocation of the Matrix, Apnœa, or want of breath, and Hyſterical Syncopes, as thoſe vapors do aſſault the Lungs, Diaphragma, or the Heart.

The fault is in the Matter, when the Air or Blood is defective, or corrupted; from whence the Vital Spirits are generated. There is defect of Air when the Reſpiration and Tranſpiration is hindered; but the defect of Blood is when Nutrition is hindered; there is a corruption of both, when their qualities are changed: So when the Air is infected in time of Peſtilence, it begets Leipothymia and Syncope, as alſo ſtinking vapors, and ſweet alſo do the ſame with ſome Women; and the blood is corrupted from evil meats.

Too great Evacuations, whether ſenſible or inſenſible, do diſperſe the Spirits. The ſenſible are chiefly of blood, from the Mouth, Noſe, Womb, Belly, Hemorrhoids, Phlebotomy, and great Wounds; and next of other Humors, which though they are Excrementitious, yet becauſe of their great Evacuation the Spirits are much diſperſed, and cauſe a Syncope. Theſe Humors are diſcharged by Vomit, Stool, Urine, Sweat, the opening of a great Impoſthume, eſpecially if it be inward, as an Empyema; or outward, as in a Dropſie when the Navel is tapped.

The inſenſible Evacuations are by the Rarifaction of the Skin, and by the acrimony and thinneſs of the Humors, immoderate heat, hot Baths or Houſes, great Labors. Alſo long watchings, and faſting, Lechery, great anger, and joy, long and violent ſickneſs do diſſipate the Spirits; as alſo great pain of the Heart, Stomach, Guts, Reins, Ears, Teeth, and of al Nervous parts.

An evil diſpoſition of the Bowels doth alter and corrupt the Spirits, and whatſoever doth procure a malignant quality which is adverſe to the Heart, as Air, Stinks, venemous and peſtilential, taken in by the breath, or bred in the body from putrifaction of Humors; as alſo poyſon taken in, or applied outward, or ſent to the Heart by biting of venemous Creatures.

Laſtly, The vehement returning of blood and Spirits to the Heart, and an abundance of evil va-

pors gathered about the Heart and the parts adjacent, and too much cold and thick blood gathered about the Heart and its Veins, Arteries, and parts adjacent, do suffocate and destroy the Spirits.

We lately saw a Noble Lady, a Virgin, which from her Infancy was so subject to this Disease, that with every light passion of the mind she was taken therewith, taken with a violent Syncope which ushered death in by a sudden return of blood and Spirits to her heart; for when she should have been married to a fine yong man which loved her deerly, and her Parents, Friends, and Kindred were solemnly met about it, they gave her a Pen to write her hand to the Contract; but she having not fully written her name fel down dead upon the ground: Hence we easily conjecture, that there was a great and sudden retraction of the blood and Spirits to the Heart by a vehement passion of the mind, which choaked the Natural heat, and the Spirits therein, of which she died suddenly.

Petrus Salius Diversus saw (as he reporteth, *Lib. de aff. part. cap.* 4.) a Girl of fourteen yeers old fel into a Syncope from abundance of cold and thick blood gathered about her heart and the great vessels: for having for a whol day a heavines of head with giddines and disturbance, she died the next day after suddenly: After being opened, the blood appeared so congealed in the great Artery and Vena Cava or hollow Vein, that taking it by the end you might draw it out like a Sword from a Scabbard.

Wherefore we judged, That the sudden death came from the interception and stopping of the Veins by congealed blood.

This happeneth seldom, for you shal seldom see blood in dead bodies so congealed: for the veins have such a property to retain blood, that even after death they keep it thin, though without them it groweth alwaies thick.

But *Salius* gives the Reason of this Congealation by comparing it with blood without the Vessels, which as soon as it is cold, is congealed; and the sooner from the coldnes, thickness, and slimmes of the Melancholick or Phlegmatick humor therein contained.

Somthing like to this may befal blood constrained in the Veins which abounding with vicious juyce thick and cold, doth so fil the greater Veins, that it stops the spirits, and so extinguisheth them: and then the blood grows cold and thick, from those humors which otherwise would have been thin.

The *Spagiricks* refer this to a congealing Spirit, made of a peculiar and extraordinary mixture of Humors, which since it seldom happeneth, the disease is very rare: And truly a simple Refrigeration cannot cause that concretion, for then in dead bodies, especially in winter, the blood would alwaies be thick in the Veins, but we find it alwaies thin; but we may suppose that this Congealing Spirit is like that which causeth a Catalepsis, or Congealation which makes the parts inflexible.

The Chymists do acknowledg such kind of Congealing Spirits to be in many Creatures, Vegetables, and Minerals; such as are reported to be raised out of the Earth, in some Histories of Men and Beasts who have been congealed by filthy vapors coming from Earth-quakes, or Dens; so, that their bodies became presently stiff: And *Cardanus* saith, That such spirits are in Thunder-bolts, in his History of the eight Mowers, who Supping under an Oak were struck stiff, and remained as at first, the one seeming to Eat, the other to reach the Pot, and the other to Drink.

DIAGNOSTICK. The Signs to know this Disease by, either are from the Subject which is more capable to receive it, or from the fit either coming or present, or from the Causes that produce it.

The Subjects which are most fit to receive a Syncope are men who by some Natural Debility or Weakness from some Disease, become faint-hearted. Women rather than Men, especially in their Terms, or with Child: As also they who have fine Constitutions, subject to the Jaundice, Spleen, or Melancholy.

These things signifie that a Syncope is coming to them who are subject to it; Anxiety and sudden disturbance of mind, heavines in the head, giddines, an apprehension of divers colors, green, and yellow, a sudden and often change of the color in the face, and of the beating of the Pulse.

When Leipothymy is present the same signs are, but greater; and there is often a cold sweat, as also the sick complain of their faintness.

But these signs shew a Syncope, A sudden failing of al strength, a slow pulse, low and at length stopping, a pale and blewish face, coldnes of al the body, especially externally; a cold sweat especially in the temples, neck, and breast, from whence the Disease is named.

The signs of the Causes are commonly manifest, for Feavers malignant, acute, syncopal or fainting, cause a proper Syncope or Swooning, are easily known: As also those external Causes which make a sudden Syncope, may be plainly seen, As Anger extraordinary and Joy, a sudden Fright, stinking smels, great bleeding, and other large evacuations, long watchings, and fasting, much lechery, and grievous pain.

These things do signifie that the Humors and the Body are thin, a sharp nose, hollow eyes, temples fallen; and the gnawing of the mouth of the stomach, trouble of mind, pricking, heat and great pain, do shew abundance of Choller.

When

When there is abundance of crude Humors you may know by the enlargeing of the body, swelling about the breast, a pale color, black and blew, a smal, obscure, and unequal pulse.

A swounding by way of Sympathy from other parts, is known by the signs of those parts affected; so that if it come from the stomach, that hath been distempered with Loathing, Vomiting, Gnawing, the mouth hath been bitter, and dry, and the like. The same Judgment is to be taken in other parts: but if you see no sign of any other part affected, you may conclude that it comes principally from the heart.

Moreover, A Syncope is distinguished from other Diseases by its proper signs. From an Epilepsy, because that hath a Convulsion, but a Syncope not: From an Apoplexy, because in that the breath is stopt, and there is often snorting, and the pulse is much abated, except when Death is at hand; but in a Syncope the Pulse is almost gone, and the breath is free. It is distinguished from the Mother, for in that the breathing parts are most affected, so that the Patient is almost strangled, but the Pulse is not much altered, nor the color of the face, but keeps its natural complection, and sometimes is higher colored; but in a Syncope breath is not stopt, but the Pulse is almost gone, and the face is pale; But sometimes a Syncope is joyned with the Suffocation of the Mother, and then the Pulse is not perceived.

PROGNOSTICK. The Prognostick of this Disease is first taken from *Hippocrates*, Aph. 41. Sect. 2. *They who often and violently faint without a manifest Cause, do die suddenly.* For it is said, a great Syncope doth quite take away the strength from the heart.

A Syncope from which a man is not recovered by Rose Water thrown in his Face, and Wine given to drink with sneezing-pouder put into the Nose is deadly.

When one is raised from a Syncope, health is not to be promised; for if his Pulse return not, but his color be wan, and he stil be cold, he wil quickly Relapse, in which is danger.

That Syncope which comes from immoderate Evacuations, fear, sorrow, or some evident Cause, is of less danger than that which comes from an internal Cause.

CURE. As for the Cure, because it comes from divers Causes, it must be various.

But of what Cause soever it come, in the time of the Fit these are good, Lying upon the back, throwing of cold Water in the face, provoking to neez, putting of strong Wine, Cinnamon, or imperial Water, Aqua vitæ, Cœlestis, and the like into the mouth, holding of hot bread to the Nose, loud calling and shaking, stopping of the Nostrils, wringing of the Fingers, pulling of the Hair, rubbing, binding, and cupping.

But in respect of the Causes that are divers, you must vary the Cure thus:

If it come from want of meat, he wil be Cured with strong Wine, and a Toast, or Sop: Also with nourishing Broths, and Restoring distilled Waters among other things, a dish of Eggs with sugar, Wine and Cinnamon described in the following Chapter.

If it come from thinness of the Humors by which the spirits do easily fly away, give him sweet things and meats of good juyce, and thickning; let the Pores of the skin be stopt with Oyl of Roses, and let the Patient stay in a cold place.

If it come from the Mother, you must give Medicines for that.

If it come from some evil quality, give Cordials and Antidotes, such as are prescribed in maligant Feavers.

If from Poyson, give things to expel it: First a Vomit, and then Treacle; and then if he feel burning or gnawing in the Guts, let him take Milk or Butter, or fat Broth, or cooling Cordial Potions.

If it come of immoderate Evacuation, let the Patient be refreshed with Scents, Meat, Drink, Sleep, and Rest.

If from too great loss of Blood, lay him upon his bed, with his Head backwards, dash his face with cold Water, give him a little Wine with cold Water.

If it come of too much Purging, give him new Treacle, or old if you cannot get new, with two grains of Opium dissolved in Wine, or three grains of Laudanum which is better. And let the Belly be anointed all over with this following Oyl.

Take of *Oyl of Myrtles, and Quinces, of each one ounce and an half: Oyl of Wormwood one ounce: with a little Rose Vinegar mix them and anoint often.*

Give a Clyster of steeled Milk with three Yolks of Eggs, and two drams of Philonium Romanum.

Use Frictions of the Arms and upper parts, give him a Sop in Wine, or Wine alone.

And lastly, Every Evacuation whether it be of Blood from the Nose, or Womb, or other parts, or of Humors by Vomit, or Stool, must be stopped with their proper Medicines prescribed in their several Chapters.

That Syncope which comes from too much Sweat, is cured by Medicines that restrain Sweat; as with Cold, or Rose Water alone, or with a little Vinegar sprinkled upon the Face and Hands. Also

so

ſo let the Air be cooled with the ſame Water, and with Fanning. Apply cold Epithems to the Heart made of Roſe, Sorrel, and Borrage Water, with Pouder of Diamargariton frigid. with a little Wine to make it pierce.

You muſt alſo give often cooling Juleps made of Syrup of Sorrel, Violets, and Apples, of Lemmons, with cooling Waters, and Lapis Prunellæ. Let the Pores be cloſed with anointing the Skin with Oyl of Roſes, Myrtles, and Maſtich. Let him abſtain from Wine. Let him not be rubbed, but let him move often gently, being lightly covered.

Let his bed be perfumed with this pouder following:

Take of *the flowers of Water-lillies, red Roſes, of each three ounces: the beſt Labdanum half an ounce: Storax two drams: Myrtles, and grains of Sumach, of each two ounces. Make a Pouder.*

If it come from ſuffocation of the Spirits, you muſt cal them forth by Frictions, Ligatures, Cupping-glaſſes, and the like. And if this Suffocation came of Repletion, you muſt bleed plentifully, but by degrees.

If it comes from terror and fear, you muſt alſo bleed, leſt it cauſe an Obſtruction or Inflammation.

CHAP. *II.*

Of the Palpitation, or Beating of the Heart.

AS in Syncope the motion of the Heart is diminiſhed, ſo in this Diſeaſe it is depraved. It is wrongly ſtiled by ſome a trembling of the Heart, when trembling is a paſſion of the Animal and voluntary motion, and is not proper to any parts but ſuch as have voluntary motion.

Galen in his Book of Trembling, Palpitation, and Convulſion, ſaith, That Palpitation comes on from the Diſeaſe that is from the Cauſe which lifteth up, and depreſſeth the part, without any help of the Faculty; but Trembling comes partly from the Faculty, partly from the Diſeaſe. Hence it is that many uſing the word Palpitation indifferently to any part, think it is in the Heart, as in the Skin and Muſcles, in which it comes from wind driven violently thither: for if the Heart be moved as a Bladder by water or wind, they ſuppoſe that to be a Palpitation. But the reaſon is different; for the Skin and muſcles cannot naturally dilate and contract themſelves, but by Diſeaſes. But the Heart hath a Natural Faculty to contract and dilate it ſelf, therefore a Palpitation cannot be without its motion. And they do in vain muſter up *Galens* Reaſons, ſo thought by them, to prove that the Palpitation of the Heart comes not by Nature, but by a Diſeaſe, or cauſe of a Diſeaſe. For *Galen* in all thoſe places ſpeaks of no other Palpitation than that which is in the Skin and other external parts, and not of the palpitation of the Heart, which is of another Nature; and *Galen* 2. de ſympt. cauſ. cap. 2. ſaith that the Palpitation of the Heart and Arteries, is different from that of the other parts.

Therefore the Palpitation of the Heart is an immoderate and preternatural ſhaking of the part, with a great Diaſtole or Dilatation, and a vehement Syſtole or contraction which ſomtimes is ſo great that as *Fernelius* obſerves, it hath often broken the Ribs adjoyning, and ſomtimes diſplaced them which are over the Paps; and ſomtimes it hath ſo dilated an Artery forth into an Aneuriſm as big as ones fiſt, in which you might both ſee and feel the pulſation.

This immoderate ſhaking of the Heart comes from the Pulſative Faculty provoked.

But here may be objected, That in Feavers all theſe things are found, for this is an immoderate Syſtole and Diaſtole, by the provocation of the Faculty through ſome troubleſom matter, or by encreaſe of heat in the Heart.

To this we anſwer, That the motion of the Heart in Feavers is diſtinguiſhed from Palpitation, only by its degrees, and the depraved motion of the Heart when it is vehement, is called Palpitation; but if it be not vehement, it is called a quick, great, and ſwift Pulſe, and is referred to the differences of Pulſes.

CAUSES. Now the Efficient Cauſes of this Palpitation may be referred to Three Heads: Either it is ſomwhat which troubleth and pricketh; or neceſſity of Refrigeration; or defect of Spirits: which two latter may be referred to the encreaſe of Cuſtom.

The moleſting Cauſe is moſt uſual, ſo that many Authors knew no other, the other are rare, and that is either a vapor or wind which troubleth the Heart either in quantity or quality or both. The quality is either manifeſt or occult.

A vapor troubleſom in a manifeſt quality, is either in the Heart and its parts adjoyning; or it is ſent from other parts; and this ſuddenly getting to the inmoſt parts of the Heart, doth ſtir up the Expulſive Faculty, which being Naturally very ſtrong, ariſeth powerfully with all its force to expel the enemy.

In

In the Heart, and thereabout, eſpecially in the Pericardium, are gathered ſomtimes cold and thick Humors, which ſend up vapors to the Ventricles of the Heart, which cauſe Palpitation.

But from more remote parts, vapors and wind are ſent to the Ventricles of the Heart; as from the Stomach, Spleen, Mother, and other parts of the lower Belly.

Many times a Vapor that troubles the Heart by an occult quality, ariſeth in malignant Feavers, Plague, and after Poyſon, and ſomtimes from Worms putrified, and the terms ſtopped, from corrupt ſeed, or other putrid matter which do much ſtir up the Expulſive Faculty thereof.

Divers Humors do moleſt the Heart, either with their quantity or quality; ſo too much Blood oppreſſing the Veins, Arteries, and Ventricles of the Heart, ſo that they cannot move freely, makes a Palpitation by hindering motion, which that the Faculty may oppoſe it moveth more violently. So Water in the Pericardium, being in great quantity, doth compreſs the ſubſtance of the Heart and its Ventricle, ſo that they cannot freely dilate themſelves. The ſame do Humors flowing in abundance to the Heart, as it happens ſomtimes in Wounds, Fear, and Terror.

Humors offending in quality, hurt the Heart, if they be venemous, putrid, corrupt, ſharp, or too hot, eſpecially burnt Choller coming to the Heart, and provoking its Expulſion.

Alſo Tumors, though ſeldom, cauſe this Diſeaſe; as Inflamation of the Heart, Impoſthumes, or Swelling in the Arteries of the Lungs neer the Heart; which *Galen* ſaith befel *Antipater* the Phyſician, 4. *de loc. aff.* by which, after an unequal Pulſe, he fel into a Palpitation and an Aſthma, and ſo died: ſo *Dodonæus* reports that he found a Callus in the great Artery next to the Heart, which cauſed a Palpitation for many yeers. Alſo Tumors in the Pericardium, whether they be without humors and ſcirrhus, or with humors in them, as the Hydatides or watery Puſtles, and little ſtones, bones, and pieces of fleſh are ſomtimes growing in the Heart, which cauſe Palpitation. So *Platerus* reports, that in one who had a long Palpitation, and died thereof, there was found a bone in his Heart. But *Schenkius* reports, that in a Prieſt who was from his youth to the age of forty two troubled with a Palpitation, there was found in the bottom of his Heart an Excreſcens of fleſh which weighed eight drams, and reſembled another Heart.

The Second Cauſe of Palpitation is neceſſity of refrigeration, which is, when there is a preternatural heat in the Heart, by which the Spirits are inflamed within, and therefore the motion of the Heart and Arteries is encreaſed, that what is ſpent, may be reſtored, and the heat cooled; and this comes ſomtimes from an internal cauſe, which is rare, but oftener of an external, as anger, vehemens exerciſe, and the like. As *Platerus* obſerved in a yong man, who being hot and angry at Tennis, fel into a Palpitation of the Heart, and ſo died.

The third Cauſe, is the defect of Spirits which comes by hunger, watching, anger, joy, fear, ſhame, and great Diſeaſes, and other cauſes which do ſuddenly diſſipate the Spirits, which defect the Heart laboring to repair, that it may beget more quick and plentiful, and ſend them into the whol Body ſooner, it doth enlarge its motion, and make it quicker.

You muſt obſerve for concluſion that it is more ordinary to ſee a Palpitation which comes by conſent from other parts, than from the Heart it ſelf: For it hath a conſent with all parts by the Veins and Arteries, by which, Vapors, Wind, and Humors are ſent. Which all ſhall be ſhewed in the Diagnoſis following:

DIAGNOSTICK. The Diagnoſis or knowledg of this Diſeaſe, is directed either to the Diſeaſe, or the Cauſes which produce it.

The Diſeaſe is ſubject to ſence; it may be felt with the hands, ſomtimes ſeen and heard; for the Artery may be ſeen to leap eſpecially in the Jugular. And *Foreſtus* ſaith it may be heard, by an example of a yong man, that they who paſſed by might hear it by laying their Ear to the Window.

Alſo the Cauſes are diſtinguiſhed by their Signs: A hot diſtemper is known by the greatneſs of the Pulſe and ſwiftneſs, by a Feaver and heat of the Breaſt, by great and often breathing, and deſire of cold things.

If the Palpitation come of wind, it quickly comes and goes, and is preſently raiſed by little motion, and the Breath is difficult, with trembling ſomtimes at the knees, miſts in the Eyes, noiſe in the Ears, and ſomtimes pain of ſome part, which quickly is gone; but you muſt gather the Nature and quality of the Vapor by the ſigns of the Humor which aboundeth in any part, becauſe vapors do alwaies ariſe from Humors.

If the Palpitation come from Humors in the Heart, the Diſeaſe doth not come ſo ſuddenly, and continueth longer, and you may know what kind of Humor it is by the ſigns of the Humor which abounds throughout the whol body. And eſpecially if it be from blood, from which it moſt often proceedeth; and this is known by a divers and unequal Pulſe, ſomtimes great, ſomtimes ſmal, ſlow, and ſwift, to which the breathing anſwereth in proportion; the Patients heart ſeemeth to be bound and oppreſſed, as appears by the exceeding heat, diſtenſion of the Veins, redneſs of Face, the time being Spring, the Age, Region, and Diet cauſing blood to abound.

That

That which comes by consent from other parts, is known by the proper signs of the parts affected, so we know that it is from the stomach, when there is want of Appetite, loathing, vomiting of base Humors, and gnawing at the Stomach. A troublesom breathing about the Pancreas or Spleen, or any other Disease of the Spleen, sheweth that the matter lurketh there, from whence the vapors fly to the Heart; so suppression of the Terms, and Hysterical fits, declare that it comes from the Womb.

The Water abounding in the Pericardium is harder to be known, but we may conjecture, if the Pulse be weak and faint, and the Patient bemoaneth himself, that his heart as it were is somtimes in Water, and is suffocated, and if it be constant, and he encline to an Atrophy or Hectick.

If malignant humors cause it, there wil be great change in the Pulse, a loss of strength, somtimes fainting, and other signs of malignity.

If it come from a Tumor there is remarkable variety in the Pulse, and the motion of the Heart is different from the natural, very unequal and inordinate, and if the humor be hot there wil be great inflamation in the body, great thirst, difficulty of breathing and fainting wil follow with death: but if the Tumor be hard, and in the Pericardium, the disease is constant, and the Patient decaies by degrees without any manifest cause: if flesh, or any more solid thing grow to the heart, there wil be a continual Palpitation from the beginning of the Disease to the end of Life.

Lastly, You may know when it comes by want of Spirits by the precedent causes, which destroyed the Spirits, and by the quick and smal Pulse, and when it comes from the least labor or motion. Somtimes the like befals them that are wel from walking or other motion, with a change of Pulse, and a resembling Palpitation.

PROGNOSTICK. The Prognostick is to be taken thus: It is dangerous from the hinderance of the motion of the Heart, by which Life is preserved, and it brings Syncopes and death: For it is a true Observation of *Galen*, Com. Aph. 41. Sect. 2. and 5. de loc. aff. cap. 2. Al that youth, or in declining age are troubled with the Palpitation of the Heart very much, die before they are old; for the often Palpitation is a sign that the Vital faculty was very weak.

A Palpitation by Propriety is worse than by consent, and somtimes deadly. And that which is of an internal, is worse than that which comes of an external Cause, unless it be from poyson, or some great wound.

If it comes from a Tumor, or solution of Unty, it is incurable.

CURE. The Cure is various, according to the variety of the Causes: and first that which comes from a peculiar distemper of the Heart and Pericardium, is incurable; therefore we must look only at the Cure of that which comes by consent, which depends upon the divers Diseases of the parts, whose Cure must be sought in their proper Chapters.

But besides those Remedies which take away the Cause, you must use those which asswage the Symptomes by refreshing the Heart, and strengthening it, and which discuss the vapors which arise from melancholly, or crude and wateriſh Humors: as Cordial Juleps, Opiates, Epithems, and Perfumes, which are prescribed in weakness, and these that follow.

Take *of Conserve of Balm, Rosemary-flowers, Borrage-flowers, and Clove-gilly-flowers, of each one ounce: Confection of Alkermes and old Treacle, of each one dram: The Pouder of Diamber, and Dimoschi dulcis, of each one scruple: with Syrup of Citron Barks make an Opiate, which let him take often.*

Take *of Bugloss, Rose, and Orenge-flower Water, of each two ounces: the syrup of Clove-gilly-flowers, one ounce and a half: Cinnamon Water half an ounce: the spirit of Roses two drams: Confection of Alkermes one dram: mix them and give two spoonfuls now and then.*

This following Liquor which immitateth the Juyce of Hearts described in the following Chapter, is good.

Take *of Hogs or Sheeps Hearts three: Cinnamon and Cloves of each one dram: Lettice and Sorrel seeds, of each one dram and an half: white Wine two ounces: Borrage, Scabious, and Rose Water, of each one ounce and an half: Confection of Alkermes, one dram: boyl them all between Two Dishes, and let him take two spoonfuls of the Liquor morning and evening.*

Take *of Red Roses and Rosemary-flowers of each two drams: Lavender flowers one dram: Angelica seeds, Citron peels, Cloves, Cinnamon, and Mace, of each half a dram: Saffron one scruple: Musk and Amber-greece of each six grains: Make a Bag with red Silk and sprinkle it with Rose water and white Wine, and apply it warm to the Heart.*

Take *of Oyntment of Roses half an ounce: Oyl of Cinnamon and Cloves of each six drops: Musk and Amber-greece of each four grains: Mix it for a Liniment for the heart.*

Purging Clysters and Carminative to expel Wind are often to be given.

But in the Fit it is best to open a Vein; And *Galen* witnesseth 5. de loc. aff. cap. 2. That he never did it without profit.

Some

Some apply Cupping-glaſſes without Scarrification to the Breaſt, which they ſay are excellent to diſcuſs Wind there contained. Others to the Hypochondria, when the matter of the Diſeaſe is there.

But *Zacutus Luſitanus* applied a Cupping Glaſs with Scarrification to the heart with wonderful ſucceſs, as you may read in *prax. admir. obſ.* 133. *lib.* 1.

Others commend true Rhapontick given to two ſcruples in Wine, or Wine wherein the ſame hath been ſteeped.

CHAP. *III.*

Of WEAKNESSE.

ALthough Weakneſs of Strength doth generally comprehend the hinderance of al Actions, Animal, Vital, and Natural; yet more particularly it comprehends the Vital, which are known by a Weak Pulſe: yet this weakneſs uſeth to be found in all great Diſeaſes, in which Nature doth yield or with difficulty reſiſt the Cauſe.

Therefore as in Palpitation the Action of the Heart, that is Pulſation, is depraved, ſo in Weakneſs it is diminiſhed.

Which is the ſame with a Syncope, but it differs in this, In a Syncope it is ſo little that it is hardly perceived; but in Weakneſs the Pulſe is maniteſt and not ſo little.

In this alſo the Animal Faculty is alwaies offended: Hence comes weak motion without hurt of the Brain, Nerves, or Muſcles, but from the defect of Vital Spirits which are not ſo ſufficiently ſent to the Head that they may be made Animal.

CAUSES. The immediate Cauſe of Weakneſs is defect of the natural heat and ſpirits from which the life and ſtrength of the parts do depend.

And this Defect is in every part from the Defect of Vital Spirits, and heat flowing from the heart.

Now the Vital Spirits are Defective, either becauſe they are not bred in many; or becauſe they are diſſipated after they are bred, or corrupted, or Suffocated, as we ſaid in a Syncope, where there is this difference, That in a Syncope the Cauſes of Defect of Spirits, do ſuddenly produce their effects; but in Weakneſs they operate by degrees. And therefore in Syncopes and Lipothymia al the Vital Spirits almoſt, do ſuddenly fail, but in this there are fewer than ought to be communicated to every part.

Moreover, When the Natural heat wants not only adventitious heat, but alſo radical moiſture to feed upon: if this moiſture be wanting and diminiſhed, the natural heat muſt be leſs, and the ſtrength abated.

Now the Cauſes which hinder the ſpirits from being Generated, or maketh them diſperſe themſelves, or Corrupt, or Suffocate them, are propounded in the Treatiſe of a Syncope.

DIAGNOSTICK. The Diagnoſis of this Diſeaſe needs no explication becauſe it is maniteſt, and the Patients do complain of their weakneſs. But the ſigns of the Cauſes were propounded in the Syncope.

PROGNOSTICK. The Prognoſtick depends upon the various diſpoſition of Cauſes, for as they are greater or leſs, there is more or leſs danger.

CURE. The Cure of this Diſeaſe is to be directed to two things, To the taking away of the Cauſe, and the Reſtauration of the Heart and vital ſpirits.

The Cauſes are, almoſt al great Diſeaſes, in which either Nature yeilds to, or reſiſteth with difficulty, therefore the taking away of the Cauſe belongs to the Cure of almoſt al Diſeaſes: which you muſt take from their proper Chapters.

But the ſtrengthening of the Heart, and reſtoring of the vital ſpirits are to be here declared; ſomtimes to be preferred before the Cure of the Cauſe, when death ſeems to be at hand: but we muſt alwaies take heed leſt when we encreaſe the ſtrength we encreaſe the Cauſe of the Diſeaſe: and therefore in a hot Diſeaſe you muſt uſe more temperate Cordials, but in a Cold Diſeaſe thoſe that are more hot.

Firſt then mix Cordials in his nouriſhment, as Confectio Alkermes, or Confectio de Hyacyntho in Broths, or with pleaſant Wine or Cinnamon Water, if there be great weakneſs.

Boyl alſo between two diſhes a piece of a Leg of Mutton, after the skin and fat is taken off, and after that let the Patient drink the Broth, being ſtrained, at one draught. Or,

Take the Fleſh of a Capon after the skin and fat is taken away, cut it in pieces, and put it in a glaſſed Pot well Luted, and ſet it in Balneo Mariæ to boyl for five hours, then let the Patient take two or three ſpoonfuls of the Liquor in all his Broths.

That which comes by consent from other parts, is known by the proper signs of the parts affected, so we know that it is from the stomach, when there is want of Appetite, loathing, vomiting of base Humors, and gnawing at the Stomach. A troublesom breathing about the Pancreas or Spleen, or any other Disease of the Spleen, sheweth that the matter lurketh there, from whence the vapors fly to the Heart; so suppression of the Terms, and Hysterical fits, declare that it comes from the Womb.

The Water abounding in the Pericardium is harder to be known, but we may conjecture, if the Pulse be weak and faint, and the Patient bemoaneth himself, that his heart as it were is somtimes in Water, and is suffocated, and if it be constant, and he encline to an Atrophy or Hectick.

If malignant humors cause it, there wil be great change in the Pulse, a los of strength, somtimes fainting, and other signs of malignity.

If it come from a Tumor there is remarkable variety in the Pulse, and the motion of the Heart is different from the natural, very unequal and inordinate, and if the humor be hot there wil be great inflamation in the body, great thirst, difficulty of breathing and fainting wil follow with death: but if the Tumor be hard, and in the Pericardium, the disease is constant, and the Patient decaies by degrees without any manifest cause: if flesh, or any more solid thing grow to the heart, there wil be a continual Palpitation from the beginning of the Disease to the end of Life.

Lastly, You may know when it comes by want of Spirits by the precedent causes, which destroyed the Spirits, and by the quick and smal Pulse, and when it comes from the least labor or motion. Somtimes the like befals them that are wel from walking or other motion, with a change of Pulse, and a resembling Palpitation.

PROGNOSTICK. The Prognostick is to be taken thus: It is dangerous from the hinderance of the motion of the Heart, by which Life is preserved, and it brings Syncopes and death: For it is a true Observation of *Galen*, Com. Aph. 41. Sect. 2. and 5. de loc. aff. cap. 2. Al that youth, or in declining age are troubled with the Palpitation of the Heart very much, die before they are old; for the often Palpitation is a sign that the Vital faculty was very weak.

A Palpitation by Propriety is worse than by consent, and somtimes deadly. And that which is of an internal, is worse than that which comes of an external Cause, unless it be from poyson, or some great wound.

If it comes from a Tumor, or solution of Unty, it is incurable.

CURE. The Cure is various, according to the variety of the Causes: and first that which comes from a peculiar distemper of the Heart and Pericardium, is incurable; therefore we must look only at the Cure of that which comes by consent, which depends upon the divers Diseases of the parts, whose Cure must be sought in their proper Chapters.

But besides those Remedies which take away the Cause, you must use those which asswage the Symptomes by refreshing the Heart, and strengthening it, and which discuss the vapors which arise from melancholly, or crude and waterish Humors: as Cordial Juleps, Opiates, Epithems, and Perfumes, which are prescribed in weakness, and these that follow.

Take *of Conserve of Balm, Rosemary-flowers, Borrage-flowers, and Clove-gilly-flowers, of each one ounce: Confection of Alkermes and old Treacle, of each one dram: The Pouder of Diamber, and Dimoschi dulcis, of each one scruple: with Syrup of Citron Barks make an Opiate, which let him take often.*

Take *of Bugloss, Rose, and Orenge flower Water, of each two ounces: the syrup of Clove-gilly-flowers, one ounce and a half: Cinnamon Water half an ounce: the spirit of Roses two drams: Confection of Alkermes one dram: mix them and give two spoonfuls now and then.*

This following Liquor which immitateth the Juyce of Hearts described in the following Chapter, is good.

Take *of Hogs or Sheeps Hearts three: Cinnamon and Cloves of each one dram: Lettice and Sorrel seeds, of each one dram and an half: white Wine two ounces: Borrage, Scabious, and Rose Water, of each one ounce and an half: Confection of Alkermes, one dram: boyl them all between Two Dishes, and let him take two spoonfuls of the Liquor morning and evening.*

Take *of Red Roses and Rosemary-flowers of each two drams: Lavender flowers one dram: Angelica seeds, Citron peels, Cloves, Cinnamon, and Mace, of each half a dram: Saffron one scruple: Musk and Amber-greece of each six grains: Make a Bag with red Silk and sprinkle it with Rose water and white Wine, and apply it warm to the Heart.*

Take *of Oyntment of Roses half an ounce: Oyl of Cinnamon and Cloves of each six drops: Musk and Amber-greece of each four grains: Mix it for a Liniment for the heart.*

Purging Clysters and Carminative to expel Wind are often to be given.

But in the Fit it is best to open a Vein; And *Galen* witnesseth 5. de loc. aff. cap. 2. That he never did it without profit.

Some

Some apply Cupping-glaſſes without Scarrification to the Breaſt, which they ſay are excellent to diſcuſs Wind there contained. Others to the Hypochondria, when the matter of the Diſeaſe is there.

But *Zacutus Luſitanus* applied a Cupping Glaſs with Scarrification to the heart with wonderful ſucceſs, as you may read in *prax. admir. obſ.* 133. *lib.* 1.

Others commend true Rhapontick given to two ſcruples in Wine, or Wine wherein the ſame hath been ſteeped.

CHAP. *III.*

Of WEAKNESSE.

ALthough Weakneſs of Strength doth generally comprehend the hinderance of al Actions, Animal, Vital, and Natural; yet more particularly it comprehends the Vital, which are known by a Weak Pulſe: yet this weakneſs uſeth to be found in all great Diſeaſes, in which Nature doth yield or with difficulty reſiſt the Cauſe.

Therefore as in Palpitation the Action of the Heart, that is Pulſation, is depraved, ſo in Weakneſs it is diminiſhed.

Which is the ſame with a Syncope, but it differs in this, In a Syncope it is ſo little that it is hardly perceived, but in Weakneſs the Pulſe is maniteſt and not ſo little.

In this alſo the Animal Faculty is alwaies offended: Hence comes weak motion without hurt of the Brain, Nerves, or Muſcles, but from the defect of Vital Spirits which are not ſo ſufficiently ſent to the Head that they may be made Animal.

CAUSES. The immediate Cauſe of Weakneſs is defect of the natural heat and ſpirits from which the life and ſtrength of the parts do depend.

And this Defect is in every part from the Defect of Vital Spirits, and heat flowing from the heart.

Now the Vital Spirits are Defective, either becauſe they are not bred in many; or becauſe they are diſſipated after they are bred, or corrupted, or Suffocated, as we ſaid in a Syncope, where there is this difference, That in a Syncope the Cauſes of Defect of Spirits, do ſuddenly produce their effect; but in Weakneſs they operate by degrees. And therefore in Syncopes and Leipothymia al the Vital Spirits almoſt, do ſuddenly fail, but in this there are fewer than ought to be communicated to every part.

Moreover, When the Natural heat wants not only adventitious heat, but alſo radical moiſture to feed upon: if this moiſture be wanting and diminiſhed, the natural heat muſt be leſs, and the ſtrength abated.

Now the Cauſes which hinder the ſpirits from being Generated, or maketh them diſperſe themſelves, or Corrupt, or Suffocate them, are propounded in the Treatiſe of a Syncope.

DIAGNOSTICK. The Diagnoſis of this Diſeaſe needs no explication becauſe it is maniteſt, and the Patients do complain of their weakneſs. But the ſigns of the Cauſes were propounded in the Syncope.

PROGNOSTICK. The Prognoſtick depends upon the various diſpoſition of Cauſes, for as they are greater or leſs, there is more or leſs danger.

CURE. The Cure of this Diſeaſe is to be directed to two things, To the taking away of the Cauſe, and the Reſtauration of the Heart and vital ſpirits.

The Cauſes are, almoſt al great Diſeaſes, in which either Nature yeilds to, or reſiſteth with difficulty, therefore the taking away of the Cauſe belongs to the Cure of almoſt al Diſeaſes: which you muſt take from their proper Chapters.

But the ſtrengthening of the Heart, and reſtoring of the vital ſpirits are to be here declared; ſometimes to be preferred before the Cure of the Cauſe, when death ſeems to be at hand: but we muſt alwaies take heed leſt when we encreaſe the ſtrength we encreaſe the Cauſe of the Diſeaſe: and therefore in a hot Diſeaſe you muſt uſe more temperate Cordials, but in a Cold Diſeaſe thoſe that are more hot.

Firſt then mix Cordials in his nouriſhment, as Confectio Alkermes, or Confectio de Hyacyntho in Broths, or with pleaſant Wine or Cinnamon Water, if there be great weakneſs.

Boyl alſo between two diſhes a piece of a Leg of Mutton, after the skin and fat is taken off, and after that let the Patient drink the Broth, being ſtrained, at one draught. Or,

Take the Fleſh of a Capon after the skin and fat is taken away, cut it in pieces, and put it in a glaſſed Pot well Luted, and ſet it in Balneo Mariæ to boyl for five hours, then let the Patient take two or three ſpoonfuls of the Liquor in all his Broths.

Or you may make a diſtilled Water thus:

Take *a Capon or an Hen, after the skin is taken off, and the fat, cut it in pieces; then pour upon it Water of Bugloſs, Borrage, Sorrel, Roſes, and Orange Flowers, of each half a pound: the Pouder of three Saunders, Aromaticum Roſatum, and Cinnamon, of each half an ounce: yellow Sanders one ounce: Lemmons ſliced, three. Diſtill them according to art, which muſt be given every hour by the ſpoonful.*

The Juyce of Legs of Mutton only is of much uſe.

Half roaſt a Leg of Mutton, and ſlaſh it upon the Spit; take the Juyce and boyl it a little in the diſh, and give it either alone, or with Broth, or with Yolks of Eggs.

Valeriola doth much commend the Juyce taken out of Sheeps Hearts. And *Zacutus Luſitanus* confirms it by his Experience, ſaying, That he with this only Medicine a month continued, cured a rich man, who often ſwouned through weakneſs of the Vital Faculty, and reſolution of the Blood and Spirits, when many other Medicines had been uſed in vain.

The Juyce is thus taken forth:

Slit the Heart of a Sheep or Goat in the middle, then waſh it well, and laſt waſh it with Roſe Water; then cut it in ſlices and put it in a glaſſed Veſſel with a few Cloves, and no other Liquor. And after the Pot is wel luted, put it into the Oven after it is drawn, till the Juyce come forth. Give this to the Patient to drink.

The Italians uſe Caudles of the Yolks of Eggs, Wine, Sugar, and Cinnamon, which is very reſtorative.

Zacutus Luſitanus makes a fine diſh of twenty Yolks of Eggs; as you may ſee in the 107. Obſervation, Lib. 2. of his Admirable Practice.

You may make Cordial Juleps thus:

Take of *the Water of Bugloſs, Roſes, and Orange flowers, of each one ounce: Syrup of Apples and Lemmons, of each half an ounce: Confectio Alkermes one dram: Cinnamon Water two drams. Make a Julep.*

Or make this following mixture:

Take of *white Sugar two ounces: moiſten it wel with the beſt Cinnamon Water; then put to it as much Spirit of Vitriol as is ſufficient to make it ſharp; then ad of the Eſſence of Cinnamon four drops; the Eſſence of Mace, Nutmegs, and Annis ſeeds, of each three drops; the Eſſence of Cloves two drops. Mix them, and take it either by it ſelf, or in Broth.*

You may alſo make a reſtoring Opiate thus:

Take of *Conſerve of Roſes, Bugloſs, Borrage, and Clove gilli-flowers, of each one ounce: Citron Barks, and Nutmegs candied, of each three drams: one candied Myrobalan; Confectio Alkermes half an ounce: the Spirit of Roſes, and Eſſence of Citrons, of each half a dram: the Eſſence of Cinnamon ſix drops: With the Syrup of Apples make an Opiate; take it often.*

This Water following is excellent.

Take of *the Jelly of Harts-horn drawn with white Wine, four pints: the Blood of a Lamb and a Calf cleanſed with the hands from all fibres, of each two pints: Muſchadel, Canary, and Malago Wine, of each three pints: of Calfs Hearts cut in pieces four: Crums of new white Bread dipped in Milk two pound and an half: the juyce of Balm one pint and an half: Roſe and Orange Flower Water, of each one pint: great Citrons ſliced three: Cinnamon four ounces: Mace one ounce: Put them in a large glaſs Still, and ſtil them in* Balneo Mariæ.

You may make a moſt excellent and precious Cordial Water after this manner:

Take of *Amber-greeſe two drams: Muſk two ſcruples: Lignum Aloes one dram and an half: the white part of Benjamin three drams: after they are bruiſed and mixed, put them into Spirit of Wine, and ſetting them upon a gentle fire draw out the Tincture fully; and then filter off the Liquor, and draw off half the ſpirit with an Alembick upon the aſhes with a very gentle fire; keep the Liquor cloſe ſtopped in a Glaſs, with a Cork waxed over, and a bladder; of which you may give two, three, or four drops, or in Juleps, or in this following Syrup.*

Take of *Cinnamon Water four ounces: the beſt Roſe and Orange flower Water, of each ſix ounces: Mix them, and diſſolve therein as much Sugar candy as you can, and make it into a Syrup without fire; with a ſpoonful whereof, mix four Drops of the aforeſaid Cordial Liquor.*

Of the Ingredients remaining from the former Liquor, with as much of Damask Roſes, and four times as much Benjamin, you may make Cakes to perfume the Chamber.

Apply both Liquid and Solid Epithems to the Heart, and yong Pidgeons ſlit and ſprinkled with Cordial Pouders.

Apply

Apply to the Stomach, bags of Spices dipped in Wine. Let the Stones and privy Members be fomented with Confection of Alkermes diſſolved in Wine.

Let the Arteries of the Temples, Hands and Feet be touched with Confectio Alkermes, adding a little Cinnamon Water.

Apply this following to the Noſe:

Take *of the Leaves of Balm, Bazil, and Marjoram, of each two drams: Citron peels, yellow Saunders, and Cloves, of each one dram: Saffron half a ſcruple: Amber-greece ſix grains: Muſk four grains: tie them in a clout, and dip them in Roſe and Cinnamon Water, and ſmel thereto often.*

Or make a Balſom to anoint the Noſtrils with the Chymical Oyls aforeſaid of Nutmeg, Cinnamon, and Cloves, with a little Wax.

The End of the Eighth Book.

THE NINTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Stomach.

The PREFACE.

AS there are divers Actions of the Stomach, ſo there are divers Hinderances of thoſe Actions which cauſe variety of Diſeaſes: For this part being ordained to concoct meat, and make the Chyle; for the performance thereof firſt it is conſtrained to deſire Meat and Drink by the Appetite, which may be diminiſhed, aboliſhed, or depraved. When it is aboliſhed, it is called Anorexia, *&* Apolitia: *When 'tis diminiſhed, it is called* Inappetentia, *and Loathing: But when it is depraved, it is called* Doggs-hunger, *or* Pica, *or* Malacia: *Too great deſire of Drink is called* Satis Morboſa: *Theſe Diſeaſes mentioned do concern the attractive Faculty; they which concern Concoction, as it is diminiſhed, aboliſhed, or depraved, are comprehended under the name only of Concoction hindered; if the Retentive and Expulſive Faculty be hurt, it conſiſts in Vomiting and Hickocks. There are divers kinds of Vomitings according to the divers Condition and nature of the Matter vomited forth. And becauſe the Stomach is of exquiſite ſence of Feeling by reaſon of the famous Nerve it hath from the ſixth Conjugation, it is therefore as other ſenſible parts, ſubject to pains; amd it hath ſomtimes Tumors (as other parts) and Inflamations, Impoſthumes, and Ulcers. That therefore we may in this Book explain all the ordinary Diſeaſes of the Stomach, we will comprehend it in Eleven Chapters. The Firſt, Of* Inappetentia, *or Loathing of meat. The Second, Of* Fames Canina, *or Dogs Appetite. The Third, Of* Pica *and* Malacia, *or Green-ſickneſs. The Fourth, Of* Satis Morboſa, *or diſeaſed Thirſt. The Fifth, Of Concoction hindered or hurt. The Sixth, Of Hickocks. The Seventh, Of Vomiting. The Eighth, Of Vomiting Blood. The Ninth, Of the Diſeaſe called* Cholera. *The Tenth, Of Pain in the Stomach. The Eleventh, Of its Inflamation, Impoſthume, and Ulcer.*

CHAP.

CHAP. I.

Of Want of Appetite, or Loathing of Meat.

I*Nappetentia*, and Loathing, is either from the aboliſhed or diminiſhed Action of the ſtomach: When it is Aboliſhed it is called *Anorexia*, & *Apoſitia*: but when it is diminiſhed it is called *Duſorexia*, but by Cuſtom *Anorexia*, & *Apoſitia* are uſed for both.

CAUSES. The Cauſes of this Diſeaſe are divers, which that we may bring into Order, let us conſider the Natural Cauſes of Hunger or Appetite: Theſe are called by *Galen*, (*lib. 1. de ſymp. cauſ. cap. 7.*) Symptoms; and are Five, The firſt whereof is emptineſs of the parts. The ſecond is the Natural Appetite of thoſe parts ſo emptied. The third is the ſucking and attraction of the Meſaraick Veins in the Stomach and Guts. The fourth is the ſenſe of their ſucking in the Stomach. The Fifth is the Animal Appetite which cometh from the Nerve in the mouth of the ſtomach which comes from the Brain, and is endued with great ſenſe and feeling. As alſo the Melancholick Humor which comes from the Spleen to the mouth of the ſtomach, which with its ſharpneſs gnaws the inmoſt Tunicle of the ſtomach, and is like ſawce to ſtir up Appetite; which that it may be natural, it is neceſſary that all thoſe Cauſes be in Order; for if there be any fault in either, then there is a hurt or hinderance of Appetite.

Therefore the firſt Cauſe which is Emptineſs of Parts, if it be wanting there is no Attraction made by them from other parts and the ſtomach, and ſo there is no Appetite: now this Emptineſs is wanting either when the parts are filled with plenty of crude juyces, by reaſon of gluttony or drunkenneſs; or for want of exerciſe, or uſual evacuations, or when there is ſo much fat that it is ſufficient to nouriſh the parts: Alſo the great ſtoppage of the pores of the skin, doth hinder the emptineſs of the parts: or great weakneſs of the natural heat, ſo that it can diſperſe none or but little of the ſubſtance of the parts: or the calling of that heat to the concoction of the matter of a diſeaſe whereby the nouriſhment of Parts is neglected, as in Feavers.

The Second Cauſe is Natural Appetite, and the attraction of nouriſhment to the ſtomach; and this is depraved when the parts though empty, will not draw by the Veins, by reaſon they have loſt their ſtrength, but languiſh and forget their duty: As happeneth in acute, malignant, peſtilential, ſyntectick, and hectick Feavers: And in immoderate evacuations, as in Flux of the Liver, Womb, Hæmorrhoids, Bleeding at the Noſe, Great Sweat, much Lechery, long Faſting, and the like.

The Third Cauſe is, The Attraction of the ſtomach by the Meſaraick Veins, which uſeth to be depraved by ſtoppage of thoſe veins, by which means the empty parts cannot attract their Chylus, nor make the mouth of the ſtomach ſenſible: ſo we may perceive Children troubled with Struma, to conſume by a long flux of Chyle, by reaſon all the Meſentery is ful of Glandles which ſtop its Veins, and hinder the paſſage of the Chyle to the Liver, by which means it is ſent half concocted forth by ſiege, and the parts are deprived of their neceſſary nouriſhment.

The Fourth and Fifth Cauſes, which are Senſe of Sucking, and Animal Appetite, do require a good diſpoſition in the ſtomach, brain, and nerves: Therefore whatſoever can alter their diſpoſitions may alſo deſtroy Appetite; ſo every great diſtemper of the belly, eſpecially if it be hot and dry, doth hinder Appetite. Great heat by diſperſing the moiſt ſubſtance of the ſtomach, doth take away Appetite; as alſo great Cold not only poſitive as when the bowels are ſo cold that they are ſtupified by Air, Water, Froſt, Snow, and the like; but alſo privative, when the native heat is ſpent, which *Galen* cals Narcoſis or Stupefaction, as by long bleeding, feavers, and the like, by which the ſtrength of the ſtomach and other Parts is conſumed. Evil alſo and corrupt Humors, whether hot or cold, do cauſe want of Appetite: The hot are chollerick, aduſt, putrid, or virulent, whether they are bred in the ſtomach for want of Concoction, or brought from other infirm Parts.

The Cold Humors are, Flegmy and Slimy, gathered in the ſtomach by evil Concoction, or coming from the whol body, as in them who by often Vomitings bring the corruption of other Parts into the ſtomach.

Or from the Brain by Catarrhs in which the ſtomach uſeth to be troubled with Flegm: The ſuppreſſion of the Terms and Hæmorrhoids alſo, by choaking and ſmothering the Natural heat do alſo diminiſh the Appetite.

Moreover, The diſtemper of the Brain and Nerves cauſe that the Sucking is not felt in the ſtomach in them who have loſt or depraved the Animal Faculty: therefore they are ſick in mind, as in an Apoplexy, Lethargy, Phrenzy, Madneſs, and the like; as alſo in a Palſie by reaſon of the Obſtruction

of

of the Nerve of the ſixth Conjugation which comes to the Stomach, or by reaſon of the ſtupefaction thereof, by the uſe of cold and narcotick things.

DIAGNOSTICK. The knowledg of this Diſeaſe is manifeſt, for the Patient wil complain of his want of Appetite, and loathing of Meat. But the ſigns of the Cauſes are partly manifeſt, and partly to be diſcovered by art.

And firſt, they which cauſe the want of emptineſs, are known by former high feeding, repletion, want of exerciſe, or evacuation, long ſleep, and other Cauſes of crude Juyces; as alſo if the body be full, and the Veins ſwoln. Alſo the thickneſs of the Skin ſignifieth the ſame, for that hinders the diſperſing of the nouriſhment, as alſo ſome great diſeaſe in ſome particular part, by which there is a diſperſing of the Natural heat in the whol Body, ſo that it is ſo weak that it cannot concoct the nouriſhment brought to the parts, and cauſe Hunger.

The ſigns of the ſecond Cauſe are manifeſt, namely acute, malignant, peſtilential and Syntectick Feavers, ſtrong evacuations, and other Cauſes, by which there is a great decay of Natural heat in the parts, ſo that they cannot attract neceſſary nouriſhment.

The ſigns of the third Cauſe are obſtructions, whoſe ſigns are known in the Diſeaſes of the Liver, Spleen and Meſentery.

The ſigns of the fourth and fifth Cauſe, need a more curious ſearch, and firſt heat in the Præcordia, eſpecially in the Stomach, thirſt, drineſs, and bitterneſs of the Tongue and Jaws, and a Feaver, do ſignifie a hot diſtemper of the ſtomach, and abundance of Choller. And if this hot humor do flow from other parts, the diſeaſe of that part wil ſhew it, as inflamation of the Liver, or other part. But if no other part ſeem to ſuffer you muſt conjecture that the fault is in the Stomach, or that evil meats have been received. To theſe are joyned Cardialgia. Heart-ſcalding, Nauſea or loathing, Vomiting, and Purging, the Nature of which humors are known by what is ſent forth. A cold diſtemper and much flegm is known by cooling Cauſes aforegoing, or ſuch as diſperſe the Natural heat, and extinguiſh it; as alſo from the ſence of weight in the Stomach, from ſharp belching, or from a ſlimy thick humor ſent out of the mouth, or by ſtool.

The ſame is ſignified by a long Catarrh, and a diſeaſe in ſome part which may ſend flegm or melancholly to the Stomach, as of the Spleen, Womb, or the like. Alſo the diſtempers of the Brain and Nerves are to be known by their proper ſigns.

PROGNOSTICK. As a good Appetite is good in all Diſeaſes; as *Hipp.* Aph. 33. Sect. 2. ſaies, To be right in mind, and to be willing to take that which is brought, is good: ſo want of Appetite uſeth to be an evil ſign. For it ſignifieth a great digreſſion from the Natural ſtate; and it comes, as *Galen* teacheth, Com. in 3. Epid. either from evil Humors in the Mouth of the Stomach, or from the loſs of the Faculty, whoſe duty it was to be ſenſible of the want of nouriſhment, and conſequently to deſire it. So *Hipp.* in 1. Epid. ſaith concerning men in Conſumptions that died in the time of an Epidemical diſeaſe, they alwaies abhorred meat and drink. And ſo *Galen*, Comment. in 3. Epid. ſaith that he hath ſeen many in a Plague time which could take no ſuſtenance, and died: But ſome who were ſtronger, and took courage, and did eat, recovered. So in *Hipp.* 3. Epid. Sect. 1. Ægr. 2. *Hermocrates*, who died the twenty ſeventh day, *abhorred meat all the time, and in the laſt daies could not taſt.* And Sect. 2. of the ſame Book, Ægr. 6 Euryanactis *her daughter, abhorred meat all the while, and drank nothing worth ſpeaking of, died twelve daies after.*

But we muſt obſerve, that loathing of meat is bad if it come from the deſtruction of the Natural heat: but it is not ſo dangerous if it come from abundance of evil humors, and Cacochymia; as you may ſee in *Hipp.* 7. Epid. by the Son of *Cleomis*, who without a Feaver abhorred meat for two months, through abundance of crude and viſcid flegm, which at laſt vomited up. So in the beginning of Diſeaſes, and eſpecially of Feavers, want of Appetite is not ſo dangerous, becauſe then Nature being buſie about the concocting of filthy humors, is called from her uſual deſire of meat. But after, when the Feaver is appeaſed, and the humors that cauſed the Diſeaſe being ſpent, ſhe returns to her old cuſtom.

In Children, want of Appetite is worſe than in others, becauſe their ſubſtance is moiſt, and eaſily diſſipated, and requires more uſe of nouriſhment to reſtore them.

In men recovered of a Diſeaſe, loathing threatneth a relapſe, by reaſon the reliques of the Diſeaſe cauſe it.

In a continual Diſeaſe, loathing and ſincere dejections are evil. *Hipp.* Aph. 6. Sect. 7. loathing is an evil ſign in long Diſeaſes: but they who are like to eſcape, have the contrary; that is, a good appetite. But ſincere dejections coming, do cauſe a worſe Prognoſtick; becauſe *Hippocrates* underſtands by ſincere dejections, ſuch as have no humidity mixed with them, when the humor alone without any Water, is caſt forth, whether Choller or Melancholly; for theſe ſtools do ſhew that all the Natural humidity is burnt up by the heat of the Feaver.

In long Diſeaſes of the Guts, loathing of meat is evil, and with a Feaver worſe; *Hipp.* Aph. 3. Sect. 6. when there are deep and putrid Ulcers in a dyſentery, the Stomach ſuffering with the Guts doth

doth not wel concoct, which offence ariſing higher, affects the mouth of the Stomach with loathing. There are ſome in Dyſenteries, who abhor meat from the beginning of the Diſeaſe, by reaſon of the evil humors which come from the Liver; for the ſuperfluous part of them comes to the mouth of the Stomach, which is not alwaies dangerous. But in long Diſeaſes when it is ſo, there is either a putrifaction about the Ulcer, or a great Inflamation, both which are deſperate.

CURE. The Cure of this Diſeaſe, if it come from the diſtemper of other parts, muſt be by the Cure of it. But if it come only from a fault in the Stomach, it is to be reduced to a hot or cold diſtemper joyned with matter.

A hot diſtemper is to be cured firſt by purging of Choller gently and often. And this may be made of Rhubarb, Myrobalans, Tamarinds, Syrup of Roſes, or of Succory with Rhubarb; Or if the Patient be ſubject to vomiting, you muſt give him a gentle one.

The ſame Humor is to be altered with Juleps or cooling Broths, in which you muſt not omit the Spirit of Vitriol or Sulphur; becauſe al ſharp things do not only allay Choller, but provoke an appetite. Hence it is that we uſe Sallets in Summer, to provoke appetite.

Or you may alter and purge this Humor at once with a convenient Apozeme, to which, for the Stomach, ad half a handful of Sea Wormwood, and half an ounce of Citron Myrobalans.

After Purging, Marmalad of Quinces is good to ſtrengthen the Stomach; or the Syrup mixed with Syrup of Wormwood, the Lozenges of Diamargariton frigid. or Triatantalon, or Diatthodon abbatis, if there be a ſuſpicion of Obſtruction. Or this Opiate:

Take *of candied Lettice, and Guords, of each one ounce: Conſerve of Sorrel, Roſes, Succory, and Bugloſs, of each half an ounce: red Sanders, Coral, and Pearl prepared, of each half a dram: the Troches of Spodium and Sorrel ſeeds, of each one ſcruple, With Syrup of Lemmons make an Opiate, of which let him take the quantity of a ſmal Nut morning and evening, drinking after a little Wine and Water.*

Anoint the Stomach outwardly with this Oyntment.

Take *of Oyl of Roſes, Myrtles, and Quinces waſhed with Vinegar of Roſes, of each two ounces: all the Sanders, red Coral, Coriander ſeed prepared, and red Roſes, of each one dram: grana Kermes and Spodium of each half a dram: white Wax as much as is ſufficient. Make a Liniment, with which anoint the Stomach with your warm hand only twice or thrice in a day, putting in a little Roſe Vinegar at the ſame time.*

Or lay on a Roſe Cake ſprinkled with Roſe Vinegar, or ſteeped therein, which you muſt remove before it groweth hot.

Laſtly, In the continuance of the Diſeaſe a Bath is good twice or thrice uſed, by which many are brought to their former appetites.

Vinegar, and al ſharp things are good with their meat.

A loathing cometh from a cold diſtemper, when flegmy melancholick humors are gathered into the Stomach, and hinder its office; or being drawn from al other parts of the Body, as in them who uſing to vomit, draw the impurity of other parts to the Stomach, or from the Brain, Spleen, and Mother, and other parts.

In the Cure hereof, you muſt firſt look at the diſtemper of the parts from whence they come, which muſt be amended with Remedies laid down in their proper Chapters.

Then you muſt apply Medicines to the Stomach by Evacuation of the Humor offending, and ſtrengthening the parts.

Evacuation may be made by vomit or ſtool.

By Vomit, If the Patient be Nauſeous, and eaſie to vomit, with Medicines for that purpoſe.

But if the Humors be thick, and faſtened upon the Tunicles of the Stomach, and the Patient is not uſed to vomit, they muſt be purged, eſpecially with Pils, becauſe they ſtay longeſt in the Stomach; as *Galen* ſheweth, *cap. 7. lib. 4. de ſanit. tuenda.* who exceedingly commends Pils of Hiera; which may be given to two ſcruples or a dram in the morning two hours before meat: and you may make them freſh, thus:

Take *of the beſt Aloes waſhed with the Juyce of Wormwood one ounce: Agarick trochiſcated two drams: the pouder of Rhubarb ſprinkled with white Wine one dram: Nutmeg and Spicknard of each half a dram: Salt of Tartar, Maſtich, and Cinnamon, of each one ſcruple: With Syrup of Warmwood make a Maſs of Pills; of a dram whereof make ſix Pills guilded. Let him take them in the morning if you will purge much; or give half a dram two hours before dinner twice or thrice in a week. They may be quickened with Diagridium, if you wil have them ſtronger.*

If you fear the Liver is too hot, you may mix cool things; as red Roſes, Sanders, Diamargariton? and make up the Maſs with Compound Syrup of Succory.

Strong Pills are not good, becauſe they wil draw humors from other parts to the Stomach.

If he cannot ſwallow Pills, you muſt give him Hiera to drink with a convenient Liquor. Or,

If a Potion ſhal be unpleaſant, make an infuſion of Senna, Myrobalans, Rhubarb and Agarick in Worm-

Wormwood Wine, or the ſtomach Decoction, diſſolving in it a little of the Electuary of Citrons ſolutive, if you wil make a ſtronger.

If this Diſeaſe comes from ſlow, ſlimy Flegm, before Purging you muſt diſſolve it with Honey of Roſes, and Oxymel, with Syrup of Hyſop and the like, with a cutting and cleanſing Decoction.

Or this following Apozeme wil do both.

Take *of the Roots of common Acorus, Cypreſs, and Calamus Aromaticus, of each one ounce: dried Citron peels, and Sarſa, of each ſix drams: Wormwood, Mints, Marjoram, Germander, and Chamæpitys, or Ground-pine, of each one handful: Citron and Annis-ſeeds, of each two drams: Senna two ounces: Carthamus ſeeds bruiſed one ounce: Agarick trochiſcated three drams: Dodder of Thyme, or Epithimum Flowers, Sage, Roſemary, and Lavender, of each one pugil: boyl them to a pint and an half: in which diſſolve of the Syrup of Wormwood and candied Citron peels, of each two ounces: make a cleer Apozeme, and ſcent it with a little Cinnamon and pouder of Aromaticum Roſatum for four mornings draughts: in the firſt and laſt whereof you may diſſolve for the better Purging three drams of the Solutive Electuary of Citrons, with one ſcruple of the pouder of Rhubarb.*

The uſe of Turpentine is good. becauſe it cleanſeth al the Bowels; eſpecially if you make it into Pills with Rhubarb.

It is not good to let blood in this Diſeaſe, except the Liver be very hot.

After ſufficient Purging you muſt come to Strengthening; both Internally, and Externally: Thus,

Take *of Syrup of Wormwood one ounce: Let him drink it faſting many mornings, or Wormwood Wine.*

Take *Conſerve of Mints, Citron peels candied, and candied Nutmegs, of each half an ounce: one candied Myrobalan: of Confectio Alkermes three drams: the inward skins of Hens maws poudered two drams: Cinnamon and Aromaticum Roſatum, of each one dram: with Syrup of Mints make an Opiate: or candy them with Sugar of Roſes; uſe it in the morning, drinking after it a little Wine.*

Salt of Wormwood is good to be put to the aforeſaid Medicines, Or Oyl of Mints Chymical.

Or, Salt of Wormwood with Orange Peels, or either of them to half a dram in Wine, or Broth.

This following Syrup is moſt excellent:

Take *of the Syrup of Quinces, and Citron Barks candied, of each two ounces: Cinnamon Water one ounce: Oyl of Sulphur twelve drops: mix them to be taken now and then a ſpoonful.*

Clarret Water is uſual, and it is made thus:

Take *of Cinnamon groſly poudered two ounces: ſteep them in one pint of Aqua Vitæ in a glaſs; in another glaſs put ſix ounces of ſugar with half a pint of Roſe water: let theſe Glaſſes ſtand two or three daies, every day ſhaking them often; then mix them both together and ſtrain them by filtration; keep the Liquor in a Glaſs cloſe ſtopt, and let the Patient take a ſpoonful or two faſting.*

In *Paris* the Syrup of Wormwood made by *Pena* is highly eſteemed; made thus:

Take *half a pound of candied Citron barks ſliced: boyl them in equal parts of the Waters of Succory and Agrimony, make a ſtrong expreſſion, and put to it the juyce of Quinces, and Wormwood water, of each half a pint; in which infuſe for four daies four ounces of Schœnanth in a cloſe veſſel well glaſſed and ſet upon the Embers; diſſolve in the ſtraining as much ſugar as is needful; then boyl them to a Syrup, in which when it is hot diſſolve one dram of Amber greece: keep it in a cloſe Glaſs.*

Cinnamon Water alone is excellent good in a cold Stomach, or with other Medicines, as Syrup of Wormwood, Mints, or Coral; to which you may alſo put Amber greece.

The Syrup of Cinnamon made with Aqua vitæ, according to *Quercitanus* Diſpenſatory, is no leſs powerful.

And Cinnamon Water diſtilled with Juyce of Quinces.

And alſo the Spirit of Maſtich made thus:

Take *three ounces of Maſtich, one ounce of Galangal, half a pint of ſpirit of Wine, digeſt them and diſtil them.*

The Elixir Proprietatis, deſcribed by *Crollius*, is good, if you give twelve or fifteen drops in Wine they wonderfully ſtrengthen the Stomach.

You may make Tablets for the ſame purpoſe thus:

Take *of the pulp of Rinds of freſh Oranges, and Aromaticum Roſatum, of each two drams: white Sugar diſſolved in Orange flower water four ounces. Make Lozenges.*

Tablets

Tablets of Aromaticum Roſatum, Opiata Solomonis, and old Treacle, are good for the ſame.

A Decoction of Guajacum or Saſſaphras taken many daies together with a little ſweating, or without in weak people, is good in this Diſeaſe, being of long continuance.

Alſo Sulphurous and Nitrous Baths, as our Bellilucanæ being taken in great quantity many daies, do powerfully cleanſe the Stomach and Guts from al ſlimy filth.

Take *of Agrimony, Centaury the leſs, and common Wormwood, of each half an handful: boyl them to half a pint, and ad one ounce of Sugar, drink it, either in a cold or hot cauſe.*

Hartman exceedingly commends the uſe of Zedoary in theſe words: *The often uſe of Zedoary doth ſo ſtrengthen the ſtomach, as nothing more, therefore we may commend it having tried it often, and never miſſed; you muſt eat it often.*

Coſtæus commends hot Wine thus: *Hot Wine drunk ordinarily doth amend the imbecillity of the ſtomach: It is uſually obſerved that they who have been continually vexed with Wind and Pain from an evil Concoction when they have begun to drink warm drink, have been cured, and lived after a long time more comfortably.*

You muſt give him Wine in Water, wherein Coriander hath been boyled, for his ordinary Drink.

But obſerve, That if a hot diſtemper of the Liver meet with that of a cold ſtomach, as often it doth, you muſt give hot Medicines warily, and rather thoſe that are temperate.

Zechius commends this Bolus following, in theſe words: *That the ſtomach may be warmed gently and not dried, you can uſe no Medicine inwardly more powerful.*

Take *of waſhed Turpentine two drams: Pouder of Maſtich half a dram: Aromaticum roſatum half a ſcruple: make a Bolus to be taken two hours before meat.*

This digeſtive Pouder is uſual to help Concoction.

Take *of Coriander ſeeds prepared half an ounce: ſweet Fennel ſeed and Annis ſeed, of each two drams: Cinnamon and Cloves, of each half a dram: Sugar twice as much as the reſt: make a Pouder, of which let him take one ſpoonful after every meal.*

The Baliom of Peru is good if you give a few drops in Wine one hour before meat.

Or in form of a Pill, one or two drops in Sugar for many daies.

There are ſome ordinary Medicines for this, Hippocras Wine, a Decoction of Annis, Coriander and Cinnamon mixed with Sugar for ordinary drink,

The Dukes Pouder, commonly ſo called, made of two parts of Sugar and one of Cinnamon, to ſprinkle upon al meats.

A Salt to be eaten with meat, made of Coriander, Annis ſeeds, long Pepper, Galangal, and Nutmeg, mixed with an equal proportion of common Salt.

Some Grains of Pepper whol or beaten, taken faſting.

Acorns ſtuck with Cloves and Cinnamon, and candied with Sugar, Citron, and Orange peels candied together, Annis ſeeds, Fennel, Coriander and Cinnamon inroſted with Sugar, all theſe men may uſe as they pleaſe.

Citron Peels are more pleaſant than the reſt, but becauſe it will grow ſo dry that it will hardly be chewed; we are often conſtrained to make it up in a Mortar with Roſe Water, in the form of an Opiate.

Candied Myrobalans and Nutmegs may be uſed for the ſame, and be made up as the former, though they are not ſo apt to grow hard.

The Eſſences of Annis, Cinnamon, Citron peels, Nutmegs, and Olives, are excellent to ſtrengthen the ſtomach, and they muſt be uſed as above in the Diſeaſes of the Heart.

Of Meats, They which are Salt do moſt provoke Appetite, and ſharp things in a ſmal quantity; and mixed with other things leſt they cool the ſtomach.

Outwardly apply Liniments, Fomentations, and Emplaiſters, thus made:

Take *of Cypreſs Roots, Galangal, Flowerdeluce, and dried Citron peels, of each two ounces: Mints, Hyſop, Sage, Roſemary, and Marjoram, of each one handful: Annis ſeeds, Bayberries, Nutmegs, Cloves, and Cinnamon, of each three drams: the flowers of Stœchas, Schœnanth, and Roſemary, of each one pugil: ſlice thoſe that muſt be ſliced, and bruiſe thoſe that muſt be bruiſed, according to art, and put them into two Bags with holes pricked through, and ſteep them in ſtrong Wine, and lay them warm to the ſtomach one after another.*

Take *of the Oyl of Wormwood, Mints, and Spike, of each half an ounce: Oyl of Nutmegs two drams: Wood of Aloes, Mace, and Cinnamon, of each one ſcruple; with a little Wax make a Liniment, which will be better if you ad ſix drops of Oyl of Cloves, and of Muſk and Ambergreece, of each eight grains.*

Alſo there is a Liniment of Oyl of Nutmegs, Balſom of Peru, or of Oyl of Wormwood, Maſtich, and Balſom of Peru.

Take *of the Emplaister of Mastich one ounce*: *Aromaticum Rosatum one dram*: *Oyl of Nutmegs as much as is fit to make a Plaister like a Buckler for the Stomach.*

Crato doth wonderfully commend this following Plaister:

Take *of Labdanum two ounces*: *Wax four ounces*: *Oyl of Nutmegs three drams. Make an Emplaister.*

Galen adviseth (7. meth.) not to keep these Plaisters long upon the part, for at length they will dissolve the heat.

Many Practitioners do not only apply these Remedies before to the Cartilage called *Xiphoides*, like a sword, but also behind upon the thirteenth Vertebra, because the proper orifice of the Stomach inclineth backward; but the thickness of the Vertebra is such, and of the Muscles under them, that the strength of the Medicine cannot pierce through the Stomach.

Take *of Galangal, and Calamus Aromaticus, of each three drams*: *Mastich, and Cloves, of each two drams*: *one Nutmeg*: *dried Citron peels half an ounce*: *Annis seeds one dram and an half. Make a bag of these being bruised and put into red silk pricked through, and into musked Cotton, to be worn alwaies upon the Stomach.*

The Skin of a Vultur dressed and worn upon the Stomach, is commended for the same: in want of which, a Hairs Skin, or a piece of Scarlet may be used.

CHAP. II.

Of Dogs Appetite, called Fames Canina.

HAving in the former Chapter spoken of Appetite diminished and abolished, now we shal speak of it depraved. And this is done two waies: When it either offendeth in quantity or quality. It offends in quantity when nourishment is required in a greater quantity than Nature would; and this is called *Boulimia*, or Dogs Appetite: It offends in quality when things are required which are evil, or are not food, and this is called *Pica* or *Kitta*. Of the first we shal speak in this Chapter, of the last in the Chapter following.

The word *Boulimia* comes *apo tou bou kai limou*, because the Particle *bou* put to the other words, encrease the signification, as if it were compared to the greatness of an Ox. It is also called *Phagedaina*, which word is given to Ulcers which eat the flesh and enlarge, and therefore called *Ulcera Phagedaina*, that is, spreading Ulcers. Now it is called *Fames Canina*, or Dogs Appetite, because they who have it are hungry as Dogs.

But you may observe that these two words, *Boulimia*, and *Fames Canina*, are sometimes confounded, and used for the same thing: and sometimes distinguished, so that it is called *Fames Canina*, when after much feeding they vomit like Dogs. But some purge rather than vomit, when Nature throweth down that which it cannot concoct. In *Boulimia*, vomit doth not follow, but sometimes Lipothymia. There are some who feed unsatiably, and yet vomit not, nor purge, but concoct all, and if they have not presently more, are sick. As *Sennertus* reports of a Scholler, who was black colored, who eat not only in the day, but night, and digested it without vomiting; he could not be satisfied with delicate meats, but required grosse, and therefore would eat no Bakers Bread, but such as the Country people made, and would eat as many raw Parsnips in a Summer morning as could be bought for six pence, without damage.

Hence it appears that this disease is a Symptom of an Action depraved, in respect of quantity, which action being encreased, is called Dog-like, or an Appetite beyond Natural Measure. The part affected is chiefly the mouth of the Stomach. The cause containing, is sence of sucking, and vehement pulling, which stirs up the Appetite.

CAUSES. *Galen*, 2. de symp. caus. cap. 7. reduceth the immediate causes of this Disease to two Heads, in these words: *Evil Appetites exceeding in quantity, which are called by some* Canina, *are then, when either some evil sharp Juyce biteth the Stomach, or when the whol Body immoderately concocting, wants nourishment; for evil Juyce which is cold, biteth like the Natural sucking, and produceth appetite by the resemblance of Nature.* The immediate cause of a preternatural Appetite, according to *Galen*, is first a vicious humor, and cold, sticking to the Stomach: Secondly, want of Food by over much concoction.

Evil Humors sticking to the Stomach, cause immoderate Appetite, because they by their too much coldness, sharpness, and sowrness, do constringe, wrinkle, and pull the mouth of the Stomach, and so make a sence of feeling like a natural sucking, and beget a false Appetite.

This Humor is either sowr flegm staying long in the Stomach, or many times Melancholly sent from the Spleen into the Stomach, which in a natural state, and a moderate quantity and quality begets a moderate and natural Appetite; but if it be preternatural and exceed, it makes the Appetite too great.

The

The want of Food, by reaſon whereof the Veins do continually ſuck from the Stomach, either it comes from too great Evacuation by bleeding, purging, vomiting, ſweating, and the like, or from too great a Conſumption of the alimentary ſubſtance, by reaſon of the immoderate heat of the parts, or the thinneſs of the humors, and body, and looſneſs of the pores, watchings, baths, immoderate exerciſe, much Venery; all which do diſſolve the ſubſtance, making humidity; and by theſe emptineſs being cauſed, and want of food, the meat is carried from the Stomach ſooner than it ought.

Alſo this *Fames Canina*, or Dogs Appetite, may come from Worms which devour the Chylus: as *Trallianus* reports, *lib. 7. cap.* 4. of a Woman in this Diſeaſe, which voided a worm twelve cubits long by the uſe of Hiera, and was cured.

The Hermetical Phyſitians do lay down another cauſe of this wonderful Appetite, namely, a certain diſſolving Spirit begot in the Body, which by an inhærent property doth ſo readily conſume whatſoever meat is taken, ſo that it doth not allow Nature a lawful and neceſſary bound of nouriſhment. This they call a hungery devouring, ſalt, ſharp, vitriol Spirit. For ſay they, as from divers Salts, Vitriol, Niter, common Salt, and Salt Armoniack, with the like, Aqua fortis is made by Chymiſtry, which wil diſſolve the hardeſt Stones, Mettals, into Liquor in a ſhort time; ſo that Gold which will not be diſſolved in a month by a ſtrong fire, in a quarter of an hour wil be diſſolved in *Aqua regia*, and be turned into a Liquor of the ſame color.

This Doctrine is diligently to be examined; for as the digeſtion of the Stomach in its Natural condition hath ſomthing to be admired by the curious Searchers into Nature; ſo the ſame being made preternatural hath ſomthing to be wondered at.

This is wonderful in the Natural digeſtion of the Belly, that the hardeſt meats are digeſted therein, and in three or four hours ſpace are turned into a Chylous Liquor, ſo thin that it may be ſtrained through the narroweſt branches of the Venæ lacteæ; and that Dogs do turn the hardeſt Bones into the ſame Liquor, is not to be attributed to a ſtronger concocting heat, becauſe meat in a pot, although the fire be never ſo hot, cannot in twenty four hours, or many daies be converted into the ſame. The Galeniſts hold that this comes from the faculty of the Stomach, which faculty works not without an Inſtrument, becauſe if there is an *Idioſyncraſia*, or a certain proportion of the firſt qualities, as is commonly reported, its chief action muſt be from heat; for cold, moiſture, or drineſs, do nothing to that great diſſolving of food, and heat, as it is ſaid, hath not that power. Therefore the Idioſyncraſia is ſomwhat more unknown, and not to be expreſſed. Let us therefore ſearch after it in the Macrocoſm or greater World, of which there is a great Analogy or reſemblance in the little World. And therefore the more witty Hermets ſay that there is a certain Spirit or acid Liquor ſent from the Spleen into the Stomach, which diſſolveth the ſolid nouriſhment, and ſhortly converteth it into Chylous Liquor, and that is the principal Inſtrument of digeſtion. And ſome conjecture that this may be made, becauſe Birds who digeſt the hardeſt nouriſhment have a Spleen round about their Maw; for the fleſh which is found about their Stomachs is like the ſubſtance of a Spleen; from whence there is a more noble uſe of the Spleen than what is allowed by the Ancients, who ſaid that it was only for the purging of the groſſer ſort of blood; becauſe according to this opinion it ſerveth for concoction of meat. Therefore if the Spirit or ſharp Liquor which comes from the Spleen when it is in its Natural condition, makes a natural and moderate digeſtion; the ſame ſpirit being altered from its natural condition and defiled, or made ſharper or more diſſolving, it wil ſooner diſſolve ſolid nouriſhment; and when they are ſo diſſolved and thrown from the Stomach, it wil make a new immoderate Appetite. We do not conclude that this new Doctrine is certain and undoubted, but we only ſhew it that ſolid wits may examine it. And we wil talk of it again when we ſpeak of the cauſes of the hinderance of Concoction.

DIAGNOSTICK. The ſigns by which this diſeaſe is known are manifeſt; for it wil appear to them that eat, and to the ſtanders by, that the Appetite is depraved which cauſeth ſuch devouring of meat, which afterwards is thrown up by vomit, and then it is Fames Canina, and if vomits follow not, then there is fainting, with coldneſs of the extream parts, and this is called *Boulimia*.

The ſigns of the Cauſes may be found by the Antecedents, Concomitants, and Conſequents. Theſe are the ſigns of a cold diſtemper, and of ſharp humors in the Stomach, belching, and ſharp vomiting, crude dejections, or ſtools, want of thirſt, and external Cauſes of refrigeration afore going. If it come from defect of Nouriſhment, the Patient is lean, and there are cauſes preſent or fore-going of the diſſolving of the Humidity; and laſtly, the ſigns of Worms ſhall be ſpoken of in their proper Chapter.

PROGNOSTICK. The Prognoſtick of this Diſeaſe is thus: If it come only from External Cauſes it is not dangerous if they be preſently taken away: And if it come from Worms there is little danger, for when they are taken away the Diſeaſe is cured.

But it is very dangerous if it follow great Evacuations and meltings of the body; eſpecially if after meat when the belly is yet ful there come a fainting; for when that which ſhould moſt help, becomes unprofitable, it ſignifies a great diſtemper of the Stomach.

So a Dog-Appetite continuing with Vomiting and great Purging is dangerous, for it useth to end in an evil habit, dropsie, lethargy, consumption, and the like.

CURE. As for the Cure, because Fames Canina for the most part takes its Original from Melancholick and Flegmatick Humors fastened in the mouth of the Stomach; therefore Medicines must principally be directed to them; such as do empty and change the Humors, and also strengthen the part affected.

You must Evacuate by Vomit or Stool with Medicines prescribed in the Cure of Want of Appetite from a Cold Cause; for although these Diseases are contrary, yet come they from the same Humors, different in the degrees of Coldness, and second Qualities, and such as diversly affect the Stomach.

Also the Remedies there prescribed to heat the Stomach and strengthen it both internally and externally are excellent, because they not only correct the Cold Distemper, but dry and cause thirst; and thirst coming, hunger is diminished.

Moreover, Wine plentifully taken asswageth hunger, according to *Hippocrates*, Aph. 21. Sect. 2. And especially the Spirit of Wine, or Aqua vitæ.

They do properly stay Hunger which do much moisten the Stomach, relax it, and asswage the sharpness of humors. As al fat things and Oyls, as *Villanovanus* reports, That one thus diseased did eat a hot Loaf dipp'd in Oyl; and a Woman drank the melted Suet of an Ox with as much warm Oyl at twice, and both did so disdain Meat that they eat nothing in five Daies, and were cured.

Narcotick Medicines by dulling the too exquisite sense of the Stomach, do lessen this Disease; and new Treacle is most usual for it because besides its stupifying quality it doth correct the malignity of the Humors which is some cause thereof.

But because these are to be used but seldom, and not without urgent necessity, somtimes you may use old Treacle, for the reason aforesaid, as also to strengthen.

Five or Six grains of Amber greece taken in a rear Eg, doth not only strengthen the Stomach, but by a special quality cureth this Disease.

CHAP. III.

Of Pica, and Malacia.

Pica and *Malacia*, are a depraved Appetite; by which, evil, unprofitable, and hurtful things are desired.

It is called *Kitta* or Pica from the Bird called a Pye, either in regard of the variety of colors, or because it eateth lumps of Earth; for women in this Disease use to eat Earth and Chalk, and the like: It is called Malacia by *Pliny*, for these women through weakness of mind, and tenderness, want that right and natural Appetite.

CAUSES. This Disease comes of evil corrupt Humors, which are gathered into the Stomach by reason of its hurt Concoction, or else sent from other parts.

Flegmatick and Melancholick People are most disposed for the production of these Humors, especially Women, to whom this Disease seems proper and peculiar; although somtimes Boyes and Men (though seldom) have the same. Eating of evil Diet doth cause this, want of any natural Evacuation, especially of the Terms, Sadness, Distemper of the Liver and Spleen, Obstructions and Weakness, divers diseases of the Womb, and the like.

These Vitious Humors according to the divers degrees of distempers and other dispositions have a diverse nature, from whence come divers appetites of evil things: For since some Humors are crude and inconcocted, others burnt, and adust; some require sowr things, sharp, bitter, and very cold, so that they are delighted with the continual use of unripe Fruits, Vinegar, Juyce of Lemmons, Pomegranates, and Orenges, cold Water, Snow, Ice, and the like. Others desire Earthy, Dry, and burnt things, as Cloves, Cinnamon, Nutmegs, and other Spices, Salt-Ashes, Chalk, and the like.

This Disease is Common to Women in the Chlorosis, or Green-sickness; to Women great with Child; and such as have their Terms stopped; which staying in the Body corrupt, and ascending do infect the Stomach, from whence its Actions are depraved, and chiefly the Appetite is taken from its natural Condition.

Boyes are somtimes troubled herewith, and especially if they are born of a Woman that hath the Chlorosis: Nor are men altogether free from it, although it happen seldom; and they are especially troubled therewith who are Melancholick, have Obstructions, or want their usual Flux of the Hæmorrhoids.

It is Disputed much among Authors, Whether a Depraved Appetite require those Things which are like to the Preternatural State or Distemper of the Stomach, or those that are contrary? *Galen* raised

raiſed the firſt diſpute, *cap.* 3. *artis parvæ*, where he teacheth, *That the Stomach being diſtempered, doth deſire Contraries, and in its natural ſtate and temper it deſireth things like to it ſelf.* Which doctrine *Avicen* following, *Fen.* 13. *lib.* 3. *tract.* 2. *cap.* 10. ſpeaks thus, *When there is an evil Humor gathered in the ſtomach, different in quality from its own nature, then it doth require things contrary to it; therefore ſome deſire Clay, Coals, Earth, Loam, Chalk, and the like, by reaſon of the quality that is in them, to dry up and cut that which is contrary to the quality of the Humors:* But they who are in health deſire judicially rather things like, than contraries; for ſince fancy is much imployed in ſtirring up of Appetite, and is much ſtirred up from the diſpoſition of the body, it is probable that the Humor predominating ſhould move the fancy to deſire things like unto it; For as chollerick men both in time of health and ſickneſs, to dream of Fire and Anger: and Flegmatick men of Snow, Ice, and Waters: the Apprehenſion of which things proceeds from the Humors predominating in the body: So when the ſeat of Appetite the mouth of the Stomach is affected by foul humors there long continuing, they do imprint their ſimilitudes in the Fancy which ſtirs up the Appetite to deſire things like it though never ſo contrary to reaſon, which is now overcome by force of imagination.

Moreover, If things contrary to the diſeaſe or its cauſe were deſired by the continual uſe thereof, the diſeaſe would be cured; daily experience confirmeth this.

By which we are taught, That Virgins in the Green-ſickneſs, and Women with Child, do for the moſt part deſire thoſe things which are agreeable to their preſent Diſtemper and evil Habit, ſo that they who have Salt and Aduſt Humors long for Coals, Salt, Spices, and the like: but they who have Melancholly or Salt Flegm predominating, deſire Vinegar, green Fruits, and the like.

As for the Authority of *Galen*, ſome wholly reject it; ſaying, That if it were true, That Diſeaſed Diſpoſitions ſhould deſire their contraries, all ſick men, of evil Habit, would deſire meat of good nouriſhment; which is not true, for we often ſee that ſick men deſire evil meats, and refuſe good: and we ſee that bodies inflamed, whether they are in a preternatural ſtate, as in Feavers; or in a natural, as by violent exerciſe require cooling.

Some deſire to Reconcile this Opinion of *Galens*, ſaying, That in this Pica the diſtemper upon the Stomach is habitual and connatural, and therefore doth cauſe an Appetite like to a natural, which is for things like it; which may be thus explained, When we ſay that every natural temper doth require the like, and every preternatural the contrary; the laſt is to be underſtood of diſtempers which come without overflowing moiſture; for they which are with much moiſture when it is ſucked up by the tunicles of the Stomach, do rather deſire things like the moiſture with which they are wet, becauſe the Humor which now pierceth all the Tunicles although it be noxious, yet it is not troubleſome: On the contrary, when the humor only poſſeſſeth part only of the Stomach, or is only in the bottom, the Stomach deſires the contrary to that which is offenſive unto it; but if it poſſeſs the whol Stomach, and be ſoaked into its Tunicles, then the natural Faculty is deſtroyed and ſo changed, that it doth not deſire any thing but what is like to the humor ſo ſoaked in, and ſo it may be rightly ſaid that the humor was become as it were connatural.

Platerus and *Sennertus* do eaſily free themſelves from theſe difficulties, by flying to an occult quality, and they taken occaſion from hence, if the Patients ſo affected ſhould require things like to the cauſe of the diſeaſe, then by the plentiful uſe of them the Diſeaſe would be excedingly encreaſed, but we ſee that they will devour Chalk, Clay, Coals, and the like traſh, and not receive the leaſt hurt thereby, by which men that are ſound would be almoſt killed.

Moreover, They ſay that Women with Child will often void ſalt and ſowr humors, and yet not require ſalt or ſowr things, but the contrary. And laſtly they affirm conſtantly that there is no agreement of Coals, Chalk, raw Fleſh, and the like with the Humors. And therefore they ſay that they muſt not reſt in manifeſt qualities, and that the Cauſe of this Symptome and wonderful Appetite cannot be taken from them, but they muſt fly to ſome occult quality not to be explained.

Yet *Sennertus* confeſſeth that it is probable that this Appetite depraved, ſhould proceed rather from a like than a contrary quality: but what that quality is cannot be explained, becauſe the things which are deſired have no agreement with the humors either ſweet, ſalt, or ſowr in manifeſt qualities.

We may Reconcile all theſe thus:

The deſire of Traſh is ſtirred up by humors of the like nature and temper, but theſe humors beſides their native temper have a certain peculiar fault from corruption, which ſince it cannot be wel explained, it may be called an Occult Quality.

DIAGNOSTICK. The Knowledg of this Diſeaſe is eaſie, for the Patient can relate it; it is manifeſt that the part affected is the mouth of the Stomach, for that is the ſeat of Appetite. The Cauſe alſo may be found out by conjecture from the ſuppoſed deſire of things like: For if they deſire

fire Coals, Salt, and the like, we may gather that the disease depends upon Salt and burnt humors, which wil more cleerly appear, if any of those Humors be cast forth by vomit or stool, if there be sharp belchings, or salt, a tast bitter, sowr, or salt.

PROGNOSTICK. This Disease is Chronical, of contiuuance, but not very dangerous, if the body by Nature or Art may be brought to its old condition, which is not very difficult. For in time the Humor offending may be sent forth by vomiting naturally, or by Medicines: and the Terms or Hæmorrhoids stopt, which caused this Disease first, may in time be discharged; which if neglected, and Nature sinks under the burden, great diseases follow: For when the first Concoction is hurt, it is necessary that the second and third be corrupted, from whence come great Obstructions, evil habits, and dropsies. Or if the Humor be carried in greater plenty to the Stomach, and partake of greater Malignity, somtimes it produceth violent Cardialgiaes, or Heart diseases; from whence fainting, swooning, and somtimes death doth follow.

If Women in this disease begin to abstain from trash, and to eat good meat with less disdain, it is a most certain sign of health at hand.

Women with Child use to be freed of this disease about the fourth month, because then the Child is grown greater, and so consumeth more of the humors, and the mother hath sent it forth by often vomitings; but if it last longer, 'tis dangerous; for it signifies that the evil disposition of the Stomach hath taken deep root, which wil hardly be pluckt up.

It is better for people in this disease to desire sharp and sowr things; it is worse if they desire things contrary to Nature, as *Avicen* teacheth *fen.* 13. *lib.* 2. *tract.* 2. *cap.* 20. for it signifies a greater distance from the Natural state, which is harder to be cured.

CURE. The Cure of this disease is divers, according to the variety of the Bodies affected. In Women with Child, few Medicines are to be used, by reason of the unfitness of the subject, and danger of Miscarriage, but you may give them gentle things, and such as were prescribed in the Cure of want of Appetite to clense and strengthen the Stomach. Nor must you omit blood-letting, which done sparingly and often, is of great consequence.

But in Virgins sick of the *Clorosis*, or green sickness, this disease is cured with the same Remedies, which shal be prescribed for the Cure of Clorosis in its proper place.

But for the *Pica* which is in men, which is very seldom, because it comes from obstructions of the Liver and Spleen, you may use those things which shal be prescribed for the Cure of them.

CHAP. *IV.*

Of the Thirsty Disease, called Sitis Morbosa.

THe Appetite of Drink, or Thirst, may be three waies hurt, as that of Meat; by diminishing, abolishing, and depraving; it is diminished many times by a sweet insipid humor, which moisteneth the Tunicle of the Stomach, or from too much moisture in the whol Body, from whence it is that the parts do not draw the drink from the Stomach. It is abolished by acute Diseases through interception of the sence, when the mind is sick, or because the Natural Faculty is decayed by the extinction of the Natural heat; from whence *Hipp.* saith, *It is evil not to thirst, when a cause of thirst is taken*: and since thirst diminished doth depend upon the same cause, from which want of Appetite is produced, and thirst abolished, is only in acute Diseases, we shal not speak here of them particularly. But we wil only speak of thirst depraved, as being most usual: and this is to be divided two waies as also Hunger depraved. The one requiring divers kinds of Drinks; the other great quantities, and often. That which desireth filthy drink is to be referred to Pica, as when they desire Vinegar, Lemmons, and salt Water. It remains that we speak of thirst encreased, which is an usual Symptome when the Appetite offends in the quantity of Liquor, and much drink is desired.

CAUSES. The immediate Cause is a want of moist nourishment, and driness of the Stomach, and of other parts which make the Stomach sensible of their wants.

This driness and want of moisture, useth to come from al such things which can consume the dewy moisture of the Stomach and the whol Body, and dry it up, and they are hot and dry. The dry do principally suck up the Humor, and the hot things secondarily.

Also this disease is either by Propriety, or by Sympathy. It is by Propriety when the innate moisture of the Stomach is altered and drawn forth by an unequal distemper, dry or hot, or both; somtimes by a simple distemper, but often by that distemper which is joyned with matter; as a salt, sharp, or filthy humor fixed in the mouth of the Stomach, or contained in its Cavity. But that which is by Sympathy, comes by content from the whol Body, or some part whose Veins having lost their moisture, do suck from the Stomach; as it is in Feavers, Inflamations of the Liver, Lungs, and other parts, as also in hot and dry distempers, especially of the Reins, as you may see in a Diabetes, or involuntary

voluntary pissing, which is called by the name of *Dipsacus*, by reason of the great thirst which accompanieth it.

The outward Causes are al such as extraordinarily heat or dry, as very hot and dry Air, long continuance in the Sun, or at the fire, use of salt meats, sharp, and spiced, much use of old rich Wine, great watchings, too much evacuation, especially by purging.

The Hermetical Physitians say, that immoderate preternatural thirst comes from some thirsty spirits which are bred of Sulphureous excrements, which wil not be satisfied with simple cooling and moistening, but with other spirits like unto themselves; as we see in Feavers that a strong thirst is little allayed with much Water, which with sharp Spirits of Vitriol, Sulphur, Salt, and the like, wil be satisfied with a less quantity of Water.

DIAGNOSTICK. The knowledg is easie, for the Patients wil complain. But the Causes are known by their proper signs; as a hot and dry distemper cleaving to the Stomach and other parts; as also sharp, salt, and bitter humors, some whereof are sometimes cast forth, or they have their tasts in their mouths, if the humors are in the Stomach; but if thirst come by consent from other parts, the signs of those Diseases wil be manifest.

PROGNOSTICK. That thirst which comes from External Causes is safest, for that is quenched presently with drink. But that which comes from internal Causes, is more or less dangerous, according to their differences.

That thirst which comes with Feavers, and other diseases easie to cure, endeth with them. But if it come from great and dangerous Diseases, it is very dangerous; as in a Dropsie in which thirst is not slacked, but rather encreased with drink.

CURE. The Cure of this Disease is often in Feavers, and Inflamations of some parts; which is described sufficiently in our Method of the Cure of Feavers, Sect. 2. Cap. 2.

But if Thirst be contracted by immoderate Evacuations causing a dry distemper of the Stomach, and other Causes, the Cure is by suppressing those Evacuations, and by restoring the empty parts with moist Medicines.

Therefore first, having ordered a restoring Diet, as in a Hectick Feaver, Consumption, and Marasmus. Two Remedies prescribed by *Galen* are the best, 7. meth. namely, Milk and Baths. Although *Hippocrates* Aph. 64. Sect. 5. forbids Milk to thirsty people, that is to be understood of those who thirst from abundance of Choller, and putrid Humors, in whom Milk is easily putrified; not of those who thirst from driness and Consumption. We shewed the use of Milk in the Cure of a Consumption.

Let the Bath be made of the Decoction of Althæa Roots, and Lilly Roots, with Mallows, and Violet Leaves, and of a Decoction of the Heads, Feet, and Guts of Sheep, or melt with fresh Butter, or Oyl in warm water, to be changed often.

Going out of the Bath, let the Loyns, Back, and Stomach be anointed with Oyl of Violets, the Marrow of a Veal Bone, and the like, with which let as much Breast, or Goats Milk be mingled, as they wil receive.

Let the Patient in the mean while use restoring Syrups and Lozenges, and other Remedies which shal be laid down in the Cure of an Hectick Feaver.

This following Opiate is excellent:

Take of *Eryngus Roots candied, and Conserve of Bugloß, of each two ounces: Conserve of Violets and Borrage flowers, of each one ounce: Confectio Alkermes half an ounce: Diapenedion newly prepared without the Species, two drams: with Syrup of sweet Apples make an Opiate, of which let him take the quantity of a Chesnut at the time of thirst, drinking after it a little Borrage Water.*

Chap. 5. *Of the hurt Concoction of the Stomach.*

DIFFERENCES.

THe Concoction of the Stomach called *Chylosis*, as of all other parts, is hurt three waies, either by diminishing, abolishing, or depraving. This Concoction diminished is called *Bradupepsia*; the abolished *Apepsia*; the depraved is called *Dyspepsia*; al which differences are comprehended in this one word *Crudity*. Now this Crudity is two-fold: either nidorous, stinking, and acidous, or sharp. The nidorous Crudity is when the nourishment is turned into a stinking, burnt matter, as when the stink of Eggs, or rotten fish, or fryed Oyl, is smelt by belching, which happens often in hot Chollerick Bodies. But a sharp sowr Crudity is when meat turns sowr, and the belchings are sowr, and this comes from a cold distemper. To these you may add a third difference of Crudities, when by reason of weak heat the matter is imperfectly concocted, and is turned into flegm without sowrness.

The

CAUSES. The Cauſes that hinder Concoction in the Stomach may be brought into three Heads, namely, fault in the Organ, Object, and things External and Internal.

The fault in the Organ comprehendeth all diſeaſes in the Stomach, whether they be Similar, or Organical, or Common, all which may overthrow its actions, but diſtemper is commonly the cauſe of hurt Concoction; for ſince Concoction is made by a moderate heat according to Nature, if at any time it want its due moderation, the Concoction is hurt. So a cold diſtemper of the Stomach which diminiſheth the Heat, if it be gentle it only weakneth the Concoction, and make a Bradypepſia, or ſlow Concoction. If the cold diſtemper be greater, it aboliſheth Concoction, and makes Apepſia. But a hot diſtemper doth deprave Concoction, and make a Dyſepſia, which is a difficult Concoction. Theſe diſtempers are ſomtimes ſimple, and in ſuch who have Naturally a weak Stomach, and ſmal Natural heat; or have a ſharp and burning heat, but they are commonly with matter: hence in Hypochondriack Melancholly, much flegm and fermentation of a black Humor uſe to cauſe Crudities, Winds, Swellings, Rumblings, and ſowr Belchings.

The fault of the Object, that is, the nouriſhment which is the proper Object of the Stomach, comes many waies, when it offendeth in Subſtance, Quantity, Quality, Time, or Order of being taken.

Nouriſhment is vitious in reſpect of its ſubſtance, when it is too hard and difficult to be concocted, as Deers fleſh, Hares fleſh, eſpecially if old, and made hard with Salt, or Smoak, Bred ful of Bran, Muſhroms, Roots, Pulſe, and the like, which are called Dyſepta.

Meats offend in Quantity when too much is taken at once, and therefore cannot be overcome by the heat, hence come Crudities, which are moſt uſual among them who do ſurfet themſelves. If there be leſs eaten than is required, it may ſeem to be Crude, becauſe too little meat wil be burnt and dryed in a Chollerick Stomach.

Meats offend in Quality which are too cold and moiſt, and windy, or they which are too hot, whereby the thinner part of the Chyle is burnt, and turned into nidorous vapors.

To this may be reduced the Art of Cookery, and Sawce-making; for the divers waies of roaſting, boyling, and making of Sawce, do alter the diſpoſition of Meat, by which means they become more eaſie or hard of Concoction.

The time and order of eating being prepoſterous, may alſo ſpoil the Concoction, as if any one ſhould omit his uſual time of eating, and fal to at midnight, or a little before he goes to ſleep, fil his Stomach; or if after taking of ſolid and aſtringing things, as Cheeſe, Pears, Quinces, and the like, they take liquid things which do ſoon corrupt.

Alſo external things may ſpoil the Concoction, if they be immoderate: ſo too cold Air by dulling the natural heat, if it be weak or too hot, by diſſipating the heat may hinder Concoction; as alſo immoderate exercite, eſpecially after meat, by drawing the natural heat forth from the Stomach to the external parts, and ſo diſperſing it extraordinarily; as alſo by throwing the Chylus yet imperfect into the Guts. The ſtoppage of the Belly and other excrements, or an immoderate flux, great watchings, ſleep in the day time, great paſſions of the mind, eſpecially ſadneſs, and deep ſtudy preſently after meat, and the like, do not a little hinder the action of the Stomach.

Beſides the Cauſes mentioned, the Hermeticks of late time mention one leſs uſual, and not noted by the Ancients, which alſo is not plainly demonſtrated by them; but it is confirmed by ſome conjectures, not to be contemned; of which we made mention in the explaining of the Cauſes of Fames Canina. Firſt therefore they affirm that the Natural Concoction of the Stomach is not made by heat only; but that quick melting of ſolid meats by which it is converted into Chylus, is from another cauſe; ſince Experience teacheth that meat boyling in a pot at a ſtrong fire many daies, wil never be diſſolved: and bones in a Dogs Stomach are quickly diſſolved, and turned into Chylous Liquor; and in the bellies of Fiſhes which have no actual heat, al that is brought in is diſſolved and concocted the ſame way. Therefore they lay down the principal cauſe of this diſſolving to be a certain Spirit or ſharp Liquor ſent from the Spleen into the Stomach, which hath great power to diſſolve. And they take this Opinion from *Galen*, by whom it is confirmed that a Melancholick Humor ſent from the Spleen into the Stomach, doth cauſe appetite, and that either by aſtringing or wrinkling the inner Tunicle of the Stomach, or pulling of it by its ſharpneſs, which may be oppoſed; for if it do it by aſtriction, then all aſtringent things would do the ſame; and if by pulling ſharp things rather than ſowr would provoke Appetite. Therefore they think it more profitable, that that humor ſhould ſtir up Appetite by accident, by cauſing want of nouriſhment, by diſſolving of that which comes in. And therefore they allow a more noble uſe of the Spleen than ever the Ancients thought of, namely, to be a chief inſtrument to ſerve the Stomach in Concoction: This may be conjectured from Birds which diſſolve the hardeſt ſeeds, and have a Spleen round about the Stomach or Maw, that it may more powerfully inſpire that diſſolving Spirit, or communicate unto it ſowr Liquor. And *Helmont* from his own experience ſaith, that that ſowr Spirit is very ſtrong in Birds; for he relates that when he was a Boy and kept a Sparrow, he gave it his Tongue, which the Sparrow catching with his Bil deſired to

ſwal-

ſwallow; and that touching the Throat of the Sparrow with the tip of his Tongue, he found it exceeding ſharp. The diſſolving Spirit inherent in the Gizzards of Birds is proved from Phyſical Practice, in which the Gizzards of Hens for to help Concoction are uſually preſcribed in digeſtive pouders, and it is credible that they produce that effect by helping the diſſolution of the meat, and the ſame are preſcribed in the Stone, and they do much diſſolve them; and that is more manifeſtly declared in that from the Gizzards of Birds, there is a ſalt taken which is excellent to diſſolve the ſtone: out of which ſalt, being in great plenty in their gizzards, Nature being wiſe and provident knows how to draw a ſpirit in a living Creature, by help whereof with the natural heat ſhe may diſſolve ſolid nouriſhment: and it is ordinarily ſeen, that there is a ſpirit made of diſſolving ſalt, as of Vitriol, Niter, Armoniack, and common Salt, which is more powerful to diſſolve.

Therefore the Spirit or ſharp Liquor which is ſent from the Spleen into the Stomach while it is in its natural ſtate makes a laudable Concoction; but if it be changed it overthrows the actions of the Stomach as aforeſaid, from theſe Poſitions, when a Dog Appetite was ſtirred up, when that Spirit or acid Liquor, is too active and powerful to diſſolve: So on the other ſide, if the diſſolving power be too weak, or be defective, there followeth a diminiſhed or aboliſhed concoction. Hence *Helmont* ſaith, That the 1. Aph. of *Hipp.* Sect. 6. which is this: In long raging of the Guts, if ſowr belchings ariſe, which were not formerly, it is a good ſign; is thus to be interpreted, becauſe that ſowr belching ſignifieth that that fermentation which was loſt by the diſeaſe begins to return.

Let us hold up this new Doctrine by our own Experiment; for in the year paſt, 1648. we had a great Flegmatick and Melancholick Flux for four months, and were brought thereby to extream leanneſs, by reaſon al our nouriſhment turned into a Flegmatick and ſlimy ſubſtance, from the debility of the Stomach which could not wel concoct the ſame, after many Medicines uſed al along that time, the chief part whereof profited little or nothing, at length by the often uſe of very ſharp Vinegar in a few daies we were perfectly cured of that violent diſeaſe; by the force of which Vinegar we may conjecture that the natural ſowrneſs which was almoſt loſt was much reſtored: We uſed this Vinegar at our meat with hard Egs, which being cut in pieces we dipped therein, and for ſome daies we continued the uſe thereof in al our meats: And we manifeſtly perceived that if the Vinegar was not very ſharp it did our Stomach little good.

DIAGNOSTICK. The Knowledg or Diagnoſis of this Diſeaſe, according to the differences of hurt Concoction, is divers: And firſt, *Apepſia* and *Bradypepſia* are known by the ſame ſigns, only differing in degrees: and theſe ſigns are ſowr belchings, vomiting or purging forth of food either not, or but half concocted, ſome cauſes of refrigeration went before, there is a weight, extenſion and inflamation in the ſtomach, inconvenience by taking cold things; thin urin, wateriſh, and pale; ſomtimes thick and red from that impure and filthy juyce which by reaſon of the imperfection of the firſt concoction could not be ſeparated from the Chylus, but being ſent to the Reins with the ſerous humor, makes the urin foul, ſuch as uſeth to be voided by Melancholick and Scorbutick perſons.

See the Explication of this Urine more at large in *Sennertus*, *lib.* 3. *pract. med. part.* 8. *ſect.* 2. *cap.* 7. but theſe ſhew Concoction depraved, or *Dyſpepſia*, Nidorous ſtinking belchings, the like taſte or ſtink in the mouth, ſenſe of thirſt and heat, inconvenience by hot things.

If the ſtomach is affected principally, there wil be proper ſigns of its Diſeaſe; but if by conſent, this ſympathy is to be found out from the proper ſigns of the part affected: but if the ſymptom depend upon the fault of external cauſes or of the object, it wil appear by the relation of the Patient and thoſe that ſtand by, from the preſent or foregoing Conſtitution of the ſame.

PROGNOSTICK. The Prognoſtick is thus made: The fault of Concoction which comes from external cauſes is eaſily helped, by taking away thoſe cauſes, and by ordering a good diet.

Concoction hurt is more eaſily cured when it comes of humors which are brought from other parts into the ſtomach, than when it is only from the ſtomach: for as if thoſe humors are purged before they faſten any diſeaſe in the ſtomach, concoction is reſtored.

The Aboliſhed Concoction of the Stomach is worſt of all, becauſe the whol nouriſhment of the body is fruſtrated, from whence comes moſt deadly diſeaſes, as Lientery, Dropſie, Atrophy, and the like.

The Concoction diminiſhed brings its inconveniencies, as Chollick, Cachexy, or evil Habit, and ſomtimes divers ſorts of Dropſies.

The Concoction Depraved is the Cauſe of many Evils; of Obſtructions, Scabs, Feavers, and the like.

CURE. The Cure is wrought by taking away Cauſes external, antecedent, and conjunct, which do cauſe, encreaſe, and preſerve this diſeaſe.

And firſt obſerve, If the humors be brought from other parts into the ſtomach, and in this caſe they muſt firſt be evacuated and revelled, the diſeaſe of the part ſending thoſe Humors to be amended, and the ſtomach ſtrengthened, the cures of the diſeaſes of other parts muſt be taken from their proper Chapters: But the ſtrengthening of the ſtomach may be taken from the cure of the Want of Appetite.

But the Hurt which comes to the Concoction from the proper fault of the ſtomach, that chiefly takes its beginning from cold or hot humors; and therefore requires the ſame Cure which was propounded for Want of Appetite coming of the ſame Cauſes, which we wil not repeat.

Laſtly, If the proper Cauſe of the Hermeticks afore mentioned be worth obſerving, you muſt look to it; firſt correcting the Evil ſtate of the Liver, and then reſtoring the Spirits diſſolving, with ſome acid ſubſtance; of which kind is Spirit of Sulphur, Vitriol, Salt, juyce of Lemons, Pomegranates, Orenges, and Vinegar.

CHAP. *VI.*

Of Singultus, *or Hiccough.*

Singultus or Hiccough, is a depraved Motion of the ſtomach, by which it deſires to expel ſomthing that is hurtful.

It is diſtinguiſhed from vomiting, becauſe that which is ſo ſent forth, is contained in the Cavity of the Stomach; and it is wholly turned to throw it out: But in Singultus the matter offending is fixed in the Tunicles of the Stomach, therefore it doth contract it ſelf, and ſhakes its fibres, to exclude it. And that we may comprehend loathing alſo in this Definition, we ſay that the expulſive motion of the Stomach is three waies: For either Nature would ſomtimes riſe to expel, and cannot; or it is not ſufficiently raiſed to this motion, and then it is Nauſea or loathing: ſomtimes it riſeth and expelleth, and then it is Vomiting: or laſtly, it riſeth to expel, and cannot, and that is Singultus.

This is a Convulſive motion, not a Convulſion, which is only in the Muſcles, and parts given to voluntary Motion.

CAUSES. The immediate Cauſes of Singultus are propounded by *Hipp.* Aph. 39. Sect. 6. that is, Emptineſs and Repletion, as of a Convulſion. But *Galen* and *Avicen* add a third Cauſe, namely, a provocation by ſharp matter. Some labor to bring the matter provoking to a kind of repletion, that they may excuſe *Hippocrates*. But when the matter is plain, we need not confound and darken the evidences of things for Authors words: For what is more cleer, than that Singultus comes from the expulſive faculty provoked? Therfore whatſoever can provoke is the immediate cauſe of Singultus or Hiccough. But Humors and Vapors offending either in quantity or quality may provoke the ſtomach to expulſion, and ſo repletion and acrimony are two diſtinct cauſes. But it is not eaſie to ſhew how emptineſs makes a Singultus: For ſince its Eſſence is in defect, none will ſay that Nature riſeth to expel a defect; but rather wil be moved to refreſh and repair it, and ſo it doth rather move the Attractive than the Expulſive Faculty. But if Singultus follow great Evacuations, as in ſharp Feavers, and malignant, and purging with Hellebore, it is not ſimply to be attributed to the Evacuation, but rather to a malignant quality in the Stomach, coming from the Diſeaſe, or ſome Medicine taken.

The Matter cauſing Singultus is either gathered in the ſtomach, or ſent from the Liver, Spleen, Guts, or other parts; or from the whol body. So ſharp Nouriſhment, or ſharp Medicines, or ſharp Humors, or gnawing Worms contained in the Stomach, cauſe a Singultus by propriety: but inflamation of the parts adjacent by water or vapors ſent to the Stomach, make it by conſent: as alſo becauſe the Tumor, eſpecially when the Liver is inflamed, doth compreſs the ſtomach, by which the expulſive faculty is continually provoked. Finally, Humors may be brought from the whol body, or ſharp humors to the ſtomach, in diſeaſes of the whol body, as appears in ſharp and malignant Feavers.

DIAGNOSTICK. The Diagnoſis or knowledg of this Diſeaſe is manifeſt of it ſelf. But the ſigns of the Cauſe are thus to be diſtinguiſhed, ſo that if it be by propriety, the diſeaſe is more laſting, and there wil appear ſigns of the humors contained in the ſtomach, and the diſeaſe is aſſwaged by vomit. The Humor contained in the Stomach is known by vomit, belching, taſte in the mouth, and by other ſigns. And finally, if it come from a diſeaſe in any other part, you may take the ſigns thereof from their proper Chapters.

PROGNOSTICK. As to the Prognoſtick: Singultus that comes from any principal Cauſe, as Meat, Drink, or Cold, is not dangerous; as alſo that which goes before a Criſis by Vomit, and then other ſigns muſt be healthful.

If any have the Hiccough in a great Feaver, the Diſeaſe is very dangerous, *Hipp. in Coacis.* For it comes from ſharp Humors, and malignant, which pull the Tunicle of the Stomach inwardly, and force its expulſive faculty. And *Valleſius* ſaith, that he never knew any extenuated perſons taken with a hot and malignant Feaver, who had a Singultus, to eſcape: So it is in *Hippoc.* 3. Epid. Sect. 2. Ægr. 12. A woman living in the Market, had many Hiccoughs upon the twelfth day, and died the fourteenth day of her ſickneſs. Alſo *Platerus* obſerved, that a Singultus coming upon burning Feavers, and continuing, is for the moſt part a forerunner of death, and the ſame is deadly in a Dyſentery, or bloody flux.

After

After Vomiting, Singultus and redneſs of the Eyes is evil, *Hipp.* Aph. 3. Sect. 7. Theſe two ſigns coming after Vomiting in acute Diſeaſes, and continuing any time, therefore are ſaid to be deadly, becauſe they declare an inflamation of the Brain or Stomach; which inflamation is not only the cauſe of Hiccoughs and redneſs of Eyes, but alſo of Vomiting: For if Vomiting come from ſharp Humors that gnaw the mouth of the Stomach, and its Tunicles, when thoſe Humors are thrown out by Vomit, the Singultus and vomiting would ceaſe, nor would any ſharp vapor be ſent to the Eyes, which ſhould make them red: But when Vomiting doth not only not profit, but alſo brings after it Hiccoughs and redneſs of the Eyes; it is moſt certain that theſe three, namely, Vomiting, Hiccoughs, and redneſs of the Eyes, do come from the Inflamation of the Brain or Stomach: for the Brain being inflamed, doth through abundance of blood ſend it to the Eyes, and into their extream Tunicles, whence comes redneſs; to which alſo the Stomach conſenting by the Nerves of the ſixth Conjugation, is eaſily from the inflamation of the Brain brought to Vomit and Hiccough. Alſo the Stomach inflamed by a concourſe of hot blood to the Eyes by reaſon of the great conſent between thoſe parts, brings Vomit, Hiccoughs, and redneſs of the Eyes, which the beginning of ſuffocations do demonſtrate, and the appearance of things before the Eyes which are in the Stomach diſordered; whence *Hippocrates* in his Book *de locis in homine*, affirms that the Eyes are chiefly hurt by Vomiting.

Singultus from Inflamation of the Liver is hurtful, *Hipp.* Aph. 17. Sect. 7. which comes then, as *Galen* ſhews in his Comment upon that Aphoriſm, when the Inflamation is greater and worſe, for then it is ſo great in the Liver that it lieth upon the Stomach, and brings the Singultus: nay, ſomtimes by conflux of matter, there is ſomtimes an inflamation or Eryſipelas in the Stomach: or elſe there comes gnawing from the ſame being ſucked into the Tunicles of the Stomach.

CURE. The Cure of this diſeaſe is directed to the Cauſes, which as I ſaid, do either produce it by way of Sympathy, or Propriety. The Cauſes which produce it by ſympathy, are the diſeaſes of other parts, which being cured, this is cured, although theſe Medicines are to be adminiſtred then, which are good to allay the Symptome, which ſhal be afterwards declared.

This Diſeaſe by Propriety comes of Flegm, Wind, Choller, or ſome ſharp or malignant Humor.

That which comes from Flegm in the Tunicles of the Stomach is cured by Medicines which cut the Humor, cleanſe and purge it, and by ſtrengtheners of the part, ſuch as were preſcribed for the Cure of want of Appetite coming of a cold Cauſe. To which we may ad theſe following, as more proper to this diſeaſe.

Take *of Caſtor one dram: the Juyce of Mints four ounces: Mix them, let the Patient take one ſpoonful or two every fit: and you may anoint the Stomach with the ſame Medicine warm, twice or thrice in a day.*

He may take Vinegar of Squils often to cut and diſſolve the matter contained in the Tunicles of the Stomach, or inſtead thereof, Oxymel of Squils.

Cloves held often in the mouth do not a little profit.

Alſo the *Elixir Proprietatis* of *Crollius*, is very profitable.

Take *of Dill ſeeds two or three drams: boyl them a little in eight ounces of the beſt Wine; of which let the Patient take one ounce firſt and laſt. Let the ſame Seed be put into a cloth, and often ſmelled to.*

When the Diſeaſe is violent, theſe Pills following are very good.

Take *of Caſtor and Myrrh, of each three drams: Sal gem. half an ounce: Diagridium, and Maſtich, of each one dram: Agarick newly trochiſcated three drams: Aloes as much as all the reſt: make them with Juyce of Mints into a maſs, of one dram whereof make ſix Pills gilded. Let him take two or three in the morning twice in a week, two hours before meat.*

Plainer Pills, and almoſt as good, may be made of Hiera with Oxymel, of which you may give a dram.

In the daies between the taking of Pills, give this Pouder:

Take *of Dill ſeeds half an ounce: Zedoary, Lignum Aloes, Nutmegs, Cloves, and pouder of Diambra, of each one dram. Let him take two ſcruples in a morning with a little ſweet Wine, or put to them three ounces of Common Salt, and let him eat it with all his Victuals.*

Apply this Cataplaſm following to the Stomach.

Take *of Roots of Ariſtolochium, or long Birthwort, Flowerdeluce, Bay-berries, dried Leaves of Rue and Mints, of each three drams: Caſtor and Myrrh, of each two drams: Cloves, and Hypociſtis, of each one dram, Make a Cataplaſm with Honey of Roſemary.*

At length, when the diſeaſe is ſtubborn, you muſt uſe the Decoction of Guajacum and Baths of Brimſtone, as the beſt Medicines.

That which comes from wind, is cured by the ſame Medicines, adding thereto things to expel wind

Apply also Cupping-glasses to the Region of the Stomach, which miraculously do presently abate, and take away the windy diseases of the Stomach.

That which comes from a sharp Chollerick Humor, besides those Remedies which were prescribed in want of Appetite coming of a cold distemper, most proper also to this Disease, must be cured by Phlebotomy (if there be Plethory or fulness) by vomiting and gentle purging every third day, thus made:

Take *of the pouder of Rhubarb, sprinkled with Endive Water half an ounce: the pulp of Tamarinds two drams: the seeds of Endive and Purslain, and of Spodium, of each one dram: yellow Saunders, and Diagridium, of each half a dram: with Syrup of Lemmons make a Mass of Pills of half a dram; whereof make four or five Pills to be given in the morning as aforesaid.*

Upon other daies let him take Conserve of Roses and Borrage, mixed with a little Triasantalon or the Opiate mentioned in the Cure of Want of Appetite.

Emulsions often used, made of the cold Seeds, do powerfully asswage the sharpness of the Humor; or in a disease not very hot, the milk of sweet Almonds.

Syrup of Apples, with Syrup of Quinces is to be given in a spoon.

He must take Broth often.

And must drink cold or warm Water or Ptisans often.

The Oyl of sweet Almonds doth asswage the sharpness of the humors.

Let the Stomach be fomented with a spunge dipt in Rose water.

Take *of the Cerat of Saunders and Oyntment of Roses, of each one ounce: Mastich half an ounce: Citron peels, and pulp of Quinces, of each one dram: with Juyce of Housleek and a little Turpentine, make two Emplaisters, of which lay one to the fore part, another to the hinder part of the stomach.*

Anoint the region of the Liver with Cooling Oyntments, because the Humors use to flow from thence to the stomach.

If you suspect any infection, you must give Treacle and other Antidotes, and anoint the stomach with the Oyl of Scorpions according to *Matthiolus.*

These Medicines following are good against the Hiccough of what cause soever.

First, Expel the Humor offending by Vomit, if the Patient can wel endure it; and repeat it, if the Disease abate, and give stronger if necessity requires.

As *Platerus* sheweth in his *Practice*, of which he gives an example, in his *Observations* in these words: *A Chirurgeon being sick began to Hiccough day and night, so that he could neither sleep, speak well, or take meat: at last being thus weak and nothing profiting him, when he was in an agony, we gave him not without fear, but at his own intreaty, a strong Chymical Vomit at hand, by which he vomited abundance of choller green and black, and so was cured.*

If the Patient abhor Vomits, purge him.

But prepare the Humors first, or before you repeat it, with cutting and clensing means; after use these following:

Apply Cupping glasses to the back against the stomach, or before.

Bind the stomach that it may not be dilated.

Use Ligatures to the remote parts.

Take Anis-seed, for they say that doth specifically cure.

And give often Clysters to draw the Humors from the stomach.

Apply yong Creatures to the stomach.

And, Take Vinegar of Squils in a spoon.

Neezing doth shake off the Matter which is compacted in the Tunicles of the Stomach; as *Chrysimachus* the Physitian in *Plato* cured *Aristophanes* by Neezing, when he could not be cured by holding his breath, and gargling of cold water.

Galen, 8. *de comp. med. sec. loc.* mentions the Medicine of *Asclepiades*, of which he examineth every Simple, and approveth them as if it had al Faculties fit for this intention; namely, To discuss and evacuate the matter hurtful, by stool and urine, to strengthen the stomach; and lastly, to mitigate sharpness.

The Composition is thus:

Take *of Costus or Galangal, Saffron, Spicknard, Roses, Mastich, of each four scruples: Asarabacca and Aloes, of each two scruples: Opium one scruple: with the Juyce of Fleabane make them into little Balls or Cakes, and let him take one of a scruple in weight every morning.*

In imitation of that you may quicklier prepare Pills for one Dose, of one dram of Aloes two or three grains of Laudanum: And if you will purge more, give three or four grains of Diagridium.

Duretus

Duretus teſtifieth what excellent force Aloes hath in this Diſeaſe, in theſe words, *Many when they have been almoſt dead with the Hiccough, have been cured with Purging five daies together with Hiera after they have voided black glutinous humors.*

Platerus reports in his Obſervations, That he Cured a Boy of ten yeers old, that was troubled night and day for eight daies together with the Hiccough, with the Water of green Nuts, diſtilled with Rhadiſh firſt macerated in Vinegar, which he gave as a Vomit; and though he vomited not, yet he was eaſed; and taking a draught thereof at night, was preſently Cured.

Foreſtus reports, That he Cured one with one draught of the Decoction of Dill ſeeds, Carva, Purſlain, and white Poppy-ſeeds, made in ſmal Ale.

Claudinus doth highly commend Diaphœnicum with Philonium Romanum, when the Cauſe and the Symptome are very violent.

Laſtly, Narcoticks only do alone Cure this when al other things fail, by ſtupifying of the ſenſe of the part which is to exquiſite.

CHAP. *VIII.*

Of Nauſea, *and Vomiting.*

N*Auſea* and Vomiting differ only in degrees, and both are the motion of the Stomach by which it either expelleth or labors to expel things contained therein; therefore Nauſea is a deſire to Vomit with trouble, and only ſending and pewking forth a thin watereſh Humor by Salivation: whatſoever troubles the Stomach either in quantity or quality uſeth to ſtir that up, when it cannot be voided by reaſon of the weakneſs of the Stomach, or the ſtrength of the upper Orifice, or thickneſs of the Matter or ſlimineſs.

But Vomiting, which is called in Greek *Emetos*, or *Emeſia*, is a Depraved motion of the Stomach, which ſhaketh it, by which the Expulſive Faculty is ſtirred up by Contraction of the Fibres of the lower part and looſning thoſe in the ſuperior, doth ſenſibly with a violent Motion throw upward the Matter contained therein, which is troubleſom unto it; it is called a Depraved Motion both in reſpect of the Object troubling it, as alſo in reſpect of the Motion it ſelf, which is from the bottom of the Stomach to the Mouth of it, turning it, when the natural Motion of the Stomach is Compulſive towards the Guts and Pylorus.

DIFFERENCES. The Differences of Vomitings are taken from their Cauſes, which are either External or Internal; therefore it is Divided firſt into Natural and Artificial; the Natural again, is either without a Diſeaſe, or in the Diſeaſe; from whence ariſeth a Three-fold Difference, one is called Periodical, another Critical, and another Sympromatical.

Periodical is that which without a Diſeaſe, is uſed for preſervation often, from whence we read in *Hippocrates*, That the Ancients did Vomit Twice every Month, either at diſtance, or together.

And there are many in our times, who uſe either every Month, or Week, or Day to Vomit Choller, or Flegm; by which they are preſerved from many Diſeaſes: And this is not properly a Symptome, becauſe there is no Diſeaſe preſent; but it is rather to be termed a Motion of Nature.

Critical Vomiting often happens in Diſeaſes, and by that the Matter of the Diſeaſe, if preparation be firſt made, is wholſomly Evacuated; either al, by which it is Cured; or in part, by which it is Diminiſhed.

Symptomatical Vomiting comes from Nature provoked and weakned and without eaſe to the Patient, becauſe it is not enough, or it is nouriſhed continually with the Matter that maketh the Diſeaſe.

Other Differences of Vomitings are taken from the things Vonmited, for they are either Nouriſhable or excrementitious, the firſt is of Meat, Chylus, or pure or mixed blood: the latter is of Flegm, Choller, Melancholly, Water, Matter, and the like.

CAUSES. Artificial Vomiting, generally is whatſoever is from an External Cauſe: The External Cauſes, are chiefly Stroaks, Falls, Compreſſion of the lower Belly, Southerly weather, or infectious Air, Poyſonous Breath, Stinking Smels, Violent Exerciſe, Riding, Sayling at Sea, eſpecially in a Southerly wind, beholding or conceiving of ſome filthy thing: And the like External Cauſes which provoke Nature, or move the Humors; but eſpecially things taken in have great force, not only vomits called *Emetica*, and Poyſons which we diſtaſte; but alſo Nouriſhments either hurtful in their Nature, or hated peculiarly of ſome; as in *Hippocrates*, who ſpeaks of one who with eating of Muſhroomes or Toad-ſtools, died Vomiting. The ſame happened to a Courier of *Antoninus* the Emperor, who by eating much mouldy Cheeſe died Vomiting. The quality of Food wil do the ſame if it be Fat or Oyly, as alſo a propoſterous order in eating, when moiſtning and looſ-

ning

ning things are eat after astringents, and also too much food taken, though never so good, as appears in Gluttons; for then Nature being over charged, desires to throw out what she cannot concoct, to which she is also stirred up by the evil quality which is brought to those meats by corruption, or evil concoction.

The internal Causes are either Antecedent, or Conjunct.

The Antecedent Causes either come from the whol Body, or from some proper peculiar part into the Stomach. They come from the whol Body in a Plethory, evil habit or Cachexy, Feavers, and other diseases of the whol Body. The Humors are often derived from some peculiar part into the Stomach in the inflamation of the Liver, Spleen, or other Obstructions of the Mesentery, from the Terms stopped, or Hemorrhoids, from a Catarrh, or the like. To this you may ad the evil Conformation of the *Porus Cholidochus* when it is not placed into the Duodenum, but into the Stomach, whence they are called *Picbrocholi Ana*, who are often troubledwith Chollerick Vomits, by reason of this evil Conformation. Also this vomiting cometh by the Peristaltick motion of the Guts, when they are stopped in the Chollick, and the humors cannot wel get forth, but come upwards; also Worms coming up into the Stomach from the Guts, and pulling the inward Tunicle thereof, do cause vomiting. And lastly, An Imposthume broken in the Spleen, Mesentery, and other parts of the Abdomen, useth to cause a vomiting of Matter.

The Conjunct Causes of Vomiting, are them before mentioned, when they come to the Stomach; for while they were in other, they were antecedent Causes. These are especially divers Humors, some bred in the Stomach, especially Flegm, of which there is often much in the Stomach, by Crudities, and want of Concoction when the Stomach is weak, and turns it into Flegm. So also is there somtimes green Choller in the Stomach bred of corrupt Humors, as *Galen* teacheth, Com. in 2. Progn. and this cleerly appears in sucking Infants, who through corruption of Milk in their Stomach use to avoid green stools like Leeks, or Verdegreese.

This green Choller which comes from corrupt nourishment in the Stomach, is not the same with that which cometh from yellow Choller by adustion and torrefaction.

SIGNS. The Signs of Vomiting are manifest. But the Causes, as they are divers, so they have divers signs.

First then, If Vomiting come from a fault in the Stomach, there are signs of that part being affected, as loathing of meat, heavines, extension, swelling in the Region of the Stomach, slow and hard Concoction, sowr and stinking belchings, and other signs that shew the distemper of that part. So if it come from a Common and Organical Disease in the Stomach, as a Tumor, or Ulcer, the signs of these Diseases wil discover themselves. But if Vomiting come by sympathy from the whol body or other parts, there wil appear some Disease of the whol body or some part.

The whol Body is affected in Feavers, evil Habit, Jaundice, Atrophy or want of nourishment. But the Principal parts from which the Humors are sent more frequently to the Stomach, are the Brain, Liver, Guts, and Womb.

If the Humors flow from the Brain to the Stomach, there wil appear signs of distillations, frothy and flegmy vomitings, and a great loathing at meat time.

If the Humor come from the Liver, it is commonly Choller; and Vomiting before meat, is worse than after; and there appears some disease in the Liver, as pain or tumor.

If the Matter come from the Guts, either there wil be Chollick or Illiack passion, or the signs of Worms.

Lastly, If it come from the Womb, there is Conception, suppression Terms, or other Symptomes.

We may also know by some signs whether the Humor be contained in the Cavity of the Stomach, or stick to the Tunicles thereof. For if it be in the Cavity it is easily cast forth, and there is stretching in the Stomach, and trouble after Meat, which wil not cease til the Humors are sent out by Vomit, which are for the most part thrown out alone, and the Meat retained. But if the Humors stick to the Tunicles, vomiting is chiefly after Meat, and the Meat is cast forth without the Humors, but when there is no Meat, there is a loathing, and that which is cast forth, is thick and slimy, and with great straining.

The external Causes are known by relation of the Patient, as if he hath eat or drunk too much, or received a stroak, or eat any evil thing.

The signs of Vomiting to come are shewed by *Galen*, *lib.* 3. *de crisi. cap. ult.* as Headach, dark giddines, trembling of the lower Lip, gnawing at the mouth of the Stomach, often and much spitting.

PROGNOSTICK. You must make the Prognostick thus:

Vomiting from Choller and Flegm, which is neither very thick, nor very much, and which hath both those Humors exquisitely mingled, is good. For it is commendable in substance, quantity, and quality. For of al excrementitious Humors, Flegm and Choller are the mildest: if then they

be

be vomited wel mixed, and in a moderate quantity and conſiſtence, it hath all the Laudable conditions.

Chollerick and Flegmatick Vomitings on a critical day are very good: For not only mixed are good, but vomiting of one ſingle, if it cauſe the Diſeaſe. So in Chollerick Feavers, when Choller comes forth critically, or Flegm in Flegmatick Feavers, the Diſeaſe is at an end, or at leaſt there is great hopes of recovery.

A Vomiting naturally after a long flux of the Belly, cures the diſeaſe, Aph. 15. Sect. 6. for there is a revulſion of the Matter to the contrary part. And this ſhews that Nature is refreſhed, and gets ſtrength: For as the Phyſitian ought to labor for the retraction of thoſe things that flow to any part. So Nature, when ſhe begins to prevail, makes a repulſion of the Humor, which flows to the part affected, that the part may be refreſhed and ſtrengthened.

Little and violent vomiting in a ſharp Feaver, is evil; for it is not good to void ſparingly in a Criſis; for it ſignifieth one of theſe two things: Either abundance of Matter which Nature cannot bear, but muſt ſend ſome of it forth: or the weakneſs of Nature, which ſtriveth in vain to ſend forth that which is ſuperfluous.

Vomitings of divers colors are evil, it ſignifieth divers Humors lurking in the Body, and therefore Nature wil be more put to it with divers enemies; for if it be troubleſome to Nature to contend with divers Nouriſhments, how much more dangerous is it to ſtrive to concoct & tame divers preternatural Humors, eſpecially in acute Diſeaſes, in which there is but ſhort time to fight, which ſhould be long, that there might be more hope of Nature being a Conqueror.

Green Vomiting like Leeks, Verdugreeſe, as alſo blew, black, or ſtinking, is deadly: For it ſignifieth that there is abundance of Choller of thoſe collors: And al theſe kinds of Choller uſe to produce malignant and deadly diſeaſes. And if there be a ſtink, it ſhews a great corruption of Humors, with which Nature cannot long conſiſt.

In acute Feavers, Vomiting without mixture of Humors is evil, according to *Hipp.* 1. Porrhet. For a pure Humor is not only crude, but incapable of concoction, becauſe it excludeth not only the act, but the power of Concoction. *Hippocrates* cals every humor that is without mixture, and every excrement that is hot and crude, *Acriton*, becauſe it is bred either by the defect of ſome part, or by reaſon of the watery ſerous matter is exhauſted by the heat of a Feaver. Therefore in ſharp Feavers it ſhews that there is a great inward inflamation, and for the moſt part ſuch as Nature cannot conquer.

CURE. As for the Cure: If Vomiting come from a diſeaſe in ſome other part, it needs no other Medicines than thoſe which are agreeable to the diſeaſe from whence it comes.

But if it come from Chollerick, Flegmatick, or Melancholick Humors which ſtimulate and provoke the Stomach, either by their quantity or quality, you muſt throw out thoſe Humors by Vomitive Medicines.

But if they be thick and glutinous, or clammy, they are to be cut and cleanſed, as we ſhewed in the Cure of want of Appetite.

The beſt Vomit in this caſe, is that which is indifferent gentle, and not too weak, as warm Oyl: nor muſt you give ſtrong ones made of Antimony, which draw violently from remote parts. But ſuch as do cleanſe and diſſolve the glutinous Humors, as *Gylla Theophraſti*, or white Vitriol prepared: but Salt of Vitriol brought to a high redneſs by Calcination, is the ſtronger.

If Vomits are unpleaſant, you muſt take away the Matter with often Clyſters and gentle Purgations with Rhubarb in them, which aſtringeth and ſtrengtheneth afterwards.

In Chollerick Vomiting, theſe Pils following may be preſcribed:

Take of *Aloes waſhed with Roſe Water three drams: the pouder of Rhubarb ſprinkled with Borrage Water one dram: Maſtich, red Sanders, and Coral prepared, of each one ſcruple: With Syrup of Roſes Solutive make a maſs of Pills, of which take half a dram, or a dram every other day till the Vomiting be ceaſed.* Or,

Take of *Rhubarb poudered one dram: yellow Myrobalans one ſcruple: Spodium, or burnt Ivory, and Harts-horn ſhaved, of each ſix grains. Make a pouder, and give it twice in a week, in a little Broth.*

Or make a Bolus of Hiera Picra, or three drams of Diacatholicon, with one dram of poudered Rhubarb.

In a moſt violent Vomiting, give three grains of Laudanum, with two ſcruples and an half of Cochie Pils the leſs, the Vomit wil be ſtayed, and five hours after they wil work downwards. There is a good quantity of purging Pils in this Receipt, becauſe Laudanum doth aſtringe, and therefore it muſt be given with Medicines made of Diagridium, and Coloquintida. And if the Medicine do not come away, you muſt give a ſharp Clyſter.

After ſufficient purging, you muſt ſtrengthen the Stomach with Syrup of Quinces, ſowr Pomegranates, old Conſerve of Roſes, or Comfry Roots, Conſerve of Quinces; or this following Julep, if it be very Chollerick and vehement.

Take

Take of *the juyce of ſowr Pomegranates ſix ounces: the juyce of Mints clarified two ounces: Sorrel Water one pint: white Sugar half a pound: make a Julep, in which while it is clarifying boyl gently in a clout of yellow Saunders, red Roſes, and Spodium, of each one dram: Let him take four ounces firſt and laſt.*

Take of *Terra Sigillata, or ſealed Earth, Bole-Armonick, red Coral, prepared Pearl, Purſlain, and Sorrel ſeed, of each one dram: ſhavings of Harts-horn, and of dried Mints, of each one ſcruple: red Roſes half a pugil: Make a Pouder to be taken in Broth, or the like; or in a ſpoonful of Chalibiate Water.* Or,

Make Tablets thereof with Sugar diſſolved in Plantane Water, or an Opiate with Syrup of Quinces, Conſerve of Roſes, or Comfry Roots.

Some few Grains of the beſt Maſtich, taken in in the Morning, is good to ſtay Vomiting.

Three Grains alſo of Balſom of Peru taken in a rear Egg, or in Sugar like a Pill, do it better.

Alſo a Decoction of Beans, or Peaſe, after the firſt Water is caſt away, with a little Vinegar, is much commended.

And the Crude Juyce of Quinces; taken Two or Three ſpoonfuls at a time, doth Wonders.

Camphire often ſmelt to, or taken with a little Roſe Water, and a little Pouder of Diamoſcum, is good for the ſame.

The Spirit of Vitriol mixed with Plantane or Spring Water, to make it ſharp, doth alſo powerfully ſtay Vomiting.

If it be very violent, make the Water ſharper with Spirit of Vitriol; or give in Sack, or rich Wine; if you want Spirit of Vitriol, uſe the ſtrongeſt Vinegar without mixture, one ſpoonful or two at a time.

One ſcruple of Salt of Wormwood, mixed with a ſpoonful of the Juyce of Lemons, is a moſt Excellent Medicine; eſpecially in thoſe Vomitings which happen in Malignant Feavers.

If the Patient grow very Weak with Vomiting, give him Laudanum with Conſerve of Quinces, or Syrup of dried Roſes; and then apply a Cupping Glaſs to the Stomach, and a Cataplaſm of Leaven, pouder of Wormwood, Orange peels, made up with juyce of Mints.

Apply alſo outwardly a Fomentation to the region of the Stomach, a new Spunge dipt in Roſe-water and Roſe Vinegar; or let the Spunge boyl in ſtrong Vinegar, and apply it hot to the Stomach.

Or make a Fomentation of the Decoction of the Roots of Snake-weed, Plantan-leaves, Purſlain, Mints, Bramble-tops, and Willow-tops, and then anoint it with this Oyntment.

Take of *Acacia, Hypociſtis, Grains of Sumach and Myrtle, of each two drams: Maſtich and Grains of Kermes, of each one dram: Oyl of Myrtles two ounces: Wax as much as is ſufficient; make an Oyntment: or apply this following Cataplaſm.*

Take of *Quinces boyled in Roſe water and Vinegar, or Marmalate thereof well beaten, three ounces: the pouder of Maſtich, Grains of Kermes, and Myrtle berries, and Plantane-ſeed, of each two drams: with the Juyce of Mints, or Quinces, or Syrup of Wormwood, make a Cataplaſm.*

Or ſteep a Cruſt of Bread in Roſe Vinegar, and ſprinkle it with this pouder following.

Take of *red Roſes, and Pomgranate flowers, and Coriander ſeeds prepared, of each one dram and an half: Maſtich, red Coral, Sorrel ſeed, Spodium, of each half a dram: yellow Saunders one ſcruple: mix them into a pouder.*

Or, Apply this following Emplaiſter:

Take of *Maſtich plaiſter, one ounce: the pouder of Myrtles, and Biſtort-Roots, of each half a dram: with the Oyl of Maſtich make an Emplaiſter in the form of a Buckler.*

If the Vomiting be very violent, and bring a Feaver Symptomatical, and the Body very full, it is good ſomtimes to let blood to prevent inflamation which may be in the internal parts by reaſon of the violent ſtraining; and this muſt be done warily, and but a little, leſt the ſtrength be abated.

Moreover, It is good to apply Cupping Glaſſes to the Back and Navel, and to rub and bind the extream parts.

You may bind about the Neck Linnen Clothes dipt in Oxycrate to repel the humors: putting of the hands into cold Water, doth ſtay al kinds of vomiting.

And Laſt, When other things avail not, uſe Narcoticks which do very quickly ſtop all Evacuations.

In

In a Flegmatick Vomiting (if it wil not be ſtaid with the aforeſaid Vomits) give Pills of Hiera, with Rhubarb and Agarick, or other fit Purges.

Then come to ſtrengtheners for the Stomach, ſuch as were preſcribed for the Cure of Want of Appetite: to which ad this following:

Take *of Conſerve of Roſes and Comfry Roots, of each one ounce: confection of Hyacinth, three drams: the pouder of Diambra, and Aromaticum Roſatum, of each half a dram: Troches of Spodium, Terra Sigillata, and grana Kermes, of each one ſcruple: with ſyrup of Quinces make an Opiate.*

The Spirit of Vitriol with Wormwood Water, or Juyce of Mints, doth mightily ſtay Vomiting, and ſtrengthen the Stomach.

Or, One or two ſpoonfuls of *Aqua Imperialis*, given after Vomiting if the Stomach be very cold.

Apply theſe things following outwardly:

Take *of Wormwood, Mints, and Balm, of each three handfuls: boyl them in a ſufficient quantity of Vinegar and Wine, to the conſumption of the third part: make a Fomentation for the ſtomach.*

After apply the Plaiſter afore-mentioned, or the Cataplaſm of Quinces, uſing the Pouder of Nutmegs and Cloves, inſtead of Myrtles and Plantane. Or,

Take *of Wormwood and green Mints, of each one pound: a Toaſt dipt in Roſe-water weighing half a pound: the pulp of Quinces, or Marmalad of the ſame, two ounces: Maſtich half an ounce: Mace and Nutmegs, of each two drams: beat them al wel together with Oyl of Quinces, and make an Emplaiſter.*

Or make a Cataplaſm of Quinces boyled in ſtrong Vinegar, and then beaten with a little Muſtard-ſeed, and Pouder of Cloves.

Or, Apply a Toaſt dipped in ſtrong Wine and Juyce of Mints, and ſprinkled with Pouder of Nutmeg, Cloves, Frankincenſe, Maſtich, and Grains of Kermes.

Villanovanus much commends ſharp Leaven, which he applieth to the ſtomach twice or thrice, being ſteept in ſtrong Vinegar and juyce of Mints: this doth moſt certainly ſtop Vomiting after convenient Evacuations and Revulſions.

In a long Vomiting where the Stomach is very weak, you muſt uſe ſtrong Aſtringents made thus:

Take *of the Roots of Snakeweed and Tormentil, Pomegranate peels and flowers, and Hypociſtis, of each two drams: Leaves of Mints, and dried Wormwood, of each half an handful: Sumach and Myrtle berries, of each one dram: red Roſes one pugil: Cinnamon, Cloves, and Maſtich, of each half an ounce: green Galls, and Cypreſs Nuts, of each two drams: boyl them in Iron Water and red Wine, in which diſſolve a little Muſk, for ſweet things do much aſſwage Vomiting, of which let the Patient take two ounces every morning, and foment his ſtomach with the ſame.*

After the Fomentation apply ſome Plaiſter or Cataplaſm, made as aforeſaid.

CHAP. *VIII.*

Of Vomiting Blood.

THis Diſeaſe is a caſting forth of Blood from the Stomach by the Mouth: And as al other Bleeding, it comes from the Veins either by Anaſtomoſis, or opening of them by Diapedeſis, or Rarefaction, by Rixis breaking, or by Diabroſis corroding, which Diſeaſes of the Veins were ſhewed in the Cure of Spitting of Blood, called Hæmoptyſis.

CAUSES. The Cauſes alſo are the ſame.

And firſt the Conjunct Cauſe; Exceſs of Blood in Quantity or Quality.

Blood offending in Quantity will break or open the mouths of the Veins, and ſo comes Rixis, or Anaſtomoſis, which happeneth in ful bodies.

If it offend in Quality, as when it is too hot, or thin, it may cauſe an Anaſtomoſis, becauſe heat doth open the Orifices, and thinneſs makes it flow eaſily through: The ſame Qualities may Cauſe a Diapedeſis; for heat doth make thin the Tunicles of the Veſſels, and thinneſs cauſeth the Blood to paſs through their Pores.

Laſtly, Sharpneſs gnaweth and Ulcerateth the Tunicles of the Veins, and ſo produceth a Diabroſis.

The Antecedent Cauſes are the ſame with the Conjunct, but they differ in place; for when blood offending either in Quantity or Quality, doth immediately open the Veins: it is called a Conjunct Cauſe; and the ſame being contained in the Veins, is called an Antecedent Cauſe.

The parts ſending, of which the chief are, the Head, Liver, Spleen, and Womb, are antecedent Cauſes.

Oftentimes Blood is carried from the Head to the Stomach by the Pallat and Gullet, or Oeſophagus: and alſo a violent Catarrh of ſharp and ſalt flegm, doth corrode the Stomach, and open the Veins thereof.

It is carried from the Liver and Spleen by the Veins that go to the Stomach from the Womb, when blood by the ſtoppage of the Terms, runs back and opens the Veins of the Stomach, ſo that ſome Women have had their Terms by vomiting blood conſtantly at the time.

Vomiting of blood comes oftener from the Liver and Spleen, than from other parts, and from the Spleen than the Liver, becauſe it doth more conſent with the Stomach. For it is evident by Anatomy, that the great branch of the Gate-Vein, or *Porta*, goeth to the Spleen, from which many Veins are ſent to the Stomach both above and below; and theſe are ſo great that being diſtended with wind or blood, they are as thick as the middle finger: this we have obſerved in Diſſection. Moreover, the *Vas breve* being wide, as in a natural ſtate, it doth continually ſend Melancholly into the Stomach; ſo being in a Preternatural ſtate, it may ſend great plenty of blood. But obſerve here, that in this caſe, that blood is voided by ſtool as wel as vomit, both becauſe a part thereof which went to the ſtomach, is ſent downwards, and alſo becauſe the Meſaraick Veins are open, and ſend blood into the Guts, which by its long paſſage through the Guts groweth black, and comes forth like Tar.

The external Cauſes are, all things that can wound or bruiſe, as alſo great heat which cauſeth boyling of the blood; hence it is that yong men to the age of thirty five, are very ſubject to vomit blood, and other bleeding, as alſo great cold by too much aſtriction may endanger to break the Veins: the ſame doth unſeaſonable Motion and Labor, unuſual Exerciſe, great hollowing, and the like, which move the blood violently in the Veins.

And finally, All the Cauſes of Blood-ſpitting aforementioned. For blood being violently moved either in the Veins or Arteries, whether from an external, or an internal Cauſe, goes ſooneſt to that part which is weakeſt, and moſt fit to receive it; and therefore if the Stomach, or the Veins going thither are ſo diſpoſed, there wil be vomiting of blood rather than any other way of bleeding.

DIAGNOSTICK. The Diagnoſtick of this Diſeaſe lieth chiefly in the diſcovery of the part from which the blood comes.

If from the Stomach, the ſcituation of the part, and the conſtant pain and heavineſs thereof will demonſtrate, and there is leſs blood, for the Veins of the Stomach are ſmal, and it comes with loathing, and there is a biting when they ſwallow, as alſo ſomtimes it comes forth mixed with meat, Flegm, or Choller.

If it come from the Head, there wil be tickling about the Jaws and Pallat; and ſome blood wil be blown out of the Noſe with Snot; there went before it ſome Head-ach or heavineſs, which after bleeding ceaſeth.

If from the Liver or Spleen there is more plenty of blood, and ſomtimes a tumor or dolor in the part. From the Liver the blood is red and frothy, from the Spleen it is thick and black. Alſo Blood from the Liver goes moſt downwards, becauſe it commonly goes from thence to the Guts through the Meſeraicks, and muſt aſcend from them into the Stomach to cauſe Vomiting, but it doth eaſier deſcend. Contrarily, that which comes from the Spleen, is rather by vomit, becauſe the Veins from the Spleen to the Stomach, are ſhorter and narrower.

Laſtly, If from the ſuppreſſion of the Terms, you may know it from the Woman, and it wil come at thoſe times, which wil be more probable, if there be no diſeaſe in any other part.

PROGNOSTICK. As for the Prognoſtick: Vomiting of Blood, of what cauſe ſoever, is dangerous; for it either threateneth death ſuddenly; or if it ſtay in the ſtomach, and putrifie, it breeds faintings, ſwoonings, and ſuffocations.

Vomiting of Blood from ſuppreſſion of the Terms, is leſs dangerous than that from the Liver or Spleen; for when they are brought down it is uſually cured, as *Hippocrates* taught, Aph. 34. Sect. 5. in theſe words: *When a Woman vomiteth Blood, if her courſes break down, ſhe is cured.* And in this caſe only, the opening of the inferior Veins doth provoke the Terms, eſpecially if ſhe take ſomthing beſides for that purpoſe.

They who after Vomiting of Blood fal into the Dropſie called Aſcites, do die thereof. *Dodonæus* doth teſtifie that he never knew any that eſcaped: and Experience teacheth that a Dropſie from any kind of bleeding is deadly; for it comes from a great diſſipation of Natural heat, which cannot be repaired.

CURE. For the Cure of this Diſeaſe uſe Medicines which revel the blood from the ſtomach, and correct its diſtempers and open the Veins with aſtringents and glutinatives. To which ad thoſe things which concern the part chiefly affected, from whence the blood is ſent into the Stomach, according to the divers Nature, and Diſeaſe of the part.

And becauſe Diet is of chiefeſt concernment in this Diſeaſe, let us ſhew ſome Rules therefore.

Let

Let his Nouriſhment be commonly aſtringent and Emplaſtick, and cold both actually and potentially, as Barley, Almonds, Rice, Panadoes, Gellies, and eſpecially Starch made without Chalk, and boyled in Milk, which is good alſo in ſpitting of Blood: to all theſe you may alwaies add ſome Pomegranates, or Vinegar of Roſes. Alſo hard Eggs ſteeped in Vinegar are good; Bread crums ſteeped in cold Water, and Chicken Broth, with Sorrel, Purſlane, Plantane, and unripe Grapes; the feet and hips of Sheep, Kids, and Calves, boyled to a Jelly, for the firſt courſe, let him take that which is aſtringent, as a Quince, or ſowr Apple, or Pear roaſted in the Embers, Marmalet of Quinces, or Jelly of ſharp Cherries, Medlars, or Services.

Let him abſtain from all ſharp, ſalt, peppered, and fried Meats, as alſo from things that breed much Blood, except he grow weak, and then you may give him them ſparingly. He muſt be but little nouriſhed, for the leſs Blood is bred, the Diſeaſe wil be the leſs, and the empty parts by their attraction wil ſtay the flux.

Let him drink little, only a little Iron Water with a little Juyce of Pomegranates. He muſt drink no Wine except it be thick and ſharp, which we call Tortum, and it muſt be when there is no Feaver.

Let the Air be cool, without Wind, Sun, or Moon ſhine; let him ſleep little, and not in the day; for although al fluxes are ſaid to be ſtopped by ſleep, yet this by long keeping the heat in the Center may be encreaſed. Let his Belly be looſe, and he kept free from paſſions.

After his Diet is thus ordered, we muſt go on to Chyrurgery and Medicine.

And firſt take away a little blood, often, for the greater Revulſion: and that out of the Liver Vein called *Baſilica*, in the right Arm, if it come from the Liver; in the left, if from the Spleen; or from the Ankle Vein, if from ſtoppage of the Terms.

Uſe Frictions and Ligatures to the extream parts, and give cleanſing Clyſters.

Apply Cupping-glaſſes to the Buttocks, Thighs, and Loyns, and to the Hypochondria.

Give half a ſcruple of Camphire with four ounces of Oxycrate, or Plantane Water. Which *Rondeletius* commends in his Counſels for excellent.

If you ſuſpect there is congealed blood, give him a glaſs of Vinegar and Water, or Oxycrate, for it eaſily diſſolveth blood, and ſends it from the Veins of the Stomach, and ſhuts them up.

And foment the Stomach cold with the ſame.

When Vomiting ceaſeth, to aſtringe the Veins, uſe theſe following:

Take *of the white of an Egg, Roſe Water and Vinegar, of each one dram and an half: Beat them well; then add two drams of Chalk.* Let the Patient take now and then a ſpoonful. Or,

Take *of prepared Coral, Terra Sigillata, Bole-armenick, Blood ſtone, and Troches of Amber, of each one dram: Plantane Water, and Syrup of Myrtles, of each two ounces: mix them for to be uſed as the former, or the Pouder in Broths.* Or,

Take *of the Juyce of Plantane four ounces: give it cold morning and evening.* *Galen* ſaith there is nothing better for to ſtop any kind of bloody flux.

The Juyce of Purſlain and Polygonon, or Knot-graſs taken with Sugar, is very good for the ſame.

Take *of Plantane and Purſlane Water, of each one ounce and an half: the Syrup of Myrtles half an ounce: the Syrup of Poppies two or three drams: Sal Prunellæ one dram: Mix them for a Julep often to be repeated. Or make a Julep of the Decoction of the ſaid Herbs.*

Take *of old Conſerve of Roſes, and of Comfry Roots, of each one ounce: of Cydoniatum half an ounce: one candied Myrobalan: Troches of Carabe, and Terra Lemnia, of each two drams: Coral prepared, and Crocus Martis, of each one dram: With the Syrup of dried Roſes, make an Opiate to be taken often.*

The Troches of Carabe do not only aſtringe, but diſſolve congealed blood, therefore uſe them often.

The Syrup of Coral is good; but the Tincture drawn newly with the Juyce of Lemmons is better.

When Blood is vomited violently, and will not be cured by what hath been ſaid, ſo that death threateneth; you muſt give Narcoticks, either at the Mouth, or by Clyſters.

Anoint the Stomach without with Oyl of Roſes, and Myrtles waſhed in Vinegar; and after ſprinkle on the pouder of Coral, Bole-armenick, and Terra Sigillata.

Or anoint with this:

Take *of the Juyce of Plantane, and Knot-graſs, of each one ounce and an half: Vinegar of Roſes one ounce: Oyl Olive ſix ounces: Boyl them till the Juyces are conſumed: then ad of Sanguis Draconis, Maſtich, Pomegranate peels, and Myrtles, of each two drams: Camphire one ſcruple: as much red Wax as will ſerve to make an Oyntment.*

Let him drink ordinary Water, wherein Iron hath been quenched, with Syrup of Quinces, and Spirit of Vitriol: alſo make al his Broths of Iron Water.

Let his Hypochondria and Loins be fomented with the Decoction of Plantane and Purslain made in Oxycrate.

Let his hands be put into cold Water, for so al Vomiting is stayed.

After use the Oyntment of *Galen*, called Refrigerans; washed in Vinegar, to the same parts.

After sufficient Phlebotomy, you must appoint an often and gentle Purge to take away the cause, and destroy the Disease, by which the blood wil be purged from Waterish and Chollerick Humors which produce this Disease.

These kinds of Purges, given by a wise Physitian, do miracles; as we have learnt by Experience.

They must be made of Rhubarb, Myrobalans, Tamarinds, and Tryphera Persica; which Medicines do al aftringe with their purging, and do no waies stir the Humors, so that you need not fear they wil provoke vomiting of blood; you may give them in form of a Bole, with Syrup of Myrtles, or of dried Roses; or in form of a Potion, with the Decoction of Succory, Sorrel, Purslain, or the like.

In time of Purging, which may continue three or four daies in a smal Dose; at night you may give the aforesaid Opiate or Syrup of Coral, or some of the afore-mentioned Astringent and strengthening Medicines.

Finally, To prevent, you may give for a long time once in a Week, one dram of the Pouder of Rhubarb, or the Magistral Syrup prescribed for to prevent Spitting of blood; as also almost al other Medicines laid down in the Cure and Prevention of that, are very good here.

CHAP. IX.

Of the Disease called Cholera.

THis Disease is a violent sending forth both by Stool, and vomiting corrupt, sharp, and chollerick Humors.

DIFFERENCES.

It is called Cholera *Apo tes Choles* from Choller, as *Galen* shews from the opinion of the *Gnidian* Physitians, 2. meth. c. 2. that it comes from yellow Choller and evil humors like it which is sent upwards and downwards. But *Alexander Trallianus*, *lib.* 7. *c.* 14. wil not have this Name to be derived from a Chollerick humor, because Choller is not alwaies vomited, but also oftentimes a serous and flegmatick Humor; but it comes rather *Apo toon Cholastoon* from the Intestines which were called *Cholades* by the Antients; because these Humors come from the Intestines and intrals: yet the first Etymology is more to be approved, because it is used not only by *Galen*, but by *Hippocrates* 7. *epid. text.* 19. by *Celsus*, *lib.* 4. *cap.* 11. and *Aurelianus*, *lib.* 3. *acut. cap.* 19. And although a chollerick humor is not alwaies sent forth, yet one like Choller, sharp, biting, and corrupt, is alwaies voided.

Some say the Stomach is the part affected, others the Guts, others both; but we must be of *Galen*'s mind, who saith, 3. *de sympt. caus. cap.* 2. The part which is principally affected is the stomach, whose expulsive Faculty is vehemently stirred up, so that it expels the noxious humors at both orifices. But there is no doubt but the Gullet and Guts are secondarily affected.

Therefore this Affect is a Symptom of the expulsive Faculty being hurt, and vehemently stirred up, for it cannot depend upon the retentive faculty debilitated, for then the humors flow by degrees as in *Lienteria* and *Cœliaca Passio*: but we must confess that the Disease is more violent if the Retentive Faculty being weak do not resist the expulsive.

Moreover, The Concoction is hurt also, by which evil humors are bred in the Stomach which stir up the expulsive Faculty: but this is an Antecedent Cause, *Hipp.* 4. *de victus ratione in acutis textu* 104. laies down two kinds of Choller, the one Moist, and the other Dry; the Moist is that which hitherto hath been described, and which is meant only in this definition as being the more usual: but the Dry is more rare, and it comes from a windy spirit going from the Stomach and Guts, and griping those parts through which it passeth.

These Winds are produced either from the fiery heat of the Stomach corrupting the meat, and making it stink, or from windy rank meats, and Onions, Radishes, and the like. *Sennertus* addeth another cause, borrowed from the Hermetical Doctrine, namely, Salt humors, and adust in the Hypochondria, which grow hot by the mixture of another humor: For (saith he) as Salts and the Spirits of Salts mixed with sharp Spirits, make abundance of flatuous Spirits, as appears by the mixing of Oyl of Vitriol and *Aqua fortis* with Salt of Tartar; So doth it fal out in Mans Body, by the Commixion of a Salt and Adust Humor with other Spirits, there are many windy Spirits produced.

CAUSES. The immediate Cause of this Disease, is a Chollerick, Burnt, Sharp, Salt,

or

or rotten Humor in the Stomach, Guts, Spleen, Meſentery, or Pancreas, or ſome nouriſhment of evil quality, ſome ſtrong deadly Medicine, or poyſon taken. *Hipp. 7. Epid. Text. 90.* doth reckon up almoſt al the Cauſes of thoſe evil Humors, in theſe words: *Chollerick Evacuations upwards and downwards, come from eating too much fleſh, eſpecially Swines fleſh not roaſted: Alſo for meats not formerly uſed, from drunkenneſs with old Wine, and ſweet, from Pine kernels, Locuſts, rotten nuts, and from the uſe of Garlick, Leeks, Onions, eſpecially from boyled Lettice, Coleworts, and the like crude things; alſo from Tarts, and ſweet meats, Honey meats, Fruits ſoon periſhing, eſpecially from Cucumers, Pompions: and theſe Evacuations happen moſt in Summer, for then they are eaſily corrupt, and are indigeſted.*

It is worth the obſervation from whence ſo many Chollerick Humors ſhould come, which in this Diſeaſe are ſent forth by Vomit and Stool? It is uſually anſwered, that they come from the Meſentery, and the places adjacent, and ſomtimes from the whol body, which though it be probable, yet we may ſay, That Humors corrupted in the Stomach, and parts neer thereto, do infect other humors with their malignity, and that Nature is conſtrained to ſend to the Stomach and Guts, as veneſnous Medicines, Antimony, Coloquintida, Elaterium, and the like, by corrupting of the good Humors, do make an Hypercarthaſis, or over-purging.

SIGNS DIAG. The ſigns of this Diſeaſe, are an often and plentiful ſending forth of Chollerick, ſharp, and other corrupt Humors by vomiting and ſtool; a gnawing of the ſtomach and guts; a ſwelling with wind, pains, thirſt, with much heat and diſturbance; great Nauſeouſneſs, and loathing, which is ſomwhat appeaſed with cold drink, but preſently is caſt forth with hor. The Pulſe is ſomtimes ſmal and unequal; ſomtimes with great ſweating, and Convulſion of the Thighs and Arms, ſwooning, coldneſs of the extream parts, and other grievous Symptoms.

The Cauſes of this Diſeaſe are eaſily known.

And firſt, the external are known by relation of the Patient, and thoſe that ſtand by. If he have taken too much, or food of an evil quality, or poyſon, or ſome violent Medicine.

The internal Cauſes are known by the quality of thoſe Humors which are ſent forth. We conjecture that it comes from the fault of the Stomach, if other parts are not diſtempered, and when there is a continual loathing, gnawing, and pain of the Stomach, the matter is ſent forth green; but if it be bred in the Veins, there is commonly a malignant Feaver adjoyned.

PROGNOSTICK. You muſt make your Prognoſticks thus,

If it be very violent, it brings commonly ſudden death. If it come from ſome evil Food, it is leſs dangerous; for when that is ſent forth, the Diſeaſe ceaſeth.

By how much the greater the Symptoms are, as Swooning, Convulſion, and Coldneſs of the extream parts, by ſo much neerer at hand, is death.

Hippocrates in Coac. ſheweth that this is ſomtimes Critical to Feavers called *Lipyriæ*, which can no other waies be cured (as he ſaith) but by a great caſting forth of Choller both upwards and downwards; and theſe Criſes or Judgments happen ſeldom, and ought to be ſuſpected, becauſe they have not the conditions of a good and Health-bringing Criſis.

If vomiting begin to ceaſe, and the wan and deadly color of the Face to be reſtored, there is hope of Health.

CURE. In the Cure of this Diſeaſe, in the beginning thereof, ſome evacuation may be allowed while the evil and corrupt Humors do flow forth. And you muſt help it forward with drinking warm Water with Syrup of Vinegar, or with a great deal of thin Chicken Broth; which if it provoke not Vomit, will allay the ſharpneſs of the Humors. Or you may evacuate them with Rhubarb brought into a Pill with Syrup of Wormwood, and with cleanſing Clyſters.

Alſo fat mollifying Clyſters are to be given, made of Milk, Oyl of Roſes, freſh Butter waſhed with Roſe Water, or made of Chicken Broth, or Veal broth with Yolks of Eggs; with which, as the diſeaſe ſhal require, you may mix Narcoticks.

Alſo Clyſters of Oxycrate are good, or made of the Decoction of Lettice, Plantane, with a little Vinegar, Syrup of Water-lillies, and Yolks of Eggs.

Alſo you muſt qualifie the Humors ſharpneſs with internal Medicines; as with the Decoction of Purſlane and Plantane with Syrup of Quinces and dried Roſes, with Lapis Prunellæ, if there be heat and thirſt.

And you muſt ſtop Vomiting with thoſe things both internal and external, which were preſcribed in the Cure of Chollerick Vomiting, Chap. 7.

Among which, the Narcoticks are beſt, and eſpecially new Treacle, which given in the quantity of a dram, doth preſently ſtop thoſe violent Evacuations. Laudanum doth the ſame, if you give foun grains thereof.

If there be great weakneſs (as often happeneth) it is not ſafe to give the whol doſe of Laudanum; but it is better to give one or two grains, and to give it once or twice in a day, as neceſſity urgeth: for ſo the force of the Humors will be reſtrained, and Nature will have time to tame and concoct them.

After

After vomiting and purging are ſtayed by the Medicines aforeſaid, and the ſtrength is reſtored by Cordial means, the Patient ſeemeth to be paſt danger; which doth not only ſomtimes deceive the ſtanders by, but alſo the Phyſitians themſelvs: for after a day or two of reſt and intermiſſion, the ſymptomes return more ſtrong and violent, and deſtroy the Patient who was made weak by their former encounter; which danger you muſt prevent, not only with Reſtauratives, and things that take away the heat of the Humors, as before mentioned, which muſt be continued after they are appeaſed; but eſpecially with Blood-letting, which doth revel the burnt and boyling blood, and greatly aſſwage it: and you muſt do it twice, or thrice, if the ſtrength be not impaired by the firſt, but rather ſeem to be refreſhed. Some Practitioners in the time of the fit, when ſtrength is decayed, adventure to open a Vein, becauſe they ſay the ſtrength is oppreſſed. But it cannot then be done without danger; and ſomtimes the Patient preſently after dieth, to their ſhame. For though we acknowledg that there is an oppreſſion of the ſtrength by reaſon of the ſuperfluous Humor, which is contained in the Veins, being an enemy to Nature; yet it cannot be denied but it is greatly decayed by thoſe grievous vomits and ſtools. It is better therefore firſt to allay the violence of the Humors, and after the ſymptomes are aſſwaged to open a Vein.

And becauſe in this Diſeaſe the ſtrength quickly fails by ſtrong evacuations, you muſt be very careful in the reſtoring of it by that way which is ſhewed in the Cure of weakneſs in the eighth Book, and the third Chapter.

CHAP. X.

Of Pain in the Stomach, called Dolor Ventriculi.

IT is a ſad and trubleſome ſence in that part, from ſome things that gnaw and ſtretch it til it break, or be wounded.

In the Stomach, you muſt conſider three parts, which much differ one from the other, namely, its upper Orifice, and its lower, called *Pylorus*, and the reſt of its Body which maketh up the whol Cavity.

The upper Orifice is of exquiſite ſence, by reaſon of the great Nerve which it hath from the ſixth Conjugation, and therefore pain therein is very ſharp, and makes the Heart which is the moſt noble part, and neer unto it ſenſible of the ſame; from thence it is called *Cardialgia*, and *Cardiogmos*: for there is ſuch a neer conſent between the mouth of the Stomach, and the Heart, that the Ancients called it by the name of the Heart, *Cardia*.

But if the Membranes of the Cavity, or the Pylorus be pained, it is called ſimply *Dolor Ventriculi*, and ſomtimes *Colica Ventriculi*, eſpecially when it comes of wind.

CAUSES. The immediate Cauſe of this pain, is ſolution of Continuity by things ſharp and diſtending, and they are chiefly Humors, or wind; and ſomtimes Worms gnawing the Tunicles.

Sharp and malignant Humors, as green Choller, or black, ſalt Flegm, corrupt Matter ſent into the Stomach from an Impoſthume broken in the Liver or Breaſt, and all other ſharp Humors which may cauſe pain.

Alſo ſharp vapors coming from thoſe Humors uſe to cauſe this pain.

The Wind contained in the Cavity of the Stomach doth cauſe ſwelling and painful diſtenſion, eſpecially if it be reſtrained within its Tunicles, which makes a very ſtubborn Diſeaſe, and cannot eaſily be ſent out.

The Diſeaſe both of the Stomach it ſelf, and of the parts adjoyning, uſe to breed this pain, as any great diſtemper, either hot or cold, and eſpecially an Inflamation, and ſomtimes a Scirrhus or other hard Tumor which maketh a heavy pain; as alſo Wounds and Ulcers of the ſame part, and ſwellings in parts adjoyning by wind or other waies, cauſe this pain by compreſſion of the Stomach.

Now theſe Humors and Winds which cauſe pain in the Stomach, either come from the whol Body, or ſome parts thereof. From the whol Body, in Feavers, or when the Body is filled with evil Humors. And from other parts, eſpecially the Liver, Spleen, and Brain: from the Liver there comes Choller; from the Spleen, Melancholly; and from the Head, ſalt Flegm.

Alſo this pain may ariſe from other extraordinary Cauſes not uſual; as *Sckenkius* obſerves from ſtones bred in the Stomach, *lib.* 3. *obſervat.* And *Fabricius Hildanus*, obſrv. 33. lib. reports that a Woman had a piece of Rind or ruſty Bacon two yeers in her Stomach, wherwith ſhe was contiuually pained, and which after by taking a Vomit, ſhe threw up, and was cured.

The external Cauſes of this Diſeaſe, are Meats either evil qualified, or of ſharp Nouriſhment, which of themſelves produce it, or things apt to breed Wind; or things taken in too great quantity, which putrifie and turn ſharp; or things that are too hot, and breed much Choller: As alſo ſtrong, ſharp,

deadly

deadly Medicines, either taken in too great a quantity, or not ſufficiently corrected, and poyſon.

DIAGNOSTICK. The Diagnoſtick Signs are from the part affected, and the cauſe.

And firſt, when the pain is under the Cartilage *Enſiformis* of *Xiphoides*, it ſhews that the upper Orifice of the Stomach is affected: but that it is a true Cardialgia in the mouth of the Stomach, you may know more certainly when there is a moſt ſharp pain from the exquiſite ſence of the part with ſuch touble and diſturbance that the Patient cannot ſtay in a place, or in one poſture, but often ſwounds and fainteth by conſent and ſympathy of the Heart with the Stomach, not only by neerneſs to it, but alſo by reaſon of the diſſipation of the Spirits by the pain. Somtimes the Brain conſents, by Reaſon of the famous Nerve which is in the Stomach, and the ſharp vapors which are directly ſent into the Head from thence, from whence come Cephalalgia, Hemicrania, Vertigo, and Epilepſie.

In other parts of the Stomach there are great pains, but they have not ſo great Symptomes, and therefore they are like the Chollick, differing only in place.

The Cauſes alſo are known by their proper ſigns. The moſt manifeſt are taken from the Excrements; for if Choller, Flegm, Wind, or Worms, are voided at the Mouth or Belly, it is eaſie to conjecture that the Diſeaſe depends upon theſe Cauſes. But if no Humor be diſcharged we may know when Choller, Flegm, or Wind abounds by their proper ſigns; and the ſigns of Worms are to be taken out of their proper Chapter: As alſo the proper diſeaſes both of the Stomach and parts adjoyning which produce this Diſeaſe, are known by their proper ſigns. The knowledg of the Humor cauſing this pain, is alſo taken from the time of its coming, encreaſe, and ceſſation. Some are troubled moſt violently before meat, and this ſhews that Choller is predominant, which is ſtirred in time of emptineſs, and drawn to the Stomach, and made more ſharp. Some are pained preſently after meat, becauſe the raw biting Humors, which before were quiet, and fixed to the Tunicles of the Stomach, are moved when Meat is taken, or they which were in the bottom of the Stomach, are raiſed up, and diſturb the mouth of the Stomach. Others are pained in time of Concoction, becauſe ſharp gnawing vapors ariſe from the Matter, cauſing the Diſeaſe from the heat encreaſed in the Stomach in time of Concoction. Others are pained four or five hours after meat, becauſe it is corrupted by evil concoction, and ſo gnaweth the Stomach. Some are worſt after ſleep, and that comes from a Catarrh from the Head in the time of ſleeping, which being heaped up in the Stomach, produceth pain afterwards. Somtimes the pain is appeaſed after Meat, becauſe the ſharpneſs of the Humors is qualified by the ſweerneis of the Meat.

PROGNOSTICK. As for the Prognoſtick, it is moſt certain that Cardialgia is more dangerous than any other diſeaſe of the Stomach by reaſon of the exquiſite ſence of the Mouth of the Stomach, and its great conſent with principal parts.

The danger is more or leſs, according to the malignity of the Cauſe, and the vehemency of the ſymptomes.

A continual acute Feaver joyned with a great pain of the Stomach, threatneth great danger; as *Hippocrates* ſaith, Aph. 65. Sect. 5. *In Feavers, if there be great heat about the Stomach, and Cardiogmos, it is evil*: for it ſignifieth that there is a great Inflamation of the Stomach, or abundance of bad Humors contained therein.

The pain of the Stomach coming from Worms or Wind, is commonly leaſt dangerous, becauſe the Cauſe is not ſo bad, and not fixed to the part. But ſomtimes from Worms gnawing in the Stomach, great Symptomes happen, of which the Patient ſuddenly dieth.

So when the diſtemper which begets wind, is ſtubborn and habitual, it is not without danger, for it turneth to a dry dropſie; *Hippocrates*, Aphor. 11. Sect. 4. In a Cardialgia, coldneſs of the extream parts ſignifieth death at hand.

CURE. The Cure of this Diſeaſe is to be varied according to the diverſity of the Cauſes. If it come from the Diſeaſes of other parts, you muſt cure them. But if the cauſe be in the Stomach alone, the pain comes either from wind, or ſharp Humors and Chollerick, or from Inflamation, Impoſthume, or Ulcer. That which comes from Wind is to be cured by Medicines that diſcuſs and evacuate that flatulent Matter, as alſo the flegm from whence it comes.

And firſt you muſt give a gentle Emollient Laxative Clyſter, and preſently after another Carminative, that is, expelling wind, and diſcuſſing, of the Decoction of Origan, Calamints, Penyroyal, Rue, the leſſer Centaury, Annis ſeeds, Fennel ſeeds, Carrots, and Cummin ſeeds, and the like: In which diſſolve Benedicta Laxativa, Oyl of Dil, Rue, and Honey of Roſemary.

If the pain continue, you muſt make a Clyſter of equal parts of Sack, or Hippocras, Oyl of Rue, or of Nuts, with two ounces of Aqua vitæ.

Or make a Clyſter of white Wine with Oyl of Juniper, or eight drops of the Chymical Oyl of Cinnamon or Cloves, which doth Miracles.

Then foment the Stomach with this:

Take of *Cypreſs Roots, Galangal, Calamus Aromaticus, of each one ounce*: *Mints, Origan, Penyroyal, Marjoram, Hyſop, Sage, of each one handful*: *Annis, Fennel, Caraway, and Carrot ſeeds,*

seeds, and Bay berries, of each half an ounce: Chamomel, Melilot, Rosemary and Lavender flowers, of each one pugil: beat them, and slice them: put them into two bags, and boyl them in Sack; then squeeze them, and apply them one after another to the Stomach, and all the Belly.

When the matter is not so cold, this Fomentation following may be prepared, which is highly commended by *Forestus*, because it hath presently cured when other things failed.

Take of *Althæa Roots half an ounce: red Roses, Chamomel Flowers, and tops of Wormwood, of each one handful: Boyl them in common Water, and Chamomel Water, to one pint and an half, adding in the end a little Rhenish Wine, Rose Water, and Vinegar. Make a Fomentation.*

After Fomentation, anoint with Oyl of Rue, and Dil mixed with Aqua vitæ, and a little Chymical Oyl of Sage, or Cloves.

After the anointing, apply a Plaister of Bay-berries, or in stead thereof a Cataplasm of Honey and Cummin seed.

While these are doing, if there be loathing, you may provoke vomiting gently, or give a Purge against Flegm.

After Purging give Oyl of bitter Almonds newly drawn, mixed with white Wine, or Hippocras mixed with Aqua Clareta, or Cinnamon Water.

This following Julep is most admirable to asswage pain, discuss wind, and strengthen the Stomach.

Take of *Wormwood, Centaury the less, and Agrimony, of each half a handful: boyl them to five ounces, and ad to it being strained, one ounce of Sugar. Let him take it two mornings together.*

Amatus Lusitanus commends highly the distilled Water of Chamomel flowers as a most excellent Remedy to asswage the pains of the Stomach and Entrals, of which you must give three ounces warm. Or in the defect of that, you may make a Decoction of Chamomel flowes, which is so much commended by *Forestus*, who saith that he cured a Merchant with this only Decoction, once only given, of great pain of his Stomach, which made him roar; which when he had drunk off, he belched, and fel into a sweat, and all his pain vanished, as by an Inchantment, so that he needed no other help. You may also make a Vomit at the beginning of the disease, which by evacuation may abate the pain, of this Decoction, made with Dil seeds, or Agarick, or the Roots of Asarabacca, dissolving therein, Oxymel, Syrup of Vinegar, or of Roses Solutive.

Galen teacheth that a Cupping-glass applied to the Stomach doth presently take away pain. But you must use this Caution, That no crude Humor, or very little, lie in the Stomach, otherwise the pain wil be encreased.

Also you may with good success apply Bread hot from the Oven, cut in the middle, either by it self, or sprinkled with Spices.

Lastly, If the pain continue violent, you must use a bath of the Decoction of mollifying Herbs that are hot, which is most safe and powerful, for it takes away the pain by discussing the wind, and sending it forth by the open pores, which it wil better do, if you give some discussing Medicine to the Patient while he is in the Bath; for both internal and external helps concurring, the work wil be done.

The Bath must be very hot that the wind may be better discussed, and the thick Humors melted.

If by reason of the vehement pain, Clysters can neither be given nor retained, you must give a Purge in the Bath, and let him stay therein an hour, or half an hour, til the power of the Medicine touch the Stomach.

Sometimes when the violence of the pain threatneth danger, you must give Narcoticks, which being wisely given, bring wonderful effects.

Some mix Narcoticks with their Purges that the pain may be allayed, and the Matter evacuated: such as the Medicine of *Elidæus* commended by *Forestus*, made thus:

Take of *Diaphœnicon half an ounce: Philonium Romanum two scruples: with the Water or Decoction of Chamomel make a Potion.*

After the pain is gone, let them who are subject to this Disease, be purged once or twice in a month, to take away the immediate cause of wind. And let them use strengtheners, such as were prescribed in the Cure of Concoction hurt.

That pain which comes of Choller, is to be cured by the evacuation thereof, with a gentle vomit or Purge, or with frequent Clysters that are emollient, not sharp or hot.

Afterwards, qualifie the sharpness of the Humors with cooling Juleps that thicken, with Emulsions of the great cold Seeds, new Milk, new Oyl of sweet Almonds, Yolks of Eggs, and the like.

In the mean while omit not Opiates, and other strengtheners prescribed in the former Cures.

And at last, when need requireth, use Narcoticks.

Apply outwardly a Cataplasm of Bread and Milk, with yolks of Eggs, and Saffron.

Or

Or Bread from the Oven broken in the middle and dipt in Vinegar.

Or foment the part with the Decoction of Chamomel flowers, Violets, and Water Lillies, or which is beſt, put the Patient in a warm bath, for that is moſt proper.

After the pain is gone leſt it ſhould return, let the Patient purge twice every month, and let the hot Diſtemper of his belly be corrected with a cooling Diet and convenient Remedies.

That Pain which comes from Inflamation, Impoſthume, or Ulcer, may be Cured with the Remedies preſcribed in the following Chapter.

CHAP. XI.

Of the Inflamation, Ulcer, and Impoſthume in the Stomach.

ALthough al kinds of Tumors may ariſe in the Stomach as wel as other parts, yet we wil ſpeak here only of a Phlegmon or Inflamation, which is moſt uſual; the other happen ſeldom, and may be cured by the ſame Method with the Tumors of other internal parts.

CAUSES. The Inflamation of the Stomach is a preternatural Tumor coming of blood which is ſent into the ſubſtance of the Stomach and its Membranes by the Veins derived from the branches of the Vena Porta.

This blood is either pure, and makes a proper Phlegmon, or mixed with Choller, Flegm, or Melancholly, and makes a Phlegmon Eryſipelatous, Oedematous, or Scirrhous.

The external Cauſes may be many, al that inflame the blood, as hot Meats, Wine, or al that can drive it to the part; as a blow upon the belly, eſpecially when it is ful; to which you may ad things that are very ſharp and very hot, as Cantharides, ſublimate.

DIAGNOSTICK. The Signs of this Diſeaſe, called Diagnoſtica, are a great pain, burning, pricking, diſtending and beating, reaching to the back; you may feel a Tumor, and ſomtimes ſee it, the ſhoulders are drawn downwards, the breathing is difficult, as alſo ſwelling and belching; ſomtimes blood is vomited; there is a moſt burning Feaver, with moſt grievous ſymptoms.

If the Inflamation be pure only from blood, it is ſomwhat gentler; but if it be with Choller called Eryſipelas, there are grievous Symptoms, and the Febris called Lipyria in which the exterior parts are cold, and the internal burn, and there is an unquenchable thirſt; ſuch a kind of Feaver uſeth to be in an Erypelous Inflamation of the Inteſtines.

Like to this Inflamation of the Stomach, is that which is in the upper part of the Liver by which the Stomach is covered, or in that part of the belly which lieth upon it; which is only diſtinguiſhed by the deadly Symptoms, for then the Stomach hath the moſt deſperate.

PROGNOSTICK. From what hath been ſaid is eaſie to Prognoſtick and to pronounce this Diſeaſe to be for the moſt part deadly.

But that is moſt dangerous which is over the whol Stomach, or its upper part, or which is like to an Eryſipelas.

Galen 3. Prorrhet. ſhews, That much Loathing and Rumbling of the belly, is evil: For it ſhews that evil Humors do ſtick cloſe to the Tunicle of the Stomach, and pul them to provoke Expulſion.

If the Inflamation do not kil, nor is diſperſed, it turns to an Impoſthume, which is known by the mitigation of the Pain and the Feaver, while the Tumor remaineth.

After the Impoſthume is broken there remaineth an Ulcer which is known by voiding of Matter by Vomit and Stool.

But an Ulcer is produced in the Stomach, not only from an Impoſthume, but from other Cauſes which we ſhal here reckon up, leſt we ſeem defective in the Theory.

The Cauſes of Ulcers in the Stomach, are either Internal or External.

The Internal are ſharp Humors bred in the Stomach, or ſent thither from other parts, as yellow Choller, or black, or ſalt Flegm.

The External are ſharp Medicines that Corrode, or Poyſons, and Wounds of the Stomach not wel Cured, which turn into Ulcers; as alſo the breach of ſome great Veins which could not wel grow together, after much Vomiting of blood.

An Ulcer bred in the Stomach is known chiefly by Matter which is caſt forth by Vomit or Stool, to which principal ſign there are others to be added: Firſt there is perceived in the belly a pricking pain joyned with burning, eſpecially when any thing is taken that is ſtrong in quality, either ſharp, ſalt, or ſowr, or very hot, or cold: there is alſo no Appetite, ſtinking belching, and a conſtant lingring Feaver.

The Prognoſtick is alwaies deadly, except the Ulcer be very little, and only in the ſuperficies;

and without a Feaver. For the Membrane of the Stomach being ulcerated, being a Spermatick part, will hardly grow together again: the Nourishment wil not be wel concocted in a Stomach ill affected, but wil be thrown out before concoction, and so rend the Ulcer. Moreover, Medicines do little good because clensers which are required for cure of Ulcers increase pain; and dryers which also are required, are continually hindred by the Meat and Drink, and Chyle, and other Humors which continually are in a weak Stomach.

CURE. The Cure of the aforesaid Diseases, is several.

And first, The Cure of Inflamation is to begin with blood-letting often in both Arms, as the strength will endure. And although by reason of swooning and coldness of the extream parts, the strength seem at first to be impaired; yet because it comes from oppression, it requires evacuation, and therefore blood-letting must not be denied.

Moreover, the opening of the Hemorrhoids, if the Patient be used to that evacuation, doth revel blood from the Stomach. Also Cupping-glasses both dry, and with Scarrification to the Shoulders, Back, and Buttocks, with Ligatures and Frictions of the extream parts, and heating of them (because they are usually cold) with hot cloaths, and anointing with Oyl of Flowerdeluce, and Spike, and other hot things are very good.

We disallow Purges in this case, because they trouble the Humors, and draw them to the part affected.

But *Avicen* commends the Decoction of Tamarinds, or half an ounce of Cassia dissolved in Whey, or Endive Water if it be given every day to the seventh day, because they purge not by attraction, but by mollyfying, mitigate sharpness, and asswage pain. But it is better in the beginning to abstain from all Purges. After the seventh day is past, when there appear some signs of Concoction and declination, you may give a Purge of Rhubarb one dram, with one scruple of red Sanders infused in Borrage Water, adding one ounce or two of Syrup of Roses, that the filth which sticketh to the part may be brought forth more powerfully.

In the mean while, you must every day give Emollient, Cooling, and Lenitive Clysters, such as these:

Take *of Chicken Broth, or the Decoction of Mallows and Violets, of each one pint: Cassia new drawn one ounce: Oyl of Roses and Violets, of each two ounces: Sugar one ounce and an half: With two Yolks of Eggs make a Clyster.*

You must give altering and strengthening Medicines at the Mouth, they may be the same which were propounded in the Cure of the pain of the Stomach from a Chollerick Humor.

But the Syrup of Water Lillies, and of the Juyce of Purslain, are peculiarly good, especially in the beginning, because they supply the place of Repelling Medicines.

Also Emulsions made of the four great cold Seeds, and white Poppy seeds are good, for they asswage pain and heat. As also these following Juleps.

Take *of Rose Water three ounces: Plantane Water two ounces: the Juyce of Sorrel and Pomegranate Wine, one ounce and an half: Sugar of Roses one ounce: Boyl them a little, and strain them. Let him take two ounces twice or thrice in a day.*

If the pain be great, you may give the Syrup of Poppy.

Let his Drink be Barley Water with Syrup of Violets taken cold.

In the progress of the Disease, you must mix other Medicines with the aforesaid, which may help to dissolve. To this end you may prescribe these following Juleps:

Take *of the Syrup of Water Lillies, Apples, and of the Juyce of Purslain, of each one ounce: Syrup of Sea Wormwood half an ounce: Lettice, Sorrel, and Fennel Water, of each three ounces: the pouder of Diamargariton frigid. one dram: Make a Julep for three Doses to be taken twice in a day.*

To these you may adde restoring Opiates, Narcoticks, and the like, al which are to be varied many waies, according to the Judgment and Wisdom of the Physitian.

Turpentine washed with Wormwood Water, if it be given twice or thrice doth either dissolve or mature the Imposthume of the Stomach.

Let this following Fomentation be applied in the beginning.

Take *of Sorrel Roots two ounces: Endive, Succory, and Mallows, of each one handful: Lettice, and white Poppy seeds, of each three drams: white and red Sanders, of each half a dram: Violets, and Water Lillies, of each one pugil. Make a Decoction, adding a little Rose Vinegar. Let the Stomach be fomented warm therewith.*

Or make one with the distilled Waters of Lettice, and Water Lillies with a little Vinegar, and Pouder of Triasantalon.

After Fomenting, let the part be anointed with Oyl of Roses and Violets mixed, or with this following:

Take *of Oyl of Roses one ounce and an half: Oyl of Violets, and Rose Vinegar, and of the*

Juyce

Juyce of Sowthiſtle, of each half an ounce: Boyl them to the conſumption of the Juyces; then ad of red Sanders one dram: red Roſes half a dram: Lavender and Camphire, of each half a ſcruple: as much Wax as will make an Oyntment.

Cataplaſms in the beginning are not good, becauſe they burden the part with their weight, and by retaining the heat, encreaſe the Inflamation.

In the declination, when the Tumor is reſolved, which is chiefly to be deſired; you may apply a diſſolving Fomentation, made thus:

Take *of Flowerdeluce Roots two ounces: the Leaves of Mints, Marjoram, Penyroyal, Sea Wormwood, of each one handful: Annis and Fœnugreek ſeeds, of each two drams: Grains of Kermes one dram: the flowers of Stœchas, Roſemary, Chamomel, of each one pugil: Make a Decoction, adding in the end a little white Wine. With this foment the Stomach.*

After fomenting, anoint the part with Oyl of Wormwood, Nutmeg, Spike, and the like; of which you may make an Oyntment with a little Wax and Pouder, Orris Root, or Cinnamon. But Emplaſters and Cataplaſms, becauſe they burden the part with their weight, are not here good.

But if the Tumor tend to Suppuration, foment the part with the Decoction of the Flowers of Chamomel and red Roſes: Then apply this following Cataplaſm:

Take *of Althæa Roots two ounces: Brank Urſine, and Roſes, of each one handful: Boyl them well, and beat them together: then ad of Barley meal, Lin-ſeed, Fœnugreek, and Pouder of Chamomel, of each half an ounce: white and red Sanders, of each two drams: with Oyl of Roſes, and Chamomel. With a little Hens Greaſe make a Cataplaſm often to be renewed.*

After the Impoſthume is broken, let the Ulcer be cleanſed with Hydromel, given a ſmal quantity: To which you may ad the Manna of Frankincenſe, according to *Galens* Precept. Or give it with Barley Water with Sugar of Roſes in the beginning, in time of heat.

When the Ulcer groweth old, of what Cauſe ſoever it come, either from ſharp corroding Humors, or burning Medicines, or Poyſon, Broths of cool Herbs, and drying of Barley, Almonds, and Sugar, of Roſes, or new Milk with Sugar, and a little Honey, are very good. At length, Chalybeate Milk and Iron Water for ordinary drink; or Water wherein a piece of bole-Armenick, or Terra Sigillata hath been ſteeped, is very excellent. To which you may put a little ſharp Wine, if there be but little heat in the part.

Then give this Apozeme:

Take *of Barley one pugil: Scabious, Agrimony, Burnet, and Maiden-hair, of each half a handful: Melone ſeeds two drams: red Roſes dried one pugil: make a Decoction to one pint, in which diſſolve three ounces of Syrup of dried Roſes. Make an Apozeme for four doſes to be repeated often.*

Alſo the Decoction of China, is excellent for internal Ulcers, when there is no Feaver, taken twenty daies, or more, ſweating gently, for ſo the Ulcer wil be dried by degrees. But if you fear a Conſumption, boyl the China Root aforeſaid in Chicken Broth, or Pidgeon broth with the aforeſaid Herbs, and Barley made clean.

In an old Ulcer, the drinking of Mineral Waters, either of Vitriol, Iron, or Allum, for a Month together, are very good.

In the whol time of the Diſeaſe to keep the Stomach clean, uſe gentle Purges, as Rhubarb, Tamarinds, Myrobalans, Syrup of Roſes, and Diacatholicon taken once in a week.

Laſtly, To heal up the Wound, uſe theſe following:

Take *of Bole-armenick, Terra Sigillata, red Coral, and Blood-ſtone waſh'd all in Roſe Water, of each one dram: Sanguis Draconis, Gum Arabick and Traganth, of each half a dram: white Poppy ſeeds bruiſed and parched, Hypociſtis, Frankincenſe, and Sarcocol, of each one ſcruple: Sugar of Roſes one ounce: Make a Pouder, of which take a dram in Plantane Water, or Conſerve of Roſes every day.*

Or make an Opiate of the ſame Pouder with Conſerve of Comphry and Roſes, Syrup of Quinces, and Myrtles. Or you may make Troches of the ſame Pouder, with the Mucilage of Fleabane ſeeds, or Gum Traganth. All which the Patient may uſe by turns, leſt he grow weary of the ſame.

Outwardly, to cloſe the Ulcer, you may apply to the ſtomach, a Fomentation of the Decoction of Wormwood, Roſes, Pomegranate peels, Galls, Pomegranate Flowers, Myrtles, Frankincenſe, Maſtich, or the like. And laſtly, Anoint the part with an aſtringent Oyntment, or apply an aſtringent Emplaſter.

The End of the Ninth Book.

THE TENTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Inteſtines, or Guts.

The PREFACE.

THE Perfection of all Nouriſhment conſiſts in theſe Three Operations, To Ingeſt, Digeſt, and Egeſt; that is, To take in, Concoct, and Send forth. The firſt reſpects the Appetite: The ſecond the Concoction, and belongs to the Stomach: But the third reſpects the Inteſtines, whoſe Office of Egeſtion or ſending forth being moderate, and according to the rules of Nature brings great benefit to the whol Body: On the contrary, If it be defective, as in the binding of the Belly, or abound as in divers Fluxes, there ariſe divers grievous Diſeaſes: Moreover, the retaining of ſuperfluous things doth cauſe Chollicks, Iliacks, and Hemorrhoids: And finally putrifactions in the Guts doth not only produce Fluxes, but Worms: That all theſe may be ſeverally Explained, this Book ſhall contain Eleven Chapters; The Firſt is of the Chollick: The Second of the Iliack Paſſion: The third of binding of the Belly: The Fourth of Lienteria *or Cœliack Diſeaſes: The Fift of Diarrhœa: The Sixth of Dyſentery: The Seventh of Teneſmus: The Eighth of the Hepatick Flux: The Ninth of the Worms: The Tenth of the Flux of the Hemorrhoids: The Eleventh of the pain of the Hemorrhoids.*

Chap. 1. *Of the Chollick.*

THe Chollick takes its Name from the part affected, which is the Gut called *Colon*: which is long and winding, and ordained for receiving the Excrements of almoſt al the Body; theſe Excrements retained too long, uſe to cauſe this pain.

CAUSES. Therefore the Cauſes of the Chollick are excrementitious Matter, which by diſtending, pricking, or corroding, can make a Solution of Continuity; and theſe are either Winds or Humors.

Winds are bred of Crudities, or a cold Diſtemper of the Stomach or Inteſtines; and if they be not

not ſent forth by reaſon of the hard excrements, or other things that obſtruct the Inteſtines, they are in great plenty ſhut up in the Guts, eſpecially the *Colon*; and make a very violent pain.

Alſo groſs Humors, Cold and Flegmatick, being faſtened upon the Tunicles of the Guts cauſe the ſame pain both by gnawing, if they are ſharp or ſalt; as alſo by cooling the part, which by conſequence muſt ſuffer Conſtriction and Divulſion, as *Galen* ſpeaks of himſelf, That having had a great Fit of the Chollick did void glaſſy flegm that was actually cold; and by producing Wind which is eaſily raiſed from a groſs, ſlimy, and ſlow Humor, by a weak heat.

Laſtly, Chollerick and ſharp Humors; as alſo Melancholick and ſowr by pricking and twitching the Guts, make theſe pains: but we may doubt in the action of theſe Cauſes how the Chollick ſhould be ſomtimes more violent, ſomtimes more remiſs, ſince the ſame matter remaineth in the Inteſtines? To which doubt we thus Anſwer, That the matter doth ſomtimes lie quiet, and then it cauſeth none or very little pain; but ſomtimes it is moved and ſtirred up by divers Fermentations which happen among the Humors, as in an Epilepſie, the fits of the Mother, and Agues.

But you muſt obſerve diligently that thoſe Winds or Humors do not only remain in the Cavity of the Guts, for then were they eaſily excluded by evacuating, clenſing, and carminative Medicines, but for the moſt part they are fixed to the very Coats of the Guts, whence it comes that they are not ſo eaſily taken off; but they make a long and a ſtubborn Diſeaſe which wil not eaſily be cured: So thick Flegmatick and Melancholick humors to flow by degrees through the Veins of Guts into their ſubſtance, and do not preſently cauſe pain; but til they ſo encreaſe that they provoke nature to expel them, and ſo being moved they cauſe pain; or ſend out Vapors which being incuded in the Tunicles of the Inteſtines, do ſtretch and extend them, and finding no paſſage, cauſe a long pain. And Choller being after the ſame manner ſpread and ſucked into the Veins of the Guts and the Tunicles thereof doth ſtir up ſharp pains which uſe to be long, becauſe the Choller is very hard to be pulled from the ſubſtance of the Guts.

There is another kind of Chollerick Chollick, which turns into a Palſie, not known to the Antients, which comes of a Chollerick Humor, not in the Gut Colon as the former, but ſuddenly ſent into the Membranes of the Abdomen, and it is carried thither from the Cyſtis, or bladder of Gall, or the Meſentery in the Criſis of continual Feavers, or from great anger, or ſome other external Cauſe, when by reaſon of Obſtructions it cannot be ſent by the common paſſages, but by a prepoſterous motion it is preſently ſent to the foreſaid Membranes of the Abdomen, hence comes a cruel pain like that of the Chollick, which neither by Clyſters, Fomentations, or other Medicines can be Cured; but continueth many months, by which means the body conſumeth, ſomtimes it is like an intermitting Feaver, ſomtimes and often like a continual lingring Feaver: and at length when the pain begins to ceaſe, there is a Palſie, by reaſon the Humor gets by degrees into the back by the Membranes of the Abdomen: This Palſie doth trouble the upper parts moſt; but the Thighs and Legs commonly are pained, in ſome they are wholly reſolved and made numb, becauſe the Choller being light flyeth to the upper parts: Somtimes it gets into the Brain, and begets Epileptick Convulſions, from whence death commonly enſueth.

There are other Cauſes of the Chollick, but leſs uſual; namely, Stones bred in the Guts, and knots of Worms which ſtop them: The compreſſion of the Guts from Tumors in the adjoyning parts, or narrowneſs by reaſon of Inflamation, and other Tumors of the Inteſtines, or Contorſion, or twiſting of them by reaſon of Wind which is the way to the Iliack Paſſion; ſomtimes alſo the matter cauſing the Chollick is Poyſonous and malignant, and makes a Peſtilent Chollick; as *Paulus Ægineta* reports, That a Peſtilent Chollick in *Italy* infected moſt of the Roman Provinces. Finally, al hard Bodies by obſtructing and diſtending the Guts may make a Chollick, as ſtones bred there, many Cherry-ſtones ſwallowed, hard Cheeſe, and the like: *Platerus* reports, That a certain Governor long laboring of the Chollick with Convulſions, after the uſe of Clyſters, voided a great quantity of hard Cheeſe which had a long time ſtuck in his Guts, becauſe before his Sickneſs he had eaten immoderately thereof.

The External Cauſes are cold Air, which conſtringe and indurate the Belly; or too hot Air, by which the Excrements grow hard, and loſe their moiſture; the uſe of meat and drink not agreeing with the Conſtitution, as raw Fruits, and binding, groſs meats, and hard of digeſtion, too much reſt, and immoderate ſleep, unſeaſonable exerciſes, immoderate venery, and other external Cauſes which diſturb the Concoction of the Stomach.

DIAGNOSTICK. The Knowledg of this Diſeaſe generally is eaſie: For firſt the pain is very ſharp, for if it be light it cannot be called a true Chollick from the Opinion of *Galen*, *lib. 6. de loc. aff. cap. 2.* And it is ſomtimes movable, ſomtimes more in one place than in another: ſomtimes in the region of the Liver, ſomtimes of the Spleen, Stomach, Reins; ſomtimes above, ſomtimes beneath the Navel, and oftentimes it is moſt upon the left ſide; in which, as *Baubinus* firſt obſerved, there is a little ſtraightneſs; for when the Excrements in the upper and wideſt part of the Colon grow into hard lumps according to its Capacity great, and then by Wind are driven into a ſtraighter part, they

muſt

muſt needs paſs with much pain, in which Symptome the Chollick, and the Spleen, and the Stone, are not diſtinguiſhed but by compariſon of other ſigns; for ſomtimes the pain is like an Auger boaring, or a Stick faſtened, more fixed in ſome part. When the Stomach conſenteth, there is vomiting of Flegm, Choller, that is green or the like. After Meat the pain is greater, becauſe the Stomach being filled compreſſeth the Inteſtines. The Belly for the moſt part is bound, ſo that the Patient cannot ſo much as breſk wind, and if any thing be voided either naturally or by art, it is for the moſt part windy, and like Cow-dung, with water at the top, becauſe it is moſt Flegm which uſeth to be ſo. Somtimes the Belly is ſo bound that in the heigth of Pain, Purging Medicines that are very ſtrong, wil not work.

The Signs of the Cauſes are thus to be diſtinguiſhed:

If the Pain come of Flegm, it is not ſo great, unleſs it be mixed with wind which cannot get forth of the places wherein it is contained: for then the pain is very great; ſomtimes in one part, as if it were bored through with a wimble or ſtick; ſometimes in many, if the wind do remove, the Patient is better for hot, and worſe for cold things. He uſed a Diet formerly which bred flegm, his water is ſomtimes more crude and white, not alwaies, which deceiveth yong unexperienced Phyſitians, and ſomtimes in a flegmatick and flatulent Chollick, the Urine wil be yellow and reddiſh by reaſon of the extraordinary pain which doth inflame the Spirits and Humors contained in the Veins and Arteries. Which *Avicen* wiſely obſerved, Fen. 13. Lib. 3. Tract. 3. Cap. 11. *Let no man be deceived* (ſaith he) *to think by the foulneſs, inflamation, and redneſs of the Urine, that therefore the Diſeaſe is hot; for that is common to all Urines.*

If the Chollick proceed of wind, there wil be a ſtretching pain, and a ſwelling of the Belly: the Patient perceiveth a rumbling of the Belly, and much wind, and he is better when he breaketh it: he uſed a Diet to breed it, as unreaſonable drinking of cold water, often uſe of Peaſe, Rapes, Cheſnuts, Sallets, Fruits, and the like. And if the wind be contained in the Cavity of the Guts, the pain is movable, not in one place, and is ſomtimes greater. But if it be in the Coats and Tunicles of the Guts, the pain is fixed becauſe the wind cannot move, and it is conſtant becauſe it cannot get forth.

If the Chollick come from a ſharp and Chollerick Humor, it is moſt grievous, pulling, and pricking, there is heat, thirſt, and often a Feaver, the Urine is very Chollerick. It is worſe for hot Meats and Medicines, and better for cold. By ſending forth of Choller the diſeaſe is diminiſhed, and there went before, a Diet breeding Choller.

The pains of other parts under the Navil, are eaſily diſtinguiſhed from the Chollick by their proper ſigns, except the Stone, whoſe ſigns are ſo like with thoſe of the Chollick, that very skilful Phyſitians have been deceived by them: As *Galen* himſelf was, as he confeſſeth 2. *de loc. aff. cap.* 5. when he was troubled with the Chollick, he thought that he had the Nephritis, and that a ſtone was faſtened in one of the Ureters til the Humor was purged away, and the pain ceaſed; after which he found it to be the Chollick.

But by theſe following ſigns theſe two Diſeaſes may be plainly diſtinguiſhed, if they be well obſerved.

Firſt, The Nephritis, or pain of the ſtone, is fixed in the Reins, and comes from thence to the Teſticles, according to the length of the Ureter: But the Chollick is movable, and girts about the middle of the Belly like a girdle.

Secondly, The Chollick encreaſeth after Meat by reaſon of the compreſſion of the Inteſtines from the full Belly: but the Nephritis encreaſeth not, but rather decreaſeth, becauſe ſome of the Nouriſhment is carried to the Reins, which doth ſomthing aſſwage the pain.

Thirdly, In the Chollick, the vomiting is more vehement, and the Body is more bound, becauſe the Colon lieth in the bottom of the Stomach, and the Inteſtines being ſtretched, or much provoked do conſtringe themſelves that they may expel what is noxious. But both the Symptomes are common to both Diſeaſes, ſo that you can hardly know their intenſion and remiſſion, becauſe a ſtrong Nephritick pain, may cauſe a greater vomiting and aſtriction of the Belly, then a weak Chollick.

Fourthly, In a Chollick there is more eaſe found after Evacuation than in a Nephritis.

Fifthly, In a Nephritis or the ſtone, the Urine is firſt cleer and thin; afterwards there is a ſediment, and at length ſand and little ſtones are voided. But in the Chollick the Urine is thick from the beginning.

PROGNOSTICK. The Chollick for the moſt part, if it be gentle and little, and not long, nor in one place conſtantly, but intermitting and not binding the Belly, is curable, and without danger. But if the pain is very great and fixed in one place, not intermitting, and if the Belly be bound that nothing can get forth, with great watchings, and if vomiting follow, hiccoughs, doting, and coldneſs of extream parts, with cold ſweats, it is deadly.

A ſtubborn Chollick coming of ſharp and Chollerick Matter degenerateth into other grievous Diſeaſes, as Arteritis, Epilepſie, or Paralyſis, which is moſt uſual.

An

An Epidemical Chollick, which is contagious and peſtilent, is commonly deadly.

CURE. The Cure of this Diſeaſe is divers, according to the variety of the Cauſes.

And firſt, there is the ſame Cure of a flatulent and pituitous Chollick, which begins with an Emollient Clyſter, after which followeth one Carminative and diſcuſſing, as was preſcribed in the *Dolor Ventriculi*, from the like Cauſe, which muſt be repeated twice, thrice, or four times in a day, til the pain be gone; and if he go not to ſtool in one or two Clyſters, as ſometimes happeneth, you muſt give a ſharp Suppoſitory. In one of the aforeſaid Clyſters, you may do wel to ad four ounces of the *Aqua Benedicta Rulandi.*

Or two or three drams of Coloquintida boyled in an Emollient and Carminative Decoction.

If Clyſters wil not give eaſe, you muſt not ſtay too long upon them, but uſe ſome gentle Medicine. It hath been obſerved that when a ſick man had taken three Clyſters without benefit, that another Phyſitian came and gave but one ounce and an half of Manna, with two ounces of the Oyl of ſweet Almonds in the fat Broth of a Hen, and cured the Patient. But in a pain that comes from groſs flegm you muſt give ſtronger Medicines.

Afterwards, Fomentations, Oyntments, Baths, Emplaiſters, and the like, are good, which were declared in the Cure of the *Dolor Ventriculi* of the ſame Cauſe, to which you may ad ſome ſpecifical things, which are fit for this Diſeaſe.

Waſh the Guts of a Wolf in white Wine, then dry them in an Oven in an Earthen pot, till they may be poudered. Let the Patient take a dram thereof in white Wine, and he will be preſently cured.

Boyl fair Water, and ad to it the fourth part of Oyl, and ſome groſs Pepper; let him take three or four ſpoonfuls as hot as he can endure it, and the pain wil be inſtantly gone.

Take of *the beſt Aloes one dram*: *Laudanum four grains*: *Diagridium ſix grains*: *Mix them and make ſix Pils gilded*: *Let him take them at a convenient time. They take away the pain after one hour, and then purge out the noxious humor.*

Inſtead of theſe you may give Diapœnicon, and Philonium Romanum, as is preſcribed in the Cure of the pain of the Stomch. *Hipp. Lib. de intern. aff.* propoundeth a Purge of Purſlain, and Juyce of Poppies.

Six ounces of Oyl of ſweet or bitter Almonds, do aſſwage pain, and caſt the Matter cleaving to the Inteſtines downwards.

If you mix it with theſe things following it wil be better:

Take of *Oyl of ſweet Almonds, or Sallat Oyl for poor people, four ounces*: *Spaniſh Wine one ounce and an half*: *Syrup of Poppies one ounce*: *Mix them for a Potion.*

Alſo Oyl of ſweet Almonds mixed with Manna in fat Broth as beforeſaid, doth eaſe pain, and evacuate the Matter offending.

One dram of Annis ſeeds poudered and given in Wine, doth firſt aſſwage, and the ſecond time it is given, quite take away the pain; applying at the ſame time a Cataplaſm of Turpentine three ounces, laid on with Stuphes ſprinkled with Pepper and Sanguis Draconis finely poudered, of each one dram.

Galbanetum Paracelſi is good to diſcuſs the Humor if the whol Belly be anointed therewith. The deſcription is in *Crato* thus:

Take of *Gum Elemi, Ivy, Galbanum, Oyl of Bayes, of each equal parts*: *diſtil them in Sand with a Retort*; *keep the Liquors aſunder, firſt the Water, then the cleer Oyl, then the thick Oyl like Honey, which you muſt uſe firſt.*

Take of *Calamus Aromaticus one ounce*: *Galangal three drams*: *the outward yellow of the Orange peel four ounces*: *Cinnamon, Annis, and Fennel ſeeds, of each three drams*: *Cummin ſeeds ſix drams*: *Juniper berries green half an ounce*: *Bay-berries three drams. Pouder them finely, and infuſe them in ſix pints of the beſt Spaniſh Wine in a hot place ſix daies*; *then diſtil them in* Balneo Mariæ. The Doſe is one ounce after Evacuations.

You may with good ſucceſs apply to the Belly Gum Caragma, and Tacamahacha; but firſt let a great Cupping-glaſs be applied to the Navil.

Although you apply not the Plaiſters, yet you muſt not forget to Cup; which as *Galen* ſaith, doth diſcuſs pain that comes of wind like an Enchantment.

If the Diſeaſe laſt long, you may cure it with a Decoction of Guajacum continued for many daies, Purging ſometimes, and giving often Clyſters. And if it come of glaſſy flegm, let Guajacum be boyled in Wine, as *Amatus Luſitanus* uſed it with good ſucceſs, *Curat. 32. Cent. 1.*

After the pain is arrived, uſe an Apozeme to purge flegm for the carrying away of the reliques, or inſtead thereof, the Decoction of an old Cock made with inciſing, attenuating, and purging things. Or that excellent Julep preſcribed in the Chollick of the Stomach.

A Chollerick Chollick is cured by Emollient Clyſters, and ſuch as temper the acrimony of the Humors.

Let

Let the Belly be Fomented with an Emollient Decoction, which is Anodine; or which is better, make a Bath of the same.

Also Cataplasms made of Barley and Linseed Flower, boyled in Oyl of Chamomil, applied to the bottom of the Belly are good.

As also a cooling Epithem to the Liver, made thus:

Take of *the Juyce of Endive and Succory, of each half a pint: the Juyce of Lettice, and Rose-Vinegar, of each two ounces: mix them and make an Epitheme.*

Give Juleps of Poppy, Lettice, Endive, and Sorrel Water, with Syrup of Violets, Apples, and Lemons.

If the Pain be urgent, come to Narcoticks.

When the pain is mitigated, give the infusion and expression of Rhubarb in Succory Water with Syrup of Roses, often, til al the filth be evacuated.

If this be too gentle to eradicate the Disease, give Mercurius Dulcis, which being sometimes given with some Purging Diagrediats, doth finish the Cure.

They who are not to take Diagredium, may take Mercurius Dulcis alone made into a Pil with conserve of Roses, drinking after it the infusion of Senna with Rhubarb, adding a little Manna and syrup of Roses.

After this you may give your sharp Vitriolated Waters.

When the pain is violent, fly to Baths and Laudanum, to which you may sometimes mix Purgers, but in a great quantity; because their force wil be hindered by the Laudanum.

Galbanetum Paracelsi, although hot, is fit to discuss the Humor if al the Belly be anointed therewith: it is described formerly.

Sometimes Blood-letting is good where there is fear of a Feaver by the heat of the Blood: and if the Feaver be begun, do it presently.

When there is a great Thirst, give cold Water, as *Galen* teacheth, lib. 12. meth. cap. 7. And *Amatus Lusitatanus* saith, That he Cured one presently with it: And *Septalus* shews in Two Stories in the Seventh Book of his *Practical Animadversions*, That he hath given the same, and taken it with very good success.

For the Cure of that Chollick which turneth into a Palsie, after the Belly is loosned with many Clysters, and the first waies being made open by a Purge, put the Patient into a warm Bath made of an Emollient Decoction, twice, thrice, four, or five times in a day, that the sharpness of the humors may be allaied, and the pores of the Membranes opened.

The day after let the Humor be purged with a fit Medicine; then let him be bathed again, and if his strength wil endure it, let him do it every other day, til the humors are Purged and the pain gone, and the Patient Cured.

In the mean time let the Clysters be continued, especially those made of Milk are best to assuage pain, to which you may put Cassia, Oyl of Violets and Lillies.

Let the Belly be often anointed with Oyl of Chamomil, Dil, sweet Almonds, Lillies, or with fresh butter.

Then let him use Whey and sharp Waters.

And Lastly, When the Disease is of long continuance, you may use those things which were prescribed for the Cure of Hypochondriack Melancholly.

Nor must you omit Phlebotomy from the beginning of the Disease before Purging, and it must be often repeated if the Blood be evil, or the pain come of a Catarrh any waies.

Finally, Al the Medicines mentioned in Chollerick Chollick may here be applied, which if it avail not, some Physitians use this following Potion, which though it be sordid and not fit for men wel educated, yet they say it Cureth presently.

Take of *Horse-dung one ounce: break it in pieces, and infuse in it one pint of Poppy-Water with eight or ten drops of Spirit of Vitriol: strain it gently, and divide the Liquor into three Doses, for the time of the violent pain.*

But if it turn into a Palsie, you must anoint the Spina or Back-bone and the Paralytike parts with a Resolving and a Nerve Corroborating Balsom if there be no Feaver; but if there be, bind Wool dipt in Oyl, or some digesting Oyntment, to the Paraliticke parts, taking heed of Cold, by which the humor wil be fastened to the part, and the breathing of it hindered.

Galbanetum Paracelsi is best, if it be applied to the parts aforesaid, and the Navel.

CHAP.

CHAP. II.
Of the Iliack Paſſion.

ILEOS, or *Iliack Paſſion*, took its name (as ſome ſay) from the Gut *Ileum*, which chiefly is affected in this Diſeaſe; although the other thin and ſomtimes thick Guts are capable of the ſame: Or, rather from *Eileſthai*, which ſignifieth to be rowled and girt about; therefore the Latins call it *Volvulus*, or *Convolvulus*, becauſe the Guts in this Diſeaſe ſeem manifeſtly to be rowled about, and to be moved upwards: it is alſo called *Kordapſos*, becauſe the Guts, if you lay your hand on them, ſeem to be like a ſtretched or twiſted cord.

The *Barbarians* cal it *Miſerere mei*, becauſe it is a miſerable Diſeaſe, and commonly deadly, and therefore needs Divine Commiſeration.

This Iliack Paſſion is a prepoſterous motion of the Inteſtines, in which the Belly is alwaies bound; and the Excrements which ſhould be carried downwards, are brought to the Stomach, and caſt out by vomiting.

It is known that the Inteſtines have a natural motion by which the Chylus and Fæces are by degrees carried downwards, which is called *Periſtalticus*; this motion is by the Orbicular and Tranſverſe Fibres which contract the Inteſtines, and is compared to the motion of Earth-worms which move the parts of their bodies ſucceſſively. And this motion is ſomtimes inverted by preternatural Cauſes, as when the Fibres of the Inteſtines which ought to be contracted from above downwards, are contracted upwards; and whatſoever is in the Guts is not ſent towards the Belly, but towards the Stomach, and then is this Iliack Paſſion. We obſerve ſomthing like this in Vomiting; for when the Fibres of the Oeſophagus contract themſelves from the upper part towards the Stomach, the meat is ſwallowed down; but when by an inverted order they contract themſelves from the part beneath upwards, there is vomiting. This Periſtaltick inverted motion comes from the vehement ſtirring up of the Expulſive Faculty of the Guts, which when it cannot throw downwards the ſuperfluous Excrementitious matter, doth by a violent motion caſt it upwards. This motion is ſomtimes ſo violent, that not only Chyle, and Wind, and Excrementitious Humors, but the Fæces alſo, and Excrements which ſhould be ſent out by the Anus are thrown forth by vomiting; ſo that Clyſters and Suppoſitories alſo are ſnatcht up and vomited out: So *Matthew de Gradi* reports of a Girl of twelve yeers old, who in this Diſeaſe for three daies together, did not only vomit up Dung and Clyſters, but alſo a long Suppoſitory a ſhort time after it was adminiſtred unto her; and when another Suppoſitory was tied to her Thigh, that was preſently broken off and vomited up with a piece of the Thred at it: And when, thirdly, a Suppoſitory was tied with four ſtrong Threds as before, that alſo was broken off and vomited up with part of the Threds: And at length when the Mother, as deſired by the Phyſitian to adminiſter another, it was drawn upward with ſo much violence, that ſhe was conſtrained ſuddenly to draw it out leſt it ſhould be again vomited up. There are the like ſtories in Authors, which for brevity ſake we omit.

CAUSES. This ſtirring up of the Expulſive Faculty of the Guts comes from divers Cauſes: The chief is Obſtruction; therefore whatſoever doth ſo violently obſtruct the Guts that nothing can deſcend, doth beget this Diſeaſe: for after the Faculty hath long labored to throw out ſuperfluities the ordinary way, and is fruſtrate of her intention, deſiring to ſatisfie the neceſſity of excluſion, ſhe takes another courſe, and by a prepoſterous motion drives them upwards, and vomiteth them out.

The Cauſes obſtructing are hard Dung long retained, groſs vapors gathered in abundance into the Guts, and violently diſtending them; Inflamation, and other great Tumors, which wholly ſhut up the internal Cavities of the Guts, and the circumvolution of it, ſo that it is as it were tied in a knot, which often happeneth in the Hernia or Rupture, and alſo in the Chollick, after which often follows this *Ileos*, becauſe the Inteſtines being ſtretched with wind, do rowl together, and ſomtimes knit a knot.

The more unuſual Cauſes which do ſo provoke the expulſive faculty that are conſtrained to alter their motion, are great Ulcers, or ſharp Humors which twitch the Guts; for when the fæces or other Humors going downwards, do touch the Ulcerated part, they ſo prick it that the faculty is provoked not to ſuffer ſo noxious a thing to paſs, but driveth it upwards with violence; which motion the other Inteſtines ſtirred up by ſympathy, do follow till the noxious Matter goes to the Stomach, which following the ſame Motion, by the help of the aforeſaid faculty, drives it forth by vomit.

SIGNS. The Signs of the Iliack Paſſion are partly common to thoſe of the Chollick, and partly proper.

The Common Signs are, pain in the Abdomen, ſwelling and puffing up of the Belly, a bound Belly, loathing of Meat, Nauſea, Vomiting, want of Reſt, difficulty of Breathing, and Piſſing.

Thoſe which are proper and peculiar to this Diſeaſe, are a ſharp pain and moſt violent, puffing up

and very violent diſtenſion, an eminent hard Tumor in the Hypogaſtrium, a total ſuppreſſion of ſeege, ſo that nothing is voide that way. In progreſs of the Diſeaſe, there is irregular Vomiting, firſt of Choller, then of Flegm, and Chylous Matter, and at length of dung, or rather of a matter like it, of corrupt and ſtinking Meat, for the fæces are ſeldom ſent upwards, when they are neer death, there is abundance of cold ſweat, refrigeration of the extream parts, trembling of the Heart, diſturbance and fainting.

Galen in Comment. Aph. 10. Sect. 7. affirms that the proper and inſeparable ſign of this Diſeaſe is not to go to ſtool at all. But *Hippocrates* ſeems to affirm the contrary, 3. Epid. Sect. 2. Text 7. in an Hiſtory of a Woman thus affected, which dwelt at *Tiſamen*, ſaying there were thin, few, and crude dejections. To which difficulty we anſwer, That in the beginning of the Diſeaſe, ſome ſtools may be from the fæces contained beneath the Gut affected, which by Nature or Art may be excluded before all the Inteſtines conſent and loſe their proper and Natural faculty. But when the Diſeaſe is confirmed, and the Periſtaltick motion of all the Guts is inverted wholly, there is nothing more ſent downward.

The ſigns of the Cauſes are theſe: If *Ileos* come from Inflamation (which often happeneth) the Diſeaſe is moſt acute, and comes quickly to the heighth, there is an intenſe Feaver, a moſt vehement pain, Chollerick Vomitings and Flegmatick do ſoon appear, and fæces and Dung do preſently appear and other deadly ſigns before mentioned.

If it come from the fæces endurated there went before it a conſtriction of the Belly for many daies, and in the beginning there is no pain, but afterwards there is, the Diſeaſe is of longer continuance, nor is it ſo acute as that which comes from Inflamation, neither is the pain ſo great, nor the Feaver ſo ſtrong, and ſomtimes there is none.

If it come from wind or flegm, it followeth for the moſt part the Chollick, and ſigns of the Chollick, of Flegm and wind went before, which are laid down in the Chapter afore going.

As for the Prognoſtick. Every *Ileos* is dangerous, but one more than another. That is moſt deadly, in which firſt there is Chollerick, then Flegmatick, and after ſtinking vomiting; and *Galen*, 6. *de loc. aff. cap.* 2. ſaith none of theſe eſcape; but Experience teacheth that ſome do, as when the Diſeaſe comes from retention of the fæces, or *Hernia Inteſtinalis*, or Rupture in the Guts.

They who have this Diſeaſe with the Strangury, die within ſeven daies, except a Feaver coming, the Urine be more plentifully voided. *Hipp.* Aph. 44. Sect. 6. if the Stranguty come of thick and Flegmatick Humors which are plentiful in the Veins and Guts, a Feaver coming thereupon, they may be concocted, melted, and attenuated, and piſſed forth, by which means the *Ileos* is cured. Although *Galen* in his Comment upon this Aphoriſm, ſaith that he is ignorant of what *Hippocrats* ſaith here, and that it cannot be confirmed by Reaſon and experience.

If Symptomes be remitted, and either Medicines or meat taken at the mouth, paſs through, there is hope of recovery.

CURE.] The Cure of this Diſeaſe, is to be varied according to the difference of the Cauſes. And firſt, if the obſtruction comes from the Fæces indurate, or from groſs and ſlimy Flegm, you muſt uſe Emollient and Laxative Medicines, both internally and externally.

Firſt then, give Clyſters of the Decoction of Althæa, Mallows, Violets, Chamomel, and Melilot, with Lin-ſeed and Fœnugreek ſeed, or of common Oyl to a pint, in which you may diſſolve the third part of Butter, or of the Broth of a Sheeps Paunch, in which diſſolve Butter, Honey, and Sal gem. To which Decoction, if there be wind (as commonly there is) it is good to put Carminatives and Diſcuſſers.

After the matter is ſomwhat Mollified with theſe Clyſters, you muſt give firſt ſome gentle Purges, then ſtronger, and laſt the ſtrongeſt.

In the mean while you muſt apply Fomentations and Liniments that are Emollient, to the whol Belly, and continue them long. The Paunch of a Gelding warmed in hot Water, applied to the Belly, is good; but Mollifying Baths are better, eſpecially if they be made of Air only.

Alſo you may give inwardly the Oyl of ſweet Almonds either alone or with white Wine. To which if the pain be great, you may add the Syrup of Poppies, as was ſhewed in the Cure of the Cholick.

And Laſtly, If there be vehement pain, and much flatus, you may give thoſe other Medicines which are preſcribed in the Cure of the Chollick, not omitting Purges, which being opportunely given, take away the Cauſe.

That which comes from Inflamation of the Inteſtines, is to be cured by often Blood-letting, if ſtrength permit, both in the Arm and Foot, and by applying of Cupping-Glaſſes with Scarrification to the Groins. Alſo Emollient Clyſters and cooling, are to be given, made thus:

Take *of Althæa Roots two ounces: Mallows and Violets, of each one handful: Guord ſeeds half an ounce: Line and Fleabane ſeeds, of each two drams: Water Lillies and Roſes, of each one pugil: Chamomel Flowers half a pugil: make a Decoction, in a pint whereof diſſolve two ounces of Oyl of Roſes; Caſſia one ounce: make a Clyſter, and in progreſs of time add Oyl of Violets and Chamomel.*

The

The aforeſaid Emollients muſt be boyled in Oxycrate.

Or give new Milk with a little Sugar, and the white of an Egg, or the Mucilage of Fleabane ſeeds one ounce, to aſſwage pain.

Or you may make a Clyſter of Oyl of ſweet Almonds, Barley Cream, ſtrained from the Decoction of it, adding a little freſh Butter and Sugar.

A Clyſter may be made of ſimple Oxycrate, and be every day given, which is excellent againſt the Inflamation of the Guts.

Anoint with Oyl of Violets, ſweet Almonds, and Chamomel, with Mucilage of Linſeed, Fœnugreek ſeed, and Quinces, with Axungia of Hens and Ducks, and ſweet Butter.

Alſo make a Fomentation of the Decoction of thoſe Simples which were preſcribed for a Clyſter.

Alſo Foment in the beginning with Oxycrate, and after let the Simples aforeſaid, be boyled in Oxycrate.

And make a Cataplaſm of the reſidence of thoſe things in the Decoction with Barley Meal, Fœnugreek, Lin-ſeed, and Butter, with the Axungia's and Oyls aforeſaid.

Alſo a Bath of warm Water, in which cold and Emollient things have been boyled, is moſt convenient.

After bleeding, give two ounces of Oyl of ſweet Almonds to appeaſe pain, and if it be very great uſe Narcoticks.

If there be no vomiting, you muſt provoke it with a draught of warm Water with Oyl of Violets, for ſo the upper parts wil be purged, and the Humors wil be revelled from the part affected. In the whol time of Cure, you muſt give Juleps and Emulſions preſcribed in the Inflamation of the Stomach.

Let his Drink be Barley Water: and in the beginning let him abſtain from al Nouriſhment for twenty four hours, that ſome of the Matter may be conſumed; then give him Chicken Broth. This Diſeaſe is to be attended with diligence, for it is for the moſt part deadly.

The chief buſineſs in the Cure, is by abſtinency; and this is taken from the example of thoſe that are wounded in the Guts, for they are almoſt famiſhed for forty daies. Therefore let men in this diſeaſe for four or five daies, take only three ſpoonfuls of broth every day, that vomit may be hindered which doth encreaſe the Diſeaſe.

Moreover, Food bringeth no comfort to the ſick, for it turneth not to nouriſhment, but is plainly corrupted, and the Chyle which goes from the Stomach into the Guts, is mingled with the Excrements retained, and encreaſeth vomiting.

He may drink more freely, becauſe it goes more eaſily to the Liver, and it may be fit to oppoſe the Diſeaſe, if it be wel tempered Oxycrate, and in a ſmal quantity.

Laſtly, It comes ſomtimes but ſeldom, from the circumvolution of the Inteſtines; and this is either from Wind, which torttureth them; or from a Hernia called *Interocele*, or Rupture.

That which comes from Wind, is cured by the ſame Medicines which Cure the flatulent Chollick. But if after long uſe of theſe Medicines, the belly wil not be opened, but al things taken are vomited up, that there is little hope of health, the laſt Remedy muſt be uſed, which *Hippocrates* propounds 3. *de morbis*, namely, That a pair of Smiths Bellows be applied to the *Anus*, and that they blow into his belly. Then give an Emollient Clyſter with Troches of Alhandal to bring out the fæces. This is good not only againſt the *Ileos* from contorſion of the Inteſtines, but in that which comes from a grievous obſtruction, for by dilating the Guts it takes away the obſtruction. *Amatus Luſitanus*, *Curat. ult. Cent.* 1. teſtifieth that he cured one deſperate by this means: as alſo *Epiphanius Ferdinandus* in his Phyſical Hiſtories, Hiſt. 74. reports that the ſon of *John Altimar* of *Naples*, a moſt expert Phyſitian, was ready to die of this Diſeaſe, and taken as it were from the Graves mouth by this means. But *Aurelian* diſalloweth it, becauſe the wind coming from the bellows may much hurt with its cold. But this may be avoided if the bellows be filled with wind by the fire.

Paræus alſo propounds another unuſual Medicine, by which he boaſteth that he cured many at deaths door, namely, by drinking three pound of Quick-ſilver in Water alone, for with its weight it doth untie the Gut, and open, and ſends down the hard excrements; which Remedy is commended by others, who ſay that it may be taken without harm.

But we may wel fear ſo great a quantity, leſt it extinguiſheth the Native heat with its coldneſs, and coagulate the blood in the Veins; therefore in a deſperate caſe it is better to give a leſs quantity. Some give two ounces in a rear Egg, and think good to repeat it if the firſt Doſe do not ſucceed wel; but you may ſee in our Obſervations, that one ounce hath done wel.

But when the Illiack Paſſion comes from the Guts falling into the Cods, al the care is to place them right, which muſt be done by the gentle hand of a Chirurgeon, long fomenting the part affected, firſt with an Emollient Decoction, and Relaxing Oyls, giving often Emollient and Carminative

Clysters, so placing the Patient that his Head be low, and his Thighs high, for some having been hung by the Heels, were quickly cured.

If the Hernia comes with Inflamation of the Intestine, it is cured with a fomentation of cold water. If wind stretch the Gut, discuss with a Fomentation of Spirit of Wine. See the examples of both Cures in our Observations.

CHAP. *III.*

Of Astriction, or binding of the Belly.

BY Astriction of the Belly, we do not understand al kind of suppression, by which nothing is let forth downwards, as in the *Ileos*. But only a dul and slow dejection, by which the fæces and reliques of Meat are seldom, and not according to the quantity of Food thrown forth; therefore they are necessarily indurated, because of their long continuance being dried with heat, and some moisture is alwaies drawn from them by the Meseraick, which reach not only to the thin, but thick Guts. It is a Symptom of the Expulsive faculty diminished, or the retentive encreased, and it is the cause of many diseases; therfore the *Excreta* and *Retenta* are reckoned among the six things not Natural, which not keeping the Law of Nature, produce divers Diseases, so the belly being bound, sends vapors to the Head, and produceth Catarrhs, and other Diseases of the brain, disturbs the Concoction of the Stomach, and the actions of other parts.

CAUSES. The Causes of this Symptom are many: And first, hardness of the fæces, and driness, are not only Effects, but also Causes of them, because being hard, they are more difficult to be voided, and do less provoke the expulsive faculty. They become dryer and harder chiefly, and oftenest from the excessive heat of the Liver, which powerfully draws away al the moisture contained in the Intestines, and leaves the fæces dry. This is also caused by violent motion, especially riding: also by few excrements through want of food, or because they have no acrimony to prick the Intestines, as it happens in cold Meats; and when the Choller doth not go to the Guts, as we observe in the Jaundice. And lastly, Many diseases of the Guts may cause this constriction, as a cold and dry Distemper, Tumors, Obstructions, Numbness of the Anus, and Palsey, and many others.

SIGNS. The Signs depend upon the knowledg of the Causes, which must be taken from their proper Fountains.

The hot distemper of the Liver is to be taken out of its proper Chapter. Also Tumors, and other Diseases of the Guts, have their proper Diagnosis, or signs, and so the external Causes, as little Meat, or coldness thereof, riding, and the like, are known by relation of the Patient.

PROGNOSTICK. As for the Prognostick. The Constriction of the belly is more or less dangerous, according as the Cause is greater or less. For if it come of Inflamation, or other Tumor of the Intestines, it is very dangerous: but from other Causes less. It useth to be contumacious and long when it come from the fæces indurate; and thence come often Chollicks, which return after they have been cured, by reason of the new driness of the fæces; as also because though the belly seems to have been made sufficiently soluble by purging, and many liquid Excrements are discharged, yet there remains sometimes many hard Excrements in the Guts, which breed new pains, and cannot be taken out, but by many Clysters given after purging.

CURE. The Cure of this Disease depends upon taking away the Causes, which are to be taken from their proper Chapters. But because it is commonly long, especially when it depends upon a hot distemper of the Liver, and driness of the Guts; and in the mean time the belly bound brings many inconveniencies. We wil speak of its Cure by its self, which is generally done by Emollients, and Laxatives, made thus:

Take *of Althæa, or Marsh mallow, and Lilly Roots, of each two ounces: Mallows, Marsh-mallows, Mercury, Violets, and Brank-Ursine, of each one handful: Lin-seed and Fœnugreek of each half an ounce: Annis seed one dram and an half: sweet Prunes three pair: Chamomel and Melilot flowers, of each one pugil: boyl them to a pint and an half. Dissolve in the straining Oyl of Lillies and Lin-seed, of each two ounces: fresh Butter one ounce and an half: Diacatholicon, and Diaprunis simple, of each six drams. Make a Clyster to be given as often as need requireth.*

Sometimes instead of this use the following.

Take *of the decoction of Sheeps Entrals one pint: fresh Butter two ounces: Cassia, Diacatholicon, and Diaprunis simple, of each half an ounce: red Sugar one ounce: Make a Clyster.*

Also twice in a month, or thrice, you may give one pint of common Oyl alone for a Clyster.

And because Nature wil grow dul by too much use of Clysters, and at length wil never officiate that way, but when she is provoked by one, you must endeavor to mollifie the Belly with other means.

For

For this end, ſweet Prunes and roaſted Apples with Sugar may be taken one hour before dinner, as *Galen* ſheweth 2. *de facult. alim. cap.* 31. For if they be taken immediately before dinner, they wil not work. Or take Chicken Broth, or other Broth, in which have been boyled, Beets, Borrage, and ſome Apples, or one ſpoonful of Oyl of ſweet Almonds newly drawn without fire, with as much Syrup of Maiden-hair, or two ſpoonfuls of this Syrup following:

Take of *the Mucilage of Fleabane ſeeds, and of Quinces drawn with Mallows Water, one pound and an half: white Sugar one pound. Make a Syrup according to art.*

That the Prunes may work better, let him drink half a glaſs of *Vinum Lymphatum*, or Wine and Water, before and after he taketh them, freſh Butter taken an hour before Dinner the bigneſs of a great Nut, and drink Wine and Water wil do the ſame thing.

Once in a week let him uſe one of theſe following Medicines:

Take *of Caſſia new drawn one ounce: Cream of Tartar one dram: Make a Bolus.*

Take *of Manna one ounce, or an ounce and an half: Mix it with Broth, and take it in the morning.* Or,

Take *of Oyl of ſweet Almonds, and Manna, of each one ounce: Diſſolve them in Broth to be taken two hours before dinner.*

Take *of pulp of Caſſia two ounces: Tamarinds and Manna, of each one ounce: the pouder of Senna half an ounce: Cremor Tartari two drams: With Syrup of Roſes ſolutive make an Opiate. Let him take half an ounce or an ounce.*

Or diſſolve in the Decoction of Prunes half an ounce, or an ounce of Manna: let him take it one hour before dinner as all the aforeſaid, for ſo they wil work better.

Piſans of Succory, Agrimony, and Sorrel, caſt into Water that begins to warm, and infuſed one night, either drunk alone, or with Wine, for ordinary Drink doth keep the Body looſe.

This following Broth doth moſt certainly looſen the Belly, and keeps it ſo.

Take *of Beets and Mercury, of each one handful: Boyl them in* Broth, *and take it one hour before dinner.* Or,

Take *of Conſerve of Damask Roſes with Manna and Sugar, of each equal parts, one ounce for a doſe.*

Laſtly, A Bath, or Tub with a Decoction of Emollient Herbs is very profitable to moiſten all the parts Natural and mollifie the Belly.

CHAP. *IV.*

Of Lientery, and Cœliack Paſſion.

Lientery is a kind of Flux of the Belly, in which the Meat is quickly ſent through the Belly, as it was taken unchanged. But in the Cœliack Paſſion the Meat comes forth crude, and imperfectly concocted, whence it appeears that the two Diſeaſes differ only in degrees, ſo that Lientery is referred to the act aboliſhed, and Cœliack Paſſion to the act diminiſhed. For although the Meat is ſent forth, either altogether unconcocted, or imperfectly concocted, yet theſe Diſeaſes are not to be referred to concoction hurt, but rather to the retention; for they are rather il concocted, or not at al, becauſe they are quickly ſent forth, and are not long enough retained to be concocted. Hence it is collected that though this Diſeaſe be reckoned among the Diſeaſes of the Guts, yet the Stomach is much affected, and ſomtimes more than the Inteſtines: Hence *Galen 6. de loc. aff. cap. 2.* ſaith that a Lientary and Cœliack Paſſion come both by fault of the Stomach and Guts.

CAUSES. Many Cauſes of theſe Diſeaſes are propounded by Authors; all which we may refer to three Heads; the cold diſtemper of the Stomach and Liver, the provocation of thoſe ſame parts; and a great debility of the retentive faculty from ſome deadly diſeaſe.

The cold diſtemper generateth great plenty of flegmatick and glutinous humors, which covers and daubs over the wrinkles of the Stomach, ſo that it cannot retain the food. Hence we may admire why *Galen 6. Aph* 1. doth ſpeak againſt the old Greeks, who called this Diſeaſe *Lienteriam*, or ſmoothneſs of the Inteſtines therefore, becauſe the internal ſuperficies, or the Stomach being made ſmoother, doth not retain the Meat; whereas the Stomach doth not retain the Meat til a perfect concoction be made ſo much by the roughneſs of the inward coat, as by an innate propriety of aſtringing. For as we muſt confeſs that the principal cauſe of retention is the faculty; ſo alſo muſt we acknowledg that the faculty doth want inſtruments fitly diſpoſed, without which it cannot act: and therfore ſince the inward Tunicle of the Stomach is made rough and wrinkled, that the Meat may be retained in the Stomach, it is no doubt but if that roughneſs be taken away while the wrinkles are filled up with flegm, the retention of the Stomach wil be hurt, ſo that the Food wil ſlip away unconcocted. The like is in the Womb whoſe inward Tunicle is rough and wrinkled, that it may the better retain the Seed for Conception; but if it be covered with glutinous Humors, it doth not retain, and the Seed preſently comes forth, whence many Women are barren.

But

But let us note, That if any wil ſtrictly examine this word, he ſhal find that this Symptome is rather to be called the Smoothneſs of the Stomach than of the Inteſtines: neither doth it comprehend al its ſorts, but only that which comes from Flegm, which becauſe it is moſt uſual, the reſt have their denomination from it.

The provocation of the Stomach and Guts is by ſharp Humors which by twitching thoſe parts ſtir them to ſend them forth too ſoon, as it is in the Bladder, which being pricked by Acrimony, doth often piſs: Hence comes the Strangury, *Galen* 6. Aph. 1. ſaith, That by thoſe ſharp humors there is an Ulcerous Diſpoſition in the Stomach, as the Aphthæ, or Thruſh is in the mouth of Children.

The great imbecility of the Retentive Faculty in great and deadly Diſeaſes often cauſeth a Lientery, as you may ſee in a Dyſentery, which when nature is conquered degenerateth into a Lientery; the Stomach being drawn to conſent with the Guts which are ſo grievouſly affected, and its Faculties being overthrown; ſo alſo in Malignant Feavers there happeneth often a Lientery whereby the Broth as ſoon almoſt as taken is caſt forth unconcocted; and the ſame is when Poyſonous and Hurtfull things are taken.

There is alſo another Cauſe different from the former, which peculiarly makes a Cœliake Paſſion, namely, The Obſtruction of the Meſeraike Veins which hinder the paſſage of the Chylus to the Liver; whence it muſt needs be caſt forth by the Belly, but that this may be, it is neceſſary that al the Meſaraike Veins, or the greateſt part of them be ſtopped, as in Children who have the Struma, or Kings Evil, whoſe Meſentery is found ful of Glandles, by which the Meſaraike Veins are ſtopped: and theſe continually have a Chylous and Cœliake Flux: They eat much and grow leaner til they fal into a Maraſmus.

Ætius and *Celſus*, and many of their followers, do propound another Cauſe of the Lientery, namely, a Smooth and Thick Scar in the Guts remaining after a long Dyſentery, by which the mouths of the Veins being ſtopped, the diſtribution of Nouriſhment is hindered, and thence comes a Lientery, which Cauſe we cannot entertain for then all the Guts ſhould have been Ulcerated, and the Scar in them al ſhould ſtop al the Meſaraiks which is not agreeable to reaſon: becauſe it is impoſſible that all the Guts ſhould be ulcerated, and the man not die,

SIGNS. The chief Signs of theſe Symptomes do appear by what is ſaid, for if crude meat and unchanged deſcend quickly and often through the Guts it ſignifieth a Lientery; but if it be ſomwhat changed and ſeem like Chylus; it ſhews a Cœliack Paſſion.

The Signs of the Cauſes are thus gathered.

If Lientery or Cœliake Paſſion come of a cold diſtemper and Flegmatick humors, there will be ſowr belchings, the excrements of the belly are Flegmatick, there wil be no thirſt nor pain: if the Flegm come from the Head, as it often doth, the excrements are frothy, and the Flux is greater after ſleep; And there are other Cauſes which alter the Head, and other Signs of a Catarrh.

If it come from Irritation, or provocation, there is ſomtimes a gnawing in the Stomach, a heat in the Hypochondria, there is great thirſt, ſharp excrements and chollerick.

PROGNOSTICK. As for the Prognoſtick, Thus,

Lientery and Cœliack Paſſion laſting long is dangerous, becauſe it catcheth away the nouriſhment from the whol body, from whence comes an Atrophy, or a Dropſie: and if it follow great and acute Diſeaſes, it uſeth to be deadly.

CURE. The Cure of this Diſeaſe is to be altered according to the variety of the Cauſes that produce it.

And Firſt,

That which cometh from Flegm may be Cured by thoſe Remedies which were propounded for the Cure of Want of Appetite coming of a cold Cauſe; Chuſing thoſe things which are moſt Aſtringent to ſtay the Flux of the Belly.

Therefore you muſt begin with Purging of the peccant humor with Medicines made of Aloes, Rhubarb, and Myrobalans.

Clyſters are here of little force, while the Stomach is chiefly diſtempered; except an immoderate Flux do require them: and then they muſt be Aſtringent and ſtrengthening according to the Forms which ſhal be propounded in the following Cures.

After Purging ſufficiently you muſt ſtrengthen the Stomach with Opiats, Pouders, Fomentations, Plaiſters and other Remedies mentioned in the place above quoted, in which (as I ſaid) you muſt not omit Aſtringents, as Maſtich, Citron peels, Coriander ſeeds, Snake-weed Roots, Tormentil, Coral, &c.

And beſides others, the Opiate following which is greatly Commended by *Amatus Luſitanus* is Convenient, by which he ſaith he Cured an Old man, after many other Medicines failed.

Take of *Conſerve of old Roſes ſix ounces: of the beſt Treacle ſix drams: Syrup of Quinces as much as wil make an Opiate, of which let him take half an ounce in the morning, not drinking preſently after.*

That

That which comes of Choller is to be cured by thoſe Remedies which were laid down againſt Chollerick Vomiting; as alſo by thoſe which ſhal be deſcribed in the Cure of a Chollerick Diarrhœa.

That which comes from the imbecility of the Retentive Faculty in a deadly, or at leaſt dangerous Diſeaſe, is to be cured firſt with Fomentations applied to the Region of the Stomach, thus made:

Take of *the Roots of Snakeweed, Tormentil, and dried Citron peels, of each two ounces: the Leaves of Mints, Plantane, and Sea Wormwood, of each one handful: Nutmeg, Cloves, and Cinnamon, of each three drams: red Roſes four pugils, beat them and cut them according to art, and fil two bags pinked therewith, and ſteep them in equal parts of Iron Water, and red aſtringent Wine; or in Wine alone, if there be no great Feaver, and let them be applied to the Stomach warm one after another.*

Afterwards uſe this Oyntment, or ſome Emplaiſter made of thoſe which are preſcribed for Chollerick Vomiting.

Alſo anoint the whol Belly with Oyls, or aſtringent Liniments.

Give Clyſters of Broth in which red Roſes have been boyled, diſſolving therein Sugar and Yolks of Eggs, and ſometimes *Confectio de Hyacintho*, if the Patient be very weak.

And finally, You may give at the Mouth, ſtrengthening and aſtringent things, as in the Cure of Vomiting before mentioned; as alſo thoſe which ſhal be ſhewed for the flux of the Belly.

In a Cœliack Paſſion the Food is ſent forth crude and imperfectly concocted. It only differs from Lientery in degree, and is cured with the ſame Remedies.

But if the ſtools be altogether Chylous, this Diſeaſe doth not depend upon the fault of the Stomach, but upon the obſtruction of the Meſeraick Veins, which is uſual, eſpecially in Children. And therefore it is to be cured by Remedies which open obſtructions and ſtrengthen the Liver, becauſe that is commonly alſo weak; but you muſt uſe no aſtringents, leſt another kind of flux ſhould follow. Theſe Medicines are at large ſet down in the Cure of the Diſeaſes of the Liver.

CHAP. V.

Of Diarrhœa.

Diarrhœa is that kind of flux of the Belly, by which the excrementitious Humors are ſent forth without Blood or Food, and without the Ulceration of the Inteſtines.

By the Conditions of Diarrhœa properly ſo called, it is diſtinguiſhed from other kinds of fluxes, becauſe in Lientery and Cœliack Paſſion, the Food is caſt forth unconcocted, or half concocted; in a Dyſentery and Teneſmus, Blood is mixed with the excrements, as in the flux of the Liver, called *Hepaticus* and in the *Hæmorrhidal.*

DIFFERENCES. Many are the Differences thereof; which that they may be cleerly explained, are to be referred to three Heads: The firſt whereof reſpects the Matter which is voided; the ſecond the place from whence it comes; the third, the Manner, and efficient Cauſe which produceth the flux of the Belly.

In reſpect of the Matter voided, this flux is divided into a Chollerick, Flegmatick, Melancholick, and ſerous, or watery.

In reſpect of the place from whence it comes; either it comes from the whol Body, or ſome peculiar Part, as the Brain, Stomach, Guts, Liver, Spleen, Meſentery, Womb, and other Parts.

Thirdly, In reſpect of the Manner and Efficient Cauſe; one Diarrhœa is Critical, another Symptomatical; one comes from an internal Cauſe, as a diſtemper, or evil diſpoſition of the internal parts; another from an external, as from ſome Medicine or Poyſon.

Theſe Differences are ſeldom found ſingle, but they are often complicated in one and the ſame flux. So a Chollerick flux is from the Liver or the whol Body, a Flegmatick from the Brain or Stomach, a Melancholick from the Spleen, and a Serous from the whol Body.

Alſo theſe Differences are complicated from a divers mixture of humors, ſo that ſomtimes Choller, Flegm, and Water, are ſent forth by the ſame flux.

There is another kind of Diarrhœa different from the reſt, which is called *ſymtectice*, or *Colliquativa*, coming from the melting away of the ſubſtance of the Body, and Humors by the violent hot diſtemper of the ſolid parts: ſuch as happeneth ſomtimes in the Inflamation of the Bowels, in a ſtrong burning Feaver, hectick, or peſtilential; in which a fat Matter as it were mixed with Oyl or Greaſe is voided.

Laſtly, *Fluxus ſtercoroſus*, or a dungy flux, is another kind, in which much liquid excrement is often voided, which comes from excrementitious Meats corrupted in the Stomach, or a great plenty of Excements heaped up in the Inteſtins.

DIAGNOSTICK. The Knowledg in general is manifeſt, namely, when more liquid Excrements are voided, and oftener than uſual Nature doth allow.

The Signs of theſe Differences which are taken from the matter are manifeſt to the Senſes, namely, Whether they be Flegmatick, Melanchollick, Chollerick, or Serous.

Ths Parts Sending have a more difficult Diagnoſis or way of Knowledg. yet they are thus Diſtinguiſhed.

If the Humors flow from the whol body, there either is, or hath lately been, a continual Feaver, or ſome other diſeaſe of the whol body, as Cachexia, evil Habit, or Leucophlegmatia, or white Dropſie; or there hath been over-eating or drinking, and there is no ſign of any Diſeaſe of any peculiar part.

If it be Critical, it is a benefit to the Patient, and is eaſily endured; and thence the Diſeaſe is either Cured, or Diminiſhed.

Sometimes there happeneth a Critical Diarrhœa without a Diſeaſe in ſome bodies which uſe to lay up evil Humors; and being ſtrong, do throw them forth at times when they abound and burden nature as *Galen* taught 7. meth. Cap. 11. of which Flux *Celſus* maketh mention, *lib. 4. cap. 19.* in theſe words, *It is healthful for to go often to the Stool in one day, and in many daies together if there be a Feaver, and if it ceaſe before the ſeventh day; for the Body is purged, and that which inwardly would have hurt, is now ſent forth.*

Among Critical Fluxes, the Serous is one; which comes without a Diſeaſe aforegoing, in them who have much Water in their Veins, and that chiefly in the Harveſt time, or Autumne: namely, when the night and morning cold of Autumne, finding the paſſages external and pores of the skin open, by reaſon of the heat of Summer aforegoing doth therefore inſinuate it ſelf deeper into the body, preſſing forth internally the Serous Humors contained in the Veins, which Nature afterwards being over-burdened with, ſends by the Meſeraick Veins into the Inteſtines, and many times into the Uriters.

Hence it is that many in the beginning of Autumne, and in the firſt cold weather, do make abundance of Urine for many daies together.

But if a Diarrhœa be Symptomatical, it troubles the Patient much, and weakneth him; and the Diſeaſe upon which it comes, is encreaſed; or at leaſt is in the ſame ſtate.

This Symptomatical Flux in burning Feavers and Malignant, is often melting; and hence it is known, becauſe the Excrements appear unctious, and the body forthwith becomes lean, and conſumed, and almoſt in a Maraſmus.

If the Diarrhœa comes from the Brain, the Stools are frothy, *Hippocrates* taught Aphor. 30. Sect. 7. which is not alwaies ſo; For Flegm may flow from the brain without Wind, which is the only cauſe of froth: as alſo Wind may be mixed with Humors that are bred or contained in the ſtomach or inteſtines, from whence the Excrements may be frothy, though they come not from the Head.

Therefore we muſt joyn other Signs to this, namely, If the Brain have any manifeſt Diſeaſe, as a Catarrh, Deafneſs, Lethargy, Apoplexy, or great Heavineſs, Pain, or Sleepineſs; and if the Flux be more at night than day.

If it come from the fault of the Stomach, there wil be the Signs of the Concoction of the Stomach Hurt: As if the Food be corrupted, and have a ſharp and ſtinking quality, by which the Expulſive Faculty is ſtirred up to expel them.

Alſo there wil then be the Signs of a Hot Diſtemper of the Stomach: So, if the Stools be Crude and Flegmatick, and if Concoction be ſlow and diminiſhed, we argue that the Concoction of the Stomach is hurt by a cold Diſtemper: and laſtly we know that the fault is in the Stomach, if the Patient did before fil himſelf with evil Food which would eaſily corrupt.

The Flux of the Belly comes from the Guts, when they are ful of Worms, and then there wil be ſigns of Worms which you may take from their proper Chapters.

If from the Liver, The Stools wil be Chollerick, becauſe Choller is bred there; and there will be Signs of a Hot Diſtemper, Inflammation, Obſtruction, and Diſeaſes of the Liver.

If from the Spleen, The Stools wil be commonly black or blackiſh, a diſtention in the left Hypochondrion, a heavineſs alſo or pain there, and other ſigns of the Spleen diſtempered will appear.

If from the Meſentery, There wil be extenſion, ſtretching, or pain in that part: But Humors gathered in the Meſentery, come commonly from the Liver and Spleen.

If from the Womb, There wil be ſtoppage of the Courſes, or the Symptomes of the Womb affected, which uſe to be more violent, and the Flux alſo at that time when the Terms ought to flow.

The

PROGNOSTICK. The Prognoſtick of a Diarrhœa is made thus:

A Flux of the Belly which is eaſily endured, and in which the Patient finds refreſhment, is good: On the contrary, that which is painful and weakneth, is evil: The firſt is to be accounted Critical, the laſt Symptomatical.

When the Liquid Excrements grow thicker, it is good: For it ſignifieth that the Faculty worketh wel by Concocting of evil Humors: which is done by making them thick.

Thin Excrements with pain often voided are evil, for they ſignifie great ſharpneſs of Humors which do violently pul, ſtimulate, prick, and gnaw the Guts.

Liquid Stools without feeling when they are voided, are evil: For they either ſignifie Diſturbance of Mind, or Doting, or Diſſolution of the Natural Heat, which is followed by loſs of Senſe.

Liquid Stools beginning with an acute Diſeaſe, and continuing with the ſame, is evil: For it ſignifies great plenty of Matter, or an evil quality therein, which forceth Nature to ſo ſudden a Flux.

If a ſtrong Diarrhœa comes upon him who hath the Leucophlegmatia, it cauſeth recovery, *Hipp.* Aph. 29. Sect. 7. For there is an Evacuation of the Matter which was in the whol Body. But this wants a limitation. The Aphoriſm is true, if this flux happen in the beginning of a Diſeaſe while the ſtrength is good; otherwiſe it doth not take away the Diſeaſe, but the Patient.

If a Woman with Child have a flux of the Belly, ſhe is in danger to miſcarry; *Hipp.* Aph. 34. Sect. 5. For the food which ſhould nouriſh the Infant, is for the moſt part carried away, and the ſtrength is abated; as alſo the Ligaments of the Womb are relaxed by a continual flux of Humors thicher; as alſo the Child and the Womb are infected by the vapor of thoſe Excrements which are continually voided.

Yellow Stools like Yolks of Eggs; green, like Verdegreece; livid, black, of divers colors, or very ſtinking, are evil: for the reaſon which we gave in the Chapter of Vomiting.

CURE. As to the Cure: Since a Symptomatical Diarrhœa comes commonly from corrupt Humors, Chollerick, Flegmatick, Melancholick, or Serous, and eſpecially from Chollerick, which provoke the expulſive faculty of the Inteſtines by their ſharpneſs. You muſt begin the Cure by Evacuation of the Humor offending, which muſt be done by a Medicine which doth aſtringe by purging, leſt that flux ſhould be encreated by motion of the Humors; and you may make it thus:

Take *of the beſt Rhubarb one dram: Citrine Myrobalans half a dram: Yellow Sanders half a ſcruple: Infuſe them in Plantane Water: diſſolve in the Liquor ſtrained half a dram of the pouder of Rhubarb, and one ounce of Syrup of Roſes. Make a Potion.*

You may ad Diacatholicon, or other Medicines, according to the condition of the Humor to be purged.

Alſo Vomiting is ſomtimes good, becauſe it Revelleth and Evacuateth the Matter of the Diſeaſe.

If there be ſigns of blood abounding, and ſtrength, you muſt firſt let blood. And if there be a Feaver, you muſt open a Vein, though there appear no Plethory, or fulneſs.

Before and after Purging, give cleanſing Clyſters, ſuch as theſe:

Take *of whol Barley two pugils: Bran and red Roſes, of each one pugil: Liquoris ſcraped, and Raiſons whol, of each one ounce: boyl them to a pint: Diſſolve in the ſtraining, of white Sugar one ounce; Yolks of Eggs two. Make a Clyſter.*

After the Body is ſufficiently emptied, you muſt give aſtringents and ſtrengtheners, both at the Mouth, and by Clyſters, as alſo to the Belly; the Forms whereof you may take out of the Cure of a Dyſentery.

Beſides, You may conveniently uſe theſe that follow:

Take *of Chalybeate Vinegar one part: Chalybeate Water two parts: the Leaves and Fruit of Myrtles, Quinces, Medlars, Cervices, of each two handfuls: Cypreſs Nuts ſix pair, boyl to halfs. Foment the Belly warm with the ſtrained Liquor often.*

Take *of Oyl of Maſtich, Quinces, and Myrtles, of each one ounce: Sanguis Draconis, Frankincenſe, and Gum Traganth, of each one dram: Wax as much as will make an Unguent to anoint after the Fomentation.* Or,

Take *Crums of toaſted Bread infuſed in Chalybeate Water, and Quinces roaſted in the Embers, or Marmalade, of each three ounces: Frankincenſe, Maſtich, Sanguis Draconis, of each two drams: With Syrup of Quinces and Wormwood, make a Cataplaſm.*

Take *of Maſtich two drams: Boyl it in three pints of Water for ordinary drink: Iron Water is alſo good; but in a hot Diſeaſe, it is good to uſe the Tincture of Roſes, or Conſerve of Roſes mixed with Spring Water, or Water wherein Gold hath been quenched, mixed with Syrup of Quinces.*

Amatus Luſitanus reports of one that was cured of a Chollerick Diarrhœa by taking much cold

Water in the Summer time. We also once prescribed to a Sanguine man who was troubled with a Chollerick Diarrhœa in the midst of Summer with great thirst, Sal Prunella in his ordinary drink, and Juleps made of Lettice and Purslain Water to be taken thrice in a day, and he was cured in twenty four hours.

If the Humor be very sharp, and adust or burnt, the Patient must be purged sparingly with mild Medicines, otherwise the Disease wil encrease, and he is to be cooled and moistened; as also to be blooded a little.

In the same case a warm Bath is very good; the Example whereof is in our Observations.

Plantane boyled in broth is excellent.

And left a Diarrhœa turn into a Dysentery, you must give Clysters of Chalybeate Milk, and Emulsions of the cold Seeds, and of white Poppy Seeds, to asswage the sharpness of the Humor.

As also this Syrup following:

Take *of the Juyce of Quinces six ounces: the Juyce of Endive and Sorrel, of each three ounces: Sorrel and Plantane seeds, of each two drams: red Coral one dram: Plantane Water four ounces: Boyl them to the consumption of half: strain and press them well: put to it as much Sugar to make a Syrup to be taken two drams first and last.*

In al Diarrhœa's, after univertal Medicines, this following Bolus is good:

Take of *Conserve of old Roses half an ounce: Candied Quinces one dram: the pouder of Tormentil one scruple: With Sugar make a Bolus to be often repeated. Or if the Disease be old you may make an Opiate of the same, or the like, in a greater quantity to be taken at many times.*

Or to astringe more powerfully give this Pouder:

Take *of Sanguis Draconis, Frankincense, Mastich, Mummy, Terra Sigillata, Lapis Hæmatitis,* or Blood-stone, *Troches of Amber, of each one dram: true Bole three drams: make a Pouder, of which give two drams in convenient Liquor.*

Rhubarb twice infused, and then twice or thrice washed in Rose Water and dried, is good.

The Lozenges of the three Sanders, with four times the quantity of Rhubarb given twice in a day, the weight of two drams, do take away the matter, and strengthen the Bowels.

The Leaves of Fleabane laid upon fire so that the smoak may be taken through a hollow Chair, do stop the flux of the belly by a special quality. As also if the same Herb be beaten with Vinegar, and applied to the Stomach.

Also the smoak of Mullin taken through a hollow Chair, is excellent: the example of which is in our Observations.

Syrup of Coral is excellent, and much more the Tincture or Magistery of the same.

The Conserve of the wild Rose, or sweet Bryar Rose, is good against a Chollerick flux, especially if it be mixed in astringent Opiates.

But when there is danger of weakness through a long and often flux, you may give Laudanum with Mastich and Terra Sigillata.

When it is very violent, a Clyster of Broth and new Treacle is excellent.

Pills of Bdellium taken twice or thrice in a week, or every other day, are good against all old fluxes.

Good for the same is the often use of Medlars; as *Forestus* confirms by experience, *obs.* 1. *lib.* 22. in words: *One that had a constant Flux, and spent al he had upon Physitians, came to me for counsel, whom I advised to eat Medlars, though green, as many as he could; by which he was speedily cured. As it was with a Zeland Merchant that came to* John Spirinchius, *a Physitian of* Lovan, *who having been long sick, and of a Dysentery at last, and could not be cured by any, was at length by his advice cured only with Medlars, and gave the Physitian three hundred Crowns for his advice.* Thus *Forestus.*

But we must observe that the Body before the use of Medlars be clensed from Excrements.

In an old Diarrhœa, the following Medicines are excellent:

Take *of the shavings of Ivory three drams: Confection Alkermes one dram: Sugar dissolved in Rose Water four ounces. Make Lozenges.*

Take *of Crocus Martis six grains: Bezoard Mineral half a scruple: Conserve of Roses two drams: Spirit of Vitriol three drops: Mix them in a Bolus to be given twice a day, long after and before Meat.*

Take *of the Juyce of Persicaria Maculata, and of the great Housleek, of each three ounces: boyl them till the third part be consumed, and give them in the morning, they do certainly cure any flux though very old.*

Mercurius Diaphoreticus given some daies together, twelve grains at a time, taketh away all the impurities of the Body, which use to beget fluxes.

The Decoction of Juniper Berries in Wine given three daies together, is good; and also one dram of the Pouder of Grathoppers given in white Wine. These two help by deriving the Matter of the flux to the Ureters.

The

The Decoction of Juniper is thus made:

Take *of Juniper Berries one handful: red Wine one pint and an half: boyl them to the conſumption of two thirds. Let him take the ſtraining three daies together.*

The Water of Brimſtone Mines cure an old Diarrhœa by purging the whol body, and by ſtrengthening the Stomach. Of which there is an example in our Obſervations.

If a Diarrhœa come from a Catarrh, you muſt phyſick the brain, as the part that ſends it, with the Medicines preſcribed in the Cure of a Catarrh. But if it depend upon the Obſtruction or weakneſs of the Liver or Spleen, you muſt cure them as ſhal be ſhewed in their proper places; and then there is little or no uſe of aſtringents. *Platerus* in the Cure of the Hemorrhoids, ſaith that hot blood given as a Clyſter, doth wonderfully cure a flux.

CHAP. *VI.*

Of Dyſenteria, *or Dyſentery.*

A Dyſentery is an often and bloody Looſneſs of the belly, with pain and torment depending upon the ulceration of the Inteſtines.

The word *Dyſenteria* is taken commonly among the Antients for every bloody flux of the belly: but ſtrictly and properly it is taken only for the bloody flux, which comes from an Ulcer in the Inteſtines.

DIFFERENCES. *Gal.* 3. *de ſymp. cauſ. cap.* 2. nameth four kinds of bloody fluxes, which he commonly cals Dyſenteries.

The firſt is when any part of the Body is cut, or when any exerciſe is omitted, or any bleeding is omitted, as uſual bleeding at the Noſe and Hemorrhoids, that by reaſon whereof the blood abounding is ſent by the Meſeraick Veins to the Inteſtines, and ſo evacuated by the belly.

The ſecond is, when by reaſon of the weakneſs of the Liver, Watery blood like that water wherein fleſh hath been waſhed, is voided; as it is in the Hepatick or flux of the Liver, of which we ſhal hereafter ſpeak.

The third is when Melancholick and ſhining blood is caſt forth, which by reaſon of the long continuance in the Liver or Spleen is burnt, and mixed with Melancholy. Shining ſignifieth burning, becauſe blood which groweth black by cold doth not ſhine, but loſeth that brightneſs or ſplendor which it had before.

The fourth Difference, is when the Patient at ſome ſhort diſtance voids blood with Humors or Excrements, with which ſomtimes there is mixed Pus or Matter, and that with pain and torment, by which we may conclude that there is an Ulcer of the Guts. And this is properly called a Dyſentery, of which only we here diſcourſe.

CAUSES. The Internal Cauſes of a Dyſentery, are ſharp and ulcerating Humors, as yellow Choller, green like Leeks or Verdegreece, and black; as alſo ſalt flegm bred in the Head from great heat, or in the belly by putrifaction, and ſo brought to the Inteſtines, where cleaving a long time, it doth ulcerate.

Here is a great doubt propounded by Authors; How yellow Choller in a ſhort time ſhould cauſe a Dyſentery, when green Choller in a long time maketh only a Diarrhœa, which never turneth into a Dyſentery, ſince the green is made of the yellow by aduſtion, and hath more ſharpneſs?

Mercatus anſwereth, That there muſt be a clamminеſs, by which it may remain long in the Guts to corrode and gnaw them, as wel as a ſharpneſs. And therefore if yellow Choller be ſuch, it cauſeth a Dyſentery; on the contrary, if green Choller be more fluid, and ſtay leſs while in the Guts, it makes but a ſimple Diarrhœa.

Sennertus ſaith that this anſwer is probable; but it doth not ſatisfie, becauſe oftentimes there are fluxes, in which there is clamminеſs with ſharpneſs, and yet there is no Dyſentery. And contrarywiſe, oftentimes there is no clamminеſs in Chollerick Humors which cauſe a Dyſentery, and therefore he thinks that the Humors which produce a Dyſentery have a peculiar occult quality, with which the Inteſtines are offended and ulcerated, as the Lungs are with the fiſh Lepus, and the Bladder with Cantharides, and no other part. And he proveth that malignant quality, in that a Dyſentery is contagious for the moſt part, ſo that the infections which come from the vapors riſing from the excrements of thoſe that have a Dyſentery, do only infect the Guts of them that are infected, and not upon other parts. The ſame happeneth in other Epidemical and infectious Diſeaſes, in which the poyſon doth go only to ſome peculiar part; ſo their Pleureſies, Peripneumonia's, or Impoſthumes in the Lungs, and Squinzies which are infectious. So the poyſon of a mad Dog doth only infect the Head. This is more cleer to be ſeen in Purging Medicines, which have a peculiar vertue to move the Humors in the Body, and bring them to the Guts, which wil not only, being taken at the Mouth, purge by ſtool, but laid to the Navel, or taken by vapor at the Noſe, it is probable that they piercing into the Veins and

Arteries by the Pores of the Skin and extremities of the Veſſels, do ſtir up motion, and Fermentation or working in the Humors, becauſe the bad Humors are ſeparated from the good, and by pricking or ſtimulating of Nature, they are driven to the Inteſtines by the force of the Medicine, directing the expulſive faculty to thoſe parts. By the ſame reaſon, but after another manner, do Sudorificks, or Sweating Medicines, and Diureticks, or ſuch as provoke Urine work; the former forcing the Humors to the Skin, the latter to the Bladder. From which we may collect that the infection of a Dyſentery, by what manner or part ſoever it is admitted into the Body, doth cauſe a certain fermentation or working in the Humors by giving them a diſpoſition like it ſelf; which being an enemy to the Guts, doth provoke the flux of the Humors to them, by which they are ulcerated; and they being infected with the like diſpoſition, do infect the Humors and Nouriſhment; from whence comes a true and proper Dyſentery.

It is demanded of divers Authors, What is that ſnotty and white Matter which is voided in ſuch great plenty in Dyſenteries, mixed with Blood and other Humors? Some think that it is the fat of the Guts; others that it is that with which the Inteſtines are lined for the better paſſage of the excrements; others, that it is flegm from the Head or other parts; others, that it is Pus or Matter from the Ulcers. But we conclude, That it is nothing elſe but a preternatural excrement of the Guts; for they being decayed from their Natural Conſtitution, cannot convert their proper Nouriſhment into their own ſubſtance, but by an imperfect way change it into that Matter; which when it is unfit for nouriſhment of thoſe parts, is expelled forth, and then the parts wanting again Nouriſhment, attracted or draweth new, which is changed as the former, and there muſt needs be a great encreaſe thereof, becauſe the part affected continually draweth Blood from the Veins, which is changed into this ſlimy ſubſtance, by which it is deceived of its expectation, and therefore again draweth new for its Nouriſhment, which it continually aimeth at, but cannot turn into its own ſubſtance, but into this ſlimy Matter, of which there is ſo great an encreaſe. The ſame thing is done in other parts, and eſpecially in great and profound or deep Ulcers. For the part Ulcerated when by reaſon of its evil diſpoſition, it cannot be wel nouriſhed, draws blood continually from the Veins, which is changed into Pus or Quittor, by which means the whol body by degrees conſumeth. Nor doth this befal only parts ulcerated, but others that have no Ulcer or Impoſthume; ſo that although the aforeſaid Excrement be like Quittor, yet is not true Pus or Quittor; for that comes only from an Ulcer or Impoſthume. This chiefly appears in an Ophthalmy or Inflamation of the Eyes, in which when there is no Ulcer or Impoſthume, there is a continual Excrement like Quittor, which comes only from the diſtemper of the part, and the depravation of the Homioſis, or quality by which it makes Nouriſhment like it ſelf. The ſame befals men in Aſthma or Phiſick, and other Diſeaſes of the Lungs, for their Lungs being diſtempered, do ill concoct their own Nouriſhment, but turn it into an Excrement like Quittor, which is expelled by coughing, and yet they have no Ulcer in their Lungs; as many learned Phyſitians wil conclude when they ſee the Matter.

The External Cauſes of a Dyſentery, are al things that produce ſharp and evil Humors, or give them (being produced) a diſpoſition to cauſe a Dyſentery. The principal are, ſharp Meats, or very ſubject to putrefaction, as Fruits ſoon rotten, and al unripe things, Waters that are drunk ordinarily, wherein there is Crudity or a Mineral, and Medicines which are deadly qualified, and evil Air, as *Hipp.* Aph. 11. Sect. 3. when the Winter is too cold or dry, the Spring too wet, and too full of South winds, then there wil be Dyſenteries in the Summer. And Aph. 12. Sect. 3. If the South wind blow much in Winter, and it rain much: but if it be dry, and the North wind blow much, in the Spring, thoſe ſeaſons produce Dyſenteries.

But the proper Diſtemper of the Air to produce a Dyſentery is known in a contagious or Epidemical Dyſentery, which ſomtimes is more dangerous than others. As alſo there is an Infection in the Excrements of thoſe that have this Diſeaſe to them that ſmel them, and if they be caſt into the Privy they infect moſt of the Family that ſit over them.

SIGNS. The Signs of a Dyſentery are taken out of the Definition mentioned, an often bloody Evacuation with pain and torments of the Belly, and ſomtimes a Feaver, watching, thirſt, loathing of Meat, and other Signs common to many Diſeaſes.

But it is hard to know whether the thick or thin Guts are ulcerated. Uſually if the pain be above the Navil, they ſay it is in the thin Guts, and if below, in the thick; but this is contrary to reaſon, becauſe both the thin and thick Guts are carried both to the ſuperior and inferior parts. Therefore this ſign is rather to be taken from the quality of the pain, and the Excrements. For if the thin Guts are affected, there is vehement pain, like pins pricking, becauſe they are more Membranous, and of more exquiſite ſence. As alſo they go not to ſtool preſently after the pain, and there is blood in every ſtool; for becauſe the blood and purulent Matter comes far before it be voided, it is more mixed with the Dung; but if the thick Guts are affected, the pain is leſs vehement and laſting, there is preſently after a going to ſtool, the Blood and Matter ſwim upon the Excrement, or are very little mixed, and in a great Ulceration there are as it were little pieces of fleſh.

The

The Signs of the Cauſes are taken eſpecially from the Color of the Excrements, when they are yellow, green, white, or black, to which you may ad the Signs of Humors abounding from the Age, Temperament, time of the yeer, and courſe of Life.

PROGNOSTICK. The Prognoſtick is thus made.

If the Thin Guts are Ulcerated there is more danger, for they are more Nervous, and being neerer the Liver they receive more pure Choller.

Dyſenteries coming from black Choller, or Melancholly, are deadly; *Hippocrates*, aph. 24. ſect. 4. becauſe the Ulcer grows Cancerous, which is ſeldom Cured outwardly in the body. But if this Melancholly comes by Criſis, or Judgment, it is not ſo dangerous. But you muſt beware leſt you take Congealed blood for Melancholly.

A Dyſentery from Choller or ſharp Diet is eaſily cured: from ſalt Flegm it is worſe than from Choller, becauſe by reaſon of the Clammineſs it ſtaies longer in the Guts to ulcerate.

In long Diſeaſes of the Guts, Loathing of Meat is evil, and worſe with a Feaver: *Hippocrates*, Aph. 3. Sect. 6.

If in a Dyſentery there be as as it were little pieces of Fleſh voided, it is deadly: Aphor. 26. Sect. 4. for it ſignifieth a deep Ulcer which takes away pieces of the guts.

Much Watching, Stools without mixture of Humors, black, ſtinking, much blood, a Lientery coming after, Hickets, Chollerick Vomits, pain of the Liver, Midriff, great thirſt, do commonly declare that it is deadly.

A Dyſentery coming to thoſe which have the Gout or a Diſeaſe in the Spleen, is good: *Hippocrates*, 2. progn. & aph. 46. ſect. but this is rather a ſimple Diarrhœa which ſends forth the matter of thoſe Diſeaſes.

Old Men and Children die more commonly in this Diſeaſe than Men of middle Age, *Hippoc. 2. progn.* Children becauſe of their tenderneſs, and their not obſerving rules: Old Men becauſe their ſtrength is ſpent, and becauſe there is a great overthrow of their natural ſtate thereby: for they do not eaſily produce excrements that are fit to cauſe a Dyſentery.

CURE. The Cure of this Diſeaſe is wrought by Medicines that aſſwage, cleanſe, and evacuate ſharp humors that Conſolidate and dry Ulcers and ſtop the flux.

At firſt you muſt evacuate the Humor offending leſt it do more miſchief, and you muſt Purge often; and if you think it not ſafe to purge every day or every other day, do it every third or fourth day: Rhubarb is the beſt for this purpoſe, either given in ſubſtance with Broth, or made into a Potion, as in Diarrhœa, Or thus,

Take of *Plantane half an handful: Liquoris ſcraped, and whol Raiſons, of each three drams: Red Roſes one pugil: Tamarinds ſix drams: yellow Myrobolans rub'd with Oyl of ſweet Almonds, two drams: boyl them to three ounces: Diſſolve in the ſtraining, of Rhubarb infuſed with Lavender in Plantane Water one dram: Syrup of Quinces one ounce: Make a Potion:*

Or,

Take of *Tamarinds half an ounce: Citron Myrobalans, two drams: boyl them in Barley and Plantane Water, infuſe in the ſtraining, of Rubarb one dram and an half: yellow Saunders half a ſcruple: to four ounces of the ſtraining ad one ounce of the ſyrup of Roſes ſolutive: make a Potion.*

The Decoction of Myrobolans made thus, and given in many Draughts, is Commended of many.

Take of *the rinds of Myrobalans Chebs, ten drams: Citron Myrobalans five drams: Currans two ounces: boyl them in twenty ſix Pints of Water, to the Conſumption of the third part: ſtrain them, and add ten drams of Sugar, clarifie it, and put it to half an ounce of Cinnamon.*

Penotus Commends the following Potion as good againſt both Dyſentery and Diarrhœa.

Take of *the Bark of Guajacum beaten two ounces: boyl them to halfs in a ſufficient quantity of Water, adding of red Roſes, Pomegranate Flowers, and Plantane, of each two drams: boyl them for an hour, and then add to the ſtraining of poudered Rhubarb one dram: Diacatholicon, three drams: make a Potion.*

Many give Parched or Torrefied Rhubarb, that the Purging Quality may partly be taken away: But *Amatus Luſitanus* takes the ſecond Infuſion of Rhubarb, and ſaith, That in the firſt Infuſion all his ſharpneſs is taken away, and it is better ſo than parched, for by ſo doing it is burnt.

The Preparation is thus made:

Take of *Rhubarb one dram and an half: infuſe it in three ounces of Plantane Water ſome few hours, ſtrain it, preſs it gently, and then infuſe it again in three ounces of new Plantane Water, and diſſolve in the ſtrainning half an ounce of Caſſia: make a Potion.*

If you deſire, by reaſon of the abundance of crude Humors, to Purge more, then you may mix Syrup of Roſes, or Diacatholicon, or other mild things, but beware of ſtrong.

Sometimes

Sometimes a Vomit is very good, if the Patient be inclinable, and the Humors ſtand in the Stomach; for it makes a revulſion of the Humors from the part affected. Which *Amatus Luſitanus* wiſely mentioned, Curat. 44. Cent. 2. in theſe words: *If the Phyſitian can draw upwards, and caſt out by Vomit a Humor that is Chollerick and ſharp, flowing to the Guts to make a Dyſentery, it would be contrary to the Precepts of* Galen, *in his Book of Medicinal Art, and Method of Cure, to carry the matter by the Guts which are ful of Ulcers. But when the Phyſitian cannot do it, although he ought to try his beſt skil, he muſt then uſe Purges, and eſpecially* Rhubarb. This *Hippocrates* taught, Aph. 15. Sect. 6. *After a long flux of the Belly, if Vomiting come of it ſelf, the diſeaſe is cured.* But *Galen* in his Comment upon this Aphoriſm, ſaith, *That this is the example of thoſe things which are done rightly by Nature, which a Phyſitian ought to imitate.* And *Mercatus* confirms the ſame in theſe words: *Divert the Humors another way by bleeding if thou canſt; alſo Purge, and Vomit, eſpicially in ſalt flegm, for thus we have ſeen old Dyſenteries cured.*

Angelus ſala preſcribeth this following Vomit in a Dyſentery:

Take of *Salt of Vitriol half a dram, or a dram: Syrup of Quinces, and* Betony *Water, of each one ounce: Cinnamon Water ten drams: Mix them and drink it off.*

There is a great Diſſention among Authors concerning Blood-letting in this Diſeaſe. And it is the Opinion of the wiſeſt, that in a Feaver and Inflamation of the Inteſtines (which is commonly joyned with an Ulcer) that it ought to be in the beginning of the Diſeaſe, before the ſtrength be decayed by it: for ſo there is a revulſion of Blood, and ſharp Humors flowing to the Guts. And *Valeſcus de Taranta*, and *Amatus Luſitanus* in an old Dyſentery draw Blood. *Valeſcus* ſaith, *That a very old man had a Dyſentery three months; I being ſent for, when other Phyſitians oppoſed it, commanded a Vein to be opened, he preſently amended.* And *Amatus* ſaith thus; *That an underſtanding Phyſitian went to a man, who had a Dyſentery thirty daies with a great Feaver, and after the uſe of divers Medicines was brought very low, and lean, his flux continuing with much Blood and drew Blood from the Liver Vein of his right Arm: and obſerve with what ſucceſs; Preſently, miraculouſly the blood ſtopped, though his flux continued. But by Clyſters with Sugar, and aſtringent Medicines, both internal and external, his belly was bound, and he cured.*

In the mean while give many Clyſters, firſt aſwaging, mild, and cleanſing; then glutinous and aſtringent; and ſometimes in one Clyſter all together, or moſt of them.

Mild, gentle, and anodine Clyſters that aſſwage pain, are made of Milk, either alone, or with two or three yolks of Eggs, or with the Mucilage of Fleabane Seeds and Quinces, of each four ounces; with Sugar or Honey of Roſes one ounce; Goats Suet one ounce; or with Milk wherein Gold, Iron, or Flints have been quenched, that the ſerous part may be conſumed, and ſo it may be more glutinous.

In want of Milk, you may give Almond Milk, or Barley Cream, or Rice Milk, alone or together; as alſo the Broth of Mutton, Chicken, Capon, or a Sheeps Head, and mix the former things therewith. It is uſual to boyl Roſes, and the Herb Horſ-tail with a Sheeps Head. Or this following.

Take of *Marſh-mnallow Roots one ounce: cleanſed Barley, or Rice one pugil: Linſeed and Quince ſeed, of each one ounce: Fleabane ſeed half a dram: Chamomel flowers one pugil: Boyl them in Milk or Broth, adding the Suet and Yolks of Eggs, and other things before mentioned.*

Or you may make it of Milk alone, boyled with Marſh-mallow Roots at the firſt, to cleanſe and aſſwage the pain.

If the Pain be great, you muſt mix Narcoticks; as Philonium Perſicum, one or two drams: Pils of Hounds-tongue one or two ſcruples: Syrup of Poppies one ounce and an half: Laudanum five or ſix grains, in your Clyſters.

If there be an Inflamation in the Guts, which may be known by conſtant pain, and increaſing when it is touched, alſo by a Feaver and dryneſs of the Tongue; let blood again, give Clyſters of Roſe Water, with Salt of Lead, and foment the Belly with Oxycrate, or Wine and Water.

Alſo you may give Salt of Lead at the Mouth to ten grains, with Conſerve of Roſes.

Cleanſing Clyſters are made of Barley Water, Bran red Roſes, Sugar or Honey of Roſes.

But for the greater cleanſing and glutinating the Ulcer, add one dram of Turpentine diſſolved with the Yolk of an Egg. When the Ulcer is more foul, you muſt uſe greater cleanſers, as Beets, Pelitory of the wall in the aforeſaid Decoction. The ſtrongeſt Cleanſers are, Centaury, Wormwood, Gentian, Brine or Pickle, from *Galen* 12. Meth. Cap. 1. and the like; the uſe of which is now very rare.

Zacutus Luſitanus durſt uſe Arſenick, and yet with good ſucceſs; as you may ſee Obſ. 18. Lib. 2. of his Admirable Practice of Phyſick.

Some Chymicks uſe the Oyl of Wax in Clyſters one dram; and anoint the Belly with the ſame.

To glutinate or heal up the Ulcer, firſt uſe gentle Dryers in Clyſters, and a little aſtringent; then

ſuch

ſuch as are more drying and binding. Therefore make them firſt of Chalybeat Milk, in which Roſes have been boyled, or of Barley Water, or Water of parched Rice, and red Roſes one pugil, adding to both Clyſters two Yolks of roaſted Eggs, ſometimes Honey of Roſes; and when you will have it work better, one ounce of the Juyce of Plantane.

To bind and glutinate more, make it thus:

Take of *the Roots of Comphry and Mullein, of each one ounce: Plantane and Comphry leaves, of each one handful: red Roſes, and parched Barley, of each one pugil: Myrtles two drams: Make a Decoction in Ciſtern Water; in one pint of the ſtraining, diſſolve of Honey of Roſes one ounce; one white of an Egg, or one ounce of the Mucilage of Gum Traganth, Goats Suet two ounces: The Juyce of Yarrow and Knot-graſs one ounce. Make a Clyſter.*

Take of *Snakeweed Roots, or Tormentil, one ounce and an half: Shepheards-purſe, Knot graſs, Horſtail, and Mouſear, of each one handful: Pomegranate flowers, Acorn cups, Cypreſs Nuts, of each two drams: parched Rice one pugil: make a Decoction in Forge Water: in a pint of the ſtraining diſſolve two ounces of the Juyce of Plantane, and two Yolks of roaſted Eggs. Make a Clyſter.*

Angelus Sala wonderfully commends the following Clyſter.

Boyl a Sheeps Head Cloven in two, til the fleſh come from the bones, add to the Broth ſtrained of the tops of St. Johns Wort two or three handfuls; Tormentil Roots groſly bruiſed two ounces: Infuſe them three or four hours upon the Embers. Let the ſtraining be twice or thrice given as a Clyſter.

The Juyce of Plantane alone, or with the Milk or Barley Water, is good.

Gum Traganth two drams, or the Infuſion of it in Roſe or Plantane Water, is good to put in Clyſters; or it makes a very good one if it be mixed with Juyce of Plantane and Goats Suet inſtead of Gum Traganth. Or with it you may with profit uſe Gum Arabick, Frankincenſe, Maſtich, and Sarcocol. All which being diſſolved in the aforeſaid Liquors, do work by glewing, neither do they exaſperate the Ulcer as the ſtrong Aſtringents. *Amatus Luſitanus* doth much approve Clyſters made of them, becauſe they do cover, as with a Plaiſter, the internal Superficies of the Guts againſt the gnawing of the Matter; he makes them thus:

Take of *Barley Water ten ounces: one white of an Egg well beaten: Gum Arabick and Goats Greaſe, of each half an ounce: Oyl of Roſes two ounces: Bole-Armenick and Gum Traganth, of each one dram: mix them for a Clyſter.*

But leſt thoſe Emplaiſtick Clyſters ſhould faſten the ſharp Matter, and ſhut it up by their clammineſs, you muſt uſe cleanſing Clyſters alſo, which muſt not be long retained; and you muſt ſometimes uſe cleanſing Clyſters intermixed with aſtringent.

In the aſtringent you may put Acacia, Hypociſtis, or Conſerve of Sloes, Sanguis Draconis, Bloodſtone, the Juyce of Maddir taken out with Roſe or Plantane Water, Bole Armenick, Terra Sigillata, or ſealed Earth, the Troches of Amber, and the white Troches of *Rhaſis* to one or two drams. Other Pouders are hurtful, becauſe they ſettle in the Liquor, and provoke the part to pain.

And it is better to infuſe the aforeſaid Pouders in Liquor, or in a Decoction, and to give them ſtrained.

While you give Clyſters, you muſt give at the Mouth, Medicines of the ſame Nature, and that oftener when the upper Guts are ulcerated, to which the Clyſters cannot reach.

If there be no Feaver, you may profitably, when you intend to cleanſe, give Goats Milk; and when you intend to glutinate, Cows Milk, both with Sugar of Roſes. But Chalybeat Milk, that is, Steel infuſed, doth knit or glutinate better; three ounces thereof with Juyce of Plantane, and Sugar of Roſes, of each one ounce, make an excellent Medicine. Or boyl Comphry Roots in Steeled Milk.

Or make Bread of the fineſt Barley with Yolks of Eggs, and ſet into the Oven after the Bread is drawn: Crum Milk and Sugar therewith til it is as thick as a Pultis; of which let him take five or ſix ſpoonfuls twice or thrice in a day.

Veal broth boyled very long doth aſſwage pain in the Ulcers.

And Cream of Rice doth heal them up.

Lerius reports in his Hiſtory, That many troubled with Dyſenteries, in a long voyage and almoſt ſtarved, were cured with Rice boyled in Milk with Yolks of Eggs, and Juyce of Ground Ivy.

Alſo you may boyl Rice in Almond Milk, in which Gold hath been quenched.

Cream of Barley with Sugar doth cleanſe and cool.

Broth made of Burnet with Butter, given three daies together morning and evening, doth much further the Cure, and the more if the Decoction of Burnet at the ſame time be given for ordinary Drink.

The Rinds of two greeniſh Oranges boyled in eight pints of Water for ordinary Drink, doth help the Cure.

Of the Pouders of a dead-mans Skul one dram twice or thrice given in Broth or other convenient Liquor doth quickly cure perfectly.

Two spoonfuls of the Mucilage of Gum Tragacanth drawn with Rose Water or Gum Arabick half a dram, may be dissolved in all his Broths; as also one spoonful of the Gelly of Harts-horn is good.

After the Body is wel Clensed, give astringent Decoction to compleat the Cure; which must be made of the Roots of Snake-weed, Tormentil, Comfry, Plantane Leaves, Yarrow, Shepherds-Purse, Horse-tail, Mouse-ear, Agrimony, Plantane and Sortel Seeds, Sumach, Grape-stones, Red Roses, &c. in Cystern Water; dissolving therein the Syrup of Quinces, Myrtles, or of dried Roses, as also somtimes Acacia, Hypocistis, Conserve of Sloes, Bole Armenick, Spodium or burnt Ivory.

The Juyce of Quinces boyled to the consistence of a Syrup or Rob, without an addition, given a spoonful or two often, is very profitable.

The like Juyces may be made of Pears, Cornel, or Dog-tree Berries, and other sharp Fruits.

Take *the Fat Guts of a Sheep, boyl them till the Liquor come to half a Porringer, then put a little sweet Oyl thereto and let him drink it; if the Dysentery be not very stubborn it cureth it at the first or second draught.*

Oyl and Rose Water given in equal parts do the same.

Let two Yolks of hard Egs, and mixed with Rose Water, be taken with Sugar and a little Nutmeg twice or thrice.

The Juyce of Plantane only given, three or four ounces at a time, or mixed with other proper things is excellent; and if there be an inflamation it allayeth it.

Hollerus saith, That the Juyce of Ground-Ivy taken, hath saved many a mans life.

Juleps of Waters or Decoctions and Astringent Syrups are to be often given.

Syrup of Coral, as also the Tincture and Magistery thereof are very good, which must be taken often in a spoon; Or these following.

Take of *Syrup of Grapes, Myrtles, and of Juyce of Plantane, Quinces, and dried Roses, and Syrup of the Juyce of Purslain, of each one ounce: mix them for the use aforesaid.*

In the end of a Dysentery the Juyce of Wormwood and Mints wel purified, and made into a Syrup with Sugar, is very available: For Mints mixed with Wormwood hath great force to strengthen the Stomach.

And if the Dysentery came by eating much Fruit, in the beginning Syrup of Wormwood with Cinnamon or Treale Water is excellent, if you at the same time use Fomentations and Emplasters to strengthen the Stomach.

A Quince made hollow and filled with the shavings of Virgins Wax, roasted under the Embers, given for some few dates together, is a most proper Remedy.

Quercetanus makes the same Medicine of Pomum Cutipendulum made hollow and filled with Gum Arabick and Wax, of each one dram, then roasted, and after 'tis eaten let him drink a draught of astringent Decoction.

Others roast a young Pidgeon stuft with Wax, and give it for a dinner.

The use of Medlers, according to *Forestus*, cures old Dysenteries, lib. 22. obs. 1. which we mentioned in Diarrhœa.

Bruerynus, lib. 8. *de re cibaria, cap.* 12. writes that he was Cured of a desperate Dysentery by eating raw Service-berries, by the advice of an Old Woman.

Nor let us omit the Oak Grape mentioned by *Martin Ruland*, which he saith is under the Earth upon the Roots of an Oak in Spring time, of a binding taste, outwardly like Purple, inwardly white and like Milk, which dieth in Summer and turns to a stick, and therefore must be dried in the shade, and poudered in the Spring: He saith, That there is no more excellent pouder to stanch Blood and Dysenteries than this. Also *Encelius, Bauhinus*, and *Skenkius* mention the same.

In every Flux of putrid Humors let the Guts be strengthened with bread twice baked, first boyled in Vinegar and then dried; after it is twice or thrice thus prepared, pouder it, and thicken Broth therewith.

Also there are many Pouders for this: As,

Take of *Snake-weed and Tormentil Roots, of each one dram: Red Coral and Pearl prepared of each half a dram: make a Pouder to be taken one dram at a time in Broth, or the like: You may make it more Astringent with Red Roses, Myrtles, Pomegranat Flowers, Harts-horn burnt, or Ivory burnt, or Troches of Spodium: Or for more Binding, with Sanguis Draconis, Acacia, Galls, Bole Armenick, sealed Earth, Blood-stone: And if you desire to glutinate, also ad Fleabane-seeds, Starch, and Gum Tragacanth.*

The

The Eaſtern Bole, given one dram in Broth, doth cure the Dyſentery if ſufficient Purging went before. Or,

Take *Pouder of Tragacanth one dram*: *Nutmegs, Coral prepared, of each half a dram*: *mix them, and let it be given twice or thrice with a rear Egg or Broth.* Or,

Take *of Gum Arabick one dram*: *Coral and Bole prepared, of each half a dram*: *mix and uſe it as the former.* Or,

Take *of burnt Harts-horn, Bole Armenick, both Corals, all the Saunders, and Maſtich, of each half a dram*: *Frankincenſe and Tragacanth, of each half a ſcruple*: *mix them for a pouder of which take half a dram often.*

Foreſtus doth highly commend the following Pouder,

Take *of Citrine Myrobalans and Rhubarb a little parched, of each one ſcruple*: *make a Pouder for one Doſe.*

Hercules Saxonia ſaith, That al new Dyſenteries are preſently, and ſurely Cured by this Pouder:

Take *of Cuttle-bone burnt two drams*: *ſponge dipt in Pitch and burnt in a Pot, and of Egg-ſhels the inward skins taken away, of each one dram*: *make a Pouder. The Doſe is one dram in a convenient Liquor.*

The Pouder of Elder Berries is by Experience approved, it is preſcribed by *Quercetanus* in his Diſpenſatory, and there you may ſee the uſe of it.

You may give Opiates made after this manner:

Take *of Conſerve of old Roſes and Quinces, of each one ounce*: *Conſerve of Comfry Roots half an ounce*: *Coral prepared one dram and an half*: *Crocus Martis, Bole Armonick, ſealed Earth and Plantane ſeeds, of each one dram*: *Spodium two ſcruples*: *with Syrup of dried Roſes or Myrtles make an Opiate*; *of which give the bigneſs of a Cheſnut twice or thrice in a day*: *Or with an equal weight of Sugar you may make a Compound to be uſed often.*

Mycleta Nicolai is good for the ſame.

Crato wiſely admoniſheth, That before the ſeventh day, before the Ulcers of the Guts are wel clenſed, you give no aſtringents at the mouth, nor externally, but after the ſeventh day you may begin with gentle aſtringents.

Montanus doth wholly forbid them, and uſeth only Clenſers, Aſſwagers of pain, and Thickners: But when the matter of the Diſeaſe is wel evacuated, the weakneſs of the retentive Faculty by which the Flux is nouriſhed, may be wel taken away with aſtringents.

Therefore it wil be profitable, after ſufficient Purging, to give for many daies, Bole, Terra Lemnia, pouder of Elder berries, or other aſtringents and dryers with Sugar, til the Patient be wel: but if too much binding ſeem to hurt, you muſt purge again, then bind and after purge; and you muſt obſerve that thoſe Earths do avail two waies, namely, by Binding, and by Oppoſing the evil quality which is in the Diſeaſe: And the Obſtruction which is feared by their uſe is taken away by Sugar mixed with them.

To allay Pain, and heal the Ulcer, this Electuary is beſt.

Take *of the Mucilage of Quince ſeeds, Comfry Roots, and Gum Tragacanth, all extracted with Roſe Water, of each one ounce*: *Starch one dram*: *Red Coral two drams*: *Bole Armonick prepared one dram*; *Pomegranate Flowers half a dram*: *Rob, or conſerve of Services, or Quinces two ounces*: *Sugar of Roſes one ounce*: *make it like an Electuary. The Doſe is two drams.*

Narcoticks, or things that bring reſt given at the mouth do wonders, for they take away pain, ſtop the Flux, provoke ſleep, and refreſh the ſtrength: but they are better when they are mixed with Aſtringents and ſtrengtheners. As,

Take *of old conſerve of Roſes two drams*: *Laudanum three grains*: *Confectio Alkermes, half a ſcruple*: *make a Bolus.*

In a Malignant, and Epidemical, or Common Dyſentery, Medicines of Bezoar, and Sudorifick or Sweeting Medicines, are powerful; for it is obſerved that by theſe Remedies, the matter hath been diſcharged, and the Dyſentery cured: Therefore obſerve at firſt the nature of the Humor; for if it be malignant, as in a Common Epidemical Diſeaſe it is, you ſhal in vain try other Medicines, except at the ſame time, and in the beginning you give Antidotes or Cordials. Here you may uſe al things proper to a malignant Feaver: And beſides, thoſe things that provoke Sweat, as Bezoar and Aqua Theriacalis, or Treacle water; Harts-horn, ſealed Earth, Bole Armonick, Unicorns horn, Coral, Amber, Scordium, St. Johns wort, Plantane, Tormentil, Burnet, and many others, are very good.

Outwardly to the whol belly apply Oyl of Quinces and Roſes, or if you wil have it more aſtringent Oyl of unripe Olives, or put the third part of Vinegar to them, and boyl them to the conſumption of the Vinegar: If the Stomach be affected alſo, add Oyl of Maſtich, and Wormwood.

After anointing, ſprinkle the part with ſome Aſtringent pouder, made of Myrtles, Pomegranate peels, Galls, Cypreſs Nuts, Acron Cups, Red Roſes, Pomegranate flowers, Frankincenſe and Maſtich; to which for the more binding, ad Bole Armenick, and Terra Sigillata or Sealed Earth.

Of the ſame Pouders without the Oyls, you may make an Oyntment for the ſame Uſe, with a little Wax: Or, You may uſe *Unguentum Comitiſſæ* alone, or with other Oyntments.

The Cataplaſm preſcribed before for Diarrhœa, and this following, if you will bind ſtrongly, may be uſed:

℞ Take *of Bole ſix drams: Frankincenſe ſix ounces: Sanguis Draconis, Maſtich, and Mummy, of each two drams: make a Pouder, which you may apply to the Belly beneath the Navel if you mix it with Vinegar and the white of an Egg, and lay it upon a cloth.* Or,

Take *three ounces of Spiders Webs, and one white of an Egg well beaten: fry them in a pan, and apply them hot to the Navil.*

A Cataplaſm of Treacle and ſealed Earth to the Belly, is good in an Epidemical or contagious Dyſentery.

This following Cataplaſm to ſtrengthen the Liver, is much commended of *Solenander* in every flux, both of the Liver, called *Hepaticus*, and in a Dyſentery, and old Diarrhœa. Nor muſt you fear Aſtringents (ſaith he) becauſe they are tempered with things to ſtrengthen the Liver.

Take *of Liver-wort and Schœnanth, of each one handful: Indian Spike half a pugil: Maſtich, and Mace, of each half an ounce: Lignum Aloes three drams: Myrobalans, Chebs, and Emblicks parched, of each one ounce: Bole, ſealed Earth, and Blood-ſtone, of each ſix drams: Coriander ſeeds prepared one ounce and an half: Spodium or burnt Ivory, two drams: Roſes one ounce: the Species of three Sanders without Camphire half an ounce: Ruſt of Iron prepared one ounce: Barley flowr two ounces: Oyl of Maſtich and Myrtles, of each as much as is ſufficient: make an Emplaiſter to cover the whol Belly, from the Cartilage called* Enſiformis *or* Xiphoides, *to the* Os Pectinis, *or the Bone at the bottom of the Belly.*

You may alſo make a Fomentation for the whol Belly of a Decoction of aſtringent things made in Iron Water, with a little red Wine and Vinegar. Or,

Take *of red Roſes two handfuls: Wormwood and Mints, of each one handful: Nutmeg and Cypreſs Roots, Maſtich and Galangal, of each one dram: With a linnen cloth make a bag as big as the belly, which being warmed in red Wine, or Vinegar, may be laid upon the belly.* Or,

Take *of Wormwood, Mints, Plantane, Oak Leaves, and tops of Brambles, Horſtail, and Knot-graſs, of each one handful: Chamemel flowers two pugils: red Roſes half a handful: Myrtles one dram: Seeds of Sumach, Plantane, and Coriander, of each ſix drams: Nutmegs three: make a Decoction in ſteeled Water, and red Wine for to foment the Belly.*

Rulandus doth apply a bag of Bran boyled in Vinegar.

If the pain be great, apply a linnen cloth wet in ſteeled Milk that is warm.

But if Fomentations will not Cure, you may uſe Waters to ſit in called *Inſeſſus.* Theſe are commended by *Matthew de Gradi, Savanarola,* and *Jachinus,* who ſaith that they are a great Secret for the Cure of Children, for by their actual heat they do drive the Humors ſomwhat towards the Skin; and by their aſtringent quality ſtop the flux. But you muſt not uſe them if the body be very ful of evil Humors, or if the Dyſentery be malignant, and joyned with a Feaver. They are made of Oak buds, green Cypreſs Berries, green Pine-nuts, or Leaves, Barks, and other ſuch like boyled in Water, of the aforeſaid Decoctions for Fomentations.

You may make Fumigations that the Patient may receive the vapor of them through a hollow Chair.

Eſpecially a Decoction made of Mullein, and the Fume thereof received, is commended in this Diſeaſe, and alſo for a Diarrhœa.

Faventinus commends a Fumigation made of Turpentine caſt upon a hot Iron, taken up into the Body twice a day.

And he commends alſo this Fomentation:

Take *of Balm one pound: Mullein one handful: Put them in a long bag; boyl it well in red Wine and ſtrong Vinegar, and apply it to the Fundament.*

Rulandus uſeth a Decoction of Acorns in Vinegar for a Fomentation.

And *Faventinus* propoundeth this following Lotion as a ſecret to ſtop the Dyſentery:

Take *of the droſs of Iron, and filings of Steel, both prepared in Vinegar, of each one pound: then boyl them in two pints of very ſtrong Vinegar to the conſumption of half. Let the Patient put his feet and his hands half an hour every morning and evening therein.*

In a long Diſeaſe, and when there are Ulcers in the Guts, Quick-ſilver is good, if it be mixed with Oynt-

Oyntment of Roſes, and the belly anointed therewith. As alſo the Clyſters afore mentioned for filthy Ulcers.

At the ſame time, you may give Milk, and Syrup of Myrtles.

Alſo one dram of true Ballom given in a Water doth wonderfully heal al inward Uſcers.

For aſſwaging pain, apply the Caul of a new killed Sheep to the belly, and bind it on, eſpecially to Children, and repeat it often.

If the Liver, Stomach, or Brain, cauſe this flux, you muſt uſe proper Medicines to them, alwaies making choyce of thoſe that do aſtringe and ſtrengthen.

For his ordinary Drink, give him Spring Water with Conſerve of Roſes, the Tincture of Roſes, a Decoction of Oaken Leaves, or Water wherein *Terra ſigillata* is infuſed, or wherein red hot Gold hath been quenched with Syrup of Quinces, Myrtles, or dried Roſes. Or when there is no Feaver uſe a weak Decoction of Maſtich with the Syrups aforeſaid. According to *Crato's* Judgment, you muſt not uſe any chalybeate or ſteeled Drink; for it doth not aſtringe, as commonly they ſuppoſe, but troubleth the belly. Others commend the Decoction of Gramen or Dogs Tooth, becauſe it is good to dry and divert by Urine.

Laſtly, 'Tis worth the Obſervation, which *Ætius* ſpeaks, *Lib.* 3. *cap.* 8. and *Paulus*, *Lib.* 1. *cap.* 35. that old fluxes are dried up by Venery. Which *Hippocrates* ſaid formerly, 7. Epid. in the end: *Exceſſive Venery doth cure fluxes of the belly.* *Amatus Luſitanus* learned this Truth by Experience, Curat. 41. Cent. 2. *One troubled with a Dyſentery* (ſaith he) *very violently, was married, and the firſt night he lay with his Wife, was cured.*

Let this be added for a Concluſion, which is related in the Cure of Diarrhœa, out of *Platerus* in his Cure of the flux of the Hemorrhoids; Hot Blood of either Man or Beaſt given in a Clyſter, doth wonderfully ſtop and cure the flux.

CHAP. *VII.*

Of Teneſmus.

TEneſmus, is a continual deſire to go to ſtool, and voiding of nothing but Slime or bloody Matter.

CAUSES. The immediate Cauſe of this Diſeaſe, is an Ulcer in the ſtreight Gut called *Inteſtinum rectum*; from which, Quittor or filthy matter continually flowech, and ſtirreth up the Expulſive Faculty, by which means there is a continual deſire of going to ſtool. Moreover, there is voided a ſlimy matter mixed with blood, from the depravation of the *Homoioſis* (or quality that converts things into its likeneſs) of the ulcerated part, becauſe it cannot wel concoct its proper Nouriſhment, and make it like it ſelf, but turns it into another ſlimy ſubſtance; as we ſhewed more at large in Dyſenteries, and other Ulcers of the Guts.

But in regard we ſaid in the Chapter of Dyſentery, That al the Inteſtines might be ulcerated in that Diſeaſe; thence it ſeems to follow, That the Ulcers of the ſtraight Gut called *Rectum* belong to a Dyſentery. Yet Cuſtom hath ſo prevailed, that when the Rectum is only hurt, it is called by the name of *Teneſmus*: And becauſe when other Guts are affected, if the Rectum ſuffer, there is alſo Teneſmus or needing, although the Diſeaſe be then called a Dyſentery; therefore Dyſentery and Teneſmus are of the ſame Nature, and have the ſame Cauſe, and differ only in reſpect of the part affected. And therefore we need not repeat the Cauſes, becauſe they are the ſame with thoſe that produce a Dyſentery.

DIAGNOSTICK. For the Knowledg of this Diſeaſe, there is no more required but to diſtinguiſh it from a Dyſentery, which you may learn from the definition. For in a Teneſmus, there is a continual needing; but in a Dyſentery it is by fits: beſides, in that, after great ſtraining, there is voided only a little ſlime, bloody or mattery; but in a Dyſentery, both Excrements and Humors are continually voided.

The Signs of the Cauſes are the ſame with a Dyſentery.

PROGNOSTICK. As for the Prognoſtick, *Celſus*, lib. 4. cap. 19. ſaith that a Teneſmus is eaſily cured, and that of it ſelf it never kils any; yet *Galen*, 5. *de uſu partium*, *cap.* 4. reckons it among the chiefeſt diſeaſes of the belly; and truly it may very wel be accounted grievous in reſpect of its troubleſomneſs and long continuance; yet it is not dangerous except it come of Melancholy, for then it tends to a Cancer ulcerated: beſides, it brings great inconveniences, as Miſcarriage or Abortion to Women. So *Hipp.* Aph. 27. Sect. 7. ſaith, If a Woman with Child have a Teneſmus, ſhe wil miſcarry. For the continual ſtraining at ſtool doth much diſturb the Womb, which is ſo neer to the ſtraight Gut. Beſides, the ſame Muſcles which ſerve to throw out the Excrements, are imployed for delivery; therefore when they dayly compreſs the lower belly, they cauſe Abortion. Laſtly, the Ulcers of the *Rectum Inteſtinum* being neer the *Anus* or Fundament, if they continue long, turn to an incurable Fiſtula.

CURE. The Cure of a Tenesmus, little differs from the Cure of a Dysentery. And therefore first, the sharp Humors that come from the Liver and other parts, are to be purged with Medicines that leave an astringent quality, as chiefly Rhubarb, which must be so often given til the Humor seem to be spent.

If there be an Inflamation (which is chiefly known by a Feaver) or if much blood, you must open a Vein. And in case it continue after bleeding, and cause a strangury or difficulty of Urine (as it often doth) it is very good to open the Hemorrhoids with Horse-leeches.

Also you must use asswaging Clysters when there is much pain; and clensing, glutinating, and astringent, according as the Ulcer requireth; the Forms whereof are to be found in the Cure of Dysentery.

But in the use of Clysters, observe first, that you give them often, and in a smal quantity, only half a pint, because they wil be hardly kept any time, by reason of the continual needing. And the pipe must be warily conveyed in, lest the pain be encreased.

And you must diligently apply Fomentations, Insessions or Baths to sit in, Fumigations, Suppositories, and Oyntments.

You may make a Fomentation thus:

Take *of Mullein and Wormwood, of each six handfuls: boyl them in new Milk and put them into two bags, which apply to the Anus and whol Belly one after another very warm.* Or,

Take *of Chamomel Flowers, and Roses, of each one handful: red Wine two pints: Infuse them two hours upon hot Embers. Foment the Fundament as hot as can be suffered with four times doubled cloathes: After let the Patient sit upon a spunge dipped and strained from the same Liquor.*

Or, Fill two bags with Barley Bran, and boyl them in Vinegar: Let the Patient sit one while upon one, another while upon another, as hot as he can.

If he void much blood, make the Fomentation thus:

Take *of Mullein Leaves and Roots two handfuls: Red Roses one pugil: Pomegranate peels, and Galls, of each half an ounce: boyl them in two parts of Iron Water, and one of red Wine for a Fomentation: which you may make stronger if you ad half an ounce of Allum.*

Insessus, or Baths to sit in to asswage Pain, are made of Emollients boyled in Water, or Broth of Sheeps Heads and Feet, to which you may ad Violets, Nightshade, Gourds, and Melones sliced, but for healing of Ulcers you must make them of Astringents afore-mentioned.

Fumigations are good to dry the Ulcer made of Frankincense burnt, or the Decoction of Savin made in Oxycrate, or other things mentioned in the Cure of a Dysentery, the Fume whereof must be taken sitting in a hollow Chair. But this following is commended by *Forestus*.

Take *of Mastich one dram: Frankincense one scruple: Myrtles one dram and an half: Red Roses two scruples: make a Pouder for a Fumigation.*

Suppositories are good in this Disease, they must be gentle and mild, lest they exasperate the part which is so sensible: They are fitly made of Goats Suet cut into the form of a Suppository; for they appease the pain and heal the Ulcer: but they wil be better against Pain if you mix the seed finely poudered of Poppies or Henbane, and tie them in a knot in Paper like a Suppository: But far best if you instead of these things put three drops of the Oyl pressed out of these Seeds to every Suppository: or one grain of Opium dissolved in half a scruple of Oyl of sweet Almonds.

The Ulcer wil be sooner healed, if you first dissolve the Suet, either alone, or with white Starch, Gum Tragacanth beaten, and first steeped in Plantane Water, or else with some Narcoticks: Or, thus,

Take *of Gum Tragacanth as much as is sufficient, sprinkle it with Plantane Water that it may only swell and not dissolve; then ad as much of the Mucilage of Fleabane seeds, or Quince seeds, and mix them with the white of an Egg roasted; then with melted Wax make them into a Suppository: You may also ad Narcoticks: as likewise to Cure the Ulcer better, the Pouders of Ceruss, Tutty, Bole, Pomegranate Flowers, and the like, which dry without Acrimony, and sharpness: And these must be very finely poudered and sifted, lest the part be exasperated.*

You may apply Oyls and Oyntments as in a Dysentery, to the Belly and Fundament: As Oyntment of Roses, Populeon, or of the Mucilages of the whites of Eggs, Oyl of Roses, and the like, to take away Pain and Inflamation: and other things that shal be mentioned in the Chapter of Hemorrhoids, or to Cure the Ulcer, the white Oyntment of *Rhasis* or Pompholygos, melted in Hydromel, or in Honey and Water.

Lastly, In a more desperate Condition, use Narcoticks both inwardly and outwardly; but three or four grains of Laudanum is best given with Mastich and *Terra Sigillata*, or mixed in a Clyster made of a Decoction of the Flowers of Chamomel.

CHAP.

CHAP. *VIII.*

Of Fluxus Hepaticus, *or Flux of the Liver.*

A Flux of the Liver, is that in which ſerous and bloody Humors like water wherein fleſh hath been waſhed, are voided.

CAUSES. This Diſeaſe is produced from the Liver being weak and out of tune; by reaſon whereof it cannot breed good blood, but turneth the Chylous matter into thin and ſerous blood, which becauſe it is not fit to nouriſh, is ſent by Nature into the Inteſtines, from whence comes this flux of the Liver.

This weakneſs and diſorder may come from any diſtemper: For by the exceſs of any of the firſt qualities, the native heat, and its power to make blood, is dejected. Yet this hath a doubt riſing from Experience, becauſe we ſee often, that great diſtempers of the Liver, and exceſs in the firſt qualities do produce other diſeaſes, and not this. And again, this flux is many times without the exceſs of the firſt qualities. That therefore the Nature of this Diſeaſe may be declared, we muſt ſay with wiſe *Varandeus* my Maſter, There is ſomthing more than an ordinary diſtemper for producing of this diſeaſe. And it is occult or hidden, conſuming the radical moiſture in the Liver, which alſo deſtroyeth the Natural heat.

This evil diſpoſition, and occult diſtemper may come by burning and ſwooning Feavers by a hot diſtemper of the Bowels, which melteth the Oyly ſubſtance, by occult corruption, and corruption of Humors, by a great coldneſs from flegm and Melancholly abounding, which doth oppreſs and corrupt the Natural heat; and it may come by outward Cauſes, as great draughts of cold Water, Snow, or Ice, extraordinary eating of raw Sallets, Poyſon, and Medicines that purge too vehemently. By drinking of too much new Wine, ſalt, ſharp, and prepared Meats, and ſtrong things which parch the ſubſtance of the Liver. To theſe you may add al other Cauſes which by too much cooling or heating do diſſolve the ſtrength and tone or order of the Liver.

Hitherto is declared a true and proper flux of the Liver which hath this ſign, there are Liquid and ſerous ſtools, like waſhings of fleſh, from the weakneſs of the Liver, which cannot ſanguifie or make blood wel, or from a malignant diſtemper which ſpoileth the Natural heat and moiſture.

There is alſo a baſtard flux of the Liver, which comes of a ſimple diſtemper without any fault of the radical moiſture; by which diſtemper the faculty is not hurt, but the work hindered, ſo that inſtead of pure blood, there comes impure and corrupt, or good turns into evil, when in a true of the Liver there is never any good blood in the Liver.

The Blood is corrupted, either by the mixture of Choller, or Melancholy, or ſome other impure Matter, or from its too long ſtaying in the Liver, and the parts adjacent, by which it is made thicker or burnt, or rotteth; or from the fault of the *Spleen*, which doth not ſuck away the droſſie blood; and in this baſtard flux, ſomtimes thick, ſomtimes black blood is voided, and ſomtimes blood is mixed with Humors of divers colors.

SIGNS. The ſigns of this Diſeaſe may be gathered from what hath been ſaid. For in a true flux there appear moiſt ſtools like waſhings of fleſh, which is not in other bloody fluxes, if in a Dyſentery at any time, it is ſeldom, and then there is choller, flegm, and excrements of divers colors voided: and in a Dyſentery there is pain and torment of the belly, but in this none.

The Signs of the Cauſes are known by their proper Characters: For if the weakneſs of the Liver come from a hot diſtemper, there went a burning and conſuming Feaver before, or there is green vomits or ſtools, thirſt, and a Feaver, foulneſs of Body, and want of Appetite and ſtinking evacuations; but if it come from a bold cauſe, the ſtools are leſs ſtinking, neither is there thirſt or conſumption; the whol Body is colder and blewiſh.

Somtimes there comes a Feaver from the putrefaction of Humors, which changeth the ſaid ſymptomes; but you muſt examine the Cauſes aforegoing, which wil declare both diſtempers. Alſo in this cold diſtemper the Patients deſire much ſtrong Wine.

A moiſt and dry diſtemper are known by the contrary effects. A moiſt cauſeth more and oftener ſtools, very thin; but a dry, little and thicker ſtools, but there is alſo a great thirſt.

Laſtly, The external Cauſes are known by the relation of the Patient, and thoſe that are with him.

A baſtard flux of the Liver hath almoſt al ſigns of a Dyſentery, only there is no pain of the belly, nor pieces of fleſh in the ſtools as in a Dyſentery.

PROGNOSTICK. The Prognoſtick of this Diſeaſe uſeth to be evil and deadly; for when a principal part is very ill, by conſumption of the radical moiſture, whoſe reparation is ſcarce to be hoped for, we can expect for the moſt part nothing but deſtruction, eſpetially when the Diſeaſe comes of heat.

When

When this diſeaſe comes in Feavers, there preſently follows a melting of the Body, and great putrefaction, which preſently kils the party: For in malignant and peſtilent Feavers the danger is encreaſed according to the evil condition of the Cauſe. But when this Diſeaſe comes of a cold diſtemper, it uſeth to laſt longer, and turn into an incurable Dropſie.

Laſtly, A baſtard flux of the Liver, although it be dangerous, yet is it leſs than a true, becauſe it comes only from a ſimple diſtemper and evil diſpoſition of the Humors, the ſtone and ſtrength of the Liver remaining ſound, and may be cured by taking away the Cauſes that defile the Blood.

CURE. The Cure of this diſeaſe is wrought by Medicines that ſtrengthen the Liver, correct its diſtemper, and ſtay the flux. And becauſe it comes oftenеſt of a hot diſtemper, therefore we will firſt ſpeak of the Cure of that diſtemper, becauſe it comes ſeldom of a cold Cauſe, and is to be cured as a Dropſie.

Firſt therefore (although Evacuations ſeem to be needleſs by reaſon of the greatneſs of the flux) you may give Rhubarb either alone, or with Myrobalans, as in the Cure of Dyſentery, becauſe it doth ſtrengthen the Liver, and the rather if you find any filth in the ſtools: for many Patients have been cured by only one ſcruple of Rhubarb given many daies together in Conſerve of Roſes.

Clyſters are here of little worth, becauſe the Liver is affected; yet ſometimes you may give one of chalybeat or ſteeled Milk, or of a gentle aſtringent Decoction, leſt the Guts ſhould be too much relaxed.

But you may make Juleps to ſtrengthen the Liver, and correct its diſtemper, thus;

Take of *Succory, Graminis (or Dogs Teeth) and Sorrel Roots, of each one ounce: Endive, Succory, Plantane, and Dodder, of each one handful: Sea-wormwood half a handful: red Sanders one dram and an half: the ſhavings of Ivory and Spodium, of each two ſcruples: Coriander ſeeeds prepared one dram: red Roſes one pugil: boyl them to one pint and an half; diſſolve in the ſtraining Syrup of Quinces, and ſimple Syrup of Vinegar, of each two ounces: Make a Julep for four Doſes to be taken morning and evening.* Or,

Take of *Plantane Water four ounces: Syrup of dried Roſes one ounce: Spirit of Vitriol as much as will make it moderately ſharp: make a Julep to be repeated often.*

He may alſo take of theſe Syrups following, often in a ſpoon:

Take of *Syrup of Myrtles, Quinces, and dried Roſes, of each one ounce: the Syrup of Succory ſimple or compound with Rhubarb, one ounce and a half: mix them.*

There is an excellent Syrup made of the Tincture of Roſes, made in Roſe Water, and with Sugar of Roſes brought into a Syrup.

Alſo this following Pouder given to the quantity of half a dram or a dram once or twice in a day in a rear Egg, Broth, or other fit Liquor may be uſed with profit.

Take of *Plantane and Sorrel ſeeds, of each one dram: Endive, Purſlane, Dodder, and Coriander ſeeds, of each one ſcruple: red Roſes, and Troches of Spodium, Gum Tragacanth torrefied, of each half a dram: the inward skins of Hens Gizzards dried, half a ſcruple: make a very fine Pouder.*

Or the Lozenges made of the three Sanders, with a double quantity of Rhubarb given to two drams at a time, are good to ſtrengthen the Liver; as alſo this following Opiate:

Take of *Conſerve of Succory Roots one ounce: Conſerve of old Roſes half an ounce: the pulp of Currans ſix drams: Crocus Martis one dram: prepared Coral, ſhavings of Ivory, and Harts-horn, of each one ſcruple: with the Syrup of dried Roſes make an Opiate, adding half a ſcruple of Spirit of Vitriol, of which let him take the bigneſs of a Cheſnut three hours before meat. You may add the Liver of a Wolf prepared, which is a ſpecifical proper Medicine according to divers Authors.*

Raiſons of the Sun, becauſe they are good for the Liver, are commended in this diſeaſe, therefore you may eat them in great plenty with their ſtones: which that they may be better taken, may be beaten firſt in a Marble Mortar.

Or make a Rob or Syrup of Raiſons, boyling them in red Wine, if it be not too hot, and then ſtraining out the Juyce, and boyling it again til it is thick: which you may uſe alone, or in form of an Opiate, with theſe following.

Take of *Currans half a pound, boyl them to the thickneſs of a Pultis in old Wine; paſs them through a ſieve, and mix with the ſtraining, candied Citron peels half an ounce: the pouder of the three Sanders, and Diamargariton frigid, of each one dram: Coral prepared, and red Roſes of each four ſcruples: the Liver of a Wolf prepared three drams: make an Opiate.*

The Syrup of Coral is very excellent to ſtrengthen the Liver, and ſtay the flux thereof: but the Tincture thereof is far better: As alſo the Extract or Magiſtery given in Plantane Water.

The Juyce of yong Nettle tops given either by it ſelf to two ounces, or with Water and Vinegar every morning for three daies together, ſtops the flux, and purifieth the corrupt blood.

But

But becauſe in this Diſeaſe the Body is much conſumed, a reſtoring diſtilled Water that wil alſo ſtay a flux, either muſt be given often by it ſelf, or with all other Drinks.

Take a *fat Capon, and a Partidg, and pulling of the Feathers and the Guts out, fil their Bellies with Succory, Agrimony, and Snails, of each one handful: Conſerve of Roſes three ounces: Plantane and Coriander ſeeds prepared, of each two drams: Citron Myrobolans one dram: Blood-wort half a handful: the Troches of Amber and Spodium, of each four ſcruples: the powder of the Electuary de Gemmis (or precious Stones) the three Sanders, and Diamargariton frigid, of each one dram: Sprinkle them all with aſtringent Wine, and putting them into the bellies of the Fowls: boyl them in a cloſe veſſel in four pints of Water til half be conſumed: then put them al in a glaſs Limbeck with three ounces of good Wine; diſtil them in* Balneo Mariæ *for the uſe aforeſaid.*

For Drink, let the Patient take the Tincture of Roſes, or the Decoction of Succory, and Dogs-tooth, with Syrup of Quinces, and ſome few drops of Spirit of Vitriol.

Things made of Barley, Almonds, and Rice, are beſt in his Meats.

Outwardly to his Belly apply thoſe things which were preſcribed in the Cure of Dyſentery, with ſome things for the Liver, as Wormwood, Roſes, all the Sanders, Spodium or burnt Ivory, &c. Which anointings of the Belly muſt reach to the region of the Liver.

You may alſo apply the following Epitheme to the Liver:

Take of *Endive and Succory, of each one handful: Dodder, and both ſorts of Wormwood, of each half a handful: red Roſes one pugil: red Sanders one dram and an half: Spodium two ſcruples: boyl them to one pint and an half, and diſſolve in the ſtraining two ounces of Roſe Vinegar: boyl them again gently, and make an Epitheme.*

Let the ſame part be anointed with the following Oyntment.

Take of *Cerat of Sanders two ounces: Oyl of Quinces and of Wormwood, of each three drams. Mix them for a Liniment.*

Laſtly, If the Patient be troubled for want of ſleep, as is uſual, becauſe this kind of flux is moſt in the night, you muſt uſe Narcoticks, ſuch as were propounded for the former fluxes.

CHAP. *IX.*

Of the Worms.

ALthough Worms breed in divers parts of the Body, yet becauſe they are more uſual in the Guts than in other parts, therefore we wil ſpeak only of thoſe.

By ſome it is queſtioned, to what kind of Diſeaſe that is preternatural the Worms are to be referred? But we can take way all occaſion of doubting, by ſaying that after a divers conſideration they may refer to all kinds of Diſeaſes; for as they prick and pull the Guts, or obſtruct them, and produce other diſeaſes, they may be ſaid to be cauſes of diſeaſes. But as they are ſubſtances added to thoſe which ought naturally to be contained in the Guts, they are reckoned by *Galen* in the number of thoſe Diſeaſes which are in the number encreaſed wholly againſt Nature, as the ſtone alſo. And laſtly, as they are ſent out preternaturally by the belly, or the mouth, they are to be referred to the fault in Excretion, or ſending forth.

Galen in his Comment upon the Aphoriſms, Aph. 26. Sect. 3. propounds three kinds of Worms: The round Worms, which are often bred in the Guts, and get often up into the Stomach; the Aſcarides, or little Worms like ſmal thrids, which uſe to lie in the inferior part of the thick Inteſtines, and over againſt the Sphincter Muſcle; and the broad Worms, called *Faſcia*, becauſe they are long and broad like Childrens Swathing bands. This kind is more rare to be ſeen than the reſt, and a Phyſitian ſhal ſcarce ſee them in his practice twice or thrice in a yeer, yet there are great Controverſies among Authors about them; ſome ſay it is one Worm only; ſome that it is made of many united, which they call *Cucurbitinos*, or Gourd Worms, and ſay that they are parts of the broad Worm; others make a fourth kind, containing the Gourd Worms; but we do not intend here to ſhew their Reaſons and ſeveral Experiences they have ſo much boaſted of: the curious Reader may ſearch for his better ſatisfaction, *Rondoletius*, *Platerus*, *Sennertus*, and many others.

CAUSES. Moreover, There is a great Controverſie of the Cauſes of Worms: ſome ſay they come of putrid heat, others from the Natural, others ſay that both concur from the production of them.

The firſt ſay, That all Inſects or Vermine come from corruption, according to *Ariſtotle*. The ſecond ſay, That putrid heat is ſtrong, fiery, and deſtructive, and therefore is not fit to produce a live body. The third ſort, to reconcile the former, ſay that the matter is diſpoſed by the putrid heat to generate Worms and the Natural heat doth turn it ſo prepared into worms by way of Concoction.

But this Reconciliation wil not hold, becauſe according to the axiome in Phyſicks it is the property of the ſame thing to diſpoſe the matter and bring in the form, and therefore the preparation of

the matter, and the introduction of the form, ought to be from the same agent; besides, Worms breed in Carkasses where there is no native heat, we may say that the heat which is putrid, in respect of the matter putrifying, is native in respect of the Worms, because the natural and putridinal heat differ but in degree, but divers degrees of heat are required for the generation of divers Creatures; and therfore heat which is putrid in respect of us may be natural in respect of another Creature: So the heat which is natural to a Lyon, would cause Feavers in us; and by consequence is putrefactive: Many flie to the heat of the Sun which is the universal Cause of all Generation; but we must alwaies acknowledg a particular Cause from whence the effect is immediately produced, by the Concurrence and Co-operation of the universal Cause: but here is greater difficulty, because it is a common axiome or theoreme, That nothing can beget a thing more noble than it self; and therefore heat is not the chief agent in breeding of Worms which are the prædicament of substance, and heat is but an accident; and whatsoever is spoken of the Sun, the form of a Worm is more noble than the form of the Sun, because it is the form of a living Creature; and that of the Sun is *Forma mixta*, or the form of a mixed body only: This Doubt brings into that large and weighty Disputation of an Æquivocal Generation, in the Circuit whereof very excellent Philosophers have writ whol Volumns, to which we send our Reader, and chiefly to *Fortunius Licetus* his Book of the *Spontaneous Generation of Living Creatures*: Let it suffice in this place that to say many of their Opinions are brought to this, They believe Seeds of many things to be in divers Substances, which according to their divers Changings, come to light; even as the matter is more or less disposed by putrefaction, or other alteration to receive this or that form: and the Seed which is more agreeable to that Disposition brought into act, and bringeth into the matter a form proper to it self. This Opinion doth not much differ from the old Philosophy, which teacheth, That Forms proceed from the power in the Matter: but they think it later to hide the Seeds of things in their Matter, which are truly efficient, than to acknowledg only the power of the Matter, which hath no power to be an efficient, for we must find out some efficient with the power of the Matter which may raise a Form from it, or rather introduce, or bring Form unto it.

CAUSES. The material Cause of Worms is commonly sweet Flegm which groweth putrid, by which it gets a Disposition to be turned into Worms; but we think it no waies necessary, that food which wil breed Worms, should be first turned into Flegm: For Worms may breed of their immediately being putrified, as we see in Flesh, Cheese, Chesnuts, Apples, Pears, Cherries and other Fruits which bring forth Worms by being putrified: So it is in our bodies, especially in Children which are given to Gluttony and eat the aforesaid things, and take new commonly before the old is Concocted. Hence is it that they putrifie and breed Worms,

But let yong Physitians observe this, That Sucking Children, that eat meat are most troubled with Worms, and because their Stomachs are not able to digest it, therefore it is corrupted and turned into Worms; moreover, Milk is quickly digested in the Stomach, and presently sent to the Guts; and if it hath Meat mixed with it which could not so suddenly be digested, it wil be sent into the intestines with the Milk, and therefore corrupt and breed Worms. And observe, That Worms never breed of Milk only, so that as often as you consider the Disease of an Infant, take notice, Whether it have the Worms or no, which Women alwaies proclaim and say all their Diseases came from thence, as they ascribe al the Diseases of Women to the Mother; and the Physitian may certainly pronounce that the Child hath not the Worms, if it live only upon Milk, and have eat neither meat nor Broth: *Galen* in his *com. aph.* 26 *sect.* 3. taught this, saying, That in Children that Suck milk only no Worms do breed; the Reason whereof is not plain. Many say, That in sucking Children the Heat not strong enough to beed Worms. And this is confirmed by *Galen* in the place cited; where he saith, That strong Heat is required for the Generation of Worms; and thence he saith it comes that Worms are more in Youth, than Infancy; which also *Hippocrates* teacheth in the Aphorism aforesaid; and which he seems to gain-say in *lib. 4. de morbis*, where he saith, That Worms breed in Children before they are born; but these have not stronger heat than they that suck: And *Hippocrates* gives another Reason why Children in the Womb should have Worms, because their Excrements are reteined but when they are born they do not breed Worms, because then their Excrements are not reteined. But this wil not satisfie, because then oftentimes in Children that Suck the Excrements are reteined, and yet they have no Worms while they live only upon Milk; therefore since the aforesaid Reasons do not content solid wits, we expect the new Thoughts of Wise men touching this matter; and in the mean while, we wil briefly declare our Opinion, and leave to the Judgment of the Learned: We say then, That Milk putrfying doth grow sowr, and then is unfit for to breed Worms, but rather hindereth them; for it is known that all sowr things do kil Worms: Hence it is that the Juyce of Lemons is so ordinarily given against them, and in ordinary drink a little Spirit of Vitriol to sharpen doth wonders.

It is Commonly thought, That among the Material Causes of Worms, Sweet things are the chief; which is to be doubted of, because it is confirmed by a Common Axiome, That Sweet things do easily

turn

turn into Choller, and Choller by its bitterneſs doth kil Worms: but we can eaſily anſwer this doubt thus; In Chollerick Bodies, and ſuch as are ſharp with heat, ſweet things do eaſily breed Choller, becauſe by over Concoction, they grow bitter, as we ſee dayly in artificial Concoction: but in other Conſtitutions that are not Chollerick, ſweet things do not breed Choller, but rather flegm, when they are ſent too ſoon from the Stomach into the Guts, and ſo being crude, and only half concocted, they putrifie, and become a fit matter to breed Worms.

But there is yet a difficulty concerning Sugar and Honey, which ſince they have a ſubſtance not ſubject to Putrefaction, but rather that doth preſerve other things from it, cannot breed Worms. This Reaſon convincing, we ſay that Sugar and Honey wil not breed Worms, becauſe their ſubſtance is corruptible; but being once bred, they do feed and maintain them, becauſe the Worms loving ſweet things, do ſtir themſelves at the approach of Honey and Sugar, and get into the Stomach, where they grow with ſpeed; from whence thoſe Symptoms do ariſe which are proper to Worms.

SIGNS. The ſigns of Worms in the Guts are divers; not al in al people alike. The uſual and moſt ordinary ſigns are, A ſtinking breath ſomwhat ſowr (as the women cal it) and ſtools like Cow dung, of a gray color like Potters Earth diſſolved. Other ſigns are leſs uſual, as a continual Feaver, which is often in a day, more violent from the motion of the Worms, with heavineſs, cold ſweat ſomtimes, and fainting, loathing, vomiting, and unquenchable thirſt. The Pulſe is unequal, the Cheeks are by turns red and blew, the Eyes ſhine, the Noſe itcheth, the Teeth gnaſh, and ſomtimes chatter, there is a ſmal dry Cough, much Spittle: ſomtimes there is heavineſs of head, and ſleepineſs; ſomtimes doting, and Epileptick Convulſions. There is often a pain in the belly, by gnawing, ſomtimes by inflamation and diſtenſion or ſtretching forth like men in dropſies: ſomtimes there is ſtarting in the ſleep, and ſome tremble, and riſe up, and fal aſleep again; ſomtimes al the body pineth, and the Patient hath a Dogs Appetite, inſatiable, which is moſt uſual in the flat worms, which eat up al the food. Moreover, If Gourd Worms, called *Cucurbitini*, be voided, they are a ſign of flat. The Aſcarides are known by the itching of the Anus, or Fundament, and the Excrements are many times filled with them.

For a Concluſion, The conſuming, putrefaction, and eating away of the Gums, is to be reckoned among the ſigns of the Worms, which is confirmed by this following Obſervation: A certain Boy was a long time troubled with eating away of his Gums, many Medicines both internally and externally were applied, and al in vain; at length he died: The body being opened, there were found ſo many Worms, that in ſome places the bowels were eaten through, and many were found in the empty places of his belly.

PROGNOSTICK. As for the Prognoſtick: Many Worms are worſe than few, great than little. Many times they are dangerous, and bring great Diſeaſes; as a ſtrong Feaver by fits, ſwooning, ſpeechleſneſs, doting, epilepſie, chollick, and dogs appetite.

In the beginning of a Diſeaſe it is evil for Worms to come forth, either alive or dead, eſpecially if they come forth alone, and without dung; for when they are alive, and come forth, they ſignifie great crudity, or want of nouriſhment; but dead, they ſignifie great putrefaction, by which they are killed.

Worms in the declining of a Diſeaſe, coming forth with the Excrements, ſignifie Health, if concoction appear; for it appears then, that Nature ruleth and maſtereth the Excrements.

CURE. The Cure of the Worms is by driving them out, becauſe they are wholly againſt Nature. And this is done by purging Medicines, which kil worms, and evacuate the matter that breedeth them.

Rhubarb is the beſt, which you may give in a Flux or Feaver. But you muſt firſt give things that kil them, or at leaſt that drive them to the inferior Inteſtines by things taken at the Mouth, or thoſe things that draw them down by Clyſters.

The uſual forms whereof are theſe:

Take *of Dogs-tooth, and Purſlane Water, of each one ounce and an half: Syrup of Lemmons one ounce: Confectio de Hyacintho one dram: the Pouder againſt Worms one ſcruple. Make a Potion*: Give it preſently, and then this Clyſter:

Take *of whol Barley, Bran, and red Roſes, of each one pugil: Liquoris and Raiſons ſcraped and ſtoned, of each half an ounce: Boyl them to half a pint, or three quarters of a pint: Diſſolve in it ſtrained, red Sugar one ounce, and one Yolk of an Egg. Make a Clyſter.*

You may add Caſſia, or Diacatholicon, if you deſire it ſtronger.

After thoſe Medicines have been given once or twice, give this Potion:

Take *of Rhubarb one dram: yellow Sanders half a ſcruple: Infuſe them in Water of Dogs-tooth or Purſlain, two or three ounces: ſtrain them, and diſſolve in it, the pouder of Rhubarb, and pouder againſt the Worms, of each one ſcruple: Syrup of Roſes one ounce: Mix them for a Potion.* Or,

Take *of the pouder of Rhubarb and Coralline, of each half a dram, more or leſs, according to the age: Dogs-tooth Water two ounces: Syrup of Violets one ounce. Make a Potion.*

If the Feaver be not great, two drams of Hiera Picra more or leſs, are to be mixed in a Potion: for by its bitterneſs it killeth and expelleth Worms excellently.

If theſe things wil not Cure them, uſe theſe following:

Take *of Dogs-tooth and Sorrel Water, of each one ounce: Endive, Succory, Sorrel, and Purſlane, of each one handful: the tops of St. Johns-wort, Scordium (or Water Germander) and Centaury the leſs, of each one pugil: Coralline three drams: boyl them to a pint; diſſolve in the ſtraining three ounces of Syrup of Lemmons. Make a Julep for three or four Doſes, to be taken twice in a day.*

Take *of the Oyntment de Artanita, (or Soubread) three ounces; Quick-ſilver one dram: mix them, and anoint the whol belly.*

Then purge again, and often, til the body be clenſed.

And you may ad to the former Decoction, Senna, Agarick, Rhubarb, &c. and give it but once in a day.

Rondoletius highly commends the Electuary Diacarthamum, as an excellent Remedy to expel Worms, and to purge flegm and corrupted Chyle, of which worms breed, and are nouriſhed; as alſo he commends the infuſion of Agarick in Oxymel: Which Remedies are proper, if there be no Feaver.

But becauſe oftentimes the diſeaſes of the worms in ſome Children cannot be cured without much labor and time, there are many Remedies found out by Authors, both internal and external.

Among the Internal, firſt we wil treat of Pouders, whereof there are divers Forms in Authors.

The chief are theſe following; the doſe whereof, is from one ſcruple to a dram, according to the age of the Patient in ſome convenient Liquor.

Take *of Worm-ſeed half an ounce; Coralline three drams; Harts-horn two drams. Make a Pouder.* Or,

Take *of Worm-ſeeds, Coralline, and Harts-horn burnt, of each equal parts.* Or,

Take *of Hiera ſimplex two drams; Worm-ſeed, Scordium, the leſſer Centaury, and Coralline, of each one dram. Make a Pouder.*

Take *of Rhubarb and Agarick, of each one dram: Troches of Albandal one ſcruple: Diagridium half a ſcruple: Coralline and burnt Harts-horn, of each half an ounce: Myrrh, Zedoary, and Tanſie flowers, of each one ſcruple: Salt of Wormwood and Tartar, of each half a dram. Make a fine Pouder.*

In the uſe of theſe Pouders, obſerve that they which are made of hot things, are to be given ſeldom, and in ſmal quantities to hot Natures, and in Feavers.

Women uſe to give to Children troubled with the Worms, Worm-ſeed made up with Sugar, or mixed with Honey; which is an excellent Medicine, becauſe the worms deſiring ſweet things, take in the Honey, and withal the Worm-ſeed, whereby they are deſtroyed.

But becauſe Worm-ſeed is very hot, it may be made temperate by infuſing it two hours in Vinegar, and after mixing it with boyled Honey into the form of an Opiate, which *Amatus Luſitanus* doth praiſe as a principal Medicine againſt Worms.

Burnt Harts-horn is commended by *Foreſtus*, given with Raiſons, or otherwiſe, and ſome have been cured with that alone. But it is chiefly good for them who have the worms, and a flux withal. In which diſeaſes coming together, he commends alſo the Juyce of Plantane, and the Decoction of Knot-graſs given to drink. To which may be added Topicks applied to the Belly, partly aſtringent, and partly having vertue to kil worms.

Women do uſe common Oyl given with Wine, for that Oyl ſtops the pores of the Worms, and ſo choak them for want of breath, and Wine kils them by its ſharpneſs. But when there is a Feaver, it is better to give Oyl with the juyce of Lemmons or Pomegranates; or which is better, Oyl of bitter Almonds with the ſaid Juyces, or Orange flower water.

Stocherus in his Empirical Medicines, commends the Oyl that is taken out of a dried Hazel ſtick, if it be given but a drop or two at a time to a child; or to a youth, three or four in a crum of Bread; *For* (ſaith he) *it doth immediately kill them, and caſt them forth by ſtool; alſo by but touching of Worms or Lice out of the body, it killeth them.* The beſt Authors wil have this Oyl of Hazel to be the *Oleum Heraclinum*, by which *Martin Ruland* did cure Children of the Worms in a moment, by anointing only their Lips and Navils, as you may ſee in his Centuries.

But we have found by Experience that the Oyl of Juniper given but a drop at a time in Broth, to be excellent for children ſo troubled, if they have not a Feaver.

But Quick-ſilver would exceed al, if we durſt give it inwardly; which great Doctors ſay may be done. Some of whom I wil mention, ſo that they who pleaſe to try it, may have Authority for it.

Mathiolus in his fourth Epiſtle to *Stephanus Laureus*, the Emperors Phyſitian, ſaith, *Becauſe Quick-ſilver (as Dioſcorides ſaith) doth no otherwiſe kill, but by tearing the Guts with its great weight:*

weight: we fear not that it will do it in a ſmal quantity, eſpecially becauſe its weight and roundneß will eaſily carry it through the Body. Therefore let us not wonder why Braſſavolus *that famous Phyſitian of our Age, hath written that he gave Quick-ſilver to Children without any inconvenience. And alſo a* Padua *Phyſitian uſed it with good ſucceß, but never would tell us the way of giving and preparing of it. And I, though I never gave it, have ſeen Midwives give a ſcruple, or half a dram to Women that had hard labor, without inconvenience, and alwaies with good ſucceß.* Thus *Mathiolus.*

Fallopius in his Tractate of the French Pox, Cap. 76. *If* (ſaith he) *Quick-ſilver be drunk down, it doth not ſo much as when it is uſed with an Oyntment; I have ſeen Women to cauſe Abortion take a pound thereof without hurt. I give it to Children for the Worms, and it doth bring no ſymptom, but only kill the Worms.*

Platerus in the Cure of the Worms, ſaith the ſame; *Give a drop or two, or half a ſcruple of Quick-ſilver, and it kils the Worms, or makes them crawl out of the Body, and it may be done without hurt, as we ſhewed elſwhere.*

Fabricius Hildanus in his 71. Obſervation, Cent. 2. ſaith of a woman troubled with the Worms, ſent to him by *Gilbert Saracenus*, thus: *Having reckoned up many Medicines, to theſe* (ſaith he) *I added the excellent Medicine of Quick-ſilver, a dram and an half ſtrained through Leather, and yet ſhe was not freed of them.*

John Baptiſta Zappata, in his Book of Womens Secrets, Chap. 5. tels many famous Stories of the Cure of Worms by Quick-ſilver, when Aloes and Wormwood would not do it. He ſhews two waies of giving it.

The firſt is this:

Take *of Quick-ſilver one dram, but a ſcruple or two for little Children: Benjamin half a ſcruple: four or five drops of Aqua vitæ: mix them in a glaß mortar with a glaß peſtle; then put to it a little Conſerve of Roſes or Violets for a Bolus, which let the Patient take in the morning by it ſelf, or with a little Bread.*

The ſecond way is this:

Take *a little courſe Sugar, and three or four drops of Spring Water: mix them in a glaß mortar til they are like Honey: then put to it as much Quick-ſilver as was aforeſaid: mix them together; with ſix or ſeven drops of Oyl of ſweet Almonds, which will keep the Quick-ſilver from coming again to its body: And with a little Conſerve of Roſes, make a Bolus.*

Baricellus in his Book called the Genial Garden, ſaith thus: *Quick-ſilver, which ſome account poyſon, is ſafely given againſt worms, and it is accounted ſo certain a Medicine in* Spain, *that the Women there give three grains thereof to children which pewk up their milk. I cured a Widdow which vomited nine daies together by reaſon of Worms, and ſcarce eat in three daies, neither could retain any thing ſhe took; to whom I gave two ſcruples of Quick-ſilver, with a little Conſerve of Quinces, and ſhe voided downwards above an hundred Worms, and was cured the ſame day, and went about her buſineß, to the great admiration of her Parents, being formerly weak and lean. I have given it alſo to others, and with good ſucceß alwaies; and I keep continually at home, Quick-ſilver infuſed in Water, which Water I gave to children for Worms; nor did I ever receive any diſcredit thereby.* Mathiolus *uſed the ſame,* Horatus Angenius, *and many other famous men, who all do extol the benefit of this Medicine. You may give it to Children in ſubſtance, one ſcruple; and to Youth two ſcruples or a dram. It is mortified and corrected with red Sugar, in a glaß mortar, wherein it muſt be ſo long ſtirred that it be inviſible; and leſt it ſhould return to its former condition, you may add thereto two drops of the Oyl of ſweet Almonds. Give it with Sugar of Roſes, Violets, or Quinces, faſting.* Thus *Baricellus.*

Sanctorius in meth. vitand. error, lib. 5. cap. 11. ſaith, *That except we uſe ſtrong Medicines to kill worms, as waſhed Aloes, or a ſcruple of Quick-ſilver, with a little Turpentine and Aloes made into a ſmal Pill, we do nothing.*

They who fear to uſe Quick-ſilver crude, may give it prepared, as *Mercurius dulcis*, not only thrice, but ſix times calcined (for by often preparation the malignity of it is abated) with ſome few grains of Diagridium, to carry it ſooner out of the Body, and expel both the Worms, and the Matter of which they breed.

You muſt enlarge or diminiſh the quantity, according to the age of the Patient. As for example; to a Boy of eight or ten yeers old, it may be thus given:

Take *of Mercurius dulcis twelve grains: Diagridium ſix grains: Make a Pouder to be given with a roaſted Apple and Sugar, or the like.*

For ordinary Drink, the Water made of Quick-ſilver, which was formerly mentioned, is very profitable; or that in which Quick-ſilver hath been ſhaken in a glaß half ful, for the ſpace of one hour.

Alſo Water wherein melted Tinn hath been often quenched. But if you will rather uſe

Quick-silver, it is better to let the Water boyl with it, and so it wil be stronger.

Also Spring Water made sharp with some few drops of the Spirit of Vitriol or Sulphur, is of no less force. For sharp things do properly kil Worms, and the water is to be made more or less sharp according to the age of the Party.

The Decoction of Dog-tooth with Coriander seed prepared, is used vulgarly for ordinary Drink, mixed with Syrup of Lemmons, or of Pomegranates: Or you may put Sugar and a little Vinegar in the Decoction.

While the aforesaid Remedies are used, you must give Clysters often the whol time of the Disease, first made of sweet things to attract and draw down the Worms, as at first we said: which may be made not only of a Decoction of Liquoris, Raisons, and Figs, but also of Chicken-broth and Sugar, and Honey of Roses, or of Milk if there be no Feaver, otherwise it wil be easily Corrupted.

But if we conjecture that the Worms are already in the thick Guts, because then they can scarcely ascend into the thin Guts, you may give Clysters to kil them, made thus:

Take *of Dog-tooth Roots one ounce; Beets, Mallows, Pot-Mercury, and Purslain, of each half an handful; Coralline one pugil; Coriander seeds prepared, and Wormseed, of each two drams: boyl them in a quart of Water: In one pint of the straining dissolve two ounces of Oyl of Roses, Cassia newly drawn six drams; Hiera Picra two drams; Honey of Violets one ounce: make a Clyster.*

If you wil have a stronger,

Take *of Gentian Roots one ounce: common Wormwood and Southernwood, of each one handful: the lesser Centaury half an handful: Lupines half an ounce: Wormseed two drams: make a Decoction: In as much of the straining as you think fit, dissolve the Oyl of Wormwood one ounce and an half: Salt one dram and an half: make a Clyster which must be repeated, and in the last that the Worms may be brought forth after they are killed, dissolve of Benedicta Laxativa, and Hiera Picra, of each three drams, or half an ounce.*

If there be a flux of the belly give this following Clyster:

Take *of Tormentil Roots, and of round Birth-wort, of each one ounce and an half: Pomegranate Peels and Myrobalans, of each one ounce; Pease a smal handful; Myrtle berries one dram; Red Roses one pugil: make a Decoction, and dissolve in the straining of Oyl of Mints or of Wormwood one ounce: make a Clyster.*

Outwardly may divers Topicks be applied, not only those that were mentioned, but these following:

Take *of Gentian Roots one ounce: Birthwort Roots six drams: Orange Peels one ounce: Coloquintida one dram: burnt Harts-horn two drams: Saffron half a dram: make a Pouder, which mix with Oyl of Wormwood, or bitter Almonds, and with a little Wax make an Unguent.*

Also common Oyl boyled with the Pulp of Coloquintida is powerful.

Also Oyl of Wormwood, and St. Johns-wort, must be applied to the whol Belly, morning and evening.

Take *of Oyl of Wormwood, Mints, and bitter Almonds, of each half an ounce: the Juyce of Wormwood and Rue, of each two ounces: Tormentil, white Dittany, and Zedoary, of each half a dram: Ox Gall three drams: Aloes one scruple: Pouder them, and with a little Wax make an Oyntment.* Or,

Take *of Coloquintida six drams: Pouder it, and with an Ox Gall lay it to the Navel, by which both the Worms are killed, and the belly kept loose.*

Take *of Myrrh seven drams; Mastich eight ounces; Aloes eighteen ounces; common Salt one pound: bruise them all, and distil them by a Retort with a gentle Fire, and great diligence; first you will have a Water, then an Oyl; with which if you anoint the Navel of a Child, all putrefaction will be clensed which is in the Mesentery.*

Also you may make a Cataplasm thus,

Take *of the meal of Lupines two ounces; Myrrh and Aloes, of each two drams: Ox Gall as much as is fitting; Oyl of Wormwood two ounces: make a Cataplasm for the belly.*

If a Looseness hath continued long, apply this following Cataplasm.

Take *of Oyl of Quinces and Wormwood, of each one ounce: the Juyce of Purslain extracted with Vinegar, one ounce and an half: Pease flowr an ounce: Lupine flowr half an ounce: Red Coral and burnt Harts-horn, of each three drams: mix them together with as much Turpentine as will make a Cataplasm.*

A Cataplasm also made of only Hiera Picra, is most powerful.

Sometime you may use Fomentations, when there is a great stretching and puffing up of the Belly. Made thus:

Take

Take *of Wormwood, Southernwood, Tanſie, Scordium, Mallows, and Violets, of each one handful: beaten Lupines half an ounce: Centaury one pugil: boyl them in Vinegar and Water, and Foment the whol Belly hot therewith very often.*

Finally, For flat Worms and *Aſcarides*, or Arſ-Worms, Clyſters made of bitter things are good; to which you may ad the Purging things aforeſaid, while the filth of which they breed be purged away.

CHAP. X.

Of the Immoderate Flux of the Hemorrhoids.

ALthough the Moderate flux of the Hæmorrhoids be healthful, and preſerveth a man from many and grievous Diſeaſes, as *Hippocrates* taught in *Epidemii*, and in his Aphoriſms, as from a Pleuriſie, Peripneumonia, or Inflamation of the Lungs; Nephritis, or the Stone in the Kidneys; Madneſs, Melancholly, and innumerable other: Yet the immoderate Flux is moſt dangerous, and brings other pernicious Diſeaſes, as Weakneſs of the whol Body, Coolneſs of the bowels, and eſpecially of the Liver; an Atrophy or want of nouriſhment, an evil Habit, and Dropſie by the loſs of Natural Heat, by ſpending too much blood which is the treaſure of Life, and the cheriſher of the whol Body.

CAUSES. And this Immoderate Flux hath the ſame Cauſes which uſe to provoke other ſorts of Bleeding; namely, Blood offending in Quantity or Quality. When it offendeth in Quantity, and is brought in great plenty to the Hæmorrhoid Veins, it doth violently dilate them and open their Orifices, by the ſtrength of the Expulſive Faculty: but ſomtimes too much blood coming thither, doth oppreſs the Retentive Faculty.

Hence it comes that ſhe being defective in her duty, there is a great flux which muſt be reſtrained by art.

But while Blood offends in Quality, as ſharpneſs or thinneſs, it ſtirs up the Expulſive Faculty, to caſt forth by thoſe Veins not only the unprofitable but profitable Blood, the blood cauſing this flux is made ſharper by a mixture of Choller, or ſharp Water.

DIAGNOSTICK. This Immoderate flux is known by the loſs of ſtrength, and a ſenſe of Weakneſs coming from a long flux and loſs of blood: As alſo from an evil yellowiſh color of the whol body, as if it were the Jaundice.

If the Diſeaſe come from quantity of Blood, there went before Cauſes of increaſe of blood, and the Patient bears it wel in the beginning, and is more cheerful; but afterwards the flux continuing, he grows weak, and dejected.

But if it comes from ſharpneſs and thinneſs of the blood, there went before Cauſes that breed choller or ſharp water, the body is of a Chollerick Conſtitution and burnt: the blood flowеth violently, and it is very red, ſhining, and as it were flaming, when otherwiſe offending only in Quantity it uſeth to be black and Melancholy.

PROGNOSTICK. The Prognoſtick is gathered eaſily from what hath been ſaid, when we reckon up thoſe grievous Diſeaſes which come from this.

CURE. For the Cure: The blood muſt be ſtanched, or moderated at leaſt, which muſt be done by Revulſives, Derivatives, Thickners, and Aſtringents.

And firſt, Phlebotomy is a Revulſive Remedy in every Flux of Blood, therefore in the Hæmorrhoids thus flowing, draw blood from the Arm; and more plentifully if there be ſigns of fulneſs and much hath not been loſt, otherwiſe take but little, and at divers times.

Alſo Frictions and Ligatures of the Superior parts do revel the blood, as alſo Cupping Glaſſes applied to the Shoulders, Breaſts, and Hypochondria, which for the better Revulſion may have Scarrification in the Shoulders, but they muſt be often applied to the places afore-mentioned.

Alſo a gentle Purge doth derive the Chollerick Humors which make the blood ſo violent in the Guts; and this muſt be made of Purging things that have an Aſtringent Quality, as Rhubarb, Myrobalans, and Tamarinds, ſuch as were preſcribed againſt Vomiting of blood: And *Mercurialis* teacheth, That Tamarinds have an eſpecial power to ſtop this kind of bleeding, whether they be taken boyled, or in ſubſtance.

Alſo ſharp French Prunes which are ſomwhat like Tamarinds, being often eaten before meat, are good: and their uſe is convenient to keep the body looſe, and if theſe wil not ſuffice you may add other things which were propounded for the Cure of a belly bound, becauſe by uſe of aſtringents the belly wil be bound, and by ſtraining to diſcharge the Excrements that are hard, the Veins wil be more open, and bleed more.

Afterwards

Afterwards you must use those things that thicken the Blood, and astringe the loose Veins, such as were prescribed for vomiting and spitting blood, in form of a Julep, Pouder, Opiate, and the rest; coming to Narcoticks, as is there said, if great need require.

And besides those Remedies, the Pils of Bdellium are much commended by Authors; which *Rondeletius* rejecteth, because the Apothecaries have not true Bdellium, and use Mirrh instead thereof, which causeth bleeding. But *Solenander* opposeth him, saying by Experience, that he hath found these Pils made of ordinary Bdellium, so cleerly to produce their effect, that he wil not doubt of the composition, Except some should think that the Myrrh is made dul by drying things, and astringents that are mixed therewith. To this we may add what *Bauderon* in his Dispensatory, and other Modern Writers say, That we have true Bdellium brought from *India* at this day, which is hard to be distinguished from Myrrh.

The use of these Pils, is after this manner:

Take of *Pils of Bdellium one dram*: *the Troches of Amber, and Terra sigillata, of each one scruple*: *With the Mucilage of Quince seeds extracted with Rose Water, make a mass of Pills, of which let him take a scruple twice a day, before Dinner and Supper.*

At the same time you must use Topicks made after divers forms.

A Fomentation of Mullein boyled in Smiths Water, or astringent Wine, is best; for that Plant is proper for the pain and bleeding of the Hemorrhoids. But you must diligently observe in the use of Fomentations that they be either cold, or moderately hot.

A more compound Decoction may be made thus:

Take of *Snakeweed Roots half a pound*: *Plantane, Mullein, Bramble and Oakbuds, of each two handfuls and an half*: *Sumach berries, Pomegranate flowers, green Gals, and Pomegranate peels, of each one handful*: *Myrtles half a dram*: *red Roses two pugils*: *Allum one ounce*: *boyl these in three parts of Forge water, and one of old red Wine, for a Fomentation.*

Martin Ruland commends a Fomentation made of two bags, applied hot by times, made of red cloth, and filled with beaten Acorns and Oak Leaves, and boyled long in strong Vinegar.

Of the Decoction before mentioned, with a greater quantity of every Simple, you may make a Bath to sit in, which the sick man must use somwhat cold, as is said of a Fomentation.

Unguentum Comitissæ is very good, if you anoint the Back and Hemorrhoids therewith: or you make for the present this following:

Take of *Oyl of Roses, Olives, and Myrtles, of each two ounces*: *the Juyce of Plantane and Mullein, of each one ounce and an half*: *red Wine Vinegar one ounce*: *boyl them till the juyces are consumed*: *then add of Bole, Sanguis Draconis, Frankincense, and dross of Iron finely poudered, of each one dram*: *Wax as much as wil make an Unguent.*

Rondeletius approves rather of those Oyntments which are made without Oyl, because they are more astringent: and they are thus made:

Take of *the Juyce of Plantane, Shepheards-purse, and Mullein, of each two ounces*: *the simple Syrup of Vinegar three ounces*: *boyl them gently*; *then add Bole, Terra sigillata, and Snake-weed Roots, poudered, of each one dram and an half*: *Sanguis Draconis one ounce*: *Ceruss washed two scruples*: *mix them into the form of a Liniment.*

If the Hemorrhoids be ulcerated, you may make this following:

Take of *Oyl of Roses two ounces*: *Frankincense and Aloes, of each one dram*: *Sarcocol, Sanguis Draconis, and Bole, of each half a dram*: *Spodium, and Carabe, of each one scruple*: *white Starch three drams*: *Juyce of Plantane one ounce. Make an Unguent.*

The Fat of an Eel, which comes out when it is roasted, put to the Oyntments, makes them better by a proper Vertue.

Also you may with profit apply a Cataplasm to the said parts, made thus:

Take of *Bole, Aloes, Mastich, Frankincense, and Sanguis Draconis, of each half an ounce*: *the stones of Myrobalans, and Galls, of each one dram*: *mix them with the white of an Egg, and Juyce of Plantane. Make a Cataplasm.*

Or the Hairs of an Hare burnt, and Spiders webs mixed with the white of an Egg, will make a Cataplasm, which you must apply to the Vein where it is open, if it appears, or put it gently in.

Suppositories are good for this use, because they are put up into the part.

The Form of them is,

Take of *Colophony, and Frankincense, of each three drams. Bole half an ounce*: *Ceruss and burnt Lead, of each one dram*: *Acacia half a dram*: *pouder them finely, and make them into a Suppository with Goats Suet.*

Make Injections into the part by a Syringe of the Juyce of Plantane, and other things mentioned for a Fomentation. The Blood of any Creature newly drawn, and injected while it is hot, doth wonderfully restrain any flux of blood from the belly.

The

The Lungs of a Sheep being hot and bloody, being ſat upon, have great power to ſtop this Blood.

Alſo Fumigations made of the Decoctions of the Fomentations aforeſaid, are good for the ſame end. To which you may ad thoſe things mentioned in a Dyſentery. As alſo this following.

Take of *Frankincenſe, Aloes, Maſtich, red Roſes, Myrtles, and Wormwood, of each half a dram: Troches of Carabe one dram: Make a groſs Pouder to be caſt upon the hot coals; and let the fume thereof be received in a large funnel by a hollow chair, tying a Wooden or ſilver pipe to the narrow hole, and putting it into the Fundament.*

A Fumigation made of Mullein is the beſt of all.

If you can apply Remedies to the Veins that bleed, it is beſt therefore that they may appear. And therefore let the Patient be laid upon a Table, and ſtrain as if he were at ſtool til they appear: uſing an Inſtrument if there be need. And then apply the aforementioned Cataplaſm of the Hair of an Hare and Spiders Webs, or other very drying Remedies; Bole, Allum, or burnt Vitriol. Alſo to touch the Vein with Oyl of Vitriol, is good; or in extream danger with *Aqua fortis*.

Which things, if they prevail not, *Hippocrates* in his Book of Diet, in acute Diſeaſes, and of the Hemorrhoids, ſhews the way of tying, cutting, and burning of them; which operation is out of faſhion now, as being moſt painful and perilous. Although *Maſſaria* ſaith that he once ſaw it, the ſtory whereof will be profitable to be related; for by that you may learn the way of working, and the event. The Hiſtory is this: Frederick Corſicus *of* Vincentia, *firſt had the pain, then the immoderate flux of the Hemorrhoids: And when he had in vain tried many things, went to* Padua; *where the Phyſitians by a common conſent, concluded that the blood muſt be ſtopped. But when many means inwardly and outwardly, were in vain uſed, in the end finding no Remedy, they concluded to try this Manual Operation: But having no fit Chyrurgeon, they ſent for a Neapoliton, who profeſſed this Art, and he cut, tied, and burnt the Hemorrhoids of* Fabricius *thus: Firſt he bound him ſo that he could no waies move; then he ſeparates the Hemorrhoids from the Inteſtine; then with a Needle, he paſſeth throw, and ſeweth them, and tieth al about ſtrongly: then cutting off the part of the Vein which is above the ſewing, he burns it with a hot Iron. It was a painful Operation from the* Ligature, Section, *and burning:* So that Frederick *had a Feaver, and great pain. But the Chirurgeon gave him a few Medicines by which he was freed both from feaver and pain in a few daies to the admiration of all men there, and recovered from bleeding. But it is not to be omitted, how he being to confident, and neglecting bleeding and purging, which he ſtood after in need of, keeping no orderly diet; the next yeer he was taken with a peſtilent Feaver, and died. From whence we may obſerve the Precept of* Hippocrates, *Aph. 12. Sect. 6. That one Hemorrhoid muſt be kept open. Except the Patient, as* Aetius *obſerveth, had rather prevent the danger that comes by ſtopping of it by a good diet, exerciſe, bleeding, and purging.*

But in an ordinary Cure by Medicines, you muſt conſider the Liver and Spleen, becauſe the Meſeraick Veins are inſerted into them, eſpecially if they be hot or weak. And therefore not unprofitably do we apply Epithems, or cooling and ſtrengthening Oyntments, ſuch as we preſcribed in the flux of the Liver, and ſhal more at large be laid down in the hot diſtemper, and inflamation of thoſe parts. Sometimes the Obſtruction of the Bowels, and Meſaraick Veins do cauſe this Diſeaſe; which are to be taken away for the Cure of the Patient. And we have ſometimes done it with Pils of Steel, which are preſcribed in the Obſtruction of the Liver.

The whol time of Cure, let the Patient drink ordinarily Iron Water, or the Decoction of Yarrow.

At the ſame time, above all things you muſt rectifie the blood, which is the chief cauſe of this flux. Therefore if it be ſharp and Chollerick, it is often to be corrected with the infuſion of Rhubarb and Tamarinds. If it be hot and thin, with thickening and cooling Medicines: if watery, with dryers: if much with a ſlender Diet. For it is vain to think of ſtopping of the blood, except the original of the evil be firſt taken away. Which *Solenander* obſerved, Conſ. 22. Sect. 4. in this following Hiſtory. *I remember* (ſaith he) *that I had one* Ann, *a Dukes Daughter, of a great flux of the Hemorrhoids; and becauſe ſhe was far ſpent, I took much pains to ſtop the flux. But when I perceived that the firſt day after they were ſtopped, ſhe began to ſwel about the Heart. Being ſent for again, the ſeventh day I opened the Veins again; nor could I ſafely ſtop them before I had given gentle Evacuations, and altering and ſtrengthening things for the Liver.*

After you have cured the flux of the Hemorrhoids, you muſt prevent their return: which is done by good Diet, and bleeding twice or thrice in a yeer, and with an ordinary Purge of a Magiſtral Syrup, or other Medicine, with an Iſſue made in the Leg, and the like; which are to be altered according to the divers diſpoſitions of Bodies. Moreover, Mineral Waters of Vitriol, Allum, and Iron, are very convenient.

Fonſeca commends the Decoction of the Maſtich Tree, or the Infuſion of it in Wine, for a Prevention, thus made.

Take

Take of *the shavings of Mastich wood two ounces*: *infuse them in twelve Pints of Wine twenty four hours in a warm place, then strain it and drink of it a whol month for ordinary drink*: *for it hath strength to stop the Hæmorrhoids, and strengthen the stomach.*

CHAP. XI.

Of the Pain of the Hæmorrhoids.

THe *Hæmorrhoid* Veins that are in the end of the *Rectum Intestinum*, or streight Gut, sometimes do swel and cause very great pain.

CAUSES. This swelling comes of the same Cause with the Flux or bleeding of the Hæmorrhoids; namely, Of blood offending in Quantity or Quality, which if it findeth not a way, and cannot open the ends of the Veins, there it settleth, and by filling of the Veins causeth a Tumor with Inflamation, and pain. The principal Cause why blood cannot get out of the Veins, is the thickness of it, because it is Melancholly: for commonly the Hæmorrhoid Veins, especially internal, are said to receive Melancholly from the Spleen, and sometimes to purge it forth.

DIFFERENCES. Authors give many differrences of Hemorrhoids, from their greatness, number, figure, and place: whence some are called great, others little; some more, some less; some are like Grapes, Mulberries, Warts, or Bladders; thence termed Uval, Moral, Verrucal, or Vesical. Some are External, some Internal.

DIAGNOSTICK. From these things the knowledg of them is easie for from a Tumor in the outside of the Fundament, from its greatness color, and consistence, the differences are known. And they are to be distinguished from other Diseases which use to be in the Fundament, as *Rhagades*, Clefts; *Condylomata*, Swellings with Inflamation; *Thymi*, Kernels; *Fici*, Piles, and the rest.

Rhagades are certain Ulcers like Clefts in the Hands and Lips, from vehement cold. They have no likeness with the Hemorrhoids; but we wil explain them with the rest, although they are properly to be referred to external Diseases, that you may with the knowledg of the Hemorrhoids know all diseases of the Fundament.

Condylomata are certain Tumors of the Skin, which being wrinkled, if it swel by Humors, it is called *Condyloma*. It is distinguished from a Hemorrhoid, because a Hemorrhoid is greater, black, and round in a Vein; but this is long, of the same color, and not in the Veins.

Thymi are carnous swellings, which are not only in the Fundament, but Privities of Men and Women, like Warts, and like the flowers of Thyme, from whence they have their name. These are little, white, or reddish, without pain; but the Hemorrhoids are greater, black, for the most part painful.

Fici are also fleshy Swellings, but greater than *Thymi*: also they are blew and painful, and therefore more like Hemorrhoids: but they are distinguished from them, because they are all flesh; but the Hemorrhoids shew the Veins full, and enlarged at the ends. Moreover, *Fici* for the most part ulcerate, and are malignant, so that they are like a Cancer.

Those Caruncles, or pieces of flesh which grow in the Fundament, are like these *Fici*, called *Cristæ*, or Tuts, usual in *Italy*, but unusual among us, because they come from an impure and unnatural Lechery: they look like the Combs of Cocks, and thence they have their name: Because they are nothing like the Hemorrhoids they need no distinction. But let this be for a Conclusion, All the aforesaid Diseases are cured only by Chyrurgery, so that a peculiar way is not to be laid down here.

PROGNOSTICK. As for the Prognostick, The Swelling Hemorrhoids, they are seldom dangerous; but sometimes so inflamed, that you may fear a Gangrene; or else they extreamly torment the Patient.

Hemorrhoids, if they come to Suppuration, or an Ulcer, oftentimes leave a Fistula, which is many times incurable, by reason of the tenderness of the part, and the great moisture which hindereth the healing of it.

CURE. For the Cure hereof, first let blood in the Arm, and make a Revulsion from the part affected. Which being sufficiently done, you may also open the Vein in the Ancle for revulsion.

The same is done by Cupping of the Hypochondria for Revulsion, and the Hips for Derivation.

Strong Purges are not good in this case, because they draw the Humors to the part, and encrease the Tumor. But you must constantly keep the Body open, because hard Excrements, and voided with straining, encreate pain. An Infusion of Cassia given morning and evening, is good for this, thus made.

Take of *Lettice, Bugloss tops, Mallows, of each one handful*: *Liquoris scraped, and Raisons stoned, of each half an ounce*: *Bugloss, Borrage, and Violet flowers, of each one pugil. Boyl them to eight ounces. In the straining infuse Cassia new drawn one ounce; strain it, and clarifie*

it;

it; and then put thereto one ounce of Syrup of Violets. Give it twice a day as aforesaid.

Somtimes to assuage the sharpnels of the Humor you may give the Emulsions of the cold Seeds, made with the aforesaid Decoction.

In the mean while, divers Topicks are to be used to appease pain, take away Inflamation, and discuss the Humor. Or Oyl of sweet Almonds newly drawn, and which is better, the Oyl of Peach Kernels, or Gourd Seeds, Poppy, or Henbane Seeds.

Oyl of Box tree is best, because it is stupifying: And as it cures al Tooth-ach miraculously, so doth it mitigate al other: and this, if you lay but a drop with a little Lint upon the Hemorrhoids; or if you mix it with Lin-seed Oyl, in this proportion, that there be half an ounce of that, and one scruple of Oyl of Box.

Quercetan highly commends the Oyl of Nuts in which Sows or Hog-lice have been boyled. You may also boyl Hog-lice in common Oyl, and it wil much assuage pain.

Plain Oyl of Eggs, or made in a Leaden Mortar, doth the same.

Divers Liniments and Oyntments may be prescribed for the same: Some whereof do only appease pain; some discuss the Tumor, and dry; others heat the Ulcers. And you may apply them with Lint.

Take *one Yolk of an Egg; as much Oyl of Roses or Violets as wil make a Liniment: To which if you put Populeon, it wil assuage pain better; and when the pain is very violent, you may add a little Opium.* Or,

Take *of Hens grease half an ounce: the Pap of an Apple roasted in the Embers one ounce: Saffron half a dram: Populeon half an ounce: With the Yolk of one Egg make a Liniment.* Or,

Take *of Oyl of Violets two ounces: Populeon half an ounce: With one whol Egg make an Oyntment: Or let the white of an Egg be beaten with Breast-milk, and applied to the part with clouts dipped therein.* Or,

Take *of the Mucilage of Fleabane seeds two ounces: Oyl of Violets three ounces. Make a Liniment.* Or,

Take *of the Mucilage of Fleabane and Fœnugreek Seeds extracted with Wine, of each two drams: Fresh Butter three ounces: Goats Suet one ounce. Mix them in a Leaden Mortar for a Liniment.*

Or Butter alone, set in a Leaden Mortar in the Sun til it wax black, is an excellent Medicine.

Also fresh Pomatum is very Anodine.

Take *of the Juyce of Purslain, and Honey, of each four ounces. Mix them in a Leaden Mortar into the form of a Liniment.*

Take *of Unguent of Roses two ounces: Quick-silver two drams. Mix them into a Liniment.* Or,

Take *of white Diachylon mollified with the Oyl of Chamomel two ounces: Saffron one scruple: Opium three grains. Make an Unguent.*

Horstius much commends an Oyntment made of wild Flax, with its flowers boyled in Hogs grease. To which being strained, and a little cooled, you must add the Yolk of an Egg, and apply it to the part with Lint. He saith that it assuageth these kind of pains miraculously, and that he had from *John Wolf* that famous Physitian of *Hesse*, who refused to discover it to [illegible]ce, the Landgrave of *Hesse*, til he promised him every yeer a fatted Ox.

These Liniments following are good to discuss the Tumor, and assuage pain.

Take *Leeks and roast them in a wet cloth in the Embers, and beat them with fresh Butter, and they will take away pain and swelling.*

A red Onion doth the same boyled with the Pap of a Lilly, and beaten with Oyl of Myrtles.

Take *the Oyl of Peach Kernels, and bitter Almonds, of each two ounces: Liquid Storax and Bdellium, of each two drams. Dissolve them in* Oleo, *and mix them for a Liniment.*

The Balsom of Sulphur made of the Flowr of Brimstone, and Spirit of Turpentine, is good to assuage pain and swelling, and to clense the Ulcers of those parts. And better, if instead of Oyl of Turpentine you use Oyl of St. Johns-wort, and of Eggs. Also when there is great swelling with Inflamation, you may use Oyl of Roses, or of Violets, instead of the Oyls aforesaid.

Also Cataplasms are good for the same purpose. Of which the most common for taking away all pains, is that of white Bread and Milk boyled, adding Oyl of Roses, and Yolks of Eggs.

Aquapendens commends a Cataplasm of Plantane, Pellitory of the wall, and Mallows boyled in Water, and after with Oyl of Roses; to which, when he would have it more drying, he adds Barly Meal, and Millet Meal: And if the pain be great, he makes it of Milk. He commends also the Cataplasm of Leek Heads, boyled in Common Oyl or Oyl of Myrtles, or made of Pilewort boyled in Water.

Green Elder Leaves boyled to slime in Water, and then spread upon a cloth as big as the Palm of your Hand, and applied hot to the Patient lying upon his Belly; if it be often renewed for many hours, and the part first anointed with common Oyl, or the Decoction of the same, is very excellent.

The Leaves also of Elder stamped and applied cold, do take away the pain the third dressing.

Also Purslain stamped and applied, asswageth pain and swelling, heats the Ulcers, and consumeth proud flesh.

A white Onion roasted in the Embers, and made with fresh Butter into a Cataplasm, doth asswage pain, and discuss the Tumor.

Let Fomentations be applied to the part to take away pain, made of the Decoction of Mullein, Mallows, Holyhocks, Pellitory, Lin-seed, Fœnugreek seed, Marsh-mallows, Chamomel flowers, and Dill boyled in Milk, or in the want of Milk, in Water and Oyl, or Tripe Broth.

You may make a Bath with a greater quantity of the same Ingredients.

Cold Water alone, is a good Fomentation, and a Bath also. But in Winter warm it.

Also foment in Rose Water in which Salt of Lead hath been dissolved, especially if the part be inflamed.

To take away swelling, it is good to foment with red Wine wherein Allum is boyled.

Polypody of the Oak, and St. Johns-wort boyled in equal parts of Wine and Water, doth sensibly abate the swelling of the Hemorrhoids, if the Decoction be squeezed in by degrees with a spunge, the Waters of hot Baths applied with Spunges, or to sit in, are also good.

Aquapendens applieth a Spunge dipped in Time Water and squeezed, and after bound upon the part; a Fumigation of the aforesaid Decoction while it is hot, or of Mullein boyled in Milk with Rye flowr, doth also appease pain. Or,

Take of *Housleek two handfuls: boyl them in white Wine, and let the Patient receive the fume through an hollow Chair.*

To consume and dry up the Piles, a Fumigation made of the Pouder of Darnel, Mullein, Pilewort, cast upon hot coals, is good, and better if you mix Brimstone therewith. Also it is made of Brimstone only, which taken with a Funnel, drieth up the blind Hemorrhoids. Also a Fumigation made of a Fire-stone quenched in Vinegar.

And this following Injection is marvelous good for the same, if often used.

Take *of Juyce of Plantane, and Oyl of Violets, of each four ounces: Natural Balsom half an ounce. Make an Injection into the Anus.*

Amatus Lusitanus in the 91. Cure, Cent. 2. doth praise this following Suppository, in these words: *A Roman Lady which lived at St.* Angelo's *Bridg, having her Womb forth, complained also of the pain of the Hemorrhoids: And after we had used many choyce Medicines, by which she received no benefit, we gave her a Suppository of Goats Suet and Opium; by which she was cured perfectly. But we washed the part afterwards with strengthening things warm, as ought to be after stupefying Medicines have been applied.*

The same *Amatus*, Curat. 6. Cent. 3. commends this following Topick in these words: *A Reverend man was grievously troubled with the Hemorrhoids; and after divers means used by Physitians, was cured by us with this Medicine immediately.*

Take *an Orange, make it hollow, and fill it with Oyl of Roses, and of Spike: then roast it, and apply it hot, repeated often, it is wonderful.*

The Lungs of a Goat are used commonly, applied hot to the part, or some slices made hot between two Dishes with a little Water to asswage pain.

Both the aforesaid Balsom of Sulphur, and these following Oyntments, are good for the Piles ulcerated.

Take *of new Oyl of Eggs two ounces: Stir them in a Leaden Mortar, and apply them.*

Take *four ounces of Oyl of Roses, and one ounce of Ceruss: With half an ounce of Litharge, and six drams of new Wax, and four grains of Opium, make an Oyntment.* Or,

Take *of Frankincense, Myrrh, and Saffron, of each one dram: Opium two grains: One Yolk of an Egg; Oyl of Roses, and Mucilage of Fleabane seeds, of each as much as will make an Oyntment.*

If they wil not easily be dissolved, you must open them after convenient Revulsions, rubbing them with a rough cloth dipped in the Juyce of Onions, in which there was dissolved one dram of Aloes. This is *Hartmans* Secret. But they are sooner opened, and with less pain, with a Pen-knife, or Horse-leeches.

Some special things are taken by the Mouth to asswage pain, and consume the Hemorrhoids. The chief are these:

The Decoction of Yarrow taken three daies as ordinary Drink, and the seed of three Leaved Grass given many daies together with the Yolk of an Egg, is also excellent.

The

The Pouder of Mullein given in Milk, or otherwiſe, is much approved againſt the Swelling of the Piles.

The Pouder of Yarrow and Tormentil, are commended to do the ſame.

The Juyce of Mullein by its ſelf, or mixed with Sugar of Roſes, or Penedies; or made into a Syrup with Sugar, is alſo excellent.

Finally, Pills of Bdellium taken often, do conſume the Piles, and take away the cauſe of them inſenſibly.

An Iſſue made in the Legg, is very good for them who are ſubject to this Diſeaſe.

The End of the Tenth Book.

THE ELEVENTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Liver.

The PREFACE.

THe Liver (as other parts) is ſubject to al kind of Diſeaſes: For as it is compounded of ſimilary parts it hath divers diſtempers; and as it is an Organical part, it is affected with Tumors and ſtoppages, as alſo with ſolution of Continuity, which is Wounds and Ulcers. And although the Dropſie be in the whol Abdomen or Belly, as in the Aſcites or Tympanites; or in the whol Body, as in Anaſarca: yet the Original thereof for the moſt part is from the Liver. We intend here only to ſhew the chief Diſeaſes which are moſt ordinary, and we ſhal comprehend them in ſix Chapters: The firſt whereof is concerning the Hot Diſtemper of the Liver: The ſecond of the Inflamation, Ulcer, and Impoſthume of the Liver: The third of Obſtruction of the Liver: The fourth of the Jaundice: The fifth of Scirrhus: The ſixth of the Dropſie.

CHAP. *I.*

Of the Hot Diſtemper of the Liver.

MAny men have a hot Diſtemper of their Liver from their Birth; of which here we ſhall not treat, but only of that preternatural Diſeaſe which manifeſtly hindereth the Actions of the Liver.

DIFFERENCES. This Diſtemper is either Simple, or Compound; either with Matter, or without; but for the moſt part it hath Matter joyned with it, becauſe a hot Diſtemper of the Liver uſeth to produce Hot and Chollerick Humors.

CAUSES. The Cauſes of this Diſtemper are hot Weather, immoderate Exerciſe, much Anger, and other great Paſſions of the Mind, and eſpecially hot nouriſhment, and Phyſick, or things ſpiced, a pure and ſtrong Wine drunken plentifully: To theſe you may ad the heat of the Part adjacent, as in ſtrong Feavers the Liver waxeth hot from the heat of the Heart.

SIGNS.

SIGNS. The Signs of a hot Diſtemper of the Liver, are Loathing of Meat, eſpecially fleſh; thirſt, binding of the belly, vehement heat in the whol body, eſpecially in the palms of the hands and ſoles of the feet; leanneſs of the whol body, the Patient is worſe for hot things, and better for cold; and if there be plenty of hot Humors, there wil ſomtimes be vomiting and purging of Choller; there is a bitterneſs in the mouth, and for the moſt part a Feaver.

PROGNOSTICK. As to the Prognoſtick. A hot Diſtemper of the Liver is not very dangerous, becauſe it is not much contrary to the Conſtitution of the Liver, but it uſeth to be the Cauſe of many Diſeaſes, not only of the Liver, but alſo of other parts. It is hard of Cure, eſpecially when the Stomach is cold, as often it is; for thoſe things which are given to cool the Liver hurt the Stomach, and enlarge its Diſtemper.

CURE. The Cure conſiſts altogether in the correction of the Diſtemper by cooling Medicines, and by the Evacuation of the Chollerick humors which comes from the Liver, encreaſing the Diſtemper, and that diſtemper it, and is the Cauſe of other Diſeaſes.

And firſt, Opening of a Vein doth much cool the Liver, takes away ſome of the Choller, and opens the Obſtructions which comes from Choller; therefore you muſt open the Liver Vein of the Right Arm, and let ſuch a quantity of blood as is agreeable to the fulneſs and ſtrength of the Patient, either at once, or divers times, according to the greatneſs of the Diſeaſe and the continuance of it, and that after a Clyſter or Laxative Medicine hath been adminiſtred.

Then you muſt give a Medicine which doth gently purge Choller, and repeat it often at diſtance; or an Apozeme for divers Doſes; or the Magiſtral Syrup, or Syrup of Succory, Compound with a four-fold proportion of Rhubarb which is moſt convenient, becauſe it doth innocently purge the Chollerick Humors, cooleth the Liver, ſtrengtheneth it, and opens Obſtructions.

The Forms of theſe Medicines, are theſe that follow:

Take *of clenſed Senna and Tamarinds, of each half an ounce: Annis ſeeds one dram: Succory and Sorrel, of each one handful: ſcraped Liquoris three drams: the three Cordial Flowers, of each half a pugil: boyl them to three ounces: and diſſolve in the ſtraining, of Rhubarb infuſed with a little Lavender Spike in Succory Water, one dram and an half: double Catholicon three drams: Syrup of Roſes one ounce: make a Potion, give it in the morning with due cuſtody.*

For the finer ſort of People you may make Clarified Potions which are lately invented, which are in form of a Julep, but ſomwhat unpleaſant to the taſte, and in them there is preſcribed a double quantity of Purging Medicines, becauſe the much ſtrength of them is loſt in the Clarifying, ſo that they do ſeldom work upon ſtrong bodies; eſpecially in a dry Country where the Humors are leſs flowing, and not ſo obedient to purges; but in moiſt Countries, theſe kind of Medicines work ſucceſſfully.

This following is an Example of Clarified Potions.

Take *of clean Senna one ounce: Annis ſeeds one dram: Succory Leaves and Maiden-hair, of each one handful: ſcraped Liquoris half an ounce: boyl them to ten ounces, and infuſe in the ſtraining two drams of Rhubarb: Caſſia new drawn, and double Catholicon, of each one ounce: bruiſed Tamarinds half an ounce: Coriander ſeeds prepared one dram: Syrup of Roſes one ounce: ſtrain them and clarifie them according to art: make a Potion.*

An Apozeme to purge Choller is thus made:

Take *of Sorrel, Dogs-tooth, Succory, and Dock Roots, of each one ounce: Endive, Succory, Dandelion, and Maiden hair, of each one handful: of the four great Seeds, of each three drams: ſcraped Liquoris one ounce: Succory, Bugloſs and Violet flowers, of each one pugil: clean Senna two drams: Tamarinds one ounce: Mace and Cloves, of each one dram: boyl them to a pint and a quarter: in the ſtraining diſſolve half an ounce of Rhubarb infuſed in the aforeſaid Decoction with a little Cinnamon, of Compound Syrup of Succory, and Roſes ſolutive, of each two ounces: make an Apozeme, clarifie it, and aromatize it with two drams of yellow Saunders, for four mornings draughts.*

A Magiſtral Syrup may be made of the Ingredients of the former Apozeme, with a treble quantity of Purgers, and adding an equal proportion of Sugar to the Decoction.

A Syrup made of Juyces is moſt uſed amongſt us, and it is of great power in Chronical Diſeaſes, which come from a hot Diſtemper of the Liver, and from yellow and burnt Choller: And it is made thus:

Take of *the new made Juyces from their Fæces, of Endive, Succory, Sorrel, Fumatory, Burrage, and Bugloſs, of each three pints: the Juyce of ſweet Apples newly drawn and purified two pints: freſh Polypody of the Oak half a pound: clean Senna eight ounces: Dodder of Thyme three ounces: Agarick newly trochiſcated half an ounce: Mace and Cloves, of each half a dram: infuſe them, and boyl them according to art while there remains one pint and an half of the ſtraining, in which diſſolve of Rhubarb infuſed with a little Lavender in the aforeſaid Juyces and ſtrained, one ounce: white Sugar one pound and an half: make a Syrup wel boyled, clarified, and*

aromatized

aromatized with two drams of Triasantalon: keep this syrup in a Glass: give two ounces at a time, or three, twice or thrice every month with Chicken Broth wherein Endive, Succory, and Sorrel have been boyled; or in Whey.

These things following are excellent to cool the Liver. And first for ordinary Drink, use the common Ptisan made of Barley Water and Liquoris, or with Dog-tooth and Sorrel Roots. Or mix such a Decoction with Syrup of Lemmons, or Maiden-hair. Or they who are more dainty may take only the simple Spring Water, mixed with the aforesaid Syrups. And if you desire to cool more, you may put as much Spirit of Sulphur, or of Vitriol, as wil make it a little sharp. And when the heat is very vehement, you may give a dram of Lapis prunellæ therewith. There is also made a most pleasant Drink of Conserve of Roses mixed with Spring Water and strained: to which you may add some drops of Spirit of Sulphur or Vitriol to make it sharp and red like Wine.

You may also make a Tincture of Roses thus:

Take of *red Roses dried one ounce: warm Water three pints: Spirit of Sulphur or Vitriol one dram and an half: Infuse them three or four hours: add to it being strained, three quarters of a pound of white Sugar. Keep it for your use.*

The Alexandrian Julep for this purpose, is made thus:

Take of *Spring Water one pint: Rose Water, Juyce of Lemmons, and white Sugar, of each four ounces: Boyl them with a gentle fire til they are skimmed.*

These two last Remedies are used two waies, either for ordinary Drink, or as a Julep twice or thrice in a day.

Also divers Juleps to cool the Liver use to be prescribed; of which, the Forms following may be Examples.

Take of *Sorrel, Succory, Dog-tooth, and Dock Roots, of each one ounce: Endive, Succory, Sorrel, and Maiden-hair, of each one handful: Succory, Bugloss, and Borrage Flowers, of each one pugil: boyl them to a pint. In the straining dissolve Syrup of Lemmons three ounces: Make a cleer Julep for three Doses, to be taken twice in a day. If you wil make it cooler, add a little Spirit of Sulphur or Vitriol to every Dose to make it sharp. And to make it colder yet, add a dram of Sal prunellæ.*

When Herbs are wanting, you may make a Julep of stilled Waters thus:

Take of *Endive, Succory, and Sorrel Water, of each three ounces: Syrup of Lemmons, and Pomegranates, of each one ounce and an half: Make a Julep for three Doses.*

You may also make Juleps that are good and pleasant, of Juyces: an Example of all which, may be this that followeth:

Take of *the Juyce of sweet Apples newly drawn, and taken from the faces, four ounces: the juyce of Lemmons three ounces: Rose Water two ounces: the Juyce of Pomegranates one ounce: white Sugar half a pound. Make a Julep for three Doses.*

Instead of Juleps, Physick Broth may be made for the dainty folk, of the Herbs aforesaid boyled with a Chicken. To which you may add one dram of Lapis Prunellæ, that it may cool the better; or make it sharp with some drops of Spirit of Vitriol.

Blood of Succory and Germander, brought into a Syrup as followeth, are good to cleanse the blood, open obstructions, and cool the Liver.

Take of *Succory Water made in Balneo Mariæ as much as you please: the Leaves of Succory two parts: Germander one part: Steep them together, and digest them in Balneo Mariæ three daies: then strain them, and add to the Liquor, fresh Succory, and Germander: then digest them again three daies; then strain them: and let this way of Infusion be repeated eight or ten times. The Liquor wil turn red like blood, to which you must put as much Sugar, and make it into a Syrup.*

Besides, you may make Opiates and Tablets to cool the Liver, and strengthen it, thus:

Take of *Conserve of the Flowers of Succory, Violets, Water-lillies, and Bugloss, of each one ounce: the pouder of the three Sanders one dram and an half. With Syrup of Lemmons make an Opiate to be taken often.*

Take of *the Lozenges of the three Saunders, with a double quanity of Rhubarb, four ounces. Let him take every morning two hours before meat, one of the weight of two drams.*

Conserve of Hips of the Canker Rose, wel cleansed, and boyled with Sugar into the Form of a Marmalade, doth powerfully cool the Liver, if the Patient taketh it instead of the former Opiate.

The Tincture of Coral, made with Juyce of Lemmons doth cool and strengthen the Liver, if you give two spoonfuls thereof every day, or twice in a week at the least.

A Bath of warm Water used often, doth more powerfully and profitably cool and moisten the Body than any other Remedy, especially in lean folk.

Whey is good for the same, if it be used fifteen daies, or more, together. It is made best by boyling

ling the Milk, and powring in a little Vinegar of Juyce of Lemmons, and afterwards ſtraining it.

Amatus Luſitanus prepareth it thus:

Take of *Whey one pint: very ſharp Syrup of Vinegar three ounces: Mix them, and after a little boyling, let it be taken as Mineral Waters, twice or thrice, and then walk upon it. The Ancients took five pints at a time.*

Quercetan prepareth it thus:

Take of *Whey two pints, Juyce of Lemmons two ounces: the new made Juyce of ſweet Apples three ounces. Clarifie them all together at the fire with the white of an Egg, and put to them a little Sugar. When it is ſtrained, take ſix or eight ounces every morning, for fifteen or twenty daies together.*

And if the Body be lean and conſumed, you may give Milk alone, eſpecially if it be of an Aſs, for many daies.

The Decoction of China prepared with the Juyce of Lemmons, is alſo good for this purpoſe, eſpecially if there be Obſtructions. It is made thus:

Take of *China Roots ſliced one ounce: Spring Water ſix pints: the Juyce of Lemmons three ounces: Steep them twenty four hours: then boyl them till the third part be conſumed; then ſtrain them through a Hippocras Bag, and let him take ſix ounces thereof morning and evening, and mix it with Wine when he pleaſeth.*

Laſtly, Mineral Waters that have Vitriol, are good, becauſe they open and cool.

If the Diſeaſe continue after all this, open the Hemorrhoids with Horſ-leeches once or twice in a month.

And alſo uſe outwardly Epithems and cooling Oyntments to the Region of the Liver.

Make Epithems of Sorrel, Succory, Roſe, or Plantane Water, or of Vinegar and Camphire: to which for the ſtrengthening of the part, add a little Pouder of the three Sanders.

The Oyntments are, *Galens* cooling Oyntment, and the Cerat of Sanders.

CHAP. II.

Of the Inflamation, Impoſthume, and Ulcer of the Liver.

THe Inflamation of the Liver, is a hot Tumor ariſing from Blood, which is out of its Veſſels, and ſent into the ſubſtance thereof.

DIFFERENCES. And as the Blood is either pure, or mixed with other Humors; ſo doth it produce divers kinds of Tumors. For if it be pure, it makes a true Phlegmon; but if it be mixed with Choller, Flegm, or Melancholly, it produceth an Eryſipelous, Oedematous, or Schirrous Phlegmon. And if the ſaid Humors predominate over the Blood, there is a Phlegmonous Eryſipelas, œdema, and Schirrus.

There is another difference in reſpect of the place in which the Inflamation is; it is either in the gibbous part, or Cavity of the Liver. Which is thus to be underſtood according to *Galen* 5. *de locis aff. cap.* 7. An Inflamation cannot be in either part of the Liver diſtinct, ſo that the other ſhal be free; becauſe the fleſh of the Liver is unitted in al its parts, and therefore when one part ſuffereth, the other alſo ſuffereth in ſome meaſure.

Moreover, That which *Galen* taught 13. Meth. Cap. 14. is worth obſervation: When the hollow part of the Liver is offended, it is neceſſary that the Inflamation reach to the Veins of the Meſentery; which come from the Gate Vein. And Experience teacheth that they who have died of this Inflamation have had, not only an Impoſthume in the Liver, but alſo in the Meſentery.

We muſt alſo obſerve from *Hippocrates*, Aph. 45. Sect. 7. That an Impoſthume ſometimes is only in the Membrane which covereth the Liver, and ſometimes in the ſubſtance, or Parenchyma of it: *For (ſaith he) they who have a hot Liver ſuppurated, if pure white quittor or matter flow from thence, do eſcape; for it is contained in the Tunicle: But if it be like Lees of Oyl they die.* Galen in his Comment, ſaith thus: *They who have matter in the Tunicle of their Liver, and the ſubſtance not ſuffering, do all eſcape; but they who are corrupted in the very fleſhy ſubſtance of the Liver, die; and there is good reaſon to be given why they do.*

CAUSES. The immediate Cauſes of this Diſeaſe are, too much Blood, or the boyling heat, thinneſs, and ſharpneſs of the ſame; or the motion and ſtirring of it in the Veins; from whence by the aforeſaid Cauſes, it is eaſily thrown into thoſe parts which are moſt fit to receive it. The Liver is moſt fit to receive blood abounding when it is too hot, or hath any pain, for heat and pain do attract, or if it have any Natural or adventitious weakneſs: For al parts that are burdened with any Humor, do disburden themſelves upon the weakeſt. Among theſe Cauſes you may reckon the obſtruction of the Liver, by which the thick Humors are retained, and are inflamed by a Preternatural heat.

The

The External Causes may be many, as too much heat of the body from immoderate Exercise, the Sun, or fire: but Meats sharp and spiced, immoderate taking of too much strong Wine, too much Lechery, Fear, a Stroak or Fall upon the Liver side, also hot Medicines applyed without reason thereto; as *Fabricius Hildanus* reports of one who having a cold distemper of the Stomach had Emplaisters and hot Oyntments of Pepper, Cardamons, Oyl of Cloves, and the like applyed to him, by which means the Inflamation of the Liver was encreased: for the Liver covereth the Stomach, and the Medicines which are applied to the Stomach, do first touch the Liver with their Vertue.

Cupping-glasses applied to the Region of the Liver wil do the same, of which *Fabricius Hildanus* brings an Example concerning one who bled at the Nose, to whom he applied great Cupping-Glasses upon the Region of the Liver which staied the blood; but a great Inflamation of the Liver followed.

SIGNS. The Signs of this Disease are many according to *Galen* and other Authors, which we shal lay down severally, because many errors are committed in the discovery thereof.

The First Sign is Heavines in the right Hypochondrion which comes from the Repletion and Distention of the Liver; because being of its own nature large and very compact, if it be filled with much Humor it wil grow very heavy: which the Patient apprehends when he turneth from one side to the other.

The Second Sign is Pain, which somtimes is perceived in one place, somtimes in two or three: in the Region of the Liver there is a weighty Pain; somtimes it is very extending in the lower Ribs when the Inflamation reacheth to the Ligaments of the Liver which are fastened to the Ribs: somtimes the Pain is communicated to the Throar, by the continuation of the Membranes, which have consent with the Membrane which covers the Liver.

The Third Sign is a Feaver, which is commonly in night, and is more or less sharp according to the Humor offending: for in a Chollerick Inflamation it is most burning; but in a Flegmatick, gentle; and in a Sanguine Inflamation, moderate between both.

The Fourth Sign is Difficulty of Breathing, because the Liver is tyed to the Diaphragma, or Midriff; and therefore by its weight forceth it downwards, as also presseth it with greatnes and swelling; so that both waies the free motion of the Diaphragma is hindered.

The aforesaid Signs are Universal or proper to declare the Disease: there are many other equivocal Signs, which also do much avail to the knowledg of the Disease: As a dry Cough, a hard Pulse unequal, and like a Saw: the color of the Tongue first red, and then black: great Loathing of Meat: unquenchable Thirst: vomiting of Choller, and somtimes of Flegm: a pale Color of the whol Body tending to the Jaundice, yellowish: red and flaming Urin, which is sharp: when the Patient lieth with his face upwards, he is more at ease than when he lieth on either side; because when he lieth upon the right side the Liver is pressed upon by the Stomach; when he lieth upon the left, it is extended by its own weight, hanging down; the Belly is bound, by reason of the Heat which consumeth all the moisture of the Chylous matter: Somtimes it is loose, namely, when a weakness of the Liver is joyned with inflamation; for then the Excrements are sent forth moist like the Water wherein Flesh hath been washed.

The Signs of the Differences are these; If the Gibbous or Convex part of the Liver be affected, there is a Tumor to be felt in the right Hypochondrion, and it makes the figure of the Liver like a half Moon: there is great pain in the Breathing, and it reacheth to the right side of the Throat, so that it seemeth to be pulled down: There is a greater Cough and Difficulty of Breathing, and greater weight.

But if the Hollow part of the Liver be affected, the Tumor is not so easily felt; but because as I have said, one part of the Liver cannot be inflamed, but the other must also suffer; when the part is touched and pressed down, some pain is perceived.

Moreover, Because this part lieth upon the Stomach, there is a greater loathing of Meat, vomiting, thirst, and loosnes of the Belly, from the food corrupted in the Stomach which is distempered by the neerness of the Liver to it.

The Signs of the Causes are these,

If the Inflamation come from pure Blood, there is either a perfect Red or duskish color in the face; the Pulse is great, soft, and watcrish; the Urin is red and thick; the Body is full of flesh: there is sweetness in the mouth, the party is yong and hath fed high.

If Choller predominate, the Face is yellow, the Pulse swift, hard, and unequal, the Urin thin and very yellow somtimes flaming: the Body is lean and thin: the Eyes hollow: the Mouth bitter: there is vomiting of Choller, and Causes that bred Choller went afore.

But because the Inflamation of the Muscles of the Abdomen or Belly is very like the Inflamation of the Liver, therefore we must distinguish them by their proper Signs.

In

In the Inflamation of the Muſcles of the Abdomen, the skin is ſo extended that if you lay hold of it you cannot move it; the Tumors of the ſtreight Muſcles are long and over the whol belly comprehending the Navel: and the inflamation of other Muſcles is in the form of them. On the contrary, the Inflamation of the Liver is in the ſhape of the part affected; and if you lay hold on the Muſcles, they yield, and the Tumor is ſomwhat deeper.

Moreover, The color of the whol Body is of much concernment for the diſtinguiſhing of theſe Diſeaſes; for in the Inflamation of the Muſcles, it is freſh, and almoſt in its Natural condition; but in the Inflamation of the Liver, it is pale, yellow, and like the Jaundice.

There is a famous Example of this in *Galen*, 5. *de loc. aff. cap.* 7. of one *Steſianus*, who when he was judged by other Phyſitians to have an Impoſthume in the Liver, *Galen* being ſent for, at the firſt view of his face, preſently ſaid that there was none, and ſearching his Belly, he found it in the Abdomen: He judged upon this ground, Becauſe the Patient had not his face ſo diſcolored, as uſeth to be in the Inflamation and Impoſthume of the Liver.

The like Example is in *Valeriola*, Lib. 4. Obſ. Cap. 5. of a certain Woman which was brought by another Phyſitian to have a Phlegmonous Tumor in the Liver. But ſaith he, *When ſhe ſent for me, I judged it not to be ſo, but in the Muſcles.* And a little after he ſaith, *When I firſt came, I touched the place, and I found a long ſwelling in the right Hypochondria, down to the very Navel; the Face was red, freſh, and of a Roſie color, mixed with white, continuing all the time of the Diſeaſe in the ſame ſtate; the Urine was very good both in color, and in reſpect of things contained: From all which it appeared, that not the Liver, but the Muſcles over it were affected; for when the Liver is affected, there is alwaies a diſcoloring of the face.* For *Galen* ſaith, that he knew many diſeaſed in their Livers by their colors, *Lib. 5. de loc. aff. cap. 7.* for the color in ſuch is commonly yellowiſh, white, and inclining ſomtimes to green.

Moreover, It is troubleſom to diſtinguiſh a Pleuriſie from an Inflamation of the Liver: as you may obſerve in *Galen*, 5. *de loc. aff. cap.* 7. in his Hiſtory of *Siculus* the Phyſician, who was deceived in himſelf, ſuppoſing that he had a Pleuriſie; becauſe he had a Feaver, little and frequent breathing, a ſmal Cough, and a pain neer the lower Ribs: but *Galen* by his ſtools, which were like water wherein fleſh had been waſhed, knew that his Liver was inflamed, for ſuch a flux doth ſhew that the Liver is greatly diſordered. But this ſign cannot alwaies diſtinguiſh a Pleuriſie from an Inflamation of the Liver. For as *Galen* teacheth in the place cited, ſuch kind of moiſt and bloody ſtools come only when the Liver is inflamed, when it is alſo very weak, otherwiſe one ſign of the Liver inflamed is (by *Galen*) coſtiveneſs. Therefore when the Liver is not weak, you muſt look for other ſigns, by which you may diſtinguiſh them.

If then the Inflamation be in the Pleura towards the right Hypochondria, the pain wil be vehement and pricking, the breath more difficult, there wil be no change of color, the Cough wil be greater, and not dry, but commonly (eſpecially in the increaſe of the Diſeaſe) with bloody ſpittle, ſomwhat at leaſt diſcolored; and laſtly, the Pulſe wil be hard, and like a Saw: But in the Inflamation of the Liver, the pain is leſs, joyned with heavineſs, the color is yellowiſh, there is a dry Cough now and then, the Pulſe is not ſo hard; and laſtly, there is a Tumor in the right Hypochondrion.

And if the Inflamation be in the Meſentery, the Tumor wil appear beneath the Region of the Liver, there wil be no change of color in the Face, the ſtools wil be moiſt, in which at firſt there wil be thin and unconcocted Matter, afterwards concocted, in thoſe of whom there is hope of recovery.

PROGNOSTICK. The Prognoſtick of this Diſeaſe is thus made:

Every Inflamation of the Liver is very dangerous, and for the moſt part deadly. And if it doth not kil preſently, it ends in a Dropſie, or Atrophy, or Conſumption. All the hope of recovery from the ſtrength, as *Galen*, 10. meth. cap. 5.

An Inflamation of the Gibbous or bunchy part of the Liver, is more dangerous than th[at] in the hollow part, by reaſon it is neerer the Heart, the Midriff, and hollow Vein.

An Inflamation coming from Choller, is more dangerous than that which c[omes] becauſe then the Feaver is ſtronger, and other Symptoms greater.

The Hiccoughs in an Inflamation of the Liver are evil, *Hipp. Aph.* [...] of the Branches of the Vena encreaſe of the Inflamation, and malignity, which doth by conſent [...]mes of the ſubſtance of the Liver;

A Looſneſs joyned with an Inflamation of the Liver, is dea[dly] of the Nouriſhment, coming from cocted, and the flux be Critical.

If the Inflamation of the Liver cannot be diſcuſſ[ed], namely, in the way and paſſage obſtructed, it turns into an Impoſthume; otherwiſe it turn[s] nouriſhment of the parts. Theſe waies or paſſages for the moſt part wil be within twenty dai[es] through the whol ſubſtance of the Liver; but alſo the eſcape thereof: But if it be little, and [...] the whol ſubſtance of the Liver, and alſo of other parts, is which comes forth by Urine or St[ool] preternatural Humor, neither can the heat of the Liver be coo[led] the Liver, which appears in [...] Excrements be evacuated.

The External Causes may be many, as too much heat of the body from immoderate Exercise, the Sun, or fire: but Meats sharp and spiced, immoderate taking of too much strong Wine, too much Lechery, Fear, a Stroak or Fall upon the Liver side, also hot Medicines applyed without reason thereto; as *Fabricius Hildanus* reports of one who having a cold distemper of the Stomach had Emplaisters and hot Oyntments of Pepper, Cardamons, Oyl of Cloves, and the like applyed to him, by which means the Inflamation of the Liver was encreased: for the Liver covereth the Stomach, and the Medicines which are applied to the Stomach, do first touch the Liver with their Vertue.

Cupping-glasses applied to the Region of the Liver wil do the same, of which *Fabricius Hildanus* brings an Example concerning one who bled at the Nose, to whom he applied great Cupping-Glasses upon the Region of the Liver which staied the blood; but a great Inflamation of the Liver followed.

SIGNS. The Signs of this Disease are many according to *Galen* and other Authors, which we shal lay down severally, because many errors are committed in the discovery thereof.

The First Sign is Heaviness in the right Hypochondrion which comes from the Repletion and Distention of the Liver; because being of its own nature large and very compact, if it be filled with much Humor it wil grow very heavy: which the Patient apprehends when he turneth from one side to the other.

The Second Sign is Pain, which somtimes is perceived in one place, somtimes in two or three: in the Region of the Liver there is a weighty Pain; somtimes it is very extending in the lower Ribs when the Inflamation reacheth to the Ligaments of the Liver which are fastened to the Ribs: somtimes the Pain is communicated to the Throar, by the continuation of the Membranes, which have consent with the Membrane which covers the Liver.

The Third Sign is a Feaver, which is commonly in night, and is more or less sharp according to the Humor offending: for in a Chollerick Inflamation it is most burning; but in a Flegmatick, gentle; and in a Sanguine Inflamation, moderate between both.

The Fourth Sign is Difficulty of Breathing, because the Liver is tyed to the Diaphragma, or Midriff; and therefore by its weight forceth it downwards, as also presseth it with greatness and swelling; so that both waies the free motion of the Diaphragma is hindered.

The aforesaid Signs are Universal or proper to declare the Disease: there are many other equivocal Signs, which also do much avail to the knowledg of the Disease: As a dry Cough, a hard Pulse unequal, and like a Saw: the color of the Tongue first red, and then black: great Loathing of Meat: unquenchable Thirst: vomiting of Choller, and somtimes of Flegm: a pale Color of the whol Body tending to the Jaundice, yellowish: red and flaming Urin, which is sharp: when the Patient lieth with his face upwards, he is more at ease than when he lieth on either side; because when he lieth upon the right side the Liver is pressed upon by the Stomach; when he lieth upon the left, it is extended by its own weight, hanging down; the Belly is bound, by reason of the Heat which consumeth all the moisture of the Chylous matter: Somtimes it is loose, namely, when a weakness of the Liver is joyned with inflamation; for then the Excrements are sent forth moist like the Water wherein Flesh hath been washed.

The Signs of the Differences are these; If the Gibbous or Convex part of the Liver be affected, there is a Tumor to be felt in the right Hypochondrion, and it makes the figure of the Liver like a half Moon: there is great pain in the Breathing, and it reacheth to the right side of the Throat, so that it seemeth to be pulled down: There is a greater Cough and Difficulty of Breathing, and greater weight.

But if the Hollow part of the Liver be affected, the Tumor is not so easily felt; but because as I have said, one part of the Liver cannot be inflamed, but the other must also suffer; when the part is touched and pressed down, some pain is perceived.

Moreover, Because this part lieth upon the Stomach, there is a greater loathing of Meat, vomiting, thirst, and loosness of the Belly, from the food corrupted in the Stomach which is distempered by the neerness of the Liver to it.

The Signs of the Causes are these,

If the Inflamation come from pure Blood, there is either a perfect Red or duskish color in the face; the Pulse is great, soft, and waterish; the Urin is red and thick; the Body is full of flesh: there is sweetness in the mouth, the party is yong and hath fed high.

If Choller predominate, the Face is yellow, the Pulse swift, hard, and unequal, the Urin thin and very yellow somtimes flaming: the Body is lean and thin: the Eyes hollow: the Mouth bitter: there is vomiting of Choller, and Causes that bred Choller went afore.

But because the Inflamation of the Muscles of the Abdomen or Belly is very like the Inflamation of the Liver, therefore we must distinguish them by their proper Signs.

In

In the Inflamation of the Muſcles of the Abdomen, the skin is ſo extended that if you lay hold of it you cannot move it; the Tumors of the ſtreight Muſcles are long and over the whol belly comprehending the Navel: and the inflamation of other Muſcles is in the form of them. On the contrary, the Inflamation of the Liver is in the ſhape of the part affected; and if you lay hold on the Muſcles, they yield, and the Tumor is ſomwhat deeper.

Moreover, The color of the whol Body is of much concernment for the diſtinguiſhing of theſe Diſeaſes; for in the Inflamation of the Muſcles, it is freſh, and almoſt in its Natural condition; but in the Inflamation of the Liver, it is pale, yellow, and like the Jaundice.

There is a famous Example of this in *Galen*, 5. *de loc. aff. cap.* 7. of one *Steſianus*, who when he was judged by other Phyſitians to have an Impoſthume in the Liver, *Galen* being ſent for, at the firſt view of his face, preſently ſaid that there was none, and ſearching his Belly, he found it in the Abdomen: He judged upon this ground, Becauſe the Patient had not his face ſo diſcolored, as uſeth to be in the Inflamation and Impoſthume of the Liver.

The like Example is in *Valeriola*, Lib. 4. Obſ. Cap. 5. of a certain Woman which was brought by another Phyſitian to have a Phlegmonous Tumor in the Liver. But ſaith he, *When ſhe ſent for me, I judged it not to be ſo, but in the Muſcles.* And a little after he ſaith, *When I firſt came, I touched the place, and I found a long ſwelling in the right Hypochondria, down to the very Navel; the Face was red, freſh, and of a Roſie color, mixed with white, continuing all the time of the Diſeaſe in the ſame ſtate; the Urine was very good, both in color, and in reſpect of things contained: From all which it appeared, that not the Liver, but the Muſcles over it were affected; for when the Liver is affected, there is alwaies a diſcoloring of the face.* For *Galen* ſaith, that he knew many diſeaſed in their Livers by their colors, Lib. 5. *de loc. aff. cap.* 7. for the color in ſuch is commonly yellowiſh, white, and inclining ſomtimes to green.

Moreover, It is troubleſom to diſtinguiſh a Pleuriſie from an Inflamation of the Liver: as you may obſerve in *Galen*, 5. *de loc. aff. cap.* 7. in his Hiſtory of *Siculus* the Phyſitian, who was deceived in himſelf, ſuppoſing that he had a Pleuriſie; becauſe he had a Feaver, little and frequent breathing, a ſmal Cough, and a pain neer the lower Ribs: but *Galen* by his ſtools, which were like water wherein fleſh had been waſhed, knew that his Liver was inflamed, for ſuch a flux doth ſhew that the Liver is greatly diſordered. But this ſign cannot alwaies diſtinguiſh a Pleuriſie from an Inflamation of the Liver. For as *Galen* teacheth in the place cited, ſuch kind of moiſt and bloody ſtools come only when the Liver is inflamed, when it is alſo very weak, otherwiſe one ſign of the Liver inflamed is (by *Galen*) coſtiveneſs. Therefore when the Liver is not weak, you muſt look for other ſigns, by which you may diſtinguiſh them.

If then the Inflamation be in the Pleura towards the right Hypochondria, the pain wil be vehement and pricking, the breath more difficult, there wil be no change of color, the Cough wil be greater; and not dry, but commonly (eſpecially in the increaſe of the Diſeaſe) with bloody ſpittle, ſomwhat at leaſt diſcolored; and laſtly, the Pulſe wil be hard, and like a Saw: But in the Inflamation of the Liver, the pain is leſs, joyned with heavineſs, the color is yellowiſh, there is a dry Cough now and then, the Pulſe is not ſo hard; and laſtly, there is a Tumor in the right Hypochondrion.

And if the Inflamation be in the Meſentery, the Tumor wil appear beneath the Region of the Liver, there wil be no change of color in the Face, the ſtools wil be moiſt, in which at firſt there wil be thin and unconcocted Matter, afterwards concocted, in thoſe of whom there is hope of recovery.

PROGNOSTICK. The Prognoſtick of this Diſeaſe is thus made:

Every Inflamation of the Liver is very dangerous, and for the moſt part deadly. And if it doth not kil preſently, it ends in a Dropſie, or Atrophy, or Conſumption. All the hope of recovery is from the ſtrength, as *Galen*, 10. meth. cap. 5.

An Inflamation of the Gibbous or bunchy part of the Liver, is more dangerous than that which is in the hollow part, by reaſon it is neerer the Heart, the Midriff, and hollow Vein.

An Inflamation coming from Choller, is more dangerous than that which cometh of pure blood, becauſe then the Feaver is ſtronger, and other Symptoms greater.

The Hiccoughs in an Inflamation of the Liver are evil, *Hipp. Aph. 17. Sect.* 7. For it ſhews the encreaſe of the Inflamation, and malignity, which doth by conſent diſturb the Stomach.

A Looſneſs joyned with an Inflamation of the Liver, is deadly, except the Matter voided be concocted, and the flux be Critical.

If the Inflamation of the Liver cannot be diſcuſſed, as it ſeldom can, and if the Faculty be ſtrong, it turns into an Impoſthume; otherwiſe it turns into a Gangrene or Sphacelus. The Suppuration for the moſt part wil be within twenty daies. And this Impoſthume is very dangerous, and few eſcape thereof: But if it be little, and only in one part of the Liver, and the matter white and even which comes forth by Urine or Stool, they eſcape. Alſo a Tumor in the Convex, or outward part of the Liver, which appears in the Skin as it were movable, may be opened with an actual Cautery;

and if the Matter coming forth be pure and white, they eſcape, for the Matter is contained in the Tunicle; but if it be like Lees of Oyl, they die.

After the Impoſthume is broken, if the Patient live, there remains an Ulcer, which is very troubleſom to cure; and if it be not ſuperficial, it cauſeth a Dropſie or Maraſmus.

Alſo an Ulcer may be in the Liver from ſharp Humors that corrode it, eſpecially if they be chollerick, and ſpread through the ſubſtance of the Liver, which putrifying by degrees, get a malignant and venemous quality.

DIAGNOSTICK. The knowledg of this Ulcer, which comes from the ſharpneſs of the Humors without Inflamation afore going, is difficult. But it may be known by ſome ſigns. And firſt, there is an ulcerous pain in the right Hypochondrion, and the Patient waxeth lean; and if it be in the hollow part of the Liver, there are ſtools with Pus or Matter, and ſometimes with blood, and pain of the Guts by reaſon of the ſharpneſs of the Humors, like a Dyſentery, which is diſtinguiſhed from this Diſeaſe in this, Becauſe there is a weight and pricking about the Liver. And ſometimes Authors have obſerved that pieces of the Liver have been voided by ſtool. But if the Ulcer be in the gibbous or outward part, the Water is mattery without any diſtemper of the Reins or Bladder. There is a ſmal Feaver in the encreaſe of the Diſeaſe, which turneth into an Hectick. The color is yellow, and ſometimes there are ſmal puſtuls which come from the aduſtion of Humors in the Face. There is a loathing of Meat, and eſpecially of fleſh, a ſtinking breath, and often fainting.

PROG. Concerning the Prognoſtick: It bringeth a lingering Hectick Feaver.

And if the Ulcer be not ſmal, ſuperficial, and cured betimes, it is deadly.

Thoſe Exulcerations of the Liver which follow Inflamations and Impoſthumes, are more dangerous than thoſe that ariſe without them.

CURE. The Cure of the Inflamation of the Liver, is the ſame with that of the Inflamation of the Stomach afore mentioned, and chiefly in reſpect of Phlebotomy. Purges and altering Remedies are to be given in the beginning of the Diſeaſe.

You muſt alſo give often Clyſters, ſuch as were preſcribed in the Inflamation of the Stomach.

But afterwards, cooling, cleanſing, and opening Juleps, ſuch as were deſcribed in the Chapter aforementioned, bewaring that they be not too ſweet, for by ſweet things the Liver being inflamed, grows larger, as *Trullian* teacheth, Lib. 4. cap. 10.

Let his Drink be the Decoction of Barley, Dog-tooth, with a little Liquoris, Syrup of Violets, or Maidenhair.

In the Decoction you may ad to the former Juleps, the Roots of Smallage and Parſley, the Leaves of Agrimony, Maidenhair, &c.

And afterwards Turpentine, waſhed Agrimony, or Parſley Water given twice or thrice, takes away the reliques of the Diſeaſe.

But if the Diſeaſe be ſtubborn, and laſt long, you muſt preſcribe an Apozeme of opening and looſening things, thus:

Take *of the Roots of Smallage and Parſley, of each two ounces: new Polypody of the Oak three ounces: the Leaves of Agrimony, Burnet, Ceterach, Maidenhair, of each one handful: Annis, Fennel, and Parſley ſeeds, of each one dram: Chamomel and Violet flowers, of each one pugil: clean Senna one ounce: Boyl them to a pint and a quarter. Diſſolve in the ſtraining Rhubarb infuſed with a little Lavender in Succory Water two drams: ſimple Syrup of Vinegar four ounces. Make an Apozeme for four Doſes, to be taken every other day.*

Outwardly, many Topicks are good to be uſed the whol time of the Diſeaſe. And in the beginning, Epithems, Liniments, and cooling Plaiſters, ſuch as ſtop fluxes, made thus:

Take *of Endive, Succory, Sorrel, Plantane, and Roſe Water, of each three ounces: Vinegar of Roſes one ounce: the pouder of the Electuary of the three Sanders, one dram and an half: Camphire half a ſcruple. Make an Epithem to be applied warm to the Region of the Liver.* Or,

Take *of the Leaves of both Endive, Succory, Plantane, Bugloſs, Burrage, and Water-lilly flowers, of each one handful: Roman Wormwood half a handful: red Roſes two pugils: red and yellow Sanders, of each two drams: boyl them to one pint and an half. Diſſolve in the ſtraining half a pint of Roſe Water, Roſe Vinegar one ounce; Camphire one ſcruple. Make an Epithem.*

If you deſire to cool more, you may add the Juyces of the aforeſaid Herbs.

Take *of Oyl of Roſes two ounces: Oyl of Wormwood half an ounce: mix them and waſh them with Oxycrate, and anoint the place therewith after the uſe of the Epithem.* Or,

Take *of Oyl of Roſes, and of Myrtles, of each two ounces: the Juyce of Endive and Succory, of each one ounce: Vinegar half an ounce: boyl them to the conſumption of the Juyces: then add the Pouder of red Saunders, and Roſes, of each one dram: as much Wax as will make an Unguent.*

Or

Or you may uſe the Oyntment of Roſes alone, or *Galens* cooling Oyntment waſhed with Oxycrate.

In the progreſs of the Diſeaſe, when the Feaver and pain decreaſe, you muſt mix Diſſolvers with Coolers, either in equal, or unequal proportion, as the Diſeaſe grows neerer to the ſtate or declination, theſe muſt be wiſely compoſed. But that you may know what to make them of, we wil ſhew you ſome Examples.

Take *of Oyl of Roſes two ounces: Oyl of Wormwood one ounce: Oyl of Chamomel half an ounce: Pouder of the three Sanders one dram: Spicknard half a dram: Wax as much as will make a Liniment.*

Take *of clean Dates ten: whol Raiſons three ounces: boyl them in Oxycrate; then beat them with Chamomel, Melilot, and red Roſe Flowers, of each one pugil: Spicknard and Schœnanth, of each one dram: Smallage and Parſley ſeeds, of each half a dram: Endive and Purſlain, of each one dram and an half: Oyl of Wormwood and Roſes, of each one ounce: Barley meal two ounces. Make a Cataplaſm.*

Or you may make one not ſo hot, thus:

Take *of Barley meal three ounces: red Sanders two ounces: Oyl of Roſes three ounces. Mix them with the Decoction of Endive and Succory, for a Cataplaſm.*

In the Declination, when the Feaver is gone, you muſt uſe Diſſolvers, with Emollients, leſt any hardneſs ſhould remain, and ſome Aſtringents to ſtrengthen the part.

Take *of Marſh-mallow Roots three ounces: Cypreſs Roots, and Calamus Aromaticus, of each half an ounce: Mallows, Violets, and Agrimony, of each one handful: both the Wormwoods, of each half a handful: Fœnugreek, Annis, Fennel, and Lin-ſeed, of each half an ounce: Chamomel, Melilot, and Dill flowers, of each one pugil: Spicknard, Schœnanth, and Maſtich, of each one dram and an half. Make a Decoction of them, and foment the part affected with it, ſomwhat hot.*

Take *of Oyl of Chamomel, Lillies, and ſweet Almonds, of each one ounce: Oyl of Wormwood and Spike, of each half an ounce: the Pouder of Schœnanth, Roſata Novella, and Wormwood, of each one dram: Wax ſo much as will make a Liniment to be uſed in the declination of the Diſeaſe.*

If the hardneſs of the part continue, it wil be good to add to the former Liniment, Gum Ammoniacum diſſolved in Vinegar. Or this Plaiſter:

Take *the Emplaiſter of Melilot, and Diachylon with Flowerdeluce, of each one ounce. Mix them, and ſpread them upon Leather, cut like a half Moon, to be laid to the part.* Or,

Take *of Gum Ammoniacum diſſolved in Vinegar one ounce: Labdanum and Maſtich, of each two drams: Oyl of Wormwood and Wax, of each as much as will make a Plaiſter.*

If the Inflamation tend to ſuppuration, which is known by encreaſe of the Feaver, and the pain; according to *Hipp.* Aph. 47. lib. 2. there is great danger, and few eſcape in this caſe. Yet you muſt further the Suppuration with the aforeſaid Emplaiſters, which wil diſſolve the matter which wil be diſſolved, and ſuppurate that which wil be ſuppurated or ripened; as alſo with mollifying Cataplaſms, and you muſt give inwardly Chicken Broth wherein Mallows, Marſh-mallows, Figs, and Prunes have been boyled.

After the Impoſthume is broken, if white Matter flow by ſtool or Urine, you muſt cleanſe with Barley Water, or Whey with Honey of Roſes, or with thoſe Remedies which are preſcribed for the Cure of the Ulcer of the Stomach. But if the Suppuration tend outwardly, you muſt open it with a red hot Inciſion Knife, according to *Hippocrates*. And if the Matter come forth white and Concocted, there is hope of Cure; but if red, filthy, and ſtinking, the Patient is neer death.

CHAP. *III.*

Of the Stoppage, or Obſtruction of the Liver.

THe Obſtruction of the Liver is a Preternatural cloſing or ſtraightneſs of the Branches of the Vena Porta, and Cava, that is, of the Gate and hollow Vein, and ſomtimes of the ſubſtance of the Liver, hindering the paſſage of Natural Humors, and the diſtribution of the Nouriſhment, coming from ſome Matter which filleth their Cavities.

Hence it is that Obſtruction is an Organical Diſeaſe, namely, in the way and paſſage obſtructed, which hinders the diſtribution of Blood for the Nouriſhment of the parts. Theſe waies or paſſages are not only the Veins which are diſperſed through the whol ſubſtance of the Liver; but alſo the Pores and inſenſible Paſſages, with which the whol ſubſtance of the Liver, and alſo of other parts, is very ful; which being ſhut up by a preternatural Humor, neither can the heat of the Liver be cooled, nor can the thin vaporous Excrements be evacuated.

The Matter that Cauſeth the Obſtructions, commonly is a groſs Excrement, viſcous and clammy, which being not able to paſs freely, ſticks in the paſſage, and is more and more thickned by the heat of the part, ſo that the longer Obſtructions continue, the worſe they are.

Somtimes plenty of Humors cauſe an Obſtruction, as *Galen* ſheweth, 10. meth. cap. 2. in theſe words: *Of Obſtructions ſome come of abundance of Humors, and ſome from the Quality, as when they are groſs or clammy: Blood-letting is the beſt Remedy againſt thoſe which come from plenty, and the uſe of attenuating things is beſt againſt thoſe that come of Quality.*

This Obſtruction which comes from plenty of Humors, happens chiefly in the Veſſels and their Cavities when being too ful, they are ſo diſtended that they cannot contract themſelves for the ſending forth of the Matter contained: As we may obſerve by the Bladder when it is ſtretched out by long retention of too much Urin, that it cannot contract it ſelf; from whence there comes a ſtoppage of Urin, or difficulty of voiding thereof.

Not only Humors, but alſo ſomtimes many groſs Vapors, which cannot eaſily be diſcuſſed (becauſe the way is not open as in the Chollick) may be the Cauſe of Obſtruction, as *Galen* teacheth, 3. de loc. aff. which Cauſes are very rare, and abſolutely denied of ſome.

The Humors which ſtoppeth with its thickneſs is chiefly Flegm, which wil eaſily grow groſs and clammy. Melancholy is next, which by its coldneſs, thickneſs, and droſſineſs, may cauſe Obſtructions: Alſo Blood may do the ſame by its quantity and thickneſs. And laſtly, Choller ſtaying long in the Liver grows thick, and breeds dangerous Obſtructions. The Antecedent and Principal Cauſes, are al things that produce thick and clammy Humors, and thick and cloudy Air, Meats of groſs Juyce, viſcous, hard of Concoction, and diſtribution, aſtringent, cold, and not fit for to be eaten, as Pears, Quinces, Services, Medlars, Muſhrooms, Cheeſe, Puſſe, Peaſe or Beans, Beef and Pork, ſlimy Fiſh, and dried in the Smoak, Bread not wel baked, Rapes, Cheſnuts, thick, red, and aſtringent Wine, and muddy Ale.

Alſo an evil Diſpoſition of the Liver, eſpecially a cold diſtemper, which may alſo produce Obſtructions from good Juyce, as when it doth not wel concoct, but turns the meat into a Salt Tartarous, and mucilaginous or ſlimy Matter.

Alſo the Diſtemper of the Stomach may be a Cauſe of Obſtructions, when it begets too crude a Chyle, which cannot after be wel ordered by the Liver, becauſe the fault of the firſt Concoction is not amended by the ſecond.

SIGNS. The Signs of this Diſeaſe are to be divided into divers ſorts, ſome ſignifie the kind of the Diſeaſe, others the part affected, and others the cauſe that produce it.

The Signs that ſhew the kind of the Diſeaſe are common to al natural parts that are ſubject to Obſtructions: for they ſhew only Obſtructions lying in the lower Belly, and theſe therefore wil ſerve for the knowledg of the Obſtructions of the Spleen, and Meſentery eſpecially.

Theſe Signs ſhew that there are Obſtructions in the ſaid parts,

The Excrements of the Belly being out of their natural condition, eſpecially when they are moiſt, white, chylous, or bloody: white Urine, thin and watery, and as it were ſtrained, becauſe the thicker parts cannot paſs through by reaſon of the Obſtructions, but only the pure water comes through unmixed; and it may be yellow if there be heat.

Difficulty of breathing, eſpecially when the Patient walketh faſt, or goes up a hill, or pair of ſtairs, becauſe the parts obſtructed do draw the Midriff downwards, and hinder its free motion; the Face is pale; there is leanneſs and dulneſs over the whol body; the Pulſe is unequal; and laſtly, there is ſuch a ſenſe of weight in the Hypochondria as they feel who have been feeding very hard; therefore *Hippocrates, 4. de victus ratione in acut.* cals that heavineſs a fulneſs of the Hypochondria, attributing that Diſeaſe to the Hypochondria, which properly belongs to the Stomach: for as often as the Spleen and Liver are filled with evil Humors, and ſwel, they are preſſed and feel a heavineſs, after the leaſt eating of the lighteſt meats, as they who have over-gorged themſelves. This Sign doth ſo ſurely declare the Obſtruction of the Hypochondria, although there be neither pain nor apparent ſwelling, that *Proſper Martianus* in his Comment upon the aforeſaid Book of *Hippocrates*, affirmeth, That he hath concluded that the Bowels were obſtructed, before ever he handled the Hypochondria.

The ſtretching of the right Hypochondrion ſheweth the part affected, together with the other ſigns, and ſomtimes pain, that is heavy and dul, which encreaſeth after meat, eſpecially if exerciſe immediately follow; ſomtimes a dry Cough; difficulty of Breathing by reaſon of the neerneſs of the Diaphragma, and a greater weight of that part than of any other.

The Signs of the Cauſes are if it come from Humors, the pain is more heavy, extending and fixed: if from Wind, it is ſharper and more movable: if from cold Humors, there is more ſenſe of weight in the right ſide, the Face is more pale, there is no Feaver nor thirſt; there was a cold and thick diet without exerciſe that preceded: if it comes from hot Humors, there is leſs weight, more thirſt, the

Face

Face is yellow by reaſon of Choller, or red by reaſon of Blood, there is a Feaver and a pricking pain ſomtimes, and hot Diet went before.

PROGNOSTICK. The Prognoſtick of this Diſeaſe is to be made thus,

A new Obſtruction is eaſily taken away, an old hardly.

An Obſtruction of the Liver, except it be ſpeedily and wholly taken away, uſeth to bring many Evils, namely, Putrefaction of Humors, Feavers, Inflamations, divers Fluxes of the Belly, conſtant and vehement, becauſe the nouriſhment cannot paſs to the parts: the Chollick, Jaundice, Evil Habit of body, Dropſie, Scirrhus, and other infinite Diſeaſes, ſo that *Avicenna* cals Obſtructions the Mother of Diſeaſes.

An Obſtruction made by Humors, is worſe than that which comes of Wind.

That which comes of Crude and Flegmatick Humors, or of Wind, is ſomtimes cured by a Feaver; becauſe the Heat doth diſcuſs the Flatus or Wind; makes Flegm thin, and more apt to flow.

CURE. The Cure of an Obſtruction is to be begun with an univerſal Evacuation of the whol Body, by a Potion agreeable to the nature of the Diſeaſe: Afterwards if there be ſigns of Plethory or fulneſs, and if the body be not very thin, you muſt draw blood out of the Liver Vein in the Right Arm.

Then preſcribe this Apozeme:

Take *of Smallage, Parſley, and Fennel Roots, infuſed a whol night in white Wine, of each one ounce: the Roots of the greater Celandine two ounces: Fearn Roots, Elicampane barks, the Roots of Capars, the inward bark of an Aſh, and Tamariſk, of each half an ounce: Wormwood, Agrimony, Maiden-hair, Germander, the tops of Saint Johns-wort, and the leſſer Centaury, of each one handful: Smallage, Parſley, Annis, and Fennel ſeeds. of each half an ounce: Clean Senna, Polypody of the Oak, and the Kernels of Carthamus ſeeds, of each two ounces: Epythimum, or Dodder of Thyme one ounce: Ginger and Cloves, of each one dram: the flowers of Tamariſk, Marigolds, and red Fitches, of each one pugil: make a Decoction to a pint and a quarter; diſſolve in the ſtraining of the Syrup of the Five Roots, and of Roſes Solutive, of each two ounces: make an Apozeme, clariſied and aromatized with two drams of Cinnamon for four mornings draughts, adding to every Doſe one dram of Cream of Tartar, Salt of Wormwood and Tamariſk, of each half a ſcruple.*

In the laſt Doſe (if the firſt hath not ſufficiently purged) diſſolve of the Electuary of Citrons Solutive and Diacarthamum, of each one dram and an half.

Somtimes we put white Wine in the Decoction before mentioned. Somtimes a little Vinegar, according to the Nature of the Patient.

If the Patient be dainty, and will not take an Apozeme, inſtead thereof you ſhal give theſe Broths,

Take *of Smallage, Parſley, and Sparagus Roots, of each half an ounce: Agrimony, Hyſop, Maidenhair, of each one handful: Criſtal of Tartar one dram: boyl them with a Chicken or a neck of Mutton; make Broth for nine daies together every morning.*

The Criſtal of Tartar diſſolved in new made Broth and ſtrained is better, for when the Decoction is cold, for the moſt part it congealeth again, and is ſeparated from it: and when you give it in the Broth, you muſt ſtir it about wel with a Silver Spoon afore it be taken, or you wil leave the greater part in the bottom of the Diſh.

Every other day, infuſe in his Broth, half an ounce of Senna, and one dram of Annis ſeeds.

As long as he taketh theſe Medicines, and after, as often as need requires, let the Region of the Liver be fomented every morning one hour before he taketh his Broth, and every evening one hour before Supper, with this following Fomentation:

Take *of Marſh-mallow, and Briony Roots, of each one ounce and an half: the Roots of Danewort, Cypreſs, Eryngus, the Barks of the Roots of Capars, and the middle Rind of Tamariſk, of each one ounce: the Leaves of Mallows, Marſh-mallows, Violets, Agrimony, Germander, Mints, and Wormwood, of each one handful: Lin-ſeed, Fœnugreek, and Juniper Berries, of each half an ounce: Coriander ſeeds, and yellow Sanders, of each three drams: Broom, Elder, Chamomel, and Melilot flowers, of each one pugil: boyl them all in two parts of Chalybeate Water, and one of white Wine, added in the end: and when it is ſtrained, add half a pint of Vinegar: Foment the part as aforeſaid.*

After the Fomentation, let the part be anointed with the following Oyntment:

Take *of Oyl of Lillies and Capars, of each two ounces: the Juyce of the Roots of Briony and Smallage, of each three ounces: Boyl them till the Juyces are conſumed, adding the Oyntment of Marſh mallows, and Gum Ammoniack diſſolved in Vinegar, and ſtrained, of each one ounce: Carrot ſeeds, and Spickenard, of each one dram and an half: yellow Wax as much as will make an*

Unguent.

Unguent. Use it as aforesaid, adding in the time of anointing, a little Vinegar of Roses.

After the use of these Remedies, this Opiate following is good to wear away the reliques of the Obstructions, and recover strength to the part.

Take of *Conserve of Wormwood, Maiden-hair, and the Flowers of Tamarisk, of each one ounce: the Conserve of Elicampane Roots, and Citron peels candied, of each half an ounce: one candied Myrobalan: candied Nutmegs three drams: Confection Alkermes two drams: the Pouder of Diarrhodon Abbatis, one dram: Salt of Wormwood, and Tamarisk, of each two scruples: Saffron one scruple: Amber-greece half a scruple: with the Syrup of Citrons make an Opiate, of which let him take the bigness of a Chesnut every morning two hours before meat, and drinking after it a little Hippocras.*

Warm Baths are also very good, in softening and opening things have boyled.

If the Obstructions are very stubborn, these following Pils are very good.

Take of *the best Aloes infused in the Juyce of Wormwood very well, half an ounce: Gum Ammoniack dissolved in Vinegar and strained, three drams: Myrrh dissolved in warm Wine, and strained, two drams: the pouder of the three Saunders, and Crystal of Tartar, of each one scruple: Agarick newly made into Troches, and of the best Rhubarb, of each two daams: the Salt of Wormwood and Tamarsk, of each half a dram: Saffron half a scruple: with the Syrup of Roses solutive, make a Mass of Pills, of which let him take half a dram two hours before dinner twice in a week.*

Instead of the Apozeme aforesaid, you may make an old Cock Broth, when the Obstructions are old and stubborn.

Take of *Polypody of the Oak, and Carthamus seeds, of each one ounce and an half: the tops of Time and Epithimum, of each one pugil: Annis, Fennel, and Caraway seeds, of each two drams: clean Senna two ounces: Crystal of Tartar half an ounce: beat them, and fill the Belly of an old Cock therewith: boyl them in three parts of Water, and one of white Wine, till the Belly of the Cock fal from the Bones. Make Broth, and let the Patient take it four mornings.*

Or (which is better) make a Decoction for one draught every day of the fourth part of the Ingredients.

To this Broth you may ad Herbs, and opening Roots in a smal quantity.

Quercetan commends exceedingly in his Dispensatory, the Compound Pouder of the Root of Cuckoo pintle, to open Obstructions; of which you may give two drams for divers daies together, in a convenient Decoction.

But of all Remedies, to take away old Obstructions, Medicines made of Tartar, Vitriol, and Steel, are the best.

Of Tartar there is made Crystal, Salt, and Spirit, which are to be given in divers forms.

The use of Crystal of Tartar is formerly mentioned in the Apozeme, and Physick Broths, made either of a Chicken, or old Cock

Concerning this Medicine, yong Physititians are to be admonished, that it is of more force than it is commonly supposed to be, although we seldom observe it in Practice, by reason of the negligence of Apothecaries, the deceit of false Chymists, and vulgar Distillars, which stil Chymical Medicines to the Apothecarries, of which, few are good, but most adulterate.

The negligence of Apothecarries for the most part is, That they had rather buy Crystal of Tartar of such fellows, than make it themselves (though it be the easiest of all) because they sell it cheaper than they themselves can make it: for those Impostors wil sel a pound for seven pence, or eight pence, from which alone the Apothecarries might argue deceit, perceiving that they would be loosers in so selling, if it were rightly made.

The deceit lieth here, Those Impostors put a little Tartar, and a great deal of Allum into their Decoctions; not because Tartar is sold dearer, but because it yields but a little Crystal; but Allum wil run all into Crystal. Hence it is that the Physitians are deceived of their intentions, because Allum is astringent, which is contrary to the opening Faculty which they desire.

Moreover, There is another wrong done to this Medicine, when it is made in a Brass Kettle, which leaves a malignant quality upon the Medicine; for it is a known and vulgar saying among Apothecaries, You must not boyl sharp things in Brass Vessels, because they easily pierce, and attract a noxious Tincture from them. But the Crystals of Tartar are most sharp, called by some *Acidum Tartari*, or the sharpness of Tartar,

This Error is often made by Apothecaries; and almost all they who make this Crystal themselves use Brass Vessels, so that I have seen some Tartar look Skie-colored from the Verdugreece which it hath taken from the Copper. Therefore Physitians shall do conscienciously, honorably, and for the good of their Patients, if they cause their Apothecaries to make Crystal of Tartar themselves, and in Glass, Iron, or Earthen Vessels glassed.

The Salt of Tartar hath great power to open Obstructions, and may wel be mixed with Apozems, Opiates,

Opiates, and opening Pills, But the chief uſe of it is in a looſening Ptiſan, or Barley Water made of two drams of Senna, infuſed in eight ounces of cold Water, with one ſcruple, or half a dram of Salt of Tartar, by which the Tincture of the Senna wil be powerfully extracted; ſo that this Ptiſan ſhal work better than any ordinary one; and continued many daies it takes away all obſtructions: we have ſeen Quartan Agues cured, by the uſe of it fifteen daies together. If you fear the ſharpneſs of the Salt of Tartar, you may correct it with the Spirit of Sulphur, or of Vitriol, putting fifteen drops of Spirit, to half a dram of Salt.

You may find the uſe of the Spirit of Tartar in our Obſervations for the Cure of the Dropſie, under the Title of a Diuretical Spirit.

Of Vitriol, only the Oyl or Spirit is uſed in Apozemes, Syrups, and other Forms of Medicines.

This following Syrup, which is good againſt all Obſtructions of the Liver, Meſentery, and Veins, may be for an Example, by which, many through continual Feavers falling into evil Habits and Dropſies have been perfectly cured.

Take of *the Roots of Smallage, Elicampane, Sparagus, Eringus, of each one ounce: Leaves of Agrimony, Ceterach, Maiden-hair, Dodder, Carduus, of each one handful: the tops of Sea Wormwood, and of the leſſer Centaury: of each half a handful: Winter Cherries one ounce: Spring Water ſix pints: boyl them till two pints of the ſtraining remain; in which diſſolve of the Juyce of Succory, and Burnet refined, of each one pint: the Juyce of Fumitory and Hops, of each ſix ounces: Fennel and Parſley juyce, of each three ounces: Vinegar of Squils one pint and an half: white Sugar ſix pound: make a Syrup, to which add of the Oyl of Vitriol as much as will make it ſharp; of which let the Patient take three ſpoonfuls before Break-faſt, and as much before Dinner and Supper.*

The Natural hacp Baths ſhew the Efficacy of Vitriol, the uſe whereof is frequent and profitable in all Diſeaſes coming of Obſtructions.

But the Spirit of Vitriol mixed with the Salt or Spirit of Tartar, is much commended by the Chymiſts, and of them they make Tartar Vitriolate, and that rare mixture of Spirit of Vitriol, Tartar, and Treacle, which may be mixed with other openers.

Laſtly, There are divers Medicines made of Steel, both by Galeniſts, and Paracelſians, which plainly opening Obſtructions preſently, compel al men to uſe them, even thoſe who reject all Medicines made of Metals, as Enemies to our Natures.

Theſe Medicines of Steel are made either in the Form of Wine, Syrups, Opiates, Pills, or Lozenges.

Steeled Wine is made thus:

Take of *the Filings of Steel four ounces: Eryngo Roots, and Elicampane, of each one ounce and an half: yellow Sanders one ounce: red Coral and ſhavings of Ivory, of each ſix drams: Cloves, Nutmeg, and Cinnamon, of each two drams: Flowers of Broom, Roſemary, and Epithimum, of each two pugils: the beſt white Wine ſix pints: ſteep them eight daies in Balneo Mariæ, or behind an Oven: then ſtrain them through an Hippocras bag, and let the Patient take two or three ounces every morning two hours before meat for fifteen daies, or more if need require.* Or make it thus:

Take of *Steel prepared with Sulphur, one ounce: Elicampane, and the middle rind of Tamariſk, of each half an ounce: Senna three ounces: Epithimum one ounce: Fœcula Brioniæ, and Cinnamon, of each two drams: Powder of the three Sanders, one dram and an half: Agrimony Water, and white Wine, of each one pint: Infuſe them three daies in Balneo Mariæ. Let him take three or four ounces when it is ſtrained, three hours before meat.*

Commonly they uſe the Infuſion of Steel in white Wine, or Claret for ordinary Drink, with much Water for two or three months together.

You may make a Syrup of Steel thus:

Take of *Filings of Steel ſteeped in Vinegar, two ounces: the inward rind of Tamariſk half an ounce: Ceterach half a handful: Cinnamon three drams: Wormwood and Agrimony Water, of each half a pint: white Wine one pint: Infuſe them ſix daies in a warm place: add to the ſtraining, Sugar one pound and an half: make a Syrup. Let the Patient take every morning two or three ounces.*

For the Preparation aforeſaid of Steel, you muſt ſteep in Vinegar in the Sun, while the Vinegar is conſumed three times, and grind it upon a Marble.

This Syrup may be made Purging, and better if you diſſolve the Sugar with a pint of Water wherein three ounces of Senna, and half an ounce of Rhubarb have been ſteeped a whol night.

The Powder of Steel is made thus, taken out of *Quercetan's* Diſpenſatory.

Take of *filings of Steel, either commonly prepared, or with Sulphur, one ounce: the fœcula of the Root of Cuckow-pintle one dram and an half: Ambergreece half a dram (for the Poor a*

Cordial

Cordial Species will ſerve inſtead of Ambergreece) Coral and Pearl prepared, of each two drams: Amber prepared and Cinnamon, of each four ſcruples: Sugar as much as is ſufficient to make a pleaſant Pouder, of which let him take half a ſpoonful, or two drams with Wine for fifteen daies.

Of the ſame Pouder and Sugar diſſolved in Turnep Water and Confection Alkermes, may be made very pleaſant Lozenges to be taken as the former. Or,

Take of *Steel prepared with Brimſtone half an ounce: Confection Alkermes two drams: Ambergreece one ſcruple: Sugar diſſolved in Roſe Water four ounces: make Lozenges: Let him take two drams every morning.*

Inſtead of the Pouder the Extract of Steel may be uſed, made in white Wine for thoſe who are dainty.

Divers Opiates are made alſo of Steel; theſe following are beſt.

Take of *the conſerve of the Flowers of Tamariſk and Maiden-Hair, of each one ounce and an half: Conſerve of the Roots of Elicampane ſix drams: Steel prepared either with Sulphur or Vinegar one dram: Salt of Tamariſk one dram: Spirit of Vitriol half a ſcruple: with the ſyrup of candied Citrons make an Opiate, of which let him take two or three drams every morning:* Or,

Take of *the filings of* Steel *half a pound: white Wine one Pint and an half: mix them in a Glaſs, ſet it to the fire, let it be boyled gently, ſtirring it up and down, till a ſcum ariſe, then take the frothy and fat part of the Steel which is ſeparated by the heat, and put it with Wine into another Glaſs: do this four times, adding freſh Wine, heating and ſeparating them, ſet it on a gentle fire, til it be hot and grow thick as Honey, keep it for your uſe, which is this,*

Take of *Steel ſo prepared ſix drams: Parſley and Carrot ſeeds, the ſpecies of Diacurcuma, and Diarrhodon Abbatis, of each one dram: Cinnamon half a dram: with clarified Honey make an Opiate, of which take three drams or half an ounce every morning.* Or,

Take of *Steel prepared with Brimſtone one ounce: the beſt Senna, Rhubarb and Agarick, of each two drams: Diarrhodon Abbatis one dram: Saffron one ſcruple: with ſyrup of Roſes ſolutive, make an Opiate: of which let him take two drams every morning for fifteen daies, three hours after meat.*

Pils of Steel are as good as the reſt, and they may be made thus,

Take of *Steel prepared with Brimſtone half an ounce: the beſt Aloes, Senna, Agarick and Rhubarb, of each one dram: Diarrhodon Abbatis half a dram: Saffron half a ſcruple: with ſyrup of Roſes ſolutive make a maſs of Pils: of one dram whereof make ſix guilded Pils, which give in the morning for fifteen daies, three hours afore meat.*

To theſe Pils you may ad according to the kind of the Diſeaſe and the Patients occaſion, of Gum Ammoniack, Sagapenum, Opopanax, Myrrh, Gentian, Birth-wort, Maſtich, Nutmeg, and the like.

In all Medicines made of Steel, this is alwaies to be obſerved, That Exerciſe be uſed after them, as Walking, to make the ſtrength of the Medicine to go into the parts obſtructed: This Walking muſt be for two hours after; after which give a little Broth, in which opening Herbs and Roots have been boyled.

Beſides al theſe Remedies, the Chymiſts commend Mecurial Purges, of Mercurius dulcis: eſpecially given with ordinary Pils, or Extracts, becauſe Mercury doth violently penetrate, and open Obſtructions.

The *Bezoard* Mineral is very much commended, and given with Mercurius dulcis: You may give it thus made.

Take of *Bezoard mineral twelve grains: Mercurius dulcis ſix grains: Conſerve of Roſes one or two drams: make a Bolus which muſt be given many daies.*

If there be an Obſtruction of the Liver in a Chollerick body; with a hot and dry diſtemper of the part, then muſt you give cooling or temperate Openers, which ſhal be ſhewed in the Cure of Flatus Hypochondriachus, mentioned among the Diſeaſes of the Spleen.

For his ordinary drink let him take Water and ſmal Wine wherein Steel hath been infuſed: Or, a weak Decoction of Tamariſk, Agrimony, Ceterach, Maiden-hair, Burnet, all or ſome with Wine,

Some commend the Infuſion of the Wood againſt the Stone called Lignum Nephriticum for ordinary drink: Others the Decoction of Eglentine or Sweet-brier which opens very powerfully, and ſtrengtheneth; and they ſay that many have been Cured of deſperate Diſeaſes by that alone.

But the Infuſion of the filings of Steel made in white Wine, or thin red Wine, doth open better mixed with the aforeſaid Waters, or with ordinary Water: for by this Medicine alone many Virgins have been Cured of the Green Sickneſs, and this Wine wil work better, if they take every morning two ounces of cleer Wine, beſides the ordinary drink.

CHAP.

CHAP. *IV. Of the Jaundice.*

THe Jaundice is a yellow color of the whol Body, coming of Choller, ſpread over all the Skin.

It is therefore a Symptome of the Quality changed. And now preſently, that vulgar difficulty which is controverted by almoſt al Writers, offers it ſelf; namely, That the yellow color in the Cornea, doth immediately hurt the Sight, making al objects appear yellow. To which (that I may anſwer in a word, without circumſtances) I ſay, That it is a diſeaſe in the encreaſe of Number; for ſince the Cornea ought to be void of al color, that it may let the Species of Objects paſs through pure and unchanged, if it have any preternatural color, it hath a Diſeaſe in the encreaſe of Number, that is, more than what is neceſſary to the Natural Conſtitution thereof.

DIFFERENCES. Authors do make two ſorts of Jaundice; Yellow, and Black. The Black proceeds from the Spleen, and is very rare: therefore here treating only of the Diſeaſes of the Liver, we wil ſpeak only of the Yellow Jaundice.

CAUSES. The ſpreading of Choller upon the Skin comes from many Cauſes; which may be reduced to three Heads; namely, An Evil Diſpoſition of the Liver; An Obſtruction of the Bag that contains the Gall; And the malignity of the Chollerick Humor.

The Evil Diſpoſition of the Liver is divers; as Diſtemper, Inflamation, Obſtruction, Scirrhus, and whatſoever may ſo weaken the part, that Excrementitious Choller cannot be ſeparated from the Blood, but is with it diſtributed through the whol body.

The Obſtruction of the Bag or Cyſtis, which contains the Gall, hinders the paſſage of it into the Guts, whereby it remains in the Liver, and goes from thence with the Blood into the whol Body. This Obſtruction is either from groſs Flegm, or Choller abounding; ſometimes from little ſtones which are often bred in the Bag of Gall; which may alſo be made narrow in the Paſſage, by the compreſſion of ſome part nigh unto it, which is inflamed or ſcirrhous.

The Evil of the Chollerick Humor conſiſts, either in the great quantity thereof, which cannot be regulated by Nature, nor be ſeparated from the Maſs of Blood, or which ſo filleth the Bag of the Gall, that it cannot contract it ſelf to expel it; or it conſiſts in an evil quality, which by corrupting of the Humors, doth hinder their due Evacuation, or ſtirs up Nature ſuddenly to caſt it forth, as you may obſerve in a Critical or Symptomatical Jaundice. This Corruption happens in continual Chollerick Feavers; as alſo after Poyſon is taken, or from the biting of ſome venemous Creature, by which the whol Blood is turned into Choller.

SIGNS. The Signs of the yellow Jaundice are manifeſt; namely, a yellow color through the whol Body, eſpecially in the white of the Eyes. Alſo an itching, and lazineſs, bitterneſs of the Tongue, ſometimes Chollerick Vomitings, and Hiccoughs.

The Signs of the Cauſes are to be taken from their proper Fountains; for if the diſtemper of the Liver be hot, this Diſeaſe comes from Inflamation, Obſtruction, Scirrhus, or the like: the knowledg of which is to be taken from their proper Chapters.

Theſe things properly ſhew the Obſtruction of the Bag of the Gall, white Excrements, and a Belly bound through the want of Choller, which uſeth to make the Excrements yellow, or red, and to ſtir up the Expulſive Faculty of the Guts like a Clyſter. The Urine is very yellow, inclining to red, and if you put a Linnen clout therein, it wil dye it yellow.

If it come from the malignity of the Chollerick Humor, the Excrements of the Belly are high colored, and alſo the Urine, eſpecially if it follow a putrid Feaver, when the Jaundice is a Symptome, and then after the coming of the Jaundice the Feaver remains: but if it be critical, the Feaver ceaſeth, and the Excrements with the Urine are wel colored. The External Cauſes, as Poyſon, and venemous bitings may be declared by the Patient, and thoſe about him.

PROGNOSTICK. The Prognoſtick of the Jaundice is various, according to the variety of Cauſes.

That is more Curable which comes from the Obſtruction of the Bag containing the Gall. becauſe its paſſages are neerer the Guts, and the Matter cleaving thereto, is eaſily ſent into them, provided that the Obſtruction come not from a ſtone, which becauſe it cannot be diſſolved, renders the Diſeaſe incurable.

The Jaundice coming from an Inflamation or Scirrhus of the Liver, is moſt dangerous; for one commonly ends in an Impoſthume, the other in a Dropſie.

They who in a Feaver, have the Jaundice before the ſeventh day, are deſperate, *Hipp.* Aph. 62. Sect. 4. againſt which Aphoriſm, there is another of *Hippocrates* oppoſed, which is in 4. *de victus ratione in acutis*, in theſe words: *In a Chollerick Feaver, if the Jaundice come before the ſeventh day, with chilneſs, the Diſeaſe is cured; but if it come without chilineſs, it is deadly.* There is

Reason for what he saith; for when in the third, fourth, and fifth day, the Crisis (or ground of Judgment) is healthful, if it be by Sweat, Urine, or Stool, why should not a Critical Jaundice fall upon those daies? And Experience from many allowed Authors doth testifie that the Jaundice doth often happen with safety before the seventh day. Now these Authors do interpret the aforesaid Aphorism thus; namely, That *Hippocrates* by the seventh day, understands any Critical day, and he mentioneth the seventh as the most noble day, and to be taken for all the rest. But that is a true Critical Day of Judgment, afore which, a ful Concoction of the Matter causing the Feaver, did appear.

CURE. The Cure of the Jaundice, is by taking away of the Causes: For if it come from a hot distemper of the Liver, or a Tumor in that part, you must consult with the Chapters afore mentioned for the Cure of them.

But that which comes upon acute Feavers, if it be Critical needs no Cure. Yet if it be Symptomatical, the Cure of it depends upon the Cure of the Disease upon which it depends.

That which comes from the Obstruction of the Cystis, or Bag of the Gall, is cured by taking away of the Obstruction, which may be conveniently done by the Remedies mentioned in the former Chapter. To which we may add these as more proper.

First take away part of the Humor with this following Bolus:

Take *of the Electuary of the Juyce of Roses, and Diaprunis solutive, of each three drams: the pouder of Rhubarb one dram: Saffron half a scruple: With Sugar make a Bolus; which you may give once or twice, if the Body be of a very ill habit.*

As for Phleboromy, though *Galen* denieth it as unprofitable, yet if you perceive abundance of Blood, it is very good to abate it.

After general Medicines, this following Infusion used six or seven daies, doth commonly pluck this Disease up by the Roots, if it be but yong.

Take of *Madder Roots half an ounce: the greater Celandine one handful: the tops of Sea Wormwood, and of the lesser Centaury, of each one pugil: Cinnamon half a dram: Saffron half a scruple: Infuse them a whol night in eight ounces of white Wine, and add to the straining half an ounce of white Sugar. Let him take it in the morning three hours before dinner.*

Or you may make this Decoction following:

Take *of Celandine Roots and Leaves one handful: the Leaves and Flowers of St. Johns wort, of each half a handful: the shavings of Ivory, and poudered Goose dung, of each three drams: Saffron half a dram. Put the Pouder of Goose dung and the Saffron in a clout, and boy them al in equal parts of white Wine, and Wormwood Water to one pint: and when it is strained, add one ounce of Sugar. Give it for three morning draughts, and repeat it if you think fit.*

Quercetan commends for this purpose, the Dung of a green Goose that eats Grass in the Spring; and the dried white Dung of an Hen, given for divers daies to the quantity of half a dram or a dram; and he saith that the Dung of these Aerial Creatures, is full of Nitre and Sulphur, and hath a wonderful faculty to cut, attenuate, and dissolve.

Dioscorides commends the Juyce of Horehound for this Disease, and since his time, others, and especially *Forestus*, who reports that some were only cured by the use of the Syrup of the Juyce of Horehound, when other means failed.

Gesner commends the Nettle Root thus prepared:

Take *of Nettle Roots one pound: Saffron one scruple: beat them wel, and take out their Juyce with white Wine, and let the Patient take four ounces every morning for four or five daies, and cover himself to sweat after it.*

While inward Medicines are given, let the Region of the Liver be anointed with this following Oyntment.

Take *of the Juyce of Smallage, Parsley, and Succory, of each one ounce: white Wine Vinegar half an ounce: the Oyl of Tamarisk two ounces: boyl them til the Juyces and Vinegar be consumed; then add of yellow Sanders and Spicknard, of each one dram: Wax as much as will make a Liniment.*

After the Obstructions are taken away, the yellow color wil presently vanish by the strength of Natural Heat, which wil discuss the Humor from the Skin. But that it may sooner be gone, make a Bath of warm Water, and rub the body therein with a Bag of Barley and Bean Meal.

CHAP.

CHAP. *V.*

Of the Scirrhus of the Liver.

THe Scirrhus of the Liver, is a hard Tumor without pain, bred of a thick Humor, faſtened and hardened upon the Liver.

DIFFERENCES. This Scirrhus is Two-fold; Either it is Exquiſite or Perfect; or Imperfect. That which is a Perfect Scirrhus, is laid down in the Definition propounded, which is without Pain or Sence.

That which is not Exquiſite or Perfect, hath ſome kind of pain, and comes from a Matter leſs hardened; in a word, it is a Scirrhus beginning, and not confirmed; but that which is Exquiſite is confirmed, ſo that they only differ in Degrees.

CAUSES. A Scirrhus breeds in the Liver two waies; either from Defluxion, or Congeſtion of a thick and glutinous Humor upon the part; or from Inflamation, which diſſolveth the thin Humors, and leaveth the thick.

The Matter of the former, is Flegm or Melancholy, either ſent from other parts, or bred in the ſubſtance of the Liver by an evil Concoction. For the producing of this Humor, evil diet is a main cauſe, if it be of thick, cold, and viſcous, or clammy Nouriſhment; as alſo a Flegmatick or Melancholick Conſtitution, and a Natural ſtraightneſs of the Liver. From whence *Galen* ſaith, 13. Meth. That a Scirrhus eaſily breedeth in the Liver, Spleen, and Reins: In the Liver, becauſe the Paſſages are narrow, and it is nouriſhed with thick blood; in the Spleen, becauſe it receiveth the thick blood: and laſtly, in the Reins, becauſe they are nouriſhed with thick blood.

The Cauſes of the latter Scirrhus, which followeth other Humors, is the immoderate uſe of diſcuſſing Medicines, or of Repercuſſives, which by cooling and binding, do thicken the Matter, and keep it from diſſolving. Beſides, the Matter of the Diſeaſe, which is properly cold and thick, and wil not be diſſolved; or the weakneſs of the part, which cannot help the breathing forth of the Humors. And laſtly, a cooling and thickening Diet.

SIGNS. The ſigns of a Scirrhus in the Liver are, a hardneſs in the right Hypochondrion, and that more than in an Obſtruction, next a heavineſs in that part, eſpecially when there is violent breathing, no Feaver, nor pain, by which it is diſtinguiſhed from an Inflamation, or there is but little pain, as when the Scirrhus is not exquiſite or perfect: There is leſs repoſe upon the left ſide, becauſe the Liver being hard and heavy, doth then lie upon the Stomach, and burden it: the color of the face is pale, and greeniſh, becauſe when the Liver is Scirrhous, there is no good blood produced by it: The whol Body alſo, is fallen away, becauſe there is neither Sanguification, nor diſtribution of Nouriſhment as it ought to be.

PROGNOSTICK. The Prognoſtick of this Diſeaſe is given by *Galen*, 2. *ad Glaucum*, *cap.* 4. in theſe words: *An inſenſible Scirrhus is incurable, but that which is a little ſenſible is curable, though with much difficulty.* Alſo *Galen*, cap. 5. of the ſame Book, ſaith, *We have cured a Scirrhus of the Liver often in the beginning of it; but when it hath been of long continuance, neither could I, nor any other that I ever heard of, cure it.*

An old inveterate Scirrhus turns to a Dropſie incurable, of which ſome die ſooner than others, if they have a looſneſs of the Belly therewith of long continuance.

A Scirrhus which followeth the Jaundice, or cauſeth the ſame, is dangerous. Whence *Hippocrates*, Aph. 42. Sect. 6. ſaith, That if the Liver grow hard in them who have the Jaundice, it is an evil ſign.

CURE. The Cure of a Scirrhus, is firſt by the taking away of the Antecedent Cauſe, by the Apozem which is preſcribed in the Obſtruction of the Liver. To which you may add other Medicines proper to open Obſtructions.

Afterwards you muſt diſcuſs the hard matter with mollifying and opening things. For this end the Steel Pills above mentioned, are excellent, eſpecially if you add thereto, Bdellium, Ammoniacum, and Sagapenum.

But if the hardneſs be very great, you muſt give theſe Pills following, many daies together.

Take *of Gum Ammoniacum diſſolved in Vinegar, and ſtrained, and again made thick, two drams: Bdellium, and Storax, of each four ſcruples: mix them. Take one dram every other day.*

And in the daies between, let him uſe the Opiate, or ſtrengthening and opening Lozenges preſcribed in the Cure of Obſtructions.

Theſe following Pills have a wonderful Vertue to ſoften a Scirrus, and diſſolve it.

Take *of the beſt Aloes, and Gum Ammoniack diſſolved in Vinegar, ſtrained, and again made thick, of each half an ounce: Mercurius dulcis two drams: Diagridium one dram: With Oxy-*

mel of Squils make a Mass of Pills; of which let him take half a dram four hours before Dinner, for twenty or thirty daies together.

Zacutus Lusitanus, Obs.41. Lib.1. Praxis Admir. reports that there was a strong Scirrhus cured by the use of Conserve of Horehound forty daies together.

Some Practitioners commend the use of Turpentine thus prepared:

Take *of Turpentine washed with white Wine one ounce and an half: Sugar half an ounce: Give one dram every day, or every other day, for it is an opening Medicine that provoketh Urine, and looseneth the Belly.*

All the time of Cure, let the Patient take white Wine, or thin Claret steeled, for his ordinary Drink.

Also the other Preparations of Steel before mentioned, are very good.

Outwardly you must apply Fomentations, Oyntments, and Plaisters, thus made:

Take *of Marsh-mallow Roots, Briony and Lilly Roots, of each one ounce: Mallows, Violets, Pellitory of the Wall, Wormwood, and Agrimony, of each one handful: Linseed, Fœnugreek and Dill seed, of each half a dram: Chamomel, Melilot, and Rose flowers, of each one pugil: boyl them in three parts of Water, and one of white Wine, or in Water and Vinegar. With the straining, let the Region of the Liver be fomented every morning and evening.*

If the Scirrhus be very great, add to the Decoction, Flowerdeluce, wild Cucumers, and Dwarf-Elder Roots, and make the Decoction in Tripe Broth, and white Wine.

Take *of Oyl of Lillies, Chamomel, Melilot, and sweet Almonds. of each one ounce: Oyl of Roses and Wormwood, of each half an ounce: Gum Ammoniack dissolved in Vinegar three drams: Wax two drams: make a Liniment, with which anoint the part aforesaid, after the Fomentation.*

If you desire a stronger Liniment,

Take *of the Juyce of Briony and wild Cucumer, of each two ounces: the Oyl of Capars and Tamarisk, of each three ounces: white Wine one ounce: boyl them till the Juyce and the Wine be consumed, then add two drams of Wormwood in pouder, Gum Ammoniack dissolved in Vinegar half an ounce: with a little Wax make a Liniment.*

Take *of the Emplaister de Mucilaginibus one ounce: Melilot half an ounce: Gum Ammoniack melted in the Juyce of Wormwood three drams: soften them with a little Oyl of Wormwood and Lillies, and make a Plaister to be laid on after the Liniment.*

The Leaves of Henbane boyled in Vinegar are good to be outwardly applied to the part, made into the form of a Cataplasm or Pultis, with Oyl of bitter Almonds.

To these you may add Baths made of softening and digesting things, and of strengtheners, such as we prescribed for Fomentations; and let the Patient use them by turns.

And finally, Make an Issue in the right Leg, that part of the Matter offending may be that way drawn forth.

CHAP. *VI.*

Of the Dropsie.

Differences. *Hippocrates* makes two kinds of Dropsies; namely, An Universal, and a Particular. An Universal Dropsie, is that which is in the whol Body, or over the whol Belly: A Particular is that which is only in one part: hence there is a Dropsie of the Head, Breast, and Womb; of which, here we shal not speak, but only of the Universal.

Galen gives three kinds of this Universal Dropsie; namely, Ascites, Tympanites, and Anasarca, or Leucophlegmasia.

CAUSES. Ascites is a swelling of the Belly, caused of a serous Humor; nor doth the Belly only swell, but many times the Feet, Legs, Thighs, and Cods. Nay, an Ascites sometimes begins with a swelling in the Feet, which ascends after to the Legs, and so to the Thighs and Belly.

This serous Humor, as it is of the Nature of Water, it is cold; but as it is salt, it hath in it heat, which then is encreased by the neerness of the Bowels, and more by the putrefaction which it gathereth by long continuance: hence comes a Feaver and Thirst, namely, from the stinking salt vapors which do infect the mouth of the Stomach.

It fals out sometimes, that this Watery Humor is not contained in the Cavity of the Belly, but in certain Bladders growing to the parts of the lower Belly.

An Example whereof is given by *Schenkius*, Lib. 3. Observation; and *Mauritius Cordæus*, Com. 5. in *Hipp.* Lib. 1. of Diseases in Women. *Galen* supposed (and almost al Physitians, new and old, have followed him) that every Dropsie comes of a cold Liver, which cannot Sanguifie or make Blood compleatly, but instead thereof much Water, Flegm, or Wind. Which Opinion, as it is most true in Anasarca, and approved; so in Ascites and Tympanites it is much questioned by many Modern

Modern Writers, becauſe in the opening of many that died of Dropſies, the Liver hath been found very ſound, as is manifeſt by many relations in thoſe Authors mentioned. Moreover, *Hippocrates* 2. Prorrhet. wittily affirms that a Dropſie may come either from the Liver, or from ſome empty part: by an empty part, he meaneth all that ſpace from the Ribs to the Guts, and the parts contained in it. Alſo *Hipp.* 4. *de morb. Mulierum*, mentions a Dropſie coming from the Spleen. To which places of *Hippocrates* they uſually anſwer thus, That the Liver is alwaies affected either primarily, or ſecondarily; ſo that there is never a Dropſie before there is a hinderance of Sanguification, or breeding of Blood. But two Reaſons do ſtrongly oppoſe this Doctrine: The firſt is from the Experience before mentioned, namely, That if the Liver ought neceſſarily to ſuffer in the producing of a Dropſie, it would never be found free and unknit in the Diſſection of a dead body. The ſecond is, That if the Liver ſhould breed watery blood, it would be ſent into the whol body, as in Anaſarca; nor can a ſufficient reaſon be given, why that ſerous Humor bred in the Liver ſhould be ſent to the Belly, and not to other parts.

As for the cold diſtemper of the Liver, that is denied by *Trallianus*, *Avicenna*, and others, who affirm that a Dropſie may ariſe from a hot diſtemper of the Liver, and cannot be cured but by cooling means. And this may be maintained by the Authority of *Hippocrates*, in 2. Progn. *A Dropſie* (ſaith he) *coming after an acute diſeaſe, is evil, for it doth not take away the Feaver.* If therefore a Dropſie may come while the Feaver is, it is cleer that there is ſtil a hot Diſtemper. Neither could that ever pleaſe me, which is uſually ſpoken by *Galens* Servants, That the Native heat is diſſolved by a hot diſtemper, and much diminiſhed, and that diminiſhed heat may be called cold. For ſo in a Hectick Feaver, and other conſtant Feavers, in which the Natural Heat is much diminiſhed, we ſhould alwaies blame a cold diſtemper, and the Symptoms which follow ſhould be imputed to cold, and not to heat. From whence, who doth not perceive that there would ariſe a great confuſion in the ſearching into the Cauſes of Symptomes.

Among the late Writers, *Carotus Piſo*, whom *Sennertus* followed, hath dived moſt deep into the true Cauſes of Aſcites, which he affirms to come from a ſerous Matter contained in the Meat and Drink, which by reaſon of ſome preternatural Cauſe, is ſtayed too long in the Gate and Hollow Veins, not ſent into the Body, as in a Natural ſtate and condition it uſeth to be, but into the capacity of the Abdomen. This ſerous Humor is retained in the Veins, from the whol Body, by reaſon the attractive faculty of the Parts, to which it ſhould be carried, is either hurt or hindered.

Now the chief parts which draw the ſerous Matter, are the Liver and the Spleen. For they attract the Chylous Matter in which the moiſture of Meat and Drink is contained. As alſo the Spleen draws drink to its ſelf, pure and without mixture; as *Hippocrates* taught, and Experience confirms, That they who drink much after Meat, do preſently avoid it by Urine; which learned Authors ſay, is by reaſon the Spleen ſucks the watery Matter before there is a perfect Concoction made in the Stomach.

The Attraction or drawing quality of the Liver and Spleen, is loſt chiefly by defect and weakneſs of Natural Heat: the Natural heat is debilitated by a cold or hot diſtemper, or by Suffocation.

A cold diſtemper coming either from too cold a Diet, from loſs of too much blood and Spirits, or any other Cauſe, doth deſtroy the Natural Heat of the Liver and Spleen, and ſo hinder their Actions.

A hot diſtemper doth diſperſe the Native Heat; whence being made weaker, the Liver and the Spleen become leſs Active. This comes from Feavers, much Wine, or hot meats.

Laſtly, The Natural heat is weakened by Suffocation, when there is too much Blood in the Veins, eſpecially if it be foul, as when the Terms or Hemorrhoids are ſtopt, by which the Blood was cleanſed formerly, but now by ſtoppage corrupted.

Alſo the Attraction or drawing vertue of thoſe parts, is hindered by Obſtructions, which hinder the free paſſage of the ſerous matter. So a Dropſie followeth a Scirrhus of the Liver and Spleen, not only becauſe thoſe parts being weakened cannot produce good Blood, but eſpecially becauſe they are not able to attract, and ſend to other parts whatſoever is drunk.

Here it may be objected, That in a Dropſie the whol Body is nouriſhed by Blood bred in the Liver of a Chylous Matter, which it draweth to it ſelf. We anſwer, That the Liver doth better attract that which is moſt familiar unto its ſelf, and moſt fit to be made blood; but it draweth to it leſs than is ſufficient, by reaſon of the weakneſs of the attractive faculty. Hence it is that the Body grows lean, becauſe it draws ſome water along with the Chylus, and leaves the reſt in the Meſeraick Veins, and the Veins of the lower Belly, which is by degrees carried into the Capacity of the Abdomen.

We do not deny that Sanguification or making of blood, is hindered in a Dropſie, eſpecially when the diſtemper is very cold or very hot, or the Obſtruction or Scirrhus great, for then there cannot be a perfect making of blood. But we deny that that is the next and immediate Cauſe of a Dropſie; but rather an effect thereof, when the Water corrupted in the Abdomen, doth alſo corrupt the Bowels that twim therein.

Next

Next to the Liver and the Spleen, the Reins do attract the watery Matter which is in the hollow Vein, and free the whol body from the superfluity thereof, so that if at any time they do not their office, there remains much matter in the veins, which being sent to the Abdomen do quickly make an Ascites; now the attraction of the Veins may cease for divers Causes, because of a Cold Distemper, Tumors, Ulcers, and Obstructions, which wil Diminish, Abolish, and intercept their Function.

Lastly, The distribution of Water is hindered from some external Cause, as when much cold Water is drunk, which Nature cannot govern, nor sufficiently distribute into the Veins: So *Carolus Piso* reports of a yong man that had a Tertian Ague, and drinking Water exceedingly in his Fit fel into an Ascites, from which by the taking of one Lozenge of Diacarthamum he was Cured by discharging the Water which was in the Abdomen, bnt if he had continued drinking so much water any longer, he had not been so easily Cured, because it would have brought great obstructions and a cold distemper of the Bowels, by reason of loss of natural heat.

But it is questioned of many by what waies that serous matter should be carried by the Veins into the Capacity of the Abdomen, to whom we may plainly answer, by saying from *Hippocrates* that in a living body al things are passing to and fro, so that in time of necessity not only thin and serous Matter, but also that which is very thick may be sent through the insensible passages: So in a Pleurisie blood and Matter wil pierce through the thick substance of the Pleura and Membrane which covers the Lungs, and be spit forth at the mouth: So in a Fracture of the Leg or Thigh, which happens without hurt to the Muscles and Skin, the matter which floweth from the broken bone pierceth through substance of the other parts and wets the boulsters and rowlers.

So also in a Dropsie oftentimes a great quantity of Water is vented in one day by giving of Quicksilver, which cannot be except the Water conteined in the Abdomen do pass through the Tunicles of the Guts.

Nor is the Objection of *Fernelius* of any force, when he saith that Nature had in vain made so many open waies, if the Humors can pass through those invisible passages: For we answer, That in an ordinary and natural motion of Humors ordained for the nourishment of the whol body, those passages are necessary through which they may easily flow, but in an extraordinary case, provident Nature doth find out extraordinary waies by which she may cast out hurtful Matter, or at least send it to a place less dangerous.

Fernelius Objects again, That in them who have died by a stoppage of Urine for twenty daies together, it was never perceived that any Water went through those blind passages: We Answer, That Nature doth not alwaies work the same way in preternatural Causes, nor send hurtful Humors to the same places, but especially to those parts which are more disposed to receive them through weakness.

So in the Suppression or Stoppage of Urine, the Serous Humors flows openly through the Veins and Arteries and fils them, and if it find any part weaker than the rest it fals forceably upon it: hence it is that some die of the hurt of one or other remarkable part. So nothing hinders (if the parts of the Abdomen in which the Veins and Arteries end) be grown weak, but that the Watery Humor may be sent into its capacity or hollowness.

Nor is that true which *Fernelius* would infer, namely, That a Dropsie never comes from suppression of Urine, for Reason and Experience teacheth the contrary: as we shewed afore in the Discourse of the Loss of Attraction in the Reins: but you must observe that the Stoppage of the Urine doth make an increase of Water rather in the branches of the hollow Vein, then of the Gate Vein or *Vena Porta*, by which the watery Humor chiefly flows into the capacity of the Abdomen as appears by what followeth.

Therefore we may Answer this Question, by saying, That the water got into the hollow of the Abdomen, by the insensible passages though there are also other manifest waies by which it may pass.

Hippocrates, Aph. 55. Sect. 7. hath shewed them, for (saith he) they who have much Water about the Liver, if it get into the Omentum or Kels, their belly will be filled with Water, and then they die. The meaning of which Aphorism is (though *Galen* did not plainly see it) that the Water from the Liver doth flow into the Branches of the *Vena Porta* which go to the Omentum, and when they are filled, either by their Tunicles made thin by Diapedesis or Ratefaction, or by the mouths of the Vessels being opened by Anastomosis, the Water gets into the Cavity of the Abdomen: This happens often in the Spleen also, when it draws Water in abundance from the Stomach, as appears by many sayings of *Hippocrates*; and in *lib. 4. morbis*, he saith, That Water may press from the Spleen to the Omentum or Cell, in these words, *Drink is also carried into the Stomach with which when it is filled the Spleen takes it from thence and sends it to the Veins and the Omentum.* From which we may perceive, That Water chiefly gets into the Abdomen, by the Veins of the Omentum which are called Epploicæ, and Gastrepiploicæ, although it may pass also through other Veins.

Besides

Beſides the aforeſaid Cauſes of a Dropſie, which are more ordinary, there are mentioned by Authors ſome leſs uſual, confirmed by Obſervation: and theſe come from the diſorder of ſome peculiar part, not only of the Liver and Spleen, but alſo the Meſentery, Sweet-bread, Stomach, Guts, Reins, Bladder and Womb, namely, when the *Homioſis*, or faculty to convert nouriſhment into themſelves is hurt, from ſome great Diſeaſe, ſo that their proper nouriſhment is corrupted and turned into Water. So *Galen*, Comment. Aph. 55. Sect. 7. ſaith, that watery Bladders are ſometimes in the out-ſide of the Liver, which being broken, ſend Water downwards into the Cavity of the Abdomen, the encreaſe whereof breeds a Dropſie.

Fernelius ſuppoſeth that the Liver being very dry, hath clefts like the parched Earth, and that through them there flows a conſtant Water which fils the Cavity of the Abdomen. Others ſay that a Dropſie may come from the Guts, if they be perforated or pierced through, and yet the Patient dieth not preſently, but a watery Humor ſtill flows through them into the Cavity. It comes alſo from the Kidneys, if they be much Ulcerated, and Water flow from them. So *Platerus* reports of one that in a Dropſie had many Ulcers in both Kidneys, from whence both matter and water flowed into the Cavity. There is alſo a Story in *Sennertus*, taken out of *John Heinqius*, of a certain Woman who had a Dropſie from the diſtemper of the Womb, whoſe Bowels were all ſound, except the Teſticles or Stones, which were found to be ſwollen as big as the Head of a new-born Child, being blew, hollow, and full of Ulcers, from which there came a ſerous Matter which cauſed the Dropſie.

The Dropſie called Tympanites, hath its name from *Tympanum*, a Drum, becauſe the Abdomen is ſtretched out like a Drum, and if you ſtrike it with your hand, it ſounds like it. This ſtretching comes from wind ſhut up in the Cavity of the Abdomen. But ſomtimes this wind is in the Cavity of the Guts; which *Platerus* obſerved, ſaying in ſome that have been thought to die of a Tympany, after they were opened, have had no wind coming forth of the Cavity of the Belly; neither did their Bellies, but their Guts ſink, eſpecially the thin Guts, which were ſo ſtretched with wind that they came forth ſo rouled together that they could not be again thruſt into the Belly.

But we muſt obſerve that the wind which cauſeth a Tympany, is ſeldom contained in the Belly alone, but for the moſt part mixed with Water; as in an Aſcites, not only Water, but Wind alſo is contained; and both theſe Dropſies have their name of that which predominateth: if there be more wind than water, it is a Tympany; but if more water than wind, an Aſcites: but if they be equal, it is between both; ſo that we may doubt whether that Dropſie be a Tympany, or an Aſcites.

The Material Cauſe of Wind, is a crude Humor and thick, whether it be Flegm or Melancholly, which being ſtirred and made thin by heat, ſends forth thick vapors, which are hard to be diſſolved, and theſe are called *Flatus*.

This Crude and thick Humor, is partly in the Stomach and Guts, but eſpecially between the Membranes of the Midriff and Guts, from whence it is more hard to be moved than from the Cavity of the parts aforeſaid. The 11. Aph. Sect. 6. of *Hippocrates*, makes this very probable; *They who have pains and gripings about the Navel and Loyns, which cannot be removed, have a dry Dropſie.* For becauſe the Meſentery is joyned to the Guts by the fore part, and to the Loyns by the hinder part, we may eaſily perceive that the pains which reach from the Navil to the Loyns, come from the Meſentery. Beſides, The greatneſs of the pain, ſhews that the Cauſe is deep in the ſubſtance of the part, and cannot be removed: For if it were in the Cavity of the Stomach and Guts, it would eaſily be remedied.

Concerning the Efficient Cauſe, Authors differ; ſome ſay it comes from a cold, ſome from a hot diſtemper. They which accuſe a cold diſtemper, they have *Galen* on their ſide, who ſaies that wind is bred of a weak heat. To whom we anſwer, That heat may be ſaid to be weak in reſpect of the Matter which cannot be diſcuſſed or diſſolved thereby. But this is to be imputed to the Matter, which is rather defective than the Heat, which is commonly too great and preternatural. And we muſt acknowledg with the Learned, That a burnt Melancholick Humor is moſt fit to breed a Tympany, which proceedeth from the parching heat of the Bowels; which heat doth ſtir that Matter, and produceth from it thick vapors that are hard to be diſſolved.

The Dropſie called *Anaſarca*, comes of a Flegmatick Humor ſpread through the whol Body, and therefore the Body is ſwoln and white; from whence the Diſeaſe is called *Leucophlegmatia*. This Flegm comes from a cold Liver, which inſtead of good Blood, produceth crude and flegmatick; which when it cannot be turned into the ſubſtance of the parts, leaveth the crude part that is unfit for Nouriſhment upon them, and makes them ſwel; hence comes *Anaſarca*, or *Leucophlegmatia*.

This Diſeaſe beginning, is called *Cachexia*, or an evil Habit, and turns into *Leucophlegmatia*, from which it differs but in degree.

The Antecedent Cauſes are, all things that cool the Liver too much, and hinder its concoction, as too much cold and moiſt Diet, the ſtopping of the Terms or Hemorrhoids, Obſtructions, cold Tumors,

mors, Scirrhus and large bleeding, and other great Evacuations, by which the Native heat is diminished.

SIGNS. The Signs of a Dropsie, and every sort of it, may be known by what hath been said. In an Ascites, you may know that there is water in the Abdomen by its greatness, soft Swelling, and broad, and if you press the sides, you shall easily hear a noise of Water, and when the Patient turns from one side to the other, and then the whol Belly lieth as it were on that side: then the Feet and Cods swell, but the higher parts grow less; the Urine is little and thick, somtimes red, because there goes but little Water to the Reins and Bladder, and staies long there, by which means it becomes red and thick. In the progress or encrease of the Disease, there is difficulty of Breathing, by reason of the abundance of water which lieth upon the Diaphragma or Midriff, especially when the Patient lieth down, and therefore he is forced to stand or sit most ususally. There is a troublesom thirst from the saltnes of the Humor, with which the Stomach swimmeth. And lastly, there is a constant lingering Feaver from the corruption of the Water, which at length doth corrupt all the Bowels swimming therein.

In a Tympany, the Belly being strook, sounds like a Drum; the Bulk of the Belly is less burdersom than in an Ascites: There were formerly pains about the Navel and Reins, when the Patient lieth with his Face upwards, his Belly remains hard and stretched forth, nor doth it turn aside when he turneth himself.

Lastly, In an Anasarca, not only the Belly, Thighs, and Leggs, but also the Hands, Arms, Breast, Face, and whol Body swel; and wheresoever you thrust your finger upon it, it will pit, and leave an impression. The color of the Skin is pale and Earthy, the Flesh soft and loose, the Water thin and white, breathing difficultly, and somtimes a lingering Feaver.

PROGNOSTICK. As to the Prognostick: Every Dropsie is dangerous, and hard to be cured, and the more hard by how much the elder, but Anasarca is least dangerous; but Ascites and Tympany are somtimes one more dangerous than another, according to their Causes. So if Ascites come from a Scirrhus of the Liver, or Ulcer of some internal part, it is more dangerous than a Tympany; but if it come of drinking too much Water, or new Obstructions, it is less dangerous.

A Dropsie is more easily cured in Servants than in Free-men, in Country men than in Noble men; for they wil be better constrained to abstain from Drink and the like, and the more Patient than they who have liberty.

A Dropsie from the hardness of the Spleen, is less dangerous, than from the hardness of the Liver, because the Spleen is not so Noble a part.

A Dropsie coming upon an accute Disease, is evil; nor wil it abate the Feaver, but cause pain and death. *Hipp.* 2. Prognost.

They whose Liver being full of water, discharge it into the Omentum or Caul, their Belly is filled with Water, and they die. *Hipp.* Aph. 55. Sect. 7.

He who hath Water between the Skin, or an Anasarca, if that water which is in the Veins flows into the Belly, the disease is cured. *Hipp.* Aph. 14. Sect. 6. This Aphorism seems contrary to the former. But this contrariety is answered, by saying that *Hippocrates* in the former, by Belly, understood the Cavity of the Abdomen; but in this, Belly its self; for if the Water flow through the Belly the Disease is at an end. Which Opinion is more cleerly explained by *Hippocrates*, in Coacis, in these words: *In the beginning of a Dropsie, if there come a flux of the belly, without want of Concoction, or Crudity, it is prevented.* You must mark that it is in the beginning; for if a flux come upon an old Dropsie, it is not so safe, because commonly there is some fault in the Bowels by continuance, as a Scirrhus or corruption of substance, which begets new matter, and death also. Hence *Hipp.* in Prorrh. saith, that they who are to be cured of the Dropsie, must be *Euplagchnous*, that is, those that have sound Bowels, free from the great diseases mentioned. Otherwise, if a flux of the Belly happen with Scirrhus or corruption of the Liver, they die presently, as *Galen* shews 2. *ad Glau. cap.* 5. And *Avicen* saith thus: *Straitnes of breath, and flux of the belly, signifie death within three daies.*

Little Urine in Dropsies is evil; the less, the worse, because the Drink runs into the Belly, and not into the Reins. Hence *Hipp.* in Coac. saith, *Little and thick Urine, and a Dropsie that is Feaverish, is deadly: but if the quantity of Urine encrease, we may hope well.* Which is elegantly laid down by *Celsus*: *And then* (saith he) *there is hope of Health, when they void more Urine than they drink: Therefore it is good every day to measure the Urine and the Drink, and the Belly with a string, especially while Physick is given to see whether it grow less or not; for if it encrease notwithstanding the Medicines, it is desperate.*

Impost humes, or spots in the Legs of Hydropical men, are deadly. *Hippocrates* confirms this 7. Epid. in the History of *Bion* and *Ctesiphon*; the one whereof died presently after an Impost-hume which ran in his left Knee: the other after he had a red and blewish gathering in his right Thigh.

Men

Men that are cured by Medicines for Dropſies, if they fal again into the ſame, are deſperate, *Hipp.* in Coac. For it ſignifieth that there is ſome incurable fault lurking in the Bowels, which after the water is emptied, renewech it again.

If the Patient have ſound Bowels, and ſtrength, eat his meat, and concoct wel, and be not ſick after; breath freely, have no pain, cough, or thirſt, and his Tongue grow not rough, ſo much as in his ſleep; if Medicines preſently purge him; and if without Medicines he be bound, and in a Natural order; and if his Urine change according to his Diet, or if he be not faint. If al theſe things be preſent, the Patient is recovered; if ſome of them, there is hopes of amendment; if none, he is deſperate.

In a dry Dropſie, to piſs by drops is evil. *Hipp. in Coacis.*

A Tympany in a Melancholick Body, is deadly, and Remedies are given in vain.

If in a Leucophlegmatia, a ſtrong Diarrhœa follow, the Diſeaſe is cured. *Hipp.* Aph. 29. Sect. 7. but this Diarrhœa muſt be at the beginning, or at leaſt before the Diſeaſe be old, or the ſtrength of the party weakened; but if it happen when the Patient is weak, it is dangerous.

CURE. The Cure of the Dropſie conſiſts in the Evacuation of the Matter, whether it be in the whol Body, or in the Abdomen or Belly; in taking away the Cauſe that produced that Matter, and in ſtrengthening of the Bowels, eſpecially the Liver.

The chief and moſt ordinary Cauſes are, great Obſtructions, and Scirrhus or hard Tumors, the Cure of which Diſeaſes is to be taken out of their proper Chapters. But if they wil not ſuffice, you muſt uſe theſe following, which are more proper in Dropſies, and vary them according to the variety of Cauſes, and the bodies ſick.

And firſt, you muſt Purge by an uſual opening Apozeme that expels flegm and water, made thus:

Take *of the Roots of Eryngus, Madder, Smallage, Parſley, and Elicampane, of each one ounce: Valerian, Aſarabacca, Dwarf-Elder, and Flowerdeluce Roots, of each half an ounce: the Bark of the Roots of Capars, and inward Bark of an Aſh and Tamariſk, of each ſix drams: the Leavs of Agrimony, Ceterach, Maidenhair, Germander, St. Johns-wort, Wormwood, and the leſſer Centaury, of each one handful: Soldanella or wild Mercury half a handful: the ſeeds of Carrots, Parſley, and Fennel, of each half an ounce: ſcraped Liquoris, and Raiſons ſtoned, of each one ounce: clean Senna one ounce and an half: Agarick tied in a Clout three drams: the ſeeds of Dwarf-Elder, and Jallap Roots, of each one dram and an half: Ginger and Cloves, of each one dram: Broom, Elder, and Tamariſk flowers, of each one pugil: boyl them in equal parts of ſteeled Water, and white Wine added towards the end, to a pint and a quarter. When it is ſtrained, diſſolve therein, Syrup of Succory with Rhubarb, four ounces. Make a cleer Apozeme, aromatized with three drams of Cinnamon, for four morning draughts.*

After Univerſal Purging, let the Patient take this following Pouder once a week:

Take *of clean Senna, Gummy Turbith, Hermodactis, Dwarf-Elder ſeeds, Jallap, and Mechoacan, of each one dram: Cream of Tartar two drams: Cambugia half a dram: the Pouder of Diamber, Diarrhodon Abbatis, and Fennel ſeeds, of each one ſcruple: Sugar candy three drams: Make a Pouder of them all, of which infuſe two drams, or two drams and an half all night in four ounces of white Wine. Let him take the Wine and the Pouder in the morning.*

The Syrup of *Rhamnus ſolutivus*, or Buck-thorn, made of the juyce of its Fruit, called Rhem Berries, with Sugar, given one ounce at a time, doth wonderfully purge water. It muſt be taken preſently before Dinner.

Or give the Magiſtral Syrup made of the Decoction of the Apozeme afore mentioned, the doſe of Purgers being encreaſed; or this following:

Take *of the Juyce of Damask Roſes two pints: the Juyce of the Roots of Danewort, Flowerdeluce, Succory Leaves, and Agrimony, of each half a pint: the ſeeds of Danewort, Mechoacan Roots, and of the beſt Rhubarb, of each two ounces: Spicknard three drams: yellow Sanders two drams: Cryſtal of Tartar one dram and an half: infuſe them a whol night, and after a little boyling ſtrain them: then put as much white Sugar as is of the Liquor: boyl it into a Syrup, and add to it of the ſalt of Wormwood half an ounce. Let him take two drams with opening Broth once in a week.*

Or inſtead of this Syrup, or at other times when it is not taken, you may give theſe Pills, which purge the evil Humors, and alſo open Obſtructions.

Take *of the beſt Aloes ſteeped in the Juyce of Wormwood, half an ounce: Gum Ammoniack diſſolved in Vinegar and ſtrained, the beſt Myrrh, and Crocus Martis prepared with Sulphur, of each three drams: Salt of Wormwood and Tamariſk, of each two drams: Diagridium, and Troches of Alhandal, of each one dram: Saffron, Ginger, and Sal gem, of each one ſcruple: With Oxymel of Squils make a Maſs of Pills, of which give half a dram twice in a week two hours before Dinner.*

Also Purging Wines are much commended for the Cure of the Dropsie, of which there are divers Forms. But these are best:

Take *of the Roots of Asarabacca, and Mechoacan, of each two ounces: the French Flowerdeluce, and Bark of the Roots of Danewort and Elder, of each one ounce: Elicampane Roots half an ounce: dry Wormwood and Dodder of Time, of each one pugil: clean Senna one ounce: Soldanella or Sea-fool-foot two drams: the Troches of Rhubarb and Agrimony, of each one dram: Mace and Cinnamon, of each half a dram: Scammony four scruples: white Wine two pints and an half: Infuse them three daies in Balneo Mariæ; the Vessel being well stopped, keep it without straining. Let him take two or three ounces in the morning, twice or thrice in a week.*

Among Medicines for drawing forth of Water, the Juyce of French Flowerdeluce is very much commended, if it be drawn forth with white Wine, it may be given to three ounces; it provoketh stool and urine very powerfully. But because it is very offensive to the mouth and stomach with its sharpness, it useth to be mixed with Manna or Honey. *Massaria* gives it thus:

Take *of Juyce of Flowerdeluce newly drawn with white Wine, three ounces: the best Manna one ounce and an half. Mix them for a Potion.*

Platerus in his Observations; *I gave* (saith he) *to one in a Dropsie, of the Juyce of Flowerdeluce to drink with Honey two ounces, and he often pissed and purged; and after he had taken it twice or thrice, his Belly ceased swelling, and his Feet, and he was cured.*

Rhubarb is commended of some, because it purgeth noxious Humors, and strengtheneth the Liver. And *Stocherus* saith that he cured many with the use of Rhubarb given every third or fourth day, one or two drams in an opening Decoction. Also in *Scoltzius* his Epistles, there is a famous Story of one who was cured of a Dropsie only by the use of Rhubarb, which he took every day in such a quantity as was necessary to purge.

The Troches of Rhubarb are much commended by al Authors. And *Mattheus de Gradi* reports that a certain Duke of *Orleans*, was cured with them alone, taking two drams twice in a week.

Michael Paschalius saith that he cured a Dropsie with the same, making them into Pils, by reason of their bitterness.

The Chymists commend the extract of black Hellebore, *Aquila Cœlestis*, and *Mercurius vitæ*, and they mix them with other vulgar Medicines, from whence followeth a plentiful Evacuation of Water. But they had need of strong bodies who take them.

Mercurius dulcis works most gently, and *Mercurius Diaphoreticus*. But *Antimonium Diaphoreticum* cures without manifest Evacuation, if it be calcined with Salt-peeter til it be white: but the Diaphoretick or Sweating Medicine made of the Butter of Antimony, cures al kinds of Dropsies best.

But you must observe in the giving of al sorts of Purges, That they, especially if strong, are not to be given often, as *Galen* teacheth, Lib. 9. *Cata Topous*, because they weaken the body, and then there will more water be bred afterwards. Therefore you must prescribe strengtheners and openers oftener than purgers. And Experience teacheth us, That the Evacuation by Urine in this Disease hath better success than that by stool.

Instead of Purgers, you may give Clysters, which discuss wind, purge water, and take down the belly, made thus:

Take *of Mallows, Mercury, and red Coleworts, of each one handful; Soldanella or wild Mercury half a handful: Annis, Caraway, and Dill seeds, of each three drams: Chamomel, Melilot, French Lavender and Broom flowers, of each one pugil: boyl them to a pint. In the straining dissolve of Diacatholicon one ounce: Hiera Picra half an ounce: Oyl of Dill and Lillies, and of common Honey, of each two ounces. Make a Clyster twice in a week.* Or,

Take *of very sowr Leaven half an ounce: common Salt one pugil: Boyl them in as much Water as is sufficient: strain it, and add to it the Urine of a Child four ounces: Oyl of Rue three ounces: Clarified Honey one ounce. Make a Clyster.* This *Valeriola* commends highly.

This following Clyster brings forth Water in abundance:

Take *of Coloquintida one dram, infuse it for a night in three ounces of white Wine: when it is strained add thereto, Tripe Broth one pint: common Oyl two ounces: Salt-peeter melted one ounce: strong Vinegar one spoonful: Make a Clyster.* Or,

Take *of the Pulp of Coloquintida one dram: Clean Bran one handful: boyl them in white Wine for a Clyster.* Or,

Take *of Carthamus seeds one ounce: the best Agarick half an ounce: the pulp of Coloquintida three drams: Centaury the less, Germander, and both the Wormwoods, of each half a handful: boyl them to a pint. In the straining dissolve of Oyl of Chamomel, Rue, and Capars, of each one ounce: Honey of Roses two ounces: make a Clyster.* Or,

Take *of the Emollient Decoction one pint: thick vomiting Wine, the Infusion of Crocus metallorum four ounces: Diaphœnicon one ounce: make a Clyster.*

Blood-

Blood-letting here, is for good Reaſon omitted, except the Diſeaſe come from ſtoppage of the Terms or Hemorrhoids. And then you muſt not bleed except it be in the beginning of the Diſeaſe, before the Liver be grown too cold.

Iſſues, Bliſters, and Scarrifications, uſe to cauſe Gangrenes, or mortifications in a Dropſie, becauſe the heat of the part being ſmal, is quickly extinguiſhed: Therefore it is better wholly to abſtain from theſe kind of Remedies, although ſometimes they have done ſome people good.

Paracenteſis, or cutting of the Skin, is ſeldom to be uſed, becauſe few are cured thereby, eſpecially becauſe the Patients, or their kindred wil not yield to it before the Diſeaſe is confirmed, and the Bowels are ſo putrefied that there is no hope. Therefore for the moſt part they die the ſecond or third day after they are cut. The wiſer ſort wil have the Inciſion made in the beginning or encreaſe of the Diſeaſe, before the Bowels are corrupted. Neither is it neceſſary at that time, becauſe the diſeaſe being ſmal may more ſafely be cured with other Medicines.

Among emptying Medicines, Sweatings are accounted moſt profitable, which, as they are alwaies good in Anaſarca, ſo in a Tympany, or Aſcites, they ſometimes hurt, namely, when drineſs of the Liver (which is uſual) cauſeth the Diſeaſe. Moreover, it is commonly impoſſible to make men in Dropſies ſwear. But if the Liver be not dry, Sweats are good in al kinds of Dropſies, eſpecially when they decline, to diſcuſs the reliques of the watery Humor by the Habit of the body. So *Valeriola* reports that he cured an Aſcites with a Decoction of Guajacum given forty daies together. It is good to make the Decoction with ſteeled Water and Wine. The Chymicks commend Antimonium Diaphoreticum.

Martinus Rulandus makes a Sudorifick of Juniper Berries, which becauſe they are forceable to provoke Urine, may do good both waies. It is thus made:

Take *of Juniper Berries bruiſed three handfuls: Sack as much as is ſufficient: boyl them to halfs and give two ounces every morning, covering warm after it.*

Horatius Rejerus in *Scholtzius*, boaſteth that he hath cured many Boyes, and ſome Women of the Anaſtarca with Syrup of St. *Ambroſe*, which is a Sudorifick: Its deſcription is in an old Diſpenſatory called *Luminare majus*, thus:

Take *of Gromwel ſeeds husked two ounces: ſpring Water half a pint: boyl them till three or four ounces of Water only remain: which being ſtrained, mix it with as much Sack, and give it warm; it will ſweat him plentifully if he be covered warm.*

But thoſe Medicines are beſt which purge by Urine, and the Cure is commonly better this way.

One of the chief, is two ounces of the Juyce of Chervil given every morning in Wine for many daies.

Opening Wines that purge by Urine are good in this caſe: as this,

Take *of Elecampane, Smallage, Fennel, and Flowerdeluce Roots dried, of each one ounce and an half: Roots of Valerian Gentian, Aſarabacca, and Squils or Sea Onions, of each one dram: the middle Bark of an Elder, and Saſſaphras, of each ſix drams: dried Wormwood, Agrimony, Germander, and Maidenhair, of each two drams: the tops of Centaury the leſs, and Broom flowers, of each one dram: Parſley, Annis, and Dill ſeeds, of each one dram and an half: Cinnamon two drams: Spicknard half a dram: bruiſe them together, and infuſe them in white Wine ſome few daies, and let him drink thereof every morning.*

The ſteeled Compound Wine preſcribed in the Obſtruction of the Liver, is good for the ſame.

The Decoction of Juniper mentioned, is to be reckoned among the Diureticks. And if you feat it is too hot, you may make it in Water, and put a little Spirit of Vitriol to it.

Fonſeca commends the uſe of Turpentine waſhed with Barley Water, and he gives half an ounce thereof twice in a week.

And laſtly, The Spirit of Salt, Tartar, and Vitriol, given in a true quantity with an Apozeme, or other opening Decoction for ſome daies, do wonders; becauſe they being very thin, do run into all the parts of the body, and open them.

The Salts of Wormwood, Juniper, Bean Stalks, and the like, given in white Wine, do the ſame. Or in want of Salts you may make a Lee of the Aſhes of the ſame, which wil be ſufficient.

Mathiolus upon the 87. Chap. Lib. 1. of *Dioſcorides*, ſaith, *That a Lee made of Juniper Aſhes with white Wine, and four or five ounces thereof taken, doth powerfully provoke Urine, ſo that I have ſeen ſome men cured of a Dropſie with it alone.*

Moreover, in the whole time of the Cure, you muſt uſe ſtrengtheners to the Liver; for it is in vain to purge water, if you do not hinder the encreaſe of it: which you cannot do except you refreſh the Liver, and bring it to its former temper.

Among the chief Strengtheners is Cinnamon Water; of which you may give one Spoonful every morning, and before Supper.

But *Galen* in his Eight Book *Kata Topous* commends the Electuary called Cyphoides by the Arabians from the Wine whereof it is made, of which you may give half an ounce in the morning, according to *Hollerius* it is thus made,

Take *of Curans clenſed half a pound: boyl them in old Sack to the conſiſtence of a Pultis, ſtrain them after they are pounded, and then add of the conſerve of Roſemary flowers, Citron bark candied, and Cinnamon, of each one dram: the Pouder of Aromaticum Roſatum, Diamargariton Calidum, and Diacinamom, of each two ſcruples: Lignum Aloes half a dram: Saffron half a ſcruple: mix them for a ſoft Electuary.*

The Opiates preſcribed for the Obſtruction of the Liver are here very profitable.

The Conſerve of Sea Wormwood is very good, made of one part of the Leaves and three of Sugar with which *Matthiolus* in his Chapter of Wormwood ſaith ſome have been Cured.

Poterius makes an Opiate of Conſerve of Roſes, Specificum Stomachicum, and Crocus Martis, and Oyl of Vitriol, by which only Medicine he ſaith he hath Cured Dropſies. The Specificum Stomachicum, is Antimony fixed.

The Cure of men in Dropſies lieth much in their drink: therefore there muſt be care of that, that he drink ſparingly, and endure thirſt as much as may be: for it is known that many have been Cured only with abſtaining from drink and eating of dry meats without other means: For Drink let him take Elicampane or Wormwood, Juniper, or Steeled Wine, or let him uſe the aforeſaid Steel Medicines. *Avicen* forbids men in a Dropſie to ſee Waters. But if you fear too much Heat or Drineſs, or if the Patient be Abſtemious, he may uſe the Decoction of Juniper, of Guajacum, or Saſſaphras, or of Madder, which provokes Urine very much, either alone, or with white Wine: But becauſe he muſt abſtain from drink (as we ſaid) and yet there is great Thirſt, it muſt be aſſwaged by Fits with waſhing the mouth with ſteeled Water and Vinegar, or with often chewing Maſtich or the like; for it will draw water to the mouth, not only (as ſome think) out of the head alone, but from the Stomach and Cavity of the Abdomen, and therefore it will do much good.

Of Meats we ſay thus, That he muſt chuſe the Dryeſt and avoid ſweet Meats as the Plague.

While you uſe Internals, forget not Externals, for they are of great force to diſcuſs the Humor of the Belly; as Fomentations, Bags, Oyntments, Pultiſſes, and Plaiſters: The Chief are made thus,

Take *of Marſh-mallow and Lilly Roots, Cypreſs barks, Capar barks, middle barks of Aſh, Tamarisk, Dwarf-Elder and the greater Snakeweed of each three ounces: Wormwood, Agrimony, Marjoram, Organ, Calamints, Penyroyal, Rue, Groundpine, Southernwood, and Elder, of each one handful: Parſley, Dill, and Cummin ſeeds, of each one ounce: Chamomel, Melilot, and Broom flowers, of each three pugils: Spicknard, Schœnanth, Nutmegs, Cloves, and Cinnamon, of each half an ounce: Salt and Allum, of each half a pound: boyl them all in a Lee made of Oak Aſhes, or branches: with this foment the whol Belly with Spunges dipt therein and ſtrained.*

Or,

Take *the Urine of a ſound Boy, four pints: Lapis Prunellæ three ounces: boyl them to the conſuming of the third part for a Fomentation.*

Aquapendens commends Lime Water, in which he dips a new Spunge which wil compaſs the whol Abdomen; this he ſtrains and binds on, by which he affirmeth, That the Waters that Cauſe the Dropſie are conſumed, the cold and moiſt diſtemper of the Bowels are taken away, and the hardneſs of the Spleen diſſolved.

Claudinus quencheth the Lime in a Salt Bath Water, that is either of Brimſtone, or Salt-peeter, and bindeth cloſe the Spunges dipped therein and ſtrained with Rowlers to the Belly, and keeps them there long, and then changeth them.

You may make Bags of the Ingredients of the former Fomentation boyled in white Wine, and applied warm to the Belly.

After the Fomentation let the belly be anointed with Oyl of Dill, Rue, or Flowerdeluce, mixed with Pouder of Ammoniacum, Galangal, Dill, Bay-berries, and the like.

It is alſo good to anoint with the Oyl of Scorpions according to *Matthiolus*, and with a little Oyl of Roſemary.

Many do make Oyntments and Liniments of ſtrong Purgers, which draw Water violently from the Dropſie, and aſſwage the Swelling of the belly, but they are dangerous; for the Purging Quality getting between the Muſcles and the Membranes, doth often ſtir up a deadly Looſeneſs.

After Liniments, or if they be omitted you may apply Cataplaſms or Emplaiſters. This following is the beſt.

Take *of the Roots of wild Cowcumbers well bruiſed and ſteeped twenty four hours in Vinegar of Squills, one pound: clarified Honey two pints: mix them, and boyl them to the conſiſtance of a Cerat, and ad in the end four ounces of the Pouder of Cummin ſeed: make an Emplaiſter for the belly to be renewed every day.* Or,

Take

Take of *dryed Cow-dung one pound*: *Brimſtone and Cummin ſeeds Poudered, of each two drams*: *New Wine boyled called Sapa*: *or of the Urine of a Boy, as much as will make a Cataplaſm*

A Cataplaſm of Rhadiſhes bruiſed and laid to the Navel and Reins, doth provoke Stools and Urine.

Galen Commends a Cataplaſm of Snails bruiſed with their Shells, which muſt be kept to the belly til it fal off of its own accord; it draws water forth violently.

Valeriola makes it in form of a Plaiſter thus,

Take of *Cow-dung one pound*: *Goats-dung half a pound*: *boyl them in ſtrong Vinegar, and beat them in a Mortar with three ounces of Brimſtone, and one ounce of Allum*: *the Juyce of Spurge and dwarf-Elder newly drawn, of each three ounces*: *Lupine and Orobus meal, of each two ounces*: *the Pouder of Soldanella, Annis, Fennel, and Cummin, of each two drams*: *common parched Salt, three drams*: *Turpentine, four ounces*: *Pitch, ſix ounces*: *make a Plaiſter.*

It is worth the Obſervation which *Wierus* and *Varignana* ſay they have found by Experience that a Toad found in the Woods, cut through the belly and tyed to the Reins, doth provoke Urine violently; and when you wil evacuate more, apply another.

Petræus alſo reports that the Pouder of the ſame Toad dried and calcined in an Oven, drunk half a dram in Wine or other Liquor, doth wonderfully expel the Dropſie by Urine.

The firſt Inventor of which Experience deſiring thereby to deſtroy himſelf, was cured thereby contrary to expectation.

Alſo this following Cerat made of a Toad is excellent.

Take of *Toads two pound*: *the Juyce of dwarf-Elder three Pints*: *Oyl one pint*: *Wax half a pound*: *boyl them in a luted Pot to the conſumption of half, ſtrain them for a Cerat*; *ſpread this upon a Leather and lay it to the Spleen it evacuateth all waters.*

All the time of the Cure you muſt ſtrengthen the Liver and Stomach, if the humor doth begin to abate, or is not ſo great that it hinders the Vertue of outward Medicines from coming to the part.

Take of *the Oyl of Orange flowers one ounce*: *the Oyl of Spike three drams*: *the Oyntment of Roſes, the ſtomach Cerot of* Galen, *of each two drams*: *diſtilled Oyl of Maſtich two ſcruples*: *the diſtilled Oyl of Wormwood one ſcruple*: *Oyl of Nutmegs one dram and an half*: *white Wax a little*: *mix them for a Liniment to be applied to the ſtomach.*

Take of *Sea Wormwood three drams*: *Horehound and Roſemary, of each two drams*: *Red Roſes two pugils*: *Chamomel flowers and Bay Leaves, of each half a handful*: *Orange peels and ſweet wood Aloes, of each three drams*: *Cypreſs Roots, Schœnanth, and Spikenard, of each half an ounce*: *with two parts of the beſt Wine, and one part of Wormwood and Agrimony Water make a Decoction, with which Foment the Region of the Liver with a Spunge firſt waſht in Wormwood Water.*

Take of *the Oyntment of Roſes and Cerot of Sanders, of each three ounces*: *Red Roſes, Endive and Sorrel ſeed, of each one dram*: *Spikenard, Schœnanth, dryed Wormwood, and Styrax Calamita, of each three ſcruples*: *Oyl of Maſtich or Wormwood as much as will ſuffice to make a Liniment to be applied to the ſame part after the Fomentation.*

For the moſt part in a Dropſie the Thighs, Legs, and Feet have a cold ſwelling, and for the diſcuſſing of it a Lye is good in which the Roots of Dwarf Elder, and Elicampane, Roſemary Leaves, Marjoram, Thyme, Bayes, Organ, Salt and Allum have been boyled.

Although the things aforeſaid are chiefly uſed, yet ſomtimes they are not neceſſary, namely, when the Dropſie comes in a hot and dry Conſtitution from hot Cauſes which diſperſe the natural heat, as in vehement Chollerick Feavers, for then cold things for the Liver mixed with warm Openers are beſt, ſuch as are uſed in continual Feavers: And the Magiſtral Syrup above mentioned made of the Juyce of Roſes, Succory, and Agrimony.

For ordinary Drink give a Decoction of Succory Roots and Calcitrapa, or white Chamelion, which is not unpleaſant; or of other Openers, but in a greater quantity than above, which may quench thirſt, aſſwage the heat of the Liver, and moiſten the drineſs thereof: It is not amiſs to confirm this Doctrine by a famous example (though it be allowed by *Avicen*, *Trallian*, and others) becauſe it ſeems ſtrange to ſome, and is of great Conſequence: *Baptiſta Montanus* reports, *Conſ.* 263. in theſe words; *I ſaw* (ſaith he) *in Venice a certain Predicant Frier that was cured of an Aſcites and Tympanites*: *there were with me many famous Phyſitians*; *namely*, Papienſis, Eugubinus, Trincavella, *and others*: *He had* (*as I ſaid*) *an Aſcites with a Tympany, and a Conſumption with a Hectick Feaver*; *therefore we were bound both to dry and moiſten*: *therefore we were in a great contention*; *I was willing that he ſhould drink much, but things that Open, becauſe he had many obſtructions*;

structions, and that moisten because he had a Consumption: I prescribed the Syrup of Vinegar with all things that provoke Urine: Eugubinu *would not allow him to drink, and told a story of one who was cured by dry things:* Papiensis *to end the controversie, said, that he should neither drink much, nor at all; we argued til night: the Noblemen brought their Physitians to their Boats, and there* Papiensis *said to a Nobleman, what he had concealed formerly, If you would have this man cured, there is nothing to be done but what* Baptista Montanus *saith.*

In this case also Medicines of Steel, Tartar, and Vitriol are excellent, because they strongly Open and provoke Urine without any great heat.

But the tart Vitriol Mineral Waters are best, because they powerfully open the Bowels, provoke Urine, and correct the distemper of the Bowels, whence experience sheweth us that many Dropsies are every yeer cured at the Spaw.

Avicen reports in the Chapter of the Cure of Ascites, of a Woman *which had a great Dropsie and eat an incredible number of Pomegranates, whereby she was cured.*

And *Varignana* reports out of *Platearius*, That an Old Woman boyled the Juyce of Plantane to the consumption of half, and gave it to one that had a Dropsie from a Hot Cause every day, and so Cured him.

By these Examples it is plain, That sometimes a Dropsie is Cured with cold things; and to these we may ad the Testimony of *Christophera Vega*, lib. 3. art. med. sect. 8. cap. 12. who saith there, *We saw one that had a Tympany from the Hot Distemper of the Liver whom we cured with cold things, laying upon the Liver the Juyce of Endive and Succory with a little Vinegar, and giving Endive and Succory to be eaten.*

The End of the Eleventh Book.

THE

THE TWELFTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Spleen.

The PREFACE.

ALthough the Spleen may be afflicted with all kinds of Diſeaſes, both Similary, Organick, and Common: yet we will only ſpeak of thoſe which are moſt ordinary in Practice; and we will contain them in ſix Chapters. The firſt ſhall be of the Inflammation of the Spleen. The ſecond of the Pain. The third of the Obſtruction and Tumor, or puffing up of the Spleen. The fourth of the Scirrhus, or hard Tumor. The fifth of Hypochondriack Melancholly. The ſixth of the Scurvy.

CHAP. *I.*

Of the Inflamation of the Spleen.

THe Inflammation of the Spleen is of the ſame Nature with that of the Liver: only it differs in this; That it ſeldom comes from pure, but from Melancholick Blood. It hath the ſame Cauſes; both Conjunct, and Antecedent: but the Diagnoſis, or knowledg by ſigns, is different.

SIGNS. The ſigns of the Spleen inflamed, are ſwelling and pain in the left ſide under the Ribs, which ſomtimes reach to the Midriff, and the left Shoulder; alſo heavineſs, and and beating in the ſame ſide, a conſtant Feaver, loathing of Meat, Thirſt, blackneſs of the Tongue, troubleſom lying on the right ſide, by reaſon of the heavineſs of the part lying upon the Stomach then; ſomtimes troubleſom lying upon the left, if the Tumor be great, for then it is preſſed both by the Stomach, and the Liver; ſomtimes the Tumor is in the ſhape of the Spleen, ſomtimes it fills the whol left Hypochondrion, ſomtimes it appears below the Navel, when the matter is encreaſed, and when the Inflamation reacheth to the parts adjacent, and eſpecially to the Navel.

Theſe ſigns are greater or leſſer, according to the divers mixtures of Humors. For if Choller be mixed with Melancholick Blood, the Urine is more red, the Mouth bitter, the Thirſt greater, the Feaver ſtronger and worſe every third day; great watchings, and ſomtimes doting: if it be mixed

with

with Flegm, the Color is pale, the Feaver and Thirſt is leſs, and the pain leſs: But if the Blood be only Melancholick, the hardneſs is greater, the color is black, and ſomtimes the Urine, and there is other ſigns of Melancholly predominating.

PROGNOSTICK. The Prognoſtick is almoſt the ſame with that of the Liver inflamed, but leſs dangerous, becauſe the Liver is the nobler Part. If it kil not the party, either it ends in a Criſis, or it is diſſolved or ſuppurated or grows hard and turns into a Scirrhus. A good Criſis is when the left Noſtril bleeds, or when there is a purging by Stool or Urine.

CURE. The Cure of this Diſeaſe, is the ſame with that of the Liver: only obſerve theſe Differences.

Firſt, You muſt open the Vein of the left Arm in this, and not ſo often as in the Inflamation of the Liver, becauſe the Liver being the Fountain of blood, wants greater Evacuation. That which is reported of the Salvatella Vein to diſcharge the Spleen ſo properly, is but a conceit, and is now out of uſe: you may better take blood out of the Liver Vein, called Baſilica.

Secondly, You muſt apply thoſe Topicks, or outward Medicines now to the left ſide.

Thirdly, You muſt not take ſuch care in the uſe of binding Medicines outwardly, becauſe the Spleen is not ſo noble a part, and needs leſs ſtrengthening.

Other things are to be taken out of the Cure of the Inflamation of the Liver.

CHAP. *II.*

Of the Pain of the Spleen.

SOmtimes the Spleen is pained without Feavers or hardneſs; and this comes from wind which doth not only ſtretch the ſubſtance of the Spleen, which is almoſt inſenſible, but the Membranes that covereth it.

It is eaſily diſtinguiſhed from the Inflamation by the Feaver, and hardneſs being abſent, but hardly from the Chollick, becauſe the Colon is juſt under and over the Spleen: yet the pain of the Spleen is weighty, and in one place; but the pain of the Colon is ſtretching, ſharp, and movable, and runs about the whol Belly.

The Cure of this Diſeaſe, is with Clyſters that are Carminative, or that expel wind with convenient purging, and with Emollient and Diſcuſſing Fomentations mixed with Vinegar: As alſo with Liniments made of Oyl of Lillies, Chamomel, Capars, and Wormwood, with a little Spike and Vinegar.

If the pain remain after the uſe of theſe, apply a Cupping-glaſs to the left Hypochondrion, if there be no ſuſpition of the Inflamation, or Defluxion.

CHAP. *III.*

Of the Obſtruction, Tumor, or Puffing up of the Spleen.

THe Spleen is no leſs ſubject to Obſtructions than the Liver, but more, becauſe it receiveth thicker and foulet blood, which is more eaſily contained in its Veins, or inſenſible Paſſages, by reaſon of the ſoftneſs and looſneſs of the part, which is more fit to receive thick Humors. And when thick Humors ſtick in the ſubſtance of the Spleen, it makes a Tumor, and an Inflamation in the part. And if the Humor by long continuance grow thick and hard, it breeds a Scirrhus; but as long as it is moiſt with Flegm, it is like Oedema or flegmatick Tumor, which is moſt uſual with them who live in Marſhy moiſt places, or who live upon cold Diet. But if this Tumor be ſoft and looſe, it is called ſimply an Inflation, or puffing up, the cauſe whereof, is partly flegm, and partly wind. They are commonly called Splenatick people who are thus afflicted.

CAUSES. The Cauſes of the Obſtruction of the Spleen, are the ſame with them of the Liver, and this or that part is affected as it is more or leſs diſpoſed to receive them: Somtimes both Liver and Spleen are affected together; for a groſs Humor can hardly be in one part, but ſome of it muſt be carried to the other.

DIAGNOSTICK. The Obſtruction of the Spleen is diſtinguiſhed from the Obſtruction of the Liver, from the Scituation of the part; for there is a heavineſs in the left Hypochondrion, and ſomtimes pain, eſpecially after running or great walking or riding: and when you handle the Hypochondrion, there is a ſtretching and reſiſtance; Beſides, the Face is blewiſh, and there are other Signs of Melancholly.

This

This Diſeaſe is ſtubborn and of long continuance, by reaſon of the ſoftneſs and looſneſs of the part, which cannot therefore eaſily diſcharge the humor; and if it laſt long and be not cured ſpeedily, it turns into a Scirrhus.

CURE. The Cure is the ſame with that of the Obſtruction of the Liver, by adding ſome things which do more properly reſpect the Spleen, and are fitter to prepare and purge Melancholy.

The Pills of Ammoniacum which follow, are to be added as moſt excellent, and to be uſed often.

Take *of the beſt Ammoniacum diſſolved in Vinegar of Squils one ounce: the extract of Aloes half an ounce: Cryſtal of Tartar one dram: Myrrh and Saffron, of each half a dram: Maſtich, Benjamine, Salt of Aſh, and Wormwood, of each one ſcruple: with Oxymel of Squils make a maſs of Pills. The Doſe is half a dram twice in a week, with Purging between.*

In Apozemes and other opening Drinks, Oxymel ſimple, and of Squils, or Sea Onions may be very wel diſſolved, to cut and diſſolve powerfully the groſs and earthy humors.

Of all other Medicines thoſe which are made of Steel are the beſt to open the Obſtructions of the Spleen.

Alſo you may give Steeled or Ironed Waters for ordinary Drink, which are known to leſſen the Spleen (as *Celſus* ſaith) by this, becauſe Beaſts that are brought up at Smiths houſes have little Spleens.

To the Fomentation put Vinegar inſtead of white Wine, which wil make them pierce better, which is requiſite in a groſs humor.

Moreover, *Galen* commends Vinegar exceedingly in the Diſeaſes of the Spleen, uſed both inwardly and outwardly.

Put Hemlock to the Cataplaſms; as being moſt powerful to Soften and Diſcuſs Humors.

There is an Excellent Cataplaſm made of Green Tobacco; boyled in Oyl and White Wine.

Of which alſo boyled to the Conſumption of the Wine, you may make a Rare Liniment.

Amatus Luſitanus, curat. 6. cent. 5. mentioneth a Cure of an Obſtruction of the Spleen remaining after a Quartan Ague, That it was taken away with a Decoction of China uſed twenty daies after convenient Purging.

CHAP. *IV.*

Of the Scirrhus, or Hard ſwelling of the Spleen.

THe matter of the Spleen cauſing obſtruction by continuance grows thicker, and makes a Scirrhus: And ſince the Scirrhus of the Liver and Spleen are both of one Nature, whatſoever we have ſaid of the Scirrhus of the Liver, may be here alſo uſeful.

DIAGNOSTICK. The Knowledg alſo of the Scirrhus of the Spleen is the ſame with that of the Liver, but only the hardneſs is on the contrary ſide.

It is Diſtinguiſhed from a windy Tumor; becauſe there is more Heavineſs in a Scirrhus, than in a windy Tumor, which yieldeth to the Finger, and maketh a Noiſe; all which are not in a Scirrhus.

If it come only of Melancholy, there wil be evident ſigns thereof; but if it be mixed with flegm, there is apparent in the whol body a Phlegmatick evil habit.

PROGNOSTICK. The Prognoſtick alſo is the ſame with that of the Liver; only this of the Spleen is more eaſily cured; becauſe the leſs Noble the part is, the ſtronger Medicines may be applied without danger.

CURE. And Laſtly, The Cure is the ſame with that mentioned in the Scirrhus of the Liver.

And becauſe it is to be done by degrees, from mild to ſtronger Medicines: firſt you muſt uſe thoſe Remedies which we ſaid were good for the Obſtructions of the Liver and Spleen: and among the Chalybeat Medicines there commended, the Principal is the Pils of Steel made with Ammoniacum, and other things mentioned in the Obſtruction of the Liver.

Pills of Aloes, Ammoniacum, and Mercurius dulcis, are the beſt among the Medicines for the Scirrhus of the Liver.

But this following Opiate is the Medicine wil Cure, if it be not incurable:

Take *of Gum Ammoniack, Opopanax, and Bdellium, of each two drams: diſſolve them in white Wine: ſtrain and boyl them, then ad of Confectio Hamech, and Diaphœnicon, of each two drams:*

drams: double Catholicon half an ounce: Pilulæ fœtidæ two drams: make an Opiate, of which let him take half an ounce with twenty grains of Mercurius dulcis for many daies together, and ſo the Tumor and hardneſs will vaniſh.

And beſides what was ſaid concerning the Liver, you muſt obſerve theſe following Precepts in this Diſeaſe.

Firſt, Becauſe Blood-letting is much queſtioned, we reſolve that it may be good in the beginning. But it is good for nothing when the Diſeaſe is old.

Secondly, The dead or blind Nettle called *Galiopſis*, or *Pliny's* Arch-angel, is commended by *Solenander* and *Fonſeca*, for a ſpecial Remedy; the Italians cal it the Spleen Herb: this is given boyled in Wine, the quantity of an ounce, or one dram in Pouder, with Wine or other convenient Liquor or Decoction, with moſt admirable ſucceſs.

Thirdly, Beſides the Fomentations there mentioned, *Aquapendens* in his Chirurgery, commends the fomentation of the Belly, with a Spunge dipped in Lime Water, and Squeezed; and with that he ſaith he hath cured the Scirrhus of the Spleen and Dropſie.

Fourthly, Beſides the Oyntments afore mentioned, *Amatus Luſitanus* commends this following as admirable, by which he ſaith he cured a Scirrhus of the Spleen; and he ſaith that he had it from the Phyſitians of *Ferrara*.

Take *of Common Oyl three pints: the Marrow of an Ox bone one pound: freſh Butter half a pound: the Juyces of Briony and Sowbread, of each one pint: boyl them gently till the Juyces are almoſt conſumed. Add to the ſtraining, yellow Wax eight ounces: the Pouder of Ceterach or Spleenwort, Capar barks, Tamariſk, and Agnus Caſtus ſeeds, of each three drams. Mix them into an Oyntment.*

Thus it is deſcribed by *Amatus*; but there is too much for one Patient, therefore you may leſſen it thus:

Take *of Common Oyl three ounces: Ox Marrow one ounce: freſh Butter half an ounce: the juyce of the Root of Briony and wild Cucumers, of each one ounce and an half: boyl them as afore, and add one ounce of Wax, and of the pouder of Ceterach: Capar and Tamariſk Barks, and Agnus Caſtus ſeeds, of each two drams.*

Fifthly, The Cataplaſms following are excellent:

Take *of the Roots of wild Cucumers one pound: Mallows and Violets, of each three handfuls: boyl them till they are ſoft, beat them and ſtrain them: then add of the Oyl of Capars and Tamariſk, Vinegar of Squils a little: make a Cataplaſm.*

Take *of ſowr Leaven two pound: Boyl it in equal parts of Oyl and Wine to a Pultiſs.*

Beſides the Plaiſters mentioned in the Scirrhus of the Liver, theſe are very good:

Take *of Gum Ammoniack four ounces: Diſſolve them in ſtrong Vinegar: then ſtrain them, and boyl them till the Vinegar be conſumed: then with a little Wax make a Plaiſter.*

Take *of Hemlock four handfuls: Ammoniacum half a pound: Infuſe them in Vinegar eight daies: then boyl them til the Ammoniacum be diſſolved: then ſtrain them through a linnen cloth, and boyl the Liquor again a little while, and with Wax and Oyl of Almonds make a Plaiſter.*

Take *of the Juyce of Mallows, Creſſonis, the Stalks and Roots of Fern, of each two ounces: Gum Ammoniack four ounces: With a little Vinegar, firſt diſſolve them with a gentle fire, then boyl them, and ſtrain them: then boyl them again to the conſiſtence of a Syrup, and with one ounce of Oyl of Capars, and a little Wax, make a Sparadrap for the Spleen, to be renewed every third day.*

Aquapendens in the place cited, ſaith, That he cured many with this Plaiſter, which is made of two parts of Ammoniacum diſſolved in Vinegar, and one of the Juyce of Tobacco; one of the Rozin of the Pine-tree, Turpentine, and Juyce of Danewort; one of Oyl of Capars, and a little new Wax in the form of a Cerat.

CHAP. V.

Of Hypochondriack Melancholly.

ALthough al the parts beneath the Ribs, called Hypochondria, are affected in this Diſeaſe, yet it's thought the Spleen is moſt, becauſe it receives the Melancholly, and therefore it is fitly placed among the Diſeaſes of the Spleen.

CAUSES. This Diſeaſe comes of Preternatural Melancholy, and other aduſt Humors, eſpecially Blood, or Choller, or Natural Melancholy.

This

This Melancholick Humor is not pure by its self, but commonly mixed with others, as Choller, Flegm, and Water, from whence come the diversity of Symptoms, which hereafter shal be mentioned. These Humors breed in the Spleen, especially when it is distempered with heat, and also in the Liver: hence it is that they draw meat and drink to themselves, which is not concocted, that which is thin of the Chyle sooner than that which is thick: and then the thicker part for want of somthing to carry it, staies in the Meseraick Veins, and the longer it staies, the thicker it grows, and somtimes is burnt: and afterwards coming to those parts, it is not wel concocted. Moreover, those parts in their Natural state should concoct by boyling, now do it by roasting; hence comes this great adustion of Humors.

It may also be, that this Disease may be bred without the distemper of these parts, from evil Nourishment that breed Melancholy blood; and also from good blood retained too long in the vessels, and being too much, as in the stoppage of the Terms and Hemorrhoids, which continuing long in the Vessels is burnt, and turned into melancholy.

It may also come from the Stomach not wel concocting, but turning it into a parched Crudity, from which those evil Juyces are bred in the Liver, and the Spleen. And *Galen*, 3. *de loc. affect. cap* 7. following *Diocles*, thought the proper seat of it was in the Stomach, because in this Disease there are commonly signs of an ill Stomach: But it is more probable that the Stomach should be afflicted secondarily from the Liver or the Spleen, as we wil cleerly shew hereafter.

These evil Humors are gathered into the Veins and Arteries, which are in the bottom of the Stomach, especially in the great branches of the Gate Vein, the Spleen Veins, and those of the Melentery, Caul, and belly, in which they have often great and grievous fermentations or workings; from whence stinking Vapors are sent to the Brain, Heart, and Midriff, which cause those divers Symptoms in those parts, which we shal after mention.

Also the Humors are contained in the Bowels, especially in the Spleen and Sweet-bread, and the Glandles of the Mesentery, the substance of which parts is sofr, and like a Spunge, and therefore is more ready to receive them, and harder to cast them forth. Besides, the Glandles which are dispersed through the Mesentery, to be a prop to Veins and Arteries, and to hinder lest they should be pressed by the Guts being ful, or by any other thing: If these swel much, they do press upon the Vessels, and hinder the passage of the Humors, whence come Obstructions in those passages.

Boyes and yong men are little subject to this Disease, by reason of their moist temper unfit to breed Melancholy: but men often, because the Humors are burnt by heat in youth; and when that heat decaies, and the thin parts are exhaled, there is a great encrease of Melancholy.

The Antecedent and principal Causes of this Disease, are first Meats of evil Juyce, and hard of Concoction, which are fit to breed Melancholy; as brown Bread, or unleavened, or crusty, Pulse, Cheese, hard Eggs, and fried Meats, Water, Fowl, Beef, Venison, Hairs, and all Salt and smoaked Meats, and many other things of hard substance.

Secondly, Great Passions of long continuance, especially Sadness, are very powerful to breed this Disease because they disperse the Spirits, by which means the Concoction is weakened, and so there is great Crudity, which being burnt by the hot bowels turn into Melancholy.

Thirdly, Idleness, by which the Excrements are retained, especially if there be much study and watching; hence it is that Learned men, and such as sit much are very subject to this Disease.

Lastly, The stoppage of the Terms and Hemorrhoids, both in respect of their quality and quantity produce it: For when Melancholick, Salt, and burnt Humors, used to be discharged by those waies, if they are stopped they return to the Hypochondria and cause this Disease.

DIAGNOSTICK. The Knowledg of this is taken from the Syptoms which follow, and they are many, because almost al parts of the body suffer thereby when it is high: We shal reckon them up, admonishing first, That al do not happen to al Patients, but some to one, some to another, according to the diversity of the Humor, and the part affected.

First therefore, the Stomach commonly suffers, not principally, as *Galen* from *Diocles* supposed; but secondarily: When blood coming from the Branches of the Gate Vein, to nourish the Stomach is not good; from whence the Stomach being ill nourished, doth ill concoct, and turns its meat into corruption. Hence comes a circular Evil, when the Liver and Spleen send evil blood to the Stomach, and the Stomach breeds evil Chyle to return to them, of which they make bad blood.

Therefore in this Disease the Stomach commonly concocteth il, and turns the chief part somtimes into Water, somtimes into sharp, sowr, and clammy substance; which being not drawn by the Guts and Meseraick Veins, because unfit for nourishment, staies in the stomach; and coming upwards somtimes fils the Tongue with Spittle, so that the Patients spit much, and somtimes vomit.

Somtimes the matter in the Stomach boyleth, and fermenteth; from whence comes wind, which doth not only stretch the Stomach, but the parts adjacent, and make the Heart so sick that somtimes

the Patient ſwooneth. Somtimes the Wind is ſent out upwards and downwards, and by inſenſible tranſpiration, or the matter cauſing them is vomited forth.

Yet you muſt obſerve that al that is vomited out is not bred in the Stomach, but is ſent from the Spleen and other parts to it: for ſomtimes the humors vomited are ſo ſharp that they ſet the teeth on edg, and theſe are ſent by the ſhort veſſel from the Spleen to the Stomach.

In ſome there is blood ſo ſent, with Melancholy and other evil Humors, which is caſt forth partly upward, and partly downward; as we ſhewed at large in the vomiting of blood.

In this Diſeaſe there is often belching and noiſe beneath the Ribs, by reaſon of the abundance of Wind made of thoſe Crude Humors: hence it was wont to be called the windy Diſeaſe. Now, how Wind is bred of Melancholy, we ſhewed in the Tympany.

Somtimes pains ariſe in the Stomach and Hypochondria, of the ſame Wind which reach to the Back and Loyns, ſo that you would think it the Stone of the Kidneys, eſpecially if the Urine be thick and red, as uſually it is.

The Belly is often bound, becauſe the Meat is turned into clammy Matter, which ſticks to the Guts, which the expulſive Faculty cannot caſt out without help of Medicines, and therefore the Patients are conſtrained to take Purgers and Clyſters often.

Somtimes there is a Flux of the Belly, if the Humors grow ſharp, and have in them much Choller or burnt Melancholy.

There is a heat in the Hypochondria, and a certain Inflamation inward, ſomtimes in one ſide, ſomtimes in another, from hot Humors contained therein, eſpecially when they are moved by inward or outward means; ſo that the Face wil grow hot and red from thoſe vapors; and ſomtimes there is an Ephemeral, or Feaver, for a day, by thoſe vapors ſent through the whol body.

The Urine is ſomtimes thick, ſomtimes thin. Thin, when thick Humors ſtop the paſſages through which it is as it were ſtrained, thick, red, and troubled, by reaſon of the mixture of the thick Matter, which is very ſalt, and therefore called (*Materia Tartarea*) and it lies at the bottom of the Urinal like a thick Sediment. Or ſome part of it ſticks like red Sand to the ſides, which makes many fear the Stone without cauſe, becauſe this ſame is not bred in the Reins, but in the Liver, from a burnt and ſalt Humor, and you may know this, becauſe it diſſolves between the Fingers like Salt, which wil not when it comes from the Reins.

Somtimes there is a Palpitation, or beating of the Heart, by reaſon of the Vapors aſcending, which while it labors to expel, make it move violently; and then the Patient thinks himſelf in great danger.

Somtimes there is a beating in the left Hypochondrion, when hot Humors are there; from whence vapors ariſe, and make the Pulſe or Syſtole and Diaſtole of the Arteries greater; ſo that both the Patient and the ſtanders by may feel it, which is chiefly after heat with Anger, motion, or drinking of much Wine. This beating is chiefly in the Cœliack Artery, which is the chiefeſt in that part. In an old Diſeaſe, it is ſomtimes conſtant; and this ſignifies an Habitual and incurable Diſeaſe. An Aneuriſm ſomtimes followeth this great breathing, from the enlarging of the Cœliack, or ſome other Artery, and from the hot blood in them, which being very thin, and ful of many hot Spirits, continually dilateth and ſtretcheth the Arteries while there is an Aneuriſm, ſuch as *Fallopius* obſerved, *Lib. de tum preter naturam, cap.* 14. in an old woman, who being opened had an Aneuriſm in her Belly, into which he put his fiſt. From which, mark by the way, the great Providence of Nature, which fearing the breaking of an Artery through too much enlarging, hath made the coat of it as hard as a bone, as *Fallopius* obſerved in the ſame place. Alſo *Paræus* in his ſixth Book, Cap. 28. tels the like ſtory of Aneuriſm, found not in the Belly, but the Breaſt, in the Venal Artery, which was ſo ſtretched that it could contain his fiſt; and alſo the inward Tunicle thereof was like a bone. And we have ſeen the like about two yeers agone, namely, an Aneuriſm in the Breaſt by the dilatation of an Artery, which would hold the fiſt of a Boy of fifteen yeers old; and the Tunicle thereof was grown like a Griſtle.

The evil vapors that aſcend from the Hypochondria, produce many Symptoms: for being ſent to the Pallat and Tongue, they dry thoſe parts, and cauſe a thirſt: when they go to the Lungs and Midriff, they cauſe ſhortneſs of breathing; when to the Membranes of the Brain, Head-ach; when to the Brain, noiſe in the Ears, dimneſs of Sight, Giddineſs, Fear, and Sorrow, and divers Melancholly Phanſies. And if they be malignant, and very ſharp, they cauſe an Epilepſie, or Falling-ſickneſs; if they come to the Nerves, Convulſions; and if they be ſtupifying they cauſe a Numbneſs, and baſtard Palſey, Coma, and Apoplexy, if they get into the Brain. But if theſe vapors be hot and dry, they dry the brain, and cauſe watchings, troubleſom ſleep, and frightful dreams: and at firſt, though they ſleep wel after Supper til midnight, afterward they wake, ſome three or four hours, and ſome ſleep again about three or four a clock, others not at al. The reaſon whereof is this: Becauſe while the Chyle is carried to the part that ſerve for the ſecond Concoction, then the evil Humors lying in the Veſſels are ſtirred, and ſend up vapors, which being ſent by the Veins and Arteries to the Head,

cauſe

cauſe watching, and if they be quickly diſcuſſed, they ſleep again; but if they continue long, they watch the other part of the night.

We have formerly ſpoken of all theſe Symptomes, and we ſay again, That all are not in all men, but more or fewer, according to the variety of the Humors, and parts affected.

This alſo is to be marked; It is not Eſſential to Hypochondriack Melancholly, that ſtretching, hardneſs, pain, and ſwelling, ſhould be in the Hypochondria, becauſe the cauſe is for the moſt part in the Branches of the Gate Vein, and Arteries adjoining, and ſends from thence vapors to the Heart and Brain. Oftentimes there is ſtretching in the Liver and Spleen, which ſignifieth, That the Humors ſtick in thoſe parts: but if there be no ſtretchings, it is a ſign that the evil Humors lie in the Veins of the Meſentery, Caul, Sweetbread, and Stomach. Theſe proper Symptomes ſhew that the Stomach is affected with ſowr belchings, and ſtinking, or loathing, vomiting, want of concoction, and ſomtimes flux of the belly.

PROGNOSTICK. This Diſeaſe is not deadly for the moſt part, but of long continuance, many times the whol life, therefore it is commonly called the diſgrace of Phyſitians, becauſe they do ſeldom cure it; and if the Patient ſeem to be cured, it returns again in a few months: it is alſo called the Scourge of Phyſitians, becauſe they who have it are continually asking new Medicines, and preſently wearied therewith, and dayly complain to the Phyſitcians and often change them.

The Flux of the Hemorrhoids doth good in this Diſeaſe, if it be moderate; but if it continue long it is dangerous.

A thick Urine is better in this Diſeaſe, than a thin and watery, which ſhews that the thick Humors are detained in the Body. Black Urine without a Feaver, doth often Cure this Diſeaſe.

Its good in this Diſeaſe to have a looſe belly, and bad to be bound. Alſo Vomiting, if the Patient be refreſhed thereby, is profitable but if it continue long, it is dangerous.

A Giddineſs, and continual pain in the Head in this Diſeaſe, ends in an Epilepſie, Blindneſs, or Apoplexy.

CURE. The Cure of this Diſeaſe, is in three things chiefly: firſt in opening Obſtructions: Secondly in amending the diſtempers of the Bowels: and in diſcharging of the peccant humor, not omitting ſtrengtheners: For which a wiſe Phyſitian may uſe theſe following.

Firſt give a Clyſter, then this Potion:

Take of *Senna half an ounce: Annis ſeeds, and Cream of Tartar, of each one dram: Borrage flowers, Fumitory, and Sorrel, of each half a handful: Liquorice three drams: boyl them to three ounces. Diſſolve in the ſtraining, Rhubarb infuſed in Lavender Water one dram and an half: double Catholicon three drams: Compound Syrup of Succory one ounce. Make a Potion; to which you may well add in a ſtrong Melancholly, one dram of Confectio Alkermes.*

The day following, let Blood from the left ſide chiefly, or as the Liver or Spleen are moſt affected.

Then give theſe Broths:

Take of *Sparagus, Dog-tooth, and Succory Roots, of each half an ounce: Agrimony, Ceterach, Maiden-hair, Bugloſs, and Succory, of each half a handful: Cream of Tartar one dram: boyl them with a Chicken, and make Broth ten or twelve daies, adding four drops of Spirit of Vitriol to cool and open more.*

In old Obſtructions, you may add to the former, China Roots, Saſſaphras, white Saunders, Smallage Roots, and male Fern Roots, Bettony, Scabious, Coriander prepared, Raiſons, and the like.

If the Belly be bound, or the Body very foul, give in every third draught of Broth, half an ounce of Senna, with Annis ſeeds.

Or this Apozeme inſtead of the Broth:

Take of *Bugloſs, Sparagus, Succory, and Sorrel Roots, of each one ounce: the middle rind of Tamarisk and Aſh, of each half an ounce: Agrimony, Ceterach, Maiden-hair, Dodder, Succory, Fumitory, Hops, Bugloſs, and Borrage, of each one handful: the four cold ſeeds, Annis and Fennel ſeeds, of each two drams: Currants one ounce: Senna and Polypody of the Oak, of each two ounces: Dodder of Time one ounce: the beſt Agarick and Rhubarb infuſed by themſelves in Cinnamon Water, of each two drams: Mace and Cloves, of each one dram: the three Cordial Flowers, of each one pugil: Boyl them to a pint, and diſſolve in the ſtraining, Syrup and Succory with Rhubarb, and of Roſes ſolutive, of each two ounces. Make an Apozeme clarified and aromatized with two drams of yellow Saunders, for four morning draughts.*

Or give Cock Broth thus made:

Take of *Roots of Aſparagus, Bruſcus, and the bark of Capar Roots and Tamarisk, of each half an ounce: Agrimony, Ceterach, and Maiden-hair, of each one handful: Annis, Citron, and Cardans ſeeds, of each one dram: Senna half an ounce: Polypody of the Oak, and Epithimum,*

or Dodder of Time, of each three drams; Cinnamon one ſcruple: Cryſtal of Tartar one dram. Boyl them all with half a Cock, which let him take four mornings.

After you have ſufficiently purged, a Bath of warm Water is moſt convenient, uſed many daies, in which cool Herbs have been boyled, and ſweet Apples. Sometimes it is made of Barly and Almonds beaten, and put into a Bag and boyled in Water. It muſt be often repeated, if the ſeaſon wil permit; for *Galen*, 8. *de loc. aff. cap.* 6. ſaith that he cured many melancholick men, only with the uſe of hot baths, without any other Medicine. And if the Patient cannot endure a whol bath, let him have one for half the body.

And leaſt often waſhing ſhould hurt the Stomach, when he enters into the Bath, let it be anointed with Oyl of Nutmegs by Expreſſion, or the like.

When he goes forth of the bath, let the Region of his Liver be anointed with the Cerat of Sanders, or Ointment of Roſes waſhed in Oxycrate.

After his laſt bath, let the Hemorrhoids be provoked with ſharp Suppoſitories, or with rubbing the Anus with Fig Leaves, or with a rough linnen Cloth; and with two or three Horſ-leeches applied to the moſt apparent places, take away five or ſix ounces of blood. And this muſt be done every Spring and Fall, and ſometimes once a Month.

They who are uſed to have the Flux of the Hemorrhoids if it hath been long ſtopped, ſo that they wil not apear, muſt have a Cupping Glaſs applied.

If after the Leeches are fallen off, they bleed ſtil, as ſometimes they wil, ſtop them with Clay, or Pouder of Coal, or with Spiders Webs, or with Pouder of Lime, or with aſtringent Pouders taken up with the white of an Egg and Pledgets.

And if you cannot conveniently open them, it is good to draw blood from the inferior Veins, that the moſt impure may be voided.

An Iſſue burnt in the left Leg doth purge the Spleen and other Bowels from ſuperfluous Humors, and therefore forget it not.

But becauſe this Diſeaſe uſeth to be very ſtubborn, and after Purging, new Humors return, you muſt gurge by fits, that the body may be freed from them by degrees: which may be wel done by a Magiſtral Syrup, made thus:

Take of *new drawn purified Juyces, of the Flowers of* Borrage, Bugloſs, Endive, Succory, Fumitory, *and Sorrel three pints: the Juyce of ſweet Apples newly drawn and clenſed two pints: freſh Polipody of the Oak half a pound: clean Senna eight ounces: Dodder of Time three ounces: Agarick newly made into Troches one ounce: Ginger and Cloves, of each one dram. Infuſe them and ſtrain them according to art, till there remain five pints and a quarter of the Liquor, in which diſſolve the ſtraining of an ounce of Rhubarb diſſolved in the ſaid Juyces by themſelves with a little Cinnamon, and one pound of Sugar. Make of theſe a well boyled Syrup; clarifie it, and aromatize it with two drams of the Pouder of the three Sanders, keep it in a Glaſs, and let him take two ounces thereof, twice or thrice in a month, with a little Chicken* Broth, *boyled with Endive, Sorrel,* Borrage, *and* Burnet.

Or Inſtead of the Syrup, you may give Pils, eſpecially in Winter, ſuch as were mentioned in the Obſtruction of the Liver; or if you fear they are too hot, you may make theſe following:

Take of *Polipody of the Oak half an ounce: Aſarabacca Roots, and* Broom buds, *of each one dram: Currants three drams: Cryſtal of Tartar one dram and an half:* Bugloſs *and* Borrage *flowers, of each half a pugil: Boyl them in Spring Water. Take half a pint of the ſtraining being well clarified, and ſix ounces of the Juyce of ſweet Apples alſo well clarified; and infuſe therein one ounce of clean Senna: Turbith and Agarick, of each three drams: Mace, Cloves, Cinnamon, and Dodder of Time, of each one dram: digeſt them four daies in Balneo Mariæ: then ſtrain them, and add to the ſtraining, one ounce of the Extract of Aloes made in Endive and Sorrel Water; Myrrh diſſolved in Wine and ſtrained, two drams: Salt of Tartar one dram. Evaporate them all, and inſpiſſate and thicken them upon a gentle fire, adding towards the end when the matter is almoſt evaporated, Diarrhodon Abbatis Lætificans* Galeni, *and the Troches of Dialacca, of each half a ſcruple: bring them into a maſs for Pills; and let the Patient take half a dram once in a week, two hours before meat.*

Pereda witneſſeth that he hath cured many Melancholick men with this following Pouder; and he cals it Bleſſed, and Divine.

Take of *Dodder of Time half an ounce: Lapis Lazuli, and Agarick in new made Troches, of each two drams: Scammony one dram: Cloves twenty: mix them into a Pouder, and give two drams twice or thrice in a month with Whey or* Borrage *Water.*

If you cannot conveniently give often Purges, it is good every other day to give a Clyſter to revel vapors, and draw forth ſome part of the Humor: for if they go deep into the Guts, they take away the greateſt part of the filth from the Meſeraicks. We knew a Noble Man, who being long troubled with this Diſeaſe, was cured by often Clyſters, when other Medicines did nothing.

While

While you give intermitting Purges, let the Body at other times be mollified with Baths, or half Baths, or Fomentations, by which both the violence of the Humor is reſtrained, and the body made moiſter.

Alſo at thoſe times, you muſt uſe ſtrengtheners, which wil al open Obſtructions, and they uſe to be made often like Opiates, or a hard Electuary, or Lozenges, thus:

Take *of Conſerve of Bugloſs Roots half an ounce: Conſerve of Borrage Flowers, and Violets, of each one ounce: Conſerve of Roſes, and candied Citron peels, of each half an ounce: one candied Myrobalan: Confection Alkermes three drams: Pouder of Ivory, Harts-horn, and Bezoar ſtone, of each one dram: Lætificans Galeni, and Diarrhodon Abbatis, of each two ſcruples: Coral and Pearl prepared, of each half a dram: Ambergreece half a ſcruple: the beſt Muſk five grains: Gold three Leavs: with Syrup of Apples, and of candied Citrons, make an Opiate, of which give the quantity of a Cheſnut two hours before meat, every day drinking after it a little white Wine.*

A plainer and better taſted Opiate, is made of one part of Confection Alkermes, and four parts of Conſerve of Borrage Flowers. And to open more powerfully, if you fear no hurt by hot things, add Conſerve of Tamariſk Flowers, Elicampane Roots, Wormwood, Maiden-hair, and the Salts of Wormwood and Tamariſk, &c.

You may make Lozenges thus:

Take *of Diambra, Diamoſchi dulce, and Lætificans Galeni, of each one ſcruple: Confectio Alkermes three drams: Sugar diſſolved in Borrage and Roſe Water, four ounces: make Lozenges of two drams in weight, gilded. Let him take one every day two hours before meat.*

Or you may make them more pleaſant thus:

Take *of Confectio Alkermes two drams: Ambergreece one ſcruple: Sugar diſſolved in Roſe Water four ounces. Make Lozenges.*

Ambergreece alone, given five or ſix grains at a time every day with Wine or Roſe Water, doth cheer the Spirits and the Natural heat, and much rejoyce the Heart.

Some Authors do much commend the uſe of Bezoar ſtone againſt al Melancholick Diſeaſes, becauſe it doth much ſtrengthen the Heart, and you may give five or ſix grains in Roſe Water, or other Liquor.

After the Body is wel purged, if it be Spring or Summer, you may give Whey for fifteen or twenty daies, which wil open the Obſtructions of the Bowels, and amend the hot diſtemper. Make it by boyling and clarifying it, and putting into it every night two drams or half an ounce of Epithimum.

You muſt proportion the quality according to the ſtrength of the Stomach. For if it can eaſily paſs through the Veins, being ſomwhat open, and be ſent forth by ſtool and urine, it is good to give it in great quantities, as Mineral Waters preſcribed in the hot diſtemper of the Liver, with this Caution, That you ſtrengthen the Stomach with Bags, and other things hereafter mentioned, and give every day at evening a Cordial ſtrengthening Opiate. Inſtead of Epithimum, you may mix with the Whey, the juyce of Succory, Borrage, or of any other proper cool Herb, thus:

Take *Goat Whey four or five pints; the juyce of freſh Lemmons four ounces; the new juyce of ſweet Apples ſix ounces; Conſerve of Roſes or Violets, or white Sugar, one ounce. Clarifie theſe with whites of Eggs. Let him take every morning three or four more Cups thereof, if his Stomach will bear it.*

In Bodies that are very lean, after the Obſtructions are a little opened, you may give Aſſes Milk with Sugar of Roſes; and if there be rumbling in the Hypochondria, a little Aromaticum Roſatum or Diarrhodon Abbatis wil do very wel.

But your ſharp and Vitriol Mineral Waters, are beyond al Medicines, which by correcting the diſtemper of the Bowels, do powerfully open Obſtructions, eſpecially the warmeſt, which do make the Humor thin, and cleanſe it.

There is great diſpute among Authors concerning drinking thoſe Waters. Some (with *Sennertus*) do allow it, becauſe they receive Vertue from their Minerals, and do thereby both cleanſe the paſſages; and ſend forth the filthy Humors which ſtick to them by ſtool and urine: they warm the ſtomach, and ſtrengthen the Liver and Spleen: And we may rather fear that theſe Waters wil hurt by the uſe of them external than internal, by heating and drying. Others (with *Claudinus*) do altogether deny them, by reaſon of their drying quality. Others (with *Montanus*) do neither altogether reject them, nor wholly approve of them; they ſay they are good, by reaſon of the coldneſs of the Stomach, which is alwaies in this Diſeaſe, and by reaſon of Obſtructions. But in regard the Liver and Spleen are hot, they wil have them defended with the cool Oyntment of *Galen*. And alſo the Loyns, for then (ſaith he) the water wil not hurt, becauſe it ſtaies longer in the Stomach, and cold places, but only paſſeth through other parts. We ſuppoſe that the uſe of them is convenient, if the Stomach being cold have much thick and clammy flegm in it, and if the heat of the Liver be not very great:

great. Which part is not like to ſuffer, if the aforeſaid Oyntment be not only given, but alſo cool Broths after the Waters; and after they have been uſed enough, cold and moiſtening baths for ſome daies.

Medicines made of Steel, uſe to be of great Vertue to open theſe Obſtructions, ſuch as are mentioned in the Obſtruction of the Liver, and of the Spleen, avoiding thoſe which do heat and dry much. In hot bodies you may give Steel prepared with Brimſtone or Vinegar, with Conſerve of Borrage and Succory, made in the Form of an Opiate.

For dainty Folk, the Syrup of Steel aforementioned in the Obſtruction of the Liver and Spleen is excellent; or the Froth which remains in the Glaſs after the Evaporation of the Wine which hath been often ſteeled, mixed with the aforeſaid Conſerves.

But Salt or Vitriol of Iron goes beyond all Medicines, becauſe it opens Obſtructions, ſtrengthens the Bowels, and qualifies their heat. The Doſe is from twelve to twenty grains, with a fit Liquor, Syrup, or Conſerve. But becauſe it is diſpleaſing to the taſte, I uſe to make into Pils with the Mucilage of Gum Traganth. You muſt uſe it long, and therefore get a great quantity, which is not eaſie to be got after the way that *Beguinus* and others make it. We wil ſhew you the eaſie way of making it, which few men know.

Take of *the Oyl of Vitriol, or of Sulphur, half a pint: the Spirit of Wine one pint: Put them in a new Iron Pan, that is clean, and cover them wel; within fifteen daies of them there wil be a Salt-like gathering, which you muſt ſet in the Sun to dry it throughly, ſomtimes ſtirring it with an Iron Spatula: In Winter you may dry it upon a gentle fire, or in a Hot-houſe. Let the Salt being well dried, be kept in a cloſe Glaſs; for if it be expoſed to the Air, it eaſily turneth moiſt. Alſo the Pils that are made thereof, of Tragacanth, muſt be hardened with the Pouder of Tragacanth, and after put in a Glaſs, otherwiſe they wil grow moiſt. You may continue this Medicine for a month or two, not only without hurt, but with great profit.*

Fonſeca commends theſe Pils following, which he cals *Diatartarum*, for opening Obſtructions by degrees, and purging Melancholly gently, and for allaying it.

Take of *the Pouder of Senna, and Salt of Tartar, of each one dram: Pouder of Cinnamon half a ſcruple: with Syrup of Lemmons make a Maſs, of which give three Pills made of half a dram one hour before Supper, to give him two or three ſtools, for Salt of Tartar hath great Vertue to allay black melancholick Humors; for it draweth to it ſelf by certain propriety ſowr things, as you may perceive when it is mixed with Vinegar, or Spirit of Vitriol, whoſe ſowrneſs it taketh away: For we muſt know, that* Fonſeca *by Salt of Tartar, meaneth Cryſtal of Tartar. Yet you may as well infuſe your Senna with the Salt of Tartar, and ſome drops of Spirit of Vitriol in ſome convenient Liquor.*

To open the ſame Obſtructions, ſome commend the Decoction of China, as we ſaid in the Obſtruction of the Spleen; which a wiſe Phyſitian may do with good ſucceſs.

Some commend the Juyce of Wormwood, thickened into the form of a Pill, given either by its ſelf, or with Gum Ammoniacum; and after that preſently, Oxymel made of the Decoction of Aſarum Roots and Liquoris.

Others ſay, That Hypochondriack Melancholly hath been cured with the Decoction or Wine of Wormwood taken thirty or forty daies together.

The Juyce of Bugloſs is excellent, not to open Obſtructions as Wormwood, but to qualifie the Melancholick Humor. Therefore they give two ounces thereof with two drams of Sugar, and as much Wine as of both, for ten or twelve daies every morning.

The principal thing for this Cure, is to keep the Body alwaies ſoluble: Therefore the Patient muſt have ſome familiar Medicines, which he may often uſe before meat, ſomtimes one, ſomtimes another, leſt he grow weary of them. For this he may take the Magiſterial Syrup, and the aforeſaid Pils, and thoſe which were preſcribed for a coſtive Belly. To which he may add (out of *Montanus*) Venice Turpentine, which he orders to be ſwallowed in the quantity of an Acron, three hours before dinner, once, twice, or thrice in a week: for beſides that it looſneth the belly, it alſo cleanſeth the Stomach, opens Obſtructions, provokes Urine, warms the Stomach, and doth not heat the Liver, but doth it good by opening and cleanſing it.

For his ordinary Drink let him uſe Water wherein Gold hath been quenched, or the infuſion of Tamarisk, Agrimony, Burnet in thin Wine, either alone, or made Phyſical in Vintage time with the Roots of Bugloſs, Borrage, with a little white Saunders and Roſemary Flowers.

The Decoction of the Sweet Bryar Root, is commended for ordinary Drink; for it openeth and ſtrengtheneth all natural parts.

The Decoction of *Lignum Nephriticum* doth open the Obſtructions of the Bowels without any manifeſt alteration. But ſteeled Water is more uſual. All which Waters and Decoctions, you may alſo mix with Wine.

While

While the internal Medicines mentioned or any of them are uſed, you muſt apply External, as Fomentations, and Oyntments to the Hypochondria, ſuch as are preſcribed for the Obſtructions of the Liver and Spleen, making choice of the Cooleſt.

You muſt alſo apply ſtrengtheners to the Stomach, becauſe that part doth alwaies ſuffer in this Diſeaſe; therefore you may uſe thoſe Fomentations, Oyntments, and Emplaiſters mentioned in the Diſeaſes of the Stomach: Alſo thoſe Internal which wil not inflame the Liver; and eſpecially the Digeſtive Pouder to be taken after meat: in a Fit when the Vapors ariſing from the Hypochondria do trouble the Heart, Brain, and other parts, and produce great Symptomes, as Swoonings, Palpitations, Tremblings, Convulſions, Head-ach, and the like; you may uſe thoſe things which are given in Swooning, or the Mother; but among the reſt Laudanum uſed wiſely, doth wonders.

CHAP. *VI.*

Of the Scurvy.

THe Scurvy is uſual in the North, in moſt places thereof Common, but almoſt unknown in the South; ſo that al Writers that have Practiſed in theſe Parts, have never mentioned it: and we may wel leave it out, becauſe in our Preface to this Book we promiſed to meddle only with the uſual Diſeaſes of the Spleen; but Experience hath taught us, That our Country is not altogether without it, for though it be not in every Symptom the ſame with that of the North, yet it hath enough to confirm it to be the ſame: for the aforeſaid Authors ſay that one Symptom is ſufficient to diſcover it; we have ſeen many Symptomes of it in many people, but becauſe it is not familiar here, and all our Phyſitians ſay we have it not, we would not abſolutely cal it a Scurvy, but we thought it better to cal it a Scorbutical Diſeaſe, ſuch an one as comes next to it, though it be not a true Scurvy.

For the Scurvy is nothing elſe but an Hypochondriack Diſeaſe, having a peculiar degree of Malignity from which more Symptomes ariſe than in the Hypochondriack Diſeaſe: this malignity comes from the putrefaction of Melancholly, not of every kind of melancholly, for it is often corrupted; from which other Diſeaſes ariſe and not the Scurvy, as a Quartan Ague, an Impoſthume in the Meſentery, and other parts; but of a peculiar and proper Melancholly which is agreeable to that Malignity. This is known by the infection which is found in this Diſeaſe, becauſe al Authors hold it to be infectious. And becauſe al the degrees of malignity which lie in the Humors and produce divers Diſeaſes are unknown unto us and al men, therefore is this of the Scurvy obſcure and hidden; and it is wonderful that ſo many Diſeaſes ſhould ariſe from the variety of malignity which is in the Humors, as malignant Peſtilential Feavers, Smal Pox and Meaſels, Cancers and Elephantiaſis, the Pox, and many others. And eſpecially Elephantiaſis comes from a peculiar malignity in a Melancholick Humor; and ſo doth the Scurvy, and yet theſe two Diſeaſes differ ſo much, that none can tel their divers degrees of malignity.

Divers Symptomes common to both, do ſhew a great likeneſs of the Scurvy and Hypochondriack Melancholly: for al they which were mentioned in the former Chapter, are found in this Diſeaſe, as Crudities and want of Concoction in the Stomach, often ſpitting, flegmatick, ſharp, and ſtinking vomitings, noiſe in the Hypochondria, belchings, breaking of Wind downwards, vomiting of blood, and purging of Blood, pains from wind under the ribs and in the Stomach, ſometimes Coſtiveneſs, and ſometimes Looſneſs, heat in the Hypochondria, beating of the Left ſide, Urine now thin, then thick; heart-beating, thirſt, drought of the mouth, ſhort breath, head-ach, noiſe in the ears, dimneſs of ſight; giddineſs, ſorrow and ſadneſs, and divers dotings, convulſions, falling-ſickneſs, numbneſs, coma, watchings, troubled ſleep, and terrible dreams: The Reaſons of al which were ſhewed in the Chapter above, and they may agree with this of the Scurvy.

But if any Symptomes appear beſides theſe, which are not to be found in that, nor mentioned by Authors, nor belong to another Diſeaſe; you may conjecture that it is the Scurvy: The Chief are theſe, which are not all found in one Patient; but one of them is ſufficient to ſhew that the Diſeaſe is ſuch.

The Firſt moſt remarkable Sign is in the Gums, Mouth, and Teeth, in the Gums redneſs, itching, and putrefaction, and ſometimes bleeding and ſtink, which are ſometimes in the Palate, Jaws, and Teeth, which are looſe and black.

The Second, which is an evident Sign alſo, is Spots in the Legs which at firſt are Red, and after Purple, blue, and black: Sometimes there are in the Legs broad ſpots, black or blue, or both; theſe come from the ſerous filthy part of the blood which is unfit to nouriſh the body, and therefore is ſent by nature out of the Veins of the Skin, by the Nauſioſis of the Veins, as *Hippocrates* ſaies of Fractures, and this happens often in the Shins and Legs, becauſe nature uſeth to ſend the worſt Humors

to the moſt ignoble and remoteſt parts; ſomtimes when there is more plenty of matter you ſhall find them in the Back, Arms, Neck, and Face.

The third Sign, is ſhortneſs of Breath, and ſtraightneſs of the Breaſt, which comes commonly from thick Vapors, ariſing from the Hypochondria, that get to the Midriff, as alſo from Tumors and ſwellings by wind of thoſe parts that preſs upon the Midriff, eſpecially from the ſwelling of the Sweet-bread, which commonly in this Diſeaſe is filled with groſs Melancholly: Hence the Patients complain not of their Breaſt, but of the part affected, whereby they feel the weight, and by reaſon whereof the Breath is ſhort, as *Eugalenus* noted well, who was much acquainted with this Diſeaſe, and collected many Obſervations thereof: yet he knew not the cauſe of this weight, Namely, the ſwelling of the Sweet-bread; nor doth any that write hereof make mention of it. Yet we obſerved it in My Lord *Audeyer*, Preſident of the Senate of Gratianopolis, whom we thought had the Scurvy, as you may read in his Hiſtory, at length, in our Obſervations, Cent. 3. Obſ. 85. For being very lean, we did eaſily perceive with our Fingers, a hardneſs in the Sweet-bread; and by handling of the part, he confeſſed that all his ſhortneſs of Breath and ſtraingneſs came from thence.

The fourth Sign, is Lazineſs, and heavineſs of body, eſpecially in the Legs, which comes from watery and foul Humors, which come through the Veins to the Muſcles, and the whol Body.

The fifth Sign is in the Urine, which is divers, as in Hypochondriack Melancholly; but in this they ſomtimes differ, becauſe they are cleer and red like a Lye, from the plenty of Salt Humors. The redneſs is higher and inclining to black, by how much the more Salt Humor there is. As in a Lixivium ſomtimes the Urine is very thick, with a red thick Sediment, like the Pouder of Bricks, and ſomtimes this Humor is ſo much, that it cauſeth burning and piſſing by drops, eſpecially in them who have this Diſeaſe from ſtoppage of the Hemorrhoids; and after it is ſetled, the third or fourth part of the Urinal is filled with thick and black filth, which makes ſome think it to be the Stone or Ulcer of the Bladder.

Somtimes the Urine varieth without manifeſt cauſe; to day thick, to morrow thin; now pale, then yellow, or red.

The ſixth Sign is from the Pulſe, which is now weak and unequal, leaping, or formicans, that you would wonder he ſhould live with it; anon it is great and hard, without Inflamation. And this is to be obſerved, that in time of fainting and ſwooning, with which he is often troubled, his Pulſe is greater and ſtrongeſt. Which comes from the Heart contending to caſt out thoſe Vapors with which it is oppreſſed.

The ſeventh Sign, is the pain in divers parts: in the Thighs heavy, and ſomtimes ſtretching; ſomtimes *Oſtokopos*, or at the bone; ſomtimes in the Shins, Ankles, Soals of the Feet, in the tips of the Fingers, in the Hips, Knees, and other Joynts, or parts to which the Salt Humors flow; ſomtimes in the belly, like the Chollerick Chollick; and it comes from theſe Humors flowing upon the Caul: theſe in the Arms, Thighs, and Legs, are like thoſe of the Pox, and may well deceive a Phyſician in *France*, where the Scurvy is rare, and the Pox common.

But they may be thus diſtinguiſhed; The pains in the Pox are between the Joynts, and if they ſtay long, make knots, and there are, or have been then alſo other Symptoms of it, as running of the Reins, Ulcer of the Yard, Bubo, and the like, or Uncleanneſs with Women. But the Scurvy pains ſeize upon all parts indifferently; and then there are other ſigns of it, or at leaſt a Melancholick Conſtitution; and the matter is certainly known, if the Patient will truly ſay that he hath not been with unclean Women. Which cauſed our ſuſpicion in a Magiſtrate, who had a long time great pain in his Feet, Shins, and Thighs, and was brought very lean, ſo that you would have thought that he had the Maraſmus, or Conſumption: And when no Medicines for a long time would do him good, we from his Melancholick Complexion, and other ſigns, eſpecially becauſe he led a moſt chaſt life, and becauſe for many yeers his Gums did bleed at certain times, conjectured that it was the Scurvy, and by uſing of things againſt that Diſeaſe for ſome time, he was Cured.

Somtimes thoſe pains remain in the Hypochondria, ſomtimes in the Loyns, ſo that they are weak, and can ſcarce go. Hence this Diſeaſe is called *Lumbago*.

Somtimes the pains are like the Stone, and the Urine is very red or black; and if you do not diligently obſerve, you will think they are bloody, and that it comes from the Reins wounded by the Stone, when it is from a Scurvy ſalt Matter in the Spleen, and parts adjacent, ſent into the Urine.

Some have Head-ach, and heat at nights, if they caught this Diſeaſe from ſtoppage of the Hemorrhoids, by reaſon of the Vapors which aſcend, and all the night after they are as in a Feaver all over their Bodies, which the next morning vaniſheth by ſweating.

They have often the Tooth-ach, without any evident reaſon or cauſe; and it is not in one place, but movable from one Tooth to another, making them looſe, and they again fix of their own accord, the pain and Tumor being diſcuſſed.

Somtimes

Somtimes the pain of the Scurvy is in the sides, imitating the Pleurisie; from which it is easily distinguished, because it is without a Feaver, at least a strong one; the breath is not hindered, there is no Cough, no spitting, nor is the pain constant, but coming by fits.

Also it wil be in the Joynts; and we must declare how it is distinguished from a true Arthritis, or Joynt-gout. The pain of the Joynts in the Scurvy, is not fixed and constant in the same place, but runs from one Joynt to another, either on the same, or on the contrary side; somtimes it vanisheth, and then returns; so that he which now seems free, and in perfect health, is suddenly taken with pain, somtimes with swelling, somtimes without. But a true Joynt-gout seldom changeth the place.

The Joynt Scurvy hath this peculiar distinction: It is for the most part joyned with a smal Palsey, by reason whereof the Patient can hardly move the part affected; and when the Palsey seizeth or returneth, the pain doth so also.

The eighth sign is from the divers hinderances of Motion, they have a bastard Palsey; the Examples whereof we laid down in our Observations: and it is distinguished from a true Palsey, because this is constant; but in the Palsey from the Scurvy, he that yesterday could scarce set one foot before another, can now stand, and walk with a little help, and it may be presently after he cannot move at al: and somtimes the motion is trembling, and with Convulsion, which doth not happen in a true Palsey. And this kind of Palsey cometh from a filthy kind of Matter or vapor, which gets into the Nerves and Muscles. And if the Matter be sharp, it causeth trembling and Convulsion by pulling the Nervous parts.

And Convulsions are not only in some peculiar part, but somtimes in the whol body like an Epilepsie, by a windy or watery matter ful of sharpness, and malignity, which is sent to the Brain, which being discussed doth give ease, and gathered again, maketh new Convulsions.

Also in this Disease there is a Contraction of the Members, somtimes of al, so that the Patient cannot move one Joynt; somtimes of one, and that principally in the Legg, when the Tendons which are made to move the Leg grow hard and stiff in the Hams. This contraction comes by reason of the salt Humor that flows with much moisture to the Nerves and Tendons; and when the thin and watery part, through continuance of time is consumed, the thick is dried and made hard; from whence come these contractions of Nerves and Tendons.

Somtimes there is a contraction in the Gullet, so that the Patient can scarce swallow, and is in fear of strangling. And this comes from Astringent Vapors, which contract the Oesophagus, or Gullet.

The ninth sign, is the Flux of the Belly, either with, or without blood. The simple flux which is without blood, is distinguished from others, in that the Excrements are thicker, and more than the quantity of meat that is taken; when a common flux is more thin, and of humors only.

The flux of Blood in this Disease is distinguished from a Dysentery, because it is without pain of the belly, and it is thick blood which is sent into the Guts by the Meseraick Veins. Somtimes the Hemorrhoid Veins do receive that filthy blood, and send it forth: but if this flux of the belly continues long, the Veins swel, and send forth not only much blood, but also other salt and slimy Humors.

The tenth sign, is a stinking Breath, which is common to al in the Scurvy, as *Fugalenus* witnesseth, so that they which stand by cannot endure it, but must turn aside your Nose.

The eleventh sign, is often shivering, with none or little heat following it.

The twelfth sign, is an intermitting Feaver, which somtimes they have, which are unlike the other ordinary Agues or Feavers: for in them the Pulse is weak, slow, and unequal, especially in the declination; but in the height it is commonly great and hard. Besides, at the first coming there is such a twitching in divers parts, especially the Legs, that they suppose their flesh to be torn; and somtimes they have convulsive motions therewith. And though somtimes this Ague is a Quotidian, Tertian, or Quartan, yet somtimes the fits are disorderly, coming once it may be, or twice in a month, without certainty.

The thirteenth Sign, is Tumors in divers parts; somtimes hard, somtimes soft like bladders, and somtimes like an Erysipelas, or red Tumor.

The fourteenth Sign, is Atrophy or Consumption; which is so great in this Disease somtimes, that they are nothing but skin and bones like a Sceleton or Anatomy; especially after long sickness, which comes from the evil blood; so changed from its natural Condition that it cannot be made like unto the parts which it should nourish.

Fugalenus propounds many other Signs of the Scurvy, and *Sennertus* with others: some whereof are Common to many other Diseases, which we will conceal, left they breed confusion.

And though (as we said) the Scurvy is not ordinary in *France*, as in *Poland* and other Northern parts, and almost unknown; yet if any in Practising Physick shal observe all the Symptomes of Melancholly he shal find some inclining to the Scurvy, in whom some of the former Symptomes proper to the Scurvy wil appear.

PROGNOSTICK. As to the Prognostick: This Disease is hard to be cured, as alother that come of Melancholly, and here much more hard, because of the malignity in the Melancholly which doth more cruelly overthrow the body, and wil not obey the greateſt part of Medicines.

It is also dangerous because it many times brings a Consumption or Dropsie, and destroyes others by sudden death, by an Apoplexy, Swooning, and other acute Diseases.

Yet sometimes they who have seemed desperate have been Cured, and oftener in this Disease than in any other: And we have seen some brought to a Consumption by long pain, and bloody Flux (which by many circumstances we conclude to be from the Scurvy) to have been perfectly Cured.

Moreover, the Pulse is deceitful, especially in the Fits; it wil be so quick, smal, and unequal sometimes that the Patient seems to be at deaths door; yet after his Fit he wil rise from his bed, and is as formerly; As we peculiarly observed in a Dutch Schollar, unto whom we being sent for in the time of his Fit, thought that he would presently die; but the next day we saw him seemingly in very good health; and when we had examined the Circumstances of the Disease, we Concluded that he had the Scurvy, which he brought out of his own Country where it is very usual.

CURE. The same Cure is to be used in this Disease as in Hypochondriack Melancholly: because as we said at the first it comes from the same Humor more differing from its natural state; therefore for the part most it needs stronger Medicines.

But because this is a general rule in Physick, That we alwaies begin with the weakeſt Medicines, and so proceed to stronger, if the former wil not cure: It wil be good in this Disease to appoint the whol course of Cure for Hypochondriack Melancholly, because a stubborn disease requires a long course; and if that wil not root out the Disease, let us then use the Medicines more specifically proper: And it wil not be amiss to mix some with the other at the beginning.

These Specifical Medicines are called *Antiscorbutica*, or Medicines proper for the Scurvy, and there are many of them in Authors that have written of this Disease; whose strength chiefly depends upon a Volatile or flying Salt, of which they are very ful, by which means they make thin and fluid, that thick, earthy, and salt humor, and at length discuss it. Moreover, they have a certain preservative and opposing Vertue against the poyson of the Scurvy which is in the Melancholick Humor. Among these, the chief is Dutch Scurvy-grass, which is not in *France*. Another is, Cresses of both sorts (but the Water-cress is best) Brooklime, Horse-Rhadish, the lesser Celandine, Wormwood, and Fumitory. To which may be added many others, but of less vertue, and all they are such which can prepare, correct, and tame the Melancholick Humor. Hence it is that we directed the Cure against Hypochondriack Melancholly to be used here; Those are, Carduus, Ceterach, all the Capillar Herbs, Hyssop, Germander, Betrony, Agrimony, Borrage, Bugloss, Elicampane, Asarum, Ditch Dock, Polypody of the Oak, Capar, Ash, and Tamarisk barks, Flowers of Elder, Tamarisk, and Dodder of Time.

In the choyce of these Plants, you must alwaies observe this, That you give the leaſt quantity of hot things, and that you alwaies mix them with cold or moderate things, and in a great quantity, especially in hot Countries, in which Melancholly is burnt. And besides the Capillar Herbs with Borrage, Bugloss, and Agrimony before mentioned, when there is a Feaver, or we fear heat, you may add Endive, Succory, Sorrel, Juyce of Citrons, Lemmons, Orenges, and also Spirit of Sulphur, or Vitriol, or whey.

Of these former Plants you may make many sorts of Medicines, which are all gathered by *Sennertus* out of all Authors, which every man may imitate as he pleaseth. Yet this we must mark, which all Authors mention, That the aforesaid Plants work more powerfully if you take their Juyce, or make them into Conserves; because the flying salt wherein all their vertue remaineth is gone by decoction, as also if the Plant be dried.

We have used these following forms with good success.

Take of *cleer Juyces, of Water-cresses, and Brook-lime, of each one ounce: the Juyce of Fumitory two ounces: white Sugar two drams. Make a Potion.*

Or,

Take of *the Juyce of Fumitory, and Water-cresses, of each two ounces: mix them.*

Or,

Take of *the Juyces of Sorrel, Fumitory, and Water-cresses, of each two ounces. Mix them.*

You may give more Juyce of Sorrel, if you desire to cool more, or Juyce of Lemmons, or the like.

The

The power of the Medicines, will be more to diſſolve that ſticking clammy Tartar, if you add one dram of Salt of Tartar with Spirit of Sulphur, or Vitriol, one ſcruple or half a dram; and becauſe in the uſe of theſe Medicines, we purge often, it is good to infuſe one dram or two of Senna all night in the ſaid Juyces, and give it every other day, or every third day.

It is worth your while to give ſometimes alſo ſome Steeled Medicines, ſuch as we preſcribed in Hypochondriack Melancholly; as alſo the ſtrengthening and opening Opiates, and others, as in wiſdom you ſhal think fit.

And laſtly Mineral Waters that are ſharp, and of Vitriol, uſed in due ſeaſon, are very beneficial for the Cure of this Diſeaſe.

The End of the Twelth Book.

THE

THE THIRTEENTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Meſentery, Sweet-bread, and Caule.

The PREFACE.

MAny Authors are very ſhort in the explaining of the Diſeaſes of the Meſentery, Sweet-bread, and Caul; and the moſt of them have left them out, becauſe they are hard to be known, and for the moſt part only from Diſſection of dead Bodies; as appears by ſtories in Sckenkius, Sennertus, *and others. Yet they are very ordinary and uſual: from whence* Fernelius *ſaith, That oftentimes there are cauſes of many Diſeaſes in the Meſentery: as of Choller, Melancholly, Diarrhœa, Dyſentery, evil Habit, Conſumption, Faintneſs, of lingering Feavers, Vomitings, Chollicks, Tumors, and Impoſthumes. And* Sylvius *called the Meſentery, the Mother of many Diſeaſes: by others ſhe is called the Phyſitians Nurſe. We may ſay the ſame of the Sweet-bread and Caul; for they are ignoble parts, and as it were ſinks of the Body, to which the noble Members do ſend their Excrements. And although theſe parts (as all other) are ſubject to all kinds of Diſeaſes, Similary, Organical, and Common, and many Symptomes ariſe from them; yet we will only ſpeak of thoſe which are moſt in practice, and comprehend this Book in five Chapters. The firſt ſhal be of the Obruction of the Meſentery. The ſecond of the Inflamation of the Meſentery. The third of the Impoſthume, Scirrhus, and Ulcer of the Meſentery. The fourth of the Diſeaſes of the Sweet-bread. The fifth of the Diſeaſes of the Caul.*

Chap. I. *Of the Obſtruction of the Meſentery.*

CAUSES.

THeſe Obſtuctions in the Meſentery, come of the ſame Cauſes which are mentioned in the Obſtructions of the Liver and Spleen; but they happen more eaſily, and more often, by reaſon of the ſtraitneſs of the Meſerraick Veins, and eſpecially of the Milky Veins, which carry the Chylous Matter to the place of the ſecond Concoction: and when that Chylous Matter is filled with crude and thick

thick juyce it comes to paſs that not having a free paſſage, it ſticks in thoſe little Veins and makes Obſtructions. Alſo the Meſeraick Veins are ſtopped by thick Humors ſent from the Liver, Spleen, and other parts, and there continuing til they grow thicker, ſo that ſomtimes they cauſe a Scirrhus. With theſe Humors ſomtimes groſs Vapors are mixed, which uſe to be the cauſe of great Symptoms. To the Obſtruction, or rather making narrow of theſe Veins, we refer compreſſion, which comes from the Glandles which are ſpread through the whol ſubſtance of the Meſentery; from whence theſe grow beyond meaſure, as in thoſe who have the Kings Evil, or Struma, they compreſs the Meſeraick Veins, and hinder both the paſſage of the Chylus, and of the Blood.

SIGNS.] The Signs of theſe Obſtructions are to be divided into three kinds, as we did in the Obſtructions of the Liver; Namely, into ſuch as ſhew the Diſeaſe, the Part affected, or the Cauſe.

The Signs of the Diſeaſe (that is) of the Obſtructions lying in the Hypochondria, and alſo the Signs of the Cauſes are the ſame with the Obſtruction of the Liver and Spleen, and are from that Chapter to be taken. But thoſe Signs which properly ſhew the peculiar Diſeaſe of the Meſentery, are ſtretching, and reſiſtance in the middle of the Belly, and under the Stomach, and about the Navel; a weight in the ſame parts, and ſomtimes a dull pain, and ſomtimes a moſt ſharp, when wind is contained in thoſe parts; ſomtimes there is pain in the Back, becauſe the Meſentery is tied to that part: there is rumbling in the Belly, Belching, and Vapors flying to the Head, from whence come divers Symptomes: and laſtly, all thoſe which uſe to happen in Hypochondriack Melancholly, ſignifie Obſtruction of the Meſentery, becauſe that alſo proceeds, and is maintained by the ſame Obſtructions.

PROGNOSTICK. As for the Prognoſtick: This Diſeaſe of its ſelf, is not dangerous, becauſe an ignoble part can endure great evils without danger of Death: moreover, you may apply ſtrong Medicines for the Cure, which being well adminiſtred, do commonly bring about the deſired effect; except Hypochondriack Melancholly riſe from thence, which uſeth to be called the ſhame of Phyſitians, by reaſon of the rebellious Nature of the Melancholick Humor. But becauſe this part hath not exquiſite ſence, and the Obſtructions do not alwaies gently diſturb the Patient, they are often neglected, and become the cauſes of other moſt dangerous Diſeaſes.

The Cure of this Diſeaſe is the ſame with that of the Obſtruction of the Liver, and you muſt fetch it from the Chapter treating thereof.

Chap. 2. *Of the Inflamation of the Meſentery.*

SEeing the Meſentery, as I ſaid, is as it were the ſink into which the Nole Parts do ſend their ſuperfluous Excrements, which afterwards are ſent forth by Nature, either by Vomit or Stool; as you may ſee in ſome who ſend abundance of Humors forth at divers times by Vomit and Stool: if thoſe Evacuations be hindered by ſtoppage of the waies by which they are made, or by any other cauſe thoſe Humors which are there detained, ſtaying long in the part, do get a preternatural heat, from whence come Putrefactions, Inflamations, divers Feavers, and impoſthumes. But an Inflamation is peculiarly made, when blood heaped up in the Meſeraick Veins, by the opening of ſome branch is ſent into the ſubſtance of the Meſentery: but becauſe by reaſon of Obſtructions it is chiefly gathered in thoſe Veins, therefore all the cauſes of obſtructions may be referred to the Cauſes of Inflamation.

CAUSES.] For the making of this Inflamation, that ſharpneſs and gnawing of the Humors gathered together, do much conduce, a fall or ſtroak upon the Belly, the weakneſs of the attractive, concoctive or retentive faculty of the Liver; too much heat of the body, or inordinate uſe of cooling things; the critical motion of Nature in Malignant Diſeaſes, or ſmal Pox, by which it ſends the peccant Humors into this ſink; a Diarrhœa, or Dyſentery ſuddenly ſtopped.

SIGNS. The Signs of the Inflamation of the Meſentery are, a lingering Feaver without Thirſt, and great Symptomes, want of Appetite, a ſence of ſtretching and heavineſs beneath the Stomach, without great hardneſs, and which is not felt but by the hand preſſing of it, and without pain, worth the ſpeaking of, becauſe the part is of dull ſence; Chollerick ſtools, which commonly hath thin matter, without pain, ſomtimes pure, ſomtimes mixed with Excrements.

If the Meſentery be only inflamed, all the aforeſaid Symptomes are milder: But if the Liver or Spleen, or Guts, are alſo inflamed, all the Symptomes are ſtronger: And beſides, the ſigns of the aforeſaid parts affected will appear, which are to be taken out of their proper Chapters.

And becauſe the Inflamation and Impoſthume of this part, are very hard to be known if they be alone, by reaſon of the dull ſence of the part, and becauſe it performeth no action in the body, whoſe hinderance may be perceived; but only ſerveth for the diſtribution of the Chylus and the Blood: therefore they are rather to be diſcovered by conſequence, than directly, and accotding to artificial

conjecture;

conjecture; namely, when there is a Feaver and other Symptomes, and no ſign of the Liver, Spleen, or Guts diſtempered. A half Tertian Ague ſheweth that the Guts are inflamed with the Meſentery; which *Spigelius* obſerved to come commonly from the Inflamation of theſe parts. Alſo this Diſeaſe is diſtinguiſhed from the Inflamation of the Muſcles of the Belly, becauſe the Tumor and pain is enlarged according to their proportion, and they are commonly long, or over the whol belly, and more in the outward parts, ſo that they are perceived by the leaſt touch, and they uſe to bring great pain, and a Feaver.

Laſtly, This Diſeaſe is to be diſtinguiſhed from the Tumors of the Midriff, which have been, as yet, known to few Phyſitians: for in them there is alwaies great difficulty of breathing, drawing in of the Hypochondria, a Pulſe hard and ſmal, without any ſence of Tumor in the Hypochondria And if the Tumor come of a hot cauſe, a ſharp Feaver, great pain, doting, and Convulſions do follow; which Symptomes never happen when the Meſentery is only inflamed.

PROGNOSTICK. As for the Prognoſtick: This Diſeaſe is very dangerous; for it either ends in an Impoſthume, or there follows a rottenneſs, and corruption of the Meſentery. Oftentimes the Matter of the Diſeaſe is ſent by Nature another way, and yet it is not clean taken away, whence the Diſeaſe returns, and continues for many yeers, ſomtimes til death, now with a Feaver, then a Chollick, or Inflamation.

CURE. The Cure of the Inflamation of the Meſentery, is not unlike to that of the Liver and Spleen, and therefore you muſt peruſe that.

CHAP. *III.*

Of the Impoſthume, Ulcer, and Scirrhus of the Meſentery.

THe Inflamation of the Meſentery often turneth into an Impoſthume, yet every Impoſthume thereof is not from Inflamation, but many times from vitious Humors therein contained, which putrefie, ſo that theſe Impoſthumes come by degrees without a Feaver aforegoing, or other great Symptomes; as we ſee in other parts, when *Atheromata*, *Steatomata*, and *Melicerides*, and other kinds of Impoſthumes are bred without Inflamation going before. And when they are broken, the Matter being voided, there remains an Ulcer which is hard to be cured. But if thoſe Humors are very flegmatick, or Melanchollick, and reſiſt putrefaction, they grow, and ſomtimes are hardened, and turn into a Scirrhus: ſomtimes they are hard as a ſtone, as many affirm who have found ſtones in the Meſentery.

DIAGNOSTICK. The Knowledg of the Impoſthume in the Meſentery, is ſomtimes eaſie, ſomtimes hard; for if it comes from an Inflamation of that part, that being perceived by the ſigns in the former Chapter, it is a ſign that the Inflamation could not be diſcuſſed, but ſuppurated and turned into an Impoſthume. But when an Impoſthume comes from evil Humors remaining long in the Meſentery, and at length putrefying, it is hard to know it; ſo that many Authors who have written Obſervations upon ſuch kind of Impoſthumes, ſay, that they never were known but after death, when the Bodies were opened. For although for the moſt part, they may be known, by the touch, yet ſomtimes they lie ſo deep, that they cannot be touched, and the part being dul in ſence, they wil not be diſcovered by pain. But becauſe they come divers waies, they muſt be thus diſtinguiſhed.

If the Impoſthume of the Meſentery, hath a viſible Tumor, it is firſt to be diſcerned from an Inflamation and a Scirrhus: It is diſtinguiſhed from an Inflammation if it come not from it, when there is no Feaver, or at leaſt but ſmal, when none went before, nor any other ſigns that may ſhew an Inflamation; but if it follow an Inflamation, it can no other waies be diſtinguiſhed than by hardneſs and continuance; for if the ſigns of Inflamation have continued twenty or thirty daies, it is a ſign that it is turned into an Impoſthume. It is diſtinguiſhed from a Scirhus by hardneſs, which is great in a Scirrhus, but in an Impoſthume there is ſome kind of ſofneſs, as alſo by want of pain altogether; for in an Impoſthume there is alwaies ſome pain, eſpecially if it be preſſed hard. Moreover, this Tumor is diſtinguiſhed from the Tumor of other parts, by the ſcituation thereof, as we ſaid before of the Inflamation of the Meſentery. But if the Impoſthume lie in the Meſentery without any viſible Tumor, there can be no certain ſign, but by an artificial conjecture we may ſuſpect, namely, if there be loathing of Meat, or vomiting without manifeſt fault of the Stomach, and a great fulneſs after little Meat, wearineſs of the whol Body, and fainting without manifeſt cauſe, if the Belly be unaccuſtomarily bound, or looſe, and void ſtinking Excrements, and ſomtimes bloody, without ſuſpicion of a Dyſentery. To theſe you may add great watchings, and if they ſleep they faint, and have great Sweats. And though ſomtimes there appear neither Feaver nor pain, yet there is commonly an obſcure one; of which, if there appear no manifeſt cauſe, we muſt conjecture that it comes from this Diſeaſe, eſpecially if any of the

aforeſaid

aforeſaid ſigns be joyned therewith; as alſo if the Abdomen be violently preſſed, the Patient will perceive ſome inward pain: it is true, that by violent compreſſion you may cauſe pain in ſound places; but if you perceive more pain in one part than in another, after all parts have been preſſed, and when that part is alwayes moſt pained, and the more by preſſing, you may ſtrongly conjecture that the impoſthume is there.

If at length there come forth Matter, then the Impoſthume will be manifeſt. Commonly it is vioded by ſtoole of divers ſorts according to the diſpoſition of the part affected, and of thoſe adjacent.

Hence one while the Matter is pure and white in great plenty, without ſence of pain, when it is ſent by the Meſeraick Veins into the Guts, ſomtimes when the Impoſthume is in the thick and loweſt Guts, the Matter is mixed with the Excrement, ſomtimes it is ſent to the Reins, and caſt forth by Urine; ſomtimes being ſent in great quantities between the Peritonæum, and the Muſcles of the Abdomen, it falls into the Cavity of the belly by breaking of the Peritonæum, or breaks outwardly by an Impoſthume, ſo that a great quantity of Matter flows from the Navel, and ſomtimes Worms therewith, through the corruption of the Meſentery. And that which is ſent forth by ſtool (which is the uſual) is ſomtimes white and laudable, as was ſaid; ſomtimes mixed with blood or water, ſomtimes black blood, and ſtinking, ſomtimes other black Matter, or of divers colours. But whether this purulent Matter come from the Meſentery, Liver, Spleen, or other part, it is knowne by the proper ſigns of every part affected.

When the Impoſthume is broken, and the Matter floweth, it is certain that there is an Ulcer in the Meſentery, which ſomtimes is quickly cured, and ſomtimes it is of long continuance, and brings rottenneſs upon the whole part, and a Gangrene.

As for the Prognoſtick: The Impoſthume of the Meſentery is dangerous; for if it continue long in the part, as it often happens, it breeds filthy rottenneſs, or a Gangrene, or brings the Patient into a Conſumption or Dropſie. If it breake, and the Ulcer be not quickly cured, but gets an evil condition, it hath the like event, a Gangreen, Conſumption, or Dropſie. Somtimes when the Impoſthume is broken, and very ſtinking Matter is ſent into the Cavity of the Belly, the Patient dies ſuddenly. The Scirrhus, or hard Tumor of the Meſentery is leſt dangerous, and if it be new will admit of a Cure; but it be old, it brings the Patient to a Dropſie.

The Cure of theſe Diſeaſes, is to be varied according to the diverſity of them. And firſt, an Impoſthume bred requires opening and Evacuation, and it muſt be ſoftned with opening and purging Medicines, ſuch as are laid down in the Obſtructions of the Liver and Spleen, not omitting outward Softners and Looſeners, Fomentations, Cataplaſms, and Liniments, which do make the Matter of the Impoſtume thin, and open the paſſages that the Matter may better be voided.

After the Impoſthume is opened, you muſt cleanſe the Ulcer and heal it; for which purpoſe the Remedies mentioned in the Cure of the Ulcers of the Stomach, Liver, Reins, and Womb, are very good; of which a wiſe Phyſitian may take his choyce according to the divers diſpoſitions both of the Bodies, and the Diſeaſes.

And a Scirrhus of the Meſentery is Cured with the ſame Medicines, which are ſet down for the Cure of the Scirrhus or hard Swelling of the Liver and Spleen.

Chap. 4. *Of the Diſeaſe of the* Pancreas, *or Sweet-bread.*

THe Ancient Anatomiſts knew no action of the Pancreas, or Sweet-bread, but the uſe only; Namely, to prop the Veſſels, leaſt they ſhould be in danger of breaking, and to be inſtead of a Pillow to the Stomach, leaſt when it is ful it ſhould be hurt by the hardneſs of the Vertebræ or Backbone. But the Modern Anatomiſts have aſcribed very great action unto it; Namely, the firſt preparation of the Chyle, and cleanſing of it; ſo that it may be brought to the Liver more pure; which the milky Veins ſeem to confirm, becauſe they are diſperſed through the Pancreas. Beſides, in the middle of it there is an open paſſage which goes to the Guts, by which it is probable that the Excrements of the Chyle are purged; therefore the Pancreas hath its Diſeaſes, which hurt the whol Body, eſpecially Obſtructions and Tumors, as the Meſentery hath; Namely, when the Chylous Matter is crude and thick, and is brought to it from the Stomach, not ſufficiently digeſted, and when it doth not freely flow from it.

Riolanus obſerved a Scirrhus of the Pancreas, in *Auguſtine Thuanus*, that wrote the Hiſtory of his Times moſt elegantly in Latin; who when he had for four yeers, among other Symptomes, a heavineſs continually in his Stomach, eſpecially when he walked or ſtood ſtill, without ſwelling or hardneſs in the Hypochondria, had a Pancreas as big as his Liver, after he was dead, hard and Scirrhus, full of knots like Pidgeons Eggs.

But becauſe the Pancreas is covered with the Stomach, its Tumors are ſcarce to be felt; and this is

the cause, because there is no mention commonly of them, and they have been found only after death: Yet you may make a handsom Conjecture of them, from what *Riolanus* observed in *Thuanus*, namely, If there be a sence of weight or heavines in the Stomach, and no Tumor or hardnes in the Hypochondria; and other signs of Obstructions than are mentioned in the Obstructions of the Liver, Spleen, and Mesentery. To which you may add pain, and other Symptomes of the Stomach, by reason of its neerness, shortness of breath, by reason of the compression of the Diaphragma; By which signs we suppose that the Lord *Audeyerius*, President of the Senate of Gratianopolis, had a Scirrhus of the Pancreas, and we could perceive it by touching, by putting our hand deep to the sides of the Stomach about the middle, because he was lean; and we found a hardnes there, which being touched, pained him: the store whereof, is at large related in our 81. Observation, Cent. 3. And in the knowledg of the Scurvy we observed (which none that ever wrote thereof did) That in all Scurvyes there is a Tumor of the Pancreas, because you may find a straightnes, oppression, and weight in the Region of the Stomach: And this Sign is laid down for a cleer one by *Eugalenus*, *Sennertus*, and others.

There are some stories in Authors, of Impostbumes found in the Pancreas, which were not discovered while the Patients lived. But by the Symptomes they had they may be partly knowne; as some like those of the Scirrhus; to which you may joyn these, a lingering Feaver, which is the companion of almost all inward Impostbumes, much watching, short sleep, and after it, pain, swooning, and cold sweats.

The Cure of the Obstruction, Scirrhus, and Impostbume of the Pancreas, is the same with those of the Liver, Spleen, and Mesentery. There you may fetch Medicines from the Chapters concerning them.

Chap. 5. *Of the Diseases of the Caul, or Omentum.*

BEcause the Omentum is a soft part, and fat, fit by reason of its loosnes to receive Humors that come from other parts: It is subject to divers Diseases, as the Mesentery and Pancreas: And these are not described by Authors, because they can scarce be seen in living men, but only by Anatomy, as you may see in some Stories in our Observations. *Vesalius* saith that he saw in a Body opened, an Omentum so swoln that it weighed five pounds, when in its Natural condition it would weigh scarce half a pound. *Rousſetus* in *lib. de partu Cæsareo*, reports that in *Paris* there was found a great Impostbume in the Omentum. *Riolanus* in his Anthropographia, saith that he saw an Omentum in a Noble Youth of nineteen yeers of age, so ful of Kernels, by which it received abundance of filthy Humors, the Mesentery and Pancreas being impostbumated, and the Spleen almost consumed. We also saw a Scirrhus Omentum in a Fryar of *Montpelior* all over the lower part of the Belly, and four Fingers thick; it was of the color of the Spleen, so that it was probable that it was caused by Melancholly from thence, because he was of a Melancholick temper, and the passage is very open by the branches of the Spleen Veins, to the Omentum; by which branches (as *Hippocrates* teacheth) the water in a Dropsie is brought from the Spleen to the Omentum, from which by degrees it distils into the Cavity of the Abdomen.

But because the swelling of the Omentum can by no means be distinguished from that of the Mesentery, therefore we cannot appoint a distinct knowledg. It is true, that the Tumors of the Omentum are easier known at the first touch, because it is immediately under the Peritonæum; but the Mesentery is deeper. But the Tumors of the Mesentery arise greater towards the Peritonæum, and are sometimes so united to it, and the Muscles of the lower Belly, that they are sent forth by suppuration through the Navel, or other external parts.

Yet this Difficulty of Knowledg, doth not hinder the Cure, because the same Medicines serve for all Tumors that are alike in all the parts of the belly: but the Cure is worse to be made in the Omentum, because it hath not fit way, as other parts have for the purging of its self.

The End of the Thirteenth Book.

THE

THE FOURTEENTH BOOK OF THE PRACTICE OF PHYSICK.

Of the Diſeaſes of the Reins and Bladder.

The PREFACE.

THE Reins and Bladder have divers, and all ſorts of Diſeaſes, both Similary, Organical, and common; from which, divers Symptomes ariſe, both in the actions hurt, and alſo in the fault of the Evacuations. We will comprehend the chief in Nine Chapters. The Firſt ſhall be of the Stone in the Kidneys, and the pain of the Reins, called Dolor Nephriticus. *The Second of the Stone in the Bladder. The Third of the Inflamation of the Reins and Bladder. The Fourth of Piſſing of Blood. The Fifth of the Ulcer of the Reins and Bladder. The Sixth of Diabetes, or Involuntary piſſing. The Seventh of the not holding of the Water. The Eighth of Iſchuria, or ſtoppage of the Water, and Strangury. The Ninth of Diſuria, or ſcalding of the Urine.*

Chap. 1. *Of the Stone in the Kidneys, and Pain in the Reins, called* Dolor Nephriticus.

THat is called *Dolor Nephriticus* which doth afflict the Ureters or Reins, the common people cal it the Stone-Chollick, becauſe of the great affinity it hath with the Chollick, ſo that it is hard to diſtinguiſh them, as you ſhall ſee in the Diagnoſtick, or Signs.

CAUSES.] The Cauſe of this Pain is manifold, but chiefly the Stone or thick flegm. A Stone continuing in the Reins, cauſeth either little or no pain, becauſe the ſubſtance of the Reins hath little Sence: but if it fall upon the Head of the Ureters, or get into the paſſage, and diſtend it; and cannot be brought to the Bladder by reaſon of its greatneſs, then it cauſeth grievous pain. But groſs flegm faſtened upon the Ureters, doth diſtend them, and cauſeth the Nephritical pain.

The leſs ordinary Cauſes are, thick blood fixed in the Ureters, or thick Matter coming from the Kidneys, or other parts; ſometimes wind gets into the Cavity, and cauſeth great pain.

There are many Controversies in Authors about the Stone, which is the chief and usual cause of the pain of the Reins, which we shall not accurately declare, but only touch those things which are necessary to declare its Nature and Causes.

And first, they doubt under what kind of Disease they should reckon the stone; *Galen* placeth it among the Diseases in number, of those things which are wholly besides Nature, as also the Worms. For though a Disease in number properly doth respect living parts, whose number being increased or diminished, maketh an organical Disease; yet those things which are preternaturally added to the number of those things of which the Body is compounded, ought to be referred to the Diseases in number, so that sometimes the bare qualities are sometimes referred to Diseases in number; when they do immediately hurt the actions, as yellowness in the Eye of one that hath the Jaundice, a noise in Ears, and a bitter taste upon the Tongue.

Oftentimes the Stone is reckoned among Causes of Diseases, as it breeds Obstruction or Distention.

It may also be placed among the Syomptomes, *viz.* those things are voided or retained: for if it be retained in the Kidneys, Reins, or Bladder, when it should be voided, it is to be reckoned among those things that are preternaturally retained: but when it is voided, it is to be reckoned among those that are voided wholly against Nature.

But there is more difficulty about the cause of the Stone, both material and efficient. *Galen* and his posterity, thought that flegm was the material cause of the Stone, which is thick and slimy, fit to be hardened, and (as they say of late) fæculent, slimy, and Tartarous, and heat the efficient, which drieth and hardeneth that matter, and at length turneth it into a Stone. Which Doctrine is opposed with strong Reasons.

First, If it should come of a slimy and thick flegm, then it would often be bred in the Brain and the Stomach, in which such flegm doth chiefly abound. Neither will it suffice to say that there is not sufficient heat in those parts to harden it; because according to the Doctrine of *Hippocrates* and *Galen*, a gentle heat by a continual action is sufficient to congeal; and hence is the reason why old men do more often breed the Stone, when yong men have hotter Kidneys; because the matter of the Stone lies longer in old mens Reins, by reason of the weakness of the expulsive Faculty, and so it's longer concocted by the heat, and at length hardned.

Secondly, From *Aristotle*, 2. *meteor. cap.* 4. things which grow together by heat, are melted by moisture, as Clay. But the stone is never dissolved with water. Neither doth it hinder to say that a strong heat makes such a Concretion or growing together, that it cannot be dissolved by moisture, as in Bricks. For first, in Man there is not so great a heat; then the not dissolving of Bricks with Water is not because of the strong heat they had, but rather from the disposition of the Clay; for Clay made of common Earth, although it be baked in a Furnace, will never be hard as a Brick, but alwaies be dissolved with moisture.

Thirdly. From *Aristotle* in the place mentioned, the heat that makes concretion must be dry. But there is a continual flowing of moisture into the Reins and Bladder, therefore such a drying and hardening cannot be in those parts.

Fourthly, Stones bred in Rivers and Fountains, in which there is no heat, and in some Dens and Holes that are very cold, the water that fals turns into a Stone; from whence strange shapes do arise. Therefore we must find another cause besides heat, and another Matter besides clammy and glutinous Flegm.

Fifthly, Flegm made hard is like Chalk, and is brittle, as you may see in the knots of the Joynts. But some Stones are like flints, which they cannot be from Flegm: nor is there so much heat in mans Body to make it so.

This slimy flegm hath deceived the Physitians of all Ages, which is found in the Urine of many Patients, and they thought it to be the immediate cause: but they were out. For first, In the Stone of the Kidneys such Urines are seldom made, but often in the Stone of the Bladder. But if this were the matter of the Stone it would be alike in both. Therefore this Matter depends especially upon the proper Disease of the Bladder, for it is an Excrement of it distempered. The Disease of the Bladder is this: we have seen in the Bodies of them who have died of the Stone in the Bladder, and who voided much of that matter, that the Bladder grew fleshy, as thick as ones Finger or Thumb, so that it filled the whol Cavity, and lay next to the Stone til by stopping the Urine it killed the Patient. But in those who made thin cleer Urine, their Bladder was not altered. The Reason of these accidents are taken out of *Hipp.* Aph. 66. Sect. 5. If there be no Tumor in great and evil wounds, it is evil. And *Galen* gives the Reason because there is a suspition that the Humors which should come by reason of pain to the wound, are gone to some noble part. Moreover, it is Natural to all parts; as *Galen, lib. de diff. febr. cap.* 11 that they which are stronger, send that which hurteth them to the weaker, nor do they cease to doing till it come to the weakest. So when the part wounded is very weak, and therefore fit to receive Humors, if they come not thither, it is a sign that other parts are very weak, which

which cannot ſend, and that others are weaker than the wounded, to which the Humors are carried. Not only the bad Humors are carried to the wound, but alſo good blood, which Nature ſends to refreſh it. All theſe things are in the bladder that hath the Stone. A great uneven Stone, or ſharp, hurts the Tunicle of the Bladder; hence comes pain and weakneſs. And Nature to help it ſends more than uſual blood, and the ſtronger parts ſend their ſuperfluities. Theſe the Bladder concocteth as much as may be into its ſelf, and ſo groweth thicker. But when it cannot take in all, eſpecially the evil Humors, hence come many foul Excrements, which from the Nature of the part turn ſo flegmatick. But in them who have clear Urine, either the Stone hurteth not, which cauſeth the attraction, or ſome other parts are weaker than the bladder, to which the Humors flow.

But becauſe this Doctrine doth deſtroy an old Opinion, we will confirm it by a cleer Example of the Womb. The Womb is Membranous, as the bladder: but in Women with Child it is fleſhy and thick; ſo that in the laſt months it is two Fingers thick; becauſe Nature all the time ſends much blood to it to nouriſh the Child; which when the Child doth not wholly conſume, ſome part of it is taken into the Womb: and ſo it encreaſeth. The ſame is in the Bladder, though Preternaturally (which in the Womb is Natural) that when much blood comes to it, it converts it into its ſelf, and grows thicker. But if without being with Child, the Womb be diſtempered and made weak, then Humors ſuperfluous from other parts come to it, which when they cannot be taken into its ſubſtance, turns to the Whites. And that flux is a proper Excrement of the Womb, as the flegm is of the Bladder. The ſame thing is in the Reins, though not ſo often; as when by a Stone in them there is pain and weakneſs, Nature ſends much blood and Humors to them, which when they cannot be turned into the ſubſtance of the part, they are turned into a ſlimy Excrement, which is voided in abundance; and this vulgar Phyſitians take for Matter or Pus, which is only flegm, or mixed with a little Pus, as when by the grating of the Stone there is an Ulcer.

Some Modern Writers being converted with the aforeſaid Reaſons, have made a Juyce, which will turn into a Stone to be the material cauſe of the Stone called *Succus Lapideſcens*; and the efficient to by *Spiritus Lapideſcens*. They call the former a certain Humor naturally proper to turn into a Stone: And this they deſire to prove by the breeding of Stones in the Earth, which are by many Authors ſaid to come of Waters and things caſt thereinto to be hardened preſently; ſome Waters in Caves to be made Stones, and ſome part of the Wine groweth to the Veſſel, called Tartar; and Urines that are cleer, when they are cold grow to the glaſs. And although the peculiar fitneſs of the Matter to be thus turned, is not ſufficiently known; yet ſome ſay they have found it out, ſaying that it is of Salt mixed with Earth. Some Salts do grow hard in the Sun, and are eaſily diſſolved in Water; and if they be joyned with Earth like themſelves, by the force of the efficient cauſe they may be Stones. So we ſee in Wines turned to Tartar: but Tartar calcined goes all into Salt, which ſhews that it is chiefly made of Salt. So in Urines that have much Salt, eſpecially in thoſe which have ſlimy matter, we ſee a Tartarous Matter cleaving to the glaſs. This Salt Matter, which is mixed with the Urine, comes from Meat and Drink ſo affected, and they are caſt forth in a ſound Body, nor are they retained in the Reins when the efficient Cauſe is abſent.

We have called the efficient Cauſe, *Spiritum Lapidificum*, or a Spirit that makes a Stone: *Fernelius* calls it a ſtony diſpoſition, which is in the Reins commonly Hæreditarily. But we like the foremoſt Title beſt. For firſt, ſome have Stones which have them not Hæreditarily if they eat or drink things that breed them, becauſe in them there is both the Material and Efficient Cauſe; therefore the Hermets impute the Efficient Cauſe of Stones to their proper ſeeds, which in a Matter rightly diſpoſed, produce their form.

Moreover, Many Hiſtories ſhews that Stones come from a Stone-making Spirit, of Men, Beaſts, and other things turned into Stones by a Breath or Spirit out of the Earth. So in *Aventinus*, lib. 7. *Annal. Bavar. an.* 1343. that more than fifty Country men and their Cows, were turned into Stones. And ſo ſaies *Oretellius* in his Deſcription of *Ruſſia*, of whol Heards of Cattle. So alſo *Camerarius* reports of a South wind that bloweth ſome times of the yeer, in the Providence of *Chilo*; in *Armenia*, by the blaſts whereof, whol Troops of Horſe are ſuddenly turned into Statues of Stone, and ſtand in the ſame rank and file in which they were.

This Stone-making Spirit, is not only in the Reins of thoſe which have this Diſeaſe, but alſo in the Juyce of thoſe things that are eaten and drunk ſeparated from them; ſo that ſomtimes both come together: Hence it is that ſome that eat but any Meats that incline to the breeding of the Stone, do preſently produce it, becauſe there is a Stone-breeding diſpoſition, or Stone-making Spirits in their Reins. But if their Reins be free from this Spirit, ſuch meat will not breed Stones, becauſe their Stone-making force is not ſtrong enough without the aſſiſtance of the Reins to convert that matter into Stone. On the Contrary, if the Stone-making power be greater in the meats that are taken, and they are often eaten, Stones will be bred, although the Kidneys have no ſuch diſpoſition or Stone-making Spirit. So we ſee in divers places, where the Water or Wine are full of Stone-making juyce;

the

the greateſt part of the Inhabitants are ſubject to the ſtone; as we may ſee in *Ovid* concerning the Thracians, in theſe Verſes.

The Thracian Waters, all things Marble make,
Their Guts turn Stone that inwardly them take.

And contrary, if there be that ſtone-making vertue in the Kidneys, it makes ſtones of any nouriſhment, though never ſo wholſom. So about three yeers ſince, I ſaw one who for three or four months voided more than twelve little Stones every day by Urine, when all that while he kept his bed, very ſick, and fed only upon Broth and Panadoes.

The Antecedent and Primary Cauſes, either reſpect the ſupply of Matter for the Stone, or the conſtitution of the Reins, by reaſon whereof the Stones do more eaſily grow.

The Stomach, Liver, Spleen, and Reins, do much cauſe the breeding and heaping up of Matter for the Stone; chiefly the Stomach, if it do not well concoct, there is a crude Chyle brought to the Liver; and from thence impure and Earthy Juyces are ſent with the Serum or Water into the Reins. A hot Liver doth bake the Chylous Matter, and makes it fit to breed a Stone; as alſo being too cold it makes crude blood moſt fit for the ſame purpoſe. A Spleen weak or ſtopped, or otherwiſe diſturbed, doth not ſufficiently purge the droſſie part of the blood, but ſends part of it to the Reins, which will more eaſily be turned into a Stone. And laſtly, the Reins beſides their conjunct cauſe, which is a ſtony diſpoſition, are an Antecedent Cauſe in two reſpects, Namely, in reſpect of their Temper, and of their Form. In regard of their hot Temper, they more violently draw the Stone-making Matter, and thicken it more: but in reſpect of their Form, they are an Antecedent Cauſe, if the Emulgent Veins are more looſe, ſo that that thick and Tartarous Matter may be more eaſily received into the Reins; or if the Ureters, and thoſe Veſſels that ſend the ſerous Matter to them, be too narrow, ſo that the thick Matter hath not a free paſſage, but is retained in the Reins.

Thick and ſlimy Nouriſhment doth chiefly afford Matter for the Stone, ſuch as are ful of Salt, as Beef, Pork, Hairs, Geeſe, or things dried in the Smoak, or poudered, as Salt-fiſh, Shel-fiſh, Eeles, Pulſe, Cheeſe, and all Milk meats, hard Eggs, Cheſnuts, Pears, Quinces, Medlars, unleavened Bread, and Rice; thick Wine, ſharp or black, or new Wine not purged, ſtanding Waters, and ſuch as are ful of Stone-breeding Juyce.

To theſe add very hot meats, as Pepper, Ginger, Garlick, Onions, old ſtrong Wine, which makes the Liver and Reins too hot, too ſtrong Diuretick, which carry the matter that will cauſe the Diſeaſe too violently to the Reins; thick Garments, Down Beds, Baths, inordinate Lechery, which is a great Enemy to the Reins, violent exerciſe, eſpecially after meat, too much feeding, or long faſting, great anger, and other paſſions.

SIGNS. The Signs of the Stone taken by themſelves, are equivocal, and common to other Diſeaſes: but if you conſider them all together, you may have certain knowledg by them.

The Firſt Sign, is a fixed pain about the Loyns, ſometimes heavy when the Stone is faſtned to the ſubſtance; which being of a dull ſence, hath a weighty pain; but as often as the Stone gets into the Head of the Ureters, then it cauſeth a ſharp and pricking pain, and this is called the Nephritical pain, or pain of the Reins, and it continueth while the Stone is there; neither will it ceaſe to torment the Patient till the Stone get into the Cavity of the Bladder, or turn back into the hollow of the Kidneys.

The Second Sign, is bloody Urine, which comes from the opening or corroſion of the Veins which are diſperſed into the ſubſtance of the Reins, which comes from the rubbing of the Stone that ſticks in the ſubſtance; but if there be but little blood voided, being mixed with Urine it looſeth its color, ſo that the Urine looks like a Lye. This Sign is not always, but ſometimes depends upon other cauſes. But when it doth appear, it is one of the chief, which diſtinguiſheth the Stone from the Chollick. It uſeth to be cauſed by riding, much walking, and other violent exerciſe; for then the Stone if it be rough and ſnaggy, being removed from its place, doth cut and tear the tender Fleſh of the Kidneys.

The Third Sign, is thin Urine, water-like, and little, in the beginng of the fit; after which ſometimes followeth a total ſtoppage, if both Ureters are ſtopped: but when the fit is paſt, and the Stone that was fixed in the Ureters is fallen into the Bladder, there comes forth much thick troubled Urine, with a ſandy Sediment.

The Fourth Sign, is often voiding of ſand and Stones. Concerning voiding of a Stone, it is evident, That if the Patient voided any formerly, though never ſo ſmal, when he had a fit, it is moſt certain that the Diſeaſe is the Stone. But concerning Sand we cannot ſpeak ſo infallible; for we may ſee many all their lives time void Gravel, and never be troubled with the Stone; for ſand comes often from aduſtion of Humors in the Liver and Veins, and it ſticks to the ſides of the Urinal, and goes not to the bottom, as that which comes from the Reins. Beſides, if you rub it between your Fingers, it diſſolveth, and is like Salt, when the other will not yeeld to the Fingers, and will not diſſolve. And finally, becauſe this Sand is ſalt, it is diſſolved in hot Urine, nor will it appear while the

Urine

Urine is ſo; but when it is cold it grows together to the ſides of the Urinal, not unlike the Cryſtal of Tartar; which being diſſolved in warm water, when it grows cold, congealeth and ſticks to the ſides of the Glaſs; ſo the Nature of them both is very like.

The Fifth Sign, is a ſtone voided, and this is moſt certain: For if any former Sign, though equivocal do appear, and a ſtone be voided, you may be certain of the Diſeaſe.

The Sixth Sign, is a numbneſs of the Thigh on the ſame ſide that the Back is pained of: for the ſtone being great, doth oppreſs the Nerve which is inſerted into the Muſcles of the Loyns, under the Reins, called by the Anatomiſts *Pſoïtes*, and thoſe Muſcles go to the Hip for its motion, ſuch a numbneſs is perceived by ſitting upon the Thigh, through the compreſſion; or in the Arm by long leaning thereon.

The Seventh Sign, is the drawing in of one ſtone, on that ſide where the pain is: For the Kidneys and Ureters being provoked with the greatneſs of the pain, do vehemently contract themſelves, and then the Spermatical Veſſels and all the parts adjacent are alſo contracted, and theſe Veſſels do raiſe up the ſtone which is joyned to them, ſo that it ſeems ſometimes to be fixed to the Groyn. And this retraction or drawing in of part reacheth to the bladder and Guts: For in great pain the belly is bound, and Urine ſtopped; ſo that then Purges will not work by reaſon they are hindered by that Contraction.

The Eight Sign is, loathing and vomiting by the connexion of the Kidneys with the Stomach, by the Membrane that comes from the Peritonæum, and by the Nerve of the ſixth Conjugation, two branches whereof reach from the Stomach to the inward Tunicle of the Kidneys. Therefore when thoſe ſenſible parts in the Kidneys are pulled, the Stomach conſenting, is ſtirred up to exclude that which hurteth; and firſt it ſends out Flegm, then yellow Choller, after green, if the evil continue, becauſe through long pain and waching the blood is altred in the Veins, and that part which is moſt diſpoſed for it, is turned into green Choller.

Finally, The Nephritical pain is ſo like the Chollick, that *Galen* himſelf was deceived in the diſtinguiſhing of them, as we ſhewed in the Diagnoſis or Knowledg of the Chollick: where alſo we laid down ſigns by which we may diſtinguiſh them, which we ſhall not need to repeat.

The Signs afore mentioned are equivocal, and one of them can ſcarce give a certain knowledg: Some Authors mention others, which are more equivocal and uncertain, but joyned with others they help the knowledg of the Diſeaſe, therefore it will not be amiſs to mention them.

Hipp. Aph. 34. *Sect.* 7. ſaith, *They who have bubbles in their Urine, have an old Diſeaſe in the Reins.* For theſe bubbles come from thick Humors full of groſs Vapors, which are either bred in the Reins, or ſent from other parts to them, that matter is proper to breed the ſtone, and cannot be preſently cured, therefore the Diſeaſe is long. *Galen* in his Comment upon this Aphoriſm, ſaith that the mouthes of the Arteries which come to the Reins, are opened by the ſharpneſs of the Urine, and thence comes a Spirit which being mixed with the Urine, maketh bubbles. But it is not probable that ſuch a groſs Spirit that will remain ſo long, ſhould come from the Arteries, and Urine being cold may long time ſo continue, as we ſee many bubbles many hours ſwimming thereupon. And alſo when the Arteries are opened by the ſharpneſs of the Urine, blood will alſo come forth: And the mouthes of the Veins having thin Skins, would be more eaſily opened, and ſo there would be alſo blood mixed with the bubbles.

Hippocrates alſo Aph. 76. *Sect.* 4. ſaith, *They who void little bits of fleſh, and things like hairs, with a thick Urine, do it from the Reins.* The bits of fleſh come from the Ulcer of the Reins, of which we ſhall ſpeak hereafter: but theſe thrids or hairs are ſaid by *Galen*, in his Commentaries, to come from thick and crude flegm, made long and round by the extraordinary heat of the Reins. Yet *Galen* confeſſeth, 6. loc. aff. cap. 3. that after a long ſearch he was ignorant of the cauſe of their length. *Avicen* ſaith that theſe thrids grow long in the Veſſels of the Reins, or others; for in regard theſe are taken away by Diuretick, and the Patients acknowledg pain in the Reins, it is credible that they receive their form from thence. *Actuarius* doth directly ſay that they come from the Ureters: For when the Reins abound with flegm, it goes with the Urine into the Ureters, and ſticking to them and growing thick by heat, it gets a long ſhape like a thrid or hair. But *Fernelius* writes that thoſe hairs come from the Paraſtates or Kernels, from his Obſervation, in which they grow long like hairs from the matter of the Seed, which by force of the Diſeaſe flowing down by degrees, grows thick by heat, and that they appear much in thoſe who have lately had a filthy Gonorrhœa, and in thoſe women who have the Whites, or a foul Womb, and in that Urine which they make next after they have known a man. Others ſuppoſe, that thoſe thick Humors of which thoſe filaments or hairs are made, are firſt bred in the Veins, but take their form in the narrow paſſages of the Reins, through which, as through a ſieve, they turn ſmal, and after they deſcend into the Ureters, in which they grow dryer, till they are ſent into the Bladder, neither can they be broken by reaſon of their toughneſs. Whatſoever the cauſe is, ſince the beſt Authors do agree that theſe hairs breed of thick fleſh in the Kidneys,

or

or come to them from other parts, it is certain that they may turn into a Stone, if there be an efficient cause fit to produce it. And therefore this may be a probable sign of the Stone.

PROGNOSTICK.] As for the Prognostick. The Stone of the Kidneys is very dangerous, for it useth to bring great evils; as Inflamation, Exulceration, great Pains, Watchings, dejection of strength, Feavers, stoppings of Urine, and the like dangerous Symptomes.

If this Disease be Hæreditary coming from the Parents, it is incurable.

And because *Hippocrates* saith that the Diseases of the Reins are hard to be cured in old men, Aph. 6. Sect. 6. The Stone of the Kidneys in old men is difficult, if not incurable.

If the pain of the Kidneys continue many daies, and cannot be cured with any Medicines, there is danger of death, and it is neer at hand when they are cold externally, and have a cold sweat in the face. Urines that are first thin, and after thick, and have sand at the bottom, do signifie that the fit is towards an end.

A Stone joyned with an Ulcer in the Kidneys, is incurable: for those things which break the Stone, do exasperate the Ulcer.

CURE. The Cure of the pain of the Kidneys, and Stone sticking in them, or in the Ureters, is by enlarging of the passages, and relaxing them by throwing forth the Stone, and any other thing that hurts them, by removing or taking away the antecedent cause, and by taking away the pain. Which you may do with these Medicines.

Take *of Marsh-mallow and Lilly Roots, of each one ounce: Mallows, Violets, Pellitory, Bearfoot, of each one handful: Lin-seed and Fenugreek seed, of each half an ounce: fat Figs, six: Chamomel and Melilot Flowers, of each one pugil: boyl them to a pint. Dissolve in the straining, Cassia, and Diacatholicon, of each six drams: Oyl of Lillies and Violets, of each one ounce and an half: fresh Oyl two ounces: make a Clyster to be given presently.*

Afterwards open the Liver Vein of the right or left Arm, and take away eight or nine ounces of blood, according to the strength and fulness of the Patient. Phlebotomy is very necessary to prevent Inflamation, which useth to come from continuance of pain.

After blood-letting, give this Clyster.

Take *of the flowers of Chamomel and Melilot, the tops of Dill, Pellitory of the wall and Rue, of each half a handful: Annis, Fennel, and Cummin seeds, of each half an ounce: Make a decoction to one pint; in which dissolve Diaphœnicon half an ounce: Turpentine dissolved with the Yolk of an Egg one ounce: Oyl of Dill and Scorpions, of each three ounces. Make a Clyster.*

To mollifie more, and asswage the pain after your Laxative, you may make one of Oyl thus:

Take *of Oyl of Dill and of Chammel, of each half a pound: Oyl of sweet Almonds two ounces: Oyl of Rue one ounce: Mix them for a Clyster.*

At the same time apply a Fomentation to the part pained, made of the Decoction of the first Clyster, with Annis seeds and Fennel seeds, Oyl and Water, with Spunges.

Take *of Oyl of Scorpions compounded two ounces: fresh Butter, Hens Grease, Oyl of Lellies, and of sweet Almonds, of each one ounce. Make a Liniment to be used after the Fomentation.*

Or this Cataplasm:

Take *of Mallows and Pellitory, of each two handfuls: Parsley with the Roots one handful: Rhadish Roots two ounces: boyl them soft and beat them: then add of Onions roasted, two: Oyl of Lillies, bitter Almonds, and sweet Butter, of each two ounces. Make a Cataplasm, which you must put between two thin linnen cloaths, and apply warm to the Belly, according to the length of the Ureters, and heat it as often as it grows cold.*

You may also apply one either made of Pellitory alone, or with Eggs fryed in a Pan with Oyl of Chamomel, bitter Almonds, Scorpions in a cloth.

Or make it of Onions shred and fryed with Hogs Grease, or the Oyls aforesaid, with five or six warm Eggs applied.

And because in this Disease, there is abundance of crude Humors, after Clysters (which must still be repeated as the pain cometh) you may give a purging Medicine, especially in form of a Bolus, lest it be easily vomited up, because these Patients are commonly squeazy Stomached.

Take *of Cassia new drawn with Oyl of sweet Almonds one ounce: Diaphœnicon three drams: Pouder of Rhubarb one dram: with the pouder of Liquoris and Tragacanth, make a Bolus.*

If the Patient cannot swallow a Bolus, dissolve purging things in the Decoction of Mallows.

But you must diligently observe that you must not give a Purging Medicine before the pian be allayed. For when the pain is great, a strong Purge seldom works, because then all the parts contract themselves, and refuse to help the Medicine.

But at that time you may give a Vomit, by which the plenty of Humors may be abated, and a revulsion is made from the part affected; and often Nature of her self, when the pain is urgent, doth endeavor the same, and after it finds ease.

A gen-

A gentle Vomit which wil alſo aſſwage pain, may be made thus:

Take *of warm Water four ounces: Sallet Oyl one ounce; ſimple Syrup of Vinegar one ounce and an half. Make a Vomit.*

If you wil have a ſtronger, you muſt uſe Salt of Vitriol, or Mercurius vitæ, with which *Angelus Sala* ſaith, that he hath often cured this diſeaſe.

Before and after purging, you muſt give at the mouth, thoſe things which open the paſſages, and abate the pain: for which purpoſe the Syrup of Marſh-mallows preſcribed by *Fernelius* often given, is excellent. But becauſe it is not alwaies ready in the Shops, you may make it ſimply thus:

Take *of Marſh-mallows three ounces; boyl them to a pint: diſſolve in the ſtraining half a pound of Sugar. Let him take it often.*

This following Julep given often, is good to mollifie the paſſages.

Take *of Barley one pugil: gray Peaſe half a pugil; Mallow and Marſh-mallow ſeeds, of each two drams; the four great cold ſeeds, of each one dram; fat Figs eight; Sebeſtens ſix; Liquoris half an ounce: boyl them to a pint and an half. Diſſolve in the ſtraining, Syrup of Maiden-hair four ounces. Give it at four draughts, twice or thrice in a day.*

Give for his ordinary drink, a decoction of Marſh-mallow Roots one ounce and an half: Barley two pugils: Liquoris ſix drams, in five pints of water to a pint.

Or make Broths of Mallows, Marſh-mallows, and gray Peaſe, with much Butter, and a little Salt: or boyl the ſame in fat broth.

Or give Emulſions made of the four great cold ſeeds.

But Oyl of ſweet Almonds above al Medicines, doth mollifie and relax the Paſſages, and aſſwageth pain, if it be new drawn: give three or four ounces by its ſelf, or with white Wine, or a Decoction of Marſh-mallows, Liquoris, and gray Peaſe; or make a Potion of equal parts of Oyl of ſweet and bitter Almonds, becauſe bitter Almonds are good alſo to expel the Stone.

The day after you have opened the Arm Vein, you may open the Ham or Ankle Vein on the ſame ſide, for that wil derive the Humor, and the Patients find much eaſe thereby. Which Rule is given us by *Hippocrates*, 6. Epid. Part 1. Aph. 6. and by *Ætius*, lib. 11. cap. 5.

And if the Diſeaſe laſt long, you may open the Hemorrhoids; according to *Hipp.* Aph. 11. Sect. 6. who ſaith, That it is good for Melancholick men, and ſuch as have the ſtone, to have their Hemorrhoids bleed. From the ſame branch of the Spleen there are Veins which go to the Reins, Bladder, and Hemorrhoids.

If the pain be not aſſwaged by Fomentations, Liniments, and Cataplaſms aforeſaid, put him into a Bath made of the Emollient Decoction, with white Wine added, for it aſſwageth pain, at leaſt while the Patient ſits therein; but you muſt not uſe it much leaſt it take away ſtrength.

And Laſtly, When the pain is very great with watching and weakneſs, you muſt give Narcoticks, and put two drams of Philonium Romanum, or five or ſix grains of Laudanum in a Clyſter, or three or four grains at the mouth, or one ounce of Syrup of Poppies in a convenient Julep.

After theſe Topicks have been uſed, in a long pain, it is good to apply a Plaiſter of Melilot, Malaxed with Oyl of Chamomel and Dill.

This pain uſeth to be Cured with ſome of theſe Medicines, and with repeating Purges (if they be needful) or giving Caſſia often. But if after the uſe of them it continue, it is moſt certain that they are great Stones which ſtop the Ureters, which muſt be ſent out by Diuretick, which wil break them. But you muſt firſt begin with the mildeſt, leſt by ſtrong and ſharp you inflame the blood and the Reins. And you muſt conſider the habit of the body: For a fat body will endure things that do more pierce and make thin; but a ſlender, leſs.

There are abundance of this kind in Authors, that diminiſh, break, and expel the Stone, but we will give you only the moſt choyce.

Take *of Smallage, Parſley, Butchers Broom, Couch-graſs, and Sparagus Roots, of each one ounce: Mallow and Marſh-mallow Roots, of each half an ounce: Pellitory of the Wall two handfuls: Annis, Fennel, Dill, Caraway, Carrot, Amye, Carthamus, Cummin, Rue ſeeds, and Bayberries, of each two drams: Chamomel, Melilot, Dill, and French Lavender, of each one pugil: boyl them in white Wine to the conſumption of half. Diſſolve in the ſtraining, being one pint, freſh Butter four ounces; Honey of Roſes two ounces; red Sugar one ounce; Benedicta Laxativa half an ounce; one Yolk of an Egg; Oyl of Nuts, Lin-ſeed, and Dill, of each three ounces: mix them for a Clyſter, which let him keep two hours, if he can.*

Take *of Strawberry Water, and Saxifrage Water, of each two ounces: the beſt white Wine ſix ounces: Oyl of ſweet Almonds two ounces: Spirit of Vitriol one dram: mix them for three doſes: Give the firſt as hot as may be endured; after ſix hours give the ſecond as the former; and if this will not do (as it ſeldom miſſeth) let him take the third.*

You may ſooner make a Julep of Saxifrage Water, and Syrup of Violets, with fifteen or twenty drops of Spirit of Vitriol.

Take *of the Juyce of Pellitory drawn without fire three ounces: Juyce of Lemmons, and Oyl of sweet Almonds drawn without fire, of each one ounce and an half. Mix them for a Julep to be given three or four times morning and evening.* Or,

Take *of the Juyce of Lemmons and white Wine, of each two ounces: Sugar Candy half a dram. Take it instead of the Julep.*

Concerning Juyce of Lemmons you must note, That it must be used warily, for being given often and much, it maketh Exulcerations in the Stomach, from whence cometh the Flux called *Lienteria.*

These Pills following are excellent:

Take *of Sal prunella, Crystal of Tartar, Salt of Ivy Berries, and of Water-cresses, of each equal parts: with some proper Syrup or Turpentine, make a Mass of Pills; of which give one dram every morning.*

This following Pouder of *Quercetan* is much commended.

Take *of the inward Skin of Hens Gizzards, and their white Dung, of each half an ounce: the inward Skins of Egg shels poudered, two ounces and an half: Rupture-wort and Cinnamon, of each four scruples: Medlar stones two drams: Annis and Fennel seeds, of each one ounce: make them into very fine Pouder, and give half a dram or a dram thereof in white Wine.*

The Ashes of burnt Egg-shels from half a dram to an ounce given in white Wine, doth powerfully expel the Stone that sticks in the passages of the Ureters,

Goats blood prepared is commended of all Authors, old and modern, as the best Medicine to dissolve the Stone. The Dose is from half a dram to a dram.

The Water of Goats Blood distilled in a Glass in Balneo Mariæ, doth wonders. But you must feed the Goat one month with Saxifrage, burnt Juniper berries, Parsley, and other Diureticks, without Drink.

Hartman commends the Urine of a Goat in these words as a wonderful Remedy: *In the stoppage of the Reins by a great Stone, or when the Ureters and Bladder are stopped by Stones sent thither, so that one drop cannot be voided, it is excellent if you take the Urine of a Goat taken out with his Bladder while he is yet alive, and drink and apply his Paunch and Guts to the Belly and Privities, for so the Stone will be presently consumed without hurt to the Vessels, and the Patient Cured.*

The Pouder of Millepedum, or Sows, is excellent to dissolve the Stone, and we will teach the use thereof in the Stone of the Bladder.

Also the infusion of the same in white Wine taken and long continued is effectual to the same purpose.

There is a Wine of Winter Cherries commended of *Arnoldus Villanovanus*, and they say it doth so bring forth the matter of the Stone that you may take it up in your Hand. And this is done by beating the Winter Cherries in white Wine, and giving the strained Liquor.

These also following are good:

Take *of Lapis Judaicus, or Jews Stone, Pulvis Lithontribi Justini, of each one dram: Peach Kernels, Gum Tragacanth, and Cherry-stone Kernels, of each half a dram: bring them to Pouder, and with Turpentine make a Bolus, which give in three Doses morning and evening.*

Take *of Horse-Rhadish scraped two ounces: white Wine four ounces: steep them a few hours; then strain them strongly. Let the Patient take the straining twice or thrice, at convenient hours.*

Savin Water given to an ounce or two, doth purge Stones and gravel.

Take *of Mallows Roots clensed in white Wine, six ounces: Burdock and Couch-grass Roots, of each four ounces: Asarum, Parsley, Valerian, and Fennel Roots bruised, of each two ounces: Maiden-hair, Saxifrage, Burnet, Golden rod, and Betony, of each four handfuls: Basil, Burdock, Carduus, Mountain Osier seeds, Medlar stones, and Peach stones, of each one ounce: Gromwel seeds two ounces: Lapidis Lyncis, and Judaici, of each one ounce and an half: Turpentine three ounces: Goats Blood prepared two ounces and an half: Saffron two drams: white Wine four pints: bruise them that must, and mix them all; distil them in* Balneo Mariæ. *Take two ounces of this Water three hours before Supper, drinking after four ounces of white Wine.*

Take *of the bark of the Roots of Carduus Asininus one ounce: Liquoris two drams: Boyl them to six ounces: let them take the straining many daies. It doth wonderfully clense Stone and Gravel.*

Take *four pounds of shred Onions that are white; two pound of Sugar; one pint and an half of white Wine: distil them in* Balneo Mariæ *til they are dry, Give every morning two or three ounces for many daies together.*

The Ashes of a Scorpion is commended by Practitioners, if you take one Scruple at a time, with Water of Couch-grass, Pellitory, or white Wine; but it is seldom used.

Mathiolus his Oyl of Scorpions is more in use; a dram taken at the Mouth with the aforesaid Liquors, doth excellently further the voiding of the Stone.

The

The Chymiſts brag much of their Salts: among which the beſt is, Salt of Bean Cods, or Stalks, half a dram whereof, with white Wine works very well. And alſo Tartar vitriolate in the ſame quantity, They commend alſo Spirit of Salt, Vitriol, Mercurius dulcis, with their proper Vehicles or Liquors.

Outwardly you may help the Stone, if you contiuually chafe the Reins and Ureters with warm hands anointed with Oyl of Scorpions.

Alſo many Cupping-glaſſes from the Kidney affected downwards, applyed without Scarification.

Then anoint the Part with *Mathiolus* his Oyl of Scorpions; to which add a little pouder of Cantharides. Or make a Liniment of Oyl of Wax, Bricks, and Scorpions, of each equal parts; it is very piercing and good, if you fear no Inflamation of the Reins.

You muſt obſerve in the uſe of Medicines to break and expel the Stone, That they muſt not be uſed twice or thrice, but often, till the paſſages ſtopt are open; and while you give them, you muſt cheriſh the Reins and Bladder with Baths, Fomentations, Oyntments, and Cataplaſms, that the other way work the better. And you muſt give thin Liquor, as white Wine, often; and uſe inward Emollients, Looſeners, and Openers, to enlarge the Paſſages, and temper the ſharpneſs of other Medicines.

By theſe Remedies the pain of the Reins is Cured, and Stone diſſolved and expelled. But becauſe they who are diſpoſed to this Diſeaſe, and Cured, do often relapſe: therefore we muſt appoint ſome Preſervatives that we may hinder it as much as may be.

And firſt, if there be a Plethora or fulneſs, or the Reins and Liver hot, it is good to open a Vein, Spring and Fall, a Clyſter or gentle Purge being firſt given; And then to Purge the Matter away which is proper to breed the Stone before it come to the Kidneys, which you may do by a Vomit twice or thrice in a month, to thoſe which eaſily vomit.

Or you may give a Purge by a Bolus of Caſſia, Diaphœnicon. and Rhubarb, preſcribed in the Cure, or ſome other convenient Medicine every month; or two or three, according to the habit of the Patient, and the plenty of Humors, and that in the laſt quarter of the Moon.

Or if there be evil Humors, they muſt be purged Spring and Fall with a convenient Apozeme: for by that, not only the Antecedent and remote cauſe will be taken away; but alſo ſome part of the conjunct cauſe; as alſo the Obſtructions of the Bowels, which uſually accompany this Diſeaſe, will be taken away, if you mix therein cleanſing and cutting Medicines.

Or inſtead of the Apozeme, you may uſe the Decoction of an old Cock made thus:

Take *of Polypody of the Oak, Carthamus ſeeds, of each one ounce and an half: Thime and Epithimum, of each one pugil: Cummin, Annis, Dill, Fennel, Caraway, and Carduus ſeeds, of each two drams: Senna one ounce and an half: Gummy Turbith half an ounce: Cinnamon one dram: Cryſtal of Tartar two drams: beat them and mix them together, and put them into the belly of an old Cock; and then boyl them til the fleſh come from his bones. Let him take the Broth being ſtrained, at four mornings draughts.*

Or you may give this following Pouder commended of *Solenander*, by the uſe whereof he teſtifieth, that he Cured many of the pain of the Reins, giving it in the fit.

Take *of Senna two ounces: the beſt Rhubarb half a dram: Turbith one dram and an half: Hermodacts two ſcruples: Polypody half a dram: Cinnamon, Ginger, Gromwel ſeeds, Saxifrage, Broom ſeeds, of each one dram; pouder them finely. Give one dram, or a dram and an half in white or thin red Wine, once in a month.*

Carolus Piſo doth extol this following Pouder:

Take *of Annis, Fennel, Caraway, and Cummin ſeeds, of each one dram: Coriander prepared half a dram: Liquoris and Burdock ſeeds, of each one dram and an half: Cinnamon and Galangal, of each one ſcruple: Gromwel and Broom ſeeds, of each half a dram: Diatragacanth frigid two drams: Diagridium one ſcruple: Senna as much as all the reſt: make a Pouder. The Doſe is one dram, with the Broth of gray Peaſe.*

Or you may make a Magiſtral Syrup thus:

Take *of Sparagus, Couch-graſs, Marſh-mallow, Knee-holm, and Parſley Roots, of each one ounce: Bettony, Burnet, Saxifrage, and Pellitory of the Wall, Maiden-hair, of each one handful: Bazil, Parſley, Gromwel, Broom, and Burdock, and Mountain Oſier ſeeds, of each two drams: Liquoris, Raiſons, and Polypody of the Oak, of each one ounce: Make a Decoction to one pint and an half. Infuſe in the ſtraining, four ounces of Senna: white Agarick two ounces: Ginger two ſcruples: boyl them a little, and ſtrain them: after diſſolve in it one pound of white Sugar. Boyl it up to a Syrup, and give thereof two ounces once or twice in a month, with the Decoction of Barley, Couch-graſs, and Gray Peaſe.*

Or if the Body be very foul, make Pills of Aloes and Agarick, and give two or three of them every other day before Dinner.

After Purging, give Diuretick̃s, to bring forth the ſlimy Matter, and Sand that is about the Ureters.

For this end, make Decoctions of the Diuretick̃s mentioned in the Magiſtral Syrup, with Sugar, into the form of a Julep, or Apozeme. Or Chicken, Goat, or Mutton Broth, to be taken many daies together after general Evacuations.

Alſo after every Purge, take ſome of theſe following, once or twice in a week.

Take of the ſtalks and flowers of Beans three pound: Calcitrap one pound: beat them, and add one pound of Sugar Candy; the Juyce of Lemmons on pint and an half: the Juyce of Oranges half a pound: the Decoction of Mallows, and Marſh-mallows well ſtrained two pound: Honey one pint: Diſtil them with a gentle fire, and let them not be burnt, nor the Liquor wholly conſumed. Let the Patient take four ounces of this Water every morning.

Take of the Stones of Medlars, and the pouder of Diatragacanth frigid, of each one ounce: dried Reſt-harrow Roots, Liquoris, Melone and Gromwel ſeeds, of each two drams: Saxifrage, Broom, Rhadiſh, Knee-holly, Calcitrap ſeeds, of each one dram: Marſh-mallow and Sparagus ſeeds, of each one ſcruple: Sugar Candy two ounces: make a Pouder. Of this let him take one ſpoonful thrice in a month in the morning, about New moon, Full moon, and Wain, drinking after a little white Wine, or red Peaſe broth, Sea-holly, and Liquoris, exerciſing after it.

Carolus Piſo highly commends this following Pouder, which he gave with his purging Pouder before mentioned, and took away many boxes of ſmal ſtones from a Preſident of *Lorrain*.

Take of Marſh-mallow and Violet ſeeds, of each half a ſcruple: Gromwel ſeeds, and Liquoris, of each one ſcruple: the Jews Stone, and Spunge Stone, of each ſix grains: the pouder of Dates, Medlar, and Cherry Stones, of each two ſcruples: Melone Seeds three drams: make a Pouder. Give one dram with unleavened bread dipt in white Wine three daies together of the New moon, and let him drink red Peaſe broth after it, wherein the Roots of Marſh-mallows, Fennel, Sea-holly, Red-harrow, and Parſley, and Juniper berries bruiſed have been boyled, adding a little white Wine. Honey, Butter, and Juyce of Lemmons.

This following Electuary preſcribed by *Zappata*, is excellent.

Take of the Seeds of St. Johns-wort dried, and finely poudered, three ounces: Conſerve of Roſes or Violets one pound: mix them into an Electuary, of which let the Patient take half an ounce every morning three hours before meat the firſt two weeks two daies together; and after for fifteen daies once in a week; and after that once in a month, or oftener, according as the Diſeaſe requireth.

Conſerve of Roſes, is better than Violets, becauſe it correcteth the ſcent of the Turpentine which comes forth of the Seeds of St. Johns-wort beaten. But Violets agrees beſt with the Reins.

Theſe following Lozenges are very ſafe, and moſt excellent.

Take of the four great cold ſeeds, and of Liquoris, all clenſed one ſcruple: Burnet, Bazil, Parſley ſeeds, and Nutmeg, of each half a dram: Aromaticum Roſatum two ſcruples: Sugar diſſolved in Winter Cherry Water, four ounces: make Lozenges of three drams in weight. Let him take one in the morning three hours before meat, drinking after it four ounces of Reſt-harrow, or Rupture-wort Water, with two ounces of white Wine.

The Wine of Winter Cherries deſcribed in the Cure, if it be drunk ſomtimes, doth take away the Matter that breeds the Stone, ſaith *Villanovanus*.

In the uſe of all Diuretick̃s obſerve this, They muſt not be uſed too often becauſe they draw to the part affected; there once or twice in a month, or ſomtimes ſeldomer, is ſufficient, purging before, leſt the Humors of other parts ſhould be carried to the Reins.

Turpentine may be uſed oftner: for *Amatus Luſitanus* in Curat. 68. Cent. 2. reports of a Monk that had the Joynt-Gout, and the Stone both, and could find help by nothing: at length by the uſe of Turpentine he was Cured within ſix months of them both. Every morning he ſwallowed the quantity of a ſmal Nut with Sugar. And the reaſon why Turpentine often uſed doth not hurt as other Diuretick̃s, in my Judgment is this; Becauſe it looſeneth the Belly withal; ſo that thoſe groſs Humors, which by other Medicines would be carried to the Reins, are ſent out by ſtool.

But commonly Turpentine is uſed ſeldom, as other Diuretick̃s, either alone, or with other Medicines, thus:

Take *of Turpentine ten times waſhed in Saxifrage or Pellitory Water, half an ounce: With Sugar make a Bolus.* Or,

Take *of Caſſia newly drawn ſix drams: Turpentine half an ounce: Pouder of Liquoris two drams: mix them for a Bolus.* Or,

Take *half an ounce of Turpentine, and one dram of poudered Rhubarb: mix them for a Bolus.* Or,

Take *Four ounces of Turpentine, burn it upon a hot Iron that it may pouder, and give two drams with convenient Liquor.* Or,

Take

Take *Turpentine half an ounce*: *Pouder againſt the Stone called* Pulvis Lithontribus, *two drams*: *mix it for a Bolus.*

Zacutus Luſitanus, Obſer. 58. Lib. 2. Praxis admir. doth much commend Natural Balſom for expelling Stones, and that a man of three ſcore yeers of Age that had his Water ſtopped eighteen daies with Stones, was cured thereby. Firſt he took ſome drops of it with Oyl of ſwet Almonds, encreaſing the quantity of both till he came to half an ounce of Balſom, and three ounces of Oyl of ſweet Almonds, within ten daies he voided ſix Stones; and afterwards he was preſerved by the ſame Medicine, by taking in a morning half an ounce of Oyl of ſweet Almonds, and ſix drops of Balſom, by which means he made a Sandy Urine, and lived long. If you want Eaſtern Balſom, you may take that of *Peru.*

The ſame *Zacutus* in the ſame Obſervation, doth commend Tobacco Water, in theſe words: *I remember* (ſaith he) *that I took away many great Stones faſtened in the hollow of the Reins, with diſtilled green Tobacco Water. If you want that, then uſe the Decoction.*

Moſt wiſe *Varandæus*, my Maſter, commends the Waters of ſome Baths, Balervacan, or Bituminous for Preſervatives againſt the Stone, of which we have ſeen rare effects. We add his words: *There is* (ſaith he) *no better Medicine after Purging, than the drinking of Balervacan Waters; for by the heat which comes from the Bitumen, they diſſolve groſs Humors and Stones, and by their Nitrous quality they cleanſe, and by their great quantity, do not only cleanſe the Guts, but Reins; ſo that it is incredible to tel what abundance of thick Water ſome have made after it. But when we fear the Inflamation of the Guts, we ordered them to abſtain from Wine, and gave them Chicken Broth with cold Herbs and Juleps. Therefore we put fat Flegmatick men into them once a day in the morning, having firſt anointed their Reins and Liver with ſome proper Oyntment, and bound them with doubled Linnen Cloaths, that the Excrements might be received from the Pores opened. And if their Bowels grow hot, they may after uſe ſweet Water Baths that cool and moiſten.*

Sharp Mineral Waters, or Vitriol, are alſo good to prevent, for they do not only diſſolve the ſlimy Tartarous Matter that breeds the Stone, but correct the hot diſtemper of the Liver and Reins, and therefore in hot diſtempers theſe are beſt.

And becauſe hot Bodies are hurt by hot things, we will preſcribe more temperate; as Bean and Rupture-wort Water, and Lemmon Water diſtilled. Slice them and diſtil them in Balneo Mariæ. And for their better cooling, ſtil them with Milk.

The Conſerve of Hipps, is Diuretick and cooling, and is commended by *Crato* in this caſe alſo.

The Conſerve of Marſh-mallow and Mallow flowers, which by Mollifying and moiſtening helps the Stones to come forth.

The inſpiſſate Juyce of Purſlain made into Pills, and given one dram at a time, doth powerfully cleanſe the Reins.

The dried Flowers of Pomegranates in one dram, doth Purge the matter cauſing the Stone.

And the like Quantity of the Dryed Spunge of white Thiſtle, given in like quantity, is excellent.

Freſh Butter with as much Sugar Candy taken every morning faſting, doth cleanſe the Paſſages of the Urine, and hinder the breeding of the Stone.

Bitter Almonds taken ten or twelve in a morning, do the ſame.

Filberts alſo taken before meat, are commended by *Crato*, who ſaies that he found by Experience, that many long affected with the pain of the Reins, were Cured by them. Which *Amatus Luſitanus* Curat. 78. Cent. 7. wiſely confirmeth, where he thus ſaith: *A man that had the pain of his back, and piſſed often red hairs, complained of his Loyns and Guts, for which he had took many things in vain but contrary to all hope he was cured with eating of Filberts. For one counſelled him that if he would be cured, he ſhould eat Filberts with their inward Husks before dinner and Supper. But he conſidering the Innocency of the Medicine, eat them at meat, and after alſo: by which he was cured perfectly, and his pain never returned.* *Amatus Luſitanus* in his Notes, adds this: *That not only that man, but many others have been cured thereby. Theſe are thoſe vulgar Nuts that* Avicen *reckons among the Medicines that conſume the Stone. But the queſtion is, by what faculty they work? whether by the dryneſs of the inward Skin? But ſome ſay that they work by their Oyly quality.*

The Chymiſts commend the Spirit of Salt, and give ſome drops thereof in a morning with broth, or other Liquor.

Zechius commends boyled Water given warm, the quantity of ſix or ſeven ounces, once or twice in a day, before meat. For it cleanſeth the Reins, and extinguiſheth the heat, ſo that they cannot after breed Stones.

Let

Let his Drink be thin Wine, with the Decoction of Sea-holly. This *Crato* commends. And we have seen excellent effects thereby.

Sowr Wine called in French, *Unies*, drunk often, doth so much good, that some have Vinyards of those Grapes on purpose.

To correct the hot distemper of the Reins, is the best Preservative, by such things as are mentioned in the hot distemper of the Liver. For they help the Reins and the Liver, from whence many times they are distempered.

Among the rest, Whey drunken in Summer, a whol month together, is the best. And sharp Mineral and Vitriol Waters, to cool all the Bowels.

You may apply this following Epithem often to the Reins.

Take *of Lettice, Water-lilly, and Rose Water, of each three ounces: Rose Vinegar two ounces: Apply them very warm Morning and Evening.*

This following Liniment is good, especially in Winter.

Take *of the Oyl of Roses, Water Lillies, and Violets, washed in Vinegar and Rose Water, of each one ounce: the Mucilage of Marsh-mallows drawn in Pellitory Water, six drams: Wax, a little. Make a Liniment for the Reins Morning and Evening.*

The extraordinary heat of the Reins, is allayed with a Plate of Lead, alwaies worne.

And Lastly, Because the Crudities of the Stomach do breed the Stone, you must have an Eye to that, and strengthen it with such things as are prescribed in the Chapter of the Weakness thereof.

Chap. 2. *Of the Stone in the Bladder.*

ALthough we should speak of these Diseases of the Reins in order, yet because the Stone in the Kidneys and Bladder are of the same Nature, and what hath been said of the one, may agree with the other, we shall speak next of the Stone in the Bladder.

CAUSE.] The Material and Efficient Cause is the same of both: only this Difference there is; That Children are most subject to the Stone in the Bladder, and Men to that in the Kidneys. The Reason of which, is given by *Galen*, 6. Epid. Sect. 3. because thickness of Urine, which Children often have by Reason of their gluttony, is dissolved by their gentle heat; neither doth it stay in the Reins by the help of the expulsive faculty of the Reins, which is stronger in that Age; but being fallen into the Bladder, there it staies longer, because Children given to play and sleep, piss more seldom. Moreover, their Urine is not so sharp, neither doth it provoke the expulsive faculty of the Bladder, while the quantity is burdensom, and so the dregs remain because the Passage is very narrow; besides, the Bladder being stretched by the plenty of Urine cannot so exactly contract it self to empty out all the Urine, but some remains in the bottom, which is thick, and fit to breed the Stone. On the contrary, old men do often piss forth that Matter which is in the bladder, and their passage is larger; but the thick Humor remains in the Reins, because it is clammy, and cannot be dissolved by their weak heat, or strain through by reason of its dryness. Hence *Hippocrates* in *Coacis*, saith that the Stone in the bladder is not bred after fourteen yeers of Age, to three score, except it was there before.

Fernelius mentioned a new Opinion of the Stone, breeding in the Bladder, saying, That every Stone in the Bladder, had its beginning from the Kidneys, and grows afterwards in the Bladder: For when in a fit of the Stone, it fals from the Reins, if it be great, it staies in the Bladder, and by getting new Matter it encreaseth by degrees. For he affirmeth that in grinding of some Stones taken out of the Bladder, he found as it were a Kernel which fel from the Reins of another color and substance, and that he never knew any that had a stone in the Bladder, who was not formerly vexed with pains in the Reins. But this Opinion is cast off by divers very good Authors, who by their Experience have found the contrary, and have taken many Stones from the Bladders of Children, which have been wholly of the same color and substance within. And common Experience teacheth us, that Children have the Stone in the Bladder, who never had pain in the Reins, which would be otherwise if the Stone came first from them the Reins. It is true, that in men many times Stones fal from the Kidneys into the Bladder, and encrease by the addition of new Matter; but we deny that it is alwaies so, and we constantly affirm, that many Stones have taken their beginning in the Bladder.

DIAGNOSTICK.]

The knowledg of the Stone in the Bladder is difficult, especially in the beginning, when it is little; but when it is great it is evident. But we shall discover it as much as we can by Art.

The First Sign is, pain in the neck of the Bladder, which is worse towards the end of pissing, and reacheth to the end of the Yard, like that which is in difficulty of Urine from Inflamation, called *Dysuria*, and it is scarcely at first distinguished from it, but when other signs appear.

The

The Second Sign is, Itching in the Yard, which makes the Patient ſcratch it often.

The Third Sign is, Weight in the Peritonæum, or inward covering of the Guts, and all about the Pecten when the Hair groweth, with a heavy pain, when the ſtone is great.

The Fourth Sign is, When there is a great Stone there is great ſtoppage of Urine, with pain like Women in Travel, and dropping of Water, and often endeavoring to piſs.

The Fifth Sign is, Stoppage ſuddenly in time of Piſſing, by reaſon of the Stone falling to the Orifice of the Bladder.

The Sixth Sign is, Eaſier making Water lying upon the Back, becauſe it puts the Stone from the Orifice to the bottom of the Bladder.

The Seventh Sign is, Often ſtanding of the Yard, which comes from ſtoppage of Urine, and of the Inflamation of the Bladder by the Stone rubbing againſt it.

The Eighth is, An often deſire to go to ſtool, which follows the deſire of piſſing, by reaſon of the conſent of the Sphincter Muſcles of the Anus and Bladder; for when one is provoked, the other is provoked, becauſe they have branches from the ſame Nerve.

The Ninth is, The Patient cannot reſt in a place, but ſhakes his Leggs, and if the Stone be great he can ſcarce ſtand upright, ride, or walk in rough places; for then the mouth of the Bladder is much afflicted with the Stone.

The Tenth is, That the Patient is helped by no Remedy, but worſe commonly; for all Medicines that go through the paſſages of the Urine, either do bring new matter, and encreaſe the evil, or carry away the flegm, which being about the Stone made it leſs offenſive, but being bare, doth grate the inward Tunicle of the Bladder.

The Eleventh Sign is, When the Patient is in pain of the Reins, and after a fit uſeth to void Stones which cauſed it, but now voideth none as formerly, it is a ſign that the Stone cauſing the pain is ſent to the Bladder, and there remains, where by degrees it encreaſeth, and cauſeth the aforeſaid Symptomes. Therefore if any after ſuch pain, voids no ſtone, and after a time begins to be ſtopped from making Urine, it is very probable that there is a Stone in the Bladder.

The Twelfth Sign is from *Hippocrates*, Aph. 79. Sect. 4. *They who make a ſandy Urine have a Stone in the bladder.* Which Aphoriſm hath troubled many Wits. *Galen* in his Commentary thereupon, ſaith, that it is manifeſtly lame, and defective, becauſe *Hippocrates* left out half of it; for whether the Stone be in the Kidneys or Bladder alwaies the Urine is ſandy. And *Hippocrates* himſelf contradicts this Aphoriſm, *Lib. de internis Affectionibus*, where he reproveth the old Phyſicians that ſuppoſed ſand in the Urine to be the ſign of the Stone in the Bladder. *Cardanus* in his Comment upon the ſame Aphoriſm, ſaith, That he voided for thirty years, firſt red, then white Sand, every day in abundance without any ſuſpicion of the Stone either of the Kidneys or Bladder; and he further ſaith, that there are ſcarce one in ten who doth not void Gravel, yet few there are that are troubled with the Stone in the Kidneys, and fewer with that in the Bladder. The Spaniards void much Gravel, and yet are not ſubject to the Stone.

We diſtinguiſhed of Sand in the former Chapter, which may ſignifie the Stone: But we ſaid it was an Equivocal ſign. For that Sand is ſomtimes ſent forth by the ſtrength of the expulſive faculty, and is not kept in the Kidneys and Bladder any while. And if this Sand did ſhew the Stone more ſurely; yet it would never declare that of the Bladder only. And therefore that Aphoriſm, as the words are, is falſe.

Beverovitius and *Salmaſius*, have greatly contended about this Aphoriſm (both Learned men) and good to open dark Sentences) and they have written both whol Volums of the ſame. It is not our intention to ſtay long upon it, determining this one thing for an end of all Controverſies; That the Opinions of Authors, which at firſt ſeem contrary to Truth and dayly Experience, are alwaies to be taken in that ſence which is moſt conformable to Truth, although the words will not bear it, which in ſuch a caſe are to be thought to be added by ſimple fellows in the Tranſlation, or the whol Sentence to be put in by them; as *Galen* ſaith often of ſome of *Hippocrates* his Sayings, That they are thruſt in by others, when they carry not the weight and Majeſty of *Hippocrates*. And the Opinion of *Beverovitius* concerning Sand in the Urine, ſeems not to be according to the mind of *Hippocrates*; nor to be of great uſe in Practice. Firſt, it ſeems not to agree with *Hippocrates*, who in his foregoing Aphoriſms, takes ſigns from things contained in the Urine; and following his matter in hand, ſaith, That Sand in the Urine, ſignifieth the Stone of the Bladder. But *Beverovitius* inverts the Sence, and ſaith that *Hippocrates* is to be underſtood of Sand, which formerly uſed to be voided, that if they ſubſiſt, that is, be retained in the Bladder, and be no more ſent forth, it is a ſign that the Sand ſo retained is turned to a Stone in the bladder. This Interpretation, as I ſaid, doth not agree with *Hippocrates* his Intention, and it nothing avails for Practice: for they who uſe to void Gravel, have ſome times of intermiſſion, in which there is not a Stone bred in the bladder. Nor hath it much weight that *Beverovitius* obſerveth, That *Hippocrates* in his other Aphoriſms, where he laies down the ſigns to be taken from the things contained in the Urine, doth not uſe the word *Subſidentia*, or ſetling;

ling, or falling down; but the word Excretion, or voiding. As for example, they who piſs matter or blood, with thick and branny Urine, &c. But here he uſeth the word that ſignifieth ſetling, to ſhew that he meaneth ſomthing elſe. But we bringing all things to Practice, ſay that *Hippocrates* in this Aphoriſm, could not uſe a word which ſignifieth only ſending forth, or Excretion, becauſe he ought to diſtinguiſh that ſand which ſignifieth the Stone, from that which doth not. This Sand, as we ſaid in the former Cahpter, ſettles in the bottom of the Urinal; but other Sand doth only ſtick to the ſides; and therefore *Hippocrates*, that he might diſtinguiſh them, ſaid well, They whoſe ſandy matter ſettleth; for others which do not ſettle, are not a ſign of the ſtone, in the bladdder.

But that we may bring this Aphoriſm to Truth, and Practical uſe, we ſuppoſe that the Opinon of *Johannes Zechius*, is the beſt; who makes it a proper ſign of the ſtone of the bladder, and there is great uſe of the Aphoriſm in Phyſical Practice, when by al other Interpreters, it is made unprofitable. And that *Zechius* may be honorred by them who have not his Works, we think it worth our labor to repeat his words, which are in his Book of Conſultation, 58. Conſult. *Hippocrates* (ſaith he) *Aph. 79. Sect. 4. ſaid thus, which was never under ſtood yet, either by Galen, or any other. They whoſe Urine hath a ſandy ſettling or ſediment, have the ſtone in the bladder. Which Sentence, if we ſhould take it according to* Galen, *would be falſe, becauſe we obſerve that many men do piſs ſand all their lives (whereof I am one) whithout any ſuſpicion of the ſtone in the bldadder. From whence I cannot but wonder at* Galen, *and all the reſt after him, that they ſhould either not underſtand ſo uſeful an Aphoriſm (which I can ſcarce beleve) or by reaſon of its ambiguity paſs it by. The whol difficulty is in the ſignification of the word* [Sabuloſa] *in Greek called Pſamimodea: Hippocrates would have nothing underſtood thereby but thick gravel mixed as it were with fat Earth like Clay or ſnot in the bottom of the Urinal; a certain ſign of a great ſtone in the bladder. But beauſe there is nothing conſtant in man, it is not to be admired that ſome that have this Diſeaſe have not this ſign; as when the ſtone is ſmal, as we obſerved in Cardinal* Paleotus. *Now the cauſe of this muddy Excrement hath been ſhewed in another place.* So far Zechius; but where he ſhewed the cauſe of it we could never find. But we plainly ſhewed it in the former Chapter, when we ſaid that this ſnot-like matter is the proper Excrement of the bladder diſtempered, when it cannot concoct the great quantity of blood, and ſuperfluous humors which are ſent thither, and turn them into its ſelf, but turns them into that conſiſtence like ſnot; and this evil diſpoſition of the bladder comes from the ſtone therein. Let that be peruſed, for it maketh much for the underſtanding of what hath been ſaid.

But there ſtill remaineth one difficulty, for ſome have dayly flegmatick ſlimy matter in their Urine, and yet are free from the ſtone in the bladder. And *Cardanus* reports of an Auguſtine Monk called *Leo*, that ſhewed him often ſo much congeled flegm in the bottom of the Chamber pot as was bigger than a Gooſe Egg, and yet he had not the Stone. To this doubt we anſwer, That the ſlimy matter that comes from the bladder, is to be diſtinguſhed from that which comes from other parts, becauſe that which comes from the bladder, is more clammy and glutinous, ſo that it ſticks faſt to the bottom of the Pot or Urinal, and cannot be ſhaken off when the Urine is powred forth; but that which is from other parts doth not ſo cleave, but comes preſently forth with the Urine; Experience hath tanght me this, which hitherto no Author ever yet obſerved. This clammineſs comes from the Nature of the bladder, which is a Membraine, and apt to produce this glewineſs, as you may ſee Glew is made of Mebranous Skins of Beaſts.

This tough glutinous Matter, I ſay, comes from the evil diſpoſition of the bladder, which is cauſed by the ſtone there, and we can thus prove it beſides what hath been ſaid; Becauſe we have known a Child of twelve yeers old, that had a ſtone in the bladder, and piſſed continually a glutinous matter that cleaved to the bottom of the Glaſs. And after the ſtone was cut forth, he voided the ſame for a month, but afterwards none at all. Which cleerly ſhewes that Matter comes from the evil diſpoſition of the Bladder, which could not preſently be cured after the cutting: but after the Bladder was cured, that mater appeared no more, which ſhews that it came from no other part but the bladder.

For a Concluſion of this, let us take notice, That whenſoever this ſlimy matter appears with all the aforſaid conditions, there is a ſtone in the Bladder; but when it doth not appear, it doth not follow that there is no ſtone, for it often happeneth that the ſtone is ſmooth, or little, and ſo doth not hurt the bladder, and then the Urine is alwaies cleer. This is a true ſign, that there is a ſtone when it appears; but when it is abſent, it is not a ſign of no ſtone.

Nor would this Objection, or rather Cavil, become a wiſe man, becauſe from our Obſervation before mentioned, we proved that ſuch matter might be voided by Urine, and yet no ſtone in the Bladder, for it was cut forth. It is ſufficient that either a Stone was lately there, which was the cauſe of this Diſeaſe; and ſo this kind of Matter ſignifieth, ether a Stone there now, or lately hath been there.

The laſt ſign is by tryal with the Catheter, and putting the finger into the Anus, which operation

muſt

muſt be uſed to take away all doubt; for the moſt part it doth: for ſomtimes the Stone is covered with ſlimy matter or a bag, ſo that the Cutters themſelves are deceived thereby. But the Catheter is more uncertain than the Finger, which you may not be certain not only Stones being there, but of the form and bigneſs of it.

PROGNOSTICK.] As for the Prognoſtick of this Diſeaſe: It is alwaies painful and dangerous; painful, becauſe only very ſmal Stones compaſs through the Neck of the Bladder.

The great ones, if like flint, cannot be diſſolved; if ſoft like Chalk, or brittle, they may be diſſolved with long uſe of powerful Medicines, which for the moſt part the Patients will not ſtick to, and therefore they are ſeldom cured; therefore there is often cutting, which how terrible it is, dayly Experience will declare, becauſe many die under that Operation. Hence *Hippocrates* in his Oath, commands his Diſciples that they uſe it not, but leave it to men of that Profeſſion only. But in Women, the Operation is leſs dangerous, becauſe their Paſſage for Urine is wider, and it may be done without cutting, only by enlarging the part.

CURE.] The way of Cure is the ſame with that of the Kidneys, firſt Evacuation of the antecedent matter, Revulſion, and hindering of the breeding of it: and let the matter conjunct, of the Stone it ſelf, be diminiſhed, worn away, or diſſolved, for which there are good Medicines in the Chapter aforegoing.

Of which, the diſtilled Water of Onions is moſt excellent, by which continued twenty daies we ſaw a Stone bigger than a Bean thrown out of the Bladder.

But the beſt Authors and Experience teach, That things taken at the mouth cannot diſſolve the Stone in the Bladder. Hence it is that we commonly refer them to the Cutter. But becauſe there are many ſtories of men cured by ſuch Medicines, we will ſpeak of the chief, that every one may try them, if he pleaſe, before he go to the terrible Chyrurgion. Somtimes the Stones is ſo ſoft and newly congealed that it is not impoſſible to diſſolve it; but hard flinty Stones cannot.

Horatius Augenius, Tom. 2. Epiſt. Med. Lib. 9. Epiſt. 8. *I* (ſaith he) *have twice ſeen the Stone broken in the Bladder. Once by chance I had the ſame of one* Janetus *a Printer at* Rome *in Cure, whom I purged that he might be cut with more ſafety. For he had tried all the Venetian and Florentine Phyſitians. But when nothing did him good, he ſent for the Prieſt to conſult about his Soul, and reſolved to be Cut. The Prieſt being a Jeſuite, and hearing his Confeſſion, and the condition of his Diſeaſe, told him a Medicine, of which he had made tryal in himſelf and others. He tryed, and was cured in the ſpace of nine daies. The Medicine was this.*

Take *of the Pouder of Hog-lice or Sows, one dram, or four ſcruples at the moſt. Aqua vitæ half an ounce: red Peaſe Broth, nine or ten ounces. Let him take it five hours before dinner.*

I Cured one of eighteen years of Age, of a hot and dry complexion, by taking away ſome part of the Aqua vitæ, and give it him but every other day, and at other daies of Bean and Strawberry Water, of each five ounces, with ſix drops of Oyl of Vitriol, and one ounce of the Julep of Violets to cool him, thus:

Take *of the Pouder of Sows prepared, one ſcruple: Aqua Vitæ two ſcruples: red Peaſe Broth eight ounces. Mix them, and give it ſix hours before Meat.* Thus *Augenius.*

Sennertus in his Chapter of the Stone in the Bladder, tels a famous ſtory of *William Lauremberg*, Profeſſor of *Roſtoch*, who being old, and troubled with the Stone, was unwilling to be cut, and therefore ſought for other Remedies. Firſt he tried the famous Water againſt the Stone, which is ſo much prized by Princes, which is thus made:

Take *of Salt of white Tartar one ounce: Parſley Water one pint: Mix them, and ſtrain them with a brown Paper; and with Orange peels make it yellow. He uſed alſo the Indian Jewel, called in Spaniſh,* Igiada, *which is moſt famous for breaking the Stone; but both to no purpoſe. Therefore he deſired to make tryal of the Medicine of Sows, which* Horatius Augenius *ſaith, cured two young men.*

In imitation of whom, after general Phyſick, and good Diet, he took of Sows one ſcruple; the Spirit of Juniper two ſcruples; red Peaſe Broth ten ounces: which he took in the morning; but the firſt and ſecond time he found a ſtraightneſs in his Breaſt, and a fainting, ſo that he was conſtrained to take one dram of Treacle with the Potion; and ſo uſed it fifteen daies: but all this while he voided no Gravel. And then he added other things, and made it thus:

Take *of prepared Sows two ounces: a Hares and Goats Blood prepared, wild Roſe Flowers, and purple Violets ſeeds, of each one ounce: Species Lithontribi, two ſcruples: mix them for an Antidote, of which take two ſcruples: the Diuretick Decoction ten ounces: the Spirit of Juniper two ſcruples.*

Which Medicines after he had taken it the ſecond time at five a clock in the morning, four hours after he felt a great pain under the *Os Pubis*, about the Neck of the bladder: A little after he made a little Water, and therewith ſome thin red things like ſcales of fiſhes; which though they ſeemed to be ſlimy, yet when they were touched turned to Sand. So that it plainly appeared that they were the outſide of the Stone.

By the continuance of this Medicine, every fourth or fifth day he voided the like scales, and sometimes bigger pieces, especially when he used a sweet bath. But when the neck of the bladder was wounded by the fragments and the Stone, he used Medicines to assuage pain; and by the use of these Medicines, was in seventeen months cured. The Decoction was,

Take *of Liquoris four scruples: Roots of Marsh-mallows, Couch-grass, Red-harrow, of each half an ounce: Winter Cherries twenty: red Pease six ounces: Raisons one ounce: the four great cold Seeds, of each one scruple: Barley two handfuls. Boyl them in Winter Cherry Water, Rest-harrow, Strawberry, and Bean Flower Water, of each one pint and an half: to the straining add of the Syrup of Marsh-mallows four ounces.*

The Sows are thus prepared:

Take *of live Sows two pound; wash them in Rest-harrow Water: then drown them in Spanish Wine; then powr the wine out, and put them in Glasses, the more Glasses the better, because then they will dry better: Put these Glasses well stopt into the Oven when the Bread is drawn, that they may dry gently till they will Pouder: then put some Spanish Wine upon this Pouder, as much as it will take in, and dry it again; do so thrice: and fourthly wash it with this Liquor.*

Take *of Straw-berry water three ounces: Spirit of Vitriol half a dram: mix them, Then dry it, and make it fine, and keep it in a Glass for your use.*

Besides the aforesaid, the use of the distilled Water of Goats blood, or of the Urine of a Goat newly slain, which was formerly mentioned in the Stone of the Kidneys.

If the Stone cannot be broken with Medicines, necessity requireth the manual operation, though it be dangerous, lest the Patient die with lingering pain. This requires a skilful and well exercised Artist, and that it may have good success for the most part, as we have observed.

It is the Duty of the Physitian, before the operation to prepare the body by bleeding, purging, and Diet, as the State of the business requireth. And observe, that the taking away of a Stone from a Woman hath no danger, because it is done by enlarging the Passage of the Urine, which in them is very short.

If the Patient fear cutting, or want a good Chyrurgion, he may use asswaging Medicines least the Stone should cut and ulcerate the neck of the bladder, such as are prescribed for heat of Urine.

But if a Stone fastened in the neck of the bladder stop the Urine, it must be shaken back with lying upon the back with the Leg up, and the Body shaked; and then by a good fomentation or bath, and with a Catheter, let the Stone be sent back into the Bladder.

Chap. 3. *Of the Inflamation of the Reins and Bladder.*

BEcause the Inflamation of the Reins and Bladder are cured with the same Medicines, therefore we will put them in the same Chapter, although the Signs are different, as shall be shewed.

This Inflamation is a Tumor of those Parts, from the flowing of Blood or Choller unto them.

This is not very ordinary, because the substance of those parts is solid and thick; but sometimes it happeneth, because the Kidneys and fleshy are apt to receive blood: but the Bladder, though it be without blood, and spermatick, because it receives blood for its Nourishment through the smal Veins, is without question subject to Inflamation by too much blood; as other Membranes of the Brain, or Meninges, the Pleura, Mediastinum, and the like.

We said that these Inflamations come from Blood or Choller, as when Flegm or Melancholly if the blood make the parts thicker, because they cannot pierce into their thick substance.

CAUSES.] The Causes of this Disease, are either from things Natural, not Natural, or Preternaturrl.

From Natural things, when there is a Natural Infirmity of those parts from the Parents, or a great loosness of them, a great heat originally in them, by which they draw plenty of Humors: In Youth these conduce much to an Inflamation.

From things no Natural, as much Venery, which weakeneth those parts, and draws much blood or other Humors to them; Gluttony, Drunkenness, and eating of Salt and Spiced Meats; great Passions of the Mind, lying upon the back in a soft bed, great Exercise, stoppage of some great Evacuations, as of the Months and Hemorrhoids, or usual bleeding at the Nose, those things which cause repletion and evil concoction, and drive the Humors to the inward bowels.

From Preternatural things, as a stroak or wound upon the Reins, or about the Bladder; a pressing or bruise of those parts; constant Feavers, foulness of the Vessels, or other parts that purge themselves

ſelves by Urine, as in a Pleuriſie, Empyema or Impoſthume in the ſide, Obſtruction of the Spleen, breaking of the Meſentery, and the like. And laſtly, Diſeaſes of thoſe parts do cauſe Inflamation, as the ſtone, great pain, exulceration, heat of Urine, and ſtoppage thereof, or the like.

SIGNS.] The Signs of the Inflamation of the Reins, are a weighty pain in the Reins, ſometimes beating, if the place be affected where the Arteries are: And this pain extendeth to the parts adjacent, ſo that the Patient can neither lift himſelf up, nor ſtand upon his Feet, and ſcarce turn himſelf, and neither lie upon his ſide, nor his Belly, becauſe then the part inflamed wil hang down; therefore he lies alwaies upon his Back, and if he either neeze, or otherwiſe move his Body, the pain is encreaſed. He hath a numbneſs or pain in the Leg on the ſame ſide, by reaſon of the Nerve that goes from thence to it. He hath difficulty of Piſſing by reaſon of the heat which is ſent to the Urine, and filth mixed with it comming from the inflamed part. The Urine is firſt thin and yellow but after red and thick; he hath a conſtant ſharp Feaver, which is attended often with watchings, dotings, and other great Symptoms; alſo loathing and vomiting, by which he voids Choller, Flegm, and other Humors.

Sometimes the Gut Colon is inflamed, and if it be that part which is neer the Liver, it brings the like Symptoms: but here is the difference; In the Inflamation of the Reins, the pain reacheth to the ſhort Ribs, the Back, and Bladder; but that of the Colon tends more to the Belly, and there is a greater change of Excrements of the Belly, than in the Inflamation of the Kidneys.

But in the Inflamation of the Kidneys, there is a pain about the *Pubis* and *Perinæum*,, in which there is heat, and ſometimes redneſs. There is conſtant heat of Urine, but that is ſtopped when the part ſwelleth, and ſtoppeth the paſſage.

The ſtraight Gut ſuffers by reaſon of its neerneſs; hence it is that there is often deſire to go to ſtool with burning, ſometimes the Belly is bound, when the Gut is ſtopped by the inflamed Bladder. There are alſo other common Symptomes mentioned in the Inflamation of the Reins, as a Feaver, watching, doting, thirſt, and the like.

PROGNOSTICK.] There can be no good Prognoſtick in this diſeaſe: For the inward Inflamation of the noble inward parts, do threaten continual danger of death. It is moſt deadly when a Convulſion or datage followeth, or the like great Symptom: and if there be a cold ſweat, death is at hand.

In the Inflamation of the Reins, if the Hemorrhoids follow, it is good.

If the Inflamation Suppurate, and the Impoſthume break, and go into the paſſages of the Urine, there is hope; but if it go by the Emulgent Veins in the Liver, and labor to get way through the Guts, it is dangerous.

A ſmal Inflamation of the Bladder with a Sediment in the Urine that is white and equal, promiſeth health.

An Inflamation of the Bladder, is ſometimes cured by an Eryſipelas, or Chollerick Tumor ariſing in the Skin ſuddenly, and by making much Urine.

CURE.] The Cure of the Inflamations of the Reins and Bladder, is made by revelling, deriving, cooling, and moderately repelling, by Anodines, Reſolvers or Ripeners, if need be, and the like: whoſe Matter and way of uſing, ſhall be as followeth:

And firſt, Phlebotomy is very neceſſary in the Liver Vein, on the ſame ſide the pain is, twice, thrice, or four times, or oftener, if the ſtrength will bear it, til the defluxion ceaſeth, which you may know by the abating of the pain. But in the Inflamation of the Bladder, the right ſide is to be choſen by reaſon of the Liver, from whence, as from a Fountain, the blood floweth to the part.

After much blood is taken away, and revulſion is made by the upper Vein, you muſt alſo open the inferior for derivation ſake, in the Ham or Ancle; as alſo the Hemorrhoids are to be opened, eſpecially if they be ſwelled.

Cupping-glaſſes with Scarrification, as alſo good for Revulſion, both above and beneath, and Frictions with ſtrong Ligatures of the extream parts, to draw the Humors outward.

After, and before blood-letting, give a mollifying and cooling Clyſter that is a little looſening, and let it be of a ſmal quantity, leſt it oppreſs the Tumor, thus made:

Take *of Marſh-mallow Roots one ounce: Mallows, Violets, Lettice, of each one handful: ſweet Prunes four pair: Barley and Violet Leaves, of each one pugil: make a Decoction to eight or ten ounces. In the ſtraining diſſolve of Caſſia, or Diaprunes ſimple, one ounce: Oyl of Violets four ounces: two Yolks of Eggs: Make a Clyſter.*

Allay the heat of the blood with Juleps and Emulſions made thus:

Take *of Endive, Lettice, and Purſlain Water, of each four ounces: Syrup of Pomegranates two ounces: Syrup of Water Lillies one ounce. Make a Julep for three draughts, morning and evening.* Or,

Take *of Sorrel Roots two ounces: Mallows, Plantane, Purſlain, and Endive, of each one handful: the tops of white Poppies half a handful: Annis and Lettice ſeed, of each one dram: Borrage, Violets, and Water-lilly flowers, of each one pugil: boyl them to a pint and an half: then add four ounces of the Juyce of Pomegranates.* Or,

Take *of sweet Almonds blanched one ounce: fresh Pine-nuts half one ounce:* Lettice, Sorrel, *Purslain, and Poppy seeds, of each three drams; beat them according to art, powring on by degrees, of Barley,* Lettice, *and Purslain Water, one pint and an half. Dissolve in the straining Sugar of Roses one ounce. Make an Emulsion for three doses, in which we leave out the great cold Seeds, because being Diuretick they may draw somthing to those parts, especially in the time of the defluxion, but in the declination they may be useful. You may profitably add to the Emulsion, the Syrup of Poppies to stop the flux more violently.*

Also the parts inflamed may be cooled by Clysters, made of the Decoction of the Julep aforesaid, with Oyl of Roots or Violets two ounces.

In the beginning of these Inflamations, purging is not proper; for it is to be feared left the Humors being moved, should flow to the parts affected; so that if there then be a great flux of the Belly, it is to be stopped for that cause. But when the Inflamation is a little allayed, and the disease declineth, a Purge made of gentle things may be good, as of Manna, Cassia, Rhubarb, Tamarinds, Diaprunes simple, Catholicon and Syrup of Roses with a Decoction of Lettice, Purslain, and other cooling things prescribed in the Juleps. Or you may make a Bolus of some of them.

Outwardly, All the time of the Disease, you must apply cooling things that gently repel, as moist Epithems of the Water and Juyce of Plantane, Sorrel, Endive, Nightshade, Roses, with a little Vinegar, red Sanders, and Camphire. Liniments also of Oyl of Roses and Olives, Violets, Cerat of Sanders, white Oyntment, or Populeon alone, or mixed with a little Vinegar, which you must apply to the parts aforesaid, every hour cold.

Or you may make a Liniment of an Egg well beaten, with a little Oyl and Rose Vinegar.

Or you may make that which is excellent, of Oyl of Roses, with Vinegar and Juyce of Knot-grass, or Purslain; to which add, if you please, a new Yolk of an Egg. Let these be applied cold upon a Cloth.

If the pain be very violent, it is not amiss in these Epithems and Liniments, to mix a little Opium or Saffron.

Also you may make a Cataplasm of Barley Meal, with Juyce of Endive, Purslain, and Nightshade, with Oyl of Roses and Populeon. But this must be often changed left it grow hot.

Three things are to be diligently observed:

First, That you use not Coolers too long, left the Matter be kept from breathing forth, and the Tumar grows hard or Scirrhus.

Secondly, In the Inflamation of the Bladder, you must use less astringents and coolers, left you stop the Urine, which Symptome alone, is very usual and dangerous in this case.

Thirdly, Cataplasms in the Inflamation of the Bladder, are less necessary than Oyntments and Liniments, because they burden the part, so that it is more hard to dilate it self.

After you have used Coolers a short space, and often bleeding, when the defluxion is somwhat stopped, you must use Softners and Dissolvers; such are, Fomentations of the Decoction of Marshmallow Roots, Mallows, Violets, Pellitory, Lin-seed, Fœnugreek, Mallows, Cotten-weed, with Melilot, Chamomel, Rotemary flowers, and Rose Leaves to strengthen the part.

Then apply a Liniment of Oyl of Lillies, with a little Oyl of Chamomel.

Among the Dissolvers and Anodines together, there is none better than the Cataplasm made of Crums of Bread, made thus:

Take *of white Bread Crums one pound: boyl it in Goats Milk to a Pultis: then add three Yolks of Eggs; four ounces of Oyl of Roses: half a scruple of Saffron: make a Cataplasm, change it often. You may add a little Opium and Camphire if the pain be very great.*

In the Inflamation of the Bladder, if you fear a Gangrene, you may make a strengthening Cataplasm of Bean Meal, and Orobus meal, or Lupines boyled in Wine.

When the greatest part of the Inflamation is abated, then you must use Decoctions and Liniments which do only dissolve, that the reliques may be consumed.

In the whol time of the Cure, you must have a special care of great Symptomes, as the Feaver, pain, watching, stoppage of Urine, and Belly; of the Stomach and other parts.

And as for the Feaver, pain, and watchings, it is most certain that the things mentioned to Evacuate and alter, do much for the mitigation of them. But to them you may add Epithems, Liniments, and Rose Vinegar, such as use to be applied to the Region of the Liver, Heart, and brain; and in time of necessity, Narcoticks both by mouth and Clyster.

There are special Anodine Suppositories to take away the pain of the Bladder, or Knots, made with Yolks of Eggs, and a little Opium, and Juyce of Henbane, or the like,

If the Strangury or stoppage of Urine follow this Inflamation, you must cure them with Medicines taken from their proper Chapters.

If the Inflamation of the Reins cannot be cured by what hath been prescribed, but it tendeth to suppuration, which you may know by the encrease of the Feaver, pain, and other Symtomes; as also

ſo by trembling and vomiting, by greater weight about the part, eſpecially when the Patient lieth on his ſound ſide; you muſt help Nature with Cataplaſms of Roots and molifying Herbs, Lin-ſeed, Chamomel flowers: To which being boyled and beaten, you muſt add Meal, Butter, Greaſe, or Oyls of the ſame vertues. With which, if the Impoſthume break not preſently, and come forth by Urine, the Matter will get into the Cavity of the Abdomen, whence will proceed either ſudden death, or a Hectick Feaver. Somtimes the Tumor appears outwardly, and then you muſt open it either with a Potential Cautery, or an Inciſion Knife.

Somtimes thoſe Tumors grow hard, and Scirrhus, when the Feaver is gone, and the pain remains with a greater ſence of weight, and a kind of numbneſs of the ſubject parts: And this is commonly incurable, and brings an evil habit, or a Dropſie. Yet you may try with mollifying, cutting, and digeſting Medicines, ſuch as were mentioned in the Scirrhus of the Liver.

Chap. 4. *Of Piſſing of Blood.*

BLood may come from divers parts to the paſſages of the Urine, and be mixed with it, and make it look like blood: but becauſe this happeneth but ſeldom, and we here treat only of the Diſeaſes of the Reins and Bladder, we ſhal ſpeak only of that bloody Urine which is made ſo from the defect of the Reins and Bladder. Blood flows from theſe parts, as from all the reſt (as we ſaid in Hæmorrhagy, Hæmoptyſis, Vomiting of blood, and Hæmorrhoids) either by Anaſtomoſis, or opening of the mouths of the Veins, by Rixis, or Rupture, by Diabroſis or Corroſion, and ſeldom by Diapedeſis, or Rarefaction.

CAUSES.] The uſual Cauſes are much or ſharp blood, or a Stone faſtened in the Reins: the Veins are often broken with plenty of blood; but Corroſion, or Anaſtomoſis, or opening comes from ſharpneſs: alſo corroſion or tearing may come from the Stone, when being fixed in the Reins or Kidneys through violent riding, or other exerciſe, it is moved ſo that it hurts the parts with its roughneſs.

Alſo other cauſes may break the Veſſels beſides repletion, as a fal or ſtroak, lifting, carrying, vehement motion, and the like.

That Blood which is brought forth by Urine from Plethory, is not alwaies a Diſeaſe or Symptom, but ſomtimes for the good of the Patient, when Nature laies down that which is burdenſom unto her by that means, as *Aretæus* reports that ſome piſs blood at ſeveral times, and when they do not, they have the Head-ach, miſts before their Eyes, and giddineſs.

Alſo the Bladder may bleed if it be wounded by a Stone, or corroded by a ſharp Humor; but it is but little, becauſe it is membranous, and without blood; but if the Sphincter Muſcle be hurt, or the paſſage of the Yard, there will be much blood, as in extraordinary Venery is ſeen often, eſpecially when the *Proſtates* are inflamed by a Gonorrhœa, or running of the Reins.

SIGNS.] The Signs of this Diſeaſe are from the Kind of it, from the Part affected, and from the Cauſe.

The Kind of this Diſeaſe is appearent to the Sences, for it is eaſie to know when Blood is mixed with Urine, for it is like the waſhings of fleſh, with ſmal clodders at the bottom; ſomtimes the Urine is like a Lye, when it ſtaies too long in the Bladder, by which means it grows black.

The place of the pain ſhews the part affected, for if it be in the Loyns, it ſignifies that the Kindeys are affected; but if it be in the belly below the Navel, the Bladder is the part ſuffering. Moreover, if the blood comes from the Reins, it is mixed perfectly with the Urine, but if from the Bladder, it is not mixed. *Hippocrates* ſheweth this Sign in two Aphoriſms, Namely, in Aph. 78. Sect. 4. *They who ſuddenly piſs blood without force, have a Vein broken in their Reins*; and Aph. 80. of the ſame Section; *If men piſs blood, or there be clots or drops in the Vrine, and pain in the lower part of the Belly, the Pecten, or Perinæum, theſe have their Diſeaſes from the Bladder.*

If it come from the Stone, the ſigns thereof which are mentioned in its proper Chapter, wil appear; if they do not, you muſt conclude that it comes from too much blood or ſharpneſs thereof. The abundance of blood wil be known by the ſigns of repletion, and ſharpneſs, by the ſigns of Choller or Melancholly predominating; alſo ſalt flegm in the Urine wil make a great ſtoppage of Urine, and piſſing of blood; this hapneth often in old men that are very apt to be troubled with ſalt flegm. And the piſſing of blood from ſharp humors, is diſtinguiſhed from that in the ſtone, that in which there were firſt pains of the Reins, and voiding of Stones; but not in the other whoſe Urine is cleer, with no ſtrange things therein. And the Diſeaſe proceeds not only from immoderate exerciſe, which is ordinary to both Cauſes, but alſo from the paſſions of the mind, when it comes from ſharp Humors which are much ſtirred up by paſſions ſo that they who are ſubject to this Diſeaſe after Anger and Sadneſs, or great diſturbance of the mind, uſe commonly to piſs blood.

PROGNOSTICK.] As for the Proknoſtick. A plentiful and often piſſing of blood is very dangerous; for it will bring either a Conſumption or a Dropſie: And if it continue long, it may

may cauſe an Ulcer in that part from whence the blood floweth; if much blood flow at one time, it wil cauſe a great ſtoppage of Urine in the Bladder, or ſome other evil Symptomes, as it encreaſeth therein, and grows evil qualified.

CURE.] The Cure of this Diſeaſe is divers, according to the variety of the cauſe.

And firſt, if it come from blood abounding, or from ſharpneſs, it muſt be firſt cured with Phlebotomy on the ſame ſide, often and little for the better revulſion: And by Cupping, Friction, and Ligatures in the upper parts; and if blood flow violently, Cupping-glaſſes muſt be applied to the Hypochondria.

For Derivation, let the Vein of the Ancle be opened, and the Hemorrhoids.

When watery Chollerick Humors cauſe it, let them be purged with Medicines mentioned in ſpitting of blood, often repeated at diſtance. To which alſo you may add theſe following, at your diſcretion.

Take *of the Pouder of torrefied Rhubarb one dram: prepared Coral half a ſcruple: Goats Whey, or Plantane water three ounces. Make a potion.*

Take *of Caſſia newly drawn half an ounce: the Pulp of Tamarinds ſix drams. Eaſtern Bole-Armenick half a ſcruple. With Sugar make a Bolus.*

After due Evacuations and Revulſions, or at that time, if need require, you may uſe things to ſtop blood, and knite the Veins. And theſe are not preſently to be uſed at the firſt, leſt being ſtopped too ſuddenly it ſhould grow cloddy in ſome part. For this purpoſe the Juyce of Plantane newly drawn is much commended, given four or five ounces in a morning and evening, which is good for any kind of bleeding. But if you fear it will cool the Stomach too much, you may boyl it a little with Sugar.

Sheeps Milk is much commended by *Foreſtus*, Lib. 24. Obſerv. 13. *Often* (ſaith he) *I have cured piſſing of blood with only Sheeps Milk ſix ounces, and one dram of Bole-armenick.* The ſame is an Experience of *Gatinaria*; who alſo commands that none do ſleep preſently, or exerciſe after it. Alſo *Hollerius* and *Duretus*, from *Avicen* and *Hippocrates*, commends the ſame.

Alſo Decoctions of Knot-graſs, Horſ-tail, Purſlain, and Bramble tops, are good for this, adding the third part of the Juyce of ſharp Pomegranates or Quinces.

Or to allay the heat of the Blood, let him take the Apozeme following many times, morning and evening.

Take *of Lettice, Purſlain, Plantane and Comphry, of each one handful: all the cold ſeeds, of each one dram: Jujubes three pair: Liquoris half an ounce: Water-Lillies, Violets, and Roſes, of each one pugil: boyl them to a pint and an half. In the ſtraining diſſolve of Gum Traganth one dram and an half: Syrup of Violets and dried Roſes, of each one ounce and an half: Lapis prunellæ half an ounce: the Troches of Winter-cherries without Opium, half a dram. Make a Julep for four Doſes.*

To thicken and ſtop the blood more, put one ounce of Syrup of Poppies thereto.

Alſo you may give the Pouders that ſtop Blood, as of red Coral, Blood-ſtone, Bole-armenick, ſealed Earth, either with the Apozeme, or with Roſe or Plantane Water.

If the Diſeaſe continue, give this Opiate:

Take *of Conſerve of Roſes, and Comphry Roots, of each two ounces: Sealed Earth, Bole-Armenick, Sanguis Draconis, red Corral, Blood-ſtone, and Troches of Amber, of each one dram: Hypocyſtis, or Conſerve of Sloes, Kermes berries, and Plantane ſeeds, of each one ſcruple: with Syrup of Poppies and Mirtles, of each equal parts: make an Opiate, of which let him take the bigneſs of a Cheſnut morning and evening, drinking after a little Plantane Water.*

If it yet continue, it is good to give at diſtance the Decoction of Myrobalans in Whey, or the like.

Hollerius affirms, and *Duretus*, that the Troches of *Gordonius* are the beſt for it.

Chriſtopher Vega commends the Troches of Amber given with Plantane Water, and ſaith that he cured this Diſeaſe with giving them only once at night.

For ordinary Drink, give the Infuſion of Maſtich wood in Wine, made thus:

Take *of ſliced Maſtich wood one ounce: ſpring Water four pound: Infuſe them in Balneo Mariæ very warm in a cloſe Veſſel. Keep the ſtraining for your uſe.*

But becauſe clods of Blood are often retained in the Bladder, which beget grievous Symptomes, give warm Water and Vinegar, or Mallow Water and ſharp Vinegar warm. Let the Venegar be ſo little that it is ſcarce taſted.

Apply Topicks to the Loyns that cool and aſtringe.

Take *of Snakeweed and Comphry Roots, of each one ounce: Plantaine, Purſlain, Horſ-tail, Knot-graſs, and Shephards-purſe, of each one handful: Pomegranate peels half an ounce: Sumach, and Myrtle berries, and Hypocyſtis, of each two drams: Acron Cups, red and yellow Sanders, of each one dram: red Roſes three pugils: boyl them in Smiths Water, and a little Vinegar. With the ſtraining, let the Reins be fomented hot.*

Of

Of the ſame Decoction you may make a Bath to ſit in, adding more ſimples.

Take *of Unguentum Comitiſſæ, and refrigerans* Galeni, *of each one ounce and an half: waſh it with Oxycrate, and anoint the Loyns therewith.* Or to bind more,

Take *of the Juyce of Plantane and Blood-wort, of each two ounces: Vinegar half an ounce: Oyl Olive ſix ounces: boyl them til the Juyces be conſumed: then add of Sanguis Draconis, Maſtich, and Pomegranate peels, of each two drams: Camphire half a dram: Unguentum Comitiſſæ four drams: Wax as much as will make a Liniment: put a little Vinegar to it when you uſe it.*

Alſo a Plate of Lead ful of holes worn about the Reins, is good.

You muſt guard the Liver when it comes from ſharp Humors, with Epithems, and Oyntments.

When it comes from the Stone and Gravel; after Purging, Revulſion, and things that allay ſharpneſs, mentioned; you muſt uſe thoſe things that may gently cleanſe, as theſe that follow:

Take *of Pills of Turpentine, with Rhubarb one ounce: give half a dram in a morning, with two ſpoonfuls of Syrup of Scurvy-graſs every other day.*

But when he takes them not, give this Pouder and Confectio following:

Take *of Liquoris two drams: the four cold Seeds, of each one dram: Purſlain and Lettice ſeed, of each half a dram: the Troches of Amber and burnt Harts-horn prepared, of each one ſcruple: Sugar as much as all the reſt; make a fine Pouder: give one dram with Mallows Water in which Quince ſeeds have been infuſed.*

Take *of Blanched Almonds, and Pine ſeeds cleanſed, of each half a dram: Marſh-mallow ſeeds, and Winter Cherries, of each one ſcruple: Lettice and white Poppy ſeeds, of each half a ſcruple: Starch and Tragacanth, of each half a dram: Liquoris two drams: Sugar ſix ounces: With Pellitory Water make a Confection in Morſels. Take it morning and evening half an ounce.*

Stronger Diureticks are not convenient, for they will provoke the Flux.

And laſtly, Vitriol Waters are good to ſtop Blood, cool the Reins, and expel Stones.

Chap. 5. *Of the Ulcer of the Reins and Bladder.*

CAUSES.] THe Ulcer of the Reins and Bladder, comes of three Cauſes; from an Impoſthume broken after Suppuration; from the ſharpneſs of Humors, ſuch as cauſeth piſſing of Blood, which being violent and continual, doth ulcerate the parts; or from a ſharp Stone that corrodeth them; the laſt is moſt uſual, the former ſeldom.

SIGNS.] Among the Signs, the chief is voiding of Matter with Urine, which laſting long, doth ſhew that there is an Ulcer certainly in the parts which are emploied about the Urine. But whether the Reins, or the Bladder be affected, is known by the place of pain, whether it be in the Loyns, or neer the Privities. Moreover, If Matter come from the Reins, it is better concocted, white, thin, and not ſtinking, becauſe the Body of the Kidneys being fleſhy doth better concoct; beſides, the Matter is more abundant, and more mixed with the Urine, which is voided like Milk, till after long ſtanding it ſettle to the bottom. That Matter which comes from the Bladder, is little, and not much mixed with the Urine, not ſo wel concocted, but crude, of divers colors, and ſtinking; for that part being without blood, and having little heat, cannot concoct ſufficiently. But often pure Matter is voided without Urine, from the neck of the Bladder, and then there is a continual difficulty of Urine, and pain in that part, which is not in an Ulcer of the Reins but by fits.

When the Ulcer is in the Reins, ſomtimes much Blood is voided, which is hard to be ſtopped, and ſomtimes pieces of fleſh and matter, or blood, ſomtimes ſo big as they hardly paſs, and cauſe pain; but from the bladder come ſcales, or Skins, or Bran.

And from an old Ulcer of the Bladder that is callous or hard, there flows that ſnotty flegm which we ſpake of in the Stone of the Bladder.

PROGNOSTICK.] As for the Prognoſtick: All inward Ulcers are dangerous, but theſe moſt, becauſe of the conſtant flux of Humors to theſe parts: for although the ſerous Humor hath cleanſing quality; yet here being mixed with other qualities, it doth not act in its Natural condition; and if evil, Salt, and ſharp Humors are mixed therewith, they will make and nouriſh an Ulcer.

New Ulcers of the Reins and Bladder are curable, old not.

They are incurable in old men, ſomtimes curable in yong men, but with much difficulty.

Ulcers that come from the Stone, and are maintained by it, cannot be cured before it be taken out.

The pain and Symptomes which accompany the aforeſaid Ulcers, cauſe watchings, and conſume the Body.

CURE. The Cure is by clensing drying, and heating, as al other. For this purpose use these following.

First, If there be a repletion, or inflamation in the part affected, let blood, first in the Arm, then in the Hand.

Then purge often, to take away the vitious humors that flow to the part affected, but with gentle things, as Cassia, Manna, Syrup of Roses, Agarick, Rhubarb, made into a Bolus; because in a moist form being drunk, they quickly go to the Ureters, and encrease pain.

You may give this Opiate following.

Take of *Polypody of the Oak, and Liquoris, of each half an ounce: the four great cold seeds, of each one dram: Borrage and Violet flowers, of each half a pugil: Jujubes six pair, Damask Prunes three pair: smal Raisons half an ounce: Senna one ounce and an half: Infuse them all night in Barley Water; then boyl and strain them: then dissolve of Manna one ounce and an half; Cassia three ounces: boyl them to an Opiate, adding in the end half an ounce of Rhubarb in pouder. Give one ounce at a time, once in a week, two hours before meat.* Or,

Take of *Cassia two ounces: Manna one ounce and an half: the Mucilage of Fleabane seeds six drams: the four great cold seeds, of each one dram: the Juyce of Liquoris two drams: With Syrup of Roses solutive make an Opiate.*

These Opiates wil be better if you put Mercurius dulcis to them, because Mercury doth clense and heal al Ulcers both internal and external.

Tupentine is purging, and excellent in this Disease, because it clenseth the Ulcer. And you must give half an ounce thereof washed at once, with Pouder of Liquoris. But it is chefly good when the Urine is thick.

Avicen commends Vomiting for this Disease, *Cap de Ulcer Renum, A Vomit* (saith he *(is the best way to cure an Ulcer in the Reins, because it clenseth and emptieth, and draweth the Humors from the part. But Ætius* in his Chapter *de suppuratis Renibus*; *If* (saith he) *any man will take a strong Vomit every month, he will happily cure the Ulcer of the Reins, or any other evil that ariseth from them.* Many Modern Physitians follow these; some gave warm Oyl and Water one hour before meat: which only Medicne being often repeated hath cured this Disease, as they say. But *Rondeletius* wil have them vomit after meat, because then men vomit most easily; and he gives warm Water and Oyl, and anoints the Stomach with Oyl of Lillies. But you must never give a Vomit, but to them that are easie to vomit; for otherwise it would Inflame the Ulcer.

After due Evacuations and Revulsions, you must use Clensers. The cheif is, Whey taken every morning in abundance; or thin Hydromels six or eight ounces in a morning in ordinary drink, or the Decoction of Barly and Liquoris with Sugar, and give Water and Sugar for ordinary Drink. You may boyl in Hydromel, if you fear heat, the cold Seeds, Liquoris, and Mallows. Asses Milk doth not only clense with its Wheyie part, but heal with its cheezy part, but you must not give it in a Feaver, or you may make this following Decoction to clense and ease pain.

Take of *Marsh-mallow Roots half an ounce: Plantaine Agrimony, Maiden hair, and Mallows, of each one handful: Mallows and Melone Seeds with their Husks beaten, of each half an ounce: Winter Cherries six drams: scraped Liquoris one ounce: Barley on pugil: boyl them to two pints. Dissolve in the straining three ounces of Honey, and two ounces of Sugar candy: make a Julep. Take eight ounces every morning for ten daies.*

Those Medicines you give for the Reins or Womb, must be given in great quantities least they lose their vertue before they come there.

Instead of them al, you may use Mineral Waters of Allum and Iron, by the constant use whereof the heat is corrected, and the Ulcer mundified and healed.

Some comemed the Decoction of China Sarsa, or Sassaphras, or of Guajacum given thirty daies or more together with a Decoction thereof for ordinary Drink, and a thin drying Diet; and least the Bowels should thereby be too much inflamed, they give cool Broths at night, and anoint the Reins with cold Oyntments. And this course is taken to dry up the matter, to purge and clense, especially in them that are flegmatick, or have the French Pox, and have neither Feaver, nor Fulx of Blood.

But in any case you may use with more safety this following.

Take of *Sarsaparilla three ounces Shavings of Mastich Tree two ounces: Sassaphras one ounce Shavings of Ivory and Harts-horn of each six drams: Jujubes and Sebestens, of each half an ounce: Lignum Nephriticum four ounces Barley two ounces Infuse them twelve hours in five pints of spring Water boyl them to three pints, for six draughts, to be taken twice in day; aromatize them with two drams of Cinnamon.*

After the use of Clensers, when you see by the decrease of the quantity or Matter in the Urine, that the Ulcer is clensed, as when it is white, and even and not filthy, give drying, astringing glutinating, and heating things; as these Troches following.

Take

Take *of Bole-armenick, ſealed Earth, and red Coral, of each three drams: Gum Arabick and Tragacanth, of each half an ounce: with Agrimony Water make Troches of two drams apiece. Let him take one every morning with boyled Milk, or the Decoction of Comphry.*

The Troches of *Gordonius* are beſt of all, becauſe they aſſwage pain and heat. Their Doſe is two or three drams, with Hydromel, or Barley Water, when you will cleanſe more; or with Goats or Sheeps Milk, when you will glutinate more

For the ſame, uſe this following Opiate:

Take *of Conſerve of old Roſes three ounces: Purſlain and Plantane ſeeds, Myrtle Berries, Bole, ſealed Earth, Sanguis Draconis, of each one dram: the ſhavings of Ivory, and Troches of Winter Cherries, of each half a dram: with Syrup of dried Roſes make an Opiate, of which give the quantity of a Cheſnut twice in a day.*

You may make knitting Juleps thus:

Take *of Comphry Roots two ounces: Plantane and Mouſ-ear, of each one handful: the tops of Mallows and Maiden-hair, of each half a handful: Liquoris half an ounce: Starch and Gum Arabick, Tragacanth and Bole, of each one dram: Lettice and Purſlain ſeeds, of each one dram and an half: red Roſes one pugil boyl them in Rain Water to one pint and an half. In the ſtraining, diſſolve four ounces of Sugar, of Penides two ounces: make a Julep. Give eight ounces in a morning for ten or twelve daies.*

Alſo the following Pills are good:

Take *of Turpentine waſhed in Plantane Water one dram: Juyce of Liquoris and Gum Tragacanth, of each two ſcruples: Bole and Troches of Winter Cherries, of each half a ſcruple: with the Juyce of Horſ-tail make Pills. Let him take half a dram morning and evening.*

They are ſtronger made thus:

Take *of Marſh-mallow Roots and Comphry dried, of each two drams: Gum Arabick, Cherry and Plum-tree, of each one dram: Olibanum and Myrrh, of each four ſcruples: white Poppy ſeeds, and Winter Cherries, of each one dram and an half: Campbire two ſcruples: beat them finely, and add the weight of the third part of them all of Antimonium Diaphoreticum; and with Venice Turpentine make a Maſs. Give one dram morning and evening long from meat, and after it a little of his ordinary drink.*

If Turpentine cauſe pain, give inſtead thereof Juyce of Liquoris diſſolved in Pellitory Water.

And above all, new Milk from the Cow with one dram of Bole-armenick that is true, every morning, is excellent, as *Foreſtus* ſaies: And it is a ſecret of his Maſter *Helidæus*, becauſe it cleanſeth and healeth the Ulcer.

Quercetan in his Diſpenſatory, commends the Water that is given for the Gonorrhœa, as good for the ſame, as well as other Ulcers.

Hartmannus commends an Opiate made of Conſerve of Roſes two parts; and the Pouder of the Seeds of St. Johns wort one part, given in the end of the Cure many evenings together. And alſo two or three grains of Mercurius Dulcis given every day in Plantane Water.

But Mercurius Diaphoreticus is better, if well made, and as it were fixed: this cures all inward Ulcers miraculouſly.

In old Ulcers, the Decoction of round Birthwort in white Wine with Sugar, is very good,

Alſo obſerve what *Garcias ab Horto* ſaies, That in *Goa* they give Aloes and Milk for Ulcers in the Reins and Bladder, or to ſuch as piſs filth, and it preſently cureth.

Outwardly to knit give this Oyntment:

Take *of Juyce of Plantane and Nightſhade, of each four ounces: Oyl of Roſes three ounces: Vinegar one ounce: Litharge finely poudered one ounce and an half: waſhed Ceruß half an ounce: fine Pouder of Tutty two drams: Sanguis Draconis one dram. Make them into an Oyntment.*

Alſo you may uſe this following when there is no Inflammation.

Take *of Oyl of Roſes and Maſtich, of each two ounces: Myrrh, Aloes, Sarcocol, Sanguis Draconis, of each one dram: Starch and Gum Tragacanth, of each four ſcruples: Styrax Calamita one dram: white Wax as much as will make an Oyntment.*

In the Ulcer of the Bladder it is proper to make Injection twice in a day; firſt with Hydromel, or Whey, or the Decoction of Barley with Honey of Roſes to cleanſe; then with Aſtringers and Binders made of Iron Water, in which Comphry Roots, Myrrh, Allum, and Sarcocol with Tragacanth have been boyled. But eſpecially with the Troches of *Gordonius* diſſolved in Milk.

Fabricius Hildanus cured a great Ulcer in the Bladder with this following Injection, and ſome few other Medicines, Obſ. 69. Cent. 3.

Take *of the Roots of Comphry one ounce: Agrimony, Pauls Bettony, Water Germander, Ladies Mantle, Sanicle, of each half a handful: boyl them to a pint. In the straining dissolve two drams of Honey of Roses: mix them for an Injection.*

And you must observe that these Injections are not only to be made with a Syringe, because they wil not enter into the Cavity of the Bladder, the Sphincter Muscle being shut, but you must conveigh it in with a Catheter.

And because in these Ulcers the pains are usually great, you must through the whole Cure abate them with Anodines inwardly and outwardly. Inwardly with Syrup of Poppies, Laudanum, and the Troches of Alkekengi made for this purpose; as also with Emulsions made of the cold Seeds, and white Poppy Seeds, with a little Syrup of Poppies, or with the often giving of Conserve of Marsh-mallow flowers.

Outwardly you may apply this Fomentation following, to the Reins.

Take *of Marsh-mallow Roots two ounces: Mallows, Pellitory of the wall, Violets, of each one handful: Linseed, Fœnugreek, and Winter Cherries, of each three drams: Chamomel, Melilot flowers, and Water Lillies, of each one pugil. make a Decoction, with which foment the part, not with Spunges, because they have a saltness in them from the Sea.*

After the Fomentation you may apply this Liniment:

Take *of the Oyl of Violets, and of sweet Almonds, of each one ounce and an half: Oyl of Roses one ounce: Mucilage of Marsh-mallow seeds, and Fœnugreek, of each two ounces: Saffron one scruple: make a Liniment.*

Make this following Injection against the pain of the Bladder.

Take *of Fœnugreek and Quince seeds, of each one scruple: steep them one hour in one pint and an half of Barley Water: after strain them, and make a moist Mucilage; of which add of Oyl of sweet Almonds two ounces: Honey of Roses strained one ounce: mix them for an Injection.*

And if you inject warm Milk, it is excellent for the same purpose. In which if you dissolve the Troches of *Gordonius*, you wil compleatly ease pain, and cure the Ulcer.

Chap. 6. *Of* Diabetes, *or extraordinary Pissing.*

Diabetes is a quick and plentiful sending forth of Drink by Urine; after which there comes a violent Thirst, and consuming of the whol Body.

It is called Diabetes *apo tou diabainein*, from passing through, as Water through a Conduit pipe, which is called Diabetes. This Disease is also called *Dipsacos*, from the unquenchable Thirst, and the Piss-pot Dropsie, from the continual making of Water. It is seldom seen, for *Galen* in 6. de loc. aff. cap. 3. saith that he saw it but twice.

CAUSE] The next and immediate Cause of this disease, from *Galen*, and al his followers, is held to be a hot distemper of the Reins, which makes them draw Water violently from the Veins, and send it to the Bladder being not able to contain it themselves: the Veins being drawn dry, suck from the Liver; the Liver from the Guts and Stomach; hence comes a continual Thirst after drink, which as soon as it is taken, it is forthwith carried from the Liver and Veins into the Reins, where by its quantity it stirreth up the Expulsive Faculty, and burdening the Retentive Faculty, it is sent to the Bladder.

Some suppose that this cause is insufficient, because the hot distemper of the Reins is an usual disease, but Diabetes is very rare; therefore there must be somthing else that is less usual, namely, a sharp or salt Matter in the Kidnies, either of Choller or of Flegm, which doth continually provoke the attractive vertue of them; as in Chollerick Feavers there is a Thirst which cannot be quenched, from the Chollerick Humor which is fixed to the coat or Tunicle of the Stomach, or from Chollerick Vapors sent from some adjacent part into the Stomach, by the motion of some putrid Choller which lodgeth there. This Opinion is probable; but we think good to add thus much to it, That the Kidneys alone are not affected in this Disease, because Choller and other burnt Humors are first bred in the Liver; and therefore they cannot be in any quantity in the Kidneys, but the Liver must participate of them. And if we may reason where Nature seems to be silent, we can say that there is a venemous quality concurring for the producing of this Disease. For that kind of Serpent called *Dipsacos*, found in *Lybia*, when it bites any man, doth send into him such a poyson as begets an unquenchable Thirst. The like kind of venom may be bred in our Bodies, by a peculiar corruption of some humors, which may cause such a Thirst; for *Galen* testifieth that divers kinds of poysons may breed in our Bodies. And if such a kind of poyson may be bred in our Bodies as may cause a detestation of Drink,

Drink, as in *Hydrophobia*, in which the Patient cannot endure the ſight of Water, or any Drink, why may not there then be produced another poyſon, which hath the contrary quality, to cauſe a great and unquenchable Thirſt? And hence may be the reaſon why this Diſeaſe is ſo rare; becauſe this kind of poyſon is ſeldom bred, but Choller and Salt Flegm, and the Diſeaſes from thence, are ordinary. And as the Diſeaſe called Dogs Appetite, which is compared to this for the unſatiable deſire of meat, is aſcribed by the wiſeſt Phyſitians to an occult quality; ſo this unquenchable thirſt may be ſaid to come from a peculiar and hidden quality.

SIGNS.] The Signs of this Diſeaſe are cleer from what hath been ſaid; as an extraordinary making of Water, an unquenchable Thirſt, and a ſudden piſſing forth of what is drunk, a decay of the whol Body; for the moiſture which would nouriſh the Body, is piſſed forth with the drink. And though there be often a large Evacuation of Urine in ſharp Feavers, and other caſes, yet that is not to be called Diabetes, becauſe the aforeſaid Symptoms, as great Thirſt and Conſumption of the Body are not joyned therewith.

PROGNOTICKS.] The Prognoſtick of this Diſeaſe is deadly, for it is incurable, except it be in the beginning thereof; for it preſently brings a Conſumption. In old men it is more dangerous; and when it comes after inordinate Lechery, or Agues.

CURE.] The Cure is wrought by allaying the hot diſtemper of the Kidneys, and by ſtrengthening them by thickening the Humors that flow unto them, and by oppoſing the malignant quality thereof; all which may be done with theſe Medicines following.

In the beginning of the Diſeaſe while there is ſtrength, you may open a Vein, for to revel or pluck back, and cool the Humors; but it muſt be done divers times, and but a ſmal quantity of blood taken away. But if the ſtrength be decaied, or if this follow another Diſeaſe, Phlebotomy muſt not be.

You muſt give Mollifying and Aſſwaging Clyſters to draw forth the Excrements, made thus:

Take *of Lettice, Purſlain, Mallows, and Plantane, of each one handful: clenſed Barley, and red Roſes, of each one pugil: make a Decoction to one pint and an half. In the ſtraining diſſolve of Diaprunes ſimple ſix drams: Honey of Roſes, and Sallet Oyl of each two ounces: make a Clyſter, and uſe it often.*

You may alſo give a gentle Purge with Caſſia, and Pulp of Tamarinds, or the Decoction of Plantane, Purſlain, Lettice, Tamarinds, and Myrobalans, with Syrup of Roſes.

Some commend Vomits made of the Decoction of Rhadiſh Seed, and Dwarf-Elder with Oxymel, which doth Evacuate and draw from the Ureters.

To correct the diſtemper of the ſaid parts, and to thicken the Humors, Juleps made of the Waters or Decoctions of Lettice, Purſlain, and Plantane, with Syrup of Myrtles, Quinces, and the like, and Syrup of Poppies, in a ſmal quantity, adding the Pouder of Diatragacanth frigid, and the Troches of Sealed Earth and the like.

Or to aſtringe more, make them thus:

Take *of Comphry and Plantaine Roots, of each one ounce: Plantane Leaves one handful: Pomegranate Flowers, and yellow Myrobalans, of each one dram: Plantane and Purſlain ſeed, of each half a dram: red Roſes one pugil: boyl them to a pint. In the ſtraining diſſolve of Syrup of Quinces three ounces: make a Julep for three Doſes.*

For the ſame end you may make a Pouder, or an Opiate thus:

Take *of Plantane, Purſlain, and Coriander ſeeds prepared, and red Roſes, of each one ounce: prepared Coral, Bole-armenick, prepared Pearl, and Tormentil Roots, of each one ſcruple: Nutmeg half a dram: mix them into Pouder.*

Take *of old Conſerve of Roſes, four ounces: Bole, prepared Coral, and burnt Harts-horn, of each one ſcruple: with Syrup of Quinces make an Opiate.*

Eraſtus highly commends the Syrup of Comphry Roots and Sloes, which he ſaith he uſed with good ſucceſs in theſe Diſeaſes.

Alſo Narcoticks, or Stupefactives uſed wiſely, are very good, as new Treacle, Syrup of Poppies and Laudanum.

If it continue long, Sheeps Milk, Cow, or Aſſes Milk, are excellent, if you firſt conſume the Whey thereof, with often quenching Flints therein, and he may uſe it in the morning, as we ſhewed, in other Cures.

Sweating is commended by Authors, by which means the ſerous Humors is drawn outward. But it is to be miſtruſted, becauſe it is very like to purge by Urine, and encreaſe the diſtemper of the Bowels. But if it be uſed at any time, it muſt be of the mildeſt ſort, as of Roots of China, Sarſa, Endive, Borrage, Sorrel boyled in Water, or for thoſe who are conſumed, in Chicken Broth; but we think it ſafer to provoke ſweat by outward means; as by a vapor from ſome convenient Decoction in a wooden Inſtrument.

Such Sudorificks as are preſcribed in malignant Feavers, are excellent, eſpecially if Spirit of Vitriol be in them, to quench Thirſt, ſtay the flux, and reſiſt the malignity.

For Drink, let the Patient uſe Iron'd Water with ſharp and aſtringent Syrups, or a Decoction of Sloes, and the inward Bark of an Oak; by which Medicine even alone, *Eraſtus* ſaith that he cured this Diſeaſe in a Boy.

Outwardly, Apply a Fomentation to the Loyns made of Sorrel Roots, Plantane, Pomegranate peels, Sumach Seeds, and the like, with a little Vinegar; or, which is moſt proper, make a Bath of the ſame Decoction to ſit in.

And anoint the part with Unguent of Roſes, Sanders, and Comitiſſa mixed together, or this following:

Take *of Oyl of Roſes and Myrtles, of each one ounce: red Sanders, red Roſes, and red Coral, of each one ſcruple: Juyce of Plantane one ounce: Wax, as much as will make an Oyntment.*

Then you muſt allay the Symptoms that accompany this Diſeaſe, as thirſt, watching, conſumption, and the like, by their Remedies mentioned in their proper Chapters.

Chap. 7. *Of Piſſing the Bed, of Involuntary Piſſing, or not containing of Urine.*

THe not holding of the Urine conſiſts in the hurting of the retentive action of the Bladder. as Diabetes, or extraordinary piſſing, comes from the hurt done to the attractive faculty, and Dyſuria from the diſtemper in the expulſive: ſo this comes from the diſorder in the Retentive Faculty of the Bladder. This comes ſomtimes to people awake, and then the diſeaſe is worſe; ſomtimes to them aſleep, and then it is leſs, becauſe then the Animal Functions are exerciſed leſs freely. And this in time of ſleep comes two waies, either from weakneſs and looſneſs of the Sphincter Muſcle of the Bladder, as in ſucking Children, weak people, and ſomtimes in them of yeers, or from the hurt of the Imagination: for many do piſs their Beds, either from too much drink, or from the exquiſite ſence of the Bladder, and the Urines ſharpneſs, with ſome conſent of their wil, when they dream they are piſſing againſt a wal, or other place; and they are ſo accuſtomed to it, that it is done without any diſtemper either of the Bladder, or its Sphincter; nor are they to be cured with Medicines, but by change of their fooliſh Imagination, as Children by Whipping; or in thoſe of yeers, by adorning thoſe places which they dream they piſs upon, with ſome coſtly things, and ſhewing them often.

The true cauſe of this is in the Sphincter Muſcle, which ſuffers either from its ſelf, or by conſent from other parts.

It comes divers waies by conſent, as when the whol Body is weak, and the vital heat ſpent, as in dying men, or when the whol Body, or half of it is taken with the Palſey, or thoſe branches of Nerves which come from the *Os Sacrum* to the Bladder: ſomtimes the looſneſs of the Muſcle comes from the pain only, and neerneſs to other parts affected, as in Women with Child, from the ſwelling and pain of the Womb, and in the great Diſeaſe of the ſtraight Gut.

The Sphincter muſcle ſuffers divers waies by its ſelf, as when it is wounded, as in cutting for the Stone, or in deep Ulcers which hinder its contraction and ſhutting. But the chief and uſual cauſe is, a cold and moiſt diſtemper, which is moſt fit to weaken and make looſe the part. Which is produced of a cold and moiſt Native temper, Youth, old Age, Women, and the diſeaſes of the whol Body, or ſome parts thereof, coming of a moiſt and cold diſtemper: to theſe you may add external cauſes, often mentioned.

But here we may diſpute how contrary effects may be produced of the ſame Cauſe: for *Hippocrates* in Coac. ſaies that ſtoppage of the Urine comes of a cold cauſe, in theſe words; *A ſtoppage of Urine coming of cold is worſt of all*; now not holding, and ſtopping, are contrary. We muſt anſwer that when a cold diſtemper doth only hurt or aboliſh the ſence of the Bladder, there may be a ſuppreſſion of Urine, becauſe the Bladder cannot be ſenſible of provocation to expel Urine: but if the motive faculty which is in the Sphincter Muſcle be hurt, by reaſon of the looſneſs of it, the Urine cannot be retained.

SIGNS.] The Signs of this Diſeaſe, either ſhew this Diſeaſe to be by conſent, and theſe muſt be taken from the diſeaſes before mentioned, which are apt to produce this not holding the Urine, which if you find, you may conclude that the diſeaſe come from them: but if they be abſent, then you muſt bethink your ſelf of the propriety of the diſeaſe to the part, which will be eaſily diſcovered if it come from a wound and Ulcer, or the like Diſeaſe of the Sphincter: but if neither of theſe appear, you muſt conſider of the cold and moiſt diſtemper of the part; and this is known by the cauſes both internal and external, and by the effects which depends upon them, as ſoftneſs of the whol Body, whiteneſs,

neſs, looſneſs of the Nerves and Privities, Child hood, Age, evil Flegmatick Concoction, and the like.

PROGNOSTICK.] This Diſeaſe is incurable in old men, by reaſon of their great moiſtneſs, and the loſs of Vital heat, which cannot be repaired.

In an acute Feaver, involuntary Piſſing is very dangerous; for it comes either of a Delirium, or from a great deſtruction of all the faculties, which followeth the extinction of the Natural heat.

In Children it is cured when they grow elder, and the ſuperfluous humidity is by degrees conſumed, and the parts that were looſe, are more knit: But if they be not cured before twenty five yeers of age, they are incurable.

CAUSE.] The Cure is wrought by amending the cold and moiſt diſtemper, and looſneſs of the Sphincter Muſcle; but that which comes by ſympathy from other Diſeaſes, muſt be cured by the removing of them: as alſo that which comes from Wounds, Ulcers, and other manifeſt diſeaſes, depends upon the Cure of them. Therefore we ſhall lay down a way of Cure proper both for Children and men, provided that the Phyſitian be skilful in the choyce of his Medicines, to give the gentleſt to Children, and that he encreaſe and diminiſh the quantity according to the Patients age.

Firſt, Here is little uſe of Phlebotomy, becauſe it comes from a cold diſtemper, and flegm; except there be a general Plethory in the whol Body, being youthful.

But Purging is alwaies neceſſary in this Diſeaſe, made of things that purge flegm, mixed with ſome aſtringents that are not only Alterers, but Purgers, a Rhubarb, and Myrobalans, and the like.

After, to dry up the Matter that is flegmatick, and to knit the part, you may uſe Pouders, Opiates, and Phyſick Wines, and the like, made thus:

Take *of Cypreſs Nuts, and Myrtles dried at the fire, ſhavings of Ivory, Coriander ſeeds prepated, red Coral, and Amber, of each two drams: Spodium, or burnt Ivory one dram, Cypreſs Roots, and Galangal, of each half a dram: With the Syrup of Citrons make an Opiate, of which let him take the quantity of a Cheſnut morning and evening. Drink after it a little red Wine.*

Or you may give the aforeſaid Pouder from half a dram to a dram, with red Wine twice in a day; long after, and before meat.

Take *of Comfry Roots half an ounce: Cypreſs Roots, and Galangal, of each one dram: Plantane, Horſ-tail, and Five-leaved Graſs, with the Roots, of each one handful: Cypreſs Nuts, Acron cups, of each four ſcruples: Rue ſeed, Agnus Caſtus, Frankinſence, and Ivory ſhavings, of each half a ſcruple: red Roſes one pugil: red Wine four pints. Infuſe them twenty four hours, ſtrain them through an Hippocras Bag, adding of Cinnamon half an ounce: Sugar as much as is ſufficient to make a Claret, of which let him take three or four ounces twice in a day.*

Many proper things are propounded by Authors, which do conduce to the Cure of this Diſeaſe. *Galen* in his Book of Local Medicines, and of things eaſie to be prepared, commends the Brain and Stones of a Hart burnt. Alſo a Snail burnt, with its ſhell given to Drink. The Modern Phyſitians give Hares dung, pouder of burnt Mice, the Hoofs of Hogs burnt, the aſhes of Date ſtones, roaſted Hazel Nuts, pouder of Egg ſhels. But above all are commended the Pouder of Agrimony, and the inward Skins of Hens Gizzards dried, given either by themſelves, or mixed together with red Wine.

Solenander witneſſeth that he ſaw happy ſucceſs in a Medicine invented by one *Gilbert Holland*, a Roman Phyſitian: He took the Throat of a Cock, and dried it at the fire til it would pouder. He give it before ſupper in red Wine, or with Oxycrate, for ſome daies together.

In people of yeats, ſweating Decoctions uſed twenty daies together, are good to dry the Body, made of Guajacum, and Saſſaphras; or Stuphs, Hot-houſes, Brimſtone Bath, and thoſe of Niter.

For his Drink, let him take ſharp red Wine without mixture, or with a little Ironed Water.

They who can drink only Water, may take Ironed Water, or that in which Coriander ſeed, or a little maſtich hath been boyled. Or laſtly, for the better aſtringing, let them take Water in which new Tiles have been quenched, and boyl their meat with the ſame. But they muſt drink but little, eſpecially at Supper. And let the Patient make water when he goes to bed, and be raiſed again at midnight, and in the morning for the ſame purpoſe, and this wil alter cuſtom.

Outwardly to the Privities, apply warm, ſtrengthening, and drying things, thus made:

Take *of Elicampane Roots, Calamus Aromatius, Acorus and Cypreſs Roots, of each half an ounce: Mints, Sage, Organ, Calamints, and Wormwood, of each half a handful: Cypreſs Nuts, Myrtles, Galls, and Pomegranate flowers, of each one dram: red Roſes one pugil: boyl them in equal parts of Smiths Water, and red Wine to two pints. In the ſtraining, diſſolve of Sal and Allum, of each one ounce. Foment the Privities and Perinæum warm, morning and evening.*

Or

Or you may make a Bath of the ſame things in larger quantities.

After the Fomentation, anoint the ſame parts with an Oyntment of Oyl of Foxes, Rue, Flower-de-luce, Unguentum Martiatum, Aregon, with Pouder of Maſtich, Cypreſs, and Myrtles.

Or you may uſe Storax Liquid, or Indian Balſom, diſſolved with a little Wine; or for rich folks Muſk and Civet diſſolved in Muſkadel.

Or apply this Plaiſter to the parts aforeſaid.

Take *of Labdanum. Maſtich, of each two drams: Wood of Aloes, Styrax Calamita, Cinnamon, Turpentine, of each one dram: Myrtles, and Cypreſs Roots, of each half a dram: Juyce of Mints, and Horſ-tail drawn with red Wine, as much as wil make a Plaiſter.*

Laſtly, If there be a defluxion from the head, which cauſeth the weakneſs; you muſt divert by Errhines, Maſticatories, and Cauſticks to the Neck or Arm, and other Remedies, mentioned in the Cure of the Catarrh.

Chap. 8. *Of ſtoppage of the Urine, and Strangury.*

THe ſtoppage of Urine is called by Authors *Iſchouria*; but when little is voided, it is called *Strangouria*: although this word be larger, and comprehends all dropping of Urine; but if it be without pain, and the Urine come by drops, with ſtraining, it is a ſmal Iſchuria; but if it be with pain, it muſt be referred to Dyſuria, or ſcalding of Urine.

Therefore Iſchuria, or a whole ſuppreſſion of Urine, is two-fold, namely true, when the bladder is ful; or Spurious, when the Bladder is empty, and nothing comes to it from the Reins.

CAUSES.] A true Iſchuria comes of three Cauſes: The firſt is when the ſence is loſt in the Bladder, by reaſon of the Palſey, and obſtruction of the Nerve that comes to it, or by the everſion of the Spirits, by whoſe defect it comes, ſo that the bladder feeleth no pricking to expel, as in dotings, and ſleepy diſeaſes.

The ſecond cauſe is a cold diſtemper of the bladder, coming from internal or external cold Cauſes, which dul the ſence of the bladder, and weakens its expulſion.

The third Cauſe is the narrowneſs of the Neck of the bladder, which wil not ſuffer the Urine to paſs. *Galen* gives three cauſes of this, 1. *de loc. affect cap.* 1. either the Muſcle is ſwollen by an Inflammation, Schirrhus, or Impoſthume, or the like; or there is a little fleſh grown in the paſſage, by reaſon of a former Ulcer; or there is a hardneſs from ſome thick Humor of long continuance. Alſo the Paſſage is ſtopped by the Stone, by a Crude and Thick Humor, by a Clod of blood or Matter.

Beſides, The Urine may be ſtopt by a Tumor in ſome part nigh to the neck of the bladder, from the ſwelling of the Womb, from the Excrements in the ſtraight Gut, or from the Hemorrhoids growing big.

Sometimes it comes from the long holding of the Water, by which the bladder is ſo ſtretched that it cannot contract it ſelf to expel Urine, by which ſtretching, the Paſſage is ſtopt and contracted. Now the bladder is filled by Urine too long detained, two waies. Firſt, when a ſound man by urgent occaſions in the Market, Senate, Church, Banquet, Running, and the like, holds his Urine for want of opportunity to void it, which ſtretcheth it ſo that it cannot again contract it ſelf; and the pricking of the Urine is not perceived by reaſon of its dul ſence from the diſtemper of the Nerves which come thither, when thoſe Nerves which are for the contracting of the Muſcle, are wel and ſound, which *Galen* ſaith befel one 6. de loc. aff. cap. 4. when his Back bone was ſtrained.

This is called a baſtard Iſchuria, in which the Urine is ſtopped, and the bladder empty, becauſe no Water deſcends into it. There is a two-fold Cauſe why no Urine comes to the Bladder, either becauſe the Kidneys do not draw that whereof the Urine is made, and ſend it down, or becauſe the Ureters wil not receive it, therefore either the attractive or expulſive Faculty of the Reins is hurt. The attractive or drawing Faculty is hurt by the Error of the Object, or in its ſelf. This is from a ſtrong diſtemper, eſpecially cold, or from ſome ſtoppage in the Reins, or in the Emulgent Veins. Theſe Obſtructions proceed from the Stone, thick flegm, or Matter that fals down thither. The obſtruction of the Emulgents comes ſometimes from too much blood, or ſerous Matter; a Story whereof we have in our Obſervations, Obſerv. 1. Cent. 1.

By the fault of the Object, the attraction of the Reins is hindered, when the ſerum or water is ſpent, as in burning Feavers; or ſent to other parts, as in a Dropſie.

The Expulſive Faculty is hurt by the ſame Cauſes, namely, diſtemper, the ſtone, clods of blood, matter, or groſs flegm, or Inflamation.

The

The Ureters do not receive the Serum, nor ſend it to the Bladder, by reaſon of Inflammations, or Obſtruction by the Stone, a cold of Blood, Matter, or thick flegm, or by a compreſſion from ſome humor in a part adjacent.

We muſt obſerve that both Kidneys or Ureters are affected, for the total ſtoppage of Urine; for if one be open, the Urine may paſs.

The aforeſaid Cauſes, if they be violent, may make a total Obſtruction of Urine, which is called *Iſchuria*; but if they be ſmal, or remiſs, they make only an evacuation in part, which is called a Strangury; and both Diſeaſes come from the ſame cauſe, different in degrees.

A true Iſchuria is known by the weight and enlarging of the lower part of the belly, and by a Tumor in form like the bladder.

The Cauſes are known by things aforegoing, or that accompany it: For if it come from too great a quantity of Urine, which hinders the contraction of the Bladder, the Patient wil tel you how that he forbore to piſs by reaſon of long riding, or the preſence of ſome people of Honor, and that before he never had any diſtemper in thoſe parts. But if he hath had a Delirium, a Palſey, or the like, you may refer the ſtoppage to them.

The Stoppage which comes from Tumors of thoſe, or the adjacent parts, or other Cauſes before mentioned, wil be known by their proper Signs.

The ſtopping of the paſſage of the Bladder is known by a ſearing Candle put in, or a Catheter; which if they cannot pierce, but are ſtopped by the way, ſhew that there is a either ſtone, or a Caruncle or a little Excreſcens of fleſh, or the like in the paſſage.

And theſe are to be diſtinguiſhed; for if it be a Stone, there was formerly a pain of the Reins, whether it came from the Bladder or Reins. If a Caruncle, there was a ſtinking Gonorrhœa, or running of the Reins, or an Ulcer in the paſſage of the Yard that did long run.

And laſtly, if there be a Clod of blood, or Matter, or Flegm, you ſhal ſee ſome part of it come out of the Yard, or it wil ſtick to the Catheter.

A baſtard Iſchuria is hence known, There is neither extenſion, nor Tumor, nor weight about the Privities, but rather a kind of emptineſs thereabout; there is no deſire to piſs, no tickling in the bladder, and no Urine made, there went before the ſigns of the ſtone in the Kidneys, or Ureters, or of Inflammation, or great fulneſs, or much drink was taken, which was not plentifully piſſed forth: whence the Veins might be ſwoln, or elſe there is a burning Feaver, or a Dropſie, which ſignifie the revulſion, and turning away of the Water or ſerous Matter.

PROGNOSTICK. The ſtoppage of Urine is very dangerous, and if it continue above ſeven daies, it is deadly: for the Serum being retained in the Veins, doth oppreſs the Liver, infect the blood, and runs into the whol body, it brings danger of choaking, and being carried to the brain, produceth a Coma, or kind of Lethargy:

The ſtoppage of Urine which comes from the back, being wounded, or by a fall, or ſtraining of the Vertebræ, or back-bone, is incurable.

If the Patient ſtink of Piſs at his mouth or noſe, it is deadly.

If a Tenaſmus or Needing follow a ſuppreſſion of Urine, it is death in ſeven daies. And alſo if the Hiccough follow upon it.

CURE. The Cure of the ſtoppage of Urine, whether it be total or partial, muſt be by aiming at the Cauſes. And firſt, that ſuppreſſion which is called ſpurious, and depends upon the Diſeaſes of the Reines or Ureters, is to be found in the Cure of the Inflamation, pain, or Stone of the Kidneys; that which comes from the fulneſs of the Emulgent veins, is to be cured by large bleeding, and Medicines that purge Water. A true Iſchuria is cured by things that take away the cauſe: and firſt, if it come from Inflamation of the bladder, or parts adjoyning, you may find Medicines for it in the Cure of the Inflamation of the bladder.

But if it come from a ſtone in the neck of the bladder, you muſt uſe theſe Remedies following.

Firſt, you muſt lay the Patient upon his Back with his Thighs lifted up, and then ſhake him ſoundly to make the ſtone returne into the Baldder: And if this wil not do it, uſe the Catheter. But if the ſtone be in the paſſage of the Yard; you muſt labor to get it out with your fingers, gently ſtroaking it to the end of the Yard; and you muſt put the Yard into warm Water or Milk, or the Patient into a Bath to open the Paſſage. But if you can neither get it out nor in, Practitioners ſay that you may bind the Yard on both ſides of it, and take it out by Inciſion.

The Obſtruction of the neck of the bladder, which comes from Inflamation, wil be cured with the proper Medicines againſt Inflamation. But in the mean while, if the urine be there long detained, you may gently conveigh in a ſearing Candle dipt in a little Oyl of ſweet Almonds, avoiding the Catheter, leſt it cauſe pain, and ſo encreaſe the Inflamation.

If the ſtoppage of Urine comes from a Caruncle, you muſt take that away. This is done by proper Medicine conveighed thither with a Wax Candle, which muſt be done by a skilful hand. And if the

the Caruncle ſwel and ſtop the Paſſage neceſſi y wil conſtrain you to uſe the Catheter to draw away the Urine, although there be danger leſt the part diſturbed ſhould ſwell more. But you muſt firſt make uſe of Revulſions, by bleeding, vomiting, and Repellers to the Privities, to take away the Inflamation of the Caruncle, that way may be made for the urine.

If ſuppreſſion of the Urine come from thick flegm, firſt it is good to purge with a Bolus made of Diaphœnicon and Rhubarb, and then to give Turpentine often with Pouder of Liquoris; afterwards a Decoction of opening Roots, with Oxymel, or Syrupus Bizantinus; not omitting in the mean while, Clyſters, Fomentations, and Baths, that molliſie and open. And all thoſe things wil be proper which were propounded for the diſſolving and expelling of the Stone.

And among the reſt, Experience hath taught us that theſe following are excellent.

Take of *Benedicta Laxativa half an ounce: the Troches of Myrrh two ſcauples: the Decoction of Savin three ounces. Mix them for a Potion. By this a woman was preſently cured of the ſtoppage of Urine.*

If there be abundance of Flegm in the whole Body, or in the Head, after blood-letting, from the beginning of the Cure, you muſt purge with an Apozeme three or four daies together.

Alſo the Julep mentioned in the Cure of the Stone of the Kidnyes, made of the juyce of Pellitory of the wall, Sea-fenel, and Lemmons, with Oyl of ſweet Almonds.

The Syrup of Rhadiſhes, of *Fernelius* his Preſcriptions, given two ounces at a time, is very excellent.

Dodonæus in Obſervat. Cap. 48. reports of one of fourſcore yeers of age, that was cured of a ſtoppage of Urine with dropping, by a Lixivium or Lye made with aſhes of Egg-ſhells, and Rheniſh Wine, once taken.

Arnaldus Villanovanus commends the Wine of Winter Cherries in this following Hiſtory, mentioned in his Book of Wines. There was in my time a Cardinal, who had not piſſed for four daies, who was deſperately ſwoln, and cured by the advice of a weak Phyſitian, with Winter-Cherry Wine, and he a voided as much Urine as would fill a Baton. By that only Experiment, that Phyſitian being poor, and of ſmall parts, became a great rich man. Many God beſtows his Bleſſings upon, his waies are unſerchable. This kind of Wine, as *Arnaldus* ſhews, is made by taking five, or ſeven, or more Winter Cherries, and beating them with good white Wine, and then ſtraining them, and giving them to be drunk.

Hog-lice alſo beaten with white Wine, and given to be drunk, are good for the ſame.

The Oyl of Scorpions, as *Mathiolus* preſcribed it given five or ſix drops in broth or other Liquor, doth powerfully provoke Urine.

The often uſe of the Cryſtal Mineral, doth provoke Urine, eſpecially when you fear inflamation, which is often cauſed in the inward Skin of the bladder, by the ſtoppage of Urine.

The Spirit of Salt doth it better.

The Vulgar Medicine of the Juyce of Pellitory of the wal refined, four ounces with half an ounce of Sugar, doth very much good. You may mix therewith Sal prunellæ, or Spirit of Salt.

If theſe ſtoppings from Flegm, do often return, there is nothing better than Brimſtone, and Niter bath-Waters; which both by drinking and bathing, do eaſily diſſolve, cleanſe, and conſume that ſlimy matter.

A certain Noble man having his Urine ſuppreſſed many daies, after other Medicines taken in vain, by this following Clyſter kept two hours in his body, was cured.

Take of *the Roots of Smallage, Parſly, Butchers Broom, Dogs-tooth, Sparagus, Mallows, and Marſh mallows, of each two drams: Pillitory of the wal two handfuls: Annis, Fennel, Dill, Caraway, Carrot, Ameos, Carthamus, Rue, and Cummin ſeeds, with Bay-berries, of each half an ounce: Chamomel, Melliot, Dill, and French Lavender flowers, of each two pugills: boyl them in white Wine to halfs. In a pint of the ſtraining, diſſolve of freſh Butter four ounces: Honey of Roſes two ounces: red Sugar one dram: Benedicta Laxativa half an ounce: one Egg: the Gyl of Nuts, Dill, Lin-ſeed, of each two ounces. Make a Clyſter.*

The Chymiſts brag of their Medicines againſt this Diſeaſe; namely, Spirit of Salt, Vitriol, Sulphur, and Turpentine, which they give to half a ſcruple in convenient Liquors, or Chicken Broth.

They Commend alſo the Salt of Tartar, and of Bean Stalks, given from half a dram to a dram.

And for Revulſion of the Humor from the part affected, they give vomits, and they boaſt that very many have been cured thereby.

You muſt al the time of the Cure, uſe Liniments, Fomentations, Cataplaſms, and Baths, and other external things which muſt be the ſame that were before mentined for the pain in the Kidneyes: Among the reſt a Cataplaſm made of Pellitory of the wall, fryed in Butter or Oyl of Scorpions, is excellent. Alſo a bladder half full of Oyl; which will be of more force, if you boyl Spaniſh Flies, called Cantharides therein.

Commonly

Commonly they apply a Cataplaſm of fryed Onions with Hogs Greaſe to the Loyns and Privities with ſome Eggs.

But raw white Onions beaten with Oyl into the form of a Cataplaſm, do far better, if they be applied to the Kidneys, Ureters, and Privities.

A Cataplaſm made of beaten Rhadiſhes, is good for the ſame.

When the Iſchuria comes of clotted blood, you muſt diſſolve it. For this purpoſe uſe Troches of Amber, the Rennet of a Kid or Hair, Mummy, ſimple Oxymel, and Oxymel of Squils, Syrup of Vinegar, and the like. Outwardly, a Cow-turd doth wonders, according to the Judgment of Learned *Ætius*, Tetr. 3. Serm. 2. Cap. 27.

Laſtly, When the Urine is ſtopt by Matter, or comes only dropping, you muſt uſe Clenſers and Cutters, ſuch as were ſet down in the Cure of the Ulcer of the Reins and Bladder.

Chap. 9. *Of* Dyſuria, *or Scalding of the Urine.*

BY word *Dyſuria*, we underſtand all painful piſſing, which the Modern Writers call Scalding of the Urine. Many Authors make it all one with the Strangury, becauſe there is painful piſſing; but they will have it differ from Dyſuria in this only, becauſe in Dyſuria there is a greater quantity of Urine made, than in Strangury, which is therefore called piſſing by drops. But we had rather for Inſtruction ſake, cal that Strangury which is piſſing little, without pain, and put them in one Chapter, becauſe they muſt be cured both the ſame way, and to treat here of all painful piſſing under the name of Dyſuria, being they come all of the ſame Cauſes, and are cured by the ſame Medicines.

CAUSES.] The immediate Cauſe of painful piſſing, is a ſolution of continuity in the Sphincter Muſcle, or the paſſage of the Bladder: and therefore whatſoever can cauſe a wound in thoſe parts, may cauſe heat of Urine.

The moſt uſual Cauſe is ſharpneſs of Urine, ſomtimes without mixture of other Humors, which is cauſed by a hot diſtemper of the Bowels, or of the whol Body, or by eating of hot and ſharp Meats; but it often comes by mixture of hot and ſharp Humors, as Choller and ſalt Flegm. Somtimes matter coming from the Reins or Bladder, being ulcerated, may cauſe ſuch a ſharpneſs of Urine. Somtimes a white Humor like Milk comes plentifully forth with the Urine, and cauſeth ſcalding, which is commonly thought to be matter from the Reins; but *Sennertus* denies it for this Reaſon, For if all the Reins were turned into matter, they could not afford ſo much as is many times voided at once, every day for a week together. And he ſuppoſeth that it comes from an evil Concoction, firſt of the Stomach, then of the Liver, becauſe the error of the firſt Concoction cannot be mended in the ſecond, hence the Chylus, and then the Blood remains crude, not freed from its Salt and Tartar-like part which ought to be ſeparated in the firſt Concoction, and they being after ſucked into the Reins, and ſent to the Bladder, cauſe pain in piſſing. He ſaith that he was brought to be of this Judgment, becauſe a Learned man, who was troubled ſome weeks with heat of Urine, which he voided plentifully with half an Urinal ful of ſuch white matter, was (when nothing elſe could aſſwage this violent pains) cured only with drinking of Sack.

Alſo a ſtone in the Bladder, if it ſtrike againſt the Neck of it in time of piſſing, cauſeth pain; and alſo large Gravel which grates upon the paſſage of the Urin.

Alſo Inflamation, or an Ulcer of thoſe parts, cauſeth heat of Urine, becauſe the ſence is more quick at that time, and though the Urine be wel tempered, it is troubleſom; as we ſee externally how the leaſt touch is offenſive to a ſore place. So in a Gonorrhœa, as long as the Paraſtates are inflamed, there is a continual heat of Urine.

DIAGNOSTICK.] The Knowledg of this Diſeaſe is evident, for the Patient is forced to roar ſomtimes with pain. But you muſt diſtinguiſh the Signs of the Cauſes thus:

If it come from ſharpneſs of Urine, it will be thin and high colored, ſomtimes like fire, or there wil be a viſible mixture of Choller, Flegm, or Matter; the Bowels will be diſtempered, or the Patient, hath eaten hot and ſharp meats, and endured great heat.

The Stone and Inflamation of thoſe parts are known by their proper Signs.

PROGNOSTICK.] As for the Prognoſtick. This Diſeaſe of it ſelf, is not dangerous, but very painful: and according to the cauſe, it is ſomtimes hard to be cured, eſpecially in old men, which if they be decrepit, die therof; and in al ages, if it continue long, it ulcerateth the neck of the Bladder.

CURE.] The Cure is, firſt by taking away the Cauſe. And therefore if it come from the Stone, Inflamation, or Ulcer, you muſt cure them according to the Rules in their proper Chapter. But theſe things after mentioned, will be good to allay the Symptome.

They who have it from the ſharpneſs of Urine mixed with hot Humors, are to be cured by the Medicines following.

And firſt, Phlebotomy is good to correct the diſtemper of the Liver and other parts. This muſt be often, according to the Plethory and Inflamation; firſt from the right Arm, to evacuate and revel the matter; and after in the lower Veins, to derive it from the part affected; for which cauſe, *Hippocrates*, and *Galen* who followed him, do command the lower Veins to be opened in Diſeaſes of all parts beneath the Reins.

Purging alſo is good, of mild and gentle things, that cool, leſt the heat be encreaſed. Therefore do not give any thing but a Bolus of Caſſia alone, and indeed that is beſt. But you may make it cooler if you add the Pulp of Tamarinds. Or you may mix it with the Decoction of Lettice, Purſlain, and Mallow Tops, and give it many daies together, that the ſharp Humors may be brought back from the part by ſtool. But if you deſire to purge more by reaſon of the plenty of Humors, uſe this following.

Take *Lettice, Purſlain, Plantane, and Mallow tops, of each half a handful: Tamarinds half an ounce: yellow Myrobalans one dram: boyl them to ſix ounces, and add to it ſtrained, one ounce of Caſſia: ſtrain it again, and then add one dram and an half of Rhubarb infuſed in Lettice Water, with yellow Sanders, Manna, and Syrup of Roſes, of each one ounce. Make a Potion.*

In an old Dyſury, the purging Opiate preſcribed in the Ulcer of the Bladder, is very good.

A gentle Vomit is excellent, for it revelleth from that part affected, and hinders thoſe inconveniences which uſe to come by purging: Therefore give it once or twice in a week to them that can vomit eaſily.

By often Clyſters, the ſharp Humors are not only brought to the Guts, and ſent out by degrees, but the diſtemper of the parts is qualified.

They are made thus:

Take *of Marſh-mallow Roots one ounce: Mallows, Violets, and Littice, of each one handful: Water Lillies, and cleanſed Barley, of each one pugil: boyl them to a pint: Diſſolve in the ſtraining, Caſſia new drawn one ounce: one Egg: and two ounces of Oyl of Violets. Make a Clyſter.*

The Mucilages of Seeds of Marſh-mallows, Quinces, and Fœnugreek, may be mixed with Clyſters to aſſwage pain.

But Clyſters of Milk only, or mixed with the aforeſaid thing, uſe to be ſo powerful to allay heat and pain, that we have known ſome of long continuance cured by them alone, and a Bath, whereof we will ſpeak hereafter.

Experience hath found out many things good to be taken at the mouth, to allay heat, and to correct the diſtemper of the parts. The chief are theſe following:

Take *of Water Purſlain, Lettice, Roſes, and Water Lillies, of each one ounce: Syrup of Violets and Water-Lillies, of each ſix drams: Sal Prunellæ one dram. Mix them for a Julep, repeat it often.*

Take *of Marſh-mallow Roots one ounce: Lettice, Endive, Purſlain, and Mallow tops, of each one handful: Melone, Guord, Mallows, Lettice, and white Poppy ſeeds, of each three drams: Jujubes and Sebeſtens, of each ſix pair: Violets, Roſes, and Water-lillies, of each one pugil: boyl them in a pint and an half. Diſſolve in the ſtraining, Syrup of Violets, Jujubes, and Poppies, of each one ounce and an half: Sal Prunellæ half an ounce: make a Julep for four Doſes to be taken twice in a day.*

Emulſions alſo may be uſed although they be Diuretick, becauſe they cool and cleanſe the paſſage of the Bladder. Make them thus:

Take *of the four great cold Seeds, and white Poppy Seeds, of each three drams: ſweet Almonds blanched and infuſed in cold Water half an ounce: beat them in a ſtone Morter, powring on by degrees the Decoction of Barley, Liquoris, Purſlain, and Mallow tops one pint and an half: make an Emulſion for three Doſes, adding to each Doſe one ounce of the Syrup of Violets, and one dram of Lapis prunellæ, and if the pain be great add a little Syrup of Poppies, and one dram of Gum Arabick in pouder, or the Syrup of Marſh-mallows, according to* Fernelius, *or of Mucilages.*

You may make Broths thus:

Take *of Marſh-mallow Roots half an ounce: Mallows one handful: Liquoris half an ounce: Quince ſeeds one dram: boyl them with Chicken Broth: make it often.*

The Whey of Goats Milk is very good given in great draughts, as we ſaid in the hot diſtemper of the Liver.

And if there be no Feaver, you may with more profit give Milk by it ſelf, becauſe it doth not only cleanſe, but allay pain, and temper the ſharpneſs of the Humors.

In

In an old diſeaſe, it is good to give Mineral Waters that cool, eſpecially Allum, Iron, and Vitriol Waters; for by experience we find that they have cured this diſeaſe when it hath been inveterate.

Inſtead of the aforeſaid Juleps, the ſimple Decoction of Mallows, with Syrup of Violets, may be uſed; by which *Foreſtus* ſaith, Obſ. 4. Lib. 25. be cured a grievous Dyſury many times, and that there is nothing like it.

Foreſtus alſo Obſ. 3. of the ſame Book, ſaith that an Apothecary cured himſelf and others, with the white of an Egg beaten with Roſe Water.

He alſo reports that a Woman cured an old man of *Delf*, with Chamomel flowers boyled in Milk.

Amatus Luſitanus, 58. Curat. Cent. 6. ſaith that a Woman was cured when all means failed, with Conſerve of Mallow flowers; ſhe took one ounce morning and evening, and drunk after it three ounces of Mallows Water. And Curat. 59. he ſaith that one who had a Dyſury, after he had voided a ſtone was cured by the ſame in three daies. The Conſerve of Marſh-mallow flowers, is of the ſame or greater Vertue.

Some commend the Troches of Winter Cherries given with convenient Liquor, the quantity of a dram, becauſe they are Diuretick, abate ſharpneſs and pain.

When the pain is very great, it is good to put the Yard when you piſs, into warm Milk, or a Decoction of Mallows and white Poppy ſeeds, or warm Water only.

A ſmal Decoction of Mallows with Syrup of Violets and Conſerve of Roſes, is good for ordinary Drink.

You may alſo make Injections into the paſſage of the Bladder, of Milk, or of an Emulſion of cold Seeds, Plantane water, or Whey, with the water of a white of an Egg beaten, or one ſcruple of the Troches of Winter Cherries.

External Medicines are alſo good, as Baths, half Baths, Fomentations to the Privities made of cool Herbs, Liniments of Oyl of Roſes, water Lillies, Unguent of Roſes, *Galens* cooling Oyntment, Populeon with Camphire, and the Mucilage of Fleabane made with Plantane water. Alſo you muſt apply Epithems that cool to the Reins and Liver, and the aforeſaid Liniments, and the things mentioned formerly for the ſame.

When ſharp and chollerick Humors flow from the Liver, you may derive by an Iſſue in the right Leg, or by opening the Hemorrhoids, which is very good in all diſeaſes of the Reins and Bladder; according to that of *Hippocrates*, Aph. 11. Sect. 6. becauſe from the Spleen Vein called *Ramus Splenicus*, there are branches go to the Reins, Bladder, and Hemorrhoids.

The End of the Fourteenth Book.

THE FIFTEENTH BOOK OF THE PRACTICE OF PHYSICK.

Of WOMENS Diſeaſes.

The PREFACE.

THoſe are called Womens Diſeaſes which are proper to them only, and come from the defect of that part which is diſtinct in them from men, viz. *the Womb; of which* Democritus *in his Letter to* Hippocrates *ſaid that it was the cauſe of ſix hundred miſeries, and innumerable Calamities. But we to lay down thoſe Diſeaſes of the Womb which are moſt uſual, will divide them thus: Some come from the Veſſels, and ſome from the Body of the Womb, or Cavity; others are in reſpect of its chief and nobleſt act of Generation. From the diſtemper of the Veſſels of the Womb, and the preternatural cauſes, come* Chlorosis, *or green Sickneſs, ſtoppage of the Terms, immoderate Flux, the Whites, Rage of the Womb, and the Mother. In the Cavity of the Womb are, Inflammations, Ulcers, Scirrhus, Cancer, Gangrene, Dropſie, coming forth, and ſhutting up thereof. theſe may hinder Generation but by accident. The Diſeaſes which are in reſpect of Conception, Breeding, and Bringing forth, are, Barrenneſs acute and Chronical Diſeaſes of Women with child, Abortion, difficult bringing forth, dead Child, Secundine retained, immoderate flux, or ſuppreſſion of blood, and the acute diſeaſes of women in Child-bed. All which diſeaſes we will ſpeak of in as few words as the dignity of the matter will permit.*

Chap. 1. *Of the Green-ſickneſs, called* Chlorosis.

THis Diſeaſe by *Hippocrates*, is called *Chloroſis*; by the Modern Phyſitians, the white Feaver, the Virgins Diſeaſe, the Pale color of Virgins, the white Jaundice, but vulgarly the Green-ſickneſs.

DIFFERENCES] It may be defined thus: An evil habit of Body from the Obſtruction of the Veins of the Liver, Spleen, and Meſentery, and eſpecially of thoſe which are about the Womb, which is accompanied with a heavineſs or unwildneſs of the whol body, beating of the heart, difficulty of breathing, a deſire of evil Food, and the like.

This

This Diſeaſe depends immediately upon the Obſtruction of the parts in the lower Belly, eſpecially of thoſe Veins which are about the Womb, whereby the free paſſage of blood to the Womb is hindered, which abounding in Virgins when they begin to have their Tems, and being hindered of its Natural courſe by thoſe Obſtructions, runs to the upper parts, and oppreſſeth the Heart, Liver, Spleen, Diaphragma, or Midriff, and other parts, deſtroys their Natural heat, ſtops the Veſſels; hence is there an evil Concoction in the Bowels; and from thence their body is full of Crudities, which being carried forth, make an evil Habit. In other parts they produce divers Symptoms, in the Hypochondria, a ſwelling of the Bowels, by which the Midriff is oppreſſed, which cauſeth ſhortneſs of breath. And becauſe groſs blood and wind are carried by the Branches of the hollow Vein, and great Artery into the Heart, which contend? againſt them for fear of Suffocation, by often moving of its Arteries, there is a palpitation of the Heart, and often a beating in the Temples. Beſides, they have in this Diſeaſe a loathing of meat, becauſe the Stomach is filled with crude Excrements by reaſon of its evil Concoction and diſtribution: which excrements having gotten an evil quality by a peculiar kind of corruption, cauſe a deſire of evil meats, and things not ordained for nouriſhment, as Salt, Spices, Chalk, Coals Aſhes, and the like, which Diſeaſes is called *Pica*, *Malacia*, or ſtrange Longing, which we have at large ſpoken of in its proper place, among the diſeaſes of the Stomach.

CAUSES. The Cauſes of the Obſtructions in the Veins of the Womb, & the Hypocondria, are thick ſlimy, and crude Humors, coming commonly from evil Diet: for this Virgins drink great draughts of Water at bed-time, or in the morning faſting; or eat Vinegar, Herbs, unripe Fruits Snow, or Ice; hence it is that they looſe their Natural heat, and there is abundance of crude Excrements. Others ſleep too much, or are very idle, as Seamſters, which by ſitting ſtil al day are very cold. Others watch too much, and uſe unſeaſonable exerciſe, as dauncing preſently after meat, and ſo continuing with their Sweet-hearts all night. Moreover, they have great cares and diſturbances of mind by which the Concoction is deſtroyed, and the Body filled with evil Juyce.

PROGNOSTICK. The Knowledg of this Diſeaſe is eaſie from the Symptomes following:

Firſt, The Face and and all the Body is pale and white ſometimes of a Lead color, blew, or green for crude, flegmatick, and erous Humors abounding, and being carried to the habit of the body, do diſcolor it; and if Choller or Melancholly be mixed with that flegm, the color wil be yellowiſh, greeniſh or blew.

The Second is, Swelling in the Face and Eye-lids, eſpecially after ſleep, becauſe the motive hedt being cloſed and contracted at night, raiſed more vapors than it could diſcuſs. The Leggs alſo and Feet, eſpecially about the Ankles, and the whol Body is looſe and ſoft by reaſon of the abundance of flegm.

Thirdly, Heavineſs and Idleneſs in the whol Body, a lazy ſtretching forth of the Leggs from the Humors being fallen down.

Fourthly, There is difficult breathing, eſpecially when they move themſelves, or go up Hills, or ſteep places, then the thick blood grows warm, and thence ariſe many vapors, which cauſe ſhortneſs of breathing.

Fifthly, There is Palpitation of the Heart and beating of the Arteries in the Temples when the Body is exerciſed, by reaſon of the ſame Evaporation, which is raiſed from thick Humors heated by Exerciſe.

Sixthly, There is often a great Head-ach, and ſomtimes in the hinder part of the Head, when the Womb ſuffers; but in the Forehead when the vapors ariſe moſt from the Hypochondria.

Seventhly, The Pulſe is ſwift and quick, as if they were in a Feaver, and therefore this diſeaſe is called the white Feaver, by reaſon of the quickneſs of the Pulſe, which is ſo for this reaſon: The vital faculty being weak, makes the Pulſe little, therefore Nature ſupplies the ſmalneſs of it with often beating.

Eightly, The ſleep is very ſound, they ſleep til Noone, except they be forcibly awaked; and this is from many thick vapors which ariſe from the filthy flegm.

Ninthly, There is a great loathing of wholſom meat, by reaſon of the great collection of Crudities in the Stomach and parts adjacent; and theſe Humors when they grow worſe, cauſe the Pica, or longing for things that are not to be eaten.

Laſtly, When the evil encreaſeth, and the Obſtructions are multiplied, the Terms ſtop, which ſhews the diſeaſe to be at the height, and confirmed.

PROGNOSTICK. As for the Prognoſtick: That Diſeaſe commonly is not dangerous, and continueth a long time.

But if it be too much neglected and ſuffered to take root, ſo that the nouriſhment is hindered, there follow great Diſeaſes of the Natural part, as Scirrhous and other Tumors, and corruption of the ſubſtance of them, which cauſe death, by Dropſies, long Feavers, and the like.

When the Diſeaſe is leſs, and comes only from the Obſtruction of the Veins of the Womb, in yong Women it is cured by Marriage.

Women

Women that have long been in this Disease, either are barren, or their Children are diseased, and weak.

There is great hope of recovery when the Terms keep their ordinary course, and their due quantity and quality.

CURE.] The Cure of this disease is by opening Obstructions, by emptying of the filthy Humors from the whol Body, and correcting the distemper of the Bowels, and strengthening of them.

The Obstructions are taken away by the Medicines which were mentioned in the Cure of the Obstructions of the Liver and Spleen, adding some things which respect the Womb, and that are more proper to open those Veins.

First then, give a purging Medicine agreeable to the Patients temper, made of gentle things, to cleanse the first Region only, and a Clyster before it, if the Body be bound.

Then open a Vein, if the disease be not very old, and the Maid very much without blood, and inclining to an evil habit. Let the Vein of the Arm be opened first, although the Terms be stopped; for if then you draw blood from the Foot, the Obstructions of the Veins of the Womb will be greater by their fulness. And if the Liver be most stopped, take blood from the right Arm; if the Spleen from the left.

After you have bled sufficiently, you must give an ordinary Purge, by way of an Apozeme, such as was prescribed in the Cure of the Obstructions of the Liver. To which you may add some Herbs that are proper to the Womb, as Mug-wort, Feaverfew, Peny-royal; and if the Spleen be stopped you may add proper things for that, as Capar barks, Ceterach, or Spleenwort, Harts-tongue. If the temper be Chollerick, and there be signs of a hot and dry Liver, you must take all the hot simples out of the Apozeme, and put in cold openers instead thereof.

For the more delicate Virgins, instead of Apozemes, you may give the Broths prescribed in the aforesaid Cure of the Liver, and change the simples as we said of the Apozeme.

In the mean while you may use Fomentations and Liniments prescribed in the same Chapter, not only to the Liver, but to the Spleen and Womb.

After Purging, make this Bath following, to open and loosen the Vessels, and to dissolve and digest the Matter causing Obstructions, which are of such force that we have known somtimes the Terms to begin to flow at the third or fourth bathing, when they have formerly been long stopped.

Take *of Marsh-mallow Roots, Lilly Roots, Elicampane, Briony, wild Cucumer, of each two pound: Mallows, Violets, Mercury, Peny-royal, Feaverfew, Balm, of each four handfuls: Lin seed and Fenugreek beaten, of each two ounces: boyl them in spring Water for a Bath. Let her go into it warm twice in a day, not sweating, long before and after meat, for two daies, renewing each day the Decoction.*

The day after the last Bath, if the Terms be stopped, let the lower Veins be opened, and take away three ounces of Blood: and this may be done twice or thrice at that time, in which the Terms used to flow. Or if they never did appear at that time in which the Patient is most afflicted.

After these Medicines to strengthen the Bowels, and to wear away the reliques of the Obstructions, an opening and strengthening Opiate wil do very wel, described in the place mentioned; to which you may add two drams of *Fæcula Brioniæ*, and as much of Salt of Mugwort.

But because somtimes the Obstructions are so great that they wil not presently be cured, you must make a Magistral Syrup of the Ingredients to the Apozeme before mentioned, with an encrease of the purging Medicines in quantity, and let the Patient take it twice or thrice in a month.

The ordinary Pills mentioned in the Cure of the stoppage of the Liver, are most excellent; to which you may add the Medicines there mentioned, of Tartar, Vitriol, and Steel.

Zacutus Lusitanus, Observ. 99. Lib. 2. reports of a certain Woman which had the Green-sickness ten yeers with stoppage of her Terms, and could not be cured with divers opening and purging Medicines, and some made of Steel, that he cured her with nothing but Conserve of Mugwort given thirty daies together, drinking after it the distilled water of Savin, in which Rhubard had been a whol night infused.

The same *Zacutus*, Observ. 117. Lib. 3. tels of a Virgin, which eating much Salt every day, fel into a Diarrhœa of Choller, mixed with a Consumption, which he cured after general Medicines, with Goats Milk steeled, and cold things applied to the Liver.

In the greatest Obstructions, an Issue made in the right or left Legg, as the Liver or Spleen is affected, is very good.

After the Obstructions are opened, you must discuss the flegm like serous Humors that remain in the Veins, and in the habit of the Body by sweats; for which you must use the Decoction of Guajacum in cold Constiturious, or of China and Sarsa in those that are hot, for fifteen or twenty daies; with this Caution, That every fourth or fifth day, you give a Purge to cleanse the Bowels of Humors which cannot be sent forth by sweat; and which if they continue will grow hard and putrefie, and be the occasion of Feavers, and other diseases. For this purpose you may use Brimstone Baths, both for drink and bathing: for by the drinking thereof, when the passages are first open by the Medicines

aforesaid,

aforeſaid, the Humor that is contained in the firſt and ſecond Region of the Body, is cleanſed and ſent forth by the Belly and Urine; and the third Region is cleanſed by ſweating in them.

And laſtly, Copulation, if it may be legally done, after the uſe of opening Medicines, is very good; for thereby the Natural heat is ſtirred up in parts Natural, by which the Veſſels of the Womb are much enlarged. And Experience teacheth, that ſometimes theſe Women have their Terms the firſt night after Marriage, and that others who are in good health, have them before their accuſtomed time.

Chap. 2. *Of the ſtoppage of the Terms.*

THe Terms are ſaid to be ſtopped, when in a Woman ripe of Age, which gives not ſuck, and is not with Child, there is a ſeldom, ſmal, or no evacuation of blood by the Womb, which uſed to be every month.

CAUSE.] The Cauſe of this ſtoppage is either in the Womb, or in its Veſſels, or in the blood which comes, or ought to come that way.

Divers Diſeaſes of the Womb may cauſe this Diſeaſe; namely, a cold Diſtemper, and dry, which thickeneth and bindeth the Body of the Womb; or a hot and dry diſtemper by drying the part, or burning up the nouriſhment thereof, from whence come evil humors, which being faſtened in the part, hinder the Terms from flowing. Alſo the Organical Diſeaſes of thoſe parts, as Inflamation, or Scirrhus, the turning of the inward mouth thereof, or compreſſion from the Tumors of the parts adjacent, or the Omentum or Caul growing too thick. The thickneſs of the Womb it ſelf, Ulcer, or Scars, which they leave, or from the tearing of the Cotyledones, or Mouths of the Veſſels, in a great Abortion.

The Veſſels of the Womb do often ſuffer Obſtruction, which is the chief cauſe of ſtopping of the Terms, and they come from cold and thick Humors: ſometimes there is a ſuppreſſion of thoſe Veins by binding of them, and that is from the parts adjacent being ſtretched and ſwoln, as we ſaid in the binding or cloſing of the Womb.

The blood offending either in quantity, quality, or motion, may be a cauſe of the obſtruction of the Courſes. It offends in quantity, when it is too much or too little; too much, when it ſtretcheth out the Veins, ſo that they cannot contract themſelves to expel it; as in the bladder when it is too ful of Urine, it cannot contract it ſelf to ſend it forth; too little, when the Body hath not blood enough to nouriſh it.

The blood offends in quality, when it is thicker, and more ſlimy of its own Nature, by reaſon of the cold diſtemper of the Liver, and other parts, or from the mixture of thick and flegmatick or Melancholick humors, from whence commonly Obſtructions come.

The blood offends in motion, when it paſſeth other waies, as by the Noſe, vomiting, ſpittle, Urine, Hemorrhoids, and many other parts. I ſaw a Maid who had a Sore in her head, which opened every month, and bled plentifully; and we have ſeen many that have ſent forth blood at fixed times by their Lungs; and this evacuation was inſtead of a Menſtrual flux.

The external Cauſes, are cold and dry Air, Northern winds, often going into cold water eſpecially in the time of their flux; too little or too much meat, either too thick and cold, or too aſtringent; alſo hot things, as too much Salt and Spice, by drying of the ſubſtance of the Liver, and other parts, and by drying up the blood, by which it groweth thick, and fit to ſtop; violent exerciſe and watchings, which do conſume the blood; long ſleep, and idleneſs, which do weaken the Natural heat, and cauſe Crudities; too long retaining of Excrements; by uſual bleeding at the Noſe, Hemorrhoids, Diarrhœa, and other evacuations by Vomit, Urine, or ſweat; and laſtly, great paſſions of the minde, anger, ſudden fear, ſorrow, jealouſie, and the like.

DIAGNOSTICK.] The Knowledg of this is to be taken from the Patients relation; but becauſe it comes either from Natural or Preternatural Cauſes, we ſhal lay down ſome diſtinguiſhing ſigns, leſt the Phyſitian be deceived by Women that would diſſemble their being with Child, and leſt he ſhould raſhly preſcribe Medicines to provoke Terms to women with Child.

Firſt, If they be with Child, they have commonly their Natural Complexion; but others are pale and ill colored.

Secondly, The Symptomes which Women with Child have at the firſt, do dayly decreaſe; but in others ſtoppage of the Terms, by how much the longer the Terms ſtop, by ſo much the more the Symptomes encreaſe.

Thirdly, In Women with Child, after the third Month, you may perceive the Scituation and Motion of the Infant, by laying your hand upon the inferior Belly; in others there is a Tumor to be felt, but

but it is oedematous or flegmatick, not hard; neither is it proportionable to the Womb.

Fourthly, If a wise Midwife touch the inward Mouth of the Womb, it will not be so close shut as in Women with Child, but rather hard, and contracted, and ful of pain.

Fifthly, Women with Child are commonly merry, and little disturbed; but when Terms are otherwise stopped, they are sad and sorrowful.

SIGNS.] The Signs of the Causes are these:

The faults of the Womb which use to cause stoppage of the Terms, shal be laid down in the following Chapters; but the greatest part of them is found out by touching, seeing, and relation of the Patients.

The Obstruction and straightness of the Vessels of the Womb are known by pain in the Loyns, and parts adjacent, especially in the time the Terms should flow, and if any thing flow at that time, it is slimy, white, and blackish. Now the Diseases of the adjacent parts, which may shut the mouth of the Womb, or the Veins, will appear by their proper signs.

You may know the abounding of blood in the Veins, by the swelling of the Veins in the Thighs and Arms, especially if the Woman be fleshy and red, and have fed high. You may suppose there is want of blood, if the Woman be fat, if she have had a long Feaver went before, or loathing of meat. The evil quality of the blood is known by the evil habit of the Body, by the distemper of the Liver, and other parts, and especially by the blood it self, if you can see some of it. The Preposterous motion of the blood, when it flows another way, is manifest of it self.

PROGNOSTICK.] As to the Prognostick. The stoppage of the Terms is very dangerous, and many great diseases come thereof, and some in the Womb it self, as swellings, impostbumes, and Ulcers; others in the whol Body, and divers parts thereof, as Feavers, Obstructions, evil Habits, Loathing, Dropsie, Heart-ach, Cough, short breathing, Fainting, sore Eyes, Madness, Melancholly, Head-ach, Joynt-gout, and the like. *Hippocrates, Lib.* 1. of Womens diseases, hath shewed the encrease of Diseases from the stoopping of the Terms, in these words. *The third month after the stoppage of the Terms, they begin to feel suffocations, or shortness of breath, with horrors, heavines of the Loyns, and sometimes a Feaver.* But if it last long, the Belly grows hard, they piss much, they loath meat, and watch much, they grate their Teeth in sleep; and if they continue longer stopped, the pains will be greater; but in the sixth month, that Disease which was formerly curable, wil be then incurable: then she wil be troubled in mind, and faint, vomit flegm, be thirsty, the Belly about the Privities wil be pained, there wil be a Feaver, and the Body bound, and the Urine stopped, the Back wil ake, and she wil stammer. Afterwards the Legs, Feet, and Belly wil swel, and the Urine be red, bloody, and pain over al the Body, especially the Neck and Back-bone, and Groyns, and so they die of a Dropsie. Thus far *Hippocrates.* But here is a doubt, because the Author saith, That in the sixt month the Disease is incurable, when Experience teacheth the contrary: and *Hippocrates* himself, 4. Epid. reports that a Maid who had her Terms stopped for seven years, was restored to health by the return of them. *Hippocrates* may be reconciled to himself, by saying, That after six months the Disease is incurable, when the Terms are in the Body or Civity of the Womb, because there they putrefie, and come to suppuration, as in the After-birth, or blood retained. But this is not to be understood of every Suppression.

That stoppage is least dangerous which comes from plenty of good Blood, or Fat, Bleeding, or other Evacuations, because those Causes may easily be removed.

That is harder to be cured which comes from heavines of Humors, Obstruction of Vessels, or straitness, because that stubborn Humor, getting into the innermost passages, cannot be got forth but by long pains and Medicines, which Women are very unwilling to receive.

That stoppage which cometh from the distemper only of the Womb, is worst, because the part being hurt by propriety is hard to be cured by reason of the continual flux of Humors, which the part is disposed to receive, and therefore is called the Jakes of the whol Body.

CURE.] The Cure of this Disease is divers, according to the variety of the Causes. And first, if it come from too much blood, you must abate the quantity by Phlebotomy in the Arm; for if the lower veins should be first opened, the blood would be drawn more to the Womb, where it would make greater obstruction & distention of vessels, and break them, or cause Inflamation of the Womb.

After the Plethory, or aboundance of blood is taken away, you must draw the blood down by opening the lower Veins about the time that the Patient used before to be clensed, as also by Frictions, Ligatures, Cupping-glasses, dry, and with Scarrification.

These things done, you must relax and soften the parts of the Womb with Fomentations, and Baths, and moistening Unguents; which if they cannot master the Disease, you may give Hysterical Purges, and such as do properly provoke the Terms, which we shal after describe, chusing the mildest.

If want of Blood be the cause, as after long Feavers, great Evacuations, and Extenuation of the body, you must not provoke them til you have used Restoratives, and blood be renewed, and whatsoever

ever is the cauſe of extenuation be removed; which things being done, the Terms do commonly flow of themſelves; which if they do not, but Nature forgets her office, you muſt open the inferior Veins, and uſe the Medicines afore mentioned, ſo that you take not away too much blood, becauſe the ſtrength is little, and leſt the Patient fal into a Conſumption. But here you muſt diligently mark, That every extenuation of the body doth not ſignifie want of blood, but only after great evacuations and conſuming Cauſes; for it comes to paſs ſomtimes, that the Terms ſtopt in the Veins get an evil quality, which makes the blood unfit to nouriſh: hence comes leanneſs, although the Veins be filled with much bad blood, and then large bleeding is very good, as *Galen* confirms, Comment. 3. in *Lib.* 6. Epid. I (ſaith he) *cured a Woman that had her Courſes ſtopped eight months, when ſhe was lean by drawing much blood; as alſo others. But what happened to that famous Woman was remarkable; I opened a Vein when other Phyſitians feared the ſucceſs, and were againſt me, ſaying that it muſt hurt her, not only becauſe ſhe was lean, but alſo becauſe ſhe had no ſtomach to Eat. But theſe yong Phyſitians had a more Sophiſtical way, to obſerve what happened to the Patients, and to neglect the affects and Cauſes, which are the ground of Cure. I took (to my beſt remembrance) the firſt day, a pint and an half of blood from the Woman; the next day one pint: the third, not above half a pint, or eight ounces.* Thus *Galen*. By which it is manifeſt, That from lean Women, of this Diſeaſe, you may take a great quantity of blood, although the Women of our Age will not endure it.

The ſtoppage of the Courſes comes from a prepoſterous motion of the blood, when it is ſent forth by the Noſe, Vomiting, ſpitting, or Hemorrhoids, and the like: The Cure is by repelling it from thoſe parts, and bringing it to the paſſage of the Womb. Firſt (while they bleed) you muſt waſh Arms, Head, and Face, with cold Water, and keep them from the uſe of thoſe parts, eſpecially loud ſpeaking; then you muſt open a Vein beneath. Two or three daies before they bleed, apply Cupping-glaſſes to the Thighs and Calves of the Legs, ſomtimes dry, ſomtimes with ſcarrification; by provoking the Hemorrhoids, by Fricions, Ligatures, Walking, Fomentations, Baths of opening Herbs, Oyntments, Peſſaries, Clyſters for the Womb, and the like, which ſhall be deſcribed hereafter. The uſe of a Natural Bath is principally commended, if it be of Brimſtone or Bitumen; into which let the Patient go often, long before, and after meat, not above the Waſt, and at the ſame time, let the upper parts be cooled with a Fan, leſt by the heat of the Bath, they alſo wax warm.

If blood flow from the Hemorrhoids being diverted from the Womb, it is hard to be cured; for if you uſe Attractions to the lower parts, they will go by ſtool, and if you uſe Aſtringents below, they will repel from the Womb by the neerneſs of parts. Therefore there is no way of Cure but this, That after you have uſed Attractive things beneath, you apply Topical Medicines to the Womb, which may draw the Humor now in motion, more unto the Womb.

But that ſuppreſſion of the Courſes is of all other moſt frequent, which is cauſed by obſtruction of the Veins of the Womb. The Cure whereof, is in a manner the ſame which hath been propounded in the Caſe of Pale and diſcolored Virgins, ſome things only being added, which do more ſpecifically reſpect the Womb.

In the firſt place therefore, All thoſe things may be uſed in their order one after another, which have been preſcribed for the Cure of the Green-ſickneſs. And for the moſt part it fals out that the Obſtructions of the Bowels being opened, the Courſes flow of their own accord: whoſe Eruption may yet be furthered by the uſe of ſuch things as cauſe the Humors to work downwards; as opening of the Inferior Veins, about that time when the Courſes have been wont to come down; or inſtead of Blood-letting, Cupping-Glaſſes faſtened unto the Hips and Ankles, both without and with Scarrification, fricions of the ſame parts, and painful bindings.

If the Diſeaſe be ſo rebellious as not to give way to the former Remedies, we muſt proceed to ſuch as by a proper and ſpecifical vertue, do move the Courſes, which are wont to be uſed under divers forms. And in the firſt place, moſt effectual Pouders, and grateful to the Taſt, are thus made:

Take *Cinnamon and Amber, of each one ſcruple: Saffron half a ſcruple. Mix all, and make them into a Pouder, to be taken divers mornings one after another.* Or,

Take *Pouder of the Roots of Madder, ſuch as Diers uſe, and Sugar Poudered, of each one ounce. Mix them, divide all into three parts; of which, give one at the time in which the Courſes ſhould flow, early in the morning in hot Wine, while the Patient is yet in her bed; wherein let her continue five hours, well covered with cloathes. If her courſes ſhall not flow the next courſe of the Moon, at the wonted time, give her the ſecond part: If yet they come not, give her the third part at the third return of the time of her Courſes.* Or,

Take *Roots of round Birthwort half a dram: Savin Leaves dried one dram and an half: Dictamus Cretenſis, and Troches of Mirrh, without Aſſafœtida, becauſe of the ſtrong ſmel, of each one dram: Elect Cinnamon two drams: white Sugar two ounces. Make all into a moſt fine Pouder, of which let her take two drams in the morning for certain daies together, with broth of red Vetches, wherein two drams of Cinnamon, and half a dram of Saffron have been boyled.*

but it is œdematous or flegmatick, not hard; neither is it proportionable to the Womb.

Fourthly, If a wise Midwife touch the inward Mouth of the Womb, it will not be so close shut as in Women with Child, but rather hard, and contracted, and ful of pain.

Fifthly, Women with Child are commonly merry, and little disturbed; but when Terms are otherwise stopped, they are sad and sorrowful.

SIGNS.] The Signs of the Causes are these:

The faults of the Womb which use to cause stoppage of the Terms, shal be laid down in the following Chapters; but the greatest part of them is found out by touching, seeing, and relation of the Patients.

The Obstruction and straightness of the Vessels of the Womb are known by pain in the Loyns, and parts adjacent, especially in the time the Terms should flow, and if any thing flow at that time, it is slimy, white, and blackish. Now the Diseases of the adjacent parts, which may shut the mouth of the Womb, or the Veins, will appear by their proper signs.

You may know the abounding of blood in the Veins, by the swelling of the Veins in the Thighs and Arms, especially if the Woman be fleshy and red, and have fed high. You may suppose there is want of blood, if the Woman be lar, if she have had a long Feaver went before, or loathing of meat. The evil quality of the blood is known by the evil habit of the Body, by the distemper of the Liver, and other parts, and especially by the blood it self, if you can see some of it. The Preposterous motion of the blood, when it flows another way, is manifest of it self.

PROGNOSTICK.] As to the Prognostick. The stoppage of the Terms is very dangerous, and many great diseases come thereof, and some in the Womb it self, as swellings, impostumes, and Ulcers; others in the whol Body, and divers parts thereof, as Feavers, Obstructions, evil Habits, Loathing, Dropsie, Heart-ach, Cough, short Breathing, Fainting, sore Eyes, Madness, Melancholly, Head-ach, Joynt-gout, and the like. *Hippocrates*, *Lib.* 1. of Womens diseases, hath shewed the encrease of Diseases from the stoopping of the Terms, in these words. *The third month after the stoppage of the Terms, they begin to feel suffocations, or shortness of breath, with horrors, heavineß of the Loyns, and somtimes a Feaver.* But if it last long, the Belly grows hard, they piss much, they loath meat, and watch much, they grate their Teeth in sleep; and if they continue longer stopped, the pains will be greater; but in the sixth month, that Disease which was formerly curable, wil be then incurable: then she wil be troubled in mind, and faint, vomit flegm, be thirsty, the Belly about the Privities wil be pained, there wil be a Feaver, and the Body bound, and the Urine stopped, the Back wil ake, and she wil stammer. Afterwards the Legs, Feet, and Belly wil swel, and the Urine be red, bloody, and pain over al the Body, especially the Neck and Back-bone, and Groyns, and so they die of a Dropsie. Thus far *Hippocrates*. But here is a doubt, because the Author saith, That in the sixt month the Disease is incurable, when Experience teacheth the contrary: and *Hippocrates* himself, 4. Epid. reports that a Maid who had her Terms stopped for seven years, was restored to health by the return of them. *Hippocrates* may be reconciled to himself, by saying, That after six months the Disease is incurable, when the Terms are in the Body or Cavity of the Womb, because there they putrefie, and come to suppuration, as in the After-birth, or blood retained. But this is not to be understood of every Suppression.

That stoppage is leaft dangerous which comes from plenty of good Blood, or Fat, Bleeding, or other Evacuations, because those Causes may easily be removed.

That is harder to be cured which comes from heavineß of Humors, Obstruction of Vessels, or straitneß, because that stubborn Humor, getting into the innermost passages, cannot be got forth but by long pains and Medicines, which Women are very unwilling to receive.

That stoppage which cometh from the distemper only of the Womb, is worst, because the part being hurt by propriety is hard to be cured by reason of the continual flux of Humors, which the part is disposed to receive, and therefore is called the Jakes of the whol Body.

CURE.] The Cure of this Disease is divers, according to the variety of the Causes. And first, if it come from too much blood, you must abate the quantity by Phlebotomy in the Arm; for if the lower veins should be first opened, the blood would be drawn more to the Womb, where it would make greater obstruction & distention of vessels, and break them, or cause Inflamation of the Womb.

After the Plethory, or aboundance of blood is taken away, you must draw the blood down by opening the lower Veins about the time that the Patient used before to be cleansed, as also by Frictions, Ligatures, Cupping-glasses, dry, and with Scarrification.

These things done, you must relax and soften the parts of the Womb with Fomentations, and Baths, and moistening Unguents; which if they cannot master the Disease, you may give Hysterical Purges, and such as do properly provoke the Terms, which we shal after describe, chusing the mildest.

If want of Blood be the cause, as after long Feavers, great Evacuations, and Extenuation of the body, you must not provoke them til you have used Restoratives, and blood be renewed, and whatsoever

ever is the cauſe of extenuation be removed; which things being done, the Terms do commonly flow of themſelves; which if they do not, but Nature forgets her office, you muſt open the inferior Veins, and uſe the Medicines afore mentioned, ſo that you take not away too much blood, becauſe the ſtrength is little, and leſt the Patient fal into a Conſumption. But here you muſt diligently mark, That every extenuation of the body doth not ſignifie want of blood, but only after great evacuations and conſuming Cauſes; for it comes to paſs ſomtimes, that the Terms ſtopt in the Veins get an evil quality, which makes the blood unfit to nouriſh: hence comes leanneſs, although the Veins be filled with much bad blood, and then large bleeding is very good, as *Galen* confirms, Comment. 3. in *Lib.* 6. Epid. I (ſaith he) *cured a Woman that had her Courſes ſtopped eight months, when ſhe was lean by drawing much blood; as alſo others. But what happened to that famous Woman was remarkable; I opened a Vein when other Phyſitians feared the ſucceſs, and were againſt me, ſaying that it muſt hurt her, not only becauſe ſhe was lean, but alſo becauſe ſhe had no ſtomach to Eat. But theſe yong Phyſitians had a more Sophiſtical way, to obſerve what happened to the Patients, and to neglect the affects and Cauſes, which are the ground of Cure. I took (to my beſt remembrance) the firſt day, a pint and an half of blood from the Woman; the next day one pint: the third, not above half a pint, or eight ounces.* Thus *Galen*. By which it is manifeſt, That from lean Women, of this Diſeaſe, you may take a great quantity of blood, although the Women of our Age will not endure it.

The ſtoppage of the Courſes comes from a prepoſterous motion of the blood, when it is ſent forth by the Noſe, Vomiting, ſpitting, or Hemorrhoids, and the like: The Cure is by repelling it from thoſe parts, and bringing it to the paſſage of the Womb. Firſt (while they bleed) you muſt waſh Arms, Head, and Face, with cold Water, and keep them from the uſe of thoſe parts, eſpecially loud ſpeaking; then you muſt open a Vein beneath. Two or three daies before they bleed, apply Cupping-glaſſes to the Thighs and Calves of the Legs, ſomtimes dry, ſomtimes with ſcarrification; by provoking the Hemorrhoids, by Frictions, Ligatures, Walking, Fomentations, Baths of opening Herbs, Oyntments, Peſſaries, Clyſters for the Womb, and the like, which ſhall be deſcribed hereafter. The uſe of a Natural Bath is principally commended, if it be of Brimſtone or Bitumen; into which let the Patient go often, long before, and after meat, not above the Waſt, and at the ſame time, let the upper parts be cooled with a Fan, leſt by the heat of the Bath, they alſo wax warm.

If blood flow from the Hemorrhoids being diverted from the Womb, it is hard to be cured; for if you uſe Attractions to the lower parts, they will go by ſtool, and if you uſe Aſtringents below, they will repel from the Womb by the neerneſs of parts. Therefore there is no way of Cure but this, That after you have uſed Attractive things beneath, you apply Topical Medicines to the Womb, which may draw the Humor now in motion, more unto the Womb.

But that ſuppreſſion of the Courſes is of all other moſt frequent, which is cauſed by obſtruction of the Veins of the Womb. The Cure whereof, is in a manner the ſame which hath been propounded in the Caſe of Pale and diſcolored Virgins, ſome things only being added, which do more ſpecifically reſpect the Womb.

In the firſt place therefore, All thoſe things may be uſed in their order one after another, which have been preſcribed for the Cure of the Green-ſickneſs. And for the moſt part it fals out that the Obſtructions of the Bowels being opened, the Courſes flow of their own accord: whoſe Eruption may yet be furthered by the uſe of ſuch things as cauſe the Humors to work downwards; as opening of the Inferior Veins, about that time when the Courſes have been wont to come down; or inſtead of Blood-letting, Cupping-Glaſſes faſtened unto the Hips and Ankles, both without and with Scarrification, frictions of the ſame parts, and painful bindings.

If the Diſeaſe be ſo rebellious as not to give way to the former Remedies, we muſt proceed to ſuch as by a proper and ſpecifical vertue, do move the Courſes, which are wont to be uſed under divers forms. And in the firſt place, moſt effectual Pouders, and grateful to the Taſt, are thus made:

Take *Cinnamon and Amber, of each one ſcruple: Saffron half a ſcruple. Mix all, and make them into a Pouder, to be taken divers mornings one after another.* Or,

Take *Pouder of the Roots of Madder, ſuch as Diers uſe, and Sugar Poudered, of each one ounce. Mix them, divide all into three parts; of which, give one at the time in which the Courſes ſhould flow, early in the morning in hot Wine, while the Patient is yet in her bed; wherein let her continue five hours, well covered with cloathes. If her courſes ſhall not flow the next courſe of the Moon, at the wonted time, give her the ſecond part: If yet they come not, give her the third part at the third return of the time of her Courſes.* Or,

Take *Roots of round Birthwort half a dram: Savin Leaves dried one dram and an half; Dictamus Cretenſis, and Troches of Mirrh, without Aſſafœtida, becauſe of the ſtrong ſmel, of each one dram: Elect Cinnamon two drams: white Sugar two ounces. Make all into a moſt fine Pouder, of which let her take two drams in the morning for certain daies together, with broth of red Vetches, wherein two drams of Cinnamon, and half a dram of Saffron have been boyled.*

Most excellent Pills are made after this manner:

Take *Troches of Mirrh one dram: Castorium half a scruple. With Juyce of Mugwort make smal Pills.*

Among familiar Medicines easily provided, are accounted the flowers of Lavender eaten with Honey many daies together, or Conserve of Mary-gold flowers, given to the quantity of two drams at a time.

The Blood of a wild Goat, and likewise of a tame one, hath mighty vertue to bring down the stopped Courses, according to that preparation and dose propounded in our Cure of the Pleurisie.

In hot Constitutions, Cream of Tartar used many daies together in Broth, or some Melancholly, driving Decoction, does further the Courses stopped.

But the Pills of *Montagnana* are mightily praised, being thus compounded:

Take *Troches of Mirrh one dram and an half. Parsley seed, Castorium, Cinnamon, of each one scruple: Musk ten grains. With Juyce of Smallage form all (being powdered) into twenty two Pills, gilt with Gold. Let her take two in the morning, or at her entrance into bed, for some daies together.* Or,

Take *Madder Roots, and round Aristolochia, or Birthwort, of each three drams: Agarick and Cinnamon, of each one dram: Saffron one scruple: With Juyce of Mugwort, make a Mass of Pills, whose dose is one dram.*

Old Leven is commended by many, the quantity of a Chesnut, with the same quantity of Sugar, given three daies together. Yet it wil do more good, if pouder of the Troches of Mirrh, Dictamnus, or some such like be mixed therewith.

The most usual and profitable Decoctions are made in this manner:

Take *Roots of Parsley, and great Madder, of each two ounces: red Vetches four pugils: boyl them to a pint and an half. In the strained Liquor boyl Cinnamon Pouder one dram: Saffron half a dram: Honey as much as shal suffice: mix them. Let her take six ounces warm, in the mornings twice a day, before her Courses break forth, or when they begin to flow, if they flow but sparingly.* Or,

Take *Roots of Smallage, Asparagus, Fennel, of each one ounce: Feaverfew, Maiden-hair, Nep, Peny-royal, of each one handful: Boyl all to a quart. To four ounces of the straining, ad one ounce of Syrup of Mugwort. Let her drink it hot twice a day as before.* Or,

Take *Cyperus Roots, Angelica, Valerian, and Madder of the Diers, of each half a dram: Leaves of Mugwort Peny-royal, Savin, of each half a handful: Seeds of Carrots and Seseleos, of each one dram: Dictamnus Cretensis one dram and an half: Choyce Cinnamon four scruples: Saffron one scruple; make a Decoction to four ounces. In the straining add Syrup of Mugwort and Hyssop, of each half an ounce: make a Julep for one dose. Let her take it every other day.*

Quercetanus in his *Pharmacopœia*, doth exceedingly commend two Decoctions: the first of which is thus made:

Take *Gromwel seed, Annis seed, Misselto of the Oak, of each three drams: Dictamnus Cretensis one dram: Saffron one scruple. Beat what is to be beaten, and steep all in rich white Wine twenty four hours: afterwards let them boyl a little. Of this Decoction give the Patient four ounces.*

The other Decoction is thus described:

Take *the whol Spleen or Milt of an Ox: cut it in bits, and put it in a Capacious Glass, so as it may fil the Glass half ful, adding of Cinnamon grosly poudered, one ounce: Cloves half an ounce: Saffron two drams: of the best white Wine as much as shall suffice only to moisten al that is in the Glass. Let the Glass closely stopped, be put into a* Balneum Mariæ *exceeding hot, so that it boyl twenty four hours together, until the Spleen shal be boyled and consumed into little crums, and there remains a great quantity of Broth excellently wel boyled, and of a very fragrant smel; of which let the Patient take in the morning four ounces, continuing the same for four or five daies, when her Courses ought to flow.*

Distilled Waters ought to be preferred before other Liquors, as being more pleasant to the taste: and because of their subtil thinness of parts, they pierce more easily to the obstructed Vessels of the Womb.

The Preheminence above all the rest, is by *Mercatus, Rodericus a Castro,* and *Sennertus*, given to the following.

Take *a Loaf almost as sowr as Leaven, indifferently baked, and hot; take away the Crust, and add thereto, of Honey twelve ounces, Pouder of Nettles seeds, Carrot seeds, Amy, Annis and Fennel seeds, of each one dram: Troches of Gallia Moschata, red Mirrh, of each one scruple: Cotula Fœtida, or stinking Fennel, half a dram. Infuse all in three pints of the Decoction below described, which is made of red French Beans, and red Vetches, of each half a pugil: Juniper berries one ounce: Roots of Madder, Butchers Broom, wild Rhadish, Asparagus, Smallage, and Parsley,*

Parſley, of each two ounces: Green Germander one handful: Seeds of Amy, Annis, and Fennel, of each two ounces: Boil all according to Art. Then ſtil the liquor out in Balneo Mariæ; *of which give to the Patient two ounces earely in the morning. Alſo there may be added Syrup of Maiden-hair, of Opening roots, of Mugwort. Alſo the Doſe may be augmented, the following daies, if the Stomach be not offended.*

A Decoction of Guajacum or Saſſafras is good in flegmatick bodies, alſo Dictamus Creticus may be added; taking the ſame twelve or fifteen daies without ſweating. *Jacchinus* relates an Experiment thereof, writing upon the ninth of *Rhaſis*, Chap. 66. I boiled (ſaies he) the Indian wood, and added Dictamnus thereto. By which I procured both her Courſes, and Child-bearing to a Woman which had wanted her Courſes five years, and had been Barren.

The Chymiſts commend Tartarum Vitriolatum, Spirit of Tartar, Mixtura Spirital's, Salts of Mugwort, Bawm, Celondine roots, and Valerian.

This Treacle-Water following is mervailouſly effectual to this intent.

Take old Venice-Tracle five ounces, Red Alexandrian Mirrh two ounces and an half, Elect Cinnamon, Oriental Saffron, of each half a dram; Camphire two drachms. Pour upon them of the beſt Spirit of Wine, till it ſtand three fingers breadth above the Ingredients, and draw out the Tincture with a gentle heat, whereunto being poured off without ſtraining, add a ſixt part of the Spirit of Tarter; The Doſe is one ſpoonful with ſome appropriate Water, or Wine.

Whileſt the aforeſaid Remedies are in Uſe, Clyſters frequently injected are exceeding good, becauſe the Womb does reſt upon the ſtraight Gut, or *Inteſtinum Rectum*; and they may thus be compounded.

Take roots of Lillies one ounce, of Orice and Valerian, half an ounce of each; of Mercury leaves two handfuls, Mugwort and Savine of each one handful, Chamomel flowers and Lavender, of each one pugil, Seeds of Caraway and Nigella of each one dram; boil all to one pint. In the ſtrained Liquor diſſolve of Hiera ſimplex, and Benedicta Laxativa, of each half an ounce, Oleum Cheirinum two ounces, Electuarum de Baccis Lauri half an ounce. Mix all into a Clyſter.

Yea, And the truth is Purgations repeated at certain convenient ſeaſons will be very good, which may be in divers manners prepared.

And in the firſt place *Galen* exceedingly commends the Pils of Hiera, ſimple and compound; becauſe over and above their purging of ſuperfluous humors, they have a faculty of opening the narrow paſſages, and of cleanſing the Womb. Or.

Take Aloes three drams: Maſs of Cochie pills one dram, with juice of Savine forme twenty pills of which give the Patient three before dinner, every third day. Or.

Take Aloes one dram: Choice Rhubarb one dram and an half: Diagrydium one ſcruple: Mirrh and Aſatum roots of each half a dram: Spicknard one ſcruple. With Syrup of Mugwort make a Maſs of Pil-Paſte. The doſe is from two ſcruples, to a dram, made into pills. Or.

Take of the Maſs of Chochie-pil-paſte half a dram: Mercurious dulcis *twenty grains, with Syrup of Roſes ſolutive forme eight pills, or ſix, Let her ſwallow them early in the moning.*

Alſo outwardly, the Courſes ſuppreſt, are wont to be holpen with theſe Topick Medicaments following, which muſt be outwardly applyed, to widen the paſſages, make thin the humors, and to rouſe and awake the Expulſive faculty.

Take roots of Briony, Lillies, Cyperus, Valerian, Angelica, Aſarum, Orice, and of Parſly of each an ounce: Leaves of Mugwort, Baies Rue, Savine, Time, Roſemary, Penyroyal, Nep, Mallows, Mercury, of each one handful: Flowers of Elder, Cherry, Chamomel, of each two pugils: Juniper berries two ounces: Boil all in Water and white Wine, with the ſtrainings, let the Patients belly and the parts about the Privities be fomented with a ſponge.

With the ſame Decoction, the Quantity of Ingredients being augmented, may be made a Bath to ſit in; wherein the Patient may ſit up to her Navil, and the boiled Herbs being put into a bag muſt be applyed to her belly. But let her take heed of ſweating, which doth ſtop the Courſes.

Take Oyl of Lillies, Dil and Rue, of each one ounce and an half: Generous Wine three ounces Squinath, roots of Bindweed, Angelica, the two Birthworts and Savin leaves of each half an ounce. Let them boil till the Wine be conſumed. Let them be ſtrained and the Oyl preſſed out, wherewith warmed, let the ſhare and parts about the Privities be anointed, after fomentation, or ſitting in the Bath.

Moiſt ſuffumigations are made of the Vapour of the Decoction for the Fomentation, and for the ſitting-Bath, which being moderatly heated, muſt be covered with a cover that hath a hole in it, whereunto muſt be faſtened a long pipe, which muſt reach into the neck of the Womb, through which let her receive the ſmoake morning and evening, being covered with cloaths.

A drie Suffumigation may be thus made.

Take *Cloves, Cinnamon, Mace, of each two drams: Juniper berries half an ounce: Nigella seeds one dram: Storax two drams. Make all into a groß pouder which being laid on Coales, let her receive the ſmoake into the Womb, after her manner aforeſaid.* Or,

Take *Storax two drams: Frankinſence one dram: Benjamin, Alipta Moſchata, of each half an ounce: Cloves, Lignum Aloes, Cinnamon of each two ſcruples: With the Mucilage of Gum Tragacanth, extracted with Cinnamon Water, make little Cakes for to burn as aforeſaid.*

Peſſaries may be made after this manner.

Take *of leaves of Mercury bruiſed one handful: Pouder of* Hiera picra, *and* Benedicta Laxativa, *of each two drams: Pouder of long Birthwort one dram: Honey and juyce of Mercury, as much as ſhal ſuffice, make al into a Peſſary.* Or,

Take *of Agarick, Myrrh, of each two drams: Galbanum half a dram: Saffron one ſcruple: With clariſied Honey make all into a Peſſary which put into a warm thin rag, and conveigh into the Womb; but let it not abide long there for fear of Inflamation.*

Pilulæ Cochiæ minores, brought into the form of a Peſſary, doth excellently move the Courſes.

Alſo injections are wont to be made into the Womb, which are wont to be called Womb-Clyſters; for they waſh away the filth which cleaves to the ſides of the Womb, and they open the internal Orifices of the Veins. Now they are made of the Decoction of the Fomentation aforeſaid, leaving out the more ſharp things; or with a Decoction of fat Figs, with Mugwort, Penyroyal, and Mercury; or of the juyce of Mercury alone, puriſied, in which a little *Benedicta Laxativa* is diſſolved. For we muſt by no means uſe more ſharp Ingredients for fear of Inflamation. Yea, and after the uſe of the aforeſaid injections, which ought to be retained but an hour; it will be good to Inject a Decoction of Mallows, Barley, and Violet leaves, or a little Hydromel tempered with Whey of Goats-Milk.

In an old inveterate Diſeaſe, Iſſues made in the Legs may do very much good. For although *Sennertus* approves not of them, becauſe they rather derive from the Womb, and teach the Humors which were wont to flow unto the Womb, to come rather that way, and hinder their inclinations to the Womb: Yet have they been found to do much good by the frequent experiences of *Mercurialis Varandæus*, and others. For by thoſe Iſſues the ſuperfluous Humors are continually evacuated, and the Courſe of the Humors is guided into the inferior parts. And the derivation of ſuperfluous Humors from the Womb, is ſo far from hindring the Flux of Courſes to the Womb; that it rather furthers the ſame, by making the Blood more pure, and more obedient to the command of Nature, which with the Humors aforeſaid, is not drawn unto the Iſſues. Add hereunto, that theſe Humors, if they be not by theſe waies evacuated, being retained in the Veins, they double the Obſtructions, and ſo do augment the ſuppreſſion of Courſes. Howbeit, We are of opinion, that the menſtrual purgations being reſtored to their due Courſe, the Iſſues ought to be cloſed up, that Nature may accuſtome her ſelf to exclude ſuperfluous Humors by the Womb.

In the Uſe of the Remedies aforeſaid, ſome precepts are to be obſerved worthy of Note.

Firſt, That we muſt never uſe Medicines that move the Courſes, but after Univerſal Purgations; leaſt the humors being plentifully carried to the Veins of the Womb ſhould increaſe Obſtructions, or being much attenuated, ſhould reach into other parts of the Body, and produce grievous Diſeaſes. As *Schenkius* relates in his Obſervations, that a Phyſitian of *Venice* gave a Woman that wanted her Courſes a certain Apozeme to move them, not having firſt purged her Body of Flegm; and a little after ſhe had taken her Apozeme, ſhe fel into a Palſey.

Secondly, That in giving ſuch things as bring down the Courſes, we muſt begin with the gentler, proceeding by little and little to ſuch as are ſtonger.

Thirdly, That Medicaments procuring the Flux of the Courſes, muſt be given in greater quantity than ordinary, becauſe their vertue is abated in their long paſſage from the Stomach unto the Womb.

Fourthly, That the Medicaments aforeſaid, are to be given either in the morning, when the Patient is faſting, or ſomtimes at her going into, or coming out of the Bath: For ſo the Medicine ſlipping into a warm and opened Body, doth powerfully exerciſe it's ſtrength; and this it doth yet more effectually, if it be given a little before the inferior Veins be opened.

Fifthly, That Peſſaries, and Womb-Clyſters, or Injections, are only to be preſcribed to married Women, and ſuch as have been carnally imbraced by Men; but to Virgins we muſt preſcribe *Naſcalia* (viz. Wooll dipped in the Medicament) Fomentations, Baths to ſit in, and Suffumagations.

Sixtly, In Cholerick or Melancholick Conſtitutions, all hot Medicaments are to be avoided, and only the gentler and milder ſort are to be uſed; and with them temperate Aperitives, or openers, as alſo moiſtening and ſoftning Medicaments are to be mixed.

CHAP.

Chap. 3. *Of the Immoderate Flux of the Courſes.*

VVOmens monthly Courſes, being moderate in quantity, and flowing in due ſeaſon, are Natural: But if they exceed in quantity, or come too often, or ſtay too long: They are to be accounted Immoderate, and beſides the intent of Nature.

CAUSES. The Cauſes of this Immoderate coming down of the Courſes, are the ſame which (we in it's proper place have ſhewed) do concur to Cauſe ſpitting of Blood; *viz.* An opening of the ends of the Veins, a ſoaking of the blood through the Coates of the Veins, a forcible rending of the Veins, and their being eaten through by ſharp Humors; all which are cauſed by the bloods over great abundance, Heat, Thinneſs, or Sharpneſs: By ſome blow, fal, or wound: Which we have at large declared in our Speculations touching ſpitting of blood, ſo that it is needleſs here to repeat the ſame. Let the reader be pleaſed to peruſe that Chapter.

SIGNS.] The Signs of this Infirmity, are either of the Diſeaſe it ſelf, or of it's Cauſes. Immoderate Flux of the Courſes is known by the ill-bearing of the Patient, decay of ſtrength, want of appetite to meat, indigeſtion of Humors, ill Habit of the whol Body, colour of face like a dead Corps, ſwelling of the Legs, and other more grievous maladies, cauſed by decay of Natural heat paſt away in the Blood.

To know the Cauſes, obſerve theſe ſigns following: A thin habit of Body, and ſoftneſs of the Fleſh, with ſuch a Diet as tends to increaſe the wheyiſh, and thinner parts of the Blood; and eſpecially the Blood it ſelf appearing thin and watry, in the cloaths coming from the Patient, doth ſhew that the blood hath ſoaked through the Veins.

That the Immoderate Flux is cauſed by an opening of the ends of the Veins, or a breaking of their Coates, is known by the Foregoing of Wounds, Fals, or Bruiſes; by the uſe of dancings, long outcries, carrying unuſual weights by a Perſon corpulent and ful of Blood: By ſome foregoing great heat, extream Cold, Immoderate carnal imbraces, great Anger, and the like. The ſame may alſo happen after ſore labor in Child-birth, or by the unskilful handling of a Midwife; after a miſcarriage, or after a long ſtoppage of the monthly Blood, which makes the ſame being collected in too a great quantity, breaks out on a ſudden with violence.

That there is an Exulceration in the Womb, whereby the Veins are eaten through, appears by the Bloods dropping out by little and little with a ſence of pain and ſharpneſs; and by the Bodies being repleniſhed with ſalt and ſharp Humors. Alſo the blood which comes away, is at firſt Matteriſh, Wheyiſh, Blackiſh, or Yellow; and afterward if the Exulceration increaſe, ſome bits of the parts affected are eaten off, whereupon follows a great effuſion of Blood, hard to be ſtopped. Alſo there have proceeded ſuch things as are wont to breed bad blood, ſuch as are the uſe of ſharp things in Diet, the uſe of Salt meates, of meates putrefied, and ſuch like.

PROGNOSTICK.] As for the Predictions belonging to this infirmity, we are to know that, all large and long-laſting Iſſues of blood are dangerous; eſpecially thoſe from the Womb, which hurts not only her that ſuffers them, but hinders poſterity.

That which comes by a ſoaking of the blood through the Veins, is of all others the leaſt dangerous, as cauſing leſs expence of heat and Spirits, yet it continues longer, by reaſon of the continual ſupply of raw and Wheyiſh blood.

The breaking of Veins, and the opening of their mouths, cauſe greater danger, becauſe they do ſuddenly Iſſue forth great quantities of blood; yet are they ſooner cured, as happening for the moſt part, only in bodies over ful of blood, and otherwiſe healthy.

But of all others, that which ſprings from Exulceration is moſt hard to cure, becauſe where the Ulcer is, there ſome part of the ſubſtance of the Veins is periſhed, which hinders the growing together again of that breach, whence the Blood Iſſues.

If the ſick party grow daily weaker and weaker, and the Diſeaſe ſtronger and ſtronger, it portends her death.

In an elderly Woman, over great Flux of her Courſes, is commonly incurable, and deadly.

CURE.] The Cure of Immoderate Flux of Courſes, muſt be in a manner the ſame, which we have preſcribed to cure the immoderate running of the Hemorroids.

For in the firſt place, to draw the Blood from the part affected, the Patient muſt bleed in her Arm, not all at once, but by degrees, now and then ſtopping the Orifice with your finger, and then letting it bleed again. She muſt bleed plentifully, as much as her ſtrength can bear. For *Hollerius* in his Comment upon the 50. Aphor. of the 5. Sect. doth teſtifie that he hath ſeen many Women cured by large Blood-letting, when the Iſſue of their blood, could by no other remedies be ſtopped.

Rubbings, Bindings, and Cupping-glaſſes, are good to cauſe revulſion, as in the cure aforeſaid we

have

have ſhewed, eſpecially if the Cupping-Glaſſes be faſtened upon her Dugs, according to that Sentence of *Hippocrates*; If you would ſtop a Womans Courſes, faſten a very large Cupping-Glaſs unto her Dugs: Howbeit, if upon the ſetting on of the Cupping-glaſs, ſhe grow ſhort breathed, you muſt quickly take it off again.

Likewiſe the ſame Purgation may ſerve which we propounded in the Cure of the Hemorrhoids; and it muſt be reiterated once or twice in a week, until the impurity of the Bowels, and the Veins be taken away. For when the Chollerick and Wheyiſh humors are taken away, which make the blood thin and ſharp, it leaves running of it ſelf. If the Wheyiſh parts ſeem moſt to abound, Mechoacan with Rhubarb will be a good Purge.

A Vomit likewiſe doth powerfully draw the Blood upwards, and is commended by *Hippocrates*, in his Second Book of Womens Infirmities. But the Vomit muſt be gentle, and often repeated. Alſo it may ſuffice for the Patient to put her finger into her Throat, and ſo procure Vomit: Yea, and the Truth is, it may ſerve the turn, and will be very profitable for her to provoke her ſelf to Vomit before her Dinners, but ſo as not to Vomit, only to uſe ſome forcing thereunto. Unto which Remedies, theſe which follow may profitably be added, as being tried by very learned Phyſitians.

Take *the Shels of two new laid Eggs burnt, Frankinſence, Maſtich, of each half an ounce: Pearls prepared, red Coral prepared, and Amber, of each two drams: Blood-ſtone and Smaragd prepared, of each half a ſcruple: Barley meal without Bran, two pugils: four whites of Eggs, and if need be, add a little Water, in which red hot Steel hath been quenched, and make two Cakes, which muſt be baked ſo hard in an Oven, that they may be beaten to Pouder. Of which Pouder give from half a dram to a dram early in the morning, in a draught or meſs of broth made of Sheeps Trotters.*

John Michael Paſchalius doth witneſs that many Women long troubled with this Infirmity, have been cured with this Pouder.

Alſo the Pouder of Egg-ſhels alone is commended, a dram thereof being given divers mornings together; and it is accounted by ſome for a Secret.

Foreſtus commends the following Pouder, which he ſaies was one of the Secrets of his Doctor or Inſtructor, *Helidæus*.

Take *a Turtle Dove moderately fat, draw it, and waſh it with aſtringent red Wine, and Roſe Water mingled together, and put an ounce of Maſtich in the Belly of it, and ſow up the belly that none of the Maſtich may fal out: Then roaſt it upon a Spit, and inſtead of Butter, baſt it with Vinegar of Roſes, and ſave the fat which ſhal drop from it for your uſe. When it is excellently well roaſted, put it into a new glazed pot or pipkin, cloſed up with ſuch Materials as the Chymiſts uſe to cloſe their Veſſels with, that nothing may vapor out. Then let it be ſet into the Oven, til it be ſo dry that it may be beaten into a Pouder, Of which Pouder, let the Patient take one ſpoonful every morning in Plantane Water, or in ſome aſtringent Decoction. And with the fat which was reſerved at the roaſting, let the Reins of her back, her groins, and Privy-part, with the ſhare, be anointed.*

Our Country-women have an ordinary Medicine of the flowers of the long-ſtalked common Thiſtle, wherewith they uſe to curdle their Milk when they would make Cheeſe. They adminiſter theſe Flowers in Broth, or other convenient Liquor. Other uſe of the Runnet of a Kid or an Hare, to the quantity of ten grains, which both ſtops the flowing of the Blood, and diſſolves that which is clotted together in the Womb.

Galen accounts Juyce of Plantane newly made, to be the beſt Medicine in the world, being given to the quantity of three or four ounces.

Solenander adds to the aforeſaid Juyce, a quantity of Colophony, and avouches it to be a remedy that never fails; his words are theſe: *To ſtop an old flux of the Courſes, take two ounces of the Juyce of Plantane, and mingle therewith a dram of Colophony poudered, and give it the Patient to drink. Let her take it four times, and ſhe ſhal be undoubtedly healed, with Gods bleſſing.*

The Juyce of Yarrow is very convenient in this caſe, if two or three ounces thereof be given with Syrup of Coral, or ſome other convenient Syrup.

The Juyce of Nettles is no whit inferior to, or rather exceeds the former in efficacy: It may be given alone, or in mixture with others of little faculty: Or a Syrup may be made of Nettles, to be ever in a readineſs.

A Water drawn out of the moſt tender Oak Leaves, which are of a reddiſh color, ſtops the aforeſaid flux.

Mercatus makes up a very effectual Water, after this manner:

Take *a Loaf made of Wheat Flower, Barley Meal, and Rice: break it in pieces, and powr upon it ſeven pints of Water in which red hot Steel hath been quenched: Whereunto add, red Roſe Leaves dried, three pugils: juyce of Plantane a pound: the Roots of the larger Comfry, being green and bruiſed, two ounces: the Herb Horſ-tail, or Shave-glaß, one handful: the pulp of*

Choak pear,

Choak-pears, and Quinces, of each two ounces: Purſlain two handfuls: Bole Armonick one ounce: Balauſtians, and the three ſorts of Sanders, of each half an ounce. Let all theſe be diſtilled in an Alembick. Let the Patient take of this Water three ounces mixed with half an ounce of Syrup of Purſlain, or of dried Roſes.

For the more tender ſort of Women, Broths may be made of Calves feet, with Plantaine Leaves or Bloodwort. Or to thicken the Blood, a Broth may be made of red Roſe-Water alone, and the Yolks of new laid Eggs. Likewiſe a Conſerve of Bramble Roſes is good for them, being often uſed, eſpecially if their Liver be diſtempered with heat.

In all Fluxes of Blood, Practitioners do uſe to adminiſter Water and Vinegar in a large quantity to be drunk down. But in this Flux of the Courſes it is to be feared as an Enemy to the Womb which is a Membranous Part.

Among the Specifick or appropriated Medicines, are reckoned, Filipendula Roots, with the outer Rind of the Mulberry-tree Root, whoſe Pouders are adminiſtred to the quantity of a dram, in ſome convenient Liquor.

The Flowers of the Nut-trees are gathered when they are ripe and ready to fall, and poudered, and a dram given in a Cup of Wine warmed in the mornings, for divers daies together. *Solenander* witneſſeth that all are cured with this Medicament. Alſo it hath a peculiar propriety to help fits of the Mother.

Spicknard in very fine Powder, and taken to a dram in ſome convenient Liquor, ſtops the Courſes: Alſo being conveighed into the Womb in Lint, Wool, Cotton, Raw Silk, &c.

Milk in which red hot Steel hath been quenched, being drunk many daies together, is very effectual in an old flux of the Courſes; for it allayeth the ſharpneſs of the Humors, and thickens them; it nouriſheth the Body, and ſtops the flux. *Avicenna Rhaſis*, and the reſt of the Arabian Phyſitians, extol this Medicine to the Skies: and ſo doth *Horatius Augenius*, a noted Italian Phyſician. Yet it is not to be uſed, if we ſuſpect the Body is not yet cleer of vitious Humors.

The Acid Mineral Springs, whether they have their Tincture from Vitriol, Iron, or Allum Mines, do much conduce to the ſtoppage of immoderate Courſes, both by removing the Cauſes, and by ſtrengthing the Bowels affected.

The Chymiſts do much commend the Tincture of Corral, and *Vitriolum Martis* [Vitriolated Steel] and many other Medicines, which you ſhall find in their Books.

Let the Patient uſe to drink the Decoction of Maſtich, Yarrow, or of the dried Lentiſch, or Maſtich tree. Alſo the Lentiſch or Maſtich Wood, may be ſteeped in black harſh Wine, which doth very much ſtrengthen the Bowels, and ſtop deſtluxions.

It muſt be diligently remembered, That in an old Flux, very aſtringent and thickening Medicaments, are not to be uſed long together. For it is to be feared, leſt they ſhould fil, ſtraighten, and ſhut up the ſecret paſſages of the Body, and ſo breed Obſtructions, and very much hurt the Principal Bowels, which are wont to ſuffer very much in this Diſeaſe. But it is much better to perſiſt in the uſe of ſuch things as ſtrengthen the Liver, which have ſome aſtriction, but ſo moderate as can do no harm.

Ludovicus Septalius in his Medicinal Animadverſions, in the 144. Article, gives ſuch commendations of the Decoction of Orange Peels, as of a Medicine that never fails, that it will be worth our while to tranſcribe his very words. *When ſuch Medicines as theſe* (quoth he) *have been judiciouſly adminiſtred; in the next place, ſuch Medicines as have a thickening and aſtringing quality are to be uſed; among which there is one which I cannot omit to ſet down, wherewith I have cured almoſt an infinite Number of Women troubled with this Infirmity; which I kept long as a Secret, and afterwards communicated to ſome yong Studients, whom I did inform in the Art of Practiſing Phyſick, and now publiſh the ſame to the whol World for the good of Man-kind: which Medicine hath ſcarce ever failed me, when there was no Veſſel of the Womb exulcerated, that fed the Flux. It is a Medicine, eaſily gotten, and eaſily made, thus:*

Take *Seven pints of Water; boyl therein the rinds of three ſowr Orrenges not throughly ripe, being cut into little thin bits or chips, and boyl them till two parts of the Water be conſumed. Give eight or nine ounces of the ſtrained Liquor to the Patient in the morning to drink. If you would have it more effectual, put an handful of Mouſ-ear into it, when it is almoſt boyled. And it will be yet more powerful if you boyl it in* Tunbridg *water, or the like Medicinal Spring water: or if you boyl the aforeſaid Ingredients in eight pints of water, till two third parts be conſumed, and then ſtrain it, and quench red hot Steel divers times therein.*

Externally this flux may be ſtopped by Medicaments applyed to the outward parts of the Patients Body.

And in the firſt place, Fomentations may be thus made:

Take *the Roots of Biſtort* [Adder-wort] *Tormentil, and the peels of Pomegranates, of each one ounce: The Leaves of Plantane, Knot-graſs, Shepheards-purſe, and Horſ-tail, of each one handful*

handful; Cypreſs Nuts, Balauſtians, Myrtle berries, Sumach, of each one ounce; Boyl them in Water that hath had Iron quenched in it, and in red harſh Wine mixed together. Strain out the liquor, and Bath therewith, the whole Share and Privy-parts, warmiſh, but not hot.

Alſo, Boyl a piece of Sea-ſponge in ſtrong Vinegar, and lay it upon the Patients Share, and Privities, and it wil powerfully ſtop the immoderate Flux of Courſes.

A Bath made of the aforeſaid Decoction, the Doſe being augmented, wil be good for the Patient to ſit in: But care muſt be taken that it be not hot, but only warmith; otherwiſe it will by it's heat, the more open the Veins of the Womb. A Bath made of the Decoction of Allum is very effectual; but it cauſeth barrenneſs.

After Fomenting and Bathing, the Patient muſt be anoinred upon her Loyns, her Share, and Privities, and between the Water-gate, and the Dung-gate (which ſpace is called *Perinæum*, and wants an Engliſh name) with an Oyntment made as followeth.

Take *Oyl of Myrtles, of Maſtich, and of Quinces, of each one ounce: Bole-Armoniack, Dragons-blood, and Carabe, of each one dram: Vinegar one ſpoonful. Make all into an Oyntment.*

Unguentum Comitiſſæ may alſo be uſed, or *Unguentum de bolo* newly made, or this following Cerate, which is very effectual.

Take *Ship-pitch half an ounce: Male Frankinſence one ounce: Maſtich half an ounce: Turpentine one ounce: Dragons blood, Red Roſes, of each two drams. Make thereof a Cerate to be applied to the Reins of the Back.*

Plaiſters are alſo profitably applied unto the Navil, and Loyns, made of the Maſs of Plaiſter againſt Ruptures, the Plaiſter againſt the Mother, and of Maſtich Plaiſter, either alone, or mingled together: Or of the Plaiſter of *Vigo* for Fractures, which is moſt excellent; and works it's effect without heating the Part.

The following Cataplaſmes, are much more effectual, and very prevalent in a large Flux of Blood, cauſing danger of Death.

They are made, either of Bole-armoniack, incorporated with juyce of Plantane and a little Vinegar, and ſo applied.

Or of Plaiſter of Paris one pound, incorporated with ten drams of Gum-Arabick toaſted at the Fire, and laid upon the Parts aforeſaid in Cotton-Wooll: The Whites of four Eggs being firſt mingled with it. *Solenander* ſaith, that this Cataplaſm ſtops all Womens Fluxes in one day.

A Cataplaſm, or Pultis made of Nettles, fried in a Pan, and laid upon the Share and Privities, works more kindly than the former; rather by a ſpecifical property, then by it's aſtringency.

Injections made of juyce of Plantane alone, are likewiſe conveighed into the Womb by an inſtrument for that purpoſe; which is very effectual, and much cryed up by Practitioners. Juyce of Knot-graſs may be uſed to the ſame intent. And ſomtimes we are wont to add to the aforeſaid Juyces, of the Mucilage of Gum Tragacanth one ounce: Starch one dram: Water of Roſe-ſtalks, and Seeds three ounces, which are mixed, and Injected into the Womb. Or,

Take *of the Leaves of Knot-graſs, Plantane, Yarrow, Shepherds-purſe, Horſ-tail, of each half a handful: Boyl all in Water ſufficient to half a pint. In the ſtrained liquor diſſolve three drams of Acacia, Dragons blood, Bole-Armoniack, and Blood-ſtone, of each one ounce: Mix all, and make thereof a Clyſter for the Womb.*

A Fume made with Vinegar, poured upon a red hot Iron Plate, and received by the Patient ſitting over a Cloſe-ſtool, is very profitable; or a Fume may be compounded after this manner.

Take *of Frankinſence, and Maſtich, of each two ounces: Mirtles and Labdanum, of each one ounce: Amber, Red Roſes, Balauſtians, of each half a dram: With the infuſion of Gum Tragacanth in Red Roſe Water, make Cakes to burn under a ſtool as before.*

John Michael Paſchalius doth teſtifie that he cured a Woman troubled neer ſeven months with this Diſeaſe, with the ſmoak of burnt Frogs: and he affirms that the ſmoak of a Mules Hoof, is an experimented Remedy, wonderfully effectual in this Caſe.

Aſtringent Peſſaries, are likewiſe uſual in this Cure. Howbeit, they profit little, ſeeing they can hardly reach unto the Orifice of thoſe Veins, which are opened in this Diſeaſe. But if the Veins of the Neck of the Womb are opened, they may be uſeful; and are thus Compounded.

Take *of Juyce of Plantane, or Knot-graſs two ounces: Troches of Carabe in pouder, and Acacia, of each one dram: Mix them with the White of an Egg, rowl them in ſilk, and make a Peſſary.* Or,

Take *of the pouder of Hypociſtis, Acacia, Bole-Armoniack, Dragons-blood, Comfry Roots, Lambs-tongue Plantane, Galls, of each half a dram: Juyce of Purſlain, or Plantane, or Syrup of Red Roſes, or Myrtles, as much as ſhall ſuffice, and with Cotton Wooll make a Peſſary.*

Peſſaries are likewiſe made of the Leaves of Purſlain, Plantane, or Knot-graſs, or ſome other convenient

venient Herb bruiſed, and rouled in a piece of fine Linnen; or the Counteſſes Oyntment wrapt in Wool, and put into the Womb.

Neither are we to neglect the waſhing of the Patients Legs with cold Water, or ſome aſtringent Decoction, which is commonly uſed by Practitioners, and doth not a little further the ſtoppage of the immoderate Courſes.

Touching the adminiſtration of Topical Medicaments, it is to be obſerved, That aſtringent Medicines, eſpecially the ſtronger ſort of them, are not to be applied before ſufficient Revulſions have been made, eſpecially by blood-letting: for it is to be feared leſt they cauſe Tumors, or other worſe Diſeaſes in the Womb. Wherefore alwaies, as far as the Diſeaſe wil allow time, the Cure muſt be begun with internal Medicines of a thickening and aſtringent Nature, before we make uſe of the Topical Medicines aforeſaid.

This Method of Cure aforeſaid may with judgment be accommodated to the Flux of Courſes, ariſing either from an opening of the mouths of the Veins, or from a dreining of the blood through their Coats, or from a breaking of the Coats of the Veins: But if it ariſe from an eating or exulceration of the Coats of the Veins, it ought to be cured after the ſame manner as an Ulcer of the Womb is cured, of which hereafter.

In the whol Courſe of the Diſeaſe, while the foreſaid Medicaments are uſed, care muſt be had to ſtrengthen the Bowels, and to correct the vitious quality of the blood, as we ſhewed in the Cure of the Hemorrhoids.

And to conclude, When the Flux is allaid, the ſame Rules of Prevention are to be uſed in this Diſeaſe, which we preſcribed concerning the Hemorrhoids.

Chap. 4. *Of the Whites.*

A Woman is ſaid to have the Whites, the Womans Flux, the Flux of the Womb, or the white Menſtruals; when Excrementitious Humors do flow from her Womb, either continually, or at leaſt without any certain order, or courſe of time obſerved in their flowing.

And the ſaid Excrementitious Humors are ſomtimes white and flegmatick, very like to Whey, or Barley Cream; ſomtimes they are pale, or yellow, or green by the mixture of Choller; ſomtimes watery by the admixture of ſerous Humors; ſomtimes blackiſh, by the admixture of Melancholy; ſomtimes ſharp and corroſive, ſo as to eat into, and exulcerate ſome parts of the Womb; ſomtimes they are ſtrong and beaſtly ſmell, and other whiles again, not at all offenſive in that kind.

This Diſeaſe is wont to ſeize upon grown Women for the moſt part, and ſuch as are of riper Age; yet are not Virgins alwaies free from the ſame: ſo that ſome have done ill in daring to affirm, That ſuch Maids as are troubled with this diſeaſe, have parted from their Virginity, taking their Ground from the ſtraightneſs of thoſe Paſſages Naturally: For if Virgins have the Veins of their Womb ſo large, that there wonted Courſes can flow through them, why may not the Whites likewiſe drop out by the ſame paſſages, ſeeing they are many times more thin and fluxive than the Blood it ſelf, as being wheyiſh and chollerick. The ſame is confirmed by the produced Experience of moſt learned Phyſitians, and dayly Practice teacheth me as much, *viz.* That the moſt chaſt and perfect Virgins in the World have had this Infirmity, of whom there could be no ſuſpicion that they had been corrupted. And *Fernelius* doth witneſs, That he ſaw a Girl eight yeers old which had this Diſeaſe, and was afterward a long time grievouſly troubled therewith.

The Excrementitious Humors aforeſaid, are bred either in the whol Body, or in ſome principal Part of the Body, or in the Womb it ſelf.

CAUSES. If the Humors flow from the whol Body, they proceed either from bad Dyet, or from a vicious habitual diſtemper of the whol body, and they take their courſe unto the Womb as unto a Sink, or Common-ſhoar, whereinto the reſt of the parts of the Body disburden themſelves.

The particular parts, by whoſe conſent the Womb ſuffers in this Diſeaſe, are chiefly, the Brain, Stomach, Liver, Spleen, Meſentery, and the Bladder, which diſpatch their Excrements unto ſuch parts as are more weakly, and ſo more diſpoſed to receive them.

Theſe Excrementitious Humors are bred in the Womb, becauſe when it is unable to digeſt its proper nouriſhment, by means of the weakneſs of its Retentive or concoctive Faculty, the greater part of its Aliment is turned into Excrements, being imperfectly digeſted, or corrupted rather. It is imperfectly digeſted in cold diſtempers of the Womb; and it is corrupted in hot diſtempers, thereof. And ſeeing the Womb by want of Digeſtion, is defrauded of its Nutriment, it preſently draws new Aliment, which being turned into Excrements, is by the Womb expelled as unprofitable; and new Aliment is continually drawn, whereby this flux of evil Humors from the Womb, becomes both plentiful and continual. The Womb is weakened and more diſpoſed to the Reception of theſe Excrements by Child-bearing, travelling in Child-birth, Abortion, and Contuſion, Inflamation, Impoſthumes, or Ulcers.

SIGNS.] The Signs of this Disease, are referred to the Infirmity it self, to the part affected, or to the cause producing the Disease.

DIAGNOSTICK.] The Disease it self is easily known by relation of the sick party, and it is often times attended with divers Symptomes, *viz.* Paleness of Face, want of Appetite, sickness of Stomach, short breathing, weakness, swelling of the Eyes, fulness, pensiveness and sadness, thick Urines, turbulent, and many other accidents, which differ according to the diversity of the Humors offending, as we shal declare more distinctly by and by.

The part affected, and the place in which these Excrementitious Humors causing the flux are bred, may be known by these following tokens.

If the matter of the Flux is bred in the whol Body, these signs do shew it; *viz.* Weariness and heaviness not proceeding from any work, of which the Patient is eased, having disburdened her self by the flux plentifully; and then again, when new matter is collected, she begins to be weary and heavy as before; her Veins are ful; her Feet, Hands, and Thighs, are apt to be numbed. And these signs do especially discover only a plenitude of Humors. But that corrupt Humors do abound in the whol Body, is known by an evil habit in the whol Body [that is, an ugly sickly appearance in the looks, and whol outward state of the Body] a puffing up of the Hands and Feet, and itching and stinging in the whol Body, if the Humor be sharp, and many such signs as these.

If the matter offending reside in some peculiar part; the Symptomes and Excrements proper to that part, discover the same; as for example: A pain, heat, and swelling of the Liver, with Choleric Excrements, do shew the Liver to be affected; and the same Symptomes happening on the left side, with Excrements of a Melancholick appearance, do argue the flux to spring from the Spleen: Flegmatick Excrements, Stomach-sickness, want of Appetite, and sometimes extream Appetite, frequent corruption of the meat, and sowr belchings, or fatty (as of the Dripping-pan, or over-scorched flesh) are sure tokens of the Stomachs faultiness.

Pain of the Head, Frothy Excrements, some usual evacuation by the Mouth or Nostrils being stopped, do witness that flux springs from the Head. If none of the aforesaid signs of some part affected appear, then we may conjecture that the flux proceeds primarily from the Womb. Also the Woman (in such a case) is well colored, the matter flowing is but little in quantity, being the Excrement of the Womb alone. There have preceded such causes as weaken the Womb, as are hard Travel, Abortion, a Fal upon the Belly or Back, immoderate Carnal Embraces, especially if the Women have been too yong married, Tumors, Ulcers, and other Infirmities of the Womb, whose signs are propounded in their proper Chapters.

The Humor causing the Flux is known chiefly by the colors of that which comes away, which were a little before declared, and which appear in the cloaths wherewith it is received; if, as *Hippocrates* teacheth in his second Book of Womens Infirmities, the said cloaths being dried, shal be after washed in Water alone, and dried in the shadow: for so they manifestly declare the color of that Humor which most abounds in the Excrements. Hereunto may be added the signs of an Humor abounding in the whol Body, usually delivered in that part of the Institution of Physick, which treats of Signs.

In the last place, We are to propound such Signs as distinguish this Disease from others like unto it; as namely, Excretion of Purulent matter proceeding from an Ulcer of the Womb, and the Gonorrhœa, or flux of Seed.

It is distinguished from purulent Matter by the signs of an Ulcer in the Womb, which shall be set down in their proper Chapter; as likewise, because the Purulent Matter or Quitter, is much thicker, whitish, and lesser in quantity, if it be digested rightly; but if it be of a goary, sanious, and fleshy appearance, like blood and water mingled, there is then blood amongst the matter, and it is wont sometimes to come away with strings from the Womb, and with exceeding pain; also the Women that have Ulcers in the Womb or its Neck, admit not of Copulation but with pain, which exasperates their Disease; but those which are troubled only with the Whites, do willingly and patiently suffer themselves to be embraced by their Husbands.

In the Gonorrhœa, the matter which comes away is not so much in quantity, is thicker, of a more shining whiteness, holds up longer from flowing, and seldom or never stinks. But if it be a virulent or venemous Gonorrhœa (such as accompanies the Letchers Pocks) it is known by sharpness of Urine, Ulcers of the Privy parts, and other Signs that argue Malignity.

PROGNOSTICK. The Predictions or Prognosticks of this Disease, are as followeth:

This Disease in one respect may be called good, in another respect bad: Good, forasmuch as commonly it is not attended with any danger of death; and bad, because it is a stubborn Disease, long lasting, and most exceeding hard to be cured; forasmuch as the flux of evil Humors having once taken this course, is very hardly turned out of its Channel, because the Womb (as we said before) is the Draught of the whol Body, whereby even in time of Health, the superfluous Humors of the whol Body are monthly evacuated.

If this Infirmity get head, it may bring many other Evils upon the Patient, as Barrenes, falling down of the Womb, Exulceration, Cachexia, Dropsie, and Consumption.

A Flux of Whites, blewish, bloody, stinking, is worse than the white, pale, not stinking.

The longer this Disease hath lasted, the harder it is to cure.

It attends old Women to the grave for the most part, because of their abounding with flegm, and the weakness of their Concoctive Faculty.

CURE.] The Cure of this Disease is to be begun by a convenient purging of the Peccant Humor. And because flegmatick and wheyish Humors do most commonly offend, such things as purge those Humors, must chiefly be used, and with them Purges of Choller, or Expellers of Melancholly must be mingled, according as Choller or Melancholly is adjoyned to the Humor offending. An Apozeme therefore may be appointed both altering and purging for four or five daies by way of a solemn purgation, alwaies remembering that to the purging Medicaments, some astringent and corroborating things are to be added, left the Humors of the Body being stirred, should fall more abundantly into the Womb.

Touching Blood-letting, it is a question, whether it be convenient in this Disease or not: Forseeing this Flux is caused by ill Humors in the Body, which by Blood-letting are drawn into the Veins and so may corrupt the Mass of blood; it seems there is in this case no place for bleeding. Also, since in this lingring Disease, the Patients strength is much abated, and the Body often brought into a Consumption, it seems unfit to weaken it yet more by blood-letting, and so defrauding it of its nourishment. Which Controversie is thus decided; That if the flux be not pure and simple, but in some measure mingled with Blood, and it appear reddish, that then a Veine may be opened; as also if the Liver be very much heated, and the sharpnes of Choller be joyned with the flux. In other Cases, especially if the flux have encured long, it is better to abstain from Blood-letting.

Bindings of the upper parts of the Body, and Cupping-glasses applied to the shoulder-blades, and to the back, wil be very useful to draw the Humors upward; also rubbings of those parts wil be specially profitable, first with finer and softer cloaths, than with rougher and courser, which *Galen* dayly practised upon the Wife of *Boetius*, whom he cured in the space of thirteen daies, as himself relates in his Book of Prognosticks dedicated to *Posthumus*, Chap.

And besids the Universal Purgation already propounded, ordinary Purgations are also to be administred, and frequently reiterated, that the superfluity of Excrements may be the better evacuated by little and little, and that Nature may get a custom to void those Humors by stool, which formerly had their recourse unto the Womb. To this intent, Magistrial Syrups, Pills, and usual Opiates may be compounded, suitable to the temper of the Patient, and the Humors offending. In this Disease caused by flegm, *Mercatus* commends a Syrup of the Decoction of *Lignum vitæ*, with Senna, Turbith, and Agarick; as also the following Pills:

Take *of the Mass of Pills of Hiera picra, one dram: Agarick trochiscated one dram and an half: with Honey of Roses make them into Pills, of which let the Patient take early in the morning six or seven every third day: afterward, only three of them every fift or sixt day.*

Or for the greater Astriction, as well as purging, they may be thus compounded, in whatever Complexion.

Take *Choyce Rhubarb oft-times sprinkled with the Juyce of Roses, two drams; Citrine colored, white and black Myrobalans steeped in the Juyce of Roses, of each one dram; Mastick one scruple; Spicknard half a scruple: With Syrup of Roses make all into a Mass of Pills. Let the Dose be one dram twice in a week.*

For a Flux arising of Serosity, or Wheyish Excrements, Jallap is most excelent, which may be thus used.

Take *Jallap finely poudered one dram: Cinnamon finely poudered half a scruple. Mix them, and with a draught of Chicken Broth, give it the Patient in the morning.*

A Laxative Petisan dayly taken for a month together, hath cured a stubborn Flux of Whites, when nothing else could, as is to be seen in our Book of Medicinal Observations.

Vomiting is likewise much commended in this Disease, especially in such as are easie to vomit, because such indigested humors as are wont to be gathered about the Stomach, are hereby both evacuated, and powerfully revelled or drawn back from the Womb. Among convenient Vomits, Diasarum of *Fernelius* his Invention is commended, half an ounce whereof, given in Water and Honey, or with one ounce of Oxymel, and warm Chicken Broth, twice or thrice in a month, moves three or four Vomits, without any trouble.

After sufficient Purgations, sweat may be procured to expel the remnants of the Excrementitious Humor; and also to cause a further Revulsion of the Humors falling into the Womb.

To this intent, a Decoction of *Lignum vitæ*, and Sassaphras, will be good in such as are flegmatick; and of China and Sarsaparilla in such as are Chollerick and Melancholick, cooling and temperate Herbs being added, left the evil Humors be more exasperated, and become more sharp.

Or Sweat may be provoked by a Decoction of hot Herbs, as Nep, Calaminth, Fennel, Hyſop, Elicampane, Chamomel, Dill, and ſuch like, the evaporation of which Herbs being artificially received upon the Patients Body, will procure ſweat. A Bath may alſo be made of the ſame Decoction, by which ſweat may be provoked. But in hotter Conſtitutions, a Bath of freſh fair Water blood-warm, will be ſufficient, in which moderate and gentle ſweats only may be procured.

Sulphurous Baths do alſo powerfully cauſe ſwear, and conſume the reliques of this Diſeaſe: and by help of ſuch Baths we have known ſome Women cured, that no other means could help.

As touching Piſs-driving Medicines, its a weighty queſtion whether or no they are fit to be adminiſtered in this Diſeaſe? For they do not only provoke Urine, but the Courſes likewiſe, by heating and attenuating the Humors contained in the Veins. Yet are they allowed by all Authors, and by *Galen* himſelf, who uſed them in the Cure of the Wife of *Boetius*: And the reaſon is, Becauſe Piſs-drivers do provoke Urine Primarily, and the Courſes Secondarily, and as it were by accident or chance. Again, the Kidneys do perpetually draw Wheyiſh Humors unto themſelves, whereas the Womb does only receive them; whereupon it is credible that the greateſt part of ſuch Humors, will have recourſe unto the waies of Urine.

Now the Piſs-driver which *Galen* uſed in the foreſaid Woman, is a Decoction of Aſarum and Smallage in fair Water; howbeit, it will be better temper'd if it be made in Succhory Water.

A more compound Piſs-driving Broth, may be thus made:

Take *the Roots of Aſarum, and of Smallage, of each one ounce: Leaves of Calaminth, and Soldanella of each one handful: Elder flowers half a handful: Polypody, and Carthamus ſeeds, of each half an ounce: boyl all to a pint. Give five ounces of the Liquor or Broth ſtrained, in the morning. If you would make it purgative, add a little Agarick, and a little Turbith boyled with the reſt, in a Rag.*

It's queſtioned whether Iſſues in the Legs, are good for this Diſeaſe; for by drawing the Humors downwards, they may increaſe the Flux. Howbeit, experience hath ſhewed that they do good in old Fluxes, becauſe by ſuch paſſages, ſome part of the Excrementitious Humor is voided.

If Chollerick and ſharp Humors cauſe this Diſeaſe; not only purgers of Choller are to be given, but likewiſe Alteratives which cool and thicken, and are moderately Aſtringent; ſuch as theſe Juleps following.

Take *of the Leaves of Succory with the Roots, of Endive, Borrage, Lettice, and Purſlain, of each half a handful: of new Sebeſtens and Jujubes, of each ſeven in number: of the four greater cool Seeds, and white Poppy Seeds, of each half a dram: of red Roſe-leaves a pugil. Boyl all in Water ſufficient, unto a pint, and in the ſtrained liquor diſſolve* Syrup *of Quinces, or of dried red Roſes three ounces, and make a Julep, for three Doſes.*

But if Melancholick Humors abound, they are to be altered and purged away, by Medicines proper to that intent.

The uſe of Chalybeate milk taken forty daies together, the quantity of four or five ounces, is very proper for either of the aforeſaid Humors; whereunto may be added towards the end, a little Bole-armoniack, or *Terra Sigillata.*

In the whol Courſe of Curing, it is to be conſidered, whether any part of the Body be miſaffected, and ſo may ſend the matter of the Flux into the Womb; and if ſo, then care muſt be taken for the Cure of that part.

For if Humors flowing from the Brain, do cauſe this Diſeaſe, Remedies are to be applied to that part; eſpecially ſuch as revel and divert the Fluxion, *viz.* Cupping-glaſſes frequently faſtned upon the ſhoulders and Back, Medicines ſnuft up into the Noſtrils, Maſticatories, Veſicatories, and Iſſues made in the hinder part of the Head, or in the nape of the Neck; inſtead whereof Setons may be uſed, which are more affectual. And *Fabritius Hildanus* in the forty one Cure of his firſt Century, relates that he cured a Woman long troubled with the Whites, and thereby Barren, by a Seton.

If the Humors flow from the Stomach, Liver, or any other part, ſuitable Remedies muſt be applied to that part.

The Body being prepared, and the offending Humor for the moſt part evacuated, or derived another way: We muſt proceed to corroborating and Aſtringent Medicaments. But they muſt never be uſed until the Antecedent matter be well evacuated, and diverted. Otherwiſe, thoſe Humors retained, do ruſh into the more noble parts, and ſtir up more grievous Symptoms. As *Galen* in the afore-cited place relates to have befallen the Wife of *Boetius*, whoſe Belly ſwelled, by means of the unſeaſonable uſe of Aſtringents, by which the Wheyiſh Humors were retained in her Body, which were wont to paſs away in the Flux. It is likewiſe to be remembred, that whilſt we are in the uſe of Aſtringent Remedies, we do then divert the Antecedent Matter, and hinder the ſame from increaſing, by the Remedies aforeſaid. Amongſt theſe principal corroborating Medicines, Treacle is reckoned, which is to be uſed in flegmatick Conſtitutions. Conſerve of Roſes, and of Wormwood,

may

may be mingled with the Treacle; Or the following Opiate may be compounded,

Take *Conſerve of Roſemary flowers one ounce: Conſerve of Calamus, Aromaticus two drams: Species of Diarrhodon Abbatis, and of Aromaticum Roſatum, of each one dram: Red Coral prepared half a dram; Treacle two drams; with Syrup of preſerved Citron peels make all into an Electuary.* Or,

Take *old Conſerve of Red Roſes, Roots of Comfry Bugloſs, and Citron peels, of each one ounce: Red Coral burnt, ſhavings of Ivory, Bole-armeniak,* Terra Sigillata, *Dragons blood, of each one dram; with Syrup of Red roſes dried: make all into an Opiate.*

The pouder of Sage, Sarſa-parilla, and Balauſtians taken every morning in broath, is the Court-Ladies Medicine.

Zecheus commends this following Electuary, which he had often uſed with happy Succeſs.

Take *Gum Arabick, and Gum Tragacanth, of each two drams: white and red Coral, burnt Eg-ſhels, Harts-horn, Dill ſeeds, Amber, of each four ſcruples: Honey of roſes, as much as will make al into an Electuary. Of which give half an ounce two hours before meat. Let the Patient ſwallow it down, and drink after it four ounces of Plantane Water, mingled with two drams of red Wine.*

Juleps may be made of Roſe water, Knotgraſs, and Plantane waters, with the Syrup of Myrtles dried Roſes, and the like: Some of the aforeſaid pouders being added.

Mercurialis ſaies he frequently uſed a Decoction of Oak-leaves, with the Runnet of an Hare; wherewith he cured many Women of this Diſeaſe. His manner of making his Medicine was thus.

Take of *the Decoction of Oak-leaves five or ſix ounces: of the Runet of an Hare, one dram: Let her take this Medicine eight or ten daies.*

When the Diſeaſe comes from Choller, the following Syrup may be prepared, which is ſtrengthening, Aſtringent, and cooling. Thus,

Take *red Roſes Water four pints: Spirit of Vitriol, ſo much as will make the Water a little ſharp; but ſo as ſcarce to be perceived by the taſt: red Roſes dried three pugils: Steep them in the Water cold, two daies; Strain it, and add thereto ſo much Sugar of Roſes, as will make a Syrup.*

And Finally, Thoſe Aſtringent remedies muſtered up in the former Chapter, touching the Immoderate Flux of Courſes, may be likewiſe uſeful in this Cure.

The Patient may uſe inſtead of ordinary drink, a Diet drink of China-roots, or Maſtich wood, with Aſtringent Wine mingled.

The ſame time that the Patient takes in ſuch things as are Aſtringent, and do ſtrengthen the Womb, ſhe muſt likewiſe ute outward Remedies applied to the place affected, *viz.* Fomentations, Baths to ſit in, Oyntments, Plaiſters, Injections, Fumigations, and Peſſaries; ſuch as have been preſcribed againſt Immoderate Courſes.

But before theſe external Aſtringents are applied, the Womb muſt be well clenſed. Otherwiſe ſuch impurities would be therein retained, as returning back into the Body, may cauſe more grievous Diſeaſes. And in our clenſing, we muſt regard the Humors offending; for one ſort of Clenſers are fit for Flegmatick, another for Chollerick Humors.

If the Humor be Chollerick, let the Clenſing Injections be made of Barley-Water, Whey, Water ſweetned with Sugar. If it be Flegmatick, let them be made of Hydromel, or of the Decoction of Wormwood, Fever-few, and the like.

Alſo a Detergent Peſſary may be made of Treacle, and Turpentine; or of Mercury leaves bruiſed and wrapped up in a fine Linnen rag very thin worn.

Let the Patient uſe theſe Clenſers, before the Aſtringents be applied, until her Womb be well purified; which may be known, if little or no Humors come therefrom.

After the Uſe of the Clenſers, the Fumes are firſt to be received over a Cloſe-ſtool, becauſe they dry and ſtrengthen the Womb; and they may fitly be made of Frankinſence, Ladanum, Maſtick, Sanders, Nutmeg, and Red Roſe Leaves. And afterwards we muſt proceed to other Aſtringent Remedies.

Chap. 5. *Madneſs from the Womb.*

WOmb-Fury is a ſort of Madneſs, ariſing from a vehement and unbridled deſire of Carnal Imbracement, which deſire diſthrones the Rational Faculty ſo far, that the Patient utters wanton and laſcivious Speeches, in all places, and companies, and having caſt off all Modeſty, madly ſeeks after Carnal Copulation, and invites men to have to do with her in that way.

CAUSE.]

This Immoderate deſire of Carnal Conjunction, ſprings from the abundance of Seed, from it's Acrimony,

crimony, and heat transcending the bounds of Nature, whereby it is made to heave and work in the Seminal vessels as Yest works, whereby the parts made for generation, are vehemently stirred up, and Inflamed with lustful desires. And from the same Seminal matter so affected, Vapors ascend unto the Brain which disturbe the Rational Faculty, and depose it from its throne. Howbeit, The Immoderate appetite of carnal Conjunction alone, without the help of any such vapors, is able of it self to master the Rational faculty, as also al other Immoderate passions; but especially Immoderate Love, which is called *Eroticus affectus*, or Love Melancholly.

Now the Seed acquires the aforesaid qualities, when it is over long retained in Bodies prone to lust, and full of heat; and therefore this Disease is incident to Virgins, and young Widows peculiarly; although it may also beside maried Women, that have impotent Husbands, or such as they do not much affect, whereby their Seminary Vessels are not sufficiently disburthened, or their amorous affections duly satisfied.

Some hold, That the Seed being corrupted, acquires a malignant quality, which causes these grievous Symptomes. But they are not wel able, so holding, to shew any difference between this Disease, and firs of the Mother, which arise from the Seed being corrupted, and thereby infected with a malignant quality. For although several degrees of putrefaction do produce different degrees of malignity, from whence a great variety of Symptoms are wont to arise; yet these manifest qualities aforesaid, *viz.* great plenty of Seed, it's heat, Acrimony, and Fermentation in excess, together with the great heat of the genital parts; are sufficient to produce this Disease we treat of.

Now the Causes producing so hot, plentiful, and sharp stinging Seed, are youthful age, Sanguine complection, and Cholerick, or melancholly adust; meats that nourish much, a plentiful table, especially if the meate be spiced; the frequent smel of Spices, Musk, Amber-greece and such like: large sleeping, and upon soft beds filled with Feathers, or down; amorous Cuttings, reading of lascivious books, Dancings, and other pleasures usual in the meetings of youthful persons.

SIGNS.] The Signs of this Disease may easily be gathered out of what hath been already said But because it is wont to discover it self gradually, by little and little; it is fit to relate its progress. In the beginning, whilst the sick persons do yet enjoy their understanding, they are more sad, and silent than ordinary, but with a wanton rowling of their Eyes, and a ruddiness of countinance; which ruddiness, is sometime more then at others? especially when mention is made of matters belonging to bodily lust, for then their breathing is changed, and their Pulse too, by sympathy of the Heart, which made *Galen* boast that he knew the furious lusts of Women by their Pulse; because such Lovers, do of a sudden undergo divers changes of their Pulse, when desirable objects are presented unto them, or brought into their remembrance. Afterwards when the Disease is exasperated, they begin to scold, and to weep, and ever and anon they fall a laughing, they speak many things without rime, or reason unadvisedly, out of which no certain sence can be gathered; a while after, they repent of this their folly, until another fit take them, by reason of the inordinate motion of the Paccant matter, which observes no certain period in its Fermentations. Women possessed with this kind of dotage, when the Disease is come to its hight, do openly before all the World ask men to lie with them expressing the action of Generation in the most proper, and broadest language, their mother tongue affords.

PROGNOSTICK.] As for the Prognosticks of this Disease. It is a curable sickness, if meanes be used in time. But if it continue long, and take firm rooting, it turns into a true and perfect Madness.

There is a great hope of Recovery, when the distances between the fits begin to be longer than ordinary, or when the Patients Body, being grown lean becometh fat again, and when mention of matters pertaining to Generation, doth no longer affect or disturb them.

CURE.] The Cure of this Disease tends to correct the hot distemper of the Bowels; especially of the Womb, and the Blood, and Seed; likewise to evacuate the sharp Humors, and Seminal matter offending. All which may be done by the following Remedies.

And in the first place, Blood must be often drawn, as far as the Patients strength can bear: that so the whol Mass of Blood, and the Womb it self may be cooled, and the fervent Blood may be withdrawn from the Veins of the Womb.

And if the Patients monthly Courses be stopt, the inferior Veins are afterwards to be opened, that they may by that means be brought down.

But if the Blood seems to have recourse to the Hemorrhoid Veins, which is known by their swelling and redness; the said Veins are to be opened by Application of Leeches.

Afterwards a Purgation is to be given, made of the gentle sort of Medicines purging Choller or Melancholly, according as the one or other Humor shal seem to abound.

This purgation is to be followed by Juleps that prepare the matter offending, *Viz.* Such as cool and gently open; which must be given three daies together.

Then a more strong purgation is to be administred, which may wholly extirpate the foresaid humors. Towh ch intent those Purging Medicaments may be used, which were set down in our Cure of Madness, which must be now and then repeated.

After

After iterated Purgations, the following Bath being frequently uſed in the whol courſe of the Diſeaſe, will be very uſeful to cool the whol Body, and temper the fervor of the peccant Humor.

Take *Leaves of Lettice, Willow-Tree, Water-Lillies, Vine-tree, Purſlain, Penny-wort, of each a handful: Flowers of Violet, Water-Lilly and Roſes, of each two handfuls. Boyl all for a Bath, into which Blood-warm let the Patient enter, twice in a day, without ſweating, far from meal-tide.*

And foraſmuch as a compleat, and entire Bathing cannot conveniently be continued for ſo many daies together; at leaſt the Patient may Bath her lower parts frequently in a part of the aforeſaid Decoction, yea or of meer Water, and the liquor muſt be only warmiſh: For the prime intention of this Cure is, that the Womb may be cooled to the purpoſe: which is confirmed by a remarkable Experiment propounded by Dr. *Harvey*, in his Treatiſe of the Child-bearing of a noble Lady, who had been more than ten yeers beſides her ſelf, by reaſon of this Womb-fury; whoſe Womb (after all things had been tried to reduce her to her wits, in vain) fel out, which they did not put up til the coldneſs of the external Air had healed its diſtemper; the event was, as the Doctor imagin'd, and ſhe grew quickly well, and her Womb was at laſt reſtored to its peoper place.

For the greater cooling of the Body, it may be convenient to give the Patient Whey to drink many daies together.

And to be brief, whatever hath been preſcribed in our Cures of Madneſs and Hypochondriacal Melancholly, wil be good in this Diſeaſe, according as it ſhal be cauſed either by Choller or Melancholly.

Unto all which may be added ſuch things, which by a peculiar property, diminiſh and cool the Seed: Among which take theſe that follow for example.

Take *Leaves of Water-Lilly, Willow, Agnus Caſtus, of each four handfuls: Lettice, Purſlain, Penny-wort, or Two-penny Graſs, of each a handful: the four larger cooling Seeds, Lettice, and white Poppy ſeeds, of each half an ounce: Dill ſeeds two drams: the flowers of Water-Lilly, and Violets, of each one handful. Let all be ſtamped, being freſh, and let them be ſprinkled with Juyce of Lemmons, and diſtilled in Balneo Mariæ; and to every pint of the Water, add a dram of Camphire. Let the Patient take an ounce divers times.*

Or of all, or ſome of the Simples aforeſaid, a Decoction may be made, and ſweetened with Sugar, and a little Camphire put to it, to be taken divers times one after another.

Or an Emulſion may be made of the greater cool Seeds, Lettice ſeeds, and white Poppy ſeeds, extracted with the waters of Lettice, Willow and Water-Lillies, and ſweetened with Syrup of Violets.

An Electuary may be preſcribed after this manner:

Take *Conſerve of the Flowers of Water-Lillies, Violets, and Agnus Caſtus, of each half an ounce: Conſerve of Roſes half an ounce: Lettice Stalks preſerved one ounce: Coral and Smaragd prepared, of each one dram: with Syrup of Violets, and Water-Lillies, make an Opiate.*

In the greateſt extremity of the Patients raving, ſuch things as procure ſleep, are very profitable, both inward and outward Medicaments, as they are ſet down in the Cure of Phrenzy and madneſs.

In the whol courſe of the Diſeaſe, Clyſters which cool and gently purge, are to be uſed, taking heed of ſharp Clyſters, and ſuch as vehemently purge, which do exagitate the Humor contained in the Womb, or its Veſſels, whereby the Symptomes are wont to become more fierce.

Alſo Injections may be made into the Wmob, of the Decoction of ſuch Herbs as have formerly been ſet down for Baths, and other Remedies, whereunto *Sal Saturni* may profitably be added.

Frequent Clyſters may likewiſe be good to the ſame intent, being made of Vinegar allaied with Water.

Alſo cooling Oyntments are to be applied to the Loyns, Privity, the Share, and between the water-gate, and the Dung-gate, made of Oyl of Water-Lilies, Oyntment of Roſes, *Unguentum Album Camphoratum*, with the Juyces of Nightſhade, Henbane, and Water-Lillies, melted together, adding a little Camphire.

Alſo a Plate of Lead is good to be worn continually upon the Reins.

In regard of the immediate Cauſe, ſeeing the evacuation of the ſharp and corrupted Seed, may cure the Diſeaſe; it is very good Advice in the Beginning of the Diſeaſe, before the Patient begins manifeſtly to rave, or in the ſpace between her fits, when ſhe is pretty wel, to marry her to a lufty yong man. For ſo the Womb being ſatisfied, and the offenſive Matter contained in its Veſſels being emptied, the Patient may peradventure be cured.

But if the Patient cannot ſo conveniently be married, or the condition of her life wil not bear that eſtate, ſome adviſe that the Genital Parts ſhould be by a cunning Midwife ſo handled and rubbed, as to cauſe an Evacuation of the over-abounding Sperm. But that being a thing not ſo allowable, it may ſuffice whilſt the Patient is in the Bath, to rub gently her Belly on the Region of the Womb, not

coming

coming neer the Privy parts, that the luke-warm temper of the Water may moderate the hotneſs of the Womb, and that it may by the moiſture be ſo relaxed, as of its own accord to expel the Seminal Excrement, and that nothing elſe be done with the Hand, ſave a little to open the Womb, ſo as the Water may paſs into its more inward parts; forasmuch as the water will operate as much as any of thoſe Medicines which are uſed to extinguiſh the ſeed withal.

Peſſaries may be compounded to the ſame intent of the Leaves of Mercury bruiſed, with a little Mirrh, or the Pouder of Ariſtolochia or Birthwort; which muſt be put up, when the Patient is in the Bath, leſt otherwiſe the Womb ſhould be over-heated; and after an hour, it muſt be taken away. And afterward, let an Injection be made into the Womb of Whey, or Barley water, with a little Juyce of Nightſhade, Houſleek, or Hemlock, which is ſpecially commended in this Diſeaſe.

To purge out the Seed, the following Bolus or Morſel will be very profitable.

Take *of Venice Turpentine three drams: Agarick Trochiſcated one dram: Carrot ſeed, Hemp-ſeed, and Lignum Aloes poudered, of each eight grains: With Sugar make all into a Bolus or Morſel to be ſwallowed.*

If the Diſeaſe do yet continue, let Iſſues be made in her Thighs; for nothing is better than by ſuch means to draw the matter downward, from the Womb, to thoſe inferior parts.

And if ſwellings of the Spleen ſhal ariſe, and Obſtructions, during this Cure, as it often times happens; they muſt be carefully cured with their proper Medicaments.

Finally, Becauſe in this Diſeaſe the Brain and Heart, are grievouſly affected, by reaſon of Vapors ariſing from the Womb, they are both of them diligently to be provided for; the Brain being ſecured by rubbing and chafing the lower parts, and by Cupping-glaſſes frequently faſtened upon the Hips, and Groins; and the heart defended by Cordial things outwardly applied, both Liquid and ſolid, ſuch as are deſcribed in our Chapter, touching decay of ſtrength.

Chap. 6. *Of the Mother-Fits, or Womb-ſickneſs.*

WHen Seed and Menſtrual Blood, are retained in Women beſides the intent of Nature, they putrefie and are corrupted, and attain a malignant and venemous quality: from whence venemous Vapors are elevated and carried to divers parts of the Body, from whence divers Symptoms do ariſe, and thoſe ſo divers, that *Democritus* might juſtly ſay in his Letter to *Hippocrates*, That the Womb is Author of a thouſand ſad Sorrows, and innumerable Calamities. And *Hippocrates* himſelf ſaies in his Book of Virgins Diſeaſes, That miſerable Women-kind is commonly laded with incomprehenſible and manifold Diſeaſes. All which Infirmities we intend to explain in this Chapter, under the name of Mother-Fits: herein imitating *Galen*, who in his ſixt Book of parts Affected, and the fift Chapter, ſaies that the Mother, or Hyſterical Paſſion, is but one name indeed, yet comprehending under it divers and innumerable Accidents. Notwithſtanding all late Writers in a manner, do handle the Suffocation of the Womb, under the Title of Hyſterical Paſſion, calling a particular Symptome by ſuch a name as is common to many others, becauſe it, of all the reſt, is moſt frequent, and moſt troubleſome. But herein the very beſt Authors ſeem to have been ſuperfluous in their Treatiſes of Womens Diſeaſes, while in different Chapters they deſcribe ſeveral Diſeaſes ſpringing from the Womb, viz. Suffocation of the Womb, Head-ach, Epileptical fits, Palpitations of the Heart, Pulſation of the Arteries about the ſhort Ribs, and in the Back, the Diſeaſes of the Stomach, Liver, and Spleen ariſing from the Womb, and divers pains in ſundry parts of the Body ariſing therefrom; ſeeing all theſe Infirmities do ariſe from one and the ſame cauſe, and are to be cured by the ſelf ſame Medicines; ſo that the aforeſaid Authors, are fain to repeat the ſame things over and over, in ſeveral Chapters, not without much wearineſs to the Reader.

We therefore, That we may more briefly, and Methodically ſet down the Nature of all theſe infirmities, think it worth our labor, firſt to ſet down the univerſal Cauſes, of them all; and afterwards to declare how thoſe Diſeaſes ariſe from the ſaid Cauſes.

CAUSES.] We have ſhewed in the beginning of this Chapter, that there are two ſpecial Cauſes of all theſe Somptoms, *viz.* the Womans Seed, and the Menſtrual Blood, being retained beſide the intent of Nature, and corrupted, and poſſeſſed of a malignant, and venemous quality; out of which malignant Vapors, do ariſe, and afflict divers parts of the Body. Unto which Doctrine generally propoun[illegible] two other things of greateſt moment muſt be added, *viz.* Firſt, That not only the Seed and menſtr[illegible]l Blood, do produce Hyſterical, or Womb-ſickneſſes; but divers Humors alſo of an excrementitious Nature flowing into the Womb, and by a long abiding, growing putrefied, and ſending out filthy Vapors. This verified by many Ancient Women, who being deſtitute of menſtrual Blood and of Seed, are yet very much ſubject to theſe Womb-ſickneſſes or Hyſterical paſſions. Secondly, That not only Vapors ariſing out of the aforeſaid ſubſtances, are cauſes of theſe diſtempers, but the very Humors themſelves are a cauſe, which finding no free vent by the

the Veins of the Womb (into which as a Common-ſhore Nature disburthens ſuperfluous Humors) by reaſon of the ſtoppage of the Monthly Courſes or of the Whites; they flow back again into the ſuperior parts of the Body, and do infect the ſaid parts with that vitious quality, which they have contracted by their long abiding in the Veſſels of the Womb, or by their mixture with Seed, or Menſtrual Blood corrupted.

Theſe Foundations being thus laid down, let us ſee how Hyſterical Symptoms are ſtirred up by the Cauſes aforeſaid, beginning with the Suffocation, or ſtrangling fits of the Mother, which is the moſt frequent and principal Sickneſs of theſe kind of Women, being accompanied with very many, and thoſe moſt grievous Symptomes. For beſides their breathing impaired, and ſomtimes aboliſhed, their whol Body becomes cold, their Speech and Pulſe is intercepted, ſo that they lie like dead Women; and ſome have been accounted dead, and laid out for Burial, and yet afterward Revived.

Now this Sickneſs comes by fits, which make their returns ſomtimes ſooner, ſomtimes later; and endure ſomtimes a longer, ſomtimes a ſhorter time, according to the quantity of the Humor offending, which is ſomtimes quickly collected, and ſomtimes long in gathering; ſomtimes ſoon diſcuſſed, and ſomtimes long before it can be diſcuſt: For ſuch like Cauſes of Diſeaſes in the Body of Man, have their times of digeſtion and exaltation; which having arrived unto, they do ſuddenly, and as it were in a moment, break forth into action. Yea, and ſuch Humors being already collected in the Body, may for a ſeaſon lie hid, until being ſtirred by ſome internal or external Cauſe, they ſhed forth their poyſonous blaſts and vapors into other parts of the Body. Now the moſt frequent and noted Cauſes of this Commotion and Agitation of theſe Humors, are ſweet ſmelling things coming neer the Patients Noſe, or ſweet Meats taken in, which quickly bring Women ſubject to this infirmity into their fits; alſo vehement Anger, Terror, and other grievous Paſſions of the Mind.

DIAGNOSTICK.] Now there are divers Degrees of this Sickneſs, according as the Matter offending differs in Quantity, or Malignity. For ſomtimes the Choaking-Fits, with want of breathing, are light and ſoon go over; ſomtimes it is extream, ſo that the Patient breaths not at all, and is attended with other Hyſterical or Womb-ſickneſſes, ſuch as Vomiting, Raving, Convulſions, and Swoonings, or Faintings away.

And for the moſt part, more grievous Somptoms do ariſe from corrupted Seed, than from Menſtrual Blood, or other corrupted Humors. For look how much Seed retaining its Natural Diſpoſition, is of a more excellent Nature than Menſtrual Blood, by ſo much does it degenerate when corrupted, into a greater or worſer kind of Venom or Poyſon.

There are likewiſe other Differences of this Choaking Mother-ſickneſs, to be obſerved, viz. That ſomtimes the Patients have their Breath ſtopt as it were, ſomtimes they complain that they are choaked, as it were with a Rope that ſtrangled them; and ſomtimes their breathing is much abated, or aboliſhed, without any pain or ſence or ſtrangling. The Reaſon of which diverſity is this; That the ſimple Suffocation, and difficulty of breathing, do ariſe from abundance of Vapors, which do ſomtimes very much abound in Hyſterical or Womb-ſick Women, eſpecially when the Hyſterical Paſſion, and Hypochondriacal Melancholly are joyned together. Which Vapors or Winds, do compreſs the Midrif and Lungs, as it is wont to fal out in the windy Aſthma; but the ſence of choaking, in which the Patient feels her ſelf as it were ſtrangled in her Throat, depends upon a ſpecial property of the venemous Vapor; as there are other Poyſons in the greater World, which have ſuch a property of throatleing and choaking, as is known of one ſort of Muſhroms. And, that the venemous qualities bred in Hyſterical Women are divers, *Galen* does ſufficiently hint in his ſixt Book of the parts affected, Chap. 5. where he compares the malignity of this Vapor, to the venom of the Fiſh *Torpedo*, and to the ſting of a *Scorpion*; which Poyſons, though in quantity they are ſmal, in operation they are mighty, and being received into mans Body, they do in a ſhort ſpace of time, grievouſly afflict the ſame, and produce therein moſt vehement Symptoms. As for Reſpiration diminiſhed or aboliſhed, it is cauſed by the ſaid Vapors being endued with a Narcotick or Stupefactive power, which being mighty contrary unto the Heart and Vital Spiris, their action is thereby hindered, whence follows a cooling of the whol Body through defect of that Spirit which ſhould flow from the Heart, and a ceſſation of Reſpiration, becauſe there is now no need thereof. For ſeeing that drawing of Breath is neceſſary to cool our Hearts, when the Heart is extreamly cooled by the venemous Vapors aforeſaid, it needs none of that cooling which is cauſed by drawing in the Air, and ſo breathing ceaſes, becauſe there is no uſe thereof. We may alſo ſay, That the ſaid venemous and ſtupefying Vapor, does aſſault the Brain, and hinder the Influx of the Animal Spirits, whereby the motion of the Midrif, and the Muſcles ſerving for reſpiration, is hindered; add hereunto, That the Vital Spirits being deſtroyed, the Animal Spirits, which are made of the Vital, muſt needs be deſtroyed likewiſe.

In the place before alleaged, *Galen* reſolves a Doubt, which is this: That ſeeing it is generally held that a man cannot live without breathing, therefore it is impoſſible that Hyſterical perſons ſhould in their fits be quite deprived of breathing. To which he anſwers, That in an extream cooling of the

Heart there is no need of reſpiration, which if it were ſtopped, and the Heats vigorous and hot, preſent death would follow; but that little warmth which is yet remaining in the Heart, is cheriſhed only by tranſpiration, or ventilation through the Pores of the Body; even as Creatures lying all the Winter in holes, do live only by tranſpiration, becauſe they are exceeding cold, and that little heat they have, needs no ventilation by way of drawing in Air into their mouths.

Beſides, The foremention'd cauſe of Womb-ſuffocation, viz. A Malignant and Venemous Vapor, ſome add another, Namely, The aſcending to riſing of the Womb into the ſuperior parts of the Body, whereby the Stomach and Midrif are compreſſed; from whence, not only Hyſterical Suffocations, but other ſickneſſes alſo do ariſe. This aſcending of the Womb, *Hippocrates* propounded in his Book of the Nature of Women, in theſe words: *The Wombs of Women being turned from their Natural poſture, do ſtrive towards the Liver, and bear violently upon the Midrif: for they are carried upwards, ſeeking moiſture to refreſh them, being over dried with Labor; and the Liver is the fountain of pleaſing moiſture.* And *Fernelius* in his ſixt Book of *Pathology*, that is, of Diſeaſes and their cauſes, Chap. 16. ſaies, he had often felt the Womb thus aſcending, bearing up againſt the Stomach like a round Globe, and grieveouſly oppreſſing the ſame, from whence it hath been often thruſt down by force of hand, and manifeſtly driven back into its own proper place. *Euſtachius Rudius* in the Second Book of his Practice, in the 51. Chapter, ſaies the ſame thing, viz. That he with his own hands hath felt the Womb ariſed as high as the Navel, and ſometimes above the ſame, and hath by little and little thruſt the ſame down into its proper place. But *Galen* in his ſixt Book of Parts affected, Chap. 5. oppoſes this Opinion, and teaches that although the Womb may in ſome ſort be moved, and aſcend, yet that motion and aſcention is very little, neither is it any waies poſſible, That the Womb ſhould aſcend unto the Stomach, ſo far is it from being able to tranſcend the ſame ſo far as to reach unto the Midrif. A very ſtrong Reaſon hereof is brought from Anatomy, ſeeing the Womb is ſo faſtened in its proper place by four very ſtrong Ligaments, that cannot be lifted up ſo high. Whereunto the Defenders of this Opinion do make anſwer, That in the falling out of the Womb, thoſe Ligaments are ſo relaxed that it is wont to come without the Water-gate, and therefore it may aſcend as far up as it can go down, when thoſe Ligaments are relaxed or ſlackened. To this we reply, That the falling out of the Womb comes to paſs by little and little, through length of time, by the moiſtening and ſoftening of the Ligaments, cauſed by a defluxion of Flegm thereupon; but that which they call the Aſcent or Riſing of the Womb or Mother, happens in a moment, and is as ſoon reſtored; and it is requiſite that the Ligaments ſhould have been firſt relaxed, and conſequently all Women ſhould be troubled with the falling out of their Wombs who are ſubject to this Aſcent or riſing we ſpeak of, becauſe the occaſions of this Aſcent being ceaſed, the womb would of its own accord, and by its own proper weight fall downwards, and lie continually without the Body.

It is harder to make Anſwer to the Experience of *Fernelius*, *Rudius*, and others; of which they teſtifie themſelves eye witneſſes, who profeſs they have with their own proper hands perceived the Womb to aſcend like a Globe or Bowl to the Navel and higher, being afterwards by them thruſt down into its own proper place. *Sennertus* makes anſwer to this, that the round Body which was by them ſo felt, was not the Womb, but the Stones, with that blind Veſſel, which from *Fallopius* the finder or firſt Obſerver thereof is called *Fallopius* his Trumpet, becauſe he likened the ſame to the broad end of a Trumpet. For the Stones appertaining to the Womb being pendulous (that is, Hang dangling movable as on ſtrings) and the Body of the Trumpet aforeſaid being hollow as a pipe, lax and apt to move this way, and that way; when they are filled with corrupt Seed, with vitious Humors, and with windy Vapors, and ſwel and ſtrout again, they may move this way and that way in the lower Region of the Belly, and aſcend as high as the Navel. And that ſuch a round ſwelling may happen in the Stones and Trumpet, as is ſometimes felt in Hyſterical Women. The Obſervations of *Riolanus* may teach (propounded in his Book called *Anthropographia*, where he relates) that in Hyſterical Virgins ſuch as have had the Womb-ſickneſs, He had found their Stones greater than his Fiſt, ſtrouting with Wheyiſh ſeed; alſo the Trumpet of the Womb Ampleſied or inlarged and very much widened. And *Veſalius* obſerved ſome ſuch thing in a certain noble young Damſel troubled with ſuffocations or ſtrangling of the Womb, in whom one Stone was ſelled to the greatneſs of a large hand-bal, being filled with a ſaffron-color'd Humor, very ſtinking, and ſending forth a filthy and poyſonſom kind of Vapor: Which Humor died the adjacent parts yellow, juſt as we ſee the Gut Colon where it is carried under the Liver, is by the Bladder of Gall rendered of a clay-like yellowiſh Colour.

Yet is not *Sennertus* very far from the judgment of the Authors aforeſaid; for granting, as he ſaies, that the Stones and Trumpet of the Womb, being filled with corrupt Sperm, vitious Humors, and vaporous winds, do ſtrout again, move to and fro in the lower Region of the Belly, and can aſcend as high as the Navel; ſeeing thoſe parts are contiguous with the Womb, they cannot be moved in the Region of the lower Belly, nor aſcend unto the Navel, unleſs the Womb be moved with them:

them: ſo that this motion may be aſcribed to the whol Womb very well, as it conſiſts of its own perfect parts together with ſuch parts as are knit there unto. Again if the Stones and Trumpet being filled with vitious Seed, Humors or vapors, may be diverſly moved to and fro; Why may not the Womb being filled with like Humors and vapors, be moved with the ſame motion. The reaſon indeed of *Sennertus*, which he borrowed from *Galen* does convince, that the Womb tied with four Ligaments, cannot aſcend ſo high as the Midrif, no not as high as the Stomach; but it muſt be denied, that it may be carried as high as the Navel, where the Authors aforeſaid perceived that Globe, both becauſe thoſe Ligaments may be ſomwhat ſtretched by matter working in them like yeſt, and likewiſe becauſe the Womb whiles it is blown up, fils a greater ſpace, and may be perceived towards the Navel; ſo that whether the whol Womb, or the parts faſtened there unto. *viz.* The Stones and the Trumpet be moved upwards, we may ſtill call it the Riſing of the Womb or Mother and cleave to the Doctrine of *Hippocrates*.

Head-ach from the Womb, comes divers waies; for ſomtime it poſſeſſes the whol Head, otherwhiles the forepart, and then again the hinder part thereof, and ſomtimes it is felt about the Eyes, in ſuch manner as if the Patients Eyes would leap out of her Head.

Now theſe parts are cauſed by the aforeſaid ſharp and Malignant Vapors mounting into the Head, and twitching as it were, or grating upon theſe Membranous parts: Alſo evil Humors brought from the Womb to the Head, may cauſe the ſaid pains. For vitious Blood; eſpecially the more thin and Wheyiſh parts thereof, aſcends from the Womb into the head, and being ſhed into the Membranous parts, breeds thoſe pains. Which pains are ſomtimes, Pricking, Smarting, and ſore as an Ulcer, by reaſon of the ſharpneſs of the Vapors, or humors aſcending: Somtimes they are ſtretching, as it were, and ſwelling, becauſe of the plenty and multiplicity which diſcend and ſtretch: Somtimes they are pulſatory pains beating like the Pulſe; when the Vapors or humors are carried thither in the Arteries, or when the Arteries of ſome peculiar part of the Head are filled with over hot Blood.

The Falling-ſickneſs ſprings from the Womb, being cauſed by the aforeſaid ſharp and Malignant Vapors, which being poſſeſſed with a very great Acrimony and malignity, do vehemently, and ſharply ſmite the Nervous parts, whereby they come to be contracted, and whileſt they endeavor to expel what offends them, they draw themſelves together, and expreſs theſe convulſive motions.

Palpitation of the Heart, is often cauſed by the ſaid Vapors, being carried from the Womb to the Heart, and provoking the expulſive faculty of the Heart.

Alſo a Pulſation is cauſed in the Arteries of the Back, and about the ſhort Ribs, by reaſon of an over hot Blood, carried from the Womb into thoſe Arteries, and diſtending them, where their Pulſation becomes greater, which ſmiting the adjacent parts, cauſes a feeling of the ſaid Pulſation in them: Yet, ſomtimes ſuch Pulſations are cauſed in Hypochondriacal Melancholly, which when we come to the Signs of this Diſeaſe, we ſhal diſtinguiſh.

Divers diſorders are likewiſe raiſed from the Womb, in the Stomach, Liver, and Spleen; from the Stomach diſorders ariſe, as appetite loſt, or more than is fit, or deſirous of abſurd things; or Hiccoughs, Vomitings, Belchings, and Heart-burning: al which Symptoms do ſpring from the aforeſaid vapors ſent into the Stomach by the Hypogaſtrick, and Cæliack Arteries, or other blind paſſages; and thoſe Vapors do ſtir up this variety of Symptoms, according to the diverſity of their Nature, and the different degrees of their putrefaction, and maligoity. For by their heat they cauſe want of appetite, and thirſt; but if they be cold they hurt digeſtion. And the covering of abſurd things (as Chalk, Oat-meal, Smal-Coals, Lenſey-wolſey cloth, &c.) is cauſed by the malignant quality of the Humors, and vapors; as we have ſhewed in our diſcourſe touching that Symptome: and according to the different kind of Malignity, it comes to paſs that the Patients appetite inclines her to long, for this, or that odd thing; as ſome for Coals, others for Clay, or Morter, Salt, Cinnamon, Nutmegs, &c. And from a certain kind of Malignity ſprings likewiſe, the loathing of ſome certain meats; and which is more wonderful, in ſome hath been obſerved an univerſal loathing of all kind of Drink: as *Ludovicus Mercatus* relates concerning a noble Gentlewoman, which would not away with any Drink, and of another, who thought ſhe deſired Drink, yet did ſhe Vomit it al up again, being likewiſe vexed with other grievous Symptoms. Where we may conjecture, that the evil Humors in that Gentlewoman, had attained ſuch a kind of Malignity, as that is which cauſes Water-Fear in ſuch as have been bitten with a Mad-Dog. It is, notwithſtanding, undeniable, that the diverſity of the parts into which theſe Humors, and Malignant Vapors are carried, conduce not a little to the variety of the Symptoms. For, If they are carried unto the mouth of the Stomach, they ſtir up Belchings, and Vomitings; if they ſtick to the Coates of the Stomach, they induce perpetual inclinations to Vomit; if they are endued with any ſingular Acrimony, they cauſe Hiccoughs, or pains of the Stomach; which pains may alſo ariſe from the plenty of Humors, weighing heavy upon, and ſtretching the parts containing.

The Liver is eaſily offended by menſtrual Blood retained, and by the Veins flowing back thereinto; hence ſprings the Green-ſickneſs, by reaſon of bad Blood flowing from the Womb into the Li-

ver, and from the Liver shed abroad into the whol Body. Hence come Swellings, Feavers, and other Diseases very many, in the whol Body, and several parts thereof, forasmuch as all of them are nourished by the Liver.

But if the vitious Blood aforesaid do flow back from the Womb unto the Spleen, Swellings, Stoppings, and Melancholick, and Hypochondriacal Diseases are wont to be raised.

And, To conclude, Women feel divers kinds of pains in their Loyns, Thighs, and other parts, which arise from filthy Humors, and Vapors conveighed from the Womb into the said parts: All which Symptomes, taking raise from the Womb, shal be distinguished from others which arise from other parts, and are like them, but produced from different causes; in our following Description of the Signes of this Disease.

In the first place therefore, Womb-sickness is known for the most part by what hath already been said of it. For the fore receited Symptomes do appear therein, not al in every one, but some in one Patient, some in another, according to the differing condition of the Causes. Now these Symptoms are, Breathing, depraved so, as, somtimes the Patient seems to be choaked; otherwhiles her breathing is lessened or wholly taken away, without any trouble or Sence of Suffocation; Refrigeration, or cooling of the whol Body, and stopping or Interception of the Pulse; somtimes also a taking away of Sence and motion; somtimes Raving, Convulsions, Swoonings, Vomitings, and Hiccoughs are joyned together.

SIGNS.] But for a more clear Discovery of this Disease, those Signs are first to be propounded, which shew the Disease approaching, such as have a noyse in their lower Belly (first from the Navel downwards) with belching or inclination to Vomit; Wearinesses, Yawnings, and stretchings, proceeding from a flatulent matter, which begins to mount from the Womb into divers parts of the Body; a sad Look pale Face caused by the drawing back of the Natural heat, from those parts, to it's Fountains.

When the Disease gathers strength, a sence of strangling begins to trouble the Patient, as if they had swallowed some great morsel which stuck in their Throat. Afterward their breathing stops, and their Suffocation is increased. And in conclusion all their Vital, and Animal actions, are depraved, diminished, or abolished. Hence spring Ravings, Convulsions, and other grievous Symptomes. In some the Womb is sensibly tossed and tumbled, and gathered round like a Foot-bal; and felt after that manner in divers parts of the lower part of the Body. And when the Hysterical, or Womb-Fit begins to go over, a certain moisture flows out of the Water-gate, their Guts rumble, they lift up their Eyes, redness springs up in their Cheeks, Sence and motion is restored, their Body grows warm, they fetch deep Sight, and so the Sick Party by little and little, is freed from her Fit.

By the Signs propounded, Womb-sickness may easily be distinguished from such infirmities as are of kin, or otherwise like the same, *viz.* the Syncope (Swooning-sickness) Apoplexy (blasting Planet-striking) and the Falling-sickness: nowbeit the difference between Womb-sickness, and those Diseases aforesaid is peculiarly to be noted.

And in the first place, by three general Signs we may conjecture that these Symptoms which are common to Womb-sickness, and the aforesaid Maladies, do proceed rather from the Womb, than from any primary misaffection of the Heart or Brain. The first whereof is, that if the sick Patient be subject to Womb sickness, and hath been often anoyed with aforesaid Symptoms; when they come afresh, we may conclude the Disease to be no other than Womb-sickness. The Second is, That when Women begin to feel those Symptoms, they complain that their womb is out of order. A Third is, That in Womb-sickness women do feel great ease when stinking things are put to their Noses, and sweet smelling things are put in by the Water-gate, which in those other infirmities fals not out.

And the Hysterical, or Womb-sickness is more peculiarly distinguished from that which we call Syncope, or the Swooning-Fits, because in the Syncope, the breathing and Pulse do wholly cease; but in the Womb-sickness, it remaines in a saml measure, til they come into the very height of the Fit, wherein is most danger. Secondly, The Swooning Fits come more quickly, and seaze upon the Patient, as it were on a sudden. But in the Womb-Fits, there proceed evident tokens of the approaching Fit. Thirdly, The Patients Face is paler in the Swooning-Fits, than in the Womb-fits; yea verily, some Women have a ruddy countenance in their Fits of the Mother, and than the Disease is sufficiently known by that Sign alone. Fourthly, In the Swooning Fits, we find commonly cold, and Diaphoretick Sweats, which in the Womb-Fits appear not. Fifthly, The Swooning Fits are shorter, and the Patient is soon either wel or dead; but the strangling Fits of the Mother last longer, continuing a whol day, or divers daies together somtimes. But it is to be remembred, that the Swooning-sickness, and the Womb-fits are somtimes joyned together, when the Heart is more grievously afflicted than ordinary, or when the Patients strength hath been much weakned by protraction of the Disease; and then the Symptoms of both Diseases may be mixed one with another.

The Womb-Fit is distinguished from the Apoplexy; First because that in the Womb-Choa-

king

king-Fits, the Joynts are not ſo looſened, neither is the Sence of feeling wholly gone, as in the Apoplexy; but if they be pricked, or have their haits puld off, they give a ſufficient Sign with their Hands that they feel the pain. Secondly, In perſons Apoplectical, Planet-ſtruck (as the ſimpler ſort do phraſe it) there is a perpetual ſnorting of the Patient, but in the Womb-ſtranglings, not. Thirdly, Womb-ſtrangled Patients when their Fit is over, remember what was done and ſaid, during their extremity; but in the Apoplexy it is not ſo.

It is diſtinguiſhed from the Falling-ſickneſs; Firſt, Becauſe convulſive motions are not alwaies joyned with Hyſterical Suffocations; and thoſe that do accompany the Womb-Fits, are not ſo Univerſal as in the Falling-ſickneſs, but moleſt only one or two members. Secondly, The pulſe is greater in the Fits of the Falling-ſickneſs, than it uſes to be when the Patient is wel; but in the Mother-Fits it is quite contrary. Thirdly, In the Falling-ſickneſs, the Patient fomes at the mouth, but in the Mother-Fits there is no ſuch foming. Fourthly, In the Falling-ſickneſs, the Patient remembers not what was done to her during the Fit, but in the Mother-ſickneſs ſhe remembers al, as we ſhewed before. Fifthly, Thoſe that have Fits of the Mother, do in the end of the Fit come to themſelves like perſons awaked from ſleep, with a noiſe in the lower part of the Belly, the Womb as it were becoming quiet, and returning to it's Natural place, and ſomtime much humor flows from the Womb, which doth not befal ſuch as have the Falling-ſickneſs.

We muſt alſo enquire how ſuch as are in the Fits of the Mother, may be diſtinguiſhed from thoſe that are quite dead; ſeeing many Hiſtories relate that ſome Women in that Caſe have been accounted dead, appointed to buryal; yea, and ſome buried. The waies which Authors preſcribe to make this tryal, are divers: For either they lay teazed wool, or light Feathers upon the Patients mouth, and if they ſtir not ſhe is given over for dead; or they apply a bright looking Glaſs to her mouth, which wil be dulled with her breath, if ſhe be yet alive; or they ſet a cup ful of Water upon her breaſt, and if the water ſtir nor, they account the party dead. Theſe Signs do for the moſt part hold good, but they are not perpetual, neither do they put the matter paſt diſpute; ſeeing as was ſaid before, ſome Women in theſe Fits do live only by Tranſpiration, as thoſe live-weights which live in holes al the Winter, and fetch no breath at al by their mouths. Which though it very ſeldom fals out, yet it is a very good Caution, not to ſuffer women which die of this Diſeaſe, to be buried til the third day after their death, or at leaſt til they begin to ſtink.

The Signs of the Cauſes are likewiſe to be declared; which Cauſes we have ſhewed to be three, *viz.* Seed retained and corrupted; Menſtrual Blood in like manner retained and corrupted; and vile Humors contained in the Veſſels, or in the Cavity of the womb.

If this Diſeaſe ariſe from Seed retained, or corrupted, there have preceeded al thoſe Cauſes, which might encreaſe, gather together, and corrupt the Seed in the veſſels; as flouriſhing age, ripe for Generation, or formerly accuſtomed to the actions thereof, which of late it hath left off; Sanguine complexion, an idle life, and given to pleaſures; a rich and plentiful table, with the uſe of ſuch meates as are eaſily corrupted. In ſuch perſons if the Womb-Fits happen, they having their Courſes wel, we may gueſs they come from Seed retained.

If theſe Womb-Fits depend upon the Menſtrual Blood retained and corrupted, as their cauſe; the Patients Courſes are either wholly ſtopt, or flow very little, and to no purpoſe; and ſhe her ſelf is no to ſeek for carnal Embracements: but wel provided; And ſome Symptoms do attend this ſuppreſſion, as Malancholly, Waſpiſhneſs, Sluggiſhneſs, Drowſineſs, Head-ach, ſwelling of the Dugs, heavineſs of the Loyns and Thighs.

That this Diſeaſe comes from evil Humors is known, by the Patient having her Courſes wel, being exerciſed ſufficiently with actions of Generation, by her being ſtept into years, or being very ful of evil Humors, or being troubled with ſome other Diſeaſe in her Womb.

We muſt alſo ſet down the Signs of thoſe other Symptoms which we formerly deſcribed, as ſpringing from the Womb.

Head-ach coming from the womb is known, becauſe the Patient hath not her Courſes right, the pain does chiefly trouble her, or is moſt increaſed, at, or neer the time of her Courſes flowing, and her womb is out of order. Alſo we may diſtinguiſh whether an Humor, or a Vapor cauſe this pain; for if the pain be not great, heavy, and preſſing, and come by fits; it comes certainly from a Vapor: but if the pain be continual, joyned with heavineſs, it ſhews an Humor contained in the part; which if it be Chollerick, the pain is biting, pricking, and acute or ſharp; if it be Flegmatick, it cauſes ſleepineſs; if Melancholly, Sadneſs.

Panting of the Heart, and beatings of the Arteries about the ſhort Ribs and Back; Diſeaſe of the Stomach, Liver, and Spleen; and divers pains may be conceived to ariſe from the womb, if theſe other Signs and Symptoms of the womb affected, before receited, be likewiſe preſent. As alſo, if by putting ſweet ſmelling things to the Water-gate, and ſtinking things to the Noſe, the Patient do find ſome kind of eaſe.

PROGNOSTICK. What concerns the Prognoſtick, or Predictions of this Diſeaſe; It is a malady

malady which ſeldom kills the Patients, but uſe to ſtick a long time by them. But ſometimes they are in danger of death by reaſon of ſwooning fits that happen, or by ſome extraordinary Convulſion. Likewiſe if the fits are frequent and hard to be removed, it is to be feared, leſt Reſpiration being ſo often hurt, the Native heat ſhould be ſuffocated, and the Patient come to dir.

That Womb-paſſion is worſt, in which more parts are drawn into conſent; and that is bad which ſprings from corrupted Seed, or from a long ſuppreſſion of the monthly Courſes.

In Elderly perſons, this Diſeaſe is hardly curable, becauſe of that plenty of Corruption wherewith they are wont to abound. In yonger Women, it commonly ceaſes when they begin to bring forth Children.

In Women with Child, and that lie in Child-bed, it is a dangerous Diſeaſe; in the former, for fear of Miſcarriage; in the latter, becauſe of their weakneſs after Child-bearing.

For a Woman troubled with theſe Womb-fits, to ſneeze is good, for it ſignifies ſtrength of Brain; and by the motion of ſneezing, the Malignant Vapors which beſiege the Brain, are diſcuſſed; and likewiſe the vitious Humors contained in the Womb evacuated.

CURE. A two fold Cure belongs to this Infirmity: one in the fit, another out of the fit. In the fit, thoſe vapors which cauſe it are to be diſcuſſed and drawn back from the part affected; the Humors contained in the Womb which ſend up thoſe Vapors, muſt be voided; and the Womb when it is removed out of its proper place (which often happens according to *Hippocrates*) muſt be reſtored to the ſame again.

Firſt therefore, The ſick party muſt be laid upon a bed in ſuch a poſture, that her Neck and Shoulders lie high and ſloaping, but her Thighs and Privy parts lie low and ſhooting downwarde, for ſo the Womb is more eaſily reduced.

Then muſt her lower parts be tied very hard, ſo as to cauſe pain; likewiſe they muſt be well rubbed and chafed; alſo Cupping-glaſſes are to be ſet upon her Hips; and a very large Cupping-glaſs ſet upon her Share is very profitable. But take heed that you do not apply a Cupping-glaſs upon the Patients Navil, which many ignorantly are wont to do, for by that means the VVomb is drawn upwards again. VVhen Convulſions happen, or ſwooning fits, hard rubbings with courſe cloaths are good upon the ſoals of the Feet, alſo with Vinegar and Salt; it is good likewiſe to pluck off ſome Haits from the Head and Share, to cramp the fingers of the Patient, whoop aloud in her ears, and ſuch like.

It is alſo good to lay unto the ſoals of her Feet, this Epiſpaſtick, or drawing Cataplaſme or Pultis.

Take *Leaves of Artemiſia) Mugwort) Feaverfew, Rhue, of each a handful: Sage, half a handful: Pidgeons dung poudered three ounces: Black Soap an ounce and an half: Amber, Frankinſence, Maſtich poudered, of each a dram and an half: Juyce of Rue, and Vinegar, allayed with Water, as much as ſufficeth to make all into a Cataplaſm.*

At the ſame time, ſtinking and ſtrong ſmelling things are to be put unto her Noſe; as Partridg feathers burnt, old Leather burnt, and Brimſtone fired, Jeat or Agate Oyl, a pomander of Aſſafœtida, Caſtoreum, Galbanum, Rue, moiſtened with Syrup of Artemiſia, or with Vinegar; Garlands of Rue, Tanzey, Wormwood. But if the Woman be Epileptick, or ſubject to the Falling-ſickneſs, we muſt abſtain from the ſtronger things before mentioned, becauſe the Brain being therewith offended, is put into a Commotion, by which means the Humors are troubled ſuddenly into the Ventricles thereof. and the Symptomes are made more grievous.

The ſmoak of Tobacco blown into the Mouth and Noſtrils of the Patient, does quickly free her from the fit.

Contrary wiſe, ſweet ſmelling things muſt be put unto the Womb, as ſome grains of Muſk or Civet wrapped in Cotton-wool.

The following Powder may be blown up her Noſtrils.

Take *white Pepper, Muſtardſeed, Pellitory, Caſtoreum, of each one ſcruple; make it into a very fine Pouder.*

If the Patient be very much oppreſſed with her fit, let her be provoked to ſneeze, according to that Aphoriſm of *Hippocrates*, in his 5. Section, 35. *To a Woman troubled with Womb-fits, or hard Labor, if ſhe happen to neeze is good.* Neezing is many times provoked by the foreſaid Powder; and if that alone wil not do it, a little white Hellebore, or Euphorbium may be added.

Alſo Oyl of Amber or Agates, may be anointed upon her Noſtrils.

But laxative and wind-expelling Clyſters do exceed all other Medicaments, in diſcuſſing ſuch filthy Vapors as cauſe the fit: which may be made after this manner:

Take *Mercury Leaves, Pellitory of the wal, Mugwort, Penyroyal, Rue, Calaminth, of each one handful: Caraway ſeeds, Cummin ſeeds, and Bayberries, of each two drams: Boyl all to a pint and an half. In the ſtraining diſſolve* Hiera Picra, *and* Benedicta laxativa, *of each ſix drams: Oyl of Rue three ounces: Camphire half a ſcruple. Mix all into a Clyſter.*

If the firſt Clyſter be not ſufficient, another muſt be given of the ſame or ſuch like Decoction, diſſolving therein, Diaphenicon ten drams: Turpentine diſſolved with the white of an Egg one ounce: the aforeſaid Oyl, and half a ſcruple of Camphire diſſolved in Oyl of Water lillies.

And in a word, The Diſeaſe continuing, a third Clyſter muſt be given meerly Hiſterical and diſcuſſing, but not purging, which will be very effectuall, compounded after this manner:

Take *Oyl of Rue four ounces*: *Aqua vite one ounce*: *Canary Sack three quarters of a pint*: *Galbanum two drams*: *Mix all, and make a Clyſter, and adminiſter the ſame after a Laxative Clyſter.*

A Clyſter of Vinegar, tempered with Water, does preſently aſſwage the Mother-fit, by compreſſing and coagulating the vapors, which cauſe the ſame.

The ſame does a draught of Vinegar allaid with water, being taken in at the mouth.

Authors do likewiſe counſel that the Patients belly above the Navel, be ſtrongly girt with a ſwath-band, that the womb may be thereby reduced, and the vapors hindered from aſcending.

Concerning letting blood, it is a great queſtion, whether it be convenient in the fit, or no? For ſeeing there is at that time a great weakneſs in the Patient, and ſometimes deſpair of life, and the body is cooled all over by malignant vapors which infeſt the Brain and Heart, which can no waies be expelled by blood-letting; no queſtion the uſe thereof is very dangerous during the fits. And of this Opinion are *Varandæus* and *Sennertus*. But *Mercatus* and *Rodericus a Caſtro*, do determine contrarily, That a Vein ought to be opened in the Patients Ankle or Inſtep, when the Diſeaſe ſprings from an abundance of Menſtrual blood retained; and that the Patients ſtrength oppreſſed with the burden, the paſſages obſtructed with too much blood, and the danger of ſuffocation hence ariſing, can be remedied by no other means but bleeding; ſeeing in this caſe, neither ſtinking ſmels, nor ſweet ſmells, nor Cupping-Glaſſes, can bring the Patient out of her fit. *Philippus Hoechſtetterous* in the ſecond part of his Obſervations, makes it appear by certain Hiſtories, that bleeding in the Foot hath done much good: Inſomuch, as a certain Nun, which had been ſpeechleſs, and in Convulſion fits for two daies together, two hours after ſhe had bled, began to ſpeak, and to eat and drink. I am of Opinion, a Vein may be opened, if the Pulſe be ſtrong, and there be evident tokens that blood doth ſuper-abound: But if the Pulſe be weak, we muſt forbear, and ſtay till the fit is over for a more convenient ſeaſon, in which blood may be ſafely taken away.

Plaſters are profitably applyed under the Navel, of the Maſs of *Emplaſterum Ceroneum*, which mollifies and diſcuſſeth, and ſo is better than the vulgar womb-plaiſter, which doth ſomwhat bind, and therefore may retain the vapors and malignant humors. Plaiſters are likewiſe made of Galbanum and Aſſafoetida, or of Caranna, and Tacamahaca, either alone, or with ſome Spices mingled with them. As for Example:

Take *Gum Caranna half an ounce*: *Pouder of Nutmegs, and Cloves, of each half a dram*: *Oyl of Amber four drops*: *Turpentine two drams. Make all into a Plaſter. Such Plaſters are to be made in faſhion of a Shield or Scutcheon, and in the pointed part of the Plaiſter, which muſt be laid towards the Water-gate, ſome grains of Muſk or Civit are to be put, that they may ſend forth a ſweet ſmell, and thereby allure the Womb back again. Three grains of Muſk may be put in a little Cotton, moiſtened with Oyl, and thruſt into the hole of the Navel: then lay on a ſmal Plaſter of diſſolved Galbanum. This ſome Women uſe for a Secret.*

Or four grains of Champhire may be diſſolved in Oyl of ſweet Almonds, and put into the navel, and a Diapalma Plaſter laid over it.

If the Diſeaſe ſeem to be foſtered by plenty of wind and vapors, Fomentations and Baths will be good, of the Decoction of Rue, Mugworot, Time, and Calaminth, Fennel ſeed, Annis ſeed, Cummin ſeed, Bay-berries, Chamomel flowers, Dill-flowers &c.

Alſo little bags may be prepared with Cummin ſeed, Annis ſeed, Carrot ſeed, Salt, Rue, Bran, in them, and applied very hot, and often renewed Or,

Take *Oyl of Rue four ounces*: *Spirit of Turpentine half an ounce*: *Mingle them, and dip therein a piece of Bread hot out of the Oven, and lay it upon the Navel.*

Alſo it wil be good to anoint the lower part of the Belly, the Region of the womb, Share, and Loyns; becauſe ſuch anointings do dilate the Paſſages, attenuate the Vapors, and diſcuſs them. They may be made of Nard Oyl, Spike Oyl, Oyl of Dill, Seſamine, Saffron, Lillies, and Sweet Almonds.

Authors do very much commend a fume of waters which grow upon Horſes Legs; which being dried in an Oven, and beaten to Pouder, they are burnt under the Noſes of women in theſe fits as a preſent remedy, whereby women are wont to be in an inſtant delivered of their fits, to the admiration of the by-ſtanders.

If the Diſeaſe ſpring from retention of Seed, nothing is better than carnal Conjunction, as ſoon as the Patient is out of her fit, if ſhe be married.

Inſtead of carnal Conjunction, where that cannot be had, many adviſe that the Patient be rubbed and

and tickled by a Midwife in the Neck of her Womb, into which the Midwife must put her Fingers anointed with Oyls of Spices, that so the offensive Sperm may be voided. But seeing that cannot be done without wickedness, (understand by a silly superstitious Papist, that counts it a meritorious good work to burn Mother and Child in her Womb alive, as at *Jersey*, and a wickedness to free a sick Body of a little offensive Humor) a Christian Physitian must never prescribe the same.

To Discuss those malignant Vapors which cause the Womb-fit, many Medicines are wont to be given down the Throat, among which is a dram of old Venice Treacle, with Water of Mugwort, Penyroyal, and Balme; Troches of Myrrh, to the quantity of two scruples: or Oyl of Amber to five or six drops, with the said Liquors.

Pills are frequently used; the best are made after this manner.

Take *Castorium, Mirrh, Assa-fœtida, of each one scruple: Fœcula Brioniæ half a scruple: seeds of Rue and Saffron, of each seven grains: with Syrup of Mugwort make twelve Pills. Let her take three or four; if she cannot swallow them, let them be dissolved in Water of Mugwort.*

These following Pills are good in a violent fit, which they are wont to remedy without fail.

Take *Assa-fœtida one scruple: Castoreum six grains: Laudanum three grains; make all into three or four Pills. Let her take them presently.*

Pilulæ Fœtidæ majores, although they be purging, yet are they given to good purpose in the Fit, to half a dram. For they gently evacuate, and are not wont to work til the fit be over; so that there is no danger in their working.

Also many Waters are wont to be given in the fit, *viz. Aquæ vitæ*, Cinnamon water, or Treacle water.

Or a specifical water may be made after this manner.

Take *Zedoary roots, Carrot seeds, Lovage roots, of each two ounces: red Myrrh, Castoreum of each half an ounce: Peony roots four ounces: Misleto of the Oak gathered at the wain of the Moon, three ounces: powr upon all these being prepared, four pints and an half of Feaver-few water. Spirit of Wine half a pint; let them digest three daies, and afterward stil them. The dose is a spoonful, by it self, or with some other convenient liquor.*

A more easie water to make, more pleasant to taste, and no less effectual is this following.

Take *of the juyces of Bawm, and Borrage clarified, of each two pints: the best Saffron one dram. Let them be infused, and distilled in* Balneo. *The Dose is a spoonful with Broth. This following potion is vulgarly used.*

Take *of Cinnamon Water half an ounce: Orenge flower water four ounces: Castoreum four grains. Make all into a potion, or draught.*

Oyl of Amber given to three or four drops, in Orenge-flower-water, or some other specifical, doth quickly rid away the Womb-fit.

The following potion is wont to do very much good, as it is to be seen in our Observations.

Take *Water of Mugwort, Roses, and Orenge-flowers, of each one ounce: Cinnamon Water three drams: Confection of Hyacinth stone one dram: Diamargaritum frigidum (that is the cooler perled pouder) half a scruple: Saffron four grains. Make them all into a potion.*

Orenge flower water doth good alone, given three or four ounces; but mingled with Musk, and Dragons blood, it doth wonders: witness *Solenander* in these words. *A certain Woman was vexed with most cruel Symptoms, Head-ach, Belchings, contraction of the Body, pain in the Groin, grinding of her Teeth; sometimes falling to the ground speechless, with her mouth shut, so as she could not open it; and all this through disorder of her Womb. Many remedies being used in vain, a certain old Woman comes, and gives her thirteen grains of Musk, and as many of common Dragons blood, in four ounces of Orenge-flower Water; she was cured, and never felt the like griefs any more. I have in the like case given the same Medicine divers times, and alwaies with good effect.*

An Elks Claw is also very good in these fits, according to the experiment of *Appollonius Menabeus* in his Treatise of the Elk, Chap. 10. in these words. *I confess I have both heard from others, and found by my own experience, that an Elks Claw is a present remedy for the Suffocation of the Mother. For being called to help a Woman in those Fits, I gave her the raspings of the Elks Claw with Zedoary, with which, and with other remedies administred according to the rule of Art, I did the Cure with Honor. And when I understood, that she was wont to be troubled with those Fits oftentimes, I injoyned her to wear a piece of Elks Claw continually about her Neck: Which when she diligently observed, for the space of three months that I was in the place, she was ever free from those Fits, and gave me often times thanks for my advice.*

Camphire fired, and cast into the water, and there abiding til it be quenched, is an excellent Remedy, given to the quantity of a dram.

The Cats-tails of the Walnut tree in the Epistles collected by *Laurence Scholtzius*, in the letter written from *Thomas Mouset* to *Peter Monavius*, are extolled with this Commedation. *In Srangulation of the Womb, the Cats-tails of the Walnut tree, are a singular Medicine being dryed, and poudered.*

You

You may give two ſcruples with two drops of Oyl of Amber. I never knew any thing more excellent in that Diſeaſe.

Two moſt excellent Remedies may be made in the form of Poudors, which I have oftentimes tried,

The one is of the After-birth of a women that lies in of her firſt Child, dried in the Chimney, and beaten to pouder. The Doſe is a dram in ſome convenient liquor. It preſently takes away the fit.

The other is made of two parts of Brimſtone, and one of Nutmeg. Pouder them and give a dram.

Pouder of Jeat given to half a dram, or one dram, will do much.

The Pouder of Elder-berries of Quercetanus taken a dram in Wine; cures the Eplilepſie, or Falling-ſickneſs, by conſent of the Womb, and being taken the ſecond time, makes that the fits return nor.

Where that Pouder cannot be had, the ſame quantity of Soot from the Chimney, may be given in an Egg ſoft boiled.

And becauſe the Womb is oftentimes filled with evil, and Excrementious Humors, from whence ugly Vapors are raiſed up; we muſt be careful to purge the ſame, which may be moſt conveniently done by this following Peſſary.

Take *Diaphœnicon one dram*: *pouder of Hiera picra half a dram*: *Turpentine three drams*: *mix all, and with Tow make a Peſſary.*

For her ordinary drink let the Patient drink a thin weak Decoction of Cinnamon, Caraway, or Annis ſeeds.

Touching Wine, It is a queſtion whether it may be given a Woman in theſe fits. *Hippocrates* in his firſt Book of the Nature of Women ſeems to commend the ſame: and there is much reaſon to back his opinion. For an extream refrigeration of the Body, and Languiſhment of Natural ſtrength, cannot be better holpen, than by giving the Patient a Cup of rich Canary. But *Avicenna* wholly forbids it. And indeed, Becauſe this Diſeaſe depends for the moſt part upon Seed retained, or of Blood and foul Vapors carried up from the Womb; Wine by it's thinneſs, and exceeding piercing faculty, doth more exagitate and vex the Morbifical matter. Whence we ſee by common Experience, that Women troubled with this Diſeaſe, are worſe if Wine be given in their Fits. To Compoſe this Contention, we ſay; that Wine ordinarily is not to be given during the Fit, but upon extraordinary occaſion: Namely when the Patients ſtrength is extreamly decai'd, ſhe hath Swooning Fits joyned with the Mother fits, or ſeems to be at the laſt gaſp: all other Remedies tried in vain, we make uſe of Wine as our laſt Refuge, and preſent help.

In this Cure we muſt be very careful, if the Patient be with Child, and prudent in our adminiſtration of Medicaments; neither muſt we uſe thoſe more vehement and ſtinking ones, leaſt we cauſe miſcarriage; and we muſt perform the Cure rather by outward than inward Medicaments.

In the Courſe of the Cure, care muſt be taken of the Heart and Brain, and if they ſeem much oppreſſed, they muſt be releived by ſuch Medicines as are proper unto them. To the Heart, Wine, and Orinｇe-flower-water, or Imperial water, or Treacle of Andromochus diſſolved in Wine, muſt be applied by wetting things therein, and laying them upon the Region thereof; or hot living Creatures are to be applied thereunto. For to ſtrengthen the Head, thoſe Remedies muſt be uſed, which are ſet down in our Chapter of ſleepy Diſeaſes.

When the Fit is over, Care muſt be taken to prevent the return thereof, either wholly, or at leaſt for a long time: which is done by a removal of the Cauſes, and by ſtrengthening the Womb.

In the firſt place therefore at a convenient ſeaſon; but eſpecially in the Spring and Fall, the Patient muſt be yeerly evacuated, beginning with a purging Potion, or ſome other Medicament ſuitable to the Nature of the Patient; alwaies adding Hyſterical things.

And then, If Blood ſeem ſuperfluous, it muſt be drawn firſt out of the Arm, and then out of the Foot; chooſing as neer as poſſibly the middle ſpace between the Patients monthly purgations.

Afterwards, That the redundancy of evil Humors may be ſufficiently prepared and purged out, an Apozeme muſt be compounded, altering, opening, and purging, to be given at four or five times.

If Nature ſeem to incline to the opening of the Hemorrhoids, they muſt be opened by Application of Leeches. And *Mercatus* doth witneſs in the 13. and 14. Counſel, that they have much profited in theſe Fits.

After general purgation, to diſcuſs the remainders of the Morbifical matter, a ſweating Decoction wil be good to give divers daies together; made of Saſſafras, Guajacum, with ſeeds of Fenenl, Rue and Agnus Caſtus.

To the ſame intent Sulphurous, and Bitumenous Baths will be very good, ſuch as we have at *Baleruca*, by whoſe uſe many are holpen, as daily experience ſhews.

in this Disease being of long continuance, besides the remedies aforesaid, it will be good to purge the Patient frequently, by usual Pills, Syrups of Potions. Which may be made after this manner.

Take *Troches of Agarick one dram and an half: Hiera of Coloquintida one dram: Carrot seed, Agnus Castus seed of each one scruple: Mirrh, Castoreum, Diagrydium of each half a scruple: Turpentine, as much as shall suffice to make all into a Mass. Let her take hereof half a dram, or two scruples twice or thrice in a month.*

The following Syrup is mightily extolled by *Mercatus*, as a wonderful Syrup, and very profitable for all Womb-sick Women. in his 13. Counsel.

Take *Juyce of Herb Mercury and the Cream of Carthamus seeds of each six ounces: Scorzonera water seven ounces Sugar as much as shall suffice to make it into a Syrup. Add hereunto while it Boyls, Confection of the Hyacinth stone, Confection of Kermes Berries, and Pouder of the Electuary* de Gemmis [*that is, made of precious Stones*] *of each two drams: Let the Dose be two or three ounces.*

Take *Briony Roots three drams,* Senna *Leaves half an ounce: Agarick two scruples; Ginger one scruple; Cinnamon one dram: Let them steep all night in Fountain water. In the straining mix one ounce of Syrup of Damask Roses. Make hereof a potion to be taken twice or thrice in a month.*

Pilulæ fœtidæ majores [that is strong smelling Pills made of Gums] taken twice in a month to half a dram, are very profitable.

In such as easily vomit, it is good to provok to cast, once or twice in a month, after this manner:

Take *Agarick cakes* [*Troches of Agarick*] *one dram and an half: Oxymel one ounce: Bawm water, and Mugwort water, of each three ounces: Mix all into a vomiting Potion.*

Chymists give salt of Vitriol in some appropriate water, from half a dram to one dram, and cry it up for a specifick remedy in Womb-fits.

After all particular evacuations are ended (that is after each evacuation) some strengtheners are to be administred, such as this following Electuary.

Take *Conserve of Rosemary flowers Betony, and Bawm, of each one ounce and an half: Species of the musked Electuary, and of Electuary of Calaminth of each half a dram: With Syrup of Mugwort: Make all into an Electuary.*

Treacle by it self is very propor for this occasion, which for hotter constitutions may be tempered by the mixture of Conserve of Water Lillies, Maiden-hair, &c.

But the following pouder is far more effectual, which heales old and stubborn Womb-fits, if it be frequently taken one dram at a time, in Wine, in a Bolus or Morsel made up with Syrup of Mugwort.

Take *Gentian Roots, White Dittamus, Tormentil, Pellitory, Rhaponicum, Bistort, Aristolochia, or Birthwort the rounder, Chamelion Thistle, Bay-berries, Angelica, Master-wort, Coriander seeds prepared, Annis seed, Juniper berries, Mastich, Bole-armoniack,* Terra Sigillata, *of each two drams and an half: Oriental Saffron three ounces and an half. Make all into a fine pouder, and keep it in a close Vessel.*

Neither must we omit such Medicaments, which are wont to help these fits by a peculiar property though to be in them; An Example whereof may be this that follows, made in Pills, because of the ungrateful taste of the Simples.

Take *Assa fœtida half a scruple: Castoreum, Mirrh, Galbanum, Sagapenum, of each one scruple. With Honey of Mercury make a Mass; of which give the Patient half a scruple, or a scruple frequently.*

Platerus makes Pills of extreamly Odoriferous Ingredients, after this manner:

Take *of Musk six grains: Benjamin half a dram: Sugar one dram: With Cinnamon Water make them into a Mass for Pills. The Dose is half a scruple.*

Those Hysterical Waters before set down to be given in the Fits, may likewise be profitably used out of the Fits, a spoonful or two in a morning, when the Patient is free, by way of prevention.

Mathiolus extreamly commends the Briony Root, in these words: *Briony doth wonderfully help Women subject to strangulations of the Womb, so as to free them from their choaking fits, and cure them. I truly I knew a Woman, dayly almost vexed with these fits for a yeer together, who being at last taught by an ordinary Herb-man, to drink white Wine, wherein an ounce of Briony Root had been boyled, once in a week, when she was going to bed: when she had used this Medicine for a yeer together, she was perfectly recovered of that Disease.*

The Liver of a Wolf dried, and one dram taken, may prevent the fits of the Falling-sickness proceeding from the Mother, if it be given three or four times after an ordinary Purgation.

The Chymists do commend *Vitriolum Matris* [that is, Vitriolated Steel, or chalybeated Vitriol, or Salt of Steel] whereof they give a grain or two, with a double quantity of Sugar, many daies together, in Wine or other fitting Liquor.

And

And the Truth is, it may be given to twelve, fifteen, and twenty grains in ſome convenient Conſerve; or it may be made into Pills, with Mucilage of Gum Tragacanth.

Cream of Tartar frequently taken, is alſo very good in the Cure of this Diſeaſe.

Theſe two Medicines do good, not only by opening, but alſo by cooling; for oftentimes an hot diſtemper is rooted in the Womb of Women ſubject to this Diſeaſe, ariſing from Blood retained within its Veins, and over-heated; as *Galen* ſaies in Hypochondriacal Melancholly, That there is a burning diſtemper in the parts under the ſhort Ribs, by reaſon of blood retained in them by obſtructions, and there over-heated. Thoſe things therefore which have power to cool the Womb, are very proper in this caſe, ſuch as are Baths to ſit in, Vinegar and Water mingled and drunk down, or injected, and ſuch like. Unto which we may add the Hiſtory related by Dr. *Harvey*, touching the Childing of a Woman long afflicted with Womb-fits, not curable by all that could be done; who at length, after many yeers, was cured by means of the falling out of her Womb: Becauſe her Womb expoſed to the Air was cooled, and ſo its Inflamation and hot diſtemper was repreſſed.

Alſo the uſe of Steel it ſelf is much commended by ſome Practitioners, as very convenient for all Infirmities of the Womb. Whoſe Preparations look for in our Cure of Obſtructions of the Liver.

Iſſues made in the Thighs, are likewiſe very good. For they derive and turn aſide evil Humors from the Womb, by reaſon of thoſe Veins which are common to the Womb and Thighs.

Neither are Amulets to be neglected, faſtened about the Patients Neck, and hanging down upon her Navel, as we formerly mentioned touching the Elks Claw, good in this caſe.

Some commend Peucedanum, or Hog-fennel root, hung in a ſtring about the Neck. And our women do with good ſucceſs, wear a piece of Aſſafœtida in a thin rag of cloth. I have known ſome that have worn a Foxes Pizzle and Stones dried, tied about their Neck in a ſtring, and reſting upon their Navel, and by that means preſerved themſelves from the Womb-fits.

Some ware a piece of Wolfs fleſh dried, or of the Liver of a Wolf, not without profit.

As for external Remedies, after every Purge, or at leaſt once in a month, eight or ten daies before the monthly Purgations of blood, Fomentations or Baths to ſit in will be good, that the Humor cauſing this Diſeaſe being reſolved, may more eaſily find its way by the opened Paſſages of the Courſes, and flow out with them. They may be made of the Roots of Marſh mallows, Briony Roots, Orris Roots, Madder, Valerian, Angelica, Mugwort Leaves, Nip, Feverfew, Bawm, Bayberries, and ſuch like.

To diſcuſs the remainders of the matter cauſing the Diſeaſe, and to ſtrengthen the Womb after Fomentation, or ſitting in a Bath, as aforeſaid, the following Plaiſter may be laid on under the Navel.

Take *Gum Tacamahacca and Caranna, of each two drams: Alipta Moſchata half an ounce: Agnus Caſtus ſeeds, one dram and an half: of each of the Sanders half a dram: Turpentine, Labdanum, Wax, of each as much as ſhall ſuffice to make a Plaiſter.*

If this Diſeaſe ariſe from the Seed retained, uſe thoſe Remedies which we have formerly ſet down to quench and diſcuſs Seed in our Cure of Womb-Fury.

Chap. 7. *Of Inflamation of the Womb.*

INflamations of the Womb, is a Tumor or ſwelling of that part, ſpringing from blood that is ſhed into the ſubſtance thereof.

And the ſaid Inflamation poſſeſſes either the whol Womb, or ſome part thereof; and it is produced either by pure blood, and is called meerly *Phlegmone*, an Inflamation; or it comes from blood mingled with Choller, and it is called *Phlegmone Eryſipelatodes*, a chollerick Inflamation of kin to the Roſe, or St. Anthonies fire; or it hath its original from blood mingled with flegm, and is called *Phlegmone œdematodes*, a flegmatick Inflamation; or it comes from blood mingled with Melancholly, and is called *Phlegmone Scirrhodes*, which is a Melancholick Inflamation or Swelling.

CAUSES.] The Cauſes which produce or encreaſe this Diſeaſe, may be divers; viz. A Sanguine conſtitution over loaded with blood, or infected with choller; a natural looſneſs of the womb with wideneſs of the paſſages, air extream hot, inflaming the humors, or very cold compacting & knitting them together, and ſo ſtopping the monthly courſes flowing, or ready to flow; vehement exerciſe, immoderate carnal Conjunctions, a blow or fal lighting upon the Womb Quarters; Perturbations of mind more violent than ordinary, eſpecially wrath; acrimonious or ſharp vehement meats, of a hot nature, and whatever elſe is taken in of a fretting and vehement operation, as Authors report of Cantharides, That they are very hurtful as wel to the womb as the bladder; ſharp Peſſaries long time uſed, or purging Medicines, or ſtrong Ulceratives, ſuch as barren women are wont to rap & rend from al quarters; Retention of the Courſes encreaſing the over fulneſs of blood; or over great flux of Courſes relax-

ing the Passages, and bringing the Humors from all the parts of the Body to the Womb; likewise Cupping-glasses fastened about the privy parts, may violently draw the blood and Humors unto the Region of the Womb, and there detain them. Laborsom Child-birth may cause as much; Abortion, a violent handling of the parts of Generation by an unskilful Midwife; and a troublesom inconvenient bearing of a Child in the Womb.

SIGNS. The Signs to know the Disease by, are, Swelling, Heat, and Pain in the Region of the Womb, with a continual Feaver. But because the strait Gut (that is, that which is united to the Dung-gate) and the Bladder, do lodg in the same quarters with the Womb, therefore must we distinguish this Disease by other signs: such are, Suppression or diminution of the Courses, and their paleness or yellowish citrine color, with pain in their coming forth; and in the absence of the Courses certain stinking and rotten stuff sweats through the Vessels of the Womb, and bedews the Water-gate. Whereunto if search be made, it will plainly discover the Disease; for the inner mouth of the Womb will be found to swel, to be drawn inwards, and subject to pain if touched; the Neck of the Womb wil appear red and inflamed, the Veins dispersed there-through, strutting with Blood.

If the whol Womb be inflamed, all Symptomes wil be more vehement. If the Inflamation be rather in the Neck of the Womb, the heat and pain is spread most towards the Groyns and the Water-gate. If the former side of the Womb do suffer, the bladders fellow-feeling wil be the greater: If the hinder side of the Womb be inflamed, the strait Gut will be more compassionate, and the pain wil stretch it self towards the Loyns. If the right or left side of the Womb be inflamed, the heat and pain wil appear most about the one Groyn; and the Thigh of the same side wil be heavy, and as it were in a sort burdened.

The Signs of the Causes are these. If the Inflamation spring from pure blood, al the Symptomes are milder; but if there be Choller mingled therewith, the Feaver is more burning, and all the Symptomes are more vehement; but if the blood be Flegmatick or Melancholly, the Feaver wil be less acute, but the Disease more lasting, and more stubborn. And here we are to consider such Signs as may inform us what Humor is most predominant in the whol Body.

If the Inflamation turn to an Impostume and gather matter, the pain and Feaver are encreased, and shaking fits come without any certain course, yet commonly they take their turn about Evening. And al the other Symptoms are heightened. When Suppuration is accomplished, al the Symptoms are mitigated, and Swelling rises higher, whereby somtimes the Excrement of the Guts, or Urine is stopped. But if the Inflamation be discussed without Suppuration, the Swelling lessens, and the Symptomes becomes gentler.

If it turn to a Scirrhus (that is an hard swelling) the Feaver, Pain, and other Symptoms are diminished; the swelling abides, becomes harder; likewise the weight and heaviness remain, both in the Womb, and the adjacent parts, so that the Patient can hardly stir her self.

PROGNOSTICK.] A good Prognostick cannot be made of this Disease because it is very dangerous, and for the most part deadly. But more or less danger is threatened according to the greatness of the Disease, its Causes and Symptomes, as thus:

If the Inflamation possess the whol Womb, its a desperate Disease; but if only a part be inflamed, there is some hope of help.

If a Woman with Child have a Chollerick swelling in her womb, its deadly. *Hipp.* Aphor. 43. Sect. 5. For the Child dies by reason of the greatness of the Inflamation, whereupon follows Abortion, which coming upon the back of a grievous Disease, kils the Mother. *Galen* in his Comments upon this Aphorism, doubts if this be not true of every Inflamation of the womb as well as of the Chollerick, and whether it be possible that a Child in such a case can live.

Inflamation of the womb easily degenerates into a Gangrene, because the womb, as it were the Bodies Close-stool, receives a mighty charge of nasty Excrements, by which the inbred heat is easily suffocated.

Ravings, turning of the womb, Hiccoughs, Coldness of the Hands and Feet, Diaphoretick sweat seizing on a woman in this Disease, do portend sudden death.

If an Inflamation of the womb come to Suppuration, its hopeful that it may be cured; but a foul Ulcer will follow, which will make the Patient to pine away with a lingering Feaver, or to fal into the Dropsie.

If the Inflamation turn into a Scirrhus, the evil becomes lasting, and often brings a Dropsie.

CURE.] To Cure this Infirmity, the Course of the Blood to the womb is to be drawn back, it is to be driven from the womb, it is to be diverted another way: that which is flown in and contained in the part, is to be resolved. And if the swelling tend to suppuration, it is to be furthered, and when it is broken, the Matter or Quittor must be voided out; Which may be done by the following Remedies.

An Emollient and cooling Clyster being premised, let Blood be drawn from the Basilick Vein of the Arm, on that side on which the womb is most affected; or from both Arms, if the swelling be in the

the whole Womb; and let the Blood-letting be repeated twice, thrice, or four times, according to the ſtrength of the Patient, and the greatneſs of the Inflamation.

After ſufficient Revulſion, the Diſeaſe being come to its height, when there is no longer ſuſpition of any preſent flux into the Womb, the lower Veins are to be opened, to derive from the part affected. In which ſence we muſt underſtand, *Galen* in his Book of Blood-letting, and in his 13. Book of the Method of Healing, where he teacheth, That in the Inflamation of the Womb, we muſt open the Veins about the Knees and Ankles. But ſo long as there remains any Indication of Revulſion, it is better to open the Veins of the Arm.

Alſo to revel or draw back the Humors, Frictions are good, and Ligatures or bindings of the upper parts, and Cupping-glaſes ſet upon the Shoulders, Loyns, and Back.

If vitious Humors (eſpecially Chollerick) do abound in the Body, which are as it were the Coach of the other Humors to hurry them about the Body; they are to be evacuated with gentle Medicaments, as Syrup of roſes, and Syrup of Violets ſolutive, Manna, Rhubarb, Catholicon, or Electuary Lenetive; for ſtronger Medicaments by ſtirring the Humors over much, would excite the Flux of humors more abundantly to the part affected.

And vomiting Medicaments, though preſcribed by *Avicenna*, ſeem no way convenient in this caſe: For if they be mild and gentle, they evacuate nothing to ſpeak of: If they be ſtronger, they cauſe a great Agitation in the Body, by which means the Humors being in a Commotion, may flow more plentifully unto the part diſeaſed.

In regard of the greatneſs of the Feaver, cooling Medicaments are to be uſed, as Juleps and Emulſions; whereunto, if very great wakings, pain, and tumblings and toſſings do diſquiet the Patient, ſome Narcoticks may be added, which may likewiſe be given by themſelves.

After the firſt Evacuations, let outward Medicines be applyed to the lower part of the Belly, between the Navel and the Share, and about the Kidneys; firſt of all repelling and cooling things, in the form of a Liniment, an Epithem, and Cataplaſm.

The Liniment may be made of Oyl of roſes waſhed in Vinegar, or of Oyntment of roſes, *Ceratum Santalium*, or *Galens* cooling Oyntment, with a little Vinegar added.

The Epithme may be made of the Waters or Decoction of Plantane, Sorrel, Nightſhade, the tops of white Poppies and roſes, adding a little Bole-Armoniack, Dragons Blood, and *Terra Sigillata*.

The Cataplaſm or Pultiſs may be made of the Crums of fine Manchit boyled with Milk, to which a little Oyl of roſes may be added, with Juyce of Henbane. Nightſhade, and the whites of Eggs; or of Barley meal, Linſeed, Fenugreek ſeed, with Oyl of roſes; whereunto likewiſe the aforeſaid Plants being bruiſed may be added.

Injections muſt be made into the Womb, compounded after this manner:

Take *Plantaine Leaves, Water lilly Leaves, Nightſhade, and Endive, of each one handful: red Roſes two pugils. Boyl all till a third part of the Water be conſumed: and add to the ſtrainings Oyl of mirtles one ounce: Vinegar half an ounce. Make an Injection.*

Of the ſame Herbs bruiſed with Oyl of roſes and Vinegar, Peſſaries may be made, and put into the Womb.

Neither muſt repelling, and refrigerating medicaments be long uſed, leſt the Swelling harden and degenerate into a Scirrhus. Wherefore ſoftening and diſcuſſing things are to be mingled with the repelling Simples; with this proviſo, That the longer the Inflamation is from its Infancy, the greater muſt be the quantity of Digeſtives. So that to the foreſaid medicaments may be added, mallows, marſh-mallows, mugwort, Fenugreek, Chamomel, melilot; their Doſe being augmented or diminiſhed, as the caſe ſhal require.

In the mean while, if the Patient be coſtive, ſhe muſt be helped by gentle Purgatives. Yea, and the truth is, frequent Clyſters may do a great deal of good to temper the Inflamation, ſeeing the womb reſts upon the ſtreight Gut, called *Inteſtinum rectum*. But let them be little in quantity, that they may be kept the longer, and that they may not compreſs the womb; of which this may be an Example.

Take *Marſh-mallow roots, the Leaves of Mallows, Violets, Lettice, of each one handful. Nightſhade half a handful: Violet flowers, red roſes, of each a pugil: ſowr Prunes, ten: boyl them in Barley Water. In ſix ounces of the ſtrained Broth mix three ounces of Oyl of roſes, and make all into a Clyſter.*

If the Patient be in great pain, to the aforeſaid Clyſters may be added, the Yolks of Eggs, the fat of an Hen, Breaſt-milk, mucilage of the ſeeds of Fenugreek, Lin-ſeed, or mallows; yea, and a little quantity of Opium with ſome Saffron.

In ſuch a caſe, Injections into the womb may likewiſe be made, of Goats or Sheeps milk, with Opium and Saffron, of each three or four grains, and a little roſe water.

Os

Or unto Pessaries may be added a little Opium with a little Saffron, the whites of Eggs, and Oyl of Roses. Or Pessaries may be made of *Philonium Romanum* with Cotton. Or a Fomentation to ease pain, may be prepared on this manner:

Take *Marsh-mallows Branch and Root, Violet Leaves, of each a handful: Chamomel, Melilot, Roses, of each a pugil. Boyl all for a Fomentation,*

When the Disease begins to decline, Purgation is to be iterated with gentle Purgatives. And when the Disease tends to a Resolution or Conclusion (which is known by remission of the Symptomes, and because the part is not so oppressed with any Heaviness) Discussives must be used in greater quantity than any of the foregoing Medicaments. Or this Cataplasm may be made.

Take *Pouder of Marsh-mallow Roots one ounce: Chamomel and Melilot flowers, of each two drams: Mugwort Leaves poudered, Barley and bean meal, of each half an ounce: boyl them a little in harsh red Wine: add new Hogs Grease, Oyl of Chamomel and Lillies, of each one ounce. Make a Pultiß or Cataplasm.*

Fomentations and Baths to sit in, may likewise do good in this case.

If the swelling cannot be discussed, but seem to tend to suppuration, it is to be furthered by the following Cataplasm:

Take *Marsh-mallow Roots poudered, Chamomel flowers, Melilot, Meal of Lin-seed, Fenugreek, of each one ounce: fat Figs, boyl all to the consistence of a Pultiß. Then add the yolks of four Eggs: Saffron half a scruple, Oyl of Lillies and fresh Butter, of each an ounce. Make of all a Cataplasm.*

When Matter or Quittor is made, which may be known by the abatement of heat and pain, and by a certain inundation perceivable by the touch, the Matter quaking like a quagmire, endeavor must be used to break the Impostthume by moving of the Body, by Coughing, by Neezing, by Fastening Cupping-glasses, by clensing and attenuating Injections, or by Pessaries that will draw and break As for Example.

Take *Goose-Grease half an ounce; Turpentine two drams: Rue seeds poudered, Nitre, Orice Roots, of each half a dram. Mix all, and with Wool make a Pessary.*

When the Impostume is broke, we must endeavor to purge out the Quittor or Matter, and to clense and consolidare or close up the Ulcer, as shall be shewed in the Cure of an Ulcer of the Womb, in the Chapter immediately following.

Chap. 8. *Of an Ulcer of the Womb.*

After a suppurated Inflamation of the Womb, follows an Ulcer, which likewise depends upon other Causes, Namely, so many as may cause an Erosion, fretting, or gnawing the substance of the Womb.

CAUSES.] The Causes therefore hereof are, An Impostthume breaking, Sharp Humors flowing into the Womb, Sharp and Corrosive Medicines conveied into the Womb, or taken at the Mouth, as was said before touching Cantharides or Spanish Flyes.

The Antecedent Causes are all such things, which we have formerly shewed, have power to cause an Inflamation, as difficult Child-birth, violent and unbridled Carnal Conjunction, a long flux of Sharp Humors from the Womb, wounds, fals, and bruises, and especially a venemous Gonorrhea, and the Lechers Pocks, the infection whereof is soon communicated to the Womb, and its Neck.

DIAGNOSTICK. The Differences of this Disease, are taken form the place, the magnitude, the figure and Complication with other Infirmities.

In respect of the place, that is to say, the several parts of the Womb; the Ulcer is somtimes possessed of the Neck of the Womb, and its inner Orifice; somtimes it is in the bottom, though but seldom. Somtimes, and that most frequently, it seizes the inner surface of the Womb; somtimes, but seldom, it assaults the outer surface; whence it comes to pass, that somtimes the Quittor of these Ulcers comes out by the Bladder or Guts, or if it settle in the Cavity of the Abdomen, Impostthumes arise about the Patients Groyns, of which *Hippocrates* speaks in his 47. Aphor. Sect. 5.

In respect of Quantity, some are great, others smal Ulcers, according as they take up more or less space in the Womb; which if they be little and superficial, they differ little from the Scab and Itch; but if they be great, grievous, and as it were devouring, they are called by *Hippocrates*, *Nomæ*, that is, eating Ulcers.

In regard of their Figure, Ulcers are called Round, Long, Hollow, or Fistulous, that is, like a Pipe.

In regard of Complication with other Infirmities, they are called Phlegmonous, Cancerous, Scirrhous, Painful, Water-bloodish, Poysonous, and Infectious.

SIGNS.]

The Signs of an Ulcer bred in the Womb, or, Pain and biting in the Womb or its Neck, voiding of

of ſnotty Matter or Quittor out of the Womb, which Diagnoſis wil be more illuſtrated, if the Cauſes producing the Ulcer, ſuch as we have muſtered up, have preceded.

If the Ulcer poſſeſs the neck of the womb, it is diſcerned by the ſight, by help of the Womb perſpective Inſtrument; alſo by the Midwifes hand, or in the genial Embracement, in which the Patient feels a troubleſom pain. But if the Ulcer be in the bottom of the Womb, the pain is felt about the Share, and the Excrements flow more abundantly.

If the Ulcer pierce to the outward ſurface, the Patients Urines or Stools appear Matteriſh, or a Fluctuation is perceived in the Paunch, or a Swelling towards the Groyns, where it threatens to Impoſthumate.

If the Ulcer be ſingle and benign, the Quittor is little, white, and not ſtinking. But if it be malignant and eating, the Quittor will be greeniſh, Lead colored, and parry-colored, coming away with great pain and ſtink.

If it ſhall ariſe of the Lechers Pox, Gonorrhoea wil uſher it in, or attend upon it, and other tokens of the Whore-maſters Pox will appear.

PROGNOSTICK.] For the Prognoſticks of this Infirmity, *Hippocrates* in the firſt Book of Womens Sickneſſes, ſaies, That no Ulcer in the Womb ought to be ſlighted, becauſe it is in a part of Exquiſite feeling, which hath a fellow feeling with the principal parts of the Body, and is very much diſpoſed to receive a flood of Excrements from them.

If the Ulcers of the Womb prove Cancerous, Phagedenick, or Wolf-iſh [ſuch as the ſimple people cal the Woolf, and tel ſtrange tales about, how it eats fleſh, &c.] hollow, or fiſtulous, they are for the moſt part incurable, and do vex the poor Patients miſerably, all their life long.

Ulcers in the Neck of the Womb are more eaſily cured, becauſe Medicaments may be applyed to them immediately.

In women that are recovering of this Diſeaſe, it is a token of perfect health, if they begin to conceive, and conveniently to receive the Mans Sperm, or if they have their monthly Courſes orderly and without pain.

CURE. The Cure of a womb Ulcer, muſt tend to hinder the flowing in of ſuch Humors as either beget or cheriſh the Ulcer, and to cleanſe the Ulcer, and cauſe it to come to a coalition. To which purpoſe the following Remedies may be uſed.

And firſt of all, If the Patient be over full of blood, or the Ulcer have an Inflamation joyned therewith, a Vein in the Arm muſt be opened, and repeated ſo often as there ſeems danger of a new Fluxion; which is eſpecially to be done when the Patient hath her Courſes, that they may flow the leſs, becauſe they are wont to ſupply Matter to the Ulcer, and to cauſe other Humors to flow unto the womb.

Alſo Purgation is very neceſſary, that the Body may be freed from evil Humors; and it ought to be procured by the gentler ſort of Purgatives, as Senna, Rhubarb, Tamarinds, Myrobalans, Catholicum, and ſuch like; and purgation is often to be repeated, that evil Humors may be diverted from the womb, and it is in this caſe of ſuch moment, that *Foreſtus* witneſſeth in the 48. Obſervation of his 28. Book, That *John Tiengius*, a Phyſitian of *Amſterdam*, cured a Gentlewoman of *Amſterdam* of an Ulcer in her womb, to whom he gave every fourth day, five ounces of the Decoction of Senna, Epithimum, red Roſes, and Indian Myrobalans ſweetned with Sugar, uſing to caſt cleanſing Decoctions, as Injections into her womb.

For to be ever in a readineſs, This following Magiſterial Syrup may be compounded.

Take *of the greater Comfry Roots, and new Polypody of the Oak, of each one ounce: Citron peels dried, ſix drams: Leaves of Plantane, Vinca pervinca, Ladies mantle, Sorrel, Maiden-hair, of each a handful: Liquoris ſcraped and ſplit, and Raiſons ſtoned of each one ounce: Senna cleanſed ſix ounces: Carthamus ſeeds bruiſed two ounces: Agarick newly made into Cakes and bound in a Cloth, ten drams: Muſk-mellon ſeeds, and Annis ſeeds of each three drams: the Cordial Flowers, Roſemary Flowers, and Epithimum, of each one pugil. Make of all a Decoction in Barley Water, in part whereof infuſe of choyce Rhubarb half an ounce: Cinnamon one dram. In a pint and half of the Strained Liquor, diſſolve three ounces of the Syrup of Damask Roſes, and as much Sugar as ſhal be requiſite to make it into a Syrup perfectly boyled. Of this let her take two or three ounces, twice or thrice in the month with ſome Decoction of Agrimony and Plantane, or the Infuſion of Rhubarb in Endive Water.*

If the Patient be eaſie to vomit, a purge upwards by Vomit, is to be preferred before the other, becauſe it draws back the Humors from the womb.

In the ſpaces between purging a Vulnerary Decoction is long to be uſed, which may be made after this manner.

Take *Leaves of Agrimony, Burnet, Knotgraſs, Plantaine, of each half a handful: Chind Roots three drams: Coriander ſeeds one dram: Currence half a dram: red Sanders one ſcruple. Boyl all in the Broth of a Chicken.* Let the Patient take of the ſtrained Liquor morning and evening. Or,

Take

Take *Leaves of Mugwort, Plantane, Yarrow, of each one handful: Rhaponticum half an ounce: Agnus Caſtus ſeed one dram. Boyl all in a ſufficient quantity of white Wine. Sweeten the ſtrained Liquor with Sugar; and give her two or three ounces in a morning.*

If a Feaver urge, and great quantity of bloody iſh Quitor be voided, Whey and Milk will be very good; let her take eight ounces or more in a morning, adding a little Honey of Roſes, or Sugar.

If her fleſh begin to fal away, with tokens of an Hectick Feaver, Milk, eſpecially Aſſes Milk, muſt be given with Sugar of Roſes for a whol month.

Sweat-provoking Medicines may likewiſe do good where there is no Inflamation, nor hot diſtemper, to dry the Ulcer, and to revel the ſerous Humors towards the habit of the Body.

Turpentine waſhed in ſome convenient water for the Womb, as of Mugwort of Feaverfew; or in ſome water reſpecting the Ulcer, as of Plantane, and red Roſes, taken now and then with Sugar of Roſes, doth cleanſe and conſolidate or fil up the Ulcer.

Pills of Bdellium given to a dram at a time, or every day, or once in two daies one ſcruple, do very much good, and ſtop the blood in caſe it flow.

Or new Pills may be made on purpoſe, to be uſed after the ſame manner, Thus:

Take *Bdellium three drams: Mirrh, Frankinſence, of each one dram: Sarcocolla, Storax, Amber, Cheb-Myrobalans, of each half a dram: red Coral two ſcruples. With Syrup of Poppies: make a Maſs fit for Pills, whereunto, in caſe of extream pain, a little Opium may be added.*

Trochiſci Alkekengi [Cakes compounded with Winter-Cherries, of which conſult the *London Diſpenſatory*] with Opium, are likewiſe (being poudered) given to drink down, where the Patient is troubled with great pain.

Alſo to mitigate pain, the ſame Remedies may be uſed, which we preſcribed for that intent, in our diſcourſe of the Inflamation of the Womb.

This following Pouder is very effectual to dry up the Ulcer:

Take *Acacia, Juyce of Hypociſtis, of each one dram: Dragons blood, fine Starch, Plantane Roots, Birthwort, or round Ariſtolochia Roots, of each half a dram: Bole-armoniack one dram: Maſtich, Sarcocolla, of each half a dram. Make all into a moſt fine Pouder, whoſe Doſe let be one dram, with Plantane water, red Roſe water, or water wherein Steel hath been often quenched.*

Zacutus Luſitanus in the 87. Obſervation, and the 88. of his ſecond Book, propounds an Electuary and a Water, wherewith he witneſſeth that he had cured Ulcers of the Womb judged incurable. Any one may find the Deſcription of them in the places above cited.

To cleanſe, dry, and fill up the Ulcer, divers ſorts of Injections are uſually made: which are nevertheleſs not to be uſed, until the Inflamation be firſt taken away, which is oftentimes attendant upon theſe kind of Ulcers; and until the pain be aſſwaged, which is not only very troubleſom, but alſo by vexing the part, it is wont to encreaſe the flux of Humors.

In regard therefore of that ſame Inflamation and ſharpneſs of Humors, let Emulſions of the cooling Seeds, Whey of Goats Milk, or Milk it ſelf, either alone, or mingled with the Juyce of Plantane and Shepheards-purſe; or if need be, a Decoction of Poppy heads, and the tops of Mallows be firſt of all injected. Some Practitioners are of Opinion, that luke-warm water alone, doth very much good in theſe caſes, if it be often injected. And there is reaſon for it, ſeeing by that means the heat and Inflamation of the Womb is tempered, the pain is aſſwaged, and the filth adhering to the Ulcer is waſhed off. *Valeſcus de Taranta*, doth approve of cold water likewiſe, in theſe words: *I have known* (ſaith he) *ſome women, who perceiving they had Ulcers in their wombs, did waſh them with cold Water, and then wipe them clean, and dry them with linnen Cloaths, which they did often put in at the Water-gate. And by theſe means often renewed, they came many times to be perfectly cured.*

The hot diſtemper taken away, and the pain aſſwaged, or for the moſt part diminiſhed, we muſt proceed to Cleanſers, firſt uſing the more light and eaſie Cleanſers, and after the more ſtrong.

The gentle Cleanſers are, Whey taken with Sugar, Barley water ſweetned with Sugar, or Honey of Roſes, to make it more cleanſing; or Hydromel ſimple (ſee my *Diſpenſatory*, a mixture of water and honey boyled a while together.)

For a more ſtrong Cleanſer, uſe the Decoction of Barley, Lintels, ſhaled Beans, and the Leaves of Smallage, Pellitory of the wal, Plantane, boyled together, a little Honey of Roſes being added to the ſtraining.

When the Ulcer is very foul, the Wound-decoction commonly called *Aqua Catapultarum*, is the beſt thing that can be uſed, whoſe Compoſition is thus:

Take *the Roots of Gentian, Rhapontick, Zedoary, and round Ariſtolochia or Birthwort, of each one ounce: white Wine ſix pints: boyl all til a third part of the Liquor be conſumed. In the*

ſtraining

ſtraining diſſolve half a pound of white Sugar. Let it be kept for uſe as occaſion requires.

Or the following Decoction may be provided:

Take *of whol Barley, courſe Bran, and red Roſes, of each one pugil: Leaves of Agrimony, Wormwood, Woodbind, and Smallage, of each one handful: Beans and Lentils, of each three drams: ſcraped Liquoris, Orice Roots of Florence, and Zedoary, of each two ounces. Boyl all in water, adding towards the end, a little white Wine.*

If the Ulcers be very ſtinking and ful of rotten Quittor, there may be added to the Decoction, a little *Unguentum Ægyptiacum, Collyrium Lanfranci,* or the Pouder of dulcified Mercury.

When the Ulcer ſhal be wel ſcoured and cleaned, we muſt uſe drying and ſolidating things, made after this manner.

Take *the greater Comfry Roots, Biſtort Roots, of each one ounce: Leaves of Plantane, Horſ-tail, ſhepheards purſe, Ladies Mantle, Mouſ-ear, Yarrow, of each one handful: red Roſe Leaves half a handful: Boyl all in water, and make thereof an Injection.*

With the which or like Injection, this following fleſh-creating pouder may be mingled.

Take *the Roots of Orice, Birth-wort, great Comfry, of each half an ounce: Mirrh one ounce: Aloes three drams. Make all into Pouder, of which half an ounce may be mingled with every Injection.*

Turpentine waſh'd in Plantane water to the quantity of two drams, diſſolved with Honey and the Yolk of an Egg, will do very much good, mingled with the Injection; and the more if the fleſh-creating Pouder be alſo added.

The Oyntment *Pompholygos, de Ceruſis, de Plumbo,* of each ſix drams for a Doſe, mixed together, are likewiſe uſed in Injections. But the Egg-yolk Oyl, rubbed about with a Peſtle in a Leaden Morter, is better than all the reſt.

Fumes received through a cloſe ſtool, do pierce to the deep Ulcers which are about the bottom of the womb, and dry them: Which may be thus prepared:

Take *Frankinſence, Mirrh, Maſtick, Storax, Juniper-Gum, Labdanum, of each one ounce: Turpentine as much as ſhal be requiſite. Make all into little Cakes for to be burnt under a cloſe ſtool.*

In a moſt ſtubborn Ulcer, Cinnabarus or Minium being added to the Fume-Cakes, bears away the Bel form al other Medicaments,

Alſo Baths that are drying, Sulphurous, and Allumiſh, are uſed in long Ulcers; and Phyſicians are wont to ſend their deſperate Patients to thoſe Baths, as the laſt Remedy.

It will not likewiſe be unprofitable to apply convenient Plaiſters to the Region of the womb, ſeeing their vertue can paſs to the innermoſt parts of the womb, by the inviſible pores of the Body.

If an Ulcer be in the neck of the womb, it muſt be ſmeared with ſcouring and drying Liniments, or Oyntments, The Scourers may be made after this manner.

Take *of the Juyce of Smallage two ounces: Honey of Roſes one ounce and an half: Turpentine half an ounce: Barley meal as much as ſhal ſeem convenient. Boyl them all gently, and make them unto the form of a Liniment or Oyntment.* Or,

Take *the round birthwort half an ounce: Horehound, Centaury the ſmaller, Agrimony, of each half a handful. Boyl them in a fit quantity of Hydromel. To the ſtrained Liquor add the pouder of Florentine Orice Root two drams: Barley meal, and clarified Honey, of each as much as ſhal ſuffice. Make all into a Liniment or Oyntment.*

And ſometimes the Oyntment *Pompholygos* is uſed, adding thereto, Frankinſence, Maſtick, Mirrh, Aloes, as the Nature of the Ulcer ſhall require.

When the Ulcer is ſufficiently cleanſed, a drying and ſcar-contracting Oyntment is to be laid on, which may be thus made:

Take *Tutty Pouder waſhed half an ounce: Litharge of Gold and Silver, Ceruſs, Sarcocolla, of each two drams: Oyl and Wax as much as wil ſuffice. Make all into an Oyntment.*

It fals out ſometimes, That Ulcers of the womb do penetrate unto the ſtreight Gut, and ſometimes unto the Bladder; which is known by the Quittor iſſuing through the Water-Gate, or the Dung-Gate.

If the Quittor or Matter come out by ſtool, Lenitive, Scouring, and Drying Clyſters are to be uſed; ſuch as we propounded in our Cure of the Bloody-flux.

But if the Quittor come away by Urine, gentle Piſs-drivers and cooling will be requiſite, which may purge out the filth ſent into the Bladder, and further the Cure of the Ulcer; ſuch as are, Emulſions of the greater cold Seeds, after which, Turpentine muſt be uſed, and other Medicines preſcribed for an Ulcer of the Bladder.

If the Ulcer degenerate into a Fiſtula, which chiefly fals out when it opens outwardly towards the Hip, though it may likewiſe happen in the womb it ſelf, and its Neck; it is to be conſidered, which

is better for the Patient, to leave that Passage free and open, to which Nature hath been accustomed, and by which she endeavors to disburden her self of manifold Excrements, or to stop the same. If it be judged best to keep it open, a palliative Cure must at least be made, by Purges frequently repeated, and Sweat-provokers are to be administred twice in a yeer; also scouring Injections, and strengthening must be used, and *Emplastrum Diapalma*, *Divinum*, and such like Plaisters, are to be laid upon it. But if there be hopes to make a perfect Cure, and heal up the Fistula, such Medicines must be applied, as are wont to be used for the Cure of other Fistulaes.

If Ulcers happen in the Water-gate, or in the Cavity of the Womb, by reason of the Lechers Pox, they cannot be Cured without the General Cure of the said Pox. In the performance of which Cure, of many waies, there is none better than Fumigations of Cinnabaris or Minium; for they do not only help to rid the whol Body of that Infection, but being received into the Cavity of the Womb, they do in a peculiar manner hasten the Cure of these kind of Ulcers. Likewise in the Cure of this Disease, by Quick-silver'd Oyntments, the said Oyntments must be conveighed into the inner parts of the Womb.

In whatsoever Ulcers of the Womb, if the Neck thereof be molested with an Itch, as it often fals out, by reason of a desflux of a sharp and salt Humor into that part; to pacifie the said Itch, a Pessary wil be good, dipped in *Unguentum Enulatum cum Mercurio*; or in *Ægyptiacum* dissolved in Sea-water, or in Allum water; or in new Butter wherein Quick-silver hath been killed, with some Brimstone mingled.

Chap. 9. *Of a* Scirrhus, *or a Painless hard Swelling of the VVomb.*

THe Nature, Sorts, and Causes of a Scirrhus, or hard Swelling in the Womb, or the same which have been set down in our Chapter of the like Swelling in the Liver, and need not in this place be vainly repeated, but must be sought for in the said Chapter.

CAUSE. Howbeit among the Antecedent Causes, this is proper to an Hard-swelling of the Womb, and is very frequent, Namely, for women when the flux of their Courses or Child-bed purgations are upon them, undiscreetly to expose themselves to the cold Air, or to drink cold water; whereby the flux is stayed, and the retained blood grows thick, and is condensed, and at length produceth a Scirrhus or stony hard swelling in the Womb.

SIGNS.] The Signs of such a Swelling bred in the Womb, are, An hardness felt in the Region of the Womb, such as resists the touch, which hardness represents the compass of the Womb; an heaviness in the same place, and a sence of some weight bearing down, especially when the sick woman stands, as though the Womb would fal down into the Water-Gate; but when they sit or lie, it bears upon the streight Gut with its weight. There is no Feaver nor pain; wherein it differs from an Inflamation, or at most there is but very little pain in an imperfect Scirrhus, but in the Womb there is none. If it follow an Inflamation the Feaver and pain ceases, the hardness and resistence abiding. If it be in the Body of the Womb, it is easily discerned by handling the parts about the Share; but if it be in the Neck of the womb, it may be perceived by ones finger. It is distinguished from a Mole by the preceding Causes; and because in a Mole, if the Courses flow, they flow disorderly, but in this Hard Swelling they keep their order; and in a Mole, the womans Dugs strout with Milk, but in the Hard Swelling they are extenuated.

PROGNOSTICK.] As for the Prognostick Signs, Every Scirrhus or hard stony swelling, is very exceeding hard to Cure; for an extream Hardness once contracted can hardly be softened; also Natural heat is so very weak in that part where there is such a swelling, that it can very hardly discuss an hard and almost stony substance.

A great and unvanquishable Scirrhus, or stoney Swelling, doth at length bring the Dropsie to keep him company.

A Scirrhus, or stony hard Swelling of the womb, if it be tampered withal with over hot and moist Medicaments, it turns into a Cancer.

CURE.] The Cure of this Disease aims at two things, the Antecedent Cause, and the conjoyned or concomitant Cause.

In respect of the Antecedent Cause, a Vein must be opened, first in the Arms, if the Disease be of no very long continuance; afterward in the lower parts, especially when the Patients Courses are stopt.

The opening of the Hemorrhoid Veins, is also very proficable in this case: For they do both evacuate dreggy blood, and they turn the Humor from the womb, because of the communion which the Veins have with the womb,

Purging is likewise necessary, by fits repeated, procured by such Medicines as purge Melancholly, using

uſing firſt the gentler, and then the ſtronger ſort by degrees.

And before the Purges, ſuch things muſt be given as prepare the Melancholly Humor, and open the narrow paſſages of the Excrements, in the form of Apozems, Juleps, or Broths, according to the diſpoſition of the ſick party.

And beſides the ordinary Openers, Medicines with Steel, muſt be likewiſe uſed, whereby thoſe ſtrongeſt Oſtructions cauſed by thick and rebellious Humors in the Womb and other parts, may be diſſolved.

And that ſuperfluous humors may be derived from the womb, Iſſues may profitably be made in the Thighs, which are to be kept open until the Patients monthly Courſes (which are commonly ſtopt in this Diſeaſe) ſhal return unto their ordinary form, in reſpect of time, quantity, and quality.

In reſpect of the conjoyned Cauſe, Emollient and Reſolving Medicaments are to be applied outwardly, compounded after this manner.

Take *the Roots of Marſh mallows and Lillies, of each two ounces: the leaves of Mallows, Violets, Marſh-mallows, Bears-foot, of each one handful: Leaves of Mugwort, Nep, of each half a handful: Seeds of Line and Fenugreek, of each one ounce: Flowers of Chamomel and Melilot, of each a pugil. Make a Decoction of all, wherewith the Region of the Share, and the Groins muſt be fomented, a warm ſponge being firſt dipped therein, and then ſqueezed out, and ſo laid on, and held to the parts aforeſaid.*

For the greater mollifying, the Decoction may be made in Water and ſweet Oyl, or in the Broth made of a Wethers Guts.

There may alſo be added to the Decoction, that it may become more powerful, the Roots of Briony and wild Cucumers; for we muſt begin with the milder, and proceed to the ſtronger by Degrees.

Of the ſame Decoction (augmenting the quantity of the Simples) may a Bath be made for the Patient to ſit in, which is very effectual in this Caſe, and more powerful than a Fomentation.

Alſo frequent Clyſters and Injections into the Womb, are to be made of the ſame Decoction, whereunto the Oils of Lillies, Chamomel, or ſweet Almonds may be added.

Take *of the Oyl of Lillies, and ſweet Almonds, of each three ounces: Mucilage of Fenugreek ſeed extracted with white Wine one ounce: Hens, Gooſes, and Ducks Fat, of each one ounce and an half: new Butter and Hogs Greaſe, of each two ounces: Wax and Turpentine as much as ſhall ſuffice. Make all into an Oyntment.*

This which follows, is approved in all hard Swellings, being deſcribed by *Rhaſis* in his Seventh book dedicated to King *Almonſor*.

Take *Bedellium, Ammoniacum, Galbanum, of each equal quantities: beat them in a Morter with Oyl of ben, and of Lillies; then add the Mucilages of Fenugreek Seed, Lin-ſeed, and Figs, in equal quantities. Make all into an Oyntment.*

Of the ſame Materials, adding Wax, may a moſt effectual Plaiſter be made, to be applied to the Region of the Womb, both before and behind. Or a Plaiſter may be applied made of *Emplaiſtrum Diachylum ireatum.*

A Cataplaſm or Pultiſs may be made of what remains after the Decoction aforeſaid, being beaten and forced through an Hair Serace, adding of the meal of Lin-ſeed and Fenugreek ſeed, of each an ounce: ſix Figs: two drams of Orice Root: half a dram of Saffron: Hens Greaſe, and Oyl of ſweet Almonds, of each a ſufficient quantity. Make of all a Pultiſs.

The Bitumenous clay taken out of Brimſtone Baths, and ſuch as are Bitumenous, is profitably applied as a Cataplaſm.

The Fume of the Stone called *Pyrites* [that is, the marchaſite, or Fire-ſtone) being made red hot, and quenched in Vinegar, is by *Galen* wonderfully extolled for diſſolving all ſtony hard Swellings, ſo that it works like a Charm. In the ſaid Vinegar, Savory and Pellitory may be boyled: but care muſt be had, leſt your *Lapis Pyrites* prove to be the Stone called *Plumbarius*, or the Lead-ſtone, which would do very much hurt.

Finally, All the medicines, as wel internal as external, which were before deſcribed in our Cure of the hard Swellings of the Liver and Spleen, may alſo be uſeful in this caſe.

Yet muſt theſe medicaments in the whol courſe of the Cure be moderated and accommodated with the greateſt judgment and diſcretion imaginable, leſt the hard Swelling become harder; or (which is much worſe) degenerate into a Cancer, Which al Practitioners fear, when medicaments are unwarily adminiſtred for a long time together: ſo that it is better ſomtimes to pauſe, and give or apply nothing, that we may mark what good is done by the former applications. For it is vain ſtriving, when the Swelling (having loſt al ſence of feeling) hath put on the Nature of a Stone.

Chap. 10. *Of a Cancer of the VVomb.*

A Cancer is a hard Swelling of the Body or Neck of the Womb, which resists the touch, and causeth a most vehement pain, as it were pricking and cutting the part affected.

CAUSES. It is caused by a black Choller gathered in that part, or by reason of a Schirrhus, or senceless hard tumor ill cured, which easily turns into a Cancer, especially in this part of the Body, by reason of the copious afflux of blood, which being retained in those veins which are nigh unto the Scirrhus, and not sufficiently evacuated by the monthly purgations, it becomes adust or burned, and acquires a malignant disposition.

DIFFERENCES. It is ordinarily reckoned to be of two sorts, Ulcerate, and not Ulcerate.

So long as the Morbifick matter is of lesser Acrimony and malignity, it causeth a Cancer not ulcerated; but when it grows more sharp by putrefaction or adustion, it doth exulcerate the tumor, and produce an ulcerated Cancer.

DIAG. The Disease may easily be known by the definition propounded; for if an hard Tumor resisting the touch, be felt in the Body of the Womb, or its Neck, causing a pricking and cutting pain, we may pronounce boldly that it is a Cancer. Yet it is more evidently distinguished by the eye sight, when it may be seen as in the neck of the Womb it may be, with help of a Womb-perspective Instrument; for we shal see an uneven and bunching swelling, Lead-colored or black, compassed about with certain branches of veins, as it were with roots; but if it be ulcerated, it sends forth a certain blood-watry quittor or matter, which is yellow or black, and stinking and sometimes blood, by corrosion of the veins which pass through that part, sometimes in such quantity that the Patient incurs danger of death. Hereunto is added a smal Feaver, unquietness, Stomach-sickness, an heat in, and about the Water-Gate, &c.

PROG. By way of Prognostication, we can only say thus much, That a Cancer is incurable, be it ulcerated or not ulcerated. Which as it is true of all Cancers, not excepting those in the outer parts of the body, much more is it of a Cancer in the Womb, by reason of that Perpetual Common-shore of Excrements which-flows into the part.

CURE. Seeing then a perfect Cure cannot be hoped for, we must content our selves with such a Cure as is called *Palliative.* The scope whereof is, to hinder a not ulcerated Cancer from ulcerating and an exulcerated Cancer from becoming more exulcerate: and in both to allay and temper the extremity of the pain. Which must be done, first by universal Purgations of the whol Body, and by other Medicines which may qualifie and evacuate the black Chollerick, and melancholick blood, and hinder the further generation thereof. In the number of which are, bleeding in the Arm, Anckle, and Hemorrhoid veins; Potions, Apozems, juleps, broths, milk, Whey, cold mineral Waters, and such like Remedies as these usually prescribed by Practitioners for the Cure of al Cancers in what part of the body soever. And especially Purgations must be frequently reiterered, that the antecedent matter of a Cancer may be abated.

And then outward Remedies are to be used, such as are moderately cool and astringent, without any corrosive or biting quality; they are commonly applied in form of Liniments or Oyntments. The best are made after this manner:

Take *Oyl of Myrtles and roses, of each two ounces: Juyce of Nightshade and Housleek, of each one ounce. Stir all together in a Leaden Morter with a Leaden Pestle, until they grow black: then add Litharge of Silver, and Cerus, both washed in Scabious Water, of each two drams: Champhire ten grains. Make all into an Oyntment, with which let the part affected, be smeared three or four times a day.* Or,

Take *Oyl of Egg-yolks, and of roses, of each one ounce and an half: Sugar of Lead one dram, Stir them together in a Leaden morter till their color change.*

This following puts down al the rest, where with Swellings of the Dugs which have been accounted Cancerous, have been perfectly cured.

Take *Egg-yolks Oyl two ounces: juyce of Nightshade and Veronica or Housleek, of each half an ounce: Quick-silver not killed two drams. Stir them lustily together in a leaden morter, with a leaden pestle, till they become thick as an Oyntment.*

The aforesaid Oyntments are to be conveyed into the womb upon long tents, or upon wax Candles, wound in Linnen. But Injections may much more easily be conveyed into the *Womb.* They are compounded on this manner:

Take *Barley Water half a pint: Nightshade and Plantane Water, of each two ounces: Water of Housleek one ounce: white Troches of* Rhasis *two drams: Sugar of Lead one dram. Make of all an Injection.*

If pain be very vehement, add to four ounces of the Injection, one ounce of Syrup of Poppies.

Also

Alſo let the part affected be fomented with the waters of Plantane and Night-ſhade, or their Decoctions whereunto may be added the Leaves of Water-Lilly, white Poppy, red Roſes, and Camphire: Which Decoction may alſo frequently be injected into the womb, and it will become much more effectual, if it ſhal be wel wrought about in a Leaden Morter, or a dram of the Sugar of Lead be added to it.

Among Specifick Remedies, Frogs are commended, being waſhed and boyled, and laid on as a Pultiſs, or their Broth being uſed as an Injection. Alſo the Decoction, or juyce of River Crabs, injected into the Womb. As alſo Herb Robert uſed inwardly or outwardly.

If the Cancer be ulcerated, the Doſe of Minerals muſt be augmented in the foreſaid Liniments, and to them the aſhes of River Crabs may profitably be added. And with the Injections, the white Troches of *Rhaſis* may be mingled, and Barley Water with the Materials of the foreſaid Injection.

If pain be very urgent, Fomentations of Mallows, Marſh-mallows, Water-Lillies, Poppy, Henbane, Green Coriander, Dil, Fleawort ſeeds, Milk, Saffron, and the like, are to be uſed at convenient ſeaſons; or Pultiſſes made of them are to be applied. And of their Decoctions, Injections, and Baths to ſit in, may be provided.

Yet will not al theſe Medicaments ſomtimes ſerve turn to pacifie a moſt cruel pain, which ſomtimes gives the Patient neither reſt nor ſleep. Which compels us many times to make uſe of Narcotick or ſtupefactive Medicines, which in this Diſeaſe, by reaſon of the exceeding Heat of the Humors, do leſs hurt. And I have ſeen a woman, having a Cancer in her Dug, that took every night for four months together, two or three grains of Laudanum, and had no hurt, but very great comfort thereby.

If from an ulcerated Cancer much blood do proceed, as it often fals out, let Juyce of Plantane with a little Frankinſence be injected into the womb.

Chap. 11. *Of Mortification, or Gangrenation, and Sphacelation, of Blaſting of the Womb.*

A Gangrene is the corruption or mortification of a part beginning; but when it is wholly corrupted, and dead, it is ſaid to be Sphacelated, or blaſted.

CAUSES.] In the Genital parts of Women, this Diſeaſe is eaſily bred, becauſe thoſe parts are moiſter and ſofter than ordinary, and do eaſily receive the Excrements of the whol Body.

It often follows an Inflamation, Impoſthume, Ulcer, or Cancer ill cured, when the vital heat of the part, if choaked or deſtroyed. It is choaked in great Inflamations, when more blood flows in than the Natural heat of the part can digeſt, or turn into Matter. It is deſtroyed, either by a cold diſtemper extinguiſhing it, or by an hot one, diſſipating and reſolving the ſame.

DIAGNOSTICK.] A beginning Grangrene is known by an unuſual heat felt in the part, a horror and trembling ſeizes upon the Patient, with a languiſhing and quick-beating pulſe, and with fainting away, or ſwooning. And ſeeing this Diſeaſe doth for the moſt part happen to the Neck of the Womb, ſo that the part affected may be perceived by the Eye; it is diſcovered to be ſoft, Lead-colored, black and carrion like, and may be prickt or cut, and the Patient never feel it; and it ſends forth beſides, a ſtinking and carrion-like ſmel.

PROGNOSTICK.] As for the Prognoſtick or Predictions belonging to this Diſeaſe; It is a moſt grievous, moſt dangerous Diſeaſe, and for the moſt part deadly: yet it hath been obſerved by very many Authors, That the Womb being putrefied and Gangrenated, hath either fallen away of it ſelf, or been cut away, the womens lives being ſaved: which Obſervations of Authors, *Schenkius* hath collected to a great number, in the fourth Book of his Obſervations.

CURE.] The Cure is performed with the ſame Remedies which are wont to be applied to other parts being Gangrenated, if it be in the Neck of the Womb, or tend toward the outward parts; as Namely, with Scarrifications, and waſhings or bathings with a Decoction of Wormwood, Mirrh, and ſuch like, with the Oyntment called *Ægyptiacum*, the Cataplaſm called *De Tribus farinis*, which is thus made:

Take *Barley meal, Bean meal, and Orobus meal, of each two ounces: Oxymel one pound: Boyl them to the thickneſs of a Pultiſs or Cataplaſm. Whereunto if there be added, meal of Lupines, Mirrh, Aloes, and Wormwood, it wil be more effectual.*

If any part of the Womb be wholly corrupt and dead, it muſt be cut off; or if the Womb fal down, it muſt be ſeparated, by binding the Ligature every day faſter and cloſer. Of which kind of Operations, there be many Examples collected by *Schenkius* in the fourth Book of his Obſervations.

Wierus alſo relates in his Obſervations, That he cured a woman of twenty five yeers of Age, who

in the hotteſt of the Dog-daies, had a certain little bunch growing in her Water-Gate, Whereunto an unskilful Chyrurgion applying Pultiſſes that were not proper, within a few daies, all that part began to putrefie, grow black and dead, and the Diſeaſe paſt on with incredible ſwiftneſs towards the Dung-Gate. And *Wierus* undertook the Cure after this Method; Firſt, he ſquirted good ſtore of the Juyce of Nightſhade and Plantane with a Syringe into both the Paſſages three or four times a day; between which times, he applyed a bolſter wet with the foreſaid Juyces, Vinegar being mixed therewith; which growing dry was wet again with the ſame Liquor. And in this courſe of reiterated Application he continued til the fervent heat was quenched, and the puttefaction began to ceaſe. She took in the mean while, thrice every day a Potion, of the Decoction of Sorrel, Scabious, Burnet, Damask Pruns, the tops of Borrage and Bugloſs, Marigold flowers, with Water, Sugar, and Vinegar, made in the manner of a long, acid, or ſharp Syrup. Her Diet was ſpare, but cooling and tart, to prevent puttefaction. On the third day, the fury of the burning heat, and of the puttefaction, was abated. Whereupon he commanded the black and dead fleſh to be drawn or plucked out with a little Forceps [Chyrurgions Inſtrument, like Tongs or Pincers] and ſeparated round about from the live fleſh, without any pain, and ſo to be cut off. Then he conſumed the reliques even to the live fleſh with the Oyntment called *Ægyptiacum*. And proceeded to cicatrize, or bring it to a Scar, after the ſame manner which is uſed in other Ulcers.

In the whol courſe of the Cure, care muſt be had to ſtrengthen the Heart, both by things given in, and applied outwardly: Likewiſe Emollient, Cleanſing, and Refrigerating Clyſters, are frequently to be given, which do much help the part affected, by reaſon of Neighbor-hood.

Chap. 12. *Of the Wombs Wind-and-Water Swelling, or Dropſie.*

THe Inflation or blowing up of the Womb with Wind, and its Dropſie, are by Writers confounded or jumbled together; ſo that they call the Inflation, a Dropſie coming of wind; whereas the Dropſie properly ſo called is ingendered by a watery Humor. Yet are they diſtinguiſhed, and there is a certain puffing up of the Womb with wind, ſuddenly ruſhing in, and ſtretching the ſame, and cauſing vehement pain, as in the Chollick; which becauſe it continues not, but if ſoon diſcuſſed, it deſerves not the name of a Dropſie; and ſuch a puffing up is often ſeen in Hyſterical women which have the Womb-fits.

DIFFERENCES.] There is therefore to be reckoned a two-fold Dropſie of the Womb; one from wind, which is like that ſort of Belly-dropſie which is termed *Tympanitis*, or the Drum-belly Dropſie: another ariſing from a wheyiſh Humor, anſwering to the Dropſie of the belly, called *Aſcites*, that is, the Bottle-belly Dropſie: Some add a third ſort, anſwering to the third ſort of Belly-dropſies, called from its cauſe, *Leucophlegmatia*, that is, white-flegm Dropſie, which is ſeldom ſeen in the courſe of Practice. Yet I have ſeen a Gentlewoman, which in one day voided ſuch plenty of thick flegm out of her Womb, as might weigh probably ſix or ſeven pound weight: which flegm long retained, might doubtleſs have cauſed in her, a Dropſie of the Womb.

Wind and water cauſing a Dropſie of the Womb, are contained either within the Cavity of the womb, or in its Membranes, or in certain Bladders. Touching the Cavity of the womb, it is ſomwhat doubted how Wind and Humors can be contained therein, ſeeing there is ſo eaſie a Paſſage through the Neck and Mouth of the Womb. We Anſwer, The inner Orifice or Mouth of the Womb, may be cloſed up divers waies; either by thick flegm ſticking faſt thereunto, and growing hard, or by a Scirrhus, or ſome other cauſe. *Mercatus* conceives, That a ſnotty kind of flegm is voided by the mouths of thoſe Veins which are ordained for the monthly Purgations, and that of the ſaid ſnotty flegm a skin is framed, which covers all the inner ſurface of the Womb, within which thin skin, the wheyiſh and windy Matter is contained. But *Fernelius* thinks, That water may be contained in the Womb, without any thing amiſs in its mouth, but barely by its conſtriction or puſſing of it ſelf together. All theſe ſorts are to be allowed of, and may be confirmed by divers Examples.

And firſt of all, Examples of Winds contained in the Womb-Cavity, are receited by *Sennertus*, in the Fourth Book of his Practice, Part 1. Sect. 2. Chap. 10. The firſt is taken out of *Valeſcus de Taranta*, touching a certain Jewiſh woman of *Lisbon*, who taking her ſelf to be with Child, when ſhe expected to be delivered, a great quantity of wind came away, and ſo her Womb was brought down again. The Second is taken out of *Mathiolus de Gradi*, who relates the ſame thing to have befallen his own Wife. And other Examples taken out of *Dodonæus*, *Thadæus Dunus*, and other Writers, do teſtifie the like Caſes; and we ſee the ſame often in the courſe of our Practice. Whereunto may be added a Hiſtory, which we ſhall in the Cure relate out of *Solenander*, of a woman who

by

by means of a Fumigation made of Nutmegs, let wind fly out of her Womb, which gave a report like a Piſtol.

And Examples of Water contained in the Womb are propounded by the ſaid *Senertus*, out of *Rhaſis*, who ſaw a woman out of whoſe Womb there flowed twenty five *Cotilaes* of water, which is a Meaſure not uſed with us, containing about half an Ale Pint. Alſo out of *Jacobus de Partibus*, and *Dodonæus*, who relate ſuch a like Story. And *Veſalius* Diſſected or Anatomized a woman, in the hollowneſs of whoſe Womb, were found above ſixty *Auſburg* Meaſures of water, each Meaſure containing three pints, and the mouth of her womb was grown to a wonderful hardneſs.

And that water is ſomtimes contained in the Womb in bladders, many Authors do teſtifie, who have ſeen examples thereof in ſome women, who voided ſuch bladders full of water from their wombs; among the reſt *Aetius*, *Valeriola*. *Chriſtopherus a Vega*, *Mercatus*, *Platerus*, and *Fabricius Hildanus*.

Somtimes alſo women with Child have a Dropſie at the ſame time in their wombs, as *Fabricius Hildanus* relates of his own wife, whoſe Belly was ſwelled to a monſtrous greatneſs; and at the time of her delivery, ſhe voided firſt of al, eighteen pints of water, and half an hour after, nine pints more; and at laſt ſhe was delivered of a Boy, ſtrong and healthy. The like caſe we find in *Skenkius*, but with a contrary event, concerning a woman, who being delivered of a living Child, continued ſtil big-bellied, and her belly growing ſtil greater, and greater ſhe died of it, and her womb being opened a great quantity of water was found therein.

Finally, *Fernelius* hath an Example, in the ſixth Book of Diſeaſes, Chap. 15. of water retained in the womb, only by reaſon of the cloſe ſhutting of the mouth of the womb, without any other fault therein. The ſtory is of a woman that had a Dropſie in her womb, who as often as ſhe had her monthly Purgations, voided al her watry Excerments out of her womb, filling ſix or eight Baſons with a very hot yellowiſh water, til the ſwelling of her belly was wholly abated. The next month the like redundancy of watry Excrements being collected, was in like manner evacuated.

CAUSES. The immediate Cauſe of the windy and watry Swelling of the womb, is the weakneſs of Natural heat, reſiding in the Liver or Spleen; and from thoſe parts, wind, flegm, or wheyiſh humors are tranſmitted unto the womb; or the weakneſs is in the womb it ſelf, whereby the ſaid Excrements are therein collected and heaped together.

And the Cauſes which weaken Natural heat, either directly, or by accident, are very many, and the chief are, of thoſe things which are called by Phyſitians, *Res non Naturales*, things not Natural. So, cold Air, eſpecially after Child-birth, heedleſsly received into the Womb, is a moſt effectual cauſe of this infirmity. Alſo cold Air unſeaſonably received when the Courſes flow, and going frequently into cold water, or padling in the ſame, eſpecially during the ſaid flux, is a cauſe thereof. So is much uſe of cold Meats, or windy, as fruits, Herbs, Beans, and Peaſe, and likewiſe of Vinegar: Cold water plentifully and unſeaſonably drunk down, long and deep ſleep, painful childing and abortion eſpecially if it often happen, immoderate flux of the Courſes, exhauſting the Natural heat, or their ſuppreſſion choaking the ſame. Add to theſe, the proper Diſeaſes of the womb, as ſwellings, Ulcers, and ſuch like, which do reſolve the heat of the part; or elſe ſhut the mouth of the womb, and hinder the egreſs of Menſtrual blood, and excrementitious humors.

DIAGNOSTICK. In the Diſcovery of this Diſeaſe, many things are to be conſidered:

Firſt, How this particular Dropſie of the Womb, may be known and diſtinguiſhed from that of the whol Body?

Secondly, How the ſeveral ſorts of this Womb-Dropſie may be diſcerned, as whether it come from winds, from wheyiſh Humors, or from flegm?

Thirdly, Whether it proceed primarily from ſome infirmity of the womb, or by fault of ſome other parts of the Body?

Fourthly, Whether the Matter offending be contained in the Cavity of the womb, or between its Membranes, or in certain Bladders?

Fifthly, How to diſtinguiſh it from other Tumors of the womb?

Sixthly, How from being great with Child?

Seventhly, How it may be known from a Mole?

As for the Firſt Queſtion. It is diſtinguiſhed from an Univerſal Dropſie of the Belly, in that the Womb-Dropſie ſwels chiefly the lower part of the Belly; whereas the univerſal Dropſie diſtends equally the whol Belly in al the parts thereof. Again, In the Womb-Dropſie, paleneſs and falling away of the fleſh of the whol Body, are not ſo ſoon diſcerned as in the univerſal Dropſie, in which alſo for the moſt part, there is evident thirſt and drineſs of the tongue, which are not found in the Womb-Droſie, in which al other Symptomes are likewiſe far more gentle, than is uſual in the univerſal Dropſie. In a word, In the Womb-Dropſie, ſome wind breaks out of the womb by fits; or a little water comes away, which evidently declare, that wind or water are contained in the womb.

To

To the Second Question we Answer thus. That the sorts of Womb-Dropsies may be known from one another after this manner. If it arise from wine, the lower part of the belly being struck gives a sound; the belly is afflicted with the pricking pains, which reach sometimes as far as the Midrif, Stomach, Loyns, and other parts; sometimes wind breaks evidently out of the neck of the Womb. Likewise, women often feel their Wombs riseing like a Globe towards their Stomachs. Sometimes their breath is short and the sick woman when she awakes out of sleep, oftentimes is much troubled to fetch her wind. After al meat and drink whatever, they are worse. They often belch, and their belchings give them ease. They are oft troubled with Womb fits or suffocation of the Mother. Sometimes they are pained below the Navel, so as they cannot endure to be touched. Those Signes do also appear in the Inflation or Blowing up of the Womb with wind, which differs from this Disease (as was said before) only in this, that the Inflation is of less durance, but a Dropsie of wind continues a far longer time.

But if the Wombs Dropsie arise from a wheyish Humor, the Regions thereof appears soft and flaggy; whereas wind stretches it stif: there is a greater heavines in the part and a noise as of water flowing this way and that way: some water now and then drops from the Privity. And finally if it arise from flegm, the softnes and flagginess of the part wil be yet greater, and encrease daily more and more; and the bordering parts, as al under the Navel, the Privy parts, the space between the Privity and Fundament; with the Loyns, wil be seen to swel with a Phlematick kind of Swelling.

To the Third Question we answer thus. If there be apparent tokens of the whol Bodies being misaffected, as by acute or long feavers, immoderate fluxes of blood, grievous distillations from the Head, Weaknesses of the Stomach: swellings of the Spleen or Liver and other stubborn Diseases of those parts, with which the Wombs Dropsie began, encreasing as they encreased; it will be more than an even lay, that the Womb receives the matter of it's Dropsie from those parts by way of a flux of Rhewm. But if this Womb-swelling happen, when the whol Body is in good health, and do succeed particular Diseases of the Womb, such as are hard Travels in Child-birth, suppressions of the monthly courses, or over great flux thereof, Ulcers, Chollerick, or Melancholick, or hard Tumors, we may conjecture, that the Wombs-Dropsie doth depend upon those particular dispositions, and that the matter causing the said Tumor, is gathered together in the Womb it self, by means of its inability perfectly to digest and assimilate its nutriments.

To the Fourth Question, we may Answer by saying, That the Matter which is contained in the Cavity of the Womb, doth make a much larger Swelling, than when it is contained in bladders. Again, when it proceeds from a wheyish Humor, a greater fluctuation of the water is perceived than when it is contained in bladders. And if so be, little bladders ful of water be voided out of the womb, it's a most certaine sign, that the Humor is contained in the little bladders.

To the Fift Question we must Answer; that the Wombs-Dropsie is Differenced from Tumors of blood or Choller, arising in the Womb: because in such Tumors or Swellings there is a feaver and a pain which is encreased by the least touch; also the Inflamation reaching even to the parts of Generation. And it is distinguished from Scirrhous and Cancerous Swellings, because in it there is no such great Hardnes, which can resist the impression of the Finger, but it rather gives way, and pitts.

To the Sixth Quære we say: When a Woman is big with Child, the Swelling is not so even and depressed, but it is sharp, buncheth out, and seems greater about the Navel than elswhere. Secondly, In Greatnes with Child, after some months, women are for the most part somwhat better than they were, because the Child grown big consumes the greater part of those Humors, which in the first months were burdensome: But the Dropsie, the further it proceeds the worse it grows. Thirdly, In greatnes with Child, the Child is manifestly perceived to stir, after the third or fourth month; which is not in the Womb-Dropsie. Yet it fals out sometimes, that when the Dropsie is caused by wind, a certain Palpitation is preceived in the womb; but it is easily distinguished from the moving of a Child, which is more even, and is wont to be perceived in divers parts of the Belly. Fourthly, In Greatnes of Child, the womans Duggs swel; but in the Dropsie they are extenuated and become smaller.

To the Seventh Quære we Answer, that in a Mole, women find a kind of Heavines in their wombs, which they feel not in the Womb-Dropsie; and when they lie on the one of their sides, they preceive the weight to roul like a stone to that side. Again, in the Mole, violent flux of Courses comes by fits, Namely, every third or fourth month; which happens not in the Womb-Dropsie. Lastly, in case of a Mole, the Dugs swel, and sometimes have milk; in the Womb-Dropsie, quite Contrary.

PROGNOSTICK.] As touching the Prognosticks of this Disease. A simple Inflation or puffing up of the womb with wind, because it lasts not, is without danger. Yet if not quickly cured it may grow to a true Dropsie.

A Womb-Dropsie caused by a good conditioned Humor void of putrefaction, is wont to prove a long

long Diſeaſe; yet may it in proceſs of time be cured, yea ſometimes, the water flows of its own accord out of the Womb, and the Patient recovers her health.

But if the Humor be malignant, ſharp, or putrid, which is known by the grievous Symptomes following; the Diſeaſe is dangerous, and for the moſt part deadly: For if the Diſeaſe depend upon ſome private Diſeaſe of the Womb, it betokens a perfect ruine of the natural Functions of that part; whence follows at laſt an univerſal Dropſie of the whol Body. But if the Womb ſuffer by conſent of other parts, viz. of the Liver, Spleen, or Stomach, the Mitchief wil be the greater, and ruine is thereby threatned to the whol Body. Hence it was well ſaid of *Aetius*, Such as is a womans Womb, ſuch for the moſt part, is the reſt of her body.

If wind or water be contained in the Cavity of the Womb, it is more eaſily cured than if it be ſhut within little skins or bladders.

CURE.] The Cure of this Diſeaſe is performed almoſt by the ſame Remedies which have been propounded to cure the Dropſie and Green-ſickneſs. Whereunto ſome things more properly belonging to this Diſeaſe muſt be added. And in the firſt place concerning Blood-letting; In the Diſeaſe, being new, proceeding from a ſuppreſſion of the Courſes and from Plenitude ſtil appearing, blood-letting may be convenient; otherwiſe it wil hurt, ſeeing natural heat is exceedingly weakened and diminiſhed; and ſtubborn Obſtructions cauſed by a cold Humor, do cauſe fear of an Univerſal Dropſie.

But Purging is altogether neceſſary, and muſt be often reiterated, as we ordered in the foré named Diſeaſes.

After ſufficient Purgation, Openers, Diureticks, and ſuch things as move the Courſes, are to be given, ſuch as are deſcribed in the places aforeſaid. Unto which, theſe following may be added.

Take *Roots of Smallage, and of Madder, of each half an ounce; the Leaves of Savin, Feaverfew, Penyroyal, of each one pugil: Carrots ſeeds one dram. Boyl all in the Broth of a yong Pidgeon, and let her drink the ſtrained Liquor divers daies together.*

Before ſhe drink of the Broth, let her ſwallow one of the following Pills.

Take *of the beſt Caſtoreum, Mirrh, Madder, of each half a dram: Saffron twenty grains. With Juyce of Lemmons make all into nine Pills.*

After which Medicaments the Patient muſt exerciſe her ſelf ſtoutly, by which means, not only the Excrements bred in the Bowels, and the whole compaſs of the Body, may by aſſiſtance of heat be diſſipated; but all which is contained in the womb, may be voided out, the bladders being broken by violence of the exerciſe.

If the woman do eaſily vomit, ſomthing may be profitably given her twice in a week to that end; by which means, not only the Humors which were wont to flow unto the womb, will be recalled, and brought forth; but the foreſaid bladders ſticking in the womb, and ſomtime containing a watry Humor, happily may be broken by the vehement motion and agitation, whereupon the Humor offending wil be voided.

To diſcuſs the ſaid Humor contained in the womb, the fallowing Bolus, or Morſel, will be moſt effectual.

Take *of Mineral Borax half a dram: Saffron twenty grains: With Juyce of Savin, make all into a Morſel. Let it be taken twice in a week.*

Sweat-drivers are likewiſe very profitable in this diſeaſe, for by them, wi eyiſh and flegmatick humors, whether in the womb, or the whol body, are diſcuſſed and evacuated.

In the mean while, the inbred heat of the Stomach muſt be ſtrenthened both with things given in, and outwardly applied, deſcribed in the Cures of the diſeaſes of that Part.

And outwardly, Medicines muſt be applied to ſtrengthen the womb, and to diſcuſs the Humors contained therein.

And in the firſt place, Fomentations and Baths to ſit in, may be made of a Decoction of Briony roots, wild Cucumer, the leaves of Danewort or Dwarf-Elder, Mercury, Elder, Origanum, Calaminth, wormwood, Rue, Sage, Marjoram, Time, Bay, Penyroyal, Mugwort; Seeds of Broom, Carrots, Cummin, Annis, Fennel; Berries of the Bay and Juniper Tree; Flowers of Chamomel, Melilot, and Roſemary. Of which, little bags may likewiſe be made, boyled in white wine. Or the foreſaid Ingredients, or ſome of them, may be boyled in the Lye made of the aſhes of Vine boughs.

And that the foreſaid Fomentations may work the better, they are to be applied before and behind: and the ſick woman ought to ſweat, if ſhe can, in her bed, or in a Stove conveniently prepared. Which likewiſe may be procured by help of a Bathing Tub.

In a windy Dropſie, dry Fomentations will be more profitable, with bags of Milet, Salt, Cummin-ſeed, and Bran fryed in a pan and be ſprinkled with wine.

After Fomentation let her Belly from the Navel downward, be anointed with Nard Oyl, Oyl of Dill, Oyl of Rue, wormwood, and Southernwood. Which Oyls, if drawn out by Chymical Art, they wil be much more effectual.

After Unction, lay on a Plaister of Bay-berries, or Pultis of Cows and Sheeps Dung, with Seed of Smallage, Parsly, and Cummin, as also Honey boyled therewith.

To the same purpose the Skin of a Sheep newly killed is commended, sprinkled with warm Canary Sack, and laid warm upon the Belly.

Clysters are frequently to be given, made of the Decoction of Wormwood, Origanum, Penyroyal, Rue, Centaury, and the like; Or of the Oyl of Rue, Nuts and Dil, with white Wine, Hypocras, or Muskadine. In which Clysters dissolve *Benedicta Laxativa*, *Hiera Diacolocynthidos*, *Terebinthinam*, Confection of Bay-berries, Rosemary-flower Honey, and the like.

Injections into the womb may be very profitable to evacuate the Humors contained therein, being compounded after this manner:

Take *Roots of Asarabacca three drams*: *Leaves of Penyroyal, Calaminth, of each half a handful*: *Savin a pugil*: *Mechoacan a dram*: *Annis seed, Cummin-seed of each half a dram. Boyl all, and in six ounces of the strained Liquor, dissolve an ounce of Oyl of Orice, and as much of Elder Oyl, and make thereof an Injection.*

To the same end may Pessaries be made, thus:

Take *Coloquintida and Mechoacan, of each one dram*: *Sal Nitre ten grains*: *boyled Honey as much as shal suffice. Make all into a Pessary.* Or,

Take *Bindweed Roots, Roots of Elula, of each a dram*: *Seed of Gith, or Nigella Romana half a dram*: *Honey as much as shall suffice. Make all into a Pessary.* Or,

Take *Elaterium half a dram*: *bruised Figs as much as shal be requisite. Make them into a Pessary.*

When the Swelling of the Womb proceeds from wind, a Fumigation of Nutmegs is very helpful, being commended by *Solenander*, in these words: *A Woman newly out of Child bed, exposing her self over soon to the Wind and Air, fel into insufferable pains, neither could she find any help. At last comes an old wel experienced Midwife, and calls for three Nutmegs grosly powdered. Then she put an Earthen pan with hot Coals under the woman, and sprinkled the pouder of Nutmegs upon the Coals, so placing the pan, that the woman might receive the smoak through a funnel into her Womb by the Water-Gate. At the same time she was smoaked above with the same Fume: Which when it had penetrated into her body, the woman presently cries out, I must needs go to stool: which she had hardly spoken, but a fizzing and sound was heard, such as is made when Gun-pouder is fired being shut in a narrow box: which wind being expelled, the woman was perfectly wel in a moment. Being advised by this Experiment, having upon like occasion used the like Remedy, I have very often found it to do much good.*

In the same case, Cupping-Glasses with much flame, are profitably set upon the Navel, for they excellently dispel wind.

If the Disease come from Humors, Issues are to be made in the Thighs, that by those Fountains the filth of the Womb may be by little and little drained out.

Brimstone and Nitrous Baths are commended likewise by many, both to drink, and to be washed in; provided there be no great heat of the Liver or whol Body, conjoyned with this Disease.

For the pain of the Womb, which is frequently troublesom in this Disease, *Amatus Lusitanus* commends the water or Decoction of Chamomel flowers, given to the quantity of four or five ounces.

And finally, If the Inflation or puffing up of the Womb happen after Child-birth, there wil need no other Purgation than that by the Womb: Which if it find any hinderance, it must be helped forwards by drawing Pessaries, and by Cupping-Glasses fastened to the Thighs, and by other Medicines described in our Chapter of Suppression of Courses. And if there be wind, the Fumigation made of Nutmeg aforesaid, will be most seasonable.

Chap. 11. *Of the falling down of the Womb.*

WHen the Womb loseth its Natural Scituation, and fals towards the Water-Gate, the Disease is termed, the falling down, or slipping forward of the Womb.

DIFFERENCE.] Many Differences there are of this Disease, differing only in degrees: For sometimes only the inner Neck fals down into the Water-Gate: sometimes the whol body of the Womb fals downwards, but does not appear without the Water-Gate, in the threshold whereof appears the inner mouth of the Womb, in likeness of a mans Yard, or a Goose Egg with an hole in it. Other whiles with the bottom turned out, it hangs without the Water-Gate like a mans Cod, or an Ostridges Egg, save that it is rugged, and hath an uneven surface: and it is in a word, sometimes so relaxed, that it fals so far out as to reach the Patients Thighs.

The

CAUSES.] The immediate Cauſe of the falling down of the Womb, is the Rupture, or Relaxation of thoſe Ligaments, which are wont to retain it, and its Neck in their proper place.

A Rupture of the foreſaid Ligaments may proceed from all violent Cauſes, as a blow, a fall, dancing and leaping, lifting ſome heavy burden, or carrying the ſame, violent compreſſion of the Abdomen: vehement Coughing which dures long, violent neezing, eſpecially in Child-bed, hard ſtraining to ſtool, difficult Travel, violent extraction of the Child out of the Womb, or of the After-birth; venement endeavor of the womb to caſt out ſomwhat offenſive thereunto, as a dead Child, a Mole, or an After-birth; for then, according to *Galen*, in his Third Book of Natural Faculties, the ſame thing betides the womb, which is wont to happen to two wraſtlers who endeavor to throw one the other upon the ground, til both fal together. Hereunto add, frequent ſetting of Cupping-glaſſes upon the Thighs, and very vehement agitation of Body, or of Mind.

Relaxation or ſlackening of the Ligaments is cauſed likewiſe by divers cauſes, as by a long-laſting Catarrh, divers Crudities, which are caſt out into the Womb, as the ſink of the whol Body. Whence it is that women long troubled with the Whites, can ſcarce avoid this Diſeaſe, eſpecially elderly women which are moſt of all troubled therewith. Add hereunto external cauſes, as over-frequent bathing, eſpecially in cold water; Southern and moiſt Air, eſpecially being received into the Womb after Child-birth; moiſt Diet, much drinking; Idleneſs, long ſleep, and all other cauſes, which may increaſe flegm, and cauſe its flux into the Womb.

SIGNS.] The Signs whereby to know this Diſeaſe are evident to the ſence. For the womb is found ſticking in the Water-Gate like an Hens or Gooſes Egg, or like a Clew of Thred, with the perceivance of a weight preſſing upon the Water-Gate, when the Patient ſtands upright. And while they ſit or go to ſtool, a vehement pain is felt about the privy Parts, and the Regions of *Os ſacrum*, or the Hanch bone. If it hang far out, the greater pain and heat is felt, the Urine comes away by little and little, and makes the womb ſmart as it paſſeth.

The Cauſes procuring this falling-down of the Womb, may be thus diſtinguiſhed. If it proceed from looſneſs or ſlackneſs of the Ligaments, it comes by little and little, hath the leſs pain, and white Purgations have preceded, or other Cauſes moiſtening the Womb, and relaxing the Ligaments thereof. But if it proceed from a breaking of the Ligaments, the pain is more vehement, and blood ſometimes breaks forth; and ſuch Cauſes have preceded which have been able to break with violence the Ligaments.

PROGNOSTICK.] As for the Prognoſticks belonging to this Diſeaſe. The Diſeaſe of it ſelf is not dangerous; yet is it very unhandſom and troubleſom, hindering the Patient from freedom to go and walk at wil; alſo from Conception and convenient expurgation of her Courſes.

Yet may it ſometimes occaſion death, if Pains, Feavers, Convulſions, or other grievous Symptoms be joyned therewith.

Alſo the Womb in this Caſe is ſometimes corrupted through diſtemper of the Air, or by violent impulſion, and becomes Gangrænated, which neceſſitates it to be cut off.

The Diſeaſe being freſh, and the Womb coming not far out, is more eaſily cured than when it is an old Infirmity, and the womb comes far out.

In yonger Women, the Womb is more eaſily reſtored to its place than in Elderly Women.

Falling down of the Womb, by reaſon of the Ligaments being broken, is incurable.

CURE.] To come to the Cure. The Womb is to be thruſt back into its Natural place, and to be detained there; and the fault of its Bands or Ligaments muſt be corrected; If they be broken, by things that do glue and ſodder together; if they be relaxed or ſlackened, with things drying, aſtringent, and ſtrengthening. All which may be done by the following Medicaments.

In the firſt place therefore, That the Womb may more eaſily be reſtored to its place, the Guts and Bladder muſt be diſburdened, leſt preſſing the Neck of the Womb, they ſhould hinder its reduction; foraſmuch as the neck of the Womb reſts upon the ſtreight Gut, and the bladder reſts upon the neck of the Womb.

When the Guts and Bladder are diſcharged of their Excrements, let the woman lie along upon her Back, with her Thighs wide aſunder, and her Knees drawn upwards, and let her with her hands thruſt her Womb inwards; and force it ſtill upwards into the neck, ſo as to turn it inwards as it goes, til al is returned within the Cavity of the Belly which ſhould contain the womb. Or if ſhe is not able to do it her ſelf, let her do it by help of the midwife; or uſe a thick blunt ended ſtick with Cloaths wrapt about it, by which it may be forced further into the Cavity of the Belly, than is poſſible by the hands to drive it. Or, for fear of hurting her Body, a Peſſary may be made of Linnen Cloth often doubled and rowled together with a ſtring tied faſt thereunto, and accommodated to this ſervice of thruſting up of the womb.

But if the womb fallen from its place ſhal ſwel, ſo that it cannot enter into the Cavity of the Belly, the ſwelling muſt in the firſt place be removed. And if there be an inflamation, ſuch things muſt be applyed as are fit to heal the ſame. If otherwiſe it be blown up, ſuch things muſt be uſed

as will discuss the inflation. *Rodericus a Castro* washes the swollen Womb with a Decoction of Beers, and then sprinkles it with Vinegar and Salt, and so when the swelling is abated, he reduceth the same.

The same *Rodericus a Castro* writes, that it is very good towards restoring the fallen Womb, for a Physitian or a Chyrurgeon to come with burning red hot Iron in his hand and to make as if he would thrust it into the Womb. By that means Nature contracts her self, and the Womb with her, and any other part that sticks out of the Body. For he relates that a certain very expert Chyrurgion did by this stratagem force Back a mans Guts, that were ready to come out at a wound in his Belly, when other remedies did no good. For holding a great red hot Iron in his hand, the Patient looking on, he made as if he would Clap it upon the wound. With the sudden fright whereof the Guts were presently drawn back into their place.

Avenzoar in his Second Theizer, Tract. 5. Chap. 4. Propounds some such thing as this. *When this Disease* (saith he) *begins first to appear, the Physitian may gently cure the same. And it is reduced all these waies, viz. by your hand if you please; and if not make her lie on her Back and let some Body sit upon her breast, and another upon her thiges; and then cause her to be frighted putting some creeping Vermin upon her Leggs, such as Mice, Efts, frogs and such like; by which let her be so frighted as to endeavour to get away by drawing her Leggs and Thighs up to her; whereby all her Members and her whol Body may at once be contracted: by which means the Womb will return unto its own place.*

Zacutus Lucitanus following *Avenzoar* relates the following story in the 66. Observation of his Second Book, *Coming to a woman* (saith he) *which had her Womb fallen down the space of a year and an half, with extream hardness; it seemed very hard by reason of its stretching out to be reduced to its place; especially seeing Avenzoar saies, that this work must be done before the Womb be grown hard. I devised many remedies for this Disease; astringent Insessions, Pessaries Plasters, Confections. At last, having wrastled stoutly with the Disease, I could do no good. I betook my self to this stratagem. I put Mice tied by the tailes, between the womans Leggs. Which running up her Thighs, the woman is mightily frighted. and forthwith (a strang thing to see) her Womb is reduced into its proper place. This done, The Plaster against Ruptures being laid upon the Region of the Womb and to the Groynes, she remained for the time to come free from that Disease.*

Before the Womb be reposed in its place, it must be anointed with the Mucilage of Comfrey Roots, or with an infusion of Gum Tragacanth. Then are pouders to be sprinkled thereupon, which have no asperity or sharpness, least they hurt the Womb or its Neck; but of quality rather gluing than astringent or binding. Such an one may be thus made.

Take *Frankincense, Mastick and Sarcocolla nourished* (that is, well steeped so as to drink up as much of the Milk as it can hold) *with Breast-milk, of each one dram: Mummy, Gum-arabick, Acacia, Hypocistis, of each half a dram. Make all into a most fine Pouder, to be sprinkled as aforesaid.*

The same Pouder may be applied in form of an Oyntment, if it be mixed with the aforesaid mucilages, or Oyl of Saint Johns-wort, or some other consolidating thing.

After the Womb is conveniently replaced, all art must be used to retain the same in its place, the woman lying in her bed, a little bending, with her Thighes gently stretched out and the one resting upon the other. And let her abide some dayes in this posture, and put in at the Water-gate a little Wooll, Cotton, or Spunge wet in harsh red Wine, or in Rosewater wherein Acacia or Hypocistis hath been dissolved.

To further this Retention of the Womb in its place, Cupping-Glasses with much flame are frequently to be saftened under her Duggs and upon her Navel.

Likewise sweet savors are to be presented to her Nose, and stinking things to be applied to her Genitals, unles she be subject to fits of the Mother.

Let the said Parts be tomented with a Decoction of astringent things made in red Wine and the Water of a Smyths Forge.

Also Practitioners use a Bath to sit in, made of the same Decoction. In which there needs caution. For it is to be feared, least in that posture, the Womb should again fal from its place, especially at the beginning, while the Disease is yet fresh. But when it hath held the Patient long, and she is provided of a convenient kind of Truss, such a Bath will do much good

After the said Bath a Fumigation will likewise be very good, of Frankincense, Mastich, Sandarach, red Roses. Others indeed do commend a Fumigation made of a salted Eel-skin.

Injections into the Womb will work much more effectually than those remedies which are outwardly applied: they may be compounded of the Decoction for the Fomentation or Sitting Bath aforesaid.

Oyntments and plasters will likewise be good in this case such as were described in the Immoderate flux of Courses and in the Whites; and as shal hereafter be propounded to prevent Abortion.

The

The Retention of the Womb in its place may likewiſe be holpen, by aſtringent and ſtrengthening Medicaments taken in at the Mouth. And among the reſt, the following pouder frequently taken is very proper for this diſeaſe.

Take *Mullein two drams*: *Myrtle Leaves, Garden Parſnep Seeds of each one dram*: *Shavings of Harts Horn, half a dram*: *Aſhes of Cockle-ſhels one dram*: *red Coral two drams*: *Make all into a Pouder. The Doſe is one dram with harſh red Wine.*

Touching theſe aſtringent Medicaments both internal and external it is to be obſerved; that they muſt be warily uſed, if the womans courſe do ſtill flow at their ſeaſons, leaſt they being ſuppreſſed may cauſe more grievous Diſeaſes to follow. The beſt ſeaſon for theſe Medicaments, is when the Patients courſes are paſt.

Theſe Remedies are to be continued twelve or fifteen daies together. Alſo care is at the ſame time to be taken, that the Patient be neither coſtive nor looſe. For if the Excrements be hard, the womb is eaſily thruſt out, by the Patients ſtraining at ſtool; and a looſe Belly doth relax or ſlacken the bands or Ligaments of the womb.

While the foreſaid Remedies are uſed, we muſt reſiſt the Antecedent Cauſe, by ſuch things as ſhal purge out and diſcuſs thoſe flegmatick Humors which relax and ſlacken the Ligaments of the Womb.

And the firſt convenient Purgations muſt be ordered; which muſt not be violent in their operation and diſturbing, leaſt they caſt the Womb out of its place again, bringing abundance of Humors into thoſe parts.

Some allow of vomiting, becauſe it draws the Humors into the upper parts of the Body: and in that reſpect it would be profitable, if it were not to be feared in another regard: Namely, becauſe it is performed with great ſtraining, and drives the womb downwards, as much as neezing. Yea, and experience hath tought that nothing doth more effectually facilitate hard travel, and bring the Child ſooner into the light, than a Vomit given to the Childing woman.

After ſufficient Purgation, a Decoction of Guajacum is to be given three weeks together that every day the Patient may ſweat in the morning. And in the Evening let her Belly beneath the Navel be fomented with a Decoction of Sage, Origanum, Marjaram, Time, Feavetfew, Tanſie, Worm-wood, Rue, red Roſes, Cyperus Roots, Calamint, Cypreſs Nuts, and the like ſimples boyled in Smythes Forge-water and red Wine. After the Fomentation, the Fumigation and Liniment may be uſed which were before deſcribed.

Inſtead of a Sweat-driver, or after the uſe thereof, Baths ariſing from Sulphurous Mines, will be ſingularly profitable, ſuch as our Balerucan Baths; and experience hath ſhewn that many have been cured by ſuch Baths.

And that a woman may be ſecure that her womb fall not down again, which it is very apt to do; or if there be no hope of a perfect cure let her wear ſuch a kind of truſs as is called *Hypocrates* his Girdle. Whereby women are ſo guarded and defended, that without fear of the falling down of their Wombs they may go about and do their daily buſineſſes; alſo their Womb is thereby defended from the cold. They are made almoſt after the ſame manner, as truſſes that are uſed againſt Ruptures or Burſtennels.

Peſſaries are likewiſe very profitable in deſperate fallings down of the Womb, which ſome do make a good long piece of Cork covered over with Wax. Others make them of Wax alone, ſome round, others ſquare, triangular, oval or other faſhion; which are conveighed into the Cavity of the Womb, and are never taken out, but keep the Womb in its place; ſo as the women notwithſtanding do all their uſual employments, conveniently are injoyed by Men in carnal conjunctions, do conceive, carry their big Bellies, and bring forth. Which is confirmed with many Examples by *Franciſcus Roſſetus* in his Book entituled *De Partu Cæſareo*, Sect. 6. Chap. 5. and by *Bauhine* in his Appendix to *Roſſetus*. All which are tranſcribed word for word by *Schenkius* and *Sennertus*, in their proper Chapters, where they are to be ſeen.

Chap. 14. *Of the VVomb ſhut up, or Imperforated.*

VIrgins that have their Wombs cloſed up, are ſaid to be imperforated, or unboared, like a Barrel of Beer that hath no hole to put in a Spigot. Now this Cloſure of the Womb is wont to be in three places; viz. In the inner Mouth of the Womb, in its Neck, and in the outward mouth of the Womb next the Water-Gate.

CAUSES.] It is cauſed, either in the firſt formation of the Infant, when ſome Membrane is drawn before the mouth of the Womb, or its neck; or by ſome precedent wound or Ulcer, which growing whol again, the parts of the neck of the Womb, or its lips come to be cloſed together; or by Tumors thurting or ſtopping up the inner Orifice; or by ſome compreſſion, ſtreightneſs, or diſtortion, which hinders the mens Yard and Seed from going in, and the Monthly Purgations from coming out.

This

DIAGNOSTICK.] This Disease is in part easie, and in part hard to be known. If the closure or stoppage be in the outward Orifice of the Privity it is discerned by seeing and feeling. But if it be in the Neck or Mouth of the Womb, it is not discerned til the courses begin to break out, or til the parties begin to addict themselves to generation. For when the time of their monthly Purgations is come, pains and gripings are felt in the Region of the Womb at certain periods of times, with a sence of weight, yet no flux of Courses follows; the Conjecture wil be more probable, if the Virgin be of a good habit of Body, not troubled with any Obstructions, or Cachectick dispositions. The Disease persevering, their Wombs swel, so that Maidens seem to be with Child; and sometime their whol Body swels, which likewise seems as it were black and blew through the abundance of blood. But if the closure do possess the Neck of the Womb, it is perceived in the first Carnal Conjunctions, because it doth not admit the Mans Yard.

Lastly, If the Closure be in the Orifice or Mouth of the Womb, it is hardly discerned; yet may it be in some measure perceived by the hand of a skilful Midwife; and it gives some suspition thereof when the mans seed doth presently slip away, as soon as it is cast in.

PROGNOSTICK.] As for the Prognostick. If the Closure be in the Orifice of the Privity, it is easily cured, being opened by a slight Section. But if it be in the inner parts, it is much harder to cure.

When the Passage is stopped with a Membrane, its more easily cured; but when the closure is caused by a fleshy matter, as it happens after Ulcers, the Cure is more difficult.

The Closure of the inner Orifice of the womb is incurable, because the Instruments of Chyrurgery cannot be applied to open the same.

CURE.] The Cure of this Disease, because it belongs chiefly to Chyrurgery, we shal dispatch in few words.

If the Closure of the womb have been caused in the first formation, it is to be opened by cutting only. The manner of which cutting is largely described by *Sennertus*, in its proper Chapter.

But if the Closure have been occasioned by reason of an Ulcer, as it happens in the Whores Pox; it is to be considered, whether it be only an excrescence of flesh not wholly stopping the passage, or a perfect and entire growing together of the sides of the neck, or of the Lips. For, if flesh only be grown up, endeavor must be used, convenient Evacuations being premised, first to prohibit the encrease of that flesh by drying and discussing Medicaments, then to diminish the said flesh by Medicines of Frankincense, Birthwort, Bark of Frankincense, Roses, Balaustines, Mastich, Mirrh, Aloes, and such like. Which not doing the deed, we must come unto such flesh-consumers as are least painful, as burnt Allum, *Unguentum Ægyptiaum*, and such like. And at last, if this wil not consume the flesh, it must be cut off round about, with the same Instrument wherewith the superfluous flesh breeding in the Nose, called *Polypus*, is wont to be cut off. But if the neck of the womb be wholly grown together, we must try to renew the Ulcer, and with the foresaid Medicaments to remove the superfluous flesh. And if that cannot be, we must undertake to cut it, in the very self same manner, as we are wont to cure the natural coalition of the neck of the womb.

If the passage of the womb be shut up by some Tumor, proper Remedies are to be appointed thereunto; such as have been propounded in the Inflamation, Scirrhus, and Cancer of the womb.

If it be caused by compression of the neck of the womb, or of the inner mouth thereof, the compressing cause is to be taken away, which may be divers, *viz.* A Stone in the Bladder, a swelling in the streight Gut, Fatness of the Caul, the Legs or Thighs distorted, and going asplay; the Cure of which accidents see in their proper place.

In streightness of the Passage, which is chiefly caused by hardness or dryness, we must work with things moistening, Emollient, and Laxative; with Baths to sit in, Fomentations, Liniments, and Pessaries: and so when the part is relaxed, a little pipe of Lead may be put in, or of white wax artificially contrived, and smeared with Butter, or some Emollient Oyl, which let her alwaies carry, or at least in the night when she goes to bed, and in the day time, let a Pessary conveniently made of Cotton be put in the place, being smeared with Oyntment of Marsh-Mallows, or such like.

In Distortion, the same Method of Cure, very neer, is to be observed; and let the pipe be so framed, that it may gently bow the contrary way to the distortion; and so the neck of the womb may by little and little be reduced to its due place.

Chap. 15. *Of Barrenness.*

THis word *Barrenness* or *Sterility*, is not in this place taken in so strict a sence, as to signifie only a total defect, and perfect abolition of Conception; but in a large and ample signification, so as to comprehend all kind of impotency, and every impediment of Conception: Namely, When a woman at such an age in which she ought naturally to be capable of Conception, and using the company

pany of a man, doth not conceive. And this defect is termed *Agonia*, or *Atecnia*, that is, Inability to conceive or bear children.

CAUSES.] And this Barrenneſs or Impotency of Conception, is cauſed divers waies; al which for cleerneſs ſake, we may reduce to four Heads, according to thoſe four Natural Operations which are required to perfect Conception.

The Firſt of which is, That the Woman in her Genital Embracements, do conveniently receive the Mans Sperm into her womb.

The Second, That ſhe retain the ſame a convenient ſeaſon.

The Third, That ſhe cheriſh and preſerve the ſame in her womb.

The Fourth, That ſhe afford fitting Materials to from the Embryo, or firſt Conception, and duly to augment the ſame, as need ſhall require.

Hence Four Impediments of Conception do ariſe; viz. If the woman receive not the Seed; If ſhe retain it not; If ſhe preſerve and cheriſh it not; If ſhe nouriſh it not ſo as it encreaſe and grow.

Reception of the Seed is hindered by many Cauſes; by things Natural, things not Natural, and by things Preternatural. Among things Natural hindering the Reception of the Sperm, in the firſt place is reckoned, youngneſs of Age, in which, by reaſon of the ſmalneſs and ſtraitneſs of the Genital Parts, the woman cannot receive the mans yard, or not without very great pain, which makes her worſe for Genial Embracements. The ſame effect is cauſed by over great Age, ſeeing that in elderly Virgins, the Genital Parts, through want of being exerciſed in actions tending to Generation, do become withered, flap, and flaggy, and ſo ſtrait, that they cannot afterwards eaſily admit a mans Yard. Likewiſe, all ſuch as are naturally lame, with diſtorted Legs, and their Clupper-bone depreſſed, can hardly put themſelves into ſuch a convenient poſture during the genial Embracement, as is neceſſary that the Seed may be duly and rightly received. Hereunto add over great fatneſs, which ſtraitens the Paſſages of the womb, and by greatneſs of the Belly, hinders the right and fit Conjunction of the man with the woman. And laſtly, a cold diſtemper of the Womb, makes women dul and liftleſs, ſo that they enjoy no pleaſure (to ſpeak of) in the Genital Embracement, or it is long before they are provoked with deſire; ſo that the inner Orifice of the Womb is not timely enough opened to receive the Mans Sperm.

Among things not Natural, Paſſions of the Mind hold the firſt rank, and eſpecially hatred between Man and Wife; by means whereof, the Woman being averſe from this kind of pleaſure, gives not down ſufficient quantity of Spirits, wherewith her Genitals ought to ſwel at the inſtant of Generation, that her womb skipping as it were for joy, may meet her Husbands Sperm, graciouſly and freely receive the ſame, and draw it into its innermoſt Cavity or Cloſet, and withal bedew and ſprinkle it with her own Sperm, powred forth in that pang of Pleaſure, that ſo by the commixture of both, Conception may ariſe.

The things Preternatural which can hinder the Reception of Seed, are certain Diſeaſes incident to the Genital parts, or to ſuch as border neer upon them; as Tumors, Ulcers, Obſtructions, Aſtrictious, Shuttings up, Diſtorſions, Stone in the Bladder, and other ſuch like.

The Second fault in Women, which hinder Conception, viz. When the Seed is not retained, depends either upon the over great moiſture of the Womb, Namely, when the Womb is filled with many excrementitious Humors, by which becoming looſer and more flaggy than is fit, it doth not lightly purſe and contract it ſelf together, ſo as to retain the Sperm; or the Orifice of the Womb is ſo ſlack that it cannot rightly contract it ſelf to keep in the Seed; which chiefly is cauſed by Abortion, or hard Labor in Child-birth, whereby the Fibres of the Womb are broken in pieces one from another, and they, and the inner Oriſice of the womb over much ſlackened. And that ſame immoderate moiſture may ariſe both from the proper Conſtitution of the woman, and from external cauſes of moiſture, ſuch as Baths, Idleneſs, moiſt Diet, and eſpecially from the Whites; which flux of Whites happens very frequently, ſince the womb is as it were the Common-ſhore, whereinto all the parts of the Body do diſcharge their Superfluities, ſo that this is wont to be the moſt frequent and ordinary Cauſe of Barrenneſs.

The Third Cauſe hindering Conception, viz. When the Sperm is not ſufficiently nouriſhed in the Womb, depends upon ſuch things as are apt to corrupt the Seed, as every diſtemper of the womb; Namely, a cold diſtemper, which extinguiſheth the Seed; an hot diſtemper, which diſſipates the Spirits; a moiſt diſtemper, which robs the Seed of its due thickneſs; and a dry diſtemper conſumes and drinks up the Seed: and thus the Seed being by theſe diſtempers corrupted and degraded from its natural Conſtitution, becomes unfit for Conception. To theſe Cauſes, Authors do add Witchcrafts, and Charms, by which all confeſs that Conception may be hindered. Likewiſe external things, as Meats and Poyſons may do as much, ſuch as are reckoned up by Authors, viz. Among Meats, Vinegar, Mint, Water-Creſſes, Beans, and ſuch like: and among Poyſons, or at leaſt ſuch things as have a certain venemous property cauſing Barrenneſs, The Agate or Jet, the Matrix of a

Goat

...t of Mule, Glow-worms, Sapphires, Smaragds, and the like. And lastly, Malignant and venerous Diseases, may exceedingly corrupt the Seed, and render it unfit for Generation, as the Consumption, Lepra, Infection, Whores-Pox, stinking and cancerated Ulcers.

The Fourth and last Cause of Barrenness, viz. When the woman doth not yield convenient matter to form the Conception, and to augment the same, depends upon a want of Seed and Menstrual blood; so over yong women and over old, do not conceive, through want of both those Materials. The Age of a woman fit for to conceive, is commonly determined to be from the fourteenth to the fifteen yeer of her Age. Yea, and through those foresaid Materials are not wanting, if yet they are ill disposed, they are not fit for Generation. And they may be ill disposed through divers distempers, and other Diseases; likewise by reason of bad Diet, producing none of the best blood. So women which gorge themselves with much raw fruit, and cold smal drink, breed wheyish blood unfit for Generation. yet we must needs confess, that some women have conceived who never had their Courses, as may be collected out of the Observations of divers Authors; yet so much Menstrual blood was collected in those women, as useth to remain over and above in such as have their Courses, though they had not so much as to cause their monthly Courses.

To the Causes hitherto mustered up, must be added a certain disproportion or unsuitableness between the Mans Sperm, and the Womans, which makes they cannot be rightly mingled, nor conspire to the Joynt-making up of an Embrion or Rudimental Infant; though there be in the mean while, no sensible defect, either in the Man or Wife. And it sometimes happens, that the same man can have a child by another woman, and the same woman by another man; whereas they have lived together in the married estate barren. It comes likewise to pass, That a woman shal live with a man for ten or more yeers together, and not conceive child, and afterward shal begin to conceive and bring forth: the Cause of which accident is, The chang of Temperature caused by yeers, whereby the Seed comes to have another temper, so that being before disproportioned to the mans Seed, it comes by change of Age to be fitly proportioned thereunto. Now this disproportion of Seeds, consists chiefly herein; When men much exceeding in some quality belonging to their temper are joyned with women which partake of the self same excess, viz. When over hot men are joyned with over hot women, over cold men with over cold women; for those distemperatures can procure no mediocrity in the Seeds, and other causes necessary to Generation. Some fly likewise to occult or hidden qualities, which make the Sperms to agree, or disagree, though no excess of the first qualities can be discerned.

To these Authors add an hidden kind of Disposition, which makes some women barren, though no manifest cause of such Barrenness appear in them.

SIGNS. The Signs of Barrenness, we wil run over according to these four sorts of Causes propounded.

And in the first place, Causes hindering Reception of Seed are not hard to be discovered, being evident to our very Sences. For tenderness of Age is easily observed, and so is an over elderly state of yeers; and the evil constitution of those parts which border upon the womb, as when women halt, have crooked wreathen Legs, have their Crupper-bone depress, or are over fat; as for the cold distemper of the womb, we shal treat of that in our third rank of Causes. Hatred between man and Wife is known by relation of themselves, or of those that live with them. Also the particular Diseases hindering the reception of Seed, as Tumors, Ulcers, Obstructions, Astrictions, shuttings up, Distorsions, may be known through search of the Genital Parts made by a midwife or Chyrurgion.

Of the Causes hindering the retention of Seed, which make the second rank, we shall treat of over great moisture among those of the third rank; as for Abortion and hard Travel, they are known by the womans relation.

The Causes of the third rank, viz. Which have power to corrupt the Seed do require more exquisite signs to know them by, which we shal prosecute as followeth.

A Cold Distemper of the Womb, is hereby known, In that the woman longs not after Carnal Embracements, and feels little pleasure therein; her Face is soft, whitish, and cloudy; her feeling is dul about her share, Loyns, and Thighs; she voids thin and crude Sperm, and with little pleasure; her Courses are suppressed, or they come very sparingly, and keep no constant orderly time, and they are pale and discolored. *Add* hereunto, Diet preceding of a cooling nature, consisting of a long use of Fruits and Herbs, with much drinking of cold smal Drink.

A moist distemper of the Womb is known by the lax, and slap, flaggy, soft habit of the womans body, her much sitting, frequent and almost continual flux of Whites; plenty of Courses, thin and watery, no appetite to fleshly Conjunctions, heavines of her Loyns, aptness to miscarry, plenty of Urine, and a moist Diet.

An hot Distemper is known, by the manly and strong habit of the womans Body, such as is seen in Viragoes and amazones; by a ruddy countenance, black hair of the Head and Eye-brows; a strong

and

and manly voyce; ſhe is frequently diſpoſed to be angry, over prompt to al kind of actions, her thirſt cannot be ſatisfied, her Urine is yellow, her Courſes few, their color is a dark red, their heat and acrimony ſo great, that oftentimes they exulcerate the ſecret Paſſages; their Privities itch, and they are prone to carnal Embracements; they are quick and ſuddain in the voiding of their Seed; they have frequent Pollutions, and luſtful Dreams.

A dry diſtemper of the Womb is known by the ſmal quantity of Courſes; Drineſs, Itching, and choppings of the Mouth of the Womb, little excretion of Sperm in the Genital Embracement; trouble ariſing from over much carnal Conjunction, and Leanneſs.

If the Seed be corrupted, and Barrenneſs cauſed by Witch-craft, all other ſigns will be abſent, which are wont to declare the Natural and manifeſt cauſes of Barrenneſs. There will be likewiſe ſome alienation of minds between the married Couple, of which neither of them can give any handſom account; Yea, and ſomtimes they can both of them, but ſeldom ſhoot forth their Seed, and that with Labor and Difficulty.

Diet or poyſons that extinguiſh Seed, if they have been taken in, we ſhall come to knowledg thereof. by diligent queſtioning of the woman, and thoſe that are about her.

And laſtly, Malignant Diſeaſes, ſuch as are of power to extinguiſh the Sperm, as Leprous Mangineſs, the Whores-Pox, and ſuch like, are known by their proper ſigns.

The fourth Cauſe of Barrenneſs, which conſiſts in defect or badneſs of the Menſtrual blood, is known, firſt by the over great fatneſs of the whol Body, to the nutriment whereof the blood is carryed away, and conſumed, and is not allowed for the nutriment of the child in the Womb. The ſame is likewiſe known by great Leanneſs of the Body, and extream ſlenderneſs; for when there is not blood enough to nouriſh the Body, it can hardly ſuperabound to nouriſh the Conception.

And in a word, All ſuch things as conſume, and much diminiſh the blood, if they have preceded, or be at preſent in the Patient, they ſignifie want of blood in her body; ſuch as are, extream labors and pains-taking, immoderate ſitting up, and watching, auſtere faſtings, large bleedings at Nose or alſewhere, acute or chronical Feavers, Fiſtulous Ulcers, and Iſſues that run much.

Somtimes likewiſe, over great quantity of blood, doth hinder the nouriſhment of the Seed, and of the Conception; for the Seed is oppreſſed with ſo great plenty, and cannot exercite its formative faculty: which is wont to happen in ful bodyed, and ruddy women, ſuch as live a jovial life, and delight in Feaſting, whoſe Wombs are alwaies bedabled with a continual moiſture.

Now the ill diſpoſition of the womans blood, may be known by the ill habit of her Body, the color of her Courſes, and other ſtrange diſpoſitions, together with an ill Diet foregoing.

The diſproportion of the Husband and the Wifes Seed is hardly known; but if both of them be of a very hot, or a very cold Conſtitution, we may conjecture, That the diſproportion ariſeth from thoſe diſtempers; if other more manifeſt cauſes of Barrenneſs, do not appear.

It is yet harder to diſcover that kind of Barrenneſs which depends of a certain hidden diſpoſition, no manifeſt cauſes thereof appearing. Yet many Experiments are related by Authors, whereby to know whether a Woman be Naturally Barren, which though they carry no great certainty with them, yet are Phyſicians neceſſitated ſomtimes to make uſe of them, in favor of Princes and Nobles, who are permitted to divorce their Wives, in caſe of Barrenneſs.

Hippocrates in Aphor. 59. Sect. 5. ſaith, *If a Woman conceive not, and thou wouldeſt know whether ſhe ſhal conceive or not, cover her with blankets, and burn ſome perfume under her, and if the ſmel proceed through her Body, up to her Noſtrils and Mouth, know that ſhe of her ſelf is not Barren.*

The ſame *Hippocrates* ſuppoſeth that it may be known whether a woman be fruitful or not, by putting a head of ſcraped and peeled Garlick into her Womb; for if the next day the ſmel ſhal come into her mouth, ſhe is apt to conceive; if not, ſhe is barren.

Or put Galbanum ſoftned at the fire, and encloſed in Silk, into the womans womb at night, and bind her whol head in perfumed Linnen; if in the morning the crown of her head ſhal ſmel of Galbanum, the woman is wel purged, and will be fruitful.

You may try the ſame, if you put a little Balſom mingled with water, and received in Cotton, into the womb, binding it with a ſtring to her Thigh; for if the womb do draw it inwards, it is a moſt approved ſign of fruitfulneſs.

Amatus Luſitanus commends this following as a moſt true ſign: He takes a dram of a Hares Runnet, which diſſolved in warm water, he gives the woman to drink, being in a Bath of hot water, and faſting. If the woman do then feel pains in her Belly, he pronounceth her fruitful; if not, barren.

Many ſeek to know the Barrenneſs of a woman by her Urine, wherein they ſteep Barley: which barley, if it grow with in ten daies, they count it a ſign of Fruitfulneſs; if not, they account it a certain token of barrenneſs.

And others, Finally, do powr the Womans water upon Bran or Fenugreek, and take it for a note of Barrenness, if Worms breed there.

For a Conclusion to these Discoveries, We shall diligently consider and inquire, whether Conception and Generation be not hindred by fault of the Man, or any defficiency in him. For in such a Case, it were vainly done to torment the Woman with a multitude of Medicines. Barrenness proceeding from the Man, may be known by the Diseases of his Genital parts, as inability to raise his Yard, want of Sperm, swelling of his Stones, Gonorrhæa, and the rest. And it gives some token hereof, if the Man be faint hearted and Womanish by Nature, if he want a Beard, be slow in casting forth his Sperm, and his Sperm be cold, so that his Wife feel it cold in her Womb; if he have little or no Lust to Carnal Embracements, and perceive very little pleasure therein. And lastly, If such Causes have preceded, which are of power to make the Seed untruitful.

PROGNOSTICK.] The Prognostick must be regulated according to the Method of the Causes, as we have ranked them.

And in the first place, Tenderness of Age hinders conception only for a time, which cannot be expected til the Woman is more grown. But Elderly years cause a Total dispaire of Conception. But if the Parties Courses do as yet proceed, in due season, there may be yet some hope of Conception; howbeit very smal, especially in such Women as are at the fortieth yeer of their Age; for although Women that have had Children younger, are likewise wont to conceive at that Age; yet such as have never been with Child, have little reason to hope that they shall Conceive at that Age, because the Womb having been so long unimployed, is become withered, shrunken up and unfit to Conceive Child.

Barrenness which is caused by an evil shape of the Members, as in such as are Lame, have distorted, Thighs, or their Crupper-Bone depressed; is uncurable.

But if Barrenness proceed from over fatness, or some distemper of the womb not over old, the cure is to be hoped, by procuring leanness and by correcting the Distempers.

That Barrenness which is caused by other Diseases, as by a Swelling, an Ulcer, Obstruction, Whites, want of Courses, falling of the womb, Consumption, Leprous Mangyness, Whores-Pox, and such like; is easier or harder to Cure, according as the said Diseases are either easie to be cured or hard.

CURE.] For the Cure of this Disease, which soever of the causes aforesaid hath produced the same; we must seek the removal thereof.

And in the first place, the straitness of the Genital parts in regard of youngness of Age, needs no cure; for as Age encreases, they attain a convenient wideness. But in the mean time, it is necessary that the party abstain from Carnal Conjunction; because the oversoon use thereof, doth spoil the natural constitution of those parts.

Barrenness which is caused by lowness of stature, or Elderliness of years, is incurable, yet endeavour may be used to help the same, by Emollient and Relaxing Medicaments, provided the Courses do stil flow.

Over great Corpulency, must be corrected by an extenuating Diet and covenient Evacuations.

If Barrenness seem to arise from a bad Course of Diet, as in persons given over much to belly-cheer, to Wine, or smal Drink, such women are to be reduced to an exact Course of Life; and all excess of Eating and Drinking must be avoided.

Viragoes and strong constitution'd women, such as come neer to the Nature of Men, that they may be rendred fit for conception, must by all the art possible be effeminated, and reduced to such manners as become their sex; all meats of grosser nourishment being forbidden them, and all labors and exercises; their Courses being made conveniently to flow, by plenty whereof they may be abated of their manly courage, and grow soft and gentle. And if their monthly courses shall not suffice to that end, their Humors must be diminished, by frequent Blood-letting, and purging; and by frequent bathing and other alterative remedies, the whole habit of their bodies must be moistened and cooled.

If Barrenness be caused by Closure of the Womb, by distorsion, by obstructions, by Tumors or Ulcers; all these must be remedied by such Medicaments as are propounded in those Chapters which treat of their Respective Cures.

Barrenness depending upon an hidden property in the woman which is Natural to her, is incurable, and therefore it ought diligently to be enquired after, least remedies be applied in Vain.

If Barrenness come by Witch-craf, Charming, or hidden power of Medicaments, there is little place for Physick; but the party must have recourse to Prayers and Supplication, which being Zealously poured forth, by men eminent in piety, do procure help from the Almighty.

Howbeit against Medicines which by a secret power do cause barrenness, certain Amulets are propounded by Authors, which have a peculiar vertue to resist the malignity of such Medicaments. *Cardan* will have it, that the Pizzle of a Wolf worn about the woman, wil frustrate all such

Incantations

Incantations and Faſcinations. Others do much commend the Adamant and the Hyacinth Stone. The Antients called Saint Johns-wort, the Devil-driver. The ſame vertue is likewiſe attributed to the Squil or Sea-Onion, to Eryngus, Sagapenum, Rue, and other things, being worn by Man and Wife. Alſo certain it is, that for the parties concerned, to endeavour confidently to deſpiſe and ſlight all Charmes and Witch-crafts, is very profitable in this Caſe. Alſo (if the Author of the Witch-craft be not known) it is good for them to Change their Habitation, and to forſake their Houſes, Beds, wearing Cloaths, and other Houſhold ſtuff, wherein the Charmes are oftentimes concealed.

If a hot diſtemper be the cauſe of Barrenneſs, the ſame Cure is to be uſed, which was deſcribed in the hot diſtemper of the Liver. But if the Exceſs of Heat be yet more violent, recourſe muſt be had to thoſe things which have been deſcribed in our Chapter of Womb-fury. But the Camphire muſt be left out of thoſe Medicines, becauſe it is held to be a very great Enemy to fruitfulneſs.

Extream Dryneſs, hindring Conception, muſt be cured by a reſtorative Diet; and if the Conſumption of the fleſh be much, we muſt have recourſe to the Cure of an Hectick Feaver, *viz.* Uſe of Milk, frequent Bathing, and ſuch like.

But the moſt frequent Cauſe of Barrenneſs is a cold and moiſt diſtemper of the whol Body and of the Womb, which is often accompanied with the Whites, whoſe particular Cure muſt be fetcht from its proper Chapter. But the following Medicaments may be peculiarly applied to theſe diſtempers, which by a diſcreet Phyſician may be varied; ſo as to make them more heating or drying, according as moiſture ſhal the more offend.

And in the firſt place flegmatick Humors abounding in the Body are to be evacuated by purging, Diuretick and Sudorifick Medicaments. And certain Revulſions are to be made, by Iſſues in the Arms, Neck, or Thighs. Alſo the principal parts are to be ſtrengthened with Treacle, Mithridate, Tablets or Lozenges of Aromaticum Roſatum, Confection of Alkermes and ſuch like. Alſo Purgations muſt be repeated at certain diſtances of time, if evil Humors do ſeem to abound.

Afterward we muſt proceed to ſuch things, which do by a peculiar vertue or ſpecifick property ſtrengthen the Womb, help Conception, and procure deſire of fleſhly Imbracements, of which kind of Medicaments there are innumerable forms deſcribed by Authors. We ſhal in this place chuſe out the principal and ſet before you.

And in the firſt place, An Electuary may thus be made.

Take *Roots of Eryngus and Satyrion candied or preſerved, of each one ounce*: *Green Ginger candied, half an ounce*: *Filbert Kernels, Pine-Kernels, and Piſtachios of each ſix drams*: *one preſerved Nutmeg*: *Seeds of Rocket and Water-Creſſes of each two drams*: *Aſhes of a Buls Pizzle, the Reins of the Sea-Scinkos and ſhaving of Ivory, of each one dram*: *Confection of Alkermes three drams. The Pouders Diambra and Diamoſchum* Dulce, *of each one ounce and a half*: *Amber Greece half a dram*: *with Syrup of Preſerved Citrons, make an Electuary, of which let her take the quantity of a Cheſſnut, at her lying down to ſleep, twice or thrice in a week, drinking a ſmal draught of Canary Sack or Hyppocras, after it.*

In the form of a Pouder, the following Medicaments may be adminiſtred.

Take *Seeds of Rocket, Siler Montanum, of each half a dram, ſhavings of Ivory Cinnamon, Nutmegs, of each a dram, Musk (in ſuch as can away with it) three grains*: *White Sanders three drams. Mix them and make of all a Pouder. The Doſe is one dram in Canary.* Or,

Take *Seeds of Rocket, wild Parſnep, Cinnamon, Pouder of the Nutmeg, Electuary Diambræ and Dimoſchus, of each one dram*: *the Matrix of an Hare, a Bores ſtones, a Staggs, Pizzle, Cloves, of each half a dram*: *Musk and Amber-greece, of each ſix grains, Sugar the weight of all the reſt. Mingle them, make them into Pouder, whoſe Doſe is two drams with rich Canary.*

The Afterbirth of a woman is believed to be of great efficacy, being dried and Poudered and taken to the quantity of a dram,

Some Reckon as a ſecret the Pouder of the Liver and Stones of a Boare-Pig which the Sow his Mother farrowed alone without any Brothers or Siſters by him. This Pouder they ſay Cures Barrenneſs both in men and women.

Matthiolus in his Comments upon *Dioſcorides* cries up the Seed of the Herb Amy, in theſe words: *The Seed of the true Amy, which is brought from Alexandria, does exceedingly help the Barrenneſs of women. For experience hath ſhewn, that many have been made fruitful only by the uſe of this Seed. For if it be drunk a drams weight in a morning in ſtrong Wine, or in broath of fleſh, being finely poudered, every other day three hours before Meat, it gives great hopes of Children. But the Man muſt have to do with his Wife only on thoſe daies in which ſhe does not take the Seed.*

In ſuch women whoſe bowels are apt to be Inflamed, the ſhavings of Ivory will be very good, taken to the quantity of a dram in White Wine, for four or five daies together, after the monthly Purgation.

The Essence of Satyrion, described by *Crollius*, is most excellent in this case, if it be given from a scruple and two scruples, to a dram, in a Cup of Muscadine.

Salt of the said Satyrion is also very effectual, given to the quantity of ten grains in Muscadine, after the Courses.

Divers Decoctions are wont to be made to the same intent. The most effectual, are these which follow:

Take *Eryngo Roots one ounce: Mugwort, Nep of each a handful: Boyl them in white Wine. Give a Cup of the Decoction morning and evening, with a dram of* Tryphera Magna, *made without Opium, nine daies together.*

Quercetanus highly commends this which followeth:

Take *of the Stones of a Ram prepared with Wine and dried, the Matrix of an Hare prepared after the same manner and dried, Mace, Cinnamon, Cloves, white Ginger, Seeds of Ammeos, of each two drams: Saffron a dram and an half: Hazel-nut Kernels, and Pistachios, of each three drams. Beat such of these as require beating, and boyl all in a quart of Muscadine til a third part be consumed. Let her take three or four ounces of this Decoction in a morning three hours before meat, and that three daies together; and upon the fourth let her lie with her Husband.*

The distilled Water following, is likewise very effectual.

Take *of Cinnamon, Cloves, Nutmeg, Mace, of each an ounce: Cubebs, long Pepper, Galangal Zedoary, Seeds of Ameos, Seseleos, of each half an ounce: Juniper Berries one dram: rich white Wine, Rosemary Water, Marjoram water, Balm water, of each as much as shall suffice. Let them digest together six daies, and then distil them, and give of the stilled Water morning and evening two or three spoonfuls.*

Pena and *Lobellius* propounded as a Secret not to be communicated to any living Creature, the distilled Oyl of the smaller, and more delicate sort of sweet Marjoram, mingled with the Runnet of an Hare, and a little Musk, to facilitate Conception.

If a woman upon the fourth day of her monthly Purgations, shall drink about half a pint of the Juyce of Sage with a little Salt, and a quarter of an hour after submit her self to the Genital Embracements of her Husband, many grave men affirm, she will undoubtedly conceive. With which Medicine, *Aetius* testifies that the Ægyptian Women after a great mortality by Pestilence, had abundance of Children.

To the foresaid internal Medicaments, external Medicaments must be joyned. In the use whereof, it is diligently to be observed, that before we go about to dry, bind, corroborate the womb, that the filth contained in the Cavity thereof be first drawn away and purged, let it either flow back into the noble part of the Body, or be more affixed to the substance of the Womb. First therfore such things must be given as purge the womb, after this manner compounded:

Take *Diaphœnicon Hiera Picra, of each half an ounce: Turpentine and Honey of Mercury, of each one ounce: Castoreum a dram. Mix all, and according to art bring them to such a constitution as shall be fit to make Pessaries, to put into the Womb.* Or,

Take *of Hiera Picra half an ounce: Agarick trochiscated and poudered, Orice Roots of Florence, of each one dram: old Mithridate, and Diaphœnicon, of each two drams. With Juyce of Mercury, make a Pessary. Roul it in a cloth, put it up when she goes to bed, and let her keep it two or three hours.*

If the Womb be very ful of Excrements, a more strong Pessary must be put in, after this following Injection.

Take *Leaves of Wormwood, Mugwort, Mercury, and Rue, of each one handful and an half: Pulp of Coloquintida ten grains: Agarick trochiscated half a dram: Ginger and Myrrh, of each a scruple. Boyl all in water and white Wine to a pint, wherein dissolve two ounces of Honey of Roses. Let three ounces of this Liquor be injected into the Womb for three daies together, in the morning, and when she goes to bed, after her courses have done. Then put up this following Pessary.*

Take *Hiera Picra, and Benedicta Laxativa, of each an ounce: the pulp of coloquintida, and Agarick trochiscated, of each half a dram: Spicknard, Seeds of the Roman Nigella, Savin Leaves poudered, of each a dram: Incorporate them with Honey of Rosemary flowers, and include them in a piece of Silk. Make Pessaries hereof, and put one into her womb when she is going to bed, and let it bide there two hours, and afterward wash the part with white Wine.*

To strengthen, fast, and dry the Womb, these following Medicamenss may be used:

Take Roots of round Birthwort half an ounce: Ligoum Aloes three drams: Cypress Nuts and Roots, of each two drams: Calamus Aromaticus a dram; Dictamnus Creticus, Winter Savory, and Myrrh Leaves, of each one handful: choyce Myrrh, Storax, and Benjamin, of each two drams and an half: Stœchados, Rosemary flowers, and Marjoram, of each one pugil: Boyl

all

al in a ſufficient quantity of ſtrong white Wine. In a pint and an half of the ſtrained Liquor diſſolve two drams of Troches of Alipta Moſchata, Amber-greece, and Musk, of each ſeven grains: Civet five grains. Make hereof an Injection into the Womb warm, morning and night for certain daies together.

Before or after the Injection, this following Fumigation may be uſed:

Take Troches of Gallia and Alipta Moſchata, of each two drams, Storax, Benjamin, and pure Ladanum, of each half an ounce: Lignum Aloes, and Lignum Rhodium, of each one dram; Nigella Seeds, Cubebs, and Cloves, of each four ſcruples; Amber, and Tacamahacca, of each one dram and an half: Mace half a dram. Make of all a Pouder, of which with Orange-flower water, wherein Gum Tragacanth is diſſolved, make little Cakes or Troches: of which, let one or two be laid upon burning coals, and let the ſmoak be received by a Funnel into the Patients Womb.

The poorer ſort may be ſmoaked with Mirrh, Frankincenſe, Lignum Aloes, Storax, Benjamin, Cinnamon, and Cloves, of each a like quantity. After the Injection and Fumigation, let the following Peſſary be put up.

Take Frankincenſe, Maſtick, of each two drams: Troches of Gallia and Alipta Moſchata, of each four ſcruples: Biſtort Roots, Cypreſs nuts, Shavings of Ivory, and red Roſes, of each one dram: Styrax, Benjamin, and Ladanum, of each two ſcruples: Calamus Aromaticus, and Cypreſs Roots, of each half a dram. Make them into a Paſte with Orange-flower Water: then with thin linnen cloth, make two Peſſaries of ſufficient greatneſs; one of which put up when ſhe goes to bed, anointing the top thereof with a little Oyl of Nutmegs and Civet mingled together.

It is furthermore related of Garden Garlick, That if it be beaten with Oyl of Spike, and thruſt into a piece of Linnen made like a Pudding-bag, and ſo put up far within the Womb, that it powerfully brings down the Courſes being ſtopt, and wonderfully delights the Womb, and purgeth it: ſo that hereby, many have been brought to conceive Children, who for a long time had been paſt all hope of ever having any.

Before the ſtrengthening Injections and Fumigation, a Bath to ſit in may be uſed for an hour together, before the Patient goes to bed; and it may be thus prepared.

Take Roots of Briony, Maſter-wort, Valerian, Orice, Enula Campana, of each three ounces: Leaves of Marjoram, Mugwort, Nep, Penyroyal, Mercury, Sage, Bay, of each four handfuls: Bayberries, and Juniper berries, of each an ounce: Boyl all, and make thereof a Bath for the Patient to ſit in.

As for total Bath, ſuch as ariſe from Brimſtony and Bituminous Mines, are moſt excellent; and very many women in this Condition, do flock unto ſuch baths, as to a Sanctuary.

After bathing and Fumigation, the Share, and the ſpace between the Privities and Fundament, muſt be anointed with this following Oyntment:

Take Oleum Nardinum, and Moſchatellinum, of each an ounce and an half: Oleum Cheirinum half an ounce: Pouders Diambræ, and Diamoſchi, of each one dram an half: Liquid Storax one dram: Civet ten grains: Musk, Amber-greece, of each ſix graines: a little white Wax. Mix all, and make them into an Oyntment: Wherewith let the parts aforeſaid be anointed. Within let her be nointed with Civet, or Indian natural balſom. Or let the Man ſmear his Yard with Civet immediatly before he joyn himſelf.

Finally, Let Plaiſters be applied to the Share, and to the Loyns, which let her wear continually, or at leaſt every night, until the laſt week, in which her Courſes are wont to flow. Let them be made after this manner:

Take of the Rowl of Emplaſtrum pro Matrice four ounces; of the Rowl of Emplaſtrum de Maſtich two ounces: Tacamahacca, and Caranna, of each one ounce: Pouder of Tormentil and Biſtort Roots, of each three ounces: Pouder of Mirtle two drams: Pouder of Aromaticum Roſatum four ſcruples: Soften them with Oyl of Quinces, adding thereto a dram of Oyl of Nutmegs. Spread it upon Leather, and ſhape two Plaiſters, the one round to be applied to the Share; the other ſquare for the Loyns of the Patient.

Chap. 16. *Of Acute and Chronical Diſeaſes of Women with Child.*

THe Acute and Chronical Diſeaſes of women with Child are the ſame in Eſſence or Nature, and have the ſame ſigns, with the like Diſeaſes in women not with Child, or in men; wherefore it is needleſs in this place, to ſpeculate thereupon, let the Reader pleaſe to look for them in their proper Chapters.

But

PROGNOSTICK.] But the Prognostick of these Diseases is not the same; because in women with Child they are far more dangerous, and very often times morral. So saith *Hippocrates* in Aphor. 13. Sect. 5. For a Woman with Child to be seized by an acute Disease, is deadly. For if the Disease have a Feaver joyned with it, there is a two-fold danger attending the same (as *Galen* shews in his Commentary upon this Aphorism) one from the Feaver, which wil kil the Child; another from the slender Diet which is requisite to the Cure of the Feaver, but is not sufficient to nourish the Infant in the Womb. Or if it be an acute Disease without a Feaver, as the Falling sickness, Apoplexy, Universal Convulsion of the whol Body, the Mother and Infant cannot withstand the violence of the disease, neither can they bear such strong Medicines as are requisite to the Cure of those diseases. Yet we must know that this Prognostick is not perpetually true. For we know by the Testimonies and Examples in Authors, and by dayly Experience, That many women with Child having acute diseases, escape with their lives.

But Chronical or lingering diseases, as Intermitting Agues, Catarrhs, Tenesmus, &c. do threaten Abortion, and if they cause it not, they can hardly be cured before the woman be brought to bed, but do keep her company til she lie down.

Diseases Acute and Chronical in the first and last months, are more dangerous, than in the intermediate months. For in the first months, the bands wherewith the Infant is fastened to the Womb are weak, so as they may easily be broken, and the tender Infant is more easily over pressed with those preternatural Causes. But in the last months, Namely, the sixth, seventh, and eighth, the Child being grown greater, requires much nourishment, which in these Diseases it is deprived of. Also the forelaid bands do not stick so fast as in the third, fourth, and fifth months, in which there is less danger of Abortion. Therefore *Galen* doth excellently compare the Child in the Womb to Fruits hanging on a Tree, which upon their first growing out have very tender stalks, so that they may be easily shaken off with the wind, or any other violent commotion; and when they are neer ripe, they hang not so fast upon the bough, as in the intermediate spaces they did.

CURE.] Likewise the Cure of the foresaid diseases in women with child doth remarkably differ, as touching their Diet, and those two grand Remedies, Blood-letting and Purging; whereunto we may ad Medicaments which evacuate by other waies, viz. Such as move the Courses, Piss-drivers, and Sweat-drivers, because it is feared lest by these evacuations, abortion may be caused: of these therefore we shal only treat at present, referring what else belongs to the Cure of these Diseases, to the proper Chapters, where such respective diseases are handled.

As for Matter of Diet, it is not to women with Child in Acute diseases to be enjoyned so spare, lest the little Infant be famished; neither is it to be allowed so liberal, that the Feaver should be thereby strengthened; but we must steer a middle course, with this Caution, That in the first months of their Belly-burden, a thin Diet be enjoyned, and in the latter somwhat more solid and plentiful, because the Child doth then stand in need of more nourishment. Yet if there must needs be some error in Diet, it is better to err in keeping too ful, than too slender diet; for recovery is chiefly to be expected from the strength of the Mother, and the Child.

Touching Bleeding, that Aphorism of *Hippocrates*, viz. the 31. of Sect. 5. is presently brought in opposition, where he saies, *If a woman with child be let blood, she miscarries, especially if the child be grown.* And *Galen* renders the Reason in his Comment, Because the Blood being let out, the Infant wants its nourishment whence follows Abortion. On the other side, daily Experience shews, That in very many diseases of big-Bellied women, especially acute diseases, as the Pleurisie, Inflammation of the Lungs, continual Feavers, and such like, blood-letting is necessary, and may be administred, not only in the first, but also in the middle months, and sometimes in the last months, of a womans Belly-bearing. Which if it be omitted, both Mother and Child are in great danger of death. And to this latter Opinion the Elder Physitians assent, not dissenting from the mind of *Galen* and *Hippocrates*, by so doing. For therefore it is they held a woman would miscarry, if being with Child, she were let blood, because blood being taken away, the Child would want its Nourishment. So that if blood may so be taken away, as that the Infant shal not want its Nourishment, there wil be no danger of Abortion thereby.

Now so the case may stand: As first, In the first Months of a Womans Belly-bearing, while the Infant in the womb is little, and wants but little Nourishment, for then its Nourishment by bleeding wil not be drawn away, especially if certain signs of superfluity of blood be apparent in the Mother. So that from the first month to the fift, Blood-letting may be safely practised. But in the middle and last Months, greater circumspections is to be used, because the Child being greater, and wanting more Nourishment, connot so safely admit af Phlebotomy. Howbeit, if the Woman abound with blood, and a smal quantity be taken away, she may safely be let blood, because hereby the Disease will be allaied; neither wil so much Nutriment be thereby withdrawn from the Child, as to cause Abortion. But if it seem that *Hippocrates* thought otherwise, let us consider that we let blood after a far other fashion than the Antients did, they let blood by pounds, and we by ounces. The very truth is, there

is

is no better way to preſerve women from Abortion, than by Blood-letting, when it ſprings from over-much blood ſtrangling the Infant, and over whelming the ſame, in ſuch women as have been accuſtomed out of their time of being with child to have a plentiful flux of Courſes for divers daies together. Thus *Petrus Salius Diverſus* in his 22. Chapter of his Book of particular Diſeaſes: *I for my part proteſt* (quoth he) *that I have preſerved many women from Abortion, which they had often ſuffered, only by letting them blood in the firſt months of their being big. Neither would I have it thought, that no other kind of Blood-letting may be practiſed in childing women, ſave that which is ſparing or moderate. For ſomtimes plentiful bleeding in the laſt month hath done very much good. And I have ſomtimes experienced this plentiful Blood-letting in the laſt month, when the women with Child were afflicted with a burning Feaver, and were ful of blood hoping thereby an abatement of the Feavers, and an haſtening of the Birth, both which I obtain'd by Blood-letting, and ſaved both Child and Mother in danger of death, by this only Remedy. Which being in ſome Patients omitted, and neglected by Phyſitians, minding more the words of* Hippocrates, *than the matter it ſelf, hath been the cauſe that both Child and Mother hath miſerably periſhed, being ſtrangled by the plenty and fervency of blood.* So far *Salius*. *Amatus Luſitanus*, in his 57. Cure of his 1. Section, let a woman with Child of eighteen yeers of Age, Blood, in the ſixth month, four times with happy ſucceſs, ſhe being in a burning Feaver. And *Rodericus a Caſtro* in his third Book of Womens Diſeaſes, Chap. 21. writes, that he let a woman of *Lisbon* blood, who had a Pleuriſie in the eight month, and was given over for deſperate by other Phyſitians, four times and no leſs one after another, and ſhe recovered, and had a healthy Boy. And to conclude, If I may freely relate ſomwhat from mine own Experience, I will ſet down the following Hiſtory, which is a rare one, and worthy to be regarded. *The Wife of* John Vicules, *Citizen of* Montpelier, *had three Miſcarriages one after another at ſeveral times of her being with Child: When ſhe was the fourth time with Child, about the end of the ſecond month, ſhe was taken with the ſame pains of her Belly and Loyns, which had been the uſual fore-runners of her former Miſcarriages. I being called to her, and conſidering ſhe was a Sanguine Woman, and ful of Blood, preſently cauſed four ounces of Blood to be taken from her; and within half an hour the foreſaid pains quite ceaſed, and the Woman was ſo wel that ſhe would not uſe thoſe other Medicines which I preſcribed for her to prevent Abortion.* Now thoſe Symptoms appeared in the ſelf ſame time, wherein ſhe was wont to have her Courſes, when ſhe was not with Child. Again in the third month of her being with Child, at the ſame period of time, the ſame Symptomes return upon her: She ſending for me, deſires I would order her to be let blood, ſeeing the month preceding ſhe had found ſo ſudden help thereby. I conſent, and ſhe is again let blood, with like good ſucceſs as before. In like manner in her fourth, fifth, ſixth, ſeventh, and eighth months the ſame Symptoms returning, in their juſt diſtances of time, ſhe was again let Blood and preſently recovered. The laſt of her bleedings was but eight daies before the beginning of her ninth month, with like profit as before; and about the end of the ninth month the ſaid women brought forth a living Male-child and Luſty.

Yet I would not have a young Phyſitian moved with theſe examples be too bold in letting women blood in their laſt months of being with Child. But the Nature of the diſeaſes and of the women muſt be diligently conſidered, that Medicaments may be conveniently ſuited thereunto. Al waies remembring that ſins of omiſſion are lighter than ſins of commiſſion, and that it is better in a doubtful caſe to fal ſhort, than to outpaſs the due and fitting bounds. Yet when he finds the evident indications of Blood-letting, let him boldly draw Blood, firſt enforming the by-ſtanders or friends of the ſick, that there is more danger of abortion, and of the death of Infant and Mother from the Cruelty of the Diſeaſe, than from Blood-letting: and alwaies remembring that but little blood be taken away, that the Child may not miſs of its nouriſhment. And if plenty of blood require a larger quantity to be taken away, let it be done at divers times and not all at once.

Wherefore the foreſaid Aphoriſm of *Hippocrates* does not abſolutely forbid the opening of a Vein, but only warnes that Phyſitians be wary what they do in that kind. Which is elegantly delivered by *Cornelius Celſus* in the 10. Chapter of his 2. Book, in theſe words. *The Antients did judg that young and old people could not bear Blood-letting. And they perſwaded themſelves that a woman with Child, let Blood would miſcarry. But experience hath ſince taught us, that theſe are no general Rules, and there are other conſiderations of more weight, which the Practitioners is to regard. For it matters not of what Age the Patient is, nor what ſhe hath in her body, but what her ſtrength is. So that if a young man be weak, or a woman not with Child be weak, Blood is ill taken from them, for the remaining ſtrength dies, and they periſh. But a ſtrong Child, and a ſtrong old man, and a woman with child that is luſty, are ſafely cured by bleeding.* So far *Celſus*. Some latter Phyſitians have dared to open the lower Veins in women with Child, to Cure the Falling-ſickneſs by conſent of the Womb, the venerial and peſtilential Bubo, yea, and to prevent abortion, as we may ſee in *Zacutus Luſitanus* in his Book of Wonderful Cures Obſer. 23. Book 1. and Obſer. 130. and 151. of Book 2. Who by his own and other mens

experiments

experiments endeavours to prove, that ſuch Blood-letting may be ſafely practiſed. Which I leave to prudent Phyſitians to conſider of.

We ſaid about the beginning of this Chapter, that there is no difference in Curing the Diſeaſes of women with Child, ſaving with reſpect to the greater remedies; which difference muſt be in them thus determined, *viz.* That the diſeaſes which hold women not with Child, as vomiting, want of Appetite and the like; in them being not with Child, they are to be Cured rather by vomiting than by Blood-letting, becauſe they come from evil Humors abounding in the ſtomach and the whol Body; but in women with Child, they need rather Blood-letting, becauſe they Spring from Blood retained in the very beginning of their being with Child. And experience hath taught that the vomiting, which is wont often to trouble women with Child, is in the firſt months of Childing exaſperated by purges; but by bleeding much abated, yea and wholly taken away, if the Blood-letting be iterated every month til the Symptom ceaſe.

The uſe of Purging in women with Child *Hippocrates* hath deſigned in Aphor. 1. Sect. 4. Women with Child (ſaith he) are to be purged if the Humor offending to work in the fourth month and to the ſeventh, But theſe about the ſeventh leſs. And we muſt take heed what we do when the Child is very young, or old. *Galen* in his Comment ſaies that there is the ſame proportion between a Child in the Womb and fruit upon the Tree. For fruit when it firſt grows upon the bough, it is held by a very tender ſtalk, and therefore quickly fals, being ſhaken by a vehement wind. Afterwards when they are grown greater, they are not eaſily ſeparated from the boughs. And yet when they are fully ripe they fal off of their own accord. In the ſame manner women ſuffer abortion in the firſt and laſt months, becauſe in them the Child is not ſo faſt tied to the Womb. But in this Age of ours, purges are wont to be given to women with Child in all the months (very neer) of their being with Child in Diſeaſes ſpringing from the tyranny of Humors and Excrements vitiated, when the matter is in motion and works, or when it is concocted: ſo often as there is more danger feared from the evil Humor cauſing the Diſeaſe, than from the commotion raiſed by the purging Medicaments. Gentle and harmleſs Medicaments have made Phyſitians bolder in this kind, ſuch I mean as we uſe at this day, as Rhubarb, Myrobalins, Caſſia, Manna, Senna, Agarick and the like. But we muſt alwaies remember that ſaying of *Hippocrates*; and we muſt more freely give purges in the middle months and more warily in the firſt and laſt. Alſo the uſe of Pills is ever more ſuſpected in women with Child; both becauſe they make a greater commotion in the Body, and alſo by reaſon of the Aloes, which by reaſon of the extream bitterneſs is an enemy to the Child, and is thought to open the mouths of the Veins. But if ſometimes the uſe thereof ſeems neceſſary, in ſome grievous infirmities of the ſtomach, which are wont frequently to infeſt women with Child the firſt months of their being with Child, let it be carefully waſhed with Roſe-water, that the Acrimony thereof may be taken away; or let it be mixt with ſtrengthening and aſtringent things, as Rhubarb, Maſtich and ſuch like.

Clyſters are not very ſafe, becauſe by compreſſing the Womb they may cauſe abortion. So that when there is need of them, and in women accuſtomed to that kind of evacuation, they muſt be made in leſs quantity, and of ſuch things as are rather molifying and leneſying than much purging.

In a word, touching Sweat-divers, Pils-drivers, and ſuch things as move the Courſes, our Opinion is, That Movers of the Courſes properly ſo called are never to be uſed in women with Child. And Pils-drivers becauſe they likewiſe are apt to bring down the Courſes, ought to be ſuſpected; and if the neceſſity of ſome Diſeaſe require the uſe of them, the gentler muſt be made choice of. And finally, Sweat-drivers may be ſafely given, becauſe they drive the Humors out, by the habit of the body, whereby no danger of abortion is incurred, in ſo much that ſome women in the middle of their being with Child, have been Cured of the Whores Pox, without harm to their Child.

Chap. 17. *Of Abortion or Miſcarriage*

ABortion of Miſcarriage is the bringing forth of an imperfect or unripe Child. And conſequently a Child dead in the Womb, is not counted an Abortion til it be excluded. So that whether alive or dead Child be brought fourth, not being ripe, nor having attained to the juſt term of growth which it ought to have had in the Womb, it is to be termed an Abortion, or Miſcarried Child.

CAUSES.] The Cauſes of Abortion are ſome Internal ſome External. The Internal may be reduced to four heads, viz. to the Humors, to the Child, to the Womb, and to the Mothers diſeaſes.

The Humors may cauſe Abortion while they offend in quantity or in quality.

They offend in Quantity either by way of exceſs or of Defect.

Humors offending by way of exceſs are ſeen in a Plethorick or over-ful Conſtitution of Body; for Blood being more plentiful than is requiſite to Nouriſh the Infant in the Womb, flows into the Veins of the Womb, and is exclued by way of the monthly Coules, and brings away the Child with it.

Defect

Defect of Humors fitting to Nouriſh, ſprings from ſuch Cauſes, which are able to draw the Nouriſhment from the Child, as faſting, whether voluntary or forced; as when women with Child loath al kind of Meat, or vomit it up again; a thin diet in acute diſeaſes, immoderate bleeding by the Noſe, Hæmorrhoides, Womb, or by immoderate Phlebotomy. Whereupon *Hippocrates* in Aphor. 34. Sect. 5. If a woman with Child go very much to ſtool, it is to be feared that ſhe wil Miſcarry. Hereunto may be referred extream leanneſs of the whol body, wherein there is not Blood enough to nouriſh the Infant. Of which, *Hippocrates* in Aphor. 44. Sect. 5. Speaks thus. *Women with Child being very lean, not by nature, but accident, as famin, long-ſickneß &c. they Miſcarry, until they get their fleſh again.*

In reſpect of the Child, Abortion may happen, if it be over great, ſo that it cannot by reaſon of its bulk be contained in the Womb; hence it fals often out that little Women miſcarry eſpecially if they be married to Men Bigger than ordinary whoſe Children grow very great, and find not in the Womb place large enough to contain them, til they come to their perfect growth. Which made *Hippocrates* ſay in his Book of Superfoetation. *If any Woman conceive frequently, and do duly and at a certain period of time Miſcarry, as in her ſecond, third, or fourth month, or later: the narrowneſs of her womb is in fault, which is not able to contain the Child as it grows great.* Alſo plurality of Children may cauſe Abortion, as when two or three or more are contained in the Womb at one time; for then the Womb over loaden excludes the Children before the fit time: which as the cauſe that Women often Miſcarry of twins. Alſo the dead Child is to be reckoned among the cauſes of Abortion: for as ſoon as the Child is dead; Nature doth forthwith ſet her ſelf to caſt it forth.

Abortion happens in reſpect of the Womb it ſelf, if it be not of largneſs and capacity enough, ſufficiently to widen it ſelf according as the Child grows, as was ſhewed above out of *Hippocrates*. As alſo if there be any thing preternatural in the Womb, as an Inflamation, a Scirrhous Tumor, an Impoſtume and very many diſeaſes beſides. And finally if the Womb be overmoiſt and ſlack, that it cannot contain the Child ſo wel as it ought to do.

In reſpect of the Mothers Diſeaſes, Abortion comes two waies. Firſt of all, when as her diſeaſes are communicated to the Child, whereby it is killed, or ſo weakened that it cannot receive due nouriſhment nor growth; ſuch as are continual and intermitting feavers, the Whores-Pocks and many ſuch like. Secondly, when the ſaid diſeaſes of the Mother, do cauſe great evacuations or great commotions of the Body, as large bleedings, from what part of the Body ſoever, fluxes of the Belly, grievous ſwoonings, Falling-ſickneſs, Vomiting, and *Teneſmus* [that is perpetual going to the ſtool and voiding nothing but a little ſlime] which above all other Diſeaſes is wont to cauſe Abortion, becauſe by that frequent and almoſt continual endeavor of going to ſtool, which perpetually attends this diſeaſe, the Muſcles of the Belly are perpetually contracted, and do more compreſs the Womb than the ſtreight Gut upon which the Womb reſts; which continual compreſſion or ſqueezing of the Womb, doth at laſt cauſe Abortion.

External Cauſes which further Abortion, do ſome of them kil the Child, others draw away its nouriſhment, and others diſſolve thoſe bands wherewith the Child is faſtened to the Womb.

The Child is killed by grievous commotions of mind, as Anger, Sadneſs, Terror, &c. Meates earneſtly longed for and not obtained, ſtrong purging Medicaments, ſuch things as provoke the Courſes, ſuch things as drive forth the Child; ſuch things as are reckoned by a ſecret property to deſtroy the Child in the Womb; abominable ſmels, eſpecially the ſtink of a Candle ill put out.

The Child is deprived of its nouriſhment, by the Mothers being famiſhed, and by immoderate loſs of her Blood, eſpecially when the Child is big. As *Hippocrates* teaches in the Apho. 60. Sect. 5.

The bands which faſten the Child to the Womb are looſed by vehement exerciſe, Dancing, Running, Rideing, or Jolting in a Coach or Cart; carrying of an heavy weight, or lifting it from the ground, a violent falland-quelch, a Blow upon the Belly that mauls the Child, vehement motion of the Belly by Coughing, Vomiting, Looſneſs, Neezing, Convulſions, crying out, immoderate or over wanton veneral Embraces. And in a word, vehement motion of the Arms, by drawing ſomwhat violently to a Body, by turning a wheel, or doing ſome ſuch work, may exceedingly further Abortion or Miſcarriage.

SIGNS. The Signs of preſent Abortion are manifeſt of themſelves. But ſuch as go before Abortion, and Prognoſticate the ſame, are theſe; An unuſual heavineſs of the Loyns and Hips, a loathneſs to ſtir, Appetite gone, ſhivering and ſhaking coming by fits, pain of the Head, eſpecially about the Roots of the Eyes; a ſtraitening of the ſides, and of the Belly above the Navel; the flagging or falling and extenuation of the Dugs, which made *Hippocrates* to ſay in Aphor. 37. Sect. 5. *If the Dugs of a woman with Child do ſuddenly grow ſmal, that women wil Miſcarry.* For the extenuation of a woman's dugs in ſuch a caſe, doth ſignifie want of blood in thoſe Veins which are common to the womb, and to the Dugs, by means of which defect, the Child is in danger to Miſcarry. But if Abortion ſhal

be caused by some external efficient, causing violent agitation of the Child in the Womb, and a bursting of the Vessels, with a pain raised in those parts; the Spirits and Blood run speedily to the genital parts, of which the Dugs being destitute, grow smaller than they were. Furthermore, Plenty of Milk dropping from the Dugs, doth argue a weak Child, and consequently portends Abortion; according to *Hippocrates* in Aphor. 52. Sect. 5. But if frequent pains, and almost continual, do torment the Reins and Loyns, reaching towards the Share as far as *Os Sacrum*, with a certain endeavor of going out of the Womb, it is a certain sign of a Woman that wil shortly miscarry. For those parts do signifie that the Membranes and Ligaments wherewith the Child is fastened to the womb are stretched and torn in sunder. And if so be that pure Blood, or such as is Wheyish, or water flowing from the Womb, do follow the foresaid pains and endeavors of coming out; it shews that Abortion is hard at hand, and that the Vessels and Membranes of the Womb are broken, and the mouth of the Womb open. At the same time, the Scituation or posture of the Child is changed; for whereas it lay high and possessed the middle of the Womans Belly like a Sugar-loaf bearing out; it is now gathered, round like a Foot-bal, and rolled down towards the Water-Gate. Also oftentimes there follow grievous Symptoms, as Shiverings, Tremblings, Palpitations of the Heart, Swoonings, and abundant Bleeding.

Hereunto may be added what *Hippocrates* teacheth us in the second Book of Popular Sicknesses, Text 17. That if after violent external Causes, such as are a blow, a fall, and such like, vehement pain, and perturbation arise in a Woman with Child, she suddenly (or at most the same day) Miscarries; but if the external cause were weak, the Abortion may be deferred til the third day, which being once over, there is no longer danger of Abortion, because such wounds and hurts, are wont to grow well again upon the third, or at most, the fourth day, or very much to be mitigated and asswaged; whereupon the Child is again confirmed in the Womb and retained. Which Precept is of great moment in the Practice of Physick, that Women with Child being hurt by some external accident, should keep their bed for three daies or longer, and use such Remedies as prevent Abortion.

PROGNOSTICK.] The Prognosticks of Abortion may be divers, after this manner:

Women are more endangered by Abortion, than by due and timely Child-birth, because it is more violent, and unseasonable; for as in ripe Fruit, the Stalks are loosened from the Boughs, and the Fruit fals of it self; so in a Natural Birth, the Vessels and Ligaments wherewith the Child is tied to the Womb, are loosened and untied as it were of their own accord, which in case of Abortion must needs be violently broken asunder.

Very many women become Barren by their Miscarriages, by reason of those exceeding rendings and tearings which do wholly overthrow the dispositions of the Womb.

Much bleeding accompanied with fainting, raving, and Convulsions, is wont to cause death; and *Aretæus* testifies he never saw any escape who in the time of their Abortion, or afterwards, had Convulsion fits.

Inflamation of the Womb caused by Abortion, is for the most part deadly; for Blood flowing to the Womb in great quantity, is not purged out, but putrefies therein, and regurgitates or flows back into the upper parts; whence arise burning Feavers, pantings of the Heart, Heart-burning, and other Symptoms enumerated before.

Abortion is more dangerous in a woman that never bore Child before, because being unaccustomed to Pains, and having those Passages more strait, she is longer and more vehemently tormented.

Women very lean or very fat, are more endangered by Miscarriage; the former, because of their weakness; the latter, because of the narrowness of those Passages by which the Child must come forth.

Abortion is more dangerous in the sixth, seventh, and eight months, because the Child being the greater, is excluded with the more pain and difficulty.

Women which have a more loose and moist womb than ordinary, do Miscarry commonly without danger, especially in the first month; because those parts in such women, do easily give way, whence their pain and trouble is the less.

Hippocrates in the second Book of Popular Sicknesses, affirms, That to Miscarry of a male Conception of three-score daies old, helps a woman whose Courses are stopped, By stopping of Courses, he understands only their imminution, when women are not sufficiently, or conveniently purged, at their monthly seasons; for by such an Abortion or Miscarriage as aforelaid, those stopped passages are opened, and the Blood is drawn towards the womb, which came thither but slowly in former times. Our ordinary women seem to have taken notice, of the truth of this saying of *Hippocrats*. who touching an Abortion of a few months, are wont to say by way of Proverb, *A Miscarrying woman is half with Child again.*

CURE.]

The Cure of Abortion consists in Preservation, for that which is past cannot be helped. But all the Symptoms which follow Abortion, are the same which accompany women duly brought to bed.

The

The Preſervation from Abortion hath two principal Points or Heads: The one concerns the woman before ſhe is with child: The other when ſhe is with child.

Before the woman is with child, all evil diſpoſitions of body which are wont to cauſe Abortion, muſt be removed: as fulneſs of blood, badneſs of Humors, and peculiar Diſeaſes of the Womb, viz. Diſtempers, Swellings, Ulcers, and ſuch like.

Fulneſs of Blood opens the Veins of the Womb, or ſtrangles the Infant while it is in the Womb. This if it be a pure and ſimple Plenitude, may be cured by Blood-letting, ſuch as ſhal anſwer the quantity of blood ſuper-abounding.

But badneſs of Humors, is either chollerick and ſharp, ſo as to open the Orifices of the Veins, or by provoking Nature, to ſtir up the expulſive faculty, whereby the child comes to be expelled with thoſe evil Humors; or by reaſon of plenty of Excrements heaped together in the firſt Region, and diſtending the belly, it ſuffocates the Child; or it vitiates the blood in the whol habit of the Body, rendring it unfit to nouriſh the child, or it fils the Veſſels of the Womb which retain the child, ful of ſlime and ſnot.

This Badneſs of Humors may likewiſe be holpen by blood-letting, but it muſt be in a leſſer quantity, ſeeing the principal ſcope of the Cure, is by frequent Purgations, to take away the ſuperfluous Excrements of the Body, And in the ſpaces between Purge and Purge, ſuch things muſt be uſed, as help the diſtemper of the Bowels, mitigate the ſharpneſs of Humors if there be any, or thicken the ſaid Humors, in caſe they be too thin. Or if flegmatick Humors are two riſe, they muſt be diſcuſſed by Sweat-drivers, Piſt-drivers, and other Remedies. Howbeit we muſt diligently obſerve, that whatever ill Humor abounds, Iſſues are wonderful proficable to prevent Abortion: of which *Zacutus Luſitanus* gives a ſpecial note, in theſe words: *By moſt happy Experiments I have obſerved, That frequent Abortion cauſed by corrupted Humors which flow from the whol body to the Womb, and by their evil diſpoſition or abundance do kil the child, is hereby as by a moſt preſent help prevented. Many women did miſcarry upon this very account, among which ſome having often times brought forth a Child of ſeven months or four months growth, but torn and putrified, could no other means be freed from ſo great a Calamity, ſave by Iſſues made in their Arms and Thighs, which were alwaies made at the beginning of the fluxion; by which means they went out their time, and brought forth Children healthy, and not defiled with any Infection.*

The peculiar Diſeaſes of the Womb, as over great Moiſture, Swellings, Ulcers, and ſuch like muſt be cured by their proper Remedies deſcribed in the Chapters which treat of them.

In women with Child, if the ſame Cauſes be preſent as in other women, the difficulty is yet greater, becauſe big-bellied women cannot ſo eaſily bear all kind of Remedies. Yet, leſt being deſtitute of al help, they ſhould remain in extream danger of Miſcarriage and Death, ſome kind of Remedies are to be uſed.

In caſe therefore the Patient be too ful of Blood, ſhe muſt have a Vein opened, though with child, eſpecially in the firſt months; and that the ſecond and third time, if need be. Alwaies remembring that there never be much blood taken away at a time. Of which kind of bleeding we have diſcourſed more at large, in the foregoing Cure.

And when there is an abundance of ſome very bad Humors, gentle Purgations muſt be reiterated, eſpecially in the middle months of a womans being with Child. And if a moiſt, Rheumatick, Snotty, or windy diſtemper do annoy the Patient, we may ſometimes proceed to a Sudorifick Diet, at leaſt a gentle one, in the ſtronger ſort of Women.

Mean while, in the whol courſe of being with child, aſtringent and ſtrengthening Medicaments are to be uſed, ſuch as have a vertue to hinder Abortion. Many of which have been deſcribed in our Chapter of immoderate flux of Courſes; whereunto theſe following may profitably be added.

Take *of Kermes berries and Tormentil Roots, of each three drams: Maſtich one dram and an half. Make all into a Pouder, of which give the Patient half a dram at certain diſtances of time, or as much as may be taken up upon the point of a Knife.* Or,

Take *of red Coral two drams: Kermes berries, Date Stones, of each one dram: Shaving of Ivory half a dram: Pearls not bored through, a ſcruple. Make of al a Pouder,*

Or let her ſwallow every day certain grains of Maſtich in the morning.

Our ordinary women do frequently uſe Plantane Seed, which they take in the morning about the quantity of half a dram, with Wine and Water, or in an Egg, or Broth, or by it ſelf, almoſt every day, the whol time of their being with Child, and that not in vain.

To the ſame purpoſe very effectual Electuaries are compounded, according to this following Example:

Take *Conſerve of Roſes two ounces: Citron peels candied ſix drams: Myrobalans candied, pulp of Dates, of each half an ounce: Coral prepared, Pearls prepared, and Shavings of Ivory, of each a dram. With Syrup of Quinces, make al into an Opiate, of which let the Patient take often the quantity of a Cheſtnut.*

If a Liquid form shal be more desired, a Decoction of Tormentil Roots, sweetned with Conserve of Roses, may profitably be given.

The following Lozenges are very good; for they strengthen, and do by little and little free the Body from Excrements, though sometimes they do not visibly purge.

Take *Mace, the three sorts of Sanders, Rhubarb, Senna, Corals, Pearls, of each a scruple: Sugar dissolved in Rose water, four ounces. Make all into Lozenges, weighing three drams apiece. Let her take one twice a week by it self, or dissolved in a little Broth.*

Outwardly Ointments and Plaisters are to be applied, made after this manner:

Take *Ship-pitch half an ounce: Frankincense an ounce: Mastich half an ounce: Dragons Blood and red Roses, of each two drams. Make all into a Cerate or Plaister.* Or,

Take *Oyl of Myrtles, and Mastich, of each an ounce: red Sanders and yellow, Hypocistis, Acacia, of each half an ounce: Spodium, red Roses, of each two drams: Bole Armoniack, Terra Sigillata, Shavings of Ivory, of each two scruples: Turpentine washed in Plantane Water an ounce: Wax as much as shal suffice. Make all into a Cerate or Plaister spread it upon a Cloth, and apply it to the Reins.*

Plaisters are compounded of the Mass of *Emplastrum pro Matrice*, and *Emplastrum contra Rupturam*, to be applied to the Region of the Share, and of the Loyns. Or after this manner following.

Take *of the Mass or Rowl of* Emplastrum pro Matrice *three ounces; Bistort Roots, Acacia, Hypocistis, Pomegranate peels, of each half an ounce: Ladanum six drams. Moisten and soften them with Juyce of Quinces, and make a Rowl of Plaister for the use aforesaid.*

Concerning Plaisters it is to be observed, That they must not be worn long together, but taken off ever and anon; otherwise, if they stick too long upon the Back, they do so beat the Kidneys, that the poor Women are sometimes troubled with sharpness of Urine, or do sometimes piss Sand, Stones, Yea, and Blood it self.

Neither must we omit such things which are accounted by a secret property of their Nature to retain a Child in the Womb; as an Ægle-stone worn about the Neck, a Load-stone applied to the Navel, Corals, Jaspers, Smaragds, Bones found in the Harts of Stags, and such like, worn under the Arm-pits, or hanged about the Neck.

Zacutus Lusitanus in Obs. 152. of the Second Book of wonderful Cures commends a Girdle made of the Hide of a Sea-horse; and if that be not to be had, he saith a Wolfs Skin may profitably be used instead thereof.

And that the success of these Medicaments may be happy, the Patient must be enjoyned to rest and keep her self as quiet as possibly she can, both in her Body and Mind; also to abstain from Genial Embracements, which do vehemently towze and disquiet the Womb. For while the Womb opens it self to comprehend the Mans Sperm, with which it is exceedingly delighted, it drives forwards the lately conceived Child, not yet throughly fastened in the Womb,

But if notwithstanding the Medicines aforesaid, by reason of the vehemency of the Cause, whether it be internal or external, the Patient be ready to Miscarry, we must apply our selves to do the best we can, with these following Remedies. And in the first place, so soon as pains and throws shal be perceived in the lower part of the Patients Belly towards her Share, in her Loyns, and about the *Os sacrum*, we must seek to allay and stop them, both by things given in, and outwardly applied, according to the variety of Causes. For if Abortion be provoked by Crudities and Winds (which is most usual when it begins from an internal Cause) a Pouder must be given, compounded of *Aromaticum Rosatum*, and Coriander Seeds: Yea, we may give of the *Aqua Imperialis*, if the quantity of flegm and wind be very great.

At the same time let Carminative, or Fart-forcing Medicaments be applied below the Patients Navel: such are, bags of Annis seed, Fennel seed, Fœnugreek seed, Flowers of Chamomel, Elder, Rosemary, and Sethados mingled together; Or a Rose Cake fried in a Pan with rich Canary, and sprinkled with Pouder of Nutmeg and Coriander, or the Caul of a Wether newly killed, or his Lungs laid on warm.

If with these means the pains cease not, let a Clyster be cast in, made of Wine and Oyl, wherein two drams of *Philonium Romanium* may be dissolved, or Narcoticks may be given inwardly in a smaller Dose, to allay the violence of Humors and Winds, as we are wont to do in pains of the Chollick.

But if by reason of contumacious pains that will not be asswaged, or of the violence of some external cause, blood begin to come away, Revelling Medicines are to be applied, to withdraw the course of the blood from the Womb: such are, Rubbings of the upper parts and painful bindings; also Cupping-Glasses fastened to the Shoulder-blades, under the Dugs, and under the short Ribs on both sides. Yea, and if the Woman be ful of Blood, it wil not be amiss to take some blood from her, both when she begins to void blood, and especially before it begins to come; and the blood must be taken away at several times, a little at once.

And

And if all this will not ſuffice, but the Flux of blood continues we muſt proceed to aſtringent and thickening Diet, and Medicaments; and ſo the Pouders and Electuaries formerly deſcribed, may be adminiſtred. Alſo Juyce of Plantane new drawn, and Syrup of Poppies to the quantity of an ounce, with Pouder of Bole-Armoniack, or Dragons-blood.

Alſo outwardly may be uſed Fomentations binding and ſtrengthening, made of Pomegranate peels, Cypreſs Nuts, Acorn Cups, Balauſtians, Grape-ſtones, and ſuch like things boyled in Smiths water, and red Wine.

Or a little Bag ful of red Roſe Leaves and Balauſtians, may be boyled and applied hot to the Patients Belly.

Hereunto may be added the foreſaid Plaiſters and Cerecloaths: Or for to cauſe the more aſtriction, make a Cataplaſm of aſtringent Pouders, with Turpentine, and the whites of Eggs, which muſt be ſpread upon Tow or courſe Flax, and applied to the Navel and the Reins warm. The Tow which ſhal be applied to the Navel, muſt be moiſtened with Wine; that which is to be applied to the Kidneys, in Vinegar.

The two following Medicaments are accounted for ſecrets, and it is beleeved they wil certainly hold the Child in the Womb, if they be uſed before it be looſened from the Wombs Veſſels.

Take *twelve Leaves of Gold*: *Spodium a dram*: *the Cocks Treading of three Eggs that are not adle. Mix all very well, till the Gold be broken into ſmal Atomes. Afterwards diſſolve them in a draught of white Wine, and give it to drink three mornings together.*

At the ſame time let the following Cataplaſm be laid on.

Take *male Frankincenſe poudered two ounces*: *five whites of Egs*: *let them be ſtirred about together over hot coals, alwaies ſtirring them that they may not clodder together*: *add Turpentine to make them ſtick. Then ſpread it upon Parcels of Tow, which lay upon her Navel as hot as ſhe can poſſibly endure them, twice a day, morning and evening, on the three daies aforeſaid.*

Chap. 18. *Of Hard Child-birth.*

HArd Travel in Child-bearing, is ſuch as keeps not the due and ordinary Laws of Nature, taking up longer time than ordinary, and accompanied with more vehement pains than are uſual, and other more grievous Symptoms.

CAUSES.] Divers Cauſes hereof may be aſſigned both internal and external. The internal depend either of the Mother, of the Womb, or of the Child.

In reſpect of the Mother, Travel with child may become ſore and hard, by the weakneſs of her Body, either Natural, or in regard of Age, as in very yong and very antient women, or in regard of Diſeaſes wherewith the woman was troubled during the time of her going with Child, or is ſtil troubled. Hereunto alſo leanneſs, and over great drineſs of the whol body, may be added; as alſo over fatneſs, and groſſneſs compreſſing and ſtraitening the paſſages of the Womb; ill ſhape of ſuch bones as border upon, and embrace the Womb, as in ſuch as limp, wind ſtretching the Guts; a ſtone or preternatural Tumor poſſeſſing the bladder, and preſſing the Womb; and the Ill conſtitution of the Lungs, and other parts ſerving for Reſpiration, becauſe holding the breath is very neceſſary to exclude the Child.

In reſpect of the Womb, divers Diſeaſes thereof may cauſe a ſore Labor, as Swellings, Ulcers, Obſtructions, Aſtrictions, Stoppages ariſing from preternatural Cauſes.

In reſpect of the Child, Hard Travel is cauſed, when there is ſome fault therein, in reſpect of its ſubſtance, its quantity, its Figure, and certain things thereunto belonging.

The Child is faulty in regard of ſubſtance, when it is dead or putrefied, or ſome waies infected, or weakned with ſome Diſeaſe, ſo that it hath no ability to contribute to its own excluſion.

In regard of Quantity likewiſe, the Child doth not further its own Birth, which is either diſcrete or ſevered quantity, or concrete and joyned; the former is called Number, the latter Magnitude. In regard therefore of continued quantity, the child is faulty, if the Body or Head of it be over great; which makes the Birth thereof become difficult and laborſom; in regard of the disjoyned quantity of the child or burden, labor becomes difficult, as when there are more than one in the Womb; ſo the Birth of Twins is more painful than of a ſingle Child, for the moſt part.

In reſpect of the Figure, or Scituation of the Child in the Womb difficult Travel happens many waies; as when the Child endeavors to come forth with its feet or its hands foremoſt, or puts out one hand only, or one foot; or when it endeavors to come forth doubled, with its breech, or its belly foremoſt.

In regard of the Childs Adjuncts or certain things belonging to the Child, difficulty of Travail happens, when those membranes which enclose the Child are more thin than ordinary so that they come to break, sooner than they should; whence follows an over quick effusion of the Waters conteined therein, whereupon the mouth of the Womb remaines dry at the time of the exclusion of the Infant; or where the foresaid Membranes, are more thick and compact than ordinary, by which means, the Child is hardly able to break them.

External Causes depend upon things necessary and things contingent, the things necessary are such as Physitians commonly cal *res non Naturales*, things not Natural. So a cold and dry Air, and the Northern-wind are very hurtful to women in Travail, because they straiten the whol body, drive the Blood and spirits inwards, and prove very destructive to the Infant coming forth of so warm a place as the Womb. Also air more hot than ordinary dissipates the spirits and exhausts the strength both of Mother and Child, easily introduceing a feaverish Inflammation into a Body repleniſhed with ill Humors, and exagitated.

Meates raw and hard to digest, or of an astringent quality, taken in a large Quantity before the time of travail, may render the same laborious, the stomach being weakned and the commoa passages stopped, which in this case ought to be very free and open.

Sleepyness and Sottishness do slacken the endeavors both of the Mother and the Child, and shew nature to be weak.

Unseasonable stirring of the woman doth much delay the Birth of the Child, when as she refuses to stand, to walk, lie down, or to sit upon the Midwifes stool, as need shal require; or when she is unduely agitated to and fro; whence it comes to pass that the Child cannot Issue in a fitting posture, or looses the good posture it had, by reason of the Mothers undue and disorderly moveing her self.

The retention of Excrements at the time of Travail, as of Urine distending the Bladder, of hard Excrements in the streight Gut, and Hemorrhoids much swelled; do straiten the neck of the Womb, and divert Nature from her endeavor of expelling the Child.

And in a word, vehement Passions of mind, as Fear, Sadness, Anger, may very much encrease the difficulty of Child birth.

To things contingent are referred Blows, Fals, Wounds, which may very much hinder the Birth: hereunto likewise appertain the parties assistant in time of Travail to help the laboring woman, viz. strong women and maid Servants, which may lift her up and support her when she is in her labors, and especially an expert Midwife, which ought to mannage the whol Business. For if the Midwife err in her office, it is wont to cause difficulty of Birth. For sometimes the Midwifes do over soon exhort the Childing Women, to hold their breath and to strain themselves to exclude their Child, while the bands which fasten the Child to the Womb, are as yet unloosed; by which means, the strength of the Woman is wasted before hand, which should have been reserved to the just time of her Travil. Yea, and the truth is, while the Midwifes do oversoon perswade the Childing Women, that the time of their Travel is at hand, they bend all their strength to exclude the Child, and oftentimes violently break those bands with which the Child is fastened, and cast themselves into no smal Jeopardy.

DIAGNOSTICK.] Hard Travail is known both by the Childing Woman, and by the assistants, but especially by the Midwife. And in the first place, if the Woman continue a longer time than ordinary in her Labors, as two, three, four or more daies: whereas a truly natural Child-birth ought to be accomplished within the space of twenty four Hours. Again, it is a Sign of an hard Labor, if the womans pains be weak, and are long before they return, and if her pains are more about her Back than Privities. And the Causes of hard Travail, are known by relation of the Childing woman, and are for the most part evidently to be seen. So the weakness of woman, her over leanness, or over fatness, is perceived by the habit of her Body. Diseases of the Womb are known by their proper Signs. The Child weakness is known by its weak and slow moving it self. But the Signs of a dead Child shal be declared in the next Chapter. The greatness of the Child may be gathered from the stature of the Patients, especially when a Big-Bodied man is matched with a little Woman. But when there are none of these Signs, and the woman labors stoutly, and the Child stirs and makes its way sufficiently, and yet the Travail is hard and painful; it is a token that the secundine or After-birth is stronger than ordinary, and can hardly be broken, which conjecture is more probable, if no Water or moisture come from the Woman dureing her Labors. The disorderly posture of the Child is perceived by the Midwife, and the other Causes are visible to the Eye, as we said before.

PROGNOSTICK.] As for the Prognostick. Hard-Travail, is of it self dangerous; in which sometimes the Mother, sometimes the Child and sometimes both do loose their lives.

If a Woman be four daies in Labor, its hardly possible the Child should live.

Sleepy Diseases and Convulsions which befal a woman in Travail are for the most part deadly.

Sneezing which befals a women in sore Travail is good. Out of *Hippocrates* in his Aphorisms.

To

CURE.] To Cure difficulty in Child-birth, firſt al cauſes which may delay the birth, are as much as may be, to be removed. And afterwards, ſuch Medicines as further the Birth are Methodically to be adminiſtred.

And in the firſt place it is common among the Women to give a groaning wife a ſpoonful or two of Cinnamon Water. Or Cinnamon it ſelf in Pouder with a little Saffron may be given, or half a dram of *Confectio Alkermes* may be drunk in a little Broath. Alſo Saffron alone being given ten grains in every Meſs of Broath the woman takes, or every hour being taken in a little Wine is very good. Or,

Take *Oyl of ſweet Almonds and white Wine of each two ounces: Saffron and Cinnamon of each twelve grains: Confectio Alkermes half a dram: Syrup of Maiden Hair one ounce and an half: Mix all and make thereof a potion.*

If this ſhal not ſuffice, but that ſtronger things, muſt be uſed, the following potion will be moſt effectual, which I have had frequent experience of.

Take *Dictamnus Cretenſis, both the Birth-worts, and Trochiſcs or Cakes of Myrrh of each half a ſcruple: Saffron and Cinnamon of each twelve grains: Confectio Alkermes half a dram: Cinnamon Water half an ounce, Orange-flower and Mugwort Water of each an ounce and an half: Make all into a potion.*

Among the more effectual ſort of Medicaments are numbred Oyl of Amber, Oyl of Cinnamon and extract of Saffron, which do in a little quantity work much. viz. Extract of Saffron to five or ſix grains, Oyl of Cinnamon to four or five drops; Oyl of Amber to twelve or fifteen Drops, in Wine, Broth or other Liquor.

Sneezing haſtens the Birth, or *Hippocrates* in the Aphor. 35. Sect. 5. Sneezing which happens to a Woman in ſore Travel is good. Sneezing may be provoked by the following Pouder.

Take *white Hellebore half a dram: Long Pepper one ſcruple. Caſtoreum five grains. Make all into a Pouder, and blow thereof into her Noſtrils the quantity of a Peaſe.*

The ſame *Hippocrates* preſcribes another Remedy in the firſt Book of Womens Diſeaſes, which is omitted by all authors almoſt. And that is the opening of one of the lower Veins of the Body, which he propounds in theſe words. *But if* (ſaith he) *a Big-bellied woman be ſo ſtopped that ſhe cannot bring forth, but continues divers daies in her pains: if ſhe be a yong woman, vigorous and ful of Blood, her Ancle Veins muſt be opened, and Blood taken away, according as her ſtrength wil bear,* Although this remedy be never uſed by our Practitioners, and it ſeems much to be feared, becauſe in Travel nothing is ſo needful as ſtrength, which may be weakned by Blood-letting: Yet if difficult Travel do ariſe from fulneſs of Blood, which *Hippocrates* doth inſinuate in thoſe words, where he ſaies, *If the Woman be yong and in the prime of her ſtrength, and very ful of Blood*; there is no queſtion, but bleeding may be very profitable, becauſe the Veins being very ful of Blood, are wont to make all other inward paſſages of the Body more ſtrait. Whence it comes to paſs, that in pains of the Stone in the Kidneys, the like Blood-letting doth often work wonders, and facilitate the expulſion of Stones contained both in the Kidneys and Ureters.

Alſo hard Travel may be holpen not only by thoſe inward Medicines preſcribed, but likewiſe by outward.

Let the Midwife therefore frequently anoint the Womb of the Childing woman with Oyls of Lillies, ſweet Almonds, Lin Seed, and ſuch like.

Alſo let her belly be fomented on the nether parts with an Emollient Decoction of Marſh Mallow and Lilly Roots, Leaves of Mallows, Violets, Mugwort, Seeds of Line and Fenugreek, with the flowers, of Chamomel and Melilot.

Let ſharp Clyſters be adminiſtred, by the provoking virtue of which the expulſive faculty of the Womb may be likewiſe roused up; and the Guts being emptied will afford larger ſpace for the Womb.

Let her Navel be anointed with Oyl of Amber. Some commend the Gaul of an Hen applied to the ſame part,

Alſo ſuch things may be uſed which are thought by a peculiar property to help the Birth: as Ægle-Stone, Load-Stone, Storax, and the reſt being faſtened to the Hips.

Hartmannus Commends the Eyes of an Hare taken in the month of *March*: which are carefully to be taken out and dried entire with Pepper. Let one of theſe with Pepper be ſo tied to her Belly, that the Sight of the Eye may touch her belly: and it will bring forth the Child, be it alive or dead. Which being done take away the Eye leaſt it bring forth the Womb it ſelf. He ſaies likewiſe that it is good to bring out the Mole.

Heed is likewiſe to be taken that the woman carry no Precious Stones about her, either in Rings or otherwiſe, but let her lay them all away: for many of them are conceived by a peculiar property to retain the Child in the Womb.

If the Child ſeem to be weak, it muſt be refreſhed, both with ſtrengthening things given to the Mother, as warm Wine, Confectio Alkermes, Cinnamon Water; and alſo with things outwardly

applied

applied, as with a Cruſt of Bread, or a Roſe Cake ſtrewed with Pouder of Nutmegs, Cinnamon, Cloves, Kerms berries, and ſprinkled with *Aqua Imperialis* or with warm Wine. Or with a piece of Wether-Mutton a little broiled upon a Gridiron, and ſprinkled with water of Roſes or of Orange-flowers; with the cal of a Wether newly kil'd, not yet cold, and ſuch like.

If the Child begin to come forth in a diſorderly manner, as by putting out one Foot, one Hand, or any other way; the Midwife muſt no waies receive it on that manner, but thruſt it into the Womb again, and compoſe it to a right and Natural poſture or form of Egreſs. Which muſt be done by laying the Childing Woman on her Back in the Bed, with her Head ſomwhat low and her Buttocks high: and then gently preſſing her Belly towards the ſhort Ribs, and thruſting the Child into the Womb. Afterward let the Midwife endeavor to put the Child into a right poſture for coming out, by an artificial Hand procuring that the Child turn its face towards the Mothers Back, and its Buttocks and Thighs let her lift up towards the Mothers Navel, and ſo haſten the ſame unto a Natural manner of coming forth.

When all Hope of the Childs coming forth is paſt, or when the Mother is almoſt dead, ſome Authors proceed to the Cæſarean Section [that is to cut the Child out of the Womb, as *Cæſar* was cut out] of which *Franciſcus Roſſetus* hath printed a moſt elegant Treatiſe; in which by many reaſons and examples he endeavors to ſhew, that ſuch a thing may be ſometimes done with good ſucceſs. Howbeit, ſeeing this Operation is very dangerous and terrible, it ought ſeldom or never to be practiſed by a diſcreet Phyſitian, that would preſerve his own reputation.

Chap. 19. *Of a Dead Child.*

IN ſore Travel of Child-birth by reaſon of great and long Labor, the Child is oftentimes killed; and ſometimes before a womans pains come upon her, the Child happens to die through ſome preternatural accidents, ſuch as thoſe which are wont to cauſe Abortion; and if it hath not attained to the due time of Natural Birth it cauſes Abortion, but if it have, it cauſes an hard and ſore Travel, Becauſe in a due and natural Birth, both the Mother and the Child ought to joyn their Forces, to bring it from the Dark Dungeon to the Liberty of Day.

CAUSES.] All ſuch things therefore which cauſe difficult Child-birth being in a greater and more grievous degree, are of power to kil the Child. But eſpecially the Child is wont to be kild, if it come in ſo untoward and prepoſterous a Figure, that it can by no means be brought forth in that manner neither can the Midwife or Chyrurgion draw it forth, or reduce it to a better Poſture. For while ſticking thus in the mouth of the Womb, it fruſtrates all the endeavors of the Mother ſtraining her ſelf to exclude it: it comes to paſs, that in thoſe ſtrainings, various motions and compreſſions, ſometimes both Mother and Child, ſometimes the Mother alone and ſometimes the Child alone doth die. It is to be admired which *Fabricius Hildanus* writes, touching two women which died through hard Labor, in whom their Wombs were found broken a ſunder and the Heads of the Infants in their Mothers Bellies. By which we may gather, how ſtrongly a luſty Child doth Labor to work it ſelf out of the Mothers Womb.

DIAGNOSTICK.] A Dead Child is known, when the motion thereof ceaſeth, which either the Mother did feel, or the Midwife perceive by her hand laid on, or either warm and ſtrengthening things which were wont to awaken and rouſe up the powers thereof when they were in a ſlumber or ſtupified. Alſo the Mothers find a greater ſenſe of weight, with which and pain of the Belly they are troubled: when they turn from one ſide to another they perceive the Child to roul from one ſide to another like a Stone. The lower part of their Belly feels very cold, the native heat being extinguiſhed and thoſe ſpirits diſſipated, which were formerly in the Child; their Eyes become hollow and troubled: their face and Lips are pale; their extream parts appear cold and of a Leaden color: their Dugs become flap and flaggy, and at length, when the Child rots, ſtinking moiſtures flow from the Womb, like water and blood: their belly is blown up with vapors aſcending thereunto: a filthy ſmel, and a ſtinking Breath comes both out of the Mouths of ſuch women and from their whol Bodies. If the After-Birth be excluded before the Child, it is a certain token that the Child is dead in the Womb.

PROGNOSTICK.] As to the Prognoſtick. A Child dead in the Womb is a very exceeding dangerous thing, and if it be not timely voided forth it is wont to cauſe Feavers, Faintings, Dead-ſleeps, Convulſions and death it ſelf.

Yet ſometimes a Child dead in the Womb may be kept a long time, as appears by many ſtories related by divers Authors, which *Schenkius* hath collected in great number as rare Caſes, and *Sennertus* hath tranſcribed out of him, touching many Women which have voided the Bones of Children dead and putrefied in the womb, by their Water-gate, their Dung-gate, and by a ſwelling that broke in their Belly.

I have

I have ſeen one Woman which voided all the bones of her Child by her Navel, and her Navel growing afterwards whol again, ſhe recovered her perfect health.

CURE.] The Cure conſiſts wholly in the Excluſion or Extraction of the Child; for ſeeing great danger of life attends the Mother ſo long as the dead Child is in her Womb, as ſoon as ever by the foregoing ſigns we certainly collect the Child is dead, we muſt make haſt, to force it our. Which is done by the ſame Remedies which were formerly propounded to haſten the Birth. But among them we muſt chuſe out the moſt ſtrong and effectual, whereunto ſome other things may be added which are yet ſtronger, after this manner:

Take *Leaves of Savin dried, round Birth-wort Roots, Troches of Mirrh, and Caſtoreum, of each one dram: Cinnaman half a dram: Saffron a ſcruple. Mix all into a Pouder. The Doſe is a dram in Savin Water.* Or,

Take *Dictamnus Creticus, Savin, Borax, of each a dram: Mirrh, Aſarum Roots, Cinnamon, Saffron, of each half a dram. Mix and make all into a Pouder. The Doſe is a dram in the foreſaid, or ſuch like Liquor.*

In the mean time, let the Fomentations aforeſaid be applied to the Privities, the Share, and ſpace between the Water and the Dung-Gate; adding Briony Roots, Roots of wild Cucumer, Florentine Orice, round Birth-wort, called *Ariſtolochia Rotunda*, and Broom-flowers.

After Fomentation, anoint the ſaid Parts with *Unguentum de Arthanita*, or with this following:

Take *Ariſtolochia Rotunda, or round Birthwort, Coloquintida, and Agarick, of each one dram: Gum Ammoniack diſſolved in Wine and Buls Gall, of each two drams: With Oleum Cherinum, as much as ſhall ſuffice. Make all into an Oyntment.*

Alſo let this Peſſary be put up into the Womb:

Take *Ariſtolochia Rotunda, Orice Root, Black Hellebore, Coloquintida, Mirrh, of each one dram: Galbanum, Opopanax, of each half a dram: With Ox Gall, make all into a Peſſary.* Or this:

Take *Ammoniacum, Opopanax, Caſtorium, Sagapenum, black Hellebore, wild Vine, round Birth-wort, Pulp of Coloquintida, Scammony, of each one ſcruple: Euphorbium one dram: With Juyce of Rue, Bindweed, wild Cucumer, and an Oxes Gal, make all into a Peſſary.*

Zacutus Luſitanus in Obſ. 154. of the Second Book of his ſtrange and Admirable Cures, doth teſtifie, that a dead Child in the ninth months growth, producing many Symptoms in the Mother, was driven out by this Peſſary, and by help of an Oyly Bath, wherein was mixed the Decoction of ſuch Herbs as do open and widen the Paſſages of the Body.

A Fumigation of Galbanum, or an Aſſes Hoof, may be received by a Funnel into the Womb.

If the Matter hang long, it will be good, the woman being ſufficiently ſtrong, to give her a purging Medicine; whereby evil Humors, which in this caſe are eaſily collected, may be evacuated, and the dead Child conſequently caſt forth.

Angelius Sala, in his Book which he cals *Triumphus Emeticorum* (that is, the Triumph of Vomits) doth witneſs, That in this caſe he had often with happy ſucceſs given four or five grains of *Mercurius vitæ*, which doth moſt powerfully expel the dead Child, and excel all other Medicines in that point. Which notwithſtanding, in regard of its vehement working, requires great Caution and Diſcretion in the Phyſitian that would uſe it.

If after Medicines long tried, the dead Child cannot be ejected, we muſt implore the Chyrurgions aid. Who may pul it out, either by Inſtruments, as *Paulus Ægineta* deſcribes the manner, or only help of the hand, as is taught by *Carolus Stephanus, Baubine*, and others; al which are diligently tranſcribed by *Schenkius* and *Sennertus*.

Chap. 20. *Of the After-birth retained.*

IN a Natural Birth, commonly the Secundine is excluded preſently after the Child, yet ſometimes it is retained in the Womb, by which means the Mother is in great Danger of her life.

CAUSES.] The internal Cauſes of this retention are, the over thickneſs of thoſe Coats, and their too great compactneſs, by which means they cling more faſt to the ſides of the Womb: their being ſwelled through confluence of Humors, which is ſtirred up in a laborious Travel, weakneſs of the Mother cauſed by hard Labor, ſo that ſhe wants ſtrength to exclude the After-Birth; and the ſhutting up of the Mouth of the Womb, after the Child is come away. But the external cauſes are, the Cold Air, by force whereof the Secundine is repelled and the Wombs mouth ſtopped; Certain ſmels by which the Womb may be enticed upwards or agitated; ſome grievous paſſion of mind, as fear, or ſuddain terror

or forwardness of the Childing woman, which will not abide in such a posture nor use such endeavours as are necessary to this work; the over great weight of the Infant, by which the Navil-string is broak unawards and the secundine is left within; and the Error of an unexperienced Midwife, which cuts the Navil-strings too soon, or holds them not fast in her left Hand; as she ought to do, for if she let them go, they are drawn back into the Womb, and there lie hid with the After-birth, which they ought to have holpen to pul our.

DIAGNOSTICK.] The Tokens of a Secundine retained are needless, its apparant of it self; yet somtimes a bit thereof is severed from the whol and retained, which is not so easie to be known; yet it may be known, because the Womb after the Birth, doth yet labor to cast somwhat forth, although those endeavors are not so great as formerly; there is perceived in the Womb, a sence of pain and heat, and after certain daies, a filthy and carrion-like smel exhales from the Womb.

PROGNOSTICK.] The Retention of the Secundine is a very dangerous thing, as if it continue some daies in the Womb, it acquires a filthy putrefaction, whence ariseth an acute Feaver, apiness to vomit, fainting, difficulty of breathing, a Diaphoretick Sweat, Coldness of the extream parts, Hysterical Fits, Fits of Falling-sickness, and at last death it self.

CURE.] *Hippocrates* in the Second Book of Popular Sicknesses, by the example of a certain Carriers Wife, doth hint unto us, That it is good in this case, when corrupt blood doth suddenly come from the Womb in large quantities, for it is hopeful that those Membranes being rotted and wasted, wil flow forth upon the sixth or seventh day.

The After-birth retained, is expelled by the same Remedies which were propounded to drive out the dead Child, whereunto we may add some appropriated or Specifick Medicaments, mentioned by Authors.

Gesnerus and *Augenius*, do very much commend the Stones of a gelded Horse, cut in pieces and dried in an Oven. The Pouder whereof is given, as much as can be taken up between three Fingers, with the Broth of a Pullet; which Medicines, if need be, must be twice or thrice reiterated.

Rulandus gave thirty drops of Oyl of Juniper with happy success.

Some advise the Childing Woman to hold an Onion hard between her Teeth, and squeeze it there, swallowing down the Juyce; and she is to bite it so three or four times, still sucking out the Juyce, and swallowing the same; and at last to drink a draught of warm Wine upon it, which presently helps her.

Forestus makes relation of a certain Midwife, which received this following Secret from a Jewish Physitian. She took the green Tops of Lovage, she stamped them, and strained out the Juyce with the best Rhenish Wine, and gave a draught of it to the Patient.

Angelus Sala commends *Mercurius vitæ* in this Case, as wel as in the Expulsion of a dead Child.

Hereunto add, Sneezings, Fumigations, Fomentations, Liniments, and other Medicines both inwards and outward formerly described in the case of a dead Child.

The following Decoction used by a Country woman of ours, hath done wonders.

Take *Vinegar of Roses eight or ten pints: Bay Leaves, and Bay Berries, of each three handfuls: one Rose Cake cut in bits. Boyl all together, and let her Hips and Legs be a long time together bathed, from her groyns down to her Feet. Upon the use hereof, the Womb hath opened of its own accord, and the After-birth fallen away. To this Decoction may fitly be added, of Mirrh, and of the two Birthworts, of each one ounce.*

And among other helps, the hand of a skilful Chyrurgion can do much, being put into the Womb, before the Inflamation or Inflation be augmented. For he laying hold of the After-births, and gently turning them this way and that way, may draw them out, and free the woman from so many Symptoms, and tiresom Medicines.

If the Secundine can by no means be perswaded forth, but stick strongly to the Womb, and there putrefie, suppurating things are to be put into the Womb, clensing things being mingled with them, that as much as is putrefied, may be by little and little brought forth. To which intent *Rondeletius* commends *Unguentum Basilicum*, especially if it be dissolved in the following Decoction.

Take *Leaves of Mallows with their Roots, three handfuls: Roots of the two Aristolochia's, or Birthworts, of each six drams: Lin-seed, and Fœnugreek seed, of each half an ounce: Violet Leaves one handful: Flowers of Chamomel, and the smaller Centaury, of each half a handful. Boyl all in Water, mixing therewith (if there need great suppuration, or reduction to Matter) a little Oyl; but if there be more need of detersion, or clensing, add a little* Unguentum Ægyptiacum.

CHAP.

Chap. 21. *Of Immoderate Flux of the* Loches, *or Child-bed Purgations.*

THe Immoderate Flux of Child-bed Purgations called from the Greek, *Lochea*, is not to be eſtimated from the quantity, or the time of continuance; becauſe that in divers Natures, Ages, and Courſes of Life, it is very different; but from the ill-bearing of the Woman and her weakneſs therefrom ariſing.

CAUSES.] The Cauſes of this immoderate Flux, are the over wide opening of the Veſſels, or their rending in hard Travel, or the violent drawing forth of the After-birth; or a more than ordinary quantity of blood, which hath been collected in the Veins of the Womb, during the whol courſe of the Womans being with Child; or the thinneſs and ſharpneſs of the ſaid Blood, which doth too much open the Mouthes of the Veins, and provoke Nature to Excretion.

DIAGNOSTICK.] Immoderate flux of the Child-bed Purgations is known, as hath been ſaid, from the ſtrength of the woman which is dejected through the exhauſtion of her ſpirits that iſſue with the blood; alſo the blood is clotted, and the Patient loaths all meat, is pained under her ſhort Ribs, feels a diſtention of her Belly; her Pulſe is weak and frequent, her ſight is dimmed, ſhe hath noiſe in her Ears, is ſubject to Swooning and Convulſions.

PROGNOSTICK.] As all great Fluxes of Blood are dangerous, becauſe blood is the Treaſure of our Life, ſo immoderate flux of the Child-bed Purgations is more dangerous than the reſt, becauſe of the Travel which goes before, and weakens the Patient. But the danger is more or leſs, according to the greater or leſs quantity of the Blood which comes away, and as the Symptoms are more light or grievous which attend the ſame; which made *Hippocrates* to ſay, in the 55. Aphor. of the fift Section. *If Convulſion or Swooning betides a Woman upon her Feminine Purgations, it's a ſhrewd ſign.*

CURE.] The Cure of an Immoderate flux of Blood, conſiſts in one only Point, viz. The ſtoppage of the ſaid flux. Yet extraordinary care is to be taken, leſt that be kept within, which by theſe Purgations was wont to be carried away, and ſo prove the cauſe of grievous Infirmities. And therefore if the flux do not extreamly urge, we muſt begin with lighter Medicaments, proceeding by little and little if need ſhall require, to ſuch as are ſtronger.

And in the firſt place, The violent Motion of the Blood is to be bridled by an incraſſating or thicknig Diet, as by Panadaes, Gellies, Rice, Starch, with Calves-foot Broths, Pears, and Quinces boyled, Rofted Fleſh ſprinkled with Juyce of Pome-granates.

Let her have pretty plenty of Meat, but not at once, but divers times one after another. For by this means the Heat and Spirit which in the Womb do aſſiſt to the Expulſion, are called away to the Stomach, and by that means the Patients ſtrength is reſtored.

Let her Drink be Water that hath had Iron quenched in it, or Gold, or in which a little Maſtich hath been boyled. Then ſuch things are to be uſed as do revel the Blood into the ſuperior parts, as rubbings and bindings of the upper parts, Cupping-glaſſes faſtened under the ſhort Ribs on either ſide.

It is good likewiſe to bath the Patients hands in hot Wine, in which *Confectio Alkermes*, or Venice Treacle hath been diſſolved.

Alſo let her Belly be moderately ſwathed with a Rowler or Swath-band; becauſe hereby the Veſſels of Blood wil be preſſed together, and the immoderate flux hindered.

Let Linnen Cloaths be applied to her Loyns moiſtened with a mixture of Water and Vinegar, by which the blood contained in the *Vena Cava*, is tempered, and the motion thereof hindered.

If the flux be very immoderate, and weaken the Patient, ſo that there is danger of Death, we muſt have ſpeedy recourſe to ſtronger Remedies: Among the reſt, this following Potion hath commonly good ſucceſs.

Take *Waters of Plantane, Orange flowers, and Roſes, of each one ounce*: *Syrup of Corals, or where it is wanting of red Roſes, one ounce*: *Sal Prunella one dram*: *Dragons blood ten grains. Make all into a Potion.*

If the flux do yet continue, a Pouder, or an Electuary for divers Doſes, may be preſcribed after this manner:

Take *Blood ſtone four ſcruples*: *Pouder of Bole-Armoniack, red Coral, prepared Pearls, of each one dram*: *Seeds of Plantane, Coriander prepared, and grains of Sumach, of each two ſcruples. Mix all, and make them into a moſt fine Pouder, of which let her take one dram with the Decoction of Knot graſs and Syrup of Quinces.*

Take *Conserves of Roses and Comfrey Roots of each one ounce: Bole-armoniack, Troches de Carabe and prepared Coral of each one dram: with syrup of coral or of dried red Roses make al into an Electuary, of which let her take the Quantity of a Chestnut, drinking a little of her ordinary drink after it.*

Also a Fomentation and an Oyntment will profitably be applied outwardly, made after this manner.

Take *Tops of the red Mastich or Lentisch, Plantane, Cypress, Olive, and Solomons Seal of each one handful: Red Rose Leaves two pugils: Myrtle berries one ounce and an half: Cypress-Nuts, six: Peels of Pomgranates two pugils: boyl al in Steel-quenched Water and astringent harsh red Wine, and with the strained Liquor bath the Privy parts, very luke warm, and almost coldish.*

Take *of the Countesses Oyntment or* Unguentum Comitissæ *two ounces: Juyce of Plantane one ounce: work them together into one Oyntment, to be used after the Fomentation.*

Also an Injection may be made of the Juyce of Plantaine into the Womb, commended by *Galen* in the fifth Book of his Method, or of the Decoction of the foresaid Fomentation.

Other remedies not helping, to open a Vein in the Arm is a present Cure, if the Blood be drawn out in distant spaces of time; for experience hath taught, that many women given over as incurable have by this means recovered.

And finally, the Disease stil remaining, all Medicines prescribed for the immoderate flux of the monthly courses, may be used in this Case likewise.

And among the Medicines for immoderate Courses, Cataplasmes were propounded to be applied to the Share, and Loyns; unto which the fallowing Cataplasm or pultis may be added, very good for all immoderate Fluxes of Blood, but especial for these Child-Bed Purgations.

Take *Pure Soot from the Chimney not mixt with Dirt eight ounces: work it lustily with the strongest Vineger, and make a pultis to be applied to the Reins of the back.*

And it is here specially to be noted touching sleep; that while the Blood flows plentifully, the woman must not be suffered to sleep, for many by that means are taken away, because the natural heat retiring inward, causes the flux to be greater. And if sleep in such a case cannot be avoided, some must be alwaies by of the servants to feel her pulse and mark how she fetches her Breath.

In a word, if clotters of Blood do settle in the Womb, and cause a pain and stretching therein; endeavor must be used speedily to bring it out, least coming to putrefie, they transmit filthy Vapors to the Brain and Heart and cause a Feaver. Therefore the Childing woman, if strong enough, ought to walk gently, or stand bolt upright for some time together, or to sit upon the groaning Chair, as if she had list to stool. And if this suffice not, the clotters are to be dissolved with a warm Decoction of French Barly and a little Oxymel or Honey of Roses injected into the Womb. But here we must go warily to work least while we bring out the clotters, the Flux of Blood be afresh provoked.

Chap. 22. *Of Suppression of Child-bed Purgations.*

THe good and happy success of Child-bearing doth especially depend upon the convenient and orderly flux of the Loches or Child-bed Purgations; seeing the Impurities which have been collected in the Veins of the Womb, during the nine months time of the womans Belly-bearing, are wont to be avoided by these Evacuations; but if they be suppressed wholly or diminished, infinite Dangers and Calamities arise thereby, viz. Acute Feavers, Phrenzies, Madness, Melancholies, Squinzies, Pleurisies, Inflammations of the Lungs and other swellings, which are for the most part Malignant.

CAUSES.] The Cause of this supression or imminution are, the thickness of the Blood, narrowness or obstruction of the Vessels, which hinders the free Egress of the Blood; cold Air heedlesly received into the Womb, which closes the Orifice of the Vessels, taking cold at the Feet, drinking of smal cold Drink, Fear, Affrightment, sadness and other Passions of the mind, which withdraw the Course of the Blood from the Womb.

DIAGNOSTICK.] This Suppression is manifest of it self, and the diminution thereof is not to be judged by the Quantity which comes away, because some women have more superfluous blood and some less. But the perfect knowledg thereof is gathered from the supervenient Symptoms such as are a swelling of the Belly, a pain possessing the nethermost part of the Belly, the Loyns and Groyns; redness of Face, difficulty of breathing, Perturbation of the Eyes, Shivering fits, Feavers, Fainting fits, and other Symptoms related before.

PROGNOSTICK.] The Prognostick is drawn out of the Symptoms propounded as supervenient to this Disease, for they being for the most part dangerous, the cause from which they spring must needs be very dangerous likewise.

Childing

Childing Women are freed from the foresaid danger, if some other evacuation happen which may at least in some measure supply the defect of these purgations, as Bleeding at the Nose or by the Hemorrhoid Veins: plenty of Ucine with a sooty setling, or plentiful sweating. Or if after some daies Lead-colored, Black, and stinking matter begin to flow forth. But it is to be feared, lest by the corrupt blood, Ulcers should be bred in the Womb.

CURE.] The whol Cure of this Malady, consists in the provocation of these Purgations; which must be endeavored by such Medicines as provoke the Course of the Blood downwards, and open the Vessels of the Womb.

And in the first place, Emollient, Purging, and Opening Clysters are to be administred, made after this manner:

Take *Roots of Marsh-Mallows, and Water-Lillies, of each one ounce: the long and round Birth-wort, of each three drams: Leaves of Mallows, Marsh-mallows, Pellitory, Mercury, of each one handful: Lineseed, and Fenugreek seed, of each half an ounce: Flowers of Chamomel and Elder of each two pugils: Boyl all to a pint. In the strained Liquor dissolve, Oyl of Dill, and Lillies, of each one ounce:* Hiera simplex, *half an ounce:* Unguentum de Arthanita *one dram. Mix all into a Clyster.*

Let her Thighs be rubbed downwards; let the Toes of her Feet be tied til they ake again; let divers Cupping-Glasses be fixed to her Groyns and Hips, and let some of them be scarrified.

If these means suffice not, open the Veins about the Knees, or of both the Thighs; or the Hemorrhoid Veins, if Nature seem to incline that way.

If a Feaver be caused by suppression of these Purgations, a Vein must be opened in the Arm, as shal be said in the Diseases of Women in Child-bed.

This following Fomentation may be applied to her Belly beneath the Navel, and to the Privy Parts.

Take *Roots of Marsh-mallows, Lillies, Briony, Angelica, and Birthwort, round and long, of each an ounce: Leaves of Mercury, Mugwort, Penyroyal, Savine, Calaminth, of each one handful: Lin-seeds, and Fenugreek seeds, of each an ounce: Flowers of Chamomel, Melilot, Elder, Tansie, of each a pugil. Beat them and cut them according to art, and put them into two bags, which boyl in Fountain Water, and apply by course one after another.*

After Fomentation anoint the foresaid Parts with Oyl of Lillies, Sweet Almonds, and Sesamum, adding thereto a little Saffron.

Hereunto may by added such Pessaries and Fumigations as have been set down in our Chapter of Suppression of the Courses, beginning with the most gentle.

Let her drink a Decoction of opening Roots, Cinnamon, and red Vetches with a little Saffron. Or.

Take *Opening Roots, of each two drams: Leaves of Bettony, Endive, Maiden-hair, of each a handful: Schænanth one pugil: Annis seed, and Fennel seed, of each one scruple: red Vetches a spoonful: Boyl all to a pint and an half. To the strained Liquor add Cinnamon Water two drams: Syrup of the five opening Roots three ounces. Let her take four ounces twice a day.*

Before the Feaver be encreased, we may somtimes give Troches of Mirrh one dram; with white Wine or Fennel Water.

Foresius useth the following Decoction though there be a Feaver.

Take *French Barley one handful: Liquoris scraped half an ounce: Schænanth one dram and an half. Boyl all to a pint for three Doses.*

For the weaker he causeth one dram of Schænanth to be boyled in Chicken Broth, which he gives the Patient to drink.

Also a Purgation may be convenient, seven or nine daies after she is delivered, of the Infusion of Rhubarb, Agarick, or Senna, or with a Laxative Broth made of opening Herbs and Roots with Senna; or with an ounce and an half of Manna dissolved in Broth.

Chap. 23. *Of Gripings after Child-bearing.*

GRipings do so frequently betide Women in Child-bed, that very few Women are free from them. But they are not wont to seek to the Physitian for these Pains, because within two or three daies they go away. But if they happen more sharp, and of longer durance than ordinary, they are forced to send for the Physitian, who before he prescribe any thing, must consider the Causes.

The chief Causes of Gripings and Pains after Child-birth, are the plenty of Blood, its thickness, sharpness, and narrowness of the Vessels. For the Veins of the womb, having for nine months forborn their usual Evacuation of Blood, and the Blood being gathered in great quantity, and by its retention

retention becoming thick and sharp; while it goes through the narrow passages, it causeth pains, which return by fits, as often as the Womb endeavors a new expulsion of Blood; which being over, they cease til such time as other blood doth seek its way forth,

Somtimes these Gripings are caused by Winds, or by Cold received into the Womb, but not so often.

These Pains are differenced from others which are wont to afflict the Belly, by their continuance, and by the distances of holding up, which they observe according to distant fits of the bloods issuing forth: and the women themselves can easily distinguish these pains from all others.

Thick blood is known by clottering, but the thin blood by its tenuity, fresh color, or yellowish.

If the Pain spring from wind, it is more wandring, being somtime in one part of the Belly, and somtimes in another; neither doth it observe the distances in which the blood issues. If cold Air have entred the Womb, it may be known by a relation of what hath been acted about the sick Woman.

These pains are not dangerous, but for the most part exceeding troublesom: therefore must be removed or mitigated as soon as may be.

The Cure of these Gripings ought to be directed to these ends; viz. That the Vessels of the womb be made wider, the blood thinner, and its sharpness mitigated. All which may be accomplished by these following Medicaments.

And first of all, let the Patients Belly be gently swathed that her Womb may settle, and not be moved this way and that way, as often fals out after Child-birth, by reason of the sudden Evacuation.

Then give her three ounces of Oyl of sweet Almonds new drawn, with an ounce and an half of Syrup of Violets, and two ounces of Hippocras.

Let Clysters be cast in of Milk and Sugar, with the Yolks of Eggs.

Or they may be made of a Decoction of Chamomel flowers, and Mugwort in Pullet Broth, adding Oyl of Lillies, and the Yolks of Egs.

Anoynt her belly with Carminating or Wind-expelling, and opening Oyls, as Oyl of Dill, Rue, Jasmine, or with this following, which being of great efficacy, ought to be made in time convenient, and kept in the Apothecaries Shop for such occasions.

Take *Roots of round Birthwort, Orice, and Peony, of each one ounce: Cypress Roots half an ounce: dried Leaves of Mugwort, Feaverfew, Origanum, Calaminth, Penyroyal, Dictamnus Cretensis, Wormwood, Savin, Rue, Bettony, and Sage, of each one handful: Flowers of Rosemary, Stœchados, Lavender, Chamomel, Dill, St. Johns wort, and Elder, of each half a handful: Bay-berries, and Juniper berries, of each half an ounce: Seeds of Cummin, Rue, Peony, Carrots, and Agnus Castus, of each three drams: Cloves, Nutmeg, Cinnamon, Ginger, of each two drams: Storax, and Mirrh, of each one ounce. Let all being beaten and cut, be steeped in six pints of old Oyl, adding a little white Wine. And put them in an Earthen Vessel close stopped, the space of a week; and then boyl them over hot Embers the space of four or five hours; then let the Oyl be strained out, and reserved for use. If the foresaid Oyl be wanting upon occasion, let the foresaid simples boyl in equal portions of Oyl and white Wine, til the white Wine be consumed; then let the Oyl be strained out.*

Also a Fomentation may be made of the Decoction of Mugwort, Bawm, Bay-Leaves, Calaminth Carrot-seed, Cummin, and Caraway Seeds, Flowers of Cheiri and Chamomel in water, white Wine or Milk. Or the following Cataplasm may be applied.

Take *three or four Onyons well boyled in water; beat them in a Morter, and put thereto Seeds of Line and Cummin beaten, of each one handful: As much Chamomel flowers, Barley Meal as much as shal suffice to make al into a Pultis. And if need be, add a little of the water wherein the Onions were boyled. Spread it upon a Cloth, and apply it warm to her Navel*

It is likewise proficable to apply the Skin of a weather newly flead off while it is warm, to her Belly. For this kind of warmth is very neer of kin to our Natural heat, concocts and mitigates the cause of the pain; also it hinders the Skin of the belly from gathering into wrinkles.

These following Medicines may be given inwardly:

Take *Carrot seeds poudered one dram: white wine three ounces: Mix them. Give it warm twice a day.* Or,

Take *Nutmeg, Annis seed, Cinnamon, of each one scruple: mix them into a pouder to be taken in white wine; or give one scruple of Oyl of Nutmegs in Broth.* Or,

Take *Date and Peach Kernels, of each half a dram: Nutmegs four scruples: Pouder of* Diamargaritum Calidum *two drams: Annis seed one dram: Cinnamon two scruples: Saffron ten grains: Sugar the weight of all the rest. Make all into a most fine Pouder, whereof give two drams in wine twice or thrice a day, if the pains are much.*

Forestus

Foreſtus gave a Decoction of Chamomel flowers in Beer, or a Decoction of Mugwort and Chamomel in Pullet Broth with good ſucceſs.

It's good preſently after ſhe is brought to bed, to give her the Broth of an old Cock, three daies together early in a morning while ſhe is faſting, with a little Cinnamon and Saffron.

The following Pouder taken preſently after the dilivery of a woman, doth wonderfully preſerve her from Gripings; inſomuch that it is thought, If it be given a woman after her firſt Childing, ſhe will never after in her following Lyings-In, be troubled with theſe Gripes.

Take *the greater Comfry Root dried one dram: Peach Kernels and Nutmeg, of each two ſcruples: Amber half a dram: Amber-greece half a ſcruple. Make all into a Pouder: of which let her take one dram in white Wine, or if ſhe be Feaveriſh, in Broth.*

For her ordinary Drink, let her uſe a Decoction of Mugwort with Cinnamon.

If the Gripings be cauſed by Chollerick and ſharp Humors, they are cured much after the ſame manner that the Chollick is cured, when it proceeds from Choller. As for Example:

Take *Syrup of Violets and Borrage, of each one ounce. Mucilage of Quince ſeeds drawn out with Violet Water, half an ounce: Water of Borrage and Scorzonera, of each three ounces. Mix all, make thereof a Julep for two Doſes.* Or,

Take *Oyl of ſweet Almonds two ounces: Syrup of Violets an ounce: Borrage Water half an ounce. Mix all for a draught.*

External Medicines muſt likewiſe be uſed, ſuch as are Laxative and Emollient, which do likewiſe by one and the ſame labor, eaſe pain.

Oftentimes, after they are brought to bed, Women are pained in their Groyn, by reaſon of their Wombs being gathered together like a bal in their Groyn. It is cured by applying to their Navel a Plaiſter of Galbanum and Aſſafœtida, in the midſt whereof, ſome grains of Musk muſt be put.

Chap. 24. *Of Acute Diſeaſes of Women in Child-bed.*

WHat we ſaid before touching the Acute Diſeaſes of Women with Child, we may now repeat touching the Acute Diſeaſes of Women in Child-bed; viz. That they have the ſame Eſſence, of the ſame Signs, with the like Diſeaſes in Women which are not with Child, and in men. So that we ſhall refer the Reader for the Theory of theſe Diſeaſes, to their proper Chapters.

DIFFERENCE.] Now theſe Acute Diſeaſes are for the moſt part, continual Feavers, both Eſſential, as *Synochus putrida*, a continual Tertian and the reſt; and alſo Symptomatical, which accompany inward Inflamations, as the Pleuriſie, Inflamation of the Lungs, Inflamation of the Liver, Phrenzy, and ſuch like.

Yet there is a peculiar ſort of Feaver, which befals almoſt al Women in Child-bed, which is called by them the Feaver of their Milk, which is wont to befal them about the third or fourth day after they are brought to bed, when their Milk begins to encreaſe in their Breaſts; and it ariſeth from the reflux of the blood from the Womb to the Dugs, and the motion and agitation thereof. Which kind of Feaver is reckoned among the Diary Feavers of the longeſt durance; neither needs it any Medicines, becauſe within three or four daies, viz. about the ninth after her delivery, it is finiſhed by ſweat. It is diſtinguiſhed from putrid Feavers, becauſe commonly it ſeizes the Woman about the fourth day, after her being delivered, and her Dugs begin to be filled with Milk, and to be troubled with hardneſs, pain, and heat; with heat and heavineſs in her Back and Shoulders; alſo her Child-bed Purgations flow duly, which ſeldom is ſeen in putrid Feavers.

CAUSES.] Now putrid Feavers do befal Women in Chld-bed from three cauſes, viz. Suppreſſion of their Child-bed Purgations or diminiſhing, by the heaping together of bad Humors during the time of their Belly-bearing, which were agitated by their Labors, or by Errors in their Diet. Some add immoderate flux of the Child-bed Purgations, which is rather a ſign or the ſecret badneſs of Humors cauſing the Feaver, but cannot be it ſelf any cauſe thereof.

In ſuppreſſion of the Child-bed Purgations, the blood and vitious Humors which are collected during the whol time of her going with Child, do flow back again into the greater Veins, and there putrifie, and ſomtimes are carried to the Liver, Spleen, and other parts, in which they raiſe Inflamations; or if they abide in the Veins of the Womb, they putrefie, and ſo cauſe a Feaver, in thoſe Women which were before in perfect health.

But if (the Child-bed Purgations duly flowing) a Feaver ariſe, it comes either from ſuperfluity of Choller, or from Errors in Diet. Evil Humors agitated by the Labors and Pains of Travel, do eaſily inflame and putrefie, and ſtir up a Feaver. Errors of Diet may happen divers waies: And firſt in point of eating in which Women that lie In, are wont to be very faulty, ſtopping themſelves with plenty

plenty and variety of Dishes, which cannot be by them digested, but causeth putrefaction in their Bodies, Another error is committed when Childing women do unadvisedly expose themselves unto the cold Air, especially while their Milk-feaver is in its vigor, which is wont to be terminated by sweating and transpiration, which is hindered by heedlesse admission of the cold Air, whence it comes to pass that the Feaver which of it self was void of danger, and would in a few daies have ceased, is changed into a dangerous putrid Feaver.

There is yet another frequent Cause of the Feavers of Childing Women, viz. When the After-births are not wholly cast forth, but some portion remains behind. This happens principally in the Womb-Liver, a part whereof is sometimes annexed to the Womb, and left there, doth putrefie; which makes the Child-bed fluxes to come forth greenish, stinking, and Carrion like; and if within few daies it be not separated from the Womb, and excluded, it casts the sick woman into great danger of death, seeing it may mortifie the Womb.

DIAGNOSTICK.] If Clotters of Blood, or any other preternatural thing, shal remain in the Cavity of the womb after Child-bearing, it may thereby be known, because the neck of the womb remains soft and open, neither is the inner Orifice thereof shut, neither is the womb drawn upwards; and whereas, when all goes wel after Child-birth, the womb is drawn upwards, and its neck and orifice are quickly shut. An Example hereof is propounded by Dr. *Harvey*, in his Treatise *de Partu*, concerning a woman, who having a Malignant Feaver, and being very weak, miscarried: and after exclusion of a perfect Child, and uncorrupted, yet being very weak, with a creeping Pulse and cold Sweats, she was ready to give up the Ghost. He feeling her womb, perceived the Orifice thereof lax, soft, and very wide; and putting in his fingers, he drew forth a Mole as big as a Gooses Egg, having certain holes in it containing a clammy, black, and stinking putrefied matter, and the Woman was soon freed from the foresaid Symptoms, and quickly recovered her health.

It happens likewise in some women that the Orifice of the womb presently after their delivery, is so shut up, that the blood contained within the womb, suddenly clottering and putrefying, causeth most sad Symptoms, and when no Art can bring it forth, present death follows. Yet Dr. *Harvey* relates in the place aforesaid, the History of a woman cured by him of this Disease. The Lips of the Water-gate were swelled, and very hot; the month of the womb was hard and close shut: He opened it a little with an Iron Instrument which he forcibly put in, so as it would admit an Injection made by a Syringe; and thereupon, clotted, black, and stinking blood, some pounds in quantity came away, by which means the sick woman had present ease.

PROGNOSTICK.] The Prognostick of these Feavers, herein only differs from the Prognostick of such like Feavers which happen to those that are not in a childing condition; because through the Labors of Child-birth, the strength of the Patient is more dejected; and by reason of the Child-bed Purgations suppressed there is a greater redundancy of Humors in the Veins; and in both respects the Party is in greater danger.

The Decision of that famous Question, Whether the computation of the daies of the womans sickness, ought to be made from the beginning of her Disease, or from the day in which she is delivered of her Child, makes much to cleer the Prognostick of this Disease, especially to foretel the Crisis. Which Question we shal therefore thus briefly determine: If the Birth of the Child were natural, attended with no grievous Symptoms, and the Child-bed Purgations were as they should be, and the Feaver come some daies after, the account ought not to be made from the day of the Childs birth, but from the day the Feaver began, which was provoked by some other preternatural Cause, viz. Evil Humors lurking within the Body, or from some external Cause, But if the Child-birth were hard and beside the Course of Nature, and the Feaver arose after three or four daies; we must reckon from the day of the Childs birth; because then the whol order of the Body began to be overthrown, and the Humors to be disturbed, which was followed by the Feaver. So in grievous wounds of the Head especially, though the Feaver come not til after the fourth or fifth day, yet the account is wont to be made from the day of the wound received, because the Humors began then to be in a commotion, and to be disposed to cause a Feaver.

CURE. The Cure of these Feavers, differs not from the Cure of other Feavers, unless in point of those great Remedies, Blood-letting, and Purging; in the administration whereof, there is no smal scruple, which we shall briefly endeavor to remove.

As for letting of blood in Acute Diseases of women in Child-bed, the disagreement of Authors is so great, by reason of the contrary Indications on the one side, and on the other, that we can scarcely find two of the same mind. We shal briefly in these following Theorems or Maxims, propound that Opinion which cometh neerest the Mind of the wisest Authors, and is in the course of Practice most successful.

An Acute Disease befals a Child-bed woman, either in the beginning, or in the middle, or in the end of her Lying-In.

If it happen in the beginning, and the woman be plentifully purged, there must be no other evacuation

cuation of Blood, than that which is directed by Nature when ſhe rightly and conveniently performs her operations, But if the Child-bed Purgations are ſuppreſſed, or flow ſparingly, let the inferior Veins be opened, and take a good quantity of blood away: becauſe at that time the Child-bed Purgations of blood, ought by the appointment of Nature to be plentiful.

If an Acute Diſeaſe happen in the middle time of her Lying In, two things are to be conſidered. The one is, Whether the Morbifick matter be contained in one particular place, or if it be diſperſed through the Veins? The Second, Whether the Woman hath been conveniently purged or not, in regard of quantity? If the Diſeaſe proceed from matter ſcattered abroad, as in Feavers, and the woman hath not been fully purged, the lower Veins ought to be opened: becauſe both the Morbifick Matter wil be diminiſhed, and her Natural flux wil be provoked. But if the woman have been ſufficiently purged, and the Diſeaſe get ground, and the Natural Evacuation have not been ſufficient for the Diſeaſe, the inferior Veins muſt be opened notwithſtanding; and ſo much Blood muſt be taken away, that by two Evacuations that may be accompliſhed which the Diſeaſes requires, according to the Doctrine of *Galen*, in the ninth Book of his Method, Chap. 5.

If the Feaver be very high, and great heat vex the Patient, let that be done which we ſhal preſently declare; which ought to be performed when the Diſeaſe ariſeth of Matter driven into ſome corner, and there putrifying.

In a particular Acute Diſeaſe, as the Pleuriſie, Inflammation of the Lungs, Squinzy, and the like; we muſt mark whether the Fluxion be only beginning, ſo that the Diſeaſe is only ready to ſeize upon the Patient, or is in its beginning, and very little blood be collected in the part. For then the inferior Veins are to be opened, that revulſion may be made to ſuch oppoſite parts as are at greateſt diſtance from the part affected, and by that means that prepoſterous motion of Humors may be ſtopped. But if the fluxion be already in good meaſure begun, and an Inflamation bred which proves very troubleſom, whether the Woman be ſufficiently purged, or not, the Superior Veins are preſently to be opened right againſt the Part affected, becauſe ſuch an Evacuation draws Blood out of the part Affected. But if the inferior Veins ſhould be opened, which are neither next the part affected, neither can Evacuate therefrom, both the ſtrength of the Patient will be weakned by the Evacuation, and that matter which is by Nature driven into a corner, and ſubdued, will not be thereby diminiſhed. And ſo you muſt either draw all her blood in a manner out of her Veins, to revel the matter of the Diſeaſe from the part affected; or the Woman will be killed by the Diſeaſe before ſufficient Revulſion be made. Neither need we fear, leſt by taking blood from the upper Veins, we ſhould draw the Courſe thereof from the Womb, becauſe in ſuch Cauſes the ſuperior parts of the Body do abound with Blood. And although much blood be taken away, yet are not the Veins ſo emptied, that they ſhould be forced to draw new blood from other parts. Yet for the greater Caution, it will not be unprofitable before blood be taken from the ſuperior Veins, to cauſe the Thighs to be luſtily rubbed, and preſently after to tie them with bands ſo hard as to pain the Woman, which muſt abide ſo bound til the bleeding be over, and a little after they may be looſened; and now and then Cupping-glaſſes muſt be faſtened to the ſame parts, or at leaſt they muſt be again well rubbed. So we may procure an Evacuation of the Matter offending, and yet preſerve the Natural courſe of the Blood towards the Womb.

The ſame courſe is to be taken in vehement and burning Feavers: For although the matter offending be diſperſed through the Body, yet is the burning heat ſo great about the Heart and Bowels, that it cannot be ſo well extinguiſhed by the opening of a ſmal, and far diſtant Vein, as by the opening of a neerer and greater, ſuch as is the Vein called *Baſilica*.

This Method of Curing may be obſerved not only in Child-bed Women, but in other Women who are taken with Acute Diſeaſes, and have their monthly Courſes upon them.

If the end of a Womans Lying-In, an Acute Diſeaſe befal her, the ſame Courſe muſt be fallowed as in the middle, the ſame conditions being obſerved; obſerving this for a Rule, That by how much a woman is further from the beginning of her Lying-In, by ſo much more ſafely may the upper Veins be opened; but the neerer ſhe is to the beginning, Yea, even in the middle, we are to open thoſe Veins with the greater Premeditation. And if the Diſeaſe be not importunate, nor the ſharpneſs thereof require ſuch a thing, and the Natural Purgation be Copious, we muſt wholly abſtain. But if the Purgation be ſcanty, we muſt open the inferior Veins to ſupply that which is wanting in the Evacuation. But if the contrary ſhal happen, let us follow that Rule which we preſcribed to be followed, in the urgency of an Acute Diſeaſe.

The uſe of Purging in Childing Women that are held with Acute Diſeaſes, ſhal be comprehended in theſe following Maxims.

While the Child-bed Purgations do Naturally flow, a Purge is never to be adminiſtred; for it is to be feared leſt Nature be diverted from her buſineſs.

But if the Child-bed Purgations are not kindly, we muſt conſider whether their fault conſiſt in Quantity, or in Quality.

If they offend in Quantity, ſo as to be too little, ſo that the woman be purged either not at al, or not ſufficiently: After all Remedies fit to procure theſe Purgations have been given in Vain, and the Morbifick matter appears digeſted, eight, ten, or twelve daies being paſt ſince ſhe was brought to Bed, according to the more or leſs urgency of the Diſeaſe, ſhe may be purged gently, wholly abſtaining from all ſtronger Purgatives.

If other Purgations offend only in Quality, ſo that a white flux, or ſome other unnatural color do proceed from her, the Matter being ripe, ſhe may in the laſt part of her Lying-In, be ſafely purged.

But this muſt evermore be generally obſerved, That by how much the longer a Childing Woman is diſtant from the day of her bringing to bed, by ſo much the more ſafely ſhe may be purged, and contrarywiſe: For Experience hath taught us, That women wanting their Child-bed Purgations, if after the ſeventh or ninth day they are taken with a looſneſs, they commonly ſcape. But if the Looſneſs ſeize upon them upon the firſt daies, viz. on the ſecond, third, or fourth, for the moſt part they die.

And ſo have we finiſhed the Cures of Womens Sickneſſes; all Praiſe and Honor be given to God therefore.

The End of the Fifteenth Book.

THE

THE SIXTEENTH BOOK OF THE PRACTICE OF PHYSICK.

Of Diſeaſes of the Joynts, and Rhewmatick Pain of the whol Body.

The PREFACE.

THough all Diſeaſes of the Joynts depend upon the ſame Cauſes, differing only in reſpect of the place affected, and are wont to be cured with the ſame Medicines; yet is there ſome difference between the Sciatica, *or Hip-Gout, and the pains of other Joynts, by reaſon of the ſtructure and largneſs of thoſe parts, of which the Huckle or Hip-bone, is articulated, and made up; in reſpect of which, it requires ſome diverſity in certain Medicines: therefore it is that I have reſolved to treat of the* Sciatica *by it ſelf. And becauſe the Rhewmatick pain incident to the whol Body hath great Affinity with the running Gout which afflicts only the Joynts, I have thought good to annex the Explication thereof in this place; ſo that this Book wil conſiſt only of three Chapters: of which, The Firſt will treat of the Pains of the Joynts in General. The Second, of the Pains of the Huckle-bone, called* Sciatica: *The Third, of thoſe Rhewmatick Pains which ſeize all Parts of the Body.*

Chap. 1. *Of Pain in the Joynts, called* Arthritis, *or the Gout.*

ARthritis, or the Gout, is a pain in the Joynts which comes for the moſt part by fits, ſtirred up by an Influx of Humors into the ſaid Joynts.

The parts pained are, Membranes, Tendons, Nerves, and all the Nervous parts that are neer the Joynts, which are ſtretched by the Humor which flows into them, or by their ſharpneſs are pricked and twitched: but the Ligaments which ſpring out of the Bones, are void of ſence. Now the Humors which cauſe the Gout, do ſeldom flow into the very Cavities of the Joynts, and that only in an old Gout, and where the Cavities are wider than ordinary, as it happens in an old Sciatica, in which ſometimes the Thigh-bone fals out of its place, the Ligaments and other parts binding the Joynts together, being looſened, and then the Cavity of the Joynt is filled with a ſnotty kind of flegm, as we ſee in *Hippocrates* Aphor. 59. Sect. 6.

It is wont here to be demanded. whey the Humors flowing into Nervous and Membranous parts, and distending and twitching them, they should not cause a Convulsion. We answer, that the parts affected in the Gout are chiefly Membranes, which being no instruments of motion, they cannot cause a Convulsion, though never so much stretched or twitched. And although the Tendons and Nerves ordained for motion should be likewise pained, yet do they not cause a Convulsion; because to make a Convulsion the Muscles must be drawn back to their Head, and that retraction ought to be made by a contraction of the Nerves which are inserted into them; but when they are gone out from the Muscles, or are come unto their extremity, though they be distended, yet can they not contract the Muscles.

DIFFERENCE.] Authors do commonly make four sorts of Gouts, according to the diversity of the Joynts affected; *Chiragra*, or the Hand-Gout, when the pain is in the Hands; *Sciatica* and *Ischias* when it is in the *Hip*. *Gonagra* when it is in the Knees; and *Podagra* or the Foot-Gout when it is in the Feet. And the pains of the other Joynts go under the common name of *Arthritis*: though *Pareus* have imposed proper names upon every one of them drawn from the parts affected; called the Pain in the Joynts of the Jaw-bone *Syagoniagram*; in the Neck *Trachelagram*, in the Back-bone *Rachysagram*; in the Shoulder *Homagram*; in the Elbow *Pechyagram*. But these names have not been entertained by Practitioners. Therefore its sufficient to refer the Pains of those Parts to the general names of *Arthritis*.

There are besides, other differences of the Gout; as that some Gouts are General, occupying all or most of the Joynts of the Body; others particular, residing only in some one Joynt: some are ingrafted and Hœredetary from the Parents, others are adventitious caused by external Causes and Errors in Diet.

Now the Humors which breed the Gout, may have their Course not only into the Joynts but sometimes also into other parts of the Body as the head, Teeth, sides, yea and the internal parts as the Liver and Spleen and stir up divers Pains in these parts, which Pains are not to be termed the Gout, though they are Caused by the same matter which Causes the Gout.

Again all pains seated in the Joynts merit not the Name of Gouts, for sometimes there are swellings in the Joynts especially in the Knees, from which pains arise, occasioned by thick, flegmatick, and Melancholick Humors, which pains continue very long, but are not to be reckoned among the Gouts, but have a distinct Nature of their own. Which difference will more clearly appear by the different Characters of the Gout, which we shal describe in our Diagnosis thereof, that is in the Art of discerning the Gout from other Diseases by certain signs and tokens.

CAUSES.] The next immediate Cause of the Gout is a serous or wheyish Humor, either by its quantity stretching those sensible parts which are about the Joynts, or by its sharpness twitching the same. That this matter is wheyish is hereby known, because thick Humors could not so easily flow into the Joynts, and they would make a more visible swelling in the Joynts, which is wont to be very little, yea in the beginning there appears no swelling at al, though there be a most bitter Pain; add that the Tumor which is in the Gout, never comes to suppuration or ripenes of matter, which often happens in other thicker Humors, if they have never so little Blood mingled with them. But in the Gout the Blood is drawn to the Joynts, as appears by the Inflammation of the Parts; yet there never happens any suppuration or growing to a mattery Head, because Serosities or wheyish Humors rule the roast, and they hinder Suppuration.

But this wheyish Humor is seldom pure and sincere, but hath other Humors or their serosities and thinner parts Joyned with it; whereupon great variety arises, according to the greater or lesser Acrimony of the Humors mixed with the wheyish Humor, according to which the pain is more or less; the Tumors is sometimes notably great and sometimes not visible; some are of a red color, others yellow or white; in some the malady is soon ended, in others it continues long; sometimes a mighty and fervent heat possesses the parts, otherwhiles little or none is discerned; sometimes hot things laid on do good, other whiles they do hurt and cold things help. Howbeit, it cannot be denied but that the wheyish Humor may of it self have more or less Acrimony, according as it hath more or less Salt mixed with it: for seeing the serous or wheyish Humors, is wont to dissolve and drink up those Heterogeneous Salts, which are multiplied in the Body by reason of the multiplicity of meats we use (whence it is that all the serum or wheyish Humor in us Salt) according as this Humor is more or less salt, and according as the salts mixed therewith have more or less sharpness, more or less Pain is wont to be caused.

And because in the Gout, as in every fluxion, four things are considered, the matter flowing, the part sending that matter, the part receiving the same, and the waies by which the Fluxion is made; seeing we have spoke of the matter flowing, we are now to speak of the other.

Touching the part sending the Humor there is disagreement among Physitians. *Fernelius* would ve all the material cause of the Gout (which he takes to be thin and Flegmatick) to flow from the ; not from the brain it self; (whose Excrements are either voided by the Nostrils, or flowing through

through the Palate, are driven to the Mouth, Throat, Weſand or Stomach) but from the external parts of the Head, ſituate without the Scul. For ſeeing very many Veins derived from the external Jugulars do run thicker. he ſaies they do there lay down their thin and wheyiſh Excrement, and ſeeing the Skin of the Head is thick and compact, and the Humors cannot eaſily breath through the ſame, in proceſs of time they grow there to a quantity, and as he conceives from thence they flow through the ſurface of the Body, under the Skin, into the Joynts. But others do conceive, that the Head is the Fountain of the flood of Gouty Humors, but they conceive thoſe Humors flow from the inner parts of the Head, viz. From the Brain. Finally others there be that give ſentence, that theſe faulty Humors do flow from the Bowels conteined in the lower Belly, Namely from the Liver, Splen, Womb and others, and alſo from the whol Body, through the Veins and Arteries into the Joynts. All which Opinions in my Judgment are partly true and Partly falſ. We Judg they are true in that they ſay the Humors which cauſe the Gout do flow from the Head by the inward and outward parts, and from the Bowels and the whol Body by the Veins and Arteries: and falſ we ſay they are, becauſe, they ſay that only the internal parts of the Head, or only the external, or only the inferior Bowels do furniſh the Gouty Humor. For ſeeing the whol Body is paſſable to and fro by Humors, all parts of the Body may ſend their ſuperfluities to the Joynts, if they be diſpoſed to receive them. Now that diſpoſition of the Joynts which makes them fit to receive a Fluxion of Humors (that I may take this occaſion to open the condition of a receiving part) is their weakneſs, either Native from the Parents or ariſing from other Preternatural Cauſes, which we ſhall ſpeak of by and by. Seeing therefore it is eſtabliſhed by Phyſitians as a moſt ſure maxim, that the ſtronger parts of the Body empty their Excrements into the weaker, we may avouch that all the parts aforeſaid may diſcharge their Excrements upon the Joynts, if they being weakned, cannot ſufficiently reſiſt the ſame. And that the Opinions aforeſaid may be ſeverally refuted: *Fernelius* indeed doth clearly enough demonſtrate, that Hmmors collected without the Scul, do flow upon the ſurface of the Body, and under the Skin creep into the Joynts, ſeeing ſomtimes the pain begins in the Head, goes thence into the Neck, thence to the Shoulders, and at length into the Joynts. But that Humors do never flow from other places and parts into the Joynts, he no waies proves, neither is any man able to prove after him. In like manner, they which ſay that ſuch Fluxions come only from the brain, ſeem to contend againſt ſenſe; Foraſmuch as thoſe parts which compaſs the joynts about, do receive Veins and Arteries, by which blood is brought unto them to nourith them withal, why may not alſo the wheyiſh Humor collected in the greater Veſſels be carried unto the ſame parts by the ſame waies? *Galen* hath taught this preciſely, in his Comments upon the Aphor. 10. Sect. 3. where he ſhews, that in the knobs and Pains of the Joynts the profound parts of the Body are purged, the vitious Humors being driven from the principal parts of the Body into the Circumference. This is ſeen by the Feaver which is oftentimes raiſed in the beginning of the Gout; for it is cauſed by wheyiſh Excrements conteined in the Veins, put into a commotion and working, when Nature ſets her ſelf to expel the ſame, and ſeeing ſhe cannot drive it all forth, ſhe diſcharges the ſame into the weaker and Ignobler parts. Alſo the third Opinion, which *Sennertus* defends is Void of reaſon, and is herein faulty, becauſe it denies that Gouty defluxions do ever come from the brain. For ſeeing all parts of the Body both inward, and outward, do receive Fluxions from the Brain, how can the Joynts be free from them? And if Humors cauſing a Catarth do often flow by the Veins and Arteries, whence Rhewmatick Feavers daily ariſe; and the Humors conteined in the Veins and Arteries (as *Sennertus* himſelf affirms) do eaſily flow unto the Joynts, it is a clear demonſtration, that a Fluxion is made from the brain into the Joynts. Alſo plentyful Piſſing declares that Humors flow from the brain through the Veins, when the ſaid Piſſing is cauſed by ſome commotion of the brain by reaſon of long abiding in the Sun, or in a very cold Air; for then the Wheyiſh Humors contained in the brain are agitated by thoſe Procatarctick Cauſes, and driven into the Veins and Arteries, through which they flow unto the Kidney's and the Bladder, and thence comes ſo plentiful making of water.

The next and immediate internal Cauſe of the Gout hath hitherto been ſufficiently expounded; now let us proceed to the external and Procatarctick Cauſes or occaſions thereof: which we may for clearneſs ſake diſtinguiſh into three Tribes or Ranks. The firſt Tribe is of them which afford matter convenient to breed the Gout. The Second is of thoſe which do weaken and looſen the Joynts, The third is of them which promote the flux of the Morbifick Humor into the Joynts.

To the firſt Tribe are referred al things which encreaſe raw and wheyiſh Humors, or any bad Humors whatſoever: as meats of groſs ſubſtance hard to be digeſted, and ſuch as afford many Excrements, frequent Gluttony and Drunkneſs; immoderate Carnal Embracements which is the reaſon that Gout is called the Daughter of *Bacchus* and *Venus*; idleneſs and a ſedentary life, and intermiſſion of ſuch exerciſes as men have been formerly accuſtomed unto; long ſleep and unſeaſonable watching; intermiſſion of ſuch natural and artificial Evacuations as men have been accuſtomed unto; fear, Sadneſs and continual Care.

To

To the ſecond Tribe are referred vehement motion and Labor; frequent uſe of carnal conjunction, eſpecially of that which is celebrated ſtanding; refrigeration and Humectation of the Joynts; frequent Bathing; Contuſion, Luxation and Fracture of the Joynts.

To the third Tribe are referred, Cold air ſqueezing out the Humors, and Heat melting, diſſolving and agitating the ſaid Humors and opening the ſecret Paſſages; meats of a fervent and tale nature which attenuate the Humors; thin and ſtrong Wine; Immoderate exerciſe, unbridled Lechery, vehement anger and other immoderate paſſions of the Mind.

SIGNS.] The Signs do either foretel the Gout at Hand, or declare the ſame to be preſent.

Signs of the Gout at Hand: a Sence in the Joynts more exquiſite and quick than ordinary ſo that the lighteſt things wil hurt them; as for example the hard ſitting of a new Shoe, Long walking, a ſmal blow, or a light hitting againg a ſtone, or ſome other hard thing. A Feaver commonly uſhers in the Gout, which is cauſed by wheyiſh Humors and others conteined in the Veins and Arteries, being diſturbed and agitated, whiles Nature endeavors to expel them to thoſe leſs noble Part. But the neerer approach of the Gout, and its beginning as it were, is ſignified by a ſtupidity, and ſence of crawling Piſmires in the Joynts, and a kind of unuſual heat felt in them.

The Gout it known to be preſent by an actual pain tormenting the Joynts, which commonly is attended with redneſs and ſwelling; which if it appear not at the very firſt; yet is it ſeen preſently after. The pain doth uſually ſeize upon the great Toe, eſpecially on the left foot, and oftentimes it ſpreads it ſelf from thence into other Joynts. The Feaver which comes before the pain, do ſomtimes continue; and ſomtimes it goes not before, but comes together with the pain.

The Signs of the Cauſes are likewiſe to be conſidered: For although the Humor cauſing the Gout be principally wheyiſh, yet is it neceful to know what other Humors are mixed therewith, that we may fit out Medicines thereunto.

And in the firſt place, Choller abounding with the wheyiſh Humor, is known by a vehement and cutting pain, a ſmal ſwelling, a reddiſh or paliſh color, great heat, and the Feaver intenſe and perſevering in its ſtate or height; thin Urine, yellow and reddiſh; cold things help, and hot things hurt.

Signs of flegm abounding with the Whey, are, a ſoftiſh and ſomwhat looſe ſwelling of the parts affected, which if a man preſs with his Finger, there remains a pit; the pain is not ſo great, Urines are thick and troubled; Cold things hurt, and hot things help; little or no heat is felt; the color is white, little differing from the Natural color of the part.

Signs of Melancholly abounding are, an obſcure color of the part like Lead, deep pain, a thin and watry Urine, a wearineſs of the whole Body, and the temper thereof inclining to Melancholly.

PROGNOSTICK.] As for the Prognoſtick. The Gout is no dangerous Diſeaſe, but very troubleſom by the vehemency of pain, and of a very long continuance; ſo that for the moſt part it accompanies a Man during his life, to his old Age; yea, and it doth cauſe ſome to live long, becauſe Nature at certain ſeaſons drives unto the Joynts vicious Humors, which might cauſe other Diſeaſes; and by ſo doing frees the nobler parts of the Body from bad Humors.

Yet doth it often fal out in weak Bodies, or ſuch as are decayed with Age, that when Nature can no longer expel ſuch Humors as are collected in the inner parts of the Body, deadly Diſeaſes do thereupon ariſe; as moſt ſharp Feavers, Inflamations of the Bowels, Apoplexies, Convulſions, Phrenzies, Difficulty of Breathing, and inability to breath, unleſs ſitting upright, Pantings of the Heart, and other moſt grievous Infirmities.

Although a diſpoſition rooted in the Bowels tending to breed Goutiſh Humors, and Natural weakneſs of the Joynts cannot be perfectly taken away; yet may the Invaſions of the Gout be very much retarded, and kept off; ſo that ſome only by abſtaining from Wine, others by uſual Purges frequently repeated, have kept themſelves for many yeers free from the Aſſaults of this Diſeaſe.

Hippocrates in the Second Book of Predictions, affirms. That many Gouty perſons may be cured, diſtinguiſhing them from ſuch as cannot be cured, in theſe words: *Touching the Gout, this I ſay; All that are aged, or have ſtony knots about their Joynts, or live miſerably, being coſtive, cannot be cured by Art of Man that I know of. Such are well cured by a Dyſentery, when it ſeizes upon them; and by other fluxions of Humors to the inferior parts. But he that is yong, and hath no ſtony knots about his Joynts, and lives accurately, being inclined to labor, and having a belly well inclined to ſtool; this man having a skilful Phyſitian may be cured.*

An hereditary Gout may wel be accounted incurable.

If the Veins of Gouty perſons do ſwel with black blood, their Gout leaves them; out of *Avicena.* Becauſe the Humors which were wont to flow into the Joynts, are derived to the external parts of the Skin.

If the Gout, being accuſtomed to return at certain ſeaſons, ſhall not return, it portends grievous, and oftentimes deadly Diſeaſes, unleſs the Morbifick matter by a diligent prevention ſhal be taken away.

way. For if through weakneſs of Nature, the matter which is gathered together within, ſhall not be expelled, it breeds the greateſt and moſt dangerous Diſeaſes imaginable.

Whoſoever they be that have the Gout, within the ſpace of forty daies the Inflammation is allaied, and they are freed. *Hippocrates* in the 49. Aphoriſm of the fifth Book or Section. For in ſuch parts as have little Natural heat, the matter offending requires a long time before it can be diſcuſt. Howbeit this period of *Hippocrates* is not certain and perpetual; for ſome are healed ſooner, and ſome later; which depends upon the quantity, thickneſs, or rebellion of the Morbifick Cauſes; the ſtrength or weakneſs of the parts affected and the obedience of the Patients in point of keeping the Diet, and uſing the Medicaments appointed for them.

CURE.] The Cure of all Gouts conſiſts herein, viz. That the flux of Humors into the Joynts may be ſtaied, that which allready is come in and abides in the Joynts may be removed, and that the Pain may in the mean while (if it be ſharp) be abated; all which may be performed by the following Medicaments.

And in the firſt place, letting of Blood will be very convenient, if there be no want of Blood in the Patient, and if flegm do not abound; becauſe the Blood is agitated by the motion of the Humors flowing into the Joynts, and does as it were boyl, and is by pain drawn into the part affected: wherefore it is neceſſary to draw the ſame back, into that part of the Body which is oppoſite to the Part affected; and therefore if the right Arm be Diſeaſed, a Vein muſt be opened in the left; if the right Foot be pained a Vein muſt be opened in the right Arm; and if the left Foot in the left Arm. And Blood is to be taken away at the firſt beginning of the Diſeaſe, and as much as needs muſt be taken at one time, if the Patients ſtrength will bear it: if not, it muſt be done at ſeveral times, til the plenitude of Blood be ſufficiently diminiſhed.

One thing we muſt alwaies remember, that Copious Blood-letting in ſuch as can bear it eaſily, does exceedingly ſhorten the Diſeaſes, if it be don at the beginning of the Diſeaſe, at leaſt by Piece-meal; drawing now a little and then a little.

Alſo Purging muſt be uſed at the beginning of the Diſeaſe, as ſoon as may be: for ſo both that Humors which is influx and is ready to flow, wil be drawn from the way to the Joynts and be brought unto the Guts. But in this purgation two things are worthy of Obſervation, being frequently noted by *Solenander* a Famous Practitioner.

The firſt is, that this Purgation be not made by ſome mild lenitive Medicaments, whereby the Humors are rather ſtirred than Evacuated, and are precipitated into the Joynts, whereupon a more grievous pain and ſwelling is wont to follow ſuch purges; but with ſome ſtrong purgative, which may force out the ſtirred Humor and turn the cauſe thereof from the Joynts. The other is, that the Medicaments being given, the Joynts above the Knees and Elbows, be Plaſtered with ſome defenſative, by which the Humor which is put in motion by the Medicine may be intercepted, ſo that it may not ſo much nor ſo forcibly fal down into the Joynts.

To which intent let an Oyntment be made of Bole, Pome-Granate Rinds, Baluſtians, Roots of Biſtort and Tormentil, red Roſes with the white of an Egg, and Vinegar; which being ſpread upon ſnipps of Cloath as broad as ones Hand and indifferent long, let them be wrapped about the parts aforeſaid. If theſe ſimples be not to be had at preſent, wet them only with Vinegar and water and let them lie on at leaſt an whol day. If the Fluxions be vehement, uſe a liniment of Bole, Dragons Blood, the white of an Egg and Oyl of Roſes made with Oyl of of unripe Olives: or at firſt uſe it without Oyl adding a ſmal quantity of the Oyl aforeſaid or of *Unguentum Comitiſſæ*, leaſt growing dry and hard it cauſe pain.

And for to procure ſuch a purgation as we have ſpoken of, let the skilful Phyſitian preſcribe a Medicament fitted to the Nature of the Patient and ſuch Humors as are redundant in his Body: or ſome of thoſe Specifick Purgations which we ſhal propound in our Doctrine of Preſervation from the Gout.

Vomiting is likewiſe profitable in this Caſe, for ſuch as are eaſie to vomite; becauſe it brings out the evil Humors by a ſhorter way, and ſo there is no ſuch fear leaſt they ſhould ruſh into the part affected. But gentle Vomits are to be to uſed, which do only evacuate thoſe parts which are neat the ſtomach. For if they be vehement, and draw Humors out of the Veins, they may precipitate the ſaid Humors unto the Joynts. Then after Vomitings, purgation muſt be procured downwards; yea and if one purgation will not ſerve turn, it muſt be repeated.

After ſufficient Purgation, it will be very good to procure ſweat; for ſo the wheyiſh matter will be diſcuſſed by the habit of the Body. But, ſeeing when the Gout gives its firſt Onſet, there happens a kind of boyling and working of the Blood, and commonly there is a Feaver, hot Sudoroficks wil not be convenient, but only ſuch as are temperate; amongſt which *Sennertus* commends Harts-Horn, either crude, or prepared without burning, either alone, or with Carduus Water; as likewiſe *Antimonium Diaphoreticum*. In an old Gout without a Feaver, a Decoction of China Salſa Parilla or Saſſafras may be given, qualified with cooling Herbs, as Gichory, Endive, Sorrel and Borrage;

Borrage. Or after the Sweat wiped off, it may suffice to give the Patient Chicken-Broth, altered with the Herbs aforesaid.

Martinus Rulandus did use this following sweating Medicine with happy success:

Take *Tops of Centaury two handfuls: Asarum Roots two ounces: Boyl them in ten pints of Water to five pints, and strain the Liquor. Give the Patient eight ounces of this Liquor hot, in the morning some daies together; and let him sweat upon it.*

But *Forestus* commends the Roots of the greater Burdock; because it cuts, discusseth, and provokes both Sweat and Urine. And he reports that a certain Gouty person that kept his bed, and could not stir a Limb, drank hot Beer in which the great Burdock Root had been boyled; after the drinking whereof, when the Physitians could do him no good with all their Medicines, he piss'd a great deal of white Matter like Milk, and was freed from his pains.

Hercules Saxonia puts a great many Loaves hot out of the Oven round about the Patients Body, by which means Sweat is pentifully procured, and the pains removed.

Also a Decoction of Elder, Bay-leaves, Sage, Rosemary, and such like Herbs will do much good, the Patient receiving the Vapor of this Decoction in a sweating Tub, which will make the sweat to come lustily.

Also the Waters of Natural hot Baths do provoke sweat, and do readily discuss the Matter contained in the Joynts. And therefore when the sick are not able to go unto them, their Water is wont to be brought unto them and heated in a Caldron for them to bath in. *Erastus* in his 15. Counsel, prefers this above all others, for easing the pains, but he boyls so much Salt in the Water, as gives it an evidently brackish taft.

In the beginning of the Fluxion of Gouty Humors, in the spaces free from Purgations, such things must be given as stop the Flux, which have been propounded by me in the Cure of an hot Catarrh; especially Juleps of Waters, or Decoctions and Syrups which do cool and thicken.

Yea, and the truth is, We are sometimes compelled to use Narcotick or Stupefactive Medicaments; for they both stop the flux of Humors, and they mitigate the rage of the pains. Of these sort of Medicines new Venice Treacle is most convenient, which may often be repeated without danger from half a dram to a dram. Unto which may profitably be added, a little Bole-Armoniack to stop the flux of Humors. Howbeit, instead of Treacle, Laudanum Opiatum, and other Narcoticks, may conveniently be substituted.

After due Evacuations have been celebrated, and other things given inwardly which respect the Antecedent Cause, we must proceed unto local Applications, such as mitigate the pain, and discuss the contingent Cause: Which are not presently to be used before the universal Remedies aforesaid have been first applied; for otherwise they are wont to do more hurt than good. For either the Matter which Nature intended to drive into the Joynts, is driven back into the inner parts of the body whereby grievous Symptoms are raised; or it is forced into the Joynts, and the pain is exasperated; or the part is effeminated, and made lax, and so the fluxion is encreased.

Which Cautions being commonly neglected, and external things untimely and heedlesly applied; the Patients receive commonly more hurt than good thereby. And those external Medicines do either respect the pain alone, or the Cause likewise of the pain, viz. The Humor which hath took its course into the part, and caused both the pain and Swelling.

Such things as mitigate pain, are very necessary in this case, because the extremity thereof weakens the Patient, and draws the Humors to the parts affected. Furthermore, by the use of Anodines, the parts are relaxed, and the Humor which before did flow into the more deep parts about the Joynt, is diffused to the more ambient parts and external. Whence it is that the pains of the Gout are most vehement before the part swels; but after it is swollen they are mitigated. Now there are many Anodine, or Pain-charming Medicaments propounded by Authors to be applied to those parts which are troubled with the Gout. But the chief are these which follow:

Luke-warm Milk applied to the part affected, by wetting Linnen Cloaths therein, and laying them on, doth asswage the pain; as also if the part be sprinkled and bedewed therewith, especially when it comes fresh from the Dug; which *Amatus Lusitanus* do very much commend, in the 41. Cure of his sixt Century, in these words: *On mightily tormented with the Gout, caused a shee Goat to be brought into his Chamber, and her Milk to be milked out upon his pained Joynt; by which he perceived the pains evidently lessened. And there is good reason for it: For Milk newly milked, doth asswage, mitigate, and lessen pains. It is a Medicine commonly used by the great Turk: by you who seek Profit and Honor, highly to be prized.*

Of Milk likewise is made the Cataplasm of white Bread Crums boyled therein, adding the Yolks of Eggs, and a little Saffron.

Also the Leaves of Henbane, or Violets, are boyled in Milk, or in Vinegar and Water, and profitably laid upon the part affected.

Also a Cataplasm is made of the Pap of Marsh-mallow Roots mingled with Milk.

Also

Alſo a Cataplaſm is made of the Pulp of Caſſia alone, or mingled with Oyl of Roſes, or the following Ingredients:

Take *Crums of white Bread boyled in Milk, half a pound: Pulp of Caſſia three ounces. Make them into a Pultiß.* Or,

Take *the Pulp of Caſſia four ounces: new Venice Treacle half an ounce: Barley and Oaten meal, of each three ounces: the Crum of white Bread four ounces: Cows Milk two or three pints. Boyl all into the form of a Pultiſs, which apply warm to the parts pained. If you ſhall add half an ounce, or an ounce of Vitriol calcined, and finely poudered, you will make it far more excellent.*

In the beginning of the Gout, which ſeizes only the great Toe, lay on this following:

Take *two whites of Eggs: a little Salt beaten to Pouder: a few drops of Vinegar of Roſes. Mix all, and apply it upon Tow, or courſe Flax to the part affected.*

Other Cataplaſms are likewiſe made of greateſt efficacy, compounded on this manner:

Take *Water of white Mullein, and of Fern Roots and Branch, of each half a pint: Calcined Vitriol exquiſitely poudered, one ounce and an half: Meal four ounces: Saffron two drams. Make all into a Pultiſs.*

Take *Mallows, leaves and Roots, as much as you pleaſe, Boyl them in a new Earthen Veſſel, with equal parts of Wine and Vinegar, til a third part be conſumed; then add as much courſe Rye Bran as wil make it into a Pultiſs; which being wel wrought together and ſpread upon a Linnen Cloth, let it be applied to the parts pained, as hot as the Patient can endure it. Solenander* doth exceedingly commend this Pultiſs.

Foreſtus relates that a Cataplaſm made of Duck-weed and Chamomel Flowers boyled in Milk, adding a little Barley Meal, will do Miracles.

Montagnana affirms this following to be moſt excellent in extream pains.

Take *the Yolks of ten Eggs; beat them in a Frying Pan with half a pound of Oyl of Roſes. Let them boyl gently till they grow thick, adding two drams of Saffron; and lay it on hot.*

In the beginning of the Flux, many lay on a Cataplaſm of Salt and Soot, wrought into a Body with whites of Eggs.

Or of two ounces of Chamomel Flowers: red Roſe Leaves one ounce and an half: Mullein flowers half an ounce: Pouder them, and boyl them in ſweet Milk to the ſtiffneſs of a Pultiß, adding three or four Yolks of Eggs.

Or of Barley Meal, and Bean Meal, of each one handful: Flowers of Chamomel and Roſes, of each half a handful: Mullein Water, and Willow Water, or Plantane Water and Wine, of each as much as ſhall ſuffice. Incorporated all together in form of a Pultiſs.

Alſo divers Fomentations may be made to be applied to the place affected, after this manner:

Take *of the Leaves of Mullein ſix pounds: red Wine a Quart. Beat the Leaves and ſteep them in the Wine for three daies. Diſtil them, and Bath and Foment the parts affected therewith warm, with Linnen Cloaths dipped therein.* Or,

Take *Flowers of Mullein as much as you pleaſe; fil a glaſs Bottle therewith, and ſtop the mouth, and ſet it in the Sun; for ſo they wil turn to Liquor, which being applied to the part affected, with Linnen, mitigates the pain.*

Sal ſaturni, that is, Salt of Lead diſſolved in ſubtil Spirit of Wine, eaſeth pains wonderfully.

Frog-ſpawn-Water ſtilled in *May*, applied to the parts pained, doth wonderfully aſſwage the pains, and tempers the Inflamation and redneſs of the part. Theſe following Simples may profitably be mingled therewith.

Take *Frog-ſpawn-Water, Water of Tapſus Barbatus, or of Mullein, and of Fern, of each one pound and an half. Infuſe therein Lapis tutiæ, and Litharge of Gold, of each two ounces: Vitriol Calcined, and Allum, of each one ounce. Foment the pained parts herewith warm.*

An Infuſion of Litharge made in Vinegar, the Vinegar being a little Evaporated, til it grow ſweetiſh, doth much good to an hot Gout.

Oyl of Calves Feet is excellent to allay the pains of the Gout, and it is thus prepared:

Let the Calves Feet be beaten, and the Bones broken, then boyl them all to a Pap. Take the Oyl which ſwims on the top of the Water, mingle it with Aqua vitæ, and Salt, and therewith bath or anoint the parts pained.

Alſo Oyls and Fats are by many uſed. But ſeeing the Inflamation which befals thoſe Members which are troubled with the Gout, doth draw very neer the Nature of an Eryſipelas, or red fiery ſwelling, oftentimes thoſe fat things may do more hurt than good; for by ſtopping the pores, they may keep in the Humor, and ſo encreaſe the pain.

According as *Sennertus* makes relation of a man troubled with the Gout, who found great good by very new Sheeps-milk Cheeſe laid upon the pained part: for as ſoon as the Cheeſe being heated by

the pained part, began to melt and shed its Butter, the pains were encreased. Yet in some Bodies, Oyl of Roses, and such like, may do good, especially mixed with other Medicaments; because according to the different Natures of Mens Bodies, several things do good to several persons. And therefore we must be furnished with a mighty company of Medicaments, that upon all occasions we may have change; because there is scarce any one so effectual, as to do good to all that are troubled. Take these following for an Example or Pattern.

Take *Crum of the whitest Manchet half a pound: Boyl it in new Milk to the consistence of a Pultis; then add of the Mucilage of Marsh-mallow seeds two ounces: Meal of Lin-seed and Fenugreek seed, of each two drams: Flowers of Chamomel, and of Melilot poudered, of each one ounce: Opium one dram: Oyl of Roses one ounce: Mix all into a Cataplasm.*

Or to the Cataplasm of white Bread Crum before described, Oyl of Roses may be added.

Also Liniments and Oyntments are wont to be made to mitigate pain.

Take *Yolks of Eggs two or three: dissolve them with Oyl of Roses, or Violets, or Wine, and apply them luke-warm.*

Balsamum Saturni prepared with Oyl of Roses or Violets, allaies pain most effectually.

Take *Ceruss two ounces; dissolve it in Endive Water and a little Vinegar, make thereof a Liquid Oyntment.*

Of the said Ceruss is made a Plaister of great efficacy which may be laid on in the beginning of the Disease, even whiles the Tumor and Inflamation is present. Its composition is thus.

Take *Common Oyl one pound, Wine a pint and an half: boyl them til half the Wine be consumed. Then add a pound of Ceruss finely Poudered and two drams of Campbire. Boyl them to the Consistence of an Emplaister. When there is great Inflamation, Vinegar must be used instead of Wine. Spread this Plaister upon Linnen Cloaths that it may the more commodiously be wrapped about the Parts affected.*

A Living whelp laid to the pained Part, doth very much asswage the pain.

When the pain rages extreamly we may have recourse to Narcoticks; howbeit they must not lie long upon the Part, because they are adverse unto the natural heat and to the Nerves.

Take *Henbane Leaves two handfuls: Nightshade and Housleek of each one handful: Garden Poppy-Head one pugil, Mandrak Roots one ounce: Chamomel Flowers and violet Flowers of each one pugil, make a Decoction in Water or Milk with which let the part be bathed.*

Beat the residue after the Liquor is strained out, and add of the Flower of Lin-Seed one ounce and an half. Wheat meal two ounces; Oyl of Chamomel three ounces: and make a Pultis. Or,

Take *Spirit of Wine somwhat Yellow by infusion of Saffron four ounces: Camphire one scruple: Boyl them a little, then dissolve therein, one dram of Opium: With that Liquor let the pained Part be bathed: It is a safe and most effectual Medicine.*

Green Tobacco Leaves beaten and laid on do ease the Gout, and are said to be of a stupefactive Nature.

As for the Efficient Cause of the pain, to the Humor flowing into the part repelling Medicaments must be opposed; and to that which is allready in, deriving and resolving Medicaments must be applied.

Howbeit repelling Medicines are disallowed in this Case, especially alone and without the commixture of other things. For if they shal wholly stop the influx of the matter into the Parts affected, it is to be feared least they retiring to the inward Parts, should cause dangerous Diseases, unless they happen to be translated to some other Joynt. Again the Humor which hath already flowed into the Part, is the more driven inward, by which means, the Pains become more violent. But yet, if in the beginning of the Gout there be a great afflux of Humors especially hot ones, which threatens sharp Pains to follow, it wil be convenient in some measure to repress the same, by applying repellers, not alone, but mixed with such things as mitigate Pain, after universal and sufficient Evacuations. For then such things as do overmuch relax, do help forward the afflux of Humors. And therefore, we may add unto the foresaid Cataplasms and other remedies Plantane, Lettice, Purslane, Housleek and such like as also a little Vinegar. As for Example.

Take *Barley meal three ounces: Boyl it in Water and Vinegar, add two Yolks of Eggs, Saffron twenty grains: Make al into a Pultis.* Or,

Take *Red Roses an Handful: Barley and Fenugreek meal of each one ounce: Red Sanders one dram and an half: Chamomel Flowers one pugil: when they are boyled and beaten, add two Yolks of Egs, Vinegar four ounces: Oyl of Roses as much as shal suffice; make al into a Pultis.*

Among remedies which derive the Humor from the Part affected are Horse-Leeches, after sufficient Evacuation applied therefore: for then they do much good, especially when the Veins in the part affected, do seem distended and swelling with Blood.

Now resolving Medicaments are wont to be used in divers forms as of Waters, Oyls, Unguents, Balsoms, Fomentations, Fumigations, Cataplasms, Plaisters and the like, compounded after this manner.

Take

Take *Vitriol white and green, of each one ounce: Campbire two drams: Aqua vitæ and white Wine, of each one pint: Mix them and apply them with cloathes dipped in them.* Or,

Slake Line in Urine, purifie the Liquor and foment the pained place therewith. It is likewise good if it be done with Vinegar and Lime.

Martinus Rulandus in the Centuries of his Cures, do mightily cry up his Gout-quelling Water; but never describes the same. But *Libavius, Petreus* and others suppose it was thus made.

Take *Fountain Water a pint, Aquæ fortis half an ounce: Sublimate one dram: Boyl them a quarter of an hour. Wet linnen cloaths in this* Liquor *and apply them luke-warm to the part affected.*

Quercetanus in his *Pharmacopœia* propounds these following.

Take *Pickle of Salt, and the Urine of a Boy of each equal parts. Stil them and Wet Linnen Cloathes in the Water and apply to the place affected, often changing the cloaths for fresh ones.*

Take *Green Elder leaves and flowers of each one pound: beat them and steep them in Aqua vitæ for two or three daies: stil them in a Glass or Copper vessel, til they be dry.*

Take *Spirit of Wine rectified two pounds: of the finest Honey one pound. Distil them in* Balneo Vaporoso: *So you shall still two Liquors; The first is watrish; The second much stronger, and Sulphureous, which you shal keep by it self. To the remaining materials add an ounce and an half of whol Oriental Saffron: Venice Turpentine two ounces: Castoreum six drams: Tartar calcined til it be white, half a pound: dissolved Salt an ounce: Phlegm of Vitriol not separate from it spirit four ounces: Lie made of Vinetree-ashes two pound: steep them together twenty four hours. Then stil them til they become dry: keep the Liquor which comes likewise by it self. To the Dregs remaining pour on the former Water which you kept: Steep them and stil them. Lastly put al the distilled Waters together and distil them in* Balneo Vaporoso.

Quercetanus saies, That this Water is of woudrous efficacy, and that it was communicated unto him by a certain most famous German, as a special guift, affirming, that this was the very Water of *Rulandus*. And he averred that he had seen the rare effects thereof in easing the Pains of the Gout, if Linnen Cloathes being moderately warmed and dipped therein, be applied to the part affected.

The same *Quercetanus* in his Councel touching the Gout, doth brag that he reserves to himself his Gout-quelling Water, as a Master-peice for such an old Soldier as himself to boast of which he saies is made of plain Fountaine Water, wherein he doth divers times quench certain Metallick substances, which are wont to be taken inwardly when rightly prepared: whose spirits being impressed into the foresaid Water, do contribute thereunto the power of penetrating unto the Roots of the Disease, and of truly resolving the Tartarous, stony matters, with the Salts, which are combined in the Joynts, from whence such intollerable Pains do arise.

Peradventure this that follows it not unlike it, nor a whit inferior in Virtue.

Take *Unslaked Lime four pound: Slak it in River water as much as you please, and let it stand in a Wine Cellar three daies, that the Salt may be better extracted out of the Chalk or Lime. Afterward let them boyl a little and strain the Liquor through an Hippocras Bag. In twenty pints of the strained* Liquor, *quench seven or nine times; first Plates of Steel red hot; and then Plates of Copper red hot; and thirdly to the quantity of ten ounces of Vitriol Calcined til it be white; fourthly Antimony melted in a Crucible to half a pound; fifthly Litharge or Ceruse beated in a Crucible, half a pound; white Precipitate once washed and no more one ounce and an half. Brass burnt and finely Poudered, half an ounce: After the quenching of these minerals, let the water stand stil in a wine Cellar, the space of ten daies. Afterward, boyl it a little, and strain it through an Hippocras Bag. In this water being hot, doubled cloaths must be dipt and frequently applied to the Gouty part.*

Among Fomentations easie to make, that is commended, which is made of Salt Ammoniack seven times sublimed, and fitly dissolved in Wine or Water. Or of the Urin of a young man in good health, boyled til half be consumed and laid on with Rags.

Solenander Writes in his 24. Counsel, Section the 4. That a certain Goutey old man was wont to make himself this Medicines. When the swelling and pain was great and the place red, he took Salt, the Urin of a Boy and Vinegar. In these being mingled together, he Wet a Linnen cloath and squeesed it and laid it on, this he did divers times and so the Pain was much abated.

As we said before, that Anodine or Pain-quelling Oyls did little good in the Gout, the same must here be said of resolving Oyls, because they close the pores of the Skin and so hinder the freedom of transpiration and encrease the heat, neither can they by reason of their clammy substance peirce into the innermost parts of the Joynt, so to temper and remove the Salt, sharp and Tartarous Humors which lurk in them. Yet if the foresaid Oyls shal be distilled in a Retort, they will become very fit for this use, because they will be very searching and no waies clammy, Among these the most excellent are Oyl of Cheiry, Saint Johns-wort and of the Yolks of Eggs, which being mixed together and

and ſtilled by a retort, are very proficable to eaſe Pain and to diſcuſs the Cauſe thereof.

Alſo *Mathiolus* his Oyl of Scorpions ſtilled after the manner aforeſaid, is moſt excellent.

Oyl of Wax is likewiſe to the ſame purpoſe.

But Oyl of Mans Bones made after the ſame manner that Oyl of Tiles is made, is preferred before all others, and commended not only by the Chymiſts, but alſo by the Dogmatical Doctors, as *Crato*, *Platerus*, and others. The manner of making it is this: Mans Bones freſh and unburied, are broken and burnt, and caſt into old Oyl: afterward, they being ful of the Oyl, are beaten and caſt into a Retort, and ſo by the force of the fire, an Oyl is drawn out.

Where Mans Bones are not to be had, the Bones of other Animals may ſerve the turn.

This following will alſo be very good:

Take *Maſtich, Frankinſence, Mirrh, Ammoniacum, Opopanax, Bdellium, Mummy, of each two ounces: Vitriol one pound: Honey two pound: Tartar one ounce and an half: Spirit of Wine four pound. Diſtil out of all an Oyl, with which let the pained part be anointed with a feather.*

To eaſe the pain, and to reſolve the Matter of the Gout, a Liquor made of Snails is likewiſe commended, which is thus compounded:

Put an handful of Snails into an Hippocras Bag, and caſt upon them an handful of common Salt; upon the Salt, a handful of Dwarf-Elder, or Danewort ſeeds very finely poudered: And ſo one Lay after another of Snails, Salt, and Seeds, until you have made four or five Lay's of every one in particular. Let the Bag hang in a moiſt Celler; and after a few daies there will drop a ſlippery Liquor and fat; which ſet in the Sun for four daies, and then ſmear the place affected therewith.

A reſolving Unguent may be made after ere this manner:

Take *Chamepitys, common Wormwood, and Roſemary tops, of each a handful: Chamomel flowers, Melilot flowers, and Roſe Leaves, of each one pugil: Oyl and Wine, of each half a pound: Let them boyl til the Wine be conſumed: the Liquor being ſtrained, add thereto as much Wax as ſhal ſuffice to make it into an Oyntment. Let the Part affected be anointed herewith warm; within twenty four hours the Part doth ſwel, and the pain ceaſeth.*

Alſo divers Pultiſſes reſolving and eaſing pain, may be made. The principal are theſe:

Take *Wheaten Bran a pound: Salt one ounce: Soap as much as ſhall ſuffice. Boyl all into a Cataplaſm, or Pultiſs.* Or,

Take *Bean meal half a pound: Boyl it in a ſufficient quantity of wine, adding thereto a little Aqua vitæ and Butter. Make it into a Pultiſs.* Or,

The Leaves of Dwarf-Elder, or Tree-Elder being beaten, may be applied; or they may be fryed with Butter in a Frying-Pan like a Pan-cake.

Briony Root bruiſed with Aqua vitæ, is alſo very affectual.

Alſo ſome commend Aron, Cuckoo-pintle, or Prieſts-pintle Roots, being mingled with Cow-Dung.

This following is commended by *Solenander*, becauſe it reſolves without any great heating, eaſeth the pain, and ſtrengthens the Joynts. And it may be ſafely applied after the beginning of the fit, about the fift day of the Diſeaſe.

Take *Pouder of red Roſes two ounces: Maſtich one ounce: Camphire half a dram: Barley meal half a pound. Boyl all in white Wine, evermore ſtirring the ſame, till it come to be thick, and lay it on warm.*

Emplaſters are likewiſe wont to be of great uſe in this Caſe. The chief are theſe which follow.

Take *Frankincenſe, Mummy, Colophony, of each one ounce: Maſtich, Mirrh, white Coral, of each half an ounce: Mans Fat ſix drams: Gum Ammoniacum, and Bdellium diſſolved in Vinegar, of each three drams: Turpentine half an ounce: Oyl of Foxes, and of Roſes, of each as much as ſhal ſuffice to make all into a Plaiſter.*

Take *Florentine Orice Roots, and Hermodactils poudered, of each ſix drams:* Emplaſtrum Oxycroceum, and de Mucilaginibus, *of each two ounces: Roxin of Pine one ounce. Melt them together, adding Oyl of worms as much as ſhal ſuffice, and make thereof a Plaiſter.*

Emplaſtrum Diapalma, or *Diacalciteos*, is very much uſed, both alone, or with Camphire added thereunto, after this manner:

Take *of the Rowl of Diapalma Plaiſter half a pound: Camphire two drams. Mix them together, and apply them to the parts affected.*

Or in Form of a Cerecloth.

Take *of the Rowl of Diacal[illegible]eos Plaiſ[illegible]lf a pound: Plaiſter of Sulphur an ounce: Storax and Benzoin, of each half an ounce: Tacama[illegible]cca two ounces: Oyl of St. Johns wart, and Worms, of each an ounce: Liquid Storax an ounce and an half: New Wax, as much as ſhal ſuffice. Melt all together, and dip your cloth therein, twice or thrice, make it ſmooth and dry, and keep it for your uſe.*

But

But yet the ſame Plaiſter mingled with theſe things following, ought to be reckoned amongſt the moſt excellent Medicines for the Gout.

Take *Diacalciteos Plaiſter diſſolved in barſh red Wine, and boyled til the Wine be conſumed, one pound: Myrtles, red Roſes, Maſtich, Tartar of red Wine poudered, of each two drams: Chamepitys, or Ground-pine, and right ſweet Chamomel poudered, of each half a dram. Make of all a Plaiſter, to be applied after the ſwelling is much abated.*

And at laſt, in a very old and ſetled pain, eſpecially from a cold Cauſe, ſome lay Veſicatories to raiſe Bliſters upon the parts affected. *Sennertus* makes mention of them, but ſo as that Anodines be mixed with them. But the moſt wiſe *Varandæus*, my Maſter, did with happy ſucceſs uſe the common Veſicatory Plaiſter, which is kept in our Shops, ſimply, and by it ſelf without any mixture; wherewith he cured a great and rebellious Swelling upon the Knee, when other Phyſitians had in vain uſed many Purgations, a Sudorifick Diet-Drink, and many External Medicines.

In the uſe of all the fore-recited Medicaments, this one thing is diligently to be noted, That we muſt take our hints from ſuch things as we find do help or harm the Patient: foraſmuch as the Natures of Men are divers, their Complexions divers, and divers kinds of Excrements are bred in ſeveral Men, whence it is that the ſame Diſeaſes do extreamly differ in ſeveral perſons, therefore what profits one man, doth another no good at all; which often comes to paſs in curing the Gout. And for this Cauſe, every Practitioner muſt have an abundance of Medicines, that when one hath been applied in vain, he may uſe another and another, making alwaies choyce of ſuch as a rational Method ſhall moſt approve of.

When the Gout becomes ſtony and knotty, it is extreamly hard to Cure, eſpecially if it be of long ſtanding. But new knobs may with Emollient and Reſolving Foments, Unguents, and Plaiſters, be diſſolved. The moſt Specifick or Apporpriate, are theſe which follow.

Galen exceedingly commends a Plaiſter compounded of old ſtrong Cheeſe, made into a Plaiſter with the Decoction of a poudered Sows Piſtle or Leg.

Others boyl poudered Sows Legs, til they come to a ſlimy ſubſtance or Gelly. Afterwards they mingle therewith two parts of old Cheeſe, pouder of Water-creſſes one part, and ſo make a plaiſter thereof. Or,

Take *Juyce of Tobacco three ounces: yellow Wax two ounces: Rozin of the Line-tree an ounce and an half: Turpentine one ounce: Oyl of Chamomel as much as ſhal ſuffice. Make all into a ſoft Cerate or Plaiſter.* Or,

Take *of thoſe Eaſtern berries, which the French call* Coques de Levant, *and Myrrh, of each half a pound. Pouder them, and mix them together with ſtrong Vinegar into the form of a Cataplaſm.*

Gum Ammoniacum diſſolved in Vinegar, doth powerfully ſoften.

Rulandus anoints thoſe hard Swellings in the morning, at noon, and in the Evening with Oyl or Balſom of Sulphur hot, and then he laies on a Plaiſter hot, of *Emplaſtrum Diaſulphuris.*

But this Plaiſter following, is your rare Plaiſter, becauſe beſides eaſing the pain, it draws the gritty, ſtony ſubſtance out of the Joynts likewiſe.

Take *Roman Vitriol one pound: Roch Allum half a pound: Salt four ounces. Calcine al theſe together in a Crucible or Earthen pot, letting it to ſteem ſo long til the ſpirits ſhall begin to go away. Which when you perceive by their ſmel to riſe, leave preſently your calcining, and let all cool, and then pouder them,*

Take *of this Poudr, and Barley meal, of each a like quantity: mingle them with wine Lees to the form of a Pultiſs, which ſpread upon a rage as thick as a Knife, and apply to the place affected. When it is dried, diſſolve it again with Lees of Wine, and apply it again, until in the firſt place the pain be diſcuſſed; and in the next place, until all the ſtony ſubſtances be conſumed out of the knobbed and knotted Joynts. In the mean while it fals out often that the Skin will break, which need not affright us; for either afterwards the Ulcers cloſe of their own accord, or at leaſt by laying Wax upon them in manner of a Plaiſter, they are cloſed up, the Joynts having regained their motion with activity.*

Finally, If the Gout be very exceeding old, and perfectly knotted, by the preceding Cure a mitigation of pain is to be hoped, but the ſtony ſubſtances will hardly give way; therefore with a gentle Cauſtick the Skin is to be opened, and then the ſtones are to be taken away with a drawing Plaiſter of Gums.

The Cure of the Gout when preſent, is performed by the Remidies aforeſaid. But becauſe this Diſeaſe is wont to return by fits, eſpecially in the Sprink and Fall, we muſt now ſhew the way to prevent the ſame. Which Prevention ought to aim at the hindering of any Gouty Matter, like to fal into the Joynts, from gathering in the Body; or if any be collected, that it may be carried away.

And

And finally that the Joynts may not be ſo diſpoſed to receive the Humor which flows unto them. The collection of Matter will be hindred, by an excellent Diet, and by Medicines rectifying the diſtempers of the Bowels. The Matter collected will be carried away by Evacuating Medicaments. And the Joynts wil not ſo eaſily receive if they be fortified with corroborating Medicaments.

As for the Matter of Diet, although in this Caſe it be of very great, yea greateſt moment; yet the Nature of this work will not give me leave to deſcribe the ſame.

I ſhall only ſpeak of the Patients Drink ſo as to ſay, that Wine is extream hurtful to all Goutꝝ Perſons, and many have recovered only by abſtaining therefrom. Yet if the Patient in regard of ſome other infirmity cannot wholly abſtain from Wine, let him drink weak Wine, or well allaied with Water. *Hollerius* inſtead of Wine commends thin Metheglin, viz. Of forty or forty eight parts of Water to one of Honey. Yet this ſuites not with ſuch as abound with bitter-choller and thoſe that are dry and thirſty.

This following Diet drink ſuits all Natures, and hath done much good to very many perſons.

Take *Salſa parilla Roots two ounces: Liquoriſh one ounce: Cinnamon and Anniſe Seeds half an ounce: Make all into a very fine Pouder. Of this Pouder mix one ſpoonful with ſo much ſmal Beer or Ale as the Patient is wont to drink at a Meal. Brew them together out of one Pot into another three or four times. Then ſtrain the Liquor for the Patients ordinary drink. Doing the like for every meal.*

And as for Evacuations, Bleeding muſt be firſt practiſed eſpecially in the Spring and Fal, in ſuch as abound with Blood and whoſe Blood is wont to work and ferment or be very hot.

But Purgation is not only to be uſed Spring and Fal, but four times in a yeer, yea and every month in every Cacochimical Body that is which abounds much with evil Humors. To which purpoſe many forms of Purgations are handed to and fro, of a ſpecial property for this Diſeaſe. Theſe that follow are the chief, which are ſo to be uſed by the diſcreet Phyſitian, as that he muſt make many changes, both in reſpect of the matterials and the Doſe, according to the various Conſtitutions of the Patients.

Take *Senna clenſed, Turbith, Hermodactiles and Pouder of a Mans Skul that hath never been in the Earth of each one dram: Diagridium half a dram: Make all into a Pouder of which give one dram: at a time, in Groundpine Water, or in Broth.* Or,

Take *Salſa parilla one ounce: Senna ſix drams: Turbith, Heromdactiles, Jalap, Mechoacan of each half an ounce; Agarick Trochiſcated two drams: Diagridium and Cinnamon of each half a dram: Make all into a Pouder, Steep a dram thereof in white Wine all night, in the Morning let the Patient drink Pouder and Wine.*

Electuarium Caryocoſtinum is by *Petrus Bayerus* exceedingly commended, and is approved by al Practitioners, and it is deſcribed in the *London Diſpenſatory* in Folio 111. and in that of *Bauderon*. It is given to half an ounce: But in hot Conſtitutions it may do harm.

Rhaſis Commends his Pils ſo far as to ſay, that they can make ſuch as are fain to Ride, to go on Foot again. Thus they are made.

Take *Aloes of the beſt half an ounce: red Roſes two ſcruples: Hermodactiles white and purged from their outmoſt Skin or ſhell, one dram and an half: Diagridium one dram: With Water of Ground-pine and Honey of Roſes make all into a Maſs of Pils. The Doſe one dram.*

Theſe alſo are good which follow.

Take *Aloes, Hermodactiles of each half an ounce: Ground-pine, or Chamepitys two drams: Chamædrys or Germander, Stœchados of each one dram: Saint Johns Wort Seeds, half a dram: With Venice Turpentine make a Maſs of Pils, which becauſe they Purge little may be given the oftener.*

Alſo Evacuation by Vomit is very good for Prevention if the Patient can bear it well; which is declared by *Alſaharavius* a famous Phyſitian in theſe words. *A Vomit is bitter than a purge to root out ſuch ill Humors of a groſs Nature as are below the Knee even to the Foot; as in the Knee-Gout Sciatica and ſuch like.*

Now Vomiting may be procured every Month two daies together becauſe the ſecond day drives out the Reliques of the firſt. And ſome have obſerved that vomiting is more ſucceſsful than ordinary when the Moon is in a Sign that chews the Cud, ſuch as the Bul and the Goat or Capricorn. It is good to Vomit after Supper the Patient having eaten divers Meats, Fat, ſharp of Salt or Spice, &c. and others in great Quantity, and afterward rubbing his Stomach and putting his Finger into his Throat. And if that will not do, he muſt take a Vomit, eſpecially of Aſarum and Broom boyled together and the Decoction drunk, which are otherwiſe good in the Cure of the Gout.

That Evacuation likewiſe which is made by ſweat, purges the Blood from wheyiſh Excrements, and draws out the antecedent Cauſe of the Gout. To this purpoſe a Sudorifick Diet drink may be ordered for the Patient Spring and Fal, of a Decoction of Salſa parilla, China, Saſſafras, or of Guajacum, as the temper of the Patient ſhall adviſe.

But

But ſome late Phyſicians have brought into uſe, a Decoction which carrieth away the Matter meerly by inviſible Tranſpiration through the Pores of the Skin, without any ſweat at al, which hath done a world of good. Its Compoſitions and uſe is thus:

Take *Sarſaparilla, Crude Antimony, Nut-ſhels, of each ſix ounces: China Root one ounce: a little Braſil Wood: Water nine pints: Boyl them to four pints and an half. Let the Antimony and Nutſhels be poudered and tied in a cloth, which muſt be ſo hanged in the pot that it touch not the bottom. Let him take a good draught of the ſtrained Liquor, on mornings three hours before dinner; in the afternoon four hours after dinner, and three hours after Supper, for ſifteen daies together. Bleeding and univerſal Purgation being premiſed.*

Of the Grounds remaining in the Strainer with like quantity of Water, may be made a Diet-Drink for ordinary uſe inſtead of Beer. Boyl the Water half away, and add Coriander and Liquorice as much as ſhall ſuffice to give it a good ſmack.

To prevent the Gout, and to root the ſame out of the Bowels, ſome Practitioners commend the uſe of Gout-quellers given an whol yeer together, whereby they avouch many have been perfectly cured. Among many of their Receipts, this is the Principal.

Take *Salſaparilla four ounces*: St. *Johns-wort ſeeds, Groundpine, and Germander Leaves, of each three ounces: round Birthwort ſix drams: Angelica three drams: Cinnamon three drams: Cloves four ſcruples: Saffron two ſcruples. Let all be finely poudered and incorporated with Spaniſh Honey clarified as much as ſhal ſuffice. Make all into an Electuary, which let the Patient uſe a yeer together, taking every day in the Spring, Fall, and Winter, one dram and an half; in the Summer only one dram. Let the Patient forbear to take it in the Dog-daies. Let him wholly abſtain from Wine and Lechery.*

Peradventure the Decoction of Germander may be of the Nature of the Gout-quelling Medicaments our Practitioners talk of; which was therefore commended to the Emperor *Charls* the Fifth exceeding by the Phyſicians of *Genoa*; and *Solenander* doth teſtifie, That very many who drank this Medicine threeſcore daies together, were perfectly cured. The Compoſition of this Decoction is thus:

Take *Germander gathered when it flowers, and well preſerved, one handful: Ripe Wine not very ſtrong, nor very ſmal, three pints: boyl them in a double Veſſel five hours. Let the Patient take a draught of the ſtrained wine, and compoſe himſelf to ſweat. This is to be done after the Patient have been purged.*

And it is here to be noted touching thoſe hot Medicines, that they are not only unprofitable for hot Conſtitutions, but they cauſe ſuch Reſolutions of Humors or Joynts, or other inconveniences, as can never be cured, and therefore they muſt be given with great Caution.

Peradventure this following Electuary may be uſed with more ſafety and ſucceſs, which doth purge the Body by little and little from all ſuperfluities without heating the ſame.

Take *Senna half an ounce: Turbith, Hermodactils, of each ſix drams: Lignum Guajacum, Saſſaphras, and Salſaparilla, of each half an ounce: China Roots one ounce and an half: Nephritick Wood two ounces: the three Sanders, of each one ounce: Annis Seed two drams: Honey very well clarified fourteen ounces: make al into an Electuary. The Doſe is one dram every day in the whol yeer, except the Dog-daies.*

Among the common People, ſome hold it for a great preſervative from the Gout, to ſwallow three Cloves of Garlick whol every morning for a month together. For they heat and ſtrenthen the Stomach, whithout heating the Liver, or other Bowels; for they are voided forth with the Excrements whol, but boyled and wrapped in clammy Flegm, which they bring from the Stomach and Gout.

In the Gout proceeding of Chollerick Humors, Waters of Medicinal Wels, which are Acid, Vitriolate, and cooling, ſuch as that of *Tunbridg* in *Kent*, Blackbois not far from *Lewes* in *Suſſex*, one in the Pariſh of *Sandberſt* in *Kent*, do very much good. So that by the uſe of ſuch Waters, ſome perſons have been for a long time freed from the Gout.

To the ſame purpoſe *Hippocrates* commends in his Book of Diſeaſes, the uſe of Aſſes Milk, which Experience ſhews hath done good to many Gouty perſons.

And in a word, Al things which are good againſt an hot diſtemper of the Liver, and to ſtrengthen that Bowel, wil be good in this Caſe, as they are deſcribed before in the Cure of the hot diſtemper of the Liver,

But if a wheyiſh Humor flowing from the Brain be Cauſe of this Diſeaſe, as moſt commonly fals out, the greateſt care muſt be had of the Brain; viz. That its diſtemper may be corrected, and that the Humors bred therein may be derived and diſcuſſed. To which intents; Iſſues, Veſicatories, Medicines to be drawn up into the Noſe, Maſticatories, Pouders, Spiced Caps, willbe very ſerviceable; and other Remedies propound in the Cure of Diſeaſes of the Brain.

The

The laſt Point of Prevention, is to ſtrengthen the Joynts that they may not ſo eaſily receive the Humor flowing in, Yet it is to be noted, that ſtrengthening Medicaments, are not only Vain, but hurtful alſo, unleſs the antecedent Cauſe, and the Humor ready to flow into the Part, be carefully removed by the foreſaid Medicaments. Otherwiſe thoſe ſtrengtheners, either are not able to hinder the influx of the Humors into the Joynt: or if they do hinder the ſame, the Humors retire to the more noble parts of the Body and raiſe much worſe Diſeaſes.

Among the principal ſtrengtheners the preſſings of Grapes, viz. their Seeds &c. are reckoned, which diſcuſs the reliques of the Morbifick Matter by their actual heat, and by their aſtringency, do very much ſtrengthen the Parts. *Duretus* upon *Hollerius* doth thus commend them. *But the uſe of Vine-Grape Kernels doth exceedingly profit in the time of Vintage. If the preſſings of the Grapes be brought out of the Wine Preſs into a Barn and being covered with Blankes do there grow hot. In them let the Patient thruſt his Feet, Legs, Thighs, Arms, or his whol Body. I have tried it* (ſaith he) *an hundred times, there is no better thing under the Cope of Heaven.*

And *Solenander* in his Counſel 21. Sect. 4. Doth give the foreſaid Medicine this commendation. *But among the beſt and ſafeſt remedies, (which do alſo ſtrengthen the parts affected, and do cheriſh the innate heat) is this to be reckoned, and diligently once every yeer (for oftener it cannot) to be practiced, viz. That in Vintage time, the Feet and Hands affected, be whelmed in preſſings of Grapes hot from the preſs, or made hot with warm Wine, every Morning for fifteen dayes. And I could name a worthy Perſonage, to whom I have communicated this Medicament, and received from him a very conſiderable Gratuity therefore; who could not go at all, and by this Medicine and Gods Bleſſing, he was reſtored. And by how much the Grapes are riper, by ſo much the more good, will the preſſing do in this Caſe.*

Sulphureous and Nitrous Baths ſuch as the Balerucane in *France*, do not only diſcuſs the Matter of the Goutt, by provoking ſweat, as was ſaid before; but alſo by ſtrengthening the Joynts, they do much conduce to the Prevention thereof; as alſo being uſed by way of Embrocation, that is the Head being wet therewith or it being pumped upon the Head, Cotten wet therein be at laſt laid on and made faſt. The mire of the ſaid Baths applied to the weak parts, do likewiſe ſtrengthen them.

Where the benefit of Natural Baths connot be had, the Feet may be waſhed and other parts Fomented, with a Decoction of Nerve Herb, ſome aſtringent being added thereto, as Balauſtians, Mirtil, Cypreſs Nuts, Allum, and Salt, with Iron-quenched Water and red Wine.

Alſo Oyntments are commended, being frequently uſed, made after this manner.

Take *Oyl of Mirtles or Roſes two ounces: Salt two drams: Mix them and make a Liniment.* Or,

Take *Oyl of unripe Olives Oyl of Maſtick one ounce: Salt fried in a pan two drams: Bole-Armoniack three drams: Dragons Blood, Hipociſtis, Frankinſence, Maſtich, of each one dram and an half: Let each Particular be firſt finely Poudered by it ſelf, then with the Oyls mix them into the form of an Oyntment.*

The Plaiſter called Emplaſtrum Diapalma is very good to ſtrengthen the Joynts: and its uſeful in all Gouts whatever the Humor be which affends. And *Solenander* writes in Counſel 25. Sect. 4. that he hath known ſome, who had wont to be often troubled with the Gout, and by the continual uſe of this Plaiſter, with frequent purges taken at certain diſtances of time, they were freed from thoſe Pains for five years together. And this Plaiſter doth not daub and foul, doth not raiſe Itch or Pimples, nor is it troubleſome by its ſmel or any other evil quality. And it is fitted to the ſhape of the member. When the Feet are troubled Shoes are made of thin Leather which being ſmeared with this Plaiſter are put upon the Feet. The like Leathers ſpread with this Plaſter may be applied to the Wriſts and other Parts. But the truth is, the ſame Plaiſter boyled in Wine and mingled with Pouder of Myrtles, Roſes, Tartar Chamepitis or Groundpine and Chamomel, ſo as we deſcribed before in the Curation, is much better for the ſame uſes. And we have ſeen Goutty perſons, who continually wore ſuch a Plaiſter upon their Feet and Wriſts, with moſt happy ſucceſs.

Chap. 2. *Of the Hip-Gout, or* Sciatica.

THe Pain of the Sciatica or Hip-Gout, doth herein chiefly differ from other ſorts of the Gout, becauſe in thoſe the Pain poſſeſſes only the Joynts; but this, it is not only in the Hip, but it holds the top of the Buttock alſo, the Loyns and the *Os Sacrum*, and reaches into the Thigh and Leg even to the very Foot. Which comes to paſs by reaſon of Nerves ariſing out of the Loyns and *Os Sacrum*, which are carried unto the Hip, and are from thence derived and ſpread unto the Thigh, the Leg and Feet.

CAUSES.] The Cauſe of this Pain is the ſame which was propounded in other ſorts of the Gout.

It

DIAGNOSTICK.] The knowledg of this Diſeaſe is taken from the Part affected: from whence it alſo took its Name, for the Pain doth eſpecially affect the Region or part of the Huckle-bone, for it hath this property, that no Humor, nor Inflamation or change of the color appears as is wont to be in other ſigns of the Gout: becauſe the flowing Humors do inſinuate themſelves into more profound or deep parts, and into ſuch as are larger, and covered with much fleſh, and they are not diffuſed into the ſurface of the Body nor the very Skin as in other Gouts.

PROGNOSTICK.] This peculiar Prediction belongs to the Hip-Gout, that if it continue long it puts the Hip out of Joynt: for a wheyiſh and Flegmatick Humor doth inſinuat it ſelf into the hollow of the Joynt which is very large, and if it bide there long, its thinner part is diſcuſſed, the thicker remaining, which becomes ſnotty and ſoftens and loofens the bands which knit together the bones which belong unto that Joynt; ſo that the bone of the Hip fals from its Socket, whence follows Luxation, and thereupon limping or halting, and a Conſumption of the whol Thigh; becauſe the Bone being ſlipt out of its ſeat, doth preſs upon the Muſcles, Veins and Arteries, by which means motion is hindered and Blood and Spirits cannot conveniently flow into the interior parts. The foreſaid Doctrine is confirmed by two Aphoriſmes of *Hippocrates*, viz. The 59. of the 6. Section. Such whoſe Hips after long pains, ſlips out of Joynt and in again, they have Snotty Excrements in that Part. And the 60. Aphoriſm of the ſame Section; Such as being troubled with long Pains of the Sciatica, come to have their Hip disjoynted, their Thigh Conſumes and they halt, except they be burnt.

CURE.] The Cure of the Hip-pain hath many things common with the other ſorts of Gouts; yet in many things it differs becauſe of the ſtructure and Largneſs of the Joynt; therefore it is to be diſtinguiſhed from the former Gouts, and to be handled in this Chapter by it ſelf.

And in the firſt place a Clyſter or Gentle Purgative being premiſed, the Vein of the Arm on the ſame ſide muſt be opened for revulſion ſake: afterward for derivation ſake, the Vena poplitis muſt be opened about the Knee, or that Vein near the outward Anckle-bone, which is called the Sciatica Vein, becauſe of the great good which the opening thereof is wont to do in this Diſeaſe; which alone being opened doth often heal this Diſeaſe.

It is wont to be opened on the Leg of the ſame ſide the Gout is on, yet hath it done much good being opened on the contrary ſide, and hath been ſeen ſuddenly to take the Pain quite away.

Galen *in his Book of Blood-letting, Section* 18. *I remember* (ſaith he) *that I have Cured divers troubled with the* Sciatica *in one day, opening a Vein in their Thighs; viz. The Cauſe being, not from cold, but fulneſs of thoſe Veins which are in the Hip; ſo that a Vein opened about the Ham or Knee, is more proper and commodious in ſuch caſes, than in the Ankles.*

Alſo Blood drawn out of the Hemorrhoids by Leeches, doth wonderfully help thoſe that are Hip-Gouty, becauſe the Blood contained in the Veins of the Hip is thereby drawn out: for there is the greateſt Conſent and fellow-feeling that can be between theſe parts by means of their Veins.

Strong Purgations are proper in this caſe; for lighter purges do rather precipitate the Humors into the Parts affected. And therefore the Arthritical Pouders are moſt convenient, Caryocoſtinum, Pils of Hermodactils and ſuch like. The Chimiſts do ſomtimes ſucceſsfully uſe Mercurial and Antimonial purges in ſtrong Bodies.

Mercurius dulcis with Scammony or other purgatives given frequently, doth powerfully Eradicate the Humor cauſing this Hip-Gout.

Many prefer Vomiting Medicaments before purgatives, becauſe they Evacuate the Humors by a place more remote from the Part affected. *Rondeletius* prefers Aſarum before other Vomitories.

After ſufficient Purgation, we muſt proceed to local Medicaments. And as for repelling Medicines, they are no waies convenient, becauſe it is to be feared leaſt the Humors be ſo much the more fixed into the part affected; but at the beginning Reſolving things muſt be applied, firſt milder and leſs hot, leaſt they ſhould attract the Humors more into the part affected; after ſuch as are more vehement, in this manner.

Take *Briony Roots two pounds: Dwarf-Elder Roots one pound: Juniper Berries half a pound: Leaves of Ground-pine, Mint, Marjarom, Sage, Roſemay, flowers of Chamomel and Melilot of each four handfuls: Make a Decoction for a Bath to ſit in, which let the Patient ſit in twice a day for two or three daies together. At the beginning the Decoction may be made of Water alone afterward in Water and white Wine.*

With the ſame or like Decoction hot, may the Part pained be fomented frequently.

Alſo Bags may be prepared of Salt, Millet and Bran fried with rich Canary in a frying Pan and laid on Warm.

Or, Bags very effectual may be made only of Juniper Berries beaten and fried in a Pan as aforeſaid.

Alſo anointings will be convenient of Oyl of Chamomel, Oyl of Dill, Orice, Nard and Rue;

which by relaxing the exterior Parts, will draw the motion of the Humors to themwards, by which means the inner parts will be less affected.

Oyl of Scorpions of *Mathiolus* anointed on, will be very effectual.

To resolve more powerfully, The *Aqua Balsami Guidonis*, being anointed on, will be exceeding good.

Ointment of Marsh-mallows doth loosen the external parts, and doth gently discuss the Morbifick Matter; therefore towards the beginning, the whol Thigh may be anointed therewith, and the Leg to the Foot by a flaming fire.

In the Progress of the Disease, this following being hotter and stronger, may be used.

Take *Oyl of Worms, Tiles, Turpentine, of each two ounces: Oyl of Foxes one ounce: Gum Ammoniack, and Sagapenum dissolved in Aqua vitæ, of each six drams: Fat Castoreum three drams: Euphorbium two drams: Wax as much as shall suffice. Make all into an Ointment.*

Spanish Soap, or Castle Soap dissolved in Spirit of Wine, is most excellent, smeared on by the fires side.

Oyl of Tiles or Bricks alone, being anointed hot, after six Cupping-Glasses have been fastened upon the pained place, and about the same; and after the anointing, the place being covered with very hot Linnen Cloaths, hath in one day cured a very stubborn Sciatica.

Lacuna in his Comments upon *Dioscorides*, doth commend the following Ointments as wonderful:

Take *the Juyce of the Roots and Leaves of Dwarf-Elder, or Danewort, of each one ounce: Oyl of Chamomel six ounces: Boyl them to the consumption of the Juyces. Then add Wax as much as shall suffice, and a few drops of Vinegar to make the vertue pierce. Make of all an Ointment.*

A Cataplasm of the Herb Iberis, wild Cresses, or Sciatica Cresses, is much commended by Authors, because this Herb is very effectual in the Cure of this Disease. It may be made after this manner:

Take *of wild Cresses four handfuls: boyl them in Wine, and beat them, adding thereto Meal of Lupines, Vetches, and of Beans, of each three drams: Pouder of dried Rue, Chamomel flowers, and Costus Root, of each one dram: Oyl of Turpentine half an ounce: Oyl of Earth-worms as much as shall suffice. Make all into a Cataplasm.*

Platerus witnesseth that it hath done much good, when green Sage hath been put on an hollow hot Tile, and often stirred lest it burn; and thus being half boyled and sprinkled with Vinegar, and a Cloth put about the Tile, and the same put under the Hips, the Vapor thereof hath been received into the part affected.

Also a Loaf very hot out of the Oven, cut in the middle, sprinkled with Aqua vita, and laid on, will be very helpful.

To draw the Morbifick Matter outwards, a Cupping-Glass is good, four times fastened upon the highest part of the pained place, which appertains to *Os sacrum*, without Scarrification.

To the same intent, eight or ten Leeches fastened to the part affected do much help, which are allowed and approved of by *Paulus* and *Aurelianus*. And *Zacutus Lusitanus* saies that in ten hours space he therewith took away the pain of the Sciatica, which no other Remedies could help.

Plaisters are likewise frequently used, and in this Case may do much. But in the use of them, this is alwaies to be observed, as it hath been said generally of the rest; that at the first mild ones be applied, which if they do little good, we may arise to more vehement. Which order we will likewise observe in our setting down the making of such Plaisters.

Take *Pitch used in ships, two ounces: Brimstone poudered very fine three drams: Mastich two drams: Turpentine half an ounce. Mix them, and make of all a Plaister, adding as much Wax as shall be requisite.*

Take *Ship-Pitch two ounces: Gum-Ammoniack, Bdellium dissolved in Vinegar, of each one ounce: Live Brimstone, Turbith, Hermodactils, of each half an ounce: Castoreum one dram: Turpentine a little: Wax as much as shall suffice. Make of al a Plaister.*

Take *Gum-Ammoniack, and Sagapenum dissolved in Vinegar, and then thickened again, of each two ounces:* Emplastrum Diachylon cum Gummis, *one ounce and an half. Melt all together. Then add Cinnabaris, Cinoper or Minium, and burned Brass, of each one ounce: Orpment and Verdegreece, of each two drams- Make all into a Mass or Plaister. If it raise Bladders, lay a Linnen Cloth between the Plaister, and the part affected.*

If the Disease do pertinaciously continue, we must proceed to a Vesicatory, which doth draw out the Morbifick Matter, being applied to the part affected. Wherefore a Blistering Plaister must be

be laid on, either alone, or that it may work more gently, with ſome of the foreſaid, mingled in equal proportions, for ſo it may be endured upon the part a longer time. Or this following may be made freſh.

Take *Ship-Pitch, Wax, white Pitch, of each one ounce and an half: Colophonia, Frankincenſe, Maſtich, of each two drams: Euphorbium, Ladanum Quick Sulphur, Opopanax, Ammoniacum, Bdellium, Galbanum, Sagapenum, of each half an ounce: Storax, and Benjamin, of each two drams: Cantharides three drams: Galangal, Cloves, of each two drams: Liquid Storax, as much as ſhall ſuffice. Make all into a Plaiſter.*

In an old Diſeaſe, an Iſſue in the Leg on the pained ſide, doth drive the Matter away, and ſometimes cures the Diſeaſe. *Zechius* will have it made in the outſide of the Leg. And if there be ſuſpition of a Catarrh from the Brain, another muſt be made in the hinder part of the Head. For that hath ſometimes cured an old Sciatica when nothing elſe would do it. And then likewiſe other Remedies, correcting the Brains diſtemper, muſt not be neglected.

Zacutus Luſitanus tels of his making an Iſſue behind the Ear with wonderful ſucceſs, when the Humor came from the Head. Of this he makes a peculiar ſtory, Obſervat. 160. Book 2.

During the whol Courſe of the Cure, frequent Clyſters are to be injected, that part of the Morbifick Matter may be derived unto the Guts. Alſo to diſcuſs the next and immediate Cauſe of the pain, this following hath ſometimes been uſeful.

Take *Rich Canary half a pint: Walnut Oyl, and Oyl of Rue, of each three ounces: Oyl of Turpentine half an ounce. Mix all, and make thereof a Clyſter, to be caſt in ſo often as the pain ſhal require.*

And this following Clyſter doth wonderfully draw the Humors from the part affected, in regard of its Neighberhood to the Guts.

Take *Pulp of Coloquintida one dram: Lean Bran an handful: white Wine a pint and an half: boyl all to a pint. Of the ſtrained Liquor make a Clyſter, and let the Patient keep it an hour.*

The Hip-Gout is ſometimes bred of Choller, and hot Humors, which is known when the pain is very ſharp, and pricks, the pains are greater every other day, the partty is lean, the Conſtitution of Body Chollerick, Age youthful, Country and Seaſon hot, the pain is encreaſed by heating things, Chollerick Diſeaſes have preceded, an hot Diet, and vehement Exerciſe: and then the Medicines muſt be fitted for Choller, and an hot diſtemper. Wherefore, Bleeding is good, Purgations of Choller, ſometimes Lenitive, ſometimes ſtrongly purging with Diagridium, that the Morbifick Matter may be brought forth; cooling Juleps, Emollient Clyſters cooling, Milk, Bathing, and other Remedies propounded in an hot diſtemper of the Liver. Alwaies being careful to avoid things Opening, and to chuſe rather ſuch as do incraſſate or thicken, ſuch as we propounded for a thin and hot Rhewm.

The Pain being extream, ſome Narcoticks may be given, eſpecially Syrup of Poppies, whereby the pain is allaied, and the flux of Humors ſtopped, by the Humors being thickned.

But *Laudanum Opiatum* is far more powerful, given to the quantity of three or four grains; which alſo diſſolved in a Clyſter of Broth or Milk, uſing a Purging Clyſter before it, doth often take away the pain in a moment.

The external Medicaments muſt be gentler, as Oyl of Lillies, Violets, Chamomel, and ſweet Almonds: Pulciſſes, of Lettice, Night-ſhade, Endive Barley meal, with the foreſaid Oyls; and towards the declining of the Diſeaſe, Fomentations, Liniments, Milder Plaiſters, and leſs Heating.

The Matter Cauſing the Sciatica, comes ſometimes to maturity, ſo as to make an Impoſtume. Which *Hippocrates* ſhews in the third Book of his Epidemicks in the Hiſtory of *Eupolemus*, who had ſuch an Impoſtume, which killed him with a Conſumption. If the Impoſthume be opened, there remains a filthy ill conditioned Ulcer, which likewiſe pines the Patient away. Yet *Zacutus Luſitanus* glories, that he had often cured the Sciatica with an Ulcer, in Obſ. 126. Book 1. Which Obſervation ought to be read and diligently meditated upon.

Chap. 3. *Of Rheumatick Pains of the whol Body.*

After Gouty Diſeaſes properly ſo called, it is worth our while to treat of the Rheumatick Diſeaſe, becauſe of the likeneſs between theſe Diſeaſes, which verily is ſo great, that the generality of Phyſicians, which know not the Nature of this Rheumatiſm, are wont to call it the univerſal Gout. For in both Diſeaſes the Joynts are pained: but therein is the difference; In that in the Gout, only the Joynts are pained; But in this *Rheumatiſmus*, or Rheumatick Malady, not only the Joynts, but alſo the whol Body, viz. The middle ſpaces between the Joynts, Namely, the

Muſcles and their Membranes, and eſpecially the Skins which cover the Bones, and the whol habit of the Body; yea verily, and ſomtimes the inward parts of the Body, as the Stomach, Womb, Lungs, are troubled with this Rheumatick Diſeaſe.

And although the Greeks cal a Catarrh by the name of *Rheuma*; yet this Ruhematiſm we ſpeak of, differs from a Catarrh, being indeed contained under the general term of Flux of Rheum, yet of a different Nature from that kind of Flux which is commonly called a Catarrh, which comes only from the Brain, and troubles no more than one or two parts; whereas this Diſeaſe we treat of, comes from the internal Bowels by the Veins and Arteries, and is ſhed into the whol Body.

This is no new Diſeaſe, yet is it not ſufficiently deſcribed by the Antients. We have a rude Draught thereof in *Hippocrates*, in his Book, *de locis in Homine*: and in *Galen*, Book. 1. of the difference of Feavers; and the firſt *de compoſitione Med. ſecundum Genera*. But the moſt notable and cleer place of all, explaining this Diſeaſe, is in the firſt Book of the Differences of Feavers, in Chap. 7 the words are theſe: *Underſtand thou, That the Rheumatick Diſeaſe ſo called, is cauſed by ſome ſuch way as this*; viz. *The whol Body being weak, and the principal Parts thereof, though they have but little blood, yet finding themſelves burdened, they thruſt the ſame and expel it to the fleſhy parts of the Skin.* Whereby it appears that the true Nature of this Rheumatick Diſeaſe according to *Galens* Doctrine, conſiſts herein; That the whol Body is ſo weak, that when any principal part is burdened with Blood, although it be in no very great quantity, it tranſmits the ſame to the fleſhy parts and habit of the Body.

But that is not ſimply to be underſtood which is ſaid by *Galen*, That the principal parts being burdened with blood, do thruſt the ſame unto the fleſhy Parts of the Body. For ſo Inflammations and Swellings would ariſe in thoſe parts. Whereas Experience ſhews, that in this Diſeaſe called *Rheumatiſmus*, for the moſt part there appears no ſwelling, no Inflamation, no change of color in the parts pained.

CAUSES.] The next and immediate Cauſe therefore of this Diſeaſe, is a wheyiſh Humor, which by reaſon of its thinneſs doth not ſwel the parts, and becauſe of the ſubſtance thereof, not apt to turn into Matter or Quittor, it never makes any Impoſthume, but only a certain Inflamatory diſpoſition, ariſing from the fervor of the wheyiſh Humor.

Now the Primary Original of this Diſeaſe ought to be aſcribed to the Liver, which being affected with an hot diſtemper, and being weakned, breeds not blood convenient for to nouriſh, and affects the whol Body with the like weakneſs, whereby it becomes exceedingly diſpoſed to receive all ſuperfluities. And from the ſame diſtemper and weakneſs of the Liver, great quantities of evil Humors do ariſe, which being long detained in the Veins and Arteries, they become vitiouſly corrupted, and are there diſſolved and turned into the Nature of Whey, and Blood-watry Liquors, and as an heavy burden, are by Nature caſt off into the Ignoble Parts, ſhe being not ſtrong enough to drive them out of the whol Body. Now theſe wheyiſh and blood-watry Humors being very ſharp, do prick and cut (as it were) thoſe parts unto which they are carried, from whence pains and torments do ariſe. And although we conceive the Liver to be the primary Cauſe, and Original of this Diſeaſe, yet it is apparent that theſe Humors do ſomtimes flow immediately from the Brain, becauſe the pains do often begin in the Neck, and afterwards do deſcend unto the Shoulders and Arms. But the firſt Generation of theſe ſharp Humors was in the over-heated Liver, which being tranſlated from thence into the Brain, do from thence afterward fal down into the inferior parts.

* And although theſe Humors are expelled by the Veins in manner of a Criſis, yet is not their motion ſo ſudden, but is performed by little and little; viz. When thoſe evil Humors and corrupted, do boyl or work in the Veins, and are afterward leiſurely by the Veins expelled and vomited as it were; for which cauſe this motion is wont fitly to be called, the Vomiting of the Veins.

That a ſerous or wheyiſh Humor is the principal Cauſe of theſe pains, many Reaſons do convince. Firſt, becauſe ordinarily they cauſe no ſwelling nor change of color in the part affected; howbeit, ſomtimes when the Humor doth much abound, it raiſeth the part into a little, and very red Swelling, which nevertheleſs is eaſily diſcuſſed. Secondly, Becauſe theſe pains are exceeding moveable, and do ſeize now this, now that part of the body, and are ſuddenly gone from one part into another, the former part being quickly wel, and free from all pain; which ſudden mutations cannot come but from an Humor very apt to move, and exceeding thin. Thirdly, Becauſe this Diſeaſe is often terminated by Sweating. Fourthly, Becauſe there appear many tokens of abundant Seroſities in ſuch as are troubled with this Diſeaſe; Thin and abundant Urines beyond the Quantity of what they drink, and abundance of Wheyiſh Humors appearing in the blood that is taken from them.

And although a wheyiſh Humor by the principal, and moſt frequent Cauſe of theſe Rheumatick Pains, yet probable it is, that wind doth ſomtimes concur in the production of theſe pains. Which we may conjecture by the quick paſſage of the pain from one place to another, and becauſe there is no weight or heavineſs felt in the parts pained. This is the Opinion of *Avicenna*, who ſeems to deſcribe this Diſeaſe, and to aſſign windy Vapors for the Cauſe thereof: Fen. 1. Book, 3. Tract. 2. Chap. 7.

Chap. 7. in theſe words. *In pain Cauſed by winds, the extenſion of the part is encreaſed and the heavineſs diminiſhed ſomtimes it is with pricking, and ſomtimes with Corroſion; and in a flatuous Pain there is no heavineſs. And ſomtimes there is a Change of the Pain from one place to another.* Theſe are the words of Avicenna: unto which he Joyns theſe following, which ſeem to come nearer the deſcription of this Diſeaſe we treat of. *And the wind is ſomtimes in the Coates and Fibres of the Members, as in the Collick from wind; or in the Coats of the Muſcles and under the membranes, and upon the Bones, or in the Circumference of the Muſcles. between the ſoft fleſh and the Skin, or lurking in the Member it ſelf.*

And if any ſhall object, that Diſeaſe ariſing from wind, do not endure ſo long, becauſe windy Vapors, are ſoon diſcuſſed. We ſhall anſwer, that a wind conteined in the parts pained is eaſily diſcuſſed, whence comes often change of pains from one part to another; but there is a ſeminary in the Veins from whence winds may perpetually ariſe, and afterwards be carried to the parts aforeſaid. Now this Seminary of winds is a thick, viſcid Humor and Flegmatick, which the Blood taken from them doth often teſtifie to be redundant in ſuch as are troubled with theſe pains; it being frequently thick and clammy like Glew, in appearance like crude and putrid flegm.

DIAGNOSTICK.] The knowledg of this Diſeaſe may eaſily be learned out of what hath been ſaid: yet ſhall we diſcource thereof a little more fully. Firſt therefore, the parts affected with theſe pains, viz. The Muſcles and their Membranes, and the Membranes which infold the bones, do diſtinguiſh this Diſeaſe from all other. For although the pains of the Leeches Pocks, do poſſeſs both the Joynts and the ſpaces between the Joynts, and ſpecially the membranes covering the bones; yet they differ herein, becauſe they do not ſo univerſally infect the whol Body, neither are ſo continual night and day, for they vex the party only in the nights and very little in the day time; neither do they hinder the Patients from their buſineſs commonly; whereas this Rheumatick Pain, doth Nail them to their Beds, ſo as they can hardly ſtir themſelves; neither can thoſe that look to them, once ſo much as move them without great trouble and encreaſe of their Torments. And finally other ſigns of the Whores Pox have preceded or are preſent, as Gonorrhea, the Whores Boil, Putrefaction of the Privities and ſuch like.

Other Symptoms alſo there are accompanying this diſeaſe, which help much to the knowledg thereof. For if you lay your hand upon the part pained, you feel a kind of ſharpneſs with Heat; commonly there is a Feaver Joyned therewith, but it is very ſmal; and ſome times there is none at all. The Blood which is taken away is evidently corrupted, thick and clammy like glew, and after many times bleeding, it is ful of wheyiſh moiſture, and ſo changed, that it hath not the appearance of Blood. When the pain is quite gone or intermits there remains no weakneſs in the part, as is uſual in the Gout. Purging Medicaments at the beginning do no good, nor things outwardly applied to the part affected; they do rather augment the Diſeaſe and the Pain: but when the Diſeaſe begins to decline, both are profitable.

PROGNOSTICK.] As for the Prognoſtick, this Diſeaſe is ſeldom or never deadly, but is very troubleſome to the Patient by its length: for it continues two or three months, if it be without a Feaver; Nay verily; ſomtimes if it be not rightly cured, it continues for a yeer or yeers. *Franciſcus Portus* who in an elegant verſe writ ten Poems of Phyſick ſpeaking of this Diſeaſe relates that he was troubled with this Diſeaſe about two years ſpace, which at length he overcame by the earneſt Endeavours of ſix Phyſitians of *Paris*, the moſt famous in their times, viz. *Baſinus, Belly-Quercus, Sanjacobœmus, Seguinus* and *Hollerius*.

If this *Rheumatiſus* do begin with a Feaver, it is wont to be the ſhorter, but it torments the Patient with more direful and cruel pains: and then it finiſheth within twenty or forty daies, or at leaſt, it is much leſſened.

This Rheumatick Pain coming upon the Neck of other Diſeaſes as an Apoplexy or Convulſion, doth make the Caſe leſs Dangerous, the Morbifick matter being tranſlated from the internal Parts to the habit of the Body.

Sweates happening in the Declination of the Diſeaſe are good.

Thick and abundant Urins in the Declination, do bring an end to the Diſeaſe.

CURE.] For the Cure of this Diſeaſe the Morbifick matter muſt be revelled, mitigated and Evacuated, the diſtemper of the Bowels muſt be corrected, and the ſtrength of all the Parts both the ſending and receiving muſt be maintained.

All which may be done by theſe followings Remedies:

Take *Leaves of Mallows, Violets, Betes, Lettice, Borrage, of each one Handful. Annis Seeds two drams: Boyl all to twelve ounces, in the ſtrained Liquor diſſolve Honey of Violets and Sweet Butter of each two ounces: Make thereof a Cliſter. Give it at a convenient hour, and repeat it every day, or every other day during the whol Courſe of the Diſeaſe.*

When the Cliſter is come away open a Vein in either Arm and take away eight or nine ounces of Blood. It Matters not on which Arm the Vein be at firſt opened, becauſe Blood-letting muſt be often

often repeated and the Veins of both Arms divers times opened. Blood must therefore be drawn every day from the beginning of the disease til the disease come to remit and the Pains to lessen neither matters it though the Patient be let blood ten or twelve times one after another in so many daies, because it is a peculiar property of this Disease, that the Patients strength is not diminished by frequent bleeding, as in other Diseases it is wont to fal out. My manner therefore is in these Diseases when I appoint Bleeding so often, least the friends and attendants or the Patient should be affrighted with so frequent Blood-letting, to add this restriction, that Blood-letting be continued every day, til either the Pains be diminished or the Patient much weakned. And seeing no weakness follows the continual use of this Evacuation the Patients do willingly undergo the same, and are easily perswaded to repeat the same. Now the condition of the Blood it is which makes this easie bearance, which in this Disease comes alwaies away very much corrupted. Experience shows how profitable this frequent Blood-letting is; for by the constant continuance thereof, the Disease which is wont (as was said in the Prognostick) to be long, is often mastered in a short time. And experience shews that large bleeding at the Nose, if it happen to one that hath this Disease, it perfectly Cures that party, *Hippocrates* seems to hint at this in Aphor. 74. Sect. 4. *Those who are likely to have an Impostume about their Joynts, are freed from that danger, if they void much thick and white Urin, such as in painful Feavers, some begin to make upon the fourth day: and if withal their Nose Bleeds, the Disease will very soon break.* For the falling down of Humors into the Joynts tending to an Impostume, hath some Analogy with this Rheumatick Disease we treat of. Also the same *Hippocrates* seems to propound a certain adumbration of this Disease in the second of his Predictories, and ascribes the cause thereof to the suppression of some usual Hemorrhage or Bleeding, in these words. *They who have pains and swellings about their Joynts, which are allaied not as the Gout uses to be, in such you shal find their Bowels long, and a white settling in their Urin, &c.* afterward he adds; now this Disease betides those who in their Child-Hood and in their youth have been accustomed to Bleed at Nose, which custome hath left them.

Whiles these bleedings are Practised, Clisters (as was before said) must be given every day or every other day; also Juleps must be given, which have power to correct the distemper of the Bowels, and to mitigate the Acrimony and agitation of the Humors. To this intent Red Poppy water is very profitable in this Disease it is to be given alone Morning and Evening six ounces at a time, with Syrup of Lemmons and Pomegranates in form of a Julep; howbeit it is no less effectual alone without the Syrups.

For ordinary drink let the Patient use a Ptisan drink of Barley, Grass and Liquoris; or of the Decoction of Sorrel Roots, or of the Tincture of Roses: abstaining from Wine which is the great *Vehiculum* or Spreader of all Flowing Humors.

Purgation in the beginning, Augment, and State of this Disease doth no good at all; Nay verily it doth hurt, for it sets the Humors on running, and encreases the Pains; as it is wont to fal out in all Inflammatory dispositions. But in the Declination it is necessary and frequently to be Celebrated, and that with gentle Medicaments, that the evil Humors abounding in the whol Body may be Evacuated by Degrees. To which purpose this following potion may be prescribed.

Take *Senna and Tamarinds of each half an ounce: Annis Seed and Cream of Tartar, of each one dram: Sorrel Leaves half a handful. Boyl all to three ounces: In the strained Liquor dissolve Manna and Syrup of Roses of each one ounce: Make a potion, to be iterated divers times, as the Physitian shall think fit.*

If the form of a Bole be more desireable, it may thus be made:

Take *Cassia new drawn six drams: Catholicum doubled three drams: Rhubarb in Pouder and Cream of Tartar of each one dram: with Sugar make a Bolus.*

If you would purge more effectually add to the potion or the Bole a scruple of Jallap.

If these Purgations shall not suffice to eradicate this Disease (which is often very rebellious) we must proceed to stronger Purgatives, as *Electuarium Diephoenicon, Diaprunum Solutivum*, and such like, provided there be no Feaver. I have alwaies cured this Disease (when the foresaid Medicaments could not do it) with *Mercurius Dulcis* six times sublimed, being given divers times to the Quantity of a scruple with ten grains of Scammony or Rosin of Jallap. An example of which kind of Cure is to be seen in my observations, viz. in Obs. 41. Cent. 3. One only Clister of Vomiting Wine Cured this Disease in a certain Gentle Woman, as you have it in Obs. 22. of the same Century.

Touching Sweat-Drivers, the same is to be said which was said of purges; viz. that they in the beginning, Augment and State, do no good; Nay do very much harm; which the common sort of Practicioners find by experience, who being deluded with the likeness of a true Catarrh, and wearied with the stubbornness of the Disease, do flie to Sudorificks, by which the Disease is doubled and the Pains encreased. But in the Declination, after due Purgations, no Feaver being present, they may do much good, and they may be made of a Decoction of China, or Salsa-Parilla; or sweat

may

may be procured in a Laconick Bath with Spirit of Wine or ſome appropriate Decoction.

After ſufficient Evacuations; yea rather while they are celebrated, we muſt be careful to ſtrengthen the whol body and the principal parts thereof; which Indication *Galen* in 1. of the Difference of Feavers Chap. 6. where he expounds the Nature of this Diſeaſe, ſaies, is to be preferred before all others, in theſe words. *Juſtly therefore the Aim of a Phyſitian in curing theſe kind of Patients, is not Evacuation, but Roboration of the whol Body.* Which is not ſo to be underſtood, as if no Evacuation were fit in theſe Caſes (for the ſame *Galen* begins the Cure of this Diſeaſe by Blood-letting) but that we muſt make more and more often uſe of ſtrengtheners, and leſs and ſeldomer uſe of Evacuations. Yet ſure enough it is, that the Parts cannot be ſtrengthened, unleſs the ſuperfluity of Excrements, by which they are burthened be purged out.

Now theſe ſtrengtheners we ſpeak of, muſt be of a cooling Virtue; ſeeing (as was ſaid) the over hot diſtemper of the Liver gives beginning to this Diſeaſe. There is great plenty of ſuch Medicaments in Authors: Of theſe I ſhall propound four, which I account moſt effectual and leaſt ingrateful to the Patient.

The Firſt is the Tincture of Corals, two ounces of which the ſick may take in a morning, two hours before Meat, every day on which no other Medicaments are adminiſtred.

But becauſe the Tincture of Corals cannot long be kept, it is reduced into a Syrup for longer keeping, with Sugar, of which two ſpoonfuls may be taken in the morning: but the Efficacy thereof is much leſs, than of the ſimple Tincture.

The Second, is the Conſerve of the fruit which grows upon the Roſe-briar or the Eglantine Briar; which is moſt pleaſing to the taſte, cools the Liver, and by a gentle aſtriction Corroborates the ſame. The Patient may take thereof the Quantity of a Cheſtnut, Morning and Evening.

The Third is the Electuary of *Triaſantalon* with a four-fold proportion of Rhubarb, made into Lozenges; two drams whereof the Patient may take every day and drink a little ordinary drink thereupon.

The Fourth is a Tincture of Roſes, a Cup whereof the Patient muſt drink, once, twice, thrice a day far from Meals. It is thus made,

Take *Red Roſe leaves dried one ounce*: *Water, Blood warm three Pints*: *ſpirit of Sulphur or Vitriol one dram and an half*: *Infuſe them ſix hours*: *To the ſtrained Liquor add white Sugar half a pound*: *keep it in a Glaſs for Uſe.*

The foreſaid Remedies or ſome of them muſt be uſed in Courſe one after another, leaſt Nature be too much accuſtomed to one, and ſo the leſs altered thereby.

When the Diſeaſes is Cured, the Patient muſt be cautious for a time leaſt new matter being collected a Relapſe ſhould happen. The Prevention therefore hereof, will chiefly conſiſt in a ſtate or periodical Purgation, to be iterated once or twice every month; which may fitly be done by this Magiſterial Syrup following, which will do more good by altering and ſtrengthening the Liver than by purging.

Take *Juyces newly preſt and cleared by ſettling, out of Endive, Cichory, Egrimony, Fumitory, Hops, and Bugloſs three pints*: *Juyce of Apples that are Odoriferous, as Permaines and Pipins, two pints, Senna ſix drams*: *Epithimum two ounces*: *Rhubarb elect, and Agarick newly trochiſcated of each one ounce*: *Mace and Cloves of each half a dram*: *Infuſe and boyl all according to Art, til there remain fifteen ounces of the Liquor, wherein diſſolve of white Sugar the ſame Quantity and make a Syrup perfectly boyled. Of which let the Patient take two ounces once or twice in a month, with Chick or Veal Broth, qualified with the Leaves of Borrage and Cetrach and Agrimony.*

Alſo ſpring and fal 'twil be good to open a Vein.

Furthermore, to temper the fervency of the Liver, a Bath of Luke-warm Water will be good, which muſt be frequently repeated, the whol Summer through: or for more Conveniency a Tub to ſit in may ſuffice.

To the ſame intent Conſerve of Bramble-Roſe or Eglantine Roſe-Berries will be good, or an Electuary of the ſame virtue, and Lozenges made of the Species *Diatrion Santalon*, being frequently uſed.

Hereunto muſt be added a good Diet of Meats affording good Juyce and eaſily digeſted, as Partridges, Capons, Chickens and Pullets; eſpecially broths and the Juyces of fleſh preſſed forth, and ſuch like, all which muſt be taken in no great Quantity, that they may be more eaſily digeſted.

The End of the Sixteenth Book.

THE

THE SEVENTEENTH BOOK OF THE PRACTICE OF PHYSICK.

Of FEAVERS.

The PREFACE.

WE find by many *Authors great Volumns written touching the Theory or Cure of Feavers*; *in which, innumerable Controverſies, and difficult Diſputations are handled. Which as they are in the Schools very uſeful, Yea, and neceſſary*; *ſo are they tedious to moſt Phyſitians, who having left the Univerſities, do give themſelves unto the Practice of Phyſick: For they deſire a ſhort and cleer Explication of the Theory of Diſeaſes, which may ſuffice to declare their Nature, Cauſes, and Signs, both Diagnoſtick and Prognoſtick, with their right Method of Curing, which is the only thing they regard. It being my endeavor in this whol Work to ſatisfie their deſires, I have baniſhed all Controverſies, briefly expounding the deciſion of Queſtions only which ſeem moſt neceſſary for a Practitioner. This we have likewiſe done in our Doctrine of Feavers*; *and letting paſs all tedious Controverſies, which are continually handled in the Schools*, uſque ad Nauſeam; *we have declared only ſuch things as principally regard Practice. And this Book for better Methods ſake, I have diſtributed into three* Sections, *following that General Diviſion of Feavers, into Simple, Putrid, and Peſtilential. So that the firſt Section of this Book ſhall treat of Simple Feavers: The ſecond of Putrid: And the third of Peſtilential.*

SECT. I.

Of Simple Feavers.

The PREFACE.

THat which we call a Simple Feaver, is ſubdivided into three ſorts; of which, one is called Ephemera; *another* Synochus ſimplex, *or* Imputris; *and another* Hectica. *And therefore we ſhall devide this Section into three Chapters: The firſt of* Febris Ephemera: *The ſecond of* Synochus ſimplex: *The third of* Febris Hectica. *Wherein we ſhall declare their Nature and Cure.*

CHAP.

Chap. 1. *Of the Feaver* Ephemera.

CAUSES.]

THis Feaver is commonly bred of external Cauſes, and of vehement Motions of Body and Mind, as Anger, Cares, Labor, Pain, Watching, and Faſting, by which the Spirits are inflamed; alſo by Sleep and Sorrow, by which the hot Humors and Vapors are kept within the Body. Alſo by being heated with the Sun, Fire, or Stove, by which means, hot Air being drawn in with the Breath, and received by the Pores of the Body, it doth inflame the Spirits. Alſo by Surfeiting, Drunkenneſs, and eſpecially by over large taking in of Meats and Drinks, that are of an hot Nature, as Peppered Meats, and ſtrong Wines, by which more Vapors are raiſed than can exhale. Alſo by Retention of hot Excrements, and that not only of the Dung and Urine, but eſpecially of thoſe Sooty Vapors which are wont to paſs through the Pores of the Skin, if thoſe Pores be ſhut up with cold, an Alluminous Bath, and ſuch like Cauſes.

Alſo this Ephemera Feaver is bred of internal Cauſes, as from a Bubo, and other Swellings of the Thighs or Arms, eſpecially whiles they break; from an hot fiery Swelling of the Extremities of the Body, when hot Matter ſhut up together in one certain place, doth offend the Heart, not by its putrefaction, but heat alone. Alſo by ſome ſmal Obſtruction of the Veſſels, by which means the ſooty exhalations being retained do cauſe a Feaver; as is wont to happen in the Diſtillations, when they ariſe in hot Natures, and a thick habit of Body.

DIAGNOSTICK.] This Feaver is known, both when ſome of the Cauſes ſpecified hath gone before; and alſo by a ſwift, frequent, and great Pulſe: breathing frequent and great, Head-ach and heat; there is neither cold nor ſhaking, no ſence of wearineſs, nor want of Appetite. Yet may there be ſomtimes a ſhivering or ſhaking fit, Namely, when the Feaver is occaſioned by the heat of the Sun, or by cold. Feeling the Patients Hand we find a mild and gentle heat; the Urine is concoct, like that of one in health, unleſs by ſome Obſtruction or Crudity it be changed. It is commonly terminated in the ſpace of twenty four hours, with an eaſie gentle Sweat; yet it reacheth ſomtimes unto the third day, which if it paſs it degenerates into a ſimple Synochus, a Putrid, or an Hectick Feaver.

CURE.] For the Cure of this Feaver, the Ancients did chiefly uſe a Bath of luke-warm Water, which they did alſo frequently uſe in their Health. But ſeeing it is in theſe times out of uſe, neither is it practice in the Cure of theſe Feavers. Neither is it counted ſafe, in regard of a Plethorick or Cacochymical Conſtitution of Body, Putrefaction, or flux of Rheum, which may be in ſuch Bodies, or may be feared will happen.

But this Feaver is better cured by a Cooling and Moiſtening Diet; as Barley Cream, Cooling Broths, Smal Drink and Sugar, common Piſan Drink, or Fountain Water with Syrup of Lemmons, or Maiden-hair mixed therewith.

But the Cure admits ſome variation, according to the Nature of the Cauſe. So if it ſpring from the Heat of the Sun or Air, a cooling Diet is good, and the Patient muſt be conveighed into a cool lodging; and Vinegar of Roſes muſt be applied to his Forehead, to the Temples and former part of the Head it ſelf, if there be pain, as commonly there is when the Feaver comes from the heat of the Sun.

If it come from being in the Cold, eſpecially if the Patient being hot with exerciſe went preſently into the Cold, Sweat muſt be provoked, eſpecially towards the end of the Fit.

If it come from the Skins thickneſs and cloſing up of the pores, the ſame Cure muſt be uſed; and to both theſe Cauſes, ſmal Wine very well allaied with Water may be convenient, becauſe it opens the pores, and helps to ſweat.

If the Diſeaſe was cauſed by Labor, the Patient muſt reſt and be nouriſhed more liberally with Meat of eaſie Digeſtion. If from wearineſs, the Patient muſt be artificially rubbed. Tranquillity of mind, and cheerfulneſs, muſt be oppoſed to Anger; and Choller muſt be tempered with Meat and Drink of a cooling Nature. To Sadneſs, Recreation of the Mind is a Remedy, and the uſe of thin ſmal Wine. If the Feaver was cauſed by watching, let the Patient ſleep by application of things convenient: If by faſting, let the Patient Eat cooling Meats of good Juyce: If by over Eating or Drinking, let the Patient abſtain from Meat and Drink, not omitting ſuch things as ſtrengthen the Stomach, both inwardly given, and outwardly applied: alſo with an Emollient and Laxative Clyſter, part of the Crudities is to be taken away. If Putrefaction be feared, Vomit may be procured, or a Purge given. If the Feaver ariſe of Obſtructions, we muſt conſider whether the Patient be Plethorick or Cacochymical, viz. Whether the whol Maſs of blood be over great, or only ſome bad Humors abound in the blood. If the Patient be too ful of blood, blood-letting muſt be adviſed; if evil Humors only abound, a Purge muſt be preſcribed. And if the Obſtruction wil not eaſily be removed, this Feaver changeth into ſome of the other ſorts of Feavers, whoſe Cures ſhall be deſcribed in their proper places.

Chap. 2. *Of the Feaver* Synochus Simplex.

CAUSES.] THe Causes of the Feaver *Ephemera* aforesaid, if they light upon a Plethorick Body, and thick Skinned, they cause the Feaver *Synochus Simplex.* Yet may this Feaver arise only from abundance of Blood stuffing the Veins, and yielding many Vapors more than can breath through the pores of the Skin.

DIAGNOSTICK.] This Feaver is known by a thick and swelling habit of Body, the color of the Body and Face is ruddy; the Head is pained with a stretching or distending kind of pain; the Patient is sleepy, hath a beating in the Temples, is unquiet, hath a straitness in the Chest with difficulty of breathing; the Pulse is great, even, frequent, full; the Veins strut with blood, whence a stretching kind of weariness doth proceed; the Urine is thick, little differing in color from a Natural Urine, only somwhat redder; the heat is to ones hand mild, tempered with a steamy Vapor; the Feaver holds an even progress, for either it holds one and the same tenor, or it lessens by degrees, or it encreaseth equally, never remitting or ceasing. Whence there are reckoned three Differences of this Feaver: For that which continually encreaseth, is called *Epacmastica*; That which continually decreaseth, is called *Paracmastica*; That which keeps one and the same tenor, is called *Homotonos*, or *Acmastica.* It lasts til the fourth day, and somtimes til the seventh; and then it is terminated by bleeding, or sweating; and if it be further prolonged, it degenerates into *Synochus Putrida.*

CURE.] The Cure of this Feaver is performed, by blood-letting, by cooling, and by opening the pores of the Skin. *Galen* in the ninth Book of this Method, Chap. 4. Cures this Feaver by two Remedies only; viz. Letting of Blood til the Patient faint away; and by giving a great quantity of Water to the Patient to drink.

Blood-letting is absolutely necessary in this Disease, because it is bred by fulness of blood; and a Vein must presently be opened at what hour soever the Physitians is called, unless the Patients Stomach be ful of Meat, the digestion whereof must be expected for certain hours. And although blood must be plentifully drawn, and *Galen* reports in the fore-cited place, That he cured the most of such as had this Feaver, suddenly, by letting them bleed til they fainted away; which bleeding was attended by a looseness, vomiting of Choller, and plentiful Swear. Yet in these daies of ours, that same large blood-letting is out of date; which is not without danger, seeing *Galen* himself relates in his Book of Curing by Phlebotomy, Chap. 12. That it befel three Physitians, while they were practising this large Blood-letting that instead of fainting away, their Patients died out-right. It is better therefore at several times to take away so much blood, as the Nature of the Disease doth necessarily require.

Before blood letting, if the Patient be Costive, or the Guts abound with Crudities, an Emollient and Laxative Clyster must be given.

As for the point of cold Water, *Galen* orders it to be given in so great quantity, that the Patient grow pale, tremble, and be cold all over; and so he saies, it extinguisheth the fiery heat, it strengthens the solid parts, and drives out unprofitable Humors by stool, by Urine, and by swear. But he saies there must be many Cautions in the use thereof; viz. That it be given in the Vigor of the Feaver, the signs of Concoction appearing; that the Patient have been used to drink cold Water in time of health, have strong bowels, and ful of Juyce, a fleshy and wel-set Body; have a constant and vigorous strengh, be not ful of thick and clammy Humors, have no Tumors in any Bowel, nor Stomach, Throat, or Sinews weak. Otherwise, if these conditions be wanting, it is to be feared lest the Patient fal into shortness of breath, Dropsie, Trembling, Convulsion, Lethargy, or some other grievous Disease. This kind of Medicine is likewise grown out of date in our times, seeing it is hard to observe all those conditions, and so many dangers attend the undue use thereof. For it is better to use other more safe Medicines which cool the whol Body, and the Blood; as Juleps, and opening Emulsions, Epithems, Liniments, and a Diet altogether cooling. Juleps are made of the Decoction of Barley, or Sorrel, or Cichory; or with Water of Cichory, Endive, Sorrel, Lettice, adding Syrup of Juyce of Cichory, Lemmons, Pomegranates, Vinegar, &c. Whereunto also for the greater cooling and opening, may be added some drops of Vitriol, or Sulphur. If the distilled Waters seem too crude or raw, let them boyl with a little Species Triasantalon, or Diamargaritum frigidum.

Emulsions may be made after this manner:

Take *sweet Almonds blanched and steeped in Rose Water, one ounce: the four greater cool seeds, and seeds of white Poppy, of each two drams. Beat them in a Marble Mortar, powring on by little and little, a pint and an half of Barley Water. In the strained Liquor dissolve Sugar of Roses three ounces. Make an Emulsion of Almond Milk for three Doses. Which will be convenient, and is to be preferred before Juleps, if there be want of Rest.*

Epithems

Epithems to be laid upon the Region of the Heart and Liver may be thus made:

℞ Take *Water of Roſes, Bugloß, and Lettice, of each three ounces: Vinegar of Roſes one ounce: Powder of the Electuary Diamargaritum frigidum one dram and an half: Camphire ſix grains. Make an Epithem, lay it upon the Region of the Heart.*

Take *Water of Endive, Cichory, Sorrel, of each four ounces: Vinegar of Roſes an ounce and an half: the three Sanders two drams and an half. Make an Epithem for the Region of the Liver.*

A cooling Oyntment may be anointed upon the Liver and Loyns, of Vinegar of Roſes, *Unguentum Roſatum, Unguentum Refrigerans Galeni*, or *Ceratum Santalinum*, waſhed in Vinegar, tempered with Water.

If the Diſeaſe ſeem to lengthen, after bleeding we muſt purge, leſt the wheyiſh and Chollerick Excrements putrefie, and thereby a putrid Feaver ariſe. But we muſt uſe ſuch Medicins as purge without heating and agitation of Humors, as Caſſia, Manna, Syrup of Roſes, Tamarinds, Catholicon, and ſuch like.

Add hereunto a convenient Diet, viz. Cooling, moiſtening, and thin, of Broths made with cooling Herbs, Prunes, ſharp Apples boyled, and Panadaes.

Let the Patients Drink be, a Decoction of Barley, Water boyled, and Water with Bread boyled in it, or mixed with Syrups of Maiden-hair, or of Pomegranates.

Chap. 3. *Of an Hectick Feaver.*

AN Hectick Feaver occupies the ſolid Parts of the Body, which conſtitute the Habit thereof, and are commonly called Spermatical, or fleſhy; in regard of which parts it is more fixed and rooted than other Feavers which are in the Spirits, or Humors. For which cauſe it is alſo termed Habitual, becauſe it is become Habitual, and can hardly be removed from its ſubject.

There are many Diviſions of this Feaver. For firſt of all, there is a Primary Hectick, which begins of it ſelf; and another Secondary, which follows other Feavers. Secondly, an Hectick Feaver is ſimple and ſolitary, or joyned with a putrid Feaver. Thirdly, ſome Hecticks begins at the Heart; others from other parts, as the Lungs, Liver, Spleen, Kidneys, Womb, and other Parts inflamed, ulcerated, corrupted, or poſſeſſed with ſome other grievous Diſeaſe. And this Feaver though it have its habitual ſeat in the Heart, and the whol Body; yet is it commonly termed Symptomatical, becauſe of its firſt Original which it hath from other parts.

Galen makes three degrees of an Hectick Feaver. The Firſt is the very beginning of an Hectick; in which the Body is hardly extenuated; yet the moiſt Humidity of the Body is inflamed, conſumes, and dries. The Second comprehends the Augment, and therein is an evident extenuation of the Body, the fleſhy and fat ſubſtance of the Body periſhing. The Third contains the ſtate of the Diſeaſe, and its laſt age; for it never comes to a declination, becauſe therein, viz. in that degree it is incurable: for then the fibrous and membranous ſubſtance of the Body is conſumed, and the whol Body is ſo extenuated, that the Face of the Patient is like that deſcribed by *Hippocrates*, nothing but Skin and Bone. This laſt degree is called *Maraſmus*, or rather *Hectica Maraſmodes*; becauſe in a true *Maraſmus*, cold is joyned with dryneſs.

CAUSES.] The Cauſes of an Hectick Feaver are divided into an Internal, and External. To the External are referred, what ever Cauſes may occaſion any of the other Feavers, if the Action of Heating be continual and vehement, or the Patients Body be apt to entertain this kind of Feaver. Such are, the heat of the Sun, or of the Fire, vehement exerciſe, Meats and Drinks that are heating, immoderate Evacuations, as in a looſneſs and Bloody-flux, vehement paſſions of Mind; and finally, faſting in a Chollerick Body that is hot and dry of Conſtitution; ſeeing *Galen* affirms, that thoſe Phyſicians that were wont to enjoyn their Patients to faſt three daies together, did bring Chollerick Conſtitutions by that means into burning and Hectick Feavers.

The Internal Cauſes are, burning and Peſtilential Feavers, which do ſpeedily conſume the moiſture of the Heart; alſo a long ſlack Feaver. Alſo ſome peculiar Diſeaſe of any of the bowels, as an Inflamation or Ulcer; or putrefaction of ſome Humor contained therein; or finally, the corruption of the Member it ſelf, which are wont to cauſe a lingring Feaver, and an Hectick.

Of theſe infirmities peculiarly poſſeſſing ſome certain Members of the Body, and cauſing an Hectick, we have Examples manifeſt enough. For, as for what concerns Inflamations, *Galen* ſaith he ſaw a woman that by reaſon of an Inflamation in her Midrif, fel into an Hectick Feaver. And we dayly obſerve in the Conſumption of the Lungs, or *Phthiſis*, a complicated Hectick Feaver. The putrefaction of Humors contained in ſome bowel, fals out in great obſtructions, or cold ſwellings. The Corruption of ſome Member is often ſeen in the Lungs; ſomtimes in the Liver, in ſuch men as are given to Wine, and who uſe much hot Spices; for a certain filthy corrupt blood is bred in

their Liver, by which the substance thereof is corrupted. *Fernelius* saies, he sometimes met with this kind of Feaver, and that it is a sign thereof, when the Patients extreamly covet Wine; but abominate all kind of Flesh.

DIAGNOSTICK.] A Simple Hectick Feaver is known, because it is continual, without any fits allwaies a like, neither encreasing nor decreasing, save that it is somwhat augmented, an hour two or three after Meat. The heat under the short Ribs, is at first laying on the hand mild, afterward sharp, biting and dry. The Pulse, is little, frequent and quick; the sick perceive not any Feaver, they are lazy, and loath to stir, and when they stir it is with Pain, because their strength is in a languishing condition. Their Arteries are hotter than the Parts circumjacent, which may be perceived by the touch after the Patient hath washed in cold Water. The Ucine is like that of one in health both in point of color and sediment. In the progress of the Disease Oyly substance Swims on the top, and the sediment is like to Meal, which is a sign that the substance of the Body doth melt.

More particularly, we may know not only the several degrees of an Hectick, but foresee it before it comes after this manner.

An Hectick Feaver at hand, is known, if the causes have preceded; viz. If there have been a burning Feaver, in a body naturally hot, dry, and of a thin contexture, in an hot season of weather, it is to be feared, the Patient will fal into an Hectick, and such remedies as may prevent the same are to be used.

The first degree of an Hectick Feaver if it be Joyned with a putrid Feaver, is very hardly known: if it be alone, not very easily. In the first day, there are al the signs of *Febris Ephemera.* In the second, the dryness is augmented, not the heat. On the third day it repeats not, it is not evidently augmented nor diminished. And at length one hour or two after Meat, the heat seems somwhat encreased.

In the second degree, the Patient perceives no Feaverishness, only some alterations after meals. There is a manifest dryness, a smaller and swifter Pulse, with a certain hardness.

The signs of the third degree are most manifest; the Eyes are hollow, dry and have dry Excrements in them, the bones evidently stick out, the lively color of the Face is extinguished: the whol Skin is dry, the Midrif vehemently contracted, so that the Patients seem to have no Guts. Their Pulse is perceived under the stomach, in all extenuated persons.

And because a putrid Feaver is many times coupled with an Hectick, they are both exactly to be distinguished, because it is of great moment in regard of the Cure, which in this case is very much differing. Now this coupling may be known by Comparing the signs of an Hectick propounded, with the signs of a putrid Feaver, which shall be hereafter described in their proper place.

PROGNOSTICK.] The first degree of an Hectick Feaver is easily Cured, the third is incurable; the second is of a middle Nature, and look how much the nearer it approaches to the first or third by so much is it easier or harder to be Cured. An Hectick Feaver happens most commonly from the eighteenth yeer to the thirty five, for in that Age the heat is most intense, and sooneſt consumes the Body. But they who before this Age or a little after are taken with an Hectick Feaver, do more easily escape and are sometimes Cured perfectly; or by a palliative Cure their life is protracted a long time, especially if they be Women.

CURE.] For the Cure of this Disease, we must first consider whether it depend upon any Disease of some particular part or not: for then the Cure must be directed to that Disease: as also it it be single or combined or complicated with a putrid Feaver. And in this case the putrid Feaver is first to be Cured by bleeding, Purging, and by opening Medicaments and such as hinder putrefaction: the Hectick Feaver in the mean while not being neglected. But if the Hectick Feaver be single and alone the Cure must be effected only with cooling, moistening and restaurative things; the manner of which must be taken from Diet and Medicine.

Diet, here, as in all Chronick Disease, can do much; Nay in this Disease it can do more than all Medicines. Therefore the Patients Diet must be by the Physitian exactly ordered, viz. That it may be directed so as to cool and moisten the whol Body. If therefore the Air where the Patient is, be moderately cold or temperate, let him use the same; if not, let it be corrected, so as that it may incline to cold and moist. For this Reason *Galen* in the 10. of his Method Chap. 8. in the Summer when the Air is hot, orders the sick to abide in a Room under the Ground, that is very cold and blown through with the Wind, open towards the North. By which Remedy alone, we have seen a man extreamly consumed, restored within a month. Again the heat of the Air in the Patients Chamber must be altered, by cold Water being powred out of one Vessel into another, by the very noise whereof Sleep is caused; also by moistening the Pavement often with cold Water Sprinckled thereunto, or by cooling Herbs, oftentimes fresh strowed therein: and by forbidding any number of people to come in, which among other things, doth likewise heat the Chamber. And *Galen* gives order that when the Air is coldest it should be received by the sick Namely by drawing it in by the mouth, because it exceedingly cools the heat of the Heart; but it is not good for the Body of the sick, least it stop the pores of the Skin and hinder the breathing forth of Excrements.

Excrements. But *Galen* affirmes that the breathing in of the cool Air doth the Patients more good, than they can receive hurt, by the ſtopping of their pores, if that ſhould happen: but that may be hindered by warm cloaching of the Body. Yet it is to be obſerved, that if the Hectick Feaver ariſe form an Ulcer in the Lungs; that the cold Air is not good in that reſpect, but rather temperate, a little inclining to heat, and dry. For which Cauſe *Galen* ſent thoſe that had Conſumptions of their Lungs to the Mount Tabias where the Air was more dry than ordinary.

The Meates of the Patient muſt be cooling and moiſtening and quickly nouriſhing, as Chicken-Broaths and Broaths of Hens, Capons, Veal, Kid, Wether Mutton; Yolks of Eggs, with French Barley, Lettice, Purſlane, Endive, Borrage, Sorrel; The fleſh of Calves, Kids, Pigs, Pheaſants, Partriches, Young Hares and ſuch like. Panadaes, Barly Cream, Water-Gruel, Rice-Pottage, with Sugar and a few Almonds or rather with the greater cooling Seeds. Boyled Meats are fitter than Roaſted which are ſooner Inflamed and turned to Choller; the boyled do more moiſten. But if the Patient be more deligent with Roaſt-Meats; they muſt be very moderately Roaſted, and tempered afterwards with Juyce of Lemmons, Citrons, Orenges, or of unripe Grapes, without Salt.

Fiſhes may be Eaten, becauſe they cool and moiſten but ſuch as are taken out of ſtony places are to be preferred, and ſuch as have a tender friable fleſh, haunting the Sea of Pure Waters.

Among fruits, Apples are commended becauſe they breed cold Blood. Alſo Pears are convenient, Damask Prunes, and French Prunes boyled in Sugar; alſo Raiſons cleanſed, which being prepared after this following manner, do nouriſh the Body without heating.

Take *Raiſons of the Sun cleanſed one pound*: *Let them be tempered in Endive, Bugloſs and Roſe-Water, and very diligently waſhed, that the Laxative power may be taken away. Afterward let them be lightly boyled in the ſame Waters. adding a little Sugar, wherewith let them be preſerved for uſe: let the Patients take of them in the mornings and alwaies after Meat.*

And becauſe Perſons that are Hectical, have the Feaveriſh heat fixed in the ſolid Parts of their Bodies, by which the Nutriment is eaſily and ſuddainly conſumed and diſſipated: therefore Practitioners are wont to preſcribe unto them, Meats ſolid and of a clammy ſubſtance, as the Feet of Living Creatures, The fleſh of Snails, Crabs, Tortoiſes, and of Frogs. For ſeeing their ſorts, of fleſh are moiſt and clammy they eaſily adhere unto ſuch Parts of the Body as want nouriſhments neither are they eaſily conſumed by the the Feaveriſh heat: and ſo they hinder the drying up of the ſolid Parts of the Body. Yet ſome do reject theſe Meats, becauſe hard of digeſtion and troubleſom to the Stomach. But this difference is thus reconciled. In the beginning of an Hectick, while the digeſtive faculty is yet ſtrong, theſe thick and clammy nutriments are convenient: but in a confirmed Hectick they are not to be given becauſe hard to digeſt. Add hereunto, that they may be ſo prepared and qualified, as that they may eaſily be digeſted; as by being boyled to a gelly, or giving only what is ſtrained out of them being beaten into a maſh. Among other things the land Tortoiſes are mightily praiſed for an Hectick, not only for a ſingle Hectick, but when Joyned with a Conſumption; and they are prepared divers waies. For either they are boyled in Water til they are diſſolved then caſting away the ſhels, the fleſh is ſeparated from the bones and boyled again with Cichory, Sorrel, Borrage, French barley, and Prunes in a ſinge Hectick: but in an Hectick of the Lungs it is Boyled with Bramble Leaves, Purſlain, and Plantan. Let the Patient drink the broath and Eat the Fleſh twenty daies together. Or the Juyce is preſſed out of the Fleſh being beaten. Or little Loaves are made of the Fleſh of the Tortoiſes boyled in Barley Water, with ſweet Almonds, Pine Kernels, the cooling Seeds and Sugar. Which are lightly baked in an Oven and are given the Patient at Dinner and Supper. They may be thus made.

Take *of the Fleſh of Land-Tortoiſe Boyled in Barley-Water four ounces*: *ſweet Almonds ſteeped in Roſe-water ſix ounces*: *Pine-Kernels ſo ſteeped two ounces, of the four greater cool Seeds: of each one ounce*: *Annis Seed not Poudered, but lightly baked in an Oven one dram and an half*: *Cinnamon two drams*: *Sugar diſſolved in Roſe-water, to the Quantity of all the reſt. Make thereof little Morſels.*

Inſtead of Tortoiſes the Fleſh of a Capon is uſed and of a Partridg, and March-Pane is made thereof, good to reſtore Hectick Perſons, after this Manner.

Take *Pulpe of a Capon and Boyled Partridg of each three ounces, ſweet Almonds ſteeped in Roſe Water four ounces*: *Pine-Kernels one ounce and an half*: *Seeds of white Poppy two drams*: *Gum Arabick and Traganth of each one dram and an half*: *Pearled Sugar Cakes two ounces*: *with a little Roſe water make a March-pane, and gild it with Gold.*

To ſuch as have weak Stomachs, Gellies, broaths, and Reſtorative ſtilled Waters are given. A Gelly may be made after this Manner.

Take *a choiſe Capon, a Knuckle of Veal, or a Wethers Thigh, two Calves Feet, or ſix Wethers Feet. Boyl all in Fountain Water, til it be ſufficiently waſted. Strain and ſqueeſe out the Juyce and Broath and take off the Fat. In the ſtrained Liquor diſſolve a pound of white Sugar, ſix whites of Egs, a little Saffron or Cinnamon. Stir them together let them Boyl lightly, and*

ſtrain

ſtrain them through an Hippocras bag twice or thrice. At length put it into Porrengers, or other Veſſels in which it will become a Gelly. If the taſt of Saffron or Cinnamon be diſpleaſing, or you deſire to have your Gelly more cooling, add inſtead thereof the Juyce of a Lemmon, or of one Citron.

Reſtorative Broths may be made divers waies; this is far the beſt of all, which follows:

Take *a well fleſhed Capon; pul, draw, and cut him in pieces, and take away the Fat and Skin: add, if you pleaſe, ſome Veal, or Weather Mutton cut into bits, and freed from the Fat. Put them into a ſtone Veſſel well glazed; in which, about the middle, there muſt be a grate of Wood, or other materials, on which the pieces aforeſaid muſt be ſo laied that they may not come at the bottom. Then cover the Pipkin with its cover, and cloſe it up well with paſte, and let it ſtand in boyling* Balneo Mariæ *five hours. There will drop into the bottom a cleer tranſparent liquor; of which three or four ſpoonfuls, may be given in Broth, or by it ſelf, three or four times in a day.*

Such diſtillations of Fleſh by Deſcent, are very convenient for Hectical Perſons; but thoſe that are made by Aſcent, although they refreſh the Spirits, yet do they very little nouriſh; neither do they reſtore the ſolid ſubſtance of the Body.

Let the Patients Drink be, Barley Water, either by it ſelf, or with Syrup of Vinegar, or Pomegranates mingled therewith, or Water in which a piece of Bread hath been boyled, ſweetned with a little Sugar. But if the Patients Stomach be very weak Wine well allaied with Water may be allowed, which helps the concoction and diſtribution of Nouriſhment. *Galen*, Meth. 10. Chap. 5,6. gives cold Water, with which he boaſts he had ſaved many from the Maraſmus. Howbeit, great Caution is to be uſed in the giving thereof; for when the Body is very much pined away, it is to be feared leſt the ſmal heat of the Patient ſhould be wholly extinguiſhed. And therefore it is only good when an Hectick is feared, or in the beginning thereof, and to ſuch as are accuſtomed thereunto, and while the Body is yet ſufficiently ful of blood.

Motion of the Body is not good, but the Patient muſt be enjoyned to reſt; howbeit before Meat, if ſtrength will bear it, ſome light exerciſe wil be good; or inſtead thereof, a few light frictions or rubbings may ſerve turn, eſpecially preſently after ſleep, beginning at the inferior parts of the Body; for they provoke the Humors outward. And the Patient muſt be rubbed no longer than til a light redneſs begin to appear upon the Skin; for to rub longer would dry the Body. Carnal Embracements muſt be above all things avoided, which do very much conſume the ſubſtance of the Body.

Let the Patient ſleep, neither very long, nor very little. For long ſleep encreaſeth the heat of the Bowels, by the retiring of the Natural warmth inwards: too ſhort ſleep dries the body more. But there is leſs inconvenience from ſleeping a little over largely, than too ſcantily, becauſe ſleep doth exceedingly moiſten, which in this Feaver is very much to be deſired. Let the Patient ſleep in a ſoft bed, and that a Flock-bed, not a Feather-bed, and large enough. Let the Patients Linnen be often changed, which muſt be ſprinkled with Roſe-water before they be put on.

If there be Coſtiveneſs, the Belly muſt be provoked with a Suppoſitory, or a Clyſter of Chicken Broth, with Barley, Mallows, and Violet Leaves boyled in it; adding Caſſia, Honey of Roſes, Butter, and the Yolks of Eggs.

Finally, The Mind muſt be preſerved in peace and cheerfulneſs, avoiding vehement Perturbations, as Anger, Sadneſs, Fear.

As for point of Medicaments fit for Hectick Perſons, they are Internal or External. Among Intenal, in the firſt place Purgers muſt be conſidered; and becauſe addition is more neceſſary than detraction in this Diſeaſe, Purgers can hardly be convenient, unleſs a putrid Feaver be joyned with the Hectick. Yet if the firſt Region of the body ſeem filled with Excrements, becauſe of Crudities ariſing from a weak Stomach, Purgation may ſafely be uſed with Caſſia, Manna, or Syrup of Roſes. Nay verily, if ſtrength be not deficient, the Infuſion of Rhubarb may be given, with a Decoction of Prunes, Tamarinds, Myrobalans, Bugloſs, and Violets.

But Altering Medicines may be reduced into the form of Juleps, broths, and Emulſions, after this manner:

Take *Waters of Endive, Lettice, Sorrel, of each four ounces: Syrup of Violets, Water Lillies, Apples, of each one ounce. Mix all into a Julep for three Doſes, to be taken at ſeveral times in one day, and to be continued for divers daies together.* Or,

Take *whol Barley one pugil: Leaves of Endive, Cichory, Lettice, Pimpernel, of each one handful: Flowers of Borrage, Bugloſs, Violets, and Water-Lillies, of each one pugil: Damask Prunes three pair: Boyl all to a pint and an half. In the ſtrained Liquor, diſſolve ſimple Syrup of Cichory, and of Water-Lillies, of each two ounces. Make of all a Julep for four Doſes.*

Of the ſame Simples with a Chicken or a Pullet, may be made a broth for the ſame uſe. Or,

Take *Roots of China one dram and an half: Entire Barley two pugils: the four greater cool Seeds half an ounce. Beat all together, and therewith fil the Belly of a Capon, or yong Pullet, and make Broth; to which add Sugar of Roſes half an ounce. Let the Patient take of this broth a long time together. It reſtores fleſh and fattens.*

Take

Take *ſweet Almonds blanched and infuſed in cold Water one ounce: the four greater cool Seeds, and of white Poppy ſeeds, of each one dram. Beat all together in a marble mortar, powring on by little and little a pint of barley Water. In the ſtrained Liquor diſſolve Sugar Cakes made with Pearl four ounces. Make here of an Almond Milk for three Doſes.*

If we be minded more powerfully to cool, we muſt add to every Doſe of the Julep or Emulſion, two ſcruples or one dram of Sal prunella.

In the uſe of Refrigerating things, this is to be obſerved, That we uſe not the more powerful al of a ſudden, or frequently; for they might extinguiſh a weak heat. But it is better to cool by little and little, than ſuddenly. And Moiſteners are alwaies ſafer than Coolers, becauſe they exerciſe their Operations ſlowly.

While the foreſaid Remedies are uſing, we muſt be careful to ſtrengthen the Bowels, by a convenient Opiate, which may be made after this manner:

Take *Conſerve of the flowers of Borrage, Bugloſs, and Violets, of each one ounce: Conſerve of the flowers of Water-lilly half an ounce: Pouder of the Electuary* Diamargaritum frigidum *four ſcruples: Shavings of Ivory, Bones found in hearts of Stags, of each half a dram: Pearls prepared, and Coral prepared, of each one ſcruple: three Leaves of Beaten Gold: With Syrup of Apples, make of all an Electuary.*

In extream Conſumption of the Fleſh, nouriſhing Clyſters are frequently to be injected, of the Broth of a Chicken, or Weathers Head, with Sugar and the Yolks of Eggs. But their Quantity muſt be ſmal, or elſe compreſſing the Guts, they will provoke the expulſive Faculty to drive them out.

But among other Medicines moſt convenient for Hectical Perſons, Milk is a principal one, it being endued with all the qualities which can be deſired in this Diſeaſe, Namely, of cooling and moiſtening; it nouriſheth much, and is eaſily diſtributed into all parts of the Body. In the uſe whereof, the ſame Cautions muſt be obſerved, which were ſet down in the Cure of a Conſumption.

Among external Remedies, a Bath of freſh Water is principal; for it powerfully cools and moiſtens, and relaxeth the external Parts that they may more readily receive Nouriſhment. Among the Ancients the uſe of Baths was moſt frequent, and there were four parts of the bathing place: In the firſt ſomwhat warm, they put off their Cloaths: In the ſecond there was a bathing Veſſel of hot Water: In the third a bathing Veſſel of cold Water: In the fourth the Sweatineſs and Moiſture was dried off. *Galen* in 10. Meth. Chap. 19. doth thus moderate the uſe of theſe parts of the Bath; That the Patients ſhould be brought into the firſt part of the Bath, which was heated with the vapor of the Bath, that the pores of their Bodies might be opened; then being anointed with freſh ſweet Oyl, they were to be plunged in the hot Water to moiſten their Bodies; and then they were of a ſudden to be thrown into the cold Water, quickly to be taken out again, and to be dried and anointed with Oyl, that the pores being cloſed, the moiſture received from the hot Bath, might be retained. But inaſmuch as the Induſtrious Diligence of the Ancients in the uſe of bathing, is long ſince out of uſe; our Practitioners have likewiſe left this Method of bathing Hectical perſons, which they judg unſafe, ſeeing it is to be feared, leſt by the ſudden receiving of the cold Water, the Patients Body ſhould be hurt, and the Patient not be able to endure the ſudden ſence of contrary qualities: So that our Practitioners do more adviſedly, and more compendiouſly, whiles they conveigh the Patients into a bath of Water moderately hot, in the morning, after a ſtool procured by Nature, or by Art, and two or three hours after they have eaten ſome Broth, or Milk, or the Yolks of Eggs; wherein they abide ſo long, til it grow luke-warm of it ſelf, and at laſt cold. For ſeeing *Galen* conceives the uſe of a cold bath after an hot to be ſo neceſſary, that without it the hot bath doth no good: the uſe of a cold bath is ſupplied, if the Patients ſtay ſo long in the bath til of it ſelf it grow luke-warm, and cold. But this Caution is to be obſerved, That whereas a three-fold quality may be had in the ſame bath, the Patient muſt abide in the hot a little while, in the luke-warm longer, in the cold leaſt of all.

And although the Ancients were wont to make their baths of ſimple Water; yet is it good to make them more moiſtening by boyling therein Emollient and moiſtening Herbs, as Mallows, Marſh-mallows, Violet Leaves, &c. or with barley and beaten Almonds, eſpecially in the Summer, becauſe a bath of Decoction of Herbs is ſooner corrupted. After bathing, the ſick is ſoftly to be wiped with hot Cloaths: then to be anointed with Oyl of Violets, ſweet Almonds, with freſh Butter; and after ſome time of reſt, let the Patient eat ſome broth, or other food.

A Bath of Water and Oyl, is exceedingly cried up by *Zacutus Luſitanus*, in the 35. Obſervation of his third Book of wonderful Cures; wherewith he ſaies a yong woman was Cured, whom a bath of ſimple Water and Goats Milk could not help. The reaſon of which great good, he renders to be this; Becauſe a bath made of freſh Water, with ſtore of Oyl in it, doth ſoften the diſtended ſtiff parts, doth moiſten the dry and withered; and by opening the pores obſtructed, and through dryneſs contracted, it draws the Nouriſhment to the outmoſt, and moſt diſtant parts of the body.

When

When the Patient cannot use baths, apply an Epithem to the Heart and Liver, in this manner compounded.

Take *Waters of Roses, Water-lillies, and Purslain, of each three ounces: Juyce of Pome-Granates an ounce: Pouder of* Diamargaritum frigidum *two drams: Bones out of the Stags Heart one scruple: Camphire four grains: Make an Epithem for the Heart.*

Take *Waters of Endive, Lettice, Cichory, of each three ounces: Vinegar of Roses one ounce: the three Sanders, of each two scruples: Burnt Ivory one scruple. Make an Epithem to be applied to the Liver.*

Also the Region of the Liver may be anointed with Oyntment of Roses, or *Ceratum Santalinum.* But Oyls and Unguents must be sparingly used, because they may sometimes encrease the Feaver.

Among the Symptomes which are wont to come upon this Disease, the chief is a Loosness, which is wont to bring the Patients to their death. This is to be bridled with a Decoction of French-barley toasted, for their ordinary drink, Syrup of Quinces, dried Roses, Chalybeate Milk, Rice boyled in Milk, and such like.

SECT. II.

Of Putrid Feavers.

The PREFACE.

PUtrid Feavers are divided, into Continual, or intermitting. The continual Putrid Feavers are generated when a putrid Vapor, or a preternatural heat, which ariseth from putrefied Humors, doth perpetually afflict the Heart, and stirs up therein a continual heat; from whence likewise is perpetually diffused a Feaverish heat into the whol Body. But the intermitting Feavers are caused, when the said Vapors are carried unto the Heart, only at certain distances of time. Continual Feavers are again divided into Essential, and Primary, or Symptomatical. Those are called Essential and Primary, which spring from a putrefaction inflamed in the common Veins, and not in any particular part of the Body. Those are Symptomatical that arise from the putrefaction or suppuration of some particular part inflamed; out of which part by communion of the Vessels, a putrid vapor may continually be carried unto the Heart: Such Feavers are seen in the Pleurisie, Inflamation of the Lungs, Inflamation of the Liver, and in the Inflamation of other internal Parts. Again, the Primary continual Feavers are two-fold; for some are without any Exacerbation or Fits, and remission, but continue alike from the beginning to the end, and are called Sunochi, *or* Continentes. *But others have manifest Exacerbations or fits, and remissions, and are called* Sunecheis, *or* Continuæ, *by the name of the kind. And these again from the difference of their Exacerbations or fits, and remissions, are divided into three sorts. For some are called continual Tertians, which have their Exacerbations or fits every third day; others continual Quotidians that are exasperated every day; others continual Quartans, that are exasperated every fourth day. The intermitting Feavers are Agues, are likewise divided into Tertians, Quotidians, and Quartans, according as their Fits are wont to return every third, every fourth, or every day. There are other Differences of Feavers likewise, which are either Accidental, or arise from the Composition of those aforesaid; all which we shal Particularly and briefly Explain.*

Chap. 1. *Of Continual Putrid Feavers.*

ALthough there are divers sorts of a continual putrid Feaver, yet have I determined to describe the Cure of them all together, because in a manner the same Remedies are suitable to all, of which some differ only in more or less, and are accordingly to be varied: which depends more upon the Judgment of a Physitian, and his Dexterity attained by Practice, than upon particular Precepts. Yet shal I as neer as I can, observe what is peculiar to every sort of Feaver, in its peculiar place.

DIFFERENCE, and CAUSES]

Feavers Putrid, Continual, and Primary, or Essential, are wont to be bred of the putrefaction of Humors, which are contained in the Veins and greater Arteries: And according to the various Nature of putrefying Humors, several Species do arise.

Synochus

Synochus Putrida is distinguished with no fits or excerbations, but its whol time is taken up as it were with one fit, which reaches from the beginning to the end of the Disease and of this as of a simple Feaver there are made three differences. The first whereof is, that which continues all alike during from the beginning to the end. The second is that which encreases by degrees. The third is that which decreases by litle & little. The first is named *Acmastica* or *Homotonos* & it happens when in the whol course of the Disease the manner of putrefaction is one and the same. The second is called *Epacmastica*, when more putrefies than is dissipated. The third is called *Paracmastica* when less putrefies than is dissipated. Yet allthough these kind of Feavers do perpetually increase or decrease or keep the same Tenor: yet doth not this hinder but that they have four times, if they terminate in health; but some have them longer, others shorter, if they be considered according to the vehemency of the *Symptomes* So that which is called *Homotonos*, hath a very brief beginning and Augmentation, but a long state. The Epacmastick hath a long augment: the paracmastick a long declination but the other times do quickly pass away. Yet we must know, that the times of putrid Feavers are two waies considered; either with respect to the Symptomes, or with respect of coction and crudity which two in other Feavers do commonly coincide or happen at one and the same time: But in these continent Feavers called *Sunochoi* it is not so. For their times ought not so much to be defined by the increase and decrease of the Symptomes, as by the signs of Concoction or non Concoction which appear cheifly in the Urines.

Now *Galen* propounds two sorts of this continent Feaver called *Synochus*: one springing from Blood putrefying, of which he treates in the second of this Method Chap. 7. and 9. as also in the 9. of his Method Chap. 3. and 5 another arising of choller putrefying in the greater vessells, of the kind of burning Feavers, which he explaines in his second of the Differences of Feavers and the second of Crises Chap. 6. The first is called *Synochus Sanguinea*; and the other *Synochus Biliosa*. For although the whol Mass of Humors conteined in the Veins do go under the name of Blood, yet do we acknowledg four Parts thereof which the more temperate is specialy called Blood; the hoter Part Choller: the rawer and colder, flegm; and the thicker and more dreggy Melancholy. So then; if that more temperate Part, which is more especially called Blood, do surmount the rest in quantity, and the whol Mass putrefy, that Feaver is caused which we term *Synochus Sanguinea* But if the thinner and hotter Part of the Blood, which is of the nature of Yellow Choller, do exceed the rest, and putrefy, that Feaver is caused, which we term *Synochus Biliosa*.

Synocous Putrida, is ingendred by the same causes which are wont to produce the simple *Synochus*. And so not only the shutting the pores of the Skin, but the obstruction of the vessells also, by reason of much Blood and thick and clammy Humors, is wont to cause this Feaver. For seeing by such like obstructions the Transpiration of Fuliginous Vapours is hindered, putefaction is bred in the Blood redounding within the Veins.

A continual tertian, which every third day doth more afflict the Patient than ordinary, takes its Rise from bad and Chollerick Blood putrefying in the *Vena Cava*. And the Causes thereof are all such things as multiply this Humor in the Body, as an hot and dry distemper of the Liver, Meats hot and dry, Youthful Age; fasting or very spare Diet; vehement and frequent exercise; hot and dry constitution of the Air; over great wachings and such like.

A contiual Quotidian (which the Barbarous writers term *Latica* or lurking, because it hath a certain hidden and concealed heat) is produced by flegmatick blood putrefying within the Veins; & therfore it hath its exacerbations or fits every day. It is wont to assail flegmatick bodies as of Infants and Children and old men, as also of such as are of a fat and corpulent constitution given to idleness and cramming of bellychear, and inhabiting moist places. This kind of Feaver happens but seldom because flegm is harldy putrefied.

A continual Quartan, is that which is exasperated every fourth day, being Caused of Melancholy Blood putrefying in the branches of *Vena Cava*. And all things may Cause this Feaver, which are apt to breed Melancholly Blood and to Cause the same to putrefy. Howbeit this kind of Feaver is most rareley observed

The accidental differences of Feavers are taken from their evil Symptomes, which are wont to be complicated with the Essentiall, and from them they are named. Among these are wont to be reckoned *Febris Ardens* that is the Burning Feaver, *Colliquans* the *Melter* or dissolving Feaver; the shivering Feaver *Horrifica*, *Assodes* the tumbling, tossing and vomiting Feaver; *Eldoes* the sweating Feaver; *Syncopalis* the swouning Feaver *Epiala* the Feaver which makes the Patient hot and cold at one and the same time.

Causus or *Febris Ardens* the burning Feaver, is properly that, which is perpetually accompanied with these two somytomes viz. an ardent burning heat, and an unquenchable thirst though the Patient drink never so much. *Galen* 3. Epidem. Com. 3 text 34. It is divided by the same *Galen* in Com. 4. *de Vict*: Rat: in *acutis* text. 13. into a Ligitimate or bastard burning Feaver. The Legitimate or exquisite burning Feaver is that, which hath the two symptomes a-

foreſaid, allwaies, and evidently conjoyned therewith. The baſtard, in which thoſe ſymptomes are leſs vehement, the thirſt leſs Urgent, and the body not ſo burning. The Ligitimate is Cauſed by a Chollerick Humor putrefying within the large Veſſels near the heart; the baſtard is cauſed by Choller mingled with Flegm or Salt Flegm putrefying in the Veſſels aforeſaid. Whence it appeares that a Ligitimate burning Feaver is no other, but a continual *Tertian* Feaver. whoſe Matter is more ſharp and plentiful than ordinary and conteined in the larger Veſſels which are neer the Heart; whereas the Matter cauſing a ſimple continual Tertian is in Veſſels Remoter from the Heart Again there are two ſorts of an exquiſite burning Feaver the one from the beginning to the end hath one only acceſſion or fit, which we before named *Synchus Biliosa*, and it is likwiſe called *Synochus Ardens*; which is cauſed when the Humor putrefying doth occupy al the Veſſels which are moſt neer the Heart: the other is named *Ardens Periodica* and conteines in it ſelf divers fits or acceſſions it is cauſed by the ſame Choller contained in the Veſſels neer the Heart, but not in al or not ſo neer as in *Synochus Ardens*. So that a Continual Tertian, *Syncohus Ardens*, and *Ardens Periodica*, do differ one from another, only as the Choller cauſing them is more or leſs ſharp, plentiful, and neer the Heart.

Febris Colliquans, the Melting Feaver is of the kind of burning Feavers, which in regard of the exceeding heat, doth ſuddainly melt the Fat, Fleſh, and ſubſtance of the ſolid Parts, and ſomtimes the Blood contained in the Veins, and diſſolve the ſame, by inſenſible Tranſpiration, Sweats, Urines or Stools. It is wont to be cauſed by a thin, ſharp and Chollerick Matter, which is vehemently inflamed, and *Galen* teaches that often times there is adjoyned thereunto a malignant and peſtilential Quality. Comment in. 3. *Epid. Sect.* 3. *Sent.* 57.

Horrifica Febris, in Greek *Phricodes*, is that Feaver in which the Patient doth often undergo ſhaking fits, it is cauſed by a mingled Matter, viz. Partly Chollerick and Partly Flegmatick or wheyiſh, which being unequally moved is wont to excite thoſe Horrors or Shakings; either becauſe the thin ſharp and wheyiſh Matter, doth twitch and nip as it were the ſenſible and menbranous Parts; or the inflamed Choller doth putrefy and put in motion the crude Humors; or becauſe Nature doth in Vain ſeek to ſhake of the crude undigeſted Humor wehreupon the Heat being driven Back to the Center the Extream parts of the Body are cold; and afterwards, when the ſame blazes out again, they grow hot.

Aſſodes Febris the Feaver ſo called, is a kind of burning Feaver, in which the ſick do tumble and toſs and are exceeding unquiet, much oppreſſed with the diſeaſe, being for the moſt Part ſubject to ſtomach ſickneſes and vomiting Becauſe it is wont to ariſe from the vexation of the Stomach by ſharp and Chollerick Humors, biting the orifice or Coats thereof.

The Feaver *Eldoes*, is that in which the Patient prepetually Sweats: and it is cauſed by a mighty Putrefaction or Maliginty of Humors, diſſolving the Subſtance of the Body.

The Feaver *Syncopalis* is that in which the Patient often Swoones and Faints away. *Avicenna* makes two ſorts hereof, one of thin ſharp and Venemous Choller: another of much Flegm, or abundance of crude Humors. The former is called *Syncopalis Minuta* becauſe it ariſe from a little Quantity of Humor, but thin and malignant. The latter *Avicenna* doth call *Syncopalis Humoroſa vel Repletionalis* becauſe of a great Quantity of crude and Flegmatick Humors abounding therein and there is alſo Joyned a weakneſs of the mouth of the ſtomach. by which means eſpecially the ſickperſons comes to Swoon ſo often.

That Feaver is by *Galen* termed *Epiala* 2. *de diff. Feb. cap.* 2. *& Lib. de inæquali intemperie cap.* 8. in which at the ſame time, through the whol Body in the ſmalleſt particles thereof there is felt both cold and heat. For albeit one and the ſame Part cannot be the ſubject of contrary qualities: yet is that which hath been ſaid of this Feaver to be underſtood of the ſmalleſt particles in reſpect of ſenſe, but not indeed and in truth. *Galen* ſhewes that this Feaver is cauſed two waies; the one is by means of Glaſſy Flegm mingled with bitter Choller and ſo diffuſed into the whol body. For Choller cauſes a ſence of heat and the Flegm a ſence of cold. The other is by meanes of Glaſſy Flegm alone, but partly putrefied and partly void of putrefaction. For inaſmuch as Glaſſy Flegm is extream cold and clammy, it doth not readily putrefy, nor al at once, but only by peecemeal; ſo that one portion thereof being putrefied the other remains unputrefied. That Part of the ſaid flegm thereof, which is not putrefied being ſhed among the ſenſitive Parts, cauſes a ſence of cold, by reaſon of the extream coldneſs thereof; and that which is putrefied cauſes a ſence of heat. And ſo the whol body at one and the ſame time fee s both cold and heat. *Platerus* alſo hath invented away how this Feaver may be bred, viz. when intermitting Feavers, or Agues, do one fal upon the Neck of another the ſame day in the ſame Patient, ſo that the cold fit of the latter Ague begins, ere the hot fit of the former be ended; or elſe when intermitting Feavers concide with thoſe which are continual, ſo that the heat of the continual Feaver and the cold of the Intermiting, happen at one and the ſame time.

There are likewiſe other accidental differences of continual Feavers, which becauſe they are wont

to

to be reckoned among the Symptomatick Feavers, they shal be discussed forthwith in the Description of the said Symptomatick Feavers.

Now although the Cure of Symptomatick Feavers depend upon the Cure of those Diseases in particular, from whence they arise yet must we declare their Nature, least they come to be confounded with Essential or Primary Feavers.

Those therefore are caled Symptomatical Feavers, which arise from the Inflamation and putrefaction of Humors conteined in some of the Bowels. Of which kind are those Feavers which accompany the Pleurisy, Inflamation of the Lungs, Frenzy, Squinzy, Inflamation of the Liver, and other Inflamations, Ulcers or Impostumes of the internal Parts.

And it is diligently to be observed, as a thing of great moment in Practice and by few taken notice of, that al Feavers perpetually which are Joyned with Inflamations of the Parts of the Body, are not Symptomatical; But that some of them are essential and the foresaid Inflamations do follow upon them. For it often falles out that Blood corrupted or filled with evil Humors, after it hath raised a Feaver, comes to be agitated by Nature and as hurtful to her is expelled to the weaker parts, or to such as are most convenient to receive them: whereupon an Inflamation is caused in those Parts, which doth not cause the Feaver, but is rather a Consequent thereof. So we may often see in the Course of our Practice, the Patients sick of a cotinual Feaver, for a day or two before Pain in the side and other Signes of a Pleurisy appears. So many on the third or fourth day fal into a Phrensy; so al Gouty persons in a manner, before they are troubled with Pain, swelling and Inflamation of their Joynts, are wont to have a continual Feaver for a day or two. So they which have the Rose or Saint *Anthonies* Fire, have a Feaver somtime, befor the swelling break forth. The same thing appears by the Urine, which in such Inflamations as these, do shew manifest signs of putrefaction in the Veins. For in the beginning they appear crude and undigested, and in the progress, they shew tokens of concoction dayly encreasing. Also Blood is often taken away very corrupt. Which things would not happen if such Feavers were only Symptomatical, simply depending upon those Inflamations.

And these Feavers whether they be Sympromatical or primary and attended by Inflamations of the Parts, have their accidental differences. For if the Inflamation be of blood, the Feaver is called *Phlegmonodes*: if it be of Choller, *Typhodes*. And peculiarly an *Erysipelas* or Chollerick Inflamation of the stomach and Guts brings the Feavers called *Lipyria*, in which the out ward Parts are very cold and the inward Parts burn. For the inward burning doth draw the Blood and spirits to the Part in flamed; whereby the heat is so encreased, that the inward Parts seem to be burned with unquenchable thrist, but the outward are cold, being destitute of heat and spirit.

Lenta Febris, the slow or Lingring Feaver, is wont also to be reckoned amongst Symptomatical Feavers, which arise from some hidden obstruction and putrefaction, sticking so close to some Bowel and so impacted, that the substance of the Bowel is for the most Part Vitiated. And when a portion of the putrid Humor is shed into the Veins and mixed with the Blood, it stirrs up a slow Feaver, and so mild that it troubles the Patient with no greivous symptom, yea and the Patient is scarse sensible of any Feaver. Yet some notes of putrefaction appear in the pulse and Urin. And somtimes this *Febris Lenta* is bred of the putrefaction and corruption of some of the bowells; because by the Veins inserted into that bowel, putrid and hot Vapors do breath unto the Heart. Such a kind of Feaver is often bred in the Consumption of the Lungs, which degenerates into an Hectick It is also somtimes caused when the substance of the Liver or spleen corrupts: or when putrefaction settles upon the Mesentery, the Caul or the Pancrea, or other parts; or also somtimes when the Child or After birth are corrupted in the Womb. And hence not only slow Feavers, but somtimes also acute ones do arise, according to the different Nature of the putrefactions: And finally, to this kind of slow Feavers, those are to be referred, which are found in Cachectical persons, and in Maids which have the Green-Sickness; which *Fernelius* conceives do arise from a light putrefaction of wheyish flegm shed abroad in the Body.

Besides these forenamed differences of continual Feavers, which are most frequent, and are commonly set downe by Authors; there are also some other, arising from peculiar and extraordinary Causes, which somtimes we meet with in our Practise. The Case of a certaine Infant may serve for example, propounded dy *Zechius* in his 46. Counsel. The Infant was scarce two yeares old, and had a continual Feaver, with most greivous Symptomes viz. Unquietness, convulsions, and continual stomach Sickness enclining to Vomit; and it was conjectured that there was some Malignity adjoyned, because such greivous symptomes did not answer to that Feaver. For al the external Parts were cold, though the inner Parts were burned with heat, as appeared by the heat about the brest and under the short Ribs, and also from the dryness and blackness of the Tongue. The Cause of which was blood putrifying conteined in the stomach. For this Infant being tongue-tied, was lately cut by a Chirurgion, in which work some Veins or other was opened which shed some blood into the stomach, which putrefying there, by sending forth hot, putrid, and as it were poisonous Vapors into the heart and Brain, was the Cause of al the symptomes aforesaid. But how this

this cause was found out and removed, it is worth the while here to recite, out of the Story of *Zechius*. *So often* (quoth he) *as I diligently consider with my self, how hard a thing it is to understand internal Diseases, and their causes, I come easily to be of the mind, that* Hippocrates *in his second Book of vulgar Diseases. Sect.* 4. *did not without greatest premeditation leave in writing; that in the Curing of all hidden diseases, the Physitian must diligently enquire the first assault of the disease, that is to say, the first occasion of the Patients illness. For of that for the most part depends the knowledg both of the Cause and Cure. See an example hereof: This disease of the Gentlemans Child was very acute, and the Cause very hard to find, had not I diligently asked of the Parents touching the conditions of the Child and the Nurse; who told me that two daies before its being first ill, a certain Chirurgeon had cut the Membrane, whereby the Tongue of it was fastened to the parts beneath it. And when I again asked them, if presently after this was done, they had caused the child to be held forward, or if any blood had come out of its mouth; they said no, it was neither so held, neither came any blood from the mouth of it. Whereupon I presently conjectured, that blood was fallen from the place cut, into the Stomach, and there putrefied, and was the cause of the disease, and Symptomes aforesaid. Neither did my Opinion deceive me; for having given it Oyl of sweet Almonds to make it vomit, it uttered a considerable quantity of clotted blood, and matterish. Also it voidid with a Clyster many clodders of blood. And presently, by the blessing of God Almighty, the Feaver was abated, and all Symptomes began to cease. Whereupon it fell greedily and lustily on sucking its Nurse, and all the following night it slept quietly, and was afterward perfectly well.*

DAGNOSTICK.] The Diagnostick Signs of putrid continual Feavers, do some of them shew the continuity, others the putrefaction, and the rest the peculiar differences of them.

The continuity is easily known, in that the Feaver is continual, and hath no intermission.

The putrefaction is signified by a sharper heat than ordinary, and more biting, and by a sharp and biting Sooty vapor, produced by the exhalation of putrid Humors. The pulse is not only great and frequent, and oftentimes unequal; but it hath this peculiar property, That the Systole is quicker than the Diastole; because the Expulsion of Sooty Excrements is more necessary than refrigeration. The Urins are in the beginning crude, or very little digested. The Exacerbations or fits keep their certain times, which yet is not to be understood of the Feaver Synochus. A cold shaking fit at the beginning of the Disease. Hereunto are added various Symptomes commonly accompanying putrid Feavers, as Illness of Stomach, Vomiting, Heaviness of the Body, pain of the Head, Raving, Giddiness of the Head, Hiccoughs, Anxiety, Heart-burning, Thirst, Roughness and Blackness of the Tongue, stretching of the parts under the short Ribs, and the rest. Before which preceded, weariness without labor, restlessness, troubled sleeps, watchings, tension of the parts under the short Ribs, difficult breathing, pain and pulsation of the Head, Stomach-sickness, want of Appetite, plenty of stinking Excrements, frequent yawning and reachings, or some of these.

But the peculiar Differences of continual putrid Feavers, may be discerned by these Signs following

A continual putrid Feaver, called *Synochus putrida*, hath the same signs which were propounded in *Synocha simplici*, but more vehement; for the heat is more sharp, the watchings, Head-ach, thirst, disquiet, and other Symptomes are more vehement; also the pulse is unequal, so that the Systole appears greater than the Diastole, the Urines are crude, red, and thick.

The Signs of a Feaver from Choller, are burning pain, a pulse mighty frequent and swift, a sharp Urine, fiery, in the beginning always crude, without Sediment; Stomach-sickness, Chollerick vomitings and Stools Chollerick, much Anxiety, mighty thirst, bitterness of the mouth, dryness and blackness of the Tongue, Watching, Raving, and an ulcerous kind of weariness, foregoing, paleness of Face, or a citrine Color, youthful Age, temperature hot and dry, Summer season, hot and dry Diet, Chollerick Evacuations suppressed. And a continual Tertian is distinguished from a *Synochus biliosa*, or continent Feaver springing of Choller, because it hath Exacerbations or fits every third day, but the *Synochus biliosa*, keeps stil one and the same tenor.

The Signs of a continual Quotidian are, Heat at first rather vaporous than biting, afterwards somwhat sharp, but unequal, because of the thickness of the Humor which is difficultly dissolved; the Urines are at first white, watry, troubled; afterward somwhat red and thick; the Pulse is seldomer, slower, and less than in the rest of these Feavers; thirst little or none; seldom sweat, unless there be salt flegm; the Face of the Patient is somwhat bloat or blown up, Lax, Flaggy, and as it were Lead colored; Drowziness, want of Appetite, Flegmatick Excretions, a cold and moist Temperament, old Age, Winter Season, Cold and Moist Diet, Evacuations suppresst, and a dayly Excretion of the Disease.

A continual Quartan is known by these Signs. The Heat is lest sharp than in Feavers of Choller, yet sharper than in Feavers or Flegm; likewise Thirst greater than in a Quotidian, and lesser than in a Tertian; a Pulse in the beginning slow, Rare, Languishing; afterward stronger, frequenter, and

very

very unequal. The Urine in the beginning thin, afterwards various; the body dry and lean, of a tawny or swathy color; Temperament cold and dry; Age inclining; Autumn of the Yeer, or very changable weather; a life intangled with many Cares and Studies; suppression of the Hemorrhoids, swelling of the Spleen, and Exacerbation or vehemency more than ordinary of the Feaver every fourth day.

The Signs of a *Causus* or burning Feaver proper to that Disease, were propounded before, viz. a burning heat of the Body, and an unquenchable Thirst. Yet it is to be marked, if any Cough arise, that the Patients Thirst is thereby diminished, viz. by such moisture as is drawn by the Cough out of adjacent parts; howbeit, the Cough is never wholly taken away while the Feaver lasts. The other Signs are all such as we have before shewed, do signifie a Feaver from Choller. Yet the signs which signifie a bastard burning Feaver, are much more remiss than the foresaid.

A melting Feaver is known by a sudden Consumption of the Body, and growing lean; the Eyes are hollow, the Temples fallen, Nose sharp, Stools red, fat, stinking, clammy, corpulent, sincere, chollerick, and frothy; the Urines, fat and Oyly.

The Shivering Feaver, and the tumbling and tossing Feavers are to be known, by what is said of them in their Descriptions.

In the Feaver called *Elodes*, the Skin is ever moist with a clammy moisture, and the heat to feel to, is not very sharp. Malignity is distinguished from the largeness of putrefaction; because in Case of malignity, the Urines are in a manner Natural, or appear not much different from the Natural; or somwhat swims in the Urines like a Spiders Web, when the Fat melts; or if with the Urine there comes away somewhat like Vetches or Barley, which signifie a melting of the flesh; or finally, abundance of Urine coming divers daies together, when the blood and humors are melted. Add hereunto an extream decay of strength; a smal contracted Pulse, not very frequent. In great putrefaction the Urines are thick and troubled, the Pulse great, soft, and frequent.

Syncopalis Febris, viz. the Swooning Feaver, is known by fainting fits, and swoonings frequently befalling the sick. And that sort called *Minuta*, is distinguished from that called *Humorosa*, because in the former are seen the signs of a Chollerick, in the latter of a Flegmatick Feaver, as they were lately set down.

The Feaver *Epiala* is known only hereby, That at the same time, heat and cold is felt in the whol Body.

Finally, Symptomatick Feavers, and such as are called *Comitatæ*, are known by what hath been said of them in their Histories, or Descriptions.

PROGNOSTICK.] Now in every of these sorts of continual putrid Feavers, the Prognostick Signs are to be described, by which their events may be presaged.

And first for *Synochus Putrida*, seeing it is of the kind of acute Feavers, it is not without danger. Yet if signs of Concoction do evidently appear upon the fourth day, and no error be committed, it will terminate towards health the seventh day. But if the Signs of Concoction appear later, it may reach unto the eleventh or fourteenth day. But if no signs of Concoction appear, and the sick have a round swollen Face like a Globe, it signifies the Disease wil be long. By how much the Urine is redder at the beginning, other signs corresponding by so much safer it is, and signifies the Disease wil soon come to an end, if there appear therein signs of Concoction; but with signs of Crudity it threatens death, especially if the party be weak, White Urine is the worst of all, and commonly portends death. Among the Differences of *Synochus*, *Paracmastica* is more secure, *Acmastica* more dangerous, *Epacmastica* most dangerous of all. Furthermore, an exquisite *Synochus* and benign, rightly Cured, is safe; a bastard one that hath malignity in it, with cruel Symptomes, and strength decayed, is dangerous.

Chollerick Feavers, inasmuch as they are acute, are also dangerous; and that more or less, according to the more or less distemper, vehemence of the Symptomes, and validity of the Patients strength. The distemper is measured not only absolutely by the degree of Heat it self; but also comparatively, with reference to the Natural Constitution of the sick party; so that look how much the heat is encreased above the Natural temper of the Patient, so much the greater is the danger. So a burning Feaver in an old Man, or in Winter, is for the most part deadly. The vehemence of Symptomes, is considered in actions Animal, Vital, and Natural; in Excrements, qualities changed, and proper adjuncts; whose enumeration requires a work by it self, according as we have expounded them, in the third Section of our *Semiotica*, or Doctrine of Signs, out of *Hippocrates* his Aphorisms, Prognosticks, Predictions, and his Coic Prænotions, which may easily be transferred to this place. And finally, the strength of the Patient must be compared with the vehemence of the Symptomes; For if the strength be lusty, and likely to hold out against the Cruelty of the Adversaries, there is good hope; if not, we may justly fear the Patients death.

A continual Quotidian, is wont to be long by reason of the thickness and contumacy of the Humor: but if divers Evacuations happen in its course, it is wont to be the shorter. We must measure the

danger

danger thereof, by comparing the vehemence of the Symptomes, with the Patients ſtrength. And the cheife care ought to be leaſt it degenerate into a Cachexy or dropſy, by reaſon of the obſtructions of the Liver and ſpleen, which happen in theſe long Feavers.

A Primary continual Quartan is moſt rare, yet ſomtimes an intermittent Feaver or Ague degenerates thereinto, and then for the moſt part deadly.

The melting, ſhaking, Tumbling, Sweating and Swouning Feavers, ſeeing they borrow their Names from ſuch bad ſymptomes as they are attended with; they are in regard of ſuch ſymptomes extream dangerous, and for the moſt Part deadly.

Finally, the Prognoſtick of Symptomatick Feavers, is to be gathered from the Excellency of the Parts affected, vehemence of the Symptomes and Validity of the Patients ſtrength.

CURE] Now in the Cure of al putrid Feavers, we muſt take our Hints or Indications from the Feaver from its Cauſe and from the patients ſtrength. The two former indicate their own ablation or removal; the third, its own Preſervation. Which muſt be done by aſſiſtance of thoſe ordinary Medicinal Utenſils viz. Diet, Manual Operation, and Medicaments.

The Diet in all Chollerick Feavers ought to be cooling and Moiſtening, in flegmatick and Melancholick more warming and attenuating. Let therefore the Air be cold and moiſt, which being drawn in by the Lungs unto the heart, doth exceedingly temper the burning heat thereof. Yet muſt not the Patient be laid bare to the cold Air, becauſe tranſpiration, which is exceeding needful, would by that means be hindered; and the ſooty Vapours and ſweats would be driven back again into the Body. Howbeit the ſick muſt be covered only with light and ſoft Coverings, and not loaded with over many blankets or Rugs. alſo the Feather bed muſt be taken away and flock-bed put in place, upon which alſo in the extremity of Summer a covering of Leather wil conveniently be laid on. Let the bed be wide, that the ſick may change place therein. Let the Patients Linnen Shifts be often changed contrary to the vulgar opinion; provided they be not newly waſhed, nor ſmel of Soap, and that the Time of the Criſis be not at hand, in which nothing is to be ſtirred, leaſt the motion of Nature be hindred and diſturbed. The Sun-beams are to be kept out of the Patients Chamber, and ſtore of Company is to be avoided. Water is often to be powered out of one Veſſel into another, in the ſick perſons chamber: The Pavement of the Chamber is to be ſprinkled with Water, Vinegar and Roſe-Water mingled; or with cooling Herbs and Flowers; as Vine Leaves, Willow Leaves, Leaves of Water Lillies, Flags; Roſes, and Flowers of Violets and of Water Lilly; which muſt be kept at hand in good Quantities in a cool place, and be often freſh ſprinkled and ſtrowed about the patients Chamber; for when theſe Herbs and Flowers are dried, they heat the Chamber. If the Chamber be cold, as in Winter, it muſt be a little tempered with a Fire, avoiding Smoak. Howbeit in Flegmatick Feavers the Air muſt be moderately hot and dry.

As for point of Nouriſhment, the Diet ought to be thin and ſpare in acute Feavers. And therein the Antients were ſo ſeverely diligent, as to place the greateſt part of the Cure in ordering the Diet enjoyning ſuch as were ſick of a moſt acute Feaver, to keep a moſt thin and ſlender Diet; and giving them nothing but a ptiſan drink of Barley Water, as moſt convenient for perſons in a Feaver; ſeeing it cooles, and Moiſtens; withal extenuating and opening and hindering no Evacuation. And they had two kinds of ptiſans. One ſimply ſo called, or whol ptiſan not ſtrained; the other was ſtrained, which we cal Barley Cream. Barley cleanſed of the Husks boyled in fair Water, to a Conſiſtency or Pottage, is the whol ptiſan; this being ſtrained with preſſing, is called Cream or Juyce of Barley.

But in our Times, at leaſt our Country, by the refractoryneſs of Women [who fear nothing but that the ſick perſon ſhal be ſtarved, as all their care in a manner is to cram their Children with meat like Pudding bags, how empty their brains be of wit, or their Hearts of Grace and Wiſdome, matters not] and the Indulgence of Phyſitians [who the beſt of them ſmel too ſtrong of the Mountebank] it is grown into a faſhion in all Feavers, yea the moſt acute and violent, to allow the ſick at all times broaths of the fleſh of Hens, Chicken, Capons, Mutton; and that for the moſt part they give every third or at moſt every fourth hour. And in the Summer the fleſh of a Puller, Kid or Lamb is added to the former Diet. And ſomtimes again broaths are made of nothing but a Chick with cooling Herbs, as Lettice, Endive, Sorrel and Purſlan. Or to ordinary broaths is added Juyce of Oranges, Lemmons, or Pome-Granats, when the heat of the Feaver is very great, or the putrefaction very intenſe.

Moreover in Feavers not ſo very acute Panadaes are given twice or thrice in a day made of waſhed bread and broath. Alſo Barley broaths are ſomtimes uſed of the Ptiſan of the Antients being ſtrained, with the broath of the fleſh aforeſaid, and Sugar; or without broath, adding ſweet Almonds. But theſe for the moſt part do oppreſs the ſtomach, and therefore the uſe of ſimple broaths and Panadaes ſeems more convenient. Howbeit very profitable it is to boyl a little Barley with fleſh and therefore to make broaths.

In

In long Feavers, a fuler Diet is fitting, of the fleſh of Chickens, Veal Hens and Pullets, Capons, Partridges, Mutton, or of the Juyce preſſed out of them, Gellies made with them, and ſuch like.

Concerning the time of giving the Patients meat, this is principally to be obſerved, that they never eat in the time of the Exacerbation or fit but in the time of the abatement of Feaver. But if the Exacerbation be very long, let the Patient eat in the declination thereof.

For drink, the Ptiſan of the later Phyſitians, made of the Decoction of Barley with Liquoris, is uſually given in all Feavers. To which if the Feavers be very burning may be addeu a little Lettice, Sorrel, Tamarinds. but more ordinarily are added the Roots of Graſs or Sorrel which makes the Water look of an Elegant Colour like Wine. but in long Feavers may be aded ſweet fennel Roots, Parſley Roots, Annis Seed, Coriander Seed, or Cinnamon, as oft as the ſtomach through weakneſs is offended with drinking.

Take *of the ordinray Ptiſan-drink of Barely and Liquoris two pints: ſpirit: of ſulphur as much as ſhall ſuffice for to make it pleaſantly tart. Harts-Horn burnt till it be white one ounce: Let the Patient uſe it for ordinary drink, ſhaking the Veſſel before it be powred forth.*

Alſo Water that hath had a peice of bread boyled in it either by it ſelf or ſweetned with Sugar is good; or mingled with a little Vineger; or Water alone, boyled to take away the Cruditie, wherewith ſomtimes a little Suger is mixed, and ſomtimes a little of the Juyce of Lemmons, Pomgranats, barberries, Cherries, or of their Syrups; or asmuch ſpirit of ſulphur or Vitriol as may ſerve for a gratefull Acidity; or a little *Sal Prunellæ*, if need be of potent refrigeration.

Water is commended wherein are ſteeped Tamarinds, berberies, or Prunes.

A Decoction of french Prunes is very pleaſing to the taſt.

Or barley is boyled with Tamarinds, and towards the End, the broath is Aromatized with yellow Sanders and Cinnamon. Which drink doth not only Quench thirſt, but looſens the bely, and cools and ſtrengthens the Liver.

Take *Sugar eight ounces: Sal Prunellæ one ounce: Make it into a Pouder, to be taken with the Patient s ordinary drink. Whereunto if thirſt be extream: the ſpirit of vitriol may be added.*

Touching ſpirit of Vitriol and of Sulphur, this is diligently to be obſerved, that in putrid Feavers the uſe thereof is great, becauſe they have a mighty cooling, opening, and putrefaction- quelling faculty; prohibit the Inflamation of the Humoss, and quench thirſt. Howbeit in the Pleuriſy, Inflamation of the Lungs Spitting of blood, Conſumption of the Lungs and other Diſeaſes thereof (unles they ſpring from thick flegm ſtopping the Veſſels thereof) Inflamation of the ſtomach, Dyſentery or bloody flux, Piſſing of blood, Ulcers of the Kidneys and bladder, they do very much hurt and thereof we muſt abſtain from them.

In Feavers ariſing from very thin and hot Choller, or Joyned with a ſharp thin diſtillation ſharp things are not convenient; but rather ſuch asgently thicken, as Syrup of Violets, of dried red Roſes, with barly Water, or bread boyled-Water or ſimple Water boyled, or ſmal beer, mixed therewith.

Where thick and clammy humors abound, the Syrup of Vineger will be very profitable. in ſtead of thoſe laſt named.

Alſo ſomtimes Conſerve of Roſes, Violets, or borrage is wont to be mingled with cleer Water boyled, with barley Water, and to be ſtrained through an Hippocras bag for ordianry drink, unto which ſome drops of ſpirit of Vitriol may profitably be added. Or a Tincture of Roſes is made after this manner, moſt delightful in colour and in taſt.

Take *Red Roſes one ounce: Bloodwarm Water three pints: ſpirit of ſulphur or Vitriol one dram and an half: Let them ſtand infuſing cold for three or four hours. To the ſtraings add. white Sugar, four ounces: Roſe-Water half a pint: Make thereof a clear Julep for ordinary dink.*

Alſo Julepus Alexandrinus, is very good, and extream Pleaſant. It is thus made.

Take *Fountain Water one pint: Roſewater, Juyce of Lemmons, and white Sugar, of each four ounce: boyl them over a light fire till you have taken away the Scum.*

As for other things pertaining to Diet, Sleep is extream good and wachings bad. Yet over much Sleep doth overwelm the natural heat and hinder the Evacuation of excrements. Reſt is neceſſary in acute Feavers; but in long Feavers, light and gentle exerciſe is good. Alſo we muſt endeavor, that nothing be retained which ought naturally to be expelled, howbeit al immoderate Evacuations which exhauſt the ſtrength, are to be ſtopped; and al vehement Perturbations of mind, muſt be, turned out of Doors.

Among manual Operations, blood-letting holds the cheifeſt place. for it doth not only diminiſh plenitude, whether it be a ſimple fulneſs ſo as to ſtretch veſſels, or only a fulneſs with reference to the ſtrength of the Patient; whether it be in the whol body or in ſome Part; but alſo revels the influx of Humors Cauſing obſtructions; cools the whol body and makes it perſpirable; keeps back putrefaction, and furthers the concoction of putrefing Humors. Preſently therefore, and at the beginning

beginning of the Disease, blood must be drawn (unless weakness hinder, as in the Swooning Feaver, and other like Cases) and that after the Belly hath been loosened with a Clyster, or a Suppository; How much blood should be taken, is gathered from the Patients strength from the greatness of the plethora, Custom of the Patient to bleed or not to bleed, and other circumstances. The Antients in the *Synochus Putrida*, and the burning Feaver, did let blood til the Patient fainted away. But it is much more safe (as we have said in the Cure of a simple Synochus) to take away at several times so much as shall be sufficient; then suddenly to put the Patient in danger of death. *Avicenna* in a burning Feaver, and in a continual Tertian, doth forbid letting blood, unless the Urine be thick and red. For he fears lest Choller should be the more inflamed, which he saith is bridled by Blood. But the wiser Physitians do explode this Opinion or his seeing these kind of Feavers are often terminated even by Nature her self, by bleeding at the Nose; and they do sometimes cause Frenzies, and other Inflam[illegible]: and finaly, because Blood-letting doth potently refrigerate; doth rather stop than further the Ebulition, or boyling and working of the Blood, and Choller comes away as wel as Blood when a Vein is opened; so that in that Mass of Blood, which is in the grater Veins remaining, there is the same proportion of blood to Choller which there was before. Nay verily, when a Vein is opened if the sick party be any thing lusty, and the blood flow amaine only the putrid Blood which is offensive to Nature is void, the purer remaining in the Veins, which few Authors have taken notice of, although it be in the course of Practice everywhere observable: For if the Blood flow out of the Vein drop by drop, it is the purest blood, because it comes out of the Vein by its own proper motion. but if it spring out with a forcealbe stream, it appears foul and corrupted Nature expelling the worser part of the Mass of blood. Howbeit blood is more sparingly to be taken from such as are of a very Chollerick Constitution, in the middle of Summers Heat, and the Dog-Daies, than in other Natures and times. but in Flegmatick & Melancholick Feavers, blood must be taken away in lesser quantity: and evermore great regard is to be had to Coindicants and Contraindicants; forasmuch as Quotidian Feavers do for the most part happen unto Children, or old Persons in cold Countries and cold Seasons of the yeer; which considerations do lessen the Quantity of blood which otherwise the Disease, or its Cause require, should be taken away. When the Feaver is caused by over much labor, blood must be taken away more sparingly, If a Feaver happen by over great use of Carnal Embracements, blood letting is pernicious.

Concerning the time of blood-letting, it is to be noted, That a Vein must not be opened presently after the Patient hath eaten; but after Digestion is Past, and after the Patient hath been at stool. Again, blood is to be let when the Feaver is most remiss, and not in the vigor thereof, for then Nature is not able to bear both the violence of the Disease, and the loss of blood. As for the repetition of blood-letting, if the same be necessary, to cause Evacuation it must be repeated the same day; if for Revulsions sake, on another day. For where Evacuation is necessary, especially in acute Diseases, the body must be suddenly changed into another condition; also it often happens, that a Disease is quickly past its first time or begining, so afterward we cannot so conveiniently open a Vein but in Revulsion we have respect to the motion of the Humors, which is then best ordered, when it is done at divers times, some space being interposed, whereby Nature becomes accustomed to a contrary motion. For in the space between bleedings, the blood which was shed into the parts regurgitates into the Veins, and by another blood-letting is profitabely drawn forth. We understand that blood letting must be iterated if that blood which was first drawn forth, were very much corrupted; and there is reason to think, that there is yet a great quantity thereof abiding in the Veins.

Yea verily, Although the blood at first seem pure, and uncorrupted yet must we not desist from taking the same away, but continue so doing until it appear more impure and corrupted. And truly that precept delivered by *Hippocrates*, in his 4. *de Victus Ra. in Morbis acutis*, in the Cure of a *Pleurisie*, may very profitably be observed in acute Feavers, viz. That Blood letting be so long continued, til the blood change color; so that if at first corrupt blood come away, we must let it run till it appear moe pure; and on the other side, if at the first the blood appear laudable, we must suffer to flow, til that which is impure and corrupted be come away.

Yet is there some diversity to be observed in both Cases, For if at first good Blood come away; blood ought to be again taken from the same Vein; that putrid blood residing in the innermost parts of the Body, may the sooner be drawn forth. But if at first corrupt blood be taken away, blood is next time to be taken out of the other Arm, and afterwards out of the former again, and so in course as oft as need shall require.

But if the Symptomes declare, that the Putrefaction is in the inner branch of the *Vena Cava* descendent; as heat and pain in the Loins, redness and thickness of the Urine: after two or three Blood lettings in the Arms, it will be convenient to draw Blood out of the *Vena Saphena*, two or three several times.

If

If in the latter Blood-lettings, ſome part of the Blood ſeem laudable, and not ſo putrid as before; it's a ſign that Nature doth repair and reſtore new good blood inſtead of the corrupt blood which hath been taken away. Contrarily, If the more is taken away, the worſe it comes, its a ſign the Diſeaſe grows worſe, and that Putrefaction is encreaſed; whence there is reaſon to fear a ſtupefaction of the Internal Parts.

The Vein in the bending of the Arm, or the Baſilica, or the Mediana, is for the moſt part to be opened, in the right Arm moſt commonly, ſomtimes in the left, viz. when more diſtention is felt under the ſhort Ribs on the left, than on the right ſide. Yet ſomtimes a Vein is profitably opened in the Foot, if Revulſion be neceſſary and the Patient weak, the Matter of the Diſeaſe being in the Head; and the ſick perſon moleſted with Head-ach, and want of reſt.

Frictions are ſeldom uſed in putrid Feavers, unleſs it be in the Swooning Feavers; the Cure of which we ſhall ſet down in the Cure of the Symptomes of Putrid Feavers, towards the end of the next Chapter.

But Cuping-Glaſſes are more frequently uſed, as being the Subſtitutes of the Blood-letting, in whoſe ſtead they ſerve, when Weakneſs or Age of the Patient will not permit a Vein to be opened.

Medicinal Remedies are comprehended under a double kind; whereof ſome are Evacuative, others Alterative. Under the Evacuative, we comprehend Purgatives, Vomitories, Sudoroſicks, and Diureticks. Under the Alterative, we comprehend Coolers, Attenuaters, Cutters, Openers, and Strengtheners. Of all which we ſhall ſet down the Compoſition and uſe in order, according to the uſual Method of Practice.

And that we may begin with Purgatives, its a great Queſtion among Authors, Whether or no they ought to be uſed in the beginning of Feavers? Which Controverſie, omitting all Circumlocutions, is thus determined. In reſpect of the Matter immedtately producing a continual putrid Feaver, which is contained in the greater Veins, Purgation is not convenient in the beginning; unleſs the ſaid matter do heave and work, being ſo ſtirred by Nature, provoked by the ill quality thereof, and endeavoring to expel it, that thereby it becomes more diſpoſed for expulſion, and there be danger by the foreſaid working thereof, leſt it ruſh into ſome noble part; howbeit this ſeldom happening; for the moſt part the Concoction thereof is to be expected, before we undertake to evacuate the ſame by Purging medicines. But in reſpect of the matter contained in the firſt Region, it is be very much, and do encreaſe the Feaver, oppreſs Nature, and divert her from concocting of that which is in the *Veins*; Purgatives may be given the next day after blood-letting, but they muſt be gentle, ſuch as evacuate only the firſt Region. Now that naughty Humors and Excrementitious do abound in the firſt Region, that is to ſay, in the Stomach, Guts, Meſentery, or about the midriff, may be known by Stomach-ſickneſs, Bitterneſs of the mouth, Thirſt, Pain of the Stomach, or ſome other part contained in the lower Belly, Looſneſs of the belly, and other Symptoms; in regard of which Purgation is ſomtimes to be practiſed before blood-letting. Now the medicines for this intent, muſt be Caſſia, manna, Tamarinds, *Catholicum*, *Electuarium lenitivum*, *Diaprunum ſimplex*, *Syrupus Roſaceus*, *de Cichorio cum rhabarbaro*; which may divers waies be compounded after this maner.

Take *Caſſia newly drawn one ounce*: *Tamarinds half an ounce. With Sugar make it into a Bolus.* Or,

Take *Catholicum ſix drams*: *Elect. lenitive, or Diaprunes ſimple, half an ounce*: *Cream of Tartar one dram. Make all into a bolus.* Or,

Take *Leaves of Endive, Cichory, Sorrel, of each half a handful*: *Tamarinds half an ounce*: *boyl all to three ounces. In the ſtrained Liquor diſſolve Catholicum half an ounce*: *Manna and Syrup of roſes, of each an ounce. Mix all into a Potion.*

If you deſire your medicine a little ſtronger, you may ad a dram or four ſcruples of Rhubarb infuſed in Endive or Cichory Water with yellow Sanders. Yea, and ſomtimes if the Feaver be not very ſtrong, two or three drams of Senna may be added to the Decoction.

Some reject rhubarb, becauſe it heats; alſo manna, and Syrup of roſes, becauſe being ſweet, they are ſoon turned into Choller. But with cooling Waters or Decoctions rhubarb being infuſed, or manna and ſuch like diſſolved, can do no hurt; eſpecially if to the ſaid Decoctions, Tamarinds be added, which are much commended to this intent, or if the Pulp thereof be given diſſolved in the Potion.

Some in Chollerick Feavers do uſe the Whey of Goats milk, and that very pertinently; for it tempers the heat of the Feaver, evacuates Choller, and ſtrengthens the Bowels. In a Cup of Whey they ſteep all night one dram, or one dram and half of rhubarb, or they add two or three ounces of Syrup of roſes, and ſo give it in the morning; and afterward they give the Patient a quart of Whey more to drink, that all the Whey may not be infected with the caſt of the medicament.

That kind of Purgation which is practiſed in the beginning of putrid Feavers, the Vulgar Phyſitians cal Minorative purgation; and that which is practiſed when the Morbifick matter is concocted, they cal Eradicative purgation: which is alſo convenient in the beginning (as was ſaid) in the Judgment of *Hippocrates*, if the matter be turgent. Now this ſame Turgeſcence and boyling as it were of the matter is known hereby, becauſe the Patient perceives in divers Parts light Pains which ſoon go away and ſhift ſuddenly from place to place; and hath divers colors of the Face and other Parts, ſo that ſomtimes there is a redneſs and then again a paleneſs in ſome part of the Face. And in a word the Patient is exceedingly tormented with anxiety and unquietneſs, continually tumbling and toſſing.

Howbeit that Rule of *Hippocrates* touching the uſe of Purgation, when the Morbifick matter doth ferment and work in the Patients body, is not obſerved in ordinary Practice: but when the Humors appear in their fermentation and Motion, we do more ſafely apply our ſelves to Blood-letting; and by that means we do more readily prevent the ruſhing of the ſtirred Humors into any noble part, which being agitated by the Purgation may more eaſily flow into the ſaid parts.

Somtime alſo in the beginning of theſe Feavers Vomit is to be procured, viz. when the Patient is much vexed with illneſs of ſtomach and with vomiting; for then Nature endeavors to evacuate the Morbifick matter upwards, and the Phyſitian ought to aſſiſt her endeavors. And many times it fals out, that great Quantity of matter is conteined in the Stomach and parts thereabout, which muſt be Evacuated as ſoon as poſſible may be, by Vomit; ſeeing no concoction can be expected of ſuch Excrementitious matter in ſo great a Quantity; and what ever the Patient Eats or Drinks is changed into ſuch a like Humor and encreaſes the matter which is cauſe of the Diſeaſe. For *Fernelius* hath well obſerved in his third Book of the Method of Healing, Chap. 3. that all ſuperfluity of Humors in the ſtomch, Spleen, Pancreas, Meſentery, and the Cavity of the liver, is conveniently emptied out by a Vomit, which ſomtimes will not be removed with Medicines that work downwards, though divers times adminiſtred. And it comes often to paſs, that the matter being Vomited up, the Feaver is taken away at the firſt, which otherwiſe would have proved long, in caſe that matter had been tranſmitted into the more inner Parts of the body, and very wel mixed with the blood.

Now of the three degrees which we reckon of Vomitories, the mildeſt is to be choſen, as Barley Water Luke-warm with Oy of Almonds or common Oyl, or with a little Quantity of white Vinegar. Alſo Syrup of Vineger, or Oxymel ſimple with Chicken broath or a Decoction of Dill Seed, Raddiſh or Orach, whereunto alſo Oyl may be added. All which are to be given to the Quantity of a pint or more; for in a leſs Quantity they abide in the Stomach. And ſeeing theſe weaker ſorts of Vomits are of little efficacy, we may ſomtimes apply our ſelves to thoſe of the middle Rank; which ſhal be propounded hereafter, in the Cure of a Tertian Ague.

And not only in the beginning of the Diſeaſe before Blood-letting, but alſo in the whol Courſe thereof, Clyſters muſt be given every day or every other day, if the Belly be not of it ſelf very free, made of a Decoction of Emollient and refrigerating things, ſuch as French Barley, Prunes, Mallows, Violet Leaves, Mercury Leaves, Beares-Foot, Orach, Lettice, Endive, Houſeleek, Water Lillies: diſſolving therein *Catholicum*, *Caſſia*, Diaprunum ſimple, Red Sugar, Honey of Violets, and Honey of Mercury; Oyl of Water-Lillies, Violets &c. But in a violent hot Feaver, it is better not to add the Oyls, becauſe they are eaſily enflamed.

Obſerve in the firſt place, that not above three or four blades of Houſeleek muſt go into one Clyſter, becauſe it cools moſt potently, and being taken in greater Quantity, may hurt the Guts.

Obſerve Secondly, that in all Feavers of Choller, Clyſters are not to be injected actualy hot, but only Blood-warm.

In Feavers that ſpring from Flegm, Decoctions for Clyſters are made of the Emollient Herbs with Annis Seeds, Seeds of Fennel and of Carthamus; flowers of Chamomel and Melilote; diſſolving therein Hiera Picra, Diaphœnicum, Honey of Roſes, Honey of Mercury, Oyl of Chamomel, Dil, or common Oyl.

And becauſe, as we noted before, abſolute and perfect Purgation, which they cal Eradicative, is not to be attempted til the Morbifick Cauſe be ripened and digeſted; the Phyſitian from the beginning of the Diſeaſe, after the firſt Blood-letting, and when the paſſages neareſt the ſtomach are clenſed, ought to uſe ſuch medicaments as prepare crude Humors for digeſtion and Evacuation, and withal temper the Feaveriſh Heat, hinder Putrefaction, and open obſtructions; ſuch as are Juleps, broaths, Emulſions and other things which ſhal be hereafter deſcribed.

Juleps are compounded in a Chollerick matter offending, of Syrups of Lemmons, Pomegranats, Sowr-Grapes, Vinegar ſimple, of the Juyce of Sorrel or Cichory ſimple, with Waters of Endive, Sorrel, Graſs and Cichory.

Or better, of the Decoction of the Roots of Sorrel and Cichory, of the Leaves of Sorrel, Maiden-Hair,

Hair. Garden Endive, Dandelion, the four cool Seeds, Tamarinds, with the Syrups aforesaid.

And sometimes that we may cool more effectually, a dram of *Sal Prunella* is added, for every Dose of the Julep, or so much spirit of Vitriol or Sulphur, as shall suffice for a moderate sharpness.

Sowr things are never to be omited in Feavers springing from Choller; because bitter things are sweetened by Sowr and acid things: which if they are Sowr in an high degreee, as spirit of Vitriol and of Sulphur, they deface the bitterness even of Aloes and Coloquintida. Now yellow Choller being plundred of its bitterness, is dead, And Harmles.

Juleps also of great Virtue, may be made of Juyces and which are very grateful to the tast, after this manner.

Take *Juyce of Apples that smel sweet, newly drawn out and setled four ounces: Juyces of Lemmons three ounces: Rose-Water two ounces: Juyce of Pomegranats one ounce: finest Sugar half a pound: Make of al a clear Julep for three Doses.*

If very thin Choler and sharp be in motion and cause either a Looseness or some other greivous fluxion; Juleps must be compounded which thicken, of Waters of Lettice, Purslain, Plantan flowers of Water Lilly, Red Poppy and Violets with the Syrups aforesaid.

Yet we must observe that Syrup of Violets and other of the sweeter sort of Syrups, are not to be, given alone; both beause they loosen the stomach; as also because ere they can Pass into the Veins, they are turned into an hot Vapor, which doth afterward cause thirst to encrease. And therefore there must evermore some Quantity of sharp Syrup be mixed with the sweet Syrups aforesaid, that they may more easily peirce into the Veins, and better resist the Heat of the Feaver.

In the Progress of the Feaver, when Coction beings to appear, to the foresaid Decoctions must be added Roots of Asparagus and Liquoris; Leaves of Agrimoy, pimpernel, Liverwort and Maiden-Hair.

In Flegmatick and Cronick Feavers things more cutting attenuating and opening are prescribed beginning with the more weak, such as are Syrup of Vineger, of Maiden-Hair, Syrupus Bizantinus, with a Decoction of Egrimony, Maiden-Hair, Betony, Liquoris, Raisens. And in the progress of the Feaver unto the former we add Syrup of the opning Roots, Vineger compound, of Hyssop, Oxymel simpel, and compound. And to the Decoction we add the five opening Roots, Leaves of Hpssop, Carduus benedictus and (if the mater be very impact, Clammy and ropy) of Germander and Centory. Whereunto if Salt of Tartar and spirit of Vitriol be added, they work more happily.

In Feavers springing from Melancholy, such things are added which do moisten, as Syrup of Violets, of bugloss, of Borrage and Appels, towards the Beginning: and afterwards of Fumitory, of Epithymum, of the five opening Roots, Oxymel of Squils: with a Decoction, first of Bugloss, Borrage, Cetrach or wall-fern, Maiden Hair, Fumitory, Hops; and afterward Dodder, Scordium, Centory, Bark of Capers, of the Ash-tree and of Tamarisk.

And finally in bastard Feavers, which arise from the mixture of different evil Humors, the Medicines aforsaid must be mixed together; yet so that such as respect the most predominant Humor be put in the greatest Quantity.

For the more nice and dainty sort of Patients, Medicinal broaths are prescribed instead of Juleps: and also that the sick may not grow weary of the same kind of Medicine too long used; and these broths are made of such of the Roots and Herbs aforsaid as are most pleasant to the tast with a chik, or part of an Hen or Capon: unto which somtimes may de added one dram of Sal prunella, or some drops of spirit of Vitriol, when we would have it more cooling than ordinary.

Howbeit in slow and long lasting Feavers, caused by rebellious obstructions hard to be cleared, Germander though bitter and Cichory, Endive and Dandelyon, though bitter, may be boyled in Broths; and *Montanus* in his Consels, doth cry up Cichory and Germander boyled in Broaths as an admirable Remedy for such as have a long Feaver with obstructions.

If Feavers from flegm a Decoction of Chamomel is excellent. *Zacutus Lusitanus.* Observat. 26. in the third Book of his *Praxis admiranda.*

Also emulsions or Almond-Milks are very good in putrid Feavers, and are commonly more pleasing than Juleps. They are most in use when the Feaver is Joyned with a dry distemper of the Bowels, or a thin Catarrh, or an Inflamation of the Lungs and Parts serving to breath withal; or for variety, least the Patient should be over tired with continual use of Juleps. Now the Composition of these emulsions, hath been described in the foregoing cures,

Cold Water given in great Quantity in continual putrid Feavers, was wont to be in use among the antients, and is commended by very many latter Physitians, But as we said the use hereof was dangerous in the simple *Synochus*; so in this Case, we think the discreet Pyhsitian shal do best to forbear the same, for the reasons we delivered, in our Chapter of the simple *Synochus.*

Yet will it be somtimes good, in extream heat of a Feaver to give a good draught of cold Water;

to ten or twelve ounces with a few drops of Spirit of Vitriol; For hereby sometimes the same effects are wrought, which *Galen* attributes to cold Water being drunk, the quantity of three or four pints at a time; When as notwithstanding there are none of those dangers to be feared, which *Galen* himself confesseth did sometimes happen upon the preposterous drinking down of so great a quantity of cold Water as he adviseth. For the Spirit of Vitriol causeth that the Water breeds no Obstructions, but rather opens the same, quickly percing and passing through the Bowels, not biding in the Hypochondria's as plain and single cold Water is wont to do; but is very like the acid Mineral Fountains and Wells, which though they are drunk in great quantity, do not lie heavey in the parts about the short Ribs, but are quickly pissed forth, and very good against Obstructions.

To strengthen Nature, which in every violent Feaver is much dejected, Electuaries are good, and strengthening Conserves and Preserves, compounded of Conserve of Roots of Bugloss, Leaves of Sorrel, Wood-sorrel Stalks of Lettice, Flowers of Bugloss, Borrage, Violet, Cichory, and Roses, Pulp of Citrons. Whereunto are added the Pouders of Coral, Pearls, Ivory, Harts-horn, *Diamargaritum frigidum*, *Diatriasantalon*, *Diarrhodon Abbatis*, *Confectio Alkermes*, & *de Hyacintho*; which are commonly after this maner compounded.

Take Conserve of Flowers of Borrage, Bugloss, Roses, of each an ounce: Confectio Alkermes one dram and an half: Pouder of Diamargaritum frigidum, Ivory, Coral prepared, and Pearls prepared, of each ten grains: Sugar of Roses, the weight of all the rest: three Leaves of beaten Gold. Make of all an Electuary covered over with Gold, of which let the Patients take often by it self out of a spoon, drinking a little of their ordinary Drink after it, or mingle some of it with their ordinary Drink, and with their Broths.

Take Conserve of Cichory, Sorrel, Lettice, and of the sharp Pulp of a Citron, of each half an ounce: Pouder of yellow Sanders, and of Pearls prepared, of each one scruple: Spirit of Vitriol half a scruple. With Syrup of Violets make all into an Electuary.

Take Conserve of the Flowers of Bugloss, Roses, and Violets, of each one ounce: Waters of Endive, Sorel, and Borrage of each three ounces. Mix them together, let them stand over the warm Embers and heat; then strain the Liquor though a searse; then add Confectio Alkermes two drams; Pouder of the Electuary Diamargaritum frigidum half a dram: Coral prepared, Pearls prepared, and Shavings of Ivory, of each one scruple: Syrup of Lemmons and Pomegranates, of each three ounces. Mix all; give one spoonful at a time.

For the more dainty and nice sort of People, in great debility of Natural strength this following Julep very pleasant to the tast may be compounded:

Take Waters of Sorrel Orange flower, and Roses, of each one ounce and an half: Syrup of Lemmons and Pomegranates, of each one ounce: Confectio Alkermes one dram: mix them. Let the Patient take hereof frequently in a spoon.

Altering Medicines having been used for some daies together, and such as prepare bad Humors, when the Feaver begins to decline, we must set our selves to purge out the said Humors, when the signs of Concoction do apear, avoiding the Critical daies. And this must be done with Medicines, a little stronger than those which were given at the beginning; of which sort are Senna, Rhubarb, Agarick Catholicum duplex, and such like; whose Matter and Dose must by the skilful Physitian be accommodated to the Humors offending, and the Nature of the Patient. And some Pyhsitians are so bold as to proceed to Scammoniate Medicaments, as *Diaprunum solutivum*, *Diaphœnicon*, *Electuarum de succo Rosarum & Diacarthamum*. Which notwithstanding are very seldom to be used in continual Feavers, because Scammony is wont very much to inflame the Humors, and to cause vehement thirst; and that especially in burning Feavers, in which Scammoniate Medicaments are very hurtful. Yea verily, and Rubarb it self, although a gentle and most excellent Medicament, is by some suspected as not safe in very Chollerick Feavers, because of its not able heating and drying faculty. Howbeit the hurtful faculty thereof may in great part be corrected, by infusing the same in Cooling Waters, and by mingling therewith a Decoction of Tamarinds and cooling Herbes; and by adding thereto Cassia, Syrup of Roses, Syrup of Cichory with Rubarb, and such like.

If the Feaver do stil continue, Purgation must be ever and anon repeated, using between whiles preparatives & digestives, til the whole seminary of evil humors be taken away. For otherwise, if we cease Purging before the Feaver be perfectly abated and gone; the Patient wil be in danger of a Relapse Yet this Rule needs some restriction. For if after many Purgations, a lingring Feaver continues, which doth by little and little pine the Patients, and seem to cast them into a Consumption; it will be the best course to leave Purging, and seek to conquer the Feaver only by Alteratives and Diet For it somtimes falls out, when there is some evil disposition of the Bowels, causing a protraction of the Feaver, that so long as Medicaments are given. so long the Disease continues, because that Nature is weakened. Which afterwards (Purgation being omited) gathers strength, concocts the cause of the Disease, and being concocted expels the same.

But

But if a lingring Feaver arise from Obstructions, as is often seen in Children, frequent and very gentle Purging, which draws away Humors by little and little, is wont to remove the Disease; especially if the Purgation be compounded with Rhubarb, which both opens obstructions, and strengthens the bowels. The Commendations whereof celebrated by *Montanus* in his tenth Counsel of Feavers, is worthy to be set down in this place. He setting down the Cure of a Boy that had a lingring Feaver arising from Obstructions: *Among other things, I shal commend* (saith he) *one which I have by long Experience found never to fail, viz. That he take every day the Infusion of Rhubarb in Endive Water. For I never knew Feaver from Obstructions, which was not cured by the Medicament, provided it were constantly taken without weariness, or giving over. For I have somtimes seen most gross Humors imp acted into the narrow passages of the Body, and such Obstructions, as by reason of the weakness of Natural heat could hardly be removed, cured by Rhubarb My Course therefore hath been to take one pint of Endive Water, and therein to infuse a dram of Rhubarb tied in a thin piece of Linnen. Of which Infusion, having lightly pressed out the Rhubarb, I give four ounces in the morning; and this is the Dose for Children. Neither do I cease giving this Medicament, until I see the Feaver and Obstructions wholly gone. For they wil doubtless be cured, if all other things be rightly ordered, and suitable to the Cure.* So far *Montanus*. But we are wont ordinarily to use a Diet Drink made with Rhubarb, which to such Children as are troubled with a lingring Feaver and Obstructions, I am wont to give for their ordinary Drinks with good success. It is thus made: half a dram or a dram of Rhubarb (according as the Child can endure the tast thereof) grosly poudered and tied in a Rag, is infused in two or three pints of small Beer or Ale an whol day, cold: Of this the Child drinks for a month together, or longer if the stubbornness of the Disease require the same. Whereunto, if the Feaver be very remiss, and the Child flegmatick, a little Wine, or stronger Beer or Ale may somtimes be added, to qualifie the unpleasing tast of the Rhubarb.

After Purgation of the Morbifick Matter, Nature is for the most part accustomed in the declination of the Disease, to purge away the reliques of the Matter offending by Urine, which we may discern, because the Urines are then more thick, or more plentiful than ordinary; which endeavor of Nature must be assisted by Diuretick Medicaments which are most temperate, such as are Emulsions, and the Openers formerly set down in juleps or Broths; whereunto, if the Feaver be very gentle, some Roots of Fennel and Parsley, or Leaves of Wormwood, may be added, and that especially in Feavers of Flegm, and continual Quotidians.

But if Nature do expel the Reliques of the morbifick matter to the habit of the Body, Sudoroficks are to be used; not those hot ones, which are more properly called Sudorificks; but others more temperate, which are the same in a manner with the Diuteticks, and being of an attenuating faculty do dispose the Humors in such sort, as Nature may more easily expel them by what place or way so ever she is most enclined. Howbeit, to these may be added, Carduus Water, Spirit of vitriol, and other things which shal be more fully described, when we shal treat of malignant Feavers.

Besides inward medicaments, divers things are also outwardly applied, to temperate the Feaverish heat, to confirm the strength of the principal parts, or to open the Pores of the Skin, and draw out the smoaky vapors, and Feaverish heat: viz. Epithems, Liniments, and other things to be applied unto the Region of the heart, Liver, and other parts. Which are invented to mitigate the heat, and are not to be applied save in the state or declination of the Disease, when the heat diffuseth it self to exterior parts; not in the beginning or augment, while it resides yet about the bowels; nor yet when the Crisis is at hand.

An Epithem to be applied to the Region of the heart may be thus compounded.

Take *the Waters of Bugloß, Sorrel, Water-lillies, Roses, of each three ounces: Vinegar of Roses or juyce of Lemmons one ounce: the Pouders of Diamargaritum frigidum, and Triasantalon, of each one dram: Camphire and Saffron, of each five grains: mix all. Make hereof an Epithem to be applied warm with Scarlet Cloth.*

For the more strengthening, and to make it smel the sweeter, ad three ounces of Orange flower water, and one dram of Confectio Alkermes.

Where we desire yet more potently to strengthen, solid Epithems are applied unto the heart, made after this, or the like manner:

Take *Conserves of Bugloß and roses, of each one ounce: confectio Alkermes two drams: Pouder of Diamargaritum frigidum one dram and an half, With Juyce of Lemmons, or rose water, make a solid Epithem, to be applied after the liquid one aforesaid.*

Or one yet more Cordial, may in form of a liniment, be thus made:

Take *Confectio Alkermes, and de Hyacintho, of each three drams: Pouder of Triasantalon, and Diamargaritum frigidum, of each two drams. With Water of roses make all into the form of a Liniment or Oyntment, wherewith smear the region of the Heart.*

Also

Also to strengthen and drive out the Sooty Vapours and the Feaverish heat, young Pidgeons are very good, being split through the Back bone, and applied to the Region of the Heart, which likewise are oftentimes sprinkled with cordial Pouders as Diamargaritum frigidum and Triasantalon. Or before they be applied, the Region of the Heart is smeared with *Confectio Alkermes* and the cordial Liniment aforesaid.

Also to the Liver, Epithems are wont to be appiled, which are made commonly after this manre.

Take Waters of endive, Cichory, Sorrel and Roses of each three ounces: Lettice Water two ounces: Vinegar of Roses half an ounce: Pouder of the Electuary Triasantalon one dram and an half: Spodium half a dram: Camphire ten grains: Make of al an Epithem,

For to cool more powerfully, an Epithem may somtimes be made of Juyces, after this manner.

Take Juyce of Cichory and Endive of each half a pound, Juyce of Lettice and Vinegar of Roses of each two ounces: Pouder Triasantalon two drams Mix all and make thereof an Epithem.

Now it is very profitable to apply cooling Epithems not only to the Liver, but to the whole Region of the Hypochondriaes; for they do not only further Coction, but also help the distemper of the bowels; and hinder the principal parts from a deadly Consumption.

The Region of the Liver may likewise be anointed with this following Oyntment, which also may be applied to the Reins and Loins.

Take Oyntment of Roses one ounce and an half: Ceratum Santalinum one ounce: Juyce of Endive one ounce and an half: Oyl of Roses and Wax as much as shall suffice, to make a Liniment. Whereunto ad a little Vinegar of Roses, at the time of anointing.

Also cooling things are profitably applied to the stones because of the great consent between them and the principal parts of the body; they therefore being cooled, the heat of the wol body is in great measure extinguished. To which purpose such an Epithem as this following may be made.

Take *Waters of waterlilly, Plantain, Roses, and Cichory of each three ounces. Vinegar of Roses one ounce and half. White wine two ounces. Mix all and dip a cloath therein cold, and wrap the same about the Stones.*

Also the cooling of the hands and feet doth great good, because of the Consent they have with the whol body, by reason of the Arteries Veins and Nerves, which end in those parts.

Neither need we fear least it should hinder the voidance of excrements by the pores, because they are few that come that way; so that there comes more good than hurt by the cooling of those parts.

The Patients may therefore hold in their hands balls of marble, Ivory, Brass or Lead. Or they may hold thir hands in cold Water, with a little Wine and Vineger mingled therewith. To the soales of thir Feet may be applied the Leaves of Lettice, of Water Lilly wet in Water and Vineger. Or to wash both Hands and Feet, the following Decoction may be provided.

Take Leaves of Lettice, Violets, House-Leek, Purslain; Vine Leaves, and Willow- Leaves of each one handful. Heads or Leaves of Poppy (if the patient rest not) an handful: Vineger one ounce: wite Wine two ounces: Fountain Water as much as shal suffice Make of al a Decoction. Hereunto may be added if you please, a little Quantity of Lie, for to strengthen the Joynts. Herewith let the Hands and Arms, the Legs and Thighs of the Patient be washed warm, twice in a day, or once at bed time.

We are furthermore to note, that the Antients frequently used baths of fresh Water to cure putrid Feavers, as we may see in *Galen* in his Book *de Marcore. Cap.* 7. and in the 11. of his Mthod Cap. 6. and 20. and in his 1. to *Glauoc* Chap. 9. and those baths were either cold in a vehement Feaver such as is an exquisite burning Feaver; or Blood warm in the declination of Feavers when the signs of Concoction appeared. But in this Age of ours, these kind of baths cannot be used, without danger, and they are convenint only in one Case; viz. when the Feavers become very lasting and possessing a body hot and dry and lean, seeme likely to turn to an Hectick.

And one thing yet more I shal ad for a Conculsion of all, that if the Feaver terminate with some Crisis, the reliques of the Morbifick matter, must be taken away with a Purge; especially if the Crisis were by way of Sweat or bleeding. For by those Evacuations only the thinner portion of the matter is voided forth, but the thicker being left behind is afresh inflamed and brings the Patient into a Relaps. Only therefore that Critical Evacuation which is wont to proceed by way of Stool, is secure from a Relaps. Yet must we not so confide therein as to abstain usually from al Purgation. For the Parts about the Midriff are yet foul, and do corrupt the nutriment which comes into those Quarters, from whence proceeds either a relapse into the former, or some new Disease. Therefore it is far the best way (as some latter Physitians have observed) by repeating once and again a gentle Purge so to clense away al the remainders of the morbifick Cause, that all fear of a Relapse and al occasion of another Disease may be taken away.

Chap.

Chap. 2. *Of the Symptomes which accompany. Putrid Feavers.*

ALL Authors in a manner who have writ of Feavers, have described those Symptomes which either accompany or follow upon them, with their Cures at the end of their work, that so they might be best accommodated to all kinds of Feavers. Which Counsel of theirs though I shall not disallow, yet I have thought it much more commodious for the service of Practitioners, to joyn them immediately after the Doctrine of putrid Feavers, seeing in those kind of Feavers they are wont to be most vehement and frequent, and require peculiar Remedies.

So that although very many Symptomes are wont to be Cured by the Remedies aforesaid, accommodated to the Cause and the Disease: yet very many there are more offensive than the Disease it self, which are here briefly to be discribed.

Head-ach, Want of Sleep and Ravings, are Cured in a manner with the self same remedies viz. Revellers, repellers, derivers, resolvers and anodines. Revellers are emollient Clysters and such as are Laxative, Gentle Purgations, Blood-letting, Cupping-Glasses, and washing the Feet. Repellers are frontals, Vinegars of Roses, Unguents. Or Liniments; Derivers are opening of the forehead Vein, and Veficatories. Resolvers are certain Oyls, and certain Live Creatures applied to the Head, which likewise are Anodines. And while the foresaid Remedies are used, juleps are given and Emulsions, to temper and qualifie hot and sharp Humors. After all these come narcotick Medicines, which are not to be used, but upon extream necessity when other things will do no good. The matter of all which Medicaments, is set down in our Chapters of the Phrensy and Head-ach proceeding from an hot Cause. But in the administration of the said Medicaments, one thing must be diligently noted, that they be not to be used, when the Crisis of the Feaver is near: for they would then disturb the motion of Nature and hinder the Crisis. Which is to be understood as of all the rest, so more especially of the narcoticks.

Against want of sleep and Ravings, a Cataplasm laid to the Soals of the Feet wil be very good, being made of fresh gourds beaten, the Leaves of the larger House Leek, of Lettice and such like. As also to wash the Feet with a Decoction of refrigerating herbs. For by this means the Coldness is communicated through the Nerves unto the Brain.

Convulsions in Feavers, especially Malignant ones, do sometimes happen, by reason of Malignant Vapors which vex and fret the Skins which cover the Brain called Meninges. Against which convulsion fits we must use revelling Clysters and Cupping-Glasses; also often give in juleps or broaths Epileptick Pouders and finally anoint the Patients Back-bone with Oyl of Chamomel, Violets, Sweet Almonds and of the Indian Nut.

When profound sleep happens to such as are in Feavers the same Remedies are given which have been described in the Cure of sleepy Diseases, only observing this one thing; that we give no very hot Medicine inward.

The thirst of Persons Feaverish is chiefly allaied with refrigerating and moistening drinks. But if thirst be so Violent that moderate drinking cannot assuage it (and to drink over much doth much hurt and oft times endangers the Patients Life) we must by other means deceive and assuage the same.

First therefore, let the Patients draw in the cold Air, and abide in Silence not speaking a word, let them keep their mouths close and breath through their Nostrils, and give themselves to sleep.

Let them wash their mouths with Barley Water Blood-warm, or with Water wherein hath been boyled jujubees, Sebestens, Prunes, Lettice, purslain and such like.

Let them hold in their Mouths a peice of Liquoris Scraped and steeped in Vinegar and Water, or let them wash their Mouths with Barley Water either simple or with a little vineger in it, or a little juyce of Lemons, Pomegranats, or a little spirit of vitriol.

Or let them hold in their mouths the Kernals of Pomegranates, or a Slice of a Citron, or a Lemmon, or an Orange, Steeped in Rose-Water with Sugar; or Stalks of Lettice, Endive, or Purslain; Leaves of Sorrel, Bits of a Gourd, Cowcumber or Melon first Steeped in cold Water; Or Acid Cherries, or red Currence, or Res-berries, or Tamarinds, or a peice of Chrystal, or the Stones of sharp Prunes upon which a little of the Pap Hangs, and such like.

Also Sugar Dissolved in Rose-Water with a little spirit of vitriol, and dried again, is very good to quench thirst.

If thirst cannot be taken away with these lighter things they must be permitted to drink not in the beginnings of the Exacerbations, or fits nor in the Augment, but very spareingly, but in the vigor and especially when it is towards declining: for then large allowance of drink doth carry the heat outwards,

wards, and sometimes moves sweat; especially in the fits of Agues, in the declination of which, it is many times good for the Patient to drink unto satiety. Several Materials convenient to make Drinks in these kind of Feavers, are set down in the foregoing Chapter.

But if thirst be caused by a Chollerick Humor contained in the Stomach, the said Humor must be voided by Vomit or Stool. Vomit may be procured, if the Patient be Stomach-sick, with an ounce and an half of Syrup of Vinegar Simple, with five ounces of Barley Water, or of the Decoction of Rhadishes. If that wil not do, purge the Patient with a Bolus of one ounce of the pulp of Cassia and three drams of the Pulp of Tamarinds, or with two ounces of Manna, dissolved in a Decoction of Prunes of Tamarinds; of the following Potion may be given.

Take *Cassia new drawn six drams*: *Mucilage of the seeds of Flea-bane half an ounce*: *the Decoction of Barley, Prunes, and Tamarinds, four ounces*: *Syrup of Roses one ounce. Mix all into a Potion.*

The Heat, Dryness, and Roughness of the Tongue and Throat, is cured by divers Remedies, applied to those parts, and contained in the mouth, compounded after this manner:

Take *of the Mucilage of Quince seeds one ounce*: *the seeds of Mallows half an ounce*: *Pouder of Diatragacanthum frigidum, and Sugar Candy, of each one dram*: *white Sugar, as much as shal suffice. Make of all a Loboch.* Or.

Take *of Mucilage of Fleabane seeds, or Quince seeds extracted with Rose Water, or Lettice Water half an ounce*: *Syrup of Violets, Lemmons, or Pomegranates, an ounce and half*: *mix them. Let the Patients take now and then a little, and hold it in their mouths.* Or,

Take *Cucumer seeds half an ounce*: *quince seeds two drams*: *Gum Tragacanth one dram and an half*: *Beat the seeds and dissolve the Gums in the white of an Egg. Mix al, and make thereof little Cakes, for the Patients to hold in their mouths.* Or,

Take *Seeds of Fleabane, and of quinces, of each one dram and half*: *Gum Tragacanth half a dram*: *Sugar Candy three drams. With Mucilage of Gum Tragacanth make all into little Cakes. Or with a thin Rag make Nodules, which shal be steeped in Rose Water, and held in the Patients Mouth.*

If the roughness be very hard to remove, make a Gargarism of the Decoction of Barley, Roots of Marsh-mallows, Leaves of Lettice, Purslain, Violet flowers, adding thereto Honey of roses, Syrup of Violets, or Sugar Candy, or Oxymel simple, and such like.

If filth cleaves to the Tongue, as it most times happens, it must be oftentimes wiped with a rough Cloth dipped in a mixture of Water and Vinegar. Whereunto also sometimes may be added, the Juyce of Housleek, and Sal prunella.

If the heat be more vehement, with great blackness of the Tongue, more refrigerating medicines must be mixt with the moistening ones, after this manner;

Take *Juyce of Lettice, Housleek, and Lemmons, of each an ounce*: *Mucillage of quince seeds and Sugar Candy, of each half an ounce*: *white Sugar as much as shal suffice. Make all into a Loboch.* Or,

Take *Green Housleek one handful*: *Vinegar of Roses three ounces*: *Barley Water one pint*: *Boyl all til the third part be wasted away. In the strained Liquor dissolve of Sal prunella one dram and an half*: *Allum a scruple*: *syrup of Violets and Mulberries, of each one ounce*: *Make of al a Gargarism*. Or *Sal prunella alone may be dissolved in Housleek Water, and the Tongue and Throat washed therewith, which is very good; also some Portion thereof may be swallowed to cool the mouth of the Stomach, when it is likewise inflamed.*

Also outwardly, let the Neck and Throat be anointed with Oyl of Violets, and fresh butter, washed in rose Water, with which the Throat being as it were scorched and parched, may be moistened.

For Cooling, the Oyntment of Roses, and *Galen's* cooling Oyntment may be used, with others of like Nature. But the Leaves of Lettice and Purslain being bruised and enclosed between two Linnen Cloths, and so applied to the Neck and Throat, are much more effectual. Also those kind of Bugs which we call Sows, may be bruised and laid on in the same manner.

In great heat of the Breast, such as is wont to happen in Feavers, the whol Breast must be anointed with Oyl of Violets, Water-lillies, and of sweet Almonds. Yea, and if the Heat be very vehement, Fomentations ought to be applied to the said part made of a Decoction of French barley, Lettice, Water-Lillies, Borrage, Violets, and such like; after which, irrigations ought to be used of the Oyls aforesaid. Seeing that, according to the Prescript of *Galen* and *Avicenna*, in such like Feavers, great care is to be had of the breast, as of the Furnace of Heat. Now these kind of Remedies, according to the Rule of *Trallianus*, are seldom to be cold, because they drive the heat inward; not luke-warm, because they relax; but such things ought to be applied to the breast, as are actually hot, and potentially cold.

Pain

Pain in the Loins is cauſed in Feavers by hot and plentiful blood boyling and working in the *Vena Cava*, and it muſt be eaſed by Emollient Clyſters and Cooling, and Emulſions made of the Cold Seeds, adding Sal Prunella; and by anoninting the Loyns with *Galens* Cooling Oyntment, with Juyce of the larger Houſleek, and Camphire, or *Unguentum Populeon*, or Oyl of Roſes, Lillies, and Poppies; or with an Epithem made of Plantane Water, Roſe Water, Vinegar of Roſes, and Camphire; or with a Mixture of Roſe Water, Oyl of Roſes, and Vinegar: all which are to be applied actually cold in the Summer, and a little leſs than blood-warm at other Seaſons of the Year.

Diſquietneſs, and tumblings, and toſſings, which are wont to happen in the Feaver *Aſſodes*, and in the Fits of a Tertian Ague, are beſt cured by purging away the Chollerick Humor which vexes and frets upon the Stomach, and other ſenſible parts, and that by Vomit or Stool, according as Nature ſeems more or leſs to affect the one or other way; alſo it may be drawn downwards by Clyſters, and preſently all Art is to be uſed to make the Patient reſt, and cold Drink is given, as alſo cooling Juleps, whereunto ſomtimes Syrup of Poppies, or a little Laudanum may profitaly be added.

Swooning Fits are wont to happen in thoſe kind of Feavers which are commonly called *Febris Syncopalis*, or Swooning Feavers, of which there are two kinds, as was ſaid before; and the one is called *Minuta*, the other *Humoroſa*. The Cure of which Feavers, much differing from the Curé of other Putrid Feavers, we have reſerved unto this place, in regard of the ſaid Sympotme of Swooning.

The *Minuta Syncopalis* which is bred of Chollerick Humors, ſharp and venemous, muſt be cured after this manner. Let the Air be cold and moiſt, and a little aſtringent, that diſſipation of the ſubſtance of the Body, may be thereby prevented. Let the Patients Diet be thin, cooling, and reſtorative, of the Broth of Chickens boyled with Sorrel, Purſlain, &c. To which may be added, Roſe-water, Juyce of Pomegranates, and a little Sugar. Bread ſteeped in the Juyce of Pomegranates, or of Oranges may be given, if a more liberal Diet is to be granted, as alſo Cream of Barley, or Panada's with Juyce of Lemmons or Pomegranates. Alſo Reſtorative Broths of preſſed Fleſh with the foreſaid Juyces. To the ſtronger ſort are given the Yolks of Eggs with Juyce of ſowr Grapes, the Stones of Cocks, the Fleſh of Pullets, Hens, Partridges, qualified with the aforeſaid Juyces.

Let the Patients drink with their Meat, if they have no Inflamation of any bowel, thin Wine not very old yet new and windy; or Beer that is indifferne ſtrong, not new, or very ſtale. When they eat not, or otherwiſe if there be Inflamation, let their Drink be Barley Water, or Water in which a piece of a Loaf hath been boyled, with Syrup of Pomegranates, Lemmons, Citrons' Julep of Roſes, &c.

Sleep is good out of the Paroxyſm, but in the ſame it hurts. And finally, ſpecial Care muſt be taken that nothing provoke the Patient to Anger Saddneſs, and the like Paſſions.

In the Paroxyſm, Reſolution of the Spirits muſt be prevented by blowing cool Air with Fans upon the Patients, and by ſprinkling them with ſweet ſmelling Waters. Their Face muſt be ſprinkled with cold Water, of Roſes, and Vinegar mingled. With which the Stones of Men, and the Dugs of Women muſt be bathed cold.

If Heat and Spirits will not be revoked from the Heart to the outward Parts of the Body it is to be revelled and forced back by binding of the exream Parts, and by nipping and pinching them; alſo pluck the Patients often by the Noſe, pluck them by their Hair, and call upon them often by their Chriſtan Name. Give of the Crum of Wine-bread ſteeped in the Juce of Pomegranantes, or thin fragrant Wine, tempred with Roſe-Water; and when neceſſity urges, ſome Cinnamon Water mingled with Roſe Water. In the mean ſpace, Reſtorative Broths are not to be omitted, wherewith Confectio Alkermes, and ſuch like may be mingled. Alſo Cordial Potions are often to be given out of a Spoon made after this manner.

Take *Water of Roſes two ounces: Orange flower Water one ouce: Cinnamon Water half an ounce: Confectio Alkermes one dram: Pearles prepared, and Coral prpared, of each half a ſcruple: Sugar Cakes made with Pearls ſix drams: Mix all and make thereof a Julep, or Cordial Potion. To theſe may be added the Electuaries, and Conſerves, and Preſerves, deſcribed in the foregoing Chapter.*

Alſo the inner ſide of a Loaf hot out of the Oven ſprinkled with Roſe water and Vinegar, may be applied to the Patients Noſtrils, and Mouth.

To the Heart, Cooling and ſtrengthening Epithems may be applied.

To ſtraiten the Pores, and prevent the Evaporation of the Patients ſtrength and Spirits, wrap them in Linnen ſprinkled with pouder of Roſes, Balauſtians, and Sanders; or let their ſhifts be ſprinkled with Roſe water, and a little Vinegar.

Let their whole Body, eſpeciallly the Back be anoninted with this following Liniment.

Take *Oyl made of unripe Olives, one ounce and an half: Mirtles, Quinces, and Mucilage of*

Seeds of Fleabane, of each six drams: Gum Arabick dissolved in Rose-Water two drams, white Wax as much as shal suffice make all into a Liniment.

A special regard is to be had of the stomcah, because the Humor offending is cheifly there collected. Now the region thereof must be anointed with Oyl of Roses and Quinces: and then also may be laid on a Toast of Bread, wet in Juyce of Quinces and unripe Pomegranats. Or if it be afflicted with great heat, foment the stomach blood-warm, with a Decoction of Purslain and Roses, or with Juyce of Night shade, Purslain. Sowr-Grapes adding thereto Oyl of Roses and Quinces.

The Swooning Fits being removed and the Patient strengthened, we must bend our minds to remove the Feaver and its Cause. Which may be done, by Alteratives and Euacuators proper for turning Feavers, which we have described in their proper place: viz. Where the Cure of burning Feavers is set down.

The Cure of the second sort of Swooning Feavers, which is called *Febris Syncopalis Humorosa*, which is caused by abundance of Flegmatick and crude Humors, is in a manner contrary to the Cure of the *Minuta* newly described. For the Air ought to be temperate, inclining to heat, light, pure and dry. Meats, of good Juyce easily digested, prepared with Hyssop, Fennel and such like Herbs. Let their drink be thin and not very strong. Let their sleep and Watchings be Moderate.

But Frictions or artificial Rubbings of the Body, and by *Galen* much extolled in this Case. In the 12. Method Cap. 3. They must be used from the beginning of the Disease, with Coutse Cloaths, beginning above and so Rubbing down wards; first on the Thighs and Legs; afterwarde on the Arms, shoulders and Back. Let the Cloaths with which the Frictions are performed be first Smoaked with Storax. *Lignum Aloes*, Frank-Incense Cloves &c. When after friction the Limbs are lustily warm, anoint them with Oyl of Dil, of Chamomel, of Orice, of Castus and others of a resolving Faculty. Such Frictions as these are highly commended, because they call the natural Heat and spirits together with the Humor offending which did Choak the natural strength, into the outward Parts.

In the fit the Sick-party must be rowzed, by pulling the Nose, Rubbing the Eares, plucking off of Hairs, Loud calling &c. Also sweet Smelling things must be Applied to the Mouth and Nostrils, as Cinnamon and Orange flower Water, Vinegar wherein Cloves have been steeped, inside of a white Loaf dipt in *Hippocras* alone, or Cinnamon Water, or the following cordial Water.

Take Waters of Bawm, Rose Mary and Orange flowers of each one ounce; Cinnamon Water half an Ounce; Confectio Alkermes one dram; Syrup of preserved Citron Peels and of Gilly-flowers of each one ounce: Mix all into a potion or Julep, which the Patient must often take of, by a Spoonful at a time. Also Electuaries may be made after this manner.

take *Conserve of flowers of Bugloss, Rosemary, and of Citron Peels preserved, of each half an ounce: preserved Nutmeg three drams: Confectio Alkermes two drams: Species of Diambra and Diamoschum dulce of each one scruple: With the Syrup of preserved Citron Peels, make all into an Electuary.*

Unto the Heart Epithems may be, applied and yong Pidgeons to the stomach and Stones; Fomentations may be applied, & other things admininstred, which have been propounded in case of decay of strength.

While these things are in doing, frictions must ever and anon be repeated, which must in this Disease never be omitted.

When the Patient hath a little gathered strength, the Morbifick Matter is to be drawn out by Clysters and Purgations (in which *Hiera cum Agarico*, in regard of the stomach, is very profitable) which ought to be gentle and frequent, yet so as fitting Preparatives be administred beween Purge and Purge.

Want of Appetite is common in a Manner to al Feavers: for when the stomach is inflamed, thirst is en creased, but Appetite of eating diminshed. Yet somtimes Appetite is so dejcted that the Patients can hardly sup a little broath. Which Loathing of Meat is caused by Vicious Humors collected in the stomach or soaked into the coats thereof; or of corrupt & Malignant Vapors which infest the stomcah. It ought to be Cured by Evacuation of the Morbrifick Matter by Vomit or Stool, and first with an infusion of Rhubarb and Tamarinds. But in the diclination, if the Feaver be not strong, with *Hiera Picra* dissolved in a Decoction of Barly, Veches, Wormwood and other detergent things. Afterwards we must use Clysters, which occasionally do revel from the stomach Also acid and refigerating things are frequently to be given, as Syrup of Lemmons, pomegranats, some Cherris &c. given alone or with cold Water. In the declination or when the Feaver ceases, Syrup of Roman Wormwood may profitably be given, either alone or mixed with acid Juyces or Syrups. Let Meats that are greateful be presented to the sick. For as *Hippocrates* teaches in Aphor 38. Sect. 2. The pleasanter Meat and drink, though somewhat the worse, is to be preferred before that which is bitter and not so pleasant. Also let them eat but little and seldom, for much

and

and frequent eating cauſes Want of Appetite even in thoſe which are wel. And let their Meats be ſauced (provided they have no cough) with Juyce of unripe Grapes, Vineger of Roſes and Juyce of Lemmons. If the ſick do ſo abhor al Meats that they can take nothing at al, let them have nouriſhing Clyſters given them twice or thrice in a day; the excrements being firſt avoided by a cleanſing Clyſter. When the Feaver is wholly allaied and gone, if want of Appetite do remain, let the ſick perſon Moderately exerciſe, and uſe Capers, Saxifrage, Olives; let him change place and go into a colder Air. And finally if theſe helps ſuffice not let the Patient uſe Wormwood Wine and pils of *Hiera Picra*, which do powerfully cleanſe away ſuch Humors as are faſt ſticking in the Coats of the ſtomach.

Hiccupings and Vomitings which betide perſons in Feavers are oppoſed by divers Medicaments, the materials whereof are to be ſought for in our cures of thoſe Infirmities of Vomiting & Hicuping & to be Judicially accomodated to ſuch perſons as in Feavers are troubled with thoſe Symptoms But ſpecial care is to be taken that a critical Vomiting be by no Means ſtopped Hiccoughing ſomtimes proceeds from immoderate uſe of refrigerating things, as *Lemnius* witneſſes, whoſe words *Schenkius* doth thus relate. *Hiccoughing in Feavers doth ſomtimes follow over abundant uſe of Refrigerating Juleps; and I have ſeen many ſo affected by the unadviſed Raſhneſs of Phyſitians, which Symptom contrary to the expectation of all Men, I Cured by giving the Patient Wine to drink.*

A Looſneſs befalling one that hath a putrid Feaver, if it be critical (that is proceeding from the Conqueſt of Nature over the Morbifick Mater and tending to expel the whol or Part thereof) it muſt not be ſtopped; neither muſt a Symptomatick Looſneſs be preſently ſtopped, at the very firſt, if it do not very much weaken the Patient, leaſt the Vitious Humor do flow back again to ſome principal Parts. When it is ſeaſonable to ſtop it, it muſt be done with a gentle aſtringent Purge, with cleanſing and Corroborating Clyſters; by Medicnes taken in and outwardly Applied, which do thicken, ſtrengthen and bind. All which may be taken out of our Cure of a Diarrhœa or Looſneſs: beginning with the gentler and proceeding if need be to the more ſtrong by Degrees.

Sweats if they be not Critical (that is cauſed by Nature expelling the Humor offenſive) but Symptomatical [that is, cauſed by the vehemency of the Diſeaſe diſſolving the Body, and hunting the Humors through the Skin] and doe very much weaken the Patient, they muſt be ſuppreſſed by cooling the Air, with ſprinkling cold Water and the leaves of the Willow and Vine-tree upon the pavement; and if need be by opening the Windows; the Body being cooled and ayred by little and little the Cloaths being light upon the Patient, and a Flock-bed being put inſtead of a Fether-bed: alſo by often ſprinkling the Patients Face with Water and Vinegar mingled together, and finally by the uſe of cooling Aſtringent Medicaments; ſuch as are cooling Epithemes applyed to the Heart, Liver, and whol Belly, and often changed. Oyntmemts made of Oyl of Roſes, of Mirtles, of Mucilages, and Aſtringent Pouders, are to be anointed upon the whol Body; but eſpecialy upon the Backbone Pouders of Roſes, Balauſtians, Pomgranate rinds, Myrtile, Maſtich, Terra Samia &c. Muſt be, ſprinkled upon the Neck, Throat, under the Arm-pits, and in the Groins. Or let the Patient be wrapped in a Linnen Cloth, ſprinkled with a mixture of Vinegar and Water, & the aforeſaid pouders ſtrewed thereon; being in the mean time careful that no Inflamation, or Tumor be in the Parts about the ſhort Ribs: for then we muſt abſtain from Aſtringent things, at leaſt ſuch as are ſtrong. The Sweat muſt not be wiped of, but ſuffered to dry about the Pores of the Skin, ſo to ſtop them that more may not follow.

Alſo we muſt give in at the Mouth, Medicaments that thicken and ſtrengthen, as Barley Water boiled with Lettice and cooling Seeds; Reſtorative Broths, with Juyce of pomegranates, ſowr Grapes, Pouders of Corals, Pearls, ſhavings of Ivory, Sanders, or Baulauſtians. Juleps of the Waters of Roſes, Lettice, Purſlain, with Syrup of Pomegranates, dryed Roſes, or Quinces. Conſerved Electuaries, of Conſerve of Roſes, Corals, pearls Terra Sigillata, pouders of Diamargaritum frigidum, and ſuch like.

AN APPENDIX.

In the Cure of moſt acute and pernicious Feavers, one thing is diligently to be noted that ſuch Feavers ſeldom happen without ſome inward and peculiar diſorder and commonly Inflamations of ſome of the inward Bowels as Liver, Spleen &c. So that we muſt evermore be careful of the Parts under the ſhort Ribs, of the Head, the Breaſt, the Womb; Reins and Bladder: that by al means poſſible we may hunt out, which of thoſe is much out of order, and as much as may be reſtore the ſame to its Natural Conſtitution.

Chap. 3. *Of a Tertian Ague.*

AN Ague, or Intermittent Tertian Feaver, is cauſed by an Excrementitious Chollerick Humor, contained in the firſt Region of the Body, and there putrefying.

DIFFERENCES. A Tertian Ague is either Legitimate and Exquiſite, or Illegitimate and baſtard.

A Legitimate or Exquiſite Tertian Ague, is terminated in twelve hours, and is cauſed by the putrefaction of Natural Choller. But a baſtard Tertian hath fits that laſt above twelve hours. But if it exceed twenty four hours, it is termed *Tertiana extenſa*, a ſtretched Tertian. And it is cauſed either by Preternatural Choller putrefying, or by Natural Choller mingled with other Humors, eſpecially with flegm.

Alſo Tertian Agues are Simple, or Double, or Triple. A Simple Tertian, is that whoſe Fits come every other day. A Double Tertian is that whoſe Fits come every day. And although herein it differ not from a Quotidian or every day Ague, yet they are known one from the other by their proper Signs, ſhewing the abundance of Flegm or Choller in the Patient; of which Signs in their place. Somtimes notwithſtanding in a double Tertian there are two fits in one day, the other day remaining free; and this ſome latter Phyſitians do call two Tertians, and make it to differ from a double Tertian. Which Diſtinction notwithſtanding is of ſmal moment. A Triple Tertan is when there are three fits in the compaſs of two daies. This is a moſt rare and ſeldom ſeen ſort of Feavers. Yet *Galen* prpounds one ſingle Example thereof, and I ſaw another in the yeer 1637. in a certain Gentleman, who once in ſixteen hours had a fit of a Tertian Ague. And all the fits did every one of them terminate in the ſpace of ten or twelve hours, by ſweat. Now theſe divers Paroxyſms are made by a different matter putrefying in different places, ſo that each one hath as it were its peculiar Chimney where it is firſt kindled.

Now the Humors cauſing Tertian Agues, are collected chiefly in the firſt Region of the Body, viz. In the Liver, the bladder of Gall, the Stomach, the Meſentery, the Pancreas, or in the Veins, of thoſe Parts.

CAUSES. Their Cauſes, are all ſuch things which ingender Excrementitious Choller, viz. An hot and dry diſtemper of the Spleen, youthfull Age, Hot Conſtitution of the Air, Watchings, Cares, Anger, Faſtings, uſe of hot Meats, over much Exerciſe. To theſe are added, for the breeding a baſtard Tertian, ſuch Cauſes as engender Flegm and Melancholly. Hereupon, ſuch as have hot Livers, and by Glutinous and bad Diet, do breed many Crudities, are ſubject to baſtard Tertians, by reaſon of the mixture of Choller with crude Humors. And hence alſo it is, that in Summertime, crude Humors breed through weakneſs of the Natural Heat, by eating of Fruits, and over much drinking, being mixed with Choller, do breed baſtard Tertians.

SIGNS. The Signs to know an Exquiſite Tertian by, are theſe: That this Feaver alwaies begins with great ſhaking Fits, whereas in a Quotidian Feaver or Ague, there is only a light ſhevering or coldneſs. After the cold ſhaking Fit, follows great Heat, ſharp and biting, Intollerable Thirſt, great and frequent breathing, want of Sleep, Head-ach, and ſomtimes Ravings. After the ſhaking fit, ſomtimes there follows a vomiting of Chollerick Humors, or a purging by Stool. The Urine is ſomtimes Yellow, Yellowiſh-Red, or Red. The Fits laſt not above twelve hours, and they are terminated by Sweat. Alſo the Cauſes fore cited, breeding Choller, have preceded.

In a baſtard Tertian, all the foregoing Signs are more remiſs than they are in an Exquiſite one, but more intenſe than in a Quotidian Ague. And according as there is more or leſs flegm mingled with the Choller, the Fits come neerer to thoſe of an Exquiſite Tertian, or of a Quotidian; both in reſpect of the vehemency of the Symptoms, and the length of the Fit it ſelf. So that the Paroxyſms of a baſtard Tertian may be lengthened out to ſixteen, eighteen, or more hours. Although they may be ſomtimes ſhorter, becauſe of the paucity of the Matter, and be terminated within the ſpace of eight, ten, or twelve hours.

PROGNOSTICK. The Prognoſtick of this Diſeaſe, is taken out of *Hippocrates, in Sect. 4. Aph. 59. Exquiſite or exact Tertian Agues laſt but for ſeven fits at moſt.* And in Aphor. 43. of the ſame Section, *all Intermitting Feavers are void of danger.* Which is to be underſtood only of ſuch Tertians as are void of all malignity. For there are Malignant and Peſtilent Tertians, which though they have evident Intermiſions; yet do they often kill the Patients. Furthermore, many things fall upon the Neck of a Tertian, which may breed danger, although the Feaver of it ſelf be not dangerous.

Haly writes, and common Experience ſhews, That if ſuch as are ſick of a Tertian Ague, have Ulcers, Scabs, or Puſtles breaking out in their Lips, it is a token the Ague will leave them. For it is a kind of Crtical Evacuation in thoſe parts.

A Looſneſs

A Looſneſs befalling one that hath a Tertian Ague, the matter being digeſted, ends the Diſeaſe. And this is the way by which alone Nature doth perfectly expel the Cauſe of theſe Feavers. For ſeeing the Original Cauſe of theſe Feavers is contained in the Gall-Bladder, or the Liver, or the Meſentery, and other Parts in the firſt Region of the Body; although that which ſteams and vapors therefrom in every fit, do get into the habit of the Body, and is purged away, either by Sweats, or by inſenſible Tranſpiration, or by Puſhes and Pimples; yet the groſs parts and ſetlings of the Humor abide in their place, which unleſs by the benefit of Nature, or Medicaments it be purged away by ſtool it is wont to be the Cauſe either of a long Ague, or of Obſtructions, or of a Relapſe, or of other ſtubborn Diſeaſes.

Agues are wont to be of ſmal durance and little danger, if the habit of the whol Body be good, if the bowels be wel affected, if it be Spring or Summer, if the Patient eat little, and drink ſparingly. And contrary wiſe, they are wont to be long and more rebellious, if there be an evil diſpoſition of the Liver or Spleen if the Patient abound with flegmatick Humors or Melancholick, if the Winter or Autumn be in their full force, if the Patients do eat much, or by much drinking do oppreſs their Natural Heat.

CURE. The Cure, as in other Feavers, is to be directed to the Feaver, its Cauſe, and ſtrength of the Patient. The Feaver calls for Coolers; the Cauſe requires Coolers likewiſe, and withall ſuch things as digeſt and purge the Humor offending; the Patients ſtrength calls for things that corroborate and vigorate the ſame.

And in the firſt place, A Cooling Diet muſt be appointed, and which moiſtens; it muſt be the very ſame in an exquiſite Tertian, which we before preſcribed in our Cure of Continual Feavers. But in a baſtard and ſingle Tertian, a fuller Diet ſomwhat, is to be enjoyned, eſpecially if the Diſeaſe prove to be long; for then ſolid Meats are to be given on the wel-day, and five or ſix hours before the fit. But in a double Tertian, as in an exquiſite Tertian, the Sick muſt be nouriſhed only with broth, and other ſupping things.

This is a moſt pleaſant Drink out of *Foreſtus*, for thoſe which have a third day Ague.

Take *Fountain Water two pints: Cinnamon half an ounce: Sugar three ounces: Let all be ſtrained cold and raw, through an Hippocras Bag.*

The Patient muſt not eat when the Fit is coming, according to that ſaying of *Hippocrates*, in Aphor. 11. Sect. 1. For Nature (as *Galen* ſhews in his Commentary on that place) by Concocting of newly eaten Meat, is called away from Concoction of the Morbifick Humors. Add hereunto, That in the fit of an ague, the whol body is filled with a filthy vapor, which doth mar, and for the moſt part corrupt that meat which is eaten neer the fit. But if the fit prove ſo long, or the Patients body ſo hot and dry, ſo lean and thinly woven together, with wide pores, that it is ſoon diſſolved and diſſipated, and cannot hold out to the end of the fit; the patient in ſuch a caſe may be allowed to eat in the fit, and it wil be better to eat when the fit is in the ſtate or height, than at any other time. Howbeit, in the beginning alſo, and in the augmentation, neceſſity compelling, Meat may be given. For ſo *Galen* in the tenth of his Method, Chap. 5. was compelled to give Meat even in the beginning of the fits, unto ſuch as had this kind of Ague, being of a hot and dry temperature, unto whom faſting is extreamly hurtful, leſt they ſhould fall into ſwooning fits. And in imitation of him, *Amatus Luſitanus* in the 68. Cure, of the fourth Century, to one that was full of, and vomited pure Choller, and by that means fell into ſwooning fits, he gave bread dipt in water, and ſprinkled with juyce of ſowr Grapes in the beginning of the Ague fit; by which means he hindered the aforeſaid Symptomes.

There is one thing yet further to be obſerved both in this, and all other Agues, That the Patient do neither eat, drink, nor ſleep, before the fit. But it wil be good that the Patient go to ſtool, by means of a Clyſter, provided the ſame be adminiſtred before the beginning of the fit.

Having therefore ordered a convenient Diet, we muſt forthwith proceed to evacuate the Morbifick Matter, which ſeeing it ſticks in the firſt Paſſages, it muſt be voided not only by Clyſter, but by Purges and Vomitories.

Clyſters in an exquiſite Tertian, muſt be made of an Emollient and Cooling Decoction, with Caſſia, Catholicum, Diaprunum ſimple, and purgative. But in a baſtard Tertian, let the Decoction be of Emollient and Cutting ſimples, diſſolving therein Diaphœnicon, honey of Roſes, &c.

Purgative Medicaments in an exquiſite Tertian, muſt be the ſame which have been propounded in continual Feavers. But in a baſtard Tertian, there muſt be added Agarick, Senna, Catholicum, Diaphœnicon, and others, ſuch as the judicious Phyſitian ſhal conceive moſt ſuitable to the conſtitution of the ſick. And in every ſort of Agues, Cream of Tartar may profitably be added to the Medicaments, becauſe it opens Obſtructions, is potently cleanſing, and yet cools withall. Purging Medicines are to be given on the day of Intermiſſion, and that in the morning, as commonly is uſed; if the time of Intermiſſion fall within thoſe hours: if not, the middle ſpace between the two fits muſt be choſen. And at any hour of the day or night, we may give a Purge, provided it be far from the Fit, and the Stomach have digeſted what was laſt eaten

But

But in a double Tertian, tis an hard matter to choose a convenient time to give a Purge, because many times, not above three or four hours do fal between two fits. Yea, And sometimes the fits are so long, that the one begins before the other be ended, which makes them be called *Febres Subintrantes*, encroaching or intruding Feavers. For then the speedines of the occasion or opportune time, requires the uttermost diligence of the Physitian. Now the more commodious hour of giving the Medicine, is thus to be chosen. In a double Tertian not encroaching, the Medicament must be given in the end of the Fit, at such a distance from the following Fit, that the working of the Physick may be over ere the other Fit come. But in an encroaching Ague, when the latter Fit interferes with the former, the Medicament must be given in the beginning of the declination, as soon as it begins never so little to remit. And in both Cases the Patient must drink Broth, three hours after the Medicament is taken; yet so, as that there must be remaining three hours for the Broth-taking before the next Fit begin. So that the Medicament, is to be given at least six hours before the next Fit.

As for Vomits, What was said of them in the Cure of Continual Feavers, may be here very commodiously applyed; because the abundance of evil Humors conteined in the Stomach, Mesenterie, and Cavity of the Liver, which is wont to cause these Feavers, is brought away by vomit; which sometimes cannot be moved by purging medicines given again and again, as *Fernelius* hath well observed. And therefore, If in the beginning of the Fit, the Patient be vexed with vomitings, the Physitian shal do wel to follow that motion of Nature. And seeing the gentlest sorts of vomits, wil not ordinarily serve the turn, we must proceed to the middle sort, such as is especially *Asarium*, of the pouder whereof, half a dram, two scruples or one dram, is given in Broth, or some other convenient liquor. Others give the Decoction thereof, which is made of three drams of Asarum Roots, boiled in Chicken Broth, or in Barley Broth made with Raisons. The Chymists do give white vitriol prepared, and Salt of vitriol, and also *Aqua Benedicta*, which is made of *Crocus Metallorum*. Which, as other medicaments made of Antimony, as they do sometimes happily rid away such morbifick matter as is lodged in the first passages about the Stomach and mesenterie, &c. So do they require a prudent and skilful Physitian to administer them; otherwise they are like a sharp Knife in the hand of an Infant or like a Sword in the hand of a mad-man.

The first passages of the Body, or first Region thereof, being purged, at least with one Purge, a Vein is to be opened in the Wel-Day. Yea verily, And if the Patient be Plethorick, the Urins red and thick, the Cure is well begun by Blood-letting, for the Purge will afterwards work the better.

If the Blood appear very Hot, Adust, or Putrid, Blood letting must be repeated; which yet is left to the judgment of the Physitian, according as he finds the Patients constitution.

After Purgation and Phlebotomie, we must endeavor to prepare the humors, by juleps such as were set down in the Cure of Continual Feavers; the matter whereof must be varied, according as Flegm, or melancholly is mingled with Choller, as was observed in the place aforesaid.

In the mean time, whilst the medicines aforesaid are making, the Feaverish heat is to be allaid with cooling Epithems applyed to the heart & Liver, such as were propounded in Continuall Feavers, with this Caution, that they be never laid on, but in the height of the Hot-Fit, or rather when it first begins to abate.

To the Liver also and the loins, Oyntment of Roses, or the cooling Oyntment of *Galen* may be applyed.

Also Emollient and cooling Clysters, wil be very good at the end of the Fit, as wel as in the beginning.

The matter being prepared certain daies, by the use of juleps, Purgation must be again used, with Senna, Rhubarb, Catholicum, Syrup of Roses; adding thereto agarick, if Flegm abound. And if the Patient be strong; we may add *Diaprunum Solutivum*, *Electuarium de Succo Rosarum*, or *Diaphœnicon*.

The Body being again purged, after the use of juleps, if the Fits return and seem longer than they were before, it is a sign that gross Humors, and such as stick fast in the Body, do nourish the Feaver, and breed Obstructions: In regard of which, clensing, opening and cutting things are to be used The Principal of which is Wormwood, which is exceedingly commended by *Galen*. In his 1. Book *ad Glauconem* Chap. 9. and Centory, Which in regard of the rare vertues it has in curing agues, is called *Febrifuga*, that is to say ague queller. But because these Herbs are hot, they may be qualified by the Commixture of cooling things, after this manner.

Take *Roots of Grass, Chichory, asparagus, of each one ounce: Leaves of agrimony, Sorrel, Cichory, Endive, of each one handful: vulgar Wormwood and Centaury, of each an handful: boil all to a pint. In the strained Liquor dissolve three ounces of Syrup of Lemmons. Make all into a julep for to be taken at three times in the morning.*

The juleps being finished, a purgation must be again administred or a vomitory, if Nature affect to discharge her self that way. For then, the signs of Concoction appearing, these Feavers are sometimes.

ſometimes happily Cured by Vomiting. And *Galen* in his firſt Book ad *Glauconem* Chap. 10. Writes that many are Cured of this kind of Ague only by a Vomit yea verily and daily experience ſhews, that *Aqua Benedicta* doth eradicate theſe Feavers or Agues for the moſt Part, unleſs ſome contumacious obſtructions of the Bowells do hinder. Many Experiments hereof are propounded by *Martinus Rulandus* in the Centuries of his Cures. But, it is, as was ſaid before, a vehement medicament, and not to be given without extream Caution. Some give an ounce of *Aqua Benedicta* with the Infuſion of half an ounce of Senna, and ſo it works more by Stool than by Vomit.

Others uſe Cambogia, others *Mercurius Dulcis* with Scammony. Which medicaments, ſeeing they do potently Evacuate, do often Pluck theſe kind of Feavers away by the Roots, but they are to be given only to ſuch as are ſtrong of Conſtitution.

To theſe medicaments exquiſite Tertians and Baſtard ones too, are wont to give place. But if the Agues do yet ſtubbornly reſiſt (as it oftentimes fals out) Solemn Purgation muſt be made with an Apozem to be taken three daies, made of the materials of the foreſaid juleps, adding thereto Senna, Rhubarb, Agarick, Syrup of Roſes of Cichory with Rhubarb and ſuch like. Yea verily and although the Ague be gone before the uſe of this Apozem, if a Voluntary Looſneſs do not befal the Patient. For the ſolution of an Ague by Sweat or inſenſible Tranſpiration, as not to be truſted unto, gives ſuſpition of a Relapſe; becauſe by them the thinner Part only of the Humor is Evacuated, the thicker being left behind: which can no other waies be Evacuated, ſave by Stool.

Before the Apozem aforeſaid be uſed, if there be a Diſtenſion in the Parts under the ſhort Ribs, let this following Emollient, attenuating and ſtrengthing fomentation be applied.

Take *Roots of Marſh-Mallows, Graſs and Aſparagus, of each one ounce: Roots of Enula Campana and the middle Bark of Tamariſk of each half an ounce: Leaves of Mallows, Violets, Agrimony, Maiden-Hair and Wormwood, of each an handful: Lin-ſeed and Fœnu-Greek Seed, of each one ounce: Flowers of Chamomel, Melilot, Roſes of each a pugil: Boyl all in three Parts of the Water and one of white Wine, put in towards the concluſion, with two ounces of Vinegar: with this Decoction foment the Parts under the ſhort Ribs Morning and Evening, for two daies before the uſe of Apozem.*

After Fomentation, anoint the ſaid parts with this following Oyntment.

Take *Oyl of Lillies, Sweet Almonds and Tamariſk of each one ounce: Oyntment of Marſh-Mallows two ounces: and a little Wax. Make all into a liniment.*

If after all theſe remedies, the ſtubborn Ague do yet lengthen the time and keep its ground: and the Patients Face appear ſwoln, and paliſh, alſo their Legs ſwel towards night: they are to be plied with ſuch medicines as are commonly preſcribed for obſtructions of the Liver. Among the reſt, *Montanus* doth very much commend the Decoction of Cichory and Germander in Broath; which he ſaies is admirable in long Feavers that are cauſed by obſtructions.

Yet, it is to be noted; that the length of a Tertian Ague is ſometimes cauſed by an hot and dry diſtemper of the Liver, which perpetually produces a Chollerick Humor, the Cauſe of new Fits. Which is often obſerved in many, which being of a dry and meagre conſtitution of body and wholly Chollerick, have had a Tertian Ague three or four months together, eſpecially in the more hot ſeaſon of the yeer, without any tenſion of their Bowels, or any aboundance of Humors. To ſuch as theſe, ſtrong purgers, and ſtrong apericives or heaters do hurt. But ſuch as theſe are to be plied with a cooling and mioſtening diet, with Juleps and Broaths of the ſame Nature. And the ſuperfluous Humors are to be Purged away by little and little with Emollient and Refrigerating Clyſters, with Caſſia, Tamarinds, Catholicon and Syrup of Roſes. But in this caſe eſpecially great miracles are performed by a bath of Blood-warm Water, which doth extinguiſh the hot and dry diſtemper which is imprinted upon the Bowels. Let the Patient uſe theſe baths, on the Wel-day, but without ſweating.

Sometimes alſo the Length of Tertian Agues ariſes from the evil diſpoſition of ſome of the Bowels, eſpecially of the Liver and meſentery; which cannot be Cured by purgations though never ſo oft repeated, becauſe that evil Quality remaining ſtil in the Liver, cauſes new morbifick matter daily to breed, which produces new Fits. Which evil Diſpoſition or quality of the Bowels, is taken away by Diureticks, Sudoroficks, and other reſolving medicaments.

With which faculties theſe following ſimples are endued viz. Wormwood, Centory, Carduus, roots of Dictamus, of pimpernel, Tormentil &c. Of which are made Decoctions, Pouders, and ſuch like, which muſt begiven for divers daies together before the Fit.

A dram of Venice Treacle is ordinarily given with white Wine, before the Fit, three times one after another.

Some give a walnut preſerved in Sugar or Hony after the ſame manner.

When the Heat of Venice Treacle is feared, it is at firſt given by it ſelf, and a draught of Plantain-

Water

Water is given after it. My Master *Varandæus* did often use this as a Specfick Medicine.

A Cup of *Hippocras* given before the Fit will work the same effect, with which pleasant Medicine many have been Cured.

Yet must it carefully be observed, that these remedies must not be given, till the Patient hath been diligently Purged.

Zechius Frequently used these following Pils, which are most effectual for opening Obstructions, strengthening the Liver, and taking away the distempers of the Bowels.

Take *Troches of Rhubarb, of Eupatorium, and of Wormwood, of each half a dram: Pouder of Diarrhodon Abbatis one scruple: with Syrup of Wormwood make a Mass of Pils. Of which let the Patient take one dram in the morning three daies together, drinking after them a draught of Broath made with Chichory and Maiden-Hair.*

Montanus was wont to give many daies together a scruple of Troches of Rhubarb or of Wormwood, with Broath in which Barley, Parseley Roots, Cichory and Borrage have Boyled.

Let the region of the Liver be anointed morning and evening before Meals, with a Liniment made of two ounces of *Ceratum Santalinum*, juyce of Cichory half an ounce juyce of Wormwood two drams and a little Vinegar of roses.

In like manner let the region of the Stomach be anointed with this liniment.

Take *Nard Oyl, oyl of Wormwood and quinces of each half an ounce*: Gallia Moschata *one scruple: white Wax as much as shal be requisite. Make al into a Liniment.*

Besides the Medicaments hitherto propounded, which respect a regular and Methodical Cure; there are many other specifick and Empirick Medicaments, both internal and external; both commended by Practitioners, and frequently used by the common People; out of the almost infinite number whereof I shall here set down such as are the choicest. And among these medicines may be reckoned, such things as were before propounded, to amend the evil quality of the liver and mesentery which is wont to make long Agues: whereunto, these things following may profitably be added.

And in the first place, Spirit of Sulphur in a legitimate Tertian, or one very neer Legitimate, after bleeding and Purging, being given with Purslain Water in the vigor of the Fit, doth powerfully extinguish the heat of the Feaver; and if the Humor be thin, drives the same out by sweat, that there remaines no matter for a new Fit, and so is the Disease Somtimes pluckt up by the roots. It is given from half a scruple to a scruple, with four ounces of Purslain Water.

And sometime the said spirit is mingled with Salt of Wormwood, which is also of great Efficacy in the Cure of Agues the Consumption is thus.

Take *Salt of Wormwood half a dram: Spirit of Sulphur a scruple: Carduus water four ounces Mix them. Let the patient take it when the Fit Aproaches and be covered with many Cloathes.*

Some Affirm that the juyce of Plantain Clarified and drunk to the quantity of four ounces, an hour before the Fit, doth Cure a Tertian Ague. Some give it with Vinegar and Saffron after this manner.

Take *of the juyce of Plantain four ounces: Vinegar of Roses half an ounce: Saffron three grains: Mix them and give the Patient to drink, two hours before the Fit.*

Manardus prefers a Decoction of Chamomel, or the distilled Water thereof, to the quantity of four ounces, two hours before the Fit.

A Medicine commonly used, and often successful, is, a little Potion made of rose-water, Plantain water and Aqua Vita of each a spoonful; given before the Fit.

These following are outwardly applied.

Take *Leaves of Hyssop and Tansie cut smal, of each a pugil; Mirrh two drams: Mace, Nutmegs, Cloves and Cinnamon, of each half a dram: Venice Turpentine and Juyce of Tansey, of each one ounce: Mix all and spread them upon a Rose-Cake, fried in a frying Pan with Canary Wine, which being covered with a Linnen Cloath must be applied hot to the Region of the stomach, an hour before the Fit.* Or.

Take *Wormwood and Green Mint of each a pound: Crust of Bread toasted and steeped in Vinegar half a pound: pulp of quinces, or Conserve of quinces made with Honey two ounces: Mastich half an ounce: Mace and Nutmeg of each two drams: Let al be beaten and lustily wrought together, with Oyl of quinces. Make hereof a Cataplasm to be applied before the Fit. It provokes sweat, and takes away the Pains of the Stomach.* Or,

Take *Nutmeg, Cloves, Cinnamon, of each three Drams: Mirrh and Ginger of each two drams make al into a Pouder; mix it with Liquid Pitch and make thereof a Plaister for the Stomach.*

Also this following Cataplasm may profitably be applied to the liver.

Take *white Sanders and red of each one dram: Barley meal two drams: Aloes half an ounce: Flowers of violets and roses dried of each one dram: with Juyce of* Wormwood and vinegar

Vinegar make a Cataplasm, to be applied to the Region of the Liver one hour before the Fit.
Neither are those Medicines wholly to be rejected which the common people are wont to apply unto the Wrists of such as have Agues. For not only the Opinion of People is hereby satisfied, who conceive that many are cured with these Remedies; but somwhat they may effect, by communicating their vertues unto the Heart by those notable Arteries which are scituate in the Wrists. The chief of which kind of Medicines are these that follow.

Take *Leaves of Plantane, Celondine the great of each one handful: Cobwebs, Nettle Seed, Soot from the Chimney, and common Salt, of each one dram: the strongest Vinegar as much as shall suffice. Make of all a Cataplasm to be applied to the Wrists a little before the fit, and to be repeated fresh three or four times.*

Mouse-Ear beaten with Salt and Vinegar, is by some accounted of great efficacy, being applied to the Wrists before the fit.

Of some, the smallest sort of Housleek or Mouse-teat is commended, being used after the same maner.

Others commend the Leaves of Shepheards-purse beaten with Salt and Vinegar:

Platerus applies unto the Wrists the inner bark of the Nut-tree steeped in Vinegar; which he saith, had been by him used with success.

Finally, Others apply such things as are apt to blister the Skin, as Garlick, Onions, Crow foot, and the like; which are less safe than the former, and very troublesom to the Patient.

Chap. 4. *Of a Quotidian Feaver.*

A Quotidian Ague is so called, because its fits do return every day. Wherein it agrees with a duble tertian, and a triple Quartan, but is distinguished from them by sings proper to it selfe. This Feaver is most rarely seen, so that among six hundred Patients that have Agues which come every day, scarce one of them is troubled with a Quotidian or every day Ague.

CAUSES. This Ague is caused by flegm putrefying in the first Region of the Body: And therefore all such things as multiply flegm in the Body, may cause this Ague, such as are a cold and moist distemper of the Bowels, old Age, Childs Age, an idle life, Autumn Season, Meats cold and moist, long Sleeps and such like.

DIAGNOSTICK. The Diagnostick Signs are such as testifie flegm to abound in the Body; as greatness of bulk, softness and fatness, white color, or pale, dull sence, profound sleep, and dreames of Waters. Also this Feaver for the most part comes in the night, and that without shaking, only with a coldness or light shivering, because the Morbifick Mater being benign, and not much an Enemy to Nature, doth less provoke her; and therefore the heat is not suddenly drawn inward as in a Tertian Ague, but retires by little and little. The time of Coldness being over, Heat is slowly and unequally kindled, so that the Patient feels somtimes heat, and then cold, and then heat again. Also the heat is mild, and not at all scorching, and thirst little. The Urines are at first white, thin, and undigested; and in the process they appear more thick, and better colored. The Pulse is smal, seldom, and slow. The Parts about the short Ribs do swel, and are commonly puffed up, and distended. The fits do commonly last twelve hours, and do not end but so as to leave some Feaverish heat behind them; because this Feaver is like a fire of green wood, which is both long in kindling, and leaves much smoke behind it. Somtimes the fit is extended to twenty four hours, and it seemes to be a continual Feaver.

Now these Signs are very variable, and appear more intense or remiss, according as the flegm is either simple, or mingled with other Humors; and likewise according to the different kind of the flegm which putrefies. So that according to *Galen* in his Book of Plenitude, Cap. 11. Salt flegm makes the Patients thristy; acid or sowr flegm makes them hungry; sweet flegm makes them sleepy; tastless flegm makes them without appetite to Meat: and likewise Feavers which are caused by acid or Glassie flegm, are wont to come with a shaking fit.

This Feaver is wont to be perpetually long, because of the thickness and contumacy of the Morbifick Mater, and lasts forty daies, and somtimes three or four months. Neither is it without danger, seeing it may degenerate into a Cachexy, Dropsie, Lethargy, and other grievous Diseases. The longer or shorter durance of this Feaver, is known by the sings of Crudity and Concoction, and also by the Evacuation, which for the most part Nature endeavors by Vomit, Stool, or Sweat: For those Evacuations appearing, shew the Disease shorter: but if Nature endeavor no Evacuation, the Disease wil prove the longer.

PROGNOSTICK. A Quotidian Ague that comes in the day time, is less dangerous than that which comes a nights, as *Hippocrates* doth teach us in 3. *Epidem. Sect.* 5. T. 64. He calls the former a Diurnal, the latter a Nocturnal. The reason of which Prognostick is because that the Diurnal have longer fits; for reaching unto night, in which the pores of the Skin are closed,

the putrid vapors are kept within, not having freedom to breath forth, by which means, the fits are lengthened, and as *Hippocrates* himself saith, do very often bring the Patient into a Consumption. Ad hereunto, That seeing the Intermission happens in the night, we are forced to give the Patient meat in the night, which is unseasonable, and hinders the Patient from sleeping; by which means great weakness is caused, and the Patient is much hurt, and the Functions of the Body quite put out of frame.

CURE. The Cure must be in a manner the same with that which was propounded for a bastard and lingring Tertian, yet so as that among such things as prepare the Humors, and open Obstructions, we make choyce of such, which have a greater power to attemuate and cut the Humors. Also in this Feaver a special care is to be had of the Stomach, which for the most part is grievously afflicted; and therefore must be recreated with strengthening Medicaments, both given in, and outwardly applied. The Cataplasm of Mint and Wormwood, propounded in the Cure of a Tertian Ague, is very good in this case.

Zacutus Lusitanus propounds two Medicines; with which he glories that he had vanquished most stubborn quotidian Agues. The one is a Decoction of Chamomel, made after this manner.

Take *Flowers of Chamomel three pugils: Tops of Roman Wormwood two pugils. Boyl all in three pints of Water to a pint and an half. Add to the strainings four ounces of Sugar. Let the Patient drink five or six ounces every morning.*

The other is a Decoction of China and Guajacum drunk twenty five daies together; which though Physitians are afraid to use in such Feavers as these, because of the over-great heating and drying Faculty; yet is it mightily commended by such as have writ whol Books of the Spices and Drugs of *India.* Yet we must remember that *Zacutus Lusitanus* practiced Physick in a Country cold and moist where these Medicines may more safely be used. And therefore in other Countries that are hotter, they must not be given save unto very Flegmatick and Cachectical Bodies.

Chap. 5. *Of a Quartan Ague.*

A Quartan Ague is that which hath its Fits returning every fourth day, and it is caused by Melancholly putrefying in the first Region of the Body.

DIFFERENCES. Now Melancholly is of two sorts; Natural, and Preternatural. The Natural is bred of the thicker and more earthy part of our Nourishment, being cold and dry. The Preternatural, is caused by adustion of Choller, and is therefore hot and dry. Hence arise two sorts of quartan Agues; for that which is bred of Natural Melancholly, is called a legitimate quartan; that which is bred of Preternatural Melancholly, is called a bastard quartan. Howbeit, the bastard quartan may also come of Natural Melancholly, being mingled with some portion of Choller.

Again, A quartan Ague is either Single, Double, or Triple. A Single quartan is when one Fit alone comes every fourth day. A Double is when two Fits happen upon two daies one immediately after the other, and the third day is free. A Triple quartan is when the Fits come every day, as they do in a quotidian, and in a double Tertian. Now these Double and Triple quartans come of Melancholly putrefying in divers parts of the Body.

SIGNS. The Signs to know this Ague by, are first, such things as argue that melancholly abounds in the Patient. Unto which must be added the coming of the Fit upon the fourth day, which is the peculiar sign. Also the form of the fit differing from the fits of other Agues, doth discover this Disease. For it begins with yawning and stretchings, together with heavines of the whol Body; after which follows cold, and then shivering and shaking, in which the Patients seem to have their bones broken. Also the heat is kindled by little and little in a cold and thick matter. The Pulse is seldomer and slower than in other Feavers. The Urines are at first white, thin, and watry; but in the progress they are more colored, and thicker. Now these signs appear in a legitimate quartan. But in a bastard quartan, the vehemence of the Symptomes being greater, doth argue the Humor to be thinner and hotter. But a bastard quartan is not distinguished from a legitimate, herein alone, in that in a bastard quartan, the heat, thirst, watchings, and other Symptoms, are more vehement; but in that the legitimate begins of it self, without any Feaver foregoing; but a bastard quartan succeeds other Feavers and Agues, by reason of the adustion of the Humor which caused those Diseases, by means of which adustion, it degenerates into Preternatural melancholly.

A Double quartan is easily known by the Course of the fits. And a Triple quartan is distinguished from a Double Tertian, and a quotidian, not only by the Signs of melancholly abounding, and by the form of the Fits; but also because it was first a Single, or a double quartan before it came to be a Triple quartan. For very rarely, or never doth a quartan Ague begin with a Triple; but a Simple or double quartan degenerates into a Triple.

As

PROGNOSTICK. As for what concerns the Prognoſtick; this kind of Ague is wont to be longeſt of al others; and that which begins in the fal of the leaf continues al Winter commonly, and goeth not away til the Spring come. Yea and ſome Quartans continue a yeer or yeers. Summer Quartans are the ſhorteſt. In al of them we muſt have a continual eye to the ſigns of concoction which ſignifie the ſolution of the diſeaſe to be at hand; and with theſe, for the patient to make black urine is a good token.

A legitimate Quartan is longer than a baſtard Quartan becauſe the former proceeds from a thicker, the latter from a thinner Humor.

This kind of Ague is wont to be very ſafe from danger, eſpecially the legitimate, being accompanied with no grievous affection of any of the bowels. But the baſtard Quartan is more dangerous. and if the Liver, Spleen, or any other part be grievouſly damnified, it degenerates into a Dropſie:

Aged perſons above ſixty years, being taken with a Quartan Ague, do for the moſt part die of it: becauſe their natural heat is too weak to overcome ſo contumacious an Humor.

An intermitting Quartan, being changed into a continual, is for the moſt part deadly. Becauſe that Feaver whoſe motion was outward, is changed into one whoſe motion is inward. Which moſtly falls out in the Winter, the cold meeting with the humors which were but outward and beating them back into the innermoſt Cloſets of the Body. The which alſo comes to paſs by unſeaſonable uſe of ſharp and vehement purges. For thereby of ſimple Quartans, double, triple, and continual are generated.

A Quartan Ague coming upon one that hath the falling ſickneſs cures the ſame, according to *Hippocrates* in the 70. Aphoriſm of the 5. Section. *Thoſe that have Quartan Agues are not much troubled with Convulſions, And if having firſt Convulſions, a Quartan Ague follows, they are freed from their Convulſions.* Now the reaſon which *Galen* in his Comment gives hereof, is; becauſe the thick matter which cauſed the Convulſion is by the long heat of this Ague, attenuated and digeſted. Alſo by the ſhaking of the Body in the cold Fits, the ſaid Humor is more eaſily ejected. We muſt alſo add, that the evil Humors lurking in the Brain and other parts, as alſo in the veins, is transferred to the Hypochondria and more ignoble parts, where the Melancholly Quartanary Humors are ſeated, and ſo leaves the parts aforeſaid.

A bloody flux coming upon a quartan Ague, tends to health, according to *Hippocrates* in the 48 Aphoriſm of the ſix ſection, *To ſuch as are ſplenetick a Dyſenterie is good.* Now in a quartan Ague, commonly the Spleen is miſaffected, and a melancholly humor is common to a quartan Ague and a miſaffected Spleen. but this muſt be underſtood of a ſhort dyſenterie, for a long one is wont to be mortal; as we have it in the 43. Aphoriſm of the ſaid ſection. *Such as being trubled with the Spleen have a flux of the Belly with pain, if it turn into a long Dyſenterie or Bloody flux, they fall either into a Dropſie or a Lienterie, and die.*

To bleed at the noſe in a quartan Ague, is a very bad ſign. Becauſe the Humor which cauſes a quartan is too thick and too cold to be voided that way; and becauſe ſuch bleeding is ſymptomatical, and if it continue wil breed a dropſie; it muſt preſently be ſtopped by opening the baſilica vein, out of which the putrid blood may flow, becauſe the pure blood comes from the Noſe.

CURE. The quartan Ague hath a double cure according to the two kinds thereof. For the remedies uſed in a baſtard quartan, muſt be far different from thoſe which are uſed in a Legitimate one.

And that we may begin with a Legitimate quartan; we muſt preſently ſet our ſelves to vanquiſh the cauſe thereof, not regarding the Feaver. And ſeeing the cauſe thereof is an humor cold and dry, thick and earthly; we muſt uſe medicaments that do heat, moiſten and attenuate. Alſo the Peccant Humor muſt be at ſeaſonable times evacuated, which notwithſtanding will require a long time to do; becauſe of the extream contumacy of the Humor and length of the diſeaſe. But before theſe medicines be uſed, we muſt appoint the patient a convenient diet. Let the patient therfore uſe meats of good joyce, eaſie to digeſt, of thin ſubſtance, and moderately heating and moiſtening; as fleſh of young Animals and mountain Birds, new Egs ſoft boiled, Fiſhes that are taken in ſtony Rivers. In the ſtate of the diſeaſe we may allow the patient Salt Fiſh, Capars, and Olives. *Galen* 1. *ad Glauco.* Grants likewiſe Pepper and Muſtard. Among Herbs Borrage is commended and Bugloſs, Pimpernel and Spinach, Fennel and Parſly Roots, but eſpecailly Turneps, which muſt be firſt boiled in water, and afterwards in fat broath which is very good for ſuch as have the quartan. *Crato* in his Councels Collected by *Scholtzius*, Brags that he had cured many of the quartan Ague by the ſecond broath of turneps ſeaſoned with Butter and Sugar. Of fruits, Apples, and ſtewed Prunes, Raiſons of the Sun, fat Figs, Almonds

monds, Dates, Pine-kernels are good. And finally, to Spice their Meats, let them use Cinnamon, Nutmeg, and Saffron.

Let the Patient abstain from Meats which are thick of substance and clammy and are long in passing through; such as the Flesh of Swine, Beef, Deer, Hares and Water fowl, from Pease and Beans, Cole-wort, Course Branny Bread, Cheese, Nuts, Walnuts and Chestnuts; from Flesh much Salted, or dried in the Smoak; from Fruits, Raw Herbs, from Vinegar, Verjuyce, because they are thought as all other sowr things to ferment Mellancholy and make it work.

Let their drink be smal Ale or Bear of moderate strength and meanly hopped neither new nor hard, Pure and wel Clarified white Wine or Clarret that is not strong, with Water in which the Bark of Tamarisk or the Leaves of Egrimony have been steeped, or a Decoction of *Salsa Parilla*, or Barley Water that hath Steel quenched in it.

Let them Eat sparingly, no more than may barely preserve strength; for too large feeding breeds Crudities which makes the Disease of long continuance. But above all, they must be very spare in drinking, because nothing makes this Disease more rebellious and hard to Cure than over much drink and moist things, for they fil and swel the Spleen. *Crato* forbides all use of drink in the fit, which to forbear doth much as he saies help the Cure. On the fit-day, the Patient must Eat six hours before the fit comes. And afterward nothing must be taken til the fit be over. Long sleep is good, because it moistens, but it must be forborn in the beginning of the Fit. On the daies of Intermission light exercise before Meat, is good; or in place thereof, frictions of the whol Body, after the Patient hath been at Stool. If the Patient be costive, a Clyster or Suppository must be given. Finally let the Patient be as cheerful as may be and avoid sadness.

The Patients Diet being thus ordered; first a gentle Purgation must be adminiſtred, by a Clyster and a purging Medicament. The Clyster may be thus made,

Take *Roots of Bugloss two ounces: of the four Emollient Herbs, Mercury and Beets of each one handful: Fat Damask Prunes five pair: of the four larger cool Seeds and Annis Seed of each two drams: Epithymum three drams: Boyl all to a pint and an half: in the strained Liquor dissolve Catholicum one ounce: Oyl of Violets and Chamomel of each one ounce and an half: Red Sugar one ounce: Make of all a Clyster, which must be given the day before the following Potion, at a seasonable time.*

Take *Senna half an ounce: Annis Seed a dram: Leaves of Borrage and Fumitory of each one handful. Liquoris three drams: Boyl all to three ounces: in the strained Liquor dissolve Manna and Syrup of Roses of each one ounce: Make all into a potion.*

Galen in 1. *ad Glauco. Ch.* 11. Bids us give only gentle and benign Medicaments in the beginning of this Ague, otherwise, it is to be feared, that if we use stronger Medicaments, of a simple Quartan, we shall make a double, a triple or a Continual Feaver.

After the first Purge aforesaid, Blood must be drawn from the *Basilica Vena* of the left Arm. Yet, if the Liver be affected, it may be drawn from the right Arm. And their Opinion is Ridiculous, who say that we must expect Concoction before we let Blood, because then the Blood will be more thin and apt to flow: for it is better digested and prepared, if first some Quantity thereof be taken away. Neither must we give eare to them which say, that Blood-letting is not to be allowed of in a Quartan Ague, unless redundancy of Blood do shew it self by the Swelling of the Veins and by other signs. For there is evermore at the beginning a Plethora add Vires, viz. Such a fulness of Blood as the Strength of the Patient cannot mannage, unless a Quartan do follow some other long Feaver. But that Precept of *Galen* formerly mentioned in 1. *ad Glauconem*, is worthy of all Commendation, which saies that if the Blood which first comes away be black and impure, that then the greater Quantity is to be taken away: but if it be Red and Pure, little must be taken, and the Patient must not be let Blood any more. The wel daies are fittest both for bleeding and purging. Yet some let Blood upon the fit day, five or six hours before the Fit. which is not a miss, because the Humors beginning then to be moved, are more easily drawn out. *Zacutus Lusitanus* saies, that it is very good to let Blood when the *Moon* is in the ful. For then, by reason of the *Moons* influence, that Earthly Melancholick Humor doth boyl and become more fluid and Apt to come away with bleeding. And he doth Testifie that many have by bleeding at that time been helped, and some perfectly cured, who could not by any other means receive Help. But Botallus contrary to the mind of *Galen* and all other Physitians, doth aver that frequent Blood-letting doth cure the Quartan Ague, yea when it threatens a Dropsie; and he endeavours to confirm his Opinion by reasons and examples. Which notwithstanding is to be rejected as a Paradox, seeing the Refrigeration of the whol Body caused by much bleeding, makes the Morbifick matter more thick and contumacious.

The Flux of the Hemorrhoides, is very good in Quartan Agues, and many are thereby Cured. For seeing the Hemorrhoid Veins are branches of the Meſaraick Veins, in which the matter of this Disease is contained, when they are opened they Evacuate the immediate causes of this Disease. If

therefore

therefore a flux of the Hemorrhoids happens in ſuch as have been accuſtomed thereunto, it muſt not be ſtopped. If it be too ſparing, it muſt be furthered. As alſo if Nature ſeem to incline that way (which is known by itching of the Fundament, and by ſome drops of blood coming that way) the Blood muſt be made to come by application of Leeches.

But in ſuch as have not been uſed to have their Hemorrhoid Veins opened, after bleeding in the Arm, it is good to let them Blood in the Ankle Vein; by which oftentimes the Ague ceaſes: or at leaſt that bleeding, with other Remedies, will haſten the Cure; eſpecially in Women whoſe Courſes are ſtopt, or flow not ſufficiently.

The opening of the Vein between the little Finger and the Ring Finger, called *Vena Salvatella*, is approved by the Antients, and many later Phyſicians, who ſaid it cures the Quartan Ague. But very many others reject this Conceit, as being founded upon no reaſon, becauſe the foreſaid Vein is a Branch iſſuing from the Arm Veins. Yet being commended by others with many Experiments, I conceive it ought not wholly to be neglected. Some hold, it ought to be opned in the Conjunction of the Moon with the Sun; others when the Moon inclines two hours before the Fit, at three ſeveral times, in three immediately ſucceeding Fits, which in ſome perſons happened very well.

After theſe firſt Evacuations, we muſt bend our ſtudy to concoct and prepare the Humors, with certain Juleps, compounded after this, or ſome ſuch manner:

Take *Roots of Aſparagus, Bruſcus, Cichory, Bugloſs ſteeped in white Wine, of each one ounce: Bark of Tamarisk, half an ounce: Leaves of Borrage, Bugloſs, Ceterach, Maiden-hair, Fumitory, Germander, Ground-pine, of each one handful: Liquoris one ounce: the three Cordial flowers, of each on pugil. Boyl all to a pint and an half. In the ſtrained Liquor diſſolve* Syrupus Bizantinus, *and Syrup of Maiden-hair, of each two ounces. Make thereof a Julep to be taken at four times, four mornings together. Which muſt alſo be continued many daies, for the matter being contumatious, requires long preparation. Or if the Patient be nice, and ſqueezy, Broths muſt be made of part of the foreſaid ſimples, chuſing ſuch as are moſt grateful to the taſt, whereunto, as alſo to the Juleps, Cream of Tartar may profitably be added.*

With theſe Preparative Medicaments, between whiles, Purgatives muſt be given; ſo that every third or fourth day the Patient muſt take a Purge, with this Caution, That as long as the Matter is very crude, we uſe mild Purgatives: and when Concoction begins to go well forwards, we muſt then give ſuch Purgers as are a little ſtronger. Now the materials for theſe Purgations are very wel known, ſo that we need not reckon them up.

It is ſomtimes good to preſcribe an Apozem both Purgative and Preparative, for four or five Doſes, that a good part of the Morbifick matter may be cleanſed away. Which Apozeme may be made of the Materials of the foreſaid Juleps, adding Purgatives thereunto. But if the thickneſs and contumacy of the Humors, with the cold diſtemper of the Bowels, do ſeem to threaten that the Diſeaſe will be long and bring a Dropſie, we muſt then fly to ſuch Medicaments as do powerfully cut and divide the ſaid Humors; of which this following Apozem may be compounded.

Take *of the five opening Roots ſteeped in white Wine, of each one ounce: Enula Campana, Gentian, Ariſtolochia, and Aſarum Roots, of each half an an ounce: Leaves of Germander, Agrimony, Hops, Borrage, Ceterach, Wormwood, and Centaury, of each one handful: Liquoris, and Raiſons ſtoned, of each one ounce: Senna one ounce and an half: Epithimum one ounce: Agarick newly Trochiſcated three ounces: Ginger and Cloves, of each one dram: Boyl all to a pint and an half. In the ſtrained Liquor diſſolve Syrup of Cichory with Rhubarb five ounces: Troches of Capars, and Salt of Wormwood, and if Tamarisk, of each one dram. Make of all an Apozeme, for five Doſes to be taken in the morning.*

In this Chronick and laſting Diſeaſe, and obſtinate Perſeverance is neceſſary, that the perpetual viciſſitude of Medicines may concoct and purge away the Cauſe thereof. For this is in a manner the only Cauſe why many that have Quartan Agues remain uncured, becauſe after the uſe of a few Medicines they grow weary, and wholly reject and diſdain all the reſt.

For a continual Uſe thereof, certain Purgatives are alwaies to be in a readineſs. Which may be made in the form of a Magiſtral Syrup, or of Pils, or in any other form.

A Magiſtral Syrup may be made of the Materials of the Apozeme aforeſaid, adding a triple quantity of the Purgative Ingredients.

Pils for frequent uſe may be thus compounded:

Take *Aloes diligently ſteeped with the Juyce of Wormwood, half an ounce: Gum Ammoniack, diſſolved in Vinegar, and afterward thickened, two drams: choyce Mirrh a dram and an half: Gummy Turbith, and Agarick newly made into Cakes, of each two drams: Diagridium one dram: Salt of Wormwood and Tamarisk, of each two ſcruples: Saffron half a ſcruple. With Oxymel ſimple, make all into a Maſs of Pill-ſtuff. Let the Doſe be half a dram, or two ſcruples, twice in a week.*

If the Patient be of an hot Conſtitution, theſe following Pils may be uſed.

Take

Take *Polypody of the Oak half an ounce: Roots of Asarum, and seeds of Broom, of each one dram: Cristal of Tartar one dram and an half: Flowers of Bugloß and Borrage, of each half a pugil. Boyl all in a sufficient Quantity of Water, Of the Liquor strained, and very wel clarified take half a pint: Juyce of odoriferous Apples very wel clarified four ounces. Infuse therein Senna one ounce: Turbith and Agarick, of each three drams: Mace, Cloves, Cinnamon, and Epithimum, of each one dram. Let them digest together three daies in* Balneo Mariæ, *then strain and press them out. And add yet of Extract of aloes made with Endive and Sorrel Water one ounce: Mirrh dissolved in Wine over the fire and strained two drams: Salt of Tartar one dram: Let all evaporate and thicken over a gentle fire, adding towards the conclusion, of the Pouders of Diarrhodon abbatis, and Lætificans Galeni, of each one scruple: Salt of Wormwood and Tamarisk, of each half a dram: Extract of Saffron half a scruple. make a mass of Pill-stuf for the use aforesaid.*

Also a Purging Medicament very familiar, and most easie to prepare, but very profitable, may be made of three ounces of the Decoction of Wormwood, wherein two drams of Senna hath been infused, which must be taken now and then.

These Purging Medicines are wont to be given the day before the fit, because the Patients are then stronger than at other times. Yet many contend that they ought to be given before the fit, because the matter being agitated by the fit, is made more apt for Expulsion. This Opinion they underprop with the Authority of *Hippocrates* in his Book *de affectionibus*, who would have a Medicine Purging downwards to be given at the beginning of the Fit. And although in *Galens* judgment, that is none of *Hippocrates* his writings, but of his Son in Law *Polypus*; yet they conceive it ought not therefore to be of no Authority, seeing *Polypus* also was a very Learned Man, and frequent Experience confirms this Opinion; as the said Experience is set down by *Arculanus, Genitilus, Amatus Lusitanus*, and others, who have ordered that the Purging Medicament should be given four hours before the Fit. Which practice notwithstanding, hath need of much wariness and prudence in the Physitian, seeing the shaking fit intercepts the evacuation, and in the Ague Fit the Humors are moved with a motion quite contrary to that wherewith the Purge doth move them; by which means great disturbances may fall out in the Patients Body. Wherefore this course is not to be followed but in strong Bodies.

The Consent of physitians is greater and more general touching the giving of Vomits in the beginning of the Ague Fits, because Nature is at that time more prone to that kind of Evacuation. Neither is it to be doubted, that a Vomiting caused in the beginning of the Fit, and at the same time often repeated, doth make the Disease gentler and shorter. The Materials of Vomitories are set down in our Cure of a Tertian. But in a Quartan Ague, Asarum is preferred before the rest, one dram being given in pouder, in White Wine, and three or four times repeated.

In the Intervals of purging, Clysters must frequently be given, which do accustom Nature to expel the hurtful Humors into the Guts, and do by little and little bring away some of the morbifick matter contained in the Meseraick Veins.

The Disease continuing (as for the most part it is long and lasting) we must sometimes rest, and abstain in from Physick a month, or thereabouts; that Nature in the mean time may gather strength being wearied with continual use of Medicaments, and may set her self to concoct the morbifick matter. And afterward we must return to our Preparitives and Purgatives.

Howbeit, in a long Ague, we must not alwaies use the same medicaments; lest Nature be over much used thereunto, and the Patient become weary of them. Also because from more gentle Apetitives and Purgatives, we must pass on to such as are stronger. Various sorts of purgatives have been already propounded. And these following Apetitives besides the Apozems aforesaid, and the Juleps, may be used in the progress of the Disease, when the Signs of Digestion begin to appear.

Take *White Wine three pints: Roots of Campane Roots three ounces: Bark of Caper Roots half an ounce: Tops of common Wormwood dried one ounce: Infuse them three daies in* Balneo Mariæ. *Keep all together without straining, and give of this Wine to the Patient two or three ounces in the morning, two hours before meat.* And these following pils may be used either alone, or with the said Wine.

Take *Roots of Gentian two drams: round Birthwort Roots one dram and an half: Masterwort one dram: Briony dried three drams: Mirrh and Saffron, of each one dram: Asarum Roots two drams: Aloes one ounce: With Oxymel of Squils make all into a Mass of Pill-stuf. Let a dram be given every day by themselves, or a little before the taking of the Wine aforesaid.*

To these Pils, Steel prepared may profitably be added, if the Patient be able to walk after the taking of them. For the use of Steel in all Chronick Feavers is very profitable, because it potently opens Contumatious Obstructions, which are wont to foster those Diseases.

Or,

Or to open and ſtrengthen at once, the following Electuary may profitably be perſcribed. take *Conſerve of Elecampine Roots, Conſerve of Wormwood, and Maiden-hair, of each one ounce: Preſerved Citron Peels half an ounce: Confectio Alkermes three drams: Preſerved Myrobalans, two: Pouder of Diarrhodon Abbatis two drams: Salt of Wormwood and Tamariſk, of each one dram: Saffron two ſcruples. With Syrup of preſerved Citrons, make all into an Opiate: of which let the Patient take the quantity of a Cheſtnut every morning, two hours before meat. Or if in the morning the Patient take ſome other Medicine, then may the Electuary be taken two hours before Supper.*

To the ſame intent is commended as a moſt excellent Remedy, the Extract of Germander mixt with Salt of Tamariſk made into Pils.

Add hereunto, Diſcuſſers, and Diaphoreticks, which are very uſeful to diſcuſs the reliques of the declining Diſeaſe, when ſings of Concoction appear. For they do not only diſcuſs the ſaid reliques, but they do likewiſe correct that diſtemper which is bred by ſo long a Diſeaſe, and amend the ill habit of the Body; and ſtrengthen the Stomach' Liver, and other Bowels, weakened by the length of the Diſeaſe. Among theſe Medicaments, Venice Treacl challengeth the firſt place, being by oldet and later Phyſitians commended to this Uſe. It is given one hour before the fit, one dram in weight, with Wine, or in a Decoction of Germander. Or if its heat be feared, it may be given with a Decoction of Agrimony, or with the Juyce or Water of Plantane. This Medicine muſt be repeated before divers Fits one after another. It may alſo be given in the mornings for ſome daies together on the well-daies-But a little before the fit it operates happily, becauſe it hinderes the encreaſe of cold, & doth more commodiouſly diſcuſs the Humor, which is cauſe of the fit, now beginning to work in the Veins, and by this means it diminiſheth the fit, and if the morbifick mater be little, take it quite away. Here, notwithſtanding, great Caution is to be uſed, leſt Treacle, or other ſuch hot Medicines, ſhould be given when the Humors are yet crude, for they diſſolve the putrid Humors, from whence ariſeth a confuſion in the Body, and an encreaſe of the Ague Fits; ſo that a ſingle Quartan comes to degenerate into a Double, and Triple, yea, into a Continual Feaver. As it happened to *Eudemus* the Peripatetick, as *Galen* relates in *Lib. de Præcog. ad Poſth. Cap.* 2. & 3. in whom a ſingle Quartan, the Phyſitians of *Rome* having given him Treacle unſeaſonably, was changed into a Triple. Howbeit, afterwards when the Sign of Concoction appeared, *Galen* gave him of the ſame Treacle, and cured him.

Among other Diaphoreticks, ſome commend the Roots of China, and Salſa parilla, whoſe firſt and ſecond Decoction being given twenty daies together, doth ſomtimes cure contumacious Quartans. But they work more effectually, if with the Primary Decoction, Purgatives be mingled.

Other Remedies are alſo given before the Fit' which are accounted ſpecifial, and appropriate to this Ague, and being given towards the declination, they do very often keep back the fits, and cure the Quartan. The chief of this ſort, are theſe which follow:

Take *Green Leaves of Plantane one handful: Green Sorrel half a handful: Vinegar and Treacle, of each three ounces. Diſtil them, and let the Patient take of the diſtilled Liquor three ounces, half an hour before the fit. Or,*

Take *Sugar-candi three drams: Ginger two drams: Camphire one dram. Make all into a Pouder. Give one dram in warm Water.*

Ten Grains of Saffron in pouder, given with white Wine before the fit, doth much weaken the ſame.

Seed of wild Rue given before the Fit in white wine, cures.

Heurnius aſſures us that with the following Troches, many have been cured, even in the Winter, with once taking.

Take *Seeds of Rue, Parſley, Mirrh, and new Andromachus Treacle, of each one dram: Opium half a ſcruple: Make all up into little Cakes or Troches. And let the Patient take one of thoſe Cakes in Water, before the fit. Narcoticks do indeed much abate the fits; but unleſs the greateſt part of the morbifick Humor have been before abated, and the Obſtructions much leſſened, they may do hurt, becauſe they may retain the vitious Humors in the Body, and breed Obſtructions, and other worſe Diſeaſes, But given in a ſmal quantity, and mingled with things which open and cut, is in theſe Troches, they can do leſs hurt.*

Alſo to reſtrain the Fit, gentle Purgers are profitably given an hour before it comes, which do revel the Hmors, more by ſoliciting and provoking Nature, than by their purging. To which intent, ſuch as theſe which follow are preſcribed.

Take *Senna, Polipody of the Oak, Time[illegible]pithimum, of each one dram: Borrage flowers a pugil. Make a Decoction to three ounces[illegible]ve it an hour before the Fit.*

Or,

Take *Senna three drams: Turbith one dram: Cinnamon half a dram: Saffron and Ginger,*

of

Take *Polypody of the Oak half an ounce: Roots of Asarum, and seeds of Broom, of each one dram: Cristal of Tartar one dram and an half: Flowers of Bugloss and Borrage, of each half a pugil. Boyl all in a sufficient Quantity of Water, Of the Liquor strained, and very wel clarified take half a pint: Juyce of odoriferous Apples very wel clarified four ounces. Infuse therein Senna one ounce: Turbith and Agarick, of each three drams: Mace, Cloves, Cinnamon, and Epithimum, of each one dram. Let them digest together three daies in* Balneo Mariæ, *then strain and press them out. And add yet of Extract of aloes made with Endive and Sorrel Water one ounce: Mirrh dissolved in Wine over the fire and strained two drams: Salt of Tartar one dram: Let all evaporate and thicken over a gentle fire, adding towards the conclusion, of the Pouders of Diarrhodon abbatis, and Lætificans Galeni, of each one scruple: Salt of Wormwood and Tamarisk, of each half a dram: Extract of Saffron half a scruple. make a mass of Pill-stuf for the use aforesaid.*

Also a Purging Medicament very familiar, and most easie to prepare, but very profitable, may be made of three ounces of the Decoction of Wormwood, wherein two drams of Senna hath been infused, which must be taken now and then.

These Purging Medicines are wont to be given the day before the fit, because the Patients are then stronger than at other times. Yet many contend that they ought to be given before the fit, because the matter being agitated by the fit, is made more apt for Expulsion. This Opinion they underprop with the Authority of *Hippocrates* in his Book *de affectionibus*, who would have a Medicine Purging downwards to be given at the beginning of the Fit. And although in *Galens* judgment, that is none of *Hippocrates* his writings, but of his Son in Law *Polypus*; yet they conceive it ought not therefore to be of no Authority, seeing *Polypus* also was a very Learned Man, and frequent Experience confirms this Opinion; as the said Experience is set down by *Arculanus*, *Genitilus*, *Amatus Lusitanus*, and others, who have ordered that the Purging Medicament should be given four hours before the Fit. Which practice notwithstanding, hath need of much wariness and prudence in the Physitian, seeing the shaking fit intercepts the evacuation, and in the Ague Fit the Humors are moved with a motion quite contrary to that wherewith the Purge doth move them; by which means great distuabances may fall out in the Patients Body. Wherefore this course is not to be followed but in strong Bodies.

The Consent of physitians is greater and more general touching the giving of Vomits in the beginning of the Ague Fits, because Nature is at that time more prone to that kind of Evacuation. Neither is it to be doubted, that a Vomiting caused in the beginning of the Fit, and at the same time often repeated, doth make the Disease gentler and shorter. The Materials of Vomitories are set down in our Cure of a Tertian. But in a Quartan Ague, Asarum is preferred before the rest, one dram being given in pouder, in White Wine, and three or four times repeated.

In the Intervals of purging, Clysters must frequently be given, which do accustom Nature to expel the hurtful Humors into the Guts, and do by little and little bring away some of the morbifick matter contained in the Meseraick Veins.

The Disease continuing (as for the most part it is long and lasting) we must sometimes rest, and abstain in from Physick a month, or thereabouts; that Nature in the mean time may gather strength being wearied with continual use of Medicaments, and may set her self to concoct the morbifick matter. And afterward we must return to our Preparitives and Purgatives.

Howbeit, in a long Ague, we must not alwaies use the same medicaments; left Nature be over much used thereunto, and the Patient become weary of them. Also because from more gentle Aperitives and Purgatives, we must pass on to such as are stronger. Various sorts of purgatives have been already propounded. And these following Aperitives besides the Apozems aforesaid, and the Juleps, may be used in the progress of the Disease, when the Signs of Digestion begin to appear.

Take *White Wine three pints: Enula Campane Roots three ounces: Bark of Caper Roots half an ounce: Tops of common Wormwood dried one ounce: Infuse them three daies in* Balneo Mariæ *Keep all together without straining, and give of this Wine to the Patient two or three ounces in the morning, two hours before meat.* And these following pils may be used either alone, or with the said Wine.

Take *Roots of Gentian two drams: round Birthwort Roots one dram and an half: Mugwort one dram: Briony dried three drams: Mirrh and Saffron, of each one dram: Asarum Roots two drams: Aloes one ounce: With Oxymel of Squils make all into a Mass of Pill-stuf. Let a dram be given every day by themselves, or a little before the taking of the Wine aforesaid.*

To these Pils, Steel prepared may profitably be added, if the Patient be able to walk after the taking of them. For the use of Steel in all Chronick Feavers is very profitable, because it potently opens Contumatious Obstructions, which are wont to foster those Diseases.

Or,

Or to open and ſtrengthen at once, the following Electuary may profitably be perſcribed.
take *Conſerve of Elecampine Roots, Conſerve of Wormwood, and Maiden hair, of each one ounce: Preſerved Citron Peels half an ounce: Confectio Alkermes three drams: Preſerved Myrobalans, two: Pouder of Diarrhodon Abbatis two drams: Salt of Wormwood and Tamariſk of each one dram: Saffron two ſcruples. With Syrup of preſerved Citrons, make all into an Opiate: of which let the Patient take the quantity of a Cheſtnut every morning, two hours before meat. Or if in the morning the Patient take ſome other Medicine, then may the Electuary be taken two hours before Supper.*

To the ſame intent is commended as a moſt excellent Remedy, the Extract of Germander mixt with Salt of Tamariſk made into Pils.

Add hereunto, Diſcuſſers, and Diaphoreticks, which are very uſeful to diſcuſs the reliques of the declining Diſeaſe, when ſings of Concoction appear. For they do not only diſcuſs the ſaid reliques, but they do likewiſe correct that diſtemper which is bred by ſo long a Diſeaſe, and amend the ill habit of the Body; and ſtrengthen the Stomach' Liver, and other Bowels, weakened by the length of the Diſeaſe. Among theſe Medicaments, Venice Treacl challengeth the firſt place, being by oldeſt and later Phyſitians commended to this Uſe. It is given one hour before the fit, one dram in weight, with Wine, or in a Decoction of Germander. Or if its heat be feared, it may be given with a Decoction of Agrimony, or with the Juyce or Water of Plantane. This Medicine muſt be repeated before divers Fits one after another. It may alſo be given in the mornings for ſome daies together on the well-daies-But a little before the fit it operates happily, becauſe it hinderes the encreaſe of cold, & doth more commodiouſly diſcuſs the Humor, which is cauſe of the fit, now beginning to work in the Veins, and by this means it diminiſheth the fit, and if the morbifick mater be little, take it quite away. Here, notwithſtanding, great Caution is to be uſed, leſt Treacle, or other ſuch hot Medicines, ſhould be given when the Humors are yet crude, for they diſſolve the putrid Humors, from whence ariſeth a confuſion in the Body, and an encreaſe of the Ague Fits; ſo that a ſingle Quartan comes to degenerate into a Double, and Triple, yea, into a Continual Feaver. As it happened to *Eudemus* the Peripatetick, as *Galen* relates in *Lib. de Præcog. ad Poſth. Cap.* 2. & 3. in whom a ſingle Quartan, the Phyſitians of *Rome* having given him Treacle unſeaſonably, was changed into a Triple. Howbeit, afterwards when the Sign of Concoction appeared, *Galen* gave him of the ſame Treacle, and cured him.

Among other Diaphoreticks, ſome commend the Roots of China, and Salſa parilla, whoſe firſt and ſecond Decoction being given twenty daies together, doth ſometimes cure contumacious Quartans. But they work more effectually, if with the Primary Decoction, Purgatives be mingled.

Other Remedies are alſo given before the Fit' which are accounted ſpeciſial, and appropriate to this Ague, and being given towards the declination, they do very often keep back the fits, and cure the Quartan. The chief of this ſort, are theſe which follow:
Take *Green Leaves of Plantane one handful: Green Sorrel half a handful: Vinegar and Treacle, of each three ounces. Diſtil them, and let the Patient take of the diſtilled Liquor three ounces, half an hour before the fit. Or,*
Take *Sugar-candi three drams: Ginger two drams: Camphire one dram. Make all into a Pouder. Give one dram in warm Water.*

Ten Grains of Saffron in pouder, given with white Wine before the fit, doth much weaken the ſame.

Seed of wild Rue given before the Fit in white wine, cures.

Heurnius aſſures us that with the following Troches, many have been cured, even in the Winter, with once taking.
Take *Seeds of Rue, Parſley, Mirrh, and new Andromachus Treacle, of each one dram: Opium half a ſcruple: Make all up into little Cakes or Troches. And let the Patient take one of thoſe Cakes in Water, before the fit. Narcoticks do indeed much abate the fits; but unleſs the greateſt part of the morbifick Humor have been before abated, and the Obſtructions much leſſened, they may do hurt, becauſe they may retain the vitious Humors in the Body, and breed Obſtructions, and other worſe Diſeaſes, But given in a ſmal quantity, and mingled with things which open and cut, is in theſe Troches, they can do leſs hurt.*
Alſo to reſtrain the Fit, gentle Purgers are profitably given an hour before it comes, which do revel the Hmors, more by ſoliciting and provoking Nature, than by their purging. To which intent, ſuch as theſe which follow are preſcribed.
Take *Senna, Polipody of the Oak, Time[illegible]pithimum, of each one dram: Borrage flowers a pugil. Make a Decoction to three ounces, [illegible]ve it an hour before the Fit.*
Or,
Take *Senna three drams: Turbith one dram: Cinnamon half a dram: Saffron and Ginger,*

of

of each ten grains: Sugar, the weight of all the reſt. Make of all a Pouder, divide it into three parts. Give the Patient one part before the fit, in white Wine.

Quercetanus in his Diſpenſatory, doth exceedingly commend *Camillus* his Pils of Sagapenum; of which he gives only one at the beginning of the fit, for divers daies together: and a little after he anoints thir Back-bone with a Liniment compoſed of Treacle, *Aqua vitæ*, Oyl of Bays, or of Spike. And two or three hours after the Pils are taken, he gives Broth with opening Roots, Borrage, Bugloſs, Time, and an odoriferous Apple boyled in it.

Now theſe anointings of the Back-bone are very goood to mitigate the cold fit, and muſt often be uſed, although the foreſaid Pills are not uſed. For they are frequently uſeful, when the ſhaking fits are vehement and importunate. And theſe Anointings are made, not only with the foreſaid, but with very many other Medicaments; as with Oyl of Dill, Chamomel, Orice, Coſtus, Rue, the Peppers and other hot things, with *Aqua vitæ*, Treacle, Cloves, Caſtoreum, Muſtard ſeed, Peper, and other things mixed therewith. Now theſe Liniments are more effectual, if the back-bone be anointed therewith by the fire-ſide, an hour before the coming of the fit; and the ſick party be preſently thereupon conveighed to a hot bed, and hot Tiles ſprinkled with odoriferous Wine, and wrapped in Linnen Cloths, be applied to to the Soals of the Feet, and Palms of the Patients Hands.

While the aforeſaid Medicaments are uſed, a ſpecial care muſt be had of the Spleen, becauſe that parts is alwaies affected in this Diſeaſe: And therefore thoſe Medicaments which ordinarily are preſcribed for Obſtructions of the Spleen, viz. Fomentations, Liniments, and Plaiſters, may be long uſed.

Yea verily, and ſomtimes a Bath of luke-warm Water, after many Evacuations have been celebrated, is good, not only to molifie the Spleen, but alſo to moiſten the whol body, and to further the Coction of the morbifick matter. The bath may be uſed on the daies of intermiſſion, giving diligent heed that it be no other than luke-warm. For if it ſhould be hotter, it is to be feard, leſt the Humors being thereby diſſolved, ſhould run on a ſudden into diveres parts of the Body, and breed dangerous, very dangerous Impoſthumes.

Finally, Such things as are wont to be laid to the Wriſts, are not to be neglected, ſeeing Authors of good account do make ſome reckoning of them. For *Rondeletius* affirms, That he hath uſed this following Medicament, with great ſucceſs.

take *Leaves of Elder, Sage, Dover-foot, Rue, of each half a handful: Marigolds a third part: a handful of Salt, and a little Wine. Beat all together, and apply to the Wriſts before the Fit. Crato applies the Roots of Nettles being beaten and moiſtened or ſteeped in Vinegar, to the Arteries of the Wriſts, and of the Feet. And Sennertus relates that a cetain Citizen having had a Quartan Ague the whol Autum and Winter, and at laſt being afflicted with moſt ſharp pains in his left ſhoulder, by the perſwaſion of a cetain woman, he applied Crowfoot to his wriſt, which raiſed a Puſh and freed him both from his pain and Feaver.*

A Baſtard Quartan is cured with the ſame Medicines in a manner, which have been propounded for the Cure of a Tertain; adding to the Decoction of Juleps and Apozems, ſuch things as do peculiarly regard Melancholly aduſt. Whereunto may be added al the more temperate, and leſs heating Medicaments, which have hitherto been propounded for a Legitimate Quartan.

In the beginning therefore it is good to uſe Borrage, Bugloſs, Fumitory, Hops, Sorrel, Cichory, Ceterach, Scolopendria, Agrimony, and Odoriferous Apples. Whoſe Decoctions, diſtilled Waters' and ſomtimes their clarified Juyces may be perſcribed in the form of a Julep, an Apozeme or Magiſtral Syrup.

But in the Progreſs of the Diſeaſe, it will be good to add unto the Simples aforeſaid, the Bark of Capar Roots, of Tamarisk, Enula Campana, Polypodie, and Worm-wood.

While the Patient uſeth theſe Preparatives, Purgatives are frequently to be interpoſed; which are to be given the Day before the Fit, and to be repeated twiſe a Week. To which Intent Various Forms may be preſcribed. But for ſuch as are Delicate, a Laxative Ptiſan, *Syrupus de Pomis Saporis*, or the Broth of a Chicken, qualified with Borrage, Bugloſs, Pimpernel, and three drams, or half an ounce of Senna, may profitably be given.

Blood-letting in the beginning muſt not be omitted, and ſo ſuch quantity of blood muſt be taken away, as ſhall correſpond unto the Quantity and Quality of blood, and to the Age and Conſtitution of the Patient.

If the Diſeaſe prove long, when the fervor of the blood is abated, Vomits may profitably be adminiſtred; eſpecially to ſuch Patients as are troubled with Stomach-ſickneſs and Vomitings in the beginning of their Fits. Among Vomitories good for a Quartan, Aſarum (as was ſaid before) is the principal, being given to the quantity of a dram in white Wine, and divers times repeated, if the Diſeaſe ſhall not after once or twice giving, be diſcuſſed.

Hereunto

Hereunto add Fomentations and Liniments applied to the parts under the ſhort Ribs, to correct the evil diſpoſition of the bowels (which continually affords new matter for the fits) and to ſoften and make thin the faſt, ſetled and impacted Humors: which may be preſcribed after this manner.

Take *Roots of Marſh-mallows, of Lillies, of Enula Campana, Barks of Capar Roots and the middle rind of Tamariſk, of each one ounce; Leaves of Mallows, of Marſh-mallows, of Pellitory of the Wall, of Borrage, Bugloſs, Pimpernel, Wormwood of each one handful; Lin-ſeed and Parſly ſeed, of each half an ounce; flowers of Chamomel, Melilot and Dill, of each one pugil: make a Decoction in three parts of Water, and one of white Wine added towards the end. With which Decoction foment the Hypochondria, twice a day, far from meals.*

Take *Oyntment of Marſh-mallows, one ounce and an half; Oyl of Lillies, Chamomel, Roſes and Wormwood, of each an half ounce: make all into a Liniment, which muſt be uſed after the Fomentation.*

Or Oyls alone may profitably be applied to the ſame parts, laid on with wool.

And finally a Bath of warm water either alone or with Emollient and qualifying things boyled therein, or of Barley and Almonds as is uſual, will be very convenient to Cure this Diſeaſe. For it corrects the diſtemper of the bowels, rectifies the heat and dryneſs of black Choller, Moliſie that which is hard, opens the paſſages and widens them, and digeſts crude Humors. Wherefore the frequent uſe thereof will be moſt convenient, uſing the caution before ſpecified.

Now the operation thereof will be exceedingly advanced, if preparative Medicaments and ſuch as open obſtruction be given to the Patient, upon entrance into the Bath. Among which the chief is a Decoction of Wormwood and Enula Campana, which is exceeding good to digeſt all contumacious Humors, provided the over great heat of the Bowels, do not diſſwade the uſe thereof. In which caſe it may be tempered by the mixture of other things fore recited.

And while theſe things are doing, gentle purgations muſt be repeated, as we adviſed before. And when the Diſeaſe doth indeed decline, thoſe ſpecified Medicaments propounded in the Legitimate Quartan, may here alſo be brought into uſe.

In the whol courſe of the Diſeaſe we muſt be careful of the Breaſt, leaſt a Conſumption betide the ſame, for the Humor offending in this Diſeaſe is of a corroding quality.

Chap. 6. *Of Compounded or Complicated Feavers, and Particularly of a Semi-Tertian.*

DIFFERENCE, and CAUSES.]

Galen in his ſecond Book *de Criſib.* cap. 7. and 9. and in his ſecond Book *de Differ. Feb.* cap. 7. and *Avicen. Fen. 1. Lib. 4. Tract. 4.* Cap. 16. Do propound many compoſitions of Feavers. Namely when putrid Feavers are compounded with non-putrid, as when an Hectick is joyned with a putrid; or of a putrid with a putrid, which is done many waies, viz. Either continual Feavers being complicated with continual or intermittent with intermitent, or continual with intermittent.

The Compoſition of two continual Feavers, is a thing controverted among Authors, and a man ſhall hardly obſerve it in the courſe of his Practice.

An intermitting Feaver or Ague is complicated with another intermittent, either of the ſame kind, or different: compound intermittents of the ſame kind are a double and triple Tertian, and a double or triple Quartan, which have been expounded in their proper places. Of ſeveral kinds are when a Tertian is compounded with a Quotidian or Quartan; which alſo is very rarely ſeen in Practice.

Intermittents are complicated with continuals two waies, viz. An intermittent Tertian with a continual Quotidian, or a Quotidian intermittent with a continual Tertian. And each of theſe is termed a Semi-Tertian, conſtituting Species or ſorts thereof.

Yet that is properly and truly a Semi-Tertian which is made of an intermitting Tertian and a continual Quotidian: and conſequently is cauſed from Choller putrefying without and Flegm putrefying within the Veſſels. By *Hippocrates* and *Galen* in 1 *Epidem.* it is named *Horrifica*, or the ſhaking Ague becauſe it cauſes the patient to ſhake, not only at the firſt coming of the fit, but in the whol courſe of the Diſeaſe and eſpecially in the beginning and augment, two fits being met and Joyned in one, viz. Of the Tertian and Quotidian Age, with many reduplications, which are nothing elſe but unequal ſhaking and ſhivering motions, returning divers time in one and the

ſame Ague Fit, by reaſon of the mutual fight of the two Feavers; in which, if Flegm overcome, there will follow ſhiverings, and coldneſs of the extream parts. And then again, when Choller doth vanquiſh, the Body becomes warm, and the Feaver ſeems to tend towards the Vigor; whenas Flegm again getting the better, they are again brought into a cold and ſhivering condition; and this Contention is wont to laſt til the Feaver comes to its height. Hence it is that thoſe ſhaking fits come only every other day, viz. When the fit of the Tertian Ague is upon the Patient, being joyned with the Quotidian.

But while the Quotidian alone is preſent, there is wont to be no ſhivering Fit. Yet we muſt take notice, That there are ſome Malignant Feavers, which without a commixion of a Tertain and Quotidian, without that ſame fight of Choller and Flegm, do ſhake the Patient; in which the Shiverings come from ſharp Vapors, and Malignant, which do ariſe out of the corrupt Matter of Malignant Feavers, and do beat upon, and pul the ſenſitive parts, and nip or twitch them as it were.

Now this Semi-Tertian properly ſo called, is either exquiſite, wherein an equal portion of putrefying Choller and Flegm is redundant, ſuch as hath been now deſcribed; or it is a baſtard Semi-Tertian, which is again two-fold: For either it hath Choller abounding, or Flegm. In the former there are more Symptoms of a Tertian; in the latter of a Quotidian. And ſo if Choller abound, the whol Feaver is more horrid, and ſomtimes it hath a ſhaking fit accompanying the ſame; alſo it proves more fervent, and ſome portion of Choller is voided forth by Vomit, Stool, or Swear. But when Flegm prevails, a more vehement cold doth poſſeſs the extream parts of the Body, and there are few ſhiverings; and the Pulſe is more and longer degreſſed, and the fit is longer before it grow towards its height, and remains in its conſiſtency a long time; yet doth it cauſe no great thirſt, nor burning.

DIAGNOSTICK.] This Feaver is known by what hath been ſaid thereof, being continual, and cold, with many reduplications, and very great Symptoms. Becauſe it comes every other day with a ſhaking cold fit; but upon the even daies it comes only with a coldneſs in the extream parts of the Body. The Urines are crude, thin, and without color; ſomtimes troubled, with no Sediment, or that which bodes no good. The Pulſe is frequent and unequal. The Differences are known by the ſigns of more or leſs of Choller and Flegm, propounded.

PROGNOSTICK.] As for the Prognoſtick of this Feaver, it is a dangerous Diſeaſe, and therein the Stomach and Nervous parts are very much affected. And it is attended with dryneſs of the Tongue, Thirſt, Swooning, Watching, and ſomtimes with Ravings, and dead Sleeps. *Hippocrates* reckons it among acute Diſeaſes becauſe of the Choller; and among Chronick Diſeaſes becauſe of the Flegm, in 1. Epidem. And *Avicenna* ſaith, That it laſts ſomtimes ſeven months, and ſomtimes ends in Chronick diſeaſes, and an Hectick.

CURE.] The Cure of this Feaver is to be taken from what hath been formerly ſaid of the Cure of a Tertian, and a Quotidian; and ſeeing it is continual, it muſt be handled with the ſame Method which was ſet down in the firſt Chapter of this Section, as common to all putrid continual Feavers. So that when Choller chiefly bears ſway, we muſt uſe moſt of thoſe ſimples which reſpect Choller; and when as Flegm prevails, we muſt principally uſe ſuch things as do prepare and purge that Humor. And Finally, When both Humors are equal, the Remedies proper to each muſt be uſed in equal proportion likewiſe.

SECT.

SECT. III.

Of Peſtilential Feavers.

The PREFACE.

ALL Authors (very neer) who have writ of Feavers, do diſtinguiſh a Peſtilential Feaver from a Malignant, and do treat of each of them ſeverally in divers Chapters; ſo that by the name of a Peſtilential Feaver they do underſtand the true Peſtilence or Plague; and by a Malignant Feaver, they mean that which is commonly called the ſpotted Feaver: or ſuch a Feaver which though it be Epidemical and Contagious, yet it is not ſo dangerous but that more live than die of it: whereas the true eſſence of the Plague conſiſts in this that more die thereof than recover. But for as much as theſe Feavers differ one from another only according to the greater or leſſer degree of Malignity, and muſt be cured with the ſame Medicaments; we have thought it more convenient to include all theſe kind of Feavers in one Chapter, and to handle them all under the name of Peſtilential Feavers. And Conſequently this laſt Section ſhall conſiſt of two Chapters, the firſt of which ſhall treat of the Peſtilential Feaver; and the later of the Meaſles and ſmal Pox. For ſeeing a Malignant Feaver does alwaies attend them all Authors do juſtly treat of them in this place.

Chap. 1. *Of a Peſtilential Feaver.*

THat Feaver is termed Peſtilential, which does afflict Nature not only by a bare diſtemper, or by heat ariſing from putrefaction, but alſo with a Malignant and venemous quality. This is wont to be for the moſt part Popular and Epidemical; ſo that many are at the ſame time ſick thereof: yet ſomtimes it is Sporadick or ſingle afflicting but here and there one, which ariſes from evil Humors that have attained a venemous quality.

It is likewiſe Contagious, ſo that it may be taught not only by means of the common Cauſe, Viz. Corruption of the Air or Diet; but alſo by Converſing with thoſe that are ſick,

It is alſo commonly called a Malignant Feaver: whereas many Diſeaſes are termed Malignant by reaſon of their evil and cruel Symptoms in which no venemous quality is found, in which alone the eſſence of a Peſtilential Diſeaſe conſiſts.

In what Feaver ſoever therefore, this ſame venemous quality is found, whether it be a diary, an Hectick, or putrid Feaver, it is rightly termed Peſtilential: although a diary and Hectick are much controverted, touching which conſult the Authors.

Now this ſame venemous quality ariſeth from the corruption of Humors, which conſiſts not in a bare change of the temperament, or in ordinary putrefaction, ſuch as is found in putrid Feavers; but in a deſtruction of the whol Nature and Eſſential ſubſtance of the ſame Humors. As Wine when it is turned an inſipid taſtleſs Liquor, is totally and eſſentially corrupted; but when it becomes Vinegar, it is ſaid ſimply to putreſie.

And a Peſtilential Feaver differs from the Plague as a ſpecies or ſort differs from the Genus or kind becauſe there may be a Peſtilence without a Feaver, as *Hippocrates* hath taught us in his third Epidem. in many places; as alſo *Galen* in his Expoſition of the ſaid Book, and in his ninth Book, *de Medic. Facultatib. Cap. de Terra Samia.* And this is ſutable to Reaſon; forasmuch as the venemous Quality is not neceſſarily attended with putrefaction, which is the Cauſe of a Feaver. For that ſame venemous quality may be produced in the Humors, by a perfect corruption of their ſubſtance, and introduction of a new form, of which that venemous Quality depends. And certain it is, that ſo oft as a new form is introduced, the former is corrupted; unto which mutations there are requiſite preparatory alterations, but not putrefaction ſo that Humors may undergo ſuch a corruption without putrefaction; but becauſe the Humors of our Body are very liable to putrefaction, they can rarely undergo ſo great a corruption, with out the Intervention of Putrefaction likewiſe: wherefore thoſe Peſtilences are very rare, which are not accompanied with a Feaver: Yea verily and by an intenſe, profound and ſordid (as they are wont to ſay) putrefaction, ſuch a corruption as that

of the Plague is wont to be raised. So, many Feavers, which at first were not Pestilential, if by the Ignorance of the Physitian or negligence, the disobedience of the sick, or the fierceness of external causes, they have been mis-handled, the putrefaction becoming more intense, they turn in the end to Malignant and Pestilential Feavers. And that corruption does often precede Putrefaction is collected from such as are infected with the Plague by contagion; in whom a Malignant, and venemous quality is first transfus'd, and therewith the Humors are corrupted, which corruption is followed by putrefaction, whence it comes to pass that such as have the Pestilence have sometimes no Feaver for the first daies of their ilness; but afterwards the Feaver begins to shew it self when putrefaction is bred; some such things we see in a part that is affected with a Gangrene, which is first corrupted and afterwards putrified.

CAUSES.] A Pestilential Feaver is caused, when the Humors being corrupted and having attained a venemous quality, do come to putrefie: And so it affects the Heart by those two means, viz. By a putrid heat and Malignant quality.

Now this corruption of Humors, is not alwaies after one sort, but sometimes it is more intense and sometimes less and according to its divers degrees, the venemous quality arising therefrom is more or less pernicious; from whence proceeds the greater or less Malignity of Feavers. And hence arose that common distinction of Pestilential Feavers among Physitians, into a Pestilential Feaver simply and properly so called and into a Malignant Feaver; calling that a Pestilential Feaver properly so termed wherein is the true Plague; having this peculiar, note or Character, that more die than live and recover; and calling that simply a malignant Feaver which being less pernicious, more live than die of it.

DIFFERENCES.

The differences of a Pestilential Feaver are taken either from the matter wherein that venemous quality is produced; or from the place wherein the said matter is contained: and so they follow the difference of putrid Feavers, which in respect of the matter of putrefying are divided into the Feaver *Sunochos*, *Tertiana*, *Quartana*, and *Quotidiana*, according as the matter putrefying, is Blood, Choller, Melancholly, or Flegm. And in respect of the place wherein the Humors putrefie, they are divided into continual and intermittent; according as the aforesaid Humors are lodged within or without the Veins: even so Pestilential Feavers, some are termed Synochi, others Tertians, Quartans or Quotidians; some continual, others intermittent: although *Hippocrates* hath said in the 43. Aphorism of the 4. Section, That intermitting Feavers are void of danger however they intermit, which only is to be understood of such as are void of all Malignity; for we see almost every year (in our Country at least) Tertian intermittent Feavers, which being extreamly Malignant, do at the third or fourth fit kill the Patients: others which bring them into great danger, especially by the cruelty of the Symptomes.

There are other Differences of a Pestilential Feaver taken from the intensness of their degree or Remissness; namely, as some are greater, other lesser, some partake of greater Malignity some of lesser. They are said to be simply greater or lesser, according as the Putrefaction is greater or less, or as the preternatural Heat arising therefrom, is more intense or remiss; more Malignant or benignant, according to the greater or less intension of the venemous quality, Hence it comes to pass, that sometimes a Pestilential Feaver hath extream putrefaction, and Malignancy at the highest; and then it is wont to be most fierce, and therein in regard of the Malignancy the vital faculty is exceedingly afflicted; and in regard of the extream putrefaction, the other faculties are likewise hurt, and cruel Symptomes follow thereupon. But sometimes in this Feaver the Putrefaction is very high, and the Malignant quality remiss; and then the Feaver is troublesom by reason of the putrefaction; but the vital faculty is less afflicted. Contrarily sometimes Putrefaction is little, but the Malignant quality intense: and then the Feaver in regard of Putrefaction shews no such bad Symptomes and seems remiss; yet the strength of the Patient is more than ordinarily weakned. For sometimes the putrefaction is so remiss that it is in a manner none at all; but the Malignant quality is in a very high degree: and then we have a Feaver, which seems neither to the Patient nor by standers any thing troublesom; but it seems at first sight mild, as mild can be, when as indeed and in truth it is very mortal; for when the Malignant quality is increased, the Patients strength is dejected, and the Heart wholly overwhelmed: and this kind of Feaver doth not commonly deceive the Patients and by-standers, but sometimes the Physitians themselves are thereby cheated; whiles there being no sign present either by crudity or pravity of Humors, the Pulse being in a manner in its Natural State, and the heat of the Body at first appearance seeming mild and gentle, it leads unto destruction. Some such thing is likewise wont to happen in the first difference, viz. When it is joyned with the highest degree of Malignity: for putrefaction being by convenient Medicaments subdued, and the signs of recovery appearing; death notwithstanding sometimes ensues by reason the Malignant quality did remaine uncorrected.

And Finally, the differences of a Pestilent Feaver are taken from its adjuncts, and they are very many

many and moſt evident, for there is no evil Symptom, nor kind of deadly Diſeaſe which is not ſometimes joyned with this Feaver. The Symptomes are Head-ach, Watchings, Ravings, Dead ſleeps, Thirſt, Stomach-ſickneſs, and Vomiting, want of Appetite, Swooning, Fainting, Hiccoughing, Unquietneſs, Looſneſs, Sweats and ſuch like, which are common alſo to other kind of Feavers.

But there is one Symptome proper and peculiar to a peſtilential Feaver, which doth not happen in other Feavers; *viz* Purple Specks, or Spots on the whol Body, but eſpecially in the Loyns, the breaſt and back, like unto Flea-bitings for the moſt part; which the Italian Phyſitians name *Peticulæ* or *Petechiæ*; and theſe Feavers which have theſe Symptoms, are commonly named *Purpuratæ* or *Petechiales*, Purple or Spotted Feavers. For theſe Purple Spots do not appear in all Peſtilential Feavers; but when they appear, they are a moſt certain Sign of a Peſtilential Feaver. Now we call them Purple Spots, becauſe they are for the moſt part of a Purple colour. Yet they are many times of a violet colour, Green, Blewiſh, or Black, and then they are far worſe, and do ſignifie greater Malignicy. And although theſe Spots are for the moſt part like Flea-bitings: yet they appear ſomwhat greater: So as to repreſent thoſe black and blew marks which remain after whipping, and then they are worſe. And ſomtimes they are very large, and poſſeſs whol Members, and a great part of the Body; *viz*. the Arms, Thigh and Back, and then the parts appear tainted with redneſs; which in few hours oftentimes vaniſheth away, and then returns again, as it were by Fits, whilſt the Feaver undergoes it's Fits, or Exacerbations; wherein the blood boiling, do ſend forth it's thinner Exhalations to the ſurface of the Skin, by which the Skin is not ſwelled; but only infected with a red color. Oftentimes notwithſtanding, by theſe Ebullitions, the Skin is in divers parts puffed up with a certain redneſs: and makes certain broad and ſoft Tumors in the Skin, which in a few hours vaniſh away, and are commonly called Ebullitions of the blood. In theſe, and the aforeſaid, there is alwaies ſome Malignicy, but ſo light, that it threatens no danger; unleſs in the progrees of the Diſeaſe it prove more intenſe. Now the Spots aforeſaid like to Flea-bitings, do differ from thoſe Puſhes, which are wont alſo ſomtimes to appear in their Feavers, and are mentioned by *Hippocrates* in *Epidemeis*, which have an Head, and are a kind of Tumors, which come ſomtimes to Suppuration, or Exulceration. But the Purple Spots, have (as was ſaid) no eminence or Head, and were unknown to the Antients, being deſcribed only by later Phyſitians of after Ages.

As to thoſe Diſeaſes which are joyned to a Peſtilential Feaver, we may affirm what hath been ſaid of the Symptomes; *viz*. that many deadly Diſeaſes are joyned with theſe Feavers; Namely, Phrenſies, Squinzies, Pleuritiſes, Inflamations of the Lungs, Inflamations of the Liver, bloody Fluxes, and very many more. But the chief Diſeaſes which ſhew themſelves in a Peſtilential Feaver, are two, *viz*. a Peſtilent *Bubo*. and a Carbuncle, which declare the venemous quality to be in the higheſt degree, and are not found but in the true Peſtilence, and are wont commonly to accompany the ſame: So that the common People call them by the very name of the Peſtilence.

The Cauſes of Peſtilential Feavers, are ſome Internal, others External: and the Internal are ſome Immediate, others Mediate.

The Immediate Cauſe of this Diſeaſe, as we hinted before, is a corruption of the Humors, joyned with Putrefaction. From the Corruption they acquire an evil and venemous quality, and from Putrefaction the Feaver is bred.

The Mediate Cauſes are a Plethory, Cacochymy, and Obſtructions. Now we underſtand ſuch a Plethory, or fulneſs of Blood; not as diſtends the Veſſels, but ſuch at leaſt as the ſtrength of the Patient cannot maſter, which not being regulated by Nature, doth eaſily undergo Corruption, and Putrefaction. Now a Cacochymy, or abundance of evil Humors, is eaſily corrupted and putrefied. Finally, Obſtructions are apt to breed all kind of Feavers: foraſmuch as Humors being cloſe ſhut up in an hot and moiſt place, wanting free tranſpiration, do eaſily putrefie. The Internal Mediate Cauſes, are by Authors commonly called *Morboſus Apparatus*, a ſickly Diſpoſition of the Body; and the efficacy thereof is ſo great, that it alone is ſomtimes ſufficient to produce a gentle Peſtilential Feaver, ſuch as is commonly called a Malignant Feaver ſimply, or a Purple Feaver, without the Intervent on of any External or common Cauſe. For we oft-times ſee, when the year is not Peſtilential, and there is no Epidemical ſickneſs abroad, ſome perſons through the evil Condition of their Humors, fal into ſuch Feavers, which are accompanied with many Symptoms of Malignancy; Yea, and with Purple ſpots.

Concerning the point of Obſtruction, we muſt obſerve, that it doth neceſſarily concur as the principal Cauſe in Malignant Feavers, which proceed from Internal Cauſes, and are not Epidemical; but that Epidemical Feavers, which proceed from a common Cauſe; viz. A Peſtilent conſtitution of the Air, or are gotten by Contagion, have not neceſſarily any Obſtructions for their Cauſe. For the venemous quality is received only by breathing in the corrupt Air, or only by Infection from others, by which venemous Quality the Humors of the Body, declining from their own proper Nature, do of their own accord putrefie. For even as Fruits that will not keep, and other things apt

to corrupt, though they have never so much freedom of the Air, yet cannot be preserved from Corruption: even so the Humors, when they have conceived that pernicious Quality, are apt to Corruption: so that though there be no Obstruction present, they necessarily fal into a Putrefaction, and a Feaver. Howbeit, Putrefaction being by this means brought into the Humors, when Nature doth no longer rule them, they are wont for the most part to breed Obstructions, whereby the Feaver is augmented; so that in these Feavers Obstructions may Concur, which though in the beginning they were not the Cause of the Feaver, yet do they follow the same, being cherished by the Causes of the Feaver, and being infected with Pestilential Venom.

The External Causes of Pestilential Feavers, are the six Non-Natural things, which as they are necessary, so do they necessarily alter our Bodies: and when they are far departed from their Natural condition, they breed in us Malignant and venemous qualities. Among these, the Air holds the chief place: which as it is a most common Cause, so Diseases that are common do for the most part proceed from some fault thereof.

Now the Air becomes vitious and hurtful to men, for the most part by a threefold means. First, If it be not blown through with wholsom Winds. Secondly, If it be polluted with the Infection of putrid and stinking Exhalations. Thirdly, If by an excess or prepostrous condition of the first qualities, it doth so alter Men, that thereby evil and Malignant putrefactions of the Humors be ingendred.

The First is evident enough. For if the Air be not blown through, and stirred with Winds, it is easily corrupted, Whence *Hippocrates* in the 3. Epidem. Describing a most grievous Pestilential constitution, saith; This year had no Winds.

And the Second is most effectual and frequent, viz. When Putrid, Filthy, and malignant Vapors are mingled with the Air, and do infect the same, which is wont to arise from divers things, viz. Lakes, Pools, Fish-ponds, and other quiet and stil Waters, or such as are ful of mud, or wherein Flax, or Hemp have been steeped. Or from the stink of Privies, Dung-hils, and nasty Allies. Or from the unburied bodies of such as have been slain in battle. Or out of Dens or Caves (wherin the Air having been long shut up, hath gained a filthy putrefaction) being opened by an Earth-quake, or some other Casualty.

But the third Reason, which consists in the Excess, Inequality, or Prepostrous condition of the first Qualities, may happen divers waies, and especially when there is a great excess of heat and moisture. For those Qualities, when they are extranious and adventitious, and encreased above their Natural condition, they are the principles of putrefactions. Hence a Southern Wind lasting long in the Seasons of the year, according to *Hippocrates* in Epidem. was the principal cause of all Pestilential Feavers there described.

But a dry Constitution of the Air, though in the Opinion of *Hippocrates*, it's more wholsom than a moist; yet because all excess of Qualities, is hurtful to our Nature; certain it is that a very dry Constitution of the Air, more than ordinary, doth produce Pestilential Feavers; especially if it be joyned with excessive heat. A cleer example whereof we have in *Livy* in the first Book of his History Decad. 4. viz. How by over great dryness, a Pestilence happened at *Rome*, because there had been little or no Rain that year: neither was there scarcity of Water from Heaven alone; but the Earth was scarce able to continue her Springs. Now this dry Constitution doth therefore Cause the Pestilence, because the Humors being above measure burnt and dried up, degenerate into the matter of biles, Caruncles, and consequently of a Pestilential Feaver; and being very much thickned, they produce grievous Obstructions; whereby in a matter otherwise wel disposed thereunto, Malignant putrefaction as easily breed. Add hereunto, That this immoderate dryness of the Air, doth corrupt the Corn, hindring it from attaining its due maturity. For it brings the Corn sooner out of the Earth, and it gives it at first plentiful nourishment, and afterward Scanty, whereby the Corn is unequally digested, being Burnt without, but within quite Raw; like Flesh scorched with an over violent Fire: and so it proves a Cause of indigestion, and divers Crudities.

It is proved also from *Hippocrates*, That immoderate cold doth produce a Pestilence 1. Epidem. Sect. 3. Tempest. 1. where he saith. *In the Country of* Thasus, *a little before the appearance of Arcturus* (a Star or Constellation) *and whilst He appears, the North Wind blowing, there are many and great Rains.* In which places he fetches the Cause of a Pestilential Season, from over great Coldness. Also we may read in *Livy* Lib. 5. Decad. 1. That a Pestilential Season was caused by vehement Cold; in these Words. *The year was remarkable for a Cold, and Snowy Winter, so that the Waies were stopped up, and the River* Tyber *was unnavigable. So sad a Winter was followed by a grievous and Pestilential Summer, Mortal to all kind of Living-Creatures; whether it were occasioned, by the sudden change of the Air from one extream to another, or by some other means.* And the reason of this Accident is at hand, viz. That by reason the Pores of the Skin are closed up by the extream Cold, so that the Vapors cannot steem forth so as naturally they should, there follows the greater putrefaction, and more grievous poison; whereupon follows more dange-

rous

rous Feavers, than in the Summer, in which the condition of the air, although in ſome ſorts it gives beginning to the Diſeaſe, yet doth it make the pores and paſſages wider, Through which that which is putrified does exhale, and the natural and preternatural evaporations doe readily breath out.

Inequality of the Seaſon is wont alſo to be the Cauſe of this kind of Feavers; viz. when it is ſometimes Hot, ſometimes Cold; ſometimes wet, ſometimes dry in a ſhort time; or when theſe various ſeaſons doe endure longer one after another. As when after long vehement Hot weather, a freezing cold claps in, or after long rains, an extream drought ſteals upon us, or contrary-wiſe. Or when after a prepoſterous faſhion, it is hot in Winter and cold in Summer. Now theſe inequalities of Seaſons may help the production of Peſtilential Feavers; becauſe in them, the humors are exceedingly diſturbed, by which means they arrive unto an evill condition, far from their natural ſtate and fit to produce malignant Diſeaſes eſpecially in thoſe bodies which during the Courſe of the Seaſons aforeſaid, by diſorderly Courſe of Diet and liveing, have contracted either a Plethory a Cacochymy or ſome notable obſtructions.

To this kind of Cauſes may be added the malignant Influence of the Conſtellations, which by changeing the Ayr, are wont diverſly to affect the Bodies of Liveing Creatures. Such they ſay are, the Conjunction of the ſuperior Planets, *Saturn*, *Jupiter*, and *Mars*, in Humane Signs, ſuch as *Virgo and Gemini*, and eſpecially when *Mars* is Lord. Which do bring Diſeaſes no otherwiſe then by change of the Ayr, ſo far as to corrupt the Nature and ſubſtance thereof. And that change is wrought two waies; and is by the manifeſt qualities, as when by the *Influence* of the Stars the ayr is ſo long and ſo far changed by exceſs of the firſt qualities of Heat, Moiſture, Cold and Drineſs, that at length it's proper Subſtance becomes vitiated. The other is by occult qualities, when by the ſecret power of the Stars, without any notable exceſs of the firſt qualities, the ſubſtance of the ayr is ſo changed, that it receives a certain degree of corruption contrary to our Life. Touching the firſt, no man doubts, ſeeing it is clear by Common Conſent of Phyloſophers that inferior Bodies are governed by the Heavenly Conſtellations. And as the alterations of the Ayr, which happen in the four ſeaſons of the year, do ariſe from the yeerly motion of the Sun: ſo the great diverſity of yeers, whereby one proves very moiſt, another exceeding dry the Sun holding every yeer the ſame Courſe in the Zodiack; can depend on nothing but the various aſpects of the Conſtellations. The other way becauſe it is occult, is not ſo freely granted by all. Howbeit by common Conſent of Aſtrologers, it is held for certain, that the Stars do act upon inferior Bodies in a three-fold manner, viz. by their Motion, Light, and Influence. The light and heat do alter theſe Sublunary Bodies according to the firſt qualities and eſpecially Heat. But the Influences do induce both the firſt qualities (for example the cold which *Saturn* cauſes, cannot depend upon his Motion nor his Light) and alſo the hidden and occult ones. For ſeeing Peſtilential Diſeaſes do oftentimes happen, no great mutation being made in the Air in regard of the firſt qualities; but when they rage, the Air appeares exceeding pure, and purer ſomtimes, than it is wont to do when there is no peſtilence ſtirring; neither have very hot and moiſt ſeaſons preceded, from which great putrefactions are wont to ariſe, it is to be conjectured, that theſe Peſtilential Diſeaſes do ariſe from ſome malignant Influence of the Stars. Add hereunto, that Peſtilences are wont to rage even in the depth of Winter, which no remarkeable alteration of the firſt qualities hath preceded. For in ſuch a Caſe, theſe Diſeaſes are to be attributed to the hidden power of the Stars which have (as Aſtrologers teach) a power of corrupting the Air, no extraordinary mutation of the firſt qualities being made therein. And this is that divine principle in Diſeaſes, which *Hippocrates* acknowledged, and according to the Expoſition of *Galen* is in the Air, but is produced by the Celeſtial Bodies and hidden cauſes. It is alſo hinted at by the ſame *Hippocrates*, in the ſecond Epidem. Sect. the firſt. When he ſaies. *The time and the Diſeaſes do anſwer one another, unleſs ſome innovation happen in the Superior Powers.*

Neither does that hinder which is brought as the opinion of *Plato*, out of his Epinomis, that the Courſe of the Heavens and Heavenly Bodies have alwaies good influence here below, and from them nothing but preſervation and benefit do flow. And *Ariſtotle* in the ninth of his *Metaphiſicks* Chap 10. Saies that in thoſe Bodies which are eternal and æthereal, neither error nor corruption is found. And *Averrhoes* ſaies in his 1. *De Cælo.* cap. 24. The Heavenly Bodies do contain the Elements, preſerve them, and univerſally are unto them inſtead of a form, whence it's collected, they cannot infect them with a poyſonous and Malignant quality. Add hereunto that if Peſtilential Diſeaſes ſhould be raiſed by influence of the Stars, they would at one and the ſame time infect the whol World almoſt, ſeeing thoſe influxes are univerſal cauſes, and by the circulation of the Heavenly Bodies, do affect all the quarters of the World. But theſe Diſeaſes do peculiarly invade ſome one Region only. And Finally if the

Stars

Stars were said to be malefick and of an evil disposition; God the Author of them would be accounted the cause of Mischief, which is ful of Impiety. These Objections, I say, do not a whit prejudice the truth propounded, which may thus be answered. All created substances are considered two waies; either as they are things in being and do concur to the compleating and perfection of the Universe, and in that respect, they are all good: for *to be* and *to be good* are one and the same, neither hath the High God blessed for ever created any thing which ought to be termed evil, simply considered or they are considered in regard of their operations, and then they may be termed evil, forasmuch as they may damnefie some other things by reason of the antipathy and inbred Enmity of Nature. And although almost innumerable contrarieties of Nature are found in the world, yet must they all be termed good in respect to God their maker, and in regard of the Universe, whose perfection consists chiefly in variety. Furthermore the operations of things created, may be termed evil two waies absolutely or simply considered in themselves, or in respect of somwhat else; They are absolutely evil when at all times, in all places and upon all occasions they do perpetually evil; and in this sense no Creature can be found which is evil; in respect of some other thing, the operations of things may be termed evil, when they hurt one and do another good; and so there is nothing in the whol universe so hurtful, but that it hath some other waies its uses and benefits, for which it was created: So all Poysons, though most hurtful to men or other Animals, yet conveniently us'd they do a great deal of good to them. And in the Art of Physick there is scarce so deadly a Poyson found, but that out of it, by skil of Art, an healthful medicine may be drawn. And finally the actions of Stars upon these inferior Bodies are considered two waies, either in respect of the whol sublumary world containing the Elements and al mixed things: and so the action of the Heavens and Stars is simple benign, ingendering, conserving, vivifying all things, and doing all other good offices which tend to uphold the univers; and in this sence most true it is, that these inferior Bodies are cherished and sustained by the influence of the Heaven and Heavenly Bodies; or they are considered in respct of the proper nature of this or that Element, or this or that living creature: and then it is no absurdity to say that there are some influences hurtful to some Element or living Creature in such or such a part so and so affected which depends not of any fault of the Stars (for they are of a most perfect Nature) but rather of the imperfection of sublunary things which cannot suffer any considerable mutation without the corruption of their proper substance: now these divers natures and qualities of the Stars, produced in sublunary Bodies by their divers concourse and influence were ordained by the great Architect of this universe, for the Conservation of the whol world which being made up of so divers and so contrary Natures, had need of as great variety in the influence of the Stars, that all things might be preserved, as it were in an even balance. Out of which diversity of influences notwithstanding, it could hardly come to pass but that some parcel of things so different should somtimes suffer, not in any whol kind or sort (which should tend to the destruction of the universe) but only in some individuals that were less able to resist and for the most part misaffected, and only in some part of the Air more disposed to receive Malignant influence. From whence we may conclude, that those corruptions do chiefly depend upon the defect of sublunary Bodies. Forasmuch as many places are in the world, where the Air is so perfectly constituted and the inhabitants so evenly tempered, that let never so malignant Influences of Stars showr upon them, yet are they never infected with the Pestilence.

To the same kind of Causes must we refer the defects and Eclipses of Sun and Moon, unusual Meteors and especially Blazing Stars: which are never wont to appear but that Epidemical and Pestilential sicknesses, and Divers changes in the World do follow, as is Confirmed by the experiments of many Histories: whence that usually Cited verse of *Claudian* is become as a Proverb.

In Cælo nunquam Spectatum impune Cometam.

A blazing Star does not appear,
But some Beholders plagued are.

A most evident witness whereof was that hairy Comet which appeared *Anno*, 1618. Towards the East on the 27. of *November*, and was afterwards seen near upon the whol Moneth of *December*, moving and shining. It's thicker and more solid part being turned towards the Sun, did behold the East, and did far exceed *Venus*, both in the clearnes of its shining, and in its largnes, thickly compacted and conglobated together, The remaining part, being more thin, and less enlightened by the *Sun*, because of its thinnes did move like a fairly spred beard and stretched towards the West. This Comet first appeared under the sign of *Libra* neer the *Æquinoctial Line*; but by a private and peculiar motion of its own, it was carried from thence, through the feet of *Virgo*, the middle of *Bootes* and the tail of the greater *Bear*. And at length, its light decreasing by little and little and the manner whereof it consisted being dissipated, it vanished between the great Bear and the *Dragon*.

It

It was carried with the common motion of the Stars from Eaſt to Weſt, but it ſeemed to be moved ſomwhat ſwifter than the Stars, for in the firſt Daies of its Apparition, it was wont to riſe a little before five in the morning; and afterwards it roſe about four a Clock and before four, and ſo ſooner and ſooner, til it prevented the Midnight, and Bed-time. And we have reaſon to believe, that this Comet was the Prognoſtick and forerunner of Malignant and Peſtilential Diſeaſes, and alſo of thoſe Wars, wherewith whol Europe in a manner, hath ſince that time been laid Waſt.

And although the Air be chief among the Mediate Cauſes of Melignant and Peſtilential Feavers: yet ſure enough others non-natural things do concur to their Generation, as I ſhall particularly and briefly declare.

The next to Air are Aliments, becauſe bad Diet Cauſeth a ſickly diſpoſition of the Body, which is an internal efficient, and *Cauſa ſine qua non*, of Malignant and Peſtilential Feavers. Whereupon *Galen* in his Book *De Cibis boni et mali Succi*, and in the 1. *de Differ. Feb. Chap.* 3. Does demonſtrate, that from bad and corrupt Diet Peſtilential Diſeaſes do ariſe. Now meats are ſaid to be evil and the Cauſes of thoſe Diſeaſes in many reſpects.

And in the firſt place, when the Fruits of the Earth and of Trees, by reaſon of a bad conſtitution of the year, *viz.* Over moiſt or over dry, or corrupted by miſts, or ſome tempeſtuous weather, or ſome Malignant influence of the Stars; do, being eaten, produce bad Juyces in the Body.

Secondly, When there is great Famine and Scarcity of Corn: From whence came that Proverb *Ho loimos meta limon*, the Plague follows Famine. For then the poor common People are forced to fil their Bellies with ſuch meats as are cheap and bad, whence ariſes abundance of bad Humors. And which is much worſe, when a plenty preſently follows Famine, they do then ſuddenly cram themſelves with much meat, which by the languiſhing heat of their internal parts cannot be wel digeſted, and thereupon thoſe meats comes to participate of a Malignant putrefaction.

Thirdly, When Aliments, which in their own Nature are good, do by ſome way or other, gain putrefaction or ſome evil quality, ſuch are Wheat, Barley, Beans, and Peaſe, and other kind of grain, which being either overlong kept, or ill laid up in a moiſt place, or otherwiſe miſaffected, do come to be muſty, or have ſome other putrefactive Quality. Such is fleſh over long kept, or ſtinking or ſuch as is of beaſts that were not killed, but died of ſome Diſeaſe: as *Julius Obſequens* relates, that in the Iſle called *Lipara* when the Sea was made hot with the fires which by means of an Earth-quake were forcibly vomited out of the Mount *Ætna*, and had boyled the Fiſhes caſting them upon the ſhoar: the Inhabitants eating greedily of thoſe Fiſhes, a ſore Peſtilence followed.

Neither is there leſs power in drinks, when putrid and corrupted Wines Beer or other Liquors are drunk; or when Water is drunk out of putrid and muddy Lakes, or otherwaies infected. As good Hiſtories do teſtifie that numerous Armies have been deſtroied by Peſtilential diſeaſes, with drinking ſuch Waters.

Theſe non-natural things mentioned, *viz.* Air and Meats and Drinks, have the greateſt force to engender Malignant Feavers. But the four remaining, *viz.* things voided or retained Motion and Reſt Sleep and waking, with Paſſions of the Mind, are of leſs efficacy, and do only concur as adjuvant Cauſes, or ſuch as diſpoſe the Body to conceive a Malignant putrefaction; as in our expoſition of them ſhal preſently appear.

The retention of Courſes in Women, or of ſome other accuſtomed Evacuation in Men, as of the Hemorrhoides, Bleeding at Noſe, and Looſneſs, which becides ſome perſons, at certain ſeaſons; when they happen in a Peſtilential year, they are wont to produce a Malignant diſeaſe. For thoſe things which are wont to be avoided as ſuperfluous and burdenſome to Nature, if they be retained in the Body, they do eaſily conceive putrefaction. So likewiſe over great Evacuations either of Blood or other Humors, do much weaken the Body, and do Cauſe that Natural heat being weakned, it is ſoon infected by the vitious and Peſtilential Impurities of the Air.

As for motion and reſt, certain it is, that overmuch Idleneſs is a Cauſe, that Natural heat is not ſufficiently Eventilated, and conſequently the Humors conceive putrefaction: ſo over great exerciſe does very much open the pores, and diſſolves the heat; whereupon the Body becoming weak and more apt to take impreſſion, does eaſily receive the Infection.

And too much ſleep, makes many Excrements and fils the Body with Humidities, which eaſily putrefie, but too much watching does engender Crudities, and they eaſily putrefie, becauſe Natural heat cannot well maſter them: and becauſe by them, many obſtructions are cauſed, by which Tranſpiration is prohibited, and at length putrefaction engendred.

And Finally, paſſions of the Mind, are wont vehemently to exagitate the Body and to diſturb the Humors: and ſo they much diſpoſe the Body to receive infection; and eſpecially fear and ſadneſs which drawing the vital Spirits inward, do as it were choak and ſmother them, whereby the vigor of the Heart is ſo broken, that it cannot ſufficiently reſiſt the venom and firſt aſſaults of Peſtilential ſickneſſes, yea verily and the Humors being ſtirred in the Veins and vehemently diſturbed, are thruſt out of their Natural conſtitution, and do conceive a Malignant putrefaction. Inſomuch that

ſome

ſome have conceived, that Peſtilential Diſeaſes are bred in Camps and at Sieges of Towns, not ſo much through bad Diet and ſtink of dead Carcaſes, as through Terror, Feer, Anxiety and dread of Death, which do exagitate the Humors, and Put them into a tumultuary Combuſtion and Fluctuation.

The Signs of a peſtilential Feaver do ſome of them foretel the diſeaſe when it is coming; others declare it to be preſent; and others witnes where it has bin. All which muſt be ſet down, becauſe the firſt tend to Preſervation, the ſecond to Cure, and the third ſort to be a Caveat to ſuch as are not yet infected.

The Signs which foreſhow a peſtilential Feaver, are taken from three things viz. From the the Diſpoſition of the Body, from the Preſence of Cauſes, and from ſome intermediate diſpoſitions. Thoſe bodies are diſpoſed to receive peſtilential Infection, which have collected evil Juyces through bad diet, and by a prepoſterous uſe of the ſix non-natural things aforſaid. Or ſuch as being plethorick do gorge themſelves and inordinately and unſeaſonably repleniſh themſelves. Furthermore ſome that are neither plethorick nor cacochymical, do diſpoſe their bodies to the reception of this diſeaſe, while they torment their minds with moſt troubleſome paſſions, or give themſelves immoderately to carnal embracements; for from theſe two Cauſes, the peſtilential Feaver is very ordinaryly produced, forasmuch as by them corruption is eaſily introuced even amongſt goood humors. for Paſſions of the Mind do diſtract and draw away the ſpirits, from their proper operations and overmuch Carnal embracement, does weaken al the powers of the body. but the Spirits being diſtracted, and the vertues weakened, the Humors change their Nature, and grow corrupt.

Finally, thoſe woſe principal Members are weak, or ſome waies tainted, either from the womb, or by bad diet or any other external Cauſe; which have an hot and moiſt temperature; which have a very thin or very compacted habit of body, are al diſpoſed to peſtilential Feavers, for hot and moiſt bodies are ſubject to putrefaction, thin bodies are liable to al injuries, compacted conſtitutions, have no free tranſpiration.

The preſence of ſuch Cauſes as can breed a peſtilential Feaver do portend the ſame: and conſequently il ſeaſons and unnatural temper of the year, Dearth, and Scarcity of Victuals, Wars and other Cauſes, reckoned up before, when they appear, they declare the Plague to be approaching'

Thoſe intermediate diſpoſitions are, when ſuch a diſpoſition of body and the Cauſes aforſaid being preſent, wee ſee a Man more ſad than ordinary, an unexplicable fear in him without good ground or cauſe, the Colour of the face changed; is not rightly diſpoſed in point of diet; is diſturbed with bad dreames; infeſted with wearines which comes without labor, thirſt, wachings, ſtomach ſickneſs; it is eaſily conjectured, that man wil have the Peſtilence: for al theſe things do declare, that the humors do attain another nature, and do corrupt. from whence comes a peſtilential Feaver.

Such Signs as declare the Peſtilence to be preſent are exactly to be propounded and therefore al the Heads of Signs muſt be run over, out of which this Diſeaſe may be known. which Herbs of Signs, are taken from the three kinds of ſymptomes, becauſe the ſymptomes are the Effects of Diſeaſes, and Cauſes can no way ſo convenintly be known as by their effects. And therefore, ſome ſignes are taken from the Actions hurt, ſome from Excrements voided, and others from qualities changed Unto which Heads a fourth muſt be added taken from ſupervenient Infirmites. To the right underſtanding of which theſe things following muſt be premiſed.

Firſt, we muſt know that the ſame ſigns in a manner do ſhew a peſtilental Feaver properly ſo called, and a Feaver ſimply malignant, and that the ſignes of the one and the other doe differ only according to more and leſs; ſo that in the peſtilential Feaver the Symptomes are more and in the malignant Feaver leſs cruel; yet there are ſome adjuncts more proper to the one than the other which we ſhall declare in their proper place.

Secondly, we muſt note, that there is no true, proper and Pathognomonick ſign of theſe Feavers viz. Such an one as wherever that ſigne is, there is the peſtilence, and where that ſign is not there is no peſtilence; no not the Bubo or ſwelling in the Groyn nor the Carbuncle; ſeeing that many have them not though they have the plague, and many have Buboes and Carbuncles that have no malignitie in them neither are thoſe purple ſpots any ſuch pathognomonick ſign, although a malignant Feaver is from them termed the ſpotted Feaver, forasmuch as many have a malignant Feaver without any ſuch ſpots, & thoſe ſpots do ſomtimes appear on women that want their courſes, and in ſome Children by reaſon of a light ebullition of Blood, without any Feaver, which I have often ſeen in both. Howbeit by a Concurrency and collection of all ſignes and tokens theſe Feavers may certainly be known,

Thirdly, we muſt mark, that al the ſigns which ſhall be propounded, are not found in al ſick perſons of theſe Feavers; but only a part of them, which notwithſtanding will be ſufficient, punctually to diſcover the kind of the diſeaſe. For according to the variety of patients bodies

and

and the intention or remiſneſs of the diſeaſe, now theſe kind of Symptoms, and anon thoſe, do chiefly ſhew themſelves.

Finally, It muſt be known, that the ſigns of a Peſtilential and Melignant Feaver (although they are alſo found in other Feavers) yet are made in ſome ſort Pathognomonick in this Feaver in a two-fold reſpect. Firſt, Becauſe in theſe Feavers, they are ſo conditioned as in other Feavers they are not. For the Head-ach, Illneſs at Stomach, Vomiting, the manner of the Heat and other ſigns, when they accompany Peſtilential Feavers, they have a peculiar Malignant condition whereby they differ from themſelves when they accompany other ordinary Feavers; which is well known to them that are but indifferently exerciſed in the Practice of Phyſick. Secondly, becauſe the Symptoms do not obſerve the ſame proportion among themſelves in theſe Feavers, which they do in ordinary ones. So that the heat being gentle to the touch, the pulſe not much changed, do ſhew a ſmal Feaver: yet with them is joyned mighty Head-ach, watchings and ſomtimes ravings, and other Symptoms which are wont to accompany a burning Feaver. Theſe things being thus premiſed, we ſhall deſcribe the order of ſigns, beginning from the actions hindered.

Becauſe therefore the Heart is chiefly afflicted in theſe Diſeaſes, by the malignant and venemous quality thereof, therefore its action, viz. The Pulſe, is diverſly changed, according to the variety of times and the divers condition of the Diſeaſe. For ſomtimes at the firſt, it is in a manner Natural, and very like the pulſe of perſons in health, as *Galen* ſhews in the 3. de pretag. cap. 4. but in the progreſs and augmentation of the Diſeaſe, it is little, weak and unequal. Alſo the frequentneſs of the pulſe is alwaies more than the increaſe of heat can require, becauſe the Heart being provoked by the malignant quality, doth in that regard diſturb it ſelf more than the neceſſity of eventilation doth require. Likewiſe the ſigns of this Feaver are.

Cardialgia, Heart burning or pain of the mouth of the Stomach, which *Hippocrates* condemns as a ſign of malignity 1. Progn. in theſe words, Pain of the Mouth of the Stomach, with diſtention of the Hypochondria and Head-ach, are ſigns of Malignity.

Somtimes great thirſt, exceeding the meaſure of the Patients heat and ſomtimes want of thirſt, with a vehement Feaver, and dryneſs of the Tongue, for both are ſigns of Malignity.

Great want of appetite, which makes many abhor all kinds of meat, as much as if they were the moſt loathſom Medicines. Now this is wont to ariſe from malignant Vapors which vex the ſtomach.

Stomach Sickneſs and Vomiting ariſing from the ſame Cauſe, eſpecially when it happens in the beginning of the Diſeaſe, and is ſo divers that ſome preſently vomit what they Eat; other vomit as ſoon as they have taken broath, but they vomit not the broath which they took, but divers kinds of Humors; ſome keep any kind of meat, but Vomit their Drinks, Juleps, Emulſions and whatever drinking matter is given them, preſently; great thirſt notwithſtanding remaining, with dryneſs and blackneſs of the Tongue.

A frequent and inordinate ſhivering, which comes divers times in a day, ſpringing from ſharp and biting exhalations of an adverſe quality to our Natures, which are carried unto the ſenſitive parts: which kind of ſhivering does rarely happen in other putrid Feavers, becauſe the Vapors in them have not the like Malignity. In Malignant intermitting Tertians, ſomtimes a ſign of maligdity is taken from the ſhaking and the cold. For it ſomtimes happens, that in the beginning of the fit, with a light coldneſs or ſhivering, the heat doth ſo much retire inwards, that the Fleſh of the Patient is very cold and the face is like that of a dead perſon, and the pulſe ſo little as if it did not beat at all. After with follows an heat, which neither in the Augment nor in the ſtate, doth to the touch feel great or ſharp; yea and the fleſh of the Patient is either lukewarm to feel to, or coldiſh even to the declination. The pulſe, when the heat comes, doth more appear, yet it is ſmal, unequal, frequent and very weak: and many other Symptomes of a Peſtilential Feaver are preſent, which may ſufficiently prove, that there are intermitting Malignant Feavers as well as continual; as was hinted before.

Wearyneſs of the whol Body, Heavineſs, and a breaking as it were of the members appear in the beginning of the Diſeaſe, by reaſon of the foreſaid Vapors, diſperſed through the whol Body.

Pains of the Head, Watchings and Ravings, which all come from the ſame cauſes, viz. from ſharp and venemous Vapors; which when they lodg themſelves in the membranes of the Brain, they cauſe Head-ach and in as much as they heat and dry the very ſubſtance of the brain, if the alteration be but ſmal, they cauſe watchings, if great they cauſe Ravings. And to theſe Symptomes, beſides Heat and Dryneſs, the venemous quality contributes much, becauſe in the vulgar Feavers ſuch Symptoms do not happen, unleſs the diſtemper be much more than ordinary. And pains in this Feaver, have a peculiar property to be very diverſe, and to ſhift places. For ſomtimes only the fore part of the Head otherwhiles the hinder part, now the Forehead, anon the Eyebrowes are cut aſunder as it were with pain, and ſomtimes other parts as the Shoulder-blades, the Sides, the Back, &c.

Somtimes it is fixed in one part, otherwhiles it changeth place and vexes this, now that part of the Body.

In some patients drousie and sleepy dispositions happen, viz. In such as have their brains ful of Flegmatick Excrements: which Flegmatick Excrements, are desolved by hot Vapors ascending from the inferior parts, and do hinder the functions of the Brain

The Urine in these pestilential Feavers, is somtimes like the Urine of sound persons, Namely when the Humors do more offend through a Malignant quality, than by putrefaction; and somtimes it continues so for the first daies; afterwards it becomes thick and troubled. Somtimes in the state of the Disease, it appears concoct, though the sick are in a perishing condition. Somtimes, it is thin and crude, having no sediment, or such a sediment as is more like an excrement than a sediment. But most commonly it appear thick and troubled, and of an high colour; and hath a thick, red, disturbed and scattered sediment. And finally all evil dispositions of Urins, do happen in this disease, according to the divers alterations of the putrefying and corrupted Humors.

Chollerick Fluxes of the Belly, which either comes of themselves or through some like occasions by some gentle Clyster or Medicament; which bring many to their end. So *Hippocrates* relates in 3.Epidem. In a Pestilential Constitution there described, that many died of the loosnes and Bloody-flux: For the Humors being made more furious by the Mallgnant quality which is in them, do exceedingly provoke Nature, so that she indeavors to drive them out the neerest way: Now in these Stooles, there is wont to be a mighty stink, by reason of the extream corruption of the Humors.

An abundance of Worms is wont to be voided in this Disease, especially at the beginning: For the great Putrefaction doth very much dispose the Humors to breed Worms.

Frequent Sweats, Smal, Short, and unprofitable, do break forth in the beginning of the Disease.

The heat is mild and gentle to feel to, so that they scarse seem to have a Feaver, whereupon *Galen 9.Simp. cap. de Bolo Armen, & Avic. Feb.4. lib.1. cap. de Febre Pestilenti* does teach that Pestilential Feavers have oft times a mild and gentle heat; and the reason is, because these diseases are rather caused by a Malignant and Venemous quality, than of an ordinary distemper and Putrefaction.

Readnes of the Eyes is often seen in Pestilential Feavers, because the Membranes of the Brain are in a sort inflamed by sharp Vapors ascending into the Head, which they easily communicate to the *Tunica adnata* or Skin of the Eyes so called, which is propagated from the same Membranes.

Finally, Purple spots like Flea-birings, called by later Physitians *Peticulæ* or *Petechiæ*, are the proper and peculiar Signs of a Malignant Feaver. For they are found in no other kind of Feaver; foralmuch as they do arise from a vitious quality of the Blood or other Humors, joyned with Malignity. Yet there do appear in other Diseases, spots very like unto those aforesaid, but springing from a far different Cause; *viz.* From the over thinnes of the Blood, which being exagitated by the heat or the expulsive faculty, does sprout forth of the Capillary Veins into the Skin. These spots, are wont for the most part to appear in such as have some flux of blood, because the blood in such is more thin and watery: and also in Splenetick persons, in such as have the Jaundice and old obstructions of the Bowels, and (in a word) in all such, who by reason of the weaknes of their Bowels, do breed watry blood and are apt to fal into a Cachexy. For in such persons, the blood being made thinner than ordinary, somtimes flows out at the Nose, somtimes at some other part, and somtimes it comes out of the Capillary Veins into the Skin; where being retained, it looseth its own colour, and becomes either blewish, or black, or light red, and causes great variety of spots; which notwithstanding are very far different from the spots of Pestilential Feavers, and do argue nothing but the watry thinnes of the blood and weaknes of the Liver. Now those spots which come out, in Pestilential Feavers, do arise from Humors putrefying and infected with an evil quality. Furthermore, those spots do break out somtimes critically and somtimes Symptomatically. Critically, when as Nature having either in part or in whol overcome the putrefaction and corrected the bad quality, does drive the corrupt Humor to the external parts; And then the Disease is evermore abated. Symptomatically when the Nature is pricked forward by the quantity or evil quality of the Morbifick matter, does transmit a portion thereof unto the Skin, before it be concocted, or the evil quality thereof amended. And from thence the Patient receives no ease, but rather, Nature having unprofitably wrastled with the Disease, it is a token rather that she is conquered than conquers.

The Colours of these spots are divers and do show the Diversity of the Humors by which they are bred. For the red spots are bred of the purer sort of Blood, and the black from chollerick blood more or less adust. As for the store of these spots, somtimes they appear in greater numbers and somtimes in less. They begin to appear somtimes on the fourth, fifth, seventh, or ninth or some others critical day, if their coming out portend any good; somtimes on other daies, when there

is little good to be hoped for thereby. Somtimes they are ſeen in al parts of the body, but moſt frequently in the Loyns, breaſt and Neck.

Now the Diſeaſes which come upon a peſtilential Feaver, for the moſt part are ſomthing coming out like Pox called *Exanthemata*; Puſhes and Ulcers of the Mouth; Carbuncles; Riſings in the Groyn and behind the Ears.

The Exanthemata aforſaid, differ from the purple ſpots, becauſe in the ſpots there is only the color changed, but here is a certain riſing in theſe *Exanthemata* to an head. Somtimes they are like warts, and ſomtimes leſs, reſembling millet ſeed. Somtimes they are red, being cauſed by blood, ſomtimes white, proceeding of flegm or Seroſities; yellow from choller; purple from aduſt Choller; blewiſh or black, by reaſon of great burning Mortification. Some break out Symptomatically, others Critically, others in a middle way. Some dry away, others come to matter, others grow to be Ulcerous.

To theſe may be referred puſhes appearing in the Mouth which have all differences of the forſaid *Exanthemata*, and are ſomtimes ſo malignant, that the ſick can hardly endure to eat and drink. In Children they often Cauſe Death becauſe they wil not endure the pain of eating and drinking. Theſe puſhes do ſomtimes degenerate into Ulcers, which breed very great trouble to the patients, hindering the motion of their tongue and eſpecially their ſwallowing.

But ſomtimes Ulcers are bred in the Mouth immediately without any puſtules or puſhes foregoing which the *Greeks* call *Aphthæ*: of which there are many ſecrets. For ſome are ſuperficial, others profound; ſome clean, others foul; ſome benign, others malignant; ſome with a Cruſt, others without. And the Cruſt is ſomtimes white, ſomtimes yellow, ſomtimes blewiſh or black. Thoſe which are deep, filthy and malignant and that have a black Cruſt, are the moſt dangerous.

Garbuncles and Buboes, are wont to riſe in divers parts of the body, but eſpecialy where the Glandules are; becauſe the expulſive faculty being provoked by a malignant quality does expel the pernicious matter from the internal parts eſpecially the more noble ones to the external: ſo that from the Brain ſhee ſends it to the Glandules or kernels behind the Ears; from the Heart, to the Arm-pits; from the Liver to the Groyns; whence ſwellings under the Ears called *Parotides*, and thoſe in the Groyn called *Bubones*, do ariſe. Which kinds of tumors do cheifly appear in a true peſtilential Feaver, eſpecially thoſe in the Groyn, which therefore the common people call the Peſt or Plague. But Carbuncels and *Parotides* or riſings behind the Ears, do alſo break out in malignant Feavers, but in ſuch as are at the top of maligity, and come very neer the Nature of true Peſtilential Feavers.

Signs commemorative, are chiefly in requeſt when Phyſitians are called to view the Corps of the dead, at ſuch times as there is a Plague abroad, or ſome ſuſpition thereof, that it may be known whether the party died of the plague or not.

And firſt of al, in ſuch dead bodies there do ſomtimes appear thoſe ſpots of which we ſpake before and ſomtimes marks, or ſtripes, as it were after whipping: for theſe are the tokens of a Peſtilential diſeaſe and venemous, ſeeing thoſe that are poyſoned have alſo theſe ſigns. And thoſe ſpots do eſpecially denote the Peſtilence, when they are of a lead Color or black. Alſo thoſe *Exanthemata* ſpoken of before, do ſhew the ſame, eſpecially if they have a bad Color: but much more the Buboes, *Parotides* and Carbuncles whereunto may be added ſuch ſigns as have appeared in the Courſe of the diſeaſe: for the recounting of them wil make a certain demonſtration.

The Prognoſtick of Peſtilential Feavers is ſo uncertain, that nothing can be certainly affirmed touching their Event, until certain tokens apear either that Nature or the diſeaſe hath goten victory; which is not wont to happen, unleſs about the end of the ſtate or the Beginning of the Declination. Where the diſcreet Phyſitian ought to delay and ſuſpend his Judgment touching the Iſſue of the diſeaſe in the beginning and the Augment.

Wee muſt nevertheleſs propound the chief tokens out of which we may draw a great Conjecture, whether the diſeaſe wil end in Death or Health, by help whereof we may foreſee, what is to be hoped or feared, yet not being over confident: ſo Experience hath taught us, that many have eſcaped, with moſt mortal ſigns; and others have periſhed under al the tokens of Recovery. But we ſhall paſs over al ſuch prognoſtick ſigns which are common to al acute diſeaſes, of which *Hippocrates* hath diſcourſed largely in his Prognoſticks, Coick, Predictions, protheticks, and Epidemicks and likwiſe in his Aphoriſms, which may have a place likwiſe in thisdiſeaſe. But wee wil propound only ſuch as are proper in a ſpecial manner to peſtilential Feavers, from which a more certain Prediction may be drawn.

Now theſe may be drawn from the ſame Fountains from whence we drew the Diagnoſticks.

Firſt therefore, in theſe Feavers, if the pulſe keep a tenor and equality, be the Feaver never ſo great, it gives alwaies ſome matter of hopes. Contrarily an inordinate, unequal and contracted pulſe, is dangerous, eſpecially if it appear weak from the beginning. But thoſe Differences of

pulses are not so dangerous in malignant Feavers, as in ordinary ones. For although an intermitting pulse in a young man, be so deadly a sign, that *Galen* testifies, though he had seen many old folks and children escape having an intermittent Pulse, but never any young man, yet in malignant Feavers I have known not a few young men, which had an intermitting pulse divers daies and yet escaped. Pulses like those of persons in Health are very dangerous: for they signifie that Nature out of weakness abstains from the Concoction of Humors. For where by an evil and pernicious quality, the strength is exceedingly weakened, Nature being weak, does not set her self to digest the matter, nor meddling with the Humor which hath caused the Disease: so that no endeavor of coction being used, no labor follows, and there is either no Feaver, or a very little one. We have an example hereof in external Tumors, in which so long as the part is almost overwhelmed by the plenty or ill condition of the matter, there is neither Pain nor Feaver; but when as Nature begins to fight against the matter, and to turn it into quittor, then the feaver is much encreased. Even so in malignant feavers, the Patients seem sometimes freed from their feaver, wheras they grow worse and draw towards death: as we may see in *Hippocrates*, 3. Epidem. Sect. Ægr. 2. where *Hermocrates* from the twentieth day to the twenty fourth seemed to have no Feaver, and yet on the twenty sixth day he died.

Raving is very common in this Feaver, neither is it to be feared, if it be lessened by sleep, and especially if it vanish away with a plentiful sweat: for 'tis a sign that the matter is drawn from the brain, into the habit of the body. But a persevering dotage is pernicious, because it's a token that it degenerates into a true Phrenzy.

The contractions and hoppings of the Members, which do often happen in this Feaver, are Convulsive motions and very pernicious, and that the more if joyned with raving, for they signifie the brain to be extreamly hurt.

Trembling motions of the hands and tongue are wont to be deadly, and are by *Hippocrates* much condemned in the 1. Prognost. For they shew great weakness, and that Nature is overcome by the disease.

Deafness though in the beginnings of occult diseases it be exceeding dangerous, according to the Doctrine of *Hippocrates*; yet if it appear in the state of a disease it portends health, especially in malignant Feavers. And I have observed a thousand times, that such as being sick of Pestilential Feavers, were taken deaf in the state of the disease, did al escape, though the other symptoms were never so dangerous; for it is a token that the brain, being sufficiently strong, does thrust the humors from the internal to the external parts.

Sneezing, according to *Hippocrates*, even in deadly diseases (provided the Lungs be in good case) does give hope of recovery. But in malignant Feavers, be the symptoms otherwise never so dangerous, they promise recovery.

Frequent Heart-burnings or Hiccoughs, do portend danger, and signifie that the stomach is grievously afflicted by the venemous quality.

Extream averseness to meat is very dangerous, for it signifies the stomach to be mastered by the malignant quality of the Humor, and that its temper is wholly overthrown, so that it refuseth and abominates laudable nourishment, which it most familiarly affecteth in time of Health.

Suppression of al evacuations in the beginning and augment of the Disease, is counted a good sign. For it shews that the morbifick matter is not so malignant, as to provoke Nature to excretion before the due time; but that Nature does yet conquer, and will in due time expel the matter, provided there be no sign that the Humor wil settle in the Head, Belly, or any principal part. But in the state of the disease for nothing to be evacuated, but for worser signs to appear in some principal member, is bad. For it's a sign the disease wil either last long, or give little hope of life. For the matter which in divers daies could not be overcome, does bring some great dammage in the same member, as a Phrenzy, Lethargy, and others which arise after the eleventh or fourteenth day, which can very hardly be cured by al the Medicines imaginable.

Blood that is drawn by Phlebotomy, if it appear no waies faulty, but pure and according to Nature, 'tis a dangerous token. For it is a plain argument that there is more of a venemous quality, than of putrefaction; or that putrefaction may lurk in the Veins next the Heart, which cannot be drawn away by Phlebotomy.

From Urines in a Pestilential Feaver, there is scarce any, or a very uncertain prediction to be made. For not only the confused, troubled, thinner, and thicker Urines are bad, as in other Feavers: but also that Urine which is like the Urine of a healthy person. Yea verily, and many have died, after the Urines have shewed signs of Concoction, and then became crude again.

Howbeit, Concocted Urines, and which have a laudable *Enæorema* continuing many daies, and dayly more uniting it self, and descending by little and little into the bottom of the Urinal, doth perpetually promise certain recovery, even in malignant Feavers. For it cannot be, that a lusty and strong natural Faculty, which discovers it self plainly in these Urines, should not rise against the malignant Quality, and at length overcome the same. And therefore I have oftentimes with great

great confidence foretold a good event from the ſigns of Concoction perſevering in the Urines in ſuch as have had Malignant Feavers, attended with moſt grievous Symptoms, ſo that all the Byſtanders were in great fear of their Lives.

A Fat and Oyly Urine, black or livid, with a black or blewiſh ſettling, doth certainly betoken death.

Very much Urine being made, and no abatement of the Feaver thereupon, is dangerous, becauſe it ſignifies a melting of the Body.

Sweats in this Feaver, although they come well conditioned, and in the Critical day, do ſeldom perfectly judg the Diſeaſe. And ſomtimes the Feaver is abated by Sweat on the firſt day; and then the Symptoms grow high, and after many Sweats the Patient dies. For plentiful Sweats, not diminiſhing the Diſeaſe, doth ariſe from the melting of the whol Body. Neither muſt we therefore beleeve, that Critical Sweats doth never any good in theſe Feavers. For by how much leſs Venom there is in the Diſeaſe, they do ſo much the more good; as it happens in ordinary Feavers. And we find by Obſervation, that 'tis far the better for the Patients to Sweat often at the beginning of the Diſeaſe (provided they be not worſe after their Sweats) for 'tis a ſign that Nature doth attenuate the matter by little and little, and expel the ſame by Sweat.

Looſneſs of the Belly is a very uncertain ſign. For oftentimes a Looſneſs at the beginning of the Diſeaſe hath been good, which yet experience ſhews, is ſomtimes a deadly token. Again after ſome Coction, we have ſeen the Patient killed, by a looſneſs, and ſomtimes by the ſame recovered: Yet we muſt thus diſtinguiſh. When a venemous quality hath the maſtery, the more the matter goes away by Stool at the beginning of the Diſeaſe, the leſs danger. But when the Diſeaſe ariſes moſt part from Putrefaction of the Humors, they are worſe that are looſe, at the beginning of the Diſeaſe.

Purple ſpots, when they are many and large, and of a benign color, and break out Critically, they foretel that Nature wil Conquer. But if they be few, ſmal, and of a bad color, and are Symptomatically put forth, they ſignifie that Nature is worſted. And further, If they go in again, its the worſt ſign of all; for it ſhews the Morbifick matters reflux into the inward parts.

Exanthemata, or wheals appearing in divers parts of the Body, are effects of greater malignity than Purple Spots and conſequently portend greater danger.

Carbuncles and Buboes, or riſings in the Groin and ſome other parts, doth witneſs greateſt maligñity, and threaten moſt danger: ſeeing they are wont to follow thoſe Feavers whoſe peculiar Character it is, that more die of them than recover.

Carbuncles and Buboes, by how much they are the further from the Heart, grow faſter and come quicker to ripen, by ſo much the leſs dangerous are they. But if Tumors encreaſe ſuddenly with bad Symptoms 'tis ill. Carbuncles very great, of a filthy color, with an eating Ulcer, or which turn into a Grangrene, are deadly: as alſo thoſe which are neer the Heart, or riſe upon the Throat. Experience hath taught that many Carbuncles are more dangerous than few; and contrarily many Buboes or other riſings are more ſafe, than few. *Parotides* (or riſings behind the Ears) in malignant and Purple Feavers, are in the Augment and ſtate deadly. But if they appear when the Diſeaſe doth never ſo little decline and come to Suppuration, they are a good token.

CURE.]

The Cure of a Peſtilential Feaver is divided into two parts. The Firſt contain the preſervation of thoſe that have it not; The Second contains the healing of thoſe that have it.

The preſervation from the Peſt conſiſts chiefly in taking away of thoſe Cauſes, which make Bodies fit to receive the Peſtilence, and breed it in them. And they are Internal or External; the Internal are a Diſpoſition of the Body apt thereto, a Plethory, a Cachochimy, and Obſtructions. The External are eſpecially, a vitiated Air, and a wandring Contagion. Bodies diſpoſed to this Diſeaſe, are ſuch as either Naturally or Accidently, are more moiſt than they ought to be; Weak Lax, and Rare, denſe and compact. Moiſt Bodies muſt be dryed; dry muſt be preſerved in that temper; the former muſt avoid ful Diet, much drinking and all moiſt nouriſhments; ſuch as are eſpecially Fruits that will not keep, Hearbs, Fiſhes, Meats made of milk; the South Air, ſuch as comes from lakes, and eſpecially the Air of the night, Idleneſs, long Sleep, eſpecially Sleeping after Dinners, Bathings and whatever elſe can moiſten the Body.

Let weak Bodies be ſtrengthened, with a reſtorative diet and with ſtrengthening Medicaments. Thoſe of a rare lax and thin conſtitution, need the ſame waies of prevention with the moiſt. But the denſe and compacted conſtitution, becauſe it is moſt of all diſpoſed to a Peſtilential Diſeaſe muſt more carefully be freed from a Plethory, Cacochymy and from obſtruction; which cauſes, ſeeing in all Bodies they may breed this kind of Feaver, as Internal Cauſes, we muſt perpetually ſtudy their removal.

A Plethory requires Phleborotmy provided nothing do adviſe the contrary, as a very cold or hot ſeaſon of the year, and a Peſtilential Conſtitution of the Air in which a Vein muſt not be ope-

ned

ned, unleſs a *Plethora ad vaſa* do manifeſtly urge the ſame; or ſome uſual Evacuations of Blood by courſes, Hemorrhoids, or Noſe-bleeding, have been ſtopped. For the blood being exhauſt, the Air which is breathed in will more eaſily imprint it's Peſtilential quality, and in caſe the Diſeaſe happen, the Patient will the hardlier eſcape, for being weakned by Blood-letting even as they who drink poyſon after Blood-letting, it penetrates the more and they are with more difficulty recovered. Alſo when we fear poyſon, we let not the Patient Blood, ſo *Galen Lib. 7. de diff. Feb. Cap. 4.* Where he propounds a preſervation from a Peſtilential Feaver, he preſcribes indeed Purgation and opening of obſtructions; but he makes no mention of Phlebotomy.

To Cacochymy we muſt oppoſe purging, ſuch as is proper for the Humors offending, convenient preparation being premiſed if it ſeem neceſſary: with this caution, that benign Medicaments be only uſed, abſtaining from ſuch as have a Malignant and deadly quality, with which it will be good to mix ſome Bezoarticks and ſuch things as are Alexipharmical.

Obſtructions are cauſed by the multitude of Humors, their thickneſs, and clammineſs. The multitude will be helped by ſuch things as Evacuate, the thickneſs by ſuch as attenuate; the clammineſs by things that are abſterſive or cleanſing.

In reſpect of External Cauſes, Precaution muſt be made firſt by correcting the exceſſes of the Air, viz. By cooling that which is too hot, as we taught in continual Feavers; by drying that which is over moiſt, with Fires both in Streets and in private Houſes, and that as much as may be, made with ſweet Woods as Juniper, Bayes, Roſemary and ſuch like. Secondly, By removing all the cauſes above recited which do infect the Air. Thirdly, By conſuming and diſſipating the infections in the Air. Which may be done by kindling of Fires, as was ſaid in correcting the moiſture of the Air, and the perfumes of ſweet ſmelling and Alexipharmical materials. Alſo by vehement agitation of the Air, to which end the frequent diſcharging of great Guns will be very effectual.

But if the Air ſhall be very much infected, ſo as therefrom a Feaver truly Peſtilential ſhall ariſe, the beſt kind of preſervative is to change the Air, and they that are forced to continue, or to converſe in places infected and among the ſick: have need of many other cautions and they muſt often uſe Antidotes. All which are at large ſet down by ſuch Authors as have treated expreſly of the Plague, and from thence the Reader muſt fetch them; becauſe my deſign is but briefly to touch ſuch things as are requiſite to the Cure of the true Peſtilence; becauſe few Phyſitians of any note dare hazard themſelves in the Cure of the true Plague: and contrarily ſeeing both in *England* and in *France*, and whole Europe over; all Phyſitians in a manner have imployed themſelves in the Cure of ſpotted and Malignant Feavers; I have thought it moſt worth my pains to direct this Cure to that kind of Peſtilential Feaver, which is ſimply called Malignant and the Spotted or Purple Feaver. Yet ſo that it may ſerve for the Cure of the true Plague; ſeeing as we ſaid at the beginning, the ſame Medicines and the ſame Indications, will ſerve for both.

The Cure therefore of thoſe which are actually ſick muſt be directed unto the Feaver, the Putrefaction and the Malignant quality. The Feaver muſt be oppoſed with Coolers and Moiſteners, the Putrefaction with Evacuators and Alterers. The Malignant quality with Antidotes. All which intentions muſt be ſatisfied by a threefold Medicinal Means after the manner following.

The ſame Diet muſt be appointed in this Feaver which was appointed in the continual Feavers. Only this one thing muſt be obſerved, that ſharp things muſt be oftener uſed in Drinks and Broaths as being very fit to reſiſt Putrefaction and the Malignant quality. Alſo touching drink this muſt be obſerved, that the uſe of Wine and ſtrong Drink is ſometimes good in this Feaver, becauſe they and eſpecially Wine are very cordial and contrary to the Malignant quality. Yet many times they do much hurt and encreaſe the heat of the Feaver. Wherefore the prudence of a Phyſician, is in this caſe very neceſſary, that he may contemplate the Nature of the Diſeaſe and conſtitution of the Patient: for by this means he ſhall know whether the uſe of Wine or ſtrong drink be ſafe or no. For if the Feaver be very ſmal, but the venemous quality very intenſe, and the Body of the Patient abound with Flegm, Wine well allaied with Water may be ſafely given and to good purpoſe. But on the other ſide in an high Feaver and a Chollerick conſtitution, to give Wine or ſtrong Drink is pernicious. This I have learned by a multitude of Experiments and eſpecially in the year 1623. When the Purple Feaver was rife at *Montpelier* after the City had been beſeidged. Which Feaver was ſo Malignant, that a third part at leaſt of thoſe which had it died, and it differed from the true Plague only in the point of a Bubo: foraſmuch as not only whelkes and *Exanthemata*, Red, Blewiſh and Black, but alſo Carbuncles and ſwellings behind the Ears did often appear. For to ſuch Sick perſons whoſe pulſe was not very quick and like the pulſe of a ſound perſon, their

Tongue

Tongue moiſt and they without thirſt, I have Wine with good ſucceſs; and I was enclined to continue the uſe thereof, by reaſon of the good the Patients found thereby, and becauſe by the uſe thereof the Feaver was not at all augmented, neither did any thirſt or dryneſs of the Tongue ariſe thereby. But in ſuch whoſe Feaver was more ſtrong, with thirſt, dryneſs, roughneſs or blackneſs of Tongue, I wholly forbad Wine, and kept them perpetually to the uſe of cooling and tart drinks. But it is to be remembred, that in the firſt daies of the Diſeaſe Wine muſt never be given, leaſt the crude matter be too much agitated, but only about the ſtate, when the ſigns of Malignity do begin more and more to ſhew themſelves. Howbeit *Zacutus Luſitanus* in the 93. Obſ. Lib. 1. of his wonderful Cures and Caſes, relates that in a Peſtilential Feaver, the Patient being extream thirſty, with a dry and black Tongue and paſt hope, he gave Wine with moſt happy ſucceſs, ſo that the Patient was cured therewith alone. But here that ſaying of *Cornelius Celſus* is to the purpoſe, Thoſe which *Reaſon* could not, have many times been cured with *Raſhneſs*.

Diet being ordered, the Cure muſt be begun by blood-letting, a Clyſter being premiſed: for bleeding is very convenient, both in regard of the greatneſs of the Diſeaſe, the hot diſtemper and the puttefaction. But in defining the quantity of blood which is to be taken away, prudence is neceſſary, when in regard of the Malignant quality, it does no good but hurt; for thereby the vital faculty is exceedingly weakned, and thoſe which are let blood after being poyſoned, are haſtned to their Death. Therefore if a malignant and venemous quality be more than the puttefaction, which may eaſily be known by the proper ſigns aforeſaid, little blood muſt be taken away but if puttefaction be more conſiderable than the venemous quality, blood muſt be taken in a greater quantity. And conſequently, if by reaſon of a ſickly Conſtitution of body, and of putrid Humors contained in the Veins, the malignant Feaver been produced chiefly; blood-letting may fately be repeated, once, twice or thrice until the Burthen of vicious Humors contained in the Veins be diſcharged. And that eſpecially if Inflamation of any of the Bowels be feared, which many times happens in Malignant Feavers. Now bleeding muſt be uſed betimes and at the beginning of the Diſeaſe for if the Diſeaſe ſhall have taken progreſs and the malignity be diffuſed into the whol Maſs of Blood; bleeding does not only no good, but very much weakens Nature; ſo that very many Authors hold, that blood muſt not be let after the fourth day is paſt. And truly, foraſmuch as malignant Feavers do at ſeveral times differ much one from another, in regard of the different degree of Malignity; when they begin to be riſe once, diligent obſervation muſt be made, what good the Patients receive by blood-letting. For ſome Feavers being of the kind of Synochi, in which there is great putrefaction and little malignity, are much leſſened by Phlebotomy. And others whoſe Nature conſiſts very near wholly in malignity do become more pernicious by Blood-letting. This appears in the true Peſt, in which by the experiment of many approved Authors, it is aſſured, that all which were let blood died. So *Wierus* relates in an Epidemical Catarth which wandred all Europe over in the year, 1580. in which all in a manner recovered, ſo that ſcarce one thouſand died; yet all that were let blood died thereof. Now we muſt diligently obſerve that which *Galen* hath taught us in the 14. Method Chap. 10. that in the Cure of Carbuncles it is good to take blood til the Patient faint away, that the boyling blood which cauſes the Carbuncle may be plentifully Evacuated. Whenas the ſame *Galen, Lib. de Curat. per venæ, S.* Cap. 14. Commands that in Phlegmonous Tumors blood be taken away, till the color change, unleſs the Patient be weak, or the Phlegmone malignant. Whereby is intimated, that *Galen* admits Copious Blood-letting in a ſimple Carbuncle that is void of malignity but not in a malignant and Peſtilent one; which agrees to an hair with the former precept propounded by us.

As Concerning the times and intervals of Blood-letting wherein it is to be iterated, this is to be noted: that if the Diſeaſe proceed ſlowly, the Blood-lettings muſt not be haſtened: for the Patients ſtrength is too ſoon weakened; ſo that it cannot hold out, til all the Morbifick matter be expelled. According therefore as the Diſeaſe is moved; ſo the Phyſitian ought ſooner or later to let the Patient blood.

And there is a great Controverſie, whether when Purple ſpots or wheales appear; Phlebotomy is to be uſed. For ſome account it to be an hainous Crime to let blood when the *Exanthemata* appear, becauſe at that time the Humors are moved from the Centre to the Circumference, which motion muſt be by all means furthered; and by Blood-letting the Humors are put into a clean contrary motion, and the blood is drawn from the Circumference to the Centree, when as the inner parts being emptied, it muſt needs be that the blood contained in the outward parts, ſhould run inwards again; which *Galen* plainly teacheth in his 9. *De ſanit. Tuend. Cap.* 10. *viz.* That the Blood when a Vein is opened, does flow back from the whol bulk of the Body into the internal parts. And the ſame *Galen* in his Comment upon the 9. *Epidem.* Does conjecture that *Simon.* of whom *Hippocrates* ſpake having broad puſhes came out, had no good from his vomit, becauſe ſuch juyces were thereby to be Evacuated, which took their Courſe to the Skin. Howbeit, by the more ſound Advice of Doctors it's concluded, that the Purple ſpots appearing in the beginning of the Diſeaſe and on thoſe

daies

daies in which a vein is wont to be opened, if blood were not sufficiently taken away before, it must even then be drawn in a moderate quantity; Neither is there any danger to be feared by so doing; seeing that same Eruption of wheals, which comes in the beginnning of the Disease, is not critical but Symptomatical only, arising from an exceeding Ebullition of blood, and from the fervency of Malignant and putrefying Humors; and therefore the Motion of Nature cannot be hindered, when there is none to hinder. For in Case the Patients Body being Plethorick, the Urine thick and red, you shal not let blood because of the *Exanthemata* or wheals breaking forth; Nature will scarce be able to Master such a quantity of Humors, and it is to be feared least they should rush into some internal part of the Body and breed therein a pernicious Inflamation, Howbeit, blood at such a time must be sparingly taken away, not so as the Veins may be emptied, which might cause a retraction of the evil Humors inward again; but only so as to take away their over great abundance, which being taken away, the Veins draw no new blood, but only fal a little together as it were and become a little loosened so as to purse themselves the better, and consequently to be the better able to rule the remaining blood. And so is the motion and expulsion of Nature furthered which she endeavors towards the surface of the Body, for she being eased of part of her load wherewith she was oppressed, does more easily cast off the remainder, and drive the same out. Which we do every where behold in our Practice, whiles the very same day oftentimes, in which a Vein is opened, yea verily sometimes a few hours after, plentiful sweats, critical and healthy do break forth. And in truth, though Nature were so strong that she could sufficiently rule all the redundant blood, seeing that in Plethorick Bodies the blood is wont to be thick and by these Eruptions into the Skin, the thinner part of the blood only is Evacuated, the thicker abiding in the Veins does more and more putrefie, and makes the Diseases much more dangerous. But I hold the most advised Course to be, a little after the Blood-letting, to fasten many Cupping-glasses, that the motion of the Humors to the outward parts, may be hereby the more assisted; of the Adminstration of which Cupping-glasses, we shal speak by and by. Now it must be diligently noted, as we said before, that we observe the time in which the *Exanthemata* do begin to appear. For if it be in the beginning of the Disease and before the fourth day, in which time their breaking forth cannot be critical, and no help comes to the Patient thereby; but the Symptomes do rather grow more vehement, in which regard blood-letting ought by no means to be hindred. But if they break forth after the fourth day and that in great quantity, so that the sick party is thereby bettered, and the Symptoms lessened; it is much better to abstain from Blood-letting, and to fix many Cupping-glasses with Scarrification, that the motion of the Humors outwards may thereby be well furthered.

What we have hitherto said of blood-letting, is to be understood of opening a Vein in the Arm, which does quickly diminish the blood. Howbeit somtimes, 'tis very profitable to open the inferior Veins, viz. If the Patient be weak, and cannot suffer a reiteration of the former Phlebotomy. But this is especially good in Women; for it is as *Oribasius* saies Lib. 7. Chap. 10. proper to Women and very efficatious, because it imitates the manner of their Natural Evacuations. Yea verily and when they want their courses that kind of bleeding is proper for Women, because naturally they have much blood in these Veins which are nigh the Womb. Also it is good for such, in whom we fear a translation of the matter into the brain, which is often wont to happen in these Feavers and to cause a Phrensie. Which may be perceived easily (as we said in the Prognostick) by the Urins thin, white, and void of Color; and when the Urins are so, it will be very good to open the inferior Veins. Also *Oribasius* relates in the forecited place that he was taken with a Pestilential Feaver, and having two pound of Blood drawn from his inferior Veins, he recovered: and all that used the like bleeding, were recovered.

The opening of the Humorrhoid Veins by Horse-leeches works the same affect. For seeing by this means the blood is drawn out by little and little, there follows little abatement of strength. Yet is the blood revelled from the inmost bowels, where is wont to be the Heat and the Matter which foments the Disease. And this is special good for Melancholick persons, because in such, Nature is wont to Evacuate Earthy blood, by these waies.

After sufficient Blood-letting, Revulsions must be Celebrated by Cupping-Glasses, both dry and with Scarrification. Dry ones, when we would only revel: but Scarrified ones when the redundancy of blood is not wholly taken away by Blood-letting, which the Patients strength could no longer bear. For, blood is drawn by Cupping with much less expence of strength and besides the venemous spirits lurking within, are thereby drawn to the Surface of the Body. But Authors agree not touching the places where Cupping-glasses are to be applied: for some and especially all Italian Physitians very neer do hold they ought to be applied to the inferior parts, viz. to the Thighs and Buttocks and no where else, that the venemous matter may be drawn from the Heart to the most distant parts: but that they are not good to be fastened to the Shoulder-blades or the Back, because they draw hurtful Humors from other parts towards the Heart. Others are of a contrary opinion, that Cupping-glasses are best to be applied to the Shoulders and Back, viz. that poysonsom Humors and Vapors may be drawn from the Centre to the Circumference which motion is most suitable to the

Motion

motion of Nature in this diſeaſe: But I am of opinion that Cupping-glaſſes ſhould be faſtened to each and every of the places aforeſaid; and that it is good to ſet them firſt upon the lower parts, that ſome portion of malignity may be drawn back unto the more remote parts: but becauſe the Glaſſes fixed in thoſe parts, cannot ſufficiently draw back the venemous Humors and Vapors from the Heart and its neighboring parts; it is good to faſten them likewiſe to ſuch parts as are neer the Heart, viz. To the Shoulders and Back. For by this means the motion of Nature is very much furthered, ſeeing that experience doth teach that the Eruption of the ſpots is commonly in thoſe parts which by frequent fixing of Cups is much furthered. Which *Mercatus* hath moſt Elegantly delivered in theſe words. *Howbeit in the mean time, while the Body is plied with other Medicaments, ſmal Cupping-glaſſes muſt either many at once, or a few frequently be applyed. And if the venom of the Diſeaſe or the weakneſs of the Patient be much, they may be fixed without any, or with very little Scarrification. In which kind of uſe and upon that occaſion, it is the beſt courſe to Scarrifie thoſe which are ſet upon the Back over againſt the Heart which experience hath taught to be of ſuch moment, that Anxieties and Inequality of the Pulſe, and other grievous accidents have thereupon ceaſed. Wherefore we muſt not ceaſe applying of them, until the venemous accidents are mitigated or wholly taken away.*

But the Reaſon urged by thoſe of the former opinion, is of ſmal moment for the fear left ill Humors ſhould be drawn from other parts unto the Heart. For this reaſon might peradventer be of ſome force: if they ſhould be uſed at the beginning of the Diſeaſe, the whole Body being ful of Humors. But after an univerſal Evacuation ſufficiently procured by Blood letting they can cauſe no ſuch danger; which is made manifeſt by a clear example drawn from a pleuriſie, in whoſe beginning if the pained ſide ſhould be Cupt, doubtleſs it would bring the Humors more and more to the grieved Part. But when after often Blood-letting a Cupping-glaſs is fixed upon the pained ſide, it doth not only draw nothing from other parts to the place affected, but that Humor which is fixed and wedged into the part is thereby powerfully drawn out, ſo that oft times the Diſeaſe is thereby perfectly Cured. Although in this Diſeaſe, there is more danger of drawing Humors to the Part affected, becauſe it is in a manner external and neer the Cupping-glaſs.

Zacutus Luſitanus in *Obſerv.* 13. *Lib.* 5. *Praxeos admirandæ* doth very much commend Cups with Scarrification, faſtened neer the Groins and Arm-pits. For by ſuch Cupping-glaſſes ſo fixed the vitious Humor is drawn to the ignoble parts and to thoſe common Emunctories, unto which Nature is wont to expel the ſame.

Among Revulſive Remedies, Frictions may very well be reckoned, being often exerciſed upon the extream parts of the Body with a courſe Cloth. But that Friction is moſt commended, which is made upon the whol Body with the Liniment of Aetius, which is thus compounded.

Take Oyl of ſweet Almonds and Fountain Water of each three ounces: Sal Nitre two drams. Boyl them together til the Water be conſumed, and with this Oyl warmed, let the Patients Body be rubbed all over with the Hands being dipped therein. *Aetius* doth preſcribe Oyl of Savin, but becauſe it is two hot. Oyl of ſweet Almonds was by *Baptiſta Montanus*, fitly ſubſtituted in its place. This Oyntment doth open the pores of the Skin, that Nature may more fitly expel the venemous Vapors thereby.

Veſicatories do likewiſe powerfully draw out evil and venemous Juyces, and ſerve for revulſion being applied in divers parts of the Body: Commonly they are applyed to the hinder part of the Neck; for they do doth draw out the matter, and drive it from the Head, and ſerve well to Cure ſuch ſleepy Symptomes as are uſual in theſe Diſeaſes. But where great malignity doth poſſes the whol Body and grievous Symptomes afflict the Patients, one veſicatory will not ſuffice but more muſt be laid on: I am wont when the Diſeaſe is very violent to lay them on in five places viz. The Neck, both the Arms on the inſide between the bending of the Arm and the Shoulder, and to both the Thighs, in the ſpace between the Groyn and the Knee, with happy ſucceſs.

The great profit of this Remedy we may learn from *Galen*, who in *Lib.* 5. *Method. Cap.* 12. relates, that of a Peſtilential Feaver all recovered, who happened to the exulcerations in divers parts of their Bodies; becauſe the Morbifick matter was Evacuated by thoſe Ulcers. And becauſe the uſe of theſe Veſicatories does often cauſe the Strangury (for the Cantharides do by a peculiar property affect the Bladder) it will be good when they are applied, to give the Patient an Emulſion, that may temper the Acrimony of the Urine. This Symprome may likewiſe be prevented by mingling the poudered Seeds of Ameos with the veſicant Plaiſter, which Seeds have the faculty to keep the Cantharides from hurting the Bladder.

Amongſt Revulſive Medicines may likewiſe be muſtered, the Cataplaſm of Radiſhes commended by *Crato*: The Radiſh (ſaies he) becauſe it powerfully draws the malignity of matter it is good to apply the groſs pouder or ſcrapings thereof to the feet, having firſt cleanſed them with ſalt and vinegar. And the following Cataplaſm may be better for the ſame purpoſe.

Take *ſcrapings of a Radiſh and the two Briony roots of each two ounces, ſeeds of Garden Creſſes one ounce. Grains of Paradiſe half an ounce, Sea Salt three drams. Mix all and ſprinkle them with the ſtrongeſt Vineger, and make them up into a body, with a ſufficient quantity of ſoft Sope, til it become like a Cataplaſm, & apply it warm with tow to the ſoles of the feet, when the patient is diſpoſed to ſleep.* To this Cataplaſm may profitably be added leaves of Rue, Nettle, Sage, Scordium, Pidgeons dung, juyce of Rue and Vinegar.

A Cataplaſm of Snails beaten hath the like Efficacy, and powerfully draws unto the neither parts hurtful humors and vapors, as *Galen* higly commends the ſame, for powerfully attracting and diſſcuſſing the waters of Hydropick Perſons.

Theſe revulſory Remedies have place during the whol Courſe of the diſeaſe after univerſal evacuations viz. Phlebotomy and Purgation: of the uſe whereof we are now to ſpeak, that ſo we may paſs from Chyrurgery to Pharmaceutick Remedies.

Now it is much controverted among Practitioners, whether we ought to purge in the beginning of malignant Feavers. Many reject purging at that time, not only becauſe of that wel known precept of *Hippocrates*, that Concocted humors are to be purged, but crude humors not: but alſo becauſe in this diſeaſe the malignant humors are too much exaſperated by purgations, and diffuſe their malignant quality the more abroad, and by ſharpely provoking of Nature, they produce pernicious Fluxes, whereas otherwiſe of themſelves in their Feavers, melting fluxes do often ariſe; and bring the Patients to their long home. But others contend, that ſometimes there is ſuch plenty of evil and venemous Humors in the firſt paſſages, that unleſs they be firſt removed by purging, or very much leſſened, they infect the reſt of the Humors, ſo that Nature cannot maſter them, however aſſiſted by Antidotes and Corroborating Medicaments.

We conceive this Controverſie may be thus compoſed; viz. that in the beginning of this Diſeaſe we muſt abſtain from Purgations for the reaſons ſore alleaged; and that the ſink of putrid Humors which lies in the firſt paſſages (which the truth is do very much hinder the Cure; be drawn away rather by frequent Clyſters, than purging Medicaments. Howbeit, if their be ſo great a quantity of ill Humors in the firſt Region, that it ſeems impoſible ſufficiently to Evacuate the ſame by Clyſters (which chiefly happens, when evil Humors abound in the Stomach, and then there is great loathing of Meat, bitterneſs in the Mouth, Stomach ſickneſs and vomiting) or when there are many worms, it is very good in ſuch a Caſe to draw away the matter by a purging Medicament that the Morbifick matter contained in the Veins, may afterward be the more eaſily ſubdued, Which matter it is that cannot be purged before concoction, and of that muſt the ſaying of *Hippocrates* be underſtood, that only concocted Humors muſt be purged. But the matter contained in the firſt region and that maſs of Excrements may be drawn away without any preparation or concoction premiſed, and is ordinarily purged out only by Clyſters as we ſaid before. Now thoſe Medicaments which we give to purge the firſt Region, muſt be choſen from amongſt the moſt benigne and gentle purgatians, avoiding the moſt vehement, yea and the middle ſort too, ſo that we may ſafely uſe Caſſia, Manna, Tamarinds, Syrup of Roſes, and Cichory compound. And it is ſcarce lawful to ariſe to Senna and Rhubarb, or at leaſt to mix them with the others in a ſmal quantity, when a great abundance of evil Humors do afflict the Patient. The former of theſe Medicaments were propounded in our Cure of continual putrid Feavers, and how we ſhould purge in the beginning of them.

But Clyſters are to be uſed, not only in the beginning of the Diſeaſe, to free the firſt Region from Excrements; but they are to be given in the whol Courſe of the Diſeaſe, if the Patient be not looſe-bellied, and that every or every other day. For by thoſe the daily Excrements are brought our, and ſome portion of the Morbifick matter is alſo by little and little drawn away, likewiſe the Humors mounting upwards, are brought down to the places more ſuitable to the intent of Nature. Now theſe Clyſters muſt be compoſed of an Emollient and refrigerating Decoction, adding gentle Laxatives; for ſharp ones and Scammoniated, do over much Irritate Nature to excretion and often produce pernicious Fluxes.

And the truth is 'tis beſt in the vigor of the Diſeaſe to put no purgers into the Cliſters, leaſt a looſneſs be cauſed which is very incident to this Diſeaſe, ſo that they are rather to be of the Nature of an internal Fomentation, then of a Laxative Medicine.

But if in the Courſe of the Diſeaſe the Belly ſeem to be looſe: we muſt not therefore abſtain from Clyſters, but we muſt uſe ſuch as do moderately detterg and refrigerate, and in Juleps we muſt diſſolve Syrup of Pomegranates with pouder of Corral prepared.

While the foreſaid Medicines are uſing, we muſt endeavor to correct the Feaveriſh heat, Putrefaction and Malignant quality, with theſe following Medicaments.

And

And firſt of al the altering Juleps which were propounded in the Cure of continual putrid Feavers will be very convenient, of the Decoction chiefly of the Roots of Sorrel, Cichory, Grals, Bugloſs, Sharp-pointed Dock; the leaves of Endive, Cichory, Sorrel, Pimpernel, Maiden-hair and Tamarinds. Whereunto muſt be added ſuch things as by a Speciſick property do fight againſt the venemous quality, commonly called Alexipharmaca or Antidotes, as Roots of Cinkfoyl, Tormentil, white Thiſtle; leaves of Scordium, Carduus, Scabious, Scorzonera, Meddow-ſweet; Flowers of Mary-golds, *Vetonica Rubra*; bits of Lemmons or Citrons and their Seeds; Skins of Odoriferous Apples, Shavings of Harts-horn, &c. with the Syrups of Lemmons, Pomgranats, Vinegar, of the juyce of Sorrel, &c. and we muſt frequently mix tart things with them ſuch as juyce of Citrons, or of Lemmons, Spirit of Sulphur or of vitriol: for they do mightily reſiſt the putrefaction and the venemous quality.

Touching the Pome-Citron *Athenæus* reports, that once in *Ægypt* certain condemned men were expoſed to Death by biting of Beaſts, and they were bitten indeed by the Aſpes, but had no harm thereby: becauſe as they were led to execution, a Woman out of Pitty gave them ſome Pome-Citrons to refreſh them and quench their thirſt: which having eaten, they received no hurt by the biting of thoſe venemous Beaſts. Now all parts of the Pome-Citron have an Antidotary quality; and therefore it is profitably cut in pieces Rind and all, and boyled with Roots and Herbs aforeſaid to make Juleps; and it is likewiſe to good purpoſe ſteeped in ſmal drink which the Patient ordinarily uſes, unto which it gives a fragrant ſmel from its Rind and a tartneſs from its pulp: howbeit the Juyce only hath a cooling faculty.

The acid Spirits of Sulphur and vitriol are highly extolled eſpecially by Chymiſts, and their rare vertues approved by long experience have cauſe that long ſince they have been entertained by Galeniſts, and ordinarily preſcribed. And that it may appear how highly the Chymiſt eſteems of them let it ſuffice to cite the words of *Mindererus* alone in his 18. Book *De Peſtilentia*, where treating of ſpirit of Vitriol and Sulphur, and of other Medicaments made of Sulphur: *There is* (he ſaies) *no Putrefaction whoſe Neck they break not; no infection which they do not overcome; no pravity of Humors but they can conquer. Verily* (to deal clearly) *if I ſhould be forbidden or hindered from the uſe of Vitriolated Medicaments, I ſhould never come to Cure the Plague, or alwaies without my weapons.*

To the ſame Juleps may ſomtimes be added Sal Prunellæ becauſe it powerfully cooles, and extinguiſhes the Feaverith heat; and it hath beſides a kind of Diaphoretick faculty, by means whereof it is excellently uſed for Malignant Feavers.

In place of Juleps for the more delicate ſort of Patients, may be ſubſtituted ſomtimes medicated Broaths, made with the Leaves of Borrage, Sorrel, Pimpernel, and other Herbs that are not offenſive to the Palate, with Skins of fragrant Apples, with the pulp and Juyce of Citrons and a chick; and to them Sal Prunellæ may ſomtimes be added, for to cool more effectually.

Alſo Emulſions may be made of ſweet Almonds, and the greater cool Seeds, with the Decoctions of the Juleps. And for the greater quelling of the venemous quality, to the aforeſaid Seeds may be added Seeds of Citrons, or Navew or Turnep and of Carduus Benedictus. And to commend the taſt, the aforeſaid Syrups may be mingled therewith.

Now in the whol Courſe of the Diſeaſe, Antidotes muſt be uſed, not only mingled in Juleps, Broths and Emulſions, as was ſaid before, and ſhall be further declared: But alſo contrived into other forms. And becauſe all are not to be uſed indifferently, nor at all times of the Diſeaſe; that their right Uſe may be wel diſtinguiſhed, they muſt be ſorted into four Tribes. The firſt contains thoſe, which beſides the Specifical Quality by which they reſiſt Poyſon, are cold and dry and moderatly aſtringent; and conſequently they hinder putrefaction, ſtrengthen the Heart, Bridle the Venom, that it cannot be ſo eaſily ſpred into the whol Body, and hinder the diſſolution of the parts thereof by a kind of compreſſion; as Bole-Armoniack, Terra Sigillata, Coral, Cinkfoyl Roots, and the Roots of Tormentil. The Second Tribe contains ſuch as by their coldneſs and the tenuity of their ſubſtance do reſiſt Putrefaction, and reſtrain the venemous quality; as Juyce of Lemmons, Spirit of Sulphur and of Vitriol, as all acid things, and Vinegar it ſelf. The Third comprehends hot and Diaphoretick Medicaments, which expel venemous Humors and Vapors from the Heart, and bring them from the Centre to the Circumference; as Angellica, Zedoary, Dictamnus, Meddow-ſweet, Scordium, Carduus, Scabious, Treacle, Mithridate, Treacle water. The Fourth contains ſuch as by a Specifical vertue, without any exceſs of the firſt qualities, do oppugn the venemous Quality; as Bezoar ſtone, Harts-horn, Unicorns-Horn, Troches of Vipers, and ſuch like.

The Medicines of the Firſt, Second, and Fourth Tribe, do beſt agree in the beginning and the Augment; and thoſe of the Third Tribe in the ſtate and Declination. Now theſe Medicaments muſt be exceedingly varied, and diverſly mixed, according to the different degree of Malignity or Putrefaction; according to the various Intention, or Remiſſion of the Feaver; and according to the divers temperaments, Sex and Age of the Patient; and according to other Circumſtances: the

determination whereof depends wholly upon the Judgment and Prudence of the Phyſitian, and cannot be determined by any certain Rules, Only one thing I ſhal advice you of, which is very wel known, viz. That when there is a vehement burning of the Feaver, we muſt cheifly uſe Refrigerating & cooling things; but the hot and Diaphoretick muſt not be medled with; which notwithſtanding wil be very proper, when the Feaver is more remiſs and the malignant Quality is that which moſt offends. Of theſe Tribes thereof, divers medicaments may be Compounded, according to the judgment of the Phyſitian But leaſt yong Practitioners ſhould be wholly deſtitue of ſome forms, I ſhal ad a few, in imitation whereof, they may deviſe a thouſand others, as the occaſion of practiſe ſhal require.

Take *Roots of Sorrel, Bugloſs and Tormentil of each one ounce. Leaves of Endive, Cichory, Sorrel, Pimpernel, of each one handful. Tamarinds one ounce. Boil al to a pint. In the ſtrained Liquor diſſolve ſyrups of Pomegranates and Lemmons of each an ounce and half. Make of al a Julep to be taken at thrice: adding to every doſe a dram of Confection of Hyacinths bezoar-ſtone ſix graines.*

This form of a Julep, may do wel in the begnining of the Feaver. But if the Feaver be very high and the Patient of a Chollerick conſtitution, a dram of Sal Prunella may be added to every doſe, or as much ſpirit of vitriol or ſulphur, as may ſuffice to make it moderatly tart, or both of them together. But in a Feaver not very high may be added to the decoction, Roots of the white-Thiſtle and of Cinkfoyl, Leaves of Scordium and Scabious.

Take *ſweet Almonds blanched one ounce: Seeds of Melones, Gourds, Naveu, Citrons and Carduus of each two drams: beat them together in a Marble Morter, pouring on by little and little a pint and half of the aforeſaid Decoction; Syrup of Lemmon three ounces; Sal prunellæ three drams. Make an Emulſion for three Doſes, to be taken twice or thice in a day.*

In the whol courſe of the Diſeaſe, let the Patients uſe in their Broaths the Confection of Hyacinths, or the following pouder, which is not unpleaſant.

Take *of prepared Coral, Pearls prepared, ſhavings of Ivory, Harts-horn, and Bezoar, of each one ſcruple. Mix them; Make of all a pouder, of which, give half a ſcruple in every meſs of broath.*

The Innovators of this Age, who endeavor to baniſh Gemms, Pearls, Coral, and all Cordial things from the uſe of Phyſick; and Cure all Feavers, even thoſe that are Malignant, with Blood-letting and meer refrigerating Apozemes; may be convinced with this one Experiment, at leaſt touching Coral and Pearls: which being poudered, if they be infuſed in Vinegar, Juyce of Lemmons, Spirit of Vitriol, or *Aqua fortis*; they take away all the Acrimony of thoſe Liquors. Whence we may gather, that the ſame Medicaments taken into our Bodies do ſweeten and molifie the Acrimony and Malignant quality of Humors and reduce them to a moderation. They which have taſted the ſolutions of Pearls and Corals, made in juyce of Lemmons or diſtilled Vinegar, do know the truth hereof very wel.

Where the malignant and venemous qua'ity is very rife *Alexipharmaca* or Poiſon-quellers, are to be given in Juleps, Broths, the ordinary drink of the Patients, and in all they take in, that by a perpetual and inceſſant Conflict, the troubleſome Enemy may be oppoſed.

Bezoar Stone is given alone to the quantity of five or ſix graines, with water of Mead-ſweet, ſcorzonera, Cardus, or ſuch like, not only to oppoſe the malignant quality. but alſo to help the Diaphoretick motion; for this ſtone is reputed for a ſweating Medicament, which notwithſtanding many approved Authors doubt of, becauſe they could never ſee any ſenſible effect, by the giving thereof. And truly (to ſpeak out my mind) there can no great Confidence be put in this ſtone; becauſe although we may allow to the true and genuine Bezoar ſtone, thoſe faculties which are hereunto aſcribed; yet becauſe the great price thereof Cauſes that many Traders take a world of pains to Sophiſticate the ſame, we can now a daies hardly get any but counterfeit. A clear teſtimony whereof is, that the writers of the Indian Hiſtories, do aver that Bezoar ſtone is very ſcarce and of great price among the Indians themſelves; when we have plenty of them and cheap enough.

More credit ſhould of right be given to that ſame Root, which the Spaniards have in this Age of ours brought out of *India*; which they cal *Contra yerva* which ſignifies the poyſon-pelting or Antidotary Herb, becauſe the pouder thereof is a preſent remedy againſt Poiſons, and drives them out of the Body by ſwear, or inſenſible tranſpiration. And they Conceive that Plant to be the Common ordinary food, of thoſe beaſts in which the Bezoar ſtone is found, and that the ſtone hath its vertue primarily from thence. A ſcruple or half a dram of this Root poudered may be given in Carduus matter, or other Medicaments.

Mindererus cries up this following Pouder.

Take *Sugar Candy three drams: White-Ginger two drams: Camphire one dram. Make all into a pouder; the doſe one dram in ſome convenient liquor. But the Author doth adviſe that in great pains of the Head or Stomach, Camphire is wearily to be uſed; which yet he highly commends*

in

in Peſtilential Diſeaſes; and a vouches that ſeaſonably given, it doth more good than the moſt precious Bezoardick Medicaments. I conceive the Pouder is too hot becauſe of the Ginger, and I have Compoſed this following in imitation thereof, Which I have uſed with happy ſucceſs.

Take Mineral Bezoar, three drams: Sal Prunella, two drams: Camphire one dram. Make of all a Pouder: Give one dram at a time in Carduus Waters, or ſome other convenient Liquor.

Pouders may likewiſe be made of the fragments of precious Stones whoſe vertues many deride and others as much admire; ſo that from the times of the Arabian Phyſitians to our dates many compoſitions are prepared of them in the ſhops, as *Electuarium de Gemmis, & Confectio de Hyacintho.* But in Peſtilential and Venemous Diſeaſes many have extolled the great vertue of the Smaragd, amongſt the reſt *Avenzoar*, *Mindererus*, and *Zacutus Luſitanus*. *Avenzoar* 2. *Teiſir. Tract.* 1. *Cap.* 5. That himſelf being Poyſoned, was thereby Cured. *Mindererus Lib. de Peſtilentia Cap.* 15. Relates that a Woman in a Peſtilential Feaver who abhorred all Phyſick, he gave the following Pouder which ſhe might eaſily ſwallow having neither Taſt nor Smel; which when ſhe had taken the combuſtions of cruel Symptoms being allaied, and the Diſeaſe turning to health, ſhe was Cured.

Take of the Smaragd Stone prepared, Eaſt-India Bezoar, of each ſix grains: Hyacinth prepared three grains, mix them. Make of all a Pouder for one Doſe.

And *Zacutus Luſitanus*, relates that a Portugal Gentleman, having through Poyſon fallen into a looſneſs and a Conſumption, from which no Abſterſives, Aſtringents or Antidotes could free him; he was cured only by the Smaragd, the Pouder whereof to the quantity of twelve grains he took every other day in Conſerve of Quinces, and when he had taken it five times he was Cured of his Looſneſs.

The Phyſitians of *Mountpelier*, do uſe in this Feaver as a moſt profitable Antidote, no waies heating; the Troches of Vipers, which are uſually prepared as an ingredient into Andromachus Treacle, which they give from one ſcruple to half a dram in Cordial Waters or Juleps.

Yet the fleſh of Vipers were better being dried, which hath no Venemous quality (as people imagine) but is rather a potent Antidote; which is much abated by boyling; for it is boyled in Water to make the Troches. So that we ſee greater effects wrought only by the Heart and Liver of Vipers, being dried, without any other preparation.

The Alexipharmick Medicaments of the third Tribe, *viz.* The Diaphoreticks and Sweaters muſt be given only in the State or Declination of the Diſeaſe, as was ſaid before. Which is to be underſtood, when they are given in a Feaver ſimply Malignant or ſpotted: for in the true Plague they muſt be uſed at the very beginning, that the Venemous quality which would quickly kill the Patient may be ſuddenly and potently oppoſed, and the Malignant Vapors diſcuſſed. Yea verily and in ſimple Malignant Feavers, if the venemous quality ſeem to be greater than the Putrefaction they are likewiſe to be given at the beginning in ſmal quantity; making choyce of ſuch as are leaſt hot, mixing them with Juleps and other cooling Medicines formerly preſcribed.

Now of theſe Diaphoretick Medicaments there are divers degrees, for ſome are more hot, as Angelica, Zedoary, Dictamnum, Treacle, Methridate, Treacle water; which are never to be given when the heat of the Feaver is at the higheſt, but only when the ſame is much abated, and then the ſigns of Malignity do very much prevail. But others are leſs hot, as Scabious, Carduus Mead-ſweet, Scordium, which may ſafely be given, though the Feaver be in it's height. And theſe diſtinctions are carefully to be obſerved in Practice. And as for the formes of particuliar Medicaments, every Phyſitian can vary them, according to the different degree of the Feaveriſh heat and of the Malignity. But I ſhall here deſcribe ſuch as are moſt effectual.

Take Water of Mead-ſweet and Carduus of each two ounces: Juyce of Lemmons one ounce: old Treacle half a dram, two ſcruples or one dram, according as the fear of heating the Patient is more or leſs. Mix all into a potion. Give it warm and cover the Patient ſomwhat more than ordinary. If there be great vehemency of Symptoms, new Treacle will be more convenient, becauſe of the vigor of the Opium by means of which the vehemency of the Symptoms will be allaied, and the boyling of the Humors will be reſtrained: Yea, and ſometimes when it ſeems unconvenient to uſe Treacle as in the beginning of the Diſeaſe eſpecially, *Laudanum Opiatum* given to two grains and mingled with Antidotes, do much good. For by the Narcotick and Congealing power thereof thoſe fervent Spirits ſo vexatious to the Heart, are as it were fixed; and the Morbifick matter (which is moſt Pernicious while it is in motion) is thereby ſtopped and remains in a manner unmoveable, whence it comes to paſs, that Nature not being provoked by the Malignant Humors and Spirits, recollecting her ſtrength, doth more eaſily apply unto her ſelf the vertue of Antidotes.

Aqua

Aqua Theriacalis ſeems fit to be preferred before Treacle it ſelf. For ſeeing it is exceeding thin and Spiritous, it doth more eaſily and ſuddenly peirce into and paſs through the whol Body and Cauſe ſweat. And becauſe there are many deſcriptions of Treacle water, their doſe ought to differ according as they are compounded of Smples more or leſs heating. I ſhal in this place propound the chief.

And firſt of al, the Treacle Water of Bauderon is moſt excellent, becauſe it is exceeding temperate. For there goes no other Liquor thereinto than Vinegar and Juyce of Lemmons, by which the hot Ingredients are very much tempered, and therefore it may be given from half an ounce to an ounce in Sudorofick Decoctions or Waters. And although this is leſs heating than any of the reſt preſcribed by divers other Authors; yet have I invented another, eaſily made, which is more cooling, and does no leſs oppoſe the Feaver than the Malignant quality, and may conſequently be uſed in the whol courſe of the Diſeaſe, at any period thereof. Its compoſition is as followeth.

Take *twelve freſh and juycy Lemmons. Take away the Bark or Rind and the ſeeds and preſs out the juyce, and ad thereunto the ſaid rinds and ſeeds; and three pints of juyce of Scordium, juyce of Sorrel, of Goats Rue, of Scabious, and Carduus, of each one pint. Shavings of Harts-horn four ounces: Old Venice Treacle ſix ounces. Let the Rinds of the Lemmons be cut into thin chips, let the ſeeds be beaten, and ſuch Herbs as have little juyce, let them in the beating be moiſtened with the juyce of Lemmons and let all be diſtilled in Balneo Mariæ. Of the water give one ounce by it ſelf or mixed with other Liquors.*

The hotter ſort of Treacle waters are made with white Wine or with Spirit of Wine; which muſt be warily given and in leſſer quantity; yet the pierce more than the other and move ſweat, and are chiefly uſed in the true Peſtilence. Howbeit in ſome Caſes they may by the prudent Phyſitian be uſed. Among the many Deſcriptions of ſuch Treacle Waters, I will propound in this place, two of the moſt excellent.

Take *Roots of Angelica, White-Thiſtle, Gentian, Tormentil, Zedoary, Harts-horn, of each one ounce: of the three Sanders, of each half an ounce: Treacle three ounces, Camphire a ſcruple. Beat all and ſteep them three daies together in two Pints of ſtrong white-wine, in a warm place. Then diſtil them in* Balneo Mariæ, *and keep the water for uſe, the doſe is, from two drams to half an ounce, in Refrigeratimg Juleps, adding ſpirits of Vitriol to correct the Inflamation thereof.*

Take *Spirit of Wine, very well rectified one pint and an half: Old Treacle eight ounces: Elect Mirrh four ounces: Oriental Saffron one ounce: Camphire half an ounce: Infuſe all for twenty four hours in* Balneo Mariæ: *afterward ſtil them in the ſame Bath; and you ſhal have a very effectual water.*

The Chymiſts do exceedingly cry up their *Bezoardica Mineralia*, becauſe they are Sudorofick or Diaphoretick at leaſt and yet do not at all heat: which they endeavor to prove by their having no taſt, in which regard they are eaſily taken even by the moſt nice Patients, that loath unpleaſant Medicaments. They alſo commend their Medicine which is called by them *Mixtura Simplex* or *Mixtura Spiritalis*, made of Treacle Water Camphorated, ſpirit of Vitriol and of Tartar: and they mingle a dram hereof in Juleps and Antidotary Potions.

A Phyſitian that undertakes the Cure of Malignant Feavers ought to have divers Antidotes in a readineſs, and to change them ever and anon, leaſt Nature be too much accuſtomed to one and the ſame, and ſlight the virtue thereof. Alſo the Nature of the venemous quality is not alwaies one and the ſame but very divers according to the diverſity of the Patients Bodies. So that what hath helpt one, will do another no good; ſo that when he hath for ſome time uſed one Antidote, he muſt try another and another.

While the foreſaid Diaphoreticks are uſing, if we have a mind at any time to help their Operation, that they may more powerfully bring out the poyſon into the ſurface of the Body, ſome external helps may be uſed: viz. Cupping glaſſes, both dry and with Scarification, many and often ſet on and Veſicatories, of which we ſpoke before; which are moſt convenient in the ſtate of the diſeaſe and at what time Sudorofick Medicines are given; as alſo Oyl of Scorpions of Matthiolus, which is much commended by all Practitioners; for it cals forth the poyſon reſiding in the profound parts of the Body unto the external parts. And therefore the Emunctories of the Body, as the Groyns an Armpits, with the Puiſes of the Temples, Hands and Feet, ought frequently to be anointed with this Oyl warm; viz. thrice or four times in a day, or elſe every third hour. Where this Oyl is not to be had, a Liniment may be made of Treacle diſſolved in Juyce of Lemons, adding a little Saffron and Camphire.

If at any time Nature being oppreſſed with the malignity of the Poyſon and overcome, and ſeem not to act, but as it were to ſubmit her ſelf with hands bound to the mercy of the Humor. The ſtrongeſt Diaphoreticks, are then to be given, in a large doſe, that the daunted mettle of the heart may be as it were ſpurred up, And then the ſtrongeſt ſorts of Treacle Waters and Bezoardicks which have greateſt force to penetrate, muſt be uſed: and the addition of Camphire will much help their penetration; and outwardly, at ſuch a time this following Fomentation, will wonderfully aſſiſt the operation of

ſuch

ſuch things as are taken in, and wil help to drive out the malignant Vapors. For by this Method, many have bin reduced from the Gates of death.

Take *roots of Angelica and Gentian, of each two ounces, Leaves of Bawm, Origanum, Scordium, of each two handful. Seeds of Carduus benedictus one ounce. Flowers of Chamomel, two pugills. Make a decoction of all in water, adding towards the end a little white-wine, wherewith foment the feet, Groins, Arm-pits, and ſides warm with ſponges.*

If drynes of the tongue, thriſt and other ſignes do ſhew that the Feaver doth prevail as much as the malignant quality, we muſt abſtain from the fomentation, and inſtead thereof let a Hen cut down through the Back, or the Lungs or Caul of a Wether new killed, be applied to the patients Belly.

In the whole Courſe of the Cure, the greateſt Care of al muſt be to preſerve the patients ſtrength which is much dejected by the Venemous quality. It is beſt kept up, firſt by Convenient broths made with a Capon, unto which, when neceſſity urges may be added the diſtilled broths of fleſh, and eſpecially the *Aqua Caponis* which is made in *Balneo Mariæ per Deſcenſum* as the common manner is now to make it. Confection of Hyacinths given in broaths, doth repaire the ſtrength, and doth opugn the malignant quality. In the ſame broths Gelly of harts-horn, doth ſatisfie both Indications. If the ſtrength of the Patient be very much decaied; we may make bold with *Confectio Alkermes*, provided the Heat of the Feaver be not very violent. And finally, wine is the moſt cordial thing in the world, of the uſe whereof in this diſeaſe, *I* ſpake before, treating of the Patients Diet, The only ſmel of wine doth much refreſh the Patients ſtrength, and much more a toaſt dipped in Canary and Roſewater and ſo held to the Noſe.

And in this Caſe alſo *Confectio Alkermes* and *de Hyacintho* are wont to be put into alxipharmical Potions. Or in extream dejection of ſtrength, Potions merely cordial may be thus made.

Take *Orenge-flower water and Roſewater of each one ounce and an half. Confectio Alkermes one dram. Syrup of Apples one ounce. Juyce of Lemmons three drams. Make all into a potion. If the Feaver be not intenſe Cinnamon water may be given to the quantity of one dram or three drams. and ſomtimes Amber Griſe may be added. to the quantity of five Grains or Seven. Neither in extream Weaknes of the Patients muſt we ſo much fear thoſe hot cordials, that we ſhould refuſe to ſave the Patient from preſent death, for fear of augmenting the Heat of the Feaver for we muſt alwaies regard that which is moſt preſſing and when the patient hath a little recovered ſtrength if the hot cordials have made ſome increaſe of Heat, it may afterward be tempred by potent coolers, as Sal Prunellæ, and Spirit of vitriol, mixed in juleps and ordinary Drink. This Method being obſerved the diſcreet Phyſitian, in his adminſtration both of Strengtheners and of hot Antidotes and ſweaters; wil prove happily Succeßful.*

After theſe things, muſt follow the Application of Epithems and Liveing Creatures to the Region of the Heart; fomentation of the Genitalls with Confectio Alkermes diſſolved in Wine; Bags to be laied upon the ſtomach, and other both internal and external Medicamens, largly by me deſcribed in my Chapter of Weaknes or Decay of ſtrength.

As for Epthems there is Caution to be uſed in their aplication. Becauſe very many Authors do wholly reject the uſe of them; becauſe they are wont to be compounded of refrigerating and repelling things: viz. of the Waters of cooling Herbs and Vinegar, by which the venemous quality is beaten Back to the Heart, and the tranſpiration thereof, which ought alwaies to be promoted, is hindered. But this reaſon cannot hinder the uſe of Epithemes, ſeeing we may compound them of cordial and Diaphoretick waters that have no repelling nor aſtringent quality in them, and without Vinegar (which ſome do yet allow) adding cordials thereunto; and by theſe things mingled together, Epithems may be made, not only which ſtrengthen the Heart, but alſo open the pores of the Skin that through them the Malignant Vapors may more eaſily tranſpire. Of ſuch Epithems this may be an example.

Take *Waters of Scabious and Carduus, of each four ounces: Oreng-flower water two ounces: Confectio Alkermes two drams: Pouder of Diamargaritum Frigidum one dram: Saffron and Camphire of each ſix grains. Make an Epitheme and apply it warm to the Region of the Heart frequently.*

Take *Confectio Alkermes half an ounce: Pouder of Triaſantalon and Diamargaritum Frigidum, of each one dram and half, a little Orenge flower water. Make of al a Liniment to be applied to the part aforeſaid after the uſe of the forefaid Epitheme.*

Neither muſt we here omit ſuch Epithemes as are to be applied to the parts under the ſhort Ribs; becauſe of the reaſons of their uſe propounded in the Cure of Putrid Feavers, from whence the Materials muſt alſo be fetcht.

At length when as the Malignant and Venemous quality is maſtered by the Remedies afore-

ſaid

ſaid, and the Feaver abated and the Diſeaſe begins to decline' and the ſigns of Conction do manifeſtly appear; purgation muſt be uſed, which by the experienced Phyſitian may be accomodated to the ſtrength and conſtitution of the Patient. I ſhal here, for the ſake of Beginners propound only one example.

Take Senna half an ounce. Annis ſeed one dram. Leaves of Scabious and Scordium of each half an handful. Liquoris three drams. Boil al to three ounces. In the ſtrained Liquor diſſolve the infuſion of four ſcruples of Rhubarb Made in Bugloſs water with yellow Sanders. Manna and Syrup of Roſes of each one ounce. Make all into a Potion.

And for the moſt part one purge is not ſufficient in the declination of the diſeaſe when the Patient begins to recover health; but purgation muſt oftentimes be repeated twice or three times at convenient diſtances, that the evil humors may be perfectly rooted out. Otherwiſe there wil be danger of a Relapſe, or at leaſt the Patient wil be long in Recovering perfect health. Becauſe though nature; be ſtrong enough to maſter the reliques of the Morbifick matter yet can ſhe not do it but in a long time and in the mean ſpace the body is long in recovering its former ſtrength.

For the perfect Compleating of this Cure, it remaines only that we ſpeak ſomething of the Correction of ſuch Symptoms as happen in this diſeaſe. Now their cure is very near the ſame which hath been propounded in the ſecond ſection of this Treatiſe Chap. 2. where we delivered the Cure of ſuch Symptoms as attend putrid Feavers. And the Symptoms of this Feaver are the ſame in a manner with thoſe of putrid Feavers, the difference being only in degrees of more or leſs; and therefore the ſame Remedies wil ſute with both. Howbeit I ſhal here ſet down ſuch things as have been frequently tried in the taming of ſuch Symptoms as attend Malignant and Peſtilential Feavers, and which have proved moſt ſucceſsful. And we ſhall withal declare the Cure of ſuch Diſeaſes as do Supervene upon theſe Feavers.

And Firſt of all, In Pains of the Head, Want of ſleep, and Raving, at the beginning Revellers of all ſorts muſt be uſed, as opening of the inferior Veins and of the Hæmorrhoids; Emollient Clyſters, frictions of the nether parts, Cupping-glaſſes, firſt ſet upon the Calves of the Legs, afterwards upon the Back and Shoulders, both dry and with Scarification; and Veſicatories, which in a ſimple Delirium or Dotage ariſing from a Chollerick matter, muſt be applied to the Arms and Thighs. But if with the Raving there be joyned a dulneſs and ſleepyneſs, a Viſicatory muſt be applied alſo to the Neck; and then Repellers muſt be applied unto the Forehead and *Oxyrhodines*; of which it is to be noted, that they are not ſo good in Malignant as in meer putrid Feavers; becauſe the venemous Vapors muſt by all means be expelled, and at no hand be kept within the Body. And therefore firſt gentle repellers muſt be applied, and if the vehemence of the foreſaid Symptoms ſhal compel to fly to the ſtronger, we muſt not uſe them long together.

Among Repellers of the gentler ſort is reckoned that common frontal of the Flowers of Water Lilly, Violets and Roſes, the greater cool ſeeds and Chermes-Berries, Bedewed with the Vapor of Vinegar; And if that will not ſuffice, let this following be laid on.

Take *Unguentum Populeum, one ounce: Conſerve of Roſes and violets of each half an ounce: Oyl of Roſes ſix ounces: Vinegar of Roſes two drams. Mix them all and receive them in two and put them between two Cloaths and apply them to the Forehead.*

Mean while the Emulſion of the four greater cool ſeeds may be uſed, from which cool and gentle Vapors are wont to be carried unto the Brain, which are wont to mitigate the foreſaid Symptomes. Which if they ſuffice not, Narcoticks may be added, which do wonderfully hinder the aſcent of ſharp and Malignant Vapors unto the Brain, and procure Sleep. Yet they muſt be given in a ſmal quantity, as half an ounce of Syrup of Poppies; or if neceſſity compel, two grains of Laudanum opiatum with Conſerve of Roſes may wel be given; or they may be diſſolved in ſome Julep, or in ſtead thereof new Treacle may be given to the Quantity of half a dram. Howbeit theſe Narcoticks are ſeldom to be given and in ſmal Quantity, becauſe they Concentre the Poyſon, howbeit they are by ſome accounted Sudoroficks.

After repellers have been uſed a day or two, we muſt come to derivers, among which is reckoned a veſicatory applied to the Neck of which before, whereunto muſt be added Blood-letting from the forehead Vein to the quantity of five or ſix ounces: which is very ſucceſsful provided blood was before ſufficiently taken from the Veins of the Arm. Alſo Horſ-leeches may be faſtened behind the Eares. Which is a good remedy, but leſs effectual than the former, becauſe by leeches the thinner part only of the blood is drawn away; whereas by the forehead Vein ſomtimes in a Phrenſie more corrupt blood is drawn than by the Vein of the Arm. At length, in the ſtate of a Phrenſie, or at the beginning of the declination, reſolvers are to be applied, eſpecially living Creatures and their Parts, as the Lungs of a Wether which is better than young Pidgeons or Whelps, becauſe it doth ſoftly encompaſs the whol Head. Now theſe Animals do partly reſolve evil humors contained in the Brain, and partly ripen and digeſt them, that Nature may afterward more eaſily expel them. Some do unadviſedly apply them in the beginning of a Phrenſie, becauſe by encreaſing the Heat, they encreaſe

the

the Flux of Humors to the Brain, and encreaſe the Raving.

In the Inflamation, Dryneſs, and Blackneſs of the Tongue, Remedies propounded in the aforeſaid place are convenient; eſpecially ſuch as are compoſed of Water, or the Juyce of Houſleek, and Sal Prunellæ. Whereunto this following of *Mindereus* may be added, becauſe Experience hath taught, that it is very effectual.

Take *freſh butter waſhed in Roſe-water, two ounces: Sal Prunellæ half a dram. Mix them, and keep the mixture in cold Water. Give the quantity of an Haſtifer or Bean, oftentimes in a day, and let the Patients hold it as long in their Mouths, as they can poſſibly. It is a ſign that the Cure goes wel forward, if the black Sootineſs go away, and the dry chopped Tongue begin to grow moiſt, and peelings come away from the Tongue, as if it were flaid, ſo that the ſick parties do cough up the peeling of their Throats. But then their Palate is pained, and that very thin Skin wherewith it is covered, can hardly bear any thing in regard of its tenderneſs, but its offended with every light tartneſs, and the leaſt Acrimony imaginable, becauſe the former Inflamation having left it in divers parts flaid, it muſt be covered with new Skin; and ſo it requires to be perfectly cooled and healed. To this purpoſe the following Gelly will be moſt convenient.*

Take *Seeds of Flea-bane and Quinces, of each one dram and an half: Gum Tragacanth one dram. With Water of Roſes draw out a Liquid Mucilage, whereunto add the like quantity of Syrup of Violets. Make it in manner of a Gelly; of which let the Patients take often in a Spoon and hold it long in their Mouth.*

Warm Milk does mitigate the pain Cauſed by Gargariſmes, tempers the Inflamation, moiſtens the Tongue and Throat, and attracts the Venom to it.

Theſe following Pills may conveniently be uſed.

Take *Seeds of Cucumbers picked and bruiſed, one ounce: White of an Egge as much ſhal ſuffice. Make Pills, which let the Patients often hold in their mouth.* Or,

Take *Seeds of Gourds and Melones cleanſed, and of white Poppy, of each one dram. Liquorice and Gum Tragacanth of each one dram and an half. Beat all to Pouder, and with the Mucilage of Quince Seeds drawn with Roſe-water, make Pills to be held in the mouth.*

And becauſe this Inflamation, Dryneſs, and Blackneſs of the Tongue, proceeds from the burning that is within; Juleps very Refrigerating are good to cool the ſame; unto which may be added, Sal Prunellæ, and Spirit of Vitriol. Alſo they may be mingled with the Patients ordinary drink.

The Cure of extremity of Thirſt was ſufficiently propounded in the aforeſaid place. But in a malignant Feaver, it will be happily extinguiſhed, with theſe two Medicines newly commended, *viz.* with Sal Prunellæ, and Spirit of Vitriol, taken in Juleps, and in the ordinary drink of the Patient.

Want of Appetite, Stomach-ſickneſs, Vomiting, and Hiccuping, muſt be Cured according to the Method delivered in the aforeſaid Chapter. Yet we ſhal add one thing touching vomiting; that it doth ſomtimes ſo vex thoſe that have malignant Feavers, that they preſently Vomit what ever they take, and though they have Thirſt, with Dryneſs and Blackneſs of Tongue; yet can they beat no kind of Liquor or drink: but Vomit all their Juleps, Emulſions, Piſans, and their ſmal Beer preſently after they have drunk them. This moſt grievous Symptom is ſuddenly Cured, as it were by a miracle, with a dram of Salt of Wormwood, given in a ſpounful of freſh Juyce of Lemmons, as I have learnt by Experience.

A Looſneſs is very frequent in this diſeaſe, and herein the wiſdom of the Phyſitian is very neceſſary. For if it be unſeaſonably ſtopped, the venemous matter is kept within. And if it be let alone, it weakens the Patients, and many times brings them to their Deaths. In the Cure of this Looſneſs, we muſt therefore thus proceed. If it be ſo moderate that it weaken not the Patient, it muſt not be ſtopt, but only moderated by Strengthening Clyſters, but if it be immoderate, and do very much weaken the Patient, it is wont to be a melting looſneſs, that Thawes the Patient as it were away, and muſt be boldly ſtopped; which new Treacle to the quantity of half a dram, or Laudanum Opiatum, to the quantity of two or three grains, will effectually perform. Yet I have often ſeen a Pernicious Flux which threatned to kill the Patient, ſtopped as it were in a Moment, by giving of powerful Diaphoretics in a great Doſe; which did expel by the Skin that venemous Matter, which by vexing and gnawing upon the Guts, and other Bowels, did cauſe ſuch a melting and conſuming Looſneſs.

Worms do very often vex thoſe that have theſe Feavers, and are plentifully bred by the great Putrefaction of the Humors. Theſe are conveniently drawn away by ſweet Clyſters, and by potions againſt the Worms; eſpecially ſuch as are made of a Decoction of Scordium. For Scordium is equally good againſt the malignity and the Worms. And to temper the heat thereof, it muſt be boyled with Purſlain, Sorrel, and Harts-horn. Alſo burnt Harts-horn is profitably boyled againſt the

Worms. For *Foreſtus* in the fourth *Obſerv.* of his ſixth Book ſaith that no Remedy did ſo much good to ſuch as having a malignant Feaver were troubled with Worms and a Looſneſs, as burnt Harts-horn given to the quantity of a dram in convenient Juleps.

When the malignant and venomous quality bears great ſway in theſe Feavers, that they come neer the Nature of the true Peſt; in ſuch Patients there are commonly riſings behind their Ears, and Carbuncles. Wherefore we will here ſubjoyn their Cure.

In the beginning of a Parotis, or Riſing neer the Ear, as ſoon as it begins to appear, the Part recipient muſt be relaxed and widened as it were, and if the ſwelling riſe but ſlowly, the motion of Nature endeavoring to expel the Morbifick matter that way muſt be aſſiſted, by applying drawing things to the ſwelling, and by giving Antidotes and Diaphoreticks. To relax the Part, make an Injection of Oyntment of Marſh-mallows, and lay on afterwards moiſt Wooll which is greaſie, from the Sheep. Attraction may be cauſed by applying Whelps, or yong Pigeons, by which alſo the pain will be mitigated. Plaiſters made of Leven, Figs, Onions, Doves-dung, adding, thereto Butter, Hens-greaſe, freſh Hogs-greaſe, and Oyl of Lillies, or ſweet Almonds. If by theſe Attractives the Part be over-heated, and the pain be too much encreaſed; they may be omitted by fits, laying on in the mean time the Cataplaſm made of the Crum of White-bread; or nointing with the aforeſaid Oyls, being laid on with unwaſht Wooll; or with Oyntment of Marſh-mallows, as was ſaid before. And becauſe the part is not ſufficiently capable to receive the Morbifick matter; to derive another way a portion thereof, a veſicatory muſt be appplied to the hinder part of the Neck, and alſo the Diaphoretick formerly cited muſt frequently be given. The matter being called forth into the external parts, let Suppuration be endeavored, by laying on a Cataplaſm made of the Roots of Marſh-mallows, and of Lillies, with Figs, Meal of Linſeeds, and the Oyls and ſeveral ſorts of Greaſe aforeſaid. When Suppuration is made, let the Tumor be opened; let the reſt of the matter be digeſted, by continuing the Cataplaſm, or by laying on a Plaiſter of Diachylon. Let the Ulcer be cleanſed with that common Digeſtive made of Turpentine, Yolks of Egs, and Oyl of Roſes. Let the Ulcer be kept long open with a Tent, that all the Venom of the Diſeaſe may ſufficiently be purged out, and at laſt heal it up and Cicatrize it. Yet this one thing is to be obſerved; That if the Tumor doth ſo encreaſe as to cauſe danger of Suffocation, or Choaking, it muſt be opened before it be perfectly ripe: For ſo ſome portion of the matter being drawn forth, the Tumor will fal ſomwhat, and the danger of Suffocation wel be avoided. In like manner, if the malignity be very intenſe, that the Patient ſeems likely to miſcarry before the Tumor be ripe; then alſo it muſt be opened before its due time that the force of the Venom may expire, whence oftentimes the Patient recovers. And upon this Account, in the Peſt the Buboes or ſwellings in the Groin, are wont to be opened, before they come to Suppuration.

Finally, It were a Wickedneſs to paſs over in ſilent a rare Experiment, which happened to me in that ſame Epidemick Feaver, which cruelly raged and ranged at *Montpelier*, in the year 1623. So that neer half of thoſe that were ſick died of the Diſeaſe. But eſpecially, So many as had ſwellings by the Ears (which was wont to happen about the ninth or eleventh day of the Diſeaſe (they all died within two daies after; there preceding or happening at the ſame time Raving, Stupidity, Convulſions, with an unequal, frequent, and very ſmal Pulſe, as it were the creeping Piſmire-Pulſe. And after I had ſeen divers in this condition, who could not be helpt by Antidotes, or by drawing things laid to the ſwelling; muſing with my ſelf if by any means poſſible, they might be delivered from ſo certain deſtruction: I began at laſt to think, that therefore theſe ſwellings proved ſo fatal, becauſe the part in which they happened was not capable to receive all the Morbifick matter, which being retained within kills the Patient, and that therefore the work of Nature being only begun in thoſe ſwellings, might be ſupplyed by Evacuations, *viz.* Blood-letting, and purgation; whenas alſo *Galen* in his 3. *de Comp. Medic. Secund. Loca. Cap. de Parotidibus*, In the Cure of theſe ſwellings preſcribes Blood-letting. But this advice was contradicted by the extream weakneſs of the Patients, which was ſo great that they ſeemed to be even now in the pains of Death, which alſo it ſelf ſoon followed. But *Galen* in the forecited place, when he preſcribes Blood-letting in the Cure of ſuch Tumors, does propound two conditions, *viz.* If blood abound, and the ſtrength of the Patient will bear bleeding. Both which Conditions were abſent in theſe Caſes, for blood had been before ſufficiently drawn, both by repeated Phlebotomies, and Cupping-glaſſes: Alſo the Patients were extreamly decaied in their ſtrength. Weighing all theſe things with my ſelf, I conceived that golden ſaying of *Cornelius Celſus*, was in this Caſe if ever ſeaſonable, viz. *That many things are done rightly in time of eminent danger, which were otherwiſe to be omitted: And that its better to Experiment a doubtful Remedy in one or two perſons, than to leave ſo many perſons to undoubted Deſtruction.* I was alſo encouraged by conceiving, that this great weakneſs of the Patients, was rather from oppreſſion of the Morbifick matter, than diſſipation or diſſolution of their ſtrength. For therefore their ſtrength did ſuddenly decay, becauſe Nature was not able to caſt off her heavy burthen, and I hoped when that burthen was made lighter, ſhe would be freed. Add hereunto, That bleeding

bleeding might be ſo ordered, that no danger ſhould be feared thereform, viz. If two or three ounces only were taken away at firſt, for triall ſake, and if the ſucceſs were good, a greater quantity might be taken away afterward I reſolved therefore upon this courſe. And a Marchant of *Montpelier* named *Bernardier* being the firſt I met with, and a Tumor aroſe behind his left Ear on the eleventh day of the Diſeaſe with ſuch a puls and other Symptomes as aforeſaid; I preſcribed bleeding to the quantity of three ounces which the Chyrurgion being an Antient and experienced man refuſed to do for fear the Patient ſhould die under his Hands; afterwards being emboldened by my preſence and authority, he took away three ounces of Blood, after three or four hours, I viſit my Patient again; and find this pulſe was better and ſtronger. The Blood was very corrupt: The day following I preſcribed him a Purge of Senna, Rhubarb and Syrup of Roſes: and ſo the Patient was recovered from the Jaws of Death. And afterwards all the ſick that had riſings behind their Ears, firſt I Bleed ſeveral times a little at a time, and the day following purged them: and ſo all of them (to God be the Honor and Praiſe) ſo many as were thus ordered happily recovered; and never any afterwards that had thoſe riſings behind their Ears, died in the whol year.

Howbeit it is to be noted (which we hinted in the prognoſis) that the ſwelling doth often appear critically and profitably, and thereby the ſick are recovered of their Diſeaſes, viz. So oft as they appear in the declination of the Diſeaſe, and this is eaſily ſeen by the abatement of the Symptoms which follow upon the riſings; and ſuch are wont to happen in Feavers of leſs malignity. But in the time a foreſaid, ſuch was the malignity of the Epidemical Feaver, that the Tumors behind the Ears would often break forth in the ſtate of the Diſeaſe and Symptomatically and deadly; until by the Remedies aforeſaid, their diſtructive faculty was taken away.

In a Carbuncle ſuperveneing upon a burning Feaver, if before its apparition, Blood were not ſufficiently taken away. If the Patient can bear further Blood-letting, open that Vein which is nigh the Carbuncle, that the greater attraction may be made of the venemous matter to the part affected: Afterward let the Tumor be Scarrifed on every ſide round about and that with pretty deep gaſhes and foment it a while with warm ſalt water, that the corruption of the Blood may be hindered, and the Flux thereof promoted. A while after apply a grain of a Cauſtick to the midle of the Puſtle, and upon the whol ſwelling, lay this following Cataplaſm.

Take *Leaves of Rue, and Scabious bruiſed of each one handful: three pair of dried Figs bruiſed; ſharp Leven an ounce; Pepper poudered one dram; two Yolkes of Egs: Mix all into a Cataplaſm, which muſt be applied for two daies together.*

And then lay on this following.

Take *Juyces of Comphry the greater, Scabious, Mary gold, of each one dram; old Treacle four ſcruples; Salt one dram; two yolks of Egs: mix them all and apply it to the Tumor.*

Alſo at the beginning may be applied the Cataplaſm *de Arnoglo ſſo* deſcribed in the Diſpenſatory of *Bauderon.*

But to the *Eſchara* after the Application of the Cauſtick, apply *Unguentum Baſilicum*, adding thereto Treacle, Oyl of Scorpions, and the Yolk of an Egg.

When the Tumor is grown, leſt the Malignant matter ſhould flow back again to the internal parts let the compaſs thereof be anointed, with Oyntment of Bolus, twice or thrice in a day: And upon the Eſchara or Cruſt, that it's falling off may be haſtened, lay *Unguentum Baſilicum* with butter, and Sows greaſe mixed therewith. After the cruſt is come away, let the Ulcer be cleanſed with this following Oyntment.

Take *juyce of Marygolds, Wormwood, Scabious, and Smallage, of each one ounce; choyce of Mirrh, Florentine, Oris, Aloes, Sarcocolla, of each one dram; Honey of Roſes two ounces: Make of all an Oyntment, to be uſed til the ſore be perfectly Cured.*

Chap. 2. *Of the Meaſles, and ſmal Pox.*

THat Feaver which is commonly attended by the Meaſles and ſmal Pox, may juſtly be reckoned among Malignant and Peſtilential Feavers; ſeeing it is Epidemical and contagious, and kills very many Children, to whom it commonly happens.

DIFFERENCE.]

What is the Difference between the Meaſles and ſmal Pox, Authors are not yet well agreed. But cuſtom hath obtained that thoſe ſame larger Puſtles or Whelks like unto Warts (from whence they

they have their name) should be called in Latin *Variolæ*, in English the smal Pox; but those little Pustles and as it were aspersities of the Skin with a deep redness like St. Anthonies Fire or the Rose, which are discussed within five or seven dayes without suppuration, are called in Latin *Morbilli* and in English Measles. There is also another kind of Pustles common to Children, like unto the smal Pox in respect of the fashion and size; but herein it differs, in that the smal Pox begins with redness and Inflamation; but these are white and as it were bladders ful of a wheyish Humor, which within three dayes break and dry up and are wont to cause no danger, and commonly break forth without a Feaver. It is described by *Vidus Vidius*, in these words; *Som besides the two former sorts do add a third which they call the Crystals.* For so they term certain Bladders ful of matter, which shine like Christal, wherewith the Skin is in divers parts diapered; the common people cal them *Ravaglione.* Unto which all men are not so subject as unto the smal Pox and Measles, neither are they so grievously afflicted under them. Wherefore these Bladders ought not to be reckoned as a third sort with the smal Pox and Measles.

Touching the smal Pocks, and Measles Authors dispute much, and especially whether these be new Diseases, or if they were known unto the antients, and what is the next and immediate Cause of them. But since I affect all possible brevity in my Lectures, I have been wont to omit all controversies, propounding only the plain and naked decisions of them; and accordingly, I shall breifly unfold what is to be thought of the foregoing questions.

CAUSES.] And in the first place I conceive the smal Pox and Measles to be no new Diseases, seeing they rise from a most antient Cause, *viz.* the impurities of the maternal blood; which when the Arabians observed, they accounted it no new Disease. But if they had first come abroad in their times, they would have mentioned their novelty. And although, they were the first that exactly described them; and *Hippocrates* and *Galen* with the rest of the Antients, have scarce mentioned them; we must suppose that therefore the Antients did not write distinctly of them, because they are only accidents of a Malignant Feaver and critical Eruptions, which do not make a distinct Disease by themselves. Or because in *Greece* through the mildness of the Air, these Diseases were so light, as not to deserve the Care of a Physitian. Even as in the Western *Indies*, in regard of the great temperatness of the Air, it was wont to be so light, that it was scarce taken notice of before the coming of the Spaniards into those parts. But a Blackmore which was brought thither, being taken with Pestilencial smal Pox, the malignant and venemous quality being spred by infection, the disease began so to range and rage, that a great part of the *Indians* were slain thereby. For whereas before, those impurities of their Mothers blood remaining in them, were wont easily to be discussed, through the Clemency of the Air; now when a venemous quality was added to them, they caused grievous Diseases.

Now that the Mothers blood is the true Cause of the smal Pox and Measles, is hence cheifly gathered, because among many thousands of Men, it is hard to find one, who once in his Life hath not had these Diseases. But a Disease common to all Men, must needs depend upon some common cause: such as are the principles of Generation, viz. the Seed and Mothers Blood.

But the Seed cannot be the cause of the smal Pocks and Measles, because from it come Hereditary diseases, such as last a mans life time; it remaines therefore that these diseases spring from the Mothers blood, with which the Child is nourished in the Womb. For therein, be it never so pure, some impurities are found, which communicate their pollution to the parts of the Child; and that pollution of the parts, doth defile the Mass of blood; and being provoked by some occasion, doth make the same to boyl, by help whereof, the blood ferments and becomes putrified, both it and the parts aforesaid. This the *Arabians* do manifect by a cleer example of Wine, which being powred whiles it is new into a musty or otherwise il-qualired Vessel receives that il-quality from the Vessel but when it begins to work and purefie, it cleanses both it self and the Vessel. Now this working doth commonly happen to Children; howbeit sometimes to those that are elder and have attained mans estate, because it is evermore set on work by some external Cause, such as is especially a certain disposition of Air proportionable to this Disease whence it comes to pass that sometimes the smal Pocks, sometimes the Measles are rife, because the Air is sometimes enclined to the one and sometimes to the other.

Neither can those impurities of the mothers blood, infect her and Cause in her the same Diseases, although *Hippocrates* saies in his Book *de Natura Pueri* that there are three parts of the Blood, one most pure, with which the Child is nourished; another impure, wherewith the mother is nourished; and another, most impure, which is kept in the Veins of the Womb, the whol time of going with Child, and after the Birth is purged away in the Child-bed purgations. For first, seeing the mother hath parts more hard and solid, they do not so soon take impression as the tender and soft Body of the Child. Again that most impure parts of the Blood which is kept in the Veins of the Womb and of the After-birth, the whole time of Belly-bearing, doth infect the blood in the passage, which is carryed through those parts to Nourish the Child: whence the Child contracts an evil quality, which in its time is the Cause of that Ebullition in the blood of the

the Child. But that impureſt part of the blood remaining in the foreſaid places, doth not infect the Body of the Mother.

Furthermore, its not to be wondered at, that the breaking out of the ſmal Pocks and Meaſles, is ſomtimes ſo long deferred, as that ſome have them at Mans eſtate. For thoſe impurities do not ſubſtantially remain in the Body as many imagine: for they would be corrupted by long ſtay and acquire a moſt grievous putrefaction. But only an avil quality is by them imprinted upon the parts of the Child, which in proceſs of time infecting ſome part of the Humors, becomes offenſive to Nature; which then rowſing her ſelf, doth drive thoſe infected portions of the Humors, into the Skin.

And foraſmuch as in the Maſs of blood a twofold Excrement is found, the one thick the other thin: of the thick, the ſmal Pocks are bred, of the thin, the Meaſles. And although the evil and Malignant quality be one and the ſame, infecting both Excrements: yet becauſe the Nature of the Excrements is different, the Analogy of the External Cauſe unto them both is Different. Whence it comes to paſs that ſomtimes the ſmal Pocks and ſomtimes the Meaſles are Epidemically ſpread abroad.

And although the ſmal Pocks are wont to break forth in the whol body, yet are they wont to appear in greateſt quantity in the Face, Feet and hands; which is otherwiſe in the purple ſpots of the Purple Feaver, for they appear moſt on the Breaſt and Back. The Cauſe of which difference is this, that inaſmuch as the ſmal Pocks ariſe from an Ebullition of the Blood, by help whereof an Excretion is made of the Excrements lurking therein, unto the Skin; and the Liver being the Fountain and original of blood, whoſe Emunctories are the Face, Hands, and Feet, whence it comes that ſuch as have hot Livers, have red and rubied Faces and feel intenſe heat in the Palms of their Hands and Soals of their Feet; it follows that the ſmal Pocks and Meaſles muſt come out there more than any where elſe. Contrariwiſe the purple ſpots which appear in Malignant Feavers, do ariſe principally from the Miſaffection of the Heart, and therefore they break out chiefly in parts near the Heart, and eſpecially about the Loyns; becauſe in them the *Vena Cava aſcendens* and the *Arteria aorta* which are annexed unto the Heart, have their Courſe.

Alſo another difference is to be noted between the ſmal Pocks and Purples; becauſe the ſmal Pocks and Meaſles appearing on the third or fourth day from the beginning of the Feaver, are wont to be critical, and for the moſt part void of danger: but the purple ſpots, though they appear on the ſeventh day are commonly Symptomatical, and render the Diſeaſe worſe; whenas a man would think it ſhould be otherwiſe, for a diſeaſe is more crude on the fourth than the ſeventh day. But the Cauſe of this difference conſiſtes herein that in the ſmal Pocks and Meaſles the Feaver commonly begins at the higheſt; ſo that not only on the third and fourth day, but alſo on the firſt or ſecond daies, excretions may be in them critical. But malignant Feavers proceed more ſlowly, and their beginning is commonly extended to the ſeventh day: ſo that excretions which then happen cannot be critical. Now that the Pox and Meaſles comes ſo ſoon to their ſtate and not the Malignant Feavers, is hence; becauſe the Pox and meaſle-Feaver comes from the lighteſt putrefaction, and rather from an Ebullition of the blood than from any intenſe putrefaction of the matter; and therefore Nature by help of Coction makes it to ceaſe before the ſeventh day, becauſe it was a light Feaver and roſe from the ſlighteſt Cauſes. But in malignant Feavers, ſo great and ſordid is the putrefaction that it cannot be corrected in the fourteenth nor ſomtimes in the twentieth day. And therefore the ſpots breaking out before that time, the Diſeaſe is exaſperated; becauſe Nature was forced to expel them, without Concoction and Symptomatically.

The expulſion therefore of ſmal Pox and meaſles is cauſed, by an Ebullition of the Blood: which Ebullition according to *Avicennas Doctrine*, is twofold; the one perfective, the other corruptive. The perfective or depurative is that, in which only the impurer and Excrementitious parts of the Blood, are by Nature purged forth, that the whol maſs may afterward remain pure; and then the ſmal Pocks are innocent, which are Cured without any help of Phyſick. But the corruptive is, wherein not only the Excrementitious parts of the Blood, but the ſincere blood it ſelf is putrefied whence ariſe dangerous and deadly Pox, and according as there is more or leſs putrefaction, in more or fewer parts of the blood, ſo is the danger more or leſs. This corruptive Ebullition doth cheifly happen, when thoſe Diſeaſes are Epidemical being occaſioned by a malignant Conſtitution of the Air, by which an Ebullition of the Humors and a malignat putrefaction is cauſed; whence many and dangerous ſmal Pocks are cauſed; which are ſomtimes (according to *Rhaſis*) the Forerunners of the Plague.

Pocks and Meaſles are reckoned among acute diſeaſes becauſe ordinarily they are terminated within the ſpace of fourteen daies. Now ſome do wittily obſerve a double order of times in this Diſeaſe, *viz.* the time of Ebullition and the time of Eruption: the time of Ebullition is commonly terminated in four daies; ſo that the firſt day is counted the beginning, the ſecond the Augment, the third the ſtate, and the fourth the declination: for then the Feaver and other Symptoms are wont to remit.

But the beginning of the Eruption of the Pox, is the fourth day it ſelf, the Augment reaches to the

the seventh, the State until the eleventh, the declination unto the fourteenth, at which time the Pocks are dried. Howbeit oftentimes they are not dry until the twentieth day.

Differences of smal Pocks and Measles, are taken either from the substance, in regard of which, some are more or less Flegmatick, Bloody, Chollerick or Melancholick: or from the Quantity, in which regard they are more or lets in number; greater or lels; profound or Superficial; or from the Quality, in which respect some are Red, others White, Yellowish, Violet colored, Livid, Black, according to the diversity of Humors of which they are compound; or from the time, in respect whereof some come quickly out, others slowly; some are soon, others late ripe, or dissolved: or from the place, in which respect, some Occupy only the Skin; others do seaz upon the internal Parts also, as the Throat, Lungs, Guts, Liver, Spleen, and other Bowels.

DIAGNOSTICK.] The Diagnosis respects either the Disease present or at hand. The smal Pocks and Measles, when they are present, are subject to the outward Sences, and need therefore no other signs. But these signs following declare them to be at hand.

Pain in the Head with Pulsation in the Forehead, and Temples; great Sleepiness: Terrors in sleep; somtimes Ravings, Tremblings and Convulsions: Sneezings; frequent Yawning; Hoarseness, Cough, Difficulty in breathing. Hear, Redness, and Sence of pricking over the whol Body. Pain of the Back which comes somtimes alone, or appearing with few other Symptoms in a Synochus Feaver, it shews the smal Pocks will come out. For seeing through the Back are carried the great Vein and Artery, in which the Malignant blood boyling, does send forth sharp Vapors to the Nerves, and neighboring Membranes; it must needs be, that pains should be felt especialy in those parts. Great Anxiety and unquietness. Tears flowing of themselves. Shining before the Eyes, and their Itching, a swelling of the Face with some Redness. A vehemency of the Symptoms at first, so that the Disease seems of a sudden to have attained its vigor.

All which are caused, either by many and thick vapors sent up by the boyling of the blood, into the Head, Diaphragm, and other parts; or from the Nature of the Pocks themselves, now beginning to invade, the parts; or by a Fluxion caused by heat, which dissolves the Humors in the Brain.

PROGNOSTICK.] It's of great Moment to foresee the smal Pox; but much more to foretel their event, which the following Prognostick Signs will declare.

And in the first place those smal Pox are wont to be void of danger, which come out soon and easily, and do quickly ripen.

In which the Feaver is moderate, without great Symptoms, which ceases after they are come out or is very much abated. In which the voyce is free and breathing easie.

Smal Pox. which at first are Red, and White, soft, distinct, few, round, pointed, coming only in the Skin and not inwardly, are wont to be safe.

All the Signs aforesaid do signifie the paucity of the Morbifick Matter, it's Obsequiousness, Benignity, and the strength of Nature, lustily expelling.

Contrarywise dangerous and deadly Pox are known, by a great Feaver, which lessens not after they are broak forth; for it signifies the malignant and venemous Humors are not sufficiently expelled unto the Skin, but that the greatest part of them remains yet in the Veins. Great anxiety and unquietness; which comes from the same Humors boyling in the Veins. Difficulty of breathing, which signifies either pustles or Impostumes in the Lungs; or a Squinsie, or great decay of strength. Great thirst which declares the inward burning; and it with the thirst, shortness of breath be encreased. Death is at hand. A Looseness or Bloody Flux, which shews the malignant Humors have their recourse inward, which is a course quite contrary to that of Nature and therefore deadly, so that few of those which after the Pox coming out, are taken with such a Looseness do escape.

A Bloody Urine is a most deadly sign; and likewise if by stool pure and sincere blood be voided. Somtimes also by the Nostrils, Gums, and other parts of the Body blood is voided, which are commonly deadly Signs. For they signifie the ex ream Acrimony and malignity of the Blood: which doth vehemently provoke Nature, and compels her to a preposterous excretion thereof.

Also Pox long a coming out are very bad, which signifie the Contumacy of the matter, or the weakness of Nature, Many, Great, Double and united Pox, do shew an overabundant quantity of Morbifick matter, and are bad. So are hard ones, shewing the thickness and incoctibility of the said matter. Also flat ones which shew the weakness of the expulsive faculty, and they are worse, if they have a black spot in the middlesof them, which argues extraordinary Malignity. And green, blewish and black which spring from that sort of choller called *Bilis porraca, or Atra* Leeke-green or Black Choller are abad sign.

They are worst of all which when they are come forth do presently vanish, and the Tumors of the parts falls: for they signifie the retirement of the Humor inwards; and none of those escape who have the Pox on this manner going in again, but they die commonly within twenty four houres.

They are also dangerous, when spots like those of the purple or spotted Feaver, are mingled among the Pox; especially if those spots be Livid or Black. For they signifie not only that same light

light putrefaction, which is wont to happen in the ſmall Pox by means of the ebullition of blood: but alſo that intenſe and profound Malignity is pecant; from which much greater danger is threatened to the Patient.

Dung or Urines in this Diſeaſe livid or black do portend great danger: for they ſignifie that Melancholly abounds in the Veins, and infects the whol Mass of Blood.

CURE. The cure of the ſmall Pox & Meaſles is performed in the ſatisfaction of four *Indications*. Whereof the firſt conſiſts in the Evacuation of the peccant humors. The ſecond in aſſiſting the motion of nature, or helping to expel the Pox. The third in the oppoſition of the malignant and venemous quality. The fourth in correction of Symptoms. All which that they may be conveneintly effected, firſt a convenient diet muſt be appointed, which muſt be the ſame which was ordered in the cure of putrid Feavers: howbeit ſome things muſt be particularly noted.

Firſt that the patients be kept in a warm room, to the end their pores may be be kept open; and the breaking out of the ſmal Pox may there be furthered. Therefore they muſt be kept in a Chamber well ſhut, which the cold air muſt in no wiſe enter into. For many Children that had benigne Pox, have been killed by letting in the cold ayr upon them, viz. The morbifick matter being thereby driven back into the inward parts. And for the ſame cauſe they muſt be moderately covered with Cloaths; but ſo that the heat of the air or the weight of the Cloathes may not augment the heat of the Feaver. The foreſaid coverings are wont commonly to be made of red cloaths, becauſe they are thought by ſome Analogy to move the boiling blood to the externall parts. Many are alſo wont to keep an Ewe or Wether in the chamber or on the bed; becauſe thoſe Creatures are eaſily infected and draw the venom to themſelves, by which meanes ſom Eaſe may happen to the ſick perſons.

A decoction of Barly, or of the roots of *Sorrel*, or of Harts horn is profitably uſed for drink, in the beginning of the diſeaſe eſpcially, and when the Feaver is vehement. But if the Feaver be not very violent, a decoction of Barly and Figs wil be very profitable, viz. Effectually driving the Humors to the Skin; and *Foreſtus* and *Amatus* did continually uſe the ſame with good ſucceſs.

Furthermore, Whereas in the whol Courſe of the Diſeaſe, Sleep ought to be moderate, yet in the Augment when the Pocks break forth, long Sleep is hurtful, and it is better to watch more than ordinary.

That therefore the aforeſaid Judications may be fulfilled, the Cure muſt be begun by Blood-leting (if Blood in any ſort is redundant. and the Age of the Patient is like to bear it) and a Vein muſt be opened as ſoon as may be. But if the Phyſitian ſhall not be called the firſt day, yet he ſhall do well to take blood before the breaking forth of the Pocks. or while but few are come out; which time is wont commonly to laſt until the fourth day, from the firſt onſet of the Feaver. In which Caſe notwithſtanding, diligent heed is to be taken. For if upon the breaking forth of the Pocks, the Feaver and its Symptoms be abated; it is better to leave the buſineſs to Nature working well, which will ſufficiently expel the whol Morbifick Matter to the Skin. Alſo Blood-leting is not in this caſe neceſſary, ſince experience ſhews that an infinite company of children having gentle, Pox and not Plethorick are happily cured without bleeding. Nay rather in the former caſe ſomtimes blood-letting may do hurt, becauſe the expulſion of the ſmal Pox is cauſed by an ebullition of blood: which ebullition if it be ſmall, it will by blood-letting be leſſened very much, and ſo it will becom inſufficient perfectly to purge the maſs of Blood from it's impurities. Contrarywiſe, if upon the Eruption of the Pox, the Feaver becomes more ſtrong there be anxiety, difficult breathing, an urin thick and red, and other ſymptoms ſeem greater it's a ſign that nature is opreſt, with the over great burden of humors, and that ſhe cannot govern them conveniently; and that therefore Phleborotomy is neceſſary, that a part of the burthen being taken away, nature may be the better able to expel the reſt. In one word, when there is an ebullition perfective meerly and depurative, blood is not to be taken away, but in a corruptive blood-letting is extreamly neceſſary yea even in that which hath leſs malignity in it, whoſe degrees have been ſpecefied before, And ſo neceſſary is Blood-letting in dangerous Pox, in which the corruptive Ebullition is wont to happen, that the tender age of infants muſt not hinder it. For it is grown into a cuſtom to let children blood when they are four years old and ſomtimes when they are three. The Phyſitians of *Paris* in their tender age and while they ſuck do let children blood. Which yet the tender age of infants doth hardly admit, with that light nouriſhment of milk, and the plentiful efflux of their humors by tranſpiration; neither can this new licence of letting ſuch yong ones blood be juſtified by any countenance from the wiſe Authors of Phyſick.

In prety big children, many times once blood-letting wil not ſerve the turn, but it muſt be repeated if

if the Feaver remain intenſe or if Raving or any other grievous Symptome do urge, Yea verily when the Pox are perfectly come out, which for the moſt part is within nine daies, if the Feaver be very urgent, blood muſt be again let and the patients ordered, as thoſe who have a putrid Feaver.

If blood-letting be ſuſpected becauſe of the tenderneſs of the Childrens Age, or becauſe the fitting ſeaſon is now paſt; the ſuperfluous blood may be diminiſhed by Cupping-Glaſſes with Scarification applyed to the Back, Shoulders, and Thighs, which may alſo wel be uſed in the ſtate of the diſeaſe, ſeeing the Motion of Nature from the Centre to the Circumfernce, is by them promoted. But care muſt be taken that in yong Children the Scarifications be not too deep: for it happens ſomtimes that an unadviſed Surgeon cutts ſo deep, as to cut aſunder ſome Veins and let out the fervent and boyling blood, ſo that there is great trouble to ſtop the ſame.

Purgation is ſuſpected in this diſeaſe; for it makes a motion contrary to that of Nature, viz. from the Circumferance to the Centre; and to whomſoever, having Pocks, a looſneſs happens, the Pocks commonly ſtrik in, and the Party dies, as I ſaid in the Prognoſtick. Yet obſerve, that many times purgation is to good purpoſe practiſed before the pocks come out, and before the Feaver growes vehement, viz. when the Children are in the Neutral ſtate of Decidence. For then if ill humors abound, they are profitable dimimiſhed by purging, that Nature may afterward, more Cheerfully ſet upon the Expulſion of the Remainder. But when the Pox begins to appear, Purging will be pernicious. And likewiſe, if there be great malignity abroad, as in an Epidmical Conſtitution, when very many Children die of that diſeaſe; it is better wholly to abſtain from Purging; becauſe in diſeaſes which are very malignant and Peſtilential, Purgation in the beginning of the Diſeaſe, is very hurtful. Now the Purgatives muſt be compounded of gentle Simples, viz. Rhubarb, Caſſia, Manna, Tamarinds, and Syrup of Roſes.

In the Courſe of the diſeaſe, if the belly be hard and bound it may gently be removed, but not provoked; and that by a Suppoſitory of Honey alone without ſalt; or with a Cliſter of Broath or Milk, or a decoction of French barley, Raiſons and Liquoris with Sugar and yolks of Eggs.

After blood-letting and other Evacuations (if neceſſary) the expultion of the pox muſt be helped forward, not only with Specifick medicines driving the humors to the Skin, but alſo with Diaphoreticks and Alexipharmicks; eſpecially if the Pox be Epidemical and being very maligmant, do threaten great danger.

There is a vulgar Medicine commended by *Rhaſis Avicenna* and all the Arabian Phyſitians to drive out the Pox; which alſo the greateſt part of our later Phyſitians uſe, according to the deſcription of *Avicenna*, which is thus.

Take *Fat figgs ſeven ounces; Lentils ſhaled three drams; Lack two drams and an half; Gum Traganth and Fennel ſeed, of each two drams. Boyl all in a pint and half of fountain water to the third part. Let the patient drink thereof. Rhaſis adds Saffron fifteen grains Raiſons five drams, becauſe Saffron opens and corroborates, and the Raiſons do ſtrengthen the Liver. And Traganth although it do incraſſate and aſtringe, yet is it therefore mingled with the reſt, that it may forbibit the over great Ebullition of blood.*

Lentils are by ſome Neotericks rejected, becauſe they are reſtrictive and may hinder the coming forth of the Pox. But the Autority of ſo many and ſuch noble Princes of Phyſick, muſt not raſhly be rejected; but we muſt rather determine, the Lentils ſhaled are with great reaſon put into this compoſition; viz. That by their aſtringent and incraſſating facu'ty, they may bridle the Fervency of the Humors and hinder their falling upon any noble part; to which purpoſe Gum Tragant was added, as I hinted before. This is taken out of *Galen*, who in the 1. *De Aliment. Facult. Cap.* 18. Doth teach us that Lentils twice boyled do Strengthen the Natural parts, and by their aſtriction ſtop the flux of the belly. The Lentils may therefore be put in or left out according to the Judgment of the Phyſitian who manages the Cure, as there is more or leſs neceſſity of attenuating and driving the Humors into the Skin. For if the matter be ſubtile and the Ebullition great, the Lentils may profitably be put in for the Intent aforeſaid. But if the matter ſeem to be thick, ſo that Nature can but ſlowly drive it into the Skin, then muſt they be omited and the Gum traganth; and only the other attenuating and Diaphoretick things uſed for the drink. By which it appears that we muſt not too ſtrictly adhere to the formes of Medicaments propounded by Authors; but that in ſeveral occaſions they muſt be variouſly changed. Let this following Receipt ſerve for an example, compounded partly of the foreſaid ſimples and partly of others that are Diaphoretick and reſiſt malignity; which may much help ſuch as have this Diſeaſe, in making the Pox to come well out.

Take *Roots of Fennel and Sorrel, of each one ounce; Harts-horn ſhavings, half an ounce: Leaves of Scabious, Scordium, St. Johns-wort, of each one handful; Three fat Figgs; Gum Lack three drams; Seeds of Navew or Turnep and Carduus Benedictus, of each two drams; Lentils unhuſked half an ounce; Gum Traganth, one dram and an half. Boyl all to a pint and half; Of the ſtraining take three ounces; Syrup of Lemmons, one ounce. Mix them. Make of them a Julep let the Patient drink thereof twice or thrice in a day.*

If

If the Malignity be very great, as commonly it happens in Epidemical ſmal Pocks, we muſt chiefly uſe Antidotes. And conſequently al thoſe remedies which we have propounded in malignant Feavers wil be good in this diſeaſe, reſpect being had to the Age and ſtrength of the Patient. And among others, Confection of Hyacinth, Bezoar ſtone, Pouder of Coral, Pearles, Harts-horn; oyl of Scorpions of Matthiolus, muſt be uſed frequently, with other things, the manner of whoſe uſe may be learnt out of the foregoing chapter.

Neither muſt ſuch things be omitted as do reſtore the Patients ſtrength, both inward and outward which may be alſo learnt out of the foregoing Chapter, and by the ſtudent Phyſitian adminiſtred in due ſeaſon.

And it muſt be heedful remembred, that ſuch medicaments as drive out the Pox are not to be uſed in al patients. For ſomtimes they break forth ſo violently, that they have need to be reſtrained for a while. For the great ebullition and immoderate Fervar of blood, if they be not tempered, are wont to diſtroy the Patients; and therefore, it is good in ſuch a Caſe to uſe bridlers and coolers. For example, a Julep may be thus compoſed.

Take *Whol barly one pugil. Cinquefoil roots and Tormentil roots of each one ounce. Leaves of Sorrel, Endive and Wood-ſorrel of each one handful. Lentils excorticated half an ounce. Gum tragacanth one dram. Boil al to a pint. In the ſtraining diſſolve four ounces of Syrup of Lemons or Pomegranates. Make of al a Julep for four doſes, to be taken twice in a day.*

Amatus Luſitanus in the 18. Cure of the third Centurie propounds an example of ſuch kind of Pox ariſſing from boiling humors and cured only by coolers and thickners. Which example I thought good to cite in this place word for word, that the young beginners may perceive, in what caſes the Cure is moſt to be varied. *The Boy of Altaraſius* (ſaies he) *began to have the ſmal Pox, ſome of which did run together, ſo that in two daies they fluid his Miſerable Carcaſe: for the puſtles crept along and did only flay off his Skin; which I have likewiſe obſerved in other Children: Againſt which, I thus ſet my ſelf to work; Firſt becauſe this matter was too thin, I endeavored to thicken the ſame, and not only ſo, but to abate the evil quality of the Liver and internal parts, that no more ſuch thin ſubtile Humor might be bred. This I did with refrigerating Medicaments, as Syrup of Roſes, of Cichory ſimple, of Endive and Violets with waters of the like Nature mixed with them. He was nointed with Ceratum Santalinum. But the Diet likwiſe helped much, which was ordered cold and moiſt. By al which the matter became thicker and the pox began to appear thick and large.*

And for ordinary drink preſcribe a decoction of barly and of Sorrel roots. And theſe remedies muſt be continued, until the Fervency of the humors ſhal begin to abate: if Nature ſeem to want their aſſiſtance.

Theſe things might ſuffice for a direct Cure of the ſmal Pox. But becauſe they may bring great dammage to divers parts, both internal and external, we muſt endeavour the Prevention and Cure thereof.

The internal parts may eſpecially be preſerved with a decoction of Lentils, of Gum Lac and Traganth, deſcribed before. For Gum Lack defends the Liver and Spleen, Lentils the Guts, and Traganth the breaſt.

But the Lungs are peculiarly preſerved by Conſerve of Roſes and Violets, and Syrup of Violets Jujubees, Myrtils, Dryed Roſes, Poppies and alſo theſe following LOHOCHS. Se in my Diſpenſatory (at the begining of the Lohochs) what a Lohock is; and why ſo called.

Take *Conſerve of Roſes one ounce and half, juyce of Lentiles thrice boiled ſix drams. Poppie ſeeds an half dram. Gum tragacanth one ſcruple. With Syrupe of dried Roſes make all into a Lohoch.*

Or this *of Avicenna*, which is commended by *Guainerius* and *Foreſtus*.

Take *Lentils unſhaled and finely poudered three drams. White Poppie ſeeds one ounce. Conſerve of Roſes two ounces. Julep of Roſes, as much as ſhal ſuffice, Mix al into a Lohoch.*

Or ſuch a Lohoch as this following may be made only of Syrups.

Take *Syrup of violets, jujubes and dried Roſes of each one ounce. Syrup of Poppies half an ounce. Mix them, let the Patient lick thereof often out of a ſpoon, and ſwallow it down leiſurely.*

But if a flux be at preſent into the Lungs and cauſe hoarſneſs and ſuffocation; it muſt not only be ſtopped with the foreſaid Remedies, but revelled by Cupping-glaſſes, both dry and Scarified, and by bleeding, if nothing elſe hinder. Alſo give the Patients to drink a decoction of Barly, Jujubes and Liquoris, and let them uſe this following Lohoch.

Take *Seeds of March-mallows, Melons, Cucumers, and white Poppy, of each two drams. raiſons ſtoned and Jujubes of each four pair. Boil al to a pint. In which diſſolve conſerve of roſes and Violets of each half an ounce. Pouder of Diatragacanthum fridgidum three drams. Sugar Candie and Sugar of roſes, of each as much as ſhall ſuffice. Make al into a Lohoch. The Jawes and throat may be fenced againſt the Pox, before they break out, with this following Gargariſm.*

Take *French barley one pugil. Plantain Leaves two handfuls, red Roſe Leaves one pugil, Balauſtians, ſeeds of Sumach of each two drams. Boyl all in two pints of water to a third parts conſumption. In the ſtrained Liquor diſſolve Syrup of Mulberries and Pomegranates of each one ounce. Mix all into a Gargariſm.*

If the young age of Children cannot admit a Gargle, a Lohoch may be made, of Syrup of Mulburries, Pomegranats, of dried Roſes; either alone, or mingled with red Roſe and Plantain waters. Which muſt often be given them in a ſpoon. Wherewith if the Fluxion cannot be ſtopped by reaſon of the abundance of the rhume, ſo that there is fear of Suffocation impendent; ſuch things muſt be uſed, which widen the paſſages, and help the excretion, after this manner.

Take *Mucilage of Fleabane ſeed and Oyl of ſweet Almonds new drawn, of each one ounce and half Whiteſt Sugar two ounces. Mix them. Make of all a Lambitive to be given every hour.*

If by means of the Acrimony of the flux, or the Plenty of the ſmal Pox, an Ulcer be bred in the Jawes or Throat; it muſt be clenſed with barly water and honey of Roſes, or with allum water, and if it tend to corruption a little Ægyptiacum Oyntment muſt be mingled therewith.

The Gutts will be preſerved by the ſame remedies which were appointed to preſerve the Lungs. But if a preſent Looſneſs, or dyſentery be urgent, firſt detergent and lenitive Remedies muſt be uſed and afterwards aſtringents. And ſo Clyſters muſt be made of calybeated Milk, of Sugar and yolkes of Eggs: and afterwards of a Decoction of barly and red Roſes with the yolk of an Egg; and laſt of all, of a Decoction of Plantaine, Knot-graſs, and Prunella or Self-heal, and other Simples ſet down in our Cure of the Diſentery. And it is to be obſerved, that a looſneſs in Children that have Pox, is oftentimes cauſed by worms, which laſts dureing the whol Diſeaſe, whence they are in the danger of Death; becauſe the expulſion of the Pox is thereby hindred wholly or leſſened. Which is eaſily known by the thickneſs and viſcoſity of the Excrements, and their grey or whitiſh color: then muſt be adminiſtred ſuch things as kill Worms, and ſweet Clyſters muſt be injected.

Sometimes alſo the Kidneys are affected and are exulcerated, whence ariſes Piſſing of Blood. In this Caſe it is good to give an emulſion of the four greater cool ſeeds, with trochiſes of Alkekengy, de Carabe, and other things ſet down in our Chapters of Piſſing of Blood.

Among external parts, the Eyes are moſt of all to be guarded from the ſmal Pox. For being endued with a ſoft and humid ſubſtance; the matter of the Pox is eaſily driven unto them: whence ariſe grievious Calamites and ſomtimes total Blindneſs.

Before the Pox break out therefore, or when they begin to appear, the Eyes muſt be anointed every hour with Plantane and Roſe Waters, in which a little ſaffron is diſſolved; or with the following Eye-Salve, which doth more effectually preſerve them.

Take *Water of Roſes and Plantane, of each one ounce and half. Pouder of Sumach ſeeds two drams. Infuſe them a little while hot. Then ſtrain the liquor hard out. To the ſtrained liquor ad Camphire ten grains. Saffron five grains. Make all into a Water for the Eyes.*

It will be yet more effectual, if Inſtead of the Waters, the Juyces of Knot-graſs and Sheperds-pouch be mingled with the reſt.

And if ſome Pox begin to Peep out of the Eye it ſelf, pidgeons blood muſt be often dropt in, that their reſolution may be haſtened. Then alſo this following Eye-water is to be uſed.

Take *Red Roſe water two ounces; Eye-bright water half an ounce; Trocheiſci albi Rhaſis one dram; Tutty prepared one ſcruple; Camphire five grains; Saffron two grains. Make al into an Eye-water and wet the Eyes often therewith, with a thin linnen rag.*

But when the Eyes ſo ſwel that they cannot be opened, they muſt often be waſhed with a Decoction of Linſeed, Fenugreek ſeed, Quince ſeed and Mallow ſeeds; and ſo the ſwelling will fal and the Eyes open and if when the Eyes are opened, there appear cloudes in them they muſt by ſcoured off with Sugar-candy finly poudered.

And finally if the Eyes are ulcerated, they may be cured with this following Eye ſalve.

Take *Waſhed Ceruſs three drams: Sarcocol one dram: Gum Traganth one ſcruple: Opium two grains: With mucilage of Gum Traganth drawn out with Plantane water make all into little Cakes or Trochiſcs, which muſt be diſſolved in Womens Milk, or red Roſe water, when it is to be uſed and in all other things proceed, as Practitionors teach at large, in the Cure of Ulcers of the Eyes.*

To preſerve the Noſtrils, they muſt often ſmel to Vinegar. But a Collyrium of Juyce of knot-graſs, and ſhepherds pouch, Sumach ſeeds and Camphire formerly praiſed, will work more effectually; let the tent be often moiſtened therein, and put up into the Noſtrils. If notwithſtanding, the Pox do grow within the Noſe, they quickly become hard Scabs, which are often to be nointed with Oyl of ſweet almonds, that they may the ſooner fal off. And finally if an Ulcer happen in the Noſe, it muſt be dreſſed with a liniment of the Oyl of Egg-yolkes and Juyce of Plantane, ſtirred in a Leaden Mortar.

To

To preſerve the Face, ſome waſh it with Roſe-water and other Aſtringents. Which I cannot approve of: for a great part of the impurities flows unto the Face. For the Skin thereof long looſe and ſoft, is very fit to receive Excrements. Wherefore if thoſe impurities which Nature ſends hither, be repelled, being retained within they may cauſe great hurt; and therefore the motion of Nature is no waies to be hindred. But this ought to be the Phyſitians care, to hinder that the Pocks which break out in the Face, do not leave behind them pits and Scarres, which doth often deforme the Countenance. And this he ſhall in good meaſure performe, if when the Pocks are ripe, and are high and white in the middle (which is wont to fall out upon the ninth day of the Diſeaſe) he cauſe them to be anointed with a Fether twice a day with Oyle of ſweet Almonds, drawn without fire, untill the Cruſts fall off, For by this Medicine the Acrimony of Choller is tempered, the ripening of the Pocks is haſtened, and the falling off of the Cruſts furthered; which otherwiſe ſticking faſt, doth exulcerate the Skin more deeply; by reaſon of the Quittor which lies under them. Oyl of Nuts new drawn without fire, mixed well with a like quantity of Roſe-water, till they come to the forme of a Liniment, is excellent for the ſame purpoſe.

If by neglecting the Remedies aforeſaid, or through the extream malignity of the Humor, there remain Pits and Pock-holes, all diligence muſt be uſed to repair the ſame. Which notwithſtanding is extreame hard to do perfectly; although many have taken great pains thereabout to gratifie Virgins, and other Women, who are exceeding careful to preſerve their Beauties. Among infinite Medicines recorded by Authors to this intent, I ſhall propound the choiſeſt.

And in the firſt place, Oyl of Eg-yolks does nouriſh and engender Skin, and therefore is very convenient to fill the Pock-holes.

Wethers Suet freſh and new, melted and done out with a Fether, is effectual to the ſame purpoſe.

But the filthyneſs of Pock-holes is much amended, if they be waſhed firſt with Yarrow-water, or Cows-dung-water, diſtilled in *May*, and then anointed with Mans-Greaſe.

Foreſtus does much magnifie this following Oyntment.

Take *Oyle of ſweet Almonds and white Lillies, of each one ounce: Fat of a Capon three drams: Pouder of Peony Roots, of Orice and Lytharge of gold, of each ten grains: Sugar-Candy one ſcruple. Mingle al well in a warme Mortar, ſtrain them through a Cloth, and noint the Pock-holes therewith morning and night. And afterwards let them be well waſhed with Water diſtilled out of Calves-feet: and when that is not at hand, uſe the Water of Yarrow in ſtead thereof.*

Neither muſt I omit that which many Practitioners do teach, viz. That when the Pocks be ripe, they muſt be bored through with a golden or a ſilver Needle, leaſt the Quittor tarrying long in them ſhould leave holes in the part. Which Practice, is notwithſtanding, now in a manner grown out of uſe, ſince Experience has taught, that the Pocks being bored are longer in healing and doth longer hold their Cruſts, becauſe of the Weakneſs of Natural Heat, cauſed in the Part by boring, whereby more deformed Scars are left behind. And therefore it is better to abſtain from this boring, and to commit the Evacuation of the Quittor, to Nature alone.

To conclude this Cure, I ſhall ſubjoyn how thoſe diſpoſitions of Itching and Exulceration which happen to perſons that have the ſmal Pocks, may be remedied.

And in the firſt place, When the ſmal Pocks come forth, or when they begin to ripen, ſomtimes an huge pain, or Itching doth afflict the Patients; eſpecially in the Palms of the Hands and Soales of the Feet, becauſe the thickneſs of the Skin in thoſe parts hinders the Eruption of the Pocks.

Which Symptom you ſhall help, if you cauſe thoſe parts to be held in hot Water, or Foment them a long time with an Emollient Decoction. But when there is great Itching in the Face, which compels the Patients to ſcratch, whence great deformity and foul Scars follow; uſe this following Remedy.

Take *leaves of Pellitory of the Wall one handful: Flowers of Chamomel and Melilote, of each half a pugil. Boyl them in a pint of Scabious Water, To the ſtrained Liquor add three ounces of Honey-ſuckle Water. With this Liquor hot, often let the Itching Pocks be moiſtened, by dipping a thin Rag or Cotton Wool therein, and ſo applying the Liquor gently to them.*

Now the Ulcers which ariſe from deep and malignant Pocks, are to be cured with *Unguentum album Rhaſis*, or with an Oyntment of Lead made after this manner.

Take *Calcined Lead two ounces: Litharge one ounce: Ceruſs waſhed and Vinear, of each half an ounce: Oyl of Roſes three ounces: Honey of Roſes one ounce: three Yolks of Egs: Myrrh half an ounce: Wax as much as ſhall ſuffice. Make all into an Oyntment.*

FINIS.

Books Printed by Peter Cole, *Printer and Book-seller of* LONDON, *at the Exchange.*

Several Physick Books of Nich. Culpeper *and* A. Cole, &c.

1 Idea of Practical Physick in twelve Books.
2 *Sennertus* thirteen Books of Natural Phylosophy.
3 *Sennertus* two Treatises. 1 Of the Pox. 2 Of the Gout.
4 Twenty four Books of the Practice of Physick, being the Works of that Learned and Renowned Doctor, *Lazarus Riverius.*
5 *Riolanus* Anatomy.
6 *Veslingus* Anatomy of the Body of Man.
7 A Translation of the New Dispensatory, made by the Colledg of Physitians of *London.* Whereunto is added, The Key to *Galens* Method of Physick.
8 The English Physitian Enlarged.
9 A Directory for Midwives, or a Guide for Women.
10 *Galens* Art of Physick.
11. New Method both of studying and Practising Physick.
12 A Treatise of the Rickets.
13 Medicaments for the Poor, Or Physick for the Common People.
14 Health for the Rich and Poor, by Dyet without Physick.

The *London Dispensatory* in Folio, of a large Character in Latine.
The *London Dispensatory* in twelves, a smal Pocket Book in Latin,

Mr. *Burroughs* WORKS.
viz. on *Matth.* 11.

1 Christs call to all those that are Weary and Heavy Laden to come to him for Rest.
2 Christ the Great Teacher of Souls that come to him.
3 Christ the Humble Teacher of those that come to him.
4 The only Easie way to Heaven.
5 The excellency of holy Courage.
6 Gospel Reconciliation.
7 The Rare Jewel of Christian Contentment.
8 Gospel-Worship.
9 Gospel-Conversation.
10 A Treatise of *Earthly-Mindedness.*
11 Exposition of the Prophesie of *Hosea.*
12. The Evil of Evils, or the exceeding sinfulness of Sin.
13 Precious Faith.
14 Of Hope.
15 Of Walking by Faith.

Twenty one several Books of Mr. William Bridge, *Collected into two Volumns.* Viz.

1 Scripture Light the most sure Light.
2 Christ in Travel.
3 A Lifting up for the Cast-down.
4 Sin against the Holy Ghost.
5 Sins of Infirmity.
6 The false Apostle tried and discovered.
7 The good and means of Establishment.
8 The great things Faith can do.
9 The great things Faith can suffer.
10 The Great Gospel Mystery of the Saints Comfort and Holiness, opened and applied from Christs Priestly Office.
11 Satans power to Tempt, and Christs Love to, and Care of his People under Temptation.
12 Thankfulness required in every Condition.
13 Grace for Grace.
14 The Spiritual Actings of Faith through Natural Impossibilities.
15 Evangelical Repentance
16 The Spiritual Life, and in-being of Christ in all Beleevers.
17 The Woman of Canaan.
18 The Saints Hiding place, *&c.*
19 Christ Coming, &c.
20 A Vindication of Gospel Ordinances.
21 Grace and Love beyond Gifts.

New Books of Mr. *Sydrach Simpson, VIZ.*

1 Of Unbelief; or the want of readiness to lay hold on the comfort given by Christ.
2 Not going to Christ for Life and Salvation is an exceeding great Sin, yet Pardonable.
3 Of Faith, *Or,* That beleeving is receiving Christ; And receiving Christ is Beleeving.
4 Of Covetousness

Mr. Hookers *New Books in three Volums: One in Octavo, and two in Quarto,*

These Eleven New Books of Mr. *Thomas Hooker,* made in *New-England.* Are attested in an Epistle by Mr. *Thomas Goodwin,* and Mr. *Philip Nye,* To be written with the Authors own hand: None being written by himself before. One Volum being a Comment upon Christ's last Prayer in the seventeenth of *John.*

Ten Books of the Application of Redemption by the Effectual Work of the Word, and Spirit of Christ, for the bringing home of lost sinners to God.

Dr. Hills WORKS.

The Kings Tryal at the High Court of Justice.
Wise Virgin, Published by Mr. *Thomas Weld,* of *New-England.*
Mr. *Rogers* on *Naaman* the Syrian, his Disease and Cure: Discovering the Leprosie of Sin and Self-love; with the Cure, *viz.* Self denial and Faith.
A Godly and Fruitful Exposition, on the first Epistle of *Peter.* By Mr. *John Rogers,* Minister of the word of God at *Dedham* in *Essex.*
Mr. *Rogers* his Treatise of Marriage.
The Wonders of the Load-stone. By *Samuel Ward* of *Ipswich.*
An Exposition on the Gospel of the Evangelist St. *Matthew.* By Mr. *Ward.*
The Discipline of the Church in *New-England:* By the Churches and Synod there.
Mr. *Brightman* on the Revelation.
Christians Engagement for the Gospel, by *John Goodwin.*
Great Church Ordinance of Baptism.
Mr *Loves* Case, containing his Petitions, Narrative, and Speech.
A Congregational Church is a Catholick Visible Church. By *Samuel Stone* in *New-England.*
A Treatise of Politick Powers.
Dr. *Sibbs* on the Philippians.
Vox Pacifica, or a Perswasive to Peace.
Dr. *Prestons* Saints submission, and Satans Overthrow.
Pious Mans Practice in Parliament time.
Barriffs Military Discipline.
The Immortallity of Mans Soul.
The Anatomist Anatomized.
The Bishop of *Canterbury's* Speech
Woodwards Sacred Ballance.
Dr. *Owen* against Mr. *Baxter.*
Abrahams Offer, Gods Offering: Being a Sermon by Mr. *Herle,* before the Lord Major of *London.*
Mr. *Sparrows* Sermon, being a Pattern of Repentance
Englands Deliverance. By *Peter Sterry.*
The Way of God with his People in these Nations. By *Peter Sterry.*
Mr. *Sympson's* sermon at *Westminster*
Mr. *Feaks* sermon before the Lord Major.
The Best and Worst Magistrate. By *Obadiah* Sedgwick. A sermon.
A Sacred Panegyrick. By *Stephen Marshal.* A sermon.
The Craft and Cruelty of the Churches Adversaries. By *Matthew Newcomen* of *Dedham.* A sermon.
Clows Chyrurgery.
Marks of Salvation.

Mr. *Stephen Marshals* New WORKS *VIZ.*

1 Of Christs Intercession, or of sins of Infirmity.
2 The high Priviledg of beleevers, They are the Sons of God.
3 Faith the Means to feed on Christ
4 Self-Denial.
5 The Saints Duty to keep their Hearts, *&c.*
6 The Mystery of spiritual Life.

Cambridge University Library
www.lib.cam.ac.uk

Culpepers Large Anatomy fitted for Physick.

Culpepers { Five Hundred, Eighty Nine } Rare Cures.
{ *Observations*, or *Histories*, Of }

FOUR BOOKS

OF THAT

Learned, and Renowned Doctor, *Lazarus Riverius.*

CONTAINING

Five hundred and thirteen Obſervations, or Hiſtories, of Famous and Rare Cures; moſt of which were his own. The other were communicated to him by twenty four ſeveral Famous Phyſitians and Chyrurgions, whoſe names are printed to each of them.

Unto which is added,

A FIFT BOOK,

BEING

Select Medicinal Counſels

OF

John Fernelius, Chief Phyſitian to the King.

All Engliſhed

By *Nicholas Culpeper,* Phyſitian and Aſtrologer.

Theſe Hiſtories and Obſervations are often mentioned, and referred unto, in theſe Seventeen Famous Books of *Riverius,* called,

The Practice of Phyſick.

VIZ.

1. *Of the Diſeaſes of the Head.*
2. *Of the Diſeaſes of the Eyes.*
3. *Of the Diſeaſes of the Ears.*
4. *Of the Diſeaſes of the Noſtrils.*
5. *Of the Diſeaſes of the Tongue.*
6. *Of the Diſeaſes of the Teeth, Gums, &c.*
7. *Of the Diſeaſes of the Breaſt.*
8. *Of the Diſeaſes of the Heart.*
9. *Of the Diſeaſes of the Stomach.*
10. *Of the Diſeaſes of the Inteſtines, or Guts*
11. *Of the Diſeaſes of the Liver.*
12. *Of the Diſeaſes of the Spleen.*
13. *Of the Diſeaſes of the Meſentery, &c.*
14. *Of the Diſeaſes of the Reins, &c.*
15. *Of Womens Diſeaſes.*
16. *Of the Diſeaſes of the Joints, &c.*
17. *Of Feavers, Simple, Putrid, and Peſtilential.*

LONDON:

Printed by *Peter Cole,* Printer and Book-ſeller, at the Sign of the Printing-Preſs in Cornhil, near the Royal Exchange. 1658.

The Printer to the Reader.

READER,

THY cheerful Acceptance of my former Endeavors in this kind for the good of my Native Country, hath encouraged me, though with great Care, Labor, and Coſt, to preſent thee with the Learned, Judicious, and Worthily renowned Riverius his Works of Phyſick. He is an Author now living, and ſufficiently known: And his Works will ſpeak for themſelves, and praiſe him in the Gates.

And if thou ſhalt ſhew a friendly Countenance to this worthy ſtranger, who now ſpeaks Engliſh, I ſhal be thereby encouraged by al other means to ſtudy to promote thy good by bringing thee more acquainted with this, and other excellent Authors.

And whereas ſome, either out of envy, or miſ-underſtanding, do condemn Works of this Nature, publiſhed in our Mother Tongue, alleaging chiefly, That ſuch Books encreaſe the number of Empericks; are a hinderance to learned and able Phyſitians; alſo occaſion ſome to hurt themſelves by raſhly practiſing on their own Bodies. I ſhal Anſwer to theſe Objections in order.

Firſt, as for Empericks: Theſe Books, and ſuch as theſe publiſhed in Engliſh, are ſo far from making more Empericks, that they will ſpoil thoſe that are, and make that we ſhal have fewer of them. For an Emperick being one that gives Phyſick (Hab Nab, as we uſe to ſay) relying only on Experience, and what he hath ſeen done before him, not being able to give any reaſon touching the Diſeaſe, its Cauſe, or Cure: Theſe Books wil teach ſuch perſons how to go upon good grounds, and to be able to give a ſolid Reaſon for what they do, and of Empericks, make them Rational Phyſitians, if they be men of good natural parts, though they be ignorant of all Tongues but their Mothers.

As for the hurt which is hereby pretended to be done to learned Phyſitians, it is a meer Imagination, and no learned Phyſitian that bethinks himſelf, wel, wil ſo judg. For the uſe of theſe Books reſpects chiefly the Poor of this Nation, together with Sea-farers, and Soldiers. But for the Rich that have Money to ſpare, and bide at home, no otherwiſe (in point of Practice) than for an honeſt Curioſity; and delightful Speculation. What rich man is there ſo mad, who reading a Chapter in theſe Books, and ſeeing what a world of Conſiderations and Cautions do belong to the knowledg and orderly cure of every Diſeaſe, but will be more fearful than ever he was before to commit himſelf to the Cure of any but a learned Phyſitian. Now it is not by the poor, but by the Rich, that the learned Phyſitian maintains himſelf; the poor are but

The Printer to the Reader.

READER,

THY cheerful Acceptance of my former Endeavors in this kind for the good of my Native Country, hath encouraged me, though with great Care, Labor, and Coſt, to preſent thee with the Learned, Judicious, and Worthily renowned Riverius his Works of Phyſick. He is an Author now living, and ſufficiently known: And his Works will ſpeak for themſelves, and praiſe him in the Gates.

And if thou ſhalt ſhew a friendly Countenance to this worthy ſtranger, who now ſpeaks Engliſh, I ſhal be thereby encouraged by al other means to ſtudy to promote thy good by bringing thee more acquainted with this, and other excellent Authors.

And whereas ſome, either out of envy, or miſ-underſtanding, do condemn Works of this Nature, publiſhed in our Mother Tongue, alleaging chiefly, That ſuch Books encreaſe the number of Empericks; are a hinderance to learned and able Phyſitians; alſo occaſion ſome to hurt themſelves by raſhly practiſing on their own Bodies. I ſhal Anſwer to theſe Objections in order.

Firſt, as for Empericks: Theſe Books, and ſuch as theſe publiſhed in Engliſh, are ſo far from making more Empericks, that they will ſpoil thoſe that are, and make that we ſhal have fewer of them. For an Emperick being one that gives Phyſick (Hab Nab, as we uſe to ſay) relying only on Experience, and what he hath ſeen done before him, not being able to give any reaſon touching the Diſeaſe, its Cauſe, or Cure: Theſe Books wil teach ſuch perſons how to go upon good grounds, and to be able to give a ſolid Reaſon for what they do, and of Empericks, make them Rational Phyſitians, if they be men of good natural parts, though they be ignorant of all Tongues but their Mothers.

As for the hurt which is hereby pretended to be done to learned Phyſitians, it is a meer Imagination, and no learned Phyſitian that bethinks himſelf, wel, wil ſo judg. For the uſe of theſe Books reſpects chiefly the Poor of this Nation, together with Sea-farers, and Soldiers. But for the Rich that have Money to ſpare, and bide at home, no otherwiſe (in point of Practice) than for an honeſt Curioſity; and delightful Speculation. What rich man is there ſo mad, who reading a Chapter in theſe Books, and ſeeing what a world of Conſiderations and Cautions do belong to the knowledg and orderly cure of every Diſeaſe, but will be more fearful than ever he was before to commit himſelf to the Cure of any but a learned Phyſitian. Now it is not by the poor, but by the Rich, that the learned Phyſitian maintains himſelf; the poor are but

a trouble to him, only before ſuch Books as theſe were extant in the Engliſh Tongue, Conſcience (ſomtime) forced the learned Phyſitian to take care of the poor, becauſe the unlearned were wholly unable: Whereas now there may be found Induſtrious men that know no more Languages than their Native one, who may in a rational way contribute to the Neceſsities of the poor. Nay, theſe kind of Books are profitable to the learned Phyſitians; for many of the Gentry, eſpecially of the Ladies and Gentlewoman, viewing the ſtate of their own bodies in ſuch Books as theſe (as in Looking-Glaſſes) wil perceive certain Diſeaſes in themſelves, either now in being, or likely ere long to ſeize upon them, which otherwiſe they would never have ſo much as dream'd of; and thereupon crave the Advice and Aſsiſtance of the learned Phyſitian.

Alſo the Ladies and Gentlewomen being well read in ſuch Books as theſe, will better know how to demean themſelves towards their Husbands, Children, or other Relations and Friends in their reſpective Sickneſs in point of ordering them, and will be more apprehenſive of the Phyſitians Directions, and ſo better able to practice them; alſo more capable of his Reaſons, and Prognoſticks, and ſo more confident and cheerfully obedient All which will very much advance the Cure, and conſequently the Honor and Gain of the learned Phyſitian: for as Hippocrates notes in his firſt Aphoriſm, It is not enough towards the Cure that the Phyſitian do what is fitting; but the by-ſtanders and friends of the ſick muſt play their part, or all will not be well.

And in the third place, whereas it is objected, That people reading theſe Books, wil practice upon themſelves, and hurt themſelves.

I Anſwer, If they do, they have none to blame but their own folly; for it is not the intent of the publiſhers of theſe Books, that every one that can read Engliſh, ſhould dare to take, of their own Heads, ſuch Medicines as are deſcribed in the ſaid Books. But our intent is, That where in the Country there is no learned Phyſitian at hand; at Sea, in the States and Merchants Ship, where the Chyrurgion is compelled to act both his own, and the Phyſitians part; In Armies and Leguers, &c. an ingenious and diligent Chyrurgion, Apothecary, or any other that hath from his youth been exerciſed in theſe kind of ſtudies, and converſant about the ſick, may attain ſuch a competent knowledg in the Cauſes and Methodical Cure of Diſeaſes, as they may with honor to themſelves, and profit to the ſick (by Gods bleſsing) ſupply the place of a more learned Phyſitian. For the uſe of ſuch perſons, theſe books are intended, and for diligent Midwives; and not that every fool ſhould turn Phyſitian, or that every Reader ſhould tamper with him or her ſelf.

Alſo divers Honorable Ladies and Gentlewomen, that out of a truly Chriſtian

ſtian and Charitable Diſpoſition have not diſdained, but counted it a great Honor to be helpful to the poor in the time of their ſickneſs, may by peruſal of theſe books, and the like, confirm and encreaſe their knowledg, and become honorable Inſtruments in the Hand of God, of much relief and comfort to many poor diſtreſſed Creatures in their reſpective Countries and places of Habitation.

I ſhal ſay no more at preſent, only refer thee to the next pages where thou maieſt read the Names of thoſe Books of Phyſick or Divinity that I have Printed.

From my Printing-houſe in
Leaden-Hall, September, 2. 1657.

Thy hearty wel-wiſher,
PETER COLE.

The Names of Books printed by Peter Cole, *Printer and Book-ſeller of* London: *and are to be ſold at his Shop, at the ſign of the Printing-preſs in Cornhil, neer the Royal Exchange.*

Twelve new Books in one Volum of Nich. Culpeper, *All called the Idea of Practical Phyſick.*

1 The art to preſerve Health.
2 The preternatural diſorder of mans body, and their Signs.
3 Of Medicaments.
4 Of the art of Healing.
5 Of the general Cure of Diſeaſes.
6 Of External Diſeaſes.
7 Of Feavers.
8 Of Head Diſeaſes.
9 Of middle Belly Diſeaſes.
10 Of Lower belly Diſeaſes.
11 Of Venemous Diſeaſes.
12 Of Childrens Diſeaſes.

Twenty ſeven Books of Nich. Culpeper, *Gent. Student in Phyſick and Aſtrologie, formerly publiſhed.*

The firſt ſeventeen Books. Are al called the *Practice of Phyſick*, Wherein is plainly ſet forth, The *Nature*, *Cauſe*, *Differences*, and ſeveral ſorts of *Signs*; Together with the Cure of al Diſeaſes in the Body of Man. Being a Tranſlation of the Works of that Learned and Renowned Doctor, *Lazarus Riverius*, now living; Councellor and Phyſitian to the preſent King of *France*. Above fifteen thouſand of the ſaid Books in Latin have been ſold in a very few Yeers, having been eight times printed, though al the former Impreſſions wanted the Nature, Cauſes, Signs, and Differences of the Diſeaſes, and had only the Medicines for the cure for them; as plainly appears by the Authors Epiſtle.

18. A Sure Guide to Phyſick and Chyrurgery: That is to ſay, The Arts of Healing by Medicine, and Manual Operation. Being an Anatomical Deſcription of the whol body of Man, and its parts, with their Reſpective diſeaſes, demonſtrated from the Fabrick and uſe of the ſaid Parts. In Six Books of *Riolanus*, tranſlated, and adorned with an hundred eighty four Figures cut in Braſs.

19 *Veſlingus Anatomy of the Body of Man*, Wherein is exactly deſcribed, the ſeveral Parts of the Body of Man, illuſtrated with very many larger Braſs Plates than ever was in Engliſh before.

20 A Tranſlation of the *New diſpenſatory*, made by the Colledg of Phyſitians of *London*. Whereunto is added The *Key to* Galens *Method of Phyſick*.

21 The *Engliſh Phyſitian enlarged*. being an Aſtrologo-Phyſical Diſcourſe of the vulgar Herbs of this Nation; wherein is ſhewed how to cure a mans ſelf of moſt Diſeaſes incident to Mans Body, with ſuch things as grow in *England*, and for three pence charge. Alſo in the ſame Book is ſhewed, 1 The time of gathering al Herbs, both Vulgarly and Aſtrologically. 2 The way of drying, and keeping them and their Juyces. 3 The way of making and keeping al manner of uſeful Compounds, made of thoſe Herbs. The way of mixing the Medicines according to the Cauſe, and Mixture of the Diſeaſe, and the part of the Body afflicted.

22 A *Directory for Midwives*, or a *Guide for Women*. Newly enlarged by the Author in every ſheet, and illuſtrated with divers new Plates.

23 *Galens Art of Phyſick*, with a large Comment.

24 A New Method both of ſtudying and practiſing Phyſick.

25 A Treatiſe of the Rickets, being a Diſeaſe ſo common to Children wherein is ſhewed, 1 The Eſſence, 2 The Cauſes, 3 The Signs, 4 The Remedies of the Diſeaſe: Publiſhed in Latin by Dr. *Gliſſon*, Dr. *Bates* and Dr. *Regemorter*, tranſlated into Engliſh, And corrected by *N. Culpeper*.

26 Medicaments for the Poor, Or Phyſick for the Common People.

27 Health for the Rich and Poor, by Dyet without Phyſick.

Mr. Hookers *New Books in three Volums: One in Octavo, and two in Quarto.*

Theſe Eleven New Books of Mr. *Thomas Hooker*, made in *New-England* Are attested in an Epiſtle by Mr. *Thomas* Goodwin, and Mr. *Philip Nye*, To be written with the Authors Own hand: None being written by himſelf before. One Volum being a Comment upon Chriſt's laſt Prayer in the Seventeenth of *John*: wherein is opened, The *Union* beleevers have with God and Chriſt, and the glorious Priviledges thereof. Beſides many other Goſpel Truths, there is alſo ſhewed.

1 *That the end why the Saints receive al glorious Grace, is, That they may be one, as the Father and Chriſt are one.*
2 *That God the Father loveth the Faithful, as he loveth Jeſus Chriſt.*
3 *That our Savior deſireth to have the Faithful in Heaven with himſelf.*
4 *That the happineſs of our being in Heaven, is to ſee Chriſts Glory.*
5 *That there is much wanting in the knowledg of Gods Love, in the moſt able Saints.*
6 *That the Lord Chriſt lends daily direction, according to the dayly need*

of

of his Servants.
7 *That it is the deſire, and endeavor of our Savior, that the deareſt of Gods Love, which was beſtowed on himſelf, ſhould be given to his faithful Servants.*
8 *That our Union, and Communion with God in Chriſt, is the top of our happineſs in Heaven.*

The firſt eight Books: of the Application of Redemption, By the effectual Work of the Word, and Spirit of Chriſt, for the bringing home of loſt Sinners to God. In which (beſides many other ſeaſonable, and Soul-ſearching Truths) there is alſo largely ſhewed.
1 *Chriſt hath purchaſed al ſpiritual good for* H I S.
2 *Chriſt puts al* H I S *into poſſeſſion of al that good that he hath purchaſed.*
3 *The Soul muſt be fitted for Chriſt before it can receive him: And a powerful Miniſtry is the ordinary means to prepare the heart for Chriſt.*
4 *The work of God is free: And the day of Salvation, is while this Life laſt, and the Goſpel continue.*
5 *God calls his Elect at any Age, but the moſt before old Age.*
6 *The Soul is naturally ſetled in a ſinful ſecurity.*
7 *The heart of a Natural man is wholly unwilling to ſubmit to the word that would ſever him from his ſins.*
8 *God the Father by a holy kind of violence, plucks* His *out of their corruptions, and draws them to beleeve in Chriſt.*

The Ninth and Tenth Books of the Application of Redemption by the Effectual Work of the Word, and ſpirit of Chriſt, for the bringing home of loſt ſinners to God. Beſides many other ſeaſonable, and Soul-ſearching Truths, there is alſo largely ſhewed.
1 *The heart muſt be humble and contrite before the Lord wil dwel in it.*
2 *Stubborn, and bloody ſinners may be made broken-hearted.*
3 *There muſt be true ſight of ſin, before the heart can be broken for it.*
4 *Application of ſpecial ſins by the Miniſtry, is a means to bring men to ſight of, and ſorrow for them.*
5 *Meditation of ſin, a ſpecial means to break the heart.*
6 *The ſame word is profitable to ſome, not to another.*
7 *The Lord ſomtimes makes the word prevaile moſt, when its moſt oppoſed.*
8 *Sins unrepented of, makes way for piercing Terrors.*
9 *The Truth terrible to a guilty conſcience.*
10 *Groſs and ſcandalous ſinners, God uſually exerciſeth with heavy breakings of heart, before they be brought to Chriſt.*
11 *Sorrow for ſin rightly ſet on, pierceth the heart of the ſinner throughly.*
12 *They whoſe hearts are pierced by the Word, are carried with love and reſpect to the Miniſters of it: And are buſie to enquire, and ready to ſubmit to the mind of God.*
13 *Sinners in diſtreſs of conſcience, are ignorant what they ſhould do.*
14 *A contrite ſinner ſees a neceſſity of coming out of his ſinful condition.*
15 *There is a ſecret hope wherewith the Lord ſupports the hearts of contrite ſinners.*
16 *They who are truly pierced for their ſins, do priſe and covet deliverance from their ſins.*
17 *True contrition is accompanied with confeſſion of ſin, when God cals thereunto.*
18 *The Soul that is pierced for ſin, is carried with a reſtleſs diſlike againſt it*

Six Books more of Mr. *Hookers* in two Volums in Quarto, are printing.

Twenty one ſeveral Books of Mr. William Bridge, *Collected into two Volumns.* Viz.

1 *Scripture Light the moſt ſure Light:* compared with, 1. Revelations & Viſions. 2. Natural & Supernatual Dreams. 3 Impreſſions with, and without Word. 4. Light and Law within. 5. Divine Providence. 6. Chriſtian Experience. 7. Humane Reaſon. 8. Judicial Aſtrology. Delivered in Sermons, on 2 *Pet.* 1. 19.

2 *Chriſt in Travel:* Wherein, 1. The Travel of his ſoul. 2. The firſt and after effects of his Death, 3. His Aſſurance of Iſſue. 4. And his ſatisfaction therein. Are opened and cleered in Sermons, on *Iſa.* 53 11.

3 *A Lifting up for the caſt-down,* in caſe of, 1. Great ſin. 2. Weakneſs of Grace. 3. Miſcarriage of Duties. 4. Want of Aſſurance, 5. Affliction. 6 Temptation. 7. Diſſertion. 8. Unſerviceableneſs. 9, Diſcouragements from the Condition it ſelf. Delivered in thirteen Sermons, on *Pſalm,* 42. 11.

His Four Sermons concerning,
4 Sin againſt the Holy Ghoſt.
5 Sins of Infirmitie.
6 The falſe Apoſtle tried and diſcovered
7 The good and means of Eſtabliſhment
8 The great things Faith can do.
9 The great things Faith can ſuffer.
10 The Great Goſpel Myſtery of the Saints Comfort and Holineſs, opened and applied from Chriſts Prieſtly Office.
11 Satans power to Tempt, and Chriſts Love to, and Care of his People under Temptaton
12 Thankfulneſs required in every Condition.
13 Grace for Grace.
14 The Spiritual Actings of Faith through Natural Impoſſibilities.
15 Evangelical Repentance
16 The Spiritual Life, &c.
17 The Woman of Canaan.
18 The Saints Hiding-place, &c.
19 Chriſts Coming &c.
20 A Vindication of Goſpel Ordinances
21 Grace and Love beyond Gifts

Twelve Books of Mr. Jeremiah Burroughs *lately publiſhed; alſo the Texts of Scripture upon which they are grounded.*

1 Goſpel Reconciliation, Or Chriſts Trumpet of Peace to the World. Wherein is Opened Gods exceeding willingneſs to be Reconciled to Man; And Gods ſending his Embaſſadors to that End From. 2 *Cor.* 5. 19, 20, 21.

2 The Rare Jewel of *Chriſtian Contentment,* on *Phil.* 4. 11. Wherein is ſhewed, 1 What Contentment is. 2 It is an Holy art and Myſtery. 3 The Excellencies of it. 4 The Evil of the contrary ſin of Murmuring, and the Aggravations of it.

3 *Goſpel-Worſhip,* on *Levit.* 10. 3. Wherein is ſhewed, 1 The right manner of the Worſhip of God in General; And particularly, In hearing the Word, Receiving the Lords ſupper, & prayer.

4 *Goſpel-Converſation,* on *Phil.* 1 17 Wherein is ſhewed, 1 That the Converſations of Beleevers muſt be above what could be by the Light of Nature. 2 Beyond thoſe that lived under the Law. 3 And ſuitable to what Truths the Goſpel holds forth. To which is added, *The Miſery of thoſe Men that have their Portion in this Life only,* on *Pſal.* 17. 14.

5 A Treatiſe of *Earthly-mindedneſs:* Wherein is ſhewed, 1 What Earthly-mindedneſs is, 2. The great Evil thereof, on *Phil.* 3. part of the 19. verſe. Alſo to the ſame Book is joyned, A Treatiſe of *Heavenly-mindedneſs, and walking with God,* on *Gen.* 5. 24. and on *Phil.* 3. 20.

6 An *Expoſition* on the fourth, fifth, ſixth, and ſeventh Chapters of the Propheſie of *Hoſea.*

7 An *Expoſition* on the eighth, ninth, and tenth Chapters of *Hoſea.*

8 An *Expoſition* on the eleventh, twelfth,

twelfth, and thirteenth Chapters of *Hoſea*, being now compleat.

9 The *Evil of Evils*, or the exceeding ſinfulneſs of ſin, on *Job* 16. 21.

10 Precious Faith, on 2 *Pet.* 1. 1.

11 Of Hope, on 1 *John* 3. 3.

12 Of Walking by Faith, on 2 *Cor.* 5. 7.

Mr. *Burroughs* his fifty nine Sermons on *Matth.* 11. 28, 29, 30. Are Printing

A Godly and Fruitful *Expoſition*, on the firſt Epiſtle of *Peter*. By Mr. *John Rogers*, Miniſter of the word of God at *Dedham* in *Eſſex*.

Mr *Rogers* on *Naaman* the Syrian, his Diſeaſe and Cure: Diſcovering the Leproſie of Sin and Self-love; with the Cure, *viz.* Self-denial and Faith.

Mr. *Rogers* his Treatiſe of Marriage.

The Wonders of the Loadſtone. By *Samuel Ward* of *Ipſwich*.

An *Expoſition* on the Goſpel of the Evangeliſt St. *Matthew*. By Mr. *VVard*.

The Diſcipline of the Church in *New-England*: By the Churches and Synod there.

The *London Diſpenſatory* in Folio, of a large Character in Latine.

The *London Diſpenſatory* in twelves, a ſmal Pocket Book in Latine.

Pious Mans Practice in Parliament time.

Barriff's Military Diſcipline.

The Immortality of Mans Soul.

The Anatomiſt Anatomized.

The Biſhop of *Canterbury's* Speech on the Scaffold.

The King's Speech on the Scaffold.

A Looking-Glaſs for the Anabaptiſts.

Woodwards Sacred Ballance.

Dr. *Owen* againſt Mr. *Barter*.

King *Charls* his Caſe, or an Appeal to al Rational men concerning his tryal.

Mr. *Brightman* on the Revelation.

Clows Chyrurgery.

Marks of Salvation.

Chriſtians Engagement for the Goſpel, by *John Goodwin*.

Great Church Ordinance of Baptiſm

Mr. *Loves* Caſe, containing his Petitions, Narrative, and Speech.

A Congregational Church is a Catholick Viſible Church. By *Samuel Stone* in New-England.

A Treatiſe of Politick Powers, wherein ſeven Queſtions are anſwered, 1 Whereof Power is made, and for what ordained. 2 Whether Kings and Governors have an Abſolute Power over the People. 3 Whither Kings and Governors be ſubject to the Laws of God, or the Laws of their Country. 4 How far the People are to obey their Governors. 5 Whether al the People have, be their Governors. 6 Whether it be Lawful to depoſe an evil Governor. 7 What Confidence is to be given to Princes.

The Compaſſionate Samaritan.

Dr. *Sibbs* on the Philippians.

Vox Pacifica, or a Perſwaſive to Peace.

Dr. *Preſtons* Saints ſubmiſſion, and Satans Overthrow.

A Relation of the Barbadoes.

A Relation of the Repentance and Converſion of the Indians in New-England: by Mr. *Eliot*, and Mr. *Maybew*.

Six Sermons preached by Dr. *Hill*. Viz.

1 The Beauty and Sweetneſs of an Olive Branch of Peace, and Brotherly Accommodation budding.

2 Truth and Love happily married in the Church of Chriſt.

3 The Spring of ſtrengthening Grace in the Rock of Ages Chriſt Ieſus.

4 The ſtrength of the Saints to make Ieſus Chriſt their ſtrength.

5 The Beſt and Worſt of *Paul*.

6 Gods Eternal preparation for his Dying Saints.

A Commemoration of King *Charls* his Inauguration. In a Sermon, By *William Laud*, then Biſhop of *Canterbury*.

Abrahams Offer, Gods Offering: Being a Sermon by Mr. *Heyle*, before the Lord Major of *London*.

Mr. *Spurſtows* Sermon, being a Pattern of Repentance.

Englands Deliverance from the Northern Presbitery, compared with its Deliverance from the Roman Papicy. In a Sermon on the 5 of *Nov.* 1651. before the Parliament. By *Peter Sterry*.

The Way of God with his People in theſe Nations. Opened in a Thankſgiving Sermon, preached on the 5 of *Novemb.* 1656. before the Right Honorable, the High Court of Parliament. By *Peter Sterry*.

Mr. *Sympſons* Sermon at *Weſtminſter*

Mr. *Feaks* Sermon before the Lord Major.

The Beſt and Worſt Magiſtrate. By *Obadiah Sedgwick*. A Sermon.

A Sacred Panegyrick. By *Stephen Martial*. A Sermon.

The Craft and Cruelty of the Churches Adverſaries. By *Matthew Newcomin*. A Sermon.

The Magiſtrates Support and Burden. By Mr. *John Cordel*. A Sermon.

Mr. *Owens* ſtedfaſtneſs of the Promiſes. A Sermon.

Mr. *Phillips* Treatiſe of Hell.

——— of Chriſts Geneſlogy.

The Cauſe of our Diviſions diſcovered, and the Cure propounded.

THE CONTENTS OF THE FOUR BOOKS.

BOOK I.

Obſ.		Page
1	OF ſtoppage of the Urine	1
2	Suppreſſion of the Courſes	2
3	The Colick, proceeding from Choler	ibid.
4	Sciatica, or Hip-gout Pains	3
5	The Green-ſickneſs with Cholick pains.	ib.
6	The Jaundies	4
7	A laſting Redneſs of one Eye.	ibid.
8	Veneral Pains	5
9	The Great Pocks	ibid.
10	A Catarrh with other Symptomes	6
11	An Old Head-ach with with other Infirmities	ibid.
12	Colick pains	7
13	Colick pains.	ibid.
14	An Old Head-ach	ibid.
15	Vomiting in a Malignant Feaver	8
16	A Feaver with worms	ibid.
17	The Jaundice	ibid.
18	Of the Jaundice	9
19	Of a Pleuriſie, and the Feaver Synochus with putrefaction	ibid.
20	Of a Tertian feaver, or Ague.	10
21	Of the Purple feaver	ibid.
22	Of a Tertian ague	11
23	Of Bleeding at Noſe	ibid.
24	Of a Malignant feaver	12
25	Of an old Gonorrhœa	ibid.
26	Of a Tertian ague	ibid.
27	Of a Tertian ague	ibid.
28	Of Worms	13
29	Of a Melignant feaver	ibid.
30	Of Nephritick pains	ibid.
31	Of Arthritick pains	14
32	Of Womb-fits	ibid.
33	Of a Looſneſs	ibid.
34	Of obſtruction of the Liver and Spleen.	ib.
35	Of a beginning Phthiſis, or Conſumption	15
36	Of an old Gonorrhœa	ibid.
37	A deadly Head-ach	ibid.
38	Of a Scirrhus of the womb	16
39	Of a Quartan ague	17
40	Of another quartan	ibid.
41	Inflamation of the Dugs	ibid.
42	Of a Malignant feaver	ibid.
43	A Malignant feaver, with ſwelling behind the Ears	18
44	Cholick pains of the Stomach	ibid.
45	Vomiting of blood	ibid.
46	The Whites	20
47	A continual and malignant feaver	21
48	Of an inflamation and impoſtum of the Kidneys, bleeding at the Noſe, a Malignant Feaver, with grievous Symptomes.	22
49	Of the Rhumatick diſeaſe	26
50	A ſwelling of the Spleen	29
51	Of blood Coagulated in the Stomach.	ib.
52	Of Conſumption, and weakneſs of ſenſe in a part	30
53	Of prevention of Abortion	34
54	A Semitertian ague with Head-ach.	ib.
55	Of a Cough and Catarrh in an Infant.	35
56	A Pleuriſie	ibid.
57	A Con-	

THE CONTENTS.

Obſ.		Page
57	*A Continual feaver in a little Girle.*	ib.
58	*The Cholick pain.*	36
59	*Cholick pain*	ibid.
60	*Tiſſick, Inflamation of the Lungs, and Palpitation of the Heart*	ibid.
61	*Of Symptomes after Abortion*	38
62	*Of Scabbineſs*	ibid.
63	*Belly-ake*	39
64	*Of a liver flux and Dyſentery*	ibid.
65	*Of Mother-fits*	ibid.
66	*A Dyſentery*	40
67	*Cholick pains*	ibid.
68	*Hardneſs of the Liver with a Cachexy.*	ibid.
69	*A diſeaſe reſembling the Mother*	41
70	*The Dropſie*	ibid.
71	*Of Smal Pocks and bloody flux*	ibid.
72	*Of a Malignant Pleureſie*	42
73	*Of a Baſtard pleureſie*	ibid.
74	*A Palſie and Convulſion, being Hypochondriacal Symptoms*	43
75	*A pain in the ſide proceeding from worms*	44
76	*A Kings-Evil ſwelling.*	ibid.
77	*The Veneral pox*	45
78	*Of Veneral Pox*	46
79	*Of a pleuriſie degenerating into an Empyema*	ibid.
80	*Child-bed purgations ſuppreſt*	ibid.
81	*Suppreſſion of Urine by reaſon of a bit of fleſh growing in the Yard*	47
82	*Difficulty of breathing*	ibid.
83	*Spitting of blood*	48
84	*A Gangreen*	ibid.
85	*Nephritick pains*	49
86	*A Cholick pain*	ibid.
87	*Of an Ulcer in the Heart*	ibid.
88	*A Dropſie of the Breaſt*	50
89	*Of Suppreſſion of Urin*	51
90	*Pain of the ſtomach*	52
91	*Of Worms*	ibid.
92	*An Impoſtum of the Abdomen*	53
93	*Hard Labor in Child-bed*	54
94	*An immoderate flux of courſes, with ſuffocation of the Womb*	ibid.
95	*The Veneral Diſeaſe in a Child*	ibid.
96	*Immoderate flux of child-bed purgations.*	55
97	*A Cancer*	ibid.
98	*Of a flegmatick inflamation of the Lungs*	57
99	*A Conſumption beginning*	ibid.
100	*Smal pocks*	ibid.

BOOK II.

Obſ.		Page
101	*Cholick pain*	59
102	*Smal pox, and Looſneſs*	ibid.
103	*The After-birth retained*	60
104	*Of a watry Rupture in an Infant.*	ib.
105	*Worms*	61
106	*Pain of the Hemorrhoids*	ibid.
107	*Children dying in the Birth*	ibid.
108	*Of wandering pains about the Cheſt.*	63
109	*Jaundice in a woman with Child.*	ibid.
110	*Of a Squinſie*	64
111	*Hyſterical and Hypochondrical ſymptoms*	ibid.
112	*Cholick pain*	ibid.
113	*Piſſing of blood*	65
114	*A Caruncle in the Yard*	67
115	*Nephritick pains*	68
116	*Worms*	69
117	*A ſtretching pain of the Belly*	ibid.
118	*A Malignant feaver*	ibid.
119	*The diſeaſe Cholera, proceeding from over violent purgation*	70
120	*A ſtubborn looſneſs*	ibid.
121	*Head-ach by being in the Sun*	71
122	*An hectick and a putrid feaver together*	ibid.
123	*Fatty ſubſtances voided by ſtool*	72
124	*A Squinſie*	ibid.
125	*Sciatica pain*	ibid.
126	*A Sleepy Diſeaſe, Cured with a Sleepy Remedy*	73
127	*Gripings in Children*	74
128	*A fluxion upon the Lungs in an Infant*	ibid.
129	*Suppreſſion of Urine*	ibid.
130	*A Stubborn Gonorrhœa*	75
131	*Of an Hiſterical Epilepſie*	ibid.
132	*Immoderate flux of the Courſes*	ibid.
133	*A Cholerick Cholick*	76
134	*A malignant feaver.*	ibid.
135	*Of a looſneſs*	77
136	*Prognoſtick of a Dyſentery*	ibid.
137	*A Dyſentery*	ibid.
138	*Cholick pain*	78
139	*Inflamation of the Teſticles*	ibid.
140	*Of an Hepatick flux*	79
141	*Eryſipelas*	ibid.
142	*A Tertian Ague with Vomiting and looſneſs in the fit.*	ibid.
143	*Grievous ſore Mouths in Children.*	ibid.

THE CONTENTS.

Obſ.		Page
144	*Of a Diſentery*	80
145	*Of the Meazles*	ibid.
146	*A tertian Ague*	ibid.
147	*An Inveterate Diarhea*	81
148	*A moſt ſtubborne vomiting*	ibid.
149	*A long looſneſs with an ulcer of Inteſtinum Rectum*	82
150	*Arthritick pains*	ibd.
151	*Wandering pains*	ibid.
152	*Spitting of blood*	83
153	*A Cancerous Tumor in the Liver, with Sciatica pains*	ibid.
154	*Kings-Evil ſwellings*	84
155	*Inordinate flux of the Courſes with the whites*	ibid.
156	*Grievous and laſting head-ach*	ibid.
157	*A tertian ague*	ibid.
158	*Nephritick pains*	85
159	*A Looſneſs*	ibid.
160	*Falling-ſickneſs in a child*	ibid.
161	*A beginning Conſumption*	ibid.
162	*A malignant feaver*	86
163	*A pleuriſie*	ibid.
164	*A malignant feaver*	87
165	*The Dropſie*	ibid.
166	*A quartan ague*	88
167	*The Dropſie*	ibid.
168	*An ulcer of the Gums*	89
169	*Puffing up of the whol body of a little Boy*	ibid.
170	*A Veneral pain in one arm*	ibid.
171	*Of a Cholerick cholick*	60
172	*Sciatica pain*	ibid.
173	*A Malignant feaver*	ibid.
174	*Gonorrhœa*	ibid.
175	*Of Empiema*	91
176	*An ulcer with corruption of the bone*	ib.
177	*Difficulty of breathing with a very uneven pulſe*	92
178	*A Conſumption*	93
179	*A Pleuriſie*	ibid.
180	*A Hoarſneß*	ibid.
125	*Inveterate Veneral pox, with an hot and dry, and almoſt black-Cholerick temper.*	94
113	*Suppreſſion of Urin*	65
183	*Feavers of Children*	ibid.
184	*A Dyſentery*	96
185	*Of a dropſie*	ibid.
186	*A Gangreen cauſed by a veſicatory*	97
187	*Of a Malignant feaver*	ibid.
188	*A looſneſs in a Boy*	98
189	*Of a long looſneſs, and a ſtubborn Head-ach*	ibid.
190	*A Catarrhe falling upon the Lungs*	ib.
191	*An old Head-ach proceeding from the Veneral pocks ill-cured*	99
192	*A Pleuriſie*	100
193	*Of a Falling-ſickneſs*	ibid.
194	*A Dropſie*	ibid.
195	*Veneral pox in a little Boy*	101
196	*An Impoſtume by the Back-bone*	ibid.
197	*A Dropſie in a boy ſeven years old*	102
198	*A Baſtard Palſie*	ibid.
199	*Vomiting in a Malignant feaver*	106
200	*A falſe Conception*	ibid.

BOOK III.

201	*Inflamation of the left Teſticle*	110
202	*A Dyſentery*	111
203	*Of Worms*	ibid.
204	*A Dyſentery*	112
205	*A Purge in the Dog-daies*	ibid.
206	*Coſtiveneſs*	113
207	*A pain of the Hæmorrhoides*	ibid.
208	*An aſthma and Dropſie*	114
209	*A Dyſentery*	ibid.
210	*A double Tertian*	ibid.
211	*Another double tertian*	ibid.
212	*Spitting of blood*	ibid.
213	*Wind inſtead of quittor coming out of a tumor*	ibid.
214	*Stingings of Bees*	116
215	*A Catarrhe with Hoarſneſs*	ibid.
216	*A double tertian with a Dropſie*	117
217	*The dropſie in a little boy*	ibid.
218	*A Cancerous ulcer*	118
219	*A wound with a Bruiſe*	ibid.
220	*Of a Simple tertian*	ibid.
221	*Of the Tiſſick*	219
222	*A Cholick pain and Rheumatiſme*	ibid.
223	*A Dropſie*	ibid.
224	*Immoderate flux of blood in a woman with Child, with a dead Child*	221
225	*Of ſore Eyes*	222
226	*The Illiac Paſſion*	ibid.
227	*Unquenchable thirſt*	223
228	*A Catarrh flowing into the Lungs.*	ibid.
229	*Bruiſes.*	ibid.
230	*A ſlow feaver with pains of the Loins and Thighs*	224
231	*A Cough, Shortneſs of breath, and pains of the Shoulders and arms*	ibid.
232	*A Cronick ague, without any certain Courſe, with the Hypochondriacal diſeaſe*	ibid.
233	*Immoderate flux of Courſes, and a dropſie beginning*	225
234	*Toothach and a ſwelling on the upper Jaw*	

Obſ.		Page
	Jaw	226
235	*Moſt Rebellious ſore mouths*	ibid.
236	*A Malignant feaver*	ibid.
237	*Head-ach of half the head*	227
238	*A Wound in the Arm hard to cure.*	ibid.
239	*Of a Pleuriſie*	ibid.
240	*Head-ach in a Semitertian ague*	ibid.
241	*A Univerſal Catarrhe on al the joyns*	228
242	*Of Hiccupping*	ibid.
243	*Aneuriſma*	ibid.
244	*Of a Catarrhe falling upon the Lungs*	229
245	*Of a ſpot in the Eye*	ibid.
246	*A Catarrhe with hoarſneſs*	ibid.
247	*Difficulty of breathing with a Cough and hoarſneſs*	230
248	*An old Cholick pain and looſneſs.*	ibid.
249	*A long tertian ague*	231
250	*A quartan ague*	ibid.
251	*A Quartan ague*	ibid.
252	*The Dropſie*	ibid.
253	*An Hectick feaver with fear of a Conſumption*	232
254	*A Quartan ague*	ibid.
255	*A Quartan ague*	ibid.
256	*A Quartan ague*	ibid.
257	*A Quartan ague*	233
258	*A Quartan ague*	ibid.
259	*A Quartan ague*	ibid.
260	*A Quartan ague*	ibid.
261	*A Quartan ague*	ibid.
262	*A Quartan ague*	234
263	*A Baſtard Pleuriſie*	ibid.
264	*A Quartan ague*	235
265	*A Quartan ague*	ibid.
266	*A Quartan ague*	ibid.
267	*A double Tertian*	ibid.
268	*A Quartan ague*	236
269	*A Catarrh with a Cough*	ibid.
270	*A Quartan ague*	ibid.
271	*Obſtruction of the Oeſophagus.*	ibid.
272	*A ſquinſie*	237
273	*Jaundice*	ibid.
274	*A cruel Catarrh with divers Complications of feavers*	ibid.
275	*A long ſwelling of the right Foot.*	238
276	*Meazles*	239
277	*Stone in the Kidney*	ibid.
278	*The Diſeaſe Cholera, in a Melignant Tertian Ague*	ibid.
279	*Suppreſſion of Child-bed Purgations*	240
280	*Night-ſweats*	ibid.
281	*The Whites*	ibid.
282	*Of a Rupture of the belly*	ibid.
283	*An Hyſterical Paſſion*	241
284	*A diſentery*	ibid.
285	*A Scirrhous tumor of the Sweet-bread, with the Hypochondriacal Diſeaſes.*	ibid.
286	*The Dropſie Tympanites*	244
287	*A Quartan ague*	245
288	*An old Vomit*	ibid.
288	*A Tertian ague*	246
289	*Of a tertian Feaver*	ibid.
290	*A Quartan ague*	247
291	*A Quartan ague*	ibid.
292	*A Quartan ague*	ibid.
293	*A Quartan ague*	248
294	*A Quartan ague*	ibid.
295	*A double tertian ague*	ibid.
296	*A Quartan ague*	ibid.
297	*A Quartan ague*	249
298	*A Quartan ague*	ibid.
299	*A Quartan ague*	ibid.
300	*A Quartan ague*	ibid.
	An Appendix, *or Additional Diſcourſe touching my* Ague-Frighter	251

BOOK IV.

Being Obſervations of ſeveral Famous Phyſitians.

301	*Want of appetite*	254
302	*Cholick pain*	ibid.
303	*A Cholick from the Kidneys affected*	255
304	*A Cholerick looſneſs coming upon agues*	ibid.
305	*Pain of the Hemorrhoids*	ibid.
306	*The Stinging of a Waſp*	256
307	*Puſhes*	ibid.
308	*Convulſion*	ibid.
309	*Red pimples in the face ſtriking in again*	ibid.
310	*The Mother fits*	257
311	*Pains after Child birth*	ibid.
312	*A Medicine for pains cauſed by a Veſicatory*	ibid.
313	*Swelling of the Thigh*	ibid.
314	*Chops in Womans Dugs*	258
315	*The Dropſie*	ibid.
316	*Bleeding;*	ibid.
317	*Hiccupping*	ibid.

THE CONTENTS.

Obſ.		Page
318	A flux of blood out of the Ears	358
319	Liſtleſſneſs to carnal conjunction	259
320	Proud fleſh	ibid.
221	Pain of the Pleuriſie	ibid.
322	A prognoſtick touching Wounds	ibid.
323	Over violent working of a purge	260
324	Extream thirſt	ibid.
325	Smal pox	ibid.
326	A deadly prognoſtick	ibid.
327	Night-ſweats	261
328	Bleeding Cauſed by tooth-drawing.	ib.
329	The Pleuriſie	ibid.
330	Menſtrual Blood	ibid.
331	The Running Gout	ibid.
232	Pains of the Womb	262
333	Danger of an over hot Bath	ibid.
334	Pain of the Stomach	ibid.
335	Scabby Legs	ibid.
336	Inflamation of the Mouth Cauſed by Mercurial oyntments	ibid.
337	Pain of the Head	263
338	Bruiſes on the Head	ibid.
339	A tetter with Itch of the whol Body.	ib.
340	Piſſing of wormes	264
341	Fooliſhneſs	ibid.
342	Fierce Diſtillations with Sweat	ibid.
343	Spots in the Eyes	ibid.
344	Stones preternaturally great	ibid.
345	Twins in the Womb	265
346	Blood drawn out actually cold	ibid.
347	The Solvatella opened in a Quartan Ague	ibid.
348	Tetters or Ringworms	ibid.
349	An hard ſwelling of the Spleen	ibid.
350	Convulſion fits in Children	366
351	Swooning upon Blood-Letting	ibid.
352	Sciatica Paine	ibid.
353	Tetters or Ringworms	ibid.
354	To draw Matter out of an Impoſtume.	ibid.
355	To aſſwage the pain of tetters	267
356	Summer feavers of Children	ibid.
357	Worms	ibid.
358	Symptomes of the Mother	ibid.
359	An horrible Vomiting	268
360	A Catarrh	ibid.
361	A feaver cauſed by being in the rain.	ib.
362	A prognoſtick of the ſmal pocks	ibid.
363	A prognoſtick from the Conſtitution of the Yard	269
364	A prognoſtick in a continual Feaver.	ib.
365	Rottenneſs of the teeth	ibid.
366	Scabbyneſs with Itching, in a Man of eighty years old	ibid.
367	A Dropſie of the Stomach	270
368	The Iliack Pain, or Miſerere mei.	272
369	The Efficacy of an iſſue	ibid.
370	A tertian ague	ibid.
371	Paine of the Colick	ibid.
372	Bottle-bellyed Dropſie	273
373	Of Inflamation of the Teſticles with ſuppreſſion of Urine	ibid.
374	Urine ſtopt	ibid.
375	A Fiſtulous Ulcer	274
376	The after birth retained	ibid.
377	A Salt rheum, with inclination to a Conſumption of the Lungs	275
378	Inflamation of the Eyes	ibid.
379	A malignant feaver	276
380	The Gout	ibid.
381	A ſwelling of the tongue	277
382	A dumb perſon cured by Accident	ibid.
383	Depreſſion of the Skul	278
384	Conſumption of the lungs	ibid.
385	Pricking of a Nerve	ibid.
386	A Quartan ague	279
387	The falling ſickneſs	ibid.
388	A Monſtrous and unwonted Hiccop	280
389	An inflamation in the hinder part of the Brain, with ſymptomes therefrom ariſing	281
390	A lingering diſeaſe proceeding from the Lungs being blaſted, of which a Maid died, never perceiving her ſelf to aile any thing. February. 1643.	282
391	Stones continually voided by ſtoole.	283
392	Stones bred in al parts of the body.	ibid.
393	Stones bred in the ſpleen, voimited out	284
394	A deadly Frigidity of the Tongue	285
395	The falling ſickneſs joyned with a Dead palſie	286
396	Fits of the Mother	ibid.
397	Gouty and Whore Pockie Pains	ibid.
398	A ſwelling and pain in the Knee	287
399	A Dropſie	ibid.
400	Immoderate flux of the Courſes	ibid.
401	The Whites	288
402	Hard ſwelling on the back of the hand	ib.
403	A Beginning Dropſie	ibid.
404	Worms	289
405	Intollerable Head-ach	ibid.
406	A ſtubborne pain of the Head	290
407	A baſtard tertian	ibid.
408	Tooth-ach	ibid.
409	The Whores Pocks	291
410	Warts upon the hands	ibid
411	A bruiſed wound	ibid.
412	The peſtilence	ibid.
413	The Kings evil	292

THE CONTENTS.

Obſ.		Page
414	*The Dropſie*	292
415	*Fits of the Mother*	ibid.
416	*The bleeding of a Wound*	293
417	*The bleeding of a wounded Artery, cured by binding*	ibid.
418	*An intollerable Pain of the* Os Sacrum	294
419	*The Dropſie*	ibid.
420	*Another dropſie*	ibid
421	*Water in a Childs Head*	295
422	*The dropſie*	ibid.
423	*A certain wound of the head with contuſion*	ibid.
424	*An impoſtume upon the breaſt-bone.*	ib.
425	*A Hollow winding Ulcer*	ibid.
426	*The ſleeping diſeaſe in Childrin*	296
427	*Tertian Ague and worms*	ibid.
428	*A Leaden bullet ſhot into the heel*	ibid.
426	*The skul depreſſed by a wound*	297
430	*Ruptures*	ibid.
431	*The Tumor* Ganglion *upon the Face*	298
432	*A Tumor called Anchylops*	ibid.
433	*A Deadly Coſtiveneſs*	ibid
434	*A fracture of the skul in the left temple*	ibid.
435	*A Canker*	299
436	*Another Cure of a Canker*	ibid.
437	*A Gangræne in a Womans Privy part*	ibid.
438	*Another Gangræne in the foot*	300
439	*Another Gangræne in the foot*	ibid.
440	*A Wenn*	ibid.
441	*The Letchers pox in a new born Child*	ibid.
442	*Kidnies turned into Quittor*	301
443	*A Spot in the tuncle Cornea*	ibid.
444	*Gutta Serena*	ibid.
445	*Children with crooked Legs*	ibid.
446	*Head-ach called Cephalæa, and Hemicrania*	ibid.
447	*Madneſs*	302
448	*Stoppage of Urine*	ibid
449	*Warts*	ibid.
450	*Corns on feet or toes*	ibid.
451	*Burnings*	ibid.
452	*The Piſtilence*	303
453	*Another Cure of the plague*	ibid.
454	*Gout-pain*	ibid.
455	*Tooth-ach*	ibid.
456	*Whore-maſters pox*	304
457	*Stoppage of Urine*	ibid.
458	*Of the internal Hemorrhoids*	ibid.
459	*Univerſal pains.*	305
460	*A Cancerous ſwelling of the gums.*	ibid.
461	*A fleſhy Excreſcence in the throat*	ibid.
462	*Running of the Reines*	ibid.
463	*A great piece of a Sword lies lon conſealed in a wound, and at laſt is drawn out*	ibid.
464	*Kings-Evil-ſwellings upon the fingers*	ibid.
465	*Sight Impaired in an old Man*	ibid.
466	*Whores-Pox in a boy five yeares old.*	ib.
467	*A wound in the Breaſt*	ibid.
468	*An Impoſtuume of the Belly*	307
469	*Another Impoſtume in the belly*	ibid.
570	*A ſwelling of the Cods*	ibid.
471	*A ſtone under the tongue*	ibid.
472	*An horne growing in the face*	ibid.
473	*A ſuppurated Tumor Diſcuſt*	308
474	*A Flegmatick tumor*	ibid.
475	*A Wenn*	ibid.
476	*Of the Tumor* Ecchymoſis	309
477	*A Carbuncle*	ibid.
478	*A fleſhy Excreſcence on the Right Leg*	310
479	*A Stone in a Mans Throat*	ibid.
480	*Wound of a Gum*	ibid.
481	*Kings-evil Swellings*	311
482	*Phrenſie*	ibid.
483	*Slipping down of the womb*	312
484	*A Tumor cauſed by ill opening a Vein.*	ib.
485	*Pain of the Colick*	ibid
486	*A pleuriſie*	ibid.
487	*A Tooth pluckt out, and faſtened in the Gum again*	313
488	*The Whore-maſters Pox*	ibid.
489	*A contuſed wound in the Eye*	314
490	*An ulcer with rottenneſs in the breaſt bone*	ibid.
491	*Ribbs infected with rottenneſs*	315
492	*A fracture of the temple-bone*	ibid.
493	*The Aſpera Arteria wounded with gunſhot*	ibid.
494	*An empyema through a wound of the epigaſtrium*	316
495	*A Gangrane of the Perinæum, Fundament, and Cods*	ibid.
496	*A deſperate Rupture cured by cutting.*	ibid.
497	*An impoſtume of the Loyns reaching unto the Kidneys*	317
498	*A rare kind of Convulſion*	ibid.
499	*An ulcer of the kidnies*	318
500	*A Crooked Back*	ibid.
501	*Inflamation of the Eyes with filth*	ibid.
502	*Falling-ſickneſs proceeding from the mother*	219

Obſ.		Page
503	A Tertian ague	219
504	A wound in the Cheſt hard to Cure.	ib.
505	Cholick Pain	ibid.
506	A Dropſie	ibid.
507	Another dropſie	320
508	Rings-Evil	ibid.
509	Tooth-ach	ibid.
510	The Knoty Gout	321
511	Pain of half the Head	ibid.
512	A Rupture	ibid.
513	A Dropſie with Bladders.	ibid.

The Contentes of *Fernelius* his Counſels.

Counſ.		Page
1	Touching the apoplexy, or falling of the hair of the head	323
2	Of numnedneſs of the joynts	324
3	Of a Cattarrh, with paine of one ſide of the Head, and their cures	325
4	For a noble matron vexed with the tooth-ach, tranſlated out of French	326
5	In a Catarrh and moiſtneſs of the Brain, with a bad diſpoſition of the bowels	ibid
6	Of a diſtillation into divers parts, with a diſeaſed ſpleen, for a noble Virgin	328
7	Of the Falling-ſickneſs	ibid.
8	For a boy eight years old, long ſince taken with falling-ſickneſs, and loſs of memory and reaſon, in a manner	329
9	For the falling-ſickneſs	330
10	For dimneſs of the eyes, in the Wife of Mſr. de Riou	331
11	For Mſr. Laſtier, almoſt blind with an Obſtruction of his Optick Nerve, being ſixty years old	332
12	The Anſwer of Fernelius to the letters of Mſr. Du Perat, a gentleman of very great Note in the emperors Court, or of Beucherius his Phyſitian.	333
13	Containing the cure of the gout, and all Joynt-paines, for Mſr. Albertus Junior, Marques of Brandenburge	338
14	Concerning extream Purſineſs in a corpulent Man	341
15	Of the prevention and cure of the Gout for Mſr. de Valletot, the Kings Muſitian, tranſlated out of French	342
16	Of trembling of the members	343
17	Of Trembling and Heavineſs	344
18	Of pulſation and hiſſing noiſe al the body over, and of Corpulency.	345
19	Of a Conſumption of the Lungs, for a Citizen of Roan	346
20	The Hiſtory of the diſeaſe written by Mſr. Crab, the Kings Phyſitian, to the Phyſitians of Paris, for the Lady de le Aubeſpine, enclining to a Conſumption	347
21	Touching ſpitting of blood from the Lungs, with a cough. For Mſr. de Baumont fifty years old. Tranſlated from the French	349
22	For Mſr. Sigiſmund, troubled with extream ſhortneſs of breath, called Orthopnæa	350
23	Touching the Aſthma, or Tiſſick, for a Spaniard of Bridges	353
24	Of the Cough	354
25	Of the Palpitation of the Heart	355
26	Nummedneſs or Inſenſibility of the Stomach	356
27	Of a Windy pain in the Stomach	357
28	Touching pain of the Stomach, for Mſr. de Lauzun	ibid.
29	Concerning a Feaver, with grievous Symptoms for the Counteſs of Aks	359
30	Of a Diſtillation and the looſneſs of the Peritonæum, complicated with ſundry Diſeaſes; for a Senator of Burdeaux.	360
31	Touching a Cachexia, or ill habit of body beginning	361
32	Touching a Cachexy, and beginning dropſie, for an Ambian Gentlewoman	362
33	Concerning the dropſie, for an Ambian Gentleman	363
34	For the Chancellor of the Emperor Charles the fift, ſick of a dropſie	ibid.
35	The cure of a Cachexy, or ill habit of the Body	365
36	The cure of a long and often returning feaver for one of the Emperours Court	366
37	Of a painful Ague	367
38	Of a lingring feaver, and divers other diſeaſes. Out of the French	368
39	Of a Quartan ague, for Queen Leonora	369
40	For a Quartan ague intangled with a diſtillation	370
41	For a Quartan ague complicated with a looſneſs	371
42	For a ſwelling of the Spleen	372
43	Of Hypochondriacal Melancholly, for Mſr. de Maligny	ibid.

Couns.		Page
44	Touching Hypochondriacal Melancholy	375
45	Of a distillation with Melancholy	376
46	Of letting blood in case of Itch	377
47	Containing the Cure of a Cachexia, or Ill-habit of the whol body, for Mr. Malvenda, Chaplain to the Emperour, Charls the fift	379
48	Touching a Cachexia in one of Burgundy	381
49	For the Cholick and pain in the Back-bone, in behalf of a German Noble-man	382
50	To Facilitate Conception, for the wife of the Provost of Marcenburge. Out of the French	384
51	For a Woman troubled with fits of the Mother	385
52	For a Woman when with Child, an in Child-bed, being sick in her Womb	386
53	Touching a Legitimate Birth	387
54	In the Case of Hemorrhoids	378
55	Concerning an Exulceration of the Kidneys, and Urenary Passage, with a fleshy Knob growing therein	389
56	Concerning Mattery urin coming from the Kidneys	390
57	For Pain in the Kidney. Out of the French	ibid.
58	For a Duke of France troubled with the gravel in his Kidneys	391
59	For the Strangury	392
60	For an Ulcer of the Sphincter of the Bladder. Out of the French	393
61	For making of flegmatick Urin	394
62	For unvoluntary letting go of the Urin, Hypochondriacal Melancholy and inflamation of the Leg	395
63	For the Gonorrhea, and the Gout.	397
64	For a Rupture of the Guts. Out of the French	ibid.
65	For Pains of the Hip, and other Joynts	398
66	For a Scirrhous Tumor	399
67	For the English Plague, sweating-sickness; the Counsel of Fernelius, Hollerius, and Sylvius, for the English Embassador	400
68	Of the Elephantiasis, or disease so called	402
69	Of the Elephantiasis beginning	ibid.
70	A Letter from a certain person, that with a thin Diet, and a decoction of Guajacum, did cure a Disease	403
	The Counsel of Johannes Capellanus, Senior, Renowned Physitian to the Queen Mother of the most Christian King, Francis the First of that Name, King of France.	404
	Counsel for a Gentlemans Son troubled with divers Infirmities	406

Six Counsels of *Simon Petreus*,

1	To Cause easie diliverance of a Woman in Labour	408
2	Of Mother-fits, to a Physitian called Gravellanus	409
3	Concerning Hypocbondriacal Melancholy, to a certain Physitian	ibid.
4	Concerning a flux of Rhume into the lungs	410
5	Touching an Impostume in the Kidneys	411
6	Touching swellings which had the appearance of Cancerous Wenns	412
	The Counsel of a certain most learned Physitian, touching divers infirmities of the Kidneys	414

THE FIRST CENTURY OF THE Medicinal Obſervations, *And Rare Cures, of* LAZARUS RIVERIUS,

Councellor and *Phyſitian* to the King, and Profeſſor of Phyſick in the Univerſity of *Montpelier*.

The 1 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of ſtoppage of the Urine.

Mr *Anthony Meſtre*, a Gentleman ſixty yeers Old, of a Sanguine Conſtitution, and a ſtrong habit of Body, having in the Summer travelled by long Journeys, betwixt *Paris* and *Montpelier*, he drank down abundance of Drink, to quench his thirſt, cauſed by the hot weather. And three or four daies after he came to *Montpelier*, he fell into a total ſtoppage of his Urine; for the Cure whereof he ſent for an ancient Phyſitian, who three daies together combated this ſtubborn Diſeaſe with ſundry Remedies, as Clyſters, Fomentations, Baths to ſit in, Liniments and Diureticks. Finally, On the third day, when nothing elſe would do, a Catheter waſt thruſt up into his Bladder, and no Urine came away, whereupon the Phyſitian being terrified, and deſpairing of the Patients Life, deſired to have another called to conſult with. I being ſent for at the Evening of the third day from the firſt ſtoppage of his Urine, and hearing what had been done before: I enquire if the ſick man felt any pain in his Loyns or Share, or had formerly had any fits of the ſtone in the Kidneys. He told me he had no pain in the foreſaid parts, nor had he been ever troubled with Nephritick pains, nor had ever avoided any ſtones or Gravel. All which diligently conſidering, I judged that this ſuppreſſion of Urine depended upon no fault of the Kidneys or Bladder; but rather upon the ſtoppage of the Emulgent Veins, cauſed by a multitude of Humors; for *Galen* in the firſt Book of his Method, Chap. 2. makes a two-fold cauſe of Obſtruction, *viz.* Multitude, and thickneſs of Humors. In reſpect of Multitude, the Veſſels too much filled and diſtended, cannot contract themſelves, ſo as to cauſe Expulſion. Which is Manifeſtly ſeen in the Bladder, which being above meaſure diſtended, by long retention of the Urine, can very hardly void the ſame, becauſe it cannot contract it ſelf. Being ſtedfaſt in this Opinion, I propounded to have a Vein opened, and

ſtore of blood taken from him; which when the former Phyſitian conſented unto, there was a pound of blood taken away. Now ſcarce an hour was paſt, after the blood-letting, when the patint felt the urin flowing down from his kidnies, by the uriters, into his bladder, and ſaid he knew he ſhould quickly make water;& not long after he caled for the chamberpot,which being filled at one piſſing bout, other veſſels were brought, ſo that within an hours ſpace he voided many pints of Urine. And ſo he was perfectly freed; nor would he take the purge preſcribed for him againſt the next day.

For the knowledg and cure of the diſeaſes of the kidnies,reins,& bladder,ſee more in the fourteenth book of my tranſlation of the Practice of Phyſick: and *Riolanus* Anatomy, both of the laſt edition in ingliſh.

The 2 Obſervation, or Hiſtory, of Famous & Rare Cures, &c.

Suppreſion of the Courſes.

AN Outlandiſh woman of a ſanguine Complection, was troubled with many infirmities, ariſing Cheifly from Suppreſſion of her Courſes; for the Cure whereof, when ſuch Phyſitians as were at hand, had applied many remedies, and the infirmeties proved unconquerable; Councel was asked of the phyſitians of *Montpelier*, by letter. And in the Relation, her ordinary Phyſitians had cheifly obſerved this one thing, which made them exceedingly wonder, and of the reaſon whereof they deſired to be informed; viz. That as often as a veine was opened in her anckle her courſes ſtopt; but when ſhe was let blood in the arme,they flowed more plentifully: which accident ſeemed to contradict the uſual doctrine of phyſitians, which ſaies that the opening of the lower Veins does povoke the flux of the Courſes; but bleeding from the upper veins does ſtop the ſame. To which Doubt, the phyſitians of *Montpelier* made anſwer; that this accident did very wel agree with reaſon, and the doctrine of *Galen*: For ſeeing *that* woman was plethorick, and her courſes ſtopt by reaſon of overgreat plenty of blood, which did ſo diſtend the veſſels of the womb, that they could not ſufficiently be compreſſed; blood being drawn to thoſe veſſels, by the opening of the lower veins, the obſtruction was encreeſed. But when as, blood being drawn from the upper veins, the courſe of the blood was drawn back from the veins of the womb, ſo that their fulneſs and diſtention was leſſened, then they did more eaſily contract themſelves,to performe that natural and ordinary expulſion, which is wont to be performed by the womb, which reaſon was backed by the fore-cited Authority of *Galen*, out of the 10. Book of his method, chap. 2. Where he teaches us, that obſtruction is cauſed, not only by the thickneſs, but plenty of humors alſo. The Phyſitians therefore that were with her were adviſed, that they ſhould abate her ſuperfluity of blood by taking a good quantity from her arme: and that afterward they ſhould draw the blood downwards, by opening the veines of her feet, eſpecially about the time, when ſhe was formerly wont to have her courſes. To which were added other remedies,that provoke the Courſes ſtopt. For womans diſeaſes, ſee *Riolanus*, and the 15. Book of the Practice of Phyſick, and my directory for Midwives.

The 3 Obſervation, or Hiſtory, of Famous & Rare Cures, &c.

The Colick, proceeding from Choler.

THE wife of *Iohn Daumont*, a ſtone-cutter of *Montpelier*, being thirty years of age, was vexed with a chollerick cholick for eight months together, during which time, ſhe uſed divers remedies preſcribed by two ſeveral phyſitians,who had her in hand one after another, but al to no purpoſe. Finally, deſiring my advice, ſhee was cured within five days, with theſe three remedies following.

Take of the ordinary Clyſter-decoction one Pint, Caſſia new drawn, one ounce. Hiera picra half an ounce, Honey of violets an ounce and half, freſh butter two ounces, ſalt half a dram, Mix th em and make of al a clyſter. Let it be given at a ſeaſonable hour.

Take

Take green polypody and Carthamus seeds, of each one ounce and halfe; topps of Epithimum, and of dryed time, of each a pugil; annis seed, fennel seed, Carraway seed, and carduus benedictus, of each two drams; Senna cleated one ounce and halfe; gummy turbith halfe an ounce. Cinnamon one ounce and half, chrystall of tartar two ounces, salgem half an ounce. Beat al and fil therewith the Belly of an old drawn Cock; and then boyl him and them in three parts of water and one of white wine, til the flesh of the Cock be parted from his bones. Of this broth let her take six ounces or seven every day in the morning, continuing the same seven or eight dates if need require.

Take Conserve of wormwood and maiden haire, of each half an ounce; Citron peeles preserved six drams, one preserved myrobalan, confection of alkermes three drames, aperitive Crocus Martis, two drams; pouder of the Electuary of Diarrhodon Abbatis, one dram and an half, spikenard, one dram, with Syrupe of preserved Citron peeles make al into an Electuary, of which let her take every day, one dram and half, two hours before supper, drinking after it a little wine tempered with a good quantity of Cichory water.

Take Aron Roots prepared according to the prescription of the *Dispensatory* of *Quercetanus*, half a dram; the Root of Acorus and Pimpinel, of each two drams; Cinnamon, two scruples, Salt of Wormwood, half a dram; Sugar of Roles to the weight of al the reft. Make al into a pouder, of which let her take two ounces every day, three hours after Supper, drinking after it a little wine tempered with Cichory water as aforesaid.

When she had used these Remedies four daies together and had been afflicted after the same manner with pains of the Cholick, which was wont to returne every day once or twice, with most bitter torments, perlevering two or three hours together; on the fift day about noone, when the purging broath should have wrought its operation, she was taken with so great a Torment, as it seemed insufferable, and she said she had never felt the like; which nevertheless went wholly away within the space of an hour, and never returned any more. And so the Patient was wholly freed from that cruel Disease. 'Tis credible that the sharp and Cholerick matter deeply fastened in the Coats of the Guts, or of the Peritoneum, and thickned by long abiding there, was attenuated by the Medicaments, and the waies opened by which the matter was voided forth.

For the Cholick, and other Diseases of the Guts. See the tenth Book of the Practice of Physick. And *Riolanus*, both of the last Edition Englished by me.

The 4 Observation, or History, of Famous and Rare Cures, &c.

Sciatica, or Hip-gout Pains.

Iohn Ranquier, A Porter of *Monpelier*, in extream cold weather, had been in the water with his Legs, many hours together, whereupon he was taken with a mighty pain in his Huckle-bone, which reached unto his Thigh and Leg; so that he could not go at al.

After a Clyster he was let blood in the Arme of the same side. The following day he was purged with a very strong purgation: For three daies together following, he took every morning, eight drops of Spirit of Treacle, with Carduus water, and did sweat plentifully, and so al pain was taken away. The manner how to make the Sudorifick spirit of Treacle, shal be taught in the following Centuries.

The 5 Observation, or History, of Famous and Rare Cures, &c.

The Green-sickness with Cholick pains.

THe Maid servant of Mr. *Peter Deflours*, an Advocate of *Montpelier*, was troubled with exceeding great obstructions of her Liver and Spleen, so that she was not able, in that regard, to go up a pair of staires, being oppressed with extream wearyness and shortness of breath. Moreover she had extream thirst, her Courses were stopt, her Hypochondrica stretcht, and

her whol body was of an ugly colour. But above al she was horribly tormented with Cholick pains, which came by fits, twice or thrice in a day. For the Curing of which Diseases, these follow Remedies were used.

In the first place, because her condition could not bear long taking of Physick, I order her only one Flegm purging potion, premising blood-letting the day before; and I Caused her to take the same potion again, three daies after.

Afterwards she took every day in the Morning, half an ounce of Spirit of Tartar, with a Decoction of common Wormwood. After the second taking whereof, the Cholick pains wholly vanished: and continuing this Medicament, ten daies together, she was restored to perfect Health.

For Drink she used white wine wherein steel had been infused, which I ordered her to continue for some time.

For the Cholick, and Green-sickness. See the tenth, and fourteenth Book of the Practice of Physick, and *Riolanus*, both of the last Edition, Englished by me.

The 6 Observation, or History, of Famous and Rare Cures, &c.

The Jaundies.

THe Son of Dr. *Trousselleir*, Dr. of the Civil and Canon *Laws*, dwelling in the Town of *Aymargues*, being fourteen years old, was troubled with a most filthy Jaundize, which died his whol Skin as yellow as gold. For whom my self and Dr. *Pachequus*, in consultation prescribed these following Remedies.

Take Senna clensed, half an ounce; Anis-seed, one dram; tops of Roman wormwood, and leaves of Agrimony, of each half an handful; Lycoris Scraped and sliced, two drams; broom-flowers and Cichory-flowers, of each half a Pugil. Boyle al to three ounces. In the strained liquor, dissolve four scruples of Rhubarb, infused in wormwood water with a little Cinnamon and strained forth, of the Electuary *de Succo* Rosarum [see English *Dispensatory*,] two drams; Syrup of Roses solutive, one ounce; make al into a potion, let her take it in the morning, and order her self accordingly.

Take madder Roots half an ounce. Celondine Leaves, one handful. Centory tops, one pugil. Cinnamon half a dram. Saffron half a scruple. Infuse them al night with eight ounces of white wine. To the strained liquor add half an ounce of white Sugar, let her take it in the mornig five daies together, after the potion aforesaid. And after the use of this Remedy, let her take again the purging potion before prescribed. With these Remedies alone she was perfectly Cured.

Of the Jaundice see more in the Eleventh Book of the Practice of Physick of the last Edition Englished by me.

The 7 Observation, or History, of Famous & Rare Cures, &c.

A lasting Redness of one Eye.

A Pretty fair young Damsel, cald *Antoneta de Loiiys*, Eighteen years of Age, for three or four years together had a flux of Rheume into her left Eye, wherewith the whol Eye, Eye-Lids and parts round about, were affected with redness and swelling. By means whereof her fair Face was deformed. The Disease was most violent in Autumne, and continued al the winter, nor could it be asswaged either by blood-letting, or purgation with potions and Apozemes, or Vesicatories, and very many other Remedies, which were frequently applied, but al in vaine.

Finally, at the beginning of Autumne, the Disease returning with like violence as formerly, it was thought fit to use more potent Remedies, for the rooting up of this stubborn defluxion. And therefore instead of the apozeme which she had formerly used, I prescribe opening and Diaphortick,

Diaphoretick Pils, of the Salts of Tamarisk and Wormwood, and the Magistery of Tartar, with my Diaphoretick pouder; whereof she took two in the morning three hours before dinner, and as many before Supper, four daies together. On the fifc day she took half a dram of universally purging Pils, by which she was excellently Purged, whereupon the redness and Inflamation, began very much to abate. She took again the opening Pils four daies together, and on the fift she was excellently Purged with the universal Pils aforesaid; and a few daies after, the redness of her Eye perfectly vanished, and returned no more. The Basis of the universal Pils aforesaid, you shal find in my Practice of Physick, in the Chapter of the Falling-sickness.

In this Cure, I did not let the Patient Blood though she were of a sanguine Complexion, because she had bled a few daies before, both in her Arme and Ankle Veins. But the Cure being finished I prescribed her a Decoction to move her Courses, because she had them not kindly. Which Decoction was as follows.

Take *Marsh-Mallow and Valerian Roots, of each one ounce; Fenel Roots, Asparagus Roots, and Smallage, of each six drams; Leaves of Betony, Pimpinel, Ceterach, Mugwort, Savin, of each one handful. Boyl al in a Decoction of red Vetches to a fourth part. In the strained Liquor, dissolve three ounces of white Sugar. Let al be made into a Cleare Apozeme, Aromatized with two drams of Cinnamon, and one scruple of Saffron, for four morning doses, to be taken four daies before the coming of her Courses.*

For the Diseases of the Eyes read that matchless piece, the Second Book of the Practice of Physick. And *Riolanus* Anatomy both of the last Edition Englished by me.

The 8 Observation, or History, of Famous and Rare Cures, &c.

Veneral Pains.

A Renowned young man Mr. *N.* being twenty five years Old, Skilful in the Laws and Affaires military, was vexed with veneral pains, which tormented him continually night and day, for four years together, especially in his left Leg, from one end thereof to another. For an whol year he wore *Vigos* Plaster made with Mercury on his said Leg, by the advice of of Chirurgious, on whom he solely depended for Cure. At last by the advice of many Physitians, my self being one, he used a sweating Diet drink twenty daies together, and had many Topick Medicaments applied to his Leg, viz. Fomentations, fumes, Oyntments and and Plaisters: al which did him no good. He never leaves solliciting me alone, that I would do yet somwhat more, to free him from this inveterate Malady. To Satisfie him, therefore, I give him for a month together my antiveneral Medicament made up into pils, of which he took two in the morning, and as many in the afternone, three hours before Dinner and Supper. Every fift day he was purged with the Catholick Pils, and so by little and little the pain went away.

For Venereal pains read my Translation of *Sennertus*, of the French Pocks.

The 9 Observation, or History, of Famous and Rare Cures, &c.

The Great Pocks.

THe famous Man Mr. *N.* being fifty years Old, had been troubled with the whore masters Pox one whol year together, which would not give way to ordinary Remedies: but with the two Remedies aforesaid, viz. The Antivenereal Antidote and the Catholick Pils used, twenty daies together, he was wel recovered.

For the Great Pocks, see my Translation of *Sennertus*, on the French Pocks.

The

The 10 Observation, or History, of Famous and Rare Cures, &c.

A Catarrh with other Symptomes.

THe noble Gentleman Mr. *Guilielmus Hebrardus*, Lord of *Miravaulx*, thirty years of Age, of a Flegmaticck and Melancholick Constitution, was troubled with a stubborn Infirmity attended with many Symptomes; such an extream heavines of his whol Body, that he could not sometimes move himself, with so extream a weakenes, that he was ready to faint away. Also in the afternoones, and in the evenings a thin and sharp fluxion fel down upon his Lunges, which caused a verry troublesome dry cough, which made him exceedingly feare a Consumption, which rendred him exceeding pensive, seeing two of his sisters had died of consumptions, and himself had bin troubled with spitting of blood. And the worst of al was, that he would not advise with physitians, because he loathed al kind of medicaments, so as that he vomited them up again. But his Infirmity growing every day worse and worse, the worthy gentlewoman his wife sent for me. Having heard the story of his disease, I propounded many Remedies ordinarily used, which he being not contented with, I promise him very wel tasted medicaments, and such as should restore him to his former health. He being willing upon this condition to follow my Advice, in the first place I prescribe these following broaths.

Take roots of bugloss and Asparagus, of each one ounce; Leaves of Agrimony, Burner, scabious and maiden hair, of each one handful; Creame of tartar one drame. Boyl al with a quarter of an old Cock, and make broth, which let him use six dayes together. With which he was purged downwards twice or thrice a day, and said he found himself somwhat better. Afterwards, I prescribe him this following pouder.

Take Salt of tamariske, Magistry of tartar, and milk of sulphur, of each one dram. Mix them into a pouder; of which let him take half a dram every morning, with some of the foresaid broath. Having used this Remedy six daies together, on the seventh he was purged, with this following pouder.

Take Senna and Cream of tartar, of each one scruple; diagridium eight grains; Cinnamon four grains: of my specifick cephalik pouder five graines; with this medicament he voided an incredible quantity of flegmatick humors, not only by stoole, but also by vomit, without any trouble, so that the Humors came as it were of themselves like whites of eggs. Also they came out of his brain into his mouth, in so great quantity, that it was as much as the patient could do by hauking to bring them al out. Also he rendred his Urine, much more plentifully than formerly. The same day, he was so eased and cheared, that he profest he was cured. But because his whole Body was filled with abundance of humors, I ordered him to take the foresaid pouder again for six dayes together, and to purge again upon the seventh day, which advice he diligently followed, and the succes was as before: only he voided nothing neer so much excrementitious matter as formerly, because it was by the former purgation abated: after his being the second time purged, he went into a bath made of Barley, Almonds, and cool seeds, being luke warm, for two dayes together morning and evening, to moysten his over heated and dryed bowels. After the bath, he used the foresaid pouder, three dayes together; and finally, was again as formerly and perfectly cured.

For the knowledg and Cure of Catarrhs, see the first book of the practice of physick, and *Riolanus* Anatomy of the last edition, both englished by me.

The 11 Observation, or History, of Famous & Rare Cures, &c.

An Old Headach with other Infirmities.

A Choice Virgin, *Margaret De Varanda*, Daughter to the learned man Dr. *David De Varanda*, a most Renowned Lawyer, and Professor of the Civel and Canon-Laws, in the University *of Monpelier*, deceased; being twenty yeares of age, was troubled with a most sharp

ſharp Headach, with a ſtretching on her right ſide under the ſhort ribs, belly ach, and other ſymtomes. She uſed every year many remedies, as potions, apozemes, pils, bathes Veſiatories, and many other things; which did her little good, alſo ſhe was not much bettered by the uſe of ſteel, though al theſe ſymptomes depended upon obſtructions, and bad humors quartering in her hipocondria to her Head. Finally, at the beginning of the ſpring, in the yeare 1625. I preſcibe here theſe following Remedies.

Take Conſerve of wormwood and Maiden-hair, of each one ounce. Conſerve of Elecampane rootes half an ounce, ſalt of tamariske, Magiſtry of tartar, and my ſpecifick aperitive pouder, of each half a dram: with ſyrup of Maiden hair, make an Opiate; of which ſhee took two drames every morning, two hours before ſhee did eate.

Every fifth day ſhe was purged with catholick pils [ſuch as our *Extractum Rudii*, or *Extractum Catholicum* in the *London Diſpenſatory*, but not ſo ſtrong] to the Quantity of two ſcruples, and within fifteen daies ſhe was perfectly cured.

For diſeaſes of the head and headach, read the firſt Book of the practice of phyſick, and *Riolanus* Anatomy, and *Johnſtons* Idea of the laſt edition, al engliſhed by me.

The 12 Obſervation, or Hiſtory, of Famous & Rare Cures, &c.

Colick Pains

S*Tephen de Varanda*, Brother of the damſel aforeſaid, eighten years old, was tormented ſome dayes together with moſt greivious collick pains. Coming to ſee him, to abate the moſt violent paine which he was ſcarce able to endure, I preſantly preſcribe him ſix grains *of laudanum opiate*, which in the ſpace of two hours took away al his pain; he ſupt liberally, and ſlept al night, having paſſed many nights before, without any reſt.

The day following he roſe in the morning and went about his ordinary buſineſs, nor would he take the purge which I had preſcribed to remove the cauſe; howbeit his pain returned no more.

The 13 Obſervation, or Hiſtory, of Famous & Rare Cures, &c.

Colick Pains.

THe Renowned Mr. *Stephen Deumoys*, the Kings Councellor in his Court of *Montpelier*, being tormented wich colick paines, and having uſed other remedies in vaine, took half a dram of Pilulæ Catholicæ, wherewith he was excellently wel purged, and perfectly cured of his colick the ſame day.

Thoſe that deſire to know and cure theſe diſeaſes ought to read the Idea of practical phyſick; *Riolanus* Anatomy, and *Riverius* Practice of Phyſick of the laſt Editions, all Engliſhed by me.

The 14 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

An Old Head-ach.

THe worthy wife of Mr. *William Dortoman* a renowned Advocate, being of a melancholly Conſtitution, was troubled many years together with a moſt grevious head ach, which held her in a mannner perpetually; for the cure whereof an almoſt infinite company of medicaments were preſcribed by ſundry phyſitians; which doing no good, ſhe deſired me alſo to preſcribe for her, which I did after this manner.

Take conſerve of wormwood, maiden haire, and Elecampane roots, of each one ounce; ſalt of wormwood and tamarisk, of each one dram. With ſyrup of maidenhair, make al into an

an Electuary. Of which ſhe took two drams every day, two hours before meat.

Every fift day ſhe took two ſcruples of *Pilulæ Catholicæ*, with which Remedies continued ten daies together, her grievous and long laſting pain was Cured.

The 15 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Vomiting in a Malignant feaver.

Lawrence Boſch a renowneed Apothecary of *Montpelier*, was grievouſly ſick of the purple Feaver in the month of *December*, 1622. after the ſeige of *Montpelier*, and among other Symptomes, he was extreamly troubled with vomiting up of al that ever he drank, as ſoon as ever he had taken it in; Water, Wine, Juleps, Emulſions, he vomited al; Only he retained his broaths. His Feaver had raged for four daies together, with a mighty burning and a thirſt which no drink could quench. His inner parts were ſo dried and burnt, that his Tongue was extream black and parched. Which greivous Symptome, was, by my advice, removed with this eaſie Remedy.

Take *Salt of Wormwood, one ſcruple; freſh Juyce of Lemmons one ſpoonful. They were mingled in the ſpoon and ſo given him. Preſently his vomiting was ſtopped, and afterwards he drank what he pleaſed, and never caſt it up.*

The 16 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A feaver with worms.

THe Daughter of *John Nivelle* a Proctor, twelve years old, had a continual Feaver, with a moſt troubleſome flux of the Belly, by which ſhe voided aſh colored Excrements, ſuch as are commonly ſeen to proceed from perſons troubled with worms.

There were preſcribed for her at firſt detergent Clyſters, made of ſweet things; alſo drinks ordinarily given againſt worms, and pouder of Rhubarb, twice repeated, by al which ſhe had no eaſe: nay there her Feaver and looſneſs grew worſe, ſo that they began to fear her death: becauſe ſhe was of a tender Conſtitution, had been long ſick, and was exceeding pale faced. At laſt I preſcribed her this following Julep.

Take *Roots of Sorrel, of Graſs, of Cichory, of each one ounce. Leaves of Endive, Cichory, Sorrel, Porſlane, and St. Johns-wort, of each one handful. Scordium and Roman Wormwood, of each half an handful. Of the three Cordial flowers, of each one pugil. Boyl al in Barley water, til a fourth part remain. In the ſtrained liquor diſſolve four ounces of ſyrup of Lemmons, and ſome drops of ſpirit of Vitriol, to cauſe a gentle Tartneſs. Make of al a Julep for four doſes, to be taken morning and evening.*

In thoſe two daies ſpace, in which ſhe took her Julep, the Feaver and looſneſs went quite away; and ſhe was perfectly Cured. If any wonder this Diſeaſe was Cured with ſo eaſie a Remedy; let him know, that St. Johns-wort, and Scordium, have a wonderful force againſt putrefaction, and prohibit the generation of worms, and kil them when bred. Yea and thoſe Herbs laid up with Cloaths, do hinder the breeding of Moaths: and I can truly witneſs, that I have uſed theſe kind of Juleps, in an almoſt innumerable company of Children troubled with worms, with moſt happy ſucceſs.

For the forementioned Diſeaſe, read the ſevententh Book of the Practice of Phyſick treating of Feavers. And *Riolanus* Anatomy; and *Johnſtons* Idea, of the laſt Edition, Engliſhed by me.

The 17 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

The Jaundice.

A Student of Chyrurgery who dwelt at that time with Mr. *Thierry Hagnenot*, a moſt renowned Chyrurgeon, who had long Practiſed the Art of Chyrurgery, was ſick of the Jaundice.

I pre-

I preſcribed him a Choler-purging potion, and then the Infuſion for the Jaundice deſcribed in the ſixt obſervation, for five daies together; and in concluſion the Choller-purging potion, again, with which he quickly recovered.

The 18 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of the Jaundice.

THe eldeſt Son of Mr. *Demanſe*, being borne when his mother had a Tertian Ague, had alſo four fits of the ſaid Feaver or Ague preſently after he was born, and afterwards fell into the Jaundice, ſo that his whol body was died al over with a deep yellow, which exceedingly terrified his Parents: now he was only two months old, when I was called to the Cure. I was in great doubt what to do in ſo tender a body. At laſt I preſcribed this following Syrup.

Take Roots of Madder and the larger Celondine of each two ounces; Leaves of Celondine, Centory, and roman Wormwood, of each two handfuls: Cinnamon two drams: Saffron half a dram. Boyl al in Fountain water to a pint. In the the ſtrained liquor diſſolve a pound of Sugar, and boyl it to a Syrup. Of this he took a ſmal ſpoonful every morning for twenty daies together, and was perfectly cured, and is at preſent perfectly wel, honourably ſupplying the place of his deceaſed Father.

The 19 Obſervation, Or Hiſtory, of Famous and Rare Cures, &c.

Of a Pleuriſy, and the Feaver Synochus with putrefaction.

ON *June*, 10. in the yeare 1630. At *Grenoble*, Mr. *De Boiſſuzel*, born of a Noble family, being twenty yeares of Age, of a Sanguine Complexion, about the evening, began to be troubled with a pain in his left ſide without a Feaver. The ſame day a carminative Clyſter was given him, and a diſcuſſive bag was applyed to the pained part. The day following in the morning, he began to be Feveriſh, his pain remaining, which troubled him moſt when he lay on the other ſide. He was Clyſterd again and blooded in his left Arme: and a Julep was given him of red Poppy water, Syrup of Violets, and Sal prunellæ. An emollient and Carminative fomentation was applyed to the pained ſide, and afterward Unguentum Dialthea with diſcuſſive Oyls, His blood appeared exceeding impure; in the afternoons his Feaver was ſtronger than at other times. He was let blood again, alſo his julep and topick remedies were repeated. On the third day in the morning he was again let blood in two porringers, the one of which was corrupt enough, the other more pure; the Julep and topicks were continued. For drink he uſed, from the beginning, a Priſan drink of Barley and Licoris, and al his food was broaths, which were ſomtimes altered with cooling herbs. The ſame day, after noone his Fever was exaſperated; blood was taken out of the ſame orifice to the Quantity of ſix ounces, which ſeemed pretty good. With the morning blood-letting, the Pain of his ſide went quite away, which was never very vehement, nor had any Cough, Shortneſs of breath, or Spitting of blood joined therewith; which ſhewed that it did proceed either from a light fluxion, or from ſharp vapors, ſeeing alſo that it came before the Feaver. And therefore it was a Primary Feaver, of that kind which we terme *Synochus*, and did not depend upon the Pleuriſie. After his laſt blood-letting, ſeeing he was vexed with a vehement thirſt and burning, I gave him to drink about a pint of cold water, with twenty drops of ſpirit of Sulphur. Preſently he felt a cold; al his belly over was covered with cloaths, & ſwet a little, an hour after. Then he drank broath, and an hour after had a clyſter; which being come away, he fel into a new ſweat, ſo plentiful that he was all over wet therewith; which being wiped off, he ſwet again, but not ſo plentifully, and reſted quietly al the night. On the fourth day in the morning he ſwet again, and his Feaver was in great part abated. So that on the ſeventh day, he was quite freed from his Feaver, and being purged on the eight day, he needed no other Phyſick. In this Cure 'tis obſervable, that by the ſpirit of Sulphur given with water, plentiful ſweats were procured, which I have found by many experiments, having ſeen many tertian

Agues cured with the ſame remedy, being given in the height of the burning fit, and when the patient is moſt thirſty; by which plentiful ſweats were procured, by which not only the fit, but alſo the whol diſeaſe was perfectly terminated. In a leſſer quantity of water, a leſs quantity of ſpirit muſt be given, leaſt the water become too tart.

The 20 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Tertian Feaver, or *Ague.*

MR. *Berardus*, a moſt Famous Apothecary at *Grenoble*, being fifty yeares old, in the month of *July* 1630. was taken with an intermitting tertian Ague, and being twice purged, and twice let blood, and never the better, he took my catholik pils on his wel-day, and the day following had his fit much more gentle. Afterwards before his next fit, he took this ſmal potion following.

Take *Cichory water three ounces, Salt of wormwood half a dram; Spirit of Sulphur twelve drops; mix them. After this potion his fit came no more, but he was plentifully purged by urine.*

At the ſame time *Mſr. de Maniſſieu* the Kings Councellor in the Parliament of *Grenoble*, being twenty four yeares of age, after two fits was cured by being once let blood without any other remedy: now his blood was very hot and cholerick.

The 21 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of The Purple Feaver.

ON the 18. of *June*, 1630. I was called to *Grenoble* to *Mſr. de Chapoullay* the Kings Advocate, who had been eight days ſick of a continual Feaver, during which time, he had been thrice let blood, and had taken a purging medicament preſcribed by his ordinary Phyſitian. As ſoon as I ſaw him, I found his pulſe very frequent and unequal, which made me ſuſpect it was a malignant Feaver, and cauſing him to be uncovered, I found his whol body ful of purple ſpots. His urines were ſufficiently good, and ſhewed ſome beginnings of Concoction.

I ordered many Cupping-glaſſes to be applied al along his back-bone, both without and with Scarrification, alſo Epithems, and that he ſhould be anointed with Mathiolus his oyl of Scorpions; alſo I gave him Confectio de Hyacintho in his broaths, and cooling cordial Juleps. For his drink he uſed the vulgar ptiſan, wherein harts horn tied in a Cloath was infuſed.

Theſe remedies he continued to the eleventh day of his ſickneſs, growing in the meane time every day worſe and worſe, till at laſt he was taken with ravings and convulſion fits. On the ſaid eleventh day, he did ſwear lightly, without any advantage. His raving was joyned with a kind of ſtupidity; and therefore a veſicatory was applied to his Neck, and Cupping-glaſſes to his lower parts. Inſtead of the former juleps which were made of cooling and opening roots and herbs, theſe following were preſcribed.

Take *Barly one pugil, Bugloſs roots two ounces; Borrage, Burnet, Scordium, of each one handful. Citron and Sorrel ſeeds of each half an ounce; Tamarinds two ounces; Fowers of borrage, Bugloſs, and Red Roſes, of each one pugil; Dittamus half a pugil. Make a decoction in ſeven pints of water, to a conſumption of the third part. In the ſtrained liquor diſſolve one pound of white Sugar; and make it into a Julep. Of which let him take eight ounces morning and evening, adding to each doſe one dram of Sal prunellæ, and half a ſcruple of ſpirit of vitriol.*

For his drink he had a tincture of Roſes. In his Broaths he took pouder of Perles, Coral, Ivory, Harts-horn, and Beazoar ſtone. But in the laſt daies when al the ſymptoms grew worſe and worſe, inſtead of the ſaid pouder, I gave him only a ſcruple of Bezoardicum minerale in al his broaths. And becauſe towards evening his Feaver, ravings, and Convulſion were wont to encreaſe upon him, I gave him this follwing pouder.

Take

Take *Sal Prunellæ, half a dram. Bezoardicum Mineral, one ſcruple; mix them, and adminiſter them in Cardaus water. On the thirteenth day, was this pouder given him, and on the ſame day he began to take the Bezoardicum aforeſaid, in his broaths, and his fit came not that day, but he was better al the night after; after midnight the ſame pouder was given him again. On the fourteenth day, he was a little better, but without any Evacuation. On the fifteenth he was after the ſame manner. On the ſixteenth, there appearing concoction in his Urines, as there had appeared in the whol Courſe of his diſeaſe, the Coction by little and little augmenting, I gave him a purging Medicament, of two drams of Senna, and one dram and an half of Rhubarb, infuſed in a cooling decoction, adding to the ſtrained liquor; manna and Syrup of Roſes, of each one ounce; with which he was gently purged. On the ſame day, very many Puſtles were obſerved to break forth like ſmal Pocks, tending to ſuppuration, in great number about the Veſicatory, alſo ſprinkled up and down upon his back, Loyns, and Buttocks. On the ſeventeenth day the ſaid Puſtles were for the moſt Part broken and began to dry up.*

But on the forepart of his Body about the Hypochondria, and Breaſt, very ſmal Pimples came forth, pellucid and Tranſparent, in an almoſt infinit number: the Feaver was very remiſs; and his raving was much abated. On the eighteenth day he ſlept almoſt continually night and day, until the twentieth day. He was purged again on the two and twentieth day, and after that the Feaver went quite away; and within a few daies he perfectly recovered. Two years ago the Lord of *Raſtenclieres* was Cured of a very dangerous purple Feaver, cheifly with this Medicine. I gave him in every draught of his ordinary drink, which was the vulgar ptiſan, one dram of Sal prunellæ, and ten drops of ſpirit [*Not oyle*] of Vitriol; by which the Extream blackneſs and dryneſs of his Tongue, with a mighty thirſt were in a few daies taken away.

Read more of Feavers and Agues in that moſt excellent Book, the Practice of Phyſick, the laſt Book.

The 22 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Tertian Ague.

Mſr *de Chaune*, on the 18. day of *June*, 1630. was taken at *Grenoble* with a Tertian Ague, and in the ſpace of twelve daies was once purged, and thrice let blood, and had many Juleps, ſo that within the ſaid time he was freed of his Ague. Now this is worth obſervation in the foreſaid Patient, that there never appeared any contents in his Urins, yet their liquor in the declination was good and laudable in its color and ſubſtance. The reaſon whereof was, that the patient had been long troubled with Nephritick Diſeaſes, by which means his Urine was ſtrained, of al its Craſſitudes.

The 23 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of Bleeding at Noſe.

THe ſaid Mr. *de Chaune*, having been long freed from the foreſaid Ague, was taken with ſo violent a bleeding at the Noſe, that he was weakened thereby. For the ſtoppage whereof, many Remedies being uſed, this alone did the Cure, Viz. Vinegar and water frequently ſnuffed up into his Noſtrils, with which the flux of blood was ſuddenly ſtopped. Which flux breaking out again two daies after, he uſed the Vinegar and water after the ſame manner as before, and it was preſently ſtopped.

The 24 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Malignant Feaver.

ON the 19. of *July*, in the year, 1630. I was ſent for to *Grenoble*, to the Son of *Stephen Mercier*, a writing School-maſter, ſixteen years old, ſick of a Malignant Feaver: now he was in the fifth day of his Diſeaſe, being al beſprinkled with violet colord ſpots, with raving, looſneſs and other greivous Symptomes. He had been once let blood, and had uſed no other Remedies. I give him two ſcruples of my Sudorifick pouder with twelve grains of Camphire, in four ounces of Carduus water. Being wel covered, he ſwet plentifully, and was in very good Caſe; his raving ceaſed, and his looſneſs was abated. The day following, his Feaver was ſufficiently ſtrong, without any grievous Symptom: he was let blood, and the ſame day his Feaver went quite away.

The 25 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of an old Gonorrhæa.

Mſr. *Chevilier*, a Citizen of *Grenoble*, being thirty years old, and of a Sanguine Complexion, and troubled with a very old Gonorrhæa, asked my advice on the eleventh of *July*, 1630. I preſcribe him in the firſt place a purgation of one ſcruple, of Mercurius Dulcis, with the ſame quantity of *Pill Cochy*, the day after he was let blood. And after that a Bolus of a dram of pouder of Rhubarbe, and three drams of Terpentine which he took five daies together, and was thereby purged three or four times each day. And finally he uſed this following water eight daies together.

Take *dried Mints three ounces*; Lettice, *Rue*, *Agnus Caſtus*, *each two ounces and an half*; *Dictamnus Creticus*, *ten drams*; *White Sugar two pound. Pouder al, and ad thereto five ounces of Venice Terpentine, and thirty ounces of White Wine, and diſtil them in Balneo Mariæ. Let the Patient take two ſpoonfuls every morning, two hours before meat. And with theſe Remedies he was Cured of this ſtubborne* Diſeaſe.

The 26 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Tertian Ague.

ON the 25. of *June*, 1630. at *Grenoble*, I was called to Msr. *de Poulemies*, thirty years old, a Knight of the order of St. John, being ſick of a Tertian Ague. He was then in his thirtd fit. But before thoſe fits appeared, he had been ſome daies Feaveriſh without any courſe of fits. I preſcribed him againſt the next day, which was his wel-day, a ſcruple of the Calomelanos of May, erne, and five grains of Diagrydium, in the form of Pils, with which he was luſtily purged, and towards the evening he perceived an appetite to eat, which before he had not. On the day of his fit, he took before it came, this following Julep.

Take *Cichory water three ounces*; *Salt of Wormwood half a dram*; *Spirit of Sulphur, one ſcruple. Make al into a Julep. This he take two hours before his fit, and being wel covered he ſweat plentifully, and ſo was freed from his* Ague.

The 27 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Tertian Ague.

ON the 30. day of June, 1630. I was called to the Lord of *Semiane*, who had a Tertian Ague. He had nine fits before, and by one of the Kings Phyſitians, had been five times let

let blood, and had taken a Medicine made of the Infusion of Senna and Cassia: howbeit his fits grew worse, and in them one Symptome did most of al trouble him, viz. a most sharp Head-Ach, pricking and tearing the half of his Head only, like an Hemicrania. Presently I judged this pain to proceed from sharp vapors, arising from a Cholerick matter, lodged in his stomach, or the neighbouring Parts: and therefore I prescribed him a purging Medicament of one ounce of Aqua Benedicta with the Infusion of half an ounce of Senna; which purged him four times by stool, and gave him two vomits; at the first vomit, he cast up about a pound of Leek-colored Choler; at the Second a like quantity of Verdigrese colord Choler; and the following fit, he had no Head-ach at al. Then I gave him temperate opening Juleps and purged him again with Senna, Rhubarb, and Diacatholicum, and he was perfectly Cured.

The 28 Observation, or History, of Famous and Rare Cures, &c.

Of VVorms.

THe young Sun of Msr. *Imbert*, a Merchant of *Grenoble*, being about three years old, was many daies vexed with a loosnes, and continual Stomach-sickness, with a most acute Feaver, which seemed to arise from worms in his Stomach and Guts. Many Remedies were used in vain. And when the Child was in a desperate condition, I gave him twelve grains of the Calomelanos of Turguetus [Mayerne] and presently his stomach-sickness ceased, and he slept almost al the day; but at night, a greater vomiting and loosnes hapned than before. Among the stools were found a great quantity of bits of worms putrified, he slept in the morning and the whol day after, and vomited no more, and within twenty four hours the Feaver left him, and he had no further need of Physick.

The 29 Observation, or History, of Famous and Rare Cures, &c.

Of a Melignant Feaver.

Msr. *De Beauboys*, a young Courtier in the beginning of *July*, 1630. was sick at *Grenoble* of a Malignant spotted Feaver. I was sent for on the ninth day of his sickness: he had been eight times let blood, and refused al other Remedies; he had a grievous loosnes, and sometimes raved. On the tenth day, his Feaver and loosnes were more intense, his pulse did intermit, he let his Excrements go from him into his bed. On the eleventh day he was in the same condition. On the twelfth, he was worse. On the thirteenth he seemed at the last cast, and that the pangs of Death were upon him. I cause a Vesicatory to be applied to his Neck, and give him to drink in the morning two scruples of my Diaphoretick pouder, twelve grains of Camphire, in Carduus water, and he remained two hours covered, but did not sweat. In the evening he took the same potion again, and being wel covered; he did sweat plentifully, was much better, al that day took in every draught of broath one scruple of Bezoardicum Minerale. A few daies after he perfectly recovered. When his Feaver ceased a swelling arose behind his Eare, exceeding painful, which was discussed without breaking.

The 30 Observation, or History, of Famous and Rare Cures, &c.

Of Nephritick pains.

ON the 3. of *July*, in the year 1630. *Peter Berard*, a Famous Apothecary at *Grenoble*, thirty years of Age, was taken with a most grievous Nephritick Pain, and presently he took two Chysters very laxative of Confectio Hamech, Diaprunum Solutivum, and Terpentine; which giving him no ease, he sent for me. I prescribe him a third clyster, emollient and carminative with Diaphœnicon, and Diaprunum solutive, of each half an ounce, and four ounces of A-

qua

qua Benedicta. With this Clyſter he was luſtily purged, and his pain quite taken away. For the ſick man perceived the Morbifick matter to be drawn forcibly out of his Loyns and whol belly, without any trouble. At the ſame time fomentations were applied of the foreſaid decoction.

The 31 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Of Arthritick Pains.

ON the 8. *July*, 1630. I was ſent for by Mr. *Pendreau*, Apothecary to the moſt eminent Cardinal *Rachelieu*, lying ſick at *Grenoble* of pains in his Joynts, which tormented his Legs, Arms and other Parts, with ſwelling, Inflamation and a light Feaver. He had been twenty daies troubled with this Diſeaſe, and had been nine times let blood of his own Head, and his blood was ful of wheyiſh moiſture: alſo he had been divers times purged. By my advice there was given him a ſcruple of the Calomelanos of Mayerne, eight grains of Diagrydium, and a clove. He was gently and plentifully purged, and was much better. Afterwards he took morning and evening, a cooling Julep, in the doſe whereof was infuſed three drams of Senna; and half a dram of Coriander ſeed; which he took cold, two daies together. Afterward he took the former pouder with like ſucceſs, and was perfectly Cured.

Read more of the Nine former Obſervations, in the Practice of Phyſick, *Riolanus* Guide to Phyſick, and Chyrurgery, and *Johnſtons* Idea, al Engliſhed by me.

The 32 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of Womb-Fits.

IN the month of *October*, the year 1631. the wife of Mr. *Dalmeras*, the Kings Counſellor in the Supreme Court of *Subſidies*, was troubled with the Mother, with a vomiting, a looſneſs, and extream weakneſs, ſo that ſhe ſeemed at deaths door. After many remedies uſed, viz. Strengthening fomentations applied to the ſtomach, Chicken applied to the heart, and Epithemes thereto applied, alſo Cupping-Glaſſes fixed upon her Thighes and ſhare, a Chyſter injected, of broath and Treacle; and after ſhe had taken Cinnamon water, at laſt ſhe drank this following potion, which did her abundance of good.

Take *Water of Mugwort, Roſes and Orenge flowers, of each one ounce. Cinnamon water three drams*; Confectio de Hyacintho, *one dram*; *pouder of Diamargaritum Frigidum half a ſcruple*; *Saffron, four grains. Make alimo a potion.*

Having taken this potion ſhe vomited no more, and was very wel for two daies, afterwards her diſeaſe came again, and troubled her by fits. But as oft as ſhe took the ſaid potion, al the Symptoms ceaſed.

The 33 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Of a Looſneſs.

A Strong man, of a Cholerick temper, a middle Age, was taken with a very Cholerick Looſneſs, with an exceeding great thirſt: being called to him, I preſcribed him Lapis Prunellæ in his ordinary drink, alſo in his Juleps made of Lettice and Purſlane water, which he took thrice a day, and ſo in the ſpace of twenty four hours he recovered.

The 34 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Of obſtruction of the Liver and Spleen.

A Certain ſtudent, a Polander, by reaſon of unſeaſonable watchings, fel into grievous obſtructions of his Liver and Spleen, which brought him to extream Leanneſs, whereas he

he was before wel flesht and of a good habit of body. And after he had used purging potions, aperitive apozemes, and other Remedies, which did him little good; I prescribed him these following Pils, by the use whereof he was restored to health in a months space.

Take *of the best aloes and gum ammoniac dissolved in vinegar, and forced through a fearse, and thickned again, three drams*; Senna clensed, *and choise mirrh, of each one dram and half*; *saffron half a scruple*; *with oximel of squils make al into a mass of pil-stuf, of which let him take two scruples every other day, two houres before dinner.*

The 35 *Observation, or History, of Famous and Rare Cures, &c.*

Of a beginning Phthisis, or Consumption.

THe Renowned and most Beautiful woman, the widow of the Lord *De Ribes*, being twenty five years old, was grievously troulbed with a thin sharpe rheume which fel down upon her brest, with a dry and almost continual cough, Leanness, a slow feaver, and redness of cheeks, which infirmities she had received by infecton from her Husband, who two months before had died of the Tisick, so that she seemed to be poasting to the same disease.

On the 15. day of the month of *May*, in the year 1629. I prescribed her a purging potion of senna, Manna, and syrup of roses, with a pectoral decoction. The next day I caused her to be let blood. Then I ordered her to take, pectoral and cooling broathes for twelve daies together, and in every fourth broath, Sena was boyled to the quantiy of half an ounce.

After her broaths, she used a bath of a decoction of barly and sweet almons. Mean while she took anights one spooneful of a syrup to stay her reume and cough, which was compounded of Syrup of Violets, Jujubes, dried Roses, and Poppies, of each a like quantity.

With these Remedies she grew perfectly wel, nor had she any need of a cauttick or issue, nor of the Asses milke, which I had prescribed for her. Howbeit I perswaded her to take her purgation twice a day.

The diseases mentioned in the four **last Observations**, are more largely treated on in the Practice of Physick, *Riolanus*, and *Johnstons* Idea, englished by me.

The 36 *Observation, or History, of Famous and Rare Cures, &c.*

Of an old Gonorrhæa.

MSr. Q. Dr. of the Civil and Canon Lawes, being for eight monthes troubled with the Gonorrhæa, asked advice of me. In the first place I prescribed him this following Bolus.

Take Venice terpentine three drames, pouder of rhubarbe one dram; Make them into a bolus, which let him take five dayes one after another. After this medicine he was pretty wel, but after some dayes the flux returned. Afterwards he used the water for a Gonorrhæa, which is discribed in the dispensatory *of Quercetanus*; at the first giving, the flux was wholy stopped, and therefore he continued the use thereof, only for three or four dayes, and the disease came no more.

Read for this disease *Senertus* his most excellent Book of the French Pox, englished by me.

The 37 *Observation, or history, of Famous and Rare Cures, &c.*

A deadly Headach.

ON the 6. day of *April*, 1629. at *Lodona*, I visited the daughter of *Francis Fezon* a Merchant, being seven years old, which for two monthes had been troubled with a grievous headach, about her forehead and Eyebrowes, which took her almost every hour so violently, that she many times desired that her head might be cut open with a knife. And two dayes before

fore I came to her ſhe had three or foure fits of the falling ſickneſs and foamed. Her ordinary phyſitian had preſcribed her many remedies, eſpecially Purgations by Apozemes, and cupping-glaſſes and veſicatories were applied to her neck; but al in vaine. Being about to conſult touching this caſe, word was brought, that a new fit had killed her, and after her death ſome corrupt matter came out at her noſtriles. Whence might be conjectured, that an Impoſtume was ſecretly lodged in her brain, but the ſame being opened there was nothing found therein ſave a ſerous or wheyiſh humor, ſhed into the ventricles of the Brain.

This Accident brought into my minde the Hiſtory of a certaine Virgin, who being tormented with the like pain for many monthes together, and having tryed many remedies in vain, a Certain Chyrurgion ſhaved al the Hair from her Head, and covered the ſame with a veſicatorie, as if it had bin a Spice-Cap; whereupon bladders being raiſed, a great Quantity of wheyiſh blood flowed out, and ſo ſhe was cured, which Remedy might alſo have helped this girl aforeſaid.

The 38 Obſervation, or hiſtory, of famous and Rare Cures, &c.

A Scirrhus of the womb.

ON the 26. day of *December* 1630. the wife of Mr. *Dugaſt of Bitteren*, twenty years of age, came to *Monpelier* to be cured of an infirmity, with which ſhe was troubled. Now it was a ſcirrhous hard ſwelling of the whole body of her womb, and had been of five months continuance when ſhe brought forth her firſt born ſonn, and unwarily expoſed her ſelf to the cold air; by which meanes the remainders of her Child-bed purgations were ſuppreſſed, and retained in the body of the womb, where they cauſed a tumor, which in tract of time attained to the hardneſs of a Scirrhus. Sometimes ſhe felt pricking paines in the part, whence there was a ſuſpition, leaſt that tumor might have ſome affinity with a cancer. Theſe following Remedies I preſcribed for her.

Take Diacatholicum half an ounce, hiera picra, and diaphenicon, of each one dram and half; rhubarb pouderd one dram; with ſugar make al into a bole. Let her take it in the morning, and order her ſelf accordingly. The day following, let the baſilica vein of her right Arme be opened, and let her bleed eight ounces.

Take rootes of aſparagus, butchers broom, parſly, and briony, of each one ounce. The barkes of Capar roots, and the midle rinde of the tamariske, of each half an ounce. Leaves of Agrimony, Ceterach, Maiden haire, Mugwort, Feverfew, of each one handful. Senna cleanſed and polipody of the Oake, of each one ounce. Epithimum half an Ounce. Agarick newly trochisked, two drams; ginger and cloves of each two ſcruples; Boyl al to a pint, in the ſtrained liquor, diſſolve Syrup of Cichory with rhubarb three ounces; Make of al an Apozeme for three doſes, in three mornings to be taken one after another.

Take Roots of Marſhmallowes, and Lillies, of each two ounces; roots of briony and wild coucomber, of each one ounce. Leaves of mallows and violets, of each two handfuls; Leaves of mugwort, Nep, of each one handful. Fat figgs twelve pair; Line-ſeed and Fenugrick ſeed, of each an ounce. Flowers of camomel and Mililote of each two pugils. Boile al in three parts of water and one of white wine added towards the end, with which the part affected muſt be fomented, morning and evening.

Take Freſh new made butter and hogs greaſe, of each one ounce; oyl of ſweet almons and Lillies, of each two ounces; Mucilage of fenugrick ſeed, drawn with white wine ſix drames, gum amoniacum diſſolved in Vinegar three drames, ſaffron half a dram, wax as much as ſhal ſuffice. Make of al an ointment to be uſed after the fomentation.

Take of the roll of Melilot Plaiſter, and of Plaiſter of mucilages, of each one ounce; Gum Amoniacum diſſolved in vinegar and drawn through a ſearſe, and then thickned, half an ounce; with oyl of lillies make a plaiſter upon leather of a fitting magnitude and ſhape to be applied to the ſaid part, after anointing, and to be renewed every fift day.

Take of the beſt aloes half an ounce. Gum Ammoniacum diſſolved in vinegar, and thickned again two drames. Bdellium and mirrhe of each one dram. Senna cleanſed, and agarick newly

newly trochisked, of each two drams ; Fecula bryoniæ one dram. Wtih oxymel of squils, make al into a Mass of Pil-stuf. Of which let her take half a dram, every day in the morning, two hours before meat, for fifteen daies together.

When she had begun the use of these Remedies, an extream fit of cold weather, hindred her continuation thereof, and she returned into her Country ; and at her departure, I advised her to renew her use of the foresaid remedies in the spring, and to continue them along time together. To which I added that she should Frequently sit in a bath, should use an emollient Cataplasme, and a diet drink of China roots for her ordinary drink. Al which remedies, being continued for three months together, especially the Fomentations, Ointments and Plasters, with the diet drink aforesaid, she was perfectly cured. And her monthly purgation, which was stopped for eight months together, came again, and kept its natural course, So that after that time she bore children. Read for this, and al other womens diseases that excellent Peece the fifteenth book of the Practice of Physick, englished by me.

The 39 Observation, or History, of Famous and Rare Cures, &c.

Of A quartan Ague.

A Comely Damsel the daughter of *Mr. Desplans*, the Kings Councellor in the supream Court of *Subsidies*, in the month of *November*, in the yeare 1630. was troubled with a double quartan, two months. I prescribe her an infusion of one dram of Senna, in my Fever-conquering water, which she was to take every day, and at the Fourth taking, her Ague was perfectly taken away, and she was afterward very wel in health.

The 40 Observation, or History, of Famous and Rare Cures, &c.

Of Another quartan.

Msr. Varandeus, A Canon thirty years old, being sick of a quartan ague, in the month of *December* 1630. Used the foresaid Remedy every day, and was Cured at the seventh taking.

The 41 Observation, or History, of Famous and Rare Cures, &c.

Inflamation of the Dugs.

ABout the Beginning of *January* in the yeare 1631. the wife of the renouned *Msr. de Rocemore* cheife president in the Court of *Subsidies* and of Accounts, being in child-bed, began to be troubled with the Inflamation of her right dug, by reason of a blow which she had there received. Now there was milk therein, which could not be suckt out. On the first day there was an embrocation used thereto of two parts of oyl of Roses, and one part of oyl of unripe Olives. On the second day and the Following daies, the said Embrocation was continued only to the part pained, and her whol dug anointed twice in a day with ointment of Marshmallows, and within a few daies she was cured, without any other Remedy, Cupping-glasses were Fastened to her shoulder blades, but no vein was opened, because I saw the disease presently discussed.

The 42 Observation, or History, of Famous and Rare Cures, &c.

Of A Malignant Feaver.

IN the month of *April*, in the yeare 1631. A young woman, the widow of *Montaudus*, a

a Citizen of *Montpeleir*, was troubled with a malignant Spotted Feaver, and ſhe had ordinary remedies adminiſtred til the eight day, in which I was called, and found the ſick patient extream weak, with a mighty thirſt, dryneſs and blackneſs of tongue, and black Furred humors ſticking to his teeth. Beſides ſundry cordial medicaments, I preſcribed her very cooling juleps, with Sal prunellæ and Spirit of Vitriol. And in her ptiſan which ſhe did ordinarily drink of, ſhe took Sal prunellæ and Spirit of Vitriol. Cooling and moiſtening Fomentations were applied to her breaſt and hypochondria: and within two daies her thirſt and burning vaniſhed. And afterwards with a purgation and other lighter Remedies, ſhe in a few daies recovered.

The 43 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A malignant Feaver, with ſwelling behind the Ears.

IN the yeare 1623. After the ſeidg of *Montpelier*, a very malignant Feaver ranged up and down, of which wel-nigh half that had it, did die. More peculiarly, al that had ſwellings behind their Eares (which was wont to happen about the ninth or eleventh day of the diſeaſe) did die. And having ſeen many of theſe, whom I could not cure with any Antidotes; I began to think that Riſings behind the Eare, are therefore counted a natural ſign, becauſe that part is not large enough to receive the whol morbifick Cauſe, which remaining in the inner parts kills the patient: and that the work of nature muſt be ſupplied and helped. And though the patients had a ſmal, very frequent pulſe, and almoſt ſuch an one as they cal the piſmire-pulſe, ſo that they ſeemed to be at the point of death: yet revolving in my Mind, this ſaying of *Cornelius Celſus*, viz. that many things may wel be practiſed in a dangerous caſe, which were otherwiſe to be let alone, and that it is better to trie a hazardous remedy upon one or two, than to leave ſo many ſick people to certain deſtruction; I ordered them to be let blood by peece-meal (becauſe of their weakneſs) twice or thrice in one day, and the day after I gave them a purgation. By which Method, al that uſed the ſaid Remedies, were happily delivered, nor did any die afterward. The Hiſtory of the firſt patient Cured after this manner, is found deſcribed at large, in the firſt Chapter of the third ſection, of my Method of Cureing Feavers.

Read for theſe Feavers the Practice of Phyſick, *Book* 17. And *Johnſtons* Idea, and *Riolanus* guide to Phyſick and Chirgery.

The 44 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Cholick pains of the Stomach.

IN the Month of *April* 1631. The wife of *Mr. William Dortoman*, a renowned Advocate of *Montpelier*, was ſuddenly taken with moſt vehement pains, quartering in the region of her ſtomach and Spleen, which could not be abated, either with Fomentations or purgations: but blood being plentifully drawn out of her left Arme, they vaniſhed immediatly.

The 45 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Vomiting of Blood

Paul Hilary, a Merchant of *Niſmes*, being afflicted with an abundant vomiting of blood, four or five times in the ſpace of ſixe weeks, for the ſtoppage whereof many remedies were applied, by his ordinary Phyſitians: at laſt the ſymptome returning again and holding longer than ordinary, ſo that he was in extream danger of death, I was called to him on the 28 of *May* 1631. He was 50. yeares old, of a cholerick temperament, and exceeding ready in al his actions; and having been Conſul the yeare before, he had wearied himſelf with exceeding great Labours, both of body and mind: whence much choler was bred, which by aduſtion came neare the nature of black choler, and putting the blood into great Commotion, cauſed the

the ſame to find an iſſue, to which end the acrimony of the ſaid humor did very much conduce, as being apt to open the veins: as alſo the exceeding thinneſs of the blood by reaſon of abundance of wheyiſh ſubſtance mingled therewith. I conceived that this blood came out of the veins by way of anaſtomoſis, becauſe he vomited it in exceeding great Quantity, being curdled into clodders. Yet between whiles he vomited nothing at al, ſo that for a whole month after his firſt fit, he vomited no blood at al. Adde hereunto that he voided blood by ſtoole alſo, as wel as by vomit; yea and his firſt fit began with voiding blood by ſtool, which ſhewes that the meſaraick veines which end into the gutes were opened by anaſtomoſis.

On the Foreſaid day when I viſited him, the eruption of blood was ſtopped For twenty four hours, howbeit, it ſeemed to be again at hand, as might eaſily be ſeen by the unquietneſs, thirſt, heart-burning, Heat of the midrif, pulſation of the head and the patients Feaver: and therefore, ſeeing it was towards evening, he had only a julep given him of plantane and porſlane water, with ſal prunellæ. He ſlept al night Ful of tumblings, toſſings and unquietneſs.

On the twenty ninth of the Month of *May* in the morning, he was let blood out of his left Arme, only the quantity of Foure ounces, becauſe he was ſo troubled with heart-burning and ſo weake, that he thought he ſhould quickly die. His blood was exceeding red, and al in a manner turned into ſerum: upon his blood-letting he became ſtronger and was better; alſo his urines, which before were like water became coloured. A detergent Clyſter being given him in the afternoon, he was againe let blood ſeven ounces; the blood was very like the Former, and he was the better after it. The Foreſaid juleps were repeated. For drinke he uſed water in which iron had been quenched, with ſyrupe of quinces and ſpirit of vitriol. An aſtringent pouder was put into his broathes, barley-creames and Panadies; alſo a binding and ſtrengthening Electuary was preſcribed, to be taken once a day, towards the Evening. A Fomentation was applied to the Hypochondria of the decoction of Porſlane and Plantane; and other things boyled in Oxycrate or water and vinegar; alſo a cooling aſtringent ointment, was applied to the ſaid parts. His Broaths were made with ironed water. The Following night he ſlept ſufficiently, but his dreames were troubleſome.

On the thirtieth day of the ſame month, his Urines were better coloured, his pulſe better, only his thirſt and pulſation in his head did continue. In the morning was given him a medicament of one dram of pouder of rhubarbe, and two drams of tryphera Perſica, with which he did four or five times void many cholerick and wheyiſh humors, whence he became better, his urines were amended, and he ſleept al night.

On the laſt day of the ſame month, he was wel in the morning, but his Urine had no ſwim, his thirſt continued, and his pulſation in his head. He had a cooling aſtringent Julep given him to drinke, made of a decoction. His Urines grew paler by little and little, void of Swim, thirſt encreaſed, notwithſtanding his ſharp drink. Towards evening the feaver was augmented, the patient was very unquiet, and thirſty, alſo he complained of a mighty boiling in his ſtomach, whereupon I was exceedingly afraid that his vomiting of blood would returne againe, the cauſe whereof ſeemed to be the tranſlation of cholet to thoſe parts, whence it was that the Urines were ſo pale. I Conceived the procatartick cauſe of this returne to be, either the too frequently giving him over boiled broathes, or the over hot application of the fomentations by the apothicaries unskilfulneſs, which ought to be applied but lukewarme. A token hereof was that the Patient ſaid he felt an heat under his ſhort ribbs preſently upon the firſt application of the Fomentations. To the end therefore to prevent this ſymptome at hand, I cauſed him to be let blood in his left arme eight ounces; which iſſued out with violence. At the ſame time Epithemes were applied of vinegar and water luke-warm, Frictions were uſed and ligatures, a Clyſter was given, and a julep of porſlane water and red poppy water, with ſyrup of the ſaid red poppy and ſal prunellæ. With which remedies within two houres he was freed from his Heat and thirſt. He paſſed over the reſt of the night with very little ſleepe, the beating in his Head ſtil remaining.

On the firſt day of *June*, his urines were wel coloured, with an eneorema or ſwim; he took a potion of a decoction of the leaves of Cichory, Sorrel, Porſlan, with half an ounce of Tamarinds, adding an ounce of ſyrup of pumgranats, a ſcruple of pouder of rubarbe. He was twice purged in the Fore Noon, and voided great Quantity of wheyiſh humors. After the ſecond ſtoole, he was taken with a violent vomiting, and caſt up his broath, which he had took up a

little before with flegm, but no blood, in the afternoon he had two or three ſtooles of cholleriok Froathy excrements, and ſlept indifferent wel at night.

On the ſecond day of *June* in the morning he ſeemed a little troubled in his diſcourſe; ſo that he could not rightly pronounce his words, nor conveniently deliver his mind in good ſence, which nevertheleſs he was himſelf aware of, and ſaid that his mind was not Free. The pulſation in his Head did continually perſevere, he took the foreſaid medicament of half an ounce of tamarinds, and a ſcruple of rhubarb. And ſeeing the foreſaid diſturbance of his mind continued, two cupping glaſſes were applyed to his ſhoulders, with ſcarification, with which very wheyiſh blood was evacuated, and the ordinary frontal was applied. Within an houre that ſmal Raving went quite away, and the whole dayes ſpace he had Four or Five ſtools which he bare very wel. At night he ſlept quietly, and was thereupon much better.

On the third of *June*, he profeſſed that he Found himſelf very wel, and that the beating of his Head was very much diminiſhed. He took again the Foreſaid Medicament, and was purged as before. Epithemes were dayly applied to his Heart, and Fomentations to his Hypochondria, of Oxicratum or vinegar and water: alſo he took in the evening the aforeſaid Opiate.

On the Fourth of *June* the patient continued in the ſame condition, he took in the morning the Foreſaid opiate, and again in the evening, and in the afternoon Syrup of Corals. But becauſe in his ſpleen an extraordinary hardneſs was perceived, an emollient and aperitive fomentation was applied, as alſo an ointment indued with the ſame vertues.

On the fifth day, he took in the morning of the broath of an old Cock, boyled with temperate aperitive Medicaments, China Root, and Cream of Tartar. An Iſſue was made in his left Leg, and the fomentation and anointiug of his Spleen were continued. And now the Remedies uſed to ſtop blood, were by little and little left off, and we proceeded to the uſe of ſuch as were proper for the obſtruction of his Spleen, and againſt his Melancholy Humor. Then he began to uſe ſolid meats with a little thick Wine, when he was free of his Feaver, the Excrements of his belly, and his Urine better digeſted, and his ſleep almoſt continual. The ſwelling in his Spleen appeared ſufficiently great, and therefore I preſcribed him the foreſaid Cock-broth for twelve dayes, adding every third day two drams of Senna. Alſo I cauſed him to continue his Fomentation and his emollient and aperitive Liniment for the like ſpace, and after thoſe twelve dayes a bath, after that the waters of Meyne, with iteration of the Bath once a week. And finally the magiſtral ſyrup of juices, with the opening opiate.

On the ſixt of *June* he tooke his broath with two drames of ſenna, and was therewith duly purged.

On the ſeventh day I departed; and with the uſe of the Foreſaid remedies, eſpecially the magiſtral ſyrup for a long time together he was cured.

Read more of this in the ninth book of the Practice of Phyſick, and *Johnſtones* Idea, of the laſt editions engliſhed by me.

The 46 Obſervation, or Hiſtorie, of famous and rare Cures, &c.

The Whites.

A Renowned Nun, by reaſon of the hot diſtemper of her liver and kidnies in the beginning of *Auguſt* 1630. was taken with a very plentiful and troubleſome flux of the whites, of which a Chyrurgeon going about to cure her prepoſterouſly, and giving her vehement purgations, the diſeaſe was lengthened out to the winter following, nor did it now ceaſe, but was only diminiſhed, and the ſick patient continued pale and without colour. Now the ſpring Following, her infirmity began by little and little to grow worſe, until the Beginning of the Summer, at which time ſhe had no appetite, and was troubled with a light Feaver, unto which a cough ſometimes was joyned, ſo that it was Feared ſhe would fal into a Conſumption.

I appointed her in the firſt place a gentle purgative of ſenna and rhubarbe, and afterwards to be let blood. And then a laxative ptiſan for Four daies, then a luke warme bath to temper the Heat of her Liver and kidnies for two dayes Following.

Upon

Upon her bathing, ſhe was taken with a Looſneſs, ſeeming at firſt to do her good, but afterwards ſhe was thereby weakned, ſomtimes ſhe had a Feaver, and her ſtomach was void of Appetite. I ordered her to take for five or ſix daies together a ſcruple of Roman Wormwood, an hour before dinner. The firſt day ſhe had many and large ſtools; on the ſecond her looſneſs was wholly ſtopped, and on the other daies her ſtomach was very much ſtrengthened, her Feaver vaniſhed, ſhe became daily better colored, but her want of Appetite did perſevere. I ordered her to continue the uſe of the Rhubarb for twelve daies longer, without the ſyrup, made into a bolus with one dram of Terpentine, to ſtop her whites. And ſo ſhe was freed from all the foreſaid diſtempers and diſorders.

The 47 *Obſervation*, or *Hiſtory*, of *Famous* and *Rare Cures*, &c.

A continual and malignant feaver.

ON the laſt day of *January* 1629. the moſt reverend Biſhop of *Niſmes*, being fifty yeares old, began to be ſick of a malignant Feaver, which had its exaſperations every day, from eleven in the morning to ſix in the after noon; he was ſtomach-ſick by fits, and troubled with the Hiccup, his urines red and troubled, his excrements liquid, cholerick and few, his want of ſleep perpetual to the ſeventh day. Being firſt taken ill in a ſmal village near the Kings Camp, he preſently betook himſelf to *Belliloca*, where on the ſecond day of his ſickneſs, he was let blood by two Phyſitians, and very corrupt blood came away. This was done after he had taken a Clyſter.

On the third day, he was again let blood, and blood like the former was taken away. In the mean ſpace cooling juleps, and ſuch as reſiſt the venemous quality of the diſeaſe, were adminiſtred. On the ſame day a light ſweat appeared, without any cold ſhaking before the ſame, or any ſhivering, but he was very ſtomach-ſick before his ſweating. On the fourth, fift, and ſixt daies the like ſweat returned, without any abatement of the Feaver.

About the end of the fift, drops of blood came out of his noſe. Now I was ſent for on the ſixt day, in which the Feaver appeared vehement with a Great and frequent pulſe, thirſt, tumbling, and other ſymptomes. On the ſame day he was again let blood eight ounces.

About the beginning of the ſeventh day, he was taken with a ſhaking fit for an whol hour, after which he was greivouſly ſtomach-ſick for another houre, at laſt he did ſweat plentifully, which continued al day in a manner; ſo that he was fain to be ſhifted ſeven times. After his ſweating, his Feaver was wholly allayed, and his Urines which were before red and thick, became yellow and wel conditioned.

On the eight and ninth day he had a moderate looſneſs whereby was voided cholerick and phelgmatick matter, whereby he ſeemed reſtored to his former health.

On the tenth day, he was removed to *Niſmes*, becauſe of the unhealthyneſs of *Belliloca*, and becauſe the Plague began there to break forth.

On the twelfth day he was purged with a medicament of Senna, Rhubarb, Manna, and Syrup of Roſes.

On the thirteenth he began to uſe more ſolid meats, in a ſmal quantity, and on the fifteenth, Wine much allaied with water. The ſame day he left his Bed, and dined at the Table, to make it appeare that he was perfectly recovered.

Nevertheleſs he fell into a Relapſe on the ſaid fifteenth day about Midnight, with frequent vomitings, whereby he caſt up a little flegm.

About the beginning of the ſixteenth day, after a Clyſter, he was let blood, and very corrupt blood came from him. Juleps were made of cooling, aperitive and alexipharmical medicaments, Epithemes, anointings with *Mathiolus* his oyl of Scorpions, were applied, and Confectio de Hyacintho was ordered to be given him in his Broaths.

On the ſeventeenth day the Clyſter was repeated & he was again let blood, the blood being like the former. Bezoar ſtone was given him in his Juleps, and ſometimes bezoardicum mineral in his broaths. To take away his Inclination to vomit, ſalt of wormwood was twice given him, not without ſucceſs, and ſtrengthening Fomentations were applied to his ſtomach. An oyntment of Oyl of Nut-megs and of Quinces was applied to the ſame part. In his Julep treacle

treacle water was mixed once or twice, becauſe there was great ſuſpition that there was a touch of the peſtilence in this Diſeaſe, becauſe of his frequent ſtomach ſickneſs and Faintings. Spirit of vitriol was given him in his ordinary drink.

On the 18. day, he was taken with a ſhaking fit, which was followed by a ſweat, which continued four or five hours, but the matter was but little that ſwet out and he bore it ill, was very unquiet, Stomach ſick, and vomited frequently.

Afterward to ſtop his ſtomach-ſickneſs, a dram of Salt of Wormwood was given him, diſſolved in Wine, which wrought moſt happily, ſo that he was very ſeldom troubled with any vomiting afterwards. A few houres after, being again taken with a ſhaking fit, he went twice to ſtool plentifully, and at laſt he fel into a ſweat, which he could not long bear, by reaſon of Unquietneſs; the ſweat came ſlowly away, but it continued many hours.

To aſſiſt that motion of Nature there was given him Bezoar ſtone with broath, and ſome hours after in more broath there was given him Bezoar Solare, wherewith he did ſweat abundantly and eaſily, and by that means his Feaver was very much abated.

On the 19. his Feaver was much gentler, a Laxative Clyſter being given him with three ounces of Aqua Benedicta, with which he had five ſtooles during that whol daies time, and voided much Choler mingled with Flegm; at night he ſlept quietly, his Urins were wel colored, with a thin ſettling. His ſtrength was repaired by Roborating Medicaments.

On the 20. and 21. day, al things were after the ſame manner: once or twice in a day, he voided by ſtool, Excrements ſufficiently thick.

On the 22. he was purged with a Medicament like the former: and he had many ſtooles of a Cholerick and Flegmatick matter; alſo he vomited thick Flegm with a little Choler. Afterward he ſlept pleaſantly al night, as alſo the following day, which was the 23. and then he was quite void of the Feaver; and the Urines appeared better digeſted.

To expel the Remainders of the Humor on the 24. day he took an opening broath, wherein on the 16. day we boyled half an ounce of Senna with correctives; and therewith he was four times purged: whereupon his Stomach to his Meat was encreaſed, and his thirſt gone; and the opening broaths being continued for certain daies, he was reſtored to his former Health.

The 48 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of an Inflamation and Impoſtume of the Kidneys, Bleeding at the Noſe, a Malignant Feaver, with grievous Symptomes.

ON the 27. day of *March*, in the year, 1629. I was ſent for to the moſt reverend Biſhop of *Lodoven*, being fifty years Old, who had been formerly ſick of a Malignant Feaver, and had twice relapſed into the ſame Feaver, and was freed from the ſaid Relapſes by divers Critical Evacuations, eſpecially by plentiful bleedings at the Noſe, and with very many Remedies preſcribed by two Phyſitians of *Lodoven*, and my ſelf. After he ſeemed to be recovered many daies together, on the 17. of *March*, about twelve a Clock, he began to be ſick, and on the day following was ſuddenly taken with a ſharp, and ſetled pain about his right Kidney, which was followed by theſe Syomptomes, frequent vomiting and Hiccupping, troubled Urines, ſomtimes red and Watry, ſomtimes with gravel, partly red, and partly white, ſomtimes alſo he complained of a nummedneſs in his right thigh. On the 22. day, a Feaver ſeized him, and on the following daies he had ſhaking fits, twice or thrice a day; after which the Feaver was exaſperated for two or three hours.

I coming to him on the 27. day of his Diſeaſe with the Phyſitians aforeſaid, we conceived (adviſing together) that there was a ſtone in his right Kidny, and that the pain had cauſed an Inflamation in that part. But becauſe there appeared then little or no pain, we conceived the Inflamation was come to ſuppuration. We reſolved to let him blood, firſt in his right Arm, afterwards in his Ankle on the ſame ſide, and that he ſhould have emollient and cooling Clyſters frequently injected, with Juleps, lenitive Emulſions, Epithemes; Fomentations, Liniments, and Cataplaſmes. We began with Blood-letting, which was Celebrated on the 27.

day

day aforeſaid, in the evening to the quantity of eight ounces. About evening he bled at the Noſe the quantity of two pound, and the blood ſtill iſſued, and he grew weak. Therefore we conſulted to ſtop the bleeding, and ordered him to bleed for revulſions ſake, in his right Arm. We gave him Sal Prunellæ diſſolved in cold water. An aſtringent frontal was applied, Vinegar was dropt into his Eare, he took juyce of Nettles, a Cupping-Glaſs was applied to the Region of his Liver; a Linnen Cloath wet in Vinegar was wrapped cold about his Neck, and his Arms and Legs were tied. Which working no effect, the Patient ſaid he muſt go to ſtool, nor could he be perſwaded to uſe the ſtool in his bed. We told him before hand, that if he roſe out of his bed being ſo weak, he would faint away, howbeit that fainting would be profitable to ſtop his bleeding. Which happened juſt in a manner as we had foretold, for after he was up, he fainted away, out of which fainting fit being recovered by giving him wine, and throwing cold water in his Face, he had a plentiful ſtool, and after he was laid again in his bed, he bled not ſo violently as before; and after he had reſted a while we gave him one dram and an half of Sal Prunellæ diſſolved in water, which when he had taken, the Bleeding was quite ſtopped, and there needed no more Remedies.

The following day, which was the 28 of *March*, he was troubled with a mighty thirſt, and certain painful puſtles, Cauſed by aduſt blood, broke out about his Fore-head, Cheeks, Lips, Tongue, and in the Paleneſs of his hands, but no ſhew of any pains in his Kidneys. Only he did exceedingly abhor al meat, ſo that he would by no means take any broath, much leſs Juleps and Emulſions. Howbeit he ſlept, by fits, al the day long, and had two ſtooles of Cholerick and very ſtinking Excrements. His Urine had no color, was thin, void of ſettling, with gravel in the bottome of the Chamber-pot. In the morning we gave him in his drink half a dram of Salt of Perles with Boyled water, and his thirſt was much abated. In the afternoon and again in the Evening, we gave him twelve drops of Spirit of Vitriol, with an ounce of Syrup of Maiden-Hair in Boyled water, by which alſo his Feaver and thirſt were much abated. He was frequently anointed on his Loyns, with Populean, *Galens* cooling Oyntment and Oyl of Roſes. Three or four ſpoonfuls of Oyl of Sweet Almonds was mingled with his broaths. The night following, he ſlept quietly, awaking now and then with mournful groanings, as formerly he was accuſtomed.

On the 29. day in the morning, he complained of a pain in his right Kidney, which was not very vehement, yet he was not able to lie upon his right ſide. His Urins were thin, and pale, with gravel, partly red and partly white. He had Puſtles about his Mouth which were anointed with new Pomatum, a little Sal Prunellæ being mingled therewith. We preſcribed him a Fomentation and a Cataplaſm, Emollient and pain aſſwaging, to be applied to his Kidneys, as alſo a Julep of a Decoction of cooling Herbs, with Seeds of Lettice and white Poppy, the tops of Mallows and Violet, and Bugloſs flowers.

About four in the after noon he was taken with a light ſhivering, which was followed by an Intenſe Feaver, which laſted for ſome hours. At ten of the Clock, he tooke a Julep of eight ounces, and ſlept little al night.

On the 30. day, at three of the Clock in the morning, he was afflicted with a vehement ſhaking fit, for half an hour, afterwards his Feaver was augmented, the Ulcers of his mouth and Throat were more grievous and painful, for the aſſawaging whereof Diamorum was uſed, his thirſt was exceeding great, his ſtooles liquid and very ſtinking. Having taken ſome broath, two hours after, a plentiful ſweat broke forth in his Head and Neck, with a moiſture only in his other parts; in the middle of which he had another ſtoole, and had to the number of five ſtooles betwixt that and eight of the Clock. His Urines appeared more digeſted and colored, having a very ſmal ſettling, alſo his Feaver was abated, but he was exceedingly weakned by his loolneſs. About four of the Clock he took a Julep, with twenty drops of Spirit of Sulphur, now the Quantity of his Julep was alwaies eight ounces. He ſlept again til ſix a clock, and when he awake, he ſaid the Julep had done him much good, and that he felt a coolneſs al his body over, and indeed his Feaver ſeemed more remits: having taken ſome cooling broath he complained of a pain in his pallate, which having viewed, we find it Ulcerated by the heat of the foregoing Feaver. For the aſſwagement whereof, he uſed a Decoction of preſerved Mulberries: afterwards we preſcribed him this following Gargariſme.

Take

Take *Plantane and Meadſweet water, of each four ounces; Roſe-water two ounces; Crude alum two drames. After a gentle boiling, diſſolve therein diamorum and honey of roſes of each one ounce. Make it into a Gargariſme. We alſo ordered his pallate to be often ſmeared with a pencil dipt in honey of roſes. Alſo he frequently waſht his mouth with his ordinary ptiſan drinke, made of barley and Lycoris.*

And from that time he ſlept quietly enough til Midnight; when he was again taken wth aſhaking fit, which laſting two hours, there Followed an accute Feaver, which the day Following, being the laſt of *March*, towards eight a clock, appeared much abated, the urines being alwaies thin and very crude. In the afternoone the Feaver was yet much more remiſs, and he ſeemed to be generally better than on the daies before. Hee had three ſtooles that day, liquid and chollerick. Heetook his juleps twice a day, and Epithemes were Frequently applied.

But the Night Following, about that time when his ſhaking fit was wont to come, he was vexed with a grievous anxiety, and a very troubleſome diſquietneſs, with a looſeneſs, which voided frequently ſmal quantities of cholerick and flegmatick matter, he ſlept not al that night, nor could he endure in his bed. That we might therefore aſſiſt that motion of Nature, which was performed with difficulty and labour, we gave him a purge the firſt of *April* at three a clook in the morning. Mean while the ulcers of his pallate and Mouth, were exceeding troubleſome, and ſmelt like a ſtinking dead carcaſs; the urines continually thin and without colour did affright us: his unquietneſs was abated about nine of the Clock, and he had five ſtooles that day. About evening he was much better, but his Urines were continually white and crude, the ulcers in his mouth did continually trouble him; the puſtles upon his lips and Chin, yea and on a part of his right Cheek, degenerated into a filthy Cruſt, like many ſmal pocks running together into one. Alſo in the middle of his thighes, on the Inſide, there aroſe puſtles like ſmal pocks, diſtinct one from another, and in both his legs as broad as ones hand, which were ſigns of the greateſt malignity and aduſtion poſſible.

On the ſecond of *April*, at one a clock after mid night, his Feaver came again, with a very ſmal ſhivering, after which the heat encreaſed, with unquietneſs much leſs than Formerly. About the End of this fit, he took again his purging medicament, and voided greeniſh choler with plenty of flegme. After noone, his purge left working, and he was quite free of his Feaver, and ſaid he had a ſtomach to eat ſome more ſollid meats. The Ulcerous Scabs of his Chin and cheekes exhaled a ſtinking ſmel.

On the third of *April* after midnight, a Fit of the double tertian returned againe, the ſame hour, like the Former. His urines appeared more coloured, the ulcers of his chin and Cheekes did ſtink ſufficiently. We reſolved to prepare the reliques of the morbifick matter for further purgation, by remedies internal and external. The internal were, aperitive and cooling juleps; the external an Emollient Fomentation, opening and moiſtening, applied to his hipochondria, eſpecially to the region of his Liver, in which there was ſome ſtretching perceived, alſo the Liniment had the ſame vertues. Before noone, his Feaver was abated, but it did not wholly intermit, his urines were wel laudable with a little ſettling. Between noon and ſix in the evening he had two ſtooles of liquid yelloviſh excrement: to the ulcers of his chin and cheeke was applied, an oyntment of terpentine, the yolkes of Eggs, and honey of roſes. At ſeven a clock in the Evening, his Fit returned with ſhaking, which laſted til midnight, and ended with a double ſweat, which flowed plentifully. Afterwards he had no feaveriſhneſs upon him, the ſtink of his jawes was taken away within twelve hours by the uſe of the foreſaid oyntment, and the ulcers began to ſend forth white and thick quittor. In his Fit we gave him to drink ſyrup of violets with ptiſan and ſpirit of ſulphur.

On the 4 of *April*, when he was free from his Feaver, in the fore noon, the Remedies aforeſaid were repeated, and he ſeemed free from his Feaver all that day. At ſix a clock in the Evening, his Fit returned again with ſhaking, and was much longer than the former Fit.

On the 5 day of *April*, a Clyſter being premiſed, he was let Blood, to abate the Feaver and putrefraction of the Humors, which two things ſeemed to be the cauſe of the encreaſe of the Fit. About five a clock in the Evening, *Crollius* his Feaver-medicine was given him, of Salt of Wormwood, Spirit of Sulphur, and Cichory Water, when the ſick man felt his extream parts begin to grow cold. After which, being more than ordinarily covered, and his Members armed with heated Cloaths, the beginning of the Fit was in this manner delayed till

ſeven

ſeven a clock, and the cold Fit continued an hour; afterwards by force of the foreſaid Medicament, he vomited a good quantity of Choler and Flegm; afterward his heat was mild, and without any very great unquietneſs.

On the 6 day of *April*, the Patient complained of a fiery heat in his ſtomach, which by fits did very much vex him. Alſo he complained of a pain in his left ſide under the ſhort Ribs, which when I was about to feel, he could not endure my hand to touch the place, and there ſeemed to be a manifeſt tenſion or ſtretching: for three whol daies together his Urine was not ſaved. But becauſe he was wont to have three or four ſtools a day, we conceived that his Urine went away with his ſtools; but becauſe, beſides the foreſaid ſtools, he had an almoſt continual deſire of going to ſtool, we did very much ſuſpect that ſome grievous Diſeaſe lay hid in his Kidneys, eſpecially ſeeing he was frequently troubled with the Hiccup. Finally, about two a clock he voided into the Chamber-pot, true Quittor, white, ſmooth and even, and no waies ſtinking, to the quantity of three ounces, with very little Urine. Hence it plainly appeared, that there was an Impoſthume in his Kidney, which being kept in, brought grievous Symptomes. Yea verily, and the Patient ſlept all night, and the Feaver was very remiſs until Midnight. A fiery heat did by fits afflict his ſtomach, and an hiccupping did vex him by fits. At midnight the pain and ſwelling of the left Hypochondrium were much abated, ſo that he could endure it to be touched. He voided again ſome Quittor by way of Urine, to the quantity of half an ounce, and no more. He voided Cholerick matter twice or thrice by ſtool, with which we conceived there was mixed ſome purulent matter, though we could not certainly tell. After Midnight his Fit returned, or rather there was an exacerbation, for it came not with any ſhaking or ſhivering, not with a very intenſe Feaver, but rather with an unquietneſs and languiſhing.

On the 7 of *April*, in the morning before day-light, he made water, which was hardly an ounce in quantity, and in the bottom there was a little Quittor ſettled. About ſeven a clock he had a ſmall ſtool, and the half of it was purulent matter: whence it might be conjectured that an Impoſthume was opened in the capacity of his Belly, which purged it ſelf by his Guts; but by reaſon of the mixture of other Excrements, when his ſtools were large it did not ſhew it ſelf. Alſo we conjectured that his Urine with Quittor and Dung, was ſhed into his Guts, or that it was not drawn by his Kidneys, becauſe he piſt little or nothing, and there appeared no fault in his Bladder, or the paſſages thereof. Ad hereunto, that his ſtools were very large, which if they were not drawn away with a Clyſter, he was much worſe. And this very day being unquiet almoſt to deſpairation, until noon, after he had voided his Clyſter, he was in a quiet condition. The intenſe heat continued about his ſtomach, and which is a wonder, he was not troubled with thirſt, cooling Juleps and Emollient were given him, as alſo Emulſions. Somtimes Almond Milk was mingled in his Broaths. For Drink he uſed a Decoction of Barley and Liquoris with Syrup of Violets, mean while he grows every day weaker, and his pulſe becomes more feeble. About five in the Evening, he made a good quantity of water, without trouble, at the bottom whereof was a little Quittor; he reſted exceeding well, and at eight a clock he piſt again, with leſs quantity of Quittor, and his Pulſe ſeemed better. All night he reſted quietly, piſt three times plentifully, and there was alwaies Quittor in the bottom of the pot; and the Exacerbation of his Feaver was very little and ſhort.

On the 8 of *April*, early in the morning, a Julep was given him, and after an hour a Clyſter was adminiſtred, with which he had two plentiful ſtools. In his Broath was diſſolved a Pouder of the cool Seeds with Sugar; ſomtimes Almond Milk, ſomtimes cooling, and gently cleanſing Herbs were boyled therein, his Loyns were anointed with a cooling Oyntment. For Drink he uſed a decoction of barly, Graſs, and Licorice, al which remedies were ordained to cleanſe the ulcer already contracted in his Kidny, and to temper the remaining inflamation of thoſe parts. He was much better al that day, and was hardly Feaveriſh. At ſix in the Evening, his fit returned, with a light ſhivering and continued in a manner al night, but not very vehement, his urines were mattery, and he was pained in his Hemorrhoides.

On the 9 day he was purged with a gentle medicament of ſenna, rhubarb and Manna, he was prety wel, but loathed his broathes, and could not eaſily ſwallow, his feaver was very ſmal, but he was weak, he felt a weight as it were, about evening, in his ſtomachs bottom, he was frequently troubled with the Hiccup, as he had been al his ſickneſs along. At night he had no fit nor exacerbation, only a burning in his mouth, which kept him from ſleep,

and conſtrained him to waſh the ſame frequently; dryneſs and aduſtion appeared in his lips, and yet he had no thirſt.

On the 10 day, his mouth was dry, his belly looſe, his Feaver very ſmal, his pulſe languiſhing, his ſtooles very ſtinking, and alwaies when he went to ſtoole, he perceived an ugly taſt in his mouth; his urines were crude, with very little quittor, at night he was better, his fit returned not only a light exacerbation, he had foure cholerick ſtooles, his urines were plentyful and crude, with very little quitor.

On the 11 day in the morning he was better, nothing troubled him but a mighty wearineſs; his looſneſs continued, and his urines as before. In the afternoon, he was yet better, and felt no wearines, his apetite returned, and he ſeemed to be abſolutly in the way of recovery, had but his urines amended: at night he was a little unquiet, ſlept not, his feaver was a little more intenſe, he had only one ſtool.

On the 12 day, a ſmal Feaver continued with ſome little wearyneſs about evening, he was free from his Feaver til ten a clock, and then it was lightly exaſperated, and troubled him little; he had no ſtool, his urines as before.

On the 13 day a ſmal Feaver continued, yet he was better.

On the 14 day he was purged, with the foreſaid medicament, but being much troubled with the dryneſs of his mouth, he was compelled frequently to waſh his mouth, a ſlow feaver continued upon him.

On the 15 day he began to eat ſolid meats with apetite, his urines were more colored, but with quittor in the bottom, his ſlow Feaver continued.

On the 16 day in the morning he was wel diſpoſed, his bleeding at noſe returned, which was ſtopped by a ſparing blood-letting: he had three ſtooles that day, having taken a clyſter, his urines and Feaver were the ſame as formerly.

On the 17 day, he did eat his meat with Appetite, his Feaver was leſs, he had only one ſtoole of more ſolid Excrements than formerly, his urines the ſame, he reſted little that night, and his feaver had no exacerbation.

On the 18 day he was better, he eat his meat with great appetite, an horſe-leech was applied to his hemorrhoid vein which continued ſwolne, to draw the blood from his noſe which ſeemed ready to breake forth; much blood and wheyiſh moiſture came away, and he ſlept better the night after.

On the 19 day, he had a ſtomach to his meat, he had a ſmal Feaver in the after noon, his urines pale and thin, without any ſettleing, and void of Quittor.

On the 20 day al things were as the day before.

On the 21 day, I departed; and by little and little he grew afterwards wel, and was in a Few dayes reſtored to his former health, principally by the uſe of whey.

For the Reins and Kidnies, read the fourteenth Book of the Practice of Phyſick, with *Riolanus* Guide to Phyſick and Chyrurgery.

The 59 Obſervation, Or Hiſtory, of Famous and Rare Cures, &c.

Of The Rheumatick Diſeaſe.

A Gentleman of 50 yeares old, of a chollerick conſtitution, having a long time committed many errors in his diet, eſpecially by feaſtings and immoderate and unſeaſonable Excerciſes; began for two years laſt paſt to be tormented with ſundry paines, which ſometimes afflicted his Armes and hands, other whiles his feet, legs, and other parts, and they were never fixt, but ſometimes in one part, ſometimes in another, ſo that to day his right hand, to morrow his left hand would be pained, and a while after, it would leave his hands and go into his feet. And when the pain left the parts, a great weakneſs remained in them, ſo that the patient was compelled to lie by it many dayes together. Nor did theſe paines afflict only his joynts, but alſo the other parts; for ſomtime his Head was pained, otherwhiles his teeth and jawes, ſometime his ſhoulder, otherwhiles his hipochondria; ſo that no part of his body, in a manner was freed from paines. At the bginning of the diſeaſe, the diſtance between his Fits was longer, ſo that being afflicted with his paines fifteen or ſixteen dayes together, he was afterwards free for a month

month or two: but now his free times from pain were much ſhorter, and he could ſcarce enjoy his health eight dayes together. Sometimes he had a light feaver, eſpecially when his paines came, and he was growne extream leane, and weake al his body over. Many remedies were preſcribed by ſuch Phyſitians as were at hand, for the maſtering of this rebellious diſeaſe, eſpecially evaccuating remedies, viz. Blood letting and purging, but al in vaine; and therefore he conſulted with the Phyſitians of *Mompelier*, who preſcribed him theſe following Remedies.

From the Hiſtory of the Symptoms, with which this worthy Gentleman has been long time afflicted, it may be conjectured, that he is troubled with that diſeaſe which is called the Rheumatick diſtemper, which name we do not uſe according to the vulgar and common ſignification, by which all thoſe diſeaſes are uſually termed, in which ſome matter is transferred from the head to ſome other part, as is uſually conceived in Catarrhs. But properly and peculiarly according to the doctrine of *Hippocrates* in his Book *de Locis in Homine*, and of *Galen* in his firſt Book of the differences of Feavers, and in his 1. *de Compoſitione Medicamentorum Secundum genera*, we cal that the Rehumatick Diſeaſe, which takes its original from the habitual diſtemper of the whol body which is punctually deſcribed by *Gallen*, in his firſt book of Feaverts, Chap. 7. in theſe words. You ſhal underſtand that the Rheumatick diſeaſes ſo called, are cauſed after ſome ſuch manner as this, viz. The whol body being weak, the principal parts, though there be little blood, yet being burthened therewith, they thruſt it into the fleſhy parts of the Skin, ſo far *Galen*. Whence it appeares that the true nature of the Rheumatick diſeaſe does herein conſiſt, that the whol body is habitually ſo weak, that when any principal part thereof happens to be burthened with blood, though it exceed not much in quantity, it tranſmits the ſame into the fleſhy parts beneath the skin, and into the skin it ſelf, and from thence it eaſily ſlips into the joints. Now that principal part which in this diſeaſe, we judg to be moſt offended, is the Liver, which by reaſon of ſome adventitious diſtemper, breeding blood, not ſufficiently fit for nouriſhment, it is wont to afflict the whol body with the like weakneſs and very much to trouble the ſame. Now, this kind of weakneſs has its original from ſome diſtemper, which that we may more accurately find out, we muſt cal to mind that the inbred temper of the parts may be changed four manner of waies. Firſt by defect of the inbred heat and of the humidum radicale. Secondly by the augmentation of ſome of the four qualities, wherein the Temper is conceived to conſiſt. Thirdly from a vitious and malignant, or venemous quality, introduced into the part. Fourthly when the Vital ſpirit is dulled, diſſipated, diſtracted, or vitiouſly corrupted. Now in this patient of ours, the ſecond Cauſe is cheifly to be blamed, viz. the Heat of the Liver augmented and become preternatural, whence the concoction of that part is depraved, and the blood is made wheyiſh, hot, and unfit for nouriſhment, and for that cauſe is diſtracted into ſeveral parts; which partly by its acrimony it twitches, and cauſes ſundry pains, partly it is turned into wind, and produces other ſymptomes until at laſt its wheyiſh and windy parts, are evacuated by inſenſible tranſpiration, ſweat or urine.

Thoſe moſt excellent Phyſitians could not attain to the cure of this diſeaſe for Two Reaſons, Firſt becauſe (as was ſaid before) the diſtemper which breeds the Rheumatick diſeaſe properly ſo called, is habitual and confirmed; and therefore is hardly changed: Secondly, becauſe they ſeem not to have obſerved that precept ptopounded by *Galen* in the Cure of this diſeaſe in his firſt book of Feavers Chap. 6. Which is this. The true ſcope therefore in the Cure of theſe diſeaſes, is, not evacuation, but ſtrengthening of the whol body: which words are not ſo to be underſtood, as if no evacuation were requiſite (for the ſame *Galen*, before, begins the cure of this diſeaſe which bloodletting, and if the excrements alſo were depraved, he gave a purge) but becauſe we muſt work more and more frequently with ſtrengtheners, leſs and more ſparingly with evacuators.

Seeing therefore, an hot diſtemper proceeding from his remarkable and very great Errors in dier, bred cheifly in his Liver, cauſes a weakneſs thereof and of the whol body. We muſt with al our Art oppoſe the ſame, with thoſe remedies as may correct the ſaid diſtemper, and by a ſpecifick propertty, may ſtrengthen and refreſh the Liver. And becauſe that diſtemper is habitual, it requires a very long uſe of Medicines.

In the Firſt place therefore, among al the Remedies, which Art has been able to find out to coole and ſtrengthen an over heated Liver, Tincture of coralds holds the cheif place; of which

the patient may take two ſpoonfuls, every day, two hours before he eates. The preparation thereof is after this manner.

Take *Red Corral groſly poudered ſix Ounces; put it in a round glaſs, and poure thereon juice of Lemmons, til it ſtand four fingers above the Coral (if you have not juice of Lemmons, take juice of Barberies) ſhut the glaſs wel, and ſet it in balneo Mariæ four or five daies together, and ſeparate the tincture from the feces and keep it in a glaſs by it ſelf for your uſe.*

The tincture wil be more pleaſant, if with a like quantity of Sugar Candy, it be reduced into a ſyrup; but it wil be much more ineffectual. It wil be better to ad Sugar to each doſe, when you give it.

For the ſame Intent the Conſerve of Eglantine berries or Hips is much commended. You muſt free the berries from their ſeeds, and then boyle them in water, and paſs the pulpe through a ſearſe, and at laſt boyl it up with ſugar to the Conſiſtency of an Electuary. It is made, juſt as they make marmalade of quinces.

Of this Conſerve he may take every day the quantity of a Walnut, at Morning, Evening, and when he goes into his bed. Alſo he may uſe this following Electuary.

Take *Lozenges made of Trionſantalon with a four fold quantity of Rhubarb, weighing two drams a peice. Let him take every day a lozenge and drink a little of his ordinary drink after it.*

Alſo the Tincture of Roſes wil be very good for the ſame purpoſe, which is made as followeth.

Take *Red Roſes dried one ounce; Luke warm water three pints; Spirit of Sulphur or of vitriol, one dram and an half: infuſe them together ſix hours, to the Strained liquor ad Sugar half a pound, let him drink a cup thereof at time convenient.*

Theſe four remedies, muſt be continually uſed, in ſuch ſort that, he take one in the morning two houres before meat, another in the evening when he goes to bed, and the day following the other two at the ſame houres, in ſuch ſort frequently changing his medicines, that nature may not be too much accuſtomed to any one of them. And when he cannot have them al at once, let him uſe two or three in the order aforeſaied; yea, he may, at the beginning, if he pleaſe, uſe the foreſaid Remedies thrice a day, viz. Morning, Evening, and two houres before ſupper.

The Tincture of Roſes may be uſed at al times, when he is thirſty, between meals, alſo preſently after the taking of his other medicaments.

Among roborating medicaments, the moſt convenient is Amber-greiſe, which wonderfully refreſhes the ſpirits and native heat, nor does it heat ſo much as is commonly conceived, and it is as it were the balſom of the radical moiſture. He may take eight or ten grains thereof, at a time, with tincture of Coral, in ordinary broath, or in a ſoft Egg.

But becauſe the Diſtemper and weakneſs of the principal parts, is wont to cauſe ſuperfluity of excrements, therefore they muſt be voided, at times, by gentle purgatives, as has been ſaid, which may be effected by a magiſtral Syrup compounded of juices, and which may do more by altering and ſtrengthening the Liver, than by purging.

Take *The juices newly preſt out and clarified by ſettling, of Endive, Cichory, Sorrel, Fumitory, Hops, Agrimony, and Bugloſs, three pints; Juice of Fragrant Apples newly preſſed forth, one pint and half; Senna cleanſed ſix ounces; Epithymum two ounces; Agrick newly trochisked one ounce; Mace and Cloves of each one dram; Infuſe and boyl them according to Art, til there be thirty ounces of the liquor left. In which diſſolve the infuſion of one ounce and half of choyce Rhuebarb, made with yellow Sanders in ſome of the juices aforeſaid, by it ſelf and Sugar thirty ounces. Boyl it to a perfect ſyrup wel clarified. Steep it in a glaſs, and give him thereof one ounce and half or two ounces, twice or thrice in a month, with the broath of a chick, altered with endive, Cichory and Sorrel leaves.*

And in the intermediate times, when he ſhal be bound in his body (which muſt alwaies be kept loſuble) he may take an ounce of the ſame ſyrup, with common broath, an hour before dinner.

Or he may diſſolve the ſaid ſyrup in a decoction of Prunes.

Or in the ſaid decoction inſtead of the ſyrup, may be diſſolved, half an ounce or an ounce of Manna, to be taken an hour before dinner as aforeſaid.

Or in the ſaid decoction of Prunes, there may two drams of Senna be ſometimes boyled.

The

The foresaid Remedies may be used twice a week if his belly be not disposed to stool.

Moreover to asswage the Heat of his Liver, nothing is more excellent, than a bathe of Luke-warme water, which must be most frequently used the whol Summer long, almost every day an houre before supper, in manner of a bath to sit in.

Hereunto ad an excellent diet of meates easily digested, and of excellent juice, viz. partriches, Capons, Chickens and Pullets, especially broaths, strong-broaths, juice of flesh prest out, and such like; al which must be taken in an indifferent quantity, that they may be more easily digested.

For his drink let him use a thin infusion of Rhubarbe, made after his manner.

Take *Rhubarb grossly pouderded half a dram; fountain water three pints: let them boyl a little and then strain out the Liquor. Let him use the strained liquor for his ordinary drink, with a little Claret Wine mixt therewith.*

Sometimes also in stead of the said Infusion, he may use a Decoction of Cichory Roots with Wine, as has been said.

Let him avoid as much as in him lies al vehement motions, both of mind and body, venery, and other things, which he beleeves have done him much hurt.

If the pain shal happen to be setled in his Joynts, it may be asswaged, and dissolved by these following Remedies.

Take *Pulp of Marsh-Mallow Roots four ounces; New Milk two ounces. Make it like a Liniment and smear it upon the pained part*, Or,

Take *of the Roul of Plaister Diapalma as much as shal suffice, spred it upon a peice of leather and make a Plaister answerable to the pained part.*

Read more of this subject, in the Idea of Practical Physick, with *Riolanus* Guide to Physick and Chyrurgery.

The 50 Observation, or history, of famous and Rare Cures, &c.

A Swelling of the Spleen.

THe Sister of Mr. *Nicolas*, a Canon of *Montpelier*, twenty years of Age, after a Tertian Ague ill cured, fel into a great swelling of the Spleen, which filled al her belly almost, with a slow Feaver, want of appetite, want of rest, and other Symptomes.

I prescribe in the first place Blood-letting in her left Arm, after a Clyster. After that an apperitive Apozem, with Cream of Tartar for twelve daies, and every third day there was infused, two drams of Senna, and one ounce of Syrup of Cichory with Rhubarb was added. At the same time, there was applied to her Spleen, an Emollient and apperitive Fomentation, morning and evening; and a liniment after the Fomentation. She took also in the Evenings, Viz. An hour before Supper of this following Opiate.

Take *Conserve of the flowers of Tamarisk and Elecampane Roots, of each one ounce. Conserve of Maiden-hair two ounces. Conserve of common Wormwood and of preserved Citron peeles, of each half an ounce, Confection Alkermes three drams, Salt of Wormwood and Tamarisk of each two drams. Diarrhodon Abbatis one dram. With Syrup of Maiden-hair make al into an Electuary, of which let her take the Quantity of a Chast-nut every day in the morning, two hours before meat, and let her drink after it a little wine allaied with water.*

With these Remedies she was cured in the Space of fifteen daies.

The 51 Observation, or History, of Famous and Rare Cures, &c.

Of Blood Coagulated in the Stomach.

THe Brother of Mr. *Dumoys* the Kings Councellor in the Presidial Court at *Montpelier*, being fifty years old, after vehement exercise in continual hunting, vomited a little blood,

vomited

voided also a little by stool. The following daies, he was oppressed with a heavyness in his Stomach and Heart-burning, so that he frequently called for meat, and if he wanted the same a smal space, he said his strength failed him. Also he frequently supt off a little Wine. When the Region of his Stomach was handled, he felt a pain, his hands were somwhat coldish: and he was a little thirsty. His ordinary Physitian said he was troubled with the Feaver Lipyria, proceeding from the Inflamation of his Stomach. But when I, feeling his pulse, could perceive no Feaver; he said that his weakness hindered the Feaver from showing it self. Now he gathered that Inflamation, from blood before voided, which argued the effusion thereof, into the substance of the stomach; from the pain of the part it self, the coldness of his hands, and his heart burning; whereupon he pronounced boldy, that he would certainly and shortly die. But I judged that al those Symptomes did proceed from blood congealed and corrupted in his stomach; which corrupt blood, as *Galen* tels us, puts on the Nature of Poyson, and thence faintings, or Harr-burnings, coldness of the extream parts, and other Symptomes arise. For I could not think it possible, that an Inflamation of the stomach, should not cause an intense Feaver, and thirst. Moreover, the sick man was delighted by the Application of an hot tile and of hot cloaths upon his stomach, also with the frequent taking of pure Wine unallaied, and with very hot broaths, al which an inflamed stomach could not endure. A Clyster being given him, he voided some clotters of blood therewith. He was let blood, and that which came away was very Flegmatick. After the Emulsion which he took in the evening, by order of his usual Physitian, he was very ill, al the night. But the foresoid Physition would not content himself with such Remedies as dissolved coagulated blood and brought the same away, therefore I who only by occasion had once visited him, left the whol Cure to him. But the day following, no other Remedy being used, he voided by stool, most filthy black matter, and so was freed from al the foresaid Symptomes; which plainly shewed, that the Cause of this Disease was no other than blood congealed in his stomach according to my opinion.

The 52 Observation, or History, of Famous and Rare Cures, &c.

Of Consumption, and weakness of Sense in a Part.

THe most beloved wife, of the excellent Mr. *Pascbal* the Kings Councellour, and a Mr. of the Court of Accounts being twenty two years old, of an hot and dry Complexion (as by the readyness of her actions, the sharpness of her wit, her angryness, the largeness of her Veins, her lean Constitution of body, and other signs, might easily be discerned) seven years since began to be troubled with an impairment of her sense of feeling in her left hand, with a leanness of the said part and a Consumption thereof; which appeared first in her Thumb, whose Muscles that make up Venus Mount, were first of al wasted away, and soon after the sense of that part was diminished, and consequently her other fingers, were taken with the same infirmity until at last they had wel nigh lost al feeling, for at present, if a Needle be thrust into her Thumb, it hardly puts her to any pain. Moreover little bladders did sometimes arise on the tops of her fingers, as if they had been burnt, and some other things appared in the habit of her body, which shal be mentioned in their place.

This Cale is most difficult, most rare, and most intricate, although most excellent Physicians who undertook her Cure, did little doubt thereof, taking that same impairment of the sense of feeling to be the beginning of a Palsie, which opinion of theirs, although it may be confirmed by no smal reasons; yet is it an easie matter to make another judgment of the Nature of this Disease, and to under prop the same with most strong reasonings, viz. That it is a mere Atrophy of the part after which the sense of feeling was impaired by reason of dryness, without any obstruction of the Nerves. I shal produce the arguments on both sides, and leave it free to the reader to choose the sounder opinion. And in the Conclusion (which wil be a rare and singular matter) I shal demonstrate, that this Disease is to be cured with the same Remedies, whether it proceed from the one Cause or the other.

In the first place therefore; that this hurt of the sense of feeling, is a kind of Palsie, seemes to appear from hence, in that from any other Cause, that sense cannot be in any part diminish-

ed

ed or aboliſhed ſave from the obſtruction of the Nerves, which carry the Animal ſpirits and the ſenſitive and moving faculty to the parts of the Body. In the next place, becauſe this Gentlewoman, had formerly a Tumor in the right ſide of her Neck, and a ringing in her right Ear, alſo a pain about her Neck, which are ſignes of a flux of Humors from the Head.

But on the other ſide, that this Diſeaſe ought not to be referred to the Palſie, but rather to ſome ſort of Atrophy, theſe following reaſons may evince.

Firſt of al, in the palſie, not only ſenſe but alſo motion is hurt, eſpecially when it is an old Confirmed palſey, ſuch as that is which has afflicted the patient for ſeven yeares together; for though ſometimes motion may be hurt, the ſence remaining unhurt, and contrarywiſe, the ſenſe may be ſometimes hurt, and motion not hurt; yet this difference is to be obſerved, which is plainly taught by *Galen* in his firſt Book *De Locis Affectis*, Chap. 6. viz. That in a part Capable of motion, ſence cannot be hurt, without the hurting of motion, whereas motion may be hurt without any harme to ſenſe; for ſence conſiſts moſt what in paſſion, as motion does in action, and ſeeing the ſame animal ſpirit, does carry both ſence and motion through the ſame nerve, though it come in leſs quantity than can ſuffice for motion, yet may it be ſufficient for ſence: but if the obſtruction of the nerve be ſo great, that ſence is hurt, motion muſt needes be hurt much more. How can it then come to paſs, that ſometimes ſence ſhould be hurt and not motion? for this reaſon alone (according to *Galen* in the fore cited place) namely, if thoſe nerves only are affected which are caried into the skin, thoſe being unhurt, which end in the muſcles, ſence wil only be loſt, motion being undamnified, as it happened to *Pauſanias* the Syrian Sophiſter, whoſe hiſtory *Galen* relates in his third book *De Locis Affectis*, Chap. 12 as alſo in the place Forecited; who travelling towards *Rome*, fel out of the Coach, and receiving a blow about the ſeventh vertebra, from whence a ſmal nerve is carried to the skin of the two little Fingers, in thoſe two fingers the ſence of feeling was loſt, their motion remayning entire, becauſe the nerves which were carried to the muſcles of thoſe parts, remained unhurt. Now in the Caſe propounded, it could not be ſo; becauſe if the diſeaſe ariſe from the obſtruction of the nerves, we muſt grant that the nerves which are carried to the muſcles, were greivouſly affected, for extenuation and Conſumption never happens in a palſied part but that the ſaid part is firſt deſtitute of the influx of the animal ſpirit, for the natural faculty, when the animal cannot act, is drawne into conſent, and badly nouriſhing the part, cauſes a conſumption; but ſeeing by the integrity of motion, the integrity of the Nerves is apparent, we muſt conjecture that the foreſaid conſumption, is not cauſed by the palſie; but that rather the impediment of ſence depends upon the want of nouriſhment and dryneſs of the parts. Nor is it true, which was lately aſſerted, that al abatement and loſs of ſence, is a ſort of palſie, for in the diſeaſe called Elephantiaſis, ſence is diminiſhed and aboliſhed, by reaſon of the dryneſs of the parts, cauſed by black choller.

Secondly, from what has been ſaid, another argument may be collected, for leanneſs and want of nouriſhment doe not happen to palſied parts, unleſs the palſied be confirmed. But Authors count the palſie then only beginning, when ſence only is hurt, motion remayning undamnified. Whence it followes neceſſarily, that the foreſaid want of nouriſhment, does not at al proceed from the palſie.

Thirdly, ſeeing they terme this diſeaſe a beginnig palſie, 'tis ſtrange the begining of a diſeaſe ſhould laſt ſeven yeares, and make no further progreſs; and that the fluxion, which poſſeſſed only a nerve or two carried to the skin of the fingers ſhould not ſeize upon the greater nerves cauſing motion, which touched the other; ſo as thereby to ſtop both ſenſe and motion, and to cauſe an abſolute and perfect palſie.

Fourthly, before the ſence of feeling was impaired, there began firſt to ſhew it ſelf a Leanneſs and Conſumption of the muſcles of the thumb, after which followed, an impairement of the ſence. Therefore the Atrophy of the part depends upon ſome other Cauſe, than upon the palſie, and ſeemes to be the Cauſe of ſence deminiſhed.

Fifthly, thoſe little bladders like burnings, which frequently afflicted the extremeties of her fingers, argues the humor flowing into thoſe parts, to differ much from that which is wont to cauſe the palſie. Which humor truly is ſent from the Liver not only to the fingers, but alſo to the whole half of the body neareſt thereunto, for both the toes of her right foot were

poſſeſſed

poſſeſſed with the ſame bladders, and alſo her right Leg was varigated with Tetters, and her right Arm was ſtreaked with certain rivulets, diſtinct from the ordinary Veins, running a ſtreight Courſe under the Skin, and being colored with a deep red enclining to black and blew; whence clearly appeares, that black Cholerick blood flows into the parts affected, which marring their nouriſhment, cauſed leanneſs and dryneſs; by which dryneſs the ſenſe of feeling was diminiſhed: For the wiſe Maſters of Phyſick, have taught us, that motion is furthered by dryneſs, but ſenſe by moiſture. And therefore when a part is rendred over moiſt, it becomes unfit for motion, and when it becomes over dry, it is unfit for ſenſe. The like Rivulets do alſo appear, in the right Leg of the Patient, like Varices, which evidently declare a fault in the Liver.

Finally, ſuch things as help and hurt do more and more declare the Nature of this Diſeaſe, for as hitherto ſhe never uſed convenient Medicaments, ſo by the uſe of baths and other hot things, and Medicaments very ſtrongly reſolving being applied to the part, ſhe was much worſe than before.

Now although this latter opinion, ſeems nearer to truth, yet if any man liſt to favour the former, perſwaded with the laſt reaſon, alleadged in favor thereof, which truly is not to be ſlighted, he may think thus at leaſt, that peradventure ſome deflux of Humor, may affect ſome parcel of the ſpinal marrow, whence the imminution of ſenſe may ariſe; but that the leanneſs and non-nuttriment of the part ſprings from hence, is impoſſible, as the reaſons fore alleadged do plainly evince, and at leaſt according to that opinion, we muſt ſay, that the leanneſs and imminution of ſenſe are complicated Diſeaſes, ariſing from different Cauſes. Al which being ſuppoſed, which way ſoever your mind incline, the way of Cure wil be ſtil the ſame, as we promiſed at the beginning.

Proceeding therefore to the Cure from right Indications, we muſt uſe al our endeavour to amend the hot and dry diſtemper of her Liver, which is the original of al her maladies; the Conſumption and non-nutrition of the part muſt be amended, and we muſt procure it to be renouriſhed, from which if the hurt of the ſenſe proceed, when the Cauſe, viz. dryneſs is taken away, it wil ceaſe. But if this hurt of the ſenſe, ſhal be judged to ariſe from ſome harm of the Nerves, and from a fluxion from the brain into the back-bone; yet muſt we not therefore adminiſter heating Remedies, which wil encreaſe the primary Cauſe of the fluxion, namely, the diſtemper of the Liver. Nor muſt hot Medicaments be mixed with coolers, for by them the diſtemper of the Liver wil never be corrected, eſpecially ſeeing in the forms of Remedies, formerly preſcribed according to his indication, hot Medicaments are much more prevalent than the cold. Not muſt external reſolving medicaments be applied to the part affected; becauſe they wil conſume and dry the ſame much more, and wil no waies ſerve to the Cure of the Diſeaſe; for if there be any obſtruction of the Nerves, it is not in the Hands, but in the original of the Nerves by the Vertebraes, and ſo we muſt imitate *Galen*, who in the *Syrian Pauſanias* aforeſaid, applied thoſe Medicaments with happy ſucceſs to the Vertebra's of his Neck, which other Phyſicians applied to his two ſenceleſs fingers, with no effect.

Yea verily, and thoſe Palſies which happen in hot and dry bodies, may be cured with cooling and moiſtening Remedies only, as *Trallianus* teaches, in his firſt Book, Chap. 16. In theſe words: The efficient Cauſe of the Palſie we may diſcerne for the moſt part to be, a thick, clammy, and cold Humor. We muſt alſo know, that this Diſeaſe proceeds from an hot or dry quality, when an hot diſtemper has too much parched the Humors. And a little after, for if the quality ſhal be only hot and dry, then extenuating and heating Medicaments (for al ſuch conſume the Native moiſture) do more burn the matter, and make it more thick. And in concluſion he adds the Cure by Diet and Medicines, purely cooling and moiſtening; which he averrs to have been taught by experience, ſaying, I verily know one that was Palſied by ſorrow, Care, and faſting, who thereupon taking Hiera, was ſo damnified, that he became wholly unmovable, and was at deaths door, had he not been altered quite contrary, taking nothing but moiſtening things, potions, meats, and other things which brought him to a temper, eſpecially frequent bathings, Oyntments of water and Oyl, change of the Aire into temperate, and al kind of cures. You may ſee a ſtory not much unlike this in *Foreſtus* his 97. Obſervation, in his firſt Book, of a certaine youth, who in his Legs and Feet was deſtitute of ſenſe and motion, with an extenuation and Atrophy of the ſaid parts. And whereas by the uſe of heating and drying Medicaments preſcribed by other Phyſicians, he grew continually worſe and worſe,

he

he was in the end Cured by *Foreſtus*, only by giving him in, and applying without, moiſtening Medicaments.

In the firſt place therefore, ſhe muſt keep a cooling and moiſtening Diet. Her meats muſt be of good juyce and eaſie to digeſt, eſpecially the fleſh of young Animals. In her broaths let her uſe cooling Herbes, Borrage, Sorrel, Endive, Lettuce, and Porſlane. Let her abſtain from al fried, Salt, and peppered Meats, from Pulſes, old cheeſe, and other thick and hot meats; let her drink weak Wine, wel allaied with water.

Eſpecially let her avoid paſſions of the mind, and above al, ſadneſs and anger; let her ſleep very long, becauſe nothing moiſtens more than ſleep. Let her be alwaies looſe-bellyed by Nature or by Art.

As ſoone as ſhe is delivered of her great belly, a month after her lying in, let her ſet upon the uſe of theſe following medicaments.

Take *Rootes of Bugloſs, Graſs and Aſparagus, of each half an ounce. Leaves of Endive, Cichory, Sorrel, bugloſs, of each half an handful. Boile them with a chick and make broath, of which let her take every morning for twelve dayes together.*

In every third doſe of broth infuſe al night half an ounce of Senna, and one dram of aniſeed.

After her firſt purging broath, open the baſilica vein of her right Arme, and take away ſeven ounces of blood.

When ſhe has done with her broaths, let her goe into this following Bath.

Take *ſweet almons bruiſed and barly meale, of each one pound and halfe. Boyle them in a bag for a bath, into which being lukewarme let her enter morning and evening, long time from her meales. And let the decoction be renewed every day.*

Take *ointment of Roſes and Ceratum Santalinum, of each one ounce. Juice of Cichory and oyl of Roſes of each half an ounce. Trochiſks of Camphire one ſcruple. White waxe, a little. Make al into an ointment, wherewith let the Region of her liver be anointed when ſhe comes out of the bath and is dryed, and let her continue the uſe of it every day, when ſhe goes into her bed, for a long time together.*

Take *Whey of goats milk, made by boilling of the milk, and wel clarified ſix ounces; juyce of Cichory and fragrant apples, of each one ounce. Let her take it in the forenoon, two hours before dinner, fifteen daies together.*

If the ſeaſon ſhal be too cold to uſe the whey, let her uſe inſtead thereof a decoction of China, made after this manner.

Take *China root cut into thin ſlices one ounce; fountane water ſix pints; juyce of lemmons three ounces; ſteep them together twenty four hours, then boil them in an earthen pot glazed and wel covered, til a third part be waſted away. Straine it through an hippocraſs bag. And let her take ſix or eight ounces of it, every day in the morning.*

Take *of the juyces newly preſſed forth, and clarified by ſettling, of borrage, bugloſs, fumitory, Cichory, and ſorrel, three pints; juyce of Fragrant apples newly preſſed out and clarified two pints and an half; infuſe therein eight ounces of ſenna, new polypody of the oake, and epethimum, of each two ounces, agarick freſhly troched one ounce; mace and cloves of each one dram. Afterwards boile them to a pint and half. In the ſtrained liquor diſſolve an ounce of rhubarb, infuſed in ſome of the foreſaide juices, and one pound and half of white ſugar. Boil them to a ſyrupe, of which let her take two ounces, in chicken broath altered with the leaves of borrage, bugloſs, fumitory and ſorrel.*

In the intermediate dayes let her take every morning two houres before dinner, an ounce of the opiate made of Eglantine berries wel ripened, duly boiled, and paſſed through a ſeaſe, and then reboiled with a ſufficient quantity of ſugar as marmalade is uſually made.

Sometimes let her uſe the Lozenges of Diatrion ſantalon, of which let her take two drames in the morning, inſtead of the foreſaid opiate, drinking after it Cichory water after it.

If by reaſon of the Injuries of the ſeazon, ſhe cannot this autumne exactly uſe al the foreſaid remedies; ſhe muſt repeate them afreſh the follwing ſpring; and then ſhe muſt frequently bathe, and long uſe the whey, for in theſe Remedies lies the cheife force of the Cure.

Finally, the waters of Meyne are very uſeful and moſt excellent for the Cure of this diſeaſe, to which ſhe may goe, about the beginning of the month of *July*, and uſe them a month together.

In the mean while from firſt to laſt; topical medicaments muſt be uſed, and frequently applied to her diſeaſed hand.

Take *oyle of ſweet almonds new drawne without fire two ounces, oyl of chamemel one ounce. Mixe them, anoint the part hot, morning and evening, and then wrap it up in hot linnen cloathes.*

After the foreſaide oile has been uſed for 15 daies together, uſe the Following as long.

Take *oile of puppy-dogs and of earth-wormes, of each two ounces. Oyle of ſweat almonds three ounces, uſe them as before. After that, for as many dayes more, let her uſe this following Liniment.*

Take *Violet* Oyl, *and Olive* Oyl, *of each one ounce and an half; Tarre, two ounces;* Oyl *of ſweet Almonds, one ounce. Make al into a Liniment.*

Finally, if the Diſeaſe ſtubbornly reſiſt the foreſaid Remedies, ſhe muſt uſe this following Decoction.

Take *Roots of Bryony, Lillies, and Marſh-mallows, of each three ounces. Boyle them in the broath made of the Head, Feet, and Guts of a Calf, or weather; and in this Decoction let her plunge her hand and part of her Arm, hot, morning and evening, and hold it therein two hours. And let this be done after the uſe of the bath for ſixteen daies together.*

And to provide againſt that ſuſpition of ſome matter ſettled in the original of the Nerves, ſhe may uſe Oyntments and Liniments that powerfully diſcuſs and reſolve, preſcribed by her able Phyſitians, with them anointing her Back-bone, hot, for ſome daies together. Done at *Montpelier* the 14. of *Auguſt*, 1631.

Read more of this in thoſe excellent Books, *Johnſtons* Idea, and *Riolanus* Guide, &c.

The 53 *Obſervation, or Hiſtory, of Famous and* Rare *Cures, &c.*

Of prevention of Abortion.

THe wife of *John Vieuleb*, a Citizen of *Montpelier*, Miſcarried three times one after another, at ſeveral ſeaſons of her being with Child. And now being two Months gone with Child, ſhe had pains about her Navil and Loyns, which threatened miſcarriage. Another Phyſitian had appointed her two Plaiſters to be applied to her Navil and Loins, made of the roul of Plaiſter for fractures and diſlocations, whereupon ſhe was better for ſome daies, but afterwards the ſame pains returned. I being called, and obſerving that the Woman was young and ſanguine, I cauſe her to be let blood, by which means in a few hours ſhe was freed from her pains and fear of miſcarriage. Her blood was ful of wheyiſh moiſture. Howbeit for preventions ſake, I order her to take a dram of pouder of Rhubarbe in broath, once a week for a month together. Alſo I willed her to anoint her belly and Loins with an aſtringent Oyntment, the day before ſhe purged, and to uſe an aſtringent Electuary the day after, but ſhe did not make uſe of them. Thoſe Symptomes came, at the very time when ſhe was wont to have her monthly purgations, when ſhe was not with Child. Afterwards, when ſhe was in her third Month, the ſame Symptomes returned, and ſhe was preſently freed by blood-letting. Likewiſe, in the fourth, fifth, ſixth, ſeventh and eight Month, the ſame Symptomes periodically returning, ſhe was again let blood, and they ceaſed. The laſt Blood-letting was performed eight daies before the beginning of the Ninth month, with the like good ſucceſs, viz. On the 15. of *January*, 1632. And at the end of the ninth Month, ſhe brought forth a boy, wel fleſht and lively, but ſomwhat pale.

The 54 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Semitertian Ague with Head-ach.

ON the 12. of *October*, 1631. I was called to the Lady of *Leſignan* being ſick of a continual Feaver joyned with an Ague, and heavy pain in her Head, alſo a pain in the tendons

dons of her Neck, and a fluxion of Rheum into her right Eye; whence I conjectured that the pain of her Head was Idiopathick, which she had caught by exposing her self to the cold Air of the Night; her Feaver was sufficiently slow, and flegmatick, without thirst, I found her in the fourteen day of her Disease; and she had been once let blood before, and had two purging Medicaments given her, also a plentyful sweat brake forth on the foresaid fourteenth day, but al did no good; her Feaver was stil the same, which grew more violent towards evening, with coldness of her extream Parts, by which the fits were known. On the fifteen and sixteen daies she was again let blood; afterward a Medicament was given her and after some daies repeated, of the Infusion of Senna with Creme of Tartar; also opening broaths were given, because she refused Juleps and other internal Remedies; Fomentations and Oyntments were applied to her Hypochondria, which appeared to be distended. Because of her Head-ach, a vellicatory and Plaister were applied to the Sucure; these things were continued to the twenty six day of the Disease, her Feaver continuing, the Urins being sometimes digested with a laudable swim; sometimes crude with a Swim very much divided, and many times of three Urins which were saved in the night, the first and third were crude, the middle most laudable, which threatned that the Disease would be long. After the foresaid time, seing she refused other Remedies, I give her three daies together half a dram of Salt of Tartar, and fifteen drops of spirit of Vitriol, in a Decoction of Wormwood, whereupon she grew very wel, and her Feaver was conquered. Howbeit her Urins remained thin, with a swim torn as it were in peices: she was purged again, and so perfectly recovered.

The 55 Observation, or History, of Famous and Rare Cures, &c.

Of a Cough and Catarrh in an Infant.

THe son of Msr. *Boirarques*, Controller in the Chamber of Accounts at *Montpelier*, eleven Months old, was sick of a Catarrhe, with a continual Cough and Feaver, he frequently vomited flegm, he sucke much, and Pist little. After many Medicaments used to little purpose, I ordered them to anoint the Region of his Kidneys with Oyl of Scorpions of *Matthiolus*, thrice a day, whereupon he made Urine more plentifully, and his Catarrhe was abated. For *Mercatus* saies in his 8. Book of the Diseases of Children, that Catarrhes happen in Children, sometimes by fault and through weakness of the Kidneys; when they do not draw the wheyish humor, whence it comes to pass that the said humor being drawn upwards, becomes matter of a Catarrhe. If that Symptome had continued, those remedies had been used, which are propounded by the said *Mercatus*, Chap. 13. Where he treates of Urine in Children suppressed, as Clysters, opening broaths, &c.

The 56 Observation, or History, of Famous and Rare Cures, &c.

A pleurisie.

A Tailor being young and Cholerick, and troubled with a Pleurisie, after many bloodlettings, and other ordinary remedies, on the fifth day a Feaver violently continuing with a pain in his side, he did take a roasted apple with a dram of Franckincense, and drank thereupon four ounces of Carduus water, and afterwards being covered, he sweat a little, without any diminution of his Feaver, the day following he did sweat very much twice or thrice, and so recovered his Health.

The 57 Observation, or History, of Famous and Rare Cures, &c.

A Continual Feaver in a little Girle.

IN the year, 1632. In the Month of *January*, the Daughter of Mr. *Darenes* a Lawyer, being seven years old was sick of a continual Feaver, not very vehement, but more violent at cer-

tain times, viz. Towards the evening. The Feaver began with a flegmatick vomiting, which was followed by a looſneſs continuing for a day, by which flegm was likewiſe voided, her breath was ſowr and ſtinking. I preſcribe her a potion of a dram of Rhubarbe, with an ounce of Syrup of Roſes. Before the Medicine was given her, there came another Phyſitian that would have it omitted, and maintained that it was better to let her blood. Howbeit ſhe took the Medicament, which ſhe vomited up ſoon after, with thick and very putrid flegm. Then I preſcribed her a Clyſter with half an ounce of *Diacatholicum*, to be given her about evening, with which and the other Medicament working together, ſhe had five ſtools that night, conſiſting of Flegmatick, Cholerick, and very ſtinking matter. In the morning her Feaver was very ſmal, and at noon, ſhe was free therefrom, and reſtored to her health.

From this Obſervation may be gathered, how much thoſe Phyſitians are miſtaken, who conceive that in al continual Feavers, the Cure muſt be begun with blood-letting. Seeing that many times in Children the ſaid Feavers ariſe from putrid Humors, ſettling in the firſt Region; which are eaſily drawn away by purging. Now in this Girle, her vomiting of flegm, and her looſeneſs, did ſhew the redundancy of ſuch an Humor.

The 58 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

The Cholick pain.

THe Wife of Msr. *Andifret*, a Citizen of *Montpelier*, was troubled with a moſt grievous Cholick pain, the 22. of *January*, 1632. A Carminative and purging Clyſter was adminiſtred in vain. I being called, preſcribe another Clyſter of a Decoction of Emollient and carminative things, made in a like quantity of water and white wine, diſſolving therein one ounce of Catholicum, two ounces of Honey of Roſes, and four ounces of Aqua Benedicta. Preſently after ſhe had taken the Clyſter, the pain ceaſed, ſhe ſlept three hours, was afterward moderately purged, and her pain returned no more.

If you deſire a competent knowledg in the Art of Phyſick, read *Riolanus* Guide to Phyſick and Chyrurgery, with *Johnſons* Idea of Practical Phyſick, and *Riverius* Practice, Engliſhed by me.

The 59 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

Cholick pain.

ON the 8. of *March*, 1632. Mris. *de Varanda*, being ſixty years of Age, was tormented with moſt grievous pains about the Region of her Loyns, Liver, ſtomach and Guts: two Clyſters were given her, with which ſhe was luſtily purged, and a great Cupping-glaſs was faſtened, before and behind, her pains continued very vehement. I being ſent for, give her a dram of the pouder of a Wolfes Guts, in three ounces of wine; her pain preſently ceaſed. And the following day a purging Medicament was given her, to expel the reliques of the Morbifick matter.

The 60 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

Tiſsick, Inflamation of the Lungs, and palpitation of the Heart.

ON the 8. of *April*. 1632. the Widow of Msr. *de Sejelory*, a Citizen of *Montpelier*, ſtarting out of her bed about midnight, thinly clad, to the window, was preſently taken with great ſhortneſs of breath, like a fit of the Tiſsick, with a Cough, ſpitting of blood, a Feaver, and redneſs of face. I being ſent for, Cauſe a Vein to be opened in her right Arm, and

and eight ounces of blood being taken away, her ſhortneſs of breath preſently ceaſed. Afterwards a laxative Clyſter was injected, and a julep given her, of red poppy water, ſyrup of violets, Sal prunellæ, and Confectio de Hyacintho.

On the ninth day, at ten in the forenoon, I viſit her again, and find her in a Feaver, troubled with a cough and ſpitting of bloody matter; alſo ſhe felt an heavy weight in the middle of her breaſt with an inward burning, and prickings in many parts of her Cheſt. I cauſe her to be let blood in her left Arme, and that the Clyſter and julep ſhould be repeated; to anoint her breaſt with oyl of Violets, and that ſhe lick frequently ſome Syrup of Violets. After the blood-letting, ſhe was preſently eaſed, and that ſence of weight and burning in her Cheſt were abated. At five a clock in the evening, the ſame day, conceiving that vapors aroſe from beneath, and humors into her Cheſt, which that ſhortneſs of breath did ſufficiently declare, I cauſe her to be let blood in the Saphena veine, after which ſhe was alſo better. The night following ſhe tooke the foreſaid julep again; ſhe ſlept but little.

On the tenth day in the morning ſhe was better, her Feaver and other ſymptoms were very remiſs. About the third hour of the evening, ſhe had a coldneſs in her extreame parts, with a light ſweat in her feet, and palmes of her hands, after that an acute Feaver, her pulſe very much expreſſed, and the ſenſe of heavineſs in her Cheſt very much augmented. Dr. *Ranchinus* the Chancellor was called to conſultation, who conceived that it was a pleuriſy ariſing from Inflamation of the mediaſtinum. And by common conſent, ſhe was let blood in her right Arme to ſeven ounces, after which alſo ſhe was better, the other medicines were continued, alſo frictions, ligatures, and Cupping-glaſſes were frequently applied to her lower parts.

On the eleventh day which was the third of her ſickneſs, moved with what I had obſerved in another diſeaſe of the ſame patient, in which ſhe was afflicted by turns with a flux of her belly joined with a teneſmus, and a catarrh falling upon her breſt; ſo that as often as her looſneſs ſtopt, ſhe was greivouſly afflicted with her Catarrh; and when her flux returned, her Catarrh preſently ceaſed, the humor falling into her breaſt, being drawn downwards, I conceived that a purge would do her moſt good, which I made after this manner.

Take, *Leaves of Bugloſs and Lettice of each one handful; Tamarinds halfe an ounce; Lycoris three drams, violet flowers one pugil. Boyl al to four ounces. In the ſtrained liquor diſſolve one dram of Rhubarb, infuſed in Bugloſs water with yellow Sanders, Manna, and ſyrup of Roſes of each one ounce. Make al into a potion; which ſhe took in the morning, and voided much flegmatick, wheyiſh, ſharp and ſtinking matter. Nevertheleſs the diſeaſe was more violent towards the evening as formerly; yet her pulſe was not oppreſſed as before, and the weight in her breaſt was leſs. But ſhe felt a pain about her right chanel bone, which encreaſed by handling the ſame; ſhe ſlept little that night, ſhe tooke emulſions frequently.*

The fourth day of her diſeaſe, and the twelth of the month, when as in the morning her Feaver and the pain in her chanel bone continued, Dr. *Ranchinus* was again called to conſult, and beſides the foreſaid ſymptoms, ſhe had a great palpitation of her Heart, which appeared alſo in her right Hypochondrium, alſo in her right ſide, but it laſted not long there. But about her heart it continued and did beat like an hammer, violently. She was again let blood in her right Arme, and an ointment was appointed for the part pained, and remedies to revel the humors to the lower parts. About evening the diſeaſe was again exaſperated, and the palpitation continued. Some houres after ſhe did ſweat a little, al her body over, by which ſhe was a little eaſed. But her palpitation and Feaver continued as before. When we began to ſuſpect that vapours did ariſe from her womb, we preſcribed her a Clyſter for the Mother, Frictions, Ligatures, and Cupping-glaſſes to be applyed to her lower parts. Emplaſtrum Hyſtericum was applied to her Navel, and a julep was given her to aſſiſt her ſweating, of Scabious and Carduus water with Bezoar ſtone, and half an ounce of Orenge flower water in regard of her womb. In the night, ſhe had three large ſtooles, of ſtinking corrupt matter. After midnight ſhe ſlept quietly til morning.

On the fift day of the diſeaſe, I found her in the morninng with a ſmal Feaver, without any oppreſſion in her breaſt, or any pain, and with very little palpitation of heart. About evening ſhe did ſweat a little, and was better afterwards. After ſhe had voided her Clyſter, her Palpitation was augmented, her Feaver became more intenſe, and ſhe was pretty wel in the night.

On the ſixt day, al things were as before, in the evening Cupping-glaſſes were applied with Scarrification, which did her good.

On

On the ſeventh day, her Courſes began to flow plentifully, by which meanes al Symptomes were very much abated.

On the eight day ſhe was better.

On the ninth day ſhe had a light looſneſs joyned with a Teneſmus, by which ſhe voided few flegmatick excrements, and before that looſneſs, ſhe vomited much bitter ſtuffe.

The Humors were prepared with temperate aperitives.

On the tenth day which was the eighteenh day of the month, her looſneſs was leſs, at night it ſtopt quite, ſhe had no Feaver. And after that ſhe plainly amended.

On the 29 of the ſaid month of April, when ſhe felt her ſelf exceeding wel, and was buſie about her houſehold occaſions, as ſhe was ſitting in a Chair, ſhe fell ſuddenly to the ground, and died.

Her body being opened, her Mediaſtinum was found ful of wheyiſh blood, which peradventure, the membrane being broken towards the upper part of the lungs, and preſſing the ſame and the Aſpera, Arteria might ſuddenly choak her. Moreover the whol ſubſtance of her Lungs was found ful of a purulent matter, exceeding heavy: alſo her left teſticle was as big as a ſmal Egg, of a blackiſh color, and as it were Gangrenated. Yea and as ſoon as it was opened, there leapt out of the middle of her teſticle, a certain matter like a nut kernel, and very like a putrefied Clotter of blood. We conjectured that to have been the cauſe of her mother fitts, to which ſhe was very much ſubject; yea peradventure the palpitation of her Heart aroſe from thence, viz. from filthy vapors, aſcending from that part.

The 61 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of Symptoms after Abortion.

The renowned wife of Mr. *Deſgardies*, on the twenty eighth of *March* 1632. Suffered Abortion, by which ſhe voided her ſecondines in the firſt place with much blood, whence extream weakneſs brought her in danger of her life. The flux of blood being ſtopped, the day after ſhe voided her child, now it was of four months. And ſhe ſeemed afterward to recover, and was indifferently purged. Howbeit an extreame carrionly ſtink was perceived, in her purgations. On the ſeventh day ſhe was taken with an intenſe Feaver, and voided that ſame fleſhy womb-cake which is called the womb-Liver, very ſtinking, and ful of black blood; whereupon ſhe grew afterwards wel, by little and little.

The ſame happened in *Madam de Laroche*, who the fifteen day of *April* the ſame yeare, having been four months great, and ſuffering abortion, did void her child with the Membranes, and was therefore judged cleare. Yet ſhe afterwards fel into a violent Feaver, with frequent ſhiverings and Faintings. After which ſhe voided moſt ſtinking purgations, with clotters of blood, and bitts of fleſh. On the ſeventh day ſhe voided the foreſaid womb-cake whol, which was extream ſtinking, whereupon ſhe began to be better, and by little a little recovered.

Theſe two ſtories teach us, that the purgations of the womb, when they ſtink like a dead Carcaſs, do for the moſt part ſignifie, that there is ſome part of the ſecondines abiding yet in the womb. See more of this in the Practice of Phyſick of the laſt edition engliſhed by me.

The 62 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of Scabbyneſs.

A Young Man, ſervant to *Mr. Graſſetus* one of his Majeſties Judges, was tormented with a filthy Scab, with felons frequently breaking forth; of which diſeaſes he could not be freed by blood-letting, and many purges uſed at times, in the ſpace of ſixe months. At laſt there was given him one ſcruple of Mercurius dulcis and halfe a ſcruple of Diagridium, with which being excellently purged, he was in a few daies freed from that filthy ſcab.

The

The 63 Obſveration, or Hiſtory, of Famous and Rare Cures, &c.

Belly-ake.

THe Wife of *Mrr. de la Faverie*, having had the jaundies for a time, of which ſhe was imperfectly cured, ſhe fel into a long laſting tertian Ague, which being ended, a ſlow Feaver remained, with exaſperations every other day, and hardneſs of her Liver. Upon theſe there followed a moſt cruel paine, which did at firſt torment the region of the Liver, and afterwards the whol belly, eſpecially the Region of her womb, her courſes being very little; Clyſters were given her, Fomentations and liniments were applied, with which the paine was very much abated, but eſpecially by giving her half a dram of Sulphur poudered, mixed with one dram of nutmeg; this was given her by another ancient Phyſitian, in my abſence, and he kept it as a ſecret. But the pain was not quite taken away, and it ſoon returned again, with no leſs vehemence, ſo that the patient ſeemed to be now in danger of her life. The foreſaid remedies being repeated in vain, I preſcribed her theſe following pills, the 29. of *July* 1632.

Take *Aloes two ſcruples, Laudanum opiate four grains, diagrydium ſix grains. Make all into ſix pils; which after the patient had ſwallowed at the beginning of the night, ſhe ſlept an houre, and when ſhe waked, ſhe profeſt her pain was quite gone. She ſlept indifferently the reſt of the night, did ſweat much, was very wel in the morning, free from pain and Feaver; ſhe was not at al purged, but in the morning ſhe had a Clyſter, and thereby voided many excrements, which being repeated every morning, three daies together, her pain returned no more.*

The 64 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of A Liver Flux and Dyſentery.

A Certaine Baker having had a bloody flux for two months, fel at laſt into a flux of the Liver, wherewith he voided much watry blood, without other humors, with a Feaver and extream weakneſs, whereupon his Friends judging that he would quickly die, ſent for the Divine and the Scrivener. I being likewiſe ſent for, give him four grains of Laudanum about evening, and within an houre his flux ſtopped, and he went not to ſtoole all that night, until next day at noone, at what time his flux returned, but it was not bloody, but only cholerick; but in the evening there was a little blood mingled therewith. On the ſame day in the morning ſix ounces of blood were taken from him in two veſſels, the laſt of which was hot froathy blood. Cooling aſtringent Juleps were preſcribed him, Epithemes, and a cooling ointment to be applied to his Liver, and the tincture of Roſes for his ordinary drink. Theſe things were adminiſtred on the 14. of *Auguſt*, 1632. The night following was bad enough, and without ſleep, with many Cholerick and ſometimes bloody ſtooles. But on the fifteen day he took a potion of Rhubarb, Tamarinds and Myrobalans, in a cooling and binding decoction, with which he was much purged al day long, and very much weakned. At the evening, he took the Laudanum again, and preſently his flux was ſtopt, yet he ſlept not al night. In the morning there was preſcribed a binding fomentation, of roots, herbs, and other materialls ſhut in a bag, and boyled in red wine and Vinegar, and ſo applied hot to his whol belly. Alſo a julep of the juice of Porſlane, Plantane and Services; and withal a ſtrengthening and binding pouder, to be uſed in his broaths and panadaes, and in the ſpace of twenty four houres he was perfectly cured.

The 65 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of Mother-fits.

The Wife of *Mrr. Mouretus* a Proctor, was taken the 15 of *Auguſt* 1632. With frequent ſtomach

ſtomach ſickneſs, which made her vomit a little flegm with great ſtraining, paine at her heart, and a kind of Feaver, which appeared and diſappeared many times in a day. Then her Courſes appeared before their due time. I conceive ſhe is troubled with ſome diſeaſe in her womb and I appoint her an hyſterical Clyſter, a plaiſter of Galbanum, and a ſmal potion of Orenge flower water two ounces, and four grains of Caſtorium. Theſe things did her no good, and beſides her Courſes ſtopt. On the ſecond day, when her ſtomach was ſick I give her a potion of Salt of vitriol, wherewith ſhe vomited an huge quantity of Clammy flegm, with great labor and ſtraining. On the third day I cauſe a vein to be opened in her ankle, which did her much good. But on the fourth day ſhe was troubled with faintings & languiſhings, ſo that ſhe ſaid ſhe perceived the vapors ariſe to her heart. A vein was opened in her other ankle, to no purpoſe. On the fift day this following potion was given her, which is very good for ſuch as are troubled with the mother.

Take *Muſk and Dragons blood of each thirteen grains, Orenge-flower water four ounces. Make them into a potion.*

With this medicine ſhe was very much eaſed, and was better all the day after. But upon the ſixt day, her ſymptoms returned, with which ſhe was alſo very much troubled the ſeventh day. On the eight ſhe took one dram of piluſæ fetidæ, with which ſhe was very wel purged, and was ſo wel afterward, that ſhe needed no more Phyſick.

The 66 Obſervation, or Hiorſtory, of Famous and Rare Cures, &c.

A Dyſentery.

THe young ſon of Msr. *Dorthes*, two yeares old, was troubled with a ſtubborn bloody flux; after many other remedies given in vain, I gave him half a ſcruple of extract of corals, with Plantane water, and the looſneſs was ſtopt the ſame day.

The 67 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Cholick pains.

A Certaine Courtier when the King was at *Montpelier*, on the 2 of *October* 1632. Fel into a certain moſt greivous Cholick pain, for the removal whereof, Firſt a Clyſter was given, emollient and purgative, after that a carminating and evacuating Clyſter with terpentine, with which he was eaſed, but the pain returned ſoon after. Finally I cauſe to be diſſolved in a Carminating decoction four ounces of Aqua benedicta, and one ounce of Diaphenicum. With which Clyſter he had four ſtooles, and voided much flegmatick matter, and was perfectly cured.

With the ſame Clyſter Msr. *Verchand*, a Citizen of *Montpelier*, dwelling near St. *Firmins*, was freed two months agoe, from the like paine.

The 68 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Hardneſs of the Liver with a Cachexy.

M*Adam de la Faverie* after the diſeaſe fore-deſcribed, obſerve. 63. Was troubled with a Cachexie and palpable hardneſs of her Liver. By the uſe of theſe following Pils for twenty daies together, ſhe was perfectly reſtored to health.

Take, *Calibs prepared with ſulphur, half an ounce; the beſt Aloes, Senna, Agrick Trochisked, and choyſe Rubarb, of each one dram; pouder of diarrhodon Abbatis half a dram; Saffron half a ſcruple; with Syrup of Roſes ſolutive make a maſs of Pil-ſtuffe. Of which let her take one dram every day in the morning, walking lightly after it, and after three hours let her take ſome broath, wherein the Leaves and Roots of Perſely have been boyled.*

Becauſe

Becauſe theſe Pils did not purge, there was added twice or thrice four grains of diagridium to one doſe.

The 69 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Diſeaſe reſembling the Mother.

THe Wife of Msr. *Salgues*, a Merchant of *Montpelier*, which tormented many daies together with a pain about the Region of her Liver, with a light ſwouning, and a certain conſtriction of her jawes, and flegmatick vomitings: her pains returned by fits, and ſomtimes reached to other parts of her belly. Somtimes ſhe was taken with ſuch fainting fits, that ſhe ſeemed as though ſhe would preſently give up the Ghoſt. Seeing it was conceived to be the mother which troubled her, ſuitable Remedies were uſed, but al the ſymptomes did returne afterwards. At laſt having uſed bathes, fomentations, and clyſters, ſhe voided by ſtoole a certain flegmatick compact and broad matter like a ſwatheband, of an hands breadth, and afterwards ſhe had ſome ſtooles of ſlimy matter, and at laſt was perfectly wel.

If you intend to be skilful in Phyſick, diligently peruſe my guide to Phyſick and Chyrurgery And the *Idea* of Practical Phyſick, and *Riverius* Practice: al engliſhed by me. And be ſure you don't ſcratch your head with a pair of fools fingers.

The 70 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

The Dropſie.

A Certaine young man twenty five yeares of Age, being the Cooke of the Marques *De Varenas*, after a continual and intermitting Feaver, fel into a dropſie tympanites, with abundance of water joyned therewith; after many remedies and frequent purgings, by meanes of which he voided much ſeroſity and wind, and his belly grew leſſer, which in twenty four hours time returned to its former greatneſs; at laſt with theſe two following remedies uſed for fifteen dayes together, he was cured.

Take *Eryngos roots, of madder, ſmalage, and parſly, barke of caparr roots, middle rind of the aſh tree, and tamariske, of each one ounce; Aſarum roots half an ounce; Leaves of agrimony, Ceterach, maidenhiar, ground-oake, St. Iohns wort, wormwood, Centory, of each one handful. Carrot ſeed, and parſly ſeed of macedonia, of each half an ounce. Boile them in two parts of water and one part of white wine to thirty ounces. In the ſtrained liquor diſſolve foure ounces of ſyrup of Cichory with rhubarbe. Make it into an Apozeme, for four doſes to be taken four mornings, adding to every Doſe, halfe an ounce of diuretick ſpirit, and one ſcruple of ſpirit of vitriol.*

After the third or fourth doſe of the Apozeme, he was purged with ſix grains of Mercurius Vitæ and ten grains of Scammony, which cauſed no vomit, only wrought downward.

The other Remedie was a Cataplaſme of the rootes of wild cucumber made with pouder of cummin ſeed. Whoſe deſcription you have in my practice in the Chapter of a dropſie.

The 71 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Of Smal Pocks and bloody flux.

A Boy five yeares old, the ſon of Mr. *Limonſin* a Baker, being ſtrucken ſick of the ſmal pocks, the third day was taken with a bloody flux, with a frequent deſire of going to ſtool, he voided flegmatick and ſnotty excrements, with great ſtore of blood. The pocks were ſmal, white and flat: being called to ſee him, I præſcribe as followes.

Take *red roſe leaves one pugil; red ſanders half an ounce; Liquoris ſcraped and whole raiſons, of each one ounce: boyle them in the broath of a wethers head. In nine ounces of the ſtrained li-*

quour diſſolve three drams of confectio de hyacintho, Conſerve of roſes forced through a ſearſe halfe an ounce, one egge. Make al into a clyſter and give it oftentimes.

Take *waters of ſcabious and carduus, of each one ounce and an half; ſyrupe of dryed roſes one ounce; coral prepared, and perles prepared, of each halfe a ſcruple; Bezoar-ſtone three graines;* Confectio De hyacintho *half a dram. Make al into a julep which give him twice a day.*

Take *oyl of Scorpions of* Mathiolus *half an ounce, anoint his groines and arm-pits therewith frequently.*

When he had twice uſed the cliſter, and twice taken the julep, his looſeneſs was quite ſtopped, and the ſmal pocks began to breake out more powerfully, and the diſeaſe was afterward perfectly cured, ſo that he had no further need of my aſſiſtance.

Although the remedies propounded are common: yet this Caſe deſerves obſervation, becauſe of the extraordinary event thereof; of al the children that ever I ſaw in my whole life, that had the ſmal pocks and a bloody flux none ever eſcaped but this: in others the bloody flux was a certain ſign of death, eſpecially when much blood came away.

The 72 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Of a Malignant pleureſie.

THe Wife of Mſr. *Argelies* of *Frontinia*, about the end of *March* 1633. was troubled with a moſt greivous pleureſie in her right ſide. About the end of the ſeventh day and the beginning of the eight, ſhe was ſuddenly taken with a grievous palpitation of the Heart, ſo that her ordinary Phyſitian ſuppoſed the pangs of death to be upon her, and pronounced openly, that ſhe would ſuddenly die. But I conceived this palpitation to proceed from ſome putrid matter contained in her belly, and ſending vapours upward. The event ſhewed it to be ſo, for after two hours ſhe went twice to ſtool, & voided very ſtinking excrements, & ſo the palpitation ceaſed. Her caſe was counted dangerous, becauſe the diſeaſe would not abate for ſeven dayes together though frequent remedies were uſed, and ſhe did ſeem abated, yet on the eleventh day there was a riſing behind her ear, which ſtruck in again the day following, and on the thirteenth day ſhe died. Whence it was manifeſt, that her diſeaſe was a malignant pleureſie, or rather a malignant feaver attended by a pleureſie.

The 73 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Baſtard pleureſie.

ABout the ſame time, the maid-ſervant of Mſr. *Germain*, a Citizen *of Montpelier*, had a pricking pain in her ſide, with a cough and white ſpittings, which nevertheleſs appeared twice or thrice bloody; ſhe could lie beſt on her pained ſide, which was the right. Now ſhe had no feaver, which ſhewed that is was no true pleureſie, ſeeing ſuch an inflamation cannot be without an acute feaver. On the ſeventh day of her ſickneſs, the pain never ceaſing al the while ſhe ſpet blood plentifully for ſome hours, after which followed the flux of her courſes, and after that her diſeaſe was perfectly terminated. I conceived the cauſe of this dieaſe to be a certain ſharp wheyiſh humor, brought into her ſide by the veins which cauſed a pain without inflamation. Which humor being much ſtirred on the ſeventh day, it opened ſome ſmal veins, whence her ſpitting of blood was occaſioned. But nature conquering, and ſending the ſaid wheyiſh humor to the veins of the womb, the diſeaſe was terminated.

THE

The 74 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

A palſie and Convulſion, being Hypochondriacal ſymptomes.

Mſr. *Fouquet* a Phyſitian of *Frontinia* was troubled the foregoing Autumne with a very long laſting double tertian which laſted to the beginning of winter 1633. He was of a melancholick complexion, being forty yeares old, he had fed in the Lent upon bad diet, alſo had been troubled with very greivous paſſions of mind, After Haſter he began to be troubled with a Catarrh falling upon his left ſhoulder blade, where he felt a paine; a few daies after he fel into a painful imminution of motion and ſence, in al parts almoſt, but eſpecially in his Legs and thighes. Moreover painful ſtretching, happened by fits in the ſaid parts, ſo that the toes of his feet were contracted, and the muſcles neare his groines were ſtretched like cords. In his upper parts, eſpecially his armes, he could ſtir himſelf more freely. But in al parts, his ſence was obtuſe and dul, ſo that he affirmed he had little or no feeling in his noſe and face. He voided at his mouth, a thin humor, which he ſaid taſted ſharp and harſh like vitriol; every day his Feaver was exaſperated, and during the exacerbation, the tenſion of his muſcles, his fluxion and other ſymptomes were encreaſed, alſo his breaſt was very much ſtraitned, ſo that he ſeemed to be ſtifled. At the beginning of his ilneſs, he was twice let blood, and twice purged, and went to the Balerucan Baths; where he was four times put into the bath four dayes together, and had his Head waſhed, to no purpoſe. Being returned from the Bath, he took my Advice. Now I judged that this diſeaſe of his proceeded from a wheyiſh humor, flowing from his braine, into the marrow of his back, and al the body of the nerves: and that the ſaid wheyiſh humor was firſt gathered in his hypochondria, eſpecially in the meſaraick veins, where a great quantity of mellancholly humor was contained, bread of foregoing Cauſes. So that I conceived this Diſeaſe of his was an Hypochondriacal affection, whoſe ſymptomes were that ſame palſie and imperfect convulſion, bread of a wheyiſh humor, ſhed into the foreſaid parts. An Argument whereof was both the melancholick conſtitution of the patient, as alſo the flowing of ſuch an humor from his Mouth, in great quantity, likewiſe the Feaver wherewith he was troubled in a manner continually; and as his feaver encreaſed, al the ſymptomes encreaſed; whenas nevertheleſs a palſie is wont to cure a feaver proceeding from flegme. Now *Sennertus* tels us that ſuch ſymptomes proceed from a melancholly humor, treating of the hypochondriacal diſeaſe, and of the ſcurvy. This is no palſie properly ſo called, which is cauſed by the ſtoppage of the beginning of the nerves, but abuſively ſo called, being no total privation of ſence and motion, by ſtopping the Influx of the animal ſpirits through the nerves; but rather a depravation of the ſenſitive motive function, becauſe there is a painful ſenſe.

I præſcribed him an Apozeme for many dayes together of temperate aperitives, purging him one day and altering another, and applying an emollient and opening fomentation to his hypochondria; a liniment of the ſame faculty; alſo blood-letting after the firſt doſe of the Apozeme, a clyſter being premiſed and a purging medicament. He uſed for his drinke, the infuſion of tamariske barke, Agrimony and Burnet. But the blood which came from him, appearing very ful of bad juyce, he was let blood againe. He found no good by his other medicaments, but ſeemed to grow worſe.

On the 24 of *April*, I viſited him againe, and found him very weake, with a continual ſlow Feaver, which had nevertheleſs paroxyſmes of a tertian ague. In which his Hypochondria were puffed up with winde, by fits, eſpecially his ſpleen. Sometimes alſo by reaſon of the ſaid wine, his midriſe was ſo compreſſed, that he would cry out, he was choaked and ſtifled; and having drunke a cup of water, he belched twice or thrice, and was preſently freed from the ſaid ſuffocation. A fatty ſubſtance did ſwim upon his urines, like Cobwebs, and their ſediments were of a mealy ſubſtance. Which kind of Urines are deadly, according to *Hippocrates* in the ſecond of his Prognoſticks. On his wel day he did ſpit exceedingly, and felt the humor trickle down between his ſcul and skin, or the muſcles of his face.

On the 29 of *April*, I viſited him againe, being at the laſt caſt, his pulſe very ſmal, his

ſpitting ſtaid, and his breath ſtopt. Yet his underſtanding was unhurt. He died the day following in the morning.

If you mean to do good in Phyſick, diligently Peruſe *Riolanus* Anatomy, *Johnſtons* Idea, and *Riverius* Practice, Engliſhed by me. And abhor Idleneſs as I do Pride and Covetouſneſs.

The 75 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A pain in the ſide proceeding from worms.

ABout the end of the month of *April*, 1633. the daughter of *Raymund Michael*, of *Frontinia*, being eight years old, began to be troubled with a Feaver and a Cough, after which followed a pain in her ſide, ſo that ſhe was ſuppoſed to have the Pleuriſie. Howbeit, the fift day of her Diſeaſe, ſhe voided three or four worms, by means of a Clyſter; and the daies following ſhe voided more having taken Medicines againſt the wormes and a purge: and ſo ſhe was cured. Whence it appears, that Vapors ariſing from a putrid matter (of which worms are bred) do cauſe pains of the ſide, a Cough, and other Symptomes, which make ſhew of a Pleuriſie, when there is none.

The 76 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Kings-Evil ſwelling.

ON the 6. of *June*, 1633. Mſr. *de Gaian* brought his daughter to me being thirteen years old, of a Sanguine complexion, which appeared by the reddiſh color of her Face, and ſhe had her Courſes ever ſince ſhe was eleven years old. Having for eight months together had a certain fluxion upon the right ſide of her Face, a few daies after, it fel into her Neck, ſo that one of the kernels of that part ſeemed to be a little ſwelled. After that time the Tumor grew by little and little, ſo that it was now bigger than a gooſes Eg. She had many Remedies applied by a Phyſitian and Chyrurgeon in that place, for two months together, purges, ſweating Decoctions, a Cauſtick to the nape of her Neck, alſo Remedies applied to the part, firſt reſolvers and Emollients, afterwards ſuppurators and ſtrong drawers, by which no good at al was done; rather the Tumor which before was ſmal, encreaſed greater. Whereupon, I, adviſing with Mſr. *Delort*, Dean of the Univerſity, and Mr. *Thierry Hagvenot*, an ancient Chyrurgeon: At firſt we ſent her to the Balerucan baths, that ſhe might uſe them in drink, bathing, and have them powred upon her Head. And afterwards we preſcribed theſe following Medicaments.

Pulvis Arthriticus, to be taken with Ginger, once every week. Blood-letting after the firſt doſe of the pouder.

Fomentation by a ſpunge wet in chalk water, preſſed forth, and tied hard on upon the part, for ten daies together. A Suffumigation of the ſtone Pyrites quenched in moſt ſtrong Vinegar, and the ſmoak received by a Funnel which ſhal cover al the Tumor.

After the Suffumigation the Emplaſter of Vigo with a fourfold quantity of Quick-ſilver, to every ounce of which plaiſter add one dram of Roman Vitriol.

A Diet drink of Salſaparilla, to be uſed a long time, without Wine.

The infuſion for the Branchocele, deſcribed in the *Diſpenſatory* of *Quercetanus*, which muſt be uſed when the moon is in the ful.

The waters of Meyn, drunk for a month together, and applied by way of fomentation to the part, twice a day, and of the ſame water a Diet drink was made.

Her Diet was continually drying.

After

After her return from the waters of Meyn, if the Tumor shal not be discussed, it must be opened with a Caustick.

Those were the Remedies we ordered for her, and she used al of them excepting the waters of Meyn; because when the other things did no good, but the swelling rather encreased, there was no hope from these waters, but we thought best to come to open the Tumor which was done on the 19. of *September*, 1633. And when after a Caustick, incision was made upon the Eschar, a very thin and clear water brake forth, like fountain water, and the Tumor presently fel, and was wel near as flat as the opposite part, which made us wonder, and we judged it worthy of observation. For I suppose no Author ever wrote of any such Tumor proceeding from water, saving the Hydrocele, and Hydrocephalos. Ten or twelve hours after it had been opened she was troubled with an acute Feaver, and a great fluxion happened into the part, with inflamation; on the third day the Feaver ceased, after twice blood-letting and twice purging. A Cataplasme of bread-Crums was applied to the Tumor, which settled a little, and a certain Flegmatick quittor flowed out of it. The thirteenth day after it was opened, the Eschar formerly cut off, went out at the Ulcer, the case remained whol and perfectly Membranous like a Sack, and a few daies after she was Cured.

The 77 Observation, or History, of Famous and Rare Cures, &c.

The Venereal pox.

A Certain young man of a Cholerick and Melancholick Complexion, being infected with the whore-masters Poxs, in the month of *June*, 1633. Underwent a sweating Diet, and afterward was anointed with Quick-silver. After the second nointing, when the flux began to proceed wel, he was suddenly taken with a contraction of his Arms and Thighs, with a mighty stretching of his Belly, and suffocation, and suddenly his flux ceased. Vehement frictions were used upon the parts contracted, Aqua Imperialis and Cinnamon water were given him, which did nogood. Afterward, we gave him of our Treacle water, drawn with spirit of Wine, with which he was much eased, and a sharp Clyster being administred his fit went away. Two daies after, because he did spit but little, Mercurial Emplasters were applied to his legs, thighs, and Armes, which within twenty four hours, made him spaule abundantly. But the patient fel into such a fit as the former, and being rubbed, and the former water being given him, also a clyster being administred, which he could not void forth again, he was no waies eased by suppositories, but seemed wholly to be choaked. I caused another sharper Clyster to be given him of two ounces of diaphenicon, and as much of Hiera picra, after which he went plentifully to stool, and was freed from his fit. The day following, he fel again, after his spauling, into the same fit, but a more greivous one than any of the former, for it could not be driven away, neither with treacle water, nor with iterated Clysters, which purged him plentifully. Finally, seeing it was my opinion from the first, that these Symptomes proceeded, from a Mass of Excrements in the stomach mounting aloft, which could not be voided at the mouth because of their thickness, or the weakness of the expulsie faculty: and being collected in great quantity, and Malignantly disposed, they vexed the mouth of the stomach, whence those Convulsions arose, by reason of the consent of the Nerves. Also, that from the foresaid matter agitated by heat, many Vapors are raised, which distending the stomach, did compress the midrif, whence followed suffocation and a stretching of the Belly: I judged therefore that his stomach was to be evacuated with a quick and potent Remedy. And to this purpose, I gave him a dram of Salt of Vitriol dissolved in water, with which in the space of a Quarter of an Hour, he voided about two pounds, of a Flegmatick, Clammy and thick Humor, mixed with Melancholly, and was presently freed from his fit; afterwards his fluxing was continued for many daies together, without any other Symptome, and so he was perfectly freed.

The 78 Observation, or History, of Famous and Rare Cures, &c.

Of Veneral Pox.

I have Cured it in many, with a Decoction made of Sudorificks and purgatives, used twenty daies together. If that did not the deed, I proceeded to frictions with Mercurial Unguents. Many have been Cured in the middle of Winter only with this Decoction, who could not use a sweating Diet by reason of the Inclemency of the Air.

For this Disease, Read *Sennertus*, of the French Pox, Englished be me: And don't truste to a Knavish Author quoted by him which giveth Direction how to lie with the most Pocky Whore, and yet receive no harm.

The 79 Observation, or History, of Famous and Rare Cures, &c.

Of a pleurisie degenerating into an Empyema.

THe Son of Msr. *de Calvieres*, Judg of Criminal Cases at *Nismes*, being twenty years of Age, about the middle of *May*, 1633. At *Montpelier*, fel into a pleurisie of his left side, with which he was held in such a manner, that he could not lie on either of his sides, but only upon his back. Many Remedies were prescribed for him, by three Physicians in Consultation, and he was let blood ten times, or more; yet his Disease lasted long, though the pain in his side seemed somtimes to cease, and the Patient could turn himself to any side. But his Feaver stil continued and the pain of his side returned. His Feaver had lasted to the thirty five day, in which his side was observed somwhat to swel, and was pained when touch't, and somwhat red. 'Twas judged, the Pleurisie was turned into an Empyema; and suppurating Cataplasmes were applied, wherewith his side did swel somwhat more, the sixt or seventh day after, when the opening of his side had been too long delayed (which ought to have been done as soon as ever the swelling in his side appeared) the impostume broak inwards. Howbeit the patient did easily Cough up the quittor, which appeared laudable and no waies stinking, and came away in a great quantity dayly, at first pure, and afterwards mixed with much flegm. After the Impostume was broken, he could easily lie on either side, his Feaver lasting, whereas before he could not lie on his wel-side, because he felt a mighty weight in his pained side, which sign is observed by *Hippocrates*, in his Prognosticks. Eight daies being past after the breaking of the Impostume, the voidance of quittor ceased, and there came nothing away save flegm. Then he began to feel a weight again, in the same side, so that he could not lie upon his sound side, also some kind of rising did again appear, on the outer part of his side, I conceived a new Collection of Humors was made in his side, and that there was need speedily to open the same, least the matter being again shed into the Cheft, should trouble the Lungs afresh, whence there might be danger of a Consumption. But because the other two Physitians with two Chyrurgeons, would not assent unto my judgment, and his Mother made haft to remove him; he was carryed to *Nismes*, where at last the Empyema was opened by a Caustick applied to his side, and Quittor did a very long time flow from the Ulcer, and in Conclusion the Patient was perfectly cured.

The 80 Observation, or History, of Famous and Rare Cures, &c.

Child-bed purgations suppreſt.

A Woman of mean rank and quality being eight months gone with child, was taken with a continual Feaver, the 5. of *July*, 1633. On the third day of the Feaver, she miscarried, and her Child-bed Purgations were wholly stopt, purple spots appeared in her whol body, especially about her Neck; her Feaver was violent. I prescribe the opening of her Ankle vein, and

and juleps compounded of cold aperitives, frictions of the Lower parts, a relaxing fomentation and Liniment to be applied to her ſhare and perinæum. No good ſeemed to come by all I did, rather about the end of the ſecond day after her abortion, her Feaver was very much enraged, ſo that ſhe fell into a raving, and her countenance was very much changed, whereupon every body was convinced that ſhe was in a moſt dangerous condition. Then I cauſe a vein to be opened in her Arm, and blood to be drawn to the quantity of ten ounces, which was very corrupt; it was about five a clock in the evening, and I gave order to let her blood four hours after, viz. About nine of the Clock. I preſcribe her very cooling Juleps of a decoction of Lettuce, Porſlane, Sorrel, with Sal-prunellæ, alſo a cooling and emollient Clyſter, with which Remedies ſhe was ſo amended, that the day following her Feaver appeared very ſmal, her Purgations began to flow, and in a few daies ſhe perfectly recovered, without any other Remedies.

The 81 *Obſervation, or Hiſtory of Famous and Rare Cures, &c.*

Suppreſsion of Urine by reaſon of a bit of fleſh growing in the Yard.

A Certain Officer belonging to the Senate of *Divion*, being at *Montpeler* about buſineſs, on the ſeventh of *July*, 1633. fell into a total ſuppreſſion of Urine, by a caruncle ſwelled in his yard, through immoderate carnal embracements. A Chyrurgeon whom he at firſt ſent for, putting in a Catheter cauſed a great effuſion of blood, by wounding the part, and yet he voided no urine. The ſick-man was tormented with moſt grievous pains and endeavors to piſs. I being called, ordered him to bleed twelve ounces, becauſe he was of a ſanguine Conſtitution, alſo to have an emollient and cooling Clyſter, and a lukewarm bath to ſit in, a cooling injection, and anointing of his kidneyes, ſhare, and perinæum with a cooling ointment; it was nine a clock in the evening, and I then ordered him to be let blood again about midnight, al which orders were performed. In the morning he was in the ſame condition, endeavored mightily to make water, but could do nothing, except four or five drops at a time. Being ſent for again I preſcribe him a vomit of one dram of Salt of vitriol, by help whereof, he twice vomited many flegmatick Humors; but in the ſecond vomit, he voided an ounce or two of urine, and ſaid that he was eaſed, which had not hapned before. After that, by fits, he piſt ſomwhat more plentifully, ſo that within the ſpace of four or five hours, his bladder was quite emptied. There remained ſome kind of Inflamation of the part affected, which was cured with emulſions with Sal prunellæ in them, with Injections, Clyſters a Bath to ſit in, and Inunctions.

The 82 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Difficulty of Breathing.

The Son of Mr. *Hugo*, a Merchant of *Montpelier*, five years old, having been ill ordered by his Nurſes, among divers ſymptoms, was troubled moſt with this, that when he ran, or uſed any vehement motion, he was troubled with ſhortneſs of breath. Finally, on the third of *July*, being much heated by exerciſe, he fel into a cough with difficulty of breathing, a ſmal Feaver and gentle looſneſs, by which he voided yellow, flegmatick, and ſometimes greeniſh Excrements. Yet were theſe ſymptoms ſo light, that his parents had no thoughts of calling a Phyſitian; but an Apothecary applied a veſicatory behind in his neck. I being ſent for on the fift day of his diſeaſe, find the ſame ſymptoms, from whence I conjecture a fluxion upon his Lungs, with danger of an Inflamation, and therefore I order him to be let blood, which was not performed, becauſe the Chyrurgeon could not find the vein: but Cupping-glaſſes with Scarification were preſently applied, and a pectoral cooling julep was given him. Theſe things were done about noon. But about three in the afternoon, the patient was ſuddenly taken with ſwouning, from which being quickly recovered, his pulſe was afterwards ſmal, languiſhing, frequent

frequent, and like the pulſe of dying perſons, his belly was very much ſtretched and pained, he fecht his breath extream ſhort, had an unquenchable thirſt. Many Remedies were uſed in this deſperate Caſe, a conſultation of Phyſitians being called, which did no good at al; but the Patient growing ſtil worſe and worſe, died at midnight. The body being opened, his natural parts ſeemed in good Caſe, ſave that his bladder of Gal was bigger than ordinary, and ful of a blackiſh Humor. But the left part of his Lungs, did ſtick ſo faſt to his Midrif, that it could not be parted, from whence, in part, we conceive his ſhortneſs of breath proceeded. Alſo the left Ear of his Heart, was larger than ordinary, and ful of a thick compacted matter, perfectly white, like boyled Lard. Which we conceive to have been the cauſe of his ſudden death, by ſuffocating the left Ventricle of his heart, and hindring the Ventilation thereof.

For knowledg and Cure of theſe Diſeaſes, diligently peruſe *Riolanus*, *Johnſtons* Idea, and my Practice of Phyſick.

The 83 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Spitting of Blood:

ON the thirteenth of *Auguſt*, 1633. Mſr. *Duprat*, a Councellor at *Montpelier*, fel about night into a ſpitting of froathy blood, with a Gough, and voided a great quantity thereof in the ſpace of a night.

Being called to him on the fourteenth day, in the morning, I order him to be let blood eight ounces, and after that to have a Julep of Plantan water, Syrup of dried Roſes and Sal prunellæ, afterward a Clyſter was given him, a Cupping-Glaſs was applied to the Region of his Liver, he uſed a thickning and aſtringent Lick-pot. At ten a Clock, he was again let blood to ſix ounces, alſo he was ordered to uſe Syrup of Purſlain. In the afternoon, he fel into his ſpitting of blood again in great quantity, viz. To a pint, his Julep was repeated, water and Vinegar were applied to his Teſticles, a cooling Epitheme to his Liver, a cooling Liniment to the ſame part and to his Loyns, a Cupping-Glaſs was frequently faſtened to his Hypochondria; and about evening he was again let blood in his Arm to the Quantity of ſeven ounces; Juleps were preſcribed of the infuſion of yarrow, tormentil Roots, and conſerve of Roſes, deſcribed in my practice of Phyſick, in the Chapter of ſpitting of blood, which are very efficacious. For drink he uſed Conſerve of Roſes, with a Decoction of Barley and Liquoris. At night this following Syrup was preſcribed.

Take Syrup of dried Roſes, of the Juyce of Porſlane and white Poppy, of each one ounce. Mix them. Let him take a ſpoonful once every two hours, ſo as that he take the whol three ounces in the compaſs of that night. This Syrup did him wonderful much good, and the day following which was the fifteenth, it was repeated again, ſo as that he was to take one ſpoonful at longer diſtances. On the ſame day in the morning a Vein was opened in his Ham, and a good Quantity of blood taken away, alſo the other Remedies were continued, and other things added, as an aſtringent and ſoddering Electuary; and finally, a Clyſter was given him. Al which time, he did not ſpit very much blood, and the ſpittle which he coughed up at long diſtances, was bloody. Howbeit he was troubled with difficulty of breathing and hoarſneſs. But the following daies, he did ſpit no more blood, and became perfectly wel.

The 84 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Gangrene.

A Certain man of a mean condition, being ſick of a continual Feaver, had a Vein opened by an unskilful Chyrurgeon, whereupon his Arm ſwelled, was inflamed, and at laſt Gangrenated, ſo that his whol Arm was of a lead color. But in two places the color was moſt of al changed, in which he felt not the Scarrifications which were made. Wherefore after many

ny Scarrifications, the ordinary Remedies were applied, which did little good, rather his Arm did grow worſe. I, being at laſt ſent for, order the Scarrified Places to be moiſtened with ſpirit of Sulphur, whereby the mortified fleſh was burnt, and cauterized as it were. Afterwards, I order his whole Arme to be fomented, hot, with ſpirit of wine, wherein Aloes and Myrrh, had been infuſed, afterwards the foreſaid pouders of aloes and Mirrh, were Sprinkled in great quantity al his Arm over, and then were laid upon the pouders, Linnen Cloaths, wet in ſpirit of wine; which medicine being uſed for ſome hours together, his Arm in a Miraculous manner returned to its natural colour, the ſwelling being aſſwaged, and the Gangrene ſtopped, ſo that the day following, the mortified and burnt parts, began to ſeparate from the living fleſh; unto which was applied a digeſtive made of yolks of Egs, Terpentine and Honey, and after perfect ſeparation, the Cure was finiſhed with Epuloticks.

The 85 Obſervation, or hiſtory, of famous and Rare Cures, &c.

Nephritick pains.

ON the 10. of *October*, 1633. the Cook of Mſr. *de Miron*, his Majeſties Lieutenant in *Languedoc*, being many years troubled with pains in his Kidneys, which would not give way to ordinary Remedies; he took a bolus of Diaprunum Solutivum half an ounce: Panacea, one ſcruple. With which he was gently purged, made thick Urines, and was freed from his pain. While the medicine wrought, he felt the matter drawn away from his Reins, without any pain.

The 86 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Cholick pain.

IN the beginning of *November*, 1633. the Lady *de Varanda*, was moſt grievouſly tormented with Cholick pains, and after two Clyſters taken in vain, ſhe drank a dram of the pouder of a wolfes-gut in wine, which was given her the foregoing month for the ſame pain, as may be ſeen in the 59. Obſervation of this Centurie, and preſently her pain went away. Now ten or twelve daies after, though ſhe had been purged with Apozemes, her pain returned more ſharp than formerly; and though two drams of phylonium had been diſſolved in a cliſter, which ſhe took, her pain ceaſed not. The foreſaid pouder was given again, and the pain became leſſer, and within three hours went in a manner quite away. But the day after it returned more bitter than before. Five grains of Laudanum were given her, and her pain was quite taken away, and returned no more.

The 87 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Of an Ulcer in the Heart.

ON the 23 of *January* 1634. I was called to the daughter of Mſr. N. Fourteen yeares old, who had for many daies before been troubled with a vomiting of flegm, which took her once or twice in a day, eſpecially in the morning, with an Heart-burning which troubled her by fits. Alſo ſhe had a pain on the top of her left ſhoulder blade, and on the top of her arm where it is joyned to her ſhoulder. The night following, which was the fift ſince ſhe was firſt il, ſhe was taken with a Looſneſs, and a feaver, which held her al day. On the ſixt day ſhe took one dram of rhubarbe poudered, with broath, and had many ſtooles; the Feaver continues, in the night ſhe had but two ſtooles, and ſlept two houers. On the ſeventh day her looſneſs continues, but not ſo frequent; ſo that ſhe was let blood four ounces. Theſe two things we alwaies obſerved upon the coming of

her feaver, that her pulſe was in a manner alwaies intermittent; and whereas the foreſaid pain continued evermore fixed in the ſame part, and did not at al reach unto the Cheſt; yet the patient could not lie upon that ſide, viz. her left, but preſently ſhe was taken with the heart-burning and Cough, ſo that ſhe was alwaies forced to lie upon her right ſide. A drie Cough vext her by fits, ſomtimes ſhe voided wind upwards and downwards, and the ſame ſymptomes continue, eſpecially heart-burning by fits, and a pulſe unequally intermitting, little ſleep; ſhe continued the uſe of cordial medicaments internally and externally, alſo worm-killers, and ſuch as ſtrengthened the ſtomach. When her heart-burning did very much trouble her ſhe took a ſcruple of ſalt of wormwood, with a ſpoonful of juyce of Lemmons; after which ſhe was exceeding wel for ſome hours, but her ſymptomes returned, at night her Urines were thick and ſufficiently pale. On the ninth day a Veſicatory was applied to her neck, whereby her cough ceaſed; and before that the pain of her ſhoulder was abated and ſhe could better endure to lie upon her left ſide. The ſame day ſhe took one dram of the Infuſion of rhubarb, with one dram of Hiera picra, and one ounce of ſyrup of Cichory with rhubarb, with which ſhe was very much purged to good purpoſe, and her Looſneſs continued ſome daies, whereupon ſhe ſeemed to be perfectly upon her Recovery; though her pulſe did ſtil intermit, in the third, fourth, or fift pulſation. After that ſhe was riſen out of her bed, the intermiſſion of her pulſe ceaſed, the frequency thereof remaining, and the patient was troubled with a dry cough eſpecially at night, with ſhortneſs of breath. Which ſymptomes continued for a long ſeaſon, and beſides difficulty of Breathing, ſhe had by fits a pricking pain in her ſide, which did more vex her, when ſhe lay on her wel ſide; (her feaver was continually violent) and contrarywiſe her ſhortneſs of breath, was worſe when ſhe lay on her pained ſide. Al which gave great ſuſpition that there was an impoſtume in the left ſide of her *Lungs*. Finally, on the 34 day of her diſeaſe ſhe was taken ſuddenly with ſpitting of blood, which ſhe voided by coughing to the quantity of eight ounces. Now the blood was thick enough, and not froathy, which the Patient her ſelf ſaid came down from her head, and that before the voidance thereof, ſhe felt a tickling in her throat, alſo ſome blood came away, when ſhe blew her noſe. Howbeit, in the evening, when her ſpitting of blood returned, it was apparent enough that it came from her lungs, for it was altogether Froathy, and it was one pound in quantity. Whereupon ſhe was let blood in the baſilica Vein of her left arm a julep was given her of plantane and red-poppy waters, and Sal prunellæ, and ſyrup of dried roſes: ſhe uſed al night long, ſyrup of violets, of dryed roſes, and of poppies mingled together, wherewith her cough was allayed, her voiding of blood hindered, and ſhe ſlept by fits. The day following in the morning, ſhe was again let blood, out of her right Arm, her julep was repeated, and many other remedies uſual in ſpitting of blood, were preſcribed in a conſultation with Mſr. *Ranchinus* the Chancellour, and *Delort* the Dean of the Univerſitie. She did again ſpit blood to the Quantity of eight ounces, about eleven a clock before noon; her medicines were continued, and ſhe was again let blood in her ankle. At four a clock in the Evening, her ſpitting of blood returning in a violent manner, ſhe died ſuddenly. Her Carcaſs being diſſected, the *Lungs* were found of a white colour, ſticking to the ribs on both ſides, and round about to the midrif; alſo it ſtuck round about to the pericardium or Heart-bag, ſo as to make one continued body therewith. But the Heart was found whitiſh, and near the middle thereof where it looks towards the Midrif, it was eaten and ulcerated, ſo that ſemi-putrid fleſhy fibres might be pluckt away, with the tops of ones fingers. And it was obſerved, that certain ſmal bits of fleſh, very like theſe fibres, were ſpit up with the blood ſhe did ſpit. So that, moſt true it is, that this ſick perſon, did ſpit up the ſubſtance of her heart, which is very ſtrange. And whereas in the Heart-bag, no liquor was found, we muſt ſuppoſe that the matter cauſing this Impoſtume or ulcer, was mingled with the blood, and voided by coughing. Some ſuch ſtories are to be found in *Skenkius* his Obſervations, the ſecond Book, where he treats of Tumors and Impoſtumes of the Heart.

The 88 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Dropſie of the Breaſt.

THe renowned wife of the moſt noble Mſr. *De Thomas*, the Kings Councellor in his Court at *Montpelier*, was troubled five months, with a fluxion of thin humors falling upon her

her Lungs, with a dry cough, Difficulty of breathing, a continual and ſlow Feaver, which was more violent every night, with a ſlight ſhivering, after which follow very plentiful night ſweats, ſo that every night ſhe is forced to ſhift her ſelf, three or four times. For ſome daies the exaſperations of her Feaver came twice a day; after noon, and in the evening: in the day ſhe ſwet not, but alwaies in her ſleep. Alſo from the beginning of the diſeaſe, ſhe had a pain on the left ſide of the Region of her Breaſt, and ſhe could hardly lie on that ſide; ſo that as ſoon as ſhe laid her ſelf on that ſide ſhe was taken with a moſt troubleſom cough and more pain'd than before. Yea and ſometimes by preſſing her ſide with the top of ones fingers, an exceeding great oppreſſion of her Lungs, and difficulty of breathing, did follow thereupon. Whereunto was added, the puffing up of her ſpleen, joined with ſome ſtretching, which is thought to have occaſioned thoſe other diſorders.

Having conſulted with Mar. *Ranchinus* the Chancellor, it was releaſed that her chief infirmity was in her left ſide, and that it was ſome collection of the humors, which oppreſſed the left ſide of her breaſt. But what kind of matter was collected, could not certainly be known. Howbeit thus much may be avouched, that it is either water or quittor, for the ſigns of both concur, and the like is recorded by *Hippocrates*, where he ſaies, in his ſecond book *de Morbis*, that ſuch as are troubled with a dropſie of the Lungs, are affected juſt as thoſe that have a ſuppuration, only leſs violently and longer. Our opinions did more encline that it was a watry collection, becauſe neither pleuriſie, Inflamation of the Lungs, nor ſpitting of blood had preceded, nor had ſhe ever voided any purulent matter. She died of a conſumption, and gave charge before ſhe died, that her body ſhould not be opened.

The 89 Obſervation, Or Hiſtory, of Famous and Rare Cures, &c.

Of Suppreſſion of Urine.

MR. *Raymund Ratte*, ſixty years of Age, a plethorick perſon, and troubled with the ſtone, who had been accuſtomed without any hurt to void many ſtones at times with his urine; about the end of *January* 1635. after he had voided many ſtones upon occaſſion of immoderate exerciſe, he fel into a total ſuppreſſion of urine, which ſuppreſſion (as was clearly apparent by ſigns) was in his kidneyes, not in his bladder. For three days together he had made no water when I was called to conſult with two ancienter Phyſitians, the one of which was his ordinary Phyſitian, who during the three days aforeſaid, had preſcribed ſundry diureticks, both external and internal, Clyſters, baths to ſit in, potions, and the like. And before that he was called, the patient had been purged with a gentle cathartick. I delivering my opinion in the firſt place, ſaid that the chief cauſe of this diſeaſe, or at leaſt which foments this Symptome, is a mighty plenitude of the veins above the Kidnies, which by reaſon of diſtention, cauſed by plenty of the ſeroſities, retained the ſpace of three daies, cannot eaſily contract themſelves to expel the ſame, whence many times a difficulty of making water does ariſe. Now that there is a great plenitude of ſerous humor, is apparent, both from the plenitude of the patients body, as alſo becauſe he has been uſed to drink much, and when he was in health, he was wont to make three or four pints of water every night. Therfore I judged that diuretieks were not to be uſed, which by bringing humors to thoſe paſſages, might encreaſe their diſtenſion. But that rather ſome notable revulſions were to be procured, by blood-letting and purging, and that blood ſhould be taken away, in a good quantity, as ſoon as might be; and that five or ſix hours after a ſtrong phlegm and water purging medicament ſhould be adminiſtred. The other Phyſitians were of the ſame mind, and a pound of blood was taken away before noon, and at evening one dram of the pouder of Diacarthamum without the ſeeds, was given him; which gave him many ſtools, and after four or five ſtools, he began to make water, and made firſt four ounces of blackiſh urine, and a little after a greater quantity of red, and after that cleare as water. He voided abundance of urine in the ſpace of a day, and was cured. Almoſt ſuch another caſe was propounded, in the firſt obſervation of this Century.

her feaver, that her pulſe was in a manner alwaies intermittent; and whereas the foreſaid pain continued evermore fixed in the ſame part, and did not at al reach unto the Cheſt; yet the patient could not lie upon that ſide, viz. her left, but preſently ſhe was taken with the heart-burning and Cough, ſo that ſhe was alwaies forced to lie upon her right ſide. A drie Cough vext her by fits, ſomtimes ſhe voided wind upwards and downwards, and the ſame ſymptomes continue, eſpecially heart-burning by fits, and a pulſe unequally intermitting, little ſleep; ſhe continued the uſe of cordial medicaments internally and externally, alſo worm-killers, and ſuch as ſtrengthened the ſtomach. When her heart-burning did very much trouble her ſhe took a ſcruple of ſalt of wormwood, with a ſpoonful of juyce of Lemmons; after which ſhe was exceeding wel for ſome hours, but her ſymptomes returned, at night her Urines were thick and ſufficiently pale. On the ninth day a Veſicatory was applied to her neck, whereby her cough ceaſed; and before that the pain of her ſhoulder was abated and ſhe could better endure to lie upon her left ſide. The ſame day ſhe took one dram of the Infuſion of rhubarb, with one dram of Hiera picra, and one ounce of ſyrup of Cichory with rhubarb, with which ſhe was very much purged to good purpoſe, and her Looſneſs continued ſome daies, whereupon ſhe ſeemed to be perfectly upon her Recovery; though her pulſe did ſtil intermit, in the third, fourth, or fift pulſation. After that ſhe was riſen out of her bed, the intermiſſion of her pulſe ceaſed, the frequency thereof remaining, and the patient was troubled with a dry cough eſpecially at night, with ſhortneſs of breath. Which ſymptomes continued for a long ſeaſon, and beſides difficulty of Breathing, ſhe had by fits a pricking pain in her ſide, which did more vex her, when ſhe lay on her wel ſide; (her feaver was continually violent) and contrarywiſe her ſhortneſs of breath, was worſe when ſhe lay on her pained ſide. Al which gave great ſuſpition that there was an impoſtume in the left ſide of her Lungs. Finally, on the 34 day of her diſeaſe ſhe was taken ſuddenly with ſpitting of blood, which ſhe voided by coughing to the quantity of eight ounces. Now the blood was thick enough, and not froathy, which the Patient her ſelf ſaid came down from her head, and that before the voidance thereof, ſhe felt a tickling in her throat, alſo ſome blood came away, when ſhe blew her noſe. Howbeit, in the evening, when her ſpitting of blood returned, it was apparent enough that it came from her lungs, for it was altogether Froathy, and it was one pound in quantity. Whereupon ſhe was let blood in the baſilica Vein of her left arm a julep was given her of plantane and red-poppy waters, and Sal prunellæ, and ſyrup of dried roſes: ſhe uſed al night long, ſyrup of violets, of dryed roſes, and of poppies mingled together, wherewith her cough was allayed, her voiding of blood hindered, and ſhe ſlept by fits. The day following in the morning, ſhe was again let blood, out of her right Arm, her julep was repeated, and many other remedies uſual in ſpitting of blood, were preſcribed in a conſultation with Mſr. *Ranchinus* the Chancellour, and *Delort* the Dean of the Univerſitie. She did again ſpit blood to the Quantity of eight ounces, about eleven a clock before noon; her medicines were continued, and ſhe was again let blood in her ankle. At four a clock in the Evening, her ſpitting of blood returning in a violent manner, ſhe died ſuddenly. Her Carcaſs being diſſected, the Lungs were found of a white colour, ſticking to the ribs on both ſides, and round about to the midrif; alſo it ſtuck round about to the pericardium or Heart-bag, ſo as to make one continued body therewith. But the Heart was found whitiſh, and near the middle thereof where it looks towards the Midrif, it was eaten and ulcerated, ſo that ſemi-putrid fleſhy fibres might be pluckt away, with the tops of ones fingers. And it was obſerved, that certain ſmal bits of fleſh, very like theſe fibres, were ſpit up with the blood ſhe did ſpit. So that, moſt true it is, that this ſick perſon, did ſpit up the ſubſtance of her heart, which is very ſtrange. And whereas in the Heart-bag, no liquor was found, we muſt ſuppoſe that the matter cauſing this Impoſtume or ulcer, was mingled with the blood, and voided by coughing. Some ſuch ſtories are to be found in *Skenkius* his Obſervations, the ſecond Book, where he treats of Tumors and Impoſtumes of the Heart.

The 88 *Obſervation, or Hiſtory, of Famous and Rare* Cures, &c.

A Dropſie of the Breaſt.

THe renowned wife of the moſt noble Mſr. *De Thomas*, the Kings Councellor in his Court at *Montpelier*, was troubled five months, with a fluxion of thin humors falling upon her

her Lungs, with a dry cough, Difficulty of breathing, a continual and ſlow Feaver, which was more violent every night, with a ſlight ſhivering, after which follow very plentiful night ſweats, ſo that every night ſhe is forced to ſhift her ſelf, three or four times. For ſome daies the exaſperations of her Feaver came twice a day; after noon, and in the evening: in the day ſhe ſwet not, but alwaies in her ſleep. Alſo from the beginning of the diſeaſe, ſhe had a pain on the left ſide of the Region of her Breaſt, and ſhe could hardly lie on that ſide; ſo that as ſoon as ſhe laid her ſelf on that ſide ſhe was taken with a moſt troubleſom cough and more pain'd than before. Yea and ſometimes by preſſing her ſide with the top of ones fingers, an exceeding great oppreſſion of her Lungs, and difficulty of breathing, did follow thereupon. Whereunto was added, the puffing up of her ſpleen, joined with ſome ſtretching, which is thought to have occaſioned thoſe other diſorders.

Having conſulted with Mſr. *Ranchinus* the Chancellor, it was releaſed that her chief infirmity was in her left ſide, and that it was ſome collection of the humors, which oppreſſed the left ſide of her breaſt. But what kind of matter was collected, could not certainly be known. Howbeit thus much may be avouched, that it is either water or quittor, for the ſigns of both concur, and the like is recorded by *Hippocrates*, where he ſaies, in his ſecond book *de Morbis*, that ſuch as are troubled with a dropſie of the Lungs, are affected juſt as thoſe that have a ſuppuration, only leſs violently and longer. Our opinions did more encline that it was a watry collection, becauſe neither pleuriſie, Inflamation of the Lungs, nor ſpitting of blood had preceded, nor had ſhe ever voided any purulent matter. She died of a conſumption, and gave charge before ſhe died, that her body ſhould not be opened.

The 89 Obſervation, Or Hiſtory, of Famous and Rare Cures, &c.

Of Suppreſſion of Urine.

MR. *Raymund Ratte*, ſixty years of Age, a plethorick perſon, and troubled with the ſtone, who had been accuſtomed without any hurt to void many ſtones at times with his urine; about the end of *January* 1635. after he had voided many ſtones upon occaſſion of immoderate exerciſe, he fel into a total ſuppreſſion of urine, which ſuppreſſion (as was clearly apparent by ſigns) was in his kidneyes, not in his bladder. For three days together he had made no water when I was called to conſult with two ancienter Phyſitians, the one of which was his ordinary Phyſitian, who during the three days aforeſaid, had preſcribed ſundry diureticks, both external and internal, Clyſters, baths to ſit in, potions, and the like. And before that he was called, the patient had been purged with a gentle cathartick. I delivering my opinion in the firſt place, ſaid that the chief cauſe of this diſeaſe, or at leaſt which foments this Symptome, is a mighty plenitude of the veins above the Kidnies, which by reaſon of diſtention, cauſed by plenty of the ſeroſities, retained the ſpace of three daies, cannot eaſily contract themſelves to expel the ſame, whence many times a difficulty of making water does ariſe. Now that there is a great plenitude of ſerous humor, is apparent, both from the plenitude of the patients body, as alſo becauſe he has been uſed to drink much, and when he was in health, he was wont to make three or four pints of water every night. Therfore I judged that diureticks were not to be uſed, which by bringing humors to thoſe paſſages, might encreaſe their diſtenſion. But that rather ſome notable revulſions were to be procured, by blood-letting and purging, and that blood ſhould be taken away, in a good quantity, as ſoon as might be; and that five or ſix hours after a ſtrong phlegm and water purging medicament ſhould be adminiſtred. The other Phyſitians were of the ſame mind, and a pound of blood was taken away before noon, and at evening one dram of the pouder of Diacarthamum without the ſeeds, was given him; which gave him many ſtools, and after four or five ſtools, he began to make water, and made firſt four ounces of blackiſh urine, and a little after a greater quantity of red, and after that cleare as water. He voided abundance of urine in the ſpace of a day, and was cured. Almoſt ſuch another caſe was propounded, in the firſt obſervation of this Century.

The 90 Observation, or History, of Famous and Rare Cures, &c.

Pain of the Stomach.

ON the 25 of *January* 1635. I was called to a Gold-smith of *Montpelier*, who for two months had been troubled with a most violent and perpetual pain in his stomach, so that by the pain and want of rest, he was grown extream lean. During the said space of time, his ordinary Physitian, had prescribed him twelve or fifteen gentle purgations, and many other remedies both internal and external, not omitting fomentations, Liniments, and such like. At last three Physitians being called to consultation, a vomit was prescribed, of a decoction of radish seed, orach, &c. Which are commonly prescribed to cause vomit; which having taken he vomited not at al; and having taken the like medicine again, he eased his stomach and vomited plentifully, whereby his pain was not at al eased. Afterwards he was again purged, and a sweating diet was prescribed him. Two daies after his purging, before he began the use of his sweating decoction, some body put into his Head to send for me, which he did about the evening, and told me the History of his disease. And I to shew that he might have ease, at least for a time prescribed him for that night five grains of Laudanum, with which his pain was wholly taken away, and he slept al night, whereas for three months, he had never slept longer than an hour. In the morning he said he was cured. Yet his pain returned, and could no waies be asswaged, but by giving him Laudanum divers times, and that for a smal while, til at last he died of a Consumption, His body being opened, a mighty Scirrhus was found, which possessed the whol pancreas and part of the Mesenterie, also it went about the pylorus, and the beginning of the Jejunum Intestinum; so that it did so straiten the passage from the stomach to the gutts, that it was almost quite shut up, and his stomach was found ful of meat and drink. Seeing therefore the nourishment could not be distributed into the body, he died of a Consumption. The Scirrhus could not be felt by the hand, because it lay concealed under the stomach and Gutts. It made so great a pain because it possessed the Pylorus and the lower part of the stomach.

For the diseases in the eight last mentioned stories, Read the Guide to Physick and Chyrurgery, and the Idea of Practical Physick, with Riverius *Practice of Physick: al englished by me, of the last Edition.*

The 91 Observation, or History, of Famous and Rare Cures, &c.

Of worms.

THe Son of Msr. *Gerard*, being four years old, began to be sick, *January* the 25. 1635. of a Feaver proceeding from worms, with a vomiting of leek colored humors, and continual stomach-sickness. I prescribed him an usual potion against worms, to which was added because of the malignity (which was known by the humors voided, and by a kind of swelling al his body over) four grains of Bezoar, also he had a sweet clyster given him. Having taken the potion, he vomited two worms, and voided one by stool with the Clyster. At night he took the potion again, and was next day wel, so that his freinds did not desire he should take any more Physick. Two daies after he fel into the same disease and was much more grievously tormented than before, with unquietness, and continual groaning, even in his sleep. I presently prescribe him a potion, of the infusion of rhubarb in syrup of roses in porslane water, with which he had three stools of exceeding black excrements; and after his purgation al the symptomes remained as also his vomiting was encreased, so that he cast up al his broaths and whatever he drank; whence it was that the potion formerly given him against the worms, had now no effect (though formerly it did him so much good) because he vomited it up again. And therefore considering that he did not vomit the Confectio de Hyacintho, which was given him in broath, I gave it him two times more, with an addition of four grains of bezoar, whereupon he vomited no more, slept in the night and was much better. Whence I conclude, and think it worthy of observation, that Bezoar stone is of great efficacy in the

Cafe

Caſe of worms. He took the foreſaid purging potion again, after which he had a critical looſneſs, with which his Diſeaſe was very much abated, and at laſt with ſpecifical Juleps of a decoction of Scordium, and St. Johns wort made with cooling things, it was perfectly cured, he being after his Juleps again purged, with Senna, Rhubarb and Syrup of Roſes.

The 92 Obſveration, or Hiſtory, of Famous and Rare Cures, &c.

An Impoſtume of the Abdomen:

ON the 16. day of *February*, 1635. I was called to the Daughter of a Widow, ſometimes the Wife of *John Peire*, a Merchant of *Montpelier*, being fourteen years old, whom I had cured two years before of a beginning Dropſie, ſince which time ſhe had been alwaies ſickly. And now ſhe had been three weeks ſick, without the adviſe of any Phyſitian. I found her ſick of a continual Feaver, with a moderate looſneſs, whereby ſhe voided many Flegmatick and crude Excrements. She told me alſo, that her belly did again ſwel, and that ſhe felt therein at times a pricking pain, likewiſe her Legs did ſwel by fits. Preſently I began to think that her Dropſie was returning, which that I might more certainly examin, I put my hand upon her Belly, which as I was about a little to preſs, ſhe would not ſuffer me, complaining that I put her to pain. Whereupon, I ſuppoſing that ſuch kind of pains were not uſual in dropſies, I called for a Candle, and look upon her belly; which I found naturally colored, but raiſed and ſwelled, and that the ſwelling was round about her Navil five fingers in breadth, beyond which Circumference, ſhe might be touched without pain; but where the Tumor was, ſhe was much pained if it were never ſo little compreſſed, eſpecially on the left ſide, two fingers from her Navil, where from the beginning of her ſickneſs, ſhe felt at times a pricking pain. Moreover in the Tumor it ſelf I perceived ſome Humor ſlipping to and fro; al which conſidered, I pronounced that an Impoſtume was lurking, between the Peritoneum and the Muſcles of her belly, and that it was already come to ſuppuration; and preſently I cauſed a Chyrurgion to be ſent for, who was of the ſame Opinion. And therefore we reſolved to open the Impoſtum as ſoon as might be, leaſt if it ſhould break into the Cavity of her belly, it might cauſe ſudden death. A Cauſtick was therefore applied to that part, where from the beginning ſhe had felt a pricking pain, and after three hours an Eſchar being raiſed, an inſtrument was forced in two fingers deep, but no matter came forth. But the Chyrugeon durſt not force his lancet any further, leaſt he ſhould make an hole in the Peritoneum, and ſo the matter ſhould flow into the Cavity of her belly. Wherefore he put a tent into the hole, which being drawn out three hours after, a little quittor came away. The day after the tent being drawn out in the morning, a great quantity of quittor came forth, being of a bad color and ſmel. Howbeit the patient grew worſe and worſe, ſo that ſhe died the fift day after the impoſtum was opened. Her body being opened, the Muſcles of her belly in the place ſwelled, were found to be putrified on the left ſide near the Navil, and on the right ſide beneath the Navil, the Guts did ſtick faſt to the Peritoneum, and the parts thereabouts were putrified, the Liver being very yellow, did ſtick on al ſides to the Peritoneum, and the midrif, and was ſo great as to fil half the Cheſt, and to be very near the Heart; al was ful of quittor and Corruption, and ſtunk abominably: moreover ſhe was extream lean al her body over, being conſumed away, by reaſon the Liver was not able to make blood.

And not only Impoſtumes of the belly in a cronick diſeaſe, and a body ill affected are deadly; but thoſe alſo for the moſt part, which follow Feavers, either continual or intermittent; which *Hippocrates* has condemned in his Coick Prognoſticks. And Mſr. *Pachecus*, a Phyſitian of *Lunella*, my friend, ſaw a yong man that had a tertian ague, whoſe fits exceeded not the number of ſeven; yet an Impoſtum happened about his groin, which being opened ſent forth laudable quittor at the firſt, but in the following daies, there followed bad Symptomes, the quittor ſeemed worſe, and the ſick perſon died on the twenty day: which Impoſtum he might nevertheleſs have judged at the firſt to be mortal, becauſe when it appeared, bad Symptomes appeared with it. Whereas Impoſtumes tending to health ought to bring with them an abatement of Symptomes. If the contrary happen, it ſignifies only a ſettling of the matter into that part, and not a critical expulſion.

The

The 93 Obſervation or Hiſtory, of Famous and Rare Cures, &c.

Hard Labor in Child-bed.

THe wife of the Baron *Daumelas*, general Treaſurer of *France*, was three daies in Labor, ſo that ſhe was at laſt extreamly weakened; I being ſent for, preſcribe her this following potion.

Take *Dittamus of* Crete, *the two birth worts, and Trochiſks of Myrrh, of each half a ſcruple; Saffron, and Cinnamon, of each twelve grains: Confectio Alkermes, half a dram; Orenge-flower water, and Mugwort water, of each one ounce and an half. Mix them into a potion; which when ſhe had taken, preſently her throws came upon her, and a little after ſhe brought forth twins. The ſame happened to the wife of Mſr.* Sartrey, *when ſhe was brought to bed of her firſt Child, ſhe being the daughter of Mſr.* Boſchius, *an Apothecary at* Montpelier.

The 94 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

An immoderate flux of Courſes, with ſuffocation of the womb.

A Maid ſervant of the Baron of *Caſtries*, did ſuffer ſo plentiful a flood of courſes, that ſhe voided four or five pound of blood in the ſpace of two hours, whence followed ſo grievous an Hyſterical fit, that ſhe lay ſpeechleſs, and as it were dead; though her Eyes remained open, and ſhe made ſigns with her hand, that ſhe was ſtrangled. Being called to her, I preſcribe this following potion, fit both to ſtop her flux of courſes, and to aſſwage her Womb-ſickneſs.

Take *Water of Orenge-flowers, of Roſes and of plantane, of each one ounce; Dragons-blood, twelve grains; Sal prunella, one dram. Mix them, make them into a potion, which ſhe took again three hours after, having taken ſome broath between. After the firſt taking, al the Symptomes were abated, after the Second, they wholly ceaſed.*

The 95 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

The Veneral Diſeaſe in a Child.

THe Son of *Mſr.* N. being two years old, was by his Nurſe infected with the whores Pox, which firſt diſcovered it ſelf in broad red puſtles, which were thick upon his peritoneum, after which followed Ulcers in his Buttocks, after that puſtles in his Face, and at laſt ulcers in his Throat and Lips. Alſo his body daily conſumed. Being ſent for to him, I preſcribed theſe following Remedies.

Take *Senna clenſed, one dram and an half. Choice Rhubarb, and Agarick newly Trochirked, of each two ſcruples, Cinnamon half a ſcruple. Infuſe them in Cardnus water, and in the ſtrained liquor diſſolve one ounce of Syrup of roſes; make al into a potion, give it in the morning, and let him take it again, once every week.*

In the intermediate daies between his Purges, he uſed this following Decoction.

Take *Guajacum wood, one ounce; of the bark thereof half an ounce; Fountain water three pints; infuſe and boyl them according to Art, til a third part of the liquor be conſumed. Let him take four ounces of the ſtrained liquor in the morning, without ſweat, by reaſon of the coldneſs of the Air, for it was mid winter, alſo I feared leaſt his tender body ſhould be over dried, for which cauſe alſo I allowed him a reſtorative diet. He did uſe the ſame decoction for his ordinary drink, but allayed with an equal quantity of fair water.*

When

When he had continued theſe Remedies for twenty daies, al the Symptomes vaniſhed and the child was nouriſhed, even while he took his Phyſick, and at laſt grew fat. Now it was in the midſt of winter, and he ſeemed perfectly cured.

Howbeit within a months time, the ſame Symptomes returned, and the child was again grown lean.

We ordered that he ſhould uſe the ſame Remedies again, only we made the Decoction a little ſtronger, by boyling the liquors half away, and we covered him with cloaths that he might ſweat a little. With this cure he was again reſtored to health, in the ſpace of fifteen daies, which nevertheleſs we had continued longer for fear of a relapſe, but that the extream coldneſs of the Winter did hinder us. Having therefore omitted his Medicaments for twenty daies or thereabouts, the ulcers were renewed. And becauſe then the Air was mild enough, it being *February*, and the wind in the South, I ſet afreſh upon the cure, but after a more effectual manner.

In the firſt place I give him eight grains of Mercurius Dulcis, with four grains of Diagridium in broath, with which he was ſtrongly purged by vomit and by ſtool; and every fourth day I gave him this Medicament: and in the intermediate daies he took a Decoction, made after this manner. The foreſaid quantity of the wood and bark of Guajacum, was put into an Alembick, with one pint and an half of water. They infuſed twenty four hours, and were afterwards diſtilled to the half, the Alembick being wel luted. The Liquor which remained in the Alembick was ſtrained and mixed with the diſtilled water which was a little ſharp; and of this mixture he took four ounces in the morning hot, and being wel covered did ſweat luſtily after it. This laſt Method of Cure, was continued twenty daies together, by which his Diſeaſe was quite taken away.

To the Ulcers on his Buttocks was applied an Oyntment, made of Honey of Roſes, Yolks of Egs and terpentine. And the Ulcers in his jaws, were ſoon Cured by Honey of Roſes, made ſharp with ſpirit of vitriol.

The 96 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Immoderate flux of Child-bed purgations.

A Certain Woman having miſcarryed, was troubled with an immoderate flux of blood, which did exceedingly weaken her. I order her to be rubbed and tied on the upper parts of her body, Cupping-Glaſſes to be applied under her dugs, Epithemes alſo and young Pidgeons, and her hands to be fomented with hot wine, in which Confectio Alchermes was diſſolved, and to take this following potion.

Take *Water of plantain, Orenge flowers, and Roſes, of each one ounce; Sal prunellæ, one dram; Dragons blood half a ſcruple. Mix them into a potion. Which was preſently given her, before the other Medicaments were provided, and within a quarter of an hour, the pains of her belly and loyns ceaſed, and her flux was ſtopped, ſo that ſhe had no need of thoſe other Remedies.*

See my Directory for Midwives, and *Riverius* Practice, and *Riolanus*: al of the laſt Edition, Engliſhed by me.

The 97 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Cancer.

Mſr. *Chape*, of *Tholouſe*, of a noble family, Sojourning at *Montpelier*, in the year, 1635. towards the end of winter, was taken with a ſmal puſh on his upper Lip, which turned into a Tumor that covered almoſt al his Lip, and it was hard and livid, with a pricking pain and ſenſe of heat. By the advice of another Phyſitian, he was frequently let blood, and gently purged, with purges made of Senna and Caſſia, cooling Juleps being firſt uſed. And when he had for ſome daies continued theſe Remedies, and the Diſeaſe nevertheleſs grew worſe, leaving

ving his former Phyſitian, he committed himſelf to my Care, the ſecond of *April*, in the year aforeſaid. But I, conſidering the foreſaid ſigns, and that al topick Remedies whatſoever, did exaſperate the malady, and made the pricking and burning pain more vehement: I conceived it was a cancerous Tumor, and although that Diſeaſe be accounted incurable, yet I undertook the Cure thereof, being taught by *Galen* that a Cancer, at firſt, while it is freſh may be cured, as we have it, in the 10. Chap. of his ſecond Book *ad Glauconem*, where ſpeaking of a Cancer, he has theſe words. *I have often Cured this Diſeaſe when it was but beginning, but when it is grown large, it cannot be cured without manual operation*; and a little after: *this diſeaſe I have (as was ſaid) Cured at the beginning, eſpecially when the melancholy humor was not very thick; for then it eaſily gives way to purging Medicaments, by which the Cure is effected*; and it is eaſie to conceive, that theſe purging Medicaments muſt purge black choler. Which muſt be uſed ſo long as til the patient have recovered his former health, uſing in the mean time, ſuch a Diet as may breed very good Humors. And according to the rule of the ſaid *Galen* in the ninth Chapter of his Book *de atra Bile*, and his Comment upon the 47. Aphoriſm of the 5. Section, Thoſe that are troubled with this Diſeaſe, muſt be purged with ſtrong Medicaments. Wherefore I conceived I muſt fly to the uſe of ſtrong Remedies, the chief of which is the Root of black Hellebore, which is moſt effectual to purge Melancholly. Thus therefore I began the Cure.

Take *Roots of Bugloſs and Cichory, of each one ounce. Leaves of Agrimony, Borrage, Ceterach and Veronica, of each half an handful. Boyl al with a Chick, and in the ſtrained broath diſſolve one dram of Tartar. Let him take this broath in the morning twelve daies together.*

In every fourth doſe of broath, diſſolve two ounces of the following Syrup.

Take *Of the Juyces newly preſſed forth and clarified by ſettling, of Borrage, Bugloſs, Fumitory, Cichory, three pounds. Juyce of Veronica, and Fragrant Apples, of each a pound. Senna cleanſed ſix ounces. Epithymum, two ounces*; Choyce *Rhubarb and Agarick newly Trochisked, of each one ounce*; *Ginger, and cloves, of each one dram. Infuſe them and boyl them according to Art, til there remain fifteen ounces of the ſtrained liquor, in which diſſolve the like quantity of Sugar, and boyl it to a perfect Syrup, for the uſe aforeſaid.*

To the laſt doſe of broath, add four grains of extract of black Hellebore. Let him take it, and order himſelf accordingly.

This purged him very vehemently, both upwards and downwards, but the ſame day the Tumor was much abated and without pain.

After the uſe of his broaths, he uſed a lukewarm bath for three daies together. Horſe Leeches were applied to his Hemorrhoid Veins, an Iſſue made in both his Legs, he drunk Whey boyled with Epithymum for a month, and bathed once every week.

Fifteen daies after he had taken the extract of Hellebore, he took the ſame again, with three drams of Diaprunum Solutivum, the operation whereof was like the former, and the ſame day the Tumor ſeemed to be abated.

Al Topick Medicaments did exaſperate the Tumor, and made the pain more intenſe, ſaving the Oyntment of green Frogs, which is exceedingly lauded by *Aquapendent*, *Chametæus*, and others, and it did very much in this Diſeaſe. So that I conceive the cure thereof to be cheifly attributed to two Remedies, viz. Extract of black Hellebore, and the Oyntment of green Frogs. Yet the magiſtral Syrup did much aſſiſt the cure, which he uſed twice a week.

Within a month after the beginning of the Cure, the Tumor came to ſuppuration and broke of it ſelf, with quitter ſufficiently good. The Oyntment aforeſaid was continually applied to the ulcer, and al over the Tumor, and the Tumor grew leſs and leſs, and was at laſt inſenſibly Evaporated, and the Ulcer was brought to a ſcar.

The Oyntment of green Frogs is thus made.

Take *Green Frogs that live among Trees, or in pure waters, and put them in an Earthen pot ful of ſmal holes in the bottome, and fil their mouths with butter, cover the pot cloſe and daub*

daub the juncture with clay, and ſet it over another empty pot which muſt be ſet in the ground up to the brim; then make a fire round about fit for diſtillation, and gather the Oyl that drops into the pot in the ground, and mix it with the pouder of Frogs into a Liniment.

The 98 *Obſervation, or Hiſtory, of Famous and* Rare Cures, &c.

Of a flegmatick Inflamation of the Lungs.

Mſr. *Gualtier*, General Treaſurer of the Kings Exchequer, being ſixty years of Age, was troubled with a flegmatick Peripneumonia; which was known by his Cough, difficulty of breathing, Feaver, pain under his right ſhoulder, and redneſs of his cheeks. And becauſe he ſeemed very ful of flegm, of which he had vomited a great quantity; he had a Clyſter given him which wrought three or four times, and was the next day let blood, only once; and a purging Medicament was given him of an infuſion of Rhubarb, with manna and Syrup of Roſes, with which he was excellently purged on the fourth day of his Diſeaſe, which was the 29. of *May*, 1635. and the day following he appeared free from his Feaver and other Symptomes. Whence it appears, that purging is ſometimes good in a Peripneumonia or Inflamation of the Lungs, though it be for the moſt part Pernicious to Purge before the ſeventh day.

The 99 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Conſumption beginning.

IN the month of *May*, 1635. The Wife of Mſr. *Thomas*, a Councellour in the Exchequer Court, died of a Conſumption, and a month or two after, her maid that had tended her night and day, ſeemed about to fal into the ſame Diſeaſe. For ſhe had a lingring Feaver, with a dry Cough which held her day and night, leanneſs of her whol body, want of Appetite, and want of ſleep. Being ſent for to her, I ordered her to be let blood, and to have an univerſal purgation with an Apozeme, and lukewarm baths, with a thickning courſe of diet, and cooling; al which did no good. At laſt conſidering with my ſelf that her diſeaſe proceeded from a Malignant quality, impreſſed upon her Lungs and heart, by way of Contagion, I preſcribe her a decoction of Guajacum for fifteen daies, without ſweating, and a reſtorative diet. With which Remedy ſhe was perfectly Cured. And her Feaver, Cough, and other Symptomes went quite away.

The 100 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Smal pocks.

THe Son of Mſr. *Boudon*, of *Languadoc*, being nine years old, and ſick of a Ferver which ſeemed to threaten the ſmal pocks, was committed to my care, in the month of *June*, 1635.

The firſt day I commanded a Vein to be opened, and ſix ounces of blood to be taken away; and at night as much more to be taken; juleps were preſcribed him, and to be anointed with Oyl of Scorpions, and other ordinary Remedies. On the ſecond and third day he raved a little. The ſmal pocks appear, ſmal, thick ſowen, and flat. They encreaſed by little and little, but very ſlowly, ſo that on the ſixt day his Face ſeemed not at al ſwelled. The Pocks were flat in his Face, and al his body over, and hollow in the middle, yea and ſome of them were black in the middle. His Parents were the more fearful, becauſe they had loſt three Children of the ſame diſeaſe, whoſe Pocks were juſt like theſe of our Patient. I therefore thinking it

beſt to fal to work with the moſt effectual Medicaments, preſcribe him this following Julep.

Take *Carduus water, three ounces*; *Treacle water, three drams*, *Trochisky of Vipers, one ſcruple*; *Bezoar ſtone, ſix grains*. *Give it in the evening.*

Young Pigeons were applied to his Heart, and afterwards a Liniment of Treacle, Confectio Alkermes, and Oyl of Scorpions of *Matthiolus*.

In al his broaths a Scruple of Bezoardicum minerale was diſſolved. The day following, which was the ſeventh of the Diſeaſe, he had three ſtools of a matter Sufficiently thick, but of a perfect Lead color. At the ſame time he voided moſt chick Urins, and the breaking out of the Pocks was ſo furthered, that in a daies ſpace, his Face was much ſwollen, and from that time forwards the Pocks grew ſufficiently great. The Bezoardicum Minerale was continued for a day longer, and afterwards Confectio *de Hyacintho*, which was given him at the firſt. Til laſt the Patient was perfectly freed from that Cruel Diſeaſe.

THE

THE SECOND BOOK OF THE Medicinal Observations, AND REMARKABLE CURES, OF LAZARUS RIVERIUS;

Councellor and *Physitian* to the King, and Professor of Physick in the University of *Montpelier*.

The 101 *Observation, or History, of famous and rare Cures, &c.*

Cholick pain.

THE first of *July*, 1635, Mr. *Sarret Visitor*, General of the Salt-pits, being forty years old, was taken with a most grievous Cholick pain, which could not be asswaged, neither with Laxative and Carminative Clysters, and Aqua Benedicta, nor with Fomentations and Baths to sit in, used for twenty four hours. His pain therefore continually raging, I prescribed these following Pills.

Take *of the best Aloes one dram; Diagridium eight grains; Laudanum Opiatum five grains. Make all into six Pills, and let them be gilded.*

He took these Pills at Midnight, and at four a clock in the morning his pain was quite gone, and he was purged five times that day, and so was perfectly cured.

The 102 *Observation, or History, of famous and rare Cures, &c.*

Small pox, and Looseness.

THe Son of Mr. *Grasset*, a Councellor in the Court of Accounts, five years old, was sick of the smal Pox, with a Looseness, which continued during the whol course of the Disease. On the seventh day of the Disease, which was the 15. of *August*, in the year 1635. his Loos-

nes was much more violent, his feaver high, with mighty thirst; the Pox were flat, because the loosnes did hinder their rising. Other Remedies having had al along little effect, I prescribe him this following julep, respecting his Loosnes and the malignity of the Disease.

Take *Roots of Cinquefoil and Tormentil of each one ounce, Scabious and Pimpinel leaves of each one handful, Scordium a pugil, yellow Sanders two drams. Boil al to twelve ounces for three doses, to be taken twice a day: adding to every dose half a dram of Confectio de Hyacintho, half a scruple of trochisks of vipers, and four grains of Bezoar stone.*

After he had taken once of this julep, his loosnes was abated, the Pox rose high, and his thirst was lessened.

In very many children besides, the same potion did wonderful much good, in stopping their Loosnes, and in raising the Pox when they were flat. To it I added, Rose-water and Orenge-flower water, of each half an ounce. It did wonderful much good, where there was no loosnes the Pox being flat; and thus I compounded it for the most part.

Take *Roots of Cinquefoil and Tormentil of each one ounce; Leaves of burnet and Scordium, of each one handful; Yellow sanders and shavings of ivory, of each two drams. Boyl al to twelve ounces. In three drams of the strained liquor dissolve Orenge-flower water and Rosewater of each half an ounce, trochisks of vipers one scruple. Bezoar stone four grains, make them into a potion, give it al at once, twice in a day to such as are big: but to sucking children give frequently a spoonful.*

The 103 Observation, or History, of Famous and Rare Cures, &c.

The After-birth retained.

THe honorable Wife of Msr. *Grasset*, Councellor in the Court of Exchequor, in the beginning of *October* 1635. Having miscarried of a three months conception, and brought forth a very wel shaped child; had her after-birth retained. Whereupon she was long troubled with the whites, and perceived a kind of a stink in her mouth, which vanished after some daies. She voided certain peices of a membranous substance, but very few and smal. Whereupon the women avouching that she had voided her afterbirth, by peecemeale, I was stil of a contrary opinion. By little and little she recovered her former health, the white flux stil continuing. Howbeit, after two months and an half, she was taken with an immoderate flux of her courses, with which her after-birth being dried was voided peice after peice. Which is very wel worthy of observation, that the after-birth could be so long retained in the womb, without greivous detriment to the patient.

The 104 Observation, or History, of Famous and Rare Cures, &c.

Of a watry Rupture in an Infant.

THe Son of Msr. *de Aumelas*, General Treasurer of *France*, being eleven months old, had a watry rupture in his right testicle, with a matter contained in the proper membrane of the testicle called Dartos; so that the testicle seemed as big as a smal Egg. And this tumor had troubled him from his birth, which they had long laboured to discuss, by applying Cotton-wool smoaked with Franckincense. At last they sent for me, and I prescribed a Cataplasme, in the beginning of *November*, 1635.

Take *Bean-meal half a pound, boyl it in strong rich wine to the Consistence of a pultis, then ad three drams of oxymel symple. Make al into a Cataplasme or pultis and applie it morning and evening.*

In the space of eight daies, with this only remedy, the tumor was quite discussed,

The 105 Observation, or History, of Famous and Rare Cures, &c.

Worms.

ON the 25 of *November*, 1635. a Boy four yeares old was troubled with worms, that he was tormented with a greivous pain in his belly, with extream weakneſs, ſo that his pulſe could not be perceived in his wriſt, his eyes were hollow and void of ſpirits, juſt like the eyes of dying perſons. He had been ſick three daies, and voided four worms at his mouth, with a vomit of black humors. An Apothecary had given him potions againſt the worms, and a purging potion of Electuary of diacarthamum, and rhubarbe, which wrought not at al. I preſcribe him powerful Remedies againſt the worms, both internal and external, which did no good. The next day he continued in the ſame condition. I order him to take eight grains of Colomelanos of Turquetus, and ſix grains of Scammony, with which he was purged and voided a clammy glewiſh and putrid matter, with two worms. He had two ſtools, was very much eaſed, and within a few daies perfectly recovered.

If thou meaneſt to make a profitable uſe of theſe Hiſtories, reſolve neither to be Fool or Knave, but be ſure you read over with care my Guide to Chyrurgery and Phyſick, The Idea of Practical Phyſick, and *Riverius* Practice: al of the laſt Edition, engliſhed by me.

The 106 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Pain of the Hemorrhoids.

THe 21 of *December* 1635, Mr. *John Charanton*, a Citizen of *Montpelior*, having walked on foot to a village two miles from the Citie, thick clad, he was exceedingly heated, by which means his tumors were very much ſtirred, and ſettled to his fundament, whereupon his hemorrhoid veins did exceedingly ſwel, with inflamation and a moſt ſharp pain. Al the following day he was exceedingly tormented, and paſt the night without any ſleep. The day following he rode to town, reſting himſelf upon the ſtirrups with great pain, whereby the tumor was very much irritated. I being called in the afternoon, cauſe him to looſe ſeven ounces of blood; in the morning he had two ſtooles. About evening, becauſe of the vehemency of his pain, he was again let blood. In the evening he took a julep with ſyrup of poppies. And he uſed four times in the night a fumigation of great Houſeleek boiled in white wine; he ſlept by fits, and the tumor was aſſwaged, and the Hemorrhoides abated in their diſtention, and by continual uſe of the ſuffumigation and of pain-aſſwaging liniments, he was quickly Cured.

The 107 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Children dying in the Birth.

A Dyers wife of *Niſmes*, from the time that ſhe had been married, had three times brought forth a mature Child, in the ninth month; ſhe had the ordinary throwes of women before the birth, without any unuſual trouble ſo that her Labors were not very hard or troubleſom; nor was the woman of an ill Habit of body, nor had ſhe any diſeaſe upon her, or any thing preternatural, in her child-bed pains, the child ſufficiently ſtirred it ſelf in her womb, yet when it came into the world, it was found dead, and this had happened three times. Her Phyſicians after her ſecond birth preſcribed her purgations, and a ſweating diet, alſo ſhe changed her midwife. Yet the third child was found dead, in the ſame manner. The cauſe and cure hereof is demanded. Since no cauſe is related in the Hiſtory, it is exceeding hard to conjecture the ſame. Yet, to ſpeak my opinion; I ſay theſe cafes happened, either through the childs

weakneſs

weakneſs, or the ſtraitneſs of the womb or its neck, in the time of Child-birth. The weakneſs of the child contracted from ſome hidden fault of the ſeed or mothers blood, might cauſe, that when the child did moſt indeavour to make its way in the birth, it might faint away and die, as an eight months birth does for that cauſe neceſſarily periſh, becauſe it made ſome endeavor in the ſeventh month, which if it repeat in the eight, it faints away and dies. If therefore a double endeavour does unavoidably kil any child, a child that is weake may wel periſh by one endeavour. Alſo this weakneſs might cauſe the childs death another way, inaſmuch as being brought into the world, by reaſon of the ſaid weakneſs, it might be unable to endure the air and light, and be killed by them. And finally, it might proceed from the ſtraightneſs of the womb or its Neck, becauſe at the time of birth, it does collect and purſe it ſelf to force out the child; and if the ſaid conſtriction ſhal be too violent it may choak the child. The ſame may happen from the neck of the womb, if it too much contract it ſelf when the child comes into it; for by that ſtraitening of it ſelf it may deſtroy the child. Theſe things thus propounded the remedies are to be directed to two ends, viz. To ſtrengthen the child and to hinder the overgreat conſtriction of the womb.

In the former reſpect, the parents muſt uſe a laudable diet and of good juyce before the Conception; that pure and faultleſs ſeed may be ingendred. Alſo the mother during the whole time of her being with child muſt uſe the like diet, that ſhe may afford good blood to nouriſh the child with. Moreover let her uſe this following pouder twice a week.

Take *Kermes berries, ſhavings of Ivory, Coral, and Pearls prepared, of each one dram; Maſtich half a dram; Manus Chriſti perled two drames; make al into a pouder, whereof let the doſe be a dram; in a ſoft egg, or in broath.*

Let her other whiles inſtead of the pouder uſe this following Opiate.

Take *Conſerve of roſes two ounces; preſerved Citron peels one ounce; myrobalans preſerved, and nutmegs preſerved, of each half an ounce; coral prepared, and perles prepared, of each one dram; ſhavings of Ivory, half a dram; Make al into an opiate, with ſyrup of preſerved Citrons, of which let her take the quantity of a Chaſtnut, once or twice in a weeke, inſtead of the foreſaid pouder.*

If at laſt ſhe grow weary of both theſe, let her uſe theſe following Lozenges, which are very pleaſing to the taſte.

Take *Confect io alkermes three drams; amber greiſe one ſcruple; ſugar diſſolved in orenge-flower water, and roſe water four ounces; make al into Lozenges, which ſhe may uſe at any time, when ſhe takes not the former medicaments.*

When ſhe is entring into her ninth month, let theſe following things be applied to her belly, in the morning for the ſpace of half an hour.

Take *generous wine three pints, beat it and diſſolve therein oile of nutmegs half an ounce, pouder of cloves and Kermes berries of each three drams. Mix them, and let a Sponge wet in this Liquor, be applied to her Belly upon her Navil, hot, twice a week.*

Take *nutmeg, mace, cloves, and cinnamon, of each equal portions: mix them with white honey, into the forme of a Liniment, and ſpread them upon a cruſt of toaſted bread, and apply them to the navil, every morning when the fomentation is natuſed.*

Take *Orenge-flower water, and Roſe water, of each three ounces; Cinnamon water one ounce. Mixe them. Let her take one ſpoonful every morning, during the whol ninth month.*

At the time of her labour, give her in every draught of broath half a dram of Alkermes made according to the deſcription of *Meſue*, by reaſon of the doſe of amber; and an houre after every broath, give her a ſpoonful of Cinnamon water.

To her navil apply frequently a peice of hot fleſh half roaſted, and ſprinkled with the pouder of cinnamon, nutmegs, and cloves.

In reſpect of the Straitneſs of her womb or its neck, if ſhe be not with child, let her frequently uſe, when it is not winter, a bath to ſit in made of an emollient decoction. When ſhe is with child, from the beginning of the ninth month to the day of her deliverance, let the neck of her wombe and the perinæum be anointed with Line-ſeed oile drawn without fire. Given at *Montpelier, December* 24. 1635.

THE

The 108 Observation, or History, of Famous and Rare Cures, &c.

Of Wandering Pains about the Chest.

Mſr. *Raymundus Melgorienſis*, fifty yeares of age, of a Sanguine complexion; returning from being a Soldier in *Italy*, he complained of moſt cruel pains, which tormented him every night, after his firſt ſleep; and theſe pains began in his left ſide, and reach withal to the fore and hinder part of his cheſt, alſo to his left ſide and ſhoulder blades, with ſo much vehemency that he is thereby ſuddenly awaked, and cannot in any poſture find reſt in his Bed, but is compelled to riſe. Theſe pains continue to the morning, and then ceaſe. Nor is there any ſhew of them al day long. He began to be vexed with them now two months ſince, and had never uſed any Remedies. Another Phyſitian who had formerly preſcribed for him, conceived that theſe pains proceeded from a thin Catarrh, falling upon thoſe parts in the Evenings, at what time the flegmatick humor is accuſtomed to move. But I conceive theſe pains proceeded from winds, which are raiſed only in the night, by reaſon that the natural heat is then made more intenſe by the Concentration thereof through ſleep. The matter out of which theſe urines are raiſed, is a redundancy of bad and crude humors in the ſtomach, Meſentery, and eſpecially about the Liver. Now theſe Humors were collected in the Camp, through bad diet. Hence alſo the concoction of his ſtomach was weakened, whence it comes to paſs that the cruder part of his meates, infected likewiſe with bad humors, is turned into windes, which run into al places. And when digeſtion is finiſhed, no more of theſe winds are ſent up, and conſequently the pains ceaſe about the morning.

For the Cure of this diſeaſe, I preſcribed in the firſt place an Univerſal Evacuation by Apozemes, and blood-letting, which being finiſhed, I preſcribed him a decoction of China for fifteen dayes with the uſe of which medicaments, the diſeaſe was by little and little diminiſhed, and in a months ſpace cured without any other Medicine.

The 109 Observation, or History, of Famous and Rare Cures, &c.

Jaundies in a woman with Child.

THe honorable wife of Mſr. *De Aumelas*, General Treaſurer of France, about the end of the ſeventh month of her being with child, by ſome houſehold occaſion was vehemently provoked to anger, after which ſhe vomited in the morning, had a pain in her ſtomach, and became ſick of the jaundice. Now this jaundies of hers had two peculiar properties; one, that in her bed the colour of her face and whole body, was of a very remiſs yellow: but when ſhe roſe and ſtirred a little, it began to grow more deeply yellow al of a ſudden. The other is that ſhe was not Coſtive as people ordinarily are in the jaundice, but voided liquid and cholerick ſtools. Her urin was red, but did not color the cloaths put into it. I being her ordinary Phyſitian, cal for Mſr. *Rhanchinus*, to conſult with, that we might conſider about letting her blood; for on the one ſide, the Procatarctick cauſe perſwaded bleeding; for in al Diſeaſes ariſing from Anger, blood letting is extreamly convenient, by reaſon of the extream commotion of blood thereby raiſed. Moreover, thoſe Cholerick Evaparations, ſuddenly ſeizing her, upon a light motion, did argue that her blood was very much exagitated. Nor did this diſeaſe ariſe from the obſtruction of the Choler paſſage (in which caſe *Galen* forbids to let blood, in his book of blood-letting) becauſe then her belly would have been bound, and her ſtools white; but rather from the Liver being inflamed and over heated. On the other ſide, her being now long gone with Child, ſeemed to diſſwade us from blood-letting, and ſeeing the patient by reaſon of her diſeaſe was in danger of death, if it ſhould happen that ſhe die after blood-letting, the fault would be attributed thereunto. For theſe laſt Cauſes, Mſr. *Rhanchinus*, would not conſent that ſhe ſhould be let blood: but it was agreed to give her one dram of Rhubarb in ſubſtance, that the

Choler

Choler might be carried away by little and little by ſtool; which was done. The Rhubarb did little good, and the patient after five or ſix daies miſcarried. Peradventure letting of blood might have prevented the ſame. But the ill condations of our Women, in aſcribing al bad events to the Remedies uſed, is the Cauſe, that even the more prudent ſort of Phyſitians, do ſomtimes to avoid Calumny, abſtain from the uſe of moſt profitable Remedies.

The 110 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Of a Squinſie.

ON the 18. of *February*, 1636. a certain young man a digger was troubled with ſo vehement a Squinſie, that he could neither ſpeak nor ſwallow, yet he breathed wel. When I was ſent for he had taken a Clyſter. Whereupon I cauſed him preſently to be let blood ten ounces. Then a Veſicatory was applied to the Nape of his Neck, and Cupping-Glaſſes with Scarrification to his ſhoulder blades. And four hours after his bleeding, he took two ounces of Aqua benedicta, with which he was purged up and down, and after that, he began to ſpeak and ſwallow, and a little while after, did perfectly recover.

The 111 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Hyſterical and Hypochondrical Symptomes.

ON the 15. of *March*, 1636. the worthy Wife of Mſr. *de Clauſel*, a Councellour in the Court of *Exchequer*, being fifty five years old, of a Flegmatick and Melancholick Complexion, and ſickly, fel by reaſon of long grieving, into divers Symptomes, which vexed her frequently, but eſpecially in the night. She had pains in her whole left ſide, from her Ribs down to her belly, ſo that ſhe could not lie upon that ſide; ſhe had flegmatick and ſowr vomitings, Head-ach, Heart burning, and fainting fits ſo violent, that ſhe thought ſhe ſhould preſently die; ſhe had ſhiverings and tremblings al her Body over, after which ſhe fel into ſweats; her pulſe was very ſmal, languiſhing and weak; ſhe had frequent belchings, by reaſon of abundance of wind breaking out at her mouth. When I was firſt ſent for, I appoint her a Carminative and Laxative Clyſter, a potion of the Waters of Orenge flowers, Roſes, and Cinnamon, bags and Oyl of Nut-megs to be applied to the region of her Stomach, by which ſhe was much eaſed and freed from the foreſaid Symptomes. But becauſe they frequently returned, ſhe was purged twice in four daies. And her Symptomes returning again, I gave her two grains of Laudanum Opiatum, with conſerve of Roſes, in form of a bole, when ſhe went to ſleep, wherewith in an hours ſpace al her Symptomes were quite taken away, and ſhe ſlept quietly, nor did thoſe Symptomes return any more ſo violently, but they were much gentler. Afterwards ſhe was purged twice a week with Specifick pils, with which ſhe grew every day better. And ſo ſhe was at length reſtored to her perfect health.

If thou meaneſt to be helpful to thy ſelf, or they neighbours, beſtow ſo much mony and pains as to peruſe, the Guide to Phyſick and Chyrurgery, The Idea of Practical Phyſick, and *Riverius* Practice, of the laſt Edition, Engliſhed by me.

The 112 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Cholick pain.

ON the 22 of *March*. 1636. the widow of Mſr. *Dortis*, having been many years troubled with an exceeding hardneſs and diſtention of her whol Belly, whence by fits ſhe was cruelly pained, as it were with the cholick; ſhe was now taken with the ſame pain being much more raging than formerly, about night. An Apothecary being called, gave her two Clyſters to no purpoſe, although they did purge her much. I being called in the morning preſcribe her a

Pil

Pil of five grains of Laudanum, and within an hour the pain quite ceased, and came no more.

At the same time Madam *de Varanda*, Mother of the foresaid Gentle woman, was taken with a true Cholick pain, whereunto she was subject: a Clyster is given by an Apothecary, which not working, I am sent for, and find her crying out by reason of extremity of pain. I prescribe her a Clyster of a pound of emollient Decoction, an ounce of Diaphenicon, and four ounces of Aqua Benedicta, by which her pain was quite allaied, and the patient voided many flegmatick Excrements and much wind.

I my self being a month before vexed with the same pain, and finding little help from an Emollient, carminative and Laxative Clyster, was cured with such a Clyster as this, so that as soon as I had received it, al my pain went away; though I did not void the Clyster til two hours after.

The 113 *Observation, or History, of Famous and Rare Cures, &c.*

Pissing of Blood.

THe renowned Mr. *de Serres*, the Kings Councellor in the Court of Accounts and Subsidies, and Controller of the *Exchequer*, being fifty years old, of a Cholerick temper and Melancholick, having for many daies together suffered grievous disturbances and sadness in his Mind, and by that means had lost a night sleep; made bloody Urins, which appeared presently after he came from Horse Back; and at the same time he was troubled with sharpness of Urin. After which time, as oft as he journeyed on Horseback, he made bloody urins in like manner, and with the like sharpness. Yea verily the foresaid sharpness of his urin, was often wont to returne upon him, although his urins were no way infected with blood. Also with his urine he voided gravel, which stuck to the sides of the Chamber pot, which he had been accustomed to void for many years. The question therefore now is, upon what next and immedate Cause this pissing of blood depends. And though Pissing of blood in general is wont to arise from many Causes; yet in this present case, two only wil come under consideration; viz. A stone contained in the Kidneys, and by its roughness tearing the smal Veins, and drawing Blood from them; or Humors sharp, Salt and Cholerick, opening the mouths of the foresaid veins. Two things especially do seem to declare that it is the former cause, viz. Those sands which the patient has been accustomed for many years to void with his Urin, which any one may judg to spring from some stone lurking in the body: and that some periodical Excretion of blood, happening then only when the patient uses immoderate exercise, and vehemently shakes his Kidneys with riding, whereby the stone comes to beat upon the substance of the Kidney and its smal veins. Howbeit these two signs are not sufficient to demonstrate a stone in his Kidney. For the principal signs, and those that perpetually accompany or go before the same, are wholly wanting. The cheife of which is a pain in the Loyns, which cannot be absent, if there be a stone, but must of necessity afflict the patient, and return by fits; and it is either gravative and pressing as a weight, when the stone sticks in the substance of the Kidney; or it is pricking and cutting, if it be conteined in the Membranous Cavity of the Kidney. Ad hereunto that this worthy Gentleman was never in his whol life tormented with Nephritick pains, nor ever voided any stone; whereas nevertheless it can hardly happen, that a disposition to breed stones, which for the most part, is native and Hæreditary, should lie idle fifty years together, and break first into act in that age, without giving any signs or tokens of it self, al the time foregoing; when as the chief conjecture that pissing of blood comes from the stone, uses to be taken from this consideration, viz. That the patient had formerly voided stones. Add hereunto that the parents of this Patient, were never observed to be troubled with the stone, which is of no smal moment in this case. Finally, al other signs that demonstrate a stone in the Kidney, are here wanting, as a numnedness of the thigh on the same side, retraction of the Testicle, stomach-sickness and vomiting, gross meats used long time before, and such like.

The two signs propounded to prove that there should be a stone, are thus confuted. Such gravel as truly shews a stone lurking in the body, does settle to the bottom of the pot, and if you rub them between your fingers, they wil hardly go to pouder. But if the sands stick to

the ſide of the Chamber pot, and are eaſily rubbed into a pouder by the fingers (ſuch as is the gravel voided by our patient) they can never be ſigns of the ſtone. For ſuch gravel is not bred in the Reins or bladder, but in the Veins and Liver, by aduſtion of the Humors, whoſe thicker and more Tartarous parts, do reſemble gravel, and are ſeparated with the ſerous Humor contained in the Veins, and are thruſt out into the Kineys and bladder. Which having been obſerved by few, many are counted to have the ſtone, that were never ſubject thereto. And dayly experience teaches us, that many void ſuch kind of gravel, from their Child hood, all their life long, who nevertheleſs were never troubled with the ſtone, and who had little reaſon to fear the ſame.

The periodical voiding of blood, happening then only when the patient does vehemently exercite himſelf with riding, though it may poſſibly come from a ſtone in the Kidney; yet there is no queſtion but it may alſo proceed, from heat ſtirred up in the Kidneys and the whol maſs of blood, without any preſence of the ſtone. For Cholerick and ſharp humors, or ſuch as are of the Nature of ſalt flegm, being agitated by motion and heat, are ſent unto the Kidneys, being mingled with the ſeroſities of the blood, and opening the ſmal Veins of the Kidneys, they cauſe a flux of blood. And I confidently aver, that this is the Caſe of our preſent patient, ſeeing he is of a Cholerick conſtitution, and his blood attained aduſtion by the paſſions of mind and watchings aforeſaid. Alſo the acrimony of thoſe Humors which paſſed through his Kidneys appeared, from the ardor of his urin, which often troubled him, when he made no bloody urine.

That this opinion of mine, is agreeable to the judgment of moſt learned men, is eaſie to ſhew by infinite examples. It may ſuffice to reckon up ſome of them. *Hollerius*, a man exercited as much as any in the Practice of Phyſick, in his 52. Chapter of internal Diſeaſes; ſaies, *That ſome perſons void blood by way of Urine, as others do by their noſe, the Hemorrhoid veins, or by vomit. And experience ſhews that this kind of voidance of blood, does often happen in ſuch as are thereunto diſpoſed, when their bodies are heated with vehement exerciſe. Wherefore piſſing of blood may happen, and return by fits, when mens bodies are heated with vehement exerciſe.* Which the ſame Author does more plainly evidence in his comment upon 78. Aphoriſme of the fourth Section. *There are* (quoth he) *ſome, who if they ride hard, or exerciſe themſelves immoderately, their Kidneyes are ſo heated, that they piſs blood.* The moſt learned *Montanus*, in his 283. Counſel, propounds the caſe of a certain Hungarian Biſhop, ſo like this preſent caſe of ours, that I think fit to inſert the ſame word for word. *I conceive* (quoth he) *That this moſt reverend Biſhop, does therefore make bloody and troubled Urin, becauſe a dilatation is made, both in the Cavities of his Kidneys, and in his urinary Veſſels, by reaſon of extream heat raiſed in his back, by reaſon of violent motion, cauſed by the ſhaking of his coach paſſing over rough waies; and by reaſon of great heat following, while he walkt up hil in a fur coat when the ſun ſhone extream hot. By al which means ſo great an heat was raiſed in the parts about his Kidneys, that by reaſon of too much dilatation, he voided bloody urine. Whence it is, that ſtil as often as he is wearied, and exerciſes his body, he falls into the ſame Symptome, viz. Of turbid and bloody urin. For the dilatation is cauſed by motion, which ceaſes upon reſt. Now the burning heat when he voids his water, and alſo the pain about his Fundament, proceed from the ſame cauſe, viz. From the ſaid dreggy urin, which has in it ſharp and biting parts, either of choler, aduſt humors, or ſalt flegm, or al together. Now the pain which he feels about his Fundament, is in the muſcles of the Neck of his bladder, which Neck borders upon thoſe parts, and there is good reaſon that the pain ſhould chiefly be felt in that part.* So far *Montanus*. From whence it alſo appears, that the ſuſpicion of a ſtone in his bladder, which our patient imagins to himſelf, becauſe of the ardency of his urine and the vexation of his Fundament, is vain; ſeeing thoſe ſymptomes may proceed from the ſame Cauſes, which we have ſhewed to be the original of his bloody Urin. *Horſtius*, in the 37. Obſervation of his 4. Book. *A Boy* (quoth he) *eight years old, the Son of* Johannes Struppius, *the magnificent Chancellor, of a lean habit of body, has no ſtomach to meat, is thirſty and voids bloody urin, without any pain in his Loyns, nor does he feel any trouble in the voidance thereof.* Although *bloody urine often happens, as is manifeſt in the ſtone of the Kidneys, in the ulceration of them and the neighboring parts, and ſuch like diſeaſes; yet this is a rare caſe, becauſe this piſſing of blood, is without pain, whence may be collected, that this bloody excretion, is not cauſed by a ſtone cutting the Kidneys, nor*

by

by any exulceration. It remains therefore, that the Cauſe of your diſeaſe muſt be the acrimony of Cholerick blood and the weakneſs of his kidneys. So far *Hollerius*. Which examples I was willing in this place to ſet down more exactly, that the mind of our worthy patient, might be wholly freed from fear of a ſtone bred in his kidneyes or bladder, with which fear he has been long tormented by reaſon of the opinion of his other Phyſitian.

As for what concerns the Cure, it muſt aime at two things, viz. to temper the acrimony of the Humors, and to ſtrengthen the kidneyes, that they may not ſo eaſily receive ſharp humors flowing in from other parts. This may be effected by a cooling and thickening diet, which the patient has for ſome time begun to uſe, and wherein he muſt perſevere a long time, uſing eſpecially Lettuce, Plantane and porſlane, in his broaths, as alſo meates made of barly, oates, rice, and ſuch like, alſo for his drink, water wherein iron has been quenched, and red wine ſomwhat harſh: ever more abſtaining from vehement motions of body and mind.

And although the renowned patient, is not very ful of blood, yet I judg it profitable for him to bleed ſix or ſeven ounces from his Arme, that the hot diſtemper of the whol maſs of Humors, may the better be corrected. Yea verily, and if the diſeaſe ſhould laſt long, it ſeems good to derive the humors to the lower parts, by opening a vein in his ankle, or the hemorhoid veins.

After which a gentle purgation wil be very convenient, which muſt be repeated at certain times that the humors having recourſe to his Reines, may be voided forth by ſtool; The Compoſition whereof, may be after this manner.

Take *Leaves of Lettice, Porſlane, Plantane, and the tops of Mallows, of each half an handful; Tamarinds half an ounce; Yellow myrobalans one dram; boyl them to ſix ounces. In the ſtrained liquor diſſolve one ounce of Caſſia new drawn. Strain it again, and diſſolve therein one dram and an half of Rhubarb infuſed in lettice water with yellow Sanders, Manna and Syrup of Roſes of each one ounce, mix them and make al into a potion.*

After the firſt purgation, Juleps, Apozems, Broaths, or emulſions, reſpecting the foreſaid Indications, may be accommodated, ſo as the patient can beſt away with. Which being uſed for ſome time; ſheeps milk or goats milk wil be beſt for him. Which is exceedingly commended by *Hippocrates, Avicen*, and latter Phyſitians; and *Foreſtus* brags that therewith alone, he had often cured piſſing of blood. Now, they ad to every doſe a dram of bole armenick; which as it is fit for a violent piſſing of blood; ſo I conceive it is ſeldom to be uſed in this lighter diſeaſe.

And becauſe the patient is of a dry and lean habit of body, and of an hot and dry conſtitution, before and after he uſes the milk, I conceive a bath of Lukewarm water is very good for him, which he muſt uſe al the Summer long, in form of a bath to ſit in.

After his uſe of the Milk, let him uſe the waters of Meyne.

In the intermediate times, if ſharpneſs of urine do ſomtimes trouble him, Waters of Marſh-mallow flowers and roſes, with conſerve of Mallow or Marſh-mallow flowers, or emulſions and other things aforeſaid, may be uſed.

And finally, to ſeal up the Cure, a ſtrengthning Opiate, moderately aſtringent and cooling may be uſed. Nor wil it be unprofitable, if the diſeaſe continue, to make an Iſſue in his leg, to draw away by little and little, thoſe ſharp humors, which flow into his Kidneys and urinary paſſages.

Al the time of the Cure, topicks applied to his Reins, wil be very uſeful, and they muſt be cooling and aſtringent.

Take *Ungnentum Comitiſſæ, and Refrigerans Galeni, of each two ounces; waſh them wel with Vinegar and water mingled together; and anoint the Loins therewith frequently.*

Alſo a plate of Lead with many holes bored in it may be worne a long time, upon his Kidneys.

The 114 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Caruncle in the Yard.

THeſe following Remedies were tranſcribed in the Chmaber of Accounts at *Montpelier*, wherewith *Geofrey Giannatus* cured *Charls* the ninth of that name King of *France*, in the

yeare 1584. and had two thouſand Crowns for his Reward.

In the firſt place, Take *Caſſia new drawn half an ounce, Juice of Lycorice one dr am Electuary of the Juice of Roſes two drams, water of Hops four ounces: mix them into a potion, to be taken in the morning. Afterwards for ten daies together, let him drink eight ounces of this following decoction, lukewarm.*

Take *Roots of Lycoris ſliced, of Marſh-mallows, ſebeſtens, Raiſons, each one handful; Seeds of Mallows, marſh-mallows, Smallage, Parſley, of each half a dram; Fountain water two pints, boyl them to the half. Of which let him take eight ounces, for ten daies, having firſt taken the potion, or a bolus of Caſſia.*

How to make the firſt ointment

Take *Oyl of Roſes one pound. Cerus of Venice four ounces. Champhire half an ounce. Tutty prepared with Roſe-water half an ounce. Litturidge of Gold prepared three ounces. Antimony excellently poudered one ounce and half, opium, olibanum, maſtich, aloes hepatica, of each two ſcruples: mix them al and keep them in a leaden boxe.*

How to make the ſecond Oyntment for Conſolidation.

Take *of Galens ointment of Roſes new made, and waſhed in roſe water, Unguentum album camphoratum of Rhaſis, of each one ounce; Pomatum made without the pouders half an ounce; mix them together and keep them in a leaden box, for uſe.*

How the Oyntment is to be applied.

Take *a very ſmal candle of white wax covered with a very fine cloath. And to find the place where the Caruncle is, Take a Candle thicker than the former, ſmeared with oyl of ſweet almonds, and put it into his yard. And if you feel a ſtoppage, that you cannot thruſt it further; mark the place in the Candle, and meaſure the length of that part of the candle which went in, then wrap the candle in a peice of thin Linnen, and noint at the end with the ointment, and then put it into the yard, til it reach the bit of fleſh which ſtops the paſſage thereof. And if you find two Carnoſities; then you muſt ſo order your firſt ointment, as that it may touch them both, continuing the ſame for fifteen, or eighteen, or twenty daies, according to the greatneſs of the malady, and according as the Carnoſity, ſhal be found to open and turne to quittor. And when you perceive his urine to come freely and eaſily away, with little quittor therein, then you muſt take away the firſt gray ointment, from the Candle; and anoint the whole candle with the ſecond ointment, continuing the ſame eight or ten daies, til there come no quittor out with the Candle, nor no more pain is perceived in making water, at which time, you muſt abſtaine from the uſe of remedies.*

The 115 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Nephritick pains.

THe 18 of *April* 1636. the widow of Mr. *Dortis*, was tormented with a moſt vhement nephritick paine, which reached al along from her left kidny, according to the courſe of the ureter, as far as to her ſhare, with ſharpneſs of urine & frequent provocations to make water. She received no help from clyſters with Aqua benedicta, nor with Terpentine, nor with Laudanum, nor from mighty vomiting which came of its own accord, nor from baths to ſit in; nor from Laudanum taken inwardly, her cruel pain continuing two daies together. At laſt a vein in her Ankle was opened, and preſently being let blood, her extream pain ceaſed, only a dul pain remained.

The

The 116 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

VVormes

ON the 8 day of *June* 1636. a Damſel three years old, the daughter of one *Robert* a Baker, was ſick of a moſt accute Feaver, with great Anxiety and weakneſs. Being called to her about the evening, I judged ſhe was troubled with the worms, and preſcribe her in a little potion, of half a dram of Hiera and half an ounce of ſyrup of roſes, with porſlane water, which purged her in the night, and thereby ſhe was much eaſed, the day following, I preſcribe theſe following Juleps.

Take *Leaves of Sorrel, Porſlane, and Endive, of each one handful. Tops of hypericon and ſcordium of each one pugil. Boyl them in a pint of water. In the ſtrained liquor diſſolve three ounces of ſyrup of Lemmons, Make al into a julep. Let her take three ounces morning, and noon, and night. Within two daies ſhe was perfectly cured.*

Three daies after, the daughter of Mſr. *Beuf* a Merchant, being ſix yeares old, was troubled with the like diſeaſe, very grievouſly, I preſcribe her the ſame Remedies, with the ſame ſucceſs; but ſhe had one dram of hiera, and one ounce of ſyrup of roſes in her potion.

The 117 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A ſtretching pain of the Belly.

ON the 15 of *June* 1636. *Peter Blanc*, a Citizen of *Montpelier*, had been troubled with an old looſneſs, by which he became exceeding weak and lean. At laſt the 15 of *June* 1636. he perceived an huge rumbling in his belly, after which followed vomiting, and then he was exceedingly troubled with a painful ſtretching in his belly and a Feaver. He voided nothing at al either by vomit or ſtool, and he returned his Clyſters, as they came, without any mixture of excrement. By order of an unskilful Chyrurgion he tooke a purging medicament, which brought nothing away, but his ſtretching and pain were thereby much encreaſed. I being called on the fifth day, find the man very weak, with the face of a dying man, as *Hippocrates* diſcribes it, and his hands and feet cold, the tokens of death at hand. I was much troubled in my mind to know what diſeaſe this was, and could not imagine that it was any other than a mighty inflamation, which with its extream ſwelling did ſo preſs the Gutts, and ſo hinder the paſſage of the excrements. The Body being opened, the thick Guts were found livid, half corrupted, and one of them bored through; and in his belly many moſt ſtinking humors by which it was manifeſt, that excrementitious humors which had been uſed for a long time, to flow into the Gutts and to cauſe a Looſneſs; did at laſt ſtay ſo long by reaſon of the weakneſs of the expulſive faculty, as to corrupt the Gutts, and at laſt by their weight to open that part in which the ſaid humors did abide, it being more putrified, and ſo to ruſh violently into the belly. And that Conſequently his meats, and part of his Clyſters, were paſſed through that hole, into the Cavity of his Belly.

The 118 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A malignant Feaver.

ON the 4 of *July*, 1636. *Peter Stelle*, Conſul of the Town of *Perolx*, being forty yeares of Age, fel into the diſeaſe termed Cholera, which was ſtopped in the ſpace of twenty foure hours by convenient Remedies. After which followed upon the third day of his illneſs a large bleeding at the noſe, by which he was very much weakned. He was troubled with a mighty

thirſt

thirſt at the beginning, and with unquietneſs and a burning heat in his midrif. Being called to him, I find his pulſe ſmal and very frequent, with an Hippocratick face, and afterwards viewing the habit of his body, I find it ſprinkled with large black and blew ſpots, whence the extraordinary malignity of the Diſeaſe was apparent, which was the Cauſe of ſo great ſymptomes. Beſides ordinary remedies, and cordial juleps with Sal prunellæ, to be given him thrice a day, I præſcribe him this pouder.

Take *Sal prunellæ half an ounce, Camphire half a dram. Make them into a pouder. Divide it into four parts, and let him take one every third hour. He took his pouder at night, and was much better in the morning. I order him to take the pouder again with other remedies, and the ſame day he was freed from the preſent danger of death, and in a few daies after was perfectly recovered.*

If thou wouldeſt fright away al diſeaſes from thy ſelf and freinds, then be ſure thou beeſt a diligent underſtanding Reader of the Guide to Phyſick and Chyrurgery, *Riverius* Practice of Phyſick, and the Idea of Phyſick: Al of the laſt Edition, Engliſhed by me.

The 119 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

The diſeaſe Cholera, proceeding from over violent purgation.

A Sword-ſmith at the ſign of the Lillie, being purged by a Barbar with a certain ſtrong pouder, in the extremity of hot weather, and he himſelf being of a very cholerick conſtitution; the night following, he was violently purged, voiding cholerick and watry excrements up and down, with pain in his ſtomach, extream thirſt, and exceeding weakneſs the day after. I being ſent for in the morning, do give him ſix grains of Laudanum, and within a quarter of an hour al the ſymptoms ceaſed. Nevertheleſs, ſtrengthning bags ſteeped in red wine were applied to his ſtomach, and the ſame day he was perfectly cured.

The 120 *Obſervation, or Hiſtory of Famous and Rare Cures, &c.*

A ſtubborn Looſneſs.

ON the 8 of *September* 1636. Msr. *Peter Hucher*, the Son of the renowned *John Hucher*, in times paſt Chancellor of our Univerſity, after a long tertian Ague, was taken with ſo vehement a Looſneſs, that within three daies, he was extreamly weakned, and in danger of his Life. I being ſent for, preſcribe him in the firſt place one dram of Rhubarb in pouder, with which he was much worſe. The day following when he went to reſt, I gave him a bolus of maſtich and terra ſigillata each half a dram, Laudanum four grains. His looſneſs was ſtopped, but yet he ſlept not; the daies following he went to ſtoole only twice or thrice, and in a few daies after was perfectly wel. At the ſame time Msr. *Graſſet*, Præſident of the Court of Accounts, after a long continual feaver joined with ague fits, was taken with a moſt troubleſome looſneſs, with which he was extreamly weakned; I viſited him with another elder Pyſitian; and together we gave him in the firſt place divers ſtrengthners, and after that aſtringents, al in vain. The ancient Phyſitian would never agree to give him Laudanum, and his looſneſs had continued twenty daies, being alwaies alike violent. Alſo I often propounded tincture of Corrals, which by ſtrengthning the Liver does ſtop fluxes, alſo it potently cooles, which was much to be wiſhed in the patient, being of a Cholerick Complection, but it was neglected for divers daies together. At laſt, I daily urging the preparation and adminiſtration thereof, we gave him two ounces thereof, twice a day, for three daies together: wherewith his looſneſs was manifeſtly abated every day, and his excrements appeared digeſted, ſo that in a few daies he was thereby perfectly cured.

Note that he had before twice taken in broath Rhubarb twice infuſed in Gichory water, and dried again, which made him worſe than before.

The 121 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Head-ach by being in the Sun.

THe 8 of *October*, 1636. Mr. *William Dortoman*, a renowned Advocate, being in the town, expoſed himſelf to the Sun about Noon, going on foot to another town a good diſtance off; whereupon he was taken with light fits of a double tertian, which came about the evening, and in his fit he was troubled with an extream Headach, which the firſt three daies, went away with the Ague fit when it was morning. Meane while he was twice let blood, and had one purge given him. Which notwithſtanding his Headeach and Ague continued, and after the fourth fit it turned into a continual Feaver: For it cruelly tormented him as wel in the mornings as at other times, nor did the feaver ever leave him. Seing therefore it was manifeſt that the Headach proceeded from his being in the Sun, it was feared there might be ſome inflamation in his brain, for remedies had been applied to his forhead and did no good. To remove therefore this grievous ſymptom, I cauſed ſeven ounces of blood to be taken from his forehead veine, whereby his Headach was preſently much abated, and the following fit returned much lighter, with little Head-ach. And the next day in the morning, he felt no pain at al.

The 122 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

An hectick and a putrid feaver together.

THe 13 of *October* 1636. the Daughter of Mr. *de Serres* Controller in the Court of Accounts fourteen yeares of age, about the End of Summer, was taken with a tertian Ague, which after four fits went away of it ſelf, and ſometime after returned again; and the fits again ceaſing, a ſmal Feaver held her, with obſtructions in her belly, whereby her courſes were ſtopped; in which condition ſhe continued three months, without taking any thing, being in the Country. In the begining of *October*, I being ſent for, find her troubled with a lingring Feaver, extreamly lean, and having a very eager burning heat to feel to, which grew worſe at night; yet ſhe did not perceive her ſelf to be feaveriſh, and through in the night ſhe ſeemed to be burning hot, yet ſhe was not thirſty, which made me conjecture her feaver did turn to an Hectick, and the rather becauſe ſhe grew hotter after her meales, and al along the arrety of her Arme, the heat was perceived to be more intenſe, which the very by ſtanders obſerved; and ſome oyly matter did ſwim upon her urines. Seeing therefore, it was apparent that there was a putrid feaver linked with a beginning Hectick; I firſt ſet my ſelf to remove the putrid feaver, and preſently cauſed her to bleed ſeven ounces from the baſilica vein of her right Arme. The day following ſhe was purged with a gentle medicament. The third day ſhe took a cooling and opening julep. The fourth day ſhe was again let blood, for her blood ſeemed very corrupt and aduſt. Her Juleps were continued, and an emollient and opening fomentation was applied to the Region of her ſpleen, alſo a liniment of the ſame faculty. The fift day, an emollient and purgative Clyſter was given her, by which ſhe was much purged, and her feaver much exaſperated; her pulſe was ſmal and frequent, her heat ſharp and biting; al which continued the whol night and half the day following. The two next daies, ſhe was much better, her feaver was remiſs, & the mighty exaſperations thereof were very gentle; the ſwelling of her ſpleen and the reſiſtency thereof to the touch, were leſs; alſo the pain which ſhe was woont to feel, when ſhe was touched and preſſed never ſo little upon her ſpleen, was wel neare quite gone. Meane while the fomentations, liniments, and aperitive broths were continued. When thoſe two daies were over, ſhe was purged by a gentle medicament, which brought away much flegmatick matter by vomit, and wrought only twice downwards; the ſame day her feaver appeared yet more remiſs. Afterwards her opening broaths, fomentations, and liniments, were continued; alſo in every third broth half an ounce of ſenna was infuſed. So, by little and little ſhe regained her former Health.

The

The 123 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Fatty ſubſtances voided by ſtool.

THe little daughter of Msr. *de Rochemore*, named *Lucretia*, being three yeares old, had a continual Feaver proceeding from worms. She voided by ſtool very crude excrements, and reſembling plaiſter, amongſt which were found ſomtimes certain little green round things like large peaſe, which being laid upon a trencher and held neare the fire, did melt like butter. Having never ſeen ſuch like matter before, nor ever read thereof in any Author, I was very doubtful, whence it ſhould have its original. An ancient and experienced Apothecary ſaid that he had obſerved the like excretions in his own daughter. At laſt, ſeeing this matter could not be thought to proceed from the fat or oyly moiſture of her body, (for ſhe had no hectick nor melting Feaver) and her excrements appeared very undigeſted; I conjectured, that this matter proceeded, from the fat eaten with her meat, which ſhe had eaten too plentifully; or from broaths not wel skimmed from the fat; which fat did hurt digeſtion by relaxing the ſtomach, and was therein il digeſted; eſpecially ſeeing other meats eaten in too great quantity, would remain undigeſted. This fattneſs therefore, retained long in the ſtomach or Gutts; received its thickneſs and green color, from the Heat of her Body.

On the 12 of *October* 1636. this Conjecture of mine was confirmed by another Caſe of a Man troubled with Hypochondriacal Melancholly, who frequently thought that he had poiſon given him, which to reſiſt he frequently took great quantities of Oyl. Now he voided ſuch like round pellets, which he melted and kept in a glaſs. Which matter contained in the glaſs was like the dregs of oyl, and void of al ſmel. Whence I conjectured that the oyl taken in ſo great quantity, could not al be digeſted by Nature, but that the thicker parts were by long heat more thickned, and wrought into ſuch pellets, which being melted, did reſemble dregs of oyl.

The 124 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Squinzie.

THe 14 of *October* 1636. a Tailor forty yeares of age was troubled with the ſquinzie, which hindred his ſwallowing, and he was let blood, clyſters were given him, and a veſicatory applied by an Apothecary; theſe things doing no good, they ſend for me. And obſerving that he was hardly able with al his might to ſwallow a little broath, taken in a ſpoon, and that he could not therefore drink a purging potion. I preſcribe him two ounces of Aqua benedicta, which purged him frequently by vomit and ſtool, and the ſame day he was cured of his Squinzie.

The way to deliver from death is to be wel ſtudied in theſe Books, viz. the Guide to Phyſick and Chyrurgery, the Practice of Phyſick, and the Idea of Phyſick, of the laſt Editions, Engliſhed by me.

The 125 Obſervation, or Hiſtory of famous and Rare Cures, &c.

Sciatica Pain.

ON the 8. of *January* 1637. Msr. *Grefveille*, Councellor in the ſupream Court of Accounts, was vexed with a pain in his huckle bone, in the bittereſt of the winter: having taken Clyſters, and a purging medicine, and a plaiſter being applied to the part pained, al did no good; at laſt, his ankle veine on the ſame ſide was opened, and within a few hours the pain abated, and afterward went quite away; ſo that the ſecond day after his blood-letting, he went about his wonted affairs, being able to go about the City on foot.

The

The 126 Obſervation, or Hiſtory, of famous and rare Cures, &c.

A Sleepy Diſeaſe, Cured with a Sleepy Remedy.

THe 22 of *October*, 1636. A certain Virgin of *Melgore*, twenty years old, named *Liquiore*, was troubled with a double Tertian, about the beginning of Autum, for twelve daies together: and was freed therefrom after the uſe of ſome Remedies. She fel again into the fits, which at firſt ſeized her after their wonted manner; but afterwards certain new Symptomes hapned with the fit, viz. Extream ſleep, redneſs of Face, ſticking out of the Eyes, a pricking pain of her left ſide, and extream difficulty in ſwallowing; her meat going to the bottom of her gullet, and to the Orifice of her ſtomach, was ſuddenly caſt up again; and if any thing paſſed in, it was with great trouble. I ſuſpected that a fit of the mother was combined with an Ague, and appointed her Remedies againſt the mother, which notwithſtanding the diſeaſe continued. Some daies after, theſe Symptomes returned without a Feaver, which exceedingly confirmed my opinion; alſo in that the pain in her right ſide, did ſomtimes go over into the left; and ſomtimes ſhe felt pricking pains in ſeveral parts of her belly, her ſtomach was pained and ſick; and ſomtimes ſhe ſeemed to be ſtrangled. I obſerved three things peculiar in this diſeaſe. The firſt was difficulty in ſwallowing, which is not common in fits of the Mother, yet that was not perpetual, but came by fits, for it hindered her from ſwallowing meat or drink for many hours, and then it went quite away, ſo that ſhe ſwallowed even pils in my preſence, without any trouble. The ſecond was, that theſe fits of the mother came every day in the evening, as conſtantly as Ague-fits. The third, that when her pain of the ſtomach and other Symptomes were moſt troubleſome, ſtrengthening and heating bags did encreaſe her Diſeaſe, and brought the Choaking fit upon her. Which being told me, and I being preſent at one of her fits, the Patient complaining of an exceeding pain at her ſtomach, I cauſed a Cruſt of bread toaſted, and moiſtened in hot wine, and ſprinkled with the pouder of Cloves and Nutmegs, to be applied to her ſtomach; which very much encreaſed her ſuffocation, ſo that we were fain to take it away. Then for trial ſake I cauſe a cloath four times doubled, to be wet in Vinegar and water mingled, and to be applied cold to her ſtomach, which being laid on, the ſuffocation and pain of her ſtomach preſently ceaſed. Which experiment was ſeconded by cold water taken at the ſame time, ſome drops whereof ſhe ſwallowed with much ado, felt their coldneſs in her ſtomach, and was preſently releived. Afterwards, I cauſed the cruſt of bread to be laid on again hot, which then ſhe patiently endured. The reaſon whereof I conceive to be, that the vapours being raiſed and troubling her ſtomach, were by hot things put more into motion: but after they had been laid with cold things, the ſtomach being free from the ſaid Vapors, could eaſily endure hot Medicaments. I conceive by the Feaver foregoing ſome ſeed retained, was corrupted; which did produce ſuch Symptomes. Peradventure alſo the relicks of menſtrual blood putrified, might Concur to the production of theſe Symptomes. But the ſaid putrified matter had its motions at ſet times, even as we ſee the matter of inward Impoſtumes, is alſo often moved at ſet times, and preſents fits as it were of a Tertian Ague.

Now before ſhe was taken with her fit, becauſe ſhe could then ſwallow very wel, ſhe took by my advice four little pils made of four grains of Laudanum, and a little after the foreſaid fit came; but after two hours, the Laudanum beginning to work, al Symptomes abated, and ſhe was wel al that night, whereas the foregoing nights ſhe was extreamly tormented. The day after in the morning ſhe took an Hyſterical and purging Apozeme, and continued the uſe thereof three daies together, wherewith the Cure was perfected. I doubted much, when I gave her the Laudanum, becauſe ſhe was wont to fal into a deep ſleep in her fits, which might be encreaſed by the uſe of the Laudanum. But at laſt I reſolved with my ſelf, that the ſaid deep ſleep did ariſe from vapors aſcending plentyfully from the womb into the Head, by prohibiting the aſcent whereof, the ſleepy fit might be hindred. And the Event proved according. Whence this true Concluſion is gathered, which ſeemes at firſt ſight a great Paradox, Viz. That a ſleepy diſeaſe may be ſtopped, by the uſe of Laudanum.

The 127 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Gripings in Children.

ON the 12. of *December*, 1636. my little Son *Charles*, being four months old, was taken with a moſt cruel colick pain, which made him cry and roar continually. I gave him half a ſcruple of pouder Diamoſchi Dulcis in milk, whereupon his pain ceaſed for a quarter of an hour, and then it returned as feirce as before. A Clyſter was given him of a Decoction of Anis and Chamemel, with the yolk of an Eg and Sugar, and therewith the pain was wholly taken away. Eight daies after, he was taken with the ſame pain; he took the ſame pouder and the ſame Chyſter, but al in Vain. At laſt I cauſe a Fomentation to be applied to his whol belly, of Aniſe and Chamæmel boyled in Aqua Vitæ, at the firſt Application whereof the pain went quite away. The day following the pain returned again, which being ſomwhat mitigated by the foreſaid remedies, the day following in the morning, I gave him an ounce of Syrup of Roſes. Which when he had taken, he vomited flegm like the white of an Eg, but voided little or nothing by ſtool, and his gripings returned. He took the Syrup again with infuſion of one dram of Senna, which alſo did little good. At laſt I gave him ten grains of the Earle of Warwicks pouder [or Pulvis Cornachini] in Milk, with which being gently and largely purged, he was perfectly freed from this Diſeaſe.

The 128 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A fluxion upon the Lungs in an Infant.

THe 19. of *January*, 1637. My ſaid young ſon *Charles*, a month after his former diſeaſe, fel into a moſt cruel Catarrhe, which did flow down into his breſt, which cauſed him frequently to Cough, and to rattle in his pipes as he breathed. I gave him a purgation of Syrup of Roſes, with an Infuſion of Senna, whereby he vomited flegm, but purged little downwards. Pectoral Syrups were given him; his breaſt was nointed. His diſeaſe continuing, the ſame purgation was given him to ſmal purpoſe. At laſt I gave him ten grains of the Earles pouder in Milk, wherewith he was gently and plentifully purged, and was wel the ſame day.

The 129 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Suppreſsion of Urine.

ON the 27. of *January*, 1637. Mſr. *de Labaie*, an Auditor in the Court of Accounts, was two daies troubled with a total ſuppreſſion of urine, with a pain in his left Kidney, and of the Ureter on the ſame ſide. He had taken Clyſters by order of another Phyſitian, and fomentations had been applied to the Region of his ſhare. I was called to conſult with the ſaid Phyſitian, we ordered his Hemorrhoid Veins to be opened (which did then ſwel) by Application of Leeches, an emollient Clyſter was again given him, with half the quantity of Oyls, a Fomentation was applied to his Kidney and Ureter, and afterwards they were anointed, with Oyl of Scorpions and ſweet Almons, alſo a Cataplaſme of the ſtrainings of the emollient Decoction, with onions roaſted in the embers; and at the ſame time, we gave him this julep following.

Take *Juyces of Pellitory of the Wal and Sea-fennel, of each one ounce an and half. Juyce of Lemmons and Oyl of Sweet Almons, of each one ounce. Mix them, make al into a julep. Within an hour after he had taken this julep, he made water abundantly, and was freed, ſeven hours after we began our conſultation, during which ſpace the foreſaid Remedies*

dies

dies were administred. To seal up the Cure, he took the day following, a bole of Cassia, Rhubarb, and cream of Tartar.

The 130 Observation, or History, of Famous and Rare Cures, &c.

A Stubborne Gonorrhæa.

THe 6. of *February*, 1637. Mſr. *N.* thirty years old of a Cholerick and Sanguin conſtitution, having had a Gonorrhæa for two months, and the Chyrurgeons had tried many remedies in vain, he did commit himſelf to my Care. In the firſt place I order him to be let blood in his Ankle, and the day after one ſcruple of Mercurius Dulcis, with half a ſcruple of Diagridium in broath; after that a bolus of three drams of Terpentine, and one dram of Rhubarb, for ſix daies together, which did him no good. The purging pouder is repeated, and after that he uſed the following water for twelve daies, which preſently did him good, and he was perfectly cured; it did ſo powerfully clenſe the internal ulcer, that his urine being poured upon the ground, did infect the ſame with a white color, like diſſolved Chalk.

Take *dried mint three ounces. Seeds of lettuce, Rue, and Agnus Cauſtus, of each two ounces and an half. Florentine Orice Root two ounces; Dittamus of Creete ten drams; Sugar two pound; Pouder them al, add thereunto five ounces of clear Terpentine, and thirty ounces of white Wine, and diſtil them in Balneo Mariæ. Let the Patient take two ſpoonfuls, in the morning two hours before meate, and in the evening four ſpoonfuls after Supper.*

If thou wouldeſt quel al Diſeaſes, read and underſtand *Riverius* Practice, the Idea of Phyſick, The Guide to Phyſick and Chyrurgery, and the *London Diſpenſatory*, al of the laſt Edition, Engliſhed by me.

The 131 Observation, or History, of Famous and Rare Cures, &c.

Of an Hiſterical Epilepſie.

THe 17. of *February*, 1637. the Wife of Mſr. *Palemarchus de Sumenes*, was vexed many years with ſundry Hyſterical Diſeaſes, which did imitate the fits of the falling-ſickneſs, ſhe tried many Remedies preſcribed by many Phyſitians but al in vain. At laſt by the advice of a woman, ſhe took the fleſh of a Wolf reduced to pouder, and wore a peice of the ſaid fleſh ſalted, alwaies about her, after which ſhe was perfectly freed from the foreſaid Diſeaſe.

The 132 Observation, or History, of Famous and Rare Cures, &c.

Immoderate flux of the Courſes.

ON the 6. of *March*, 1637. among other Remedies preſcribed for the Wife of Mſr. *de Vitrac*, who was brought to deaths door, by an immoderate flux of her Courſes, which hapned after abortion, the following julep did wonderfully help her.

Take *of the flowers of Chamæleon, Spicknard, dragons blood very finely poudered, of each one ſcruple; Plantan and Roſewater, of each one ounce and an half. Make a julep, of which let her take two ſpoonfuls, twice in an hour.*

Alſo extract of coral with Plantain water, did her much good.

The 133 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

A Cholerick Cholick:

THe 18. of *May*, 1637. a certain woman was tormented with cruel pricking pains of the Cholick, al her belly over, wel near. Another ancient Phyſitian had given her ordinary Remedies, hot, wind expelling, and flegm purging, by which ſhe found no eaſe. At laſt, I being called, by the kind of pain, its ſcituation, the hot complexion of the woman, and her very red urines, I conjecture it was a Cholerick Cholick; and I preſcribe her preſently blood-letting, a cooling and Lenitive Clyſter, and a cooling julep, wherewith her pain was very much abated, and ſeeing her blood appeared extream Cholerick and corrupt, ſhe was again let blood the day following, whereupon her pain went quite away. And finally, the Cure was perfected by a Choler purging potion. I preſcribed her at the firſt a bath to ſit in; which ſhe uſed not, becauſe of the great abatement of her pain.

The 134 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Malignant feaver.

ON the 7. of *June*, 1637. Mſr. *Patris*, a Councellor, being fifty five years old, was taken with a light coldneſs, and was feaveriſh al night, continuing much after one and the ſame manner; the day after in the morning he was free from his Feaver, and in the evening he was Feaveriſh again, and after the ſame manner his Feaver continued intermitting, until the ſeventh day; and then it was turned to a continual Feaver. Howbeit he was troubled with a frequent coldneſs of his Feet, and Knees, and ſomtimes of his Hands; his Urines were like thoſe of an healthy perſon; howbeit al things grew every day worſe and worſe, ſo that it was eaſie to ſee, that it was a Malignant Feaver, and it was afterwards manifeſt by the ſpots which came out on the ninth day, alſo by his ravings, and the Convulſive motion of his Hands, with a certain profound ſleepyneſs, and a looſneſs. The ordinary Cure, uſual in ſuch caſes, was adminiſtred. But this is peculiarly obſervable, that he was let blood on the third day, and his blood appeared laudable. On the fift day he was purged, while it was yet an Ague. On the ſeventh he had a looſneſs, which continuing til the eleventh, hindred any further blood-letting. And ſeeing on the twelfth day the flux ſeemed to be ſtopped, I doubted whether or no I ſhould let him blood, ſeeing the other Evacuation had done no good, and the great weakneſs and danger wherein the patient lay (ſo that his Kindred Lamented for him as one at deaths dore) ſeemed to diſſwade the ſame. Add hereunto, that for the two foregoing daies, many Cupping-Glaſſes were applied with Scarrification, to ſupply the want of blood-letting. At laſt I conceived that it was beſt to let him bleed, four or five ounces by way of Trial, ſo that if he bore it wel, more might be taken away afterward. Blood was taken away, black and corrupt, with the good bearance of the patient; five hours after, the like quantity was taken away, the patient remaining as ſtrong as before. In his cooling Juleps were mingled Scordium and St. Johns-wort: wherein Sal Prunella and ſpirit of Vitriol were diſſolved. In al his broaths he took a ſcruple of Bezoardicum Mineralæ. On the ſame twelft day at night, he had a plentiful looſneſs, yet the Patient ſeemed to be better after it. Wine was given him to drink very wel tempered with water. He did many times Sneeze in the Courſe of his diſeaſe, which made me Hope he would do wel, although many other Signs did portend his death. The thirteenth and fourteenth daies his looſneſs continued, with extream weakneſs. Chyſters were given him of Milk, wherewith his looſneſs was moderated. A Julep was given him of Orenge-flowes and Roſe-water, with Confectio Alkermes and ſome drops of Cinnamon water, of which he took now and then a ſpoonful to ſtrengthen him. His looſneſs being abated, his ſleepyneſs abated on the fifteenth day, and his raving ceaſed. Yet he made little or no Urine, On the ſix-

teenth

teenth day, he was a little better. His Tongue, before dry, appeared moist. After which by little and little he grew perfectly wel.

The 135 *Observation, or History, of Famous and Rare Cures, &c.*

Of a Loosnes.

ON the fifteenth of *July*, 1637. Madam *de Grosset*; being fourscore years old, but of an exceeding strong body, was taken with a loosnes and Tenesmus, which made her go many times to stool every hour, with most grievous gripings. Her stools were various, somtimes yellow, somtimes Leek-green, and somtimes black. The seminary of the disease was taken away by four purgations, repeated with some distance between, of Rhubarb, Parsly infused partly in substance, with Syrup of Roses. In the intermediate times, clensing, pain asswaging, and strengthening Clysters were given her, with cooling and thickening juleps and Emulsions.

The 136 *Observation, or history, of famous and Rare Cures, &c.*

Prognostick of a Dysentery.

IN the month of *July*, 1637. the daughter of Msr. *Guilliminet*, Secretary of the Parliament of *Languedock*, five years old, being troubled with a Dysentery, voided divers Excrements, Yellow, green, and somtimes black. About the end of her disease, sundry spots appeared, like flea-bitings in her Face and other parts, and one of her hands was swelled with a Flegmatick Tumor; which were certain presages of death.

At the same time the Reverend Father *Guardane*, Provost of a Covent of *Franciscans*, called *Minorites*, being troubled with a Dysentery, was taken with frequent Hiccupings, which were foretunners of his death.

The 137 *Observation, or History, of famous and rare Cures, &c.*

A Dysentery.

IN *August*, 1637. the Son of Msr. *de Maussac*, President of the Exchequer Court, being eight years old, had a bloody flux and voided much blood, with green and Leek colord stools, and a continual Feaver. On the third day of his Disease, he took the infusion of a dram of Rhubarb, made in plantane water with yellow sanders, in which was dissolved a scruple of the pouder of Rhubarb, and an ounce of Syrup of Roses. He was very wel purged, voided many Excrements without blood, and was in a manner free from his Feaver, al that day. The day following he voided pure blood, with which were mingled certain drops as it were of Leek colored matter: his stools were frequent, with gripings in his belly and a Feaver, which continued til the eight day, though al ordinary Remedies were administred both internal and external, as also sundry Clysters. On the seventh day, extract of corals was given him three times, a scruple at a time, with plantane and Rose water and Syrup of Quinces; but in vain. At the beginning of the eight day, when both his Feaver and Flux grew worse and worse, and he voided pure blood, he was let blood about Noon, to the quantity of five ounces. At night al things were as formerly. The next day in the morning, I gave him two grains of Laudanum, with extract of Coral, Plantane, and Rose water, and Syrup of Quinces: his loosnes was wholly stopped for four houts, he slept quietly, waking between whiles. After four hours, he went to stool again, thrice in two hours, and voided meer blood as before, and vomited up his broath. Whereupon there was more appearance of danger, seeing other remedies had done him no good, nor Laudanum it self, which does alwaies help in this Disease. He did sneeze

once. His fourth ſtool after the Laudanum, voided ſtore of Excrements without any blood. He Vomited no more. Towards evening he went more frequently to ſtool, yet leſs than before he had taken the Laudanum, nor were they ſo bloody, but did partly conſiſt of Dung. The night following, he ſlept pretty largely by fits, and his ſtools were ſeldomer. In the morning he took a Medicament of one dram of Rhubarb, one ſcruple of Citrine Myrobalans, red ſanders half a ſcruple, infuſed in a decoction of plantain, porſlane, and tamarinds, diſſollving in the ſtrained liquor a ſcruple of pouder of Rhubarb, and half an ounce of Syrup of roſes. Which made him void plenty of dung and humors, with very little blood, and ſmal gripings; his Feaver was abated, and the night following he went ſeldomer to ſtool, and ſlept better. The following daies his looſnes continued by fits, without any blood, gripings, or Feaver. Yet he was afterwards vexed with a continual looſneſs, and a lingering Feaver for an whol month together, with a mighty apperite, he had ſtools in the night in his bed, and frequently in the day time, ſo that it ſeemed to incline to an Hectick Feaver. Finally, I gave him two ſcruples of Bole-Armenick with broath, two daies together, and ſo his looſneſs was perfectly Cured.

The 138 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

Cholick Pain.

THe 25. of *September*, 1637. The Wife of Mſr. *de Sorret* the Kings Councellour in his Supream Court of Accounts and Subſidies, being with Child in her ninth month, was taken with a moſt grievous Cholick pain, which made her at the firſt vomit al that ſhe took; but ſhe voided nothing by ſtool. She had devoured much fruit, her pain was fixed near her ſhort ribs on the right ſide, ſo that there was fear of her Liver being inflamed, becauſe ſhe had a feaver and was very thirſty. After many Clyſters, Fomentations, and baths to ſit in, ſhe voided downwards liquid and crude Excrements. Howbeit her pain continued. At laſt there was given her a purging Medicament, of half an ounce of Catholicum, infuſed in a decoction of Cichory and Maiden-hair, with a dram of Rhubarb alſo infuſed, and an ounce of manna and as much of Syrup of Roſes: She had ſeven ſtools and her pain was much abated. The day after the pain continued, but more remiſs, a Clyſter was given her, wherewith ſhe had five ſtools, and afterwards voided much Urin, whereupon ſhe was perfectly Cured.

To deliver from the Diſeaſes before mentioned, and to preſerve health, Read with care the Practice of Phyſick, The Idea of Phyſick, *Riolanus*, and the *London Diſpenſatory*, of the laſt Editions, all Engliſhed by me.

The 139 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Inflamation of the Teſticles.

ON the 20. of *September*, 1637. Mſr. *Texiar*, of *Niſmes*, Doctor of the Canon and Civil Laws, by reaſon of Violent riding, fel into an Inflammation of his right Teſticle, with a large Tumor. He was twice let blood in his Arme, once in his Ankle, a purge was given him. The part was fomented with Roſewater, and a Cataplaſme was laid on of bean meal boyled in Vinegar and water, a fourth part of Vinegar being mixed with three parts of water, which Cataplaſme never failed me in this Diſeaſe. Howbeit, in this patient the skin of his Cod was ſo tender, that the ſharp Vinegar did fetch off the Skin, and he could no longer endure the Cataplaſme. I cauſed the Cataplaſme to be repeated; but to take away the acrimony of the Vinegar, I cauſed it to be boyled with litturidge; and ſo the Cataplaſme did operate excellently, and the Patient was cured of his ſwelling in the ſpace of three daies.

The 140 *Observation, or History, of Famous and Rare Cures, &c.*

Of an Hepatick flux.

THe 11. of *October*, 1637. The wife of *Peter Banete*, a Baker, after certain fits of a Tertian Ague, fel into a flux of the Liver, whereby al her ſtools became bloody. I being ſent for, preſcribe her preſently two grains of Laudanum, with half a dram of Conſerve of Roſes, and within an hour her flux ſtopped; returning afterwards, ſhe voided only Humors and not blood, and was Cured with other vulgar Remedies.

The 141 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Eryſipelas.

Mſr. *de Gout*, a Gentleman of *Montpelier*, twenty five years old, was often troubled with a red ſwelling in his Legs; he began to drink his wine much ſtronger than before, and with very little water in it; from which time he has never been troubled with his ſwelling, though it have been four or five years ſince. I conceive the reaſon is this, that his expulſive faculty being ſtrengthened by the Wine, the matter of the ſaid inflamation is expelled, by ſtool, Urins, or inſenſible tranſpiration.

The 142 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Tertian Ague with Vomiting and Looſneſs in the fit.

THe 18. of *Auguſt*, 1638. Mſr. *Durant*, a Proctor in the Court at *Montpelier*, fifty years of Age, had five fits of a Tertian Ague, from which he was delivered only by blood-letting. For fifteen daies he was wel, and did Eat ſome ripe fruit. He fel into the ſame Ague again, and in the ſecond fit was vexed with a moſt grievous vomiting and looſneſs, which made him void many Cholerick Excrements upwards and downwards, with extream unquietneſs and debilitation; ſo that his life was now in danger. I preſcribe him the following Julep, with which preſently al his Symptomes were ſtopped, he ſlept two hours, and his fit was terminated by ſweat. And in a few daies he was perfectly wel.

Take *Water of Lettuce, Roſes, and Plantain, of each one ounce*; *Syrup of Quinces, one ounce. Confectio de Hyacintho, one dram, Laudanum Opiatum, two grains. Mix them into a Julep and let him take it preſently.*

The 143 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Grievous ſore Mouths in Children.

THe 4. of *Septemper*, 1638. My Son *Stephen*, being four Years old, had a moſt ſore fluxion upon his Tongue and Jawes, ſo that they were ful of infinite Ulcers, and they were rough, and very painful, with great Inflamation. He could take neither meat nor broath, nor ſuck milk. And he cryed day and night, could not ſleep, was lean and almoſt conſumed. Among remedies, Honey of Roſes, with Spirit of Vitriol, did him no good. He had a large looſneſs with which he voided leek-colored Choler. A Veſicatory did him much good. but his pains and cryings continued, and the Patient continually voided ſerous and ſharp Humors by his mouth, the heat and Inflamation drawing the Humors more and more.

At

At last I gave him one grain of Laudanum with broath, and therewith his pain was asswaged, a short sleep Caused, which continued afterward moderate, and came at its hours. After which he grew better, and the flux of humors running out of his mouth was wholly stopped. Howbeit the day following he had a purging medicament given him, which did him likewise much good.

The 144 *Observation, or History, of Famous and Rare Cures, &c.*

Of a Disentery.

I O*an de Paravisol*, eighteen yeares of age, was troubled with a most greivous Dysentery, with an acute Feaver. For seven dayes she was in the hands of another elder physitian, who did prescribe her nothing else but detergent Clysters and rhubarb, whereby her Feaver was encreased, and her disentery became worse. He being absent, I was sent for, and gave her first three grains of Laudanum, with which her fluxe was much abated that very night, and she slept three or four hours. In the morning I let her blood, and the blood came away exceeding hot. Then I gave her one scruple of extract of Coral, with plantane water, twice in a day, but without any profit. For she had a most bitter night, both in respect of her Feaver, and of the flux which was bloody, and had been stopped some time by the use of Laudanum. The next day in the morning, I give her Laudanum again, and the flux was stopped; at evening a vein is opened again. The Excretion of blood was in less quantity, but she voided leeke-coloured choler very corrosive, her Feaver and thirst being very violent. For her thirst, I prescribed her juleps, of a decoction of porslane and plantan with Sal Prunellæ, which did her much good; howbeit her disease continued still. At last there was given her in the morning, rosewater with common oyl; at noon a decoction of the Guts of a wether boiled much away with the pouder of Actes berries. The patient was thereby much holpen. And the day following those three remedies being once againe repeated, she attained her health.

The 145 *Observation, or History, of Famous and Rare Cures, &c.*

Of the Meazles.

THe 28 of *Septem.* 1638. The nurse of my son *Stephen*, by name *Claudia*, was taken with the Meazles, wherewith her whole body was covered, with an intense Feaver. Whereunto was added a most greivous symptom, viz. a thin fluxion falling upon her lungs, which caused her frequently to cough, and was in danger to choake her, with a mighty hoarseness. A vesicatory was applied to her neck, and two grains of Laudanum were given her, with conserve of roses. Her fluxion was stopt al night. The day after it returned again, and laudanum was given her again with like effect, whereupon in a few dayes she recovered, her hoarseness abiding a long time after.

The 146 *Observation, or History, of Famous and Rare Cures, &c.*

A tertian Ague.

IN the yeare, 1638. very long tertian agues were rife in Autumne, from which many were delivered, by taking after frequent blood-letings and purgations, one dram of treacle with plantane water for three dayes together. In such as I feared its heat most, I gave it after supper. But one took treacle without my advice while his disease was yet crude, with red urines, and his Feaver was increased. Wherewith the experiment of *Galen* was confirmed which is recorded in his book *de Precog. ad Posthumum*, Chap. 2. and 3. touching *Eudemus* the Peripateric, to whom while his disease was yet crude, the Physitians of *Rome* gave treacle, and his simple Quartan was by that meanes turned into a triple. But with the same Treacle given by *Galen*, when the signes of concoction appeared, he was happily cured.

THE

The 147 *Obſervation, or Hiſtory of Famous and Rare Cures, &c.*

An Inveterate Diarrhea.

THe 15. of *Octob.* 1638. a Gentelman thirty yeares of Age, came to *Montpelier* to take advice about a Looſneſs that had troubled him eight years together, which made him go to ſtool five or ſix times in a day and night, voiding excrements partly cholerick and partly flegmatick. He fel into this ſickneſs by bad diet, which he was forced to uſe many yeares together, following the Camp. It did not much weaken him, yea rather he was ruddy of countenance, eſpecially about his cheekes. I ſent him to the bathes of *Baleruca*, the water whereof he drank ſix daies together, and his looſneſs was quite ſtopped, ſo that for eight dayes after he had left taking the water, he never roſe in the night, whereas before he was wont to riſe twice or thrice every night. I preſcribed him many other uſual remedies to ſtrengthen his natural parts, which he ſaid he would make uſe of in his own Country.

The 148 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A moſt ſtubborne Vomiting.

ON the 15. *of Octob.* 1638. Mſr. *Enguarran*, Canon of the Cathedral Church at *Montpelier*, of a melancholick and aduſt temperament, fel into a moſt ſtuborn Vomiting without any manifeſt cauſe, wherewith he voided with much ſtraining, flegmatick, clammy, and mucilaginous excrements; alſo he belched up much wind after he had taken any broath. Many medicaments were uſed by other Phyſitians in vain, for two monthes together. At firſt he took pils of hiera for many dayes together; afterwards he was purged with a decoction of Senna and an infuſion of rhubarbe, and afterwards with apozemes, in the uſe whereof he was not able to continue. Afterwards milk was given him becauſe they ſuſpected he had an ulcer in his ſtomach, alſo frequently he took treacle, for feare he might have bin poyſoned, and many fomentations and unguents were applied. I being called find his Hipochondria very much diſtended, eſpecially his left, his pulſe ſtrong enough, though he was weake enough in reſpect of his animal faculties. I conceived the humors flowed out of his hipochondria, and that this vomiting was a ſpice of the Hypochondriacal Diſeaſe. At evening, two grains of laudanum were given him, and al night he vomited not, but reſted quietly. The day following he was let blood, which was ointed by his other phyſitians, and ſix ounces of blood was taken away, which was very aduſt; he vomited twice or thrice that day, a Cliſter was caſt in about the evening; alſo I preſcribed an emollient and opening fomentation, to be applied to his Hypochondria, and a Liniment with the ſame Vertues. The third day he took this pouder.

Take *Rbubarb one dram*; *Myrobalans Citrine one ſcruple*; *Spodium and Maſtick of each ſix grains*: *make them into a pouder, give it in the morning with broath. He vomited up his medicament, and would take no more. After a month he died, and his body being opened, his Epiploon or cal was found thick, red, ſcirrous and contracted, ſo that it reſembled the Liver at firſt ſight, and was as thick as it; his ſtomach was black and blew, thin at the bottom, and in the upper part ſcirrhous; his guts black and blew. His ſpleen was in good Caſe. Melancholly humors were heaped up in the Cal, and from thence flowed back into the ſtomach.*

The 149 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A long Looſneſs with an ulcer of *Inteſtinum Rectum.*

ON the ſecond of *Novemb.* 1638. Mſr. *Ludowick Maſſanes*, being vexed two months with a double tertian, with a looſneſs partly of dung, partly of Humors, and partly of blood, whereby he had eight or ten ſtooles in a day. At laſt he was freed from his ague fits, his Looſneſs abiding, whereby a paine was raiſed in his right or ſtreight gut, a little above his fundament, alwaies vexing him, even when he went not to ſtool. Somtimes he voided laudable dung, ſomtimes a reddiſh matter, reſembling the color of the liver, and ſomtimes mixed with quittor. I conjectured by reaſon of his long looſneſs, that there was an ulcer about the internal hemorrhoides. He did loath in a maner al medicaments. And therefore I adviſed him to uſe the bath waters for three dayes together. The firſt day, his appetite, long ſince dejected, was preſantly reſtored, and conſequently the pain of his fundament quite vaniſhed, an indifferent Looſneſs remaining, whereby he had two ſtooles in the night, and as many in the day, and his excrements were ſoft, but wel digeſted; whereupon he grew every day better, ſo that after fifteen daies taking the waters again, he was perfectly Cured. Yet he received a fumigation from a decoction of tapſus barbatus, through a groaning chaire, with which his looſneſs was mightily ſtopped, though he uſed it but twice. The Effect thereof was ſenſible.

The 150 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Arthritick pains.

ON the twelft of *November* 1638. Mſr. *Monret* of *Montpelier*, was vexed with arthritick paines, which afflicted divers parts, and rambled through al the jointes. He had bin troubled an whole month with this diſeaſe, and was many times purged, blood-letting being alſo not omitted. At laſt he uſed this following Diet-drink.

Take *Salſaparilla one ounce; ſhavings of Guajacum two drams, water as much as ſhal ſuffice. Let them boil til a third part be conſumed, ſtrain out the liquour, adding thereto a little Cinamon.*

After he had uſed this diet drink eight daies together, he began to void with his urines, a flegmatick matter, which ſtuck to the botom of the Chamber-pot, and at the ſame time he found great eaſe of his paines, until he was perfectly cured, that flegmatick matter iſſuing forth for many daies together.

The 151 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Wandering pains.

ON The 13 of *Novemb.* 1638. Mſr. *Gaillard* was ſuddenly taken with moſt greivous, wandering paines, tormenting ſomtimes his thighes, other whiles his knees, legs, or feet, or Loins. Another phyſitian was called, and took away five porrengers of blood within an hours ſpace, and his pain not abating he gives him a pil of laudanum, whereby the pains were pacified that night, and til next day at noon. In the afternoon the pains returned as bad as ever. I being called, the other phyſitian being abſent, preſcribe him a bolus of half an ounce of diaprunum ſolutivum, and one ſcruple of jallap, to be taken at night, which he muſt otherwiſe paſs without ſleep and in moſt greivous pains. He was purged ten times to good purpoſe, for the pains were very much abated, and conſequently in a ſhort time quite diſcuſſed. He was a man of fifty years old of a black cholerick temperament, toſſed with many paſſions of mind, by reaſon

reaſon of his being Conſul that yeare. And therefore I did conjecture that theſe pains proceeded from a very thin and ſharp wheyiſh matter, which was carried this way and that way in a kind of furious motion; and that therefore it was ſoon to be drawn forth by a purging Medicament.

If thou wouldeſt be a helpful friend to man-kind, be a diligent reader of *Riverius* Practice of Phyſick, and the Idea of Phyſick, and the beſt way to Phyſick and Chyrurgery, and the *London* Diſpenſatory; al of the laſt edition engliſhed by me.

The 152 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Spitting of Blood.

ON the tenth of *Decemb.* 1638. the wife of Mſr. *Capon*, Auditor in the Court of Accounts, fifty yeares of age, after midnight was taken with a plentiful ſpitting of blood, which ſhe brought up by coughing, and perceived it to be very ſalt. It continued til morning returning by fits; at what time I being called, preſently cauſe her to bleed ſeven ounces from her Arme, and after two houts to bleed as much more. After each blood-letting ſhe took a julep, of plantane and Lettice waters, with ſix drams of ſyrup of violets, and two drams of ſyrup of poppy. I cauſed frictions and ligatures to be made upon her legs, and cupping-glaſſes to be frequently applied under her ſhort ribbs; and a thickning and aſtringent lick-pot. At night ſhe took a ſyrup compounded of equal parts of ſyrup of violets, dried roſes, and Poppies, viz. a ſpoonful when ſhe lies down to ſleep, the other after midnight; and her ſpitting of blood returned no more.

The 153 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Cancerous Tumor in the Liver, with Sciatica pains.

ON the 17 of *Decem.* 1638. the widdow of *Peter Aubert*, a Merchant of *Montpelier*, lay ſick many monthes, being troubled with a continual Feaver; ſhe had moſt cruel paines in her left huckle bone, which reached to the further end of her foot. Moreover a tumor was diſcerned in her belly, towards her navel, enclining to the right hand, and that hard, ſo that it was counted ſcirrhous, and was placed among the muſcles of the Epigaſtrium, becauſe it was felt immediatly under the skin, and was not painful but being touched. Sometimes biting paines did occupy her left ſhoulder, and her ſide it ſelf ſo as to counterfet the pleureſie. We imagined thoſe pains did come from a moſt ſharp ſerous matter, which was bred in her liver being exceeding hot. The blood which was taken away was moſt fervent, and black and blew: ſhe never felt any eaſe ſave by Laudanum; by meanes whereof her pains were eaſed. When the paine in her hip grew worſe, and a tumor appeared in the part though not different in colour, alſo the part being compreſſed did ake much; as alſo the patient perceived cutting pains in the ſame part by fits; chyrurgeons were called, who affirmed conſtantly, that there lay hid a deep Impoſtume; and ſo after conſultation, the part was opened with a ſmal inciſion knife, and a cauſtick, no quittor came forth. Fifteen daies after the opening, her belly before ſwelled, was now more ſwelled, and ſhe became hydropick, and at laſt died ſuffocated. Her body being opened, her liver was found ful of ſcirrhous tumors and for the moſt part ſuppurated; in the extremety whereof, there were two cancerous tumors, ſticking out as far as her navil, and equalling a mans fiſt in greatneſs, touching one another in a manner, which cauſed that ſwelling in her belly aforeſaid; neither were they thought to be in her liver, becauſe they were not in the natural place of her liver, yea the liver was felt at a diſtance from thoſe tumors, but hard and painful; becauſe the foreſaid tumors, were more prominent, than the reſt of the ſubſtance of the Liver. Her whole Liver did weigh twenty pound, and more. Her hip was cut up as far as to the bone in the place of the opening, and certain ſmal glandules were found ſuppurated, which contained congealed Quittor, ſo that it could not flow out.

The 154 *Obſervation, or Hiſtory, of famous and Rare Cures,* &c.

Kings evil ſwellings.

ON the 8 of *January* 1639. a certain maiden of *Niſmes*, being eighteen years old, was troubled with Kings evil twellings in her Neck, which were ſuppurated by many remedies a long time applied, and afterwards conſolidated. Howbeit a part of the tumors remained exceeding hard, which could not be diſſolved, no not with Emplaſtrum de Vigo, Roman Vitriol, and Gum ammoniacum diſſolved and thickned again, of each an equal quantity with as much terpentine as ſhould ſuffice: with which Plaiſters thoſe tumors were perfectly diſſolved in a months ſpace. Convenient diet being in the meane while uſed, and convenient evacuations ſometimes made uſe of.

The 155 *Obſervation, or hiſtory, of famous and* Rare Cures, &c

Inordinate Flux of the Courſes with the whites.

ON the 15 of *January*, 1639. the Wife of Msr. *de Rignac*, Proctor General of the Court of Exchequer, having a fat, burly, and flegmatick body, after abortions ſhe was troubled, with an inordinate flux of Courſes, and with the Whites. She was happily cured, with blood-letting, purgation, a diet drink of Salſa, and a fine pouder of Frankincenſe, Maſtich, Sandarach, Amber, Borax, Benjamin, Cloves, Nutmeg, and Red-Roſes, received by a funnel, morning and evening a long time together.

The 156 *Obſervation, or hiſtory, of famous and* Rare Cures, &c.

Grievous and laſting head-ache.

ON the 29 of *March*, 1639. A woman of *Frontinia*, being forty years of Age, of a black-cholerick temper, having ſuffered Abortion, afterwards ſhe wanted her Courſes, whereupon a moſt greivous Head-ach afflicted her for four months together, blood-lettings doing her no good, nor Leechesapplied to her forehead and temples, and other Remedies. I being ſent for appoint her temporal Artery to be opened, which was excellently performed, nor did the blood come out leaping by reaſon of the ſmalneſs of the Artery, and the thickneſs of the blood, but drop by drop; there was taken away to the Quantity of five ounces, red and florid, both externally and internally. The Orifice was ſtopped, with a plaiſter of maſtich only, with a ſimple ligature, and after that another ligature which is wont to be made in wounds of the Head, having continued ſticking on five hours. She was freed from the paine of her Head, and was troubled therewith no more.

The 157 *Obſervation, or hiſtory, of famous and rare* Cures &c.

A tertian *A*gue.

THe 14 of *July* 1639. Msr *de Vandiere*, a Student of Phyſick, after five fits of a tertian Ague, having been twice let blood and once purged, took at the beginning of his fit a good doſe of Aqua benedicta, his fit was ſtopped, as alſo the working of the medicine for two hours, afterwards he vomited five times or ſix without trouble, becauſe in every vomit he took four or five ounces of ordinary peaſe-broath. The fit was ſhorter than ordinary, and at the end thereof he had divers ſtooles, and was perfectly cured.

The

The 158 Observation, or History, of Famous and Rare Cures, &c.

Nephritick Pains.

THe 22 of *July* 1639. I was troubled with a Cholik pain, which extreamly tormented me in the bottom of my belly, and about my right kidny. After two clysters, the pain of my belly ceased. The pain of my kidney continued, which reached al along the ureter, with a pulling back of my left testicle, so that it was a true nephritick pain. It was dissolved with an hot bath, because when the bath was luke warm, it increased the pain. The pain came again, and was removed by application of Cupping glasses to the part. The day after it returned again, and went away again upon application of the Cupping-glasses; soon after I took a bolus of Cassia, Catholicon, Rhubarb, and Cream of Tartar; the pain returned no more. I conceived this Nephritick pain was caused by wind, seeing with discussive remedies, viz. an hot bath and Cupping-glasses, it was asswaged, and no obstructive matter, as stone, gravel, or flegm was by me vorded in my urines, after the solution of the disease, in the disease it self, or at any time before. Nor is it impossible that the same kind of winds, which insinuate themselves between the coates of the Gutts, may be transferred into the Kidneys and ureters, and cause greivous distensions in those parts: seeing that winds are wont to be conveighed into al parts of the body somtimes, and in them to raise either pains or palpitations. Yea and very many think that the most vehement pains of the teeth are caused by winds, shut up i the vessells which creep about the roots of the teeth. My conjecture was strengthened, because when my purge did work, the winds were sensibly carried from my Loines to my belly with a gentle noise, which was easily heard by the by-standers.

The 159 Observation, or History, of Famous and Rare Cures, &c.

A Loosness

A few daies after the disease aforesaid, I was taken with a cholerick loosness, so ful of acrimony that it did corrode my fundament, and caused sharpness of urine, a portion of the matter being transflated to the Urines. A dysentery was at hand. Having entred into a lukewarm bath to sit in, I was presently cured.

The 160 Observation, or History, of famous and Rare Cures, &c.

Falling-sickness in a child.

A Boy three yeares old, had a fit of the Falling-sickness, from which he was freed with the smoak of Tobacco; which a servant drew out of a pipe, and blew into the open mouth of the boy; the boy fel a vomiting, and the fit ceased.

The 161 Observation, or History of Famous and Rare Cures, &c.

A beginning Consumption.

THe 15 of *October* 1639. The Son of Msr. *Le Sage*, of *Montpeler*, being twenty yeares old, for two months had been troubled with a defluxe of rheume into his Lungs, with a cough, shortness of breath, and a slow Feaver, so that he seemed to be fallen into a Consumption. I prescribe him blood-letting, a purge of manna, medicated broaths, and other ordinary remedies. But the cheife were a Caustick to each Arm-pit, which does most potently derive fluxions to the Breast and humors therein contained, and herewith he was restored, in a months space.

The

The 162 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Malignant feaver.

THe 18 of *October*, 1639. *John Vezian*, a Perfumer in *Montpelier*, being twenty four years of Age; was troubled with a malignant Fever, by means whereof, about the eleventh day of the diſeaſe he fell into a Raving fit, and a few dayes after into trembling and Convulſive motions of his Nerves, which are wont to attend a deadly phrenzy; he continued Raving near a month together; his convulſions laſted twelve daies, and at laſt he eſcaped, after the uſe of many Remedies. Thoſe that did moſt good were, the opening a vein in his forehead; and Juleps made of four ounces of Carduus water, three drams of treacle water, two ſcruples of Bezoardicum minerale, and twelve grains of Camphire. Which Julep he took five times.

The eighth of *December*, 1639. *Peter Randon*, a Stone-cutter, thirty years of Age, was taken with the like diſeaſe, which ſeemed very Gentle til the ſeventh day, wherein he began to rave. On the elventh day the vein of his forehead was opened, the day after he took the foreſaid juleps twice, and the day following once, and with them, al the malignity was diſcuſſed.

The 163 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Pleuriſie

THe 15 of *December*, 1639. The Wife of Msr. *Clauſelius*, Councellor in the Court of Accounts, Subſidies, and Exchequer, twenty years old, fell into a pleuriſie in her left ſide, the ſame day in which her Courſes began to appear, which nevertheleſs were wel neare ſuppreſſed; ſeeinga very ſmal quantity of reddiſh matter only was voided, both nothing appeared having the Color of blood. I beeing ſent for in the morning before day-light, was ſomwhat in doubt, whether or no her ankle vein ſhould not be opened, to aſſiſt the motion of Nature. But becauſe the pain of her ſide was very urgent, and nothing worth ſpeaking of was voided by her womb, I thought it better to open a vein in her Arme on the ſame ſide, which proved ſucceſsful; for the pain of her ſide was very much abated. Preſently after blood-letting I cauſed her thighs to be rubbed, and her legs to be tied, and Cupping-glaſſes to be applied to her thighs to help forward her menſtrual purgation. After noon her Ankle vein was opened, Fomentations applied to her ſides, and liniments, alſo a clyſter was given her between her two blood-lettings. Juleps were appointed with Sal prunellæ; on the ſecond and third day of the month they did continue a little, but in a very ſmal quantity. Yet becauſe the ſickneſs was not urgent, we left the buſineſs to nature, eſpecially ſeeing ſhe did ſpit freely and plentifully, by which much flegm was voided, colored with a light reddiſh color. On the fourth day, when her courſes had quite left her, and her diſeaſe was not abated, ſhe was again let blood in the morning, to the quantity of nine ounces, and after dinner again, the quantity of ſix ounces. The fift time ſhe was again let blood to eight ounces in the morning, which blood was like the former, viz. very flegmatick, the woman being nevertheleſs leane and of a cholerick Conſtitution. At the bottom of the porringer it appeared aduſt. The ſame day in the after noon, ſhe was again let blood to ſix ounces, and the blood appeared red in the top, which appeared white before. Hence I gathered that ſhe had been ſufficiently let blood, ſeeing blood had been taken away, til the color thereof was changed, according to the precept of *Hippocrates*; and the patient was ſomwhat better, and ſlept three or four houres in the night, whereas ſhe could never ſleep before during her Illneſs. Howbeit in her emulſions, two drams of ſyrup of Poppy, were commixed, her emulſions continued with Sal prunellæ, and a Cataplaſme applied to her ſide of the materials of the fomentation, with flower of Linſeed, oyl of Lillies, oyl of ſweet almonds, freſh new made butter and Safron. The ſixt day ſhe took a roaſted apple, into which had been put a dram of Frankincenſe poudered, and drunk four ounces of Carduus water after it, and covering her body more than ordinary, to provoke her to ſweat. At nine a clock in the morning this medicament was given her, ſhe did not ſweat, but her ſpittle appeared for three or four hours more tainted with blood, and came

came up more easily. About two a clock in the afternoon, her spittle appeared no longer red, but altogether white, her Feaver was more remiss, and the pain of her side was quite allayd, so that she could lie without pain on which side she pleased. Emulsions were continued, to temper the Feaver of her blood. On the seventh day, her menstrual purgations broke forth plentifully, and continued for four daies together, by which meanes her Feaver was very much lessened, and the pain of her side wholly taken away. On the twelft day she was purged with a medicament of half an ounce of Senna, one dram of Rhubarb, manna and syrup of Roses of each one ounce. The purgation did luck wel, and the patient was perfectly cured.

At the same time a certain Countery woman was troubled with the same disease, after the seventh blood-letting, her disease was abated; on the twelth day she was purged with the like Medicament, whereby she was much eased, and the disease began to decline a few daies afterward.

The knowledg and Cure of Most diseases in man are to be had from these Books, The Practice of Physick, the Idea of Physick, The guide to physick and Chyrurgery, and the the London dispensatory, of the laft Editions, Englished by me.

The 164 *Observation, or History, of Famous and Rare Cures, &c.*

A malignant Feaver.

ONn the 11 of *January* 1640. a Woman fifty years old, named *Martina*, a broker for oyl, was taken with a malignant Feaver, with broad violet spots, about her shoulders and neck in smal Quantity. I was called on the sixt day of the disease, her pulse was low and languid, she was very sleepy, and her disease accompanied with a dead sleepiness. She was twice let blood; I appoint her an emolient and laxitive clyster, a vesicatory to her neck, cooling juleps, with antidotes. On the seventh day al things were worse. On the eighth day, being sent for again, I prescribe her a diaphoretick potion of two scruples of bezoardicum minerale, and twelve grains of camphire, with carduus water, which was three times repeated. After it was first given, a diaphoretick fomentation was added, to be applied to her whol belly and breast with spunges, after she had took the potion; and her pulse became stronger and more ordinate. Being called again after two daies, I find the signs of malignity as yet strong, whereby she was in extream danger. I appoint her juleps of a decoction of Cinquefoil, White thistle, Bugloss, Scordium Leaves, Sorrel, &c. to be taken morning and evening; and four vesicatories to be applied to her Armes and thighs. On the eleventh day a rising appeared behind her eare, which was brought to suppuration by topick medicaments, and at last the sick woman was restored to her former Health.

The 165 *Observation, or History, of Famous and Rare Cures, &c.*

The Dropsie.

THe 8 of *November* 1640. the Maid-servant of Msr. *de Cross* his Wife, a famous Advocate, after a tertitian ague fel into the dropsy, because she had in her fits drunk abundance of water. I prescribe her the Infusion of Senna with Salt of Tartar for twelve daies, after which she was somwhat better. Afterward this following Apozem was given her.

Take *Elecampane roots, roots of Gentian, Valerian, our orice, and long birthwort, of each one ounce. Barke of Capar roots, middle rind of Ashe and Tamarisk, of each half an ounce. Leaves of Agrimony, the two wormwoods, ground oake and Centory, of each one handful. Licoris scraped and Raisons stoned, of each one ounce. Senna one ounce. Turbith and Agrick, of each half an ounce; Dwarf elder seeds, three drams. Ginger and cloves of each one ounce. Boyl all to twelve ounces. In the strained liquor dissolve syrup of Cichory with Rhubarb four ounces. Make an Apozem for four morning doses.*

With this Apozem she voided al the Hydropical humors by stool and urine, and was perfectly cured.

It

It did not a little help forward the Cure, that while ſhe was uſing a fume to diſcuſs the Tumor of her Legs, ſhe burnt both her Legs, whence followed Ulcers, from which much water flowed during the uſe of the Apozemes.

The 166 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan Ague.

ON the 15. of *October*, 1640. the Son of Mſr. *Roche*, twelve years old, was freed from a Quartan Ague, by an Infuſion of Senna and Cream of Tartar, which he took for ſeven daies together.

On the 14. of *November*, Mſr. *Peliſſerius*, thirty years Old, had a Quartan Ague for three months; in the beginning of *November*, after the uſe of an aperitive apozeme, which he took a little before four daies together, purgatives being alſo mingled therewith. At laſt I preſcribe him an Infuſion of Senna with Salt of Tartar, for fifteen daies. And at the twelve time taking, the Ague fit ceaſed and came no more. Now he is of a Melancholick temper, hard to work on, a ſtrong tal man. At firſt there was infuſed half an ounce of Senna with a dram of Tartar Chriſtalized, in ten ounces of water: Wherewith he was purged only once a day. After ſome daies I put in four ſcruples of the Tartar, and he was purged twice in a day.

After the uſe of this Medicament, though he was free from his Ague-fits, I preſcribed him a ſtrengthening and opening Electuary for twelve daies. By the uſe whereof his Face was reſtored to its ancient Comelyneſs.

The 167 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

The Dropſie.

ON the 20. of *February*, 1641. The Widdow of *Paul du Craſt*, a Citizen of *Montpelier*, ſixty years old, was taken with a Dropſie and ſhortneſs of Breath, ſo that her whole Belly, Thighs, and Legs were ſwollen very much. She was all her life time of a very Fat and Phlegmatick habit of body. I preſcribed her after ſome other Remedies, a Decoction of Guajacum, with Senna, Agarick, Turpet, and Hermodactyls, to be uſed for fifteen daies together.

Afterwards, with theſe two following Remedies continued for a month, ſhe was perfectly Cured.

Take *Roots of Elecampane, Smallage, Fenel, and Orice dried, of each one dram and half. Roots of Valerian, Gentian, Azarum, Squil, of each one ounce. The middle bark of Elder, and Saſſafras wood of each ſix drams. Leaves of Wormwood, Ægrimony, Ground Oake, Maiden Hair dried, of each two drams. Tops of Centory, and broom flowers, of each one dram. Seeds of Perſley, Amdos and Dill, of each one dram and an half. Cinnamon, two drams. Bruiſe and ſhake them together, and infuſe them in four pints of white Wine certain daies. And let her take two or three ounces of this Wine, every day in the morning, two hours before meat.*

Every fourth or fift day, let her take a doſe of this following pouder.

Take *Senna clenſed, Gummy turbith, Hermodactils, Dwarfe-Elder-ſeed, Roots of Jallap and Mechoacan of each one ounce. Cream of Tartar two drams. Cambogia half a dram. Pouder Diambre a Dirrhodon Abbatis, and ſweet Fennel ſeed, of each a ſcruple. Sugar Candy three drams. Make all into a pouder, two drams whereof muſt be infuſed all night in four ounces of the foreſaid Wine. Let her drink the Wine and pouder together in the morning.*

The 168 Observation, or History, of famous and Rare Cures, &c.

An Ulcer of the Gums.

ON the 23 of *February*, 1641. the Daughter of Mſr. *de Raſtenclieres*, being 18. year old, having endured for two years together ſtubborn Ulcers of her Gums, in her lower Jaw-bone, at the Roots of her three former Teeth which are called Cutters, ſo that her Teeth were looſe, and were bare of fleſh to the very holes: She could not be freed from this Diſeaſe, without much pains and many Remedies; becauſe it depended upon an hot and dry diſtemper of the Spleen, and conſequently upon a black Cholerick Conſtitution. When ſhe had been a year Cured, there aroſe a puſh in the ſame place, but a little lower, viz. By the jawbone, and in that part where the lower Lip begins to be ſeparated from the Jaw-bone. After four or five months, uſing no Remedy, the puſtle broke, and an Ulcer remained, with part of the jaw-bone bare, appearing to the lookers on perfectly bare as broad as half a mans Nail.

After bloodletting and purgation, the Ulcer was perfectly healed within fifteen daies ſpace, with this following Baliſome.

Take *Choiſe Myrrh, and Sugar Candy, of each a like Quantity, pouder them, and fil therewith the whites of Eggs hard boyled, and Cut aſunder in the middle: tie them wel with threds and hang them on ſticks laid Croſs a Glaſs or Baſin, and ſet them in a Cellar. From them wil drop a liquor or baliſom, with which let the part be anointed oft times in a day.*

The 169 Observation, or History, of famous and Rare Cures, &c.

Puffing up of the whol Body of a little Boy.

THe 3. of *June*, 1641. The Son of one *Robe*, a Citizen of *Montpelier*, 18. Months old, was blown up ſuddenly al his body over with a Feaver; and another Son of the ſame family died of the ſame Diſeaſe. I preſcribed him ſundry Remedies for ten or twelve daies, viz. A purge, Clyſters, Aperitive Juleps, a Veſicatory, Oyntments. At laſt I preſcribe a Syrup of the decoction of Egrimony, Roman and common Wormwood, and Centory, to be taken out of a ſpoon, twice in a day; and within three daies he was wel, a looſneſs following, with plenty of Urin.

The 170 Observation, or History, of Famous and Rare Cures, &c.

A Venereal pain in one arme.

THe 15. of *June*, 1641, an outlandiſh Gentleman, thirty years old, had two years before been infected with the Veneral Pocks, by means of which being ill cured, there did remain a pain in his left Arme, al along wel near, which was worſt at night, and it ſeemed to be about the Perioſteum or Membrane which covers the bones. I preſcribe him an univerſal purgation and to be let blood twice. After that a ſweating diet for twelve daies, in the morning he took the decoction to ſwear, and at evening his Arme was held over the ſteam of a decoction of Guajacum and Cephalick Herbs made in water and white Wine, which was ſprinkled upon hot ſtones, and thereby much ſwear came from his Arm. After the ſwear there was applied the plaiſter of Vigo with a fourfold quantity of Mercury. When his ſweating drink was done, the fume was continued for five daies, every morning and evening; and afterwards that Plaiſter was applied, which is preſcribed for the Sciatica, made of Oxpment, Verdegreiſe, &c. which raiſed puſtles and little Ulcers, in thoſe places where the greateſt pain was wont to be, and ſo he was perfectly Cured.

The 171 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Cholerick Cholick

A Certain Religious perſon, was ſubject to a long and ſtubborn Cholerick Cholick, which went and came frequently. Some body did counſel him, to take in the morning, a peice of freſh butter and to drink a little Wine upon it. By this Remedy continued a long time together, he was perfectly Cured of the ſaid pain, and never troubled therewith any more.

The 172 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Sciatica pain.

THe Son of Mſr. *Paſcheque*, the Phyſitian of *Lunelle*, my very dear friend, was taken with a pain in his Huckle bone. After which followed a kind of numnedneſs of his Arms, nor could he wel uſe his Fingers, alſo he could not eaſily fetch his wind. All theſe Symptomes came from one and the ſame diſeaſe, by reaſon of the fourth Muſcle of the Cheſt, which ariſes from the Os Sacrum, and the inner Os Ilij, and climbing up by the vertebraes of the Loins, does cleave to the ten firſt Ribs, and is inſerted into the ſeventh vertebra of the Neck; ſo that it is no wonder, if when this Muſcle is affected in its beginning, with ſwelling, pain, or any wearyneſs which is tenſive, ulcerous, or Phlegmonous; that then the parts ſhould be affected, unto which it is faſtened. Seeing therefore it ſerves to reſpiration, that comes to be hurt, when this Muſcle is diſeaſed in its original: and ſeeing it is inſerted into the vertebraes of the Neck, from which the Nerves of the Arms do ſpring, it is rational that the actions of the Arms and Fingers ſhould alſo be hindred. Theſe things are more largely explained by *Sanctorius*, in the 20. Chapter, of his Second Book, *De Vitandis Erroribus*.

The 173 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Malignant feaver.

THe 26. of *October*, 1641. The Daughter of Mſr. *Conte*, a Merchant of *Montpelier*, twenty years old, was taken with a Malignant Feaver, which proceeded ſo far, notwithſtanding ordinary Remedies; that about the eleventh day of her Diſeaſe, ſhe fel into Raving by fits, and contractions of her Nerves, which appeared chiefly in her Wriſts; unto which were added fainting fits ſomtimes, and very black furredneſs ſticking to her Teeth. Her Tongue was rough, black, and burnt. In this Dangerous condition beſides Epithems, young Pidgeons, and other ſtrengthening things internal and external; I preſcribed theſe following Remedies, which are wont to be of greateſt Efficacy in theſe diſeaſes, viz. Five Veſicatories, to be applied to her Neck, Arms, and Thighs. Juleps of three ounces of Carduus water, three drams of *Banderon* his Treacle water, two ſcruples of Bezoardicum minerale, and ſix grains of Camphire; which Juleps ſhe took two daies morning and evening. Alſo a ſcruple of the ſaid Bezoardicum Minerale, was given her in every doſe of broath. With theſe Remedies, ſhe was in a few daies freed from this grievous Diſeaſe.

The 174 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Gonorrhæa.

A Man fourty years old from an impure bedfellow, Caught the Gonorrhæa, for whom I appointed at firſt a bolus of one ounce of Caſſia, Rhubarb poudered, and Cream of Tartar,

tar, of each one dram. The day following I would have had him let blood in the foot, but he refuſed. Emulſions were preſcribed him, for three or four dayes, wherewith the accrimony of his Urine was tempered, the flux continuing after the ſame manner. Afterwards he uſed a laxative ptiſan for ſeven dayes together, made after this manner.

Take *Tamarinds two ounces*; *Fountain water foure pints, boile them to three pints. In the ſtrained liquor being cold, ſteep al night Senna, Coriander ſeed, Liquoris, and red roſes of each two drams. Let him take a draught in the morning an hour before meat. With this, his flux was very much abated; for the total removing whereof, I preſcribed this following Bolus.*

Take *Venice terpentine three drams*; *Rhubarb poudered one dram*; *make a bolus, which let him take every morning five daies together.*

Then he uſed this following water for ſeven dayes.

Take *Dried Mints three ounces, ſeeds of* Lettice, *Rue, and Agnus Caſtus, of each two ounces and an half. Orice root two ounces. Dittamus ten drams, the beſt ſugar two pounds. Pouder al, and add thereto five ounces of Venice Turpentine, ſtrong white wine thirty ounces. Mixe them and diſtil them in Balneo. Let him take two ſpoonfuls in the morning, two hours before meat. Thus was this gonorrhea cured. Yet becauſe a little moiſture did frequently appeare on the top of his yard, as is wont for the moſt part to happen, in the end of a Gonorrhea; perfectly to ſtop and drie the ſame up, I appointed theſe following pils.*

Take *Gum arabick, Tragant, amber, Mummy, Bole Armenic, of each one dram; pouder them, and with ſyrup of dried Roſes, make a Maſs of Pil-ſtuf. Of which let him take one ſcruple every morning, two hours before meat, for eight or nine daies together. And ſo his flux was perfectly ſtopped.*

The 175 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of Empiema.

THe Son of Mſr. *Plantade*, a Councellour in the Court of Accounts, Subſidies, and the Exchequer, being five years old, had a continual Feaver for about two months together, with a frequent and troubleſome Cough; ſo that he was thought to incline to a conſumption. At laſt, Phyſitians being called to conſult, they were informed that he complained of a pain in his left ſide, eſpecially if he were handled thereabouts. Alſo it was relared that when his feaver began, he felt ſome paine in that ſide, which ceaſed within a few dayes; and therefore his ordinary Phyſitian judged that it was no pluriſie that troubled him. It was ſuſpected that ſome Empiema lay hidden in that part, and the better to manifeſt the matter, it was reſolved to apply an Emollient and drawing Cataplaſme for ſome daies; after three dayes uſage wherof a certain riſing began to appeare in the part, and an obſcure rowling to and fro of ſome humor was perceived. The Phyſitians being again called to conſult, no man doubted but that it was an Empiema: and being opened, good ſtore of Quittor came forth, and the evacuation thereof was continued for two months, til al the matter was voided forth, and the patient was at laſt reſtored to his former Health.

The 176 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

An ulcer with Corruption of the Bone.

A Boy 15 yeares old, had an ulcer a long time upon the uper part of his foot, between the Inſtep and toes, which a skilful Chyrurgeon that had him a whol year in hand could not cure. Another younger Chyrurgeon to whom the patient was afterward comitted, having widened the ulcer and perceiving that there was a corruption in the Bones, he applied pulvis Catagmaticus, to take away the ſaid corruption, but in vain. Afterwards he aſkt my adviſe, I bid him applie ſome pouder of Euphorbium with lint; many ſmal ſplints of bones came out;

the ſecond day he laid on the Linten bolſter alone, the third day he applied the ſame poudet again and more ſplinters of bones came out, ſo that the bone appeared at laſt clean and free from rottenneſs, and the ulcer was afterwards in a ſhort time cured.

The 177 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Difficulty of breathing with a very uneven pulſe.

THe moſt excelent Lady, *Madam de la Roquette*, ſixty years of Age, being very fat and burly, living a ſedentary life, very religious and given to dayly prayers, began fifteen years ſince to be troubled with ſhortneſs of breath, which increaſed by little and little, ſo that now ſhe could not go up ſtairs, without reſting at every third or fourth ſtep. About the begining of January 1642. being upon a journy, when the wind was ſouth and the weather rainy, ſhe was ſuddenly taken with a Catarrh, falling partly upon her lungs and partly upon her jaw-bones. Whereupon her ſhortneſs of breath encreaſed, her right cheek was ſwelled, and her jawes were ſo ſtraitned, that ſhe could take in no meat, but only broath ſhe could ſip a little. She had been accuſtomed to be troubled at times for many years together, with a red ſwelling of her left leg, which was wont often to be exulcerated, and before the coming of this Catarrh, ſhe had the ſaid ſwelling, with large exulceration. I being called to her on the eight day of her diſeaſe, I find her pulſe very uneven, and intermitting after every third or fourth ſtroake, with a very great difficulty of breathing. Which made me conjecture, that the diſeaſe was grievous, not only in her lungs, but alſo in her heart, or the veſſels neareſt the ſame, and I foretold that ſhe ſhould die. Which prognoſtication was rendered thereby more certain, becauſe the ulcer aforeſaid in her Leg, was al of a ſudden dryed up, according to that ſaying of *Hyppocrates* in the 25 Aphoriſme of the 6 ſection; for an Eryſipelatous ſwelling to ſtrike in, is a bad ſigne. Moreover the ſwelling on her cheek being in a few dayes reſolved, her jawes remained ſhut nevertheleſs, and it was apparent, that the cloſure of her jawes, did proceed from a convulſion of the muſcles which ſhould move the ſame. On the 15 day of her diſeaſe in the mornings, her right eye was obſerved to be ſhut, the other being open, which hapened by reaſon of the palſie in her eyelid, which threatned ſomewhat worſe to follow, which accordingly hapened the ſame day in the after noone, viz. her left ſide became paralytical. And three dayes after, her ſtrength decaying by little and little, ſhe died.

In the whole Courſe of her diſeaſe no Cough did follow her ſhortneſs of breath, nor any ratleing of her pipes, unleſs it were one day before her death. Her body being opened, her ſpleen was found putrefied, ſo that being lightly preſſed it would breake in pieces. The ſubſtance of her Lungs was of a black and blew colour, and ful of a watery humor, and one lap thereof, on the left ſide, was ful of putrid and mattery flegme. The right ventricle of her Heart, had no membrane in the inſide, was putrid and exulcerated; ſo that if you toucht the fleſhy fibres thereof with your fingers tops, they would crumble to pieces. The right Eare of the Heart ſeemed bigger than ordinary, and was filled up with a cartaine fleſhy ſubſtance, partly red, and partly black, like congealed blood, which nevertheleſs could not be broken aſunder with ones hand. Theſe two diſeaſes, viz. Of the Eare and the Ventricle of the Heart, I conceive to have been the Cauſe of ſo much inequallity and intermiſſion of her pulſe, whiles the Heart ſeeking to ſhake that off which troubled it, was excerciſed with ſundry motions, whence followed the interruption and interception of the natural pulſe; but that her difficulty of breathing ſprung from the ſtoppage of her lungs is manifeſt enough.

It was my hap to ſee the like inequality of pulſe, in two other ſick perſons, one of which was the ſon of Mſr. *Hugo*, a Merchant of *Montpelier*, five yeares old, who being long vexed with ſuch an inequallity of pulſe, at laſt died. In his opened body, there appeared nothing preternatural, but the right Eare of his heart, which was much greater than ordinary, and was ful of a certain hard congealed flegmatick ſubſtance, like a great nut, which hindered the free motion of the heart and cauſed the foreſaid Inequallity. The like pulſes appeared in the daughter of Mſr. C. 20. years of age in whoſe opened body, an ulcer was found in the very heart, whereby wel neare halfe the ſubſtance thereof was conſumed. The Hiſtory of theſe Caſes are deſcribed, in the former obſervations.

THE

The 178 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

A Conſumption.

THe daughter of Msr. *Salomon*, a Citizen of *Montpelier*, about twenty five years old, being of a very cholerick complexion, was troubled ſome months together, with a greivous defluction of rhume falling down upon her Lungs, with a troubleſom cough night and day, want of ſleep, pain in her breaſt, a ſlough Feaver, coſtiveneſs, and Leanneſs of her whol body; ſo that ſhe ſeemed to be abſolutely in a Conſumption, kept her bed many daies, and made haſt unto the Grave. I being called, and obſerving the very hot diſtemper of her bowels, and the perpetual coſtiveneſs of her belly, which was very troubleſom, premiſing a Clyſter, I cauſe her to bleed ſeven ounces. And ſoon after I cauſe two cauſticks to be applied between her ſhoulders, neare her back bone. I preſcribe her a laxative ptiſan, to be uſed five daies together, which was thus made.

Take, Tamarinds one ounce and half; Fountain water three pints. Boyl them to a quart. In the ſtrained Liquor being cold, infuſe al night, Senna, Coriander Seeds, and Licorice bruiſed, of each two drams, Red Roſe leaves, one dram. Let her take a Cup of the ſtrained liquor every morning, an hour before meat.

With theſe few Remedies ſhe was ſo recovered, that after fifteen daies, ſhe roſe out of her bed, and begun to go about her uſual work. Yet her coſtiveneſs and want of ſleep continued, againſt which I preſcribe, firſt a bolus of one dram of Conſerve of Roſes and a grain of Laudanum. Wherewith ſhe ſlept four or five hours, and after that whol nights together, for the moſt part, without any other help. Then I ordered her to take the foreſaid laxative ptiſan again, for ſome daies together. The ſpring following, having uſed Aſſes Milk for a month together, ſhe was perfectly cured.

The 179 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Pleuriſy

THe fourth of *April* 1642. The Son of Msr. *Roche*, a Citizen of *Montpelier*, twelve years old, was ſick of a Pleuriſie, in his right ſide; he was five times let blood, and other ordinary remedies were adminiſtered to the ſeventh day. The feaver was violent, with great unquietneſs, and the pain did very much trouble him. On the ſeventh day half a dram of chimny-ſoot poudred was given him in Carduus water; within two hours after, al the ſymptomes were very much abated, and the patient was much better, and afterwards by little and little recovered

The 180 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A hoarſneſs.

THe daughter of Msr. *Viventius* of *Lunelle*, being twenty years old, expoſing her ſelf to the cold Aire, fell into a grievous hoarſneſs, ſo that ſhe could hardly ſpeak a word, ſhe had no cough, no ſhortneſs of breath, nor any catarrh that appeared. The diſeaſe continued for ſix months; many remedies were uſed, but in vain. At laſt while ſhe was aſleep, an indifferent quantity of watry ſubſtance ran out at her ear, and ſhe began to ſpeak freely, and with a clear voice. Whence maybe conjectured, that the foreſaid humor being collected in her brain did poſſeſs that branch of the Nerves, which is caried from the fift conjugation unto the muſcles of the Larynx, whereby the voice is formed and ſo thoſe muſcles became as it were palſied.

Four months after, another Virgin of *Lunelle*, named *Rudaude*, being troubled with the ſame diſeaſe eight months together, deſired my advice. Being moved by the foreſaid example,

I conceived

I conceived that al the ſcope of the Cure was to be directed to the evacuation or diſcuſſion of the wheyiſh or flegmatick matter collected in her brain. And having premiſed Blood-letting and Purging, I preſcribe her a decoction of Guajacum and Salſaparilla, with Senna, Agrick, Turbith and Hermodactilylis to be taken twenty daies together, with a diet drink of Salſaparilla, and a drying diet. Afterwards I ſent her to the *Balerucan* baths, where ſhe did ſweat for three daies, and her diſeaſe was perfectly cured.

The 125 *Obſervation, or Hiſtory of famous and Rare Cures,* &c.

Inveterate Veneral Pox, with an hot and dry, and almoſt Black-cholerick temper.

A Certaine Gentleman thirty five years old, of the temperament aforeſaid, being for two years troubled with the veneral Pox, had filthy ulcers in his palate, upper lip, and about the root of his Noſe. At firſt, he was handled with ſweating and fluxing, whereby he ſeemed to be cured; but a few daies after, the ulcers break out afreſh, and the patient is as bad as before. The Cure was again begun with ſweatings and Mercurial ointments, after which he was worſe. The third time the Cure was undertaken in a manner quite contrary to the former, by coolers and moiſteners, quite omitting ſuch things as are proper for the pox; but al did no good. At laſt coming to *Montpelier* and imploring the advice of three phyſitians, he received theſe following directions. viz. that Indication being taken both from the hot and dry diſtemper of his Bowels, and from the veneral diſeaſe, he ſhould uſe theſe Remedies following.

Firſt, An emollient Clyſter.
Secondly, A cooling and purging potion.
Thirdly, Blood-letting to nine ounces.
Fourthly, A cooling and purging Apozem.
Fiftly, A Lukewram bath for two daies.
At the coming forth from the ſecond bath the hemroids were to be provoked.

Afterwards a liberal and temperate diet-drink was preſcribed him of Salſaparilla and guajacum, adding at the end of the decoction, Cichory, Endive, and Tamarinds, let him uſe it five daies, and ſweat very gently.

Meane while let him have a drink of Salſaperilla for his ordinary uſe, and keep a liberal and not a drying diet.

After the uſe of the ſudorifick decoction for five daies, let him take the foreſaid purging potion again.

For two daies following let him uſe the bath again.

Afterwards let him again uſe the ſudorifick decoctions for five daies, made only of the forſaid ſudorificks, without the addition of herbs and tamarinds. And let ſweat be provoked by the vapors of ſpirit of wine, impregnated with tincture of Guajacum.

After he has ſwet again for five daies, let him be again purged with the foreſaid potion. And after that let him bathe for two daies together.

Then let him ſweat again for five daies with a decoction of Guajacum alone, and when the five daies are paſt, let him take the purging potion again, and then let him uſe a lukewarm bath for two daies together.

Let him continue this Method til the Ulcers ſhal be healed up. And that their Cure may be the better forwarded, let him uſe theſe following topical remedies.

Firſt let a Gargariſme be made of a decoction of Guajacum, adding the roots of great comfry, and round birthwort, Leaves of Agrimony, Vinca pervinca, prunella, mouſeare, betony, of each one handful. Tops of St. Johns wort, and red roſes, of each one pugil. Diſſolving therein afterwards Honey of Roſes.

Let his external ulcers be cured, firſt by an infuſion of Litteridge made of vinegar. And if when the Cruſts are taken off, they ſeem very foul, let the following ointment be uſed.

Take Oyl of Roſes one ounce and half, juice of Plantane and nightſhade, of each one ounce. Boyl al to the Conſumption of the juices, afterwards ad of lead burnt and waſhed

ſix

ſix drams ; White wax, as much as will ſuffice. Make al into an Ointment.

If the Gargariſme ſhal ſeem too il taſted, it may be made without buthwort root, and the quantity of honey may be augmented ; or ſugar of roſes may be put in, in ſtead of Honey.

The ulcers being cured, let him uſe yet a month or two the foreſaid diet-drink.

At the end of the ſaid diet-drink, let him again purge and bathe. And let him take cooling broaths for ten daies together, wherein let one dram of Salprunellæ, and half a dram of Cream of tartar be diſſolved, with three drams of fine ſugar.

When he ſhal begin to take his broaths, let a cauſtick be applied to both his legs.

Finally, to confirme the Cure, let him uſe for ſome time together, an opiate compounded of ſudorificks and purgatives, whoſe deſcription may be ſeen in the Diſpenſatory of *Renodæus*.

The 113 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c,*

Suppreſſion of Urine.

A Certain man ſeventy yeares of Age, having rid ſome miles upon a trotting horſe, fell into a ſuppreſſion of urine, ſo that he could hardly make any water, and that only drop by drop. By another phyſitian, he had firſt a Clyſter given him, then was let blood, and late in a bathe. Alſo ſome diuritick potions were given him. But finding no eaſe, and ſending for me, I obſerve a ſtretching and hardneſs in the Region of his bladder, with pain which was only felt by preſſing the ſame. Moreover the patient had pains in his Back, Shoulders and Breaſt, ſo that he could hardly ſtir himſelf. It was a ſoutherne and rainy ſeaſon. I conjecture that al theſe ſymptomes proceeded from a Catarrh flowing out of his Head, and that the flowing humor had invaded the body of the bladder and bred ſome tumor therein, by which the ſphincter of the bladder was compreſſed, and the paſſage of the ſaid bladder made ſtrait. Therefore to direct and evacuate the humor flowing in, I preſcribe him a temperate purging Apozem for three daies, a veſicatory to be applied to the hind part of his neck, and an emollient fomentation and a little reſolving, to be applied to the Region of his bladder, and a liniment endued with the ſame vertues. By the uſe of the Apozem his Urines came away every day better and better, ſo that three daies being paſt, he made water much more eaſily and freely. Afterwards I appointed him a bolus of terpentine and lycorice pouder for three daies together, a fomentation and clyſter, made of a decoction emollient and more reſolving ; and a cataplaſme of the reſidence of the decoction, with bean-meal, fenugreek, oyl of dil and chamemel. With theſe remedies he was reſtored to his former health.

The 183 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c,*

Feavers of Children.

THe Son of Msr. *Paul*, a Citizen of *Montpelier*, three yeares old, was taken with a moſt accute Feaver, which ſoon came to its Height : he had a perpetual unquenchable thirſt, which continued from firſt to laſt, and within five daies he died. His hands and feet were oftentimes cold, and at the laſt continued ſo, ſo that the diſeaſe reſembled the Feaver lipyria. His body being opened, no Inflamation appeared in his ſtomach, Gutts, or any other part, of which there was great ſuſpition by reaſon of the foreſaid ſymptoms. And ſeeing there appeared no Cauſe of ſo great ſymptomes, and al the bowels were wel conſtituted ; I ſuppoſed thoſe ſymptoms proceeded, from a malignant and venemous quality, viz. from the ſmal pox, which were then rife, which this child was not able to thruſt forth by reaſon of its native weakneſs, and the vehemency of the venom. This hapned, about the beginning of *July*, Anno 1642.

At the ſame time two little Girles of eight months old, began to be ſick of a frequent Looſneſs, wherewith Leek-colored and verdigreiſe colored choler were voided, with a moſt intenſe Feaver. I preſcribed them both clyſters of broath, the yolk of an egg, & Confectio de Hyacintho ; a liniment for their bellies, of ointment of Roſes, Comitiſſe, and oyl of quinces ; for their Hearts, cooling and ſtrengthening Epithems, and Juleps of Plantane water, Porſlaine water, Syrup,

Syrup of quinces, Confectio de hyacintho and Lapis prunellæ. Which they took frequently out of a ſpoon, and within two daies the Feaver was much abated, and almoſt extinguiſhed, and the looneſs very much abated. The Nurſe was ordered to uſe a cooling diet.

The 184 *Obſervation, or Hiſtory, of* Famous *and* Rare *Cures, &c.*

A Dyſentery:

ON the third of *Auguſt* 1642. my wife fel into a grievous dyſentery, in the afternoon, having taken the day before a gentle medicament; now this diſeaſe was at that time very rife. At bed time, I gave her two grains of Laudanum, in conſerve of roſes; the day after at two a clock after dinner, the diſeaſe continuing, I gave her two grains more of Laudanum. Her looſneſs continued, without blood, which continued five or ſix daies, not very troubleſom. And at laſt with a medicament of Infuſion of Rhubarb and Myrobalans, with pouder of Rhubarb and ſyrup of Roſes, it was quite cured.

The 185 *Obſervation, or Hiſtory, of* Famous *and* Rare *Cures, &c.*

Of a Dropſie.

IOhn Haguenote, a Chyrurgion about twenty ſeven yeares of Age, was troubled with the rhumatick diſeaſe, with pains al his body over, proceeding from a hot diſtemper of his Liver; which diſeaſe continuing four or five months, brought him to an extream leanneſs, with a continual flow Feaver. At laſt, notwithſtanding divers remedies adminiſtred to overcom ſo great a diſeaſe, he fell into a dropſie, which was partly aſcites, and partly tympanites, by which his belly was ſwelled to a great Bulk. After many medicines tried in vain, and many conſultations to no effect, when he ſeemed wholly deſperate, he was committed to my care alone. He was extream lean, ſo that his muſcles were wholly conſumed, as in an hectick Feaver of the third degree. I conceived the very ſubſtance of his Liver was extreamly decaied, ſo that it was impoſſible to reſtore the ſame. Wherefore premiſing a prognoſtick to that effect, I ſet upon the cure for experience ſake, on the fourth day of *Auguſt* 1642. And in the firſt place I gave him univerſal purging pils with one ſcruple of Calomelanos of Turquetus. He had ſix ſtooles, and bore it wel, and voided many wheyiſh and phlegmatick excrements.

The following day, he began the uſe of theſe following Apozemes.

Take *roots of aſparagus, butchers-broom, and elecampane, of each one ounce. The middle bark of Aſhe and Tamariſk, of each half an ounce; Roots of valerian, round birth-wort, and Aſarum, of each two drams. Leaves of Cichory, Agrimony, ceterach and maidenhaire, of each one handful; of the two Wormwoods, Ground Oake, and Centory, of each half an handful. Boyl them to a pint, and in the ſtrained liquor diſſolve ſyrup of Maidenhair, three ounces. Make of al an apozem for three morning doſes, adding to every doſe one dram of diuretick ſalt, and thirty drops of diuretick ſpirit. This be continued for ſix daies, and voided twice or thrice a day flegmatick and wheyiſh excrements. On the ſeventh day he took again the foreſaid pils, with the ſame effect. Afterward he continued his apozems for fifteen daies, and the ſwelling of his whol belly was abated, for he went to ſtool every day four or five times, voiding flegmatick and wheyiſh excrements, and plenty of urine. He continued extream leane & without any appetite. I preſcribe him a pouder of one dram of vitriolum martis, & two drams of pouder of Ivory, he took at firſt one ſcruple, in the morning with panada; & at the ſame time he took morning & evening two ſpoonfuls of tinture of roſes. Theſe were continued only for two days. But becauſe his belly was yet ſomwhat ſwollen & he voided flegmatick & very crude matter by ſtool; he returned to his opening juleps, which were made of a decoction of temperate opening herbs & roots, the ſalt and ſpirit aforſaid being added, becauſe from the long uſe of the foreſaid decoction, I feared he ſhould be too much dried. He took the ſaid Julep in the evening, without the ſalt and ſpirit, but with juice of Lemmons to quench his thirſt. He voided*

as

as before flegmatick and watry excrements. To his evening julep was somtimes added one ounce of tincture of Corals, to strengthen and coole his Liver. These things being continued for twelve daies together, his belly was quite fallen, and the skin of his whol body felt softer; his muscles began to be filled, and his whol habit of body to be nourished, his apperite was good, and his stomach did wel digest. At last to strengthen his bowells, and gently to provoke his expulsive faculty, which remained sluggish, every day he took half a dram of Rhubarb, made into a bolus with syrup of Roman Wormwood. This bolus he took for five daies together. Afterwards he abstained from al remedies, for as many daies more. Afterwards to recover him out of his leanness, he used a bath of Barly and Almonds, which was repeated once every week. And when he had abstained a month together from purging, he began to be tormented with pains in his limbs, yet not very violent, which continuing many daies, he sent for me again: and I told him the fluxion of humors must be taken away by purging. He said, that his former pains, in the begining of his disease, were much encreased by purgation. Which was the reason, that I would not give him any vulgar purgation, but the foresaid pils he took, and they gently purged him, and his pains were taken quite away. He was perfectly cured of his dropsie, but being very careless in his diet, and did eat ever and anon meats bad for him, he fell into a tertian Ague, of which being by some remedies cured, after fifteen daies he fel into it again; and so he lived four or five months, his tertian ague fits ever and anon returning, by his new extravagancies of diet; til at last he died, having nevertheless lived six months before, even to his dying day, free from the dropsie.

The 186 Observation, or History, of Famous and Rare Cures, &c.

A Gangreen caused by a vesicatory.

IN the month of *August*, 1642. the daughter of Msr. *Bon*, a Councellor of the Exchequer Court, being two years and an half old, troubled with a malignant Feaver, was plied with sundry remedies, and among the rest a vesicatory being appointed, the Apothecary made it of the comon vesicatory Plaister of the shops, and to make it the stronger, sprinkled a great deal of pouder of Cantharides upon it, whereupon the skin was burnt, and the day following, al the part covered with the vesicatory, appeared Gangrenated. For the Cure whereof, scarrifications being made, it was fomented with Aqua vitæ, and then a liniment applied, made of Unguentum Egyptiacum dissolved in Aqua vitæ. Within three daies, the Eschar was separated, and the remaining ulcer cured, with this following ointment.

Take the kidny suet of an oxe one ounce. Lythatidge prepared, and minium, of each one scruple. Oyl of roses, as much as wil suffice. Make of al an ointment.

The 187 Observation, or History, of Famous and Rare Cures, &c.

Of a Malignant feaver.

I*Obn Richards* a Citizen of *Montpelier*, having been afflicted with a malignant Feaver, for six weeks together, was so extreamly weakned, that he seemed to be neare his grave. I coming then first to him, and hearing that he had been little purged, al his disease long, I conceived that his strength was overpowred with the burthen of humors, but so weak withal that he could hardly beare purging. Therefore I undertook to purge him by degrees, and prescribed him a potion of the Infusion of one scruple of Senna in Cichory water, and half a scruple of Cream of tartar, adding one ounce of Syrup of roses. This potion he took three daies one after another, and had two stools every day, his strength was a little encreased; on the fourth day he took an ounce of Syrup of Roman wormwood. On the fift day I gave him the infusion of a dram of Senna, which being continued for two daies, he was gently purged to good purpose. Whereupon he began to be better, recovered by little and little, repeating his purgations at certain times. Some time after he fel into a relapse, and sent for no physitian, til he was at last cast, and so he died. This one thing only is worthy of note in this Observation; that a pur-

ging Medicament may be given in the greateſt extremity of weakneſs, provided it be preſcribed in a very ſmal doſe.

The 188 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Looſneſs in a Boy.

THe Son of Mſr. *Audeſſan*, Councellor in the Cure of Accounts, being four years old, was troubled with a long Looſneſs, want of Appetite, and weakneſs. The original of this Looſneſs was from bad Diet, for they crammed him with much meat, and ſometimes gave him pure wine to drink; whereby his Natural heat was ſo waſted, that his nouriſhment was converted into crude and Flegmatick Excrements; for his ſtools were in a manner nothing but mere Flegm, when I firſt viſited him; whereas before they had been yellow, Green, verdigreiſe coloured, and bloody, as I was informed. Having ordered his Diet, I preſcribe him a Medicament of Syrup of Cichory with Rhubarb one ounce, and half a dram of Rhubarb to be taken three daies together: after that two ſpoonfuls of tincture of corals, to be taken morning and evening; within five daies he was better, and the remedies being continued, he recovered in a few daies.

The 189 *Obſervation, or Hiſtory, of Famous and* Rare *Cures,* &c.

Of a long Looſneſs, and a ſtubborne Head-ach.

ON the 7. of *October*, 1642, I was called to *Lodova*, to Mſr. *Fleury*, Treaſurer of the Exchequer, fourſcore years of Age, being troubled with a looſneſs of two Months continuance, with which he voided many Wheyiſh and crude Excrements, but eſpecially his looſneſs troubled him in the night, by which and other ſignes, it ſeemed that the influx of Humor was chiefly from his brain. Moreover he was troubled with a cruel pain in his Head, on the left ſide thereof, from the Crown of his Head to his Eare and Temples on the ſame ſide, which pain when he lay upon the part affected, was manifeſtly pulſative. I letting my ſelf to the Cure, in the firſt place, becauſe of his Looſneſs, I preſcribe him this potion.

Take *Choyce Rhubarb, one dram. Citrine Myrobalans, half a dram. Yellow ſanders, half a ſcruple; infuſe them in Plantane water, and in the ſtrained liquor diſſolve half a dram of Rhubarb poudered, Syrup of Roſes, half an ounce: make them into a potion. After the taking whereof he had three ſtools in the day time, and only two the night after, whereas before he was wont to go to ſtool five or ſix times a night.*

The following day, the ſame Laxative potion was given him, adding the infuſion of one dram of Senna. He had five or ſix ſtools in the day, and none at al in the night, and ſo his looſneſs was quite Cured.

On the third day, to take away his long and pulſing Head-ach, when many other Remedies had been tried in vain, I cauſed the Artery of his Temple to be opened, whereby three ounces of blood were taken away, and upon the Orifice was applied a Plaiſter of Franckincenſe, Maſtich, Bole-Armenick, Hares Hairs, and the white of an Egg with good Ligature: and the ſame day, the pain was quite taken away.

The 190 *Obſervation, or Hiſtory, of Famous and* Rare *Cures,* &c.

A Catarrhe falling upon the Lungs.

ABout the End of *October*, 1642. I fel into a grievous Catarrhe by being in the Sun, which falling upon my Lungs, made me ſhort winded and wheeze. I was let blood, and then purged for two daies together, with a Laxative Priſan, abſtaining from Wine, and keeping a very

very ſlender Diet: by which means my Wheezing ceaſed, and my ſhortneſs of breath was much abated. But there followed in their ſtead a very troubleſome Cough, which having continued two daies, in the morning I put a bit of Tobacco into my mouth, having firſt lightly ground it with my Teeth, which when I had kept half an hour upon my Tongue, my Head began to be a little dizzy, and my Stomach ſomwhat ſick, after which followed a ſmal vomit of Wheyiſh matter, which had a bitter farwel with it. The Dizzyneſs of my Head continued for two hours, and my Cough was ſtayed til evening, when it began a little to trouble me by fits. About Supper time, a pain aroſe in my Head, with a certain heat, eſpecially on the left ſide; after Supper, which was plenty ful enough, my Head-ach was much worſe, and was accompanied with a troubleſome Stomach-ſickneſs which having continued for an hour, and my Head-ach grew worſe and worſe, thruſting my finger down my throat I caſt up al my Supper with much flegm, whereupon my Head-ach was abated, and ſoon after I betake me to my bed, where falling aſleep, I paſt the night quietly, and was the following day, quite freed from my Cough and Catarrhe.

The 191 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

An Old Head-ach proceeding from the Veneral pocks ill-Cured.

A Certain man infected with the Lues Venerea, was Cured by a Sudorifick Diet, and a Mercurial Oyntment, whereupon he ſeemed for a certain time to be Cured; but afterwards the ſame diſeaſe returned again, and he was again Cured with a Sudorifick Decoction, taken for ſome daies together, and then with a fume of Cinnabar, ſo that the Cure ſeemed perfectly accompliſhed. Yet he began afterwards to be troubled with a grievous Head-ach, on the left ſide of his Head, which upon the change of Seaſons, and eſpecially at the beginning of Autumne, did grievouſly torment him, and remained like a Nail evermore fixed in the ſame place. And when he had tried many Evacuating, revelling, deriving, and anodyne Medicaments in vain, he came to me. And I was of Opinion that this grievous Head-ach, was from the Relicks of Lues Venerea not perfectly Cured. Yet that the next and immediate Cauſe thereof, or at leaſt which fomented and encreaſed the pain was, beſides the Veneral Venom, a ſharp and biting Humor, flowing to that part of the Head; or the mercury it ſelf collected in that part, or a rottenneſs contracted in the Skul. Which two laſt Cauſes, though not frequent, yet do ſometimes happen, as appears from many Hiſtories reported by Authors.

Now that reſpect may be had to al theſe Cauſes, In the firſt place I preſcribed an univerſal Evacuation, by bloodletting, and Purgation, by Apozemes for four daies.

After that a Sudorifick Diet drink, of a Decoction of Guajacum, and Salſaparilla, for thirty, or fourty daies, reſpect being had to the temperament, for if it be hotter than ordinary (for I could not ſee the man, only my advice was deſired upon a Relation of the Caſe in writing, where the Complexion of the Patient was not expreſſed) it may be corrected with baths and cooling broaths. For many times a Lues Venerea that could not be Cured with Mercury, has been Cured by a long uſe of Decoctions. And if the Head-ach ariſe only from Virulent Humors which Vellicate the Membranes, it may be Cured only with a longer uſe of the Diet drink.

And if that ſame Head-ach, ſhal not give way to the Decoction long uſed, it muſt be conſidered if ſome mercury be not collected in the part, which may be known by putting a little pellet made of Leafe Gold rould up, into his left Noſtril as far as can be, and pulling it out after it has been in ſome time; for if it come out Wheyiſh tis a ſign there is Mercury. The ſame may be experimented alſo, by covering a Cephalick Plaiſter with Leaves of Gold, and putting it upon the part pained; for if the Gold turne white, 'tis a ſign there is ſome Mercury in the part, which may be drawn forth, by little and little, if a thin plate of Gold be continually worn upon the pained place, and a ſolid pellet of Gold, be frequently thruſt up into the Noſe.

If this Remedy do not remove the pain, the part muſt be opened, the ſcull being boared with a Trepan. For many times the Scul is gnawn by ſharp and virulent Humors, and it is corrupted, the Skin remaining intire. And although the rottenneſs appear not, yet the Trepan does many times help by bringing forth a Virulent matter, which is collected upon the Coats of the Brain.

The 192 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

A Pleuriſie.

THe Daughter of Mſr. *Divoul*, a Citizen of *Montpelier*, of a Sanguin Complexion, twenty years of Age, was troubled with a grievous Pleuriſie of her left ſide, in the beginning of *March*, 1643. On the ſecond day of her diſeaſe, a Vein was opened on the ſame ſide, and eight ounces of blood drawn away. The day following when the Chyrurgeon would have let her blood again, he could not find the Vein; becauſe the Virgin was very Fat, and the Vein lay buried in the depth of her Arme, ſo that becauſe the vein appeared better in her right Arme, he was forced to open the ſame, and drew thereout eight ounces of blood. Nevertheleſs, this blood-letting did no good. Seeing therefore the Pleuriſie was very urgent, they ſent for me, and when I ſaw there was great need to let her blood again; becauſe ſhe was almoſt choaked, and had a very high Feaver; I cauſed them to ſend for other Chyrurgions, that one or other of them might open the Vein; having therefore ſent for one of the Skilfulleſt, adviſed him if he could open the Vein, he ſhould make a large orifice and take away good ſtore of blood at once, ſeeing it was ſo hard a matter to repeat Phlebotomy in this patient. He did as I wil him, and tooke away about fourteen ounces of blood, whereby the Patient was much eaſed, and not at al weakned. Four or five hours after, blood was again let to ten ounces. Which ſhe eaſily bore, and the day following was perfectly freed from her Pleuriſie and Feaver.

The 193 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

Of a falling-ſickneſs.

THe Son of Mſr. *Roche*, a Citizen of *Montpelier*, being twelve years old, was for ſome months tormented with fits of the Falling-ſickneſs; which came at firſt, only once a week and afterwards every day. He was purged once or twice, alſo let blood, and had an Iſſue in his Arme many years. Being ſent for, I preſcribe him an Apozeme of Cephalicks and ſpecifical Remedies againſt the Epilepſie, with purgatives, for four doſes. Then an Iſſue is made in his coronal future, and with theſe two remedies he was freed from his diſeaſe.

This boy was of an hot and Cholerick conſtitution, and very ready in his actions, which bred a conjecture, that this diſeaſe did ariſe from filthy Vapors, which by this emiſſary might be Diſcuſſed.

The 194 *Obſervation, or Hiſtory, of famous and rare Cures,* &c.

A Dropſie.

THe Daughter of Mſr. *Patris*, Counſellor in the Court *Præſidiary*, ſix years old, and ſick of a Dropſie, was cured with theſe following remedies, in the month of *March*, the year 1643.

Firſt a Clyſter was adminiſtred, which was thus made.

Take *Pulp of Coloquintida, one dram; courſe bran an handful, boyl them in white Wine to nine ounces, make a Clyſter; which brought away Flegmatick and wheyiſh Excrements without*

without trouble, and was continued for three daies. At the ſame time there was applied to her whol Belly a Cataplaſme of the Roots of Wild Coucummer, made with comin ſeed and Honey, the diſcription whereof you have in my Practice of Phyſick. Now when her belly began to aſſwage, and ſhe would not take internal Remedies, the clyſter was repeated three or four times, every other day, and the Cataplaſme was continued. From whence followed a greater diminution of her belly. At laſt I preſcribed her a purging pouder of Senna, Turbith, and other things, the deſcription whereof, is in my Practice, whoſe doſe was one dram, and ſhe was therewith but little purged, ſeeing ſhe vomited up the Medicament; and her Belly did yet appear ſwolne. Afterwards I preſcribe her Juleps, of aperitive Roots and Herbs, with Salt and diuretick ſpirit, for four doſes, with the uſe whereof ſhe made greater quantity of Urin, but her belly continued ſtil ſwollen. Afterwards I appoint her a pouder of Calomelanos of Turquetus, twelve grains, Scammony eight grains, and jallap, fifteen grains. Which ſhe took in broath and was ſeven times purged, and voided much wheyiſh Humor and flegm by ſtool, whereby the ſwelling of her belly was half in half abated, in the ſpace of twenty four hours. The foreſaid Julep was repeated for three daies; and the fourth day ſhe took the foreſaid pouder again, with the ſame ſucceſs; and when her belly was very much fallen, ſo that ſhe began to get out of her bed, and to have a good Stomach to her meate, ſhe took no more Phyſick, and ſo by little and little perfectly recovered.

The 195 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Venereal Pox in a little Boy.

A Little boy thirty months old, being ſick of the Veneral Pox, with a filthy Scab al over his body, which he had caught of his Nurſe, he was Cured with theſe following Remedies.

Take *Shavings of Lignum Guajacum, two ounces. Fountain water two pound. Infuſe them twenty four hours, then boyl them til a third part be conſumed. Take three ounces of the ſtrained Liquor and give it the Child in the morning two hours before meat, covering his body a little warmer than ordinary, and continue this courſe twenty daies.*

Take *Scammony poudered ſix grains; Calomelanos five grains. Mix them into a very fine pouder, and give it him in a ſpoonful or two of Sugared Panada, and let him drink a little broath after it. Continue this Remedy every fift day, encreaſing the doſe of both the Medicaments according to their operation.*

Take *the matter of the foreſaid Decoction, Fountain water three pints, make hereof a Diet drink for his ordinary drink, adding ſugar and Lycorice as much as ſhal ſuffice for to gratifie the Palate. Theſe Remedies being continued for a Month together, he was well Recovered.*

The 196 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

An Impoſtume by the Back-bone.

SInce the time that I have Practiſed Phyſick, it has been my hap to ſee five Impoſtums upon the Back near the Back-bone, which were bred of a cold matter, collected by little and little without pain, or inflamation, and the color of the part being no waies changed. The Tumors were ſoft, like an Oedema, as big commonly as a mans fiſt. Howbeit, when they were opened, Laudable matter flowed out of them. The three firſt killed the Patients, in the ſpace of three or four months, Whenas the Ulcer remaining after the Impoſtume opened, became very hollow and winding, and a greater quantity of Quittor came thereout every day; whereupon the whol body was exhauſted, and turned into an Atrophia, though the Cure of the Ulcers was by many Remedies endeavoured. The fourth was cured by great inciſions made in the back. By which al the Cavities were laid open; and afterward with Fomentations of Aqua Catapultarum, and other Topicks, the Ulcers were Cured, and in the mean time the antecedent Cauſe

was

was provided againſt by frequent evacuations, and the uſe of a ſweating decoction. Finally, the fiſt was cured without incilion, only it was laid wide open with a potential cautery, and then the ulcer was clenſed with injections of the Decoctum catapultarum, and a fomentation of the ſame, and by ſtrong compreſſion of the part, with ſwathbands and bolſters; and by continual application of very aſtringent medicamens round about the ulcer. And in the mean while the antecedent cauſe was provided againſt, with the foreſaid Remedies.

The 197 Obſervation, or hiſtory, of famous and Rare Cures, &c.

A Dropſie in a boy ſeven yeares old.

THe Son of Mſr. *Saget*, a Citizen of *Montpelier*, was troubled with grievous obſtructions, whereby his belly was mightily ſwelled, ſo that he was now become hydropical. Being called to him the 28 of *April* 1643. I preſcribe theſe following Remedies.

Take *Senna clenſed two drams; anis-ſeed and Cream of tartar, of each one dram; Roman Wormwood one pugil. Boile them to two ounces, in the ſtrained liquour diſſolve of the Electuary of Diacarthamum one dram and half; ſyrup of roſes half an ounce: make al into a potion. Let him take it in the morning and be ordered accordingly.*

Take *Roots of Smallage, Perſeley and Aſparagus, of each half an ounce. Leaves of Agrimony, Maidenhair, Ceterach, and Hyſop, of each half an handful; polipody of the oak, and Carthamus ſeeds, of each two drams. Seeds of Smallage and Parſly of each one dram; Cream of tartar two ſcruples. Boile them with the fourth part of an old cock, in the ſtrained liquor diſſolve ſalt of wormwood and tamariſk, of each one ſcruple. Make a broath, of which let him take every morning for twelve dayes.*

In every third doſe of broath infuſe two drams of Senna al night. Let him take it, and be ordered accordingly.

Take *Oyle of Capars and Tamariſke, of each two ounces; juice of dwarf elder and wild Cowcummers, of each an ounce and half; Boile them to a conſumption of the juyces: in the ſtrayned liquour diſſolve ſeeds of Agnus Caſtus, and parſly of macedonia finely poudered, of each half a dram; oyl of nutmegs half an ounce. Wax as much as ſhal ſuffice to make a liniment. Let his belly be therewith ſmeared hot, as he goes into his bed.*

Let him uſe for his ordinary drink an infuſion of ſteel and rhubarb, in manner of a dietdrink.

With theſe remedies the ſwelling of his belly was leſſened, but not quite taken away, therefore I was fain to proceed to theſe medicines following, which in three weeks ſpace, quite cured the diſeaſe.

Take *Conſerve of the flowers of tamariſk, and maidenhair, of each one ounce and half. Confectio alkermes three drams, ſalt of wormwood and tamariſk of each one dram. Ivory poudered and Diarhodon Abbatis, of each two ſcruples; with ſyrup of Maidenhair, make al into an opiate, of which let him take the quantity of a Chaſt-nut every morning, two hours before meat, and drink after it a little wine tempered with water.*

Take *Calomelanos eight grains, diagredium ſeven grains, two leaves of gold: make al into a pouder, and give it him once a week with two ſpoonfuls of ſugared panada, and let him drink a little broath after it.*

The 198 Obſervation, or Hiſtory, of famous and rare Cures, &c.

A Baſtard palſie.

AN honeſt woman of *Aix*, about 50. yeares old, having ſuffered abortion, and living yet by it, was at firſt troubled with a nummedneſs about her belly, which ſhe eaſily perceived by putting her hand upon her belly. After the abortion ſome months, ſhe proved with child, and during the courſe of her Impregnation, the ſaid nummedneſs ſeized alſo upon her thighes and leggs, and a far worſe ſymptome was added thereto, viz. an inability to ſtir them.

After ſhe was brought to bed, many purging and ſweating medicines were uſed, and many other heating and drying Remedies, without any effect. So that ſhe had been now two yeares troubled

troubled with this greivous Infirmity. In the parts aforesaid, the sense of feeling was not quite taken away, but only impaired; but al motion was quite lost. Yet there is this one thing peculiar and very wel worth observation; That when her legs are drawn forth by her servants, or are any other waies stirred, presently they become stif and convulsed, in manner of a tetanus. To which is added a certain Convulsive motion like that of persons which have the falling-sickness, which is wont also frequently to take her of it self by fits. And when she is taken with these symptomes, she perceives a kind of motion in her hipochondria, moreover she is frequently afflicted with wandering pains, possessing divers parts, but especially her Chest; so that somtimes the fore part, other whiles the hinder-part; now the right, anon the left part of her chest, is vexed with these running paines. This is the History of the disease, related by the Patient her self, who returning from the bathes which she had used in vain, desired my advice the foruth of *July*. 1643.

I could indeed have wished, that the disease had been more exactly described, by those skilful Physitians who had her under cure, to the end that the nature of so most intricate and difficult a disease might be the better known, and the Cure more sollidly undertaken, by a diligent meditation upon al the Circumstances thereof. Yet shal I not forbeare, (to satisfie the desire of the patient) to shew my opinion, submitting the same to the judgement of those most expert Physitians, who are able to observe al the particularities of the disease, and perfectly to see into the nature thereof.

I conceive therefore, that this disease is no true palsie arising from a flegmatick humor, loosning and resolving the Nerves; but that it is rather a mixt disease consisting partly of a bastard palsie, and partly of a convulsion. Now these bastard palsies, compounded with distentions and convulsions of the nerves, are in those inferior parts often produced, by chollerick, melanchollick, or wheyish Humors contained in the Hypochondria, or other parts of the lower belly, and transfated into the back-bone; from which seeing the nerves arise, which bring motion and sence into the parts, as also into the muscles and skin of the belly; it is no wonder, that the animal actions of those parts are very much hurt. This may be confirmed by a larger discourse, the Judgment of Authors, and by experience, but unto such learned men it may suffice, to declare a few things, which make this conjecture of mine sufficiently probable.

In the first place therefore it must be taken as a certaine and unquestionable truth; that al privation of sence and motion does not draw its original from the flegmatick humor; but that it proceeds somtimes from an hot and dry distemper, and humors following such a Constitution. This may be confirmed by the opinion of *Trallianus* alone, who in the 16. Chap. of his 1. book, alleadges such a Cause, and confirmes it with a cleare example in these words. *I knew, truly, a man that was palsied through sorrow, much care and fasting, and having taken Hiera picra, he became so bad, that he could not stir at al, and was neare to death; unless he had been altered to the contrary, both with al kinds of moistening things, and potions and meates, and other things that might reduce him to a right temper, especially with baths and frequent nointings with water and oile, with mutation of the air to a temperate, and al kind of cheerfulnes.* A story not much unlike to this may be seene in *Forestus* his 97 observation of his 10. Book, of a Certain young man who being deprived of motion from his thighs to his feet, with an extenuation and non-nutrition of the said parts, and growing continually worse and worse by the use of hot and drying medicaments prescribed by other Physitians, at last he was cured by *Forestus*, only with moistening medicaments, which were partly taken in, and partly applied externally.

Moreover it is a thing long since observed amongst Practitioners, that there is a chollerick colick, which does frequently degenerate into a palsie, and that such a palsie springs from choler no man doubts.

And finally, That from a melanchollick and wheyish Humor, Symptomes are produced very like the palsie and convulsion, is every where related by such Authors as have written of the Scurvy and the hypochondriacal disease, as you may see in *Sennertus*, where he explaines the symptoms of the foresaid diseases, in his Book of the Scurvy, and of the hypochondriacal disease.

Now that those Impairments of sence and motion which afflict this honest woman, do proceed from adust and hot humors, wee may in the first place conjecture from such things as help and hurt; for seeing she received no good by heating and drying medicaments, but was alwaies

waies worse after them, it follows that they were no waies contrary to the disease. And this was the only way, whereby *Trallianus* and *Forestus*, in the foresaid Histories came to the knowledg of a palsie proceeding from an hot and dry distemper.

Secondly, That this patient has a dry distemper, may be hence collected, in that Caustick applied to divers parts, and Issues made thereby, afforded very little humor, and were quickly dried up.

Thirdly, Palsies which proceed from flegm, draw their original from the brain, as the fountain of that humor; and those parts which are near the Head, are commonly first and most of all hurt. Whereas in the patient, there are no signs of any humor flowing from the head, nor is there any hurt in her upper parts, so that her Armes, hands, and other upper parts, do perfectly performe their Actions.

Fourthly, the first Insult of the disease, did cause a dulness of the sense of feeling in her belly, and the Muscles of the Abdomen, which shews that the nerves which spring out of the back bone, through the vertebraes of the Loines were first hurt; and that afterwards the disease was propagated to the nerves which arise from Os Sacrum, and creep along to the thighs and leggs. Whence may be gathered, that the humor offending, was transferred from the parts contained in the lower belly unto those nerves, just as in a palsie following after the cholick, such a like translation is wont to happen.

Fifthly, pains afflicting divers parts, especially about the breast, and those so flitting, do argue that sharp and biting vapors, are carryed from the Hypochondria into those parts; as like pains in such as are troubled with hypochondriacal Melancholy, do most frequently happen.

Sixtly, as often as this Patients feet & legs are stirred, a stretching and trembling motion does presently arise, which argues that the matter impacted into the nerves is thin and movable, and consequently put into agitation by the least stirring, by that means causing tensions and vibrations of the Nerves.

Seventhly, when the Convulsions seize upon this woman, a certain motion goes before in her bowels, which she plainly perceives; which motion proceeds from the foresaid matter, begining to work and stir it self, or from vapors raised out of the said matter by its commotion; as in a Sympathetick Epilepsie, arising from the inferior parts, such Commotions are perceived in the Belly, when the fit is about to come.

Finally, this disease began to shew it self after the patient had miscarried and took its increase during the time of her afterwards being with child; which signifies that bad humors collected in the veins of the womb, not sufficiently voided by the monthly purgations, did fal into those nervy parts, and did at last cause these Impediments of sense and Motion.

These things thus laid down, Let us come to the Cure, which must be directed to these Indications. viz That the hot and dry distemper of her Bowels be corrected; that the melancholick and burnt humors (which I take to be the cheife cause of these symptoms) be prepared and evacuated the obstructed passages be opened, and the cheife bowels producing these humors be strengthened. I shal breifly propound such materials as are fit to satisfy these Indications, and those the choycest, premising this prognostick, That diseases proceeding from melancholly, are of al others most hard to cure, and if they seize upon the nerves, they are yet harder to cure; and confirmed old diseases of the nerves, are incurable; whence it follows, that this case propounded, is hardly vanquishable by remedies, and that there is little hope of the Cure. I advise never-theless that this Cure should be undertaken, seeing many things daily fal out besides hope, and many diseases are cured, which were accounted desperate.

In the first place therefore, her diet must be of meats of good juice and easie digestion, somwhat cooling, and very moistening. Of which kind are the flesh of yeung beasts, and new soft eggs, as the principal. The other particularites of her diet, are left to the prescription of her ordinary Physitians.

The rest of the Cure must be begun with a laxative Clyster, after which must follow the next day, blood-letting in her left arm e to eight ounces. And if the blood be corrupt, or infected with any bad quality, she must be let blood again, the next day, out of her other arme in like quantity. After bleeding let her fal to the use of these following broathes.

Take *Roots of Bugloss and Asparagus, of each one ounce*; *Leaves of Agrimony, Ceterach, Maiden hair and Cichory, of each one handful. Boyl them in Cock-broath, and dissolve therein one dram of Cream of tartar. Let her take hereof for twelve daies together.*

In

In every fourth broath infuſe al night three drams of Senna, one dram of Anis-ſeed, in the ſtrained liquor diſſolve an ounce and half of choyce Manna. Let her take it and be ordered accordingly.

Her broaths being ended, let her uſe a bathe to ſit in Lukewarme, of a decoction of Barly and ſweet Almonds: let her ſit in it twice a day for three daies together, far from meale-times.

The day after her laſt uſe of the Baths, let the vein of her left ankle be opened, and take away ſix ounces of blood.

Afterwards let her drink whey of Goats-milk for fifteen or twenty daies, taking at firſt one cup, afterwards two or three, as her ſtomach can beate, for the more ſhe ſhal drink, the more good it wil do her. Now the whey muſt be made preſently before ſhe takes it, of milk newly milked, by boyling the ſame one walm, and as ſoon as it begins to boyl, thereinto ſprinkling a little quantity of juice of Lemmons or vinegar, and preſently removing it from the fire, for preſently the whey wil be ſeparated from the cheeſie ſubſtance, which is made exceeding cleare by ſtraining and clarifying the ſame with the white of an egg; and may be drunk in great quantity without offending the ſtomach, ſo that it is by many drunk after the rate of Mineral waters, with great profit.

Every fourth or fift day let two ounces of manna be diſſolved in her firſt cup of whey.

During the reſt of the Summer, let the bathe to ſit in be repeated, once or twice in a week, that her hypochondria may be moiſtened, and the acrimony of the offenſive humor tempered.

If ſhe be not of her ſelf loos-bellyed, let her take a Clyſter every other day.

Take, Conſerve of Eglantine berries, four ounces; Conſerve of the flowers of Borrage, Violets, and tamariſk, of each two ounces. Conſerve of the Roots of Elecampane, and Cirron peeles preſerved, of each half an ounce. Ivory ſhavings two drams. Salt of wormwood and tamariſk, of each one dram and half. Two preſerved myrobalans, Confectio Alkermes half an ounce, with ſyrup of Maidenhaire make an Opiate, of which let her take the quantity of a Cheſnut every morning, two hours before meat, and drink a little wine allayed with water after it.

And becauſe the diſeaſe is very ſtubborn, & cannot be vanquiſhed, unleſs by remedies very long continued; in Autmne, the cure muſt be begun again, beginning with a clyſter, then letting blood, after which the following apozem ſhal be uſed twelve daies together.

Take, Roots of Aſparagus, Butchers-broom, and Bugloſs, of each one ounce. Roots of Enula compane, bark of Caper roots, middle rind of the Aſhe, and tamariſk, of each half an ounce. Leaves of Agrimony, borrage, burnet, cichory, ceterach, maidenhaire, of each one handful. Fragrant apples, ripe and cut into bits, number two. Flowers of Borrage, Violets and tamariſk, of each one pugil. Boyl them to a pint for three doſes, adding to each doſe one dram of Chriſtial of tartar, Salt of wormwood and Tamariſk, of each one ſcruple, Syrup of Maidenhaire an ounce. Let her take it for twelve daies, in the morning, three hours before meat, renewing the decoction every third day.

In every fourth doſe, infuſe al night three drams of Senna, Anis-ſeed one dram. In ſtrained liquor diſſolve two ounces of Choiſe Manna. Let her take it and order her ſelf accordingly.

After the Apozems, let her again uſe the bath to ſit in according to the foreſaid directions.

The day after her laſt uſe of the bath, let her Fundament be chafed with a courſe cloathe, and faſten two horſe-leeches, to thoſe parts that ſwel moſt, and draw away five or ſix ounces of blood.

The next day make Iſſues in both her Leggs on the inner ſide, and keep them open a long time.

Take, *of Juices newly preſſed forth, and clarified over a gentle fire, of borrage, bugloſs, Fumitory, Cichory, and Endive three pints. Juice of fragrant apples newly preſſed out and clarified two pound. Senna ſix ounces, Epithymum three ounces, Agrick newly trochisked and choyce Rhubarb, of each one ounce and half. Mace and cloves of each one dram. Infuſe them and boyl them according to art, til there remain fifteen ounces. And therein diſſolve fifteen ounces of Sugar. Make al into a ſyrup perfectly boyled, of which let her take two ounces twice or thrice in a month in Chicken broath boild with Leaves of Borrage, Bugloſs, Agrimony, and Pimpinel.*

Let her continue the uſe of the foreſaid opiate on al ſuch daies, as are free from the uſe of the other Medicaments.

The 199 Obſervation, or hiſtory, of famous and Rare Cures, &c.

Vomiting in a Malignant feaver.

THe Chamber-maide of Madam *de Rozb*, called *Laprune*, being ſick of a Malignant Feaver, on the tenth day of the Diſeaſe, was taken with ſuch a troubleſome vomiting, that ſhe caſt up al her broaths and drink; and when ſhe had been three daies troubled in that manner, the Phyſitian that had care of her, by my advice gave her one ſcruple of Salt of wormwood, with a ſpoonful of Juyce of Lemmons; and her vomiting was ſuddenly ſtopt, and afterwards ſhe kept al that ever ſhe took. Three daies after, the ſame vomiting returned, and was cured by the ſame Medicine.

Some daies after, the ſame Medicament was by the ſame Phyſitian given to two Children, troubled with the ſame Symptome, and it cured them.

The 200 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A falſe Conception.

A Woman of *Giniaca*, fourty five years old, came to *Montpelier*, to ask advice concerning a diſeaſe ſhe had. She told us that being never married, ſhe had to do with a young man, conceived, and thereupon loſt her ſtomach, was pale al her body over, longed for certain meats, with other ſigns of being with Child.

Fourty daies after her conception, ſhe perceived a kind of Palpitation about her right Hypochondrium, and from that time ſhe began to be better, and her appetite was reſtored. Her belly grew daily bigger, her dugs did ſwel, and at laſt milk began to breed in them, viz. In the fourth month in her left dug, and that was reddiſh, and afterward there came milk into her right dug which was white.

In the fourth month ſhe had her courſes plentyfully three daies together, whereupon the ſwelling of her belly abated. But it began afterwards by little and little to riſe again. Her Courſes came every month, as they uſed before ſhe conceived. She perceived a motion in her belly, like that of an infant in the womb.

The ninth month ſhe had the pains of a Woman in Travail, ſo that the midwife was ſent for, and al the by-ſtanders looked when ſhe ſhould be delivered. Howbeit thoſe pains ceaſed after twenty four hours, and nothing came from her.

From that time her courſes have come ordinarily, until the thirteenth month, wherein ſhe again ſuffered the pains of Child-birth without any effect. And after that her courſes came no more, the bigineſs of her Belly continued, with motions at times, as it were of a live Child. And now thirty two months are paſt ſince the time ſhe firſt conceived, neither is the ſwelling of her belly exceeding great, for it hardly equals that of a Woman ſix months gone with child. Two riſings appear ſenſibly diſtinct, ſo that a ſpace appears between them: which Tumors encline to her Hypochondria, when the Woman lies. But when ſhe is upright, they reſemble the true form of a woman with child, being in the middle of her belly: being compreſſed they give place, and then returne again. They are often moved with a motion of their own like a Child in the Womb.

The ſwelling of her breaſts is long ſince gone, and they are very ſoft and flaggy, out of which very little drops of green milk is preſſed forth.

All the time of her being great, ſhe kept her ſelf ſhut up in the Houſe, tormenting her ſelf with griefe and faſtings, becauſe ſhe had conceived out of the lawful ſtate of Wedlock.

This

This is a most rare case and involved with most intricate Labyrinths of difficulties, out of which notwithstanding we shal endeavour to free our selves, by the thred of reason and conjecture.

And first, That it is a true conception may be argued from her loss of apperite, the milk in her breasts, and the motion of the child it self, to which nothing seems wanting except the ordinary time of bringing forth: which some may say was therefore retarded in the Woman, because long fastings, and the flux of her courses, had defrauded the child of its due nourishment, whereby the child could not so soon grow to perfection, and thereupon did stay longer than ordinary in the womb. Howbeit it is agreed upon by Physitians, Philosophers, and Lawyers, by whom this Controversie has been oft disputed, that the last term of a childs being in the womb cannot be extended beyond the eleventh month. Nor let any man say that between the natural & ordinary time of bringing forth, some rare and extraordinary cases may happen, as we have with us a late History of Madam *de Cardet*, who affirmed that she bore a child in her womb first fifteen months, afterwards a year, two, and three, of which matter are extant two councels one contrary to another, of very learned men, *Hucherus* and *Varandæus* on the one part, and *Saporta* with *Pradillæus* on the other. Also in *Schenkius* certain Histories are propounded, of infants born two years in the womb, who began to speak and go, as soon as they were borne. For I avouch that these are no *Histories* but fables; which is easily to confirme by reading them; for as for what concernes Madam *de Cardet*, by the reasons propounded by *Saporta* and *Pradillæus*, in their Counsel, it is abundantly proved that she was melancholick, and disturbed in her imagination; which not only her frequent belchings, Palpitations of heart, Vapors rising to her head and Face, and other things did witness, but especially, in that she her self said, that she heard the Child Cry in her Womb; which any novice in Physick, knows to be an impossible thing. And those things which hapned since that time, sufficiently shew that her mind was disturbed. For the same Lady, being yet alive, saies she has been with Child now two and twenty years, which assertion of her, takes al the Credit away from her other Speeches. But the Histories collected by *Schenkius*, are thereby convinced of falsity, in that they affirme Children new born, to have begun presently to speak; but every man knows that to speak comes by discipline and teaching. As true as the rest, is that which *Avicenna* saies was told him by a faithful Woman; for he professes himself only an Ear, not an Eye witness. Seeing therefore it does not appear by any true story that such cases have happened, and in this case of ours the conception moved about the fortyeth day, whereas a true child stirs not til the third or fourth month, it is better to affirme, that this woman of ours had no true child in her Womb. For fasting and menstrual purgations are so far from retarding the child, that they rather hasten the same, as *Hippocrates*, tels us, that a Woman with child by blood-letting, comes to miscarry. We must therefore say, that there was in the womb of this woman somwhat preternatural, viz. Either water, Wine, a Mole, or a Monster. That it was water no man wil say; that it was wind we have more reason to think, for it manytimes fals our, that wind shut up in the womb, makes a motion like that of an infant, and does a long time counterfeit a true being with child. But that this was not wind, two things evince; one, that it could not be so long kept in the womb, but it would have been at one time or another either evacuated, or dissipated; the other, that the milk in her dugs did witness somthing greater than wind to be in her womb. Now the safest way, is to say that it was a Mole; both because the frequency of moles makes it no wonder; and also because the signs propounded do seem to answer very wel to a Mole, viz. A panting motion at the fortieth day, raw milk in the dugs, flux of courses in time of Gravidation, also the milk vanishing after the ninth month, and the falling of her duggs, to which may be added, the hardness of the Tumor of her belly, which by pressing changed its place, and then returned again. And although *Hippocrates* saies, in his first Book *de Morbis Mulierum*, that the conception of a Mole does not bring milk into the dugs: that is to be understood of true and perfect milk, and not of crude and flashy, which is usually seen in such cases. And because two distinct Tumors were felt, 'tis likely there were moles in her womb.

A man might be indeed, Satisfied with what has been ſaid, unleſs ſome things ſtood in the way, from whence the extraordinary difficulty at firſt expreſſed, does ariſe. For in the firſt place, according to the doctrine of *Hippocrates*, a mole has no motion of its own, but is only moved by the wombes motion, and if any motion appeare to ſuch as feel the ſame, it is only a panting motion. But in this woman a greater motion is perceived, very like the motions of a true child, which is eaſily diſcerned by the by-ſtanders. Secondly a mole tumbles from one ſide to another, like a ſtone, with a ſenſe of weight and heavyneſs; in this woman there was no ſuch thing. Thirdly, in a mole the belly is widened equally in al dimenſions, whereas in a true child, it is raiſed up towards the navil, and ſtraitned on both ſides, ſuch as is the belly of this woman. Fourthly a mole ſinks towards the ſhare and Groins; in this woman the tumor is in her Hypochondria. Finally, a mole is continually encreaſed, and in the ſpace of near upon three yeares, it would have attained an huge bulk. But in this caſe, the tumor of the belly is very little, reſembling that of a woman five or ſix monthes gone with child, nor is it grown any bigger in a long time. In the Concurrence of ſo many difficulties though I thought better to inſiſt upon the generation of a mole, as a thing more frequent. Yet we ſhould better ſatiſfie al the phænomena, if we durſt to ſay, that ſome monſter lies lurking in the womb of this woman, which being grown to its determinate magnitude, does encreaſe no more, but is only nouriſhed like a child, whence it comes to paſs that neither the womb is more widened, nor does the Conception die for want of nouriſhment. For ſo Hiſtories tel us, that ſome women have brought forth Serpents, Moles, Frogs, Mice, Birds, and other Animals. Yea verily, and in *Opulca* and *Lombardie*, many Authors relate, that ſuch Animals are frequently bred in women, and therefore thoſe kind of Animals are termed the *Lombards* Brethren; *Gardonius Tornamira*, and other barbarous Phyſitians, term them *Arpa* or *Arpia*, becauſe this kind of monſter has for the moſt part many feet, which in that barbarous language they term Arpas. This being, I ſay, ſuppoſed, we may ſatisfie al the phænomena. For at the begining of ſuch a gravidation, al the true ſignes of a woman with child might appeare, viz. milk in the dugs, a motion like that of a true infant, which might appeare on the fortieth day, becauſe ſuch a kind of Creature as we ſpeake of, might be ſooner ſhaped than a true child; moreover, the animal being perfected, the belly increaſes no more, yet it provokes not Nature to expel it, becauſe it lives only by tranſpiration, and is cheriſhed by the warmth of the womb. Now that there are two of theſe Animals, may be conjectured, becauſe two diſtinct bodies are felt in the womb. Through ſuch conjectures as theſe, the mind may rove at uncertainties, til the excluſion of the Conception what ever it be, ſhal make it viſible to the Eye-ſight. Which excluſion (which is al I ſhal ſay of the Cure) I would not further by art, leaſt the woman ſhould come in ſome hazard of her life; but it is beſt to wait ſo long, til either nature of her own accord caſt off the burthen, or that her belly ſwel yet bigger, which notwithſtanding I muſt avouch, from the foundations before laid downe, wil never be. Some yeares after it was told me that this woman was delivered, but how, or of what, I could never fiſh our, becauſe ſhe ſtudiouſly concealed the ſame.

It wil not a little conduce to the illuſtration of this ſtory, to relate another caſe told me by an ancient midwife touching a woman of *Montpelier*; who firſt of al miſt her Courſes, afterward loſt her appetite, and fel to long for ſome certain meats, but ſhe ſpecially deſired to eat oyſters and ſuch like ſhel-fiſh, wherewith ſhe could never be ſatisfied. After the ſecond month of her being great, ſhe perceived the conception ſtir in her womb, and ſo it continued the following dayes and months; which nevertheleſs appeared ſtrange to her and other women, ſeeing a child in the womb is not uſed to ſtir before the third month. After the ſeventh month milk appeared in her dugs, but of a bad greeniſh colour. Her delivery was delayed to the end of the tenth month. At what time having her paines upon her ſhe ſent for the midwife and continued in thoſe paines three whole dayes together. And herein her pains were different from the ordinary paines of women in travel, becauſe ſhe ſaid ſhe felt her belly to be prickt and cut, and her womb to be torn. And ſo fierce was that pricking pain, that ſhe was compelled to cry out exceedingly. At laſt after many throwes, ſhe brought forth a certain Animal or Monſter, not unlike a Toad, but it had more than twenty feet round about its body. Being received out of the womans womb into the midwifes lap, it skipt from thence into the floor, and ran a good pace, and at laſt got under the bed; whence being drawn, it was ſuddenly carried away and buried in the wine ſeller, to cover the womans reproach. It had at the

End

end of its feet sharp claws, whence doubtless those pricking and cutting paines did proceed, which the childing woman felt. For the membranes being broken which contained the Animal in the time of Gestation; it seeking its way out, did teare the inner membrane of the womb, with its nailes, and caused those extream pains. Although these kind of monsters have sundry formes and figures, because they are bred by chance and fortune, and the mistake of Nature, yet those which are frequently bred in *Apulia*, and are termed the Lombards brethren, do for the most part come neare this now described, as may seem by the relation of those Authors that have written thereof.

THE

THE THIRD BOOK OF THE Medicinal Obſervations, AND REMARKABLE CURES, OF LAZARUS RIVERIUS;

Councellor and *Phyſitian* to the King, and Profeſſor of Phyſick in the Univerſity of *Montpelier*.

The 201 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Inflamation of the left Teſticle.

Mr. B. a Merchant of *Montpelier*, having contracted a Gonorrhœa by lying with a polluted bed-fellow, advited with a Chyrurgeon, who let him blood in the foot, gave him a bolus of Caſſia, and the day following a bolus of Terpentine, and other Remedis afterwards, wherewith the Gonorrhœa was ſtopped; whereupon the influent matter being tranſlated another way, a ſwelling and inflamation arole in his ſtone, ſo that in two daies 'twas grown as great as a Mans Fiſt. At laſt he came to me on the 8. of *July*, 1643. I cauſe him to bleed again in his Foot, I preſcribe him emulſions, and a Cataplaſme of Bean meale boyled, in water and Vinegar mingled together. Theſe Remedies being uſed two daies together did no good; the Tumor and pain of his Teſticle continuing not without a Feaver. I deſired to ſee the Cataplaſme, which the Chyrurgeon had made too hard, and therefore it did not allay the inflamation for want of Vinegar, and it did heat the part, by reaſon of its over great ſolidity. I order him to be let blood in his Arme, and his Teſticle to be fomented with Roſe water, and the ſame Cataplaſme to be repeated with equal parts of water and Vinegar, and that he ſhould uſe the emulſions again made of a cooling decoction; al which were made by the Apothecary according to Art, the next day he was better, his Feaver and inflamation were abated, the Tumor remaining in the ſame condition as formerly, I preſcribe him a purgation, of Senna, Rhubarb, Manna, and Syrup of Roſes; he was wel purged, the Feaver [illegible] gone, and

the inflamation much abated; but his Teſticle did continue ſwelled. He is again let blood in his Arme; and a Cataplaſme is made of bean Meal boyled in pure vinegar. The Tumor was thereby very much abated, but the ſharpneſs of the vinegar did make his Cods ſmart; to remedy that, I cauſe the vinegar to be firſt boyled with litturidg, for ſo the ſharpneſs of the vinegar is quite taken away; and therewith a Cataplaſme was again made with bean meal; it luckt very wel, and within four or five daies, the Tumor was ſo abated, that the teſticle affected, was hardly bigger than that which was wel.

The 202 *Obſervation, or* Hiſtory, *of* Famous *and* Rare Cures, &c.

A Dyſentery.

MAdam *Luquiſſa*, Siſter to the Baron *de la Roquette*, was taken with a grievous dyſentery the 14. of *July*, 1634. the weather being extream hot. I was called to her on the third day of her diſeaſe, I preſcribe her a detergent clyſter, and to be let blood. On the fourth day ſhe was purged with one dram and an half of Rhubarb, and half a dram of Myrobalans, infuſed in plantan water, diſſolving therein one ſcruple of pouder of Rhubarb, and one ounce of Syrup of Roſes. ſhe had two ſtools of Excrementitious humors; but in her other ſtools which were many, ſhe voided a ſnotty kind of matter drenched in blood. At night I give her two grains of Laudanum, whereby her gripings were ſomwhat abated, and her ſtools were not ſo frequent, alſo by ſhort fits ſhe ſlept a little, whereas in the foregoing nights ſhe had not ſlept at all. On the fift day, her gripings were the ſame, her ſtools frequent, and bloody, Clyſters of milk and Yolkes of Eggs were frequently adminiſtred. In the evening ſhe took again three grains of Laudanum with conſerve of Roſes, and her pains preſently ceaſed, and ſhe went to ſtool only once in an hour, and ſlept between whiles. On the ſixt day in the morning, her ſtools were yet more frequent, with extream pains. She was again let blood, and three hours after ſhe took broath of a weathers Guts, with a dram of the pouder of Actes berries. Her pains were quite abated and gone, and her ſtools were much ſeldomer, but preſently after blood-letting, her whol belly was anointed with a mixture of Oyl of Roſes, vinegar, and Roſe-water, to allay the inflamation of her guts, which was known by the Feaver, and becauſe any light touch upon her belly was painful; and with this remedy ſhe was much eaſed. In the evening a Clyſter was given her of milk and three ounces of Juyce of Plantane, to aſſwage the Inflamation of her Guts aforeſaid; for I conceived that it was a matter of very great moment, in ſo extream hot and ſoultry weather, to direct the Cure chiefly to the aſſwaging of the Inflamation of thoſe parts, becauſe the greateſt danger lies to ſpring therefrom: for commonly thoſe that die of a Dyſentery, are brought to their end by a Gangrene of the Guts, which is eaſily cauſed by the continual flowing in of bad humors into the parts inflamed and ulcerated. Alſo at night I gave her a julep of Plantane water, with a dram of the pouder of Actes berries. Al night long ſhe ſlept not, and went frequently to ſtool, but without pain. The ſeventh day, the frequency of her ſtools continued, but without pain; her Clyſters were continued. On the eight day ſhe took a dram of Rhubarb poudered in broath, after which her ſtools were not ſo frequent. Afterwards for three daies together ſhe took in the morning a decoction of Myrobalans, wherewith ſhe was perfectly cured. The decoction was thus made.

Take *Myrobalans Chebulan, one ounce; Citrine Myrobalans, half an ounce; Corants, two ounces. Boyl them in a Quart of water, to the Conſumption of a third part. Clariſie the liquor and Aromatize it with two drams of Cinnamon; let her take it in four doſes, morning and evening.*

The 203 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Of Wroms.

MSr. *de Saint Andre*, a Gentleman of ſixty years old, was troubled many daies with a Dyſentery, and afterwards with a Tertian Ague. And at laſt when he ſeemed to recover, his

his pulſe was found to intermit, for three or four daies, with anguiſh of mind, and weakneſs. The cauſe of this intermitting pulſe could not be diſcovered neither by his ordinary Phyſitian, nor by my ſelf, in conſultation with him. But it did diſcover it ſelf, being a worme, as thick as a mans finger, and half as long as ones Arme; which being voided, his pulſe became orderly, and the patient who was an outlandiſh man returned into his own Country.

The 204 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Dyſentery.

THe ſecond of *Auguſt* 1643. my ſon Charls being ſeven years old, was taken with a dyſentery by reaſon of a ſudden coldneſs of weather which then happened. He voided much flegm mixt with blood, but without any pain or Feaver. On the ſecond day he was as before. On the third, he was taken with a feaver, his ſtools not ſo large, but more frequent, of a leek color and with gripings; clyſters of milk were given him, and blood taken away to the quantity of ſix ounces. At night the flux being violent, I gave him half a grain of Laudanum; his flux was a little abated, ſo that he went ſeldomer to ſtoole, and with leſs pain. On the fourth day I give him a potion of one dram of Rhubarb infuſed in plantane water, with a ſcruple of pouder of Rhubarb, and one ounce of ſyrup of roſes: his feaver being very remiſs, he voided much flegm and choler many times, with amendment; but the night following he was vexed with moſt grievous gripings, and thoſe in a manner continual, with a perpetual but vain deſire of going to ſtool. I give him about midnight one grain of Laudanum, whereby the gripings were allaid, and the Looſneſs abated, ſo that he went to ſtool but once in an hour. His drink was continually a decoction of Ivory, with conſerve of roſes mingled therein, wherewith I did ſometimes mix a ſcruple of Sal prunellæ, this was inſtead of Julcps which he obſtinately refuſed to take. On the fift day his ſtools were ſeldomer, ſo that ſometimes he had not one ſtoole in the ſpace of two or three hours, and Flegmatick and Cholerick humors were voided without blood, or any Feaver. The ſixth and ſeventh daies, he was after the ſame manner. On the eight day he took a dram of rhubarbe in broath, and voided much excrementitious matter at times. On the ninth day his ſtools were more ſeldom and thicker, he had a ſtomach to his meat, and the daies following without any other remedies, bleſſed and praiſed be God, he was reſtored to perfect Health.

The 205 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Purge in the Dog-daies.

Anno 1643. in the Heat of the Dog daies, about the beginning of Auguſt, three little boys of two or three yeares old, were by Phyſitians that had the Care of them purged with gentle purgations, and died the ſame day in convulſion fits. Two of theſe were troubled with a Catarrhe falling upon their breaſt, the third with a dyſentery. Other children alſo by meanes of Catarrhs, fell into convulſions at the ſame time, and died the ſame day. Now theſe Epileptick convulſions are cauſed by the humors melted through heat of the Aire. Hence it is apparent, that we muſt be exceeding wary how we purge our Patients in the dog-daies, according to the precept of *Hippocrates*.

The

The 206 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Coſtiveneſs.

A Certain Dominican Fryar of a Melancholy temper, was ſo coſtive, that he went not to ſtool ſomtimes for ſix or ſeven daies together. Which inconvenience he did remedy, by taking two hours before dinner ſtewed prunes and their Syrup, to which he added a quantity of wine allayed with water, the half of which he took before his prunes, and the other half after them; and ſo his belly was more conveniently looſned and more effectually, than it had wont to be when he did only eat the prunes. He alſo ſomtimes helpt himſelf by taking the quantity of a walnut of new butter, and drinking upon it a draught of wine and water mingled.

The 207 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Pain of the hæmorrhoides.

THe ſame Fryer on the fift of *Auguſt* 1643. was taken with a moſt grievous pain and remarkable ſwelling of the Hemorrhoides, with inflamation. I being ſent for, order him to bleed in his left Arme, a Clyſter being premiſed; and after that a pain aſſwaging fomentation, with a Cataplaſme of Crums of bread, which he could not endure by reaſon of the moſt exquiſite ſenſe of that part. The ſecond day I cauſed him to bleed again, from his right Arme; he took emollient juleps, and ſomwhat laxative, that his body might be kept open, for the hardneſs of his dung was wont extreamly to encreaſe his pain. Now the Juleps were made after this manner.

Take, *Leaves of* Lettice, *bugloſs, and the tops of Mallows, of each one handful; Lycorice Scraped, and Raiſons ſtoned, of each half an ounce. Flowers of Bugloſs, Borage, and Violets, of each one pugil, boyl them to eight ounces. In the ſtrained liquor infuſe one ounce of Caſſia new drawn, let them be again ſtrained and clarified, adding thereto an ounce of Syrup of violets, let him take it twice in a day.*

To the part it ſelf this following Ointment was applied.

Take *Oyl of Roſes and Violets, of each one ounce; ointment of Populeon half an ounce: make a Liniment hereof.*

And becauſe the tumor and pain did continue, two leeches were applied, and four ounces of blood taken away, and the tenſion and Inflamation were ſomwhat abated. And afterwards this following fumigation was preſcribed.

Take *Great Houſeleek an handful, white Wine a quart. Boyl them, and let him receive the ſteame of this decoction through a groaning chaire. And then let this following ointment be applied to the part.*

Take, *Ointment of Roſes one ounce, crude Mercury two drams, mix them into an ointment.*

And although Mercury have a mighty faculty to ſoften and diſcuſs a tumor, yet the Hardneſs abode in the part. And therefore two remedies were preſcribed to mollify and diſcuſs the tumor. The firſt was the ſume of Vinegar in which burning flints were quenched, which *Galen* ſaies wil mollify ſcirrhous tumors; the next was this following Liniment to be applied after the ſuffumigation.

Take *Oyl of Bitter Almonds two ounces. Bdellium and liquid ſtorax, of each two drams. Make them into a* Liniment.

With theſe, the pain and ſwelling were daily much diminiſhed; whereinto alſo a decoction of mullefolium was much ſubſervient, which he took two daies together for his ordinary drink, with a little wine mingled with it.

And becauſe he was continually coſtive, to looſen his belly, and withal leiſurely to remove the antecedent Cauſe, theſe following pills were preſcribed.

Take Of the Maſs of Pil de Bdellio two drams, ſenna clenſed, choiſe Rhubarb, and Agarick newly trochisked, of each one dram. With ſyrup of Roſes ſolutive make all into a maſs of pils, of which let him take a dram every day in the morning, til the maſs ſhal be ſpent. And theſe being continued certaine daies, he perfectly recovered. The fumigation of Vinegar was very effectual in diſcuſſing the tumor.

The 208 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

An *Aſthma* and Dropſie.

A Poore old man being troubled many yeares with the Tiſſick, became Hydropical, and becauſe he could not be plied with much phyſick, a Clyſter is preſcribed him of an handful of bran and one dram of coloquintida, boiled in white wine, with which he voided many flegmatick and wheyiſh excrements. The ſame Remedy he repeated every third day, and once in a week took half an ounce of Diacarthamum in broath, and within a month his dropſie was cured. But becauſe his Tiſſick could not be cured by reaſon of his old Age, and the patient only required ſome Remedy to uſe in the fit, and thereby to free him from choaking, and ſomwhat abate the extremity of his ſhort windedneſs. This following was preſcribed him.

Take, *Cinnamon water two ounces, oxymel of ſquils one ounce, mix them. Let him take ſome in a ſpoon during his fit.*

With this medicine he voided much thick and clammy flegm, and was ſoon freed from his fit which did threaten abſolutely to ſtrangle him.

The 209 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Dyſentery

A Young man twenty yeares of Age, born about the end of *Auguſt*, 1643. was troubled with a dyſentery twelve daies together; which he took no medicine for, until being brought into the Hoſpital, he took by order of the Phyſitian thereof, one dram of Salt of vitriol, diſſolved in water. He vomited much flegmatick and cholerick matter, and ſo the humor flowing into his Gutts was revelled, and he cured by this only medicament.

The 210 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A double Tertian.

A Certain young man called *James du Rand*, being ſeventeen yeares old, in the month of *September* 1643. was ſick of a double tertian, and had paſt over eight fits ere he took any phyſick: he was let blood, a Clyſter being firſt given him, and the day after he took ten grains of Cambogia, prepared with ſpirit of wine and Sulphur. He was not purged, only was a little ſtomach ſick, without vomiting. The fit came ſooner that day, yet was ſhorter than before, and he never had more, but was perfectly cured.

The 211 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Another double Tertian.

PEter *Alegre* twenty yeares old, had a double tertian ſix weeks, in which time he was divers times let blood and took purging medicaments. At laſt he took a bolus of ten grains of red Precipitate made without corroſives, and a like quantity of Scammony, made up with conſerve of roſes. He was troubled with a gentle Looſneſs eight or ten daies before the taking of this

this medicament, which he had not told his Phyſitian: howbeit ſuch was the operation of the medicament, that it purged not, the Looſneſs was ſtopt, and the Ague fits went quite away.

At the ſame time another troubled with the ſame kind of Ague, did take the ſame medicament, and was thereby ten times purged, being ſtomach-ſick between whiles, and he was cured of his Ague fits.

The 212 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Spitting of Blood.

A Soldie named *Beaulaguet*, being thirty yeares old, of temperament cholerick and Sanguine, fell eight months ſince into a voiding of blood, at his mouth, which at firſt he caſt up by vomiting to the quantity of eight pints, from which he was freed, by frequent blood-letting. But the ſame vomiting of blood came afterwards again, though in leſſer quantity, and now by fits he did ſpit bloody ſpittle, and ſomtimes pure and meer blood. For whom theſe following remedies were preſcribed, in the beginning of *Auguſt*, 1643.

After a Clyſter, open the baſilica veine of his left Arme, and let out ſix or ſeven ounces of blood.

The day after open the ankle veine of his left foot, and take as much blood as before.

Take *Leaves of Plantane one handful. Tamarinds half an ounce. Boyl them to ſix ounces. In the ſtrained Liquor, infuſe one dram of Choyce Rhubarb, Citrine Myrobalans half a dram. Yellow Sanders half a ſcruple. In the ſtrained liquor diſſolve manna and ſyrup of Roſes, of each one ounce, Pouder of Rhubarb one ſcruple. Make of al a potion, which give him the day after his laſt blood-letting, and let him be ordered accordingly.*

The day after his purgation apply two Cauſticks behind his neck, between the third and fourth vertebraes.

Take, *Roots of Snake-weed, Tormentil, and Comfery, of each one ounce. Leaves of Plantane, Burnet, Mouſe eare, Vinca-pervinca, of each one handful; Red Sanders two drams. Boyl them to one pint and half. In the ſtrained liquor diſſolve four ounces of ſyrup of dried roſes. Make a Julep for four morning doſes, adding to each doſe one ſcruple of Salprunellæ.*

The juleps being ended, the foreſaid purging potion muſt be repeated, adding one ſcruple of pouder of jallap, and infuſing al the Rhubarb.

Take *Comfry roots one ounce. Leaves of plantane, Burnet, Bugle, Prunella and Mouſeare of each half an handful, boyl them in the broath of a weathers neck, and let him take the ſtrainings in the morning, twelve daies together.*

After every fourth broath, let him take the purging potion aforeſaid.

His broaths being ended, let him uſe this following opiate.

Take, *Conſerve of Roſes and Comfry roots, of each one ounce. Trochiſks of Amber and Terra ſigillata, of each halfe a dram; Coral prepared, pearls prepared, and Blood-ſtone, of each one dram. Gum Arabick and Tragant, of each one ſcruple: with ſyrup of dried roſes make al into an opiate, of which let him take the quantity of an hazel nut, two hours before meat, drink a little of his ordinary drink after it, which muſt be ptiſan made of a Decoction of barly and Licorice, or water in which Iron has been quenched, and wherein burnet and Mouſ-eare have been ſteeped.*

In the beginning of Autumn, let him uſe for fifteen daies Goates milk or Sheeps milk, lightly chalybeated.

As ſoon as he had ſet upon the uſe of theſe remedies, his ſpitting of blood ceaſed, and it never appeared al the time he uſed them, nor ever afterwards.

The 213 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Wind inſtead of quittor coming out of a tumor.

A Woman thirty yeares of Age, had a ſwelling for eight months in the lower part of her thigh,

and on her Knee; it was not red, but did pain her, ſo that ſhe halted. Many diſcuſſing remedies being applied, the Tumor remained as it was. At laſt in two places, Viz. On the inſide and the outſide, there appeared a remarkable riſing, and round about it ſoftneſs and fluctuation; ſo that al conceived there was quittor within; a potential cauſtick was applied to the moſt ſwelling part, which was the outer: afterward the Eſchar being cut with a Pen-knife, and the Tumor opened, there came out a certain wind, and nothing elſe. The like ſtory there is in *Zacutus Luſitanus*, in the firſt book of his admirable Practice, Obſervation the 163. where from *Galen*, and *Avicenna*, he teaches, that ſuch Tumors as theſe in the Knee are many times opened by Phyſitians, ſuppoſing there is quittor concealed within, whereas nothing comes out but a windy ſpirit.

The 214 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Stingings of Bees.

A Merchant of *Montpelier*, named *Claparede*, fifty years old, going early in the moring out of the City, and intending to travail, when he was a mile on his way, a ſwarme of bees flying in the Air ſuddenly aſſaulted him, and fixed al over his Face and Neck a thouſand ſtings. Whereupon he was forthwith grievouſly pained, which made him preſently turn home again. Being called to him, I find the man extreamly out of patience by reaſon of the pain, that he could hardly contain himſelf in his bed, his Face did ſwel and was red al over. I preſently cauſe the places ſtung to be ſmeared with Treacle, which not reſtraining the extremity of the pain; I order him a fomentation of the ſame Treacle, diſſolved in Aqua Vitæ, wherewith the pains were ſomwhat mitigated, and the ſwelling of his Face abated. Afterwards to the places moſt pained, bruiſed Onyons were applied in manner of a Cataplaſme, and after that they were anointed with *Matthiolus* his Oyl of Scorpious. The extremity of the pain cauſed us many times to change our Medicines, which being continued for two hours, and a cordial and antidotary potion being given him, the pains ceaſed in al parts almoſt. But there abode yet a moſt acute pain in the Griſtle of his left Eare, which could not be allaied with the foreſaid Remedies. Conſidering with my ſelf that not only Bees applied to the part, do not attract the poyſon, and aſſwage pain, but alſo other kind of flies, I conceived that Cantharides might do good for a double reaſon: firſt becauſe they are a ſort of flies, and then becauſe they had a mighty drawing faculty. And becauſe the Veſicatory Plaiſter kept in ſhops, has ſtore of Cantharides in it; I lay a Plaiſter made thereof to his Eare, which in a quartor of an hour took the pain quite away. No bladders being raiſed, becauſe it lay on ſo ſmal a time.

The 215 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Catarrhe with Hoarſneſs.

About the end of *October*, 1643. When the Southwinds began firſt to blow, I was troubled with a Catarrhe falling upon my breaſt, which made me exceeding Hoarſe, and almoſt ſpeechleſs; which to remedy, I purge my ſelf with a Laxative Ptiſon, which I take twice a day two daies together. This cured my Hoarſeneſs, and in the day time I ſeemed to be free from the Catarrhe, but in the night about midnight the defluxion encreaſed, and cauſed perpetual coughing, ſo that I was fain to riſe from my bed. For the Cure whereof, I loſt ten ounces of blood; yet the night following, the ſame Cough returned, which could no other waies be ſtopped, but by riſing out of my bed. The day after my blood-letting, I ſeemed freed from the Catarrhe, but at midnight my Cough came again; which effectually to allay, I took preſently three grains of Laudanum, and going to bed again half an hour after, I paſt the reſt of the night without Cough or defluxion, in a moſt ſweet ſleep; and the following nights neither Cough nor Catarrhe appeared any more. When the diſeaſe was moſt troubleſome, I abſtained

abſtained from wine, uſing for my drink a Ptiſan made of Lycorice and Coriander ſeed.

The 216 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

A double Tertian with a Dropſie.

ANthony Sany, of *Montpelier*, being about fourty years of Age, a poor mean man, in the month of *September*, 1643. Was taken with a moſt vehement double Tertian, which he indured an whol month without any Phyſick, keeping a bad diet; whereupon firſt his ſpleen did ſwel, and contract a ſcirrhous hardneſs, and at laſt he grew Hydropical. Being in this condition, he ſent firſt for the Phyſitian of the Hoſpital, who firſt preſcribed him a purging potion, afterwards to be let blood, and after that an Apozeme, cooling, opening and purging, for three doſes; and withal an Emollient and aperitive Fomentation for the Region of his ſpleen, and to be again let blood after the uſe of the Apozems. When theſe things did no good, he gave him by my advice a Bolus of twelve grains of Mercurius Vitæ corrected, and working only downwards, in conſerve of Roſes; he had two ſtools without any ſtomach-ſickneſs or vomiting, and the day following his fit was milder and ſhorter, which before was wont to be moſt vehement. Two daies after, the ſame Medicament was given him again, which voided by ſtool, very much black, Leek colored, and ſtinking Excrements, and his fit much abated. After two daies were over, he took a third doſe of the ſame Medicament, and no Evacuation did follow; but his fits came no more: and from that time forward he was quite freed of his Tertian Ague. Howbeit the Dropſie remained, and the ſwelling of his Spleen, and an exceeding pain in the ſame part, for the Cure of which diſeaſes he had given him a Bolus of a ſcruple of Calomelanos of Turguetus, and ten grains of Diagridium with conſerve of Roſes; which remedy was uſed for ſix daies together, whereby he was purged downwards twice or thrice every day without trouble. And after the fourth time taking, the ſwelling of his belly did ſeem abated, the hardneſs and ſtretchedneſs of his Spleen diſcuſſed, ſo that he ſeemed perfectly cured. But for the more ſureties ſake, the Medicine was continued yet two daies more, and afterwards he was left only to kitchin Phyſick to repair his ſtrength, ſeeing no preternatural diſorder was found remaining in his body. But the ſo ſudden reſolution of the Tumor of his belly, and of the tenſion and pain of his Spleen, makes a conjecture that abundance of wind was contained in the patients belly, which was ſoon diſcuſſed, the waies and paſſages of the natural parts being laid open.

The 217 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

The Dropſie in a little Boy.

THe Son of Mſr. *Chaugerius*, A Proctor in the Court of Accounts, ſix years old, at the beginning of Summer, 1643. began to be afflicted with a troubleſome pain in the Region of his Spleen, which did reach unto his Navel. After which followed a ſwelling of his belly encreaſing by little and little, with leanneſs of his whol body. Which becauſe they were not very troubleſome, his parents neglected to get him Cured, til the end of *October*, when they came to aske my advice. I preſcribe in the firſt place a purging potion, afterwards opening broaths, for twelve daies, adding to every third broath two drams of Senna, and one ounce of Syrup of Cichory with Rhubarb. At the ſame time his whol belly was anointed with an opening Oyntment, and he uſed for his ordinary drink a diet drink of Rhubarb infuſed in chalybeat water. Theſe things being diligently uſed did no good. And therefore betaking my ſelf to more powerful Remedies. I preſcribe him an opening and ſtrengthening Opiate, to be uſed every day, alſo a purgation of Jallap and Scammony, each ten grains, Calomelanos of Turquetus, twelve grains, reduced to the form of a Bolus, with Conſerve of Roſes. At the firſt giving, there

there were but six grains of Scammony, and Jallap, but because the Medicine gave him but two stools, ten grains of each were used in the second dose, with which the patient had four stools without any trouble, and the next day in the morning he went once to stool; and in his stools was found a bladder of water as big as a wallnut, to which did cleave a sufficient quantity of thick and viscid flegme. Every third day these purgations were used, and five times repeated, and the patient was much more lively, but because of the frost, these purgations were omitted for some time. After two months, his Navil opened of its own accord and a great deal of quittor came forth, whereupon the patient died. The pains which appeared at the beginning of the disease, might argue an impostume, if they had been observed by an attent Physitian, but because none was then called, and his Mother made no mention of that pain in her first relation of the disease, and the Tumor had possessed his whol belly, it was supposed to be a vulgar Dropsie.

The 218 Observation, or History, of famous and rare Cures, &c.

A Cancerous Ulcer.

THe Mother of *Peter Renaldas*, a Chyrurgeon of *Montpelier*, being sixty years old, had an Ulcer in her left Leg, as big as the Palme of a mans hand, black and blew, and Malignant, having very hard flesh, and quite void of sense, so that she felt not when it was cut; which did proceed from black Choler burning the substance of the part. Now it was in the Month of *October*, 1643. when the weather was very cold, so that baths to sit in being otherwise very necessary to correct the distemper of her bowels, could not be used. And therefore I ordered her only to keep a cooling and moistening Diet, for many daies together using cooling and moistening broaths, and to be purged once in a week with a Laxative Ptisan. And she applied to the part, red Precipitate to consume the dead flesh, and a deep Eschar being made, the Emplaistrum Stipticum Crollii, was applied to the ulcer, by help whereof, within one months time, the ulcer was filled with flesh, and closed up with a Scar.

The 219 Observation, or History, of Famous and Rare Cures, &c.

A wound with a Bruise.

A Priest seventy years old, wel in strength, received a wound with a bruise, whereupon he was tormented with a bitter pain, and the part was very black and blew. He was presantly let blood, and *Emplastrum de Cumino* was laid on, the day after a gentle purge was given him. The pain continued, and therefore the part was frequently anointed with Oyl of Wax warm, the foresaid Plaister being laid thereupon, and so in the space of twenty four hours, al the pain was taken away, and the old color restored to the part.

The 220 Observation, or History, of Famous and Rare Cures, &c.

Of a Simple tertian.

A Young man twenty five years old troubled with a Simple Tertian, about the end of *September*, 1643. Was cured by these following Remedies. First a purge was given him. The Second day he was let blood. The third day was given him red Præcipitate, Prepared without corrosives, with Scammony, ten grains of each. He voided much Cholerick and Leek colored Excrements, by two vomits and as many stools. The Disease continuing the same dose of both was given him, he was purged after the same manner, and the Ague came no more.

The

The 221 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of the Tiſsick.

A Man ſeventy years old, having been many years Tiſſical, was at laſt brought to that extremity, that he could hardly draw his breath, no not when he held his head upright; he was alwaies gaping and wheezing, nor could any way reſt, but that he ſeemed preſently that he ſhould be choakt. By the uſe of theſe following Remedies, his Wheezing ceaſed, he fetcht his breath more eaſily, and was much eaſed.

Take *Cinnamon water two ounces. Oxymel of Squils, one ounce. Mix them, let him take hereof out of a ſpoon frequently.*

Take *Elecampane Roots preſerved three drams; Sugar Candy, half an ounce. Syrup of Hyſſop two ounces; Gum Ammoniack diſſolved in Aqua Vitæ, half a dram. Mix them into a Lohoch, of which let him take one ſpoonful morning and evening, licking it in by little and little.*

The 222 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Cholick pain and Rhumatiſme.

ON the 19. of *December*, 1643. The moſt renowned Matron, the Wife to Mſr. *de la Roche*, Councellor in the ſupreame Court of Accounts, Subſidies, and the Exchequer, at *Montpelier*, was taken with a moſt cruel Cholick pain, whereby the whol Region of her Loyns and of her belly beneath her Navel, was vehemently tormented. Now ſhe had been troubled two monthes with the rheumatick diſeaſe, which had gone over wel near al the parts of her body, one after another, cauſing pain in the ſaid parts, nor was ſhe yet free from the ſaid pains. For the vanquiſhing whereof, blood had frequently been taken away, both from the upper and lower parts; clyſters were frequently injected, but few purges, and thoſe gentle were given her, becauſe the patient being dainty and tender could not otherwiſe bear them. For the removal of this grievous pain I preſcribe her a clyſter of an emollient and carminative decoction, in which were diſſolved double Catholicon one ounce, diaphœnicon half an ounce, aqua benedicta four ounces. Within half an hour after ſhe had taken the clyſter, ſhe voided half a baſen ful of thick and viſcous flegm, and half an hour after that ſhe voided as much more of like flegm; and an hour after that ſhe vomited the ſame kind of flegm, only in leſs quantity and mingled with yellow choler. She had two ſtools, and three hours after her receiving the Clyſter ſhe was perfectly freed from her pain. The night following ſhe ſlept excellent wel, and the foreſaid rheumatick pains quite ceaſed.

The 223 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Dropſie.

James Mignot a baker of *Montpelier*, being 35. years old, having in the month of *Auguſt* 1643. been troubled ſomtime with a double tertian Ague, by careleſneſs in his diet, he fel into a continual Feaver, which having held him twenty daies, turned again into a double tertian, which laſted an whole month; and becauſe he uſed little or no phyſick, and drank abundantly, he fel at laſt into the dropſie Aſcites, wherewith he had been held two months when I was cald to him, and then his belly was mightily ſwelled, as alſo his thighs, legs, and Cod; and his whol body was ſo weakened that he was fain continually to keep his bed. I ſet upon his Cure after this manner.

The

The firſt day which was the 27. of *November*, I gave him a purging medicament of Senna, Agarick, Manna, and ſyrup of roſes, whereby he was moderatly purged. On the 28. he was let blood eight ounces from his right Arme, and his blood was ful of wheyiſh liquor. On the 29. he took a bolus of twenty four grains of Calomelanos, and a ſcruple of jallap, made up with conſerve of roſes; wherewith he had five ſtools of thick and black excrements, after which he voided ſtore of wheyiſh humors, his thighs and legs were much abated, and his cod was not above half ſo big as before. On the firſt of *December* the ſame medicament was iterated with the ſame operation. On the ſecond of *December* he took it again, and the operation was as before, but ſomwhat leſſer: the ſwelling of his thighs, legs, and cods, was quite downe: but his belly continued as before. The third day of the ſame month a clyſter was caſt into his guts, of the decoction of one dram and half of coloquintida, and an handful of bran, boyled in white wine. He kept it not long, yet had two ſufficient ſtools. The fourth day of the ſame month, the ſame clyſter was repeated of one dram of Coloquintida, to which was added one ounce of common oyl, that it might not too much provoke the expulſive faculty he kept it longer, but had only two ſtools. On the fift of *December* he took a water-purging pouder, and was plentifully purged, voided much black excrement, ſuch as he had alſo voided with his clyſters. The pouder was made after this manner.

Take *Senna clenſed, gummy turbith, Hermodactils, dwarf-elder ſeed, jallap, mechoacan, of each one dram. Cream of tartar two drams. Gambogia half a dram. Species Diambræ, Diarrhodon Abbatis, and ſweet fennel ſeed, of each one ſcruple. Sugar Candy three drams. Make of al a pouder, of which infuſe two drams al night in foure ounces of white wine. Let him in the morning drink of the wine and the pouder.*

The ſixt day of the ſame month he took this following julep.

Take *Roots of ſmallage, parſly, Elecampane, of each one ounce; the middle bark of aſh and tamriſk, of each half an ounce; roots of Azarum three drams; Leaves of Agrymony, Ceterach, Maiden-hair, Cichory, Ground oak, Centory, and wormwood, of each one handful. Anis-ſeed and parſly ſeed, of each three drames; flowers of Broom and Elder, of each one pugil. Boyl them to fifteen ounces. In the ſtrained liquor diſſolve four ounces of ſyrup of violets, make a julep, for foure morning doſes, adding to each doſe one dram of diuretick ſalt, and half a dram of diuritck ſpirit. At the firſt giving of the julep no ſenſible effect appeared. But at the ſecond taking, his urines were more plentiful than formerly.*

After the ſecond doſe of his julep, viz. the eight day of *December*, the water purging pouder was again given him, which wrought mightily. On the ninth and tenth of the ſame month his julep was repeated, and his belly appeared ſofter and ſmaller: he walkt almoſt al day up and down in his chamber. On the twelfth, thirteenth, fourteenth, and fifteenth daies, his apperitive julep was repeated, and his urines were more plentiful, and his belly grew daily leſs, ſo that now he ſeemed perfectly to recover, and to need no ſtrong medicaments. And therefore I enjoyned him only to keep an exact diet, and to uſe as his ordinary drink Chalibiated white-wine, with his accuſtomed ptiſan which he had uſed from the beginning of his diſeaſe, being made of a decoction of Agrimony, Ceterach, maidenhaire, and the middle rinds of the tamariſk. Having given him this order, I ſaw him no more in five or ſix dayes time, which being paſt, he told me he was ſtil extreame thirſty, as he had been al the time of his diſeaſe. I adviſe him for the quenching of his thirſt, to diſſolve in three pints of his ordinary ptiſan, half an ounce of the pureſt ſalt peter, and uſe the ſame for his ordinary drink, with the chalybeate wine aforeſaid. Which being continued for five or ſix daies, his thirſt went quite away, and his urines thereby became much more plentiful. So that continuing the ſame for ten or twelve daies the remainder of the ſwelling of his belly was wholly diſcuſſed, and the ſick man (God be bleſſed and Prailed) recovered his former health. Howbeit I adviſed him, that he ſhould yet uſe his Chalibeat wine for a long time in his drink, and that he ſhould take two ounces thereof every morning. Theſe things were done two yeares agoe, and he has ſince that time lived luſty and ſtrong, and is at this preſent in very good Health.

THE

The 224 *Obſervation, or Hiſtory, of Famous and* Rare *Cures,* &c.

Immoderate flux of Blood in a woman with Child, with a dead Child.

THe Wife of *John Chauvet*, Chief Officer of the Court of Accounts, Subſides, and the Exchequer, being thirty yeares old, in the begining of her ninth month gone with child, which was about the middle of *December.* 1643. received a ſmal blow on her belly, but the day following ſhe took a great deal of pains in making a bed, whence aroſe a ſmal flux of blood from her womb, which laſted two or three dayes; and then it was ſtopt for as many dayes more, and then returned again, and ceaſed by fits til the 28. day of the ſame month, in which the blood iſſued ſo plentifully, that within three or four hours, her ſtrength was exceedingly abated; and the ſame continuing ſhe called phyſitians to advize, who firſt preſcribe her to bleed in her Arme, and to take aſtringent juleps; which remedies working no effect, and her flux continued very violent without any ſigne of child-birth towards, and the woman ſaid that for many daies ſhe had not perceived the child to ſtir, and one might feel it al on a heap and immovable; for which cauſe we conceived the child was dead, and that her womb endeavouring to caſt out the unprofitable burthen, did continually contract it ſelf, and expel the blood out of its propper veins, nor could it ſufficiently perform that motion which was neceſſary for the birth; and there it was neceſſary by al poſſible means to provoke the birth, that the immoderate flux of blood might be ſtopped, which otherwiſe would kil the patient. To which end a Clyſter was given her in the firſt place, with Catholicon and Diaphenicon, of each ſix drams, oyl of Lillies three ounces, ſalt one dram, with an emollient decoction wherewith ſhe was very wel purged, and preſently after the voidance thereof the flux of blood was very much abated; which may ſeem ſtrange, becauſe ſuch kind of Clyſters are wont to encreaſe a flux of blood, but I ſuppoſe the reaſon therof was becauſe the womb was burthened with the excrements in the inteſtinum rectum, and being free from that burthen, it began to recollect it ſelf, and to ſtop that prepoſterous motion, that it might betake it ſelf to one more genuine and natural. And becauſe after the Clyſter was voided the womb did not endeavour the expulſion of the Child, but a flux of blood ſtil continued, and it was apparent that the child was dead; to drive the ſame out we gave her one dram of ſalt of vitriol diſſolved in four ounces of borrage water. Which verily ſeemed to do her good for two reaſons; firſt becauſe by provoking vomit, it would provoke the womb alſo to thruſt forth the child; becauſe in vomiting al parts in the lower belly do vehemently contract themſelves; and ſecondly, becauſe ſalt of vitriol, is of a mighty aſtringent nature and ſo might help the flux of blood. Having taken the medicament, ſhe vomited twice ſtrongly enough, and voided many flegmatick, wheyiſh, and Chollerick excrements, and ſoon after her throwes began to come: which having continued four or five hours al after one manner, being no frequenter or vehement than at firſt, further to haſten the birth, this following potion was given her.

Take *Dittamus of* Crete, *the two birthworts, and trochiſks of Myrrh, of each ten grains; ſaffron and Cinnamon, of each twelve grains;* Confectio alkermes *half a dram. Cinnamon water half an ounce; orenge flower water, and Mug-wort water, of each one ounce and half. Which having taken, within a quarter of an hour ſhe had ſtrong labors, and with three or foure throwes ſhe voided the* Child, *whoſe skin begining to putrefie, ſeemed in diverſe places to be torne. A little after ſhe avoided the after-birth likewiſe, which was half rotten; and from that time forward her* Child-bed *purgations came away very moderatly.*

The 225 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of Sore Eyes.

A Countrey man fifty yeares old, being troubled with an old Inflamation of his Eyes, by the advice of a Phyſitian did for a long time obſerve a cooling diet, and did drink water, but found no eaſe. At laſt another country man perſwaded him to leave off that cooling diet, and give himſelf to drink pure wine. After his firſt cup of wine he perceived his eyes to be better, and within a few daies continuing the ſame drink his eyes became wel. I have heard that the like happened to two more, which confirmes the Aphoriſme of *Hippocrates*, that pains of the eyes are ſomtimes cured, by drinking of pure wine; viz. When the ſoreneſs of the Eyes proceeds from thick and flegmatick blood faſtened into the tunicles of the Eyes, which by the uſe of pure wine is melted, attenuated, and diſcuſſed.

The 226 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

The Illiac Paſsion.

THe 29 of *January*, 1644. Msr. *William Patris*, Councellor in the Preſidial Court at *Montpelier*, began to be troubled with a vehement colick, cauſed by extream cold of the weather at that time. An Apothecary being called, gave him preſently an emollient, carminative, and laxative Clyſter, wherewith he voided many excrements. The pain continuing, the ſame clyſter was repeated, with an addition of carminative oyls, which he voided not. The pain ſtil raging, a third clyſter was given him, which he likewiſe retained. Divers ſuppoſitories being put up, he voided ſome part of the Clyſters, without any dung. I being called on the ſecond day of the diſeaſe, I preſcribe him an emollient and pain-aſſwaging fomentation, to be applied to his whol belly, and a clyſter made of the decoction of the fomentation, which he alſo kept a long time, and voided a little part of it, without any matter; he had no pain, nor any Feaver; but he was troubled with vomiting by fits. Whence there was reaſon to conjecture that he was troubled with the paſſio Iliaca, but what ſhould be the cauſe thereof, was doubted in the Conſultations of Phyſitians, called to advize in ſo extraordinary a Caſe. For the Feaver which came the third day, with thirſt and drineſs of his tongue, did argue ſome inflamation. But how there could be an Inflamation of the Gutts without pain, I could not conceive: it ſeemed rather to proceed from dung hardned, or from the twiſting of ſome gut. Many remedies were uſed, blood-letting thrice repeated, twice in his Arme, once in his foot, cooling juleps were given him, clyſters were adminiſtred every hour, of a decoction of the Gutts of a weather; an emollient fomentation was continually applied to his whol belly. His vomiting continued til the ſeventh day; by which he voided his meat and drink, with a cholerick, flegmatick and dungy matter. About the end of the ſeventh day, his belly began to be looſe, and he voided many excrements by fits, his vomiting being quite ceaſed. His looſneſs continued five daies, the Feaver and weakneſs nevertheleſs continuing; in the end he voided liquid matter, ſuch as he was formerly wont to vomit. On the thirteen day of the diſeaſe, he was extreamly unquiet and weak, and his weakneſs encreaſing, he died. His body being opened, we found his Gut Ileon, three times twiſted and drawn together in a bunch towards the end thereof; and al that twiſted portion of the Gut was gangrenated, with a portion of the meſentery joined thereto. The reſt of the guts were exceeding large, being as big as a mans Arme. Moreover the gangrenated gut, had an hole bored in it, above the complication; I ſuppoſe it was broken by the weight of the excrements in the Guts above it after it was mortified. By that hole, the ſuperfluity of excrements flowed into his belly, and by long retention had putrified the inner part of the Anus, wherein alſo another hole was found, by which the excrements did flow through the belly, and made a ſhow as if the ſtoppage of the Gutts had been opened. Whence it is apparent that a looſneſs happening upon the Iliack paſſion, may ſometimes deceive Phyſitians.

The

The 227 Observation, or History of famous and Rare Cures, &c.

Unquenchable thirſt.

ON the 17 of *February*, 1644. I was called to *Lodovamper*, the moſt illſtrious Biſhop of *Lodova*, being ſixty years old, of a ſanguine complexion. He having been for ſome daies troubled with arthritick pains, of a ſudden the pains were much diminiſhed, and at the ſame time a Feaver ſeized him with an unquenchable thirſt, ſo that having drunk two good draughts of water, it was no waies abated. I conceived that theſe ſymptoms did proceed from the retention of thoſe humors, which were before carried to the joints, for they being reſtrained in the inner parts of the body, cauſed that Feaver and thirſt; whereby he was in great danger of death, for perſons troubled with the running gout are wont commonly to die in their old age, when the expulſive faculty being weakned, cannot ſufficiently expel ſuperfluous humors into the joints, ſo that they being retained in the bowels do cauſe grievous, and for the moſt part deadly diſeaſes. For the cure of theſe diſeaſes, I appointed a cooling and laxative clyſter to be given him twice in a day, for two daies together, and in every draught of his ordinary drink, which was a decoction of barly and graſs, I diſſolved one dram of Sal prunellæ, and eleven drops of ſpirit of Vitriol. With theſe remedies, in the ſpace of two daies, that mighty thirſt was extinguiſhed, and the Feaver very much abated. And in a few daies after, with gentle purgations, and cooling broaths uſed at times, he was perfectly recovered.

The 228 Observation, or History, of Famous and Rare Cures, &c.

A Catarrh flowing into the Lungs.

AT the end of *February* 1644. I was afflicted with a moſt grievous catarrh falling upon my Lungs, whereupon a vehement cough troubled me night and day, with ſhortneſs of breath, ſo that I could not lie in my bed. For the cure whereof I was four times let blood, and purged as many times in the ſpace of fifteen daies; alſo Cupping-Glaſſes were applied, and a vilicatory with many thickning medicaments againſt the cough. I had alſo a ſmal feaver which threatned an inflamation of my Lungs. Although I am wont twice or thrice in a yeare to be troubled with theſe Catarrhes, yet I never had any ſo long and ſtubborn, ſo that I much feared, it would turn to a conſumption; ſeeing al remedies wrought no effect, which at other times did me good. Suppoſing therefore, that I muſt make uſe of ſome effectual medicine to pul up the roots of the defluxion, I took twenty grains of Calomelanos, and ten grains of Jallap. With which remedy, I voided by ſtool much flegmatick and cholerick matter, ſuch as my other purgations did not bring away, and I voided much Flegm at my mouth by coughing and ſpitting, which evacuation continuing two daies together, my catarrh ceaſed, and my cough went quite away, and ſo I was freed (by the goodneſs of God) from that grievous diſeaſe.

The 229 Observation, or History, of Famous and Rare Cures, &c.

Bruiſes.

A Certain young man fell from an high place, & al his members were bruiſed, ſo that he ſeemed to be at deaths door. His Father took honey combes with the hony in them, and boiled them in wine to the conſiſtence of an ointment, which he ſpred upon the skin of a weather newly killed, and therein wrapped the patient. Which being repeated for three daies together he was perfectly cured.

In particular contuſions this ointment is ſpread upon a Linnen cloath and applied, and preſently works the Cure.

The 230 Obſervation, or hiſtory, of famous and Rare Cures, &c.

A ſlow feaver with pains of the Loins and thighs.

THe Son of *Jacob de Ladeveſe*, a Citizen of *Montpelier*, ſeven years old, was troubled for ſome months with a ſlow Feaver, whereby his body was much fallen away, and it was attended with pains in his Loyns and thighs. He uſed many medicaments, but in vain. Being called to him *April* the 19. 1644. I preſcribed him a bolus of Calomelanos ten grains, and Diagrydium five grains, with conſerve of Roſes. Which he took the twentieth day, was twice gently purged, and better after it. On the twenty one day, of the ſame month, he took twelve grains of Calomelanos, and ſix grains of digridium, was twice gently purged, and much better after it. On the twenty two day he took the ſame doſe with the ſame operation, and was perfectly cured.

The 231 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Cough, Shortneſs of breath, and pains of the Shoulders and Arms.

THe Wife of *Peter Florens* an Husband-man, named *Vavareſſe*, was troubled eight months with pains of her Shoulders and Armes, with ſtraitneſs of her breaſt, cough, and difficulty of breathing; ſhe voided by coughing much flegmatick and watry matter. She had taken many potions and apozems, preſcribed by another Phyſitian, and all to no purpoſe. At laſt ſhe implores my help on the eighteenth of *April*, 1644. and I gave her twenty grains of Calomelanos, and ten grains of diargydium with conſerve of Roſes. Two hours after ſhe had taken the medicine, ſhe did ſweat twice plentifully, and after that had three large ſtools, and the day after ſhe ſaid ſhe was perfectly cured. Howbeit, three daies after I cauſe her to take the ſame medicne again, wherewith ſhe had four ſtools, and from that time was perfectly freed from the foreſaid ſymptoms.

The 232 Obſervation, or hiſtory, of famous and Rare Cures, &c.

A Cronick ague, without any certain Courſe, with the hypochondriacal diſeaſe.

THe tenth of *June* 1644. when I was at *Grenoble*, Mſr. *de Santto Martino de Vercors*, thirty yeares of Age, came to me, deſiring to be cured of a moſt ſtubborn diſeaſe. He was troubled three years with ague fits, which came twice or thrice in the month, without any certain courſe, ſo that the fit came ſometimes after ten, otherwhiles after twelve or fifteen daies. It began with a light ſhivering, which a great heat followed, with grievous pains of his thighs. It laſted fifteen, twenty, and twenty four hours, and went not away but after plentiful ſweating and making water. In the ſpaces between the fits, he performed al the functions of his body very wel, ſave that he was bound in his belly, and voided his excrements with very much ſtraining, which were clammy and like wax. This diſeaſe took its original from a continual Feaver, which he had three years before in the Camp in *Italy*, not being duly purged at the end thereof. So that the reliques of the diſeaſe, reſting cheifly in the Meſentery, became thick, and bred ſtubborn obſtructions. By which the paſſage of the humors being hindred, it made a diſeaſe like the Hypochondriacal paſſion, and in the hot complexion of the patient raiſed theſe kinds of Feavers. Which kind of Feavers, did ſpring from a collection of

wheyiſh

Wheyish Humors working and putrefying, which being voided by sweat and urin the Feavers ceased. Now the pains of his Thighs did arise from thick Vapors, translated from the Hypochondria to those parts. He used many Remedies, for the space of those three years, prescribed by skilful Physitians. I set upon the Cure after this manner.

Take *Senna clensed two drams, Fountain water eight ounces, Salt of Tartar, one dram; Spirit of Sulphure, thirty drops: infuse them cold al night. Let him take the strained liquor in the morning, and order himself accordingly.*

The day following let the Basilica Vein of his left Arm be opened, and take away nine ounces of blood.

After blood-letting, let the Infusion of Senna be repeated for three daies.

During the use of these Remedies, let his belly be Fomented with an Emollient and aperitive decoction, in the morning, an hour before he takes the infusion; and in the evening an hour before Supper.

After the Fomentation, let the same parts be anointed with an Emollient and aperitive Oyntment.

Then let him use Chalybeat Pils for fifteen daies.

At the same time presently after his Pills, let him take the infusion of one dram of Senna, made with Salt of Tartar, and Spirit of Sulphur.

During the use of the Pils, let the Fomentation and Oyntment be continued morning and evening.

In the middle, and at the end of his Pills, let him use a Luke-warm Bath for two daies together.

With these things he seemed to be perfectly Cured, for neither did his Ague fits return, nor did his Excrements retain that same Wax-like consistency any longer. Howbeit to make the cure more compleat, I sent him to the Medicinal waters, to take them fifteen daies together. I prescribed him for that summer a magistral Syrup to be taken twice in a month, and a strengthening and opening Electuary to be frequently used. And in Autumn, I ordered him after purging and blood-letting, to repeat his Chalybeat Pills for twelve daies, with a Fomentation and Liniment. After that, to take his usual aperitive and purging Pills, twice or thrice a month, al winter long. And finally, to continue his Opiate on the intermediate daies. The latter Remedies, viz. The Syrup, Pills, and Opiate, he did not use, because he was by operation of the former, freed from that stubborn Disease.

The 233 *Observation, or history, of famous and* Rare Cures, &c.

Immoderate flux of Courses, and a Dropsie beginning.

THe honored Wife of the renowned Msr. *de Burcin*, President of the Senate of *Grenoble*, for seven months had a continual flux of her Courses, whereby she fel into a Cachexy, and the beginning of a Dropsie, with extream weakness. I was called to her, the 12. of *May*, 1644. She said Physick did her hurt, because purgations augmented her flux, and so did al things prescribed to open obstructions. But I did prescribe her a purge of the Decoction of Plantane and Myrobalans, wherein half a dram of Rhubarbe was dissolved; she was gently purged by this Medicament, used for three daies together, and the flux also of her courses was almost stopped, also her perpetual thirst, was very much diminished. But to open Obstructions, and to bring away the whol surplusage of Humors, these following pils were prescribed.

Take *Chalybs prepared with Sulphur, one ounce; Senna, Rhubarb, and Agarick Trochisked, of each one dram; Species of Diarrhodon Abbatis, half a dram. With Oxymel simple make a mass of pils, of which let her take one dram, three hours before meat, walking upon it.*

These pills being continued fifteen daies together, she was freed from the immoderate flux of her Courses, and from the Cachexia. And to strengthen her Liver, she used conserve of Roman Wormwood many daies together. And four or five daies before the coming of her courses, least they should flow immoderately, whence she might happen to be exceedingly weakned,

ned, ſhe took in the morning eight grains of Spiknard, with fifteen grains of Crocus Martis aſtringent, made into pills, with Conſerve of Roman Wormwood, and ſo the immoderate flux of her Courſes was ſtopped.

The 234 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Tooth-ach and a ſwelling on the upper Jaw.

THe 15. of *Auguſt*, 1644. I was taken with a pain in my teeth which was followed by a Tumor on my upper Jaw, on the left ſide, with Inflamation and great pain. After blood-letting from the ſame ſide, I apply to the part, al day long, a Cataplaſme of Crums of bread, which I renewed every third hour, and before the Application, I nointed the part with Roſe water wherein Sal Saturni had been diſſolved. The following night, when the pain continued, I took three grains of Laudanum, whence I ſlept quietly, whereas I had not ſlept the night before, and my pain was allaied, and the fluxion ſtopped; and the Tumor appeared next day in the morning, much leſſened, and in the ſpace of that day it was for the moſt part diſcuſſed.

The 235 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Moſt Rebellious ſore Mouths.

A Certain Woman was troubled with moſt rebellious ſores in her mouth, which could not be Cured, neither by blood-lettings, many purgations, cooling juleps, nor anointing with ſpirit of Sulphur. She ſlept not anights, and could hardly eat any meat, becauſe al parts of her mouth were ful of little Ulcers. She took at night three grains of Laudanum, and continued the ſame remedy for three daies, and ſo the ſharp fluxion which fel into the parts of her mouth was ſtopped, and conſequently the ulcers of her mouth were in a few daies thorowly Cured.

The 236 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

A Malignant feaver.

ON the 14. of *Auguſt*, my wives maid, began to be ſick of a Malignant Feaver, which brought her to ravings and convulſions. And becauſe ſhe was poor, and loath to be at charges, ſhe was cured with little Phyſick, after this manner.

She was four times let blood, Cupping-Glaſſes were frequently applied, moiſt and dry; her drink was a Decoction of Sorrel Roots, wherein I diſſolved twice a day, one dram of Sal-Prunellæ, and fifteen drops of Spirit of Sulphur. She took frequently in her broaths one ſcruple of Bezoardicum Minerale. On the eleventh day of the piſeaſe, I gave her two drams of Spirit of Soot, in Carduus water, and ſhe did ſweat a little; on the twelve day I gave her three drams of the ſame ſpirit, with the ſame water, and ſhe did ſweat plentifully; and the ſame day the Feaver abated, the ravings and Convulſive motions ceaſed, and ſhe was wel within a few daies after.

THE

The 237 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Head-Ach of half the head.

THe Daughter of Mſr. *de Larcare*, being twelve years of Age, was troubled with an Head-ach on half her Head, for ſome years, which no remedies could eaſe, but her body continued lean, and received no encreaſe. She was ſent by my advice to the Balerucan Baths, and drank their waters, and had her waſht with them, and ſo ſhe was perfectly Cured.

The 238 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Wound in the Arm hard to Cure.

Mſr. *de Rochemore*, being twenty five years old, received a wound in his Arm, a little above his wriſt, and aſcending towards his Elbow. In the Cure, new fluxions did continually ariſe, wherewith his whol Arm and hand did ſwel, and after them followed ſuppurations, which in other places both of his Arm and Hand were opened, though the Cure was wel followed, his Arm and Hand were ſwelled with a flegmatick Tumor, and out of the Ulcers, wheyiſh quittor did flow. After many remedies, reſpecting the Antecedent and Conjunct cauſe, the Cure was performed by bolſters applied to the ſwelling places, whereby the afflux of Humors into the part was hindred, and the union of the hollow Ulcers procured. And ſo the patient was Cured in the ſpace of fifteen daies, who had been before two months under Cure.

The 239 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Pleuriſie.

IN the beginning of *September*, 1644. The Son of Mſr. *Audifret*, a Citizen of *Montpelier*, five years old, was taken with a Pleuriſie of his left ſide, with a moſt acute Feaver. After ordinary remedies uſed for five daies together, and four times bloodletting, I ordered two Cupping-Glaſſes to be applied to the pained ſide, with deep Scarrifications; now it happened that by the Scarrification of that Cupping-Glaſs which was neareſt the pained place, much blood watry liquor flowed out, al that day, and thereupon the pain and Feaver went away. I ordered Bete Leaves to be laid upon the places Scarrified, and the blood watry liquor flowed out for two daies, and in concluſion true quittor flowed out of the wounds. And ſo the patient was perfectly Cured. I beleeve the Scarrifications did reach unto the place of the Pleuriſie, and that the Morbifick matter did flow out at thoſe wounds.

The 240 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Head-Ach in a Semitertian Ague.

THe moſt illuſtrious Prince *Janethinus Doria*, Admiral of the Spaniſh Navy, when he was kept priſoner of war in the Caſtle of *Montpelier*, he was taken at the beginning of *September*, with a Semitertian Ague, which among other Symptomes, did grievouſly torment him with Head-ach, and that perpetual, as bad out of the fit as in it, which after four times letting blood in the Arm, continuing as ſtrong as before, it was taken away within the ſpace of an hour, by letting him blood in his right Ankle, in the evening of the ſixt day. So ſudden an effect was worth Obſervation, that ſtudents in Phyſick may learn what good revulſion is made from the Head, by opening the Saphena Veins.

For

For the knowledg of al the foregoing Diſeaſes, Read my Idea of Practical Phyſick, and my Guide to Phyſick and Chyrurgery. And for the cure of al diſeaſes read the Practice of Phyſick, Engliſhed by me.

The 241 *Obſervation, or Hiſtory, of famous and rare Cures, &c.*

A Univerſal Catarrhe on al the Joynts.

Mſr. *de Barri*, Eldeſt Son of Mſr. *de Rochemore*, Chief Preſident in the Supream Court of Accounts, and Subſides in *Montpelier*, at the beginning of *Auguſt*, 1644. Began to be troubled with an univerſal Rheumatiſme, infeſting wel-near al the joynts of his body, with a continual Feaver and extream crudity of urins. This Diſeaſe befel him chiefly through unſeaſonable ſwimming, for going in the heat of Summer to a River far from the City, he drenched his heated body in the water, whence that univerſal Catarrhe did proceed. For ſix weeks, al the Medicines he took, ſeemed to do no good, for he was no better than formerly; and the pains did run up and down to ſeveral parts, and frequently return upon him. Now the chief remedies were ten times blood-letting, cooling and thickening juleps, to which were added twice or thrice gentle purgations. At laſt the Diſeaſe continuing, there was given him a bolus of Conſerve of Roſes with twenty grains of Calomelanos, and ſix grains of extract of Jallap, every third day. He voided many wheyiſh and Leek-colored Excrements. With which Remedy four times uſed al the pains were taken away; and afterward the flegmatick Tumors, which remained in ſome Joynts, eſpecially of the Feet, were diſcuſſed with reſolving and Roborating Plaiſters.

The 242 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Of Hiccupping.

A Maiden of thirteen years old, was vexed an whol year together with a moſt troubleſome Hiccup, which came by fits four or five times a day, continuing ſomtimes a quarter, ſomtimes half, other whiles an whol hour. Al the foregoing Winter, ſhe had been vexed with this Symptome, but in the Summer ſhe was for the moſt part free, ſo that it came but very ſeldome. In the begining of Autumne it returned as feirce as ever. Her Father asked my advice, the Second of *October*, 1644. The day following, I cauſed her to take ſixteen grains of Calomelanos, and eight grains of Diagridium, with which only Remedy, the Diſeaſe was quite cured that very day.

The 243 *Obſervation, or Hiſtory, of* Famous *and* Rare Cures, &c.

Aneuriſma.

THe Son of *Peter Veſian*, a Merchant of *Montpelier*, five years old, being ſick of a Feaver in the month of *July*, 1644. by occaſion of blood-letting, he fel into and *Aneuriſma*, by the opening of an Artery; which was perfectly cured by applying aſtringent Cataplaſmes, of Bole, Terra Sigillata, and other materials, wrought up with Vinegar an the white of an Eg, and changed every third day, the part being very ſtraightly ſwathed, and in the ſpace of three months, the Cure was finiſhed.

The

The 244 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Catarrhe falling upon the Lungs.

THe 14. of *October*, 1644. The South winds having blowed for an whol month together, that hot and moiſt ſeaſon was changed into a cold and dry, viz. The North wind blowing, by means whereof, though for two daies immediately preceeding, I had been purged by a Laxative ptiſan and manna, a Deflux of Rheum fel upon my Lungs, which cauſed me to cough, fetch my wind ſhort, and to Wheeze a little. For two daies it did not much moleſt me, ſo that I went about the City nevertheleſs. The third day, my diſeaſe growing worſe, I took an ounce of Manna amd four grains of the Roſin of Jalap, with which I was but little purged, and therefore I took the ſame night ſome Laxative ptiſan with Manna, and was plentyfully purged in the Courſe of that night. On the fourth day I dined lightly, and five hours after dinner, I took the ſame Laxative ptiſan, and it wrought pretty well upon me that night. On the fift day, at bed time, my Catarrhe being not yet gone though much abated, I took three grains of Laudanum, preſantly my Catarrhe ceaſed, and I ſlept quietly al that night. Yet, becauſe on the ſixth day in the morning, a ſmal Wheezing might be heard in my breſt, with a light ſhortneſs of breath, I was reſolved to waſt away thoſe reliques by faſting. Wherefore keeping in my bed al that day, I took only one meſs of broath at dinner time, and ſome Barley-broath at Supper time, I ſlept quietly al night, and my Catarrhe was quite diſcuſſed. Howbeit, a ſlight pain aroſe on my right Jaw-bone, which was quite taken away, by a flux of blood out of the Gum where the Tooth was Rotten: now there came away drop by drop, about three ounces of blood mingled with flegm.

The 245 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Spot in the Eye.

THe Daughter of Mſr. *de Merviel*, eight years old, having long had ſore Eyes, a very thick ſpot was left in her Eyes, which poſſeſt the middle of the Iris. Which was conſumed with Roſewater, wherein Sal Armoniack was diſſolved in ſuch quantity, as that it did a little ſmite the Tongue, and it was kept two or three daies in a Copper Veſſel, til it got a blew color.

The 246 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Catarrhe with hoarſneſs.

ON the 7. of *November*, 1644. The Southwind blowing, I was taken with a Catarrhe, and an Hoarſneſs. The ſecond day I kept my bed, and took nothing al day but two meſſes of barley broath at Dinner and Supper time. The third day I took a Laxative ptiſan, with an ounce of Manna. The fourth day I reſted, and my Hoarſneſs was very much abated. On the fift I had a dry Cough, which made me open a Vein. On the ſixth my Cough continued, therefore I took twenty grains of Calomelanos, and eight grains of Roſin of Jalap. The Medicament wrought not al day, only towards night it gave me two very ſmal ſtools. Howbeit my Cough was quite diſcuſſed.

The 247 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Difficulty of Breathing with a Cough and hoarſneſs.

THe Wife of Mſr. *Dortoman*, a renowned Advocate, was troubled with a Cough, Hoarſneſs, and difficulty in fetching breath for twenty daies together: in the Courſe whereof, ſhe was thrice purged, with an infuſion of Senna and an ounce of manna. Being called to her in the beginning of *December*, 1644. I preſcribed her to be let blood, nine ounces; her blood was very corrupt, then ſhe uſed ſeven daies together pectoral broaths, in the firſt and laſt whereof, Senna was infuſed and Manna diſſolved. Nevertheleſs a Cough and ſhortneſs of breath, though not ſo violent as before, continued; becauſe her Lungs were weak and her Brain very moiſt. In which reſpect the by-ſtanders propounded the uſe of a Sudorifick Decoction, which I ſaid I did not diſlike, but that we would firſt try one Remedy more, moſt effectual to Root up ſtubborn fluxes. Wherefore I preſcribe her twenty grains of Calomelan, and ten grains of Roſin of Jalap, with which Medicine, ſhe was ſeven times purged, and quite freed from her defluxion, ſo that ſhe needed no more Phyſick.

The 248 Obſervation, or hiſtory, of Famous and Rare Cures, &c.

An old Cholick Pain and Looſneſs.

ANtonia de Paraviſol, an Honeſt Virgin twenty five years of Age, was troubled eight months together with a pain in her Belly not unlike the Cholick, accompanied with a Looſneſs, with which ſhe voided a Flegmatick and Cholerick matter, as alſo ſome quittoriſh ſtuf. She had taken very little Phyſick, til brought to the laſt caſt and ſuppoſing her ſelf to be at deaths door, ſhe implores my Aſſiſtance. I preſcribe in the firſt place to aſſwage the pain which was cruel and continual, three grains of Laudanum, with one dram of conſerve of Roſes, whereby her pain was ſtopped, at leaſt for a time, and her Looſneſs abated. Afterwards to aſſwage the ſaid pain, to open obſtructions and cure that ſtretching of her Belly, which might be perceived by the Hand, as alſo to abate her Looſneſs, I preſcribed the Medicaments following.

Take *Roots of Marſh-mallow, two ounces; Leaves of Mallows, Pellitary of the Wall, Violets, of each two handfuls. Seeds of Line and Fenugreek, of each one ounce; Flowers of Chamemel and Melilote, of each two pugils. Make of al a Decoction, wherewith let the pained place be fomented, morning and evening.*

Take *Oyntment of Althea, two ounces; Oyl of Chamemel, and Lillies, of each one ounce. Make a Liniment, and therewith anoint the ſaid part after Fomentation.*

Take *Roots of Graſs, aſparagus, butchers Broom, of each two ounces. Leaves of Egrimony, Burnet, Mouſe-Ear, and Plantain, of each one handful. Tamarinds, one ounce; Crude Tartar, half an ounce. Citrine Myrobalans, two drams. Boyl them to one pinte. Make an Apoſeme for three morning doſes, adding to each doſe half a dram of Rhubarb, and an ounce of Syrup of dried Roſes.*

With theſe Remedies her pain was ſo abated and her Looſneſs, that ſhe ſuppoſed ſhe was well-nigh perfectly Cured; but after fifteen daies the Symptomes returned with the ſame vehemency. Being called again, I preſcribe as follows.

Take *Rhubarb poudered, one dram; conſerve of Roſes three drams. Mix them into a Bolus; Let her take it in the morning, and order her ſelf accordingly.*

Take *Terpentin waſht in Plantain water three drams; Rhubarb poudered, half a dram. Make them into a Bolus. Let her take it three mornings together, after the uſe of the former.*

With theſe two ſlight Remedies ſhe was perfectly Cured.

The

The 249 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Long tertian Ague.

A Girle ten years old having had a Tertian Ague three months together in the Hoſpital, after many Remedies tried in vain, took the 8. of *January*, 1645. twelve grains of my Feaver-frighter, it being her wel day: ſhe had five ſtools, her fit came that day, out of its uſual courſe; the next day there was no appearance of the Ague, nor ever after. I ſhal ſay more touching this Feaver-frighter, at the end of this Century.

The 250 Obſervation, or Hiſtory, of famous and rare Cures, &c.

A Quartan Ague.

A Woman fourty years old, lying ſick in the Hoſpital, had been troubled four months with a Quartan Ague. On the 10. of *January*, 1645. She took twenty grains of my Feaver Frighter, had ſix ſtools, and the next day inſtead of her fit, ſhe had certain pains and diſquietneſſes, without any ſhaking or coldneſs foregoing, and without ſenſible heat. On the day of the following fit, the ſame unquietneſſes returned, without any fit. The day after ſhe was purged with a Medicament of half an ounce of Senna, three drams of Diaphenicon, and one ounce of Syrup of Roſes: it gave her ſeven ſtools, and after that ſhe neither had Ague fit, nor any unquietneſs.

The 251 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan Ague.

THe Wife of *Lewis Lauter* a Tailor, twenty three years old, dwelling near the laten gate, and having been troubled with a double Quartan Ague, five months, came to me the twenty ſeven of *January*, 1645. to whom I give on the twenty eight day, twenty grains of my Feaver-frighter, or Ague-Chaſer, in the morning, ſeeing the firſt fit was expected about the evening, ſhe had ſix ſtools, and vomited once about noon, three hours after ſhe had taken broath, and when ſhe began to dine. At night the fit came again without cold, but the heat was longer than ordinary. The Second fit came not the day after, nor any more ever after.

The 252 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

The Dropſie.

A Beggar-man called *Rafeau*, was troubled with a Dropſie three Months, whereby his belly grew exceeding big, and becauſe his poverty would not afford him Phyſick, he uſed for a month together by the advice of a Countrey Woman, a Decoction of the Roots of Knee Holme or Butchers broom, and was purged twice or thrice with an infuſion of Senna, and with theſe Remedies alone was perfectly Cured.

The 253 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

An Hectick feaver with fear of a Conſumption.

THe Daughter of Mſr. *Paſchal*, four years old, had for ſix months together an Hectick Feaver, with a Cough and ſpittle ſomwhat rotten, whereupon ſhe was deemed to be in a Conſumption, and at laſt given over by her ordinary Phyſitian, who openly profeſſed that it was an Hectick in the third degree. Her Mother in this deſperate caſe, made her keep a thin Diet, whereas before ſhe did Eat ſolid meats, for ſhe took nothing but broaths al the day long, and at night ſome barley Cream. And twice a week ſhe gave her the infuſion of two drams of Senna in a Decoction of Cichory and Bugloſs made with Annis-ſeed, into which Decoction being hot, the Senna was put, and continued therein al night without any other heat. With this plain way of Cure ſhe was reſtored in a months ſpace.

The 254 *Obſervation, or hiſtory, of famous and* Rare Cures, etc.

A Quartan Ague.

THe Mother in Law of Mſr. *Athanaſius*, Superviſor of the Salt pits, fifty two years old, had a Quartain Ague ſix months together, and on the 5. of *February*, 1645. ſhe took twenty grains of my Ague-frighter, had two ſtools, and twice vomited bitter gear after her broath. It was the day before her fit, which returned the next day, at the accuſtomed hour, in the ſame form and duration. But the next fit day, there was no appearance of the Ague, nor ever after.

If thou intendeſt to be able to know and Cure al diſeaſes, read the Idea of Practical Phyſick, *Riolanus* Guide to Phyſick and Chyrurgery. And my Practice of Phyſick.

The 255 *Obſervation, or Hiſtory, of* Famous *and Rare Cures, &c.*

A Quartan ague.

Ludovica Bevonſe, forty five Years old, dwelling near Holy-croſs Church, and troubled with a quartan Ague four months together, took on 8. of *February*, 1645. twenty grains of my Ague-chaſer, the day before her fit, which firſt made her vomit much very bitter Choller, three hours after the taking of the Medicine; and after her vomiting ſhe took broath, which a little after ſhe vomited up again with Choler not ſo bitter as the former; and half an hour after ſhe voided by ſtool ſtore of Humors, having only one ſtool. The day following ſhe had a Fit like the former; and from that time forward the Ague left her.

The 256 *Obſervation, or hiſtory, of famous and* Rare Cures, &c.

A Quartan ague.

THe Daughter of Mſr. *de Bairargues*, Controller of the Court of Accounts, Subſidies, and Exchequer, fifteen years old, having had a quartan Ague three months together; after many Remedies tried in vain, ſhe took the 9. of *February*, 1645. twenty grains of my Ague-frighter, the day before her Fit; ſhe had ſix ſtools: the day after her fit came three hours later than ordinary, and was much ſhorter than formerly. The ſecond Fit came not, but inſtead thereof ſhe had ſome diſquietneſs. The third Fit came again, but very little. The fourth was greater. She took the Medicine again the day before the fift Fit, which came ſomwhat leſs than uſual, and after that ſhe never had it again.

The

The 257 *Obſervation, or hiſtory, of famous and rare Cures, &c.*

A Quartan ague.

Jane Guillarde, a woman of forty years old, being troubled with a Quartan Ague ſix months, on the 15. of *February*, took twenty grains of my Ague-Frighter, the day before her Fit. She had ſix ſtools, and did not vomit. The day after, her Fit came, but was ſhorter by half; but ſhe never had it more.

The 258 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Quartan *Ague.*

A Woman fifty years old, named *Motona*, Living near the Church-Wel, had a moſt vehement Quartain Ague, ſeven Months together. The 17. of *February*, 1645. She took twenty four Grains of my Ague-frighter, had three ſtools, and vomited once exceeding bitter Cholet; her fits continued, but were much more gentle. After the third fit was paſt ſince ſhe took the Medicament, ſhe took thirty grains more of the ſame, and had twelve ſtools, and vomited twice leek-colored Choler mixt with Flegm, and was perfectly freed from her fits.

The 259 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan ague.

Andrea Delona, a maid of 13. years old, the daughter of *James Delon*, Gardener to the Friars Minorites, having had a quartan ague four months, took on the ſeventeenth of *Februa.* 1645. twenty grains of my Ague-frighter. She vomited twice, but had no ſtool. Her fits continued as before. After the third fit, viz. the three and twentieth day of the ſame month ſhe took twenty four grains of my Ague-frighter: it purged her five times by ſtool, but not at al by vomit, and ſo her diſeaſe was quite cured, ſhe never having any fit afterwards.

The 260 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan ague.

Mary Delona, ſiſter of the foreſaid maid, being eleven years old, had the ſame ague as long; ſhe took the ſeventeenth of *Feb.* 1645. ſixteen grains of my Ague-frighter, had three ſtooles the ſame day, and two the day after, and was perfectly cured.

The 261 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Quartan ague.

THe 2. of *March*, 1645. *Antony Bayle*, a man of 50. years old, dwelling neare St. *Anns* Church, and having had a quartan ague five months, took twenty grains of my ague-frighter, had three ſtools without any vomiting or ſtomach ſickneſs, and without any trouble. The day following her fit came but half ſo big as formerly, and after that ſhe never had it more.

The

The 262 Obſervation, or Hiſtory of Famous and Rare Cures, &c.

A Quartan Ague.

THe moſt renowned Mſr. *de Leſpine*, Councellor in the ſupream Court of Accounts, Subſidies, and Exchequer, having had a quartan Ague ſeven months; having tryed many remedies in vain, and being fallen into a cachectick diſpoſition, which made him fear a dropſie, becauſe in his fits he had drunk abundantly, and would drink ſix or ſeven pints of water; took on the eighth of *March* 1645. twenty grains of my ague frighter, wherewith he was purged at leaſt twelve times in twenty four hours, and he vomited three or four times; al which he did endure without trouble. On the ninth day of the ſame month, the fit which had wont to return about noon, came not til ſeven in the evening without cold, and with leſs heat intenſively, but more extenſively. The tenth day which followed the fit he was wel. On the eleventh day in the morning he was taken with an extream pain, very like the colick, which poſſeſſed his left hypochondrium, with bleeding at the noſe, whereby he voided about four ounces of blood. The pain being ſomtimes more intenſe, other whiles more remiſs continued al day, with a continual deſire of going to ſtool. Howbeit now and then he voided ſome evil humors; about evening, he had a troubleſome provocation to make water, and his urine ſcalded him at the end of making the ſame. On the twelfth day, he was wel al day long, and his fit which was then expected returned not. On the thirteenth day he made many urines extream black like ink, with a thick and very black ſediment. On the 14. day a pain in his left hypochondrium came again, coming by fits. It became more intenſe the fifteenth day, and then it was plain to diſcern, that the pain was in his ſpleen, by reaſon of the ſtretching out and puffing up of that part, which did not before appear. Fomentations were applied to the part affected, and clyſters were injected, whereupon followed a gentle Looſneſs, the waies being opened, and the matter made thin, which being retained did cauſe the pain. On the ſixteenth day he took an infuſion of two drams of Senna, with a ſcruple of ſalt of tartar. He had three ſtools: but taking the ſame again the next day, he had five ſtools, and was therupon better. Howbeit the daies following he had ſome ſhiverings, viz. on thoſe daies in which his fits were uſed to come til on the third fit-day, he had a perfect fit, but lighter than the former. He took again the Infuſion of Senna two daies together, wherewith he was indifferently purged, and yet his fit came like the former fits. On the firſt of *April* he took my feaver frighter again in the ſame quantity as before, he had three large ſtools, but never a vomit. On the ſecond day a fit came like the former. On the fift day of the ſame month, the expected fit came not. On the eight he had again a very ſmal fit. On the eleventh he had a fit ſtronger than the former, ſo that the feaver ſeemed to return to its former ſtate. Therefore on the thirteenth day he took my ague-frighter again, the doſe being doubled, which purged him abundantly two daies together, and from that time forwards his fits never returned.

The 263 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

A Baſtard pleuriſie.

ON the eight day of *March*, 1645. the wind ſuddenly paſſing out of the South into the North, and making the weather very cold, I begun to be pained in the mornings with a moſt greivous pain in my left ſide and my breaſt, from whence extream ſhortneſs of breath did ariſe. Which I preſently endeavoured to diſcuſs with hot fomentations, though a feaver began to ſhew it ſelf, which was nevertheleſs very ſmal. The fomentations made my pain more violent, whereupon I ſend for the Chyrurgion, and take away ten ounces of blood from my arme on the ſame ſide, the blood ſeeming to be very hot. Two hours after blood-letting, and an hour after I had ſupped ſome broath, I received a Clyſter: After I had taken broath the ſecond time, I was again let blood to twelve ounces. For though the pain ſeemed to ariſe chiefly from wind; yet I feared leaſt the grievouſneſs of the pain ſhould draw a fluxion to the part, which the year before had been twice diſeaſed with a true pleuriſie. Herewith the pain was

ſomwhat

what abated. Yet becauſe it continued, the day following I took another Clyſter, made of an emollient decoction, with an ounce of diaphenicon, and four ounces of Aqua benedicta, by which my belly was plentifully looſened, and I had one vomit; alſo while I was vomiting, the wind contained in the parts about my cheſt was ſuddenly expelled, ſo that after my vomiting, I felt my ſelf perfectly freed from the pain of my ſide and Breaſt, and had no need of other remedies.

The 264 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

A Quartan ague.

ON the twelfth of *March.* 1645. *John Rey* a Lantern maker, dwelling in *Lapeyre* ſtreet, and troubled ſix months with a Quartan Ague; took twenty grains of my Ague-frighter, and was therwith twice purged by ſtool, and vomited many wheyiſh and cholerick excrements. The day following, which was the thirteenth of the ſame month, his fit came at the wonted hour, but leſs than formerly. On the ſixteenth day, inſtead of a fit he had a ſmal Heat without any cold. On the nineteenth day when his fit was expected there was no appearance of it, and from that time forward he had it no more.

The 265 Obſervation, or hiſtory, of Famous and Rare Cures, &c.

A Quartan ague.

ON the 17. of *March*, 1645. a Woman of forty years old, named *Mary Courbiague*, dwelling againſt the Houſe of the Lord of *Argencour*, a poor body, and keeping an exceeding bad diet, and frequently drinking ſtore of wine, had been two years troubled with a Quartan ague; ſhe took twenty grains of my Ague-driver, being no way prepared thereunto, for ſhe would take no preparatives, only ſhe was let blood a few daies before. She had twenty ſtooles, becauſe her body was very impure, and ſhe vomited twice or thrice; the day after ſhe had a light fit, and never any more.

The 266 Obſervation, or hiſtory, of famous and rare Cures, &c.

A Quartan *A*gue.

THe ſame day viz. the 17. of *March*, a woman forty years of age, called *Tonette Boxſiere*, the widow of *John Alquier* a Taylor, dwelling near the foreſaid *Mary*, and having been troubled ſeven months with a quartan Ague, took twenty grains of my ague-frighter, was ſeven times purged by ſtool, vomited four times, and the day after in the morning ſhe had three large ſtools more. The ſame day her fit which was to come at three in the afternoon, came after midnight, but with a Light cold and a light Heat, three or four hours, whereas before the fit was wont to continue moſt violent, for fourteen hours together. And after that ſhe had no more fits.

The 267 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

A double Tertian.

PEter *Palat*, 15. years old, lying at the ſign of the ſilver Eagle, being troubled forty daies with a double tertian, after blood-letting and purgation divers times repeated, and many juleps given him, by order of another Phyſitian; he took the eighteenth of *March*, 1645. Fourteen grains of my Feaver-frighter, was purged ſix times by ſtool. He took the medicine

at

at foura clock in the morning, notwithſtanding his fit was to come at eight; at which time it came after the old manner, but he never had fit after that.

The 268 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan ague.

THE moſt noble prince *Janethinus Doria* of *Genoa*, Admiral of the Spaniſh Fleet, his Gally being by tempeſt Caſt upon the ſhoares of *Catalaunia*, he was taken by our ſoldiers and brought into the Caſtle of *Montpelier*, where abiding two years, the ſummer laſt paſt he fel into a tertian Ague, which held him four months, ſometimes in manner of a ſymple tertian, other whiles like a double tertian, notwithſtanding al the Remedies preſcribed by his ordinary phyſitians, and others called to conſult with him, amongſt whom I was ſomtimes called. At laſt the winter coming in, his tertian ague turned into a quartan; for three months together, two phyſitians one after another did their beſt endeavour to cure the ſame. At laſt the diſeaſe continuing, he implored my help, and I gave him on the 17. of *March*. 1645. twenty grains of my feaver-frighter. Three hours after he had taken the medicaments he twice vomited wheyiſh humors, and went not to ſtool al day. About midnight he had one plentiful ſtool, and the next day two. The ſame day his fit was expected at ſix in the Evening, but it came not then, nor ever afterwards, and he attained thereupon his perfect health.

The 269 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Catarrh with a Cough.

THe 4. of *April* 1645. whenas by reaſon of a long Catarrh, I was vexed with a troubleſom cough, which was moſt violent in the night, and I purged divers times to no purpoſe. I took three grains of Laudanum, which allayed my cough. But it returned two daies after, through injury of Air, which was one day very hot, and another day upon the blowing of the north-wind very cold. On the eight day of the ſame month I took two grains of Laudanum, and my cough went quite away.

The 270 Obſervation, or hiſtory, of Famous and Rare Cures, &c.

A Quartan ague.

Mſr. *Pichory*, a Councellor in the Court of Accounts, Subſidies, and Exchequer, was freed from a quartan Ague by a very rare chance. Having had a Vein opened, a little after the Orifice was cloſed, and his Arm bound up, little drops of tranſparent water began to flow out of the wound, which ſoaked through the Rowler, and made him often to change his ſhirts. The ſaid flux continued for many daies, till the Quartan Ague was quite gone. It is obſervable, that many years after he died of a Dropſie.

For the Knowledg and Cure of all Agues or Feavers, read my Practical Phyſick; and the Idea.

The 271 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Obſtruction of the Oeſophagus.

A Certain hunger-ſtarved Countryman, eating of a boiled hogs-foot, ſwallowed a great piece thereof, in the middle of which there lay a bone covered with fleſh. Which by reaſon of its

its greatneſs and clammyneſs ſtuck in his guller, and was glewed thereunto, ſo that neither vomiting nor ſupping down of any liquor could remove it. For two dayes he remained in this condition, in ſo great extremity, that he ſeemed ready to give up the ghoſt. A certain Chyrurgion doubled the end of a piece of wire like a fiſh-hook, and thruſting it far down his throat, with the Hook he took hold of the piece of fleſh, and by main force pulled it out.

The 272 Obſervation, or hiſtorie, of famous and rare Cures, &c.

A Squinſie.

A Man being taken with a true ſquinſie, had the top of his throat ſo ſhut up by the inflamation that he could ſwallow nothing. And while Remedies might be uſed, to reſtore his ſtrength, that he might be able to bear plentiful bleedings and other Remedies, a Catheter was put into his throat, and a Syringe joyned to the Catheter, by which meanes they ſquirted broaths into his throat, which went down into his ſtomach, as alſo other remedies, by help whereof he was delivered from death.

The 273 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Jaundize

A Jeſuite was troubled with the Jaundice and a weakneſs of ſtomach, by reaſon of Choler flowing back thereinto, whereupon he frequently vomited. The Colledg Apothecary gave him three ounces of juice of Fumitory. At the firſt giving the vomiting was ſtaid, and the Remedy being continued for ſome daies, the jaundies was quite cured. This jaundice was cauſed by an hot diſtemper of the Liver, joined with obſtruction of the choler-paſſage. Now fumitory is very good in both Caſes, whoſe vertues are much more potent in the juice, than in Decoction.

The 274 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Cruel Catarrh with divers Complications of Feavers.

THe firſt of *May* 1645. I was called to the Lady of *Beaufort*, lying ſick at her mother Madam *du Pelous* Houſe in the Caſtle of *Bayart*, not far from *Rhodanus*. She was thirty five yeares old, of a ſanguine complexion. For an whole month ſhe had been troubled with a cruel Catarrh, with a contiual Feaver, to which were added fits of an ague, which came twice a day, viz. at ten in the morning, and ſix in the evening. With theſe a moſt vexatious cough did trouble her night and day, with which ſhe brought up abundance of crude flegm, and could take no reſt. In a months time ſhe had been five times let blood by order of Dr. *Chaumel*, her ordinary and moſt expert phyſitian; ſhe had been thrice purged, and many other remedies had been uſed, of which one did her the moſt good, viz. a bolus of three grains of Laudanum, with conſerve of Roſes, which for twelve hours did quite ſtop her Catarrh, and cough, and ſhe ſaid ſhe was cured, by reaſon of the great eaſe ſhe found. As ſoon as I ſaw her, in conſultation with two other Phyſitians, I judged her diſeaſe to be a continual Feaver, complicated with two double tertians. As for remedies, that ſhe was to be let blood in her left arme, ſeeing ſhe had a pricking pain in her left ſide, with a very ſtrong Feaver, blackneſs of her tongue, and a continual Cough. On the firſt therefore of *May*, about evening ſhe loſt nine ounces of blood, and a cooling and thickning julep was given her. She paſſed the night with ſomwhat leſs trouble, the next day in the morning which was the ſecond of *May*, ſeeing the Feaver continued yet ſtrong ſhe was again let blood eight ounces, whereupon her feaver was abated, and the pain of her ſide went away. About evening the ſame day, ſhe complained of a pain in her right ſide,

which growing ſtil greater and greater, was very ſore about nine a clock at night, wherefore we were compelled the ſame hour to let her blood in her Arme on the ſame ſide, whereupon her pain was abated, and in the Courſe of that night went quite away, howbeit the night was troubleſom, void of ſleep, and ſhe did cough almoſt continually. Her Ague fits went quite away; one after a purging medicament, the day before I came to her; the other by reaſon of her former blood-letting: but her continual feaver ſtuck by her, after the ſame manner as formerly. On the third day of the ſame month, ſeeing her cough and Feaver were vehement, we gave her before noon, half the foreſaid bolus made of three grains of Laudanum, which was ready made, which within an hour did ſtop her cough quite, and ſhe was in a good condition til midnight; howbeit her cough returned by fits, wherewith ſhe voided thick, clammy, and very putrid flegm; ſo that much of her ſpittle was yellow and green, the Feaver continuing very violent. And becauſe in the evening, the Cough did exceedingly trouble her, and ſhe was extream unquiet, the other half of the bolus was given her, wherewith ſhe paſt the night quietly, but ſlept very little. On the fourth day in the morning, her cough returned, but it was very free, and ſhe brought up much putrid matter, ſome of which was a little ſprinkled with blood. After two hours, her cough ceaſed till noon, and then it came again bad enough, and when it had held her a great while, and much afflicted her, and her ſpittle appeared more crude, ſo that it ſeemed to come from a new defluxion, the halfe of another bolus made of three grains of Laudanum was given her, with which her cough was again allaied. Her belly was looſe in the morning, and ſhe had two ſtools of many cholerick and greeniſh excrements, whereas before her body was alwaies bound, and Clyſters wrought very little. About evening a Clyſter was given her of a decoction of half an ounce of Senna, with Catholicon and diaphenicon, of each one ounce; which gave her four ſtools, and in her laſt ſtool ſhe voided much flegm of a greeniſh color, like that ſhe was wont to bring up by coughing. After ſhe had voided her Clyſter, ſhe ſlept quietly three hours, and ſaid ſhe had not ſlept ſo ſweetly al the time of her ſickneſs. At ten a clock in the night her cough being ſomwhat returned, ſhe took a fourth part of the foreſaid bole, which did not contain half a graine of Laudanum, yet it ſtopt her cough, and ſhe reſted quietly that night. On the firſt day in the morning, ſhee took a purging medicament of half a dram of Senna infuſed in a pectoral Decoction; wherein being ſtrained, two ounces of Manna were diſſolved. And the ſame day I left her, having ſeriouſly debated with her ordinary Phyſitian, touching what was afterward to be done, and committed the ſame to writing. Wherewith, in the ſpace of twenty daies after my departure, ſhe was reſtored to her former health. The cheife of thoſe remedies were pectoral broaths, continual blood-letting, and purgation repeated. But the Bolus of Laudanum bore away the Baies, which being given her many daies in a ſmal doſe, al the ſymptomes, were thereby allaied.

The 275 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A long ſwelling of the right Foot.

A Noble Matron, Wife of the moſt noble Msr. *de Langon*, fifty yeares of Age, had a flegmatick tumor with extreame pain in her right foot, the original whereof was thus. Travailing upon a time on horſe back, the Horſe ſhe rode on fel upon the ground, and in his fal tumbled on the right foot of the ſaid Matron, and by the blow her heel was depreſſed, and thruſt from the inſide of her foot outwards. Whence grievous pains followed, ſo that ſhe could not ſtir. Many Chyrurgions and Empricks had divers times vexed her, nor could the diſlocated bone be any waies reſtored to its place, whereupon ſhe was continually tormented with pains, inability to go, and a flegmatick tumor in her ſaid foot. She had been four months in theſe ſtraites when I viſited her, which was the twentieth of *May*, 1645. Diligently viewing and conſidering the part affected, I find a ſmal diſlocation remaining, which had contracted a Callus, and was therefore incurable. I found that the cheife pain was in the hollow of her foot, not in the part diſlocated, becauſe the nerves in that place, were filled with humors. And therefore to cure the ſame, the flux of humors to the weak part was to be ſtopped; the humor al-

ready

ready in the ſaid part was to be diſcuſſed, and the part it ſelf to be ſtrengthened. Al which was accompliſhed in eight daies ſpace by theſe following Remdies.

Take *Salſa parilla four ounces. Fountain water four pints; infuſe them twenty four houres, and then let them boyl til half be conſumed, adding towards the end Senna one ounce, turbith and Hermodactils of each two drams. Let her take half a pint of the ſtrained liquor, in the morning eight daies together.*

Take *Oyl of wax one ounce. Noint the part affected therewith morning and evening: and then apply this following plaiſter.*

Take, *Of the Maſs of Diapalma plaiſter diſſolved in harſh red wine, til the wine be conſumed, half a pound. Red roſes, Myrtles, Maſtich and Tartar of Red wine, of each one dram. Groundpin and Chamemel pouderd, of each two ſcruples, make al into a Maſs, and thereof ſpread plaiſters, and lay them al over her whol foot, after nointing. With theſe things the ſwelling and pain were taken away, only ſhe was forced to halt, becauſe of the diſlocation of the Bone.*

The 276 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Meazles.

THe foreſaid Matron, Madam *de Langon*, was taken with a continual Feaver, with a Cough and Hoarſneſs, the 26 of *June* 1645. For three daies together, the ſymptomes were not very urgent; and therefore ſhe paſt that time, without any uſe of Phyſick. On the fourth day her Feaver becoming more violent, ſhe was let blood, and a cooling Julep was given her. The ſame day, her whol body was covered with meazles. I being called the fift day, I appoint her towards the Evening a julep of equal parts of Meadow-ſweet water, and of Carduus water, with twenty grains of Bezoardicum minerale. Two hours after ſhe had taken her julep, ſhe did ſweat abundantly; after her ſweat ſhe had a large ſtool. The day after in the morning, the ſame julep was repeated, and ſhe did ſweat more plentyfully after two hours, and her feaver went quite away, and the Meazles were al wel near diſcuſſed.

The 277 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Stone in the Kidney.

A Certain Man fifty years of Age, being very much ſubject to pains in his kidneyes, took for twelve daies a decoction of the Root of Aſſes Thiſtle and Lycorice, wherewith he voided many ſtones and much gravel, and was afterwards, many years free from his Infirmity. There was half an ounce of the Thiſtle root, and two drams of Liquoris in every doſe.

The 278 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

The Diſeaſe Cholera, in a Malignant tertian Ague.

A Certain young man, of a Cholerick Conſtitution, in the middle of the Summer, fel into a tertian Ague, which in the two firſt fits ſeemed pretty gentle, but in the third fit, ſo great was the malignity and fierceneſs of the Cholerick humor, that a vomit and frequent looſneſs being thereby raiſed, with mighty weakneſs, the patient was in extream danger of his life. Being ſent for I preſently preſcribe him a clyſter of broath, with three drams of Confection Alkermes, and a dram of new Treacle, wherewith his vomiting and looſneſs were preſently ſtopped. And becauſe in theſe malignant Feavers, thoſe carnel ſymptomes are wont to return every fit, kil the patient in the ſecond or third fit; for prevention thereof, I ordered him a thick-

ning diet, and to take four grains of Laudanum two hours before his fit; and ſo the foreſaid ſymptomes did not return, the fit was light; and the Cure was finiſhed with cooling, thickning, and antidotary juleps.

The 279 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Suppreſsion of Childbed Purgations

A Ceatain curious woman, three dayes after ſhe was brought to bed, deſiring to help the over widneſs of her genital parts, applied thereto aſtringent medicaments, whereby her Child-bed purgations were ſtopped, and blood was ſo multiplyed in her womb, that preſſing upon her rectum inteſtinum, and the neck of her bladder, it hindred al evacuations, and her belly was ſwelled like a bottle. Being called to her, firſt I cauſe a Catheter to be thruſt into her bladder, and ſhe voided abundance of urine, after that I preſcribe her a ſharp peſſary to be put into the neck of her womb, wherewith her purgations came away plentifully; and laſtly ſhe had a laxative Clyſter, wherewith ſhe voided much dung; and ſo al her paſſages were opened.

For al Womens diſeaſes carefully peruſe *Johnſtons* Idea, and ſpecial *Riverius* on that ſubject in Engliſh.

The 280 Obſervation, or Hiſtory of Famous and Rare Cures, &c.

Night-ſweats.

A Man forty yeares of age, of a melancholick complexion, was a long time troubled with night ſweats, which did continue four or five daies, and then ceaſed. And they returned twice or thrice a month. It was ſufficently apparent, that theſe ſweats did proceed from abundance of ſeroſity, which was collected between whiles, and by nature afterwards expelled in forme of ſweat. Wherefore being poor and not able to take much Phyſick, I advized him to take twice a month Jallap and Cream of Tartar, of each half a dram. Which having continued for the ſpace of three months, he was freed from his tedious infirmity.

The 281 Obſervation, or Hiſtory of famous and Rare Cures, &c.

The Whites.

A Woman forty yeares of Age, long troubled with the whites, after many remedies uſed in vain, was perfectly cured with a Laxative Ptiſan, which ſhe drank of every day for a Month together. This was the Compoſition of the ſaid Ptiſan.

Take *Senna one dram; Coriander Seeds prepared and Lycorice one dram and an half of each. Fountan water in which three drams of Tamarinds, and a dram of Lentisk wood have been boyled, one Cup. Infuſe them cold al night, and in the morning let her drink the ſtrained liquor, two hours before meat.*

The 282 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a Rupture of the Belly.

A Man fifty years of Age, had a moſt grievous Rupture in his Belly for four daies together, which could by no means be holpen. Being called to him, I find his pulſe very languiſhing, with coldneſs in his Hands and Feet. Alſo the part affected was very cold to feel to, ſo that I feated its Mortification. Among other Remedies I preſcribe a Fomentation of hot Aqua

Vitæ,

Vitæ, to be applied to his Groin, which being continued for two hours, his Gut was gently reſtored to its place, and the Patient freed from eminent deſtruction.

The 283 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

An hyſterical Paſsion.

A Woman twenty years of Age, of a Cholerick Complexion, being troubled with Hyſterical fits, and having a ruddy Face: a Clyſter being given her of Water and Vinegar, ſhe was preſently freed, and needed no other Remedies.

The 284 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

A Diſentery.

A Certain man troubled with a Dyſentery, and refuſing al other Remedies, uſed only a decoction of Burnet made with water and butter, of which he drank a porrenger ful at morning and Night, and was Cured within three daies. Burnet is exceeding powerful to purifie the Blood, and has a light aſtriction with it; and therefore 'tis no wonder if it help the bloody flux.

The 285 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

A Scirrhous tumor of the Sweet-bread, with the hypochondriacal Diſeaſe.

THe moſt illuſtrious Mſr. *Audeyer*, Preſident of the Senate of *Grenoble*, being fifty ſeven years old, was tormented with moſt grievous and Contumacious Infirmities; the Nature whereof, that it may be more exactly diſcovered, I muſt ſet down a bed-role of thoſe Infirmities, briefly, with which he has conflicted, now this twenty years.

And in the firſt place, it muſt be known, that he is of a Melancholick and Cholerick complexion, of a thin and lean habit of body. And the firſt begining of his Maladies was Arthritick pains, which began to infeſt him by fits ſince the year, 1622. And after them followed, certain light fits of the falling-ſickneſs; which did firſt invade him about the year, 1626. and returned by fits, and within the ſpace of two years, they quite left him. At the ſame time his arthritick pains returned upon him again, which ſtirred not al the time he was ſubject to fits of the Falling-ſickneſs.

Now theſe Arthritick pains did vex him twice or thrice every year, ſo that ſometimes for two or three months he was naild to his bed, with very little help from divers Remedies which were uſed: eſpecially obſerving, that he had little good by often bleeding, rather that his pains were thereby alwaies made more ſharp.

But after that for eight years together, viz. from the year 1631. to the year 1639. he had been exerciſed with theſe pains by fits, he afterwards fel into more grievous infirmities, by reaſon of extream grief taken at the death of a noble Court Lady nearly allied to him in the bands of affinity and friendſhip, and very uſeful to him in his affaires. Whereby he was firſt taken with an involuntary motion of his Eye-lids, which continues to this very day, whereby his Eyes by fits are ſomtimes opened, and then ſhut again; ſo that it is as it were a certain trembling of thoſe parts,

parts, with which trembling his hands and feet are many times taken, though very lightly.

At the ſame time he was vexed with pains in his joynts for the ſpace of three months, ſo that he was not able to walk for ſix months after. And being then at *Paris*, he uſed the Villecomtan waters by the advice of Dr. *Delormeus*, a renowned Phyſitian, which did exceedingly cool his ſtomach; and after that a very troubleſome and ſcabby itch did moleſt his whole body, which was preſently cured by an oyntment (of Mercury I Suppoſe) applied to his wriſts and the ſoles of his feet, by advice of Dr. *Labtoſſe* a Phyſitian of *Paris*; after which anointing there followed a mighty looſneſs for twenty dayes together with moſt greivous gripings of his belly; ſo that ſomtimes he had a ſhew of the bloody flux. The weakneſs in the meantime of his feet and legs continuing, made him unable to go for an whol year. And at the ſame time his mind was both exceedingly buſied both in peruſing books and papers; and much agitated and toſſed with extream paſſions, and extraordinary ſadneſs at the il ſucceſs of his buſineſs, which may juſtly be thought to have occaſioned the following infirmities.

In the year 1640. he fel into a grievous ſhortneſs of breath and ſtraitneſs in his breaſt, with a certain pain in the region of his ſtomach; which ſymptomes did exceedingly trouble him for fifteen dayes together, and afterwards were much abated, but after ſome ſpace of time they ſeemed to gather new ſtrength, ſo that to this very day he is troubled with them, ſomtimes more, and ſomtimes leſs.

For the quelling of this ſtubborn diſeaſe, various medicaments have been by Sundry phyſitians preſcribed for four yeares together; various purgations, by Apozemes, potions, ſyrups laxative priſans, and the like. To which were added frequent blood-lettings, iſſues, Veſicatories, opening of the hemorrhoid veins, baths to ſit in, phyſical broaths, chlybeated whey, milk, ſulphurous mineral waters, as thoſe of *Borbon* and *Digne*; alſo vitriolated waters, as thoſe of *Orleance*; roborating and aperitive opiates, pectoral Syrups, and many other things, which being uſed at ſundry times in the ſpace of four years, did ſometimes much, otherwhiles little eaſe the patient. But his habitual diſeaſe did ſtil keep its courſe, and the illuſtrious patient is ſtil troubled with the ſame infirmities.

And I being called to viſit him about the beginning of *May*, 1644. I conceived the cure was to be directed to thoſe two remarkable ſymptoms fore recited, viz. the ſtraightneſs of his breaſt, and his difficulty of breathing, whoſe cauſes are firſt to be conſidered, wherein the greateſt difficulty, with extream obſcurity ſeem to lie. For that ſame ſhortneſs of breath, does not ſeem to be any true Aſthma or Iſſick, nor to proceed from any defluxion out of his head into his Lungs, though ſome excellent phyſitians did go about to cure him as one aſthmatical; for he has no cough, no wheezing, nor does he ſpit up any flegmatick humor. Secondly, his difficulty of breathing, is in a moment ſtirred up by the procatarctick cauſes, and goes away in a moment; ſo that if he move himſelf a little more vehemently than ordinary, or is never ſo little angry, preſently he is troubled with ſhortneſs of breath, and by and by he attains his freedom of breath again. Thirdly, though he is chiefly troubled with this ſymptom in the evenings and nights, ſo that he is fain to ſit upright in his bed til midnight; yet as ſoon as he begins to fal aſleepe, his ſhortneſs of breath quite vaniſhes, and he laies his head down upon the pillow, and ſleeps the reſt of the night ſo quietly, and breaths ſo freely, that it is eaſie to ſee that there is a diſeaſe in his Lungs.

The Immediate Cauſe therefore of this ſhortneſs of breath, muſt be ſought elſewhere, viz. in his Belly, the Parts wherein contained, being troubled with greivous diſeaſes, contain in them the original of al his infirmities.

This is in the firſt place demonſtrated, by that ſenſe of pain and ſtraitneſs, of which our noble patient perpetually complaines, and ſhewes the ſeat thereof to be under his midrif, and about the region of his ſtomach: and as often as he is troubled with ſhortneſs of breath; that ſame pain, ſtraightneſs and oppreſſion (as he calls it) is ſtil encreaſed; and when the ſaid oppreſſion increaſes, the ſhortneſs of breath comes: ſo that it is manifeſt that the one depends upon the other. And I, diligently enquiring into the cauſe of that pain, ſtraitneſs, or oppreſſion, and feeling the region of his ſtomach; I found it pliable enough, as long as I held my hand lightly upon it, but preſſing my hand harder, I perceived a certain hardneſs and Reſiſtency deep under the bottom of his ſtomach, which I conceived to be in the Pancreas or ſweetbread, which I conceive was ſwelled with an hard and ſcirrhous tumor, and ſeeing the pancreas is placed under the diaphragma, it is no wonder that it being ſwoln, ſhould compreſs that part which

which chiefly ſerves for reſpiration, and hinder the free motion thereof. Yet verily this cauſe found out by feeling, does not quite ſatisfie our doubt, for if the ſhortneſs of breath ſhould wholly depend thereupon, it ſhould be perpetual, and not come by fits, nor ſhould it be ſo eaſily cauſed by external occaſions, as commotion of the Body or mind. This reaſon verily, is ſo convincing, that ſome other cauſe muſt be joyned hereunto, viz. ſome thin matter, which is ſoon moved and ſoon quieted. Now what that matter ſhould be, and what ſeat it ſhould preciſely poſſeſſe, is not eaſily determinable. Yet I may with thoſe moſt excellent phyſicians who undertook the cure of the patient, aſſert the moſt probable reaſon to be, certain vapours and winds ariſing from his Spleen and ſtomach. Now this Commotion of winds and vapours in his ſtomach, is hereby eaſily diſcerned, in that the noble Patient, is wont to be more grievouſly troubled with the foreſaid ſymptoms, after his meales. For from hard and laborious digeſtion in a weak ſtomach, many winds are bred, which diſtending the ſtomach, compreſs the Pancreas and Midrif, whereupon greater ſhortneſs of breath is wont to ariſe, ſome hours after his Meals. Moreover, in the greateſt changes of the Aire, when the wind ſhifts from north to ſouth, the foreſaid ſymptoms are moſt troubleſome, becauſe by ſuch a mutation of the air rheumatiſmes are cauſed, which at other times were wont to cauſe paines in the joynts; and doe now flow into the inner parts, weakened by long diſtempers and obſtructions, and exagirate the bad humors in them contained; or becauſe by the moiſtneſs of the air, the humors are puffed up, and as it were fermented; whence a vapor ariſes, which ſeizing upon the diaphragma and Lungs, beeds a ſtraightneſs in the breaſt, and a difficulty in breathing.

If theſe Symptoms may be referred to any kind of diſeaſe, I conceive they belong to that ſort of melancholly, which is termed hypochondriacal; ſeeing they had their firſt original from a greivous and long ſadneſs, in a body hot and dry, whence aroſe a great maſs of melancholly humors, which bred ſtubborn obſtructions in his Hypochondria. Yea verily, and although the Scurvy which is frequent in northern Countries, is not uſual in this of ours; Yet this Diſeaſe ſeems to approach unto the nature of the Scurvy, ſeeing the two ſymptoms aforeſaid, viz. ſtraitneſs of the breaſt, and ſhortneſs of breath, are moſt frequent Symptomes of that diſeaſe, as *Severinus Eugalenus* has noted in very many obſervations; in whoſe Country that diſeaſe is moſt frequent: and in imitation of him *Daniel Sennertus* in his Book of the ſcurvy, Chap. 4. where he propounds the ſigns of that diſeaſe, and in the 9. Article of the ſaid chap. does ſo deſcribe theſe two ſymptomes, that he ſeemes to deſcribe the condition of our illuſtrious patient to an hair.

And although (as has been ſaid) the Diſeaſe called the Scurvy, is not uſual, and hardly ſeen in theſe Countries of ours; yet I, to neglect nothing in the Cure of ſo great a Diſeaſe, preſently uſed the ſpecifical Remedies belonging to that Diſeaſe, mixed with others, that were good to open obſtructions, and correct and expell melancholly humors. And therefore, in the firſt place, I gave him the juyces of Water-creſſes, Brook-lime, and Fumitory, for many daies together, mixing therewith Salt of Tartar, and Spirit of Vitriol, alſo frequently infuſing a little Senna; and ſo thick, clammy, and tartarous Humors, were purged out by little and little. And ſomtimes I mixed the foreſaid juyces with Decoctions of Elecampane, Bark of Tamarisk, Leaves of Ægrimony, Wormwood, and Burnet. By which Remedies continued from the 7. of *May*, to the 28. thereof, our Patient ſeemed much holpen. And the weather happening upon that day to turn from dry and clear, into thick and rainy, by reaſon of South winds, the foreſaid Symptomes came all afreſh, which continuing to the third day of *June*, by two blood-lettings a little at a time, they were much abated. From that time forward he uſed Salt of Steel or Vitriol, for a whol month together, which is of admirable force to open obſtructions, ſtrengthen the Bowels, and to correct their hot diſtemper. Howbeit ſomtimes, viz. every third or fourth day, I gave him ſmal purges, of Senna infuſed in the foreſaid Decoctions, and ſomtimes chalybeate pills; and I gave him chalybeate water to drink ordinarily with thin ſmal wine. Which being continued (as was ſaid) for a month together, the noble Patient was brought into a much better condition, ſo that he which before could not travel either on Horſ-back, or in a Coach, without great trouble, could now endure a Coach running apace, and an Horſe on a faſt amble. Moreover, the vigor of his whol Body, and the color of his Face, were much reſtored. And this is eſpecially worth obſervation, that the noble patient was very much hurt by baths to ſit in, and fomentations applied to the Region of his Belly, and brought into an extream ſhortneſs of Breath: ſo that we were fain wholly to abſtain from the uſe of them, although very neceſſary for this Cure.

Theſe

Theſe things were done the fourth of *July*, at what time I procured leave of the moſt illuſtrious Preſident to depart, and returned to *Montpelier*, leaving him written Directions for what was afterwards to be done.

After my departure, through the whol courſe of Autumn and the Winter following, he uſed the foreſaid Remedies by courſe, and at fitting diſtances of time, by order of the moſt renowned Dr. *John Matthew*, his ordinary Phyſitian, viz. the Salt of Steel, Pills of Steel, and an infuſion of Senna made with the foreſaid Decoction, with Salt of Tartar, and Spirit of Vitriol; to which was added a ſtrengthening Opiate, and Aperitive, preſcribed by me before my departure. And whenas after ſome months, there was a great abatement of ſymptomes, I adviſed him by Letters, to try the Fomentation and bath to ſit in; for it was to be hoped, that the morbifick cauſes being very much diminiſhed, there would happen leſs commotion of humors, which did hinder the uſe of the ſaid Remedies. The matter ſucceeded according to our wiſh, and he bore the Fomentation without any trouble, which did him much good. And the Spring following, he uſed not only the fomentations, but alſo the baths to ſit in, and diligently continued the foreſaid Remedies, ſome others being thereunto added, with which at laſt (bleſſed and praiſed be God) he was brought to a ſtate of perfect Health.

The 286 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

The Dropſie Tympanites.

THe moſt renowned Matron, the Wife of Dr. *de Guere*, Doctor of the Civil and Cannon Laws, thirty years of age, of a Cholerick Conſtitution, was troubled for ten months with a ſufficiently great tumor in her belly, joyned with great ſtretching, ſo that it was juſt of the nature of a Dropſie Tympanites. The firſt Original of this Diſeaſe was chiefly aſcribed to the Patients going into a cold bath, being troubled with the whites: whereby they were ſtopped. To which were added divers errors in Diet. She uſed many Remedies during the time aforeſaid preſcribed by moſt skilful Phyſitians, viz. Potions, Apozemes, and Aperitive and Diuretical Juleps, Opiates ſtrengthening the Liver, and many other things, to no purpoſe. At laſt about the end of *May*, in the Year 1645. ſhe did commit her ſelf to my Care, whom I undertook with theſe following Remedies:

Take *Roots of Aſparagus, Knee-holme, and Cichory, of each half an ounce; Roots of Elecampane and Parſley, of each two drams; Leaves of Agrimony, Ceterach, Maiden-hair, of each half an handful; of the two Wormwoods, of each half a Pugil. Boyl them to ſix drams, in the ſtrained liquor infuſe al night cold Senna, one dram; Diuretick Salt, one dram; Diuretick Spirit, thirty drops. Let her take it in the morning ſix daies together, and order her ſelf accordingly. She had four or five ſtools every day, and voided a clammy matter Aſh-colored. After the ſecond doſe ſhe was let blood eight ounces. At the end of her Apozemes, ſhe took pills of Calomelan, twenty grains, and as much Diagridium, which gave her ſeven ſtools: and the day following the Tumor of her belly ſeemed abated, which yet began about evening to be puffed up again. The Tumor ſettling, as I felt her Hypochondria, I perceived a very great and painful ſtretching about the Region of her ſtomach, in which reſpect I preſcribed (with continuation of the Juleps) an Emollient fomentation, and aperitive, to be applied every day to the whol Region of her Hypochondria, for alſo no ſmal tenſion was likewiſe perceived, in her right Hypochondrium. Which being uſed four daies together, her monthly Courſes appeared, which had been wanting for ſome months before. And becauſe they flowed but ſlowly, after three daies, the fomentations, and the Apozems leaving out the Senna, were uſed again. By which a moderate quantity of her courſes was procured, and from that time forward, the Tumor of her belly ſeemed wholly diſcuſſed. Howbeit, to ratifie the cure, I preſcribed her the uſual aperitive and Laxative pils, to be ſwallowed twice or thrice a month, as alſo a ſtrengthening opiate and aperitive, to uſed every day for an whol month.*

The

The 287 Observation, or History, of Famous and Rare Cures, &c.

A Quartan Ague.

JOhn Gossel, of Lorrain, a Master of Arts, dwelling at that time in Dauphine, near a Town called Revel, with a Gentleman whose Sons he instructed, came to me the 15. of June, 1645. that I might help him, having been sick of a Quartan Ague for an whol year. Now examining his Hypochondria, I find an exceeding great tension and stretching, with hardness in the Region of his Liver and Spleen; which supposing to be the Cause of the stubbornness and long-lasting of the Disease, I thought best to remove the same, with an aperitive and Laxative Apozeme (blood-letting being premised) as also with Emollient and aperitive fomentations: and with pils prepared with steel. All which things, I ordered him to continue for twenty daies together. Then I gave him a dole of my Feaver-Frighter, to be taken after the foresaid Remedies; and because he could not conveniently make use of the Apothecaries, which were sufficiently far from his Habitation; and could hardly bear the charge of Remedies, omitting al the other things, he presently took my Feaver-frighter: which purged him plentifully. The first fit after the taking of this Medicament was half as little again as the former, and the second less than that. And so the fits growing insensibly less and less, after the fifth fit, he was quite freed from his Quartan Ague; of which he informed me by letters, adding that he was infested with a Cough which remained after his Feaver. To Whom I wrote back, that he should use the Remedies prescribed by me before, for the opening of the Obstructions in his two Hypochondria, which I beleeved did remain and cause that same dry Cough.

The 288 Observation, or History, of Famous and Rare Cures, &c.

An old Vomit.

THe Wife of Doctor *Antony de Manissy*, a Physitian and Doctor, of the University of *Valentia*, being twenty four years old, was troubled three years together, with a vexatious vomiting, with a pain in the Loyns reaching to the Region of the Spleen. Now she vomited after every meal, almost al her meat and drink mingled with Clammy flegm: whereby she became extream lean. Moreover she had certain Ague-fits as it were twice or thrice in a month, which continued twelve or fifteen daies together. Many Physitians that had consulted about her, did suppose that these Symptoms proceeded from a stone in the Kidneys fixed in their substance, and others said they were Obstructions and Hysterical infirmities that were the Cause. In reference to al which, sundry Remedies were used to no purpose. Til at last she came to such a Leanness joyned with a slow Feaver, that every one thought she would die of an Hectick. But I being desired by her Husband to prescribe her some Remedies, I conceived the chief original of her malady to lie in the Spleen, which was both obstructed, and distempered with an hot and dry distemper. In respect of which, sparing blood-letting being premised, I did prescribe these following Remedies.

Take *Roots of Cichory, Asparagus, Butchers broom, and Bugloss, of each half an ounce; Leaves of Agrimony, Ceterach, Maiden-hair, and burnet, of each one scruple and an half. boyl them with a Chich. In the strained broath dissolve Cream of Tartar one dram. Make a broath, which let her take in the mornings for sixteen daies together.*

In every fourth broath infuse al night clensed Senna, three drams, Annis-seed one dram. Let her take it, and be ordered suitably.

Take *Barley and sweet Almonds, of each one pound; let them be bruised and boyled for a Bath to sit in, whereinto let her enter warm, twice a day for three daies, after the use of the Broaths.*

Take *Steel prepared with Sulphur, one ounce. Aloes, Senna, Rhubarb, Agarick new-*

ly Trochiſked, of each two drams; pouder of Diarrhodon Abbatis, half a dram; Saffron ten grains. With Oxymel ſimple make a maſs; of which let her take a dram every morning three hours before meat, and walk upon it. And this let her do for fifteen daies together.

The uſe of the pils being ended, let the bath be repeated for four daies.

Theſe Remedies uſed in order, ſhe was freed from the foreſaid Infirmities, and reſtored to perfect Health.

The 288 Obſervation, or Hiſtory, of famous and rare Cures, &c.

A Tertian ague.

THe Maid ſervant of Mſr. *de Sautereau*, a Senator of *Grenoble*, being thirty years of Age, was held of an intermitting Tertian Ague, and ſhe had ſuffered fifteen fits thereof, in the Courſe of which, ſhe was twice let blood; and a purge was twice given her, and many cooling Juleps were preſcribed and aperitive, by the ordinary Phyſitian; who after the fifteenth fit gave him twenty grains of my ague-frighter on his wel day, which was the twenty five of *June*, 645. She was five times purged by ſtool, gently and without trouble. The day after, her fit came much ſtronger. And from time forward, ſhe never had fit more.

The 289 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Of a tertian feaver.

Mſr. *de Pourroy*, Preſident of the Senate of *Grenoble*, fifty years of Age; had endured twenty fits of a Tertian Ague, when I was called to him. He was twice let blood; many cooling Juleps were given him: and the Aqua Benedicta of *Rulandus*, was twice given him to drink, whereby he voided great ſtore of Choler and flegm by ſtool. I being ſent for in the twenty one fit, find it very intenſe, exceedingly afflicting the patient for twenty four hours together, with extream thirſt and great unquietneſs, which is in concluſion diſcuſſed by ſweats breaking forth at the end of the fit. His Urins were red, and as it were flaming, having no ſigns of concoction. Therefore I cauſe him to bleed a good Quantity: I preſcribe him very cooling Juleps: and to take juyce of Lemmons in his ordinary ptiſan: and ſpirit of vitriol in the ſaid ptiſan, at the time of the fit. By which means, in two daies ſpace, the red color of his Urin was much abated, and a light ſwim appeared therein. Nevertheleſs, the two and twentieth fit was as long as the former, but with leſs unquietneſs, which was much tempered by moiſt Epithemes applied to the Region of his heart. The day following, I gave him twenty five grains of my Ague-frighter, which wrought not al day, ſave that he had one ſtool at three a Clock in the afternoon, and voided a pretty quantity of Cholerick matter. But the next day at eight in the morning he had another ſtool, much larger, by which he voided Cholerick and wheyiſh excrements. At nine a Clock his fit returned, and was ſhorter, laſting but eight hours. After the fit, he had three ſtools. This fit hapned the laſt day of *July*, 1645. The 1. of *Auguſt*, he had no fit, becauſe it was his wel-day. And on the ſecond, when his fit was expected, he had none, ſo that he ſeemed cured. Howbeit on the third day, which was his wel-day, a new fit came. The day following, which was the fourth of that month, he was let blood, his Urins appearing ſtil red, and after noon, another fit came: ſo that his ſimple Tertian ſeemed to be turned into a double one. On the fift day of the ſame month, a fit came like the former. Here thoſe that were cenſoricus, had great occaſion to inſult, becauſe with my Ague-frighter, I had turned a ſimple Tertian into a double one. But upon the ſixt day I gave him again thirty three grains of my Ague-frighter, which gave him ſix ſtools, and he voided many wheyiſh, Cholerick and Flegmatick Excrements. His fit came at the ſame hour, but ſomwhat gentler than before. After his fit he had three or four ſtools more, and the next day in the morning three or four more. And his fit returned not then, nor the daies following; and

within

within a few daies after he returned to his ordinary Employments. And he continued in this Condition for twenty four daies, in which time he committed many Errors in diet, which caſt him into a Relapſe. And therefore on the thirty day of the ſame month, he was taken with a new fit, at two in the afternoon, which held him ten hours. On the laſt day of the month another fit came, at four a Clock in the Evening, but much lighter than the former. On the 1. of *September*, at ten in the morning, a fit returned like the former. I conceived, that theſe fits did proceed from ill humors newly collected by his bad Diet, which were lightly putrified, the Putrefaction not being firmly fixed in the parts, nor ſtrongly fermented, and that therefore they might be voided by eaſier Remedies, without making uſe of my Feaver-frighter. I did therefore preſcribe him a purging Medicament of an Infuſion of three drams of Senna, in a Decoction of Tamarinds, Cichory, and Agrimony, with anniſeed and mineral Chryſtal, of each one dram. Adding to the ſtrained liquor Manna and Syrup of Roſes, of each one ounce; jalap one ſcruple. He was very wel purged, and the following fit was leſs. For two daies following he took opening and Laxative broaths, and ſo he was perfectly freed from his Fits, and obſerving a better Diet, he was reduced to perfect health, which he happily enjoyes to this very day.

The 290 *Obſervation, or hiſtory, of famous and* Rare Cures, &c.

A Quartan ague.

A Young Fryar of the order of Recollects at *Grenoble*, named *Theotimus*, fel into a Quartan Ague towards the end of *July*, 1645. He had had five Fits, when I was called to him. He had been let blood, but took no Phyſick. He took on the 7. of *Auguſt*, thirty grains of my Feaver-frighter, the day before his Fit. He was much purged by ſtool, and ſomwhat by Vomit. His Fit came the next day, much leſs than formerly: and after that no more.

The 291 *Obſervation, or Hiſtory, of Famous and* Rare Cures, &c.

A Quartan ague.

A Friar of the ſame Covent, named *Paſcalius*, had undergone ten Fits of a Quartan, when I viſited him: and I gave him twenty three grains of my Ague-frighter on the 25. of *October*, the foreſaid year: he had eight ſtools, and two Vomits, and his Diſeaſe was quite Cured thereby.

The 292 *Obſervation, or Hiſtory, of Famous and Rare* Cures, &c.

A Quartan ague.

THe Wife of the moſt renowned Mſr. *de Chappoulay*, the Kings advocate in the Exchequer at *Grenoble*, fifty years of Age, had been ſick of a Quartan Ague Five weeks, ſo grievouſly, that ſhe continually kept her bed, and did eat nothing but broaths, for ſhe was alwaies in a Feaver. On the 1. of *September*, ſhe took ſixteen grains of my Feaver-frighter, had ſix ſtools very gentle, and two more the next day; and her Fit which was to returne after noon, was delayed to ſeven a Clock in the Evening, and was much more remiſs. But the following daies it came no more. And when ſhe began to feed her ſelf, and uſed ſolid meats, ſhe did eat unripe Grapes every meal, whereupon ſhe fel again into a Quartan Ague, which became double and trebble, I being returned to *Montpelier*. Now it hapned that in *December*, the ſame year, I was again ſent for to *Grenoble*, and then viſiting her, I find her grievouſly oppreſſed with a Tripple Quartan. Wherefore I gave her twenty grains of my Ague-frighter; which gave her ſeven ſtools, and two vomits. Her Ague returned not that day, nor two daies following.

following. But on the 23. day, having eaten a liberal Dinner, ſhe was taken with a long Fit. For which cauſe, ſhe took the day following, a like quantity of my Ague-frighter; had five ſtools, never a vomit, and was thereby freed from her Ague.

The 293 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan Ague.

A Woman fifty years of Age, in the Hoſpital at *Grenoble*, was afflicted with a Quartan Ague an whol Year together. On the 5. of *September*, 1645. ſhe took twenty grains of my Ague-frighter, and was plentifully purged by ſtool, and once by vomit; ſeven hours after ſhe had taken the Medicament. The ſixt day her fit came four hours later, and leſs than formerly. And after that ſhe had no more Fits.

The 294 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan Ague.

THe Maid ſervant of the Wife of Mſr. *de Servien*, Preſident in the Chamber of Accounts at *Grenoble*; was troubled with a Quartan Ague five weeks. The 6. of *September*, 1645. ſhe took ſixteen grains of my Ague-frighter, the day before her Fit, and was thereby much purged, only downwards. On the ſecond day her Fit returned without cold, later than the former, and continued longer. And the ſix following daies it returned not, and in that condition ſhe remained an whol month. But uſing a careleſs Diet, after the manner of Maids, ſhe relapſed into her Quartan Ague; which turned firſt to a double, then to a triple Quartan, after my departure. And I returning to *Grenoble* in the month of *Decemb.* I gave her twenty grains of my Ague-frighter, on the 23. of the ſame month, it being a cold froſty ſeaſon. In the morning ſhe vomited a clammy and glewiſh matter in great quantity; and in the evening ſhe was plentifully purged by ſtool, and ſo was quite freed of her Quartan Ague.

The 295 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Double Tertian Ague.

PEter *Faiole*, a Procter in the Senate of *Grenoble*, and one of the Conſuls for that Year, being forty years old, had a double Tertian twenty five daies; during which time, he uſed ſtore of vulgar Remedies by advice of another Phyſitian. I being called the 25. of *Auguſt*, 1645. find him confined to his bed, eating nothing but Broaths, and dayly afflicted with grievous Fits. And I gave him ſixteen grains of my Ague-frighter, which gently purged him by ſtool, and he was quite freed from his Ague-Fits.

The 296 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan Ague.

GAbriel *Pyot*, the Servant of Mſr. *Marcha*, a Citizen of *Montpelier*, being twenty four years old, and three months troubled with a Quartan Ague, during which time he uſed no Remedy; took of my Ague-frighter twenty four grains, on the 10. of *November*, 1645. which was his well day. He was ſeven times purged that day, without any vomiting, Stomach-ſickneſs, or trouble: and the day following he had no ſtools. His Fit which was expected at five in the evening, came not til three a clock next morning; his ſecond Fit which was wont to come in the evenings, came not at all; and from that time forward, he had no more Fits.

The

The 297 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan ague.

THe Wife of *John Alles*, a Chyrurgeon of *Montfrine*, thirty years of Age, had a Quartan Ague four months together; and when I paſſed through that Town about the end of *October*, 1645. I was deſired by her Husband, that I ſhould preſcribe ſomwhat for her Cure. I find the woman very pale and lean, not having had her Courſes ſince the beginning of her ſickneſs; and feeling her Hypochondria, I find her Spleen very hard, and in a manner Scirrhous. And therefore I judged her Quartan Ague could not be cured till thoſe grievous obſtructions were firſt removed. I therefore did firſt preſcribe her a purging potion, and the day after to be let blood. Afterwards, I gave her pills of Steel, Aloes, Gum Ammoniacum, and other things, to be taken for fifteen daies together; and an emollient Fomentation and aperitive, to be applied to her Hypochondria every day during the uſe of the Pills. Which Remedies being diligently uſed, the ſtretching of her left Hypochondrium was very much abated, but her Ague-Fits kept their former courſe: I gave her therefore twenty grains of my Ague-Frighter, and after that ſhe never had Fit more.

The 298 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan ague.

AN ingenuous yong man, *Michael Pineau*, a Student of Phyſick, having been four months troubled with a Tertian Ague, fell at laſt into a Quartan, which had troubled him ſix weeks when he came to deſire my help. I gave him therefore twenty grains of my Ague-Frighter, on the 29. of *November*, 1645. That day he had only two ſtools, and that about evening. The day following, which was his Fit-day, he had ten ſtools, and two vomits, viz. at the hours of Dinner and Supper; and with his meat he voided Cholerick humors, and had no Fit that day, nor any time afterwards.

The 299 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Quartan ague.

A Damſel named *Joan Brunet*, ten years of age, having had a Quartan Ague four months, took ſixteen grains of my Feaver-Frighter, on the 29. of *November*, 1645. She was purged five times by ſtool, without any trouble; the day following her Fit returned after its wonted manner; but after that it never came more.

The 300 Obſervation, or hiſtory, of Famous and Rare Cures, &c.

A Quartan ague.

BEcauſe all my Cures of Quartan Agues propounded under divers Titles, would exceed the Limits of this Book; therefore I have comprehended theſe following under one and the ſame Title, that I may continue the Series of my Cures to this very day, when this is printed. Alſo that what I ſhall hereafter ſay of my Ague-frighter, may be more evident and illuſtrious.

When I travelled from *Grenoble* to *Montpelier*, in *October* 1645. paſſing through *Valentia* a certain In-keeper meets me, named *Claudius Bouden*, having had a Quartan Ague three months; againſt which he had uſed no Phyſick, ſave being once let blood. I preſcribe him firſt

a purging

a purging potion to evacuate the ill humors reſiding in the firſt paſſages, which might reſiſt the Operation of my Ague-Frighter; of an Infuſion of half an ounce of Senna, three drams of Diaphenicon, and an ounce of Syrup of Roſes, to be taken the day after his Fit, by which he was ſufficiently purged. The day after he took twenty grains of my Ague-Frighter, was thrice purged by ſtool, without trouble, and that only about the Evening. The day after, his Fit returned, much longer than formerly; but after that he had no more.

In the ſame Journy paſſing through a Town called *le Bourg Sainct Audiol*, Mr. *Henry Chayr* a very skilful Chyrurgeon, deſired me to give him a doſe of my Ague-Frighter, for a poor woman long troubled with a Quartan Ague: I ſatisfied his deſire, and be afterwards told me, the woman was thereby cured of her Quartan Ague.

John Ridelet, a Proctor in the Senate at *Grenoble*, Fifty four Years of Age, was troubled three monchs with a Quartan Ague, which was a double Quartan, and a terrible one; ſo that he kept his Bed, and fed only upon Broaths. He was extream Lean; alſo his Face, Feet, and Legs, were troubled with flegmatick ſwellings, ſo that he ſeemed haſtening into a Dropſie. After many Remedies tried in vain, he implores my help on the 23. of *December*, 1645. it being in the extremity of cold and froſt. But I finding him in an exceeding bad condition, refuſe to give him of my Medicament, becaule I would not have it diſgraced. Howbeit, overcome at laſt with the entreaties of his Wife and Brother, I give him twenty grains on the 24. of the ſame month. He had ſeven ſtools, without trouble; at firſt he voided cholerick Excrements, and afterwards much Flegm. On the 25. he voided again the ſame kind of matter. His Fits continued. On the 27. day he took twenty four grains of my Medicine, and had ſix ſtools without any trouble. The day following he had a light Fit. And after that his Quartan Fits never returned, at leaſt during the ſeven daies I ſtaied at *Grenoble*, nor could I yet ever hear what became of him after my return; for the Dropſie hanging over his Head, did portend great danger of Death.

Nicolaus Mouſſeau, a Baker of *Grenoble*, at the ſign of the Sword-Royal, being forty years old, had a double Quartan four months: he took twenty grains of my Medicine the 25. of *December*, 1645. when the weather was cold and froſty. He had four very gentle ſtools. On the 24 and 25 dayes he had his fits again. On the 26 day he took thirty two grains of my medicine. He had only two large ſtools; and never had fit after.

Michael Gounſelin a ſmith of *Grenoble*, having had a Quartan Ague four months, took thirty two grains of my medicine on the 26. of *Decemb.* 1645. the weather extream cold: he had ſeven ſtools and two vomits. The following day his Fit returned more intenſe than the former. On the 29 day of the ſame month, he took the ſame Remedy, was ſix times purged by ſtool without any vomit, and he never had Fit after.

Martin Lebreton of *Paris*, Organiſt of the Church of St. *Lewes*, which belongs to the Jeſuits, 20 yeares old, troubled with a quartan ague foure months together, having took nothing al that time, the third of *Feb.* 1646. he took twenty grains of my Feaver-Frighter; which purged him plentifully, only downwards; the day following, he had a very light fit, but none after that.

The Maid ſervant of the wife of the moſt noble Mſr *Mareſchal De Le Hoſpital*, named *Barbe Lepeſe*, being eight months troubled with a double quartan; took twenty grains of my ague frighter the twenty fifth of *Feb.* 1646. being her wel day: ſhe was purged by ſtool. The day following ſhe was purged after the ſame manner and meaſure. Her fit which was expected at five a clock in the Evening, came at nine in the morning, like the former, and after that ſhe never had fit more, but was quite freed from that ſtuborn double Quartan.

The Foot-boy of Mſr. the Count of *Larocheguion*, eighteen years old, had a quartan ague four months, he deſired my help the 27 of *Feb.* 1646. And becauſe he had a long time took no phyſick, and kept a Lenten diet; I thought good to prepare his body by a moderate bloodletting and gentle purgation of an infuſion of three drams of Senna with half a dram of ſalt of tartar, wherewith he was gently purged. On the ſecond of *March* he took twenty grains of my feaver-frighter, it being his fit day, and the fit not to come til ſix in the evening. He had eight ſtools, no vomit. His fit came at two in the afternoon, more violent than formerly. On the fift day of the ſame month, the fit came again at two a clock and was like the former. On the Seventh day, he took the ſame doſe of my ague-frighter, which wrought as before. Yet the fit came as formerly, and he had three more fits one after another, uſing no remedy. Yet

he

he began to get flesh, the colour of his face was more fresh, and he had a better stomach to his Meat. After those three fits, the day before the fourth, he took twenty one grains of my feaver-frighter, which gave him six stools. The fit came the day after somwhat weaker; and after that time he never had fit more.

An Appendix, or Additional Discourse touching my Ague-Frighter.

HItherto a Quartan Ague has been counted incurable in the Beginning, Augment, and State: because the morbifick matter is at those times not sufficiently digested nor prepared, so as to be brought away by purgations; and al that endeavour to bring it away by strong purgatives, of a simple Quartan, they many times make a double or a triple, and sometimes a continual, whereby the patients are brought in extream danger of death. Hence it is that the more discreet sort of Physitians, use to advise such as have Quartan Agues to a long Patience, and put them off til the Spring season, whose temper is most accommodate to concoct and purge out the humor offending: but the winters cold is so contrary thereunto, that during the same a Quartan is judged to be wholly uncurable. Because the tartarious and melancholly humors are more condensed, and as it were congealed; also the passages of the body as wel sensible as insensible, are shut up, so that al hope of Evaccuation or Transpiration, seems taken away. Yea verily and the stubbornness of the morbifick matter is sometimes so great, that many Quartan Agues have been by most learned Physitians set upon in a due method in the spring and summer time, with al possible variety of vulgar Medicaments, and yet they have frustrated al their endeavours, and continued an whole year, yea sometimes two and three years together.

The Premises notwithstanding, long use and continual exercise, is wont to encrease Arts very much, and the new Inventions of latter Physitians, have advanced the art of physick received from the Ancients, unto a more sublime degree of Dignity. In whose foosteps I treading, having for the space of thirty seven yeares, in which I have practised physick, been diligently painful in searching into the most hidden secrets of nature; although continually taken up (besides visiting the sick) with Lectures, Disputations, and other Academical Exercises; I did oftentimes for a long while, seriously consider with my self, if by any means possible this stubborn and long lasting sickness, might in a short time be overcom and mastered. And though this seemed a very hard Task, and almost impossible to be accomplished, yet (by Gods blessing to whom be honor and glory) I obtained my desire. For at length by long meditation, elaboration, by adding, detracting, diminishing, and many waies preparing sundry materials, I found out the true and specifick Remedy of a Quartan Ague, which plucks it up by the Roots. I wil not say, it is an infallible medicine, least I should speak like a Mountebank. But I can with a good conscience say, that I never yet gave this Medicament, but it took away the fits at least at the third times taking. Howbeit in some persons, either through errors of diet, or, by reason of some Reliques of the morbifick matter remaining within the body, there has happened a relapse, which has been for the most part removed, by some light vulgar purgation.

'Tis fourteen Months since I have begun to use this Medicament, which I had meditated in my mind many years together. And I have committed to writing the names of the most that have hitherto taken it, with the stories of their Diseases. In whom Quartan Agues have been Cured, in the beginning, Augment, and State; yea and in the midle of winter, when al was frozen.

The Vertues of this Medicament are such, that it oppugnes the Melancholy Humor by its Specifick quality, and hinders the Fermentation thereof which causes the Fit, extinguishes the bad Qualities thereof, and changes the whol Nature thereof. And so al those Tumults which that fierce Humor is wont to raise in the body of man are presently appeased, that humor being made weak and impotent like water. For even as Vinegar, the salt of Tartar, or of

Saturn

Saturn, being mixed with it, does suddenly lose al its sharpness and strength, and becomes like water: so the Melancholick Humor, when it meets with its Specifick Remedy, is after a manner extinguished, and loses al power of acting and resisting. So that, for the most part, by once giving thereof, a Quartan Ague is chased away, and seldom needs it be given twice, and very seldom the third time. Whereas otherwise, the matter being rebellious, not tamed beforehand, it cannot be stirred in the least, by an hundred Medicaments. Whereupon the Physitians, being many times vexed with the stubbornness thereof are forced to give over the Cure. And although this Remedy be peculiarly ordained to Cure the Quartan Ague, yet it does in one day drive away Tertian Agues, by reason of the Analogy they have with Quartans (for long Tertian Agues do commonly turn to Quartans) as appears by the Cures of many Tertian Agues, before set down; and therefore I have given it the General name of Ague-queller, or Ague-Frighter.

I think not fit as yet to set down the exact and plain description of this Remedy, til its vertues shal by some more years Observations be made manifest. In the mean time, to satisfie the Curious Searchers into Nature so far as to give them an occasion of Enquiry, I shal here propound a faithful and sincere description thereof, howbeit somwhat obscure, and covered as it were with a thin Vail or Curtain, which the Sons of Art being industrious, may without very great paint draw aside. This precious Medicine therefore is compounded of a threefold Hercules, by twelve Labours brought to the highest degree of Nobility and excellency: unto which a fourth Champion is added, to accomplish the work. It may be given to Children the quantity of ten, twelve, and fifteen grains. To grown persons from twenty grains to thirty and fourty. It works gently being given in due dose, nor does it disturb the body more than vulgar Medicines made of Senna and Rhubarb. Yet it works sometimes by vomit, if the Morbifick matter some part of it, quarter about the stomach. For this is its peculiar Quality, that it goes directly to the Morbifick matter wheresoever it lies lurking, valiantly assails, stoutly cudgels, and at last vanquishes the same. The Histories lately described, do plainly witness the same. For in some persons, finding the passages open, and the matter not very plenteful, it performs its work without any trouble, and with a little purging; as in the Prince *Doria*, and some others before recited. But in others who had used no Physick al the time of their Diseases, and had gorged themselves with bad Diet, finding a Multitude of bad Humors, the passages close shut up, and extream Crudity, it could not overcome the Disease without some disturbance and labour of the Patient; as it hapned in certain poor common people, upon whom this Medicament was first experimented. And so much shal suffice to have said touching my Ague-Frighter, or Ague-Queller.

OBSER-

THE FOURTH BOOK OF Medicinal Obſervations, AND REMARKABLE CURES, OF Several Famous Phyſitians.

The Preface to the Reader.

ALL Phyſitians who are diligent and accurate in the mannaging of their Practice, do often meet with many things moſt worthy of Obſervation; which notwithſtanding being for the moſt part neglected, do unhappily periſh, and become a Sacrifice to Oblivion. And as for ſuch things as ſome do regiſter in their private Note-books, they are reſerved indeed for their own private uſe, but are not in the leaſt profitable to the publick. I do therefore make it my requeſt to all induſtrious Profeſſors of this Art, that if they are deſirous of the publick Good, and have already collected ſo many remarkable Obſervations as may make a conſiderable Volumn, that they would be pleaſed to print them: But if they ſhall be too few to fill a Book, that they would vouchſafe liberally to communicate the ſame unto me, who will print them under their Names, with my fourth Book, which (God granting life) I ſhall ſhortly publiſh: as they may ſee I have done in the following Obſervations communicated by others: which I gathered here and there from my

friends, and have publiſhed every mans Obſervations under his proper Name. Amongſt which, many things may be found more excellent than any thing in my Obſervations; by which it is apparent, that any man may advance the Dignity of the Art of Curing by this kind of writing, and gain himſelf ſome Reputation thereby.

Furthermore, I deſire the gentle Reader to take notice, that I have cauſed theſe Obſervations to be printed in the ſame order that I received them; that no man may complain I have not marſhalled them according as the preheminency of one above another might ſeem to require.

Obſervations communicated by Mſr. *Petrus Pachequus*, a famous Phyſitian at *Lunell*, my moſt ancient Friend.

The 301 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

VVant of Appetite.

A Soldier much vexed with a Cronick Ague, beginning now to be much eaſed in reſpect of the Fits, (which were not ſo cruel as formerly, did humbly beſeech me that I would recover his Appetite, which was wholly loſt, otherwiſe he muſt of neceſſity die in the ſpace of three or four daies. I preſcribe him a Potion of half an ounce of Diaphenicon, with a decoction of common Wormwood and Egrimony; afterward I ſharpened his Appetite with theſe following Remedies, as with a whet-ſtone.

Take *Leaves of Agrimony, Common Wormwood, Century the leſs, of each half a handful: make of all a Decoction. Take half a pint of the ſtraining with a little Sugar. I ordered the Patient to drink of this Decoction nine daies together: but after five dayes were paſt, he came unto me, earneſtly intreating, that I would abate his Dog-like ravenous hunger, cauſed by my medicine: which I did by cauſing him to abſtain from the foreſaid Drink, and adviſing him to eat Butter and fat meats, and to drink ſtrong Wine. I can teſtifie that many by this Medicine have fallen into the like ravenous Hunger.*

The 302 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Cholick pain.

MOnſſir, the Preſident of *Ripemore*, an ancient Man, being tormented three whol daies with a grievous Chollick; when no Anodynes would eaſe his pain, having taken one dram of the Powder of a Wolfs Guts, he was cured as it were by a Charm. Alſo a Prieſt very ſubject to this Diſeaſe. And a Widdow dwelling at *Montpelier*,

Montpelier, which had been cruelly tormented twenty seven dayes together. And finally, a thousand more whom for brevities sake I pass over without taking any clyster or purging medicine which makes the admiration greater.

The 303 *Observation, or history, of famous and* Rare Cures, &c.

A Cholick from the kidneys affected.

A Certain widdow being vexed with a colick pain, and that proceeding from the Reins, implored my help when I was at the besilucan baths, to ease her pain. Which I did in a moment. For I bad her immediatly to goe into the bath, and presantly her pain was taken away; And I admyred that so suddenly it was eased without any Clister or purging medicament.

The 304 *Observation, or History of* Famous and Rare Cures, &c.

A Cholerick Loosnes coming upon Agues.

SUch as are troubled with cholerick and malignant Agues, especially with a double tertian, by reason of an abundance of a raging chollerick humor, doe fal into the disease named Cholera, upon the return of their fits, the violence whereof if you do not asswage, with such medicaments as I shal by and by set down, the patients wil die within the space of two or three Fits. Mr. *Labrundus*, a very learned Man having one of these Agues, could hardly be recovered out of his Fit, which was attended with the disease Cholera, being as cold as a stone, his pulse exceeding smal and almost deficient, with hollow eyes and other horrible symptomes. At length after a multitude of medicines, which many so affected would not use, but bid the world adiew, he was recovered out of the jawes of death. I to prevent the tempestuous storm of the next Fit which should come the morrow after, ordered that the patient should be refreshed with thick Panadaes and jellies, that a bridle might thereby be cast upon the humors, which would rage the day following. I appointed Epithemes and Opiates of Conserve of Roses, Buglos, Borrage, preserved myrobalans and perles; and three hours before the Fit, I caused this wonder working Clyster to be given him, without which, if I mistake not, my friend had gone to the pot.

Take *Red rose leaves one handful, boil them in the Broath of a weathers head and feet. In a pint of the strained liquor dissolve two drams of new Venice Treacle, and one yolke of an Egg. Make of al a Clyster. This Clyster be kept until the returne of his Fit, which brought the cholerick flux with it, but much less than formerly. By this Method, I cured many desperatly sick of this disease.*

The 305 *Observation, or history, of famous and* Rare Cures, &c.

Pain of the Hemorrhoids.

MAny in this hot Season of the Year are troubled with inward and blind hemorrhoids, which cause extream pain. Likewise by reason of the excrements being hardened and kept in by reason of their swelling which closes up the gut, most cruel pain is caused. The ordinary sort of Physitians give Cassia to loosen the belly in this Case, but they do il questionless in so doing. For seeing the veins are most of al puffed up in the fundament, by reason of their natural sottishes, and are alwaies ready to receive blood; it comes to pass, that by the use of cassia they are so far mollified, that afterward they more easily entertain superfluous blood, and consequently augment the disease. But I learned of a beggar woman, to infuse Yarrow in boyling water, and to give the said infusion to drink for a month together, and al of this disease were so cured. The Lady *due-Masia*, and the wife of *Crancerius* a Chyrurgion, troubled with the hemorrhoids were cured with this Medicine. At last I found this very Medicine in *Arnoldus de Villa Nova*,

in his chapter of the pain of the Hemorrhoids. The ſelf ſame remedy, is good alſo againſt the extraordinary afflux of the Hemorrhoids, if we wil beleeve the foreſaid *Arnoldus*, and there is reaſon alſo for it.

The 306 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

The Stinging of a *Waſp.*

A Waſp having ſtung my hand, it pained me ſo cruelly that I was not able to indure it. I laid on Venice Treacle and the pain was gone in a moment. But when three hours after I threw away the treacle, a moſt cruel pain returned, as bad as at firſt, which was allayed by applying the ſame Medicine again, and keeping it on all the day.

The 307 Obſervation, or hiſtory, of famous and Rare Cures, &c.

Puſhes.

WHen I could not by any Medicines heal certain Epinyctides, or Puſhes, which ariſe in the night ſpringing from black choler, by a womans advice they were anointed with oyl of juniper berries, and the patient thereupon ſlept quietly, whereas he had lain ſleepleſs before, and was perfectly cured.

The 308 Obſervation, or hiſtory, of Famous and Rare Cures, &c.

Convulſion.

A Young man had a convulſion ſo that he could not bend his back-bone. By help of this following medicament he could preſantly walk nimbly.

Take *of rank butter, and old lard, of each three ounces; Bdellium, amoniacum, of each half an ounce; Myrrhe, Caſtoreum, of each three drams. Flowers of ſtœchados and roſemary, of each one pugil. Nutmeg and cloves of each one dram, a young Kittling or little Cat unbowelled and ſtripped and cut in peices. Stopp the belly of a gooſe with theſe things, and ſew it up and roaſt it on a ſpet: and the firſt liquour that drops, caſt away, the next ſave in a dripping-pan half ful of vinegar, to anoint the cramped or convulſed Back. This is a divine Medicine.*

The 309 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Red pimples in the face ſtriking in again.

A Certain Carmelite Frier, a civil and wel mannered perſon, but disfigured with great high red pimples, thick ſpred al over his face, came to viſit me, whom at the firſt ſight I knew not: becauſe the foreſaid puſtles were of themſelves without any help of art gone away, and his face become ſmooth. I told him he would ſuddainly fal into a moſt grievious diſeaſe; nor was I miſtaken in my conjecture, for within fifteen dayes, he fel into a continual feaver, of which he died.

The

The 310 *Obſervation, or Hiſtory, of* Famous *and* Rare Cures, &c.

The Mother fits.

A Certain Damſel being marrigable, was vexed with wandring convulſive motions, by which, and by certain pains in her womb, I conjectured that ſhe was troubled with ſuffocations cauſed by vapors ariſing from the womb. With this following Medicament I Cured her in a Moment.

Take *Aſſa Fætida, two drams; Caſtoreum, Fæcula, Bryoniæ, of each a dram; Rue-Seeds, one ſcruple; Saffron, an half ſcruple; Laudanum of Paracelſus, eight grains; (which Laudanum I therefore added, both by the advice of* Hippocrates, *who preſcribes the juyce of ſleeping Poppy in fits of the Mother in his ſecond Book of Womens Diſeaſes, page 237. about the end, in the Edition of* Foeſius: *as alſo that I might temper and moderate the other Medicaments with the* Laudanum*) with Syrup of Mug-wort make a Maſs of Pils, of which let her take one dram.*

The 311 *Obſervation, or hiſtorie, of famous and rare* Cures, &c.

Pains after Child-birth.

A Drunken Goſſip was after ſhe was brought to bed vexed with moſt cruel pains, which after other Remedies, were cured with this following.

Take *Galbanum, Aſſa Fætida, of each one ounce, Spred therewith a round Plaiſter and put four grains of Muſk in the middle, and lay it on a little below the Navil. Her Womb which was contracted like a Globe in her Groin, returned to its proper place, and the pains ceaſed.*

The 312 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

A Medicine for pains cauſed by a Veſicatory.

Mſr. *Amalricus*, being troubled with a ſleepy Diſeaſe, when he was rowzed and came to himſelf, he complained exceedingly of the pain which was cauſed by a veſicatory which had been applied: and when I could not give him eaſe by any anodine Medicament; Madam *Ranchina*, my wives ſiſter aſſwaged the ſame only with Water and Oyl mingled together. I cured one woman that was grievouſly tormented, with the burning of a Veſicatory, with this Medicine, and al others vexed with the like Calamity.

Take *of the ſecond green bark of an Elder Tree bough, ſcraped off with a Pen-knife, one handful. Boyl it in ſweet Oyl with a little Water, until the water be conſumed; to the ſtrainings adde a little Wax: and make al into an Oyntment, which aſſwages al pains cauſed by Veſicatories. This is a Divine Remedy.*

The 313 *Obſervation, or Hiſtory, of* Famous *and* Rare Cures, &c.

Swelling of the thigh.

THe Wife of Mſr. *Juſtamondus*, had a ſwelling in her Thigh, which threatned a Gangreen, her Native heat in that part being by this time ſuffocated and over whelmed. After ſhe was let blood I gave her an ounce of Syrup *de Spina Cervina*, in a Decoction of red vetches, and the day following, her Thigh aſſwaged pretty wel. And this I obſerved in many other Women, whom I obſerved to be more liable to ſwellings of the Legs than men, becauſe the

the Womb is the Common ſhore of the Body, into which Superfluous Humors are collected, and the womb disburthens it ſelf into the nighbouring Hipps.

The 314 *Obſervation, or hiſtory, of famous and* Rare Cures, etc.

Chops in Womens Duggs.

MY Wife was much vexed with Chops and Clefts in her Dugs, which I could by no means heal: a tattered old Woman quickly cured her, with Oyl of Nuts newly drawn, which ſhe anointed upon the Clefts, and ſtrewed Sugar finely poudered thereupon. The Baſſom of Sugar works the ſame effect: as I have tried an hundred times.

The 315 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

The Dropſie.

A Prieſt named *Sabardetus*, having vomited eighteen ounces of blood, fel into the Dropſie Aſcites, that is the bottle belly Dropſie: from which I had Cured him with an infuſion of Rhubarb in fair water, which he drank for his ordinary drink: but when he fel to pleaſe his Palate, and had forgot his former Calamity, the Dropſie returned and killed him.

The 316 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Bleeding:

A Counrrey Man being almoſt dead with bleeding at his noſe, ſent for me: but when nothing would help, I dropped a little Vinegar of Roſes, into that Ear which was next the Noſtril out of which the blood came, and his bleeding preſently ceaſed. I learned this of Mſr. *Pontaudus*, who ſaw this remedy uſed by a Dutch Phyſitian. I have read it in *Scribonius Targus*, in the Chapter of Bleeding.

The 317 *Obſervation, or* Hiſtory, *of famous and rare Cures, &c.*

Hiccupping.

CAptain *Dumaſius*, having a Tertian Ague, and taking Syrup of Poppies in the middle of his fi , was vexed with ſuch a troubleſome Hiccupping, as almoſt kild him. And when neither Aloes often taken, nor other Remedies could cure this Diſeaſe, at length by our patients own adviſe I ſent him to the Baths of *Baleruca*, to ſeek water, which having plentyfully drank of, as the manner in thoſe Baths is, he was quickly Cured, thoſe Humors being diſſolved and waſhed away, which the Syrup of Poppy had riveted as it were into the Coats of the Stomach.

The 318 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A flux of Blood out of the Ears.

I Saw *Broiſolus Giniacenſis*, who fel from Horſ-back upon the ſtoner, on his right Ear, out of which flowed three pounds of Blood. Alſo I have ſeen very many others who by a fal

have

have bled plentyfully at their Ears, and escaped with their lives. But as many as I have seen void quittor or bloody matter out of their Ears after a fal, they al died upon it.

The 319 Observation, or History, of Famous and Rare Cures, &c.

Listlessness to Carnal Conjunction.

A Woman very desirous of Children, but having no appetite to Carnal Embracements, entreated me that I would kindle in her the desires of the flesh, which were (as she said) Mortified in her. I did what she requested with this following Opiat.

Take *Conserve of Eringos Root, and of the Male Satyrion, of each one ounce. Orenge Rinds preserved in Honey six drams. One preserved Wal-nut. Confectio Alkermes, an half ounce. Amber Greese, flying Pismires, of each one scruple; Mosch, six grains. With Syrup of preserved Citrons, make al into an Electuary. Of which let her take before a light Supper the Quantity of a smal Chest-Nut, drinking a little Hippocras after it. The Woman confessed that she felt wonderful pleasure, after the use of this Electuary. There is nothing in the world more effectual in these cases, than to anoint the Region of the Womb, with Oyl of flying Pismires, which is made after this manner.*

Take *of Flying Pismires, two ounces; infuse them in Oyl fourty daies together in the hot Sun of the Dog-daies.*

The 320 Observation, or History, of Famous and Rare Cures, &c.

Proud flesh.

I Had an Ulcer which secretly lurked under the Nail of my great Toe; that I might come to Cure this Ulcer, I bad the Chyrurgeon to Cut the Nail just over the Ulcer, and make an hole, that so Medicines might be applied: but proud flesh grew up, which after I had often taken away, it stil grew again. Wherefore after I had long used burnt Alum, I determined to try a new Medicine. Wherefore I applied red precipatate wel washed, and no waies painful, to eat out the proud flesh, which it quickly did, and it grew up no more.

The 321 Observation, or history, of famous and rare Cures, &c.

Pain of the Pleurisie.

A Damsel of a Constitution mingled with black Choler, was tormented with a most grievous pain in her side, which had brought her to the Gates of death, from whence I reduced her by this following medicament.

Take *Oyl of Sweet Almonds, two ounces; Laudanum Paracelsi, three grains: A little after she had taken this, her pain ceased, and she was better.*

The 322 Observation, or History, of famous and Rare Cures, &c.

A Prognostick touching Wounds.

IN the Seige of *Montpelier*, many wounded Soldiers, especially such as were wounded in their hands, were within a few daies taken with Convulsions of their temperal Muscles, and I observed that al of them died. A certain Captain in that bloody battail at *Cahuiffon*, between the Marshal *du Trec*, and the Duke of *Roban*, was wounded in his Thigh, and the wound reached as deep as the Periostium, a Convulsion followed in the parts near his Thighs, and arose by little and little to his temple Muscles, and kild him. They that are taken with this Convulsion,

ſion, cannot open their mouths. At the beginning of the Convulſion they ſpeak readily, and know not that they are ſo near to their long home.

The 323 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Over-violent working of a Purge.

THe Baron of *Calviſſon*, after he had taken the pouder of Diacarthamus againſt my mind, he had an hundred ſtools. I Cured him after this manner.

Firſt we made him a Cliſter of a Decoction of Red Roſes and Chamemel flowers, with a little Sugar of Roſes, and the Yolk of an Eg. Afterwards we gave him this following Cly-ſter.

Take *Capon broath one pint. Sugar of Roſes one ounce. Laudanum of Paracelſus five grains; the Yolk of one Eg. This preſently ſtopt the violence of the Purge. Inſtead of the Laudanum, a dram and half of Venice Treacle may be added.*

The 324 Obſervation, or hiſtory, of famous and rare Cures, &c.

Extream thirſt.

Mſr. *Viventius* being ſick of a Feaver, was tormented with ſo extream thirſt, that he imagined himſelf to be one of the water bearers of *Paris*, that carry water about the Citty, and cryed night and day water, water, who wants water? but his thirſt which no other means could ſtop, was aſſwaged with one dram and an half of Sal Prunellæ, which he drank diſſolved in fair water. Alſo my *Simeon*, having taken ſome Syrup *de Spina Carvina*, was almoſt killed with thirſt: and took a dram of Sal Prunellæ, and his thirſt preſently ceaſed.

The 325 Obſervation, or hiſtory, of Famous and Rare Cures, &c.

Smal pocks.

I Saw the Son of Mſr. *Martinetus*, ſick of the ſmal Pocks with laudable ſigns; for after the coming out of the Pocks the Feaver abated, he fetcht his breath freely, and he had no looſe-neſs, the Pox were high enough, his ſleep was moderate, he took what was given him without offence: howbeit, al on a ſuddain without any manifeſt Cauſe, the Pocks ſtrook in again, and he died thereupon. I have ſeen the like befal many which had the ſame Diſeaſe, and I foretold that they could not eſcape death.

The 326 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Deadly prognoſtick.

THe Son of Mſr. *Engarranus*, being ſick of a Feaver could not ſwallow, but voided what he drunk through his Noſtrils, the muſcles of his *Oeſaphagus*, being (as I conceive) taken with the palſie. He died. Furthermore, whereas he was not favoured like his Mother during his health, yet before his death he was countenanced ſo like his Mother that al wondered at it. Alſo a voyce of mine, not at al like his Mother, a little before his death reſembled his Mother, as if he had been her picture. And al ſick perſons that have voided their drink out of their Noſtrils, or who were like their great Grandfires, their great Grandfathers, or Grandames, or their Parents, in the time of their ſickneſs, they al died; which is a wonderful thing.

THE

The 327 *Obſervation, or Hiſtory of Famous and Rare Cures, &c.*

Night-ſweats.

THe Wife of Mſr. *de Ladeveſe*, every night after ſhe recovered of a Feaver, was wont to ſweat. I preſcribed her a cooling Julep of the waters of Cichory and Buglois, and the Syrup of Apples, and ſhe did ſweat no more. Whence I gather, that for people to ſweat in their ſleep, is not alwaies a ſign of Abundance of Humors, but ſomtime of heat; for healthy perſons of an hot Complexion are wont to ſweat in the night. Add hereto, that the foreſaid Gentlewoman was cured of her ſweating without any Evacuation either Natural or Artificial.

The 328 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Bleeding Cauſed by tooth-drawing.

MAdam *Viventia*, having drawn one of her Teeth, ſo plentyful a flux of blood followed, that ſhe was at Deaths door, al Remedies being applied in Vain. I being ſent for, cauſed a great Rupture-Plaiſter ſhould be laid upon her Temple on the ſame ſide out of which her tooth had been drawn. Alſo I cauſed a little burnt Vitriol poudered with a little Cotton-wool to be put into the hole out of which her Tooth was drawn, which ſhe kept in with her finger. Theſe things being done, within an hour the blood was ſtopt.

The 329 *Obſervation, or Hiſtory of famous and Rare Cures, &c.*

The Pleuriſie.

ALL that have the Pleuriſie and vomit at the beginning of the diſeaſe do recover, as I have obſerved in an infinite company of patients: the ſide being eaſed of the Humors caſt up by vomit.

The 330 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Menſtrual Blood.

THe menſtrual blood of Women, eſpecially ſuch as are in good health, does ſmel like a Mary-gold flower. Which makes me conjucture that Mary-gold flowers do povoke the Courſes through ſimilitude of ſubſtance.

The 331 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

The Running Gout.

MAdam *de Cottereau*, being troubled with an Univerſal Gout, ſo that no part of her body was free, was cured with Crocus Metallorum: notwithſtanding what *Hippocrates* relates touching fourty daies.

The 332 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Pains of the Womb.

I Have ſeen many Women tormented with pains of the womb, who found little eaſe by our Laudanum. But having taken a dram of Antidotum Aſyncritum [deſcrided in the Pharmacopœia of *Renodæus*] they were preſently freed from their pain. Which I have much admired, neither do thou Count it a ſlight matter.

The 333 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Danger of an over hot Bath.

A Very honeſt woman coming out of a Bath hotter than ordinary, fel into ſo great an inflamation of her whol body, that ſhe could not reſt a minute by reaſon of pains and Anxieties. And after al cooling Medicines both inward and outward had been uſed in Vain, a Bath of nothing but Luke-warm water, freed her from al her pains: whereby my mind was freed of a great deal of Care.

The 334 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Pain of the Stomach.

CHolerick, Lean, Red-hair'd perſons, of a thin habit of body are in the begining of the Summer troubled with pains of the ſtomach; becauſe the mouth of their Stomach being extream ſenſible, is corroded with Cholerick Humors, which were formerly bridled by the temper of the winter and ſpring. The Cure is, to purge them with Rhubarb, and then to give them twice or thrice, in the morning, three or four grains of the Laudanum of *Paracelſus*. Doubtleſs it is better with them, when the mouth of their Stomach is not ſo ſenſible.

The 335 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Scabby Legs.

TO Cure that great Scabbyneſs which after long ſickneſſes, eſpecially the Quartan Ague, breaks out upon the Leggs, having cruel pains attending the ſame, I have not found any thing among al the Medicines which we uſe, more effectual, than this following Oyntment.

Take *Unguentum Baſilicum, four ounces. Terpentine, two ounces; Oyl of Roſes, three ounces and an half; three Yolks of Egs; a little Wax. Make of al an Oyntment and anoint the Scabby places therewith.*

The 336 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Inflamation of the Mouth Cauſed by Mercurial oyntments.

TO ſuch as are fluxed by being anointed with Oyntments made of Quick-ſilver, an Inflamation and exulceration of their mouth is wont to happen, ſomtimes exceeding hard to Cure, I having cauſed one to be anointed, his mouth was ſo inflamed, that he was almoſt deſparate,

which

which inflamation, al other Medicines being tried in vain, was healed only with Chicken broath made without so much as any Herbs in it. I suppose the virulency of the Quick-silver was mitigated by the benigne and debonaire substance of the Chicken.

The 337 Observation, or History, of Famous and Rare Cures, etc.

Pain of the Head.

AFter a pain in the one half of my head of fourteen years continuance, it happened that a Vein opened in my upper Lip, out of which every month four or five pound of blood very hot and Salt Issued. I freed my self from this troublesome accident, by opening a vein twice every month in that Arme which was just opposite to my bleeding Lip; and blood being liberally taken away my Head-ach ceased.

The 338 Observation, or History, of Famous and rare Cures, etc.

Bruises on the Head.

A Maid twenty years of Age, received a blow with a stone a little above her Forehead, and went for al that about her usual business. Howbeit three daies after she complained of a dul pain in her head she became sleepy, and was a little Feaverish. Upon the seventeenth day certain Convulsive motions appear; upon the twenty an Impostume breaking, and greenish quittor coming out of her Nostrils, she died. Mr. *Viventius*, fel backwards, he remained some daies intent upon his business; afterward he began to Rave, to desire fire, saying that he was cold; to be sleepy. He had a bad night, ever and a non putting his hand unto his Head. Upon the eleventh day, the Impostume broke, and he voided purulent quittor out of his mouth, and died presently. A Nephew of mine having received a bruise on his Head, became sad and complained a little of Head-ach. A month after he fel into a Feaver with drowsiness and Head-ach: he Rose ever and anon and Cryed out. On the seventh day of his Feaver, he voided corrupt matter from his Nose and presently died.

The 339 Observation, or History, of Famous and Rare Cures, &c.

A tetter with Itch of the whol Body.

A Certain Fish-wife was vexed with a Cruel Tetter al over her body, with so great an Itch, that she continually clawed her self, and could not rest a moment. In the morning, by reason of her continual scratching, there was found in her bed, three or four handfuls of Scales like unto the scales of fishes. I having ordered her Diet to be Chicken, Kids flesh, and barley broath; first of al prescribed her a bole of Cassia, afterwards I caused the Basilica Vein of both her Arms to be opened, also a vein in her forehead and in each Ankle, that I might draw out the corrupted blood from al parts of her Body. Which being done I ordered her to use this following magistral Syrup for thirty daies together.

Take *of Senna, Polypody green, of each four ounces; Epithymum, an ounce and an half. Choice Rhubarb, one ounce. Annis Seeds, three drams; Yellow sanders, one dram and an half. Infuse them al night in juyce of Apples cleared by settling. Afterward boyl them according to Art, adding as much Sugar as will suffice to make al into a perfect Syrup. The first and second time she took two ounces, or two and an half, of this Syrup in whey; afterward she took two spoonfuls every morning; and so her body was kept open, and the Morbifick matter was leisurely evacuated. Somtime she took Lozenges of Diarrhodon Abbatis in the morning, after her syrup. She used Chicken broath many daies together, wherewith the*

force of the Melancholick Humor was much abated. And I left her to the order of Medicine, with the cooling quality whereof her inflamed Liver being brought into temper, she perfectly recovered; and required no more of my advice for fifteen years after. Her Husband had died of the Leprosie.

The 340 Observation, or History, of Famous and Rare Cures, &c.

Pissing of worms.

A Young Man that was tormented with pain in his Kidneys, voided with his Urin very many worms, black, as long and thick as an Ordinary needle, horned, of crumbly substance; two of which worms, if you remember, I sent to you.

The 341 Observation, or History, of Famous and Rare Cures, &c.

Foolishness.

Mr. N. N. after long using of Bel Poudre grew strange foolish, and at length died. His Scul being opened, I found the Cavities of his Brain ful of a black Humor like Ink, extream stinking.

The 342 Observation, or History, of Famous and Rare Cures, &c.

Fierce Distillations with Sweat.

I Have seen many troubled with cruel Distillations, who did sweat so exceedingly, that it brought them into an extream weakness, which I thus suppressed.

Take *Frankincense, Mastich, red Sanders, Kermes Berries, red Rose leaves, of each one ounce. Make them into a powder, wherewith let the patients Head-Cloaths be Smoaked.*

The 343 Observation, or history, of Famous and Rare Cures, &c.

Spots in the Eyes.

WAter of Honey dissolved doth certainly take away spots out of the Eyes. But if the Eye be pained withal, the pain must first be asswaged before this water be used, for it wil cause pain. Be sure to remember that.

The 344 Observation, or History, of Famous and Rare Cures, &c.

Stones preternaturally great.

Mr. N. N. had naturally very great Stones, so that they were far bigger than those of a stone-Horse. He never had Child. I suppose because he wanted tools fit for that work. After a fal from an Horse his Cod swelled like a great Bal; the swelling came to suppuration, and great quantity of quitor came away. The ulcer being perfectly cleansed, there fel away pieces of his Stones which were Stones indeed, hard as flints, and flew in pieces being struck with an Hammer, as other Stones are wont to do. The Functions of his Body and mind were little altered. At last, when a few dayes were over a gentle Feaver laid hold upon him, with Anxiety and thirst, which a little after grew greater: the pulse on that side on which his Stone was dilealed, was much lessened, before any change could be felt on the other Arm. There followed a deep redness in his Face; also red pimples in his whol body, which quickly brought death. This story, is indeed very wel worth Observation.

The

The 345 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Twins in the womb.

I Have foretold that my Wife and many other women would bring forth twinns, their Mothers having had twins. Their Great Bellies were troubleſome more than ordinary. Their wombs ſwelled mightily. And their Legs and Feet were in a ſhort time puffed up. The Child moved very little in the laſt months, becauſe it was ſo ſtraitned of Roome, by reaſon its fellow took up half the place. I ſeldome failed in my Prediction.

The 346 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Blood drawn out actually cold.

I Saw a woman extream angry by Nature, who being ſick of a Feaver, was let blood in my preſence. And when the blood upon the opening of the vein ſpirted upon me, I felt it actually cold, like Ice or Snow. She died within five daies after her Blood-letting.

The 347 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

The Salvatella opened in a Quartan Ague.

TO open the Salvatella vein [which is between the Ring-finger, and the little Finger] is very good in a Quartan Ague. Madam *Troſſella*, having a Quartan Ague, her Salvatella being opened an houre before the fit, ſhe confeſſed her fit was much abated; the next time it was opened, her fit was as good as nothing, after the third opening, her fits quite left her.

The 348 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Tetters or Ringworms.

MAdam *de Caſtelau*, was troubled with a foul and fierce Tetter or Ring-worm on both her Hands, which vexed her extreamly. She refuſed the uſe of bleeding, purging, and al other Remedies. In a few daies I Cured her after this manner.

Take *Oyntment of Roſes, three ounces. White precipitate, three drams. Mix them and therewith ſinear the parts affected.*

The foreſaid Gentlewoman told me that with this Oyntment ſhe cured a Matron of great quality in *Provence*, troubled with the ſame Diſeaſe.

The 349 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

An hard ſwelling of the Spleen.

AN old Woman troubled with a Scirrhus, or hard ſwelling in her Spleen, beſeeched me to give her ſome eaſe, for ſhe knew ſhe could not eſcape Death. I gave her a pill made of four grains of Laudanum, by which al the troubleſome Symptomes were mitigated, eſpecially ſhortneſs of breath, which had much oppreſſed her, which made me wonder.

The 350 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Convulſion fits in Children.

ALL Children in a manner that are coſtive and bound in their bellies, are ſubject to the Convulſion fits, as I learn out of *Hippocrates*, and by Experience. My Son *Charles* his boy who was perpetually coſtive, died of the Convulſion fits.

The 351 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Swooning upon Blood-letting.

MAny endure wel enough the opening of a vein and the effuſion of their blood, but when their Arm is untied and the Orifice ſtopped, they faint away. You may prevent this accident by giving the patient a meſs of good ſtrengthening Broath, a little before the opening of the Vein, which I have many times experimented.

The 352 *Obſervation, or hiſtorie, of famous and rare Cures, &c.*

Sciatica Pain.

MAny there are who are troubled with very ſharp pains of the Sciatica, they being of a Cholerick temper and it being Summer. Such perſons I do not torment with hot Medicines, but I open a Vein; and after a purging Clyſter, I give them another Clyſter made of broath with Laudanum in it. So I cured your *James*, that witty ſcoffing Companion.

The 353 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

Tetters or Ringworms.

A Boy ten years old was vexed with a Tetter; which did ſweat forth a blood watry matter. The wind coming North, that filthy matter was ſuppreſſed, and turned to his Lungs, and cauſed an Horrible ſhortneſs of Breath; which ceaſed ſo ſoon as the wind turned South again.

The 354 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

To draw Matter out of an Impoſtume.

A Soldier being wounded in the Breaſt, bled not at al for ſeven daies together. With the adviſe of a Chyrurgeon we applied a plaiſter to the wound which drew forth an abundance of matter. *Sigillorius* had alſo a Tumor which came to ſuppuration: but being not wel opened nor in ſeaſon, he was in danger of his Life, the matter being concentrated and kept in, which I drew forth with help of this following Plaiſter.

Take *Roſin of the Pine-tree new, clear, and ſweet ſmelling, one pound. Oyl of Baies and Terpentine, of each two ounces; Gum Elemni, four ounces. The Roſin and Gum muſt firſt abide in the pan til they are mixed, afterward add the Terpentine and the Oyl, and let al boyl together again, then ſtrain them through a Courſe Cloath. Spread a part hereof upon leather. Make a Plaiſter and lay it upon the wound. Renew it in the winter only once a day, but in the Summer twice in a day, and you ſhal ſee wonders. Neither do I think there*

in

if any thing more certain in al my Observations, as you may learn out of Pareus, *his* 10. *Book Chap.* 30, *Touching wounds in the Breast and Chest. Now the foresaid Plaister must have two or three long slits in it in the middle, that the matter which is drawn may flow out easily.*

The 355 *Observation, or History, of Famous and Rare Cures, &c.*

To asswage the pain of tetters.

A Mettlesome Woman troubled with a cruel Tetter with extream pain, al other Remedies being tried in Vain, was wonderfully eased with this following Pultis.

Take *six Rotten apples, draw them into pulp through an hair searse, and add thereto Oyl of Roses, two ounces; a little Breast Milk, and make a Cataplasme, and lay it upon the part pained. I have found by long experience that rotten Apples do more asswage pain, than roasted or Boyled ones, which alwaies retain somwhat of the fire in them.* A

The 356 *Observation, or History, of famous and rare Cures, &c.*

Summer feavers of Children.

IN the Months of *July*, *August*, and *September*, a great number of sucking Children die, which our Women say were troubled with the Worms. But I avouch that their Death is Caused by the sharpness of their Nurses Milk, wherewith their Stomach is inflamed, for their Hands and Feet are cold, they are extream thirsty, very unquiet, apt to vomit, and have a loosness, as my self can witness. Wherefore they must be let blood, and then this following Caraplasme must be applied to their Scomach.

Take *Barley Meal, one pound; Crummy part of white-bread, four ounces; Boyl them gently in Goats Milk, adding afterwards, Juyce of Night-shade, one ounce. Oyl of Roses as much as shal suffice. Mix al into a Cataplasme to mitigate the pain of Inflamation. We must also change the Nurse, and give the sick Child the Mucilage of Flea-wort seeds in a spoon with a little Sugar of Roses. Also Chicken broaths qualified with Purslane, Sorrel, or Lettuce. Also we must apply Piedgeons or the like Creatures cut down the back, to draw forth the raging heat of their stomach.*

The 357 *Observation, or History, of Famous and Rare Cures, &c.*

VVorms.

OUr Women are of Opinion that al Children have worms; but when they void none, the women say the Worms are turned into putrid Excrements. And it is wel said. For seeing Worms put into a Glass and covered with warm dung do soon turn into a past: why may not the same thing happen in our bodies, whose heat resembles that of hot dung, the Worms being killed by bitter Medicaments? This seems to me very rational.

The 358 *Observation, or History, of Famous and Rare Cures, &c.*

Symptomes of the Mother.

A Melancholick Woman subject to fits of the Mother, did once a day void a great Quantity of Urin, crude and without any color: which being voided a world of Symptomes presently followed, coming as it were out of the Trojan Horse: to tel the Cause whereof I count it extream difficult. For somtimes she had a pain in her Head, somtimes her Heart panted, somtimes

times ſhe ſwooned away, ſomtimes ſhe was ſtomach ſick, ſomtimes ſhe did ſweat in her Neck and Forehead, ſomtimes ſhe ſhivered al her body over. But whence come al theſe Symptoms? I conceive verily they ought to be referred to the Womb, which is the ſink of Womens bodies. For ſeeing the foreſaid Symptomes came not til ſhe had voided her Urin, I am of this Opinion, that her bladder being ful and reſting upon her womb, did with its Bulk keep the Womb faſt and cloſe. Whereupon the impurities and vapors contained in the Cavity of the Womb, could not freely play their Reax in other parts of the body; but when the Urin was voided, thoſe putrid Humors became free, and cauſed thoſe Various accidents.

The 359 Obſervation, or hiſtory, of famous and Rare Cures, &c.

An Horrible Vomiting.

A Maid of twenty five years old, complained of a pain in her Spleen, which was very inward; after which followed a Scirrhus or hard ſwelling. She vomited every day at ſeveral times twenty or twenty two pound of a greeniſh Humor. In *November*, ſhe fel into a terrible Dropſie, and the ſixteen day of *January*, ſhe died. I ſaw a Country-man who vomited almoſt every day, but at ſeveral times, twenty, twenty five, or thirty pounds of that greeniſh Humor, who was Cured by the uſe of ſteel, and he is perfectly wel at this very day. Which verily is worth the marking.

The 360 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

A Catarrhe.

NOthing does more ſtop a Catarrhe or flux of Rheum, than this following Cataplaſme of *Rulandus*.

Take *ſtrong Leven, two ounces. Amber poudered, two drams. Make hereof a Cataplaſme, and apply it to the Crown of the Head, after the Hair is firſt ſhaven away.*

The 361 Obſervation, or hiſtory, of famous and Rare Cures, &c.

A feaver cauſed by being in the rain.

MAny wet with Rain become ſick, and very often they fal into a continual Feaver, the tranſpiration of Excrements through the pores of their Skin, being hindred, which is very apt to breed Feavers. After blood-letting, I have found nothing better than to open the pores again, with a ſweating Decoction.

Take *Salſaparilla, one ounce; Carduus ſeeds, half an ounce; Scabious, Mary-golds, of each half an handful. Make a Decoction of al together, and let the ſtrained liquor be drunk hot, with a little white Wine, or a few drops of Treacle water mingled therewith. I have ſeen many Phyſitians, who never thought of Sudorificks in this caſe, yet when they ſaw the Effects of my ſweating drink, they could not but commend the ſame.*

The 362 Obſervation, or hiſtory, of Famous and Rare Cures, &c.

A prognoſtick of the ſmal pocks.

AS many as I have ſeen ſick of the ſmal Pocks or Meazles, having their belly diſtended and making a Noyſe, with unquieteſs, tumbling and toſſing, I Obſerved that they al died within few daies, eſpecially if pain were joyned with thoſe other Symptomes.

The

The 363 Obſervation, or hiſtory, of famous and Rare Cures, etc.

A prognoſtick from the Conſtitution of the Yard.

IN the yeare 1640. in the Month of *October*. upon the twelfth, thirteenth, fourteenth, and fifteenth dayes, ſo great a cold happened, that al our brooks and Rivers were frozen with Ice In *February*. following Pains in the ſides were very rife, of which many dyed.

The 364 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

A Prognoſtick in a continual feaver.

I Have ſeen an infinite number of Patients, who being ſick of Feavers ſlept not at al, yet remained quier, without complainings and never ſpeaking unleſs they were ſpoken to, and asked a queſtion. And if you went about to feel their pulſe, they would pul back their trembling and, as if they were afraid of their life. I have obſerved, that al ſuch Perſons bad the world adiew.

The 365 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Rottenneſs of the Teeth:

I Have ſeen many in this Climate tormented with Tooth-ach, by reaſon of rotten and hollow teeth. I am wont to fil the hollow teeth with terpentine, and to burn the tooth with a red hot iron, which ſucceeds very happily.

An Obſervation communicated from Mſr. *Dabadi*, a moſt Famous Phyſitian at *Tholous*.

The 366 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Scabbyneſs with Itching, in a Man of eighty years old.

THe moſt illuſtrious Senator and Dean Mſr. *de Mauſſac*, being neare the age of four ſcore and four yeares, naturally of a conſtitution mixt of blood and choller, in which choler prevailed, moderatly fleſhy and of a propper ſtature, and wel ſhaped Body, with a nimble induſtrious wit, and a rare faculty to debate Caſes of Law, not ordinary for one of his years: In former times he enjoyed his health very wel, finding no akeration from the weather whither hot or cold. Yet in the ſpace of five years, three times he ſuffered ſome abatement of health by reaſon of Indigeſtion of his meat, not that his ſtomach languiſhed through age, nor through any fault in his chees. He was not given to feaſting, nor to pleaſe his palate; yet he delighted in ſallates and fruites that wil not laſt; which though they ſeem familiar to our natures, and eaſie of digeſtion; yet can they hardly be converted into good blood, whereupon bad humors are collected, which putrefiyng upon any ſlight occaſion, doe often breed malignant feavers, as *Galen* hints in his ſecond Book of the faculty of meates. And this I obſerve to have happened to this venerable old man, firſt in *May*, the yeare after about autumn, and laſtly, but worſt of al, about the time in which the Pleiades are wont to diſappear;

whereupon he fel into an accute feaver, which every other day had ſome exacerbation, after the Inſult whereof he voided upward and downward an excrementitious flegmatick humor, which was at laſt mingled with choller, with great unquietneſs and heart-burning, which are ſigns of at leaſt a baſtard Cholera: out of which dangerous condition he eſcaped upon the ſeventh day, nature driving out the reliques of the morbifick Matter to the skin, whereupon aroſe a filthy itch al his body over, but eſpecially in his legs and chiefly in the left leg, where aroſe a red fiery ſwelling, the matter whereof being in a manner diſcuſſed, there remained an inflamatory diſpoſition like the ſhingles or St. Anthonies fire, with painful itching, often provoking him to ſcratch, ſpringing from a mingled ichorous matter, ſalt, ſharp and pricking, which was ſhed abroad through both his leggs; ariſing from a mingled Cacochymia and Cachexia, which is familiar to old men; and it was ſo much the worſe becauſe both his legs did a little ſwel, which ſhewed great weakneſs of his Liver and other Bowels, which being weakned (eſpecially his liver) with the foregoing heat of the feaver, it was much to be doubted, whether (in ſo great age eſpecially) they could be reſtored to their ancient good Condition.

We began the cure with a vomit, he being enclined thereunto, that we might empty the evil humor floating in his ſtomach: Then we purged him downwards with a gentle purge. But when the Diſeaſe would not give way, we began to think of opening a vein, about which we were divided in our Opinions: his old Age and a Cachexia begun, which was cleare from his extreame itching and the ſwelling of his legs and feet, pleaded againſt blood-letting. Howbeit his feaver growning more intenſe, he was let blood, and not without cauſe; ſeeing that it is better to run a hazard, than certainly to periſh. Bad blood came away, he bore it wel, and had his Criſis on the ſeventh day, the reliques of the morbifick matter being driven out into the habit of his body and to his legs. After ſome dayes we thought fit again to purge out the il humors that were gathering head afreſh, that we might more ſafely uſe a bath of freſh water, To procure tranſpiration, to temper the heat and acrimony of the humors and vapours, alſo to open the skin & let them forth. After the bath had been uſed divers days, his itch became more troubleſome than before, the il humors being drawn from the Centry to the Circumference, which had not been ſufficiently purged forth. Wherefore becauſe our Patient refuſed to take any more purges I reſolved to draw the humors away by little and little with a gentle Lenitive, and to try what aſſes Milk would doe, which *Hippocrates* ſometimes uſed inſtead of a Linitive and purging Medicament, as may be ſeen in the fourth Book *de Diæta Acutorum*. And the event was according to my deſire, for having a whole month together drunk of the Aſſes milk, his belly of it ſelf very dry and coſtive was looſened, and he voided abundance of excrementicious humors, in the place of which good humors bred; and the dregs of his groſs humors being attenuated, his hemorrhoid veins opened, by the flux whereof he was reſtored to his former Health; yea, and became more luſty. I ſay nothing of the ſtrengthening things we gave him, nor of the oyntments and other outward applications to mitigate the itch, and when the fervor of the ſhingles was abated, to diſcuſs the remaining morbifick matter; al which did much good to our Patient, by the bleſſing of Almighty God, the giver of Health, and al good things beſide.

An Obſervation communicated by Mſr. *Antonius Fodon*, a Renowned Phyſitian at *Antiſſiodore*.

The 367 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Dropſie of the Stomach.

IN the year 1620. a Woman ſomwhat tal of ſtature forty eight yeares old, named *Joane Delier*, wife of a Citizen of this City, beleeved that ſhe was with child, her belly growing ſtil bigger and bigger. But when ſhe knew the time of childbearing was paſt, ſhe went to a phyſitian who preſently told her ſhe was fallen into a dropſie. Medicines being taken

taken in vein; the ſwelling of her belly continuing three years together, (ſhe ſtil following her ordinary Employments) it grew at length ſo great, that ſhe was ſcarce able to beare ſo great a Burthen. At laſt ſhe fel into a continual feaver, with ſhorter breath than before, and an unquenchable thirſt, together with much tumbling and unquietneſs. Within the ſeventh day ſhe died. Whoſe body becauſe it could not be incloſed in a Coffin, becauſe of the extream greatneſs of her belly, in al parts thereof; being deſired of her Parents, I cut her belly, and ſo great a quantity of wheyiſh liquour came out, that it weighed above nintie pound weight. At laſt there came a thick and troubled humor, which was the ground & ſettlings of the wheyish excrement. Which being done, and ſpunges put into the holes, which we had cut to let out the hydropick Humor; we proceeded in an orderly way to diſſect her whole belly, and when we looked for the peritonæum that we might diſſect the ſame, a ſtrange thing to ſay, but more ſtrange to ſee, this Membrain whoſe office it is to cover the natural parts, did ſo ſtrongly cleave to the forepart of the ſtomach, that it could not be parted without breaking or cutting. Yea and we found our ſtopple which we had left in the wound ſlipt into the cavity of the ſtomach. Before the cutting up whereof, we did conſider a while its unuſual greatneſs and its two orifices, the Stomachus and Pylorus having both the ſame ſituation, and touching one the other, the Cal poſſeſſing the uper Region; the Liver ſound enough, which yet the ſwelling ſtomach did bear up, the Heart (with the Midrif between) bearing heavy thereupon, had ſet its print upon it, as if it had been upon waxe. No wonder ſhe was ſo troubled with ſhortneſs of wind for two yeares ſpace. The reſt of her inwards, as the ſpleen, kidnies, Guts, Meſentery, Gal-Bladder, Piſs-Bladder, and womb, were ſound, and little altered by the Heat of her feaver. Theſe things thus obſerved, we drew forth that mighty ſtomach with the Gullet and Gut Duodenum; and being cut open through the middle it was above a *Paris*-Ell broad; in the lower part thereof we obſerved a ſerous Mudder being the remainder of the ſettlings of the foreſaid hydropick humor. Al the fibres of the inner membrane were far ſeparated one from another. There was no fault in either of its orifices, ſave that in the Middle of the pilorus in its uppermoſt part, there hung a Bladder half a finger long, and a little thicker than a mans thumb, ful of tranſparent water, and entring almoſt into the cavity of the Duodenum Gut. We obſerved alſo the inner membrain of the ſtomach, ſtudded as it were with many little water bladderkies, part whole, and part eaten aſunder. And theſe are things (if I miſtake not) never obſerved before by any mortal man, I am ſure I never read or heard the like. Now when I conſidered ſeriouſly with my ſelf what ſhould be the cauſe of ſo unwonted a diſeaſe as this, being a dropſie proceeding from the ſtomach; I could lay the fault no where elſe, but in an habitual cold and moiſt diſtemper of the whole ſtomach, which when it drew nouriſhment from the trunk of Vena Porta by the Ramus gaſtricus, and other branches, by reaſon of its diſtemper it turned, the ſaid nouriſhment into a wheyiſh excrement, juſt as the liver does, when a dropſie is cauſed thereby. And the ſaid cold and moiſt diſtemper of the ſtomach came by much drinking of cold water, eating of raw fruit, and other ſuch like cauſes. And for as much as by reaſon of the great looſneſs of the fibres of the ſtomach, and the perverſe figure of that part, the lower orifice was ſituate juſt even with with the upper, the meates did eaſily paſs from one unto the other, ſo that they were not drowned in that vaſt whorlepit of Seroſities, but were in ſome meaſure Chylified in the gut Duodenum; for al grant that the Gutts can make chyle, and nature when neceſſity compels, may render their chylifactive power more effectual than ordinary. Now the ſtomach did not expel the water by thoſe open paſſages, becauſe its fibres were reſolved and deprived of their activity by the plenty of moiſture wherewith they were ſoaked.

Obſervations communicated by Mſr. *Francis Chomel,* the Renowned Phyſitian of the *Annonæenſians.*

The 368 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

The Iliack Paſsion, or Miſerere mei.

A Certain Man being five dayes troubled with the Iliack paſſion, ſo that he Vomited up his dung, and many medicines being tryed in vain, he took an ounce of quickſilver Killed with Brimſtone, encloſed in a little bal of wax. Preſently after he had taken it in, fomentations were continually applied and clyſters frequently injected. After ſome hours, little bits of wax were ſeen in a Clyſter which came from him, which was a token that the paſſage was open, ſo that a purge being given him, he was perfectly cured of his diſeaſe.

The 369 *Obſervation, or Hiſtory, of famous and rare Cures,* &c.

The Efficacy of an iſſue.

A Certain Man long time afflicted with pain in his Loines, when nothing would help him, at length he died. Among other Remedies, a little before his death an iſſue was made in his thigh, four fingers above his knee, out of which when the cruſt fel off there flowed a kind of bloody waterish ſubſtance, about the quantity of half an ounce; but afterwards there came out of the iſſue every day an ounce of true and wel conditioned matter or quitor, or more. The Chyrurgeon wondered and could not devise whence that matter came. The Man being dead & his body opened, his Lungs were found ful of matter, which was the chief cauſe of his death. And in his loins a great impoſtume was found, from whence that continual and ſtubborn pain proceeded. And from the ſaid impoſtume unto the iſſue was found a gutter or little Conduit pipe, by which ſome part of the Quitor flowed from the ſaid Impoſtume out at the iſſue. By which we may gather what induſtery nature is wont to uſe in expelling morbifick Cauſes, who framed that ſame conduit pipe to purge the Impoſtume in the Loines by the iſſue; howbeit ſhe could not bring to paſs what ſhe intended, being overcome by the greatneſs of the Diſeaſe.

The 370 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

A Tertian Ague.

THe ſaid Mſr. *Chomel* told me, that he was wont to Cure all tertians in a manner, by giving the patient an hour before the fit a good draught of the Decoction of Chamemel and Cream of Tartar, and preſently after the medicine was taken, letting the patient blood. If he have no decoction ready, he is wont to give the patient a draught of cold water, and the ſame effect for the moſt part followes. He conceives that the water, by meanes of the blood-letting is drawn into the Veines, and that it does temper the morbifick matter, and keep it from fermenting or working, by which meanes the fit is hindred.

The 371 *Obſervation, or hiſtory, of famous and* Rare Cures, &c.

Pain of the Colick.

A Young Maiden of the age of fourteen years, was vexed with a moſt cruel pain of the colick, with a ſwelling of her belly, which could not be mitigated neither by clyſters, nor purging

ging potions, nor by potions to kil worms; only it was allayed by a lukewarm bath; but when she came out of the bath, it returned, & within twenty days brought her to her grave. Two dayes together immediatly before her death, she voided a great Quantity of exceeding black blood by stool. Her body being opened, much glassie flegme was found sticking to the outer coat of her guts, and during the whol length of the guts, it was dispersed here and there in bits of different greatness, so that some were as big as beans, others no bigger than hasel Nuts. In her veines and in the Ventricles of her Heart, we found no blood at al, Because Nature with al her might had driven it into the Guts, where it turned black, as al blood out of the veins is wont to doe, and before her death was voided forth. Where we are to observe the seat of the Matter which caused this colick pain, which is not spoken of by Authors, viz. the outward surface of the guts.

Observations received from Mſr. *John Marſin* a Skilful Apamienſian Phyſitian.

The 372 *Obſervation, or* Hiſtory, *of* Famous and Rare Cures, etc.

Bottle-bellyed Dropſie.

IN the Yeare 1642. in the month of *Octobe*r, I was sent for unto a boy of 14. years old, who after the smal pocks had been troubled with the dropsie for a month together; he had no feaver, yet was so weake, that he was fain to keep his bed. I prescribed forthwith an Aperitive and water purging Apozem, the same which is described in the Practice of Dr. *Riverius*, in his chapter of the dropsie. And after the use of the Apozeme, I ordered him to be smoaked, as it were in a stove, with aperitive and discussing materials, for three dayes together, once in a day. Whereupon he was perfectly wel.

The 373 *Obſervation, or* Hiſtory *of* Famous *and* Rare Cures, &c.

Inflamation of the Teſticles with ſuppreſsion of Urine.

THe same yeare, in the month of *Decem*. I visited a Man fifty yeares old troubled with an inflamation of his right testicle, and with suppression of his Urine. I prescribe him a clyster, partly emollient and laxative, partly expelling wind; and when that was come away, I cause him to bleed eight ounces from the vena basilica of his right arme. I caused his reins to be anointed with oyl of scorpions of *Matthiolus*, and after he was anointed I cause a pan-cake made of onions cut in smal bits, and egs beaten together, with Hogs Grease, to be applied to the same part. And the day after I gave him a bolus of Cassia, Diaphenicon and poudered rhubarb. Hereupon he pist lustily. And for his inflamed testicle we made a Cataplasme or pultis of bean meal boyled in vinegar and water unto a just Consistence. Which medicine being applied three dayes together unto the part affected he was restored to his former health.

The 374 *Obſervation, or hiſtory, of famous and* Rare Cures, &c.

Urine ſtopt.

THe Same yeare and month, I met with a woman forty yeares old fat and wel fleshed, troubled with a stoppage of her urine. Shee had a feaver but not very strong; and her urine which she made in very smal Quantity, was very red, with a great pain about the reines of her Back

back: finally ſhe vomited ever and anon by fitts. Many emollient, Laxative, and wind-expelling Clyſters were given her, but in vain; ſhe was twice let blood, viz. in her arm and in her foot. Alſo fomentations and ointments were applied, as in ſuch caſes is uſual. A bole was given her, made of caſſia, Diaphenicon and rhubarb, but al in vain. At laſt I applied the pancack commended in the former obſervation, to her reins; with the which ſhe ſlept quietly, piſt plentifully, and found her ſelf very wel. The like ſucceſs befel me, in another patient, who having an acute feaver, without any pain of the Reines, and yet was not able to make water: the foreſaid pancak being applied, he piſt afterwards, and his Feaver being chaſed away, became perfectly wel.

The 375 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Fiſtulous Ulcer.

IN the Month of *January*, *Anno* 1643. Mr. *Ferries*, a Varilienſian, being fifty five years old, of a very Cholerick Complexion, and one that had wearied himſelf with many Cares and Labors, deſired me to undertake to cure him. He had been troubled for four years paſt with divers pains in his Breaſt, cauſed by Humors falling down from his Head into the outward parts of his Cheſt. He had about the Bone called *Clavicula*, a ſwelling as big as a Hens Egg: but, which was worſe, there appeared a tumor on the right ſide of *Os Pubis*, as big as a couple of Gooſe Eggs, out of which being opened there had flowed for ſome months together, well-conditioned matter or quittor: there was a deep Ulcer, almoſt half a Foot deep: for the healing whereof, many Medicines were tried, but all in vain; ſo that every one feared it would prove a Fiſtula. I ſet upon the Cure after this manner:

I preſcribed firſt of all a purging Potion, which was made to purge partly flegm, and partly Choler. Then I cauſed him to be let blood. Then I gave him Apozemes made of temperate Aperitives, Wound-herbs, and Purgatives. When he had done with them, he took of this following Decoction, twice a day for twelve daies together.

Take *Barley entire one pugill*; *the Leaves of Scabious, Sanicle, Mouſ-ear, Vinca pervinca, Agrimony, and Pimpernell, of each one handful. Seeds of St. Johns wort, and Cardus Benedictus, of each two drams: Of the three cordial Flowers, of each a pugil. Boyl all in weak Hydromel,* [*that is, Honey and Water boyled together, the Honey being in ſmall quantity*] *unto one pound and half. Of the ſtrained Liquor let him take ſix ounces morning and evening.*

In the mean while, Injections were made dayly into the Ulcer of the ſame Decoction. But when all would not do, but that all the foreſaid Infirmities continued: I preſcribed him a ſweating Diet Drink for twenty five dayes together, made of a Decoction of Salſa parilla, and Guajacum, of each a like quantity. Of the remaining materials a Diet-drink was made for his ordinary drink. And every ſixt day of his Diet, he took a purging Medicament. Towards the end of the diet-drink, the Ulcer ſeeming to remain much as it was at firſt, I cauſed the Chyrurgeon to put a ſtick into the wound, and cut the Skin and Fleſh which was above it, being about a Fingers breadth deep, with an Inciſion Knife, that the Cavity thereof being opened, we might more eaſily apply convenient Medicines. The event did anſwer according to my wiſh, for that ſame ſpongy proud fleſh being conſumed, the Ulcer was in a ſhort time healed up, and the patient freed both from the pains he felt, and from the fears he had conceived of a Fiſtula. To perfect and ſeal up the Cure, I ordered an Iſſue to be made in his left Arm, and that it ſhould be kept open for a long time.

The 376 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

The After-birth retained.

AT the ſame time, Madam *de Ruffia*, being aged thirty five years, of a Sanguine Complexion, having brought forth a Child with much pain and Labor, had her After-birth remaining

ning within her Womb. We could not feel any pulſe that ſhe had, her Face was like a dead Bodies Face, ſo that all ſeemed paſt hope. When I came to her, a certain Chyrurgeon had given order, that ſome of her Hair ſhould be cut off and burnt, and the aſhes given her in a cup of Wine: which being done, her After-birth came very happily away. Howbeit, her Childbed purgations were ſtopped, which caſt her into a Feaver. The day after I cauſed her to bleed eight ounces in her right Foot (for her Pulſe was ſtrong and full) and the day following, becauſe ſhe was Coſtive, I ordered that ſhe ſhould take this following Clyſter.

Take *Mallows, Violet Leaves, Pellitory, and Mercury Leaves, of each one handfull. Flowers of Chamemel and Melilot, of each one pugil. Annis ſeed, and Fennel ſeed, of each half an ounce. Boyl all in the Broath of a Calves Head to a pound. In the ſtrained Liquor diſſolve Syrup of Violets, and Red Sugar, of each one ounce, and give it for a Clyſter.*

When the Clyſter was come away, ſhe had a Vein opened in her left Foot, and bled ſeven ounces. By this means her Feaver was abated, her ſleep returned, which formerly ſhe was wholly deprived of, and by little and little, without any more ado by way of Phyſick, ſhe grew well.

The 377 *Obſervation, or Hiſtory, of Famous and rare* Cures, &c.

A Salt rhewm, with inclination to a Conſumption of the Lungs.

IN *October*, 1643. I was called unto a ſick man forty years of Age, of a Cholerick Complexion, and of a lean and meagre Body. He was troubled with a ſalt and ſharp Rhewm, falling from his Head upon his Lungs, four years together; he had a very dry Cough, and obſtructions in the parts under his ſhort Ribs, on both ſides, with a ſlow continual Feaver. Ad hereunto an Inflamation, which appeared by a pain about his Breaſt-bone, and the Vertebraes of his Back.

I ordered him in the firſt place a purge made of Rhubarb, Tamarinds, Senna, Manna, and Syrup of Roſes, but in little Quantities. Then I cauſed ſeven ounces of blood to be taken from his right Arm. Afterward I made him take Broaths made of temperate Aperitives, for twelve daies together, ſteeping all night in every third Broath, half an ounce of Senna, and diſſolving therein an ounce of Manna. When he had done with his Broaths, he went into a luke-warm particular Bath made of a Decoction of Barley and ſweet Almonds, twice a day, three dayes together. At the beginning of the Cure, I cauſed two Iſſues to be made between his Shoulder-blades, two fingers breadth diſtant from the Back bone, on either ſide thereof; and I gave order that once a week a Cupping glaſs ſhould be faſtened upon the Iſſues. Which Remedy prevailed ſo much in this Patient, by reaſon of the ſeroſities, which in great quantity were drawn away every time the Cups were faſtened, that I attribute the whol Cure in a manner thereunto.

The 378 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Inflamation of the Eyes.

A Certain Man of thirty years old, of a Sanguine Complexion, but of a very moiſt Rheumatick Brain, was long troubled with an Inflamation, which did poſſeſs both that Coat of the Eye which is called *Tunica adnata*, and both the Eye-lids. The Diſeaſe was not continual, but came by Fits. Many Medicines had formerly been uſed, but all in vain. At laſt I preſcribed two Iſſues between his Shoulder-blades, and cauſed a Cupping-Glaſs large enough to cover them both to be applied, ſo often as the Rhewm was more than ordinary. Which being done, his Eyes became perfectly well. This following Oyntment did not a little further the Cure, which he uſed at the beginning, as ſoon as his body had been purged, and a Vein opened.

Take

Take *Verdigreece twelve grains; Camphire, and Lapis Calaminaris, of each half an ounce; Tutty prepared, half a dram; fresh butter washed in Rose-water, two ounces. Mix all into an Oyntmint.*

The 379 Observation, or History, of famous and Rare Cures, &c.

A Malignant feaver.

IN the Month of *May*, 1644. a Woman of thirty years old, desired me to take her into Cure. She had been sick two daies of a malignant Feaver, with a pain in her Head, continual unquietness, extream thirst, and certain blewish Spots about her breast and back. Thrice in two daies I caused her to bleed eight ounces at each time, and because she abhorred all inward Medicines, I bethought my self of some that might be outwardly applied. On the fift day of her Disease, I caused a Cataplasm of Snails beaten with their shells into a mass, to be applied with Tow upon the Soals of her Feet. This Medicine was applied about three a clock in the afternoon; and when it began to draw towards night, the sick Woman began to feel a certain grievous and troublesom pain, in both her Thighs and Legs, which continued till midnight, so fierce, that she alwaies made her complaint, desiring the Cataplasm might be taken from her Feet. And at midnight she swet all over her body, with such a filthy stinking smell, that she her self could hardly endure the same. Having shifted her Linnen, the Cataplasms were taken from her Feet, which did so stink as that they had almost poisoned the By-standers. In the morning I find the Woman cheerfull, her Feaver and other Symptomes being very much abated. And I conceiving that she was past all danger, I thought good to do no more to her, only I prescribed her a purge, which notwithstanding through extream self-willedness, she refused to take; howbeit, a little after, she perfectly recovered.

The 380 Observation, or history, of famous and rare Cures, &c.

The Gout.

IN the Month of *February*, 1645. a Gentleman of a Sanguine Complexion, fat, and well fleshed, was for three daies troubled with the Gout in his Knees. As soon as I visited him, I order him to bleed a pound of blood: which appearing very impure, the day following I caused him to bleed as much more, whereby the Patient found himself much relieved, the blood being as bad as the former. Then I caused him to bleed the third time ten ounces; and the day following I gave him a purge made of Senna and Rhubarb in a convenient Decoction, with Diaphenicon, and Syrup of Roses, after which he was perfectly well.

The like succes befell me in two other Patients, which were of the same temper and corpulency, in whom blood-letting three or four times repeated at the beginning of the Cure, wholly took away the Disease, the part being fomented with Vinegar and Water mingled together, and afterwards anointed with Oyl of Roses

Obſervations received from Mſr. *Des Grands Prez*, a moſt Expert Phyſitian of *Grenoble*.

The 381 *Obſervation, or Hiſtory, of Famous and Rare Cures*, &c.

A Swelling of the tongue.

A Certain Perſon infected with the Whore-maſters Pox, was cured with Mercurial Fricti̇ons, which by order of the Apothecary, being uſed more frequently, and longer than the Phyſitian had preſcribed; the extream violence of the Flux, had ſo ſwelled his Tongue, that it hung out of his mouth the breath of four Fingers. Which to Remedy, the Phyſitian would preſcribe nothing, taking it hainouſly that the Order by him preſcribed had been neglected and exceeded. Whereupon the Patient continued in this miſerable condition for the ſpace of four months, and his Tongue being altered by the air was grown three fingers thick. I being ſent for, after blood-letting, waſhing of the part affected, and a Seton faſtened in his Neck, order a Pouder to be applied to his Tongue, made of Pepper, Ginger, Muſtard ſeed, and parched Salt. With the uſe whereof his Tongue began to grow ſoft, and to move it ſelf the firſt day, The third day I order them to waſh it oftentimes in Aqua vitæ very well rectified; ſo that upon the fourth day it appeared much ſofter, and might be thruſt into his mouth, howbeit it would come out again preſently. But afterward perceiving certain Ulcers in the lower part of his Tongue near the Veins called *Ranulæ*, which proceeded from the grating of the Teeth whereupon it reſted; I cauſed the ſaid Ulcers to be waſhed with the white water made of white precipitate, and I ordered deep Scarifications to be made about the foreſaid Veins. By which means, within few daies the Tumor was wholly diſcuſt, and the Tongue brought to abide within its proper Quarters.

The 382 *Obſervation, or Hiſtory, of famous and* Rare *Cures*, &c.

A dumb perſon Cured by Accident.

A Certain Beggar was entertained in way of Hoſpitality by a wealthy Farmer, in whoſe Houſe he remained certain daies by reaſon of a dumb and Deaf boy he had brought with him, who was the ſame night taken with a continual Feaver. At length the Beggar being out of patience and deſpairing of his recovery, he ſlipt privately away and left the ſick boy behind him, who recovering his wonted health, was by the Farmer ſet firſt to look to his Lambs, and after that to keep his Sheep and Wethers, which ſervice he performed excellent wel. Now it fel out ſome years after, that being at Dice, he was ſtruck over the pate with a thick cudgel, and the hinder part of his Scul was broken into many peices. Howbeit by the induſtry of a Skilful Chyrurgeon he was Cured of that very Dangerous hurt. And as he grew wel his ſenſe of hearing began to come to him, and he began to mutter and babble ſome words, til that at laſt he attained to hear and ſpeak perfectly; in which condition he lived to the fourty five year of his Age, ſerving as Vine-Dreſſer, to Mſr. *Pajanus*, Proctor of *Grenoble*; and it is ſcarce two years ſince he died.

The 383 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

Depreſsion of the Skul.

IN many a Depreſſion of the Skul has been cured, a Cupping-glaſs (after once or twice blood-letting) being faſtned upon the depreſſion with much flame; and ſomtimes Inciſion is added with many Scarifications, and ſomtimes without them. Among the reſt, I ſhal inſtance in one remarkable patient, named *Arthaudus*, a Procter of *Grenoble*. This man being upon a far Journey, met his enemy and was ſtruck on the *Os Parietal Siniſtrum*, with which blow he was ſtruck to the ground, and left for dead. Being carried thence into a neighbour Village, two Chyrurgeons did undertake to cure him, who uſed only blood-letting and Cupping-glaſſes, without any regard of his wound, becauſe they could perceive no manifeſt ſolution of continuity. I being ſent for, find the man wallowing in blood, which came out of his mouth and noſtrils, with ſtomach ſickneſs, and almoſt perpetual vomiting, hardly knowing them that were about him. Speaking with great difficulty, and not ſo much as opening his Eyes. Having viewed his whol Head, when I did but touch his Skul where it was dented in, never ſo little, with the top of my finger, preſently he began to be ſtomach ſick. Which having obſerved, I ordered the Chyrurgeon to ſhave that part, and apply a great Cupping-Glaſs thereunto, with much flame, which though it reſted upon the ſound and ſolid parts, did ſo much pain the patient, that not being able to ſpeak, he ſhrunk down muttering into his bed. But after the Cupping-Glaſs was removed, and inciſion made upon the part affected, and the Cupping-glaſs again ſet on, he was ſo far from being pained, that he perceived great comfort thereby: and thereupon began to ſpeak to me, and knew al the By-ſtanders. And though ſeven or eight ounces of Blood were drawn away by the Cupping-Glaſs; I ordered nevertheleſs, that the next day he ſhould be again let blood. And thus the ſick man, a few daies after, recovered his perfect health.

The 384 *Obſervation, or hiſtory, of famous and rare* Cures, &c.

Conſumption of the Lungs.

THe third Son of the Lord *de Periſſol*, Preſident in the Parliament of *Grenoble*, being fourteen years of Age, was brought from *Geneva* to *Grenoble*, in the eight month of his diſeaſe, being conſumed with Leanneſs and Conſumption of the Lungs, with a very great Looſneſs, ſo that I foretold his Father he would ſhortly die, becauſe of an ulcer of his lungs, which he coughed up bit after bit, and thoſe bits being laid upon the hot coales, they ſtunk extreamly. Alſo his breath ſmelt ſo ſtrong, that it did not only infect the ſick mans Chamber, but was ſmelt al the ſtaires over, by thoſe that lodged near. All which conſidered, I ſaid I could appoint him no other Medicine than a Womans Milk, which he muſt ſuck from the Dugs of an healthy wel diſpoſed Nurſe. Which putting in Practice the next day, the patient was ſomthing better the day after, and within two months he was perfectly thereby recovered. This Diſeaſe aroſe from a pleuriſie ill cured, which was changed into an Empyema, and the Empyema into a Conſumption of the Lungs. This very Medicine I have experimented in many other perſons, in my ſelf and Son, and two Gentlemen who did ſpit blood in great Quantity.

The 385 *Obſervation, or hiſtory, of* Famous *and Rare Cures, &c.*

Pricking of a Nerve.

A Certain Merchant of *Grenoble*, ſmiting upon a table with his Hand doubled in, ſtruck a Needle into it, which ſtuck in a clue of thred. For two daies together he felt no inconvenience thereby, but the third day ſo great pain aroſe in the part, continuing for divers daies

daies following that it could not be aſſwaged, either with blood-letting, Fomentations, Cataplaſmes, or Anodynes. Obſerving the contumacy of this pain, I queſtion the Chyrurgeon whether he did ever know that this patient was troubled with the Whoremaſters Pocks; he told me, that three years ago indeed, he was troubled with the Gonorrhæa and Putrifaction of his Yard, but was perfectly Cured thereof. Forthwith I preſcribed him a Suffumigation of Vermilion, Storax, Benjamin, Franckincenſe and Henbane ſeeds, mixed with Terpentine; wherewith only his hand was Smoaked, and preſently he was better, and the Medicine being continued a few daies, he was perfectly Cured.

The 386 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Quartan Ague.

I Have cured many of the Quartan Ague, whoſe happy cure, after Univerſal Medicines, I have chiefly attributed to *Oleum Magnificum*, Oyl of the Load-ſtone, which has no viſible or otherwiſe ſenſible operation. I give two or three drops thereof in a ſpoonful of Wine, at the beginning of the fit. And thereof I make my *Pilulæ Febrifugæ*, or Ague Quelling Pills.

The 387 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

The falling ſickneſs.

I Have often tried, and can prove the ſame by many witneſſes, that Peony gathered under its proper Conſtellation, viz. When the Moon is deſcendent in the ſign of *Aries*, does remove the Falling-ſickneſs only by external Application. And I cauſed a certain Virgin of eighteen years of Age, who had been troubled with this Diſeaſe from her Child-hood, and had dayly fits, being in the Hoſpital to wear it about her Neck and Arms. After which ſhe was perfectly cured. Hence it is apparent, of what Conſequence Aſtrology is, in the Practice of Phyſick.

Obſervations communicated by *Dr Henricus Rufus*, Practitioner among the *Sammarcelinenſians*.

To Mr. Dr. Lazarus Riverius, *Councellour and Phyſitian to the King, and worthy Profeſſor of Phyſick in the Univerſity of* Montpelier.

Henricus Rufus *ſendeth Greeting.*

SInce the time that you (moſt worthy Profeſſor) have ſhined as a new ſtar in this Province, no wonder it is that all Eyes are intent upon you, and ſeeing that by your light you do exceedingly refreſh and cheer us, it is fit that we ſhould extol and praiſe you, being made happy by your influence. For he that does not know your Vertues and worthy Life, has at leaſt heard of you and wiſhed that he might be better acquainted. I will not inſiſt upon the Gifts of your mind, and the excellency of your diſcourſe ſweetned with Learning. So many people as at Grenoble, *and every where in the Delphynate you have recovered from the Jaws of Death, cannot, nor ought not to conceal your praiſes; only there is one thing that does afflict and make us miſerable, viz. That the* Narbonenſian Province, *and* Montpelier, *will not let us longer enjoy your preſence. Howbeit, no place can wholly want you (renowned Doctor and Profeſſor) for beſides what was ſaid before, your moſt accurate Practice of*

Physick which you have published, does comfort us in your absence, and gives this advantage to the Common-wealth of Physitians, that we can have your advice though your self be absent: And yet, this is not the end of your Labors; for in the middest of so many weighty Employments which take you up in the University of Montpelier, *and the importunities of so many sick persons, which seek unto you for health, you are busily composing another Book of your Observations, not regarding your health, nor diminishing your studies, that you may add Lustre to the Art of Physick. Which though of your self you could sufficiently accomplish; yet it is your desire to adjoyn the Observations of divers Friends: neither have you disdained to desire my poor Observations, who was once your Scholar, and do account it my Glory to have learnt the Rudiments of Physick from your Mouth. I have yeilded to your command, though not ignorant that I bring water to the Sea. If you shal read them, and find some things therein not conveniently expressed, I am wel content (worthy Sir.) that they should be corrected by you, to whom I have vowed eternal service and Veneration. Farewel, and live long, to bless me, and the whol Tribe of Physitians.*

From my poor Study,
the Ides of *July*, 1645.

The 388 *Observation, or History, of Famous and Rare Cures, &c.*

A Monstrous and unwonted Hiccup.

Anno 1634. in the Month of *December*, A Tailor of fifty years old, by reason of fasting, cold, and journeying, fel into the feaver Ephemera, which within twenty four hours was discussed by plentyful sweat: so that the following day, he continued free from his Feaver and Headach untill eight a clock; howbeit he had no Appetite to meat, and was very sleepy and sluggish. But upon the eighth day in the morning, he was again seized by the Feaver without any shaking; and a while after, towards the evening, he was tormented with a most grievous Hiccup, the noise whereof was heard four Houses off in the Neighbor-Row, and easily in the street without any truce or intermission. In the mean time, he was not very thirsty, and well in his wits, but very impatient of so cruel a Symptome. At eleven a clock with coughing he vomited a crude matter, not unlike corrupted flesh, which the by-standers took to be a piece of Marmalade of Quinces, which the Patient had eaten not long before. But the day following, he cast up a bit of the same color and greatness, viz. red, and as big as a Hazel Nut; which I caused first to be washed in water, and then laid upon the coals, whereupon losing its red color, which it left in the water, and stinking extreamly in the broiling, it appeared to be (as I formerly guessed by the story) a piece of flesh with the Membranes, eaten off from the Oesophagus, or upper Orifice of the stomach, by an Ulcer which lay concealed in the said Oesophagus. Whether that Ulcer was bred all on a sudden, taking its rise the first day in which the man was taken with the Feaver Ephemera; or whether it was contracted long time before, is uncertain. Yet it is likely that it began not so soon: first, because no Inflamation or other tumor had gone before, which is commonly attended by an Ulcer: Again, because that for many years he had been vexed with a light Cough, which brought up nothing visible. So that the Disease, which had long since rooted it self under the first Coat of the Oesophagus or Stomach, being produced by those external causes fore-recited, did all on a sudden discover it self. Now the Symptome was continual by reason of the Ulcer, whereof he died upon the fourteenth day, raving: For the Hiccupping would remit nothing of its fierceness, neither with Blood-letting, Cupping, Deterstive Medicaments, Digestives, nor Purgers, amongst which Hiera is very much commended.

The 389 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

An inflamation in the hinder part of the Brain, with Symptoms therefrom ariſing.

THe moſt noble and illuſtrious young Gentleman, *Monſeiur de Larthaudiere*, thirty ſeven Years of Age, fell in the Dog-dayes into a moſt grievous and ſharp pain of his Head, which troubled him moſt in the hinder part, and towards the left ſide. He had an obſcure and very light Feaver, his Sences were vigorous, eſpecially his Taſt; howbeit he was mighty thirſty, and could take no reſt. His Forehead was not at all hot, his Head but little, he felt no pain though his Head were hard touched; laying our hands, one to his Forehead, the other to the hinder part of his Head, we perceived his Brain to be ſhaken and pulled, within his Skull, and his whol Head did involuntarily ſhake this way and that way, his Urines were at firſt thick and white. Which things having obſerved, fearing there was a Flegmone or Eryſipelas in his Brain, I ordered him to bleed; firſt from the Cephalica, or head Vein, then from the Mediana, two pounds of blood. The following daies becauſe the pain raged terribly, we cauſed him at ſeveral times to bleed two pound more in the other Arm. On the fift day we purged him; on the ſixt we drew half a pound of blood, with Cupping Glaſſes faſtened to his Shoulders. In the mean while, his head was ſhaven, and bathed with Vinegar of Roſes, and we omitted nothing which might revell, derive, or repell any kind of humors from the brain. On the fourth day of the diſeaſe, there brake forth a ſmal tumor on the right ſide of his Tongue, which we found to be hard, hollow, and ulcerated without feeling, and indeed no other than a Cancer. On the ſeventh day towards the evening, he raved a little, and ſoon after he began to ſweat, firſt in his Face, and then plentifully over his whol Body, ſo that we hoped there would be a true and perfect Criſis: his Sweat was wiped off, his Linnen changed, and he did ſweat again abundantly. And now he began to complain of the Cloaths, crying out that he was ſmothered, which being removed, and the Sweat wiped off as before, we found him almoſt quite ſpent, and perpetually raving. His ſtrength, which was very firm before the Sweat, we perceived to be wholly weakened, and in this condition he continued all night untill nine a clock in the morning of the eighth day. He raved and talked exceedingly, being forgetful of all that had happened, or had been done about him, during his whol Diſeaſe. About ten of the Clock he ſeemed to come to himſelf, and to remember ſome things, and ſo we ſhould have had ſome hope of him, but that his Convulſive Pulſe, and the trembling of his Limbs, did declare his Brain to be extreamly diſordered. Soon after he piſt plentifully, and his Urine was red, and ſhined like fire. About the ſame time as the day before, towards the evening, he raved again, which was ſo much the worſe, becauſe, having recovered ſtrength, he became phrantick, and drove all the by-ſtanders from him with great terror. At nine a clock in the morning, he came to himſelf again, and continued ſo until the evening, about which time, a ſwelling roſe in his Neck, as big as an indifferent Apple, not painful, nor different in color from the reſt of his Skin, nevertheleſs he continued raving with a Convulſive trembling of his Hands. On the tenth day all things continued alike. Towards the end of the eleventh day, he died with Convulſions. And becauſe he was one of an illuſtrious Family, and much eſteemed by his Friends, and died ſo unexpectedly, his death not being foreſeen til the ſeventh day, nor foretold, it was thought convenient to open his Body, that the cauſe of his death might be manifeſted to his Friends. The other parts of his body were found in a good condition, all ſave his brain: For his Skul being opened, great plenty of very black blood, but thin, flowed preſently forth, before the coats of his brain were opened, and ere the bone was well ſawn aſunder, it came out by the Saw; which blood being ſhed between the Skul and the Coats of the Brain, was gueſt to be two pounds or more. When the Coats of the brain were diſcovered, we found them diapred al over with little Veins, which ſwelled with black aduſt blood. And in the hinder part for the depth of two fingers, and the length of four, where the Torcular or Brain-tunnel is ſaid to be ſcituate, there was not only blackneſs, but the Membranes were of a bright red color, and periſhed with a Gangrene: into which part, when I cauſed a Pen-knife to be thruſt, preſently

there

there came forth five or six onuces of a purulent matter or quittor, which stunk. Afterward the Chrurgeons making deeper incision, al the Basis of the brain very neare, especially the Cerebellum, and that part of the Marrow of the back, which is contained in the uppermost Vertebraes, & upon which the swelling did arise, were found likewise sphacelated & mortified. And the coats of the Brain were on the left side eaten throughwith ulcers, through which tis probable the blood had issued out. which was found immediately under the skul. By the narration of al wch it is easie to infer, that the cause of that same sharp pain, want of sleep, Ravings, and Convulsions; was the solution of Continuity, in the hinderpart of the Brain called Cerebellum, or the Little Brain. Now two causes there were of the Solution of its Continuity, an Ulcer, and an Inflamation. The Ulcer being the principal cause, which was contracted some months since, by meanes related to me but not to be published, produced that litle ulcer in his tongue, and made the brain weak and subject to be inflamed. Now the Cholerick Inflamation was augmented, by the patients youthful age, his temper being sanguin mixed with choler, and by the hotnes of the weather: but certain external Causes did especially further the same, viz. swimming in cold water, in the open air, after he had been heated by biding in the sun and by being chafed with anger. But the Causes, why so obscure a feaver should be attended with so many terrible Symptoms, were these. The first was because his brain was only affected, and al other parts of his body sound. Secondly, because the brain has of it self but little feelling, and is of a cold and moist temper. The third and most remarkable was, because the Brain is far distant from the Heart, and therefore the spirits which pass to and fro in the brain, being once gotten into those labyrinthian conetxtures of vessels in the Brain can hardly return unto the Heart, and consequently do not communicate thereunto the contagion of the part affected.

The 390 Observation, or History, of Famous and Rare Cures, &c.

A lingering disease proceeding from the Lungs being blasted, of which a Maid died, never perceiving her self to ail any thing. *February.* 1643.

A Virgin of good Parentage, being over fourteen yeares of age (as many supposed) was taken away by death. Two yeares before, shee was given to sighing she loved solitarinets, and her face and whole body was pale and white. Two months before, when I visited her brother, who was also wasted with a lingering disease, her mother desired me to feel her pulse, whether she were feaverish. I observed her pulse langushing and unequal, but without any feverish heat; wherefore, after I had a while considered her pale countenance, and questioned her age, it came into my mind that her courses were about to come, which being by reason of the narrowness of the veines and other passages hindered, nature indeavoured to make way for them, whereupon the blood was by them infected, and stirred up those light symptomes, as often happens to virgins of the same Age, and her Mother and Kinswomen were of the same mind. Whereupon these things being done and said upon the by, I departed, resolving to inquire further into the matter, if her ilnets continued, or the symptomes should grow worse. But these promises on both sides, being either neglected or forgotten, two monthes after I was called in good earnest to the maid; I find her disease much more grievous, as being accompanied with want of appetite and a continual **Feaver**, and intended or encreased towards night, without any burning biting heat, or other sensible Symptom or token; she was very much weakened, the circumference of her nostrils did widen themselves as she breathed, and yet she had no great difficulty in fetching her breath, no thirst, no redness in her Cheeks, no want of sleep; as she lay in her bed, she coughed a little without spitting. Her heart, being moved more frequently and strongly stil towards the evening, was perceived to pant by laying on of a bodies hand, she her self not perceiving the same; her urines were thick, white, fatty, with broken a Eneorema or swim of the same Condition. She never raved, she never lost nights sleep, no not so much as the last night, in which quietly and without any pangs or struggling, she changed her life for a better. Wherefore because of her unexpected Death in respect of her parents, and because thirteen more of the same Generation had died either before, or at the time they became marriagable, it was thought convenient by her friends to open her. And in the

the firſt place, her body being uncovored, we ſaw both her ſides, from her arme pits to the laſt baſtard Ribbs, ſpotted with reddiſh black and blew ſpots like ſtripes. Her Bowels contained in the Belly were ſound, only her liver was a little more black than ordinary, and her ſtomach very ſmal and coloured with choler green as Leekes. When we came unto her cheſt, from the Cavities thereof being diſſected, there iſſued an abundance of venemous ſtinking water, to the Quantity of four pints. 'Tis wonder that it had not cauſed great difficulty of Breathing, while ſhe lived, or that it had not been perceived to fluctuate by the ear. Her lungs we found blaſted; alſo in their edges round about, we ſaw every where whitiſh ſpecks, which did break with the lighteſt touch, and quittor with corrupt humor came forth of them. Yea, and the infection had dyed al the veſſels and cavities of the Lungs with a light red colour. The Membran Pleura and the intercoſtal muſcles were tainted with a greeniſh colour; the Midrif was wel, but the Pericardium or Heart-Bag by reaſon of neighbourhood, was withered, putrified, and dryed up. The Heart and brain were ſound. Al things being conſidered, it was determined and reſolved, that this infection, had its original from the parents, either from the ſeed or blood. The examples of her brothers prove the thing. And if this diſeaſe in the virgin had come from any external cauſe, ſome part only of her lungs would have been diſeaſed, & not the whol body of them. For ſhe had not offended in her Diet, and courſe of Life: alſo her quiet death did teſtifie, that the corruption in the ſubſtance and temperament of thoſe parts was made by little and little, and came not by a violent cauſe. And again, foraſmuch as ſhe had no cough, it is thereby apparent, that no flux or collection of Humors did corrupt her Lungs. Furthermore, as no man doubts but that ſuch Diſeaſes are propagated from the Parents to the Children; ſo it cannot be denied, but that they may eaſily be communicated; and we ordinarily find, that in Families infected with ſuch Diſeaſes, many are taken with the ſame Diſeaſe, either all together, or one after another; yea, and ſomtimes they are tranſmitted unto the fift or ſixt Generation, and infect other perſons that converſe with them.

The 391 *Obſervation, or* Hiſtory *of* Famous *and* Rare Cures, &c.

Stones continually voided by ſtoole.

I Knew a Gentleman, who ſo often as he went to ſtool voided with his Excrements ſtones of an uneven, Poinred ſuperficies, of an aſhe-colour, for many yeares together, not unlike in color and ſubſtance to them which come through the ureters from the Kidnies. Theſe ſtones, both with their bulk and ſharpneſs doe vexe his fundament in their tranſition; ſo that there is no doubt to be made of the ſtones, or of their perpetual Generation.

The 392 *Obſervation, or* Hiſtory, *of* Famous *and* Rare Cures, &c.

Stones bred in al parts of the body.

I Knew another honeſt Man who dwelt in the Houſe of Mſr. *de Leyſſins* the Kings Councellor in the Supream Court of the *Delphinate*, being his Secretary and Clerk of the market, who could ſhow great and little ſtones in any part of his body; I have often ſeen and touched ſuch ſtones upon his fleſh, muſcles, Membraines, nerves, bones, indifferently: ſo that his eares noſe, dugs, eye browes, were not without them; for they bunch out viſibly and appear moveable to thoſe that touch them; and if in one part they come to be diſſolved, they grow in another, and they daily encreaſe both in number and magnitude. The ſame perſon is alſo nephritick, and once when I viſited him, he ſhewed me upon the whirl-bone of his right knee, a notable tumor, ful of divers ſuch like ſtones diſtinct one from another, which were as in a bag and rattled when they were ſtirred. Some months after I came to him again, and he told me the ſame tumor was become ſoft and ſmooth. I bared both his knees, felt the ſwellings and perceived indeed that they contained an humor in them: and inciſion being made, preſently there came forth three or four ounces of very white wel-digeſted matter and thick, ſuch as I have often

ten ſeen to come from thoſe kind of tumors which are called *Steatomata*, that is, Tumors ful of matter like tallow or congealed fat. In his left knee, becauſe I felt certain firm ſtones yet remaining, though with ſoft matter between, I did not open the tumor, waiting til they were fully diſſolved.

The 393 *Obſervation, or Hiſtory of famous and Rare Cures*, &c.

Stones bred in the ſpleen, vomited out.

I was cruelly troubled four yeares together with the ſtone in my kidnies, without any ſenſible hot diſtemper of my kidnies or Liver, from which I was freed by little and little, by Gods bleſſing upon the uſe of the vitriolated Aureilian waters. But I had ſcarce left voiding of ſtones and gravil, when I was taken with moſt cruel pains in my left ſide, about the ſpleen. The pain took up but a ſmal compaſs, not reaching ſo far as my navil or belly, only my left kidney did ſympathiſe by fits, and the left ſide of my ſtomach, eſpecially when I was diſpoſed to vomit. This Diſeaſe after ten dayes began to breake away, touching which I obſerved, that I was neither bound in my body, as is uſual in the colick paines, neither was my urine ſtopt, which happens in the ſtone of the Kidney: but contrary wiſe I voided abundance of urine, in which you would have ſaid there had been the pouder of tiles or bricks diſſolved, which quickly ſunk to the bottom of the chamberpot: yet that ſame thick ſettling was not rough or gritty, nor any waies ſtoniſh, but it was quickly, upon the leaſt agitation mingled with the urine like chalk. I was vexed with the like fit, three or four times, in the begining of the winter uſing to mitigate the grievouſneſs of the pain, ſuch remedies as are wont to be adminiſtred commonly for the pain of the Colick, only I omited bathing, which I formerly found did me much hurt. And ſeeing among other ſymptomes, frequent and painful vomitings did cheifly afflict me, before which I was troubled with anxiety and grievous heart-burning: it came into my mind to make diligent enquiry what the conditions of that matter were, which I vomited up in ſuch abundance, even when my ſtomach was empty. As for color it was of a dark red, in conſiſtence like a pultis, thick and clammy, and I found many little ſtones therein of an aſh-colour ſomewhat yellowiſh, ſuch as formerly I had voided by urine, and that not once only, but as often as I vomited with great ſtraining and pain; or as often as the foreſad pain returned. This laſt yeare 1645. the pains grew milder by little and little, my kidny pained me but little, but my ſpleen and the left ſide of my ſtomach pained me more than that, according to the old manner, but that the fits came not ſo often. By which I perceived, that the Seminary or Mine of theſe ſtones was firſt and laſt in my ſpleen, and in the veſſels thereof, and that by the *Vas Breve* (which by the Medicinal waters and by vomiting, was made wide and open) it ſent part of its ſtones with abundance of black choler into my ſtomach, which at firſt were carried only to my kidnies.

Obſervations communicated by Dr. *Simeon Jacoz*, a moſt Expert Coſtenſian Phyſitian.

To the moſt renowned Mſr. Doctor *Lazarus Riverius* Councellour and Phyſitian to the King, and his Majeſties worthy Profeſſor in the moſt Famous Univerſity of *Montpelior*.

WHat you lately deſired, or rather Commanded me to doe (moſt renowned Profeſſor) I doe now willingly performe, and preſent unto you the firſt fruits of my Practice of Phyſick or rather the fruit of your own Learning, which none can ſo juſtly challenge, as he that took ſo much Care to manure the ſame. My poor Obſervations

do

doe returne unto you as unto their ſpring, which it is your pleaſure to joyne with the Obſervations and experiments of your ſelf, and other excellent Worthies of our Art. They are yours, becauſe I am ſo; to you they are dew, becauſe you are firſt Author of them, under whoſe conduct I firſt ſet ſail in the Sea of Phyſick: by whoſe Guidance I have luckily run the Apolinary Race, and then quietly reſted my ſelf in the quiet ſtation of your family, in which as you have ſowed in me the firſt ſeeds of practical phyſick both publickly and privatly, and cherriſhed the ſame, ſo do you now make it your glory, when they are coming abroad into the world, to defend them from the danger of Calumny wherennto they are liable; for ſeeing ſo many difficulties do for the moſt part accompany, and ſo great dangers follow our firſt endeavors, I ſhould never have dared to have let theſe firſt fruits of my Practice to ſee the light, were they not to come forth under the Happy Conduct of your Name, and had I not your ſelf both for Captain and companion in my journey. Whom becauſe the cure of diſeaſes has made famous, uſe has made expert, and experience has made you happy and fortunate in Practice; whom Diſeaſes fear as their Enemy, Men Love as the recoverer of their health, and Death hates as his Conquerer. It ſhal never grieve me to march into the Feild under ſo great a Commander, who has evermore been freindly unto me both in publick and private occaſions, and in the middeſt of innumerable aſſaults of adverſe fortune, has born up and cheered my mind with his dayly converſe; who being exceeding careful of my Learning, has continually watered my Wits with the fruitful ſtreams of his Doctrin, and opened a way for greater things, which peradventure riper age, and more advantagious opportunity may hereafter bring forth.

If *Fates* give Leave, It *Phœbus* when I pray
To bleſs my Studies, He *Amen* ſhal ſay.

In the mean time Fare you wel, and long may you ſhine like a new Apollo upon the Famous Univerſity, and whol France. Many and happy years may you live; which is the ardent prayer of him, who is yours moſt devoted.

Dated the 6. of the Ides of *October*, *Anno* 1645.

SIMEON JACOZ,
Dr. of Phyſick
of *Montpelier*.

The 394 *Obſervation*, or *hiſtory*, of *famous* and Rare *Cures*, &c.

A deadly frigidity of the tongue.

A Yonug man of *Montpelier*, of twenty years old, by name *Ludovicus de Camp*, was in the month of *June*, 1643. troubled with a long Looſneſs, and was at laſt brought into the City Hoſpital, being by the Governours of the City commited to my Care. After divers Remedies adminiſtred convenient for one in his condition for fifteen daies together and al in vain, the Diſeaſe continued in the ſame condition as at firſt, with very great weakneſs; yet his appetite was pretty good and his thirſt no very great. And in this condition he lived ſix or ſeven daies longer, after which, I found his Tongue moiſt enough, and having its Natural color, but it felt cold, without any coldneſs of his Hands or Feet; ſo that nothing ſeemed to trouble him but his Looſneſs, with which he was much weakned, yet I thought he would die in a ſhort time, yet he lived four daies with an actual coldneſs of his Tongue.

Another of the ſame Age in the ſame Hoſpital had many Ulcers in both his Legs, and a Fiſtulous Ulcer in his left Groin, and being ſuddenly fallen away in his fleſh he waſted to the grave. Howbeit, he continued in that condition two months or more, growing ſtil leanner and leanner, and at laſt his Tongue became actually cold as in the former example, which calling to mind, I foretold that he would die within a ſhort time, as it fel out twenty four hours after.

Another named *John Aventurier*, fifteen years old in the ſame Hoſpital was ſick of a bloody flux; and within ſix daies ſpace his fleſh was waſted away, his Tongue being actually cold, without any great coldneſs of his Hands or Feet, and the next day he died. From which

Did examples

examples we may gather, that coldneſs of the Tongue is to be reckoned among the tokens of Death.

The 395 Observation, or history, of Famous and Rare Cures, &c.

The falling-ſickneſs joyned with a Dead Palſie.

A Girle named *Catherine Bognole*, ten years of Age, of a flegmatick Conſtitution, and of a broad wel ſet body, was troubled five or ſix months with the Falling-ſickneſs, the fits coming almoſt every day, yea ſometimes twice or thrice in a day; to which was added a privation of motion and ſenſe in her right Arm. This Girle being brought into our Hoſpital in the month of *December*, 1643. I preſcribed her in the firſt place a potion purging flegm with a Cephalick Decoction, which after ſome daies was repeated, and ſhe uſed between whiles preparatives and ſpecifick Medicaments, but without profit. At length I gave her about two drams of *Montagnana* his Opiate four or five daies together, which being over ſhe began to ſtir her fingers, and ſoon after her whol Arm, and ſhe was not ſo frequently taken with fits of the Falling-ſickneſs; ſo that within twenty daies (ſhe taking every morning of the foreſaid opiate) ſhe was perfectly cured of both Diſeases. The Opiate was made as followeth.

Take *Roots of Male peony, Stœcados, Coſtus, of each ten drams. Agarick, five ounces. Pellitory of Spain, Carway ſeeds, Annis ſeed, Aſſa Fœtida, and Ariſtolochia Rotunda, of each two drams and half; juyce of Squils and Choyce Honey, of each one pound and two ounces. Let the Juyce of Squils and the Honey boyl together over a gentle fire, unto a good conſiſtence, then add the powders and make all into an Electuary. Let the doſe be two drams every morning three hours before Meat.*

The 396 Observation, or history, of famous and Rare Cures, &c.

Fits of the Mother.

A Woman of *Montpelier*, threeſcore years old, had Fits of the Mother twenty four hours, with pain of her Head and her Belly, eſpecially over againſt her Spleen. She was full of Unquietneſs, could not ſleep, and was very thirſty. And becauſe ſhe would admit neither of Clyſters nor Cupping-Glaſſes, ſhe was content only with a Plaiſter of Galbanum applied to her Navil. I adviſed her when ſhe was a thirſt to drink a Cup of water tempered with vinegar, which ſhe did three or four times, and within a few hours ſhe recovered and was free from her fits. Another Woman I freed from fits of the Mother, only with a Clyſter of Vinegar and water, which ſhe kept two hours.

The 397 Observation, or History, of famous and Rare Cures, &c.

Gouty and Whore Pocky Pains.

A Young Man of twenty five years of Age, named *Matthew Farlet*, for two months was troubled with moſt cruel pains of his joynts, eſpecially in his Knee, with a ſwelling which had the ſame color with the other parts, and felt no pain when it was touched, but had a deep inward pain; the like he had in his Shoulders, Arms, Hands, and Fingers, which were more ſharp in the nights, tormenting the patient and forcing him to keep his bed. After I had Phyſicked his whol body by Apozemes and Blood-letting often repeated, he felt ſome eaſe, and eſpecially by the uſe of Jalap, ſo that he was now able to go. Yet there remained a pain (though not ſo grievous) in his Knee, Arm, and Shoulder-blades, which came ſtil in the night: whereupon I conjectured that it was a Pocky pain; the rather becauſe two years before he had been troubled with the Gonorrhœa; which being cured ſooner than

than was fitting, he ſaid he felt no pain from that time. He being brought at laſt unto the Hoſpital, becauſe he was a Forreigner; I gave him for ſeven daies together Mercurius Dulcis with Conſerve of Roſes, the firſt day one ſcruple; the ſecond, third, and fourth, half a dram; the fifth, ſixth, and ſeventh, two ſcruples. It cauſed a light Salivation, an hour or two after the taking, which continued til dinner time; it gave him two ſtools a day, without any griping or ſickneſs of Stomach. The Mercurius Dulcis was ſix times ſublimed. On the eight day he took a pouder of Senna, Cream of Tartar, and Jalap, which purged him very wel. And ſo his pain went quite away.

The 398 *Obſervation, or Hiſtory, of* Famous and Rare *Cures, &c.*

A ſwelling and pain in the Knee.

ANother young Man, twenty two years old, in the ſame Hoſpital of *Montpelier*, had a ſwelling in his left Knee, with a pain which came by fits, which had ſucceded a Rheumatiſm, and had vexed him four or five Months. After univerſal Evacuations he took in the ſame time, Mercurius dulcis according to the Method aforeſaid, for ſeven daies with a light Salivation every morning after the taking of the Pouder. But upon the ſeventh day he was extreamly fluxed, and the Roof of his mouth and jaws were ulcerated, his Teeth looſe and ready to drop out of his Head; flegm continually flowed out of his mouth which ſtunk ſo that himſelf could not endure it, and he ſlept neither night nor day. After four daies time, I thought it time to ſtop the flux. Wherefore I preſcribed him a Laxative priſan, to be taken twice a day for two daies together, and ſo the Humors changed their courſe downward, the ſwelling went away, the pain ceaſed, and the patient began to go without any help, and without any more Phyſick, after fifteen daies, he returned ſafe and ſound into his own Country.

The 399 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Dropſie.

A Country fellow thirty years old having had the Dropſie three Months, was brought about the end of *January*, 1644. Into the Hoſpital; and a few daies after died. His body being opened, an huge Quantity of water came away; we found his liver in a very good condition: but his Spleen ſo corrupted, that the whol ſubſtance thereof was like melted pitch. Whence it is apparent that every ſort of Dropſie, is not alwaies cauſed by extream weakneſs or diſtemper of the Liver.

The 400 *Obſervation, or Hiſtory, of* Famous and Rare *Cures, &c.*

Immoderate flux of the Courſes.

A Country Woman, thirty years of Age in the Month of *June*, 1644. was troubled with immoderate flux of her Courſes, and ſhe was exceedingly weakned by reaſon of continual loſs of blood for divers daies together, ſo that ſhe gave her ſelf over for a loſt Woman. It being my hap to be rambling in the Country as I recreated my ſelf with Hunting, becauſe Medicines were not there to be had, and her purſe could not reach to the price of them, I gave her preſently, about ſix in the evening five or ſix ounces of the juyce of Nettles, and I ordered to lay upon her belly below her Navel a Cataplaſme or pultis made with the ſame juyce and Wheat flower. About Midnight I gave order to repeat both the Medicines, which being done, the Woman was better in the Morning, her flux of blood ſtopped, and by little and little ſhe grew perfectly wel without the help of any other Remedy.

The 401 *Observation, or History, of Famous and Rare Cures, &c.*

The Whites.

A Costensian Woman fourty years old was troubled seven months with the Whites being of a Wheyish Nature, whom I cured within five weeks, by giving her every eight daies eight grains of the Rozin of Jalap; the serosities being purged away, upon which the Disease depended. And then I took away al occasion of Relapse, by this following Opiate.

Take *old Conserve of Roses, two ounces, conserve of Roman Wormwood one ounce. The powders Trion santalon, and Aromaticum Rosatum, of each one dram. Red Coral prepared, half a dram; Old Venice Treacle, two drams; with Syrup of dried Roses, make al into an Electuary. Of this she took the Quantity of an Hasel Nut every night, when she lay down to sleep for a long time together.*

The 402 *Observation, or History, of Famous and Rare Cures, &c.*

Hard swelling on the Back of the Hand.

A Costensian Maiden of twenty years old, had a Scirrhous Tumor on the back of her hand, which was discussed by my advice; for a leaden plate smeared with Quick-silver, was laid upon the swelling and worn there eight daies, and so the Tumor went away and came no more.

The 403 *Observation, or History, of Famous and Rare Cures, &c.*

A Beginning Dropsie.

A Woman twenty five years old named *Damiana Gulon*, who was my Neice, was troubled two years with suppression of her Courses, by reason of an heedless Course of Life, and because of errors committed in her Childing (for she had come too soon into the cold Air) with want of sleep, want of Appetite, sluggishness, and loathness to stir, difficulty of breathing, swelling and hardness of Spleen, and falling away of her whol Body; so that it seemed she would soon fal into the Consumption or Dropsie. She had used divers Medicines for almost an whol year, prescribed by most skilful Physitians according to the Rules of Art. But her Disease getting head, and al Remedies being used in vain, her Legs began to swel, and also her belly though in much measure puffed up with wind. Al the Symptoms grew dayly worse and worse, and at last the Region of her Stomach was raised up into a Transparent swelling. Being thus afflicted and cast down, she came to me, and with the following Medicines she was cured in the Month of *September*, 1644.

First of al she took four daies together a Laxative ptisan of the Infusion of two drams of Senna, with half a dram of Sal Prunellæ, and fifteen drops of Oyl of Sulphure per Campanam. Then she fel upon the use of these following broaths.

Take *Sparagus Roots, Grass and Cichory Roots, of each half an ounce; China Roots cut in slices, one dram. Leaves of Egrimony, Ceterach, Bugloss, and Cichory, of each half an handful; Crystal of Tartar, two scruples. Boyl al with a Quarter of an old Cock. In the strained broath dissolve, Salt of Wormwood and of Tamarisk, of each one scruple. Sugar of Roses, two drams. Let her take of this broath every morning three hours before meat, for twelve daies together.*

Her broaths being ended, she took again the Laxative Ptisan aforesaid for three daies. And then she used this following Electuary, whose wonderful Effects, I have often times beheld.

Take *Conserve of the flowers of Tamarisk and Maiden Hair, of each an ounce and an half.*

Conserve

Conſerve of Elecampane Roots, ſix drams. Steel prepared with Sulphure, an ounce; Salt of Tamarisk, one dram. Spirit of Sulphure per Campanam, ten grains. With ſyrup of preſerved Citron peels. Make of al an Electuary, of which let her take every morning two or three drams; for fifteen or twenty daies together, and walk upon it.

She drank water of the Infuſion of ſteel, with a little red wine mingled therewith.

She had two Iſſues made at the beginning in both her Legs, and they were alwaies kept open til ſhe was perfectly cured. She preſently began to mend, after the uſe of the foreſaid Medicaments; for her belly fel by little and little, ſhe gained her ſtomach and the freſh color of her Face, with her natural ſleep; and the hardneſs on her left ſide was ſoftened, and ſhe recovered the benefit of her Courſes.

The 404 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

VVorms.

A Boy four years old much ſubject to worms, in the month of *September*, 1644. was troubled with want of appetite, ſtomach ſickneſs, itching of his Noſe, thirſt, big-belly, with gripings in his guts and a Feaver: ſo that it was apparent, al things conſidered, that he had Worms. I gave him twelve grains of Mercurius Dulcis, ſix times ſublimated, with five grains of Diagridium. Two hours after he had taken the Medicine, he voided about twenty worms in a knot, by ſtool, and al the foreſaid Symptomes departed, and the boy became perfectly well.

The 405 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Intollerable Head-ach.

A Certain Man, fifty years of Age, lean, and of a thin texture, exceeding prone to Anger, was troubled about two years with an extream ſharp pain of his head, on the right ſide thereof, from the top of his head to his temple on the ſame ſide, which pain as oft as it returned (which was three or four times a year) it forced him to keep his bed, and did ſo torment him that it brought him almoſt to deſparation: but without any Feaver, thirſt, or inflamation, only there was a great pulſation of the Artery of that temple. Being called to him in the month of *September*, *Anno* 1644. I order him to be let blood, giving him firſt a Clyſter, to cleanſe away the Impurities of the firſt Region. Then I gave him a Medicine to purge Choler, which was repeated after a few daies, and he took in the mean ſpace juleps to refrigerate and prepare the Cholerick Humor. Afterward repelling Medicaments and Vinegar of Roſes were applied to his head, and revulſions were made with Cupping-glaſſes, with, and without Scarification, and his extream parts were rubbed. He was again let blood, and yet his pain went not away. It returned in the beginning of the ſpring *Anno* 1645. I gave him firſt an Emollient cooling Clyſter, then a medicine purging Choler, and ſo I come to open the Artery in his temple, which was performed by reaſon of the urgency of his pain, and there came five ounces of blood leaping out. And then applying lint wet in cold water and binding it on, as is the practice in ordinary blood-letting, his pain ceaſed within half an hour, which formerly was wont to torment him many daies together, and it returned no more from that time forward.

There might have been applied for more ſureties ſake, *Galens* Plaiſter of Frankincenſe, maſtick, Bole-Armeniack, and the wool of an Hair, with the white of an Eg, and a good Ligature; but we found no need thereof.

The 406 Obſervation, or Hiſtory, of Famous and Rare Cures, etc.

A ſtubborne pain of the Head.

A Woman of *Coſta* fifty years old, too much noted and over famous, was troubled in the month of *October*, the year 1644. with difficulty of breathing, and a moſt cruel pain of her Head, which came and went by fits, and troubled her moſt in the night, and ſeeing that it would not be removed by purging and ſtrengthening Medicaments applied a month together; I ſuſpected that it was a Pocky pain. And this ſuſpition of mine was ſtrengthened by the wearyneſs which ſhe felt, which came of it ſelf, without labor, by her lazyneſs and loathneſs to ſtir, and becauſe ſomtimes ſhe was thick of hearing, and had a Ringing in her Ears. The digeſtion of her ſtomach and Liver was weakned, ſhe was pained and tormented very much in the former part of both her Legs, eſpecially in the night: alſo beſides the courſe of life which ſhe had formerly lived, the year before ſhe had often uſed a Sudorifick Diet, frictions with Mercurial Oyntments and mercurial Pills. Wherefore the ſeaſon of the year being extream cold, and the condition of the patient would not bear the uſe of Antiveneral medicaments; I bethought my ſelf how to remove the pain of her Head, which becauſe it came and went, I conceived that it was cauſed by the maliguant quality of the Quick-ſilver aſſailing and moleſting the brain, and I was not miſtaken in my conjecture, for a piece of Gold being wrapped up and thruſt into each Niſtril and kept there ſome hours, and then taken out, they were both colored white at the ends with the Quick-ſilver, and being put a little into the fire they recovered their former color. Another piece of Gold which ſhe held four or five hours in her mouth, was taken out white, and being put in hot coals, the Quick-ſilver vapored away. And with this Remedy often repeated, that moſt cruel pain of her Head was taken away wholly, Howbeit a little heavyneſs remained. And the Woman ſeemed to be better many daies together, ſo that ſhe roſe out of her bed, could eat her meat wel, and profeſſed that ſhe was cured; the ſhortneſs of her breath ſtil remaining, and the pain of her Legs alwaies returning in the nights. But fifteen daies after, ſhe was taken with a continual Feaver and died.

The 407 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A baſtard tertian.

A Certain Man of *Coſta*, twenty ſeven years of Age of an excellent Habit and complexion of Body, about the beginning of *September*, 1644. was taken with a baſtard Tertian, which having continued an whol month, and Medicines preſcribed by another Phyſitian according to the Rules of Art, being uſed in vain: he took by my advice a vomit of one dram of Salt of Vitriol diſſolved in water, which cauſed him to vomit three or four times, and his Ague returned no more.

The 408 Obſervation, or Hiſtory, of Famous and rare Cures, &c.

Tooth-ach.

IN the begining of *February*, 1645. I was taken with a frequent and troubleſome ſpitting, with moſt cruel pain of my Teeth, which at length brought a Feaver, which after I had taken a Clyſter, and was let blood, went away, only my Tooth-ach remained and a continual ſpawling of thin wheyiſh matter: the excretion of which continuing, there aroſe wandring pains in divers parts of my body, holding ſomtimes one, and then another part, which I judging to proceed from a Melancholick ſerofity, I took eight grains of Rozin of Jalap, with which being very wel and gently purged, I voided in great Quantity the ſuperfluous ſerofity,

in

in ſeven ſtools, and the day following I found my ſelf free from the foreſaid pains and troubleſome ſpittings. But in the Month of *April*, the pain of my Teeth returned with the ſpitting, which went away within twenty four hours, upon my taking the foreſaid Medicine.

The 409 *Obſervation, or hiſtory, of famous and rare Cures, &c.*

The VVhores Pocks.

IN the month of *May*, 1645. two Girls, the eldeſt of which was ſcarſe five years old, the yonger three years old, were troubled with the Lechers Pox for five months together, which they had gotten by contagion; they had many Ulcers in their mouths and Privities, with puſtles and a filthy Scab al their bodies over. A skilful Chyrurgeon had given them a Decoction of Guajacum for a month together, but in vain. I being ſent for, cured the ſaid Girls within the ſpace of fifteen daies with white Mercury Precipitate, giving every day to the elder ſix grains, to the younger four, yet ſometimes augmenting both the doſes, according to the operation, which was ſuch, that each of them had three or four ſtools a day. They never vomited, neither were they fluxed. But they perſiſted al the while in the uſe of their Diet drink of Lignum Guajacum.

The 410 *Obſervation, or Hiſtory of Famous and Rare Cures, &c.*

VVarts upon the Hands.

A Man had many warts upon the fingers of his Hands, which he cured by my advice, by pointing them four or five ſeveral times with the milk of a fig-tree. The ſame cure was performed, and that much more effectually upon a certain Country man, by ſmearing the warts with ſpirit of Sulphur per Campanam divers daies together, and by applying the ſame like a Fomentation.

The 411 *Obſervation, or hiſtory, of famous and Rare Cures, &c.*

A bruiſed wound.

A Certain Captain liſting ſoldiers in the City for Mſr. *de Ville*, in the beginning of *May*, 1645. fel from the top of a pair of ſtairs upon an hogſhead that ſtood at the bottom, and was bruiſed and wounded in his right ſide upon his ſhort Ribs; ſo that much blood came away, and he was perpetually tormented with a moſt cruel pain in the bruiſed part, ſo that he could hardly move himſelf, or ſpeak, breath, or cough, but he was forced to cry out with pain. I being called to him, cauſe a vein preſently to be opened on the Arm of the ſame ſide, and a Plaiſter of Gummi-feed to be applied to the parts pained; which having been on twelve hours, and once renewed in that time, the pain was much leſſened, the black and blew color gone, he breathed more freely, and the day following he began to riſe out of his bed, and ſo after one day more, the pain went quite away.

The 412 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

The Peſtilence.

IN the time of the Plague, which in the years 1628. and 1629. did rage in a manner al *France* over: a man of *Coſta* conceiving himſelf to be taken with the Plague, becauſe of a ſudden heavineſs and pain of his Head, and party colored vomitings, preſently applied Cantharides

with

with Leven and Vinegar behind his Ears, and to other Emunctories, and kept his bed. After four and twenty hours he had a rising behind his Ear, out of which continually flowed a sharp serous humor, and the like by other Emunctories; whereupon the disease was less grievous and dangerous, and he recovered some daies after, and never had it again, though he conversit dayly with such as had the Plague, and ministred unto them. The same Mans wife a while after finding her self ill, was cured in the same manner, which Remedy they had learnt of others, who had practiced it themselves with good success.

The same Year, the Wife of *N. Micha* ot *Costa*, conceiving that her eldest Daughter about twelve Years of age, was taken with the Plague; for being an ingenious Woman she conjectured so much, by her horrible look, her Feaver, Heat, Headach, and Stomach-sickness: she thrust a Feather smeared with Oyl down her Throat, which made her vomit first wheyish Liquor, then a yellow Excrement, and at last green as Leeks in a great quantity, like half boyled Herbs. Then she laid her in the bed, gave her a draught of broath, and disposed her to rest. Some hours after the Girl arose cheerful, and was troubled no more with any pestilential Symptome, though she often conversit with such as had the Plague. Eight dayes after, her two yonger Brothers, and her little Sister, were taken with the same, yea, and more grievous Symptomes, whom their Mother in the same manner procuring vomit, which brought up the like humors, saved from the Suburbs of Death.

The 413 *Observation, or History, of famous and Rare Cures, &c.*

The Kings Evil.

OUR Neighbor *James Gorrox*, his Girl, four years old, had Swellings of the Kings Evil about her Neck and Ears, very high. Sombody advised her Parents to let her grow Lousie, til the Lice should make al her Head sore and run; by which means the morbifick matter, *viz.* a flegmatick humor, was conveniently purged out some months together in great quantity, and so she was at last cured of her Swellings, without any other Medicine.

The 414 *Observation, or History, of Famous and Rare Cures, &c.*

The Dropsie.

A Woman thirty years old, troubled with the Dropsie Anasarca, by the advice of another Woman, and of an Ancient Apothecary, abstained from all manner of drink almost an whol year; and so at length she was cured, without any more to do. By whose example, a Country man her Neighbor, troubled with the same Disease, was cured after the same manner in the space of four Months. Another Hydropick person was cured by an Apothecary, who applied many Vesicatories to divers parts of his Body.

The 415 *Observation, or History, of Famous and Rare Cures, &c.*

Fits of the Mother.

THe Renowned Lady, *Madam de Popiam* in *Occitania*, being much subject to Fits of the Mother, used divers Medicines for many years together, but al in vain. At last, by the use of the following Pouder, she was freed from them for fifteen years together. She took about one dram thereof in Wine, or in a Wafer Cake, twice or thrice in a week, or oftener, if the fits did much trouble her. She uses this Pouder likewise against al Poysons, the Plague, Agues, and want of Appetite, with most happy success, as I have often seen. The Pouder is thus made.

Take *Roots of Gentian, white Dittamus, Tormentil, Pellitory of Spain, Rhaponticum, Bistort,*

Biſtort, round Birthwort, white Thiſtle, Bay-berries, Angelica, Maſterwort, Coriander ſeeds prepared, Annis ſeeds, Juniper berries, Maſtich, Bole Armeniac, Terra ſigillata, of each three ounces and an half. Oriental Saffron two drams and an Half. Mix them, and make of all a very fine Pouder.

Obſervations communicated by Mſr. *Samuel Formius*, a moſt Experienced Chyrurgeon of *Montpelier*, having practiſed the Art fifty Years.

The 416 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

The Bleeding of a Wound.

IN the Year, 1593. a certain Soldier having received a Wound in his Arm, with which his *Radius* and *Cubitus* were cut croſs-waies, ſo great effuſion of blood happened, that after divers aſtringent things had been applied, and the uſe of Cauſticks and Eſcharoticks, the blood would notwithſtanding flow by fits; ſo that the Phyſicians and Chyrurgeons had thoughts to cut his Arm quite off. But I, to whom the Cure was committed, rouled a Linnen Cloth into the form of a Cylinder, or Garden-Rowling ſtone, four fingers breadth in length, and as thick as a mans Thumb, which I thruſt perpendicular down-right into the Wound, filling the bye ſpaces with little bolſters; and becauſe the end of my Rowl came an inch above the ſurface of his Arm, I laid four bolſters which came as high as the Rowl, and kept it faſt, and upon the Rowl I laid a fift bolſter four ſquare, and at laſt ſwathed al faſt. And from that time the blood came no more; now I did not open the Wound for four or five daies, until the fleſh which was bred within, might ſtop the orifice of the Veins.

The 417 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

The bleeding of a wounded Artery, cured by binding.

A Young man of *Montpelier*, named *N. Peyre*, had received a Wound in a ſingle Combat, in the fore part of his Arm, near his Arm-pit, by which the axillary Vein and Artery were cut, whence ſo great bleeding aroſe, that I judged it could no waies be ſtopped with aſtringents, I preſently betook my ſelf to make a Ligature, which I happily performed after this manner. I thruſt a crooked Needle into the ſound fleſh above the Wound, ſo that it went unto the bone, and compaſſed the foreſaid Vein and Artery, beginning at the inferior part, where the *Muſculus Extenſor Longus* was transfixed, and the Needle where it came out pierced through the *Muſculus Biceps*; in the eye of the Needle there was a four-fold thred, with which the Vein and Artery were compaſſed within; then having laid a Rowl or Cylindre made of Linnen Cloth upon the Skin, between the two ends of the Thred, I tied the Thred cloſe upon the Cylindre or Rowle, which I did to keep the Skin and Veſſels from being broken or cut aſunder by the Thred; and thus the Vein and Artery aforeſaid were ſo tied, that the blood iſſued no more. After ten or eleven dayes, when the Wound ſeemed to be cloſed up, I cut off the Thred, and the Patient was cured. In the mean ſpace, after the foreſaid Ligature was made, to aſſwage the pain cauſed thereby, and to cure the Inflamation which followed the pain, he was frequently blooded, and Vinegar and Roſe-water were applied to the part, and other Medicines to aſſwage pain, and ſtop the Inflamation.

The 418 *Observation, or History, of Famous and Rare Cures, &c.*

An intollerable Pain of the *Os Sacrum.*

A Certain poor Cobler about forty years old, had a most cruel pain in the lower part of *Os Sacrum*, for two months together, which was so vehement, that the man fell mad upon it. Divers Remedies universal and particular, were used in vain. At last, being sent for, I applied two Cupping-Glasses, one to the part pained, the other a little lower, viz. upon his buttock, with deep Scarrifications, out of which much blood came, the which being wiped off, I set the Cups on again upon the scarrified places, and a good quantity of blood came away again. The Man seemed free from his pain; nevertheless the day following, I applied a large Caustick to the pained place, above the Scarrifications, and kept it on four and twenty hours; so that there was a deep *Eschara*, which reached to the bone. Which being come away, the Ulcer was healed up, and the Patient freed from his great Misery.

The 419 *Observation, or History, of Famous and rare Cures,* etc.

The Dropsie.

THe foresaid Cobler, two years after the foresaid Cure fell into the Dropsie Ascites, which being troubled with for six months together, so that his Navil stuck out as big as an Hens Egg: an apertion was made in the middle of his swollen Navil, and the water drawn out by little and little, a pipe made of Tinn being put into the hole; in the end whereof there was a broad plate, that it might not sink into his belly, having holes bored through, that it might be tied. Afterwards it was stopped up, and so he was cured.

In this kind of Operation observe, that Hydropical Persons must not be opened, unless their Navil start out, and to nature seem to affect that way to discharge her self. For al that are opened, their Navils not swelling as aforesaid, die upon it. Now this starting of the Navil may be procured by Art, applying frequently upon the same, Cupping-Glasses without Scarrification, but with much flame; also by applying Emollient and Attractive Fomentations, which being used about the space of eight dayes, wil raise the Navil into a swelling, upon which the Orifice may be made.

The 420 *Observation, or History, of famous and rare Cures, &c.*

Another Dropsie.

A Certain poor Woman, twenty five years old, was troubled with the Dropsie. An old woman advised her to take the bones of any Beast which had lain drying in the Sun, and beat them to pouder, and take a dram thereof every day for a month in white Wine mingled with the juyce of Parsley. The Juyce was thus extracted. She took an handful of Parsley, and wrapped it in a Linnen Cloth, and roasted it under the hot ashes, and then she beat it in a marble Morter, powring on by little and little as much white wine as would suffice. She pressed out the juyce and wine together to the quantity of two or three ounces, in which she dissolved the poudered bones, and drank it every morning for a Month, at the end of which she was perfectly cured.

The 421 *Obſervation, or hiſtory, of famous and* Rare Cures, etc.

VVater in a Childs Head.

AN Infant newly born was troubled with the Hydrocephalos or Water-Head, the whole Head being Swoln with a great dilatation of the ſutures. I cured this diſeaſe without any phyſick or other Remedy, ſaving *Guido* his Swathe, made in form of a Cucupha or ſpice-cap, wherewith the whol head of the infant was covered, the two ends being tied up into knots. Every day the ſwathe was renewed, and ſo within fifteen or twenty dayes the tumor wholly vaniſhed.

The 422 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

The Dropſie.

I Have been told by credible perſons, that two hydropical women were cured by cutting the nailes of their toes ſo cloſe that ſome part of the fleſh was cut away with them, and ſome blood came away, whereupon followed a dropping of wheyiſh excrements for many dayes together, and ſo by little and little the hydropical humor was drawn forth.

The 423 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A certain wound of the head with Contuſion.

A Certain woman by the fal of a beam upon the top of her Head, received a grievous wound with contuſion, whereupon, there appeared a Bag in the nether part upon the *Os parietal*, four fingers bredth in greatneſs, I would have opened the ſaid bag or Impoſtume, in the ſloping part thereof, which the patient obſtinately refuſed. Wherefore I put the foreſaid ſwath or cap upon the impoſtume with a thick emplaſtred bolſter that it might ſtick, whereupon the matter was preſſed unto the wound, which was on the top of her head, and afterward Glutination, whereupon a perfect Cure happily followed.

The 424 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

An Impoſtume upon the Breaſt-bone.

A Certain Student of Phyſick had one of theſe red hot ſwellings called, Phlegmone of a very great bigneſs upon his breaſt-bone, as big as the palm of a mans hand, which coming to ſuppurate, through the unskilfulneſs of another Chyrurgeon the Impoſtume was opened in the upper part. I being called would have opened it again in the nether part, which the patient would by no meanes hear of, wherefore I applyed a thick implaiſtered bolſter and ſweathed it faſt on, by which meanes the matter was al forced to the part opened and ſo expelled; and by this meanes the wound was healed.

The 425 *Obſervation, or hiſtorie, of famous and rare Cures, &c.*

A Hollow winding Ulcer.

A Youth eighteen yeares old had four monthes an hollow winding ulcer in his right thigh between his groine and huckle; the orifice was uppermoſt, and the cavity went downward

ward to the midle of his thigh. He would not ſuffer it to be opened beneath, which ſeemed neceſſary to be done. I being compelled thereunto, after detergent injections oft times repeated, applyed a very thick bolſter emplaſtered that it might ſtick cloſe; and ſwathing it in a ſpiral wreathed fathion, from the nether part to the upper, which was kept open: the ſaid winding hollow ulcer was healed up in a months ſpace.

The 426 *Obſervation, or Hiſtory, of* Famous *and* Rare *Cures, &c.*

The Sleeping Diſeaſe in Children.

THe Daughter of Mſr. *Ludovicus*, a Citizen of *Montpelier*, eight yeares old, was taken with the Coma or ſleepy Evil, which *Avicen* termes Subeth, with frequent convulſions, to whom the Phyſitians had given many Medicines and applyed divers Remedies, viz. Clyſters, frictions, Cupping-glaſſes, Veſicatories, ſneezing pouder, &c. I gave her one dram of white vitriol in broath, whereupon ſhe vomited, and was preſently cured.

The Son of a certain Gardener five or ſix yeares old, was taken with the ſame diſeaſe, to whom I gave half an ounce of the *Aqua benedicta Rulandi*, which purged him up and down, and cured him.

The Daughter of Mſr. *de la Croix*, a Merchant, being a yeare old and troubled with the ſame diſeaſe, without convulſion fits, took of juyce of onions and ordinary oyl, of each one ſpoonful mingled together, wherewith ſhe vomited, and was wel.

The daughter of Mſr. *Morand* a Goldſmith, foure yeats old, troubled with the ſame diſeaſe, was cured with the ſame medicine.

The 427 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Tertian Ague and wormes.

A Citizen of *Montpelier* thirty yeares old troubled with a tertian Ague, took an ounce of Aqua Benedicta, and was cured of his Ague, and with the working of the medicine he voided a broad worm ſeven foot long.

The 428 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Leaden Bullet ſhot into the Heele.

A Certain ſoldier was wounded in his Leg, which wound deſcended downwards as far as his heel, into the ſubſtance whereof the bullet was faſtened, and there it ſtuck. The Ulcer was not cured, but became fiſtulous, and continued in that maner ſeven yeares together. At laſt he committed himſelf to my care. I putting a probe into the ulcer felt the bullet in the very cavity of the bone. Then meaſuring the place with my probe, which went into the ulcer fix fingers deep, over againſt the place where the bullet lay, I applied a great Cauſtick, which becauſe it did not pierce ſo far as the bone, I applied another which wrought to the heel-bone, which being barred, I opened his heel with my trepan, where I find the bullet ſecretly encloſed, and draw it out, and in a ſhort while after the ulcer was healed up.

The 429 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

The Skul depreſſed by a wound.

THe Daughter of Mſr. *Strinc*, Citizen of *Montpelier*, eighteen moothes old, fel down the ſtaires, and hitting her head againſt the ſtones, her skul was bowed in between the ſagital and Coronal future, the quantity of half a nut. Being called to ſee her, I cut off her hair and applie a cupping-Glaſs without ſcarrification to the depreſſed part, and afterward applied it again with ſcarrification. Afterwards I applied a cataplaſme made of bran Bread, wine, and Roſes, which I repeated twice a day, five or ſix dayes together, reiterating the application of my Cupping-Glaſs without ſcarification before every application of the Cataplaſme, and at laſt for four or five dayes applying the Cataplaſme alone without ſcarification. The tumor raiſed by the Cupping-Glaſs was diſcuſſed, and the depreſſion or dent was taken away, ſo that the bone returned to its natural place and convexity.

The 430 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Ruptures.

I Have cured many burſten men and women, in ſome of whome the gut had been fallen without the peritonæum for three or four dayes together: ſo that they were fallen into the iliack paſſion commonly called *Miſereri mei*: which Cure I performed after this manner. I place a table or a planke of ſufficient breadth by the Patients bed in ſuch a manner, that one end leanes upon the ſide of the Bed, and the other end reſts upon the floore. Then I place the ſick perſon upon the ſaid plank with pillowes under him or her, in ſuch a poſture that the head of the patient lies next the ground and the feet next the bed ſide. Then I foment the part a long time with cloathes foure times double ſteeped in cold water, in the meane while gently touching the ſame with my fingers, and having continued this fomentation, for half an hour, I applie a many times doubled cloath ſhaped like a Triangle wet in cold water upon the place, making a containing ligature thereupon; and thus within a few hours for the moſt part, the Gut is of it ſelf reſtored to its place. But if after the firſt Fomentation and the Application of the Cloath thereupon the Gut be not reſtored to its place, I Reiterate the ſame operation twice in a day, and upon the ſecond or third Repetition the Diſeaſe is cured.

In ſome patients being called late, when the Gut was inflamed, ſo that in regard of its ſwelling, it could not return back again by the ſtraight hole in the Peritonæum, I have by widening the ſaid hole by inciſion, ſaved three patients from a ſpeedy Death. Which operation I doe thus performe. Firſt I place the patient as aforeſaid, and withal I bind him hand and foot that he may not be able to ſtir while I am in my work. Then I draw a tranſverſe line with ink above the Line of the ſtrangling of the Gut where the rupture of the Peritonæum is. Then I draw another line perpendicularly cutting the foreſaid line at the place of the ſtrangulation and in the mideſt thereof: then I draw the skin too on both ſides with my two fingers in a tranſverſe Line, and I cut it with my Inciſion knife perpendicularly, ſo that the length of the Inciſion is as much as two fingers bredth. Then I litt up the muſcles which cover the rupture, by little and little with certain hooks, and I ſeperate them with a pen-knife until the production of the peritonæum lie open to the ſight. And then it is lifted up with an hook, and cut with the foreſaid pen-knife, and ſo the Gut is put into its place again. But if the Gut be ſo ſwelled with wind or inflamation, that it cannot be thruſt back into the abdomen, the Apertion already made may be enlarged, by putting into the wound ſuch a fathioned Catheter as they uſe to cut the ſtone upon, and by clipping the abdomen thereupon with Siſſors, either in the upper or lower part as the Chyrurgeon ſhal think moſt convenient.

In this operation I noted one thing wel worth obſervation in a certain woman whom I cured by the meanes aforeſaid, viz. that her belly being opened, the gut which had fallen out of the

Peritonæum

Peritonæum thirteen years together, cauſing a perpetual Tumor in her Groyn, appeared covered with a fleſhy kind of ſwath band, which compaſſed the ſaid Gut, and continually growing in the inferior part by the Rupture, did ſo ſtraiten the Gut in that part, that the Excrements could not find paſſage through the ſame, whereupon the Woman fel into the Iliack paſſion, which was the Cauſe that I took her in Hand.

The 431 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

The tumor *Ganglion* upon the Face.

A Certain young Woman had one of thoſe Tumors called *Ganglion* in her Face, as big as a Cherry, beneath her Eye, upon the Bone called *Zygoma*; which was Diſcuſt within a month, by applying thereunto a plate of lead ſmeared with Quick-ſilver and ſtuck upon a Plaiſter that it might be kept on. The plate with the Plaiſter were laid upon the Tumor and a bolſter thereupon, and then I tied them to with ſuch a ſwath-band as *Galen* calls *Semiphalera.*

The 432 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A Tumor called Anchylops.

A Woman forty years of Age had a Tumor in the Larger corner of her Eye, which Tumor is called Anchilops: I took it away, by applying a ſmal Cauſtick, and the coar being fallen away, I cured the Ulcer with a little red Precipitate and burnt Allum, two parts of precipitate I mixed with a third part of burnt Allum, which I made up with a little Unguentum Aureum, and applied it to the Ulcer til there came a new Eſchar as big as a Vetch, which being fallen away, the bone appeared bare, which appearing untainted, I preſently took a Courſe to fil up the Ulcer with fleſh, laying on old worn rags and changing them twice a day, and ſo the diſeaſe was perfectly Cured.

The 433 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A deadly Coſtiveneſs.

A Certain Taylor for a month or longer had never gone to ſtool, and having took many Clyſters and purging potions in vain, at laſt he died. His body being opened, al his Guts were found ſtuffed with Dung partly, and partly with meat and drink like puddings. The cauſe whereof was judged to be, that the Guts had wholly loſt their expulſive faculty.

The 434 *Obſervation, or Hiſtory, of Famous and Rare Cures, etc.*

A fracture of the skul in the left temple.

A Certain Woman was wounded in her left Temple with a ſtone, who preſently upon the wound received, came into the Hands of a young Chyrurgeon, who being terrified with the grievouſneſs of the wound, called me to his aſſiſtance. I perceiving there was a fracture, and judging it neceſſary to uſe my Trepan, I confidently made a Croſs-faſhion'd inciſion upon the Crotaphita, by which means the bone was diſcovered and the fracture found, in which a bit of the ſkul as big as an almond ſhel was wholly ſeparated, depreſſed as low as the Dura Mater, and ſeen lurking under the Skul. But with the Trepan wel applied, that portion of the Skul was drawn out, and the wound happily cured, neither did there happen any grievous ſymtome upon the Inciſion of the Crotaphita.

The

The 435 *Observation, or history, of famous and* Rare Cures, &c.

A Canker.

A Certain Woman fifty years of Age had a Canker in her left Dug, which began to ulcerate: a young Chyrurgeon a forreigner applied the following Medicament.

Take *Aqua fortis, one ounce; Crude Sublimate, four ounces; Sal Ammoniack, two ounces; Arsenick, one dram; put al into an Alembick and stil them til they become dry, adding as much distilled Vinegar as answers the weight of the pouders. Stil the Vinegar again, til the matter come to be as thick as past.*

First he carefully washed the Canker with hot wine, with Cloaths dipped therein, and rubbed it lustily, to stirr up the Humors in the part. Then he spread of the past upon a bolster six times smaller than the swelling, which he left upon the part twenty four hours, and there was made an Eschar six times greater than the bolster, so that it did eat the Canker wholly away, and when the Eschar fel off, the Ulcer was filled with flesh and then closed up. And in case the foresaid Eschar had not taken away the whol Tumor, but that some Roots thereof had remained, those he would have consumed with the pouder of red precipitate and burnt Alum wel mixed.

And to fil the ulcer with flesh he used only lint of old rags.

This is worth Observation, that when the Past was laid on, a Feaver was presently raised, with vomiting and a loosness, and much provocation of Urin, which symptoms continued two or three daies, Nature being vexed and provoked with the destructive quality of a Venemous Medicament.

With the same Medicine a Canker was cured upon a Soldiers Nose end, which had eat away the tip of his Nose.

The 436 *Observation, or History, of famous and rare Cures,* &c.

Another Cure of a Canker.

A Certain old Woman had a Canker in her left Dug, which she had born thirteen years together. Wherein little Cancerous Tumors grew out, which pained her more than the great one upon which they grew, because they were ulcerated. These little Tumors were taken away by frequent Application of Waters of red Poppy, plantain, and Roses, mixed with Honey of Roses at first, but afterwards the waters were used alone. And in another Woman that had a cancerous Ulcer in her breast, the same Medicine cured the Ulcer quite, and closed it up.

The 437 *Observation, or History, of* Famous and Rare Cures, &c.

A Gangræne in a womans Privy part.

A Woman thirty years of Age by reason of Sore Travil in her Child bearing and rending of the Lips of her Privity, contracted a great swelling in the right Lip, by reason of the Concourse of blood into that part, which when she had neglected for three or four daies, at length a Gangræne was introduced into the part. I being thereupon sent for, I made large and deep incision in the inner part of the Water-Gate, and then I put my hand into those incisions and drew forth cloccers of blood to the quantity of a pound and an half. Afterward I washed the part very wel with Wine, Salt, Honey, and Vinegar mixed together and made very hot, and I Fomented the same with Linnen Cloaths; then I made new Incisions, and washed and Fomented them. Afterwards I cut away certain portions of the inner coat which were putrified, and again fel to fomenting; and I persisted without intermission with such like incisions and Fomentations, until no stink appeared in the part, and that al the corrupted portions were taken

taken away. And afterward, the foreſaid Fomentations were continued day and night, for two orthree daies together, after which I mixed Unguentum Ægyptiacum, and Aureum, and applied to the part; and finally the Ulcer was cloſed up with Aqua Vulneraria.

By the ſame Method a Citizen of *Montpelier*, was Cured of a Gangræne in his Teſticle.

The 438 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Another Gangræne in the Foot.

A Gentlewoman through a long ſickneſs, contracted a Gangræne in her Foot, which being only in its beginning, was perfectly cured by continually Fomenting the ſame with a Vulnerary Decoction made of round Birthwort Roots, Rhaponticum, Zedoary, Myrrh, Aloes, and white Wine, unto which, after boyling and ſtraining, was added Aqua Vitæ with Camphire diſſolved therein.

The 439 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

Another Gangræne in the Foot.

A Certain Gentleman had a Gangræne in his Leg, which was gone ſo far, that the Phyſicians and Chyrurgeons had reſolved to cut his Leg off, which they deferring to do til the next day, when they were gone there came an Emperick, who undertook to cure the Gangræne, whereupon the patient ſubmitted to his Cure, and he Fomented the part al night with water in which lime and chalk had been boyled, and in the morning the Gangræne appeared wholly taken away.

The 440 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A *Wenn.*

THe Son of Mſr. *Malafoſſe*, a Merchant of *Montpelier*, had a great Wen as big as a large fiſt, under his ſhoulder blade near his Back-bone, which was cured by the following Method. I made me an inſtrument of hard wood like the ſtone with which painters grind their colors upon a Marble; with which I did rub and grind upon the Wenn half an hour at a time twice a day: then I laid on an Emollient and ſuppurating plaiſter very hot, which I kept on for four or five daies; and the Wenn came to ſuppuration, and being opened the matter or quittor came forth being liquid, and afterwards al the ſubſtance contained in the Wenn was turned into matter and Evacuated, and the Ulcer was healed up. The foreſaid grinding and rubbing with the wooden Inſtrument ſerves to break the bag in which the Wenn is contained, and by that means alſo the matter contained in the Wenn is attenuated and divided into ſmal particles, that it may the ſooner come to digeſtion. Inſtead of a Cataplaſme, an hot loaf newly taken out of the Oven and cut aſunder in the middeſt may profitably be applied.

This kind of Cure wrought the ſame effect in many other patients.

The 441 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

The Letchers pox in a new born Child.

A Woman infected with the Whore-maſters Pox brought forth a Man-child with Puſtles and Ulcers in divers parts of his body, who was cured with white precipitate given in the quantity of two or three gains with Sugar and Milk, every day of every other day for a month together. He began to take it upon the fifteen day after he was born.

The

The 442 *Obſervation, or hiſtory, of famous and rare* Cures, &c.

Kidneys turned into Quittor.

A Maid of eighteen years old did a long time void Urines with Quittor or matter in them, having a continual flow and Hectick Feaver, and at length ſhe died. Her body being opened her Kidneys were found wholly changed into Quittor, ſo that the Coats of the Kidneys were wholly filled with purulent matter, there appearing not ſo much as any reliques of the fleſh of the Kidneys.

The 443 *Obſervation, or hiſtory, of* Famous and Rare Cures, &c.

A Spot in the tunicle Cornea.

A poor Woman had a ſpot in her Eye, whom I adviſed to drop twice a day one drop of juyce of Rue into her Eye: which when ſhe had practiſed a good while together, the ſpot was quite taken away.

The 444 *Obſervation, or Hiſtory of* Famous and Rare Cures, &c.

Gutta Serena.

A young Woman was taken with the *Gutta Serena* [that is, a kind of blindneſs in which no fault can be ſeen in the Eyes] with which ſhe was ſo grieved, that ſhe was reſolved to ſtarve her ſelf to Death. Yet her Husband and others that were about her did compel her by force to take down a little broath or Wine, but it was very little which ſhe would take, rejecting al kind of nutriment as much as in her lay. She continued in this condition an whol year, and was made extream lean, her natural heat for want of food devouring the ſubſtantial moiſture of her body: and therewith al the Humors likewiſe of her body were conſumed, and that among the reſt which had Cauſed her Blindneſs; and ſo ſhe recovered her ſight, and was by little and little brought up again by a reſtorative Diet.

The 445 *Obſervation, or* Hiſtory, *of* Famous and Rare Cures, &c.

Children with crooked Legs.

MAny times, Children when they are two years old, and begin to go, prove Crook-legged, whereat their Mothers being troubled do ask adviſe of Chyrurgeons, which commonly endeavour with divers engions and deviſes to ſtrengthen their Legs and Thighs. But al is for the moſt part labour loſt, becauſe ordinarily, about the third or fourth year of their Age, their Bones and Muſcles grow naturally ſtronger, and the parts returne unto their naturall Rectitude.

The 446 *Obſervation, or hiſtory, of famous and rare Cures, &c.*

Head-ach called Cephalæa, and Hemicrania.

IN the *Hemicrania*, when one half of the Head akes by reaſon of an hot Cauſe, and in that kind of pain which *Gordonius* does term *Clavus* or the Nail, which is a pain fixed in the Temples, the opening of an Artery does wonderfully help, which I have ſafely performed in many,

many. I bind down the Orifice with a ſingle bolſter made of a doubled clout, and wet in cold water as in the caſe of Ordinary Phlebotomy, which I ſwathe with ſuch a Swath-band as *Galen* calls the Hare without Ears, and the blood never breaks forth afterward. Alſo I have ſeen a laſting Cephalæa, or univerſal Headach, cured in the Hoſpital by applying a potential Cauſtick unto the temporal Artery. For the Eſchar being come away, which was cauſed by the potential Cauſtick applied upon the Veins and Arteries, no flux of blood follows; becauſe provident Nature while ſhe endeavors to ſeparate the Eſchar, does without breed new fleſh, wherewith the mouths of the Veſſels are cloſed up. And whereas it is objected, that great bleedings in wounds which are ſtopped by actual Cauteries or Corroſives, are oftentimes renewed, when the Eſchar comes away. I anſwer, That thoſe Eſchars are thinner, and fal away ſooner, and therefore there is not in the mean ſpace time enough to breed new fleſh; but ſuch Eſchars as are made by a potential Cautery, are more thick and ſolid, and are long before they come away, ſo that there is time enough for new fleſh to breed and ſtop up the Veins.

The 447 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

Madneſs.

THere was a certain yong Man mad, and for his Cure the moſt effectual Remedies were put in practice, ſo far as to come to the uſe of Antimony, the Trepan, and the opening of the Arteries of his Temples. And when all did no good, I adviſed that he ſhould be gueldded; which being done, all ſymptomes were abated, and his fury ceaſed quite; yet ſo as that he continued in a melancholy dotage, his madneſs being changed into Melancholy.

The 448 *Obſervation, or Hiſtory, of Famous and rare Cures,* &c.

Stoppage of Urine.

I Have made tryal of an effectual Medicine for ſtoppage of the Urine in three Patients. It is made of the brain of a Mag-pie dried and drank in white wine. Within an hour it makes the Patient to piſs.

The 449 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

VVarts.

WIthin ſeven or eight daies they are cured with Purſlane bruiſed and rubbed upon them, and then applied as a Pultiſs, renewing the ſame twice a day.

The 450 *Obſervation, or hiſtory, of Famous and Rare Cures,* &c.

Corns on feet or toes.

CUt the Corns when the Moon is in the wain, firſt waſhing the feet a pretty while in hot water. Then apply Ivy leaves bruiſed, and renew the ſame every day morning and evening: within fifteen daies the Corns are drawn out; by which we learn, that there is in Ivy a moſt potent attractive Faculty.

The 451 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

Burnings.

THE ſaid Ivy helps Burnings, if the Leaves thereof be boyled in water, and ſo applied.

The

The 452 Observation, or History, of famous and Rare Cures, &c.

The Pestilence.

WHen there was a most cruel Pestilence at *Montpelier*, in the Year 1630. when they were infected with the Plague, they sent to me to know what they should do. I remembring that I had read in *Pareus* that the pickle of those little Fish called Anchoves, had helped some of the plague, I advised them to take thereof. One Patient drank a porrenger ful by it self, another took of it mingled with Urine, and both were cured; for there followed vehement evacuation both by vomit and stool.

The 453 Observation, or history, of famous and rare Cures, etc.

Another Cure of the Plague.

IN the same time of Pestilence, three persons in one Family, viz. the Husband, his Wife, and her Sister, were infected, and they drank their own Dung dissolved in their own Urine and strained through a Cloth, whereupon they purged and vomited most violently, and were all three recovered. We read a story somwhat like this in *Zacutus Lusitanus*, his 89. Observ. of his third Book, where he relates, That in the Western Indies there is a little Beast like a Lizzard, frequently to be found in the Fields called *Garit*; the biting whereof is deadly without hope, unless the bitten person do take in mans Dung. Howbeit, 'tis wel enough known, that many are holpen of the plague, by other kind of Vomits.

The 454 Observation, or History of famous and Rare Cures, &c.

Gout-pain

IS quickly eased, by fomenting the part pained with the water of Ashen Leaves stilled in a Lead or Peuter still, such as the common People still Roses in.

The 455 Observation, or History, of famous and Rare Cures, &c.

Tooth-ach.

I Have freed an infinite company of People from the Tooth-ach by putting a little Cotton wool wet in Oyl of Box wood, into their hollow Teeth. This Oyl is drawn in a Retort with a reverberating Heat, first infusing the Dust thereof in white wine twenty four hours, and then stilling all together. First there comes away an acid water, which does good in the Toothach only by washing the Teeth therewith; after that comes the Oyl, which is to be diligently preserved.

I have also happily used this following Medicament.

Take *Seeds of Plantane two drams; of Tormentil three drams; Henbane seed four scruples. Let all be dried and finely poudered, adding thereto one grain of Opium. Bind the Pouder up in little Nodules, which must be macerated in the following Decoction.*

Take *Elder Flowers one handful; Red Roses two pugils: boyl them in Vinegar, and reserve the strained Liquor for the use aforesaid.*

These Nodules being steeped in the said Decoction, are held and gently pressed between the Teeth, and within a while much moisture flows out of their mouth, and the pain is taken away.

The 456 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

VVhore-maſters Pox.

HEnry the Third, of that Name, King of *France*, was troubled with the Whore-maſters Pox, and could not be cured by his ordinary Phyſitians. He was informed that *Pena* who practiſed Phyſick at that time in *Paris*, did cure many of this Diſeaſe with a peculier Medicine which he had learned of a Turk: whereupon he commanded him to be ſent for, and he was by him cured. Now the Medicine he uſed was this:

Take *of the Roots of the great* Burdock *cut in thin ſlices, eight ounces; white Wine, and Spring water, of each two pound. Let them boyl together till half the Liquor be conſumed, adding towards the end, an ounce, or an ounce and half of Senna, according to the Patients diſpoſition Let the Patient take half a pint of the ſtrained Liquor, and procure ſweat by laying hot flints tied up in Cloaths, one neer the ſoals of his Feet, by each Leg one, by each Thigh one, and by each Shoulder one, and being cloſe covered. Let him ſweat plentifully an hour and half together; and about evening he will have a ſtool or two.*

This Medicine was uſed (univerſal Remedies being premiſed) for the ſpace of fifteen or twenty dayes, and in the mean time inſtead of ordinary Drink, he uſed a decoction of China, or Sarſa Parilla, with a ſuitable diet.

After the uſe of theſe Medicaments, he took every day in the morning, the decoction of Burdock Root, without the Senna, and without any obſervance for a month or forty daies.

The 457 *Obſervation, or hiſtory, of famous and rare Cures,* etc.

Stoppage of Urine.

AN Apothecary of *Paris*, named *Lafoxilliere*, being troubled with a ſtoppage of his Urine, after many Medicines for four dayes together, taken in vain, he made himſelf this following Medicament, which made him piſs, and cured him.

Take *White Canary Wine four ounces; Juyce of Lemmons one ounce; Spirit of Turpentine two drams. Mix all into a potion.*

The 458 *Obſervation, or Hiſtory, of famous and rare Cures,* etc.

Of the internal Hemorrhoids.

THe ſaid Apothecary *Lafoxilliere*, did happily cure the internal Hemorrhoids, by injecting with a Syringe in the firſt place this following Decoction.

Take *of the middle bark of an Elm-tree two ounces; of the Root of Tapſus barbatus half an ounce. River water four pints. Boyl all to the conſumption of half the water, and ſtrain out the Liquor for the uſe aforeſaid.*

After the Injection, let a Pill made of Crude Antimony, and Lituridg of Gold, finely poudered, and mixed with Oyntment of Roſes, be put into the Fundament.

The Pill being put into the Fundament, let the compaſs thereof be anointed with this following Oyntment.

Take *Juyce of the greater Houſleek, Plantane, Tapſus barbatus, and Nightſhade, of each four ounces; Hogs Greaſe one pound. Boyl all till the Juyces are conſumed, ſtrain it through a Linnen Cloth; and when it is cold, add thereto the pouder of Cray-fiſh, or River-Crabs dried in an Oven, half an ounce; Tapſus barbatus in pouder, and the pouder of Periwinkle ſhells, of each two drams. Make all into an Oyntment. Continue theſe Medicines morning and evening for eight dayes together.*

The

The 459 *Obſervation, or Hiſtory, of famous and Rare Cures, &c:*

Univerſal pains.

A certain man forty years old, was tormented with univerſal pains, which could not be allayed by many Medicines preſcribed by Phyſitians. At laſt by the advice of a ſilly woman, his whol body was covered with Alder Leaves tied up in two great ſacks, and heated in the Bakers Oven after the Bread was drawn, which made him ſweat plentifully. And with this Medicine thrice repeated, he was perfectly cured of his pains.

The 460 *Obſervation, or Hiſtory, of Famous and* Rare Cures, &c.

A cancerous ſwelling of the Gums.

A certain Maid twenty five years old had an hard ſwelling in her upper gum over the dog tooth as big as half a nut, which was twice cut away with an inciſion knife, and then ſeared with a red hot Iron, and ſtil it came again. And after the ſecond operation the ulcer and tumor remaining, ſhe was by me perfectly cured by applying red precipitate mixed with burnt Allum, with which I beſprinkled ſome lint wet with ſpittle, or I mingled it with Unguentum Apoſtolorum, and being applied freſh every day, within ſix weeks, it was wel cured, and the tumor being wholly eaten away by the corroſive Medicament, new fleſh was procured by application of Lint ſcraped from Cloth, applying to the naked bone *Guido* his Pulvis catagmaticus; and ſo the ulcer was healed up, and brought to a ſcar.

The 461 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

A fleſhy Excreſcence in the throat.

A certain Tailor of *Montpelier*, eating of fiſh had a large bone ſtuck in his throat, and as he pulled it out he rent his throat, whereupon in proceſs of time there aroſe a piece of fleſh in his throat neare the pallate of his mouth or Uvula, bigger than a nut: to the Cure whereof he called an Emperick, who by an actual cautery frequently applied, conſumed the ſwelling: but the ulcer being not perfectly healed up, the ſwelling returned, and he called another Emperick, who by frequent application of oyl of vitriol conſumed the tumor, and brought it to a perfect ſcar.

The 462 *Obſervation, or Hiſtory of* Famous *and* Rare Cures, &c.

Running of the Reins.

With Conſerve of the fruit of bruſcus or burchers-broom given the Quantity of two drams or half an Ounce for ſome dayes together, I have cured divers Gonorrhœa's. Water ſtilled out of the ſaid fruit, works the ſame effect.

The 463 *Obſervation, or Hiſtorie, of Famous and* Rare Cures, etc.

A great piece of a Sword lies long concealed in a wound, and at laſt is drawn out.

Mſr. *de Suellies* in a ſingle combate received a wound in his ſhoulder above the ſhoulder blade, which went in at the upper part, and came out at the nether part, and

and there remained a peice of a ſword therein a foot long; which the Chyrurgeon not knowing he healed up the wound, the ſwords end remaining within, concealed between the ſhoulder blade, and the muſcles which cover the ſame. In this condition he remained whol ſeven years together, oftentimes feeling pains in that part. At length Nature driving the iron towards the upper part where the Scar of the wound was, a certain riſing appeared, with pain, whereunto a cauſtick being applied and the Scar opened, the end of the iron appeared, which with the Inſtrument called a Cranes-bil was taken hold of, and eaſily plucked out al over ruſty.

The 464 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Kings-Evil-ſwellings upon the fingers.

THe Daughter of Mſr. *Duſeigneur* a Goldſmith, ten yeares old, had hard Kings-evil-ſwellings on three of her fingers, which were cured by the ſmoake of vinegar poured upon red hot flints continued morning and evening for a month together; which remedy is highly extolled by *Galen* to diſcus hard tumors.

The 465 Obſervation, or hiſtory, of Famous and Rare Cures, &c.

Sight Impaired in an old Man.

A Certain old man by reaſon of a defluxion of rheume falling into his eyes, had his ſight ſo far weakened, that he could not goe without one to guide him. Of which diſeaſe he was cured and his ſight reſtored, by putting into his eyes every night when he went to bed, five or ſix of the ſeeds of Clary, which drew the flegmatick humors out of his Eyes and cleanſed the tunicle or coat called Cornea.

The 466 Obſervation, or hiſtory, of famous and Rare Cures, &c.

VVhores-Pox in a boy five yeares old.

I Cured it by giving him every day for twenty dayes together four granis of white precipiate in panada. It wrought only downwards, and never fluxt him at al.

Obſervations communicated by Mſr. *Peter Eſtanove*, a skilful Chyrurgeon of *Montpelier*.

The 467 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A wound in the Breaſt.

A Certain Souldier was thruſt with a ſpeare into the forepart of his Cheſt, ſo that the wound peirced into the cavity thereof. Within two hours after he was wounded, the whole Bulk of his body together with his cods was blowne up like a bag-pipe; howbeit the ſaid ſwelling was eaſily cured, with torrified Bran put into divers bags, and ſo applied hot.

The

The 468 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

An Impoſtume of the Belly.

A certain boy having his belly ſwelled, was thought to have the dropſie; and when his navil extreamly ſtarted out, it was at laſt opened, and there Iſſued eight or ten pound of wel digeſted matter or Quittor, and ſo he was perfectly cured. Young Artiſts may do wel to take notice, that in children ſuch Impoſtumes of the belly are often ingendred, which appear like a dropſie which if they be ſeaſonably opened by a skilful Chyrurgeon, the patients are commonly freed from death, which would otherwiſe certainly follow.

The 469 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Another Impoſtume in the belly.

A certain young Maiden had a ſwelling in her belly eight months together, with continual pains, which brought her to extream Leanneſs: and every one judged it was the dropſie. I being ſent for to her, dilligently marking the condition of her belly, I perceived that there was an impoſtume lay concealed between the muſcles of her belly, above the navil; which I opened with a potential Cauſtick, whereout iſſued fifteen or twenty pound of wel conditioned quittor or matter in the compaſs of certain daies; and ſo the patient was perfectly cured.

The 470 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Swelling of the Cods.

A Servant of Mſr. *Ricard*, Councellor to his Majeſty in his ſupream Court of Accounts, having received a kick of an horſe in the lower part of his belly, in the ſpace of four hours there aroſe a ſwelling in his Cod, as big as a childs head and of a black and blew colour. Which after bloodleting, was within the ſpace of ten dayes diſcuſſed with a cataplaſme or Pultis of Barley and Beane Meal, Cummin-ſeeds, Flowers of Chamemel, melilot and roſes, poudered and boyled with Oxymel.

A Man that was wounded with a ſword in his Loines, had the like ſwelling, which was cured after the ſame manner, and in the ſame ſpace of time.

The 471 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A ſtone under the tongue.

A Man forty yeares old was troubled with grievous and frequent defluxions of rheume into his jawes and the almonds of his eares. At laſt it was perceived that there grew a ſtone under his tongue, which was eaſily drawn out, and from that time forward the patient was no more troubled with thoſe defluxions.

The 472 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

An Horn growing in the face.

A Certain old woman had growing upon the Bone Zygoma or Cheek-bal under her eye an hard body two fingers breadth long, juſt like an horn both in matter and ſhape, being broad at the Baſis or bottom and ſharp or pointed at the top, which in proceſs of time fel off, by its own accord, and a Cancer aroſe in its place.

OBSER-

Obſervations communicated by Mſr. *Denis Pomaret,* a Skilful Chyrurgeon of *Montpelier.*

The 473 *Obſervation, or Hiſtory, of Famous and* Rare *Cures,* etc.

A ſuppurated Tumor Diſcuſt.

Mary Pomaret, my Daughter, being eight years old, had a ſmal Tumor proceeding of blood and flegm, on the outſide of her nether Jaw, on the right ſide of her Face, which came to ſuppuration. But I fearing that her Face would be blemiſhed by the Scar; before I would open the Impoſtum, I reſolved to try if I could diſcuſs the ſame, leaning upon the Authority of *Guido,* who in his General Diſcourſe of Impoſtums, ſaies that ſuppurated impoſtums are ſomtimes cured by diſcuſſion: which is alſo confirmed by a ſolemn experiment of *Pareus,* who avers that he cured a ſuppurated Impoſtume, with crude Mercury mingled with Diapalma Plaiſter, which diſcuſſed the ſame. In imitation of whom I mingled one dram of the ſaid Mercury, with an ounce of Diapalma Plaiſter, and laid it upon the ſuppurated Tumor, which within four daies ſpace was perfectly diſcuſſed.

For to diſcuſs ſuppurated matter, theſe following Conditions are requiſite. 1. That the matter be little in Quantity. 2. That it be thin and wheyiſh. 3. That it be in the Skin and ſurface of the Body, and not in any deep part. 4. That it be in a ſtrong youthful body, and ſoft fleſhed. 5. That it be in the Summer Seaſon of the year.

The 474 *Obſervation, or hiſtory, of famous and* Rare *Cures,* &c.

A Flegmatick tumor.

MY ſaid Daughter had an œdematous or flegmatick tumor, crude and not come to ſuppuration, upon the Region of her Loyns, as big as the Palm of ones hand, which was diſcuſt within a few daies, by the foreſaid Plaiſter.

The 475 *Obſervation, or Hiſtory, of famous and Rare Cures,* &c.

A VVenn.

A Capuchine Fryer of the Covent at *Montpelier,* twenty five years old, had a Wenn upon his Knee, which he had carryed about a long time, ſo that at laſt it was grown extream ſoft, in which reſpect I adviſed him that it ſhould be opened, becauſe the matter contained within, ſeemed wel digeſted. But he refuſed, ſaying, he had ſeen juſt ſuch Wens diſcuſſed, with the Leaves of Sorrel wrapped in a wet paper and roaſted in the Embers, which was afterward incorporated with ſifted aſhes into the form of a pultis. This Medicine he applied divers daies warm, and the Tumor vaniſhed wholly away; which I exceedingly admired, and have ſince that time cured two ſuch Wenns in the ſame part with the ſame Medicine. *John Guerinus,* ſixty years old was troubled with one of thoſe Wenns, and the Wife of *Timothy Coula* a Carpenter of *Montpelier* had the other.

The 476 Obſervation, or Hiſtory, of Famous and Rare Cures, etc.

Of the Tumor *Ecchymoſis.*

THe Wife of *Petrus Laiardus*, a Merchant of *Montpelier*, fifty years old, fel down the ſtairs, and received a bruiſed wound upon her Head, ſo that there aroſe a Tumor cauſed by the blood which was ſhed out of the Veſſels, which kind of Tumor is called Ecchymoſis, as big as an Hens Eg. After the firſt Application of a white of an Egg mixed with Oyl of Roſes and after blood letting, I began to think of opening the Tumor with my inciſion Knife or bringing the ſame to ſuppuration; according to that of *Hippocrates*, in the 20. Aphoriſme of his 3. Section, If blood be preternaturally ſhed into the belly, it muſt needs ſuppurate. Hereunto concurred the ſtore of matter, the Age of the Patient, the hardneſs of the Skin of the head, and the winter ſeaſon of the year. But becauſe the Patient would not hear of Inciſion, and I deſired to avoid the pains and other trouble which would come by ſuppuration, I reſolved to try a few daies if I could diſcuſs the Tumor, though I had very ſmal Hopes. Now I went this way to work. Firſt I fomented the part affected twice a day with hot water, half an hour at a time. After the Fomentation, I ſhaved the part with my Razor againſt the Hair, that the pores might be the more opened. And that al filth ſticking to the part might be wel cleanſed away; and at laſt I applied Oyl of Lillies and Chamemel, of each a like quantity, laying thereupon Cotton wool perfumed with the Smoak of Aromatick pouders and wel heated, and ſo the ſwelling was perfectly diſcuſſed.

The 477 Obſervation, or hiſtory, of famous and Rare Cures, etc.

A Carbuncle.

TOuching Carbuncles, I have noted two things worthy of Obſervation, the one is, that though Carbuncles are wont alwaies to have a Feaver accompanying them, by reaſon of the great Inflamation which we ſee in them, as *Galen* teaches in his ſecond Book *ad Glauconem*, in theſe Words. *Whenever blood very hot and thick ſhal ſuddenly flow into any part, it burns the ſame and cauſes an Ulcer with a Cruſt; and the parts round about are thereby brought into a burning Inflamation, and vexed with grievous pain.* Howbeit ſince the time that I have addicted my ſelf to Chyrurgery, it has been my hap to ſee three Carbuncles, which have run through their times without any Feaver, and whithout any other grievous Symptome, ſo that the patients continually followed their Employments, one was in the Cheek, the other in the Neck, and the third under the lower Eye-lid of the left Eye. Al which were cured with the ſame medicines, wherewith we are wont to cure potential Cauteries, viz. Such as procure the falling of the Eſchar.

My other Obſervation touching Carbuncles is, That in that moſt cruel Peſtilence which raged at *Montpelier*, in the years 1620. and 1639. there appeared Carbuncles attended with quite different ſigns from thoſe deſcribed by *Galen*, *Guido*, and late Writers. Which was the Cauſe that very many Phyſitians and Chyrurgeons, yea of the moſt skilful did at firſt Erre in their Diagnoſis of theſe Carbuncles. Now the different ſigns appearing in them were, weakneſs, ſmal pulſe, the part on which the Carbuncle roſe did not ſwel, A little inflamation incompaſſed the Puſtle, the extream ſoftneſs of the Eſchar arguing putrefaction rather than aduſtion, freeneſs of motion in the part affected and no perception of heavyneſs, which in vulgar Carbuncles is ſo great, that the part ſeems tied in bands.

The 478 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

A fleſhy Excreſcence on the Right Leg.

A Young man named *Claparede*, had a fleſhy Excreſcence, which the Greeks cal *Sarcoma*, in the inner ſide of his right Leg, four fingers above the Ankle, of the ſhape of a rowling Pin or Cylindre; the length of it was four fingers breadth, and it was as thick as the Arm of a new born Infant. This Tumor was nouriſhed by an Artery which was carried unto the Baſis thereof, which being very broad could not be bound. If the patient happened at any time to hit the Tumor with his other Leg, it would fal to a bleeding as to endanger his Life. Mſr. *Samuel Formius*, an old skilful Chyrurgeon was called to conſult with me, and it was reſolved upon between us to take away the Tumor by the Roots, and to avoid effuſion of blood, we ſought the *Arteria Poplitea*, which when we had groaped out, in the upper and inner part of the Leg, we made a bolſter hard and compact of linnen Cloaths cloſely folded together in the ſhape of a Cylindre or rowling Pin, which being wet with the juyce of nettles and ſmeared with the common Aſtringent Medicine, we laid upon the Artery al along according to the length thereof, ſwathing it very many times about with a fillet or ſwathband very faſt. Then we applied other Bolſters unto the whol Leg and the extremity of the Thigh ſmeared with the foreſaid Aſtringent, and ſwarhed very cloſe and ſtrait. Alſo actual cauteries were had in a readyneſs, to ſtop the flux of blood, in caſe, notwithſtanding the foreſaid ligatures it ſhould break violently forth. Al things being thus in a readineſs, I took hold of the tumor with my left hand and drew it outwards, and with my inciſion Knife in my right hand, I cut it out by the Roots, without any profuſion of arterial blood. Soon after I applied an Aſtringent Plaiſter to the wound, which was left ſticking twenty four hours after. Which being taken off there followed no bleeding at al, nor at any time afterward. And becauſe ſome ſuperfluous and unſound fleſh remained upon the part, it was conſumed away by gentle Corroſives. The ulcer yielded wel conditioned matter, and at laſt by detergents, Epuloticks, and ſuch things as bring the Scar together, it was perfectly cured.

The 479 *Obſervation, or hiſtorie, of famous and rare* Cures, &c.

A Stone in a Mans Throat.

A Prieſt ſixty years old, of a ſanguine complexion, was oftentimes troubled with an Inflamation of his Throat, eſpecially when he ſtrained himſelf more than ordinary in ſinging; which inflamation was cured with blood-letting and a Gargariſme of Vinegar and Water mixed together. In the laſt coming of the ſaid Inflamation while I was buſily viewing the part affected, I ſaw an extraneous matter faſtened to his Throat, near the end of the lower jaw-bone of the right Cheek, like a Musket buller, which I eaſily drew out, and having carefully waſhed it, I found it to be no other than an hard and compacted ſtone, ſhaped like a wild pear, the Tail whereof had been faſtened in the Muſcles called *Maſſeteres*, or the Champers. There remained a round mattering ulcer, which was cleanſed with Honey and Wine, and healed up.

The 480 *Obſervation, or Hiſtory, of* Famous *and* Rare *Cures, &c.*

Wound of a Gum.

Mſr. *de Roques Junior*, ſirnamed the Knight, at the ſiege of *Salſa*, was Wounded with a ſhot, in the upper and middle part of his breaſt bone, which was carryed Obliquely unto his Back, and went out ſix fingers breadth diſtant from the Back-bone. Preſently after he was wounded he perceived moſt ſharp pricking pains in the *Oeſophagus*, or mouth of his Stomach, as if there were thorns ſticking there, and becauſe he was choaked with blood, he endeavoured

endeavored ſtrongly to caſt it out; and at laſt after many and frequent ſtrainings, and much voidance of blood, wherewith many baſins were filled, the pricking pain of the Oeſophagus wholly ceaſed. After many daies, the patient going to ſtool, found the like pricking pains in his Fundament, which he had felt in his Stomach, and feeling with his finger what the matter was, he found a ſolid pricking ſubſtance; which by little and little he drew out, and preſently voided another like the former. Now theſe were two thin fragments of a bone broad and flat like the Leaves of a Tree, on the one ſide ſmooth, on the other ſide rough; and the ends were ſharp and cutting like the edg of a Knife. It was judged that the bullet had razed off theſe two fragments from his breaſt bone, and violently driven them into his Oeſophagus; whence aroſe that pricking pain of that part, ſo long as the ſaid fragments remained faſtened in the part. But after many ſtrainings to vomit, they being removed and thruſt into the Stomach, the pricking pain ceaſed; but after ſome daies, thoſe fragments ſlipping into the Guts, the ſame pain aroſe in the Fundament. Theſe fragments were as broad as ones little finger, but longer than the ſame.

The 481 Obſervation, or hiſtory, of famous and Rare Cures, &c.

Kings-evil Swellings.

A Certain Country woman, having very many Kings-evil ſwellings in her Neck and Head, coming to me ſhewed me two Ulcers upon the *Os Petroſum*, and two ſoft tumors in her Head, one upon the right bone of the *Sinciput*, and the other upon the *Os Occipitis*, being diſtant three fingers breadth one from another. I opened the Ulcer by Inciſion, and found the Os Petroſum beginning to periſh. And becauſe I feared ſome ſuch thing lay hid under the foreſaid tumors, I thought good to open them with a porential Cauſtick; which being done, and the Eſchars removed, under both the Tumors (ſtrange to tell) the Skull was perforated, as it it had been done with a Trepan, and the holes were as big as Farthings, by means of which, the motion of the brain might eaſily be diſcerned in its Coats, upon which ſome purulent matter floated; and I could not find any the leaſt bit of a bone. Some daies after the poor miſerable Patient, weary of ſo many ſores and ſufferings, threw her ſelf Head-long into a pit of water, and drowned her ſelf.

Here is to be noted the wonderful malignity and ſharpneſs of that humor which cauſes the Kings Evil, which is able to melt and diſſolve bones.

The 482 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

Phrenſie.

A Certain Husband-man named *Poulet*, by reaſon of a burning Feaver, fel into a Phrenſie, and continually raving without ſleep, he cried out that he was damned, and that he deſired to die. Now I cured him by this policy. I conſented and told him that I would kil him, and divers Horſ-leeches being faſtened upon his forehead, and blood running down from the wounds which they had made, I ſhewed him my Razor, wherewith I told him I would cut his throat, and ever and anon with the haft of the ſaid Razor I ſcrape his throat very hard; and in the mean while the Razor is al bloodied with the blood that came from his Forehead. Whereupon ſhewing him the bloody Razor, I told him that he was kill'd, and preſently I cover his Face with Linnen Cloaths, and ſhut the windows, ſo that no light could be ſeen in the Chamber. He ſuppoſing himſelf to be dead, never ſtirs, and a while after is taken with a deep ſleep, and ſo is freed from his Phrenzy.

The 483 *Obſervation, or Hiſtory, of Famous and rare Cures,* &c.

Slipping down of the womb.

A Certain woman troubled with falling down of her womb, with great force crowded into her womb a round piece of wax as big as an hand-ball; which ſhe carried ten years in her womb, never troubled with that Diſeaſe. Which I found after her death by diſſecting her body, ſhe dying of a continual Feaver; for I found the foreſaid ball in her womb, and her Siſter affirmed that it was thruſt in more than ten Years ago, and had abode there ever ſince.

The 484 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

A Tumor cauſed by ill opening a Vein.

AN honeſt Virgin named *Magaret Varſaline*, of *Villa Nova*, being let blood by an unskilful Chyrurgeon, had an Aneurifma happened unto her, by reaſon of an Artery opened with the Vein, which having Reſolving Medicines applied unto it from the beginning grew to a great bigneſs. Advice being taken, it was reſolved that the Tumor ſhould be opened, the Artery being firſt tied in the upper part, to which opinion the Patient would not conſent. But leaving her former Chyrurgeon, ſhe came to me, and entreated me to try the Cure with outward Applications. I, endeavoring to ſatisfie her, do apply bolſters to the part, wet with an aſtringent Decoction, and bind them cloſe down. Which being continued for ten or twelve daies, the ſwelling was much abated. Afterwards the Patient returned to *Villa Nova*, where uſing no Medicines, and ſtirring her Arm with divers works, ſhe raiſed the ſwelling again to a great height, with great pain, watching, unquietneſs, feaver, headach, thirſt, and other Symptomes. For which cauſe ſhe ſent for me, and Mſr. *Formius*, an Ancient Chyrurgeon. We conceived it beſt to open the Tumor, the Artery being firſt bound with ſtrong bolſters, as we did in the Operation upon *Claparedus* aforeſaid, but the Patient would by no means hear of it. After twelve daies the Tumor opened of it ſelf in the ſame place where the Vein had been opened; and by the hole, which was but ſmal, there came out thin black blood, which did not ſtink; and the following daies there iſſued matter or quittor wel conditioned, but in ſmal quantity, and at laſt the Ulcer was brought unto a Cicatice or Scar, and the Patient perfectly healed. Only this Inconvenience remained, that ſhe was not able to ſtretch her Arm forth, but was fain to carry it half bent.

The 485 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

Pain of the Colick.

THe Wife of Mſr. *Sartreus*, Councellor to his Majeſty in the Court of Accounts, Subſidies, and the Exchequer, had a grievous pain in her belly for a month together, and having uſed many Medicaments in vain. At laſt I applied a great Cupping-Glaſs to her Navil, wherewith ſix or ſeven ounces of wheyiſh Humor were evacuated, and the Patient freed from her pains.

The 486 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

A Pleureſie.

THe Footman of Mſr. *Demanſe*, General Treaſurer of *France*, being very hot with running, and al wet with ſweat, drank plentifully of cold water, and a little after he was taken

ken with a grievous pain in his ſide, with ſuch difficulty of breathing that he ſeemed to be choaked. I being preſently ſent for, let him blood in a large quantity, and as the blood iſſued out, the difficulty of breathing, and the pain of his ſide, were by little and little abated, and when the blood-letting was finiſhed, both the ſymptoms perfectly ceaſed, and the ſick perſon was wholly cured.

The 487 *Obſervation, or Hiſtory, of* Famous *and* Rare *Cures, &c.*

A Tooth pluckt out, and faſtened in the Gum again.

A Certain Virgin dwelling in a Neighboring Village, being tormented with the Toothach, which ſhe thought was cauſed by one of her Grinders which was rotten, ſhe ſends for a Chyrurgeon to draw her Tooth. He plucks out the next Tooth being ſound, and ſuddenly perceiving his Error, draws out the rotten Tooth: and ſoon after having waſhed the hole of the former Tooth with Wine, he thruſt in the ſound Tooth again; and preſcribed an aſtringent Gargariſm of red Roſes, Balauſtians, Pomgranate Rinds, Lentisk wood, and Allum boyled in water and harſh red Wine, which the Patient often uſed. And he bad her for certain dayes to uſe only ſupping meats, and to abſtain from all chewing. And ſo the Tooth which had been pulled out, was faſtened in its place again.

The 488 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

The Whore-maſters Pox.

CHyrurgeons are wont ſomtimes to err in the Cure of the Lechers Pox, when after the ordinary Remedies conveniently practiced, they imagine the Patients are not perfectly cured, becauſe ſome Symptomes attending the ſaid pox, do as yet appear, whereupon they do ſomtimes caſt their Patients into freſh torments, and at laſt force them Headlong into an Atrophy or a Conſumption. Whereas thoſe Symptomes are wont to go away of themſelves after a ſhort time, or elſe are cured with ſome light Topick Medicines outwardly applied.

While I was at *Paris* with Mſr. *Helot*, a very skilful Chyrurgeon, a Gentleman of *Paris*, of a Melancholick Conſtitution offered himſelf to be cured, who beſides pains in the Night and other Symptoms of the Whore-maſters pox, had a ſwelling in his Neck bred of flegm and melancholy. After he had been anointed with Mercury, he was abundantly fluxed, and all tokens of the ſaid pox were wholly taken away, excepting only the Tumor, of which two third parts were diſcuſſed. The patient thought that he was not cured becauſe of the Tumor remaining. But another Elder Chyrurgeon being called, perſwaded him that he was cured; and *Vigo* his Plaiſter with the Mercury quadruplicated being laid on, it was diſcuſſed in the ſpace of a month.

Another Gentleman committed to my care, after that I had fluxed him, thought that he was not cured, becauſe there remained an Ulcer in his Neck, and in the Region of his Oeſophagus. Howbeit this Ulcer was cured with ordinary Remedies, in a month, without any Medicine proper to the Whores pox.

I had another in hand, who among other Symptomes had a great pain in his Shin-bone. He was of a Cholerick Complexion, and had been four times ſmeared with Mercurial Unguents; which had brought him extream lean. He uſed a moiſtening Diet for a month together. Afterwards he was ſmeared all over with the Mercurial Unction, and with this friction alone his pain was taken away. He was fluxed, and voided for a months ſpace that way, Humors thin, yellow, and very ſtinking, for a month together, afterward for fifteen daies he voided thick flegm. Which Evacuation continuing too long, I was forced to expoſe him to the open Air, that it might be ſtopped the ſooner. At laſt, Inciſion was made upon the place where the pain had formerly been, and corruption was found in the bone, which was taken away by an Actual Cautery, and Pulvis Catagmaticus, and the Patient perfectly Cured.

The

The laſt Example ſhall be of a certain Knight, who was cured of the Whore-maſters pox, by the ordinary Method. Yet there remained extream pains in all his Joynts, that he could not move his Limbs without crying out. Mr. *Delort*, the Kings Profeſſor at *Montpelier*, and very wel exerciſed in the practice of Phyſick, diligently enquiring into the cauſe of theſe pains, conceived that they came not from the Letchers pox; but rather from a dry diſtemper, poſſeſſing the Ligaments conjoyning the bones, and the Nervous parts annexed to them. And taking his Indication from the ſaid diſtemper, he preſcribed him a moiſtening diet, and bathing, by the continual uſe of which, he was perfectly cured.

Obſervations communicated by Mſr. *Oſias Aimar*, a Famous Chyrurgeon of *Grenoble*.

The 489 *Obſervation, or Hiſtory, of famous and rare Cures*, &c.

A contuſed wound in the Eye.

THe moſt renowned Mſr. the Lord of *Servien*, who is at this preſent, Plenipotentiary Ambaſſador at *Munſter* about making of peace, many years ſince in a Tennis-Court at *Paris*, was wounded in his left Eye with a Tennis ball, whereupon grievous pains aroſe. The Learned and Experienced Chyrurgeons of *Paris*, uſed al Medicines and Remedies which ſeemed neceſſary for the Cure of this Accident according to the Rules of Art; and among other things when they perceived an *Ecchymoſis*, or ſwelling upon the *Conjuctiva*, they endeavored by light Scarrifications to draw away the extravaſated blood. Howbeit, the pain continued as it was. He therefore, finding himſelf to grow worſe and worſe, reſolved to come to *Grenoble*, that he might ſubmit himſelf to my Care. And I, by many blood-lettings, Cupping-Glaſſes, and many Topical Medicines applied to the part affected, endeavored to qualifie and mitigate the Diſeaſe. But when al would do no good, I perſwaded him at laſt, to ſuffer one to look into his Eye, which before he would never grant, becauſe of the Extream pain, which the light coming into his Eye, did put him unto. Having therefore opened his Eye, I ſaw a white ſubſtance covering the whol ſight of his Eye, which I conceived to be that which Authors call *Hypopion*, and judged that it ought to be opened, to evacuate the matter contained therein, which cauſed continual pains. Having therefore made a light Inciſion, a ſmal clot of blood came out, which outwardly was white, and within red. Which being gone, all the pain ceaſed forthwith, and within a few daies the Patient began to endure the light, and ſhortly after was reſtored to perfect Health.

The 490 *Obſervation, or hiſtory, of Famous and Rare Cures*, &c.

An ulcer with rottenneſs in the Breaſt-bone

Mſr. *Speante*, General Treaſurer of *France*, had a ſcirrhous or hard ſenſleſs tumor on his Breaſt-bone, which after a year was paſt did open of it ſelf. I ſearching the ulcer, found the bones underneath periſhed, unto which I applyed many actual Cauteries, and at laſt with detergents and Epuloticks I brought the Ulcer to a ſcar, not omitting univerſal Medicines reſpecting the antecedent Cauſe.

The 491 Obſervation, or Hiſtory, of famous and Rare Cures, &c.

Ribbs infected with Rottenneſs.

A Certain Matron forty years of Age, being vexed with a vehement pain on her left ſide, with a ſlow Feaver and extenuation of her whole body; after that for a year together ſhe had tried many remedies to no purpoſe, in a village where ſhe dwelt, twelve miles diſtant from *Grenoble* at laſt he came to *Greenoble* & committed her ſelf to my care. I preſently examining the pain'd ſide, find there an Impoſtume ſuppurated & having made a large inciſion croſswiſe, I drew out two porrengers ful of very uneven and moſt ſtinking matter. The which being evacuated, I found three ribbs much corrupted at the ends, viz. the fourth, fifth, and ſixth Ribs, reckoning from the loweſt to the higheſt. I was compelled to cut off thoſe ribs the length of three fingers breadth, applying afterwards to their extremities an actual Cautery. Here the Providence of Nature was admirable, for ſhe lined and armed the pleura or membrane compaſſing the ribs, underneath thoſe ribs infected with rottenneſs, with much fleſh, to Roborate the ſame, and ſo to ſupply the defect of the ribbs. This Matron by a reſtorative Diet, and the uſe of Milk, was afterward reduced to perfect health.

Mſr. *de Beſſin*, Captain of a band of Souldiers, had for a long time a ſcirrhous or hard ſenſeleſs tumor in his left ſide upon the true Ribbs, viz. the fift, ſixt, and ſeventh. A certain Chyrurgeon opened the tumor with an actual Cautery, out of which there came very little matter, and there remained very greivous pains in the part; which compelled him living in the country to come to *Grenoble* and emplore my help. I found the ulcer as big as the palm of ones hand, and the ribs underneath intected more than half their length with rottenneſs. Premiſing therefore univerſal Medicaments, I cut off the extremities of the ribbs the Quantity of four fingers breadth, applying afterward an actual Cautery to their extremities. Finally with Catagmatacal pouders, I procured a ſeparation of the burned parts, and with detergent and incarnating Medicines I did heal up the ulcer, and bring it to a ſcar.

The 492 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

A Fracture of the temple-Bone.

A Man forty yeares old was wounded on his right temple, and the bone beneath received a great fracture. Being called unto him, and finding that it was neceſſary to uſe the trepan, I made a Croſs-faſhioned Inciſion upon the temporal Muſcles, without any ſupervenient Symptome, although Authors do much fear the wounding of thoſe muſcles, as being of moſt dangerous conſequence. I applied my trepan, replaced the depreſſed bones, and all things being rightly adminiſtred, the patient was happily reduced to his former health.

The 493 Obſervation, or Hiſtory, of Famous and Rare Cures, &c.

The aſpera Arteria wounded with gun-ſhot.

THe Maid-ſervant of Mſr. *de Viviers*, his Majeſties Secretary in the Parliament of *Grenoble*, was wounded with a Piſtol charged with three ſmal bullets, in her throat under the Larynx, and the three bullets ſhe voided at her mouth, out of three holes in her Aſpera Arteria or wind-pipe, the wind came out with a noiſe and hiſſing. And although that cartilaginous and griſtley part does heale with great difficulty: yet dilligent care being taken thoſe wounds were perfectly healed up.

The 494 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

An Empyema through a wound of the Epigaſtrium.

AN Occitanian Gentleman was at *Grenoble* wounded with a dagger in his Belly above his Navil, the wound growing into the cavity of his Belly, without hurting his Guts or his ſtomach. In ſhort time this wound was healed up. Howbeit two months after he comes to me oppreſſed with a great ſhortneſs of breath, and with ſenſe of weight in his breaſt and a continual ſtink in his mouth. Theſe ſymptomes cauſed great ſuſpition of Quittor or purulent matter collected in his Cheſt. But I looking for the ſcar of his former wound, and finding it in the upper part of his Belly, I admired how a wound inflicted in the Belly, could cauſe a collection of matter in the Cheſt. At laſt enquiring in what poſture the Patient was when he was wounded; he ſaid he was then upon a pair of ſtairs in a certain houſe, & he that wounded him ſtood upon a lower ſtair, & ſo ſtruck the dagger into his Belly. Whereby I came to conjecture, that the wound taking its paſſage from beneath upwards had peirced the midrife, and had come into the cavity of the Cheſt, by which meanes matter might eaſily proceed from the blood ſhed out of the veines of the wounded diaphragma or midrif. I opened his ſide between the fourth and fifth true ribs, reckoned from the loweſt upward, four fingers breadth from the back-bone. Apertion being made there came out white Quittor very ſtinking: at the firſt bout I took away three porringers, the day after as much more, and ſo by little and little al the purrulent matter being voided the Patient within two months was perfectly cured.

The 495 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

A Gangræne of the Perinæum, Fundament, and Cods.

Mſr. *Pourroy*, Maſter of the Chamber of Accounts at *Grenoble*, ſixty yeares of age, had a ſwelling in Perinæo [that is, the ſpace between the Cods and fundament] which an Apothecary only had in Cure. A Gangræne invaded thoſe parts, to the Cure whereof I being called, I find that it poſſeſſed the Cods, the Perinæum, and the fundament. Preſently I made many Scarifications, and thoſe pretty deep, And I often waſh the parts with vinegar, ſalt, Aquavitæ, unguentum Ægyptiacum, and mercury ſublmate mixed together. Howbeit theſe things did not hinder the progreſs of the Gangræne, ſo that I was forced to have recourſe to actual Cauteries, by help whereof the gangrene was ſtopped. So great a ſtink came from thoſe parts that it prejudiced the by-ſtanders. A great Quantity of corrupted fleſh fel away. The uretra was wholly derected, and had two holes eaten through it, by which the urine came out. Nevertheleſs al thoſe parts are united, incarnated, and happily healed up.

The 496 *Obſervation, or Hiſtory, of Famous and Rare Cures,* &c.

A deſperate Rupture cured by Cutting.

A Certain Proctor of *Grenoble* named *Baro*, by reaſon of the ſlipping of his gut into his Cod, fel into the illiack paſſion, becauſe his gut was filled with dung, which being very much hardened did hinder the repoſition of his Gut. After many remedies practiced nine dayes together, al in vain, I am called to conſultation with Mſrs. *de Ville-neuve*, and *Devins*, renowned Phyſitians. Delivering my opinion, I ſaid that the part was to be opened til we came to the production of the peritoneum, which did choak the Gut, howbeit it was to be Feared leaſt the Gut by reaſon of the long continuance of the diſeaſe were gangrenated: and yet it was good to follow the ſaying of *Celcus*, viz. that it is better to uſe an hazardus remedy, than

than to leave the patient to a certain deſtruction. The renowed Phyſitians were of the ſame mind. Wherefore having placed the patient in a convenient ſituation, I made an inciſion in his Groyn, til I came to the Peritonæum, being very careful not to hurt the Gut. Afterward I thruſt a ſilver Pipe round on the one ſide, and hollow on the other, into the production of the Peritonæum, and upon the Cavity of the Pipe, I opened the ſaid production, ſo wide as that I might reſtore the diſlodged Gut. Then I thruſt the Gut gently into the belly, ſowed up the production, and the wounds of the other parts I perfectly healed with the Suture Gaſtrorapha and Conglutinating Medicines.

The 497 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

An Impoſtume of the Loyns reaching unto the Kidneys.

A Gentleman of *Grenoble*, had a Tumor in the Region of his right Kidney, which came to ſuppuration, and it being opened a great quantity of Wheyiſh matter Iſſued forth. Some daies after there came out of the ulcer two ſtones as big as Almonds. Which made me to admire. But marking the deepneſs of the Ulcer which reached four fingers breadth, and ſeeing other ſtones as big as beans come forth of the Ulcer; I was made to beleeve that thoſe ſtones came from the Kidney which was likewiſe Ulcerated. This was more credible, becauſe there flowed continually out of the Ulcer a great quantity of Wheyiſh Excrements, infecting the Cloaths within a few hours, with ſo much moiſture, as if they had been ſoaked in the water. Alſo purulent matter came ſomtime away with his Urin, at the Yard. This accident happened ten years ago; and the Ulcer came to be a Fiſtula, which oftentimes is ſhut up three or four months together, and then it is opened again and ſends forth a certain bloody matter, and then it ſhuts again of it ſelf. The Patient lives very conveniently in that condition, and freely performs al the ordinary actions of a Man.

The 498 *Obſervation, or* Hiſtory, *of Famous and Rare Cures*, etc.

A rare kind of Convulſion.

Mſr. *de Bollon*, a Soldier, by the bullet of a piece of Ordinance was wounded in his right Arm, and the bullet took his whol Arm away, only that part next his ſhoulder was left as much as four fingers breadth. His Arm being cured and the wound perfectly healed up, he was taken with a kind of Convulſion, which drew his head back wards towards the right ſide. And it frequently agitated his Jaws; ſo that he was fain to have linnen Cloth alwaies between his Teeth, which ever and anon he was wont to bite and grind with his teeth. He called many Conſultations of Phyſitians and Chyrurgeons, who al were of opinion, that in the extremity of the bone which was taken away by the bullet, there was ſome ſharp point, which pricked ſome Nerve and cauſed this Convulſion; and that therefore the extremity of the bone muſt be again opened and diligently made ſmooth and even. This work being diligently performed, did no good, but the patient was vexed after the ſame manner, which took from him al hope of Cure. By great hap I met him, and he told me his trouble: it came into my mind that ſome hidden venom of the Whores-pocks, might peradventure cauſe this Accident. And I aſked him preſently, whether or no when he was wounded he had any Whores pock Diſeaſe upon him, or whether he had formerly had any? He anſwered, that a little before he was wounded, he had been troubled with a grievous Gonorrhea, which notwithſtanding had been perfectly Cured. This encreaſed my conjecture, ſo that I adviſed the Patient to try ſuch Medicines as are given againſt the Pocks: whereunto, being very deſirous of help, he willingly ſubmitted. Premiſing therefore Univerſal purgation, and a Sudorifick Diet drink, I rubbed him with Mercurial Unguents, by which he was fluxed; and after the third day of his fluxing was over, thoſe contractions and Convulſions ceaſed, and he was never troubled with them again.

Obſervations which I Learned here and there by accident.

The 499 *Obſervation, or Hiſtory, of Famous and Rare Cures, &c.*

An Ulcer of the Kidneys.

I Have been told that an Emperick cured an Ulcer of the Kidneys, only by anointings with a Mercurial Unguent.

The 500 *Obſervation, or hiſtory, of famous and rare* Cures, &c.

A Crooked Back.

Mſr. *Francis Ranchinus*, Chancellor of the Faculty of Phyſick at *Montpelier*, told me the manner how he cured a Luxation or diſjoynting of the Back-bone, of the moſt renowned Lady, Madam *de Montmorancie*, which proceeded from a Catarrhe falling from the brain upon the Back-bone, by which two of the Vertebræ in the middle of the Back-bone were diſjoynted. He therefore, after univerſal Remedies, to reduce the Vertebræ, firſt he made uſe of a preſs, ſuch as Barbers uſe to preſs their Trimming Linnen. Which did much good, for he put one board to her breaſt the other to her back, and ſo ſhe was preſſed by little and little, the little bolſters of Linnen being put between the wood and her body. But this Remedy was found inconvenient, for by preſſing of her breaſt it made her have a difficulty in her breathing. At laſt he uſed ſuch an Inſtrument as they have in Coaches or Waggons to lift them up, when they ſtick faſt in an hollow way, and is called in French a *Cric*, to the circular end whereof he faſtened a piece of wood which was to be ſet to the diſlocated Vertebra, a little pillow being between. The other end of this inſtrument was ſet againſt the Wal, and then the patient was held faſt by her ſhoulder blades, and the Inſtrument gently forced, til ſhe could no longer endure the Pain, and then they ceaſed. And this was done twice a day, and ſo by little and little the ſaid Luxation was perfectly Cured.

The 501 *Obſervation, or Hiſtory, of Famous and* Rare Cures, etc.

Inflamation of the Eyes with filth.

A Child new born was troubled with redneſs of the Eyes, and much filth which came from them like Quittor; the Diſeaſe continued three months, and many Oyntments and Eye-Salves were applied which did no good. At laſt by preſcription of a Certain Phyſitian, Cotton wool was every night laid upon each Eye, being firſt diligently dried over the coals, and wel teazed and pulled aſunder with the fingers, and afterward each Eye was covered with a little Cotton in manner of a Bolſter, which was ſwathed down. In the Morning the Cotton Wool was taken off much fouled with the foreſaid matter. This Remedy being continued divers nights together, the Infant was perfectly Cured.

The

The 502 *Obſervation, or Hiſtory, of famous and Rare Cures, &c.*

Falling-ſickneſs proceeding from the Mother.

THe Wife of Mſr. *Polemarchus de Sumenes*, was many years together vexed with many Symptoms of the Mother, which reſembled fits of the Falling-ſickneſs; ſhe tried many Medicines preſcribed by many Phyſitians, but al in vain. At laſt by the advife ot a Woman, ſhe took the fleſh of a Wolf reduced into pouder, and wore a piece of the ſame fleſh ſalted, continually about her; after which ſhe was perpetually freed from the ſaid Symptoms.

The 503 *Obſervation, or Hiſtory of* Famous *and* Rare Cures, &c.

A Tertian ague.

A Certain Emperick Cured many of the Tercian Ague, by once purging them with a gentle purge, and afterward letting them blood in the beginning of their fit. The fit was reſtrained and appeared very little, and afterward returned no more.

The 504 *Obſervation, or Hiſtory, of* Famous *and* Rare *Cures*, &c.

A wound in the Cheſt hard to Cure.

Mſr. *Henry Bachaman*, an expert Phyſitian of *Avinion*, told me that the Son of Mſr. *Dorſan*, twenty years old received a wound in his Cheſt, penetrating into the Cavity thereof, which could not be Cured by many and divers Remedies applied thereunto, and continued three or four months, whereby the patient was much emaciated and brought unto a Conſumption. At laſt he adviſed him to ſuck the Milk of a Woman out of her Breaſt, and injections were made of the ſaid milk into the wound, and with this only Remedy, he was healed of his wound, and brought from the Leanneſs into a good habit of body.

The 505 *Obſervation, or hiſtory, of famous and rare Cures*, &c.

Cholick Pain.

A Certain Citizen of *Narbon*, told me he had been ſubject to pains of the Cholick many years together, which was wont often to torment him, and that he was freed from the ſaid Diſeaſe, with the following Remedy, taken only once, ſo that he never fel into the ſame any more, and that many others had been freed from the ſame Diſeaſe to whom he had communicated the ſaid Remedy. Now this Medicine is the Cork ſtopple of an Hogs-head of Wine, which has been many years ſo employed, and conſequently is wel drencht with Wine, it muſt be burnt to aſhes, and a dram of the Aſhes taken with white Wine, when the pain is Urgent.

The 506 *Obſervation, or hiſtory, of famous and* Rare Cures, &c.

A Dropſie.

A Certain Credible perſon told me that he had ſeen many Cured of the Dropſie Aſcites, or Bottle-belly Dropſie, by this following Medicine.

The Whiteſt flints muſt be gathered, which are found about the Brooks and running Waters, and being broken are tranſparent like Chryſtal, theſe being heated red hot were quenched

in White Wine: the Patients took a Cup of this Wine every morning til they were Cured, which was performed in a Months ſpace.

The Salt of ſuch flints Calcined, will, if I miſtake not, work more happily.

The Salt of thoſe Bugs called *Millipedes*, and in Engliſh Sows, is happily uſed by a Famous Phyſitian in this Cure, which he mixes with juleps and other aperient Remedies, purging them firſt with the juyce of our Country Orice, which if the Patient caſt up, he takes him to be paſt Cure.

The 507 *Obſervation, or Hiſtory, of Famous and rare Cures,* etc.

Another Dropſie.

ANother Dropſied perſon was cured only with the uſe of Sal Prunellæ in his ordinary drink for a month together, in which ſpace al the water in his Belly was Evacuated.

I conceive this Cure happened not only by reaſon of the Diuretick Vertue of the Sal Prunellæ, but becauſe the Dropſie was cauſed by an hot diſtemper of the Liver, which was extinguiſhed by the Sal Prunellæ, being a moſt potent Cooler.

Another Hydropick perſon was cured with a Decoction of the Topps of Oaken boughs, a Cup whereof he drank fifteen daies together.

The 508 *Obſervation, or hiſtory, of famous and* Rare Cures, &c.

Kings-Evil.

A Bretagner named *Daniel*, thirty years of Age, a Country man of a wel fleſhed and ſtrong body, had Kings-evil ſwellings many years together, both about his Neck and under either Arm-hole, who being hated by al his friends and acquaintance becauſe of that loathſome Diſeaſe, betook himſelf to the Hoſpital of Charity in *Paris*, as unto the true temple to *Æſculapius*, perſwaded that he ſhould there find a certain cure for his Malady, neither was he deceived by his Hope, for he was forthwith viſited by the moſt Illuſtrious Mſr. *Gabriel Hardvinus*, of St. *Jacques*, ordinary Phyſitian of that Hoſpital, who premiſing univerſal Remedies, applied a Cataplaſme of the Leaves of wild Cowcumber called *Cucumis aſininus*, upon the ſwelled parts, and preſcribing him a thin Diet and gently drying, the day following he ordered for him this following Opiate.

Take *Turbith, Hermodactyls, of each two ounces. Of the Roots of both ſorts of Scrophularia or Pile-wort, one ounce. Roots of the greater Angelica, two drams. Senna, half an ounce. Scammony unprepared, four ſcruples. Make al into a pouder and mixe them with Syrup of Damask Roſes into an Electuary. Let the doſe be two drams, adding to every doſe Mercurius dulcis, twenty grains. The which being taken every other day fifteen times, and the Cataplaſme being continually renewed, al the Knobs and ſwellings went away, without any inciſion or Eradication, ſo that he ſent the Man home ſafe and ſound in the year* 1641. *This I had from Mſr.* de Leſeq; *Dr. of Phyſick at* Montpelier, *ſomtime a Scholer of the foreſaid Phyſitian Mſr.* de St. Jacques.

The 509 *Obſervation, or* Hiſtory, *of famous and rare Cures,* &c.

Tooth-ach.

Mſr. *Leſeq*, the Dr. of Phyſick aforeſaid told me that he had ſeen the Tooth-Ach Cured with Salt of Aſh wood, with which a Womans Thimble or ſome ſuch tool is filled and applied to the Artery of the Temple where the pulſation is felt: and within a ſhort time it makes a Knot in the Artery whereby the flux is intercepted.

The

The 510 *Obſervation, or Hiſtory, of* Famous and Rare Cures, &c.

The Knotty Gout.

Mſr. *Chomel*, the *Annonæenſian* Phyſitian, writ me word that he lately ſaw a Goury perſon ful of Ulcers in divers of his joynts, out of which more than two hundred ſtones had come, bigger than peaſe, and ſo hard, that an Hammer would not break them. And which is ſtrange to ſay, the Quittor, Sanious and Wheyiſh matter which did flow unto the Ulcers, after a little abidance in the part, did preſently unite it ſelf, and grow into the hardneſs of a ſtone. He obſerved likewiſe this rarity in that Patient, that ſuch outward applications as did good to one part, did hurt another, and contrarywiſe.

The 511 *Obſervation, or Hiſtory, of* Famous and Rare Cures, &c.

Pain of half the Head.

Mſr. *Genton*, the younger, told me that he had been troubled with a pain poſſeſſing the half of his Head for many years together, and after many Medicines tried in vain, he was Cured by the ſmoak of Amber, which he received in at his mouth and Noſtrils for half an hour together, when the pain was upon him.

The 512 *Obſervation, or Hiſtory, of* Famous and rare Cures, &c.

A Rupture.

THe ſame perſon related that he was troubled with a Rupture in his belly for many years together, and was cured by three Plaiſters given him by a certain Empetick, each of which he bad him wear nine daies with a truſs: they were al made of the ſame material and very ſtinking: and when they were taken off, al the matter was conſumed, ſave that upon the leather appeared a little pouder, like to poudered Glaſs. By the uſe of the firſt Plaiſter no Effect appeared; after the ſecond was laid on, the Urins came plentifully, and of divers colors, ſomtimes green, ſomtimes black, and ſomtimes with pain. After the twenty ſeven day, the three Plaiſters being cõnſumed, the parts ſeemed withered and lean, ſo that al the fleſh and Fat, ſeemed quite conſumed. By reaſon of the ſtink I conceive this Plaiſter was made of Galbanum, which having an exceeding faculty to attenuate, was able to diſſolve and liquifie the Humors which fel into the part affected, and were perhaps congealed about the ſame, ſo that Nature might afterwards void them, partly by Urin, and partly by Tranſpiration.

The 513 *Obſervation, or Hiſtory, of* Famous and Rare Cures, &c.

A Dropſie with Bladders.

A Certain Countrey Man being Hydropick, had an Impoſtume aroſe on the right ſide of his Belly, which being opened, there came out na almoſt infinite number of little Bladders ful of water, more than two hundred were reckoned, and that for the ſpace of many daies together. And ſo he became perfectly Cured. By this Obſervation that Hiſtory related by *Schenchius*, is confirmed, of a certain Hydropical perſon, whoſe body being opened after his Death, his belly was found ful of bladders of water, ſticking to the Peritonæum, and other parts.

F I N I S.

SELECT MEDICINAL COUNSELS,

Of the Renowned

JOHANNES FERNELIUS,

Doctor of Phyſick in the Univerſity of *Paris*; Chief Phyſitian to the Kings Majeſty.

Being *Pick'd* and *Choſen* out of *Four Hundred Conſultations* and *Advices* for Sick People; of which, theſe are the Flower and Cream.

The I. Counſel.

Touching the Alopecia, *or falling off of the Hair of the Head.*

The Diſeaſe is propounded to Fernelius, *by another Phyſitian in behalf of his Patient, an Out-landiſh Perſon.*

A Young Man well fleſht, and exceeding Healthy, twenty Years of Age, has often complained to me, that ever ſince he was an Infant, his Head has been apt to be deformed by bald patches where the Hair is fallen off: Having purged his Body, I applied ſuch Remedies, as I found commended by the Ancients to cauſe Hair to grow; but all to no purpoſe. If you (Sir) have by long Experience, found any thing very effectual in this Caſe, I earneſtly beſeech you again and again to communicate the ſame to me. Farewel, and have me ſtill in your Love, as formerly.

The Anſwer of Doctor Fernelius.

The truth is, theſe bald patches when they are not contracted by any ſickneſs, nor through fault of any Humor, but from the firſt riſe and ſeed, they hardly admit any Cure. For the faults of the Seed and Nature can hardly be corrected by any Art. But if there be any Cure, I ſuppoſe this muſt be it. Let us not meddle with purging, nor bleeding, thereby to diſturb his

his Body, seeing no Humor is cause of the falling of the Hair. But because the bald parts seem over dry, it is good to loosen the skin with emollient Fomentations, and to draw the moisture from the neighboring parts thereunto, that there may be fit matter sufficient to make the hairs. First of al therefore, let the Fomentations be made of Marsh-mallow Roots, and Lilly Roots, of Mallows, Violets, Pellitory of the wall, Annis seed, Lin-seed and Fenugreek. Afterward, when the part shal seem softer, some Fomentation will be good that may draw in the matter, made of Sage, Betony, Stechados, Maidenhair, Southernwood, Nettle seed, and Mustard seed, boyled in water, and a fourth part of white Wine. Presently after the Fomentation, the bald places are to be anointed with Bears Grease, which questionless is of very great vertue. When fifteen daies are over, let his Head be rubbed morning and evening with bruised Onions, til it become very red, and then smear Honey thereon in place of a Cataplasm. If during this course, the Hair break not out, in the last place must be applied an Oyntment of Thapsia, and Bears Grease, which as it has a mighty name in the writings of the Ancients, so have I found it most efficacious in such cases. Now the true Thapsia is here with us commonly to be had, a dram whereof will be sufficient to mix to an ounce of the Grease. If by vertue hereof. If this make not the Hair to come, the Case is in a manner desperate.

The II. Counsel.

Of Nummedness of the Joynts.

BY the long Bed-roll of Symptomes wherewith this Gentleman our Patient is troubled, I conceive there are two chief causes to which they may be referred. The one is an hot distemper of the Liver and Kidneys, whereby the whol mass of blood is also heated, and the whol body lean and fallen away; by the adustion whereof the Patient seems inclined to Melancholy. The other is a weakness of the Brain, Nerves, and Joynts, with a cold distemper, by which there is a great encrease of flegmatick Excrements, which flow from the brain into sundry parts, and moisten the processes of the Nerves. Hence arises a nummedness which possesses almost al his Joynts, flowing into, and assailing sometimes one part, then another. Which is not a little furthered by anointings with Quick-silver, long since immoderately used, whose nature is to cool the Brain and Nerves, and weaken the Joynts. These, truly, are the Rudiments of grievous Diseases to follow, as of the Gout or Palsey, or other Diseases of the Head, portended by the swellings and inconstant motions of his Eyes. For the prevention of all which, after a gentle purgation of Rhubarb, Sena, and Diacatholicon, I conceive it will be good to let him blood in the middle Vein of his left Arm; or if you would rather have him bleed in the right Arm, it matters not much. And then his Diet is to be ordered, which ought to be in a manner temperate, so as not to cool or heat, nor moisten or dry overmuch. And herein a chief Care is to be had of his Wine, that it be very weak, and well tempered with Water, lest it offend by its heat, or work too much upon the Brain and Nerves, by its vapor and exhalation. For I have known many fall into a nummedness of their whol bodies, only by the immoderate use of strong and unmixt Wine, wherewith the Skin only seemed to be affected, without any fear of a palsey. Also his whol body must be rubbed every morning; and his Head must be dryed with bags of Salt, Millet, bran, Annis seed, Fennel seed, and Bay-berries toasted or fried. And then flegm must be brought away through his Nostrils, either by Sneezing pouders, or Errhines, that is to say, Liquors to be snuffed up into his Nose: to which purpose also it will be good for him to lie upon his belly, and to avoid lying upon his back, which causes Humors to flow into his Joynts and Nerves. A moderate exercise of al parts of his body alike, will be good before meat: as that which strengthens the Nerves Muscles, and Joynts, and frees them from Excrements. After meals, it will be good to repress the vapors of his meat, with Coriander seed, or some convenient pouder. And besides al these things which consist chiefly in matter of Diet, it will be necessary frequently to move his belly, sometimes with a Clyster which has a little Hiera picra in it, sometimes with a convenient Syrup, or Pills. Let the Decoction of the Syrup be made with such things as are proper for the Liver, Brain, and Nerves, wherein Senna, Agarick, and Rubarb, must be infused, each in its convenient Dose. Let his pils be made of

Aloes

Aloes waſhed in the Juyce of Endive, with Agarick and Rhubarb. Every eighth day let him take the one or the other, but moſt frequently the Syrup, which wil be beſt for him. In the intermediate daies, give him ſome Methridate with Conſerve of bugloſs, or of Acorus, or make him a peculiar Electuary of the ſpecies of trion ſantalon and diamargariton. When fifteen or twenty dayes are over, a drie bath wil be very convenient, made of a decoction of roots or herbs, good for the brain and nerves, that in the ſweats cauſed thereby, ſuperfluities may be voided and his nerves and joynts ſtrengthened. And before theſe ſweatings, if the diſeaſe be rebellious, and ſeem not ſufficiently abated, by iterated purgations; the Patient muſt keep houſe about eight daies, and uſe a thin diet with a decoction of Lignum Sanctum, ſweating twice every day: after which notwithſtanding the foreſaid vaporary or dry baths may profitably be uſed.

The *III* Councel.

Of a Cattarrhe, with pain of one ſide of the Head, and their cures.

AS near as I can gather by your Letters, thoſe flegmatick tumors, which now for theſe many years have quartered upon your face and Cheeks, do ariſe from a diſtillation flowing from the top of your head into the ſaid parts: and becauſe the catarrh falls ſo frequently into the ſame place, 'tis like the place itſelf has ſome infirmity which intices the fluxion to it. But there can thence be no certainty gathered, unleſs the ſeat and ſort of the diſeaſe be firſt throughly konwn. But that ſame Hemicrania or pain of half the Head, touching which your laſt letter deſires advice, is a diſtinct and different diſeaſe, which requires a peculier method of Cure. For the immediate cauſe thereof, is a vapour which ariſing from choller flowing out of the Liver into the ſtomach, does ſmite and twitch the membranes of the Brain, yeilding matter peradventure to the diſtillation. That ſame catarrh with which by its oft returning you are ſo grievouſly afflicted, muſt be ſtopped with one dram of the Maſs of *Pilulæ ſine Quibus* (which are moſt proper both for your Age and Temperament) eſpecially if for eight or ten dayes laſt paſt, you have taken no medicine againſt the Catarrh. The next day after bags as hot as can be endured muſt be applied to the crown of your head being ſhaven morning and evening before ſupper: which may draw the matter out from thee in moſt parts and reſolve the ſame, and they muſt abide on for the ſpace of half an hour, or thereabouts, and be continued for certain daies, til the fluxion be ſtopt. Moreover an aſtringent plaiſter to ſtop the paſſages, muſt be applied to the temples, or to thoſe parts through which the humor goes; which muſt be renewed every other day, and not taken away til the fluxion ceaſe. And if it ſhal no longer run down by the mouth and cheek-bone; yet that the gums and inner parts of the mouth may not ſo eaſily receive the fluid humor, let them be waſhed three or four times a day, with an aſtringent and ſtrengthening Gargariſme. And becauſe al the matter of the catarrh is not ſo ſoon dried up, ſome portion of this gargariſm muſt be drawn by little and little through the mouth & noſtrils, through which the cavity of the brain may be purged, morning & evening before ſupper. Keep in the meane while a fitting diet; live frugally, uſe meates of good juyce, and thin wine very wel allayed with water, partly becauſe of the cold diſtemper of your brain, and partly becauſe of the hot diſtemper of your Liver. Abſtain from immoderate drinking, broaths and other moiſt meats; the wind, the cold, and the raine; excerciſe your ſelf moderatly in the morning, long before dinner. When you go to bed cauſe your Arms, Back, Thighs, and legs to be rubbed downwards. Let your belly be alwaies ſoluble, either of its own accord, or by artificial meanes, as clyſters, or ſuppoſitories, leaſt your body abound with excrements.

Here are the diſcriptions of your medicamens.

Take *Of the Maſs of* Pilulæ ſine Quibus *two ſcruples*; *of Pils of Agarick one ſcruple. Worke them together anew with ſyrup of ſtœchados, and forme ſeven pils.*

Make the uſual bags of annis-ſeed, fennel-ſeed and bay-berries each two drams; of milet half a pound. Common ſalt ſix drams Apply them to the crown of the Head.

Alſo, Take *Unguentum deſiccativum rubeum half a dram*; *maſtich poudered one dram: Make them into a plaiſter and apply it to the temple of the pained ſide.*

Item, Take *Sage one handful, maſtick bruiſed half a dram, Harts-horn three drames*

Boyl them in wine and water, of each a ſufficient quantity. Then ſtrain it, and let him therewith waſh his mouth and Gums, three or four times in a day.

Make him the ordinary head-purge.

Give him the ordinary Glyſter.

The IV. Conſel.

For a noble Matron vexed with the Tooth-ach, tranſlated out of French.

THat ſame Tooth-ach, which does ſo extreamly torment you, ariſes from a cold diſtillation, which falls from the left ſide of your head, into the Jaw-bone of the ſame ſide, and the nerves of the teeth, and ſometimes as far as the ſhoulder blades. To prevent the ſame, firſt the flux of rheum muſt be ſtopped, and the cauſe thereof totally removed. And that may be done by theſe pils taken once a month; or with this potion, if it be ſummer, or the ſeaſon hot. The day following your firſt purgation, your head being ſhaven muſt be rubbed with theſe ſeeds incloſed in a doubled cloth, which muſt be done the ſpace of fourteen or fifteen days; Which being over, your body muſt be purged as before. Then the day after, your Head, the left ſide eſpecially, muſt be fomented with a little Aqua vitæ, every morning, the hair being ſprinkled after the fomentation, with the following pouder. Mean while care muſt be had of your teeth, which being wiped three or four times a day, long from your meales, hold in your mouth and chew this maſticatory, which is to draw down the rheum from the whol body of your Brain, but eſpecially out of its ventricles by the funnel into your mouth and pallat. Moreover let your gums be waſhed oft every day with this decoction. Meane while uſe meats of a good juyce, and live ſoberly; drink not between meales. At meales drink moderatly; abſtain from moiſt things; keep the cold from your Head, Teeth, and feet. The Remedies hereunder preſcribed, muſt be long and diligently continued, becauſe the diſeaſe is Inveterate.

Take *Of the Maſs of pil cochy, and de Agarico, and Aſſajereth, of each one ſcruple. Make ſeven pills.*

Take *Of the waters of Sage and Betony, and white wine, of each one ounce. In which infuſe of choice rhubarb, agarick trochisked, of each one dram. In the expreſſion diſſolve diaphœnicon two drams; Syrup of maiden-hair half an ounce. Make al into a purging potion.*

Take *Millet one pound; common ſalt half a pound; anis ſeed and fennel-ſeed, of each two drams, Bay-berries bruiſed one ounce. Make al into a very fine pouder; ſprinkle it on her ſhaven Head.*

Take *Pellitory of Spain, Staphyſacre, Ginger, Cardamoms, Styrax calamita, of each half an ounce. Make a moſt ſubtil fine pouder, for the uſe aforeſaid.*

Take *Maſtich one ounce; Pellitory of Spain half an ounce; Cubebs two drams. Incorporate them in a ſolid forme with Honey of roſemary flowers: and make a Maſticatory.*

Take *Of ſmal ſage one handful; myrtle leaves half an hand-ful; Maſtich bruiſed half an ounce. Boyl them in fountain water, and white wine, of each half a pint.*

Strain them, and reſerve them in a vial for to waſh her mouth.

The V. Counſel.

In a Catarhe and moiſtneſs of the Brain, with a bad Diſpoſition of the Bowells.

THe Brain being naturally cold and weak, is over whelmed with great Incomes of excrements, which, their natural courſe being ſtopped, they ruſh into ſundry parts preternaturally. Into the optick Nerves where by the dimneſs of the patients ſight they threaten blindneſs; into the jawes and teeth, whereupon they often cauſe pains, as alſo thoſe which fal upon the

the Neck and Shoulder-blade. Alſo a portion of the ſaid Excrement, remaining within, brings Ringing in the Ears, and heavineſs of the Head, and Renders al the functions of the Brain lazy. There are alſo other Symptoms, proceeding from fault of the Liver and nutritive parts; Heart-pain or heart-burning, and frequent inclination to vomit, a filthy color of the Face and whol body, largeneſs of the belly, a bloat and ſomwhat ſwoln habit of the Feet, Face, and whol body, which foreſhews a Cachexy. None of which Symptoms, can come without the obſtruction and impurity of the Bowels.

To help al theſe infirmities together, a ſlender Diet muſt be preſcribed, twenty or thirty daies together, in which the patient muſt drink nothing but a Decoction of Guajacum, and that ſimple, and not very ſtrong of the wood; but of another ſtronger Decoction he muſt take at five a clock in the morning, and at four in the after noon, ſo that he muſt dine at nine a clock in the morning, and Sup at ſeven at night. And then his meat muſt be ſparing, dry, and of good juyce. His drinks therefore ſhal be thus ordered: his ſtrong Decoction after our uſual form of a ſimple Decoction; the more dilute Decoction he ſhal uſe for his ordinary drink at meals, and to quench thirſt at other times. This kind of Diet, though it attenuate the Humors and digeſt a portion thereof into ſweats, yet can it not perfect the Cure, nor reſtore health, but other Remedies muſt be uſed in this order.

Take *Betony, Sage, Hops, of each one handful. Cordial flowers, of each one pugil*; *Senna Leaves, three drams. Make a decoction for one doſe*; *in the ſtrained Liquor, infuſe Choice Rhubarb, four ſcruples. Agarick Trochisked, one dram*; *Cinnamon half a dram.*

In the ſtrained Liquor diſſolve half a dram of White Sugar, and make a potion: let him take it when he begins his Diet drinks, and repeat it once in eight daies.

If at any time it work but faintly one dram of Diaphœnicon may be added.

In the intermediate daies if he ſhal be at any time coſtive, he muſt have an Emollient Clyſter. As ſoon as ever ſweat ſhal begin to break out, every morning his ſhaven Head ſhal be rubbed with theſe bags very hot.

Let the common bags be applied exceeding hot in his ſweat.

Item, Take *Nigella Romana, Styrax Calamitæ, Benzoin, of each three drams*; *Mace, Cloves, of each one dram. Make al into a groſs pouder for a fume, let him uſe it twice a day, after his Head is wiped and dryed. Alſo dayly in the morning, and before Supper, let him uſe the common Head purgers,* [Maſticatories ſo called, it ſeems.] *which if they ſhal not bring away Rheum enough, half a dram of the Root of Artanita may be added. Let him perſiſt in the uſe of theſe things til he be perfectly wel. And leaſt for time to come through Intemperence, or Careleſſneſs he ſhould fal into the like Diſeaſes, every month at leaſt, his Body muſt be purged, with this Syrup which I have fitted for al theſe Infirmities.*

Take *Roots of Smallage, Parſly, Fennel, and Capars, of each half a dram*; *of Endive, Maiden-hair, Egrimony, Dodder, Ceterach, Betony, Sage, Stechados, Marjerom, of each an handful*; *Cordial flowers, Epithymum, of each one pugil. Make a decoction to twenty drams. In the ſtrained Liquor infuſe four drams of Senna*; *White Agarick, two drams*; *Gummy Turbith ſix drams*; *Ginger two drams*; *Choice Cinnamon, half a dram.*

Let them Boyl a little after they have infuſed, and preſs out the Liquor, and diſſolve therein one pound of White Sugar. Make a Syrup perfectly boyled, not Clarified. Let him uſe it once or twice in a month.

The VI. Counsel.

Of a distillation into divers parts, with a diseased Spleen, for a noble Virgin.

THere are in this Virgin evident tokens of a Distillation, which fals from her Head, especially the left side thereof, into her side, Lungs, and Neck behind her Ears, and into her left shoulder blade, and into sundry inferior parts, with wheezing, and shortness of breath, which is a beginning of the Tisick. Hereunto is added the pain of her stomach, which seems to proceed rather from some fault of the Spleen than of it self. For I have a great suspition of that bowel, though peradventure it may communicate its illness to the Liver, and be the original of the infirmity of the left side of her Head. Her left Hypochondrium must therefore be observed and felt.

The Cure of these intertwisted Diseases must be endeavoured by frequent Evacuations, which must sometimes be accommodated to the Head, sometimes to the bowels. In the last quarter of the Moon, before her Head-ach comes, let her purge with these Pils.

Take *of the mass of Pill Cochy, one scruple; of Pills since Quibus, two scruples. Make five Pills.*

For three or four daies after, her Head must be rubbed in the morning, with bags of Miller, Salt, Annis, and Fennel-seed, fried in a frying pan. Then also the Rheum shal be drawn out at her mouth and Nostrils, to remove the threatning distillation. And afterwards her Head must be dried and strengthened chiefly by outward Applications, and Fumes: and that Humor which is already lodged in her Lungs must be fetcht out by pectoral Medicaments, but especially with Syrup of Hissop and Maiden-hair, sometimes by way of a lick-pot, other whiles as a Julep being mingled with convenient Liquor, that so some consideration may be had of moving her Courses. Also other Syrups pectoral may be prepared, which among other things shal contain the Roots of Elecampane, Polypody, Colts-foot, Scabious, Hyssop, Savory, with Dates, Figs and Raisons.

The Narration of the foregoing Disease written by Claudius Melinus, *desiring the advice of* Fernelius.

A Virgin three and twenty years of Age, low of stature, of a compact and thick habit of Body, is vexed with these Symptomes. For this five or six years, three or four daies before the last quarter of the Moon, she has an huge pain in her Head, both before and behind, but chiefly on the left side. She feels also a very great pain in her Stomach, when she eats but a little more than ordinary, or when she eats cold meats, vulgar Herbs, and moist meats. She Wheezes in drawing her breath, and is short winded in cold and moist weather. She is pained all her body over, but especially that part which reaches from the lower part of her left shoulder-blade to the top of her left Dug. She is vexed for want of rest, nor does the morning bring her to sleep. She had once the palme of her hand al scabbed. Her body is bound, and her purgations monthly do not keep a constant Course. For sometimes they come not til three months are over, and sometimes after six weeks, and that sparingly.

The VII. Counsel.

Of the Falling-sickness.

AS Lawyers from the Knowledg of the Fact, understand what is Law and right in the Case; so must we fetch the whol way of our Cure from the right knowleg of the Disease.

Not long since I was told of a kind of fainting, expressed by uncertain signs common to other Diseases:

Diſeaſes: which I conceived to intimate a Syncope or ſwouning. But you avouch by undoubted ſigns and inform me, that the Diſeaſe is the Falling-ſickneſs, ariſing not properly from the Brain, but by Sympathy with the Stomach, and that it has its certain times of coming, and that they are commonly in the Wain of the Moon. Things being thus, the Cure muſt be thus undertaken. Six or ſeven daies before the coming of her fit, ſhe muſt have a Clyſter, which beſides other convenient things, muſt have in it half an ounce of *Hiera Picra*, and half an ounce of Diaphænicon. The very ſame day let her feed very ſparingly with a thin Diet, and prepare the Humor to be purged, with Oxymel ſimple or Compound.

The day after purge her with the Infuſion of Rhubarb and Agarick, of each one dram: in which two drams of Hiera Diacolocynthidos, muſt be mixed. Or if that Medicine be not to be had with you; diſſolve therein of Heria ſimple and Diaphænicon, of each one dram and an half. But you indeed your ſelf conſidering the ſtrength of your patient, and greatneſs of the Diſeaſe, may better Determine of the Quantity of the Medicaments.

The Third day let her ceaſe from al Evacuation and other Medicaments, unleſs peradventure you may think fit to give her a dram of the beſt Mithridate.

On the fourth day, vomit her, which is moſt efficacious, and moſt proper in theſe Diſeaſes, and in reſpect of the waies to be purged, the Humors having a long time ſtuck faſt in the ſtomach and neighbouring parts.

Now that wil be moſt effectual, if made of two ſcruples or one dram of Azarum Roots, diſſolved in Hydromel, or a Decoction of Raiſons, with a little Cinnamon and Syrup of Violets.

The following daies til the ſuſpected time of the fit be over, give her every morning four ſcruples of this Opiate.

Take *Conſerves of Roſemary, and Betony flowers, of each one ounce. Old Mithridate, two drams and an half. Venice Treacle, four ſcruples. Miſſleto of the Oak, Peony ſeeds, Mans Skul poudered, of each two ſcruples. Mix them. Let her take it by it ſelf, or in Betony water. If you can get male Peony, you ſhal find nothing better, either the ſeed or the Root gathered in the Wane of the Moon, one dram in weight. And al theſe things muſt not be once only uſed, but three or four times, near the time of the fit.*

The VIII. Counſel.

For a Boy eight years old, long ſince taken with Falling-ſickneſs, and loſs of Memory and Reaſon, in a manner.

TAke *Leaves of Betony, Roſemary, Marjerom, Stechados, Sage, of each one handful. Of the Cordial flowers, each a pugil. Boyl al in two pints of Water. In the ſtrained Liquor ſteep all night Epithymum, two drams. Senna, four ounces; Ginger two drams. Choice Cinnamon four drams. In the moring; Boyl them a little and preſs out the Liquor, wherein diſſolve of the beſt Honey and whiteſt Sugar, of each half a pound. Make al into a Syrup indifferently boyled, that is to an indifferent height. Let him take once in a week one ounce and an half; with the Water wherein Betony has been boyled.*

Item, Take *Conſerve of Bugloſs and Roſemary flowers, each one ounce. The beſt Mithridate and Treacle, of each half a dram. Seeds and Roots of male peony, Miſſleto of the Oake, Mans Skul, Harts-horn poudered, of each two drams. Mix al into an Electuary with a Sufficent Quantity of Syrup of Violets. Let him take one dram or four ſcruples, three or four mornings together after his purgation, three or four hours before Dinner. Let him drink no Wine at al, and let his drink be ſimple water, in which Harts horn has boyled with a little Ginger. Let him abſtain from fruits, eſpecially ſuch as wil not keep, from milk and al made thereof, from Beans, and Peaſe, and fiſhes.*

The

The XI. Counſel.

For the Falling-ſickneſs.

THis moſt grievous Diſeaſe of the Falling-ſickneſs ariſing from a ſtrong and inveterate cauſe in an impure and now ill-habited body, wil hardly admit of any Cure. Moreover the patient is ſo weak, that no part is freed from diſorder excepting the Lungs. His Head is vexed with pain, ſwimming, Melancholy, and the Falling-ſickneſs, his Bowels are exceeding impure, by which means the reſt of the Body is infected, his Urins are thick and gravelly, arguing an obſtruction and heavineſs in his Kidneys. Nor is his old pain in his Thigh as yet gone.

In ſo great a Concourſe of Diſeaſes the Cure muſt begin with purging, which becauſe it can ſcarſe ſafely be performed by purgatives, we muſt endeavour to do it rather by a thin drying Diet with Guajacum. Let him therefore firſt be purged, either with the Syrup, which I formerly preſcribed him, or by a Medicine of the Infuſion of Rhu barb and Agarick, with two drams of Diaphænicon.

The third or ſecond day after let him begin his thin Diet, in which let him feed ſparingly only on roaſt meats: and let him drink a ſimple Decoction of Guajacum wood without the bark, that he may the better accuſtome himſelf to it. Let him ſup at ſeven in the evening; and at five or ſix in the morning, and again at four in the afternoon, let him drink a Cup of pure and ſtrong Decoction, made of the Wood and bark of Guajacum, and of Polypody, with Sage, Betony, and Sræchados: and this in the firſt daies ſhal be inſtead of a Preparatory Apozeme, nor let him be forced to ſweat.

When ſix or ſeven daies are over, and the Humors thus prepared and ſtirred, let him be purged again, with the former, or ſome like Medicament, or to which Senna and Epithymum are added.

And then let him begin to ſweat with the Decoction aforeſaid, that the inner parts of his belly being Evacuated, the upper parts may conſequently be disburdened of Superfluities.

When the ſweat ſhal liberally Evacuate and purifie his Body, ſo that it ſhal become extenuated and leaner, it wil be time to uſe Topical Medicaments.

And then attenuating and diſſipating fomentations muſt be applied to his Thigh, which was the firſt cauſe of al his weakneſs, and after the fomentations a Cataplaſme muſt be applied, of the crude Roots of Briony and wild Cucumber, with Muſtard ſeed and the pulp of Figs, mingled together in a convenient proportion, which though I ſhould expreſs to a Novice, I need not to you. If theſe things ſhal ſeem to you not to have done enough towards the Cure, at laſt a Phænigmus muſt be applied of Leaven and Cantharides, til the Roots of the Diſeaſe be plucked up. For you ſhal do more by theſe ſtrong drawers, than with a very long ulcer or Iſſue, which only receives the Humors, but does not draw them.

And then you muſt alſo open the Hæmorrhoid Veins, either with the juyce of Mercury Leaves, or of Figs: or with a ſuppoſitory of Hiera ſimple, with the Root of round birthwort, but ſo as an Emollient Fomentation be premiſed. Or if they cannot be ſufficiently opened or wil not run, it wil be good to open the Vena Saphæna in his left Foot, and to let him bleed as his ſtrength wil bear.

While you apply theſe Topicks to the Cure of his Thigh, you may likewiſe ſet about the Application of Topicks to his Head. And in the firſt place Errhina, which may ſtrongly draw ſnivel out of his Brain. Then uſe frictions of his Head, with bags made of diſcuſſing Seeds, millet, and Salt, fried. After which his Head being ſhorn to the Skin, lay on a Plaiſter of Roots of Florentine Orice, with Hermodactils and Muſtard-ſeed: which being poudered muſt be made up with Melilote Plaiſter, and a ſufficient quantity of Tupentine. And afterward uſe a ſtronger, if need require, and to the ſame purpoſe Cupping-Glaſſes, ſometimes without, ſometimes with Scarrification, may be faſtened to the hinder part of his Head. And you muſt perſiſt in the uſe of theſe things, with the foreſaid Diet of Guajacum, til both the

inward

inward and outward parts of his Body ſhal appear ſufficiently cleanſed from bad Humors.

Setons in the Hinder part of his Head, Iſſues in the coronal Suture, have not that drawing Faculty, as I ſaid before, nor can they as I find by experience perform, that which the other Remedies are able to do, and they many times moſt miſerably torment the Patients to no purpoſe.

When the whol body and al its parts have been thus provided for, if any ſuſpition of the Falling ſickneſs ſhal ſeem to remain, thoſe Medicaments may ſeaſonably be uſed, which are reported by their whol ſubſtance and hidden properties to cure the ſaid Diſeaſe.

The X. Counſel.

For dimneſs of the Eyes, in the Wife of Mſr. de Riou.

THe dimneſs of both the Eyes, and blindneſs thereby threatned, both by reaſon of the remaining Ophthalmia in the right Eye, and that which has ſince ſeized upon the left, have their firſt efficient Cauſe in the Brain. For therein ſtore of Excrementitious Flegm is wont to be bred and ſtored up, and that by reaſon of the cold and moiſt diſtemper of the ſick Gentle-Woman, and by her immoderate way of living. For as that is the chief cauſe of the Gout, when it goes into the hinder parts; ſo when it flows into the former parts, and through the optick Nerves, it breeds in the Eyes ſuch Symptoms as theſe hindring the ſight. For the dilatation of the pupil alone without the cauſe aforeſaid, is not ſufficient to produce blindneſs.

And here I am at a ſtand, doubting where this obſtructing Humor, which is the *Cauſa continens*, and immediate procurer of this Diſeaſe, is lodged: Whether in the Optick Nerve, or under the inner parts of the Pupil, in manner of a ſuffuſion, or whether it be powred out externally upon the Cornea of the pupil, in form of an Albugo. For theſe things are diligently to be conſidered and diſtinguiſhed, without which the Cure, if any be to be hoped, cannot be performed. And therefore I deſire to be diligently by you certified touching the premiſes. If nothing can be perceived in the Eye before the pupil, the cauſe is in the Optick Nerve, which is perhaps obſtructed: for there is no ſuſpition that the Faculty of ſeeing is hurt, or that part of the Brain wherein it is lodged.

If any obſcure thing be ſeen before the pupil, it muſt be conſidered, whether it lie deep under the Coats, or outwardly about the Tunica Cornea: the former is a Suffuſion, the latter an Albugo.

But in the mean while, til we ſhal be certified of theſe things, a general Cure is to be begun, which is alike common to al theſe infirmities. Firſt a drying and attenuating Diet muſt be injoyned, ſo that ſhe Eat no moiſt, ſupping or liquid meats, but only roaſt and dry, and that very ſparingly, only ſo as to preſerve her ſtrength. Let her abſtain from wine, twenty or thirty daies: and let her drink be a decoction of Lignum Vitæ without any other addition. And if with another ſtronger and ſharper decoction, at five in the morning and four in the afternoon, you ſhal endeavour to bring ſweat out of her whol Body, eſpecially out of her head, you ſhal do much towards the Cure.

On the third or fourth day of this Diet, when the Humors ſhal appear to be in agitation, ſhe muſt be purged with pilulæ Lucis, and Sine quibus, or by any other that you have found by experience more agreeable to her body.

Theſe pils muſt be repeated every eight or tenth day, nor muſt ſhe ſweat on that day.

In the intervenient daies, if ſhe be Coſtive let her have an Emollient Clyſter.

Every morning, chiefly towards the End of her ſweat, her head being ſhaven or polled, bags muſt be applied, of millet, Salt, Annis, and Fennel ſeeds, and bayberries, fried, which being in bed let her endure on as hot as may be, for the ſpace of half an hour, that by them the clammy Humor of her Head may be drawn forth, and the brain, the fountain of al her Infirmity, may be ſtrengthened more than the other parts. For in this Caſe the bags are more

effectual.

effectual, than either plaiſters, or Sinaphyſmes though, never ſo hot.

The Bag being taken away cover her head with dry tow, which muſt be ſmoaked with ſtorax, Benjamin, cloves, and ſuch like, a little before dinner and ſupper. And at the ſame time flegm muſt be drawn out of her Head, by chewing Maſticatories made of maſtick and pellitory of Spain: or by a Gargariſme made of ſome convenient decoction, diſſolve in a pint whereof a dram of pellitory poudered. Theſe things muſt be conſtantly uſed in the mean while, til I can more certainly know what the diſeaſe of her eye is, whether an Albugo, a ſuffuſion, or an obſtruction of the optick Nerve. For the weakneſs cannot ſpring, from want of ſpirits, or diſſipation of her natural ſtrength.

Which when we ſhal underſtand, we ſhal endeavor our utmoſt to effect the Cure.

The XI. Counſel.

For Msr. Laſtier, *almoſt blind with an Obſtruction of his Optick Nerve, being ſixty years old.*

THis ſame Hinderance or depravation of ſight, which threatens either a ſuffuſion or blindneſs has for its Cauſe, not only a thick vapour, but alſo a thick and clammy humor, which ſlipping out of the brain into the optick nerve, does not yet fil the whole capacity of the nerve. This humor if it ſhal fal before the chryſtaline humor and the pupil, it wil cauſe a ſuffuſion: but if continuing where it is, it encreaſe and grow thick together, it wil cauſe only a blindneſs wherein nothing can be ſeen amiſs in his Eyes. And therefore we muſt hinder any more matter from flowing thither afreſh, and that by a good diet, which may moderately nouriſh his body, but not moiſten the ſame, nor fil it with excrements.

Twice, or once at leaſt in a month, he muſt purge with pils *ſine quibus*, and *Lucis magores*: and in the intermediate daies, if he be bound, with pils of Aloes.

His Head muſt be every morning dried with fomentations of ſalt, milet, and diſcuſſing ſeeds Fried.

Frictions alſo muſt be uſed towards the hinder parts of his head, downwards, which wil be very profitable.

Flegm muſt be frequently drawn out of his Head by Apophlegmatiſmes; Errhines are not ſo ſafe, Sneezing-pouders ſtark naught, becauſe they turn the Courſe of the Humors to the place affected.

By theſe therefore, and ſuch like means, his head wil gather few excrements, and they wil be brought away for the moſt part through the natural paſſages.

The other intention of the cure is, that the humor which has long ſince gotten into the optick nerve, may either wholly, or as much as is poſſible, be drawn out, and brought back to the original of the fluxion. Which though it be an hard and very difficult task, yet we muſt try nevertheleſs, what we can do.

Therefore we muſt often apply Cupping-glaſſes, eſpecally the day after his purgation, and ſome daies after that, to the Hind part of his Head, on each ſide, at the original of his neck, without ſcarification.

He muſt be ordered to lie on his back; and ſo lying it wil be good ſometime to ſhake his Head gently, that the faſt ſticking humor may be removed out of its place.

I like not of thoſe ſetons as they cal them of the Hinder-part of the Head and neck, having obſerved that they do little good, and many times great hurt.

But Experience has taught me that the moſt effectual and ſafe Revulſion, is from the optick nerve into that Cavity, which is in the root of the Ear, and in the Connexion of the jaw-bone behind the loweſt part of the Ear. For through that runs a branch of the jugular Vein, which enters the optick Nerves on both ſides, and accompanies them as far as to the eyes. Thereupon therfore a ſmal plaiſter muſt be applyed as big as a Mans nail, either of that ſort which conſiſts of an equal portion of black ſoap and common ſalt beaten.

Or of that which conſiſts of muſtard ſeed and cantharides, of each one dram. Strong leaven

one

one ounce. But theſe things muſt be prudently uſed, and with the greateſt Art Imaginable.

But if it be feared that the humor to be revelled, is not ſufficiently inclined to move, it muſt be prepared with a remollient and attenuatting fomentation, of a decoction of marſh-mallowes, Vervain, Eyebright, Rew, ſennel, and fenugrick ſeeds.

With the vapour of this decoction applyed with a ſoft and tender ſpunge his eyes muſt be fomented about the Evening, eſpecially whilſt the plaiſters ſtick under his ears, that it may at leaſt by its warmneſs ſoften and make thin the peccant humor.

But it wil be in vaine to uſe eye-ſalves, becauſe their Vertue cannot penetrate to the place affected.

Nevertheleſs he may profitably eat fennel ſeeds oftentimes, or after meals take a pouder made of coriander, annis-ſeed, Fennel ſeed, Eyebright, Liquoris, and Cinnamon: for the vapour and ſteame of thoſe things is carried out of the mouth and ſtomach, to the fore part of the Eyes.

I know ſome wil in this caſe command and commend exceedingly the decoction of Guajacum, which nevertheleſs without the Remedies aforeſaid, wil be in vain, and do no good at al.

The *XII* Counſel:

The Anſwer of Fernelius *to the Letters of Msr.* Du Perat, *a Gentleman of very great Note in the Emperors Court, or of* Beucherius *his Phyſitian.*

YOur Letter to *J. Silvius*, moſt learned *Beucherius*, did ſufficiently acquaint me with your remarkable Learning, and now at laſt I am confirmed in the opinion thereof by your Letter to my ſelf, wherein alſo you declare your ingenuous and extraordinary affection to me. Leaſt therefore you ſhould have any ſuſpition of my writings or preſcriptions as not ſafe enough, I have, not perfunctorily, but very diligently read over & peruſed your former Letter to *J. Sylvius*, wherein there being many things with prolinity of words obſcurely delivered, you ſeemed to diſcourſe not onely of the gout in the feet, but ſometimes alſo of other Joint-pains, whoſe original you attributed ſometimes to the brain, ſometimes to the veins, of which it you now doubt when you aske my advice, doe you not ſeem to give me alſo an occaſion of doubting? But, if ſo be we are now both of a mind, that theſe pains ſpring from rheum, and that it fals down form the Head into the joynts, the Gentleman need not doubt or make any ſcruple to follow that method of cure, which you long ſince did uſefully preſcribe, and which in my letters I have very much commended, and imitated exactly, though with other kind of Medicaments, as every one has his own way of practiſe, and every one is commonly wont moſt of al to commend thoſe things, which he himſelf has happily experimented. Howbeit, I make no queſtion, but thoſe things which you have preſcribed wil do good, if the patient perſevere in the uſe of them. But I come now to your Queries.

If the Gentleman ſhal reſolve to uſe the decoction of Lignum Vitæ, it can do no hurt, in the winter, ſometimes, but not alwaies to mingle therewith a like or leſs quantity of weak wine. And here I deſire you to take notice that there are many kinds of this wood, or at leaſt many degrees: nor muſt you uſe that, which makes a ſweetiſh decoction like whey, but that which is aromatical, the decoction whereof tickles the paſſages and throat with its biting acrimony. When he ſhal take that ſecond and medicated potion of Lignum Vitæ, if he ſweat, let him keep houſe that day, and not commit himſelf to the coldneſs of the Aire, leaſt his skin being open and looſe, the cold get in, and ſmite and vex his nerves. When his fit begins, and he feels the firſt grudgings of pain, he muſt be exquiſitely purged, not expecting any concoction. For the humor when it flows into the joynts, is thin and watery, which is eaſily purged out. But when it has quartered ſometime in the joint, it grows thick, and wil hardly follow the medicament; nor is it thoſe humors, which *Hippocrates* bids us not to purge before they be concocted. Theſe are perhaps thoſe things, which you (moſt learned Sir) do admire as paradoxes, which you deſire me to explain, and to anſwer your arguments to the contrary. And though few phyſitians are wont to render a reaſon of what they ſay or advize: yet becauſe you deſire the ſame, after ſo ingenuous and fair a man-

ner, leaſt I ſhould ſeem to have ſpoken raſhly and at adventure, I ſhal briefly explain my ſelf in this caſe, which nevertheleſs would require a large diſcourſe. Now I ſhal inſiſt upon al your objections, not intending to teach and inform you, but to anſwer to your queſtions. In the firſt place therefore, you ſay the cauſe of a cold gout, is thick and clammy flegm. And that, I ſay, being ſimply and abſolutely underſtood, is falſe; for at firſt it is thin and watery, ſuch as ſometimes runs out a mans noſe by cold-taking; nor being thickned would it eaſily fal down and ſlide into the joynts, and external parts of the body, but would ſtick by the way. But, indeed, in tract of time, by force of heat, it wil become thick in the joints, and as *Galen* ſaies by you cited, cannot be reſolved but in a long time. And at length, if it be let alone, it grows into an incurable ſtony hardneſs, of which the Poet.

Solvere nodoſam neſcit Medicina podagram.

When Gouty Humors into ſtones convert,
They Jeere the Doctors, and deſpiſe their Art.

You muſt therfore diſtinguiſh the times of diſeaſes unleſs you wil make Authors contradict themſelves. Of the differences of this flegme, I have written according to the judgment of beſt phyſitians, in my firſt book of the natural part of medicine. Afterwards, not allowing that the brain is the ſpring of this diſeaſe, you aske me why every internal cauſe which moves a catarrh, does not produce the gout? You ſhould likewiſe have asked, why every diſtilation from the the brain does not cauſe a Cough? You know (worthy ſir) that every diſtillation holds not one and the ſame courſe, alſo ſeveral humors encline ſeveral waies. And as ſome parts are weaker and looſer than others: ſo the humors accordingly run this way or that way into this or that part. Moreover you tel me, there is no paſſage betwixt the brain and feet, by which the humor might fal thither; and the more to prove what you would have, you gather, that it can neither come in by the Spinal marrow, nor by the nerves. Which I confeſs, truly, and I cannot beleeve any one is ſo ſimple, as to think of ſuch paſſages. Yet you ſay the brain may communicate its Excrement to the Veins: ſeeing you are very skilful in Anatomy, I would have you ſhew me the way by which the Excrement can go back out of the Ventricles of the Brain (which *Galen* in his Book *de uſu partium*, tells us were made to receive Excrements) into the Veins. Can the Excrement return upwards from thoſe inmoſt Ventricles into the Veins again? But if it ſomtimes fal into the Stomach, and obſtruct the Liver, that is nothing to our purpoſe. I conceive there is no need of theſe waies or paſſages, for a diſtillation in the Joynts, but that ſome come out of the Ventricles of the brain, others out of the external parts, and ſlip down even by the Neck and Shoulders, which gaining the parts under the Skin which are looſe, and being for the moſt part thin, it ſlips along leiſurely without ſence of pain, till it ſtop in the ſolid and more compacted Joynt, and abide there, whoſe Ligaments, Tendons, and Membranes, it ſtretches, not without pain. This I perſwade my ſelf to be the cauſe of the cold Gout, which being ill explained, moſt Phyſitians have left it as incurable. But the Authority of the Ancients ſhal never fright me from making Inquiſition, neither in theſe, nor in any other Operations of Art, though I have not hitherto neglected any, no not the leaſt Writer: yet I find by experience I have profited more by my own Inventions than by them. And now I return to you, where you endeavor to perſwade me, that theſe flegmatick Excrements, do fal out of the Veins: and therein (you bid me be plain) you are many waies over-ſeen. For you never ſaw any ſuch Flegm drawn out of the Veins by Medicaments, but what ever flegm is brought away by purgers, it comes al either from the brain, or the Stomach, or the Guts, and it cauſes the Cholick: nor does that which in the Cholick, or in Feavers is vomited, come out of the Veins into the Belly, but was collected in theſe places. You are alſo miſtaken when you ſay, that you have ſeen much thick flegm, and not unlike that which is bred in the Stomach, come out of a Vein with the blood, in phlebotomy. For that ſame whitiſh matter which is ſomtimes ſeen to float in the Chyrurgeons porrengers, and grows together by vertue of the fibres, is called blood, flegmatick blood, and ſuch as abounds in Leucophlegmatick bodies. I verily, among vulgar Errors, do reckon this for a moſt grievous one, that in al Feavers, and whatever other Diſeaſes, they make al faults of the Humors to be in the Veins, and that there can be no place found in the body for bad Humors beſides; and when

we

we diſcourſe of Humors, they never think of Superfluous Humors, but underſtand al, only of theſe Humors mixed with the blood in the Veins. But of theſe things I ſhal find a time to ſpeak more largely. And as for thoſe other things you ſay, how that out of the Veins Mouths, many matters Iſſue, either into the Skin or other outward parts of the Body which are weak, which cauſe the Scab, the Itch, puſtles, Inflamations, and ſomtimes hot Gouts: al this with you I acknowledg and confeſs.

Of Joynt Pains, for the ſame Mſr. du Perat.

What I am able to underſtand touching the Diſeaſe of the ſick Gentleman and its cauſe, and concerning the prevention and Cure thereof, is as follows. The Age of the Patient, being ſixty years, his temperament cold, the habit of his body corpulent, plenty of clammy and thick flegm, in his brain, ſtomach and Guts; finally, many other ſigns, which I have collected up and down out of the writings of others, do demonſtrate that this joynt-pain we ſpeak of proceeds from a cold diſtillation, rather than a hot, which the Nature and long-laſting of the pain does confirm: but into what joynts the Humor chiefly fals, is not expreſſed. Though the knowledg thereof, is of no ſmal moment towards the Cure. Nor do I find that any notice is taken, whence that cold and flegmatick diſtillation does fal into the joynts, which notwithſtanding is the chief point of the Cure, to which al the Counſel of the Phyſitian is to be directed. I verily can never beleeve, either that the thick flegm which is purged away by ſtool, or that which flows into the joynts, can come out of the Veins. For both theſe Humors are ſincere and Excrementitious, ſuch as is no where contained in the Veins, but the former, which comes out of the ſtomach, and Guts, is bred there by the Nature of the Place: and the latter fals into the joynts from the Brain and the whol Head, whoſe proper Excrement nevertheleſs it is. Theſe things being thus declared, I haſten to the Cure. As ſoon therefore as the patient ſhal be freed from his preſent pain, or at leaſt two or three months during the time of his Health let him accuſtom himſelf to this Diet. Let him feed on meats of good juyce, Capons, Pidgeons, Partridges, ſmal Birds, young Hares or Leverets, Veal, Mutton, and ſuch like, alwaies roaſt, never boyled, and avoid al ſuppings and al fiſhes, and cheeſe, Peaſe, Beans, and al fruits, eſpecially ſummer fruit that wil not keep. He may conclude his meals with raiſons of the Sun, or Marmalade of quinces. For thus by a dry and moderatly warm Diet, we muſt take care that little or no flegm breed in his body. And to that end, it wil be alſo good, to take an hour or two before meals, one lozenge of Aromaticum Rotatum according to the deſcription of *Gabriel*, or a little preſerved Ginger: let him take heed of hotter Medicaments, ſuch as diatrion pipereon, Diagalanga, Diacalamintha, and ſuch like: for they hurt by their heat, nor can they correct the Errors of his Diet. But after meals, let him ſuppreſs the Vapors of his ſtomach with this pouder.

Take *Coriander ſeed prepared two drams; choice Guajacum, one dram; choice Oriental pearl one ſcruple; Sugar of Roſes, two ounces. Make al into a pouder, let him take a ſpoonful after his meat. Let him eat twice a day, and that very ſparingly, and at ſuch diſtances of time as may ſuffice for perfect concoction. For it will be good for him, ſomtimes to endure hunger, for the digeſtion of crudities. Let his drink be white wine or pale claret; each moderately allaied with water. Smal beer is good for one draught, but let him not drink thereof immoderately, and alſo al water, if it be ſeaſoned with much ſpice, leaſt he encreaſe ſerous Humors, which he is apt to breed. He muſt drink ſparingly, not above thirty ounces in a day. And if he delight to have ſome other kind of drink; that is fitteſt of al for him which is made of Lignum Vitæ, and cuts Flegm, makes it thin, and ſcours it off the parts; and it opens obſtructions better than any thing elſe, and digeſts them in the remoteſt parts; it dries up and conſumes many crude and Superfluous matters, to which the force of other Medicaments cannot pierce, ſo that it is much conducing to the health of this Patient. Moreover he may drink as much as he wil of this drink. Now it may be made very grateful after this manner.*

Take *Chips or ſhavings of* Lignum Vitæ *half a pound. Infuſe it in ſix pints of luke warm water twenty four hours. Then boyl it to three pints putting in towards the concluſion, raiſons ſtoned two ounces; Choice Cinnamon three drams; Cloves, one dram; ſtrain out the Liquior. Let him uſe it at meat inſtead of wine, or at leaſt for his firſt draught, in place of beer.*

When his Belly is coſtive, let him uſe a ſuppoſitory or an emollient Clyſter. Alſo it will be good to give him this Clyſter twice a week, which ſcours off thick flegm, and draws it forth by ſtool.

Take *Roots of Marſh-mallows and Elecampane, and Polypody of the Oak, of each half an ounce: Centory, Wormwood, Rue, Chamomel flowers, and Melilote flowers, of each one handful: make a decoction to a pint: In the ſtrained liquor diſſolve Hiera Picra ſimple, and Turpentine, of each half an ounce: Honey of Roſes and of Roſemary, of each one ounce: Oyl of Rue and Chamomel, of each half an ounce: make of all a Clyſter, give it him after he has been at ſtool.*

Every fifteenth day let all the reſt of his body be purged, but eſpecially his brain and joynts, with this eaſie and gentle Medicament:

Take *Water of Sage and Hyſſop, each an ounce: infuſe herein two drams of Agarick newly trochisked: in the ſtrained liquor diſſolve choice Rhubarb duly infuſed, four ſcruples, with half a dram of the beſt Cinnamon: Electuary of Carthamus two drams, ſyrup of ſtœchados, half an ounce: make al into a Potion.*

But if he ſhall be better pleaſed with Pills, theſe truly are good and fit:

Take *the maſs of Pill ſine quibus, and Cochie, of each half a dram: with ſyrup of ſtœchados make ſix Pills.*

Now this courſe of life is not burthenſome, and ſuch as he cannot endure a long ſeaſon, but yet very profitable and fit for him. Howbeit, if the Patient be willing to be ordered; and would for the time to come be ſafely cured of this joynt diſeaſe, 'tis neceſſary he undergo greater matters, ſo as quite to change his old and vicious habit of body, which gradually and without trouble, thus he may effect: Having finiſhed his firſt Month in the diet aforeſaid, in the Month following which is next the Fit, let him wholly abſtain from Wine, and inſtead thereof drink the decoction of *Lignum vitæ* aforeſaid, keeping (during the ſaid time) ſomwhat a thinner and more exquiſite diet, though of the ſame kinds of meat before mentioned: Then let another more Medicinal drink be made, which may more potently digeſt and conſume the already prepared humors, which let him uſe as a Medicament in the morning, and before ſupper. And let it be made after this manner:

Take *Lignum vitæ, or Guajacum, half a pound; of the bark thereof two ounces: infuſe them two dayes in ſix pints of lukewarm water, then boyl them to two pints; towards the end putting in of true Acorus root, and Elecampane root, and Polypody of the Oak, of each half an ounce: ſmal Sage, ſtœchados, Betony and Roſemary flowers, of each a pugil: Galangal three drams, Cloves and Mace, of each one dram: make a ſtrained drink as is fitting. Let him take three ounces for a doſe, in the morning at five a clock, and three hours before ſupper, lying on his bed wel covered with cloaths, ſo as he may ſweat; for thus, whatsoever vicious humor is ſpread abroad among his Nerves and Joynts, it wil be by little and little digeſted and conſumed.*

And becauſe the Brain is the fountain and original of this diſtillation, it is fit to apply more Remedies to that part, than to any other. Having therefore his ſweat wiped off, let his head and neck be ſoon after warmed with theſe *Bags*, whoſe vertue is to diſſolve the Reliques of the noxious humor, and to ſtrengthen the brain.

Take *leaves of Sage, Marjoram, Stœchados, of each one pugil: Annis-ſeed, Fennel-ſeed, and Fœnegreek, of each an ounce: Milet one pound: common ſalt half a pound: Fry al in a fryingpan; put them into two little bags, apply them to the fore-part of his head and neck hot, and let them lie on till they wax cold, and repeat them warm oftentimes, if you ſhal think fit.*

Theſe things being acted, move him to ſneez; alſo with Errhins and Apophlegmatiſms let the flegm be drawn out of his brain, through his mouth and noſtrils: with the continual uſe therefore of theſe Medicaments, the fountain of the diſeaſe muſt be exhauſted till it be drawn quite dry. About the end of the month, when by diet, ſweat, purging, apophlegmatiſms, and bags, his brain ſhall be now ſufficiently dried and ſtrengthened, and there ſhall no ſign appear of the dominion of Flegm; then verily, al his limbs, nerves, and joynts, muſt be ſtrengthned and made firm, that they may not hereafter ſo eaſily admit the defluxe of humors, to which purpoſe a bath is effectual, which is made with a decoction of Roſes, Balauſtians, Sage, Stœchados, and Myrtle, adding a good quantity of Allum; in which (being blood warm) let

him

him ſit a good while faſting, ſo as neither heat nor ſweat may be cauſed thereby; but that only his looſer joynts may be thereby ſtrengthened, and let him do this three or four dayes one after another; after which he may ſafely return by little and little to his uſual free courſe of diet, which nevertheleſs muſt come as near as poſſible to this here preſcribed: Let his head be rubbed every morning with the Bags, and let the flegm be daily drawn out at his mouth and noſtrils: Finally, Let him altogether avoid lying on his back, and rather lie on his belly; for lying on his back makes the excrements flow into his neck and joynts; but lying on his breaſt will make them encline towards his noſtrils and mouth. Moderate exerciſe is good in an open and dry air. Hard frictions of his limbs, will be very good for him when he is newly awaked.

Theſe things being obſerved, I am confident the Patient wil be cured of this diſeaſe. But in caſe, omitting ſomewhat or other, he happen to be again taken, when his Fit begins let him be exquiſitly purged with a good ſtrong Medicament: For when a gentle Purge is given, it exagitates the humors, and yet it purges not, and conſequently augments the diſtillation and the pains, and oftentimes makes them twice as great as before, which makes many afraid and to forbear to purge, at the beginning of the pain. And therefore to the Medicament before preſcribed, for a dram of Diacarthamum put in two drams, or ſo much as the diſcretion of his Phyſitian preſent ſhal think fit: with this alone I have often cured beginning pains. And ſoon after the Purgation, let dry frictions be uſed on his head and neck, and that with the Bags preſcribed, very hot; that by theſe the remainders of the diſtillation may be ſtopped, and digeſted, leſt it fal into the joynts. But if ſo be nevertheleſs the fluxion of humors continues and poſſeſſes the joynts, and at the beginning of the pain redneſs and heat appear (ſuch as is attendant ſometimes at the beginning of a cold Gout, whereby many are deceived) firſt you muſt apply things moderately cold, then pain-aſſwagers, laſtly digeſters. Cold things I ſay, which do not drive the humors inward, but ſtop them when they are in motion, and extinguiſh the Heat. Of this ſort is the Mucilage of Quince ſeeds, extracted with Nightſhade water, with which being warm, let the pained part be bathed, and let it be covered with cloaths dipped therein. If this do not ſufficiently mitigate the pain, ad an eighth part of Vinegar; and if ſo, the pain grow not milder, ad a little Camphire, or a little white Trochisks of *Rhaſis*.

Let him then abſtain from Oyls, Oyntments and fat things whatever, becauſe the pains are inflamed and doubled by hot things. When by help of the premiſes, the vehemence of the pain, and al the ardour, ſhal be extinguiſhed: theſe and ſuch like Anodines, wil be convenient as follow.

Take *Oyl of Lillies, and Chamomel, Mucilage of Fleawort extracted in Sage Water, of each one ounce: Saffron ten grains: Wax a little. Make all into a Liniment, wherewith to anoint the pains, twice or thrice in a day.*

After the Anointing, apply this following Cataplaſm.

Take *Crums of white Bread, ſteeped in new Milk, one pound: Saffron twenty grains: Chamomel Flowers, and Melilot Flowers poudered, Meal of Lin-ſeed, and Fenugreek, of each half an ounce: Oyl of Lillies, a ſmal quantity: Make all into a Cataplaſm.*

There are many things of this kind, as the pulp of Caſſia Fiſtula, Cows dung applied, or Water diſtilled therefrom, Oyntment of the Juyce of Dwarf Elder; and innumerable other things, which the vehemency of pain, and neceſſity has found out. Many torment themſelves, and cudgel their brains to find out new Medicaments. Yet verily, I conceive the Gout is more eaſily and ſafely cured by a good Method, than by multitude of Medicaments. The pains being ended, or moſt what abated, the reſt of the Humor, is to be digeſted, leſt in the Joynt it grow into a ſtony kind of hardneſs.

Take *Pine-tree Gum, Tar, Emplaſtrum Oxycroceum, of each one ounce: Live* Brimſtone, *Hermodactyls poudered, of each half an ounce: Oyl of Turpentine as much as will ſuffice. Make all into a Plaiſter according to Art.* Apply it after the anointing.

The

The *XIII.* Counſel.

Containing the Cure of the Gout, and all Joynt-pains, for Msr. Albertus *Junior, Marques of* Brandenburge.

AS ſoon as ever any man is taken with pains in his Joynts, he muſt abate half of his ordinary Diet, both in Meat and Drink, and he muſt be enjoyned to follow a thinner and purer Diet, that the immoderate bulk of his body and Humors, may be abated; he muſt drink no Wine, the heat and vaporous faculty whereof, provokes the defluxion of Rhewm, and exaſperate the pains. His drink muſt be ſmal beer, or Water ſweetned with Sugar, or ſome other Liquor that without any harm doing may pleaſe his pallate. Al Salt and ſpiced meats muſt be avoided, and ſuch things which trouble the Head, as Garlick, Onions, Water-creſſes, Muſtard; eſpecially when the pains are moſt raging. He muſt uſe little ſupping meats or broaths, and eat roaſt meat rather than boyl'd, that his Body may by all poſſible means be dryed, and a good quantity of Humors conſumed. Theſe therefore are the chief, and moſt obſervable Rules of Diet, which his ordinary Phyſitian may unfold more at large. And becauſe ſo cruel a Diſeaſe cannot be put to flight only by diet, theſe Medicaments muſt be added, whereby I am wont quickly to put an end to theſe pains. As ſoon as the pain ſhal ſeize upon him, if his belly be bound, it muſt be ſoftened with a Clyſter, which muſt have in it Hiera picra ſimple, or Diaphœnicon, with other things uſual in ſuch caſes. The day after, his body muſt be purged with a ſtrong purgation, or elſe it will rather ſtir than evacuate the Humors, and ſo encreaſe the defluxion; alſo it muſt be ſtrong that it may draw the Humors out of the ſtrongeſt and remoteſt parts: Now ſuch a purge, I commonly preſcribe after this manner.

Take *of the ſtilled waters of Sage and Bettony, and of white wine, of each one ounce. Infuſe therein of the beſt Rhubarb, and Agarick newly Trochisked, of each four ſcruples. In the ſtrained Liquor diſſolve Electuarium Diacharthami, two drams; Syrup of Violets or Maiden-Hair, half an ounce. Make al into a potion, and let him take it in the morning four hours before dinner.*

This Electuary of Diacarthamum by reaſon of the Hermodactils and Turbith, is proper for the Gout: whoſe doſe muſt be fitted to the nature and ſtrength of the Patient. No preparation is to be premiſed before the purge, becauſe the Humor being at firſt, thin, wateriſh, and fluid, does eaſily follow the drawing of the Medicament. If one purge ſhal ſeem not to have drawn away a ſufficient quantity of the Humor, and the pains continue as before, or by means of a new fluxion are grown worſe, you muſt purge him the ſecond time with a purge like the former, yea, and the third time if occaſion require: but interpoſing ſome daies of reſt betwixt purge and purge, that the patient may not thereby be weakned: which muſt be left to the judgment of an experienced Phyſitian. Now the pains muſt even before purging, at the very beginning be aſſwaged, with this following Medicament, which by gentle cooling reſtraines the influxion, and yet does not drive the Humors more into the joynt.

Take *of the ſtilled waters of Nightſhade, and plantain, of each three ounces: ſteep therein, Marſh-Mallow ſeed and Quince ſeed, of each half an ounce. Make a Mucilage, and ſpread it luke warm on clean Linnen cloth, or upon tow, and apply it, renewing the ſame as ſoon as it begins to grow dry, that the part may alwaies be moiſt, til al the redneſs, heat, and pain, be taken away.*

This is a moſt effectual Medicament in the Feet and Hand Gout. If the Inflamation ſeem to be great, add an ounce of Vinegar. In the other joynts, when a more grievous pain ſhal ariſe, as in the Elbow, the Knee, and Hip, that the force of this Medicament may pierce the deeper, add Camphire, eight grains. When the pains begin, neither Oyls, nor Fats, nor Mineral or Metallick Medicaments do any good, but are found exceeding hurtful in many reſpects. When the heat and redneſs being extinguiſhed, the extremity of the pain ſhal abate, the remainders thereof wil be chaſed away with this following Oyntment.

Take *Mucilage of the Seeds of Line and Fœnugreek extracted in Sage water three ounces. Oyl of Worms, of Chamomel and Lillies, of each one ounce. Fox and Gooſe greaſe, of each half*

half an ounce. Hermodactyls finely poudered, two ounces. Marrow of an Hart, or of a Calf, and Wax, as much as ſhal ſuffice. Make an Oyntment and anoint therewith the pained and ſwolne part, twice or thrice a day, and wrap warm Linnen about it.

Alſo it will be good to apply this Plaiſter to the part affected, preſently after it is anointed.

Take of *the Oyntment preſcribed, five ounces: Round Birthwort root, Frankincenſe, Myrrh, Galbanum, Opopanax, of each half an ounce: Turpentine three drams: Wax as much as ſhal ſuffice: make all in Plaiſter rowls.*

If the matter of the pain be ſo tenacious, that theſe Remedies cannot mollifie nor root it up, apply this Plaiſter at laſt:

Take *Pine tree-gum one ounce: black Pitch two ounces: Wax one ounce: old Axungia one ounce: Hermodactyls poudered, and live Brimſtone, of each ſix drams: make a Plaiſter, which muſt dayly be renewed and continued til al the ſwelling ſeem to be taken away, and til the joynt may be freely moved.*

But if the perfect Cure be neglected, ſomewhat will be left in the joynt it ſelf, which at laſt hardening, will grow into a ſtony ſubſtance, and quite take away the motion thereof.

This is a certain and very ſafe way to Cure Joynt-pains when they are freſh, which if rightly adminiſtred wil never fail thee; nor need you ſeek far & near for other empirical Medicaments, wherewith we are often deluded. For the Cure of this Diſeaſe muſt be accompliſhed by Art and Method, and not by empirical Receits. Howbeit you muſt obſerve and be very circumſpect in this Cure, that when a new humor and a new defluxion ſhall arife, the Patient be ſtil purged afreſh.

But for to Cure ſuch as cannot go by reaſon of an old Gout, and whoſe feet are contracted and weakened as to going, if the infirmity be not exceeding old, it may be Cured after this manner:

Every morning let the Patients feet be held in this decoction, as hot as it can be ſuffered, about an hour.

Take *Juniper berries, Elecampane roots, and marſh-mallow-roots, of each two ounces: leaves of Lawrel, Myrtle, Sage, Betony, Stœchados, Origanum, Calamint, Marjoram, Roſemary flowers, of each one handful: Line-ſeed, and Fœnugreek-ſeed, of each one ounce: Boyl al in a clear Lye made of Vine-branch aſhes, in ſuch a quantity as may ſerve to cover the feet. If you would have this more effectual, add one pound of common ſalt.*

Afterward, the Patients feet being wiped, let them be anointed with this Oyl.

Take *Roots of Pelitory of Spain, Ginger, Nutmegs, Cloves bruiſed, of each two drams: Flowers of Sage, Hyſſop, Roſemary, Stœchados, ſpikenard, of each one dram, or half a dram: Round Birthwort Roots, and Hermodactyls poudered, of each one ounce. All being mingled together, pour on a pint of Aqua Vitæ, and let them ſteep an whole day: then add Turpentine one pound and an half: put al in a Glaſs Alembick: diſtil them with a ſlow Fire: Keep the water and Oyl apart for the uſe aforeſaid.*

The Patients feet therefore being wiped, let them be ſmeared with this Oyntment and Oyl, and wrapped in Linnen clouts: Then let the Patient lie down wel covered. Apply to the ſoles of his Feet red hot ſtones quenched in Wine, and let them lie, til the ſweat flowes out of his Legs and Feet. And when the Patient ariſes, let him al the reſt of the day and the night following, arm himſelf wel againſt the cold: and thus his feet will obtain a freer motion. And theſe are the Remedies wherewith the Gout, and other pains of the Joynts, may be ſoon allayed and driven away.

Now I ſhal briefly ſhow how they may be prevented.

How to prevent the Gout, or other pain in the Joynts.

When the Pains being ceaſed, and his feet ſtrengthened, the Patient ſhal feel himſelf reſtored to his health; for a month or two, before the uſual pains return, he muſt uſe ſuch Remedies as may prevent the ſame: And to that end, if his body be impure and ful of ſuperfluous humors, he muſt uſe the more ſparing Diet, and it muſt be drying and attenuating. He muſt drink no Wine, if his age, and the weakneſs of his ſtomach will permit the forbearance, and he muſt

must so order the matter, that his body being disburthened of part of the bad humours, may grow lean.

And seeing Diet alone cannot do that sufficiently, he must be purged every seventh or eighth day, sometimes by such a like Potion as was before described, and sometimes with Pils of Agarick, and Cochia. In the dayes intervenient, he must use Clysters, if he be costive.

After the second or third Purgation, if the Body shal be sufficiently purged, it wil be seasonable to move sweat, either with Guajacum, or any other Heaters; that the Humors wherewith the Nerves and Joynts are preternaturally soaked, may be attenuated, and so perfectly discussed.

Then also must such Remedies be applied to the Head, as exhaust the whole fountain of this Infirmity, wherefore the sweat being wiped off, every day, if you please, before supper, his head being shaven, apply these pouders very hot, that they may discuss the humors, and by drying, confirm and strengthen the brain.

Take *leaves of Sage, Marjoram, stœchados, of each half an handful: seeds of Annis, Fennel, and Cummin, of each two ounces: bay-berries bruised half an ounce: Milet one pound: common salt half a pound: Fry al in a frying-pan, put them in bags, which may be applied exceeding hot to the Head and Neck, til they grow cold of their own accord.*

Then cover his head with cloaths which must be smoaked with this Fume,

Take *Nigella Romana, Storax, Benzoin, Amber, Mastick, of each half an ounce: Cloves two drams: make al into a gross pouder to smoak his head-cloathes.*

If haply under the skin of his head some humor be manifestly discerned, his head must be often washed and fomented with a Lye, wherein the Cephalick, or Head-herbs, have been boyled.

And if neither, so the superfluous humors of the head shal be dried up, let his head be shaven, and thereon let this Plaister be laid, which is of great force to discuss.

Take *Pulp of Figs, old Leaven, of each two ounces: mustardseed bruised three ounces: emplaister of Mucilages four ounces: soften and incorporate them: adding a little Turpentine if need be. With this Plaister let his head be covered, and let it lie on, til it have evacuated al the superfluous humor; stronger Plaisters cannot so safely be used; we must therefore content our selves with this.*

The fountain of the disease being drawn dry, and the head quite freed from excrements, and strengthned, for the last part of the Cure, all his limbs and loose joynts must be knit and strengthned by such a bath as this that follows:

Take *leaves of Myrtles, Balaustians, red Roses, Plantane, Vervain, Bay-berries, Origanum, Calamint, Penny-royal, Time, Sage, Rosemary flowers, of each two handfuls: Juniper berries four ounces: Roch Allum four pound: boyl al in a sufficient quantity of water for a bath, and let him bide therein two or three hours (but let him not be forced to sweat) that his limbs and joynts may be better strengthned: and let him use it three or four dayes one after another, in the morning, fasting.*

This excellent way of Cure, does so pluck up both the causes of the Gout and joynt-pains, as well that which causes the excrement, as the joynts weakness it self, that the patient is thereby made perfectly sound and whole. But yet he must not be so confident of the Cure, as to take liberty to return to a temperate course of diet. But keeping ever after a more moderate diet, every Spring and Fall let him take a Purge a little before the usual time of his fits. And for three dayes after let him wash his head with the formerly prescribed lye. Also let him use the Bath, unless he be very much averse therefrom, as counting it troublesome. This is a sure and no wayes deceitful Cure, which every Physitian can accommodate to any kind of Gout or joynt-pain. And I should have illustrated the same with many other prescriptions, and those very effectual, in case the particular species or sort of the Disease had been expressed unto me, by its proper signs, and symptoms.

The

The *XIV.* Counſel.

Concerning extream Purſineſs in a Corpulent Man.

The Diſeaſe is propounded by Dr. Melinus, *to Dr.* Fernelius, *for* Mſr. de Boiſ-dauphin.

CLaudius *Lavallenſis*, whom you are acquainted with, is now the ninth month here as Ambaſſador for the moſt Chriſtian King, and at laſt is fallen into a Diſeaſe, which he cals an heavineſs or purſineſs of his body; but I cal it a Plenitude or Plethora of Humors more than his ſtrength can bear. Moreover, he has now already had twice a Looſneſs, by which 'tis probable he voided ſuch Humors as did burthen him, ſeeing he bore it well certain daies together, and was better after it. Now the Excrements which Nature freely expelled, were brown for the moſt part, and very ſtinking, uneven, and among the reſt, a little flegmatick, clammy matter. He aſſiſted the voluntary flux of his belly, by a dram of Senna, ſteeped in the broath of ſtewed Prunes, and preſſed out. And therefore, ſeeing he is perſwaded that he needs purging, and does ſufficiently confide in me, and the Practitioners of this place; he refers al to you and your Authority, of whom he is very confidently opinionated. Two things chiefly argue a Plethora, or Plenitude *ad Vices*, the Heavineſs of his Body, and becauſe he finds much good by light purgations now and then uſed.

The Anſwer of Doctor Fernelius.

With ſuch faithfulneſs and diligence I ſee the Infirmity of your Lord, Mſr. *de Boiſdauphine*, expreſſed in your Letter, that you do as it were ſet before my Eyes, and reduce into my Memory, how I have my ſelf found the ſame, when I have been with him. A Corpulent habit and vaſt bulk of Body, becauſe it cannot be maintained ſave by liberal and ful diet, cauſes ſtore of Excrements; now eſpecially, his Age inclining, he living a ſedentary life without Labor or Action, the Air being cold, and the Soil moiſt. And though my Lord Embaſſador ſeem full of cold and flegmatick Excrements, yet he has withal good ſtore of Choler, which I ſomtime remember did of it ſelf come away by ſtool with violence, and every day give him three Stools at leaſt, keeping his body alwaies very ſoluble. Now in caſe abundance of ſuperfluous Humors are grown up in his body beſides his Nature and Cuſtom; what wonder is it, if his body being weighed down with the bulk thereof, is become heavy, and unfit to perform its wonted functions? Now leaſt hereafter any worſe thing ſhould happen, we muſt endeavor, that look what ſuperfluity of humors, a thin and ſpare diet has not been able to rid away, it may be purged forth by phyſick: ſeeing we find, that the Looſneſs of his belly, whether coming by Nature, or procured by Art, does him much good: but it muſt be done leiſurely, and by little and little, becauſe gentle things do move him, and ſeeing it is in no wiſe ſafe, violently to ſhake ſo great a confluence of Humors, leſt we bring an old houſe upon our heads: The moſt convenient purgation therefore wil be by pils of Rhubarb, and Aloes, of each two drams; Agarick a dram; Cinnamon and yellow Sanders, of each half a dram, made up with Syrup of Cichory. And thus he ſhal uſe theſe Pils. Firſt let him take a ſcruple in the morning, an hour, or an hour and half before dinner. And two or three daies after, let him take half a dram, or two ſcruples, two hours before dinner. And thus muſt this purgation be often repeated, at ſhort diſtances of time, ſtil encreaſing the quantity, and continuing the ſame, till it appears that all the bad Humors are purged out, and he have recovered his former health and ſtrength of body.

The *XV.* Counſel.

Of the prevention and Cure of the Gout, for Msr. de Valletot, *the Kings Muſitian; tranſlated out of Frenth.*

THat you may (Sir) rightly preſerve your health and prevent thoſe pains, which are wont to afflict your feet, knees, limbs, and other joynts. Firſt you muſt purge four or five times in a year; viz. After Eaſter, and about the month of *Auguſt*, with the under written potion. But after the feaſt of al Saints, and about Candlemas, with the pils likewiſe under-written. And if need be, the day before you muſt take an emollient and preparatory Clyſter. And four or five dayes after your purgation, or longer, if you pleaſe, it wil be good to rub and dry your head, with a bag ful of ſeeds, under-written, exceeding hot. And when theſe dayes are over, it wil be good, eſpecially in the Summer, to waſh your head with a lie made of convenient herbs hereafter ſet down, and after to dry the ſame very wel with hot cloathes. Moreover, ſix or eight dayes after your purgation, it wil be good to dry and ſtrengthen your brain, towards night or when you goe to bed, to uſe the fumigation here deſcribed. But to the Medicaments preſcribed, one principal thing muſt be added, viz. Your courſe of diet. Wherein five points are cheifly to be obſerved. Firſt, That you eat not nor drink two much of any meat or drink whatſoever. Secondly, That you muſt not uſe ſtrong and vaporous wine, but ſuch as is very wel allayed with water. Thirdly, That you abſtain from ſleeping in the day-time, and that in the night you lye not on your back, but upon one ſide. Fourthly, That every morning you dilligently combe your head, and void al the excrements of your brain, and endeavour to go to ſtool. Fiftly, That you uſe moderate exerciſe, and keep your head mean while from cold. If happily the remedies preſcribed ſhal not hinder, but that a new addition ſhal be made of pain or defluxion; at the firſt groveling of the pain you muſt apply the oyntment here deſcribed, eſpecially if it be joyned with redneſs, ſwelling, and heat. And if this oyntment ſhal not Sutfice, another muſt be added. The heat being extinguiſhed, and the pain much what aſſwaged, the plaiſter following muſt be applyed to the ſame part, which muſt be ſo often renewed, either every day, or every other day, that no ſwelling, redneſs, nor Inflamation may remain.

The Solutive Potion.

Take *Waters of Betony, Sage, and white wine, each one ounce. Infuſe in them rhubarb four ſcruples. Agarick one dram; cinnamon ten graines. In the ſtrained liquor diſſolve one dram and half, or two drams of diacarthamum. Syrup of ſtœchados ſix drams. Make al into a potion. Take it in the morning.*

The Doſe of Pils.

Take *of the maſs of Pil Cochiæ, and of Agrick pils, each one ſcruple; of Alephangine pils one ſcruple; ſyrup of violets as much as ſhal ſuffice. Make five pints; let him take them at three of the Clock in the morning.*

For the Bag.

Take *Annis-ſeed, fennel-ſeed, Cummin-ſeed, and bayberies, each two ounces. Millet one pound, Common-ſalt half a pound. Beat them, and fry them, and put them in bags made of thin-woove cloth, for the uſe aforeſaid.*

The Fume.

Take *Nigella Romana, Styrax, Benzoin, Ambar, of each half an ounce. Let them be dry and groſly poudered, and ſo put into a Box, for a fume pouder. Or a Cucupha, or quilted cap may be made therewith to weare upon the patients Head.*

The

The firſt Oyntment or Smear.

Tke *Waters of night-ſhade and plantane, each half a pound. Vinegar two ounces. Infuſe therein ſeeds of Quinces, and flea wort, of each half an ounce: extract a mucilage over the warm embers, and therewith lukewarm foment the pained part, with linnen cloathes.*

The ſecond Ointment, truly ſo called.

Take *Oyntment of populeon three ounces; Dialthæa one ounce and half; let them be incorporated together to anoint the pained part, after the fomentation aforeſaid.*

The Plaiſter.

Take *Florentine Orice root, Hermodactils poudered, of each ſix drams. Emplaſtrum oxycroceum, and de Mucilaginibus, of each two ounces. Pine-tree gum one ounce. Soften them with a ſufficient Quantity of oyl of worms, and make a plaiſter-rowle, ſpread ſome upon leather for the pained places.*

Diet-Drink.

If he cannot be perfectly cured with theſe remedies, it wil be good for him to abſtain from wine, and to drink twice a day the former decoction of Lignum vitæ with the bark, which has been by Mſr. *Fernelius* formerly deſcribed.

The XVI. Counſel.

Of trembling of the members.

YOU (moſt learned *Orpheus*) out of your own Ingenuity and candor, do adorn me with ſuch praiſes, as I am loth to acknowledg, or raſhly entertain. But in that, out of the honeſty and ſincerity which becomes a Chriſtian, and a Phyloſepher, you bear a loving affection towards me; I give you al poſſible thanks, and ſhal be ready upon al occaſions to requite your love, if by any means I may aſſiſt you by my endeavors or Countenance. And that I may now ſatisfie you as to the buſineſs in hand; that ſame trembling which you propoſe, in the ſtrongeſt age of a man, cannot ſpring but from very grievous and preternatural cauſes. And becauſe I do not underſtand that the patients brain is remarkably affected, nor that flegm does any where abound, there muſt be ſome extraordinary cauſe of this ſymptome. Conſidering the patients by-paſt life, and the conſtitution of his body, I am with you induced to think, that his nerves and ſollid parts, are weakened by immoderate uſe of ſtrong unmixt Wine, and of Venery, and that they are now become ſo feeble that they connot performe their natural and wonted office; neither being able firmly to move, nor to hold the joynts ſtedfaſt. Hence is trembling cauſed, which is then moſt urgent, when the patient is put in fear, either by the preſence of great perſons, or upon ſome other occaſion as is uſual.

And ſeeing that this trembling has its original, rather from the dryneſs than repletion of the nerves, it wil hardly admit of cure, even as a convulſion ſpringing from emptineſs. Yet if you are minded to make trial, you muſt endeavour the Cure, neither by purgations, or immoderate evacuations, but by the contrary Cauſes, and a good courſe of diet. But nevertheleſs if you ſhal perceive any crudity to ſtand in the way, that may ſafely be removed, either with a clyſter, or with a potion of rhubarb and agarick, you may do it.

Yea, and if alſo you ſhal think fit to purge pure choller, which adounding about the the midrife, is many times obſerved to ruſh into the nerves of the ſpinal marrow; and ſometimes to cauſe trembling, other whiles nummedneſs and palſie: the ſelf-ſame, or ſome ſuch potion ſhould be repeated, every tenth day. Alſo he ſhould be prepared two or three dayes before his purging, by apozemes: and in the intervenient dayes, if he be bound, he muſt have a clyſter, with a good deal of Hiera ſimple, and Honey of roſemary.

This Method of Cure is to be continued, to the thirtieth or fortieth day, or at leaſt till his tremblings do begin to go away. At which time he muſt wholly forbear Wine, the only abſtinence whereof, has cured theſe Diſeaſes. And let his Drink be, either Barley Water, or ordinary Piſan, in which Ginnamon or Nutmeg are ſteeped; or a dilute Decoction of Guajacum, which they call a *Bochet*; or Metheglin wherein Sage has been ſteeped. Let him uſe Meat of good juyce, and ſparingly, ſomtimes roaſt, ſomtimes boil'd, that it may neither altogether dry, nor over-much moiſten. When by means of good Diet, and the foreſaid Medicaments, his Body ſhall ſeem not ſo much to tremble, and ſo the Humor wil be prepared, and the Antecedent cauſe evacuated; then it will be good to uſe baths, wherein Cephalick Roots and Herbs are boiled, or vaporaries thereof compoſed, wherein for ſome daies together, in the morning his body is to be rubbed, til the ſweat runs down. And when he is dried, let him be laid in a warm chamber, wherein al his Back-bone muſt be anointed with this Oyl:

Take *Stæchados, Roſemary flowers, Sage, Marjoram, Primroſes, of each one handful; Bay-berries, and Juniper berries, of each half an ounce; Nutmeg, Ginger, Cloves, Pellitory of Spain, of each three ounces. All being bruiſed, ſprinkle thereupon a pint of Aqua vitæ. Then pour thereon common Oyl a pint and half. Let them boyl together over a gentle fire, till all the water be drunk up. Preſs out the Oyl, and reſerve it for the uſe aforeſaid.* And never leave this courſe, til his trembling be quite gone.

If haply during the Cure, any ſuſpition of a Diſtillation ſhal ariſe, which may concur to foment the trembling; it, alſo, muſt be dried, with Milet, and other fried ſeeds, and with a fumigation. Or if it prove very troubleſom, it may fitly be derived by Errhines, or Noſe-liquors.

The *XVII.* Counſel.

Of Trembling and Heavineſs.

A Letter of the Provoſt of Pertica, *propounding the Caſe.*
Tranſlated out of the French.

From the Year, one thouſand five hundred, and fifty, I began to feel a great illneſs, with a trembling of all my Members, eſpecially after meat and ſleep. A pain goes from the middle of my Hip, directly to the brain, comprehending all the right ſide of my back-bone, and reaching into my Arm on the ſame ſide; and all my members remain heavy, ſo as not to be moved, and to deſire nothing but ſleep, eſpecially after meals. And I feel through the whol habit of my body, a certain fluxion under my skin of waters, which ſomtimes make a tumult like a ſwift torrent; and ſomtimes they run ſlowly, ſo that you would ſay it were only the elevation of a thick vapor, through the Nervous parts, as far as to my Gums. Now my Head is frequently vexed with coldneſs, as alſo other outward parts of my body: nor can I long ſtand upright, nor endure to lie ſtill; and the right ſide of my body ſeems abſolutely fallen away, and pined.

The Anſwer of Dr. Fernelius, *to the foreſaid Letter.*

A Frequent diſtillation falling upon the Muſcles, Nerves, and Membranes, eſpecially on the right ſide, is one, if not the only cauſe, of al thoſe Symptoms, which are at large declared in your Letter, as of heavineſs and pain, which is in your back, Arms, Hands, and right Hip: whereunto is added a weakneſs of your Body, by reaſon of the ill Conſtitution of your Stomach and bowels. For they are obſtructed and impure, nor do they conveniently nouriſh the body; and the Cauſes are, fruſtration of Concoction, and the Head eſpecially, but the whol body withal, clouded with Vapors, and wonderfully burthened. In this variety and contrariety of Infirmities, a light and gentle Cure muſt be undertaken, which may cleanſe the Head and Nerves, as little offending the Stomath and Bowels as may be. In the firſt place therefore the whol body muſt be purged with this following Syrup, twice a month, which is compounded with reſpect to al the premiſes.

Take

Take *a Syrup made of Head, Liver, and Spleen-reſpecting ingredients, with three ounces of Senna, and two drams of Agarick.*

Five or ſix daies together after purging, take faſting, at leaſt two hours before meat, one of the following Lozenges.

Take *pouder of Diamargaritum frigidum, and Electuarium lætificans Galeni, of each half a dram: ſhavings of Ivory and Harts-horn, and choice Cinnamon, of each a ſcruple: white Sugar diſſolved in Roſe water three ounces. Make an Electuary in Tables or Lozenges weighing three drams apeice.*

Alſo theſe dry Remedies following, are to be uſed to purge and ſtrengthen your Head.

Flegm muſt be drawn out at your Noſtrils by the Juyce of Marjoram and Beetes, or ſome ſtrong Sneezer.

Your Head muſt be dried and ſtrengthned by the ordinary Bags. And as for the coolneſs and weakneſs of your Nerves, if any thing help you, it muſt be a decoction of Guajacum, uſed at meals inſtead of Wine, in the morning to ſweat upon: which ſweating if your ſtrength will not bear, at leaſt your whol Body muſt be rubbed, ſoon after ſleep, pretty hard, with hot and dry linnen cloaths; and afterward, with moderate exerciſe, let al your Joynts be long warmed and ſtrengthened. And after you have been purged two or three times by the Syrup, if your Joynts prove not ſufficiently firm and ſtrong, uſe dry Baths, or bath-ſtoves, which have a mighty faculty to dry and ſtrengthen the Nerves. They muſt be made after this mannner.

Take *Juniper berries, Roots of Acorus, and Elecampane, of each two ounces: Sage, Betony, Marjoram, Stæchados, Bayes, Wormwood, Origanum, Calamint, Rue, Chamæmel, Melilote, Dill, of each a handfull: Annis-ſeed, Fennel-ſeed, of each half an ounce: Boyl all in water and white Wine. Pour the decoction on a hot Tile, and receive the vapor in an Hogshead, or other covered bathing veſſell til your Body grow hot and the ſweat run out. If you cannot eaſily endure the ſtove: at leaſt lie in your bed in the morning very wel covered, and let hot ſtones extinguiſhed in the foreſaid decoction, be laid to the ſoles of your feet. And thus as you lie, you may gently ſweat, and let the ſweat be wiped off.*

And this courſe muſt be continued, til al your Nerves be ſufficiently firm and ſtrong. As to diet eat but twice a day, and that ſparingly, that your weak bowels may not be overwhelmed. Let your meats be of good juyce, and eaſie of digeſtion, ſuch as al men are wont to commend.

Eat no fiſh, or very little, but no beans or peaſe, or the like. Abſtain alſo from Fruits and herbs that are raw; from all ſuppings and broaths, and from al thoſe things, which overmuch fil and moiſten the Body. Uſe Wine that is neither very vaporous nor ſtrong, but thin and plenfully allaied with pure water, leaſt it trouble the Brain and Nerves. Abſtain from all other drink, and uſe *that* ſoberly and ſparingly. Becauſe nothing does more cool and moiſten the Nerves and oppreſs the whol Body with heavineſs, than overmuch pouring in of drink. You muſt ſleep long after meales, and avoid Noon-day Sleeps.

The *XVIII.* Counſel.

Of pulſation and hiſſing noiſe al the body over, and of Corpulency.

A Senator of *Carnote*, fleſhy and ful of blood, being thirty four years old, having a great Burgomaſters belly ſticking out, as he was lying in his bed, thought he heard a certain hiſſing noiſe, and pulſation as it were, which being evenly ſpread al his body over, did not reſt peculiarly in any one part, nor could be perceived by the touch, but only was heard both by the patient and thoſe that were with him, if they diligently liſtned. Now though this man was not troubled with any pain, nor any horrible ſymptome appeared, yet he was afraid leaſt he ſhould die ſuddenly. This Symptom as we have it declared unto us, is a vehement pulſation of al the Arteries, which is moſt of al, obſcurely heard, about the Head and Temples, as he lies in bed. And it proceeds from plenty of ſpirit and hot blood, which growing hot without putrefaction and working, ſtretches the veins, and fills the Arteries with thin and vaporous

vaporous blood, cauſing a ſence of that ſame ſwelling, great and vehement pulſation. An argument hereof is, that if his blood either by intemperate diet, or immoderate exerciſe, or the fire, be a little heated and ſtirred; theſe ſymptomes of his are exaſperated and grow worſe. And therefore this is only the effect of abundance of Heat of blood, nor does it argue any more greivous evil to lurk within, nor does it threaten any worſer evil, provided timely remedies be applyed. The firſt and cheifeſt way of prevention and cure does conſiſt in point of diet. And the ſick Gentleman muſt uſe very little wine, and that muſt be ſuch as is weak, and wel allayed, that it may retain very little taſt of wine, He muſt eat boyled fleſh rather than roaſt, and dip both in juice of ſour Grapes or Vinegar, or juice of Sorrel, or of Lemmons, or Pumgranates. He may profitably eat Fiſh, eſpecially if they be of hard and ſolid ſubſtance: yet let him eat thereof, but ſparingly and frugally. Somtimes eſpecially on Fiſh daies, let him ſup with barly Cream. Let him ſhun al ſalt and peppered meats, or otherwiſe ſpiced, and ſharp, as Garlick, Onions, Muſtard, Water-Creſſes. Alſo vehement exerciſe of his body muſt be avoided, and over heating the ſame, alſo wrathfullneſs, and ſadneſs; finally, al diſturbances and over much intention of the mind. If by this courſe of Living, in the ſpace of about twenty daies the trouble ſhal not ceaſe, the weather being warm he may take ſome phyſick: and in the firſt place give him an emollient Clyſter, the day after, purge his body with this medicament, which is alſo accommodated to the pain in the kidny.

Take *Pulp of Caſſia ſix Drams; Diaprune Laxative one dram and half; Rhubarb poudered one dram. With Sugar make a bolus.*

On the third day, open the inner vein of his left Arm, and take away blood as his ſtrength wil beare, to ten or twelve ounces. The following daies, give him in the morning one doſe of ſyrup of Cichory ſimple, and ſyrup of vinegar ſimple: out of a double quantity of water wherin Cichory and Sorrel Roots have been boyled. Moreover, let the preſcribed courſe of life be continued, til that ſame vhement pulſation be quite gone, and the danger of fullneſs be avoided. And alſo nothing wil be more uſeful for the health of his body, than long to hold that ſame cooling order of diet preſcribed.

The *XIX.* Counſel.

Of a Conſumption of the Lungs, for a Citizen of Roan.

THe diſeaſe deſcribed is the Conſumption, cauſed, not only by a diſtillation, but through fault of the Lungs, which have been long time apparently oppreſſed with ſhortneſs of breath, and are now ſo weakned that their proper ſubſtance, does not only conſume, but corrupt and rot. An argument whereof is, a ſoft and flegmatick ſwelling of his foot and thighs. Moreover his now ſpitting of Quittor and purulent matter, argues the Conſumption to be confirmed. And therefore the diſeaſe is now become uncurable, nor is there any hope. Howbeit, the life of the Patient muſt be lengthened as long as by Art is poſſible, by gentle and debonair Medicaments, which may mitigate the diſeaſe without weakening the Patient. And therefore abſtain from any further blood-letting. And in caſe blood happen at length to break out again, it will be better ſuppreſſed, by a dram of choyce Rhubarb poudered.

Or if it ſhal any waies ſeem fit to purge, it wil be ſufficient to give him Caſſia Fiſtula, or an Infuſion of Rhubarb. And his ſpitting muſt be furthered with Lenitives and Detertives, which do not vehemently open, ſuch as Jujubes, Sebeſtens, Figs, Raiſons, Polypody, Coltsfoot, Pimpinel, Hyſop, with good ſtore of Sugar, made up in manner of a Lick-pot. Alſo Electuarium reſumptivum wil be good, and Unguentum reſumptivum, wherewith his whol body muſt be anointed, evening and morning. So alſo in the beginning of the Spring, he muſt uſe Aſſes Milk, artificially prepared, which muſt be given him in the morning when his ſtomach is empty, four hours at leaſt before meat: or if he cannot eaſily have the uſe thereof, Barley Cream, and Sugar of Roſes, muſt in like manner be given him at the ſame hour. I doubt not but the reſt of his Diet has been preſcribed, according to the Rules of Art. Let him uſe meat eaſily to be digeſted, a little at a time, and often. Leaſt he over-whelm his weak Nature, and encreaſe Crudities, which are the Cauſe of the Flegmatick Swelling.

The

The *XX.* Counſel.

The Hiſtory of the Diſeaſe written by Msr. Crab, *the Kings Phyſitian, to the* Phyſitians *of* Paris, *for the Lady* De le Aubeſpine, *enclining to a Conſumption.*

THis moſt noble Lady had been now ſix months with child, ſtil ſubject to defluxions from her Head into her Breaſt: whenas after a long ſtay in the Sun, and acrimony of blood contracted by paſſions of mind, ſhe fel into a ſpitting of blood, which was much in quantity, hot, and of a flouriſhing colour, al which ſigns, ſhew, that it came from no other part ſave the Lungs, and rather by opening the mouth of a veſſel, than by breaking the ſame, or fretting it in ſunder, as things going before and following after do perſwade us. Now this ſymptom ceaſing, only by medicaments and thoſe but few, which did abate the fervencie of blood, and furniſhed with an aſtringent and ſoddering faculty, the phyſitian who was with her thought fit to abſtain from blood-letting, and other ſtronger Remedies accomodated to her diſeaſe, til being brought to bed, ſhe might more eaſily beare them through increaſe of ſtrength. But a Feaver ariſing after ſhe was delivered, which after a cholerick and putrid looſneſs, without any other phyſick, ſave an apozem to move her purgations, went away; ſhe complained of a pain in the right ſide of her Cheſt, and how ſhe could not endure to lie on that ſide of her body, with ſhortneſs of breath, and a ſence of weight if ſhe lay on the other ſide. But a few daies after, ſhe, after a little coughing, fel to ſpit blood again, and that frequently; wherefore finding her in good ſtrength, we thought fit to proceed to the cheifeſt and beſt remedies of that diſeaſe. This Method therefore we reſolved exactly to follow. Having cleanſed her belly with a gentle Clyſter, out of the inner veine of her right Arme we tooke three ounces of blood. The day after we did let her blood again. And becauſe by both the bleedings thick ſlimy and half putrefied blood was voided, the ſame day, ſome houres after, we drew ſome out of the ſame vein: which Finding to be purer and more ſincere, we thought fit to ſtop it.

After Blood-letting we purged her, having Firſt given her a julep. Now her purgation was exceeding gentle, of a dram and half of Rhubarb in the infuſion, with half a dram thereof in pouder, and half an ounce of ſyrup of dried roſes. After purging we ſet our ſelves to ſtrengthen her brain, and to draw the vapors through the ſutures of the Skul, applying to the coronal ſuture, emplaſtrum ex Ammoniaco, and Pidgeons dung.

In the meane while, we did not neglect the part affected. In the firſt place therefore, we preſcribed a Clyſter, and ſtoppers of blood. And ſuch things as might heal the wound if any were, and that the thin and ſharp defluxion being thickned, might ſtop. Among which kind of Medicaments is the ſolid electuary of Terra Lemnia, and Bole-Armeniack, red Coral and Blood-ſtone, conſerve of roſes and ſyrup of poppy being added, with ſpecies of Diatragacanthum frigidum, rejecting the hot ſpecies of diapenidium as unfit in this Caſe. But that the humor allready in her Lungs, might more eaſily be purged our, preſcribed an attenuating and deterſive Cheſt-ſyrup, which might move ſpittle. Alſo a March pain made of new pine-kernels and almonds with Sugar and roſe water made up with an infuſion of gum tragant, ſorrel ſeed, plantain ſeed, and porſlain ſeed; which March-pain beſides that it makes one eaſily expectorate, by its aſtringency it likewiſe glues and Sodders. We added that which every body commends, the uſe of Aſſes milk, with pouder of ſugar of Roſes.

So that now we doubt not but that this noble Lady does recover by the uſe of the preſcribed remedies, nor do we fear any miſchance as long as ſhe wil follow good advice, and ſhal not neglect that courſe of diet, which ſhe hath hitherto obſerved. But in caſe by external Injuries, or ſome vehement motion of mind, a ſtrong and loud contentious ſpeaking, or untimely watchings, the diſeaſe ſhal return upon her, we adviſed her to uſe the ſame Remedies. But for prevention of this evil, we account moderate blood-letting and purging with an Infuſion of Rhubarbe, when the Spring enters, and in Autumne, to be the moſt ſpeedy and convenient Remedies in the the world, and we do exceedingly commend the ſame.

The

The Anſwer of Fernelius.

Hot and freſh-color'd blood many times by fits brought up with coughing, is indeed rightly judged to come from the Lungs. But becauſe the moſt noble Lady our Patient, has a ſoft and tender body and weak Lungs, and has been long time ſubject to a diſtillation and cough, it is very much to be feared, that a vein is not only opened, but fretted aſunder (for I find no reaſon to think that it hath been opened by violence) yea, and ſeeing upon the laſt voidance from that part, an evident pain aroſe in her right ſide, with ſhortneſs of breath and a ſharp cough, alſo with a certain pain of heavineſs and weight, eſpecially when ſhe lies on the contrary ſide, unleſs ſhe had then a true pleuriſie, we have great reaſon to ſuſpect, both that her Lungs are ulcerated, and that there is ſuch a collection of matter as threatens an Impoſtume. Howbeit the Remedies of Art have been ſo accurately and diligenly applied to theſe evils, that the ſick Gentlewoman ſeems now to be in a good and ſafe condition, without any danger of a Relapſe: which is to me the beſt and moſt acceptable news in the world. And therefore I conceive ſhe ought to perſiſt in the uſe of theſe Remedies, by help whereof ſhe has recovered, and eſpecially of the Milk and Barley Cream. But nevertheleſs, becauſe theſe kind of maladies are wont to be moſt dangerous and deceitful, and commonly to lie long hid, under a counterfeit appearance of health, til at one time or other upon ſome light or no occaſion, they gather Head afreſh; wary obſervation muſt be made, whether any of the old malignity remain in her Breaſt or no, and whether ſhe is not ſomtimes vexed with her cough, or troubled with a lingring Feaver, or ſhortneſs of breath. For if theſe things be obſerved, it may haply ſeem fit beſides her morning milk, and courſe of diet preſcribed, to give her ſuch things as are gently lenitive, and mildly purge and ſtrengthen the Lungs.

The diſeaſe before deſcribed, brought the Lady de l' Aubeſpine *to her death. For ſhe was conſumed with a lingring Feaver, the pain of her ſide came again, and ſpitting of blood, with greater ſhortneſs of breath. Her body being diſſected, her Lungs were found putrified, cleaving to her Ribs, with ſundry Ulcers.*

A Writing of Mſr. Fernelius, *when he was to Reaſon with other Court Phyſitians, about the Sickneſs of* Madam de l' Aubeſpine, *when ſhe came firſt to this City.*

When ſhe was with child in her ſixt Month, without any violence betiding her, without any diſtillation or foregoing cough, ſhe began of a ſudden to bring up from her breaſt, and ſpit out blood, with wheezing, but no great ſtraining. At the ſame time ſhe began alſo to bleed at the noſe, and ſomtimes the blood would run back into her throat, whereas during this time of her being with child ſhe had not before bled at the noſe, though her veins did ſwel with fulneſs, and formerly ſhe was alwaies wont to bleed, when ſhe was great. When five daies were over, her ſpitting of blood ſtopt and went away, yet a dry cough continued without wheezing or rattling, without any difficulty in breathing in her child-bed, little or no purgations brake forth, which were afterward provoked with Syrup of Hyſop. The fift day after ſhe was brought to bed, a moſt burning Feaver held her for two daies, by force whereof a light pain was raiſed in her right ſide. After this a lingring Feaver held her, ſcarce diſcernable, and a ſettling into her right ſide. A few daies after, a greivous diſtillation fel into her right ſhoulder, and into her ſhoulder-blade, and into that part of her ſide, which before had troubled her. Being the third time let blood after a purge: the pain of her ſhoulder and ſhoulder-blade, ceaſed. But it continued in her other ſide as it does ſtil. After which ſhe alwaies found it troubleſome to lie on her right ſide, and was ſhort breathed, though ſhe voided no blood. By all which it may appear, that the firſt eruption of blood, came neither from the breaking nor fretting of a vein, but only a Vein was opened through immoderate plenty of blood. And that was only in the right ſide of her Lungs, from which ſhe felt blood to drop, when ſhe lay on her right ſide. After which came the diſtillation, which falling on her right ſide, cauſed that pain, ſo that there is a conjunction of two diſeaſes, the one in her Lungs, the other in her right ſide. And beſides theſe diſeaſes, her Liver is alſo over hot and obſtructed, with a light pain and hardneſs, and her right Kidney is ſometimes afflicted with Nephritick pains.

THE

The *XXI.* Counſel.

Touching ſpitting of blood from the Lungs with a cough. For Msr. de Baumont *fifty yeares old. Tranſlated from the French,*

THat you may receive ſome eaſe of your ſhortneſs of breath, and that it may be hereafter prevented, leaſt you fal into a Cough and ſpitting of blood, and that in ſo great quantity as lately happened: you muſt uſe al diligence in ſhunning vehement exerciſe, great heat, wrath, and other perturbations of mind. Alſo you muſt abſtain from ſtrong wines, and hot meates, ſalted or ſpiced, and al other occaſions, which may over-ſtir or heat your body. Nor muſt you eat or drink liberally. Moreover four times in a year, when the ſeaſon is moſt convenient and on ſome fitting daies, your body muſt be purged with the underwritten bolus, and it wil be good to take conſerve of roſes frequently, when you are going to bed. But if your ſpitting of blood ſhould happen to returne; it wil be convenient after a gentle lenitive to open the baſilica Vein in your Arme, which is beſt for the fluxion into your ſide. And the day after to drinke a little potion with toſted rhubarbe in it. And frequently to uſe every hour, a familiar opiate ſuch as was long ſince preſcribed for you, til the ſpitting of bood ceaſe. And in the mean ſpace to abſtain from wine, and quench your thirſt, with the Julep of roſes, or with ſyrup of myrtles, or of porſlane.

The Bolus.

Take *Pulp of Caſſia new drawn ſix drams. Rhubarb poudered one dram and half. Electuary of Diatragacanthum fridgidum or white ſugar, as much as ſhal ſuffice. Make al into a bolus.*

The Potion.

Take *Rhubarb toaſted one dram and half. Syrup of dryed roſes ſix drams. Plantan water four ounces. Mix them into a potion.*

The Opiate.

Take *Conſerve of dried roſes one ounce. Bole-Armonick three drams. Terra Sigillata two drams; red coral, ambar, harts-horn burnt, of each half a dram. Syrup of myrtles as much as ſhal ſuffice. Make al into the forme of an Opiate, or of a Lick-pot.*

Alſo for Prevention, though you void no blood, you muſt often take of this Electuary,

Take *Conſerve of roſes and comfrey, of each half an ounce. Trochiſks of ambar and of Terra Sigillata, of each one ſcruple. Red coral, choice pearl, of each half a ſcruple; Sugar of roſes, as much as wil ſuffice. Make al into an Electuary. Let him take a ſpoonful, an hour before meales.*

If blood ſhal breake out again, the uſe of Bole-Armenick, wil be very profitable. And afterwards, when it is ſuppreſſed, your Lungs muſt be ſtrengthened, gently purged, and clenſed with this following Syrup.

Take *Stoned Raiſons one ounce; Polipody of the oake, ſcraped Liquoris, of each two drams: Colts-Foot, Scabious, pimpinella, Knot-Graſs, of each one handful. Seeds of Marſhmallowes and of cotton, each one dram. Make a decoction to a pint, in the ſtrained liquor diſſolve nine ounces of white ſugar. Make it into a ſyrup of an indifferent body. Let him uſe it every hour and at all times out of a ſpoon, without any waters. It ſtrengthens and clenſes the Lungs.*

For another in the ſame Diſeaſe.

Againſt his thirſt, let him uſe the julep of roſes, with four times as much boiled water mingled with it, or Syrup of Jujubes, myrtles, and purſlane, after the ſame manner.

Alſo, Take *Of the pouder of Electuarium Diatragacanthi frigidi, one dram and half; Yellow ſanders, Harts-horn, of each two ſcruples; Choice rhubarb two drams; white Sugar diſſolved in roſe water, three ounces and an half; Make al into Lozenges or tables. Let him take one of them, one houre before ſupper.*

Alſo, *Pils of Rhubarb are good, and a fumigation when he goes to bed. Likewiſe Conſerve of Comfrey and Roſes, each one ounce. Trochisks of bole, half an ounce; Syrup of myrtles as much as ſhal ſuffice. Make all into an opiate.*

The *XXII.* Counſel

For Msr. Sigiſmund, *troubled with extream ſhortneſs of breath, called* Orthopnæa.

UNnderſtanding by your Letters (moſt renowned *Sigiſmund*) that you earneſtly deſire the recovery of your health, and that you place great confidence in me to that end; I find my ſelf vehemently allured and provoked, according to my ſlender Learning and experience in the Art of phyſick, to endeavour al I can to help you. I account it verily a miſerable and ſad condition, for a man truly ingenuous in his manners, and of remarkable learning, moſt apt for employment in the Common-wealth, in the prime of his youth, to be ſo tormented and inſnared by the cruelty of one diſeaſe, as that he is thereby taken off from al excellent Employments whatſoever. I have therefore ſought out, and deviſed for you a very eaſie method of Cure, and a few remedies, which by Gods bleſſing may deliver you from this grievous bondage, and that ſweetly and gently, according to your deſire, without any offence, either of your brain or Lungs. The Diſeaſe propounded, is that which we cal Orthopnæa, returning at certain ſeaſons, the diſtances whereof I wiſh I had been acquainted with under this diſeaſe, the Lung-pipes are already ſomewhat obſtructed, with thick and clammy flegm, wherewith the very ſubſtance alſo of the Lungs ſeemes to be ſtuffed in ſome Meaſure. And as often as any new diſtillation from your Head fals thereon, it doubles the obſtruction, fils the windpipes, ſtops the breath, and makes very great ſhortneſs of wind, which perſiſts ſo long, til the newly fallen fluxion is either diſſipated, or concocted and ſpit up. There are therfore two principal ſcopes of the cure: one that the diſtillation may be driven from the lungs; the other that the lungs may be freed from that wherewith they are already ſtuffed. To attain the former, our cheif care muſt be to diminiſh the matter of the diſtillation, and to endeavour that hereafter, as little as may be come in the place thereof. Now this may be done, if a thin, Sparing, drying diet be obſerved, and you eat but twice a day, not of ſuppings, broaths, and ſuch like liquid meates, but of dry and ſolid things, moſt commonly of roſt fleſh, ſuch as is of good juyce, and eaſie of digeſtion. You muſt abſtaine from al fruites, excepting from raiſons, figs, prunes, and almons. Let your drink be white wine or thin claret, not two ſtrong nor Vaporous, and ſufficiently allayed with water that it may not flie into the Head, and fil the ſame. Never eate ſo, as to ſatisfie your ſelf; drink very exceeding ſparingly and oftentimes endure thirſt; that by this courſe of diet, al ſuperabundant humors may be drawn out, and your whole body grow lean, and your head it ſelf, the fountain of this evil, become dry. You muſt by little and little accompany your ſelf to theſe rules, wherein the chief force as wel of cureing as preventing the Orthopnæa is placed. It wil be exceedingly conducing to your health, to continue and moſt punctually to obſerve the ſame al your life. Nothing is ſo grievous and moleſtful, which cuſtome wil not render eaſie. And becauſe diet alone, though punctual enough, can hardly draw out al the impurity of a body which has been now a long time crazy, purgation muſt alſo ſometimes be uſed; eſpecially at the Beginnings of the four quarters of the year. It may be in the beginning of winter and ſpring, with pills of Agarick and pils cochy; but about the beginning of Summer and Autumne, by ſuch a like

Take *Sage and betony water, and white wine, of each one ounce; infuſe therein choice rhubarb, Agarick trochisked, of each four ſcruples; in the expreſſed liquour diſſolve diacarthamum two drams; Syrup of Hiſop half an ounce; Make all into a potion; Let him take it in a choſen day and hour.*

If the time of the future fit be certain and fixt, the purge is to be taken eight or ten daies before. Or if peradventure it fet upon a man on a ſudden; at the very beginning of the fit he muſt be ſtrongly purged, that the matter which flowes in may be rooted out, before it faſten it ſelf into the Lungs, and if one purge cannot do the deed, another muſt alſo be given, til the whol defluxion be rooted up and ſtopped. Every morning your head muſt be dried and rubbed, either with rough Linnen Cloaths, or ſomtimes with ſuch bags as follow.

Take *Aniſeed, Fenel and Cumin-ſeed, of each two ounces. Bayberries bruiſed one ounce. Milet one pound. Common ſalt half a pound. Frie them in a frying pan; then put them preſently in a bag, wherewith your Head muſt be rubbed hot.*

After the rubbing of your head, let flegm and ſnevil be every morning drawn out of your noſtrils, and with the vulgar and common medicaments uſed to that end. Somtimes you muſt move ſneezing, that a revulſion to your noſtrils may be made of ſuch humors as are wont to fal into your throat, and Lungs. You muſt uſe moderate recreation, eſpecially in the morning, and before ſupper, or at leaſt, inſtead of exercile, hard and rough fridions of your body are to be uſed. Let afternoons ſleep be avoided, and ſleep but little in the night. Lie never on your back, but only on one ſide that the excrements of your brain, fal not into your throat and wind pipes, but may run to your noſtrils. Shun the Aire when it is moiſt and cold, cloath your head wel in the winter, that it may not feel the Injuries of cold. Alſo your head may be ſmoaked with odoriferous materials, hot, drie, and ſtrengthening, as Nigella Romana, Storax, Benzoin, Ambar and Roſes. Theſe few precepts therefore of regulating your ſelf, muſt be obſerved after your cure, al your life long, that you may not ſo eaſily flip into this diſeaſe again, whereunto you have been accuſtomed. And now I come to the proper and peculiar Cure, which by the help of medicaments may remedy the vitious conſtitution of your body. To this Intent you muſt chuſe a time between your fits when being delivered from one, you did not feare to fal immediately into another: and this time of cure ought to be about thirty daies. In the firſt place therefore, the former courſe of life being undertaken and punctually obſerved, your belly muſt be looſned with a Clyſter, of an emollient Decoction, with Hierapicra ſimple, and diaphenicon, each one ounce. Honey of roſes and roſemary, of each one ounce. Oyle of Anis-ſeed three ounces. The day after purge with that potion, which I before deſcribed. After that, the remaining humors muſt be purged, with this Apozem.

Take *Polypody of the Oake, Carthamus ſeeds, Roots of Elecampane and Fennel, Raiſons clenſed, of each half an ounce. Savin, Betony, Stechados, Hyſſop, Savory, Coltsfoot, Time, of each one handful. Seeds of Annis, Marſh-mallows, and cotton, and of Lycorice, each two drams. Make an apozem for four doſes, clarified and aromatized, with a dram of choice cinnamon. Let him take it twice a day, two hours before meals.*

This Apozem muſt be continued five or ſix daies, and the mean time if your belly be bound, looſen it with a Clyſter. And at laſt purge again, either by a potion, or by pils. Now ſuch a potion as this wil be exceeding good being fitted both for the head and lungs.

Take *Polypody of the Oake, Carthamus ſeed, Elecompane roots, clenſed raiſons, Senna, of each three drams. Make a decoction for one doſe, in the ſtrained liquor infuſe agrick trochisked one dram and half. In the expreſſion diſſolve diaphenicon two drams. Syrup of hyſſop half an ounce. Make it into a potion, take it faſting, four hours before meat.*

When by theſe medicaments, and a ſparing courſe of diet, he ſhal appear ſufficiently emptied; remedies proper to the head may be then ſeaſonably applied. Being therefore polled to the skin, every morning and an hour before ſupper, it muſt be rubbed with ſuch bags as I formerly deſcribed exceeding hot, and they muſt be endured til your whol head feel hot: and then if it may not ſeem troubleſom, it wil be very good for you to uſe the decoction of Guajacum for eight daies. And that is to be took in the morning, and three hours before ſupper; and when by force thereof you find your ſelf to ſweat, then the bags very hot may moſt ſeaſonably be applied to your Head. Your ſweat being wiped off, before you take meat, let the ſnevil and theume be drawn out of your head after this manner.

Take *Sage, Betony, Marjoram green, of each an handful; Orice root an ounce; beat them together, and at last pour on white Wine and Hydromel of each two ounces.* Squeeze out the Juyce, snuf it up into your Nostrils, having first blowed your Nose, and if this shall not draw enough, make use of this more potent Errhine following.

Cut two peices of the root of Bindweed like two plugs or stopples, two fingers broad in length, steep them in Aqua vitæ, and put them into your Nostrils, first into the right, and then into the left, and suffer them there to abide til the Rheume run down abundantly on either side.

Also sneezing may likewise be provoked, by the violent motion whereof, the excrements of your brain may be derived into your Nostrils, and all the evacuation of your Head drawn that way. To which intent neither Cupping-glasses nor Apophlegmatismes wil much avail: for the former do very little purge the Brain, and the use of the latter is not very safe, because they bring the Rheume into the Throat, from whence it should rather be revelled. When for the space of about eight daies your Brain shall be sufficiently purged, shave your Head, and lay on this plaister, which powerfully stops and dissipates all fluxions.

Take *fat Figs and sharp Leven, of each half a pound; seeds of Agnus Castus, and Water-cresses bruised, of each one ounce; Mustard seed bruised two ounces; of the plaister of Mucilages, four ounces: soften and incorporate them, adding Oleum irinum as much as shall suffice. Spread hereof a plaister upon leather and lay it all over your Head, and let it be renewed every morning.*

It will by little and little draw al the moisture out of your Head, which neither Cantharides applied to the Hinder-head, nor an Issue made in the fore part of the Head at the future, nor letting blood in the Fore-head Vein, can effect. While you wear this plaister, the Cure may be directed to the latter scope or Intention, and the stoppage of your Lungs opened by this Apozeme.

Take *roots of Elecampane, Polipody of the Oak, Carthamus seeds, cleansed Raisons, of each half an ounce; Hyssop, Savory, Time, of each one handful; Senna one dram and half. Make a decoction to half a pint, adding towards the End Agarick trochisked half an ounce: Orice root of Florence three drams. In the strained liquor dissolve white Sugar, the best honey, of each one ounce. Make an Apozeme of three doses. Let him take it every other day, four hours before dinner.*

When you have tooke the Apozeme, take off the Plaister, and keep your Head very warm, and let the rest of the Cure consist in the use of those things which smooth and comfort the Breast and Lungs: such as is this Cough-syrup following.

Take *Jujubees, Sebestens, fat Figs, five of each: Polipody of the Oak, Carthamus seeds, Raisons stoned, Elecampane roote, of each half an ounce: Origanum, Calamint, Hyssop, Savory, Time, of each one handful: Seeds of Marsh-mallows and cotten, of each three drams. Make a decoction in Hydromel to a pint. Make a Syrup perfectly boiled, clarified, and aromatized with Guajacum and Florentine orice Root, of each two drams. Use it often in a spoon, licking, and swallowing it down by little and little.*

For the same intent and purpose, this following Wine is excellently good, and profitable, which being taken in the morning, does also strengthen all the faculties of the body.

Take *the best white Wine, Hydromel perfectly boiled, of each one pound: Infuse therein, Elecampane root, and Polipody of the Oak cut smal, of each two drams: Let them so stand, and after twenty four hours, let him take every day four or five ounces, at least three hours before Dinner.*

This Course of Cure, though easie, nor intangled with difficult and burthensome Medicaments, wil yet be sufficient to chase away this stubborn Disease. But if nevertheless any shadow thereof shal happen to return, at the very beginning, you must strongly purge with the foresaid Medicaments, and in the very fit the bags must be applyed very hot to your Head, and lick Oximel Squiliticum, and sometimes a little Aqua Vitæ: for this readily helps, especially if your purge have brought away good store of watry and serous excrements. And because stubborn and long lasting maladies, can be hardly universally and suddenly rooted up, if any thing shal remain after the Cure, let it be by little and little taken away, with the good Diet before prescribed, and such purgations as are accommodated to the several seasons of the year. These things verily wil hinder you from easily relapsing into your former Infirmities, as commonly it happens.

THE

The *XXIII.* Counſel.

Touching the Aſthma, *or Tiſsick, for a Spaniard of* Bridges.

This old *Aſthma*, as it is repreſented to me, proceeds from two cauſes; the one is a pertinacious obſtruction of the Lungs and Wind-pipes, cauſed by degrees through flowing in of Rheum, which is now ſo hardened, that the greateſt part thereof reſembles hail or pretty hard cheeſe; another Cauſe is a diſtillation from the Brain, falling plentifully at certain periods upon the Lungs, by which the ſtraitneſs of the Lungs is for the moſt part obſtructed, and then reſpiration is rendred exceeding difficult, and a true Aſthma, or it may be an Orthopnæa happens, which continues two or three daies, til a portion of the diſtillation be voided by cough and ſpitting. The Prevention therefore of the Fit, and the Cure of the whol Diſeaſe conſiſts in theſe things following. The third or fourth day preceding the ſuſpected Fit, we muſt purge him with a good ſtrong purge, which may evacuate all the humor which cauſes the fluxion out of the Brain, and other parts; ſuch as this following.

Take *Sage and Colts-foot Water, and white Wine, of each one ounce. Infuſe therein choice Rhubarb four ſcruples: Agarick trochisked one dram, Cinnamon half a dram, in the liquor ſqueezed out, diſſolve a dram, or two drams of diaphenicon, and half an ounce of Syrup of Hyſop. Make all into a Potion, give it on a day and hour convenient.*

The day following, derive the excrements of the Brain through the Noſtrils, with this Errhine, or Noſe-liquor.

Take *Betony, Sage, Marjoram, of each one ounce: Orice root half an ounce. Beat all together. Then pour thereon four ounces of white Wine, ſqueeze out the juyce, and make an Errhine, or Caput-purgium.*

Let him uſe it in the morning and before ſupper, and let him ſo accuſtom himſelf, to derive the flegm of his Brain, through his Noſtrils by frequent and continual errhines. To bring it by Apophlegmatiſmes through his palate is not ſafe, becauſe that way is near to his Throat, by which the fluxion and diſtillation fals into the Lungs. Nor can Setons, ſo called, or Ulcers raiſed in any part, though they flow never ſo long, bring any uſeful derivation (for ſo I have known many deluded) but the moſt effectual, and moſt profitable one, is that which is made the natural way, and according to the cuſtom of Nature, by the noſtrils. At the ſame time, his Head being alſo ſhaven, or cloſe ſhorn, muſt dayly be rubbed with ſuch things as dry, and diſſipate cold excrements, and corroborate the brain it ſelf, that it may not hereafter breed ſo many excrements.

Now it may be done after this manner:

Take *Sage, Betony, Stœchados, Roſemary flowers, of each one handfull: Juniper berries two ounces: Seeds of Annis, Cummin, bay-berries bruiſed, of each an ounce: Milet one pound: Common Salt half a pound. Fry all in a frying pan, and then put them in a bag, which muſt every morning be applied hot to his Head.*

If after three or four daies, the ſigns of a diſtillation ſhal appear, or the ſick Perſon ſhal not be ſufficiently purged, give him the ſame purge again. And if neither by theſe Remedies, the fit can be kept off, but that it wil return as formerly, or more weak; give him in the Fit it ſelf Syrup of Hyſop, or Oxymel of Squils, or Conſerve of Elecampane. Anoint his Breaſt with Oyl of Lillies, of ſweet Almonds, and Dil, with a Mucilage of Fœnugreek, extracted in Scabious water. And let his Head be rubbed, and his neck, with the bags preſcribed, very hot. Give him very ſharp Clyſters, with a thin and attenuating Diet. We conceive 'tis beſt for him to abſtain hereafter from blood-letting; for though it ſomtimes help the Symptome, yet it is a very great Enemy to the Cauſe, and the cold diſtillation. Theſe therefore are the chief Remedies, wherewith we help the Head, as being the Fountain that ſends forth the Humor. And that the other Cauſe of the evil may be removed, which is rooted in the Lungs; when the Patient ſhal be free from his Fit, let him mollifie the thick flegm of his Lungs, and cut, and ſcour the ſame away, with this Syrup:

Take

Take *Marsh-mallows, Elecampane, Polipodie of the Oak, Carthamus seeds, Raisons stoned, of each half an ounce. Jujubes, sebestens, fat figs, of each five in number. Hyssop, Savory, Origanum, Calamint, Pimpinel, Coltsfoot, Maiden hair, Scabious, of each one handful; Seeds of Marsh-mallows, Mallows, Cotton, Lycoris shaved, of each two drams: boyl them al to fifteen Ounces. In the strained liquor dissolve fifteen ounces of white sugar, make a syrup perfectly boyled. Let him take it every hour out of a spoon in manner of a lick pot without waters.*

The humors being prepared, let him every fift or sixt day, gently purge them forth, with this other syrup.

Take *of the decoction of the foresaid syrup, fifteen ounces; wherein infuse Senna, Agrick, each three ounces; white Ginger one dram. Orice roots of Florence, half an Ounce. Then Boyl them a little and strain out the Liquor, wherein dissolve fifteen ounces of white sugar, and make al into a syrup perfectly boyled. Let him take two ounces for a dose in Barley water.*

Also during the whol time of cure he must keep a convenient diet, wherein al such things must be avoided as breed a thick juice, as oxe flesh and swines flesh: the feet and remore parts of animals, and in a manner al Fishes and Cheese. Al windy things, as Beans and Pease, much use of of herbs, crude fruits, such especially as wil not keep, such things which treasure up watery humors, and the matter of the distillation, as cheifly immoderate drinking, much and frequent supping; so that by al means the body may be made dry and less excrementitious. He must therefore use fleshes of good juice, and they roasted, rather than boild: must drink very sparingly, and abstain from water, because it breeds crudities and cold humors, and fastens the humors which are setled in the lungs and other parts; he must resume the use of wine which he had omitted, and use that sort which is least vaporous, and does not trouble the head, and allay it wel with water. Other things which may be desired as to point of diet, may easily be collected, from what has been said, which must al encline rather to heat than to cold, unless there be great suspition of a hot Liver. When the patient shal have diligently continued in the use of what has been prescribed for forty or sixty daies together, and rid away the grosser part of the morbifick matter; that the remaining root may be quite plucked up, it wil be very profitable to put him upon a diet drink of Lignum Sanctum, but let it be made after this manner.

Take *Shavings of Guajacum or Lignum Sanctum half a pound. Bark of the same two ounces. Infuse them twenty four hours in six pints of water, then make a decoction to two pints, adding towards the end Betony, Sage, Marjorom, Stœchados, of each one handful. Polipodie of the Oak, Raisons stoned, of each half an ounce. Straine out the liquor. Let him take five ounces for a dose blood-warm, at five a clock in the morning, and at four in the afternoon, wel covered in his bed: and let him eat three hours after.*

Also, Take *Shavings of Guajacum half a pound, Infuse them twelve hours in ten pints of water. Then make a decoction to five pounds; strain out the Liquor, let him use it at his meals, and when he is thirsty, instead of wine. When he shal use this course of diet, he must be purged every fift or sixt day, with the syrup aforesaid, and that day abstain from the foresaid drink. Also as he lies in bed, he must have the hot baggs applied to his head, that he may procure Heat if not sweat in that part. Also he must frequently use the Nose-liquors or Errhines.*

The *XXIV.* Councel.

Of the Cough.

THis frequent and molestful Cough, which brings up thick putrid, stinking, and oftentimes bloody matter, and is attended by a non-nutrition and falling away of the body, argues a grievous disease of the Lungs, viz. either an impostume, or an ulcer, which brings a man to a true pthisis or Consumption of the Lungs; in which respect, the Issue of this disease, is not only doubtful, but ful of feare and danger, which can be by no Art avoided. Seeing, he has been divers times let blood, I conceive 'tis best to abstain from phlebotomy hereafter

after, leaſt his languiſhing ſtrength be too much abated. When his ſpitting of blood ſhal prove more immoderate than ordinary, it muſt be ſtayed by a potion, of four ſcruples of choice Rhubarb, half an ounce of ſyrup of dried roſes, with three ounces of Lambes-tongue-plantaine water: and the ſaid potion wil be much more effectual if the Rhubarb be toſted. Other aſtringents of Bole Armeniac, and Coral, and Bloodſtone, and ſuch like, are not now uſeful; but al endeavor muſt be uſed, that his ſpittle and flegm may come up moſt eaſily, with ſyrups and other Cough-medicines, very ſmooth and gentle, and with meates and al matter of diet, of like nature. For al ſharp, ſalt, biting things, are to be avoided, and whatever lie tickling, or through its acrimonious quality may exaſperate his Cough: alſo wrathfulneſs, loud ſpeaking and outcries, with immoderate exerciſe, becauſe theſe are the things which tear aſunde the Lungs, and rub open the ulcer.

The XXV. Counſel.

Of the Palpitation *of the Heart.*

THis palpitation of the Heart (as it is largely, plainly, and faithfully deſcribed) ſprings not from over great ſtore of Blood; not from a watry humor preternaturally ſhut up in the Pericardium or Heart bag, not from any ſmal bunch growing thereto, or any other of thoſe cauſes celebrated by the Ancients, which preſs the Heart by their weight; but from a diſeaſe in the left hypochondrium, out of which I have for the moſt part perceived this diſeaſe to proceed. For there lies both the ſpleen, and the ſweet-bread under the bottom of the ſtomach, and other neighboring parts are ful of naughty humors, not ſimply melancholick, which is as it were the dreggs of the blood, but rather black cholerick; which have grown together by little and little; of yellow choler aduſt, and caſt into thoſe parts: which as often as by Anger, Exerciſe, ſtrong wine, or hot meats, it comes to be ſtirred, it breaths out an ugly and melancholick ſpirit, which entering into the Arteries (of which there are many al the ſpleen over) it eaſily creeps into the neighbouring Heart. The heart being vexed and provoked by the malignity thereof, endeavors by palpitation to caſt from it ſelf that which is hurtful and troubleſom, even as the brain does in the falling-ſickneſs. Part of the vapor being carried higher into the Brain, breeds watchings, dreams, frightments with Hobgoblins, ful of feare and ſorrow, as if there were ſome admixture of Melancholy: and the truth is, this diſeaſe, which is the original of al the evil which the patient complains of, is very like that which cauſes hypochondriacal melancholy. For Crudity of ſtomach, ſour belchings, abundance of winds breaking out above and beneath, rumblings of the belly, and ſuch like ſymptoms, which do moſt of al ſhew themſelves in the patient when he eates any hot meats, are in no wiſe cauſed by a primary fault in his ſtomach; but by conſent, and through plenty of black choler aboundidg in the left hypochondrium, and about the ſtomach; in which parts, peradventure a man may feel, ſomwhat contracted or bent hard, painful, or pulſative. Hence alſo did precede that ſame great extenuation of body, long feaver, lingring, continual, and like an Hectick. But the ſureſt ſigne of al is, that al the ſymptomes grow milder and the patient is much bettered by medicaments purging burnt choler, by looſneſſes, and breaking out of the Hemorrhoides. That therefore by imitation of theſe the reſt of the cure may be compleated, I advize that he uſe frequent and gentle purges, ſuch as the ſyrup now preſcribed. To which nevertheleſs ſomtimes a dram of Rhubarb may be mixed: and that ſame purgation, which he is ordered to take twice a week, wil be more effectual and profitable if he ſhal take it two daies together one after another; if his ſtrength permit, he may take it oftener; but if not, when he is coſtive let him at leaſt uſe a lenitive clyſter. The day after his purgation, four or five hours before meat, you muſt give him one dram of old Mithridate, mingled with a like portion of conſerve of Bugloſs. And that the Evacuation of the hurtful humor may proceed the better, it wil be good (eſpecially if any ſuch thing ſhal be found thereas aforeſaid) to foment the left hypochondrium, every morning, and perhaps before ſupper alſo, with this preparatory decoction.

Take *Roots of Althea, Lillies, Fennel, Capars, of each one ounce. Mallows, Violets, Ceterach, Wormwood, Mints, Melilote, Chamemel, Dil-tops, each one handful. Seeds of Anis, Line, Fenugreek, each half an ounce. Cyperus, Calamus aromaticus, each two drams. Make of al a little bag; boyl it in a ſufficient quantity of water, wherein*

let

let a new and ſoft ſponge be ſteeped, to foment his left hypochondrium. If the place being wiped be afterward ſmeared with this following Liniment, it wil alſo not a little help.

Take *Oyl of Violets, Lillies, and Chamomel, waſht in Vinegar, of each half an ounce. Mucilage of Fleawort ſeed, and Fenugreek extract in Bugloſs water, one ounce. Wax a little quantity, make al into a Liniment.*

Moreover he muſt continue that Electuary, which he has already happily experimented, to mollify the ſymptomes of choler; and that only on thoſe daies, in which he neither takes ſyrup nor mithridate. And for the ſame purpoſe, and to quench his thirſt (if he have any) this ſyrup may be made, which wil alſo be exceeding good, as often as either ſwouning, or palpitation of Heart troubles him. Now it muſt be mingled with three or four times ſo much diſtilled water.

Take *Juices of Bugloſs, Borrage, and Sorrel, of Lemmons and Pomgranates, of each three ounces; white ſugar ſixteen ounces. Make a ſyrup, boyled to an indifferent height, over a gentle fire, and aromatized with two drams of yellow ſaunders.*

As to matter of diet, the patient muſt be warned, to be very ſpare in the uſe of wine, which muſt be neither vaporous nor generous, and allaied with much water wherein Bugloſs flowers have been ſteeped. He muſt wholly abſtain from things ſalted, peppered, muſtard, garlick, Onions, and from al hot meat: alſo from Milk and al things made thereof, and what ever meats are ſoon corrupted. Suppings are eſpecially good of the broath of good juiced fleſh, which muſt be altered with Bugloſs, Borrage, Lettice and Sorrel. He ſhal ſomtimes ſup with Almond milk made of barley creame, and ſweetned with ſugar without drinking any wine before or after. For by this means the Humors become mild and gentle, and good juyce comes in place.

The *XXVI* Counſel:

Numnedneſs or Inſenſibility of the Stomach.

THe cheif ſymptomes whereof this patient complains, are weakneſs of body, and inſenſibility of ſtomach. Moreover, this weakneſs muſt needs have its cauſe in ſome principal bowel: and that ſame bowel wherein that cauſe quarters, is the ſtomach, by fault whereof, the body is not nouriſhed. For that ſame numnedneſs or Inſenſibility, whereby the goodneſs and comfortableneſs of the meat is not perceived, ſhews that the ſtomach is grievouſly diſordered; and that either by thick, clammy and viſcous flegm, ſticking to thoſe inner coates or from a cold diſtemper, whereby the ſence thereof is laid aſleep as t were and dulled, and the latter opinion is the more probable. For when as the ſtomach is ſcoured many times with accommodated medicaments, and perfectly cleanſed, and yet its natural ſence is not reſtored, but the ſame diſpoſition remains, and preſently the ſame plenty of flegmatick humors grow there again, it muſt of neceſſity be concluded, that it is benummed, by a cold diſtemper; by which the greateſt part even of good meat, is turned into a clammy, roaping, and very crude humor.

The Cure.

Let his diet be hot and dry, wherein let him abſtain from ſuppings, and al boyled and moiſt meats and barly broaths; yea and from Gellies too; alſo from al fruits, excepting Raiſons of the Sun. Let him uſe the fleſh of little birds, Partridges, and Capons cut into bits, out of a preſerve or ſawce which has a little cinnamon and nutmeg, and let al be roaſted. And if he cannot bear theſe ſolid meats, let him take the juice ſqueezed out of roaſted Capons. Let his wine be ſtrong, that it may warm his ſtomach. Let him uſe no other purging medicament but aloes; and of that let him take half a dram with ſyrup of wormwood, reduced into three pils, an houre before meat, twice aweek. In the daies between, let him take a clyſter, which beſides other things, has ſix drams of Hiera ſimple. Alſo on ſuch daies as he ſhal not uſe his pils, let him take the quantity of a nutmeg of green ginger, in the morning, and an hour before ſupper.

Item

Item. Take *Wormwood, Mints, Red Roſes, of each one handfull: Calamus Aromaticus, Cyperus, and Ceterach, of each two drams. Boyl them in water, adding in concluſion half ſo much white Wine.*

Foment his Stomach herewith, morning and evening with a new Spunge. Alſo noint the Region of his Stomach with Oyl of Nutmegs: and then apply a convenient Plaiſter. And if theſe things ſhal not do the deed, apply to the Region of his Stomach, a cloth dipt in ſpirit of Wine, and heated: for that is judged the moſt excellent Medicament in a Nummedneſs and Palſey.

The *XXVII.* Counſel.

Of a Windy pain in the Stomach.

THis vehement pain of the Stomach coming by fits, proceeds from much wind, which when the pain is going away, does wont to break out with belchings. Now crudity ingenders this wind, which the Stomach plentifully gathers in time, and which ſometimes it caſts out by vomit. But the weakneſs of the Stomach alone, is not the total cauſe thereof. But the Cauſe is to be ſought higher in the Liver, for it is both wholly diſtempered, and much obſtructed, and has a Vein broken or eaten aſunder, out of which blood came in times paſt, and not many daies ſince, and was voided by vomit. By which Cauſes al digeſtion is corrupted, and many Diſeaſes uſually threatned to the Stomach and whol body. But this Diſeaſe, if it be not diligently cured, is the fore-runner of a Dropſie, or Cachexy, or ſome more grievous Diſeaſe. Many Remedies may, truly, be propounded againſt Crudity, which nevertheleſs I dare not allow in this Caſe for fear of hurting the Liver. For neither ſtrong Openers, nor Deterſives, nor Medicaments of Hiera, or of Aloes, are fitting in this caſe, becauſe they grate upon the Veins, and open their Mouths; out of which afterwards the blood iſſues. Therefore, I conceive no Medicament ſafer than Rhubarb, which purges both crude flegm and cholers, opens Obſtructions, and ſtops the blood, if every third or fourth day, half a dram, or two ſcruples thereof be given, reduced into moſt fine pouder, in white Wine, or Plantane Water: or in form of Pils two hours before meat. No purgation wil be found ſafer, and more efficacious for to prevent the pain. It wil alſo ſometimes be good to ſoften his belly with a Clyſter. Alſo this following Electuary, wil wonderfully ſtrengthen the Stomach, and the good digeſtion of the Liver.

Take *Red Roſes, yellow Sanders, Cinnamon of the beſt, of each four ſcruples: Choice Pearls, Red Coral, Harts-horn, of each one ſcruple: Sugar diſſolved in Roſe water, four ounces. Make all into Lozenges, weighing two drams apiece.* Let him take one in the morning, another in the evening before Supper.

If peradventure his pains ſhal return more violent, they muſt be aſſwaged with a Fomentation of Roſes, Balauſtians, Mints, Wormwood, Chamomel, and Annis ſeed, boiled in Water and white wine. Other Medicaments muſt not be uſed, unleſs great neceſſity require, for fear of thoſe things formerly expreſſed. Among other things pertaining to his courſe of Life, let him ſhun labor and immoderate Exerciſe, whether by running or hard riding; let him ſhun baths, liberal and over much eating, and drinking of wine: alſo al meats very hot and biting.

The *XXVIII.* Counſel.

Touching pain of the Stomach, for Mſr. De Lauzun.

THat Symptome which moſt of al troubles the Patient, is a long laſting pain of the Stomach, more frequent and tedious in Summer than in winter. Searching out the Cauſe hereof, beſides thoſe things, which I am informed as touching the ſigns, I obſerved with my hand a mighty hardneſs, ſpread out from the bottom of the Stomach to both Hypochondria. Suſpecting this to be the cauſe of the pain, I thought good to try what matter it was that cauſed this tumor: and having given, after a Clyſter, a Medicament only of Rhubarb, the ſtools

came away first thick, resembling pitch; then like dissolved Cassia; afterwards red, very like to thick and dreggy blood: which when they had continued of their own accord, two or three daies, it was by the Judgment of al concluded, that they were not melancholick, but bloody dejections proceeding from scorched and burnt blood, which eating asunder, or opening a Vein, was fallen into the hollow part of the Liver, and the Pancreas or Sweet-bread. This blood congealing without the Veins, and putrefying, has caused both the tumor and the pain, the fainting Fits, and the lingring Feaver, and other Symptoms. Nor verily, can I after diligent Inquisition, find any other cause of these pains and symptomes. That same black and burnt blood being voided, the pains abate by little and little, and the Gentleman seemed without pain, above twenty or thirty daies. But happening to exercise himself more vehemently than ordinary, and to grow extream angry, soon after he began to be vexed with new pains, like the former. And then giving him another Medicament to purge, the like black Stools came away, resembling burnt blood, which ceasing, his pains ceased likewise. Hence the Cause of the pain was evidently known, and it was apparent, that blood came by little and little out of some Vein, especially when the Patient was heated, or fel into any vehement perturbations of body and mind; which being gathered together into some certain place, and clottering and putrefying, by its malignant substance and vapor, it caused al these Symptoms; to which cause also store of winds is added, being shed forth into sundry parts of the body. This Disease, if it be not timely cured, threatens sudden death, or the Dropsie. The best way of prevention is, for the Gentleman to abstain from al those things, which make the blood hot or thin, or which violently move the same, or by any means make it break out of the Veins. Such are, Vehement and unseasonable exercise of the body, anger, wrath, fear, and other disturbances of the mind: thin and strong wine, mustard, salt things, and al things which are peppered, and al Sawces made thereof. Also heating the body, either by extream heat of weather, or by the fire, or baths, or by any great commotion. He must therefore abstain altogether from al these things, that very little or no blood may hereafter be shed out of the veins. But if al this wil not serve to prevent the Disease, so that some Rudiments of the Swelling and pain may hereafter appear, as it were in a set course or period of time; then al speedy help must be applied: First with an Emolient Clyster, and then with a purge of Rhubarb only, or sometimes Senna added thereto. Let him abstain from Agarick, and especially from aloes, or Hiera Picra, that they may not open the mouths of the Veins. To which Remedies if the Disease give not way, a Vein must be opened in the inmost part of his Arm, and that for revulsions sake, yea, and though the Disease should not trouble him, it would be good, twice every year to open a Vein, at the beginning of the spring and Autumne, to abate the boyling fervency of the blood. To the same purpose also those Syrups are good which we have prescribed, of the juyces of Endive, plantane, Knot-grass, Roses, Sorrel, and sour Grapes: or if a more effectual stopping of blood be requisite, give him that pouder which I prescribed in form of an Electuary, and these things are good to resist the cause. But the grievousness of the pain we must lenifie and asswage with a Clyster, which wil draw away the winds, which I know are sometimes mingled with the principal Disease. Sometimes we must foment his stomach with such things, which both strengthen and expel wind; and sometimes anoint it with an Oyntment of the same faculty. The matter or Composition whereof, I shal not at present set down, because it is by it self largely elsewhere declared.

The

The XXIX. Counſel.

Concerning a Feaver, with grievous Symptomes for the Counteſs of Ales.

A Letter of Her Phyſitian in ordinary.

I Hear (moſt learned Sirs) that the noble Counteſs of *Ales*, being troubled with a vehement and long Diſeaſe, was Cured by your care and diligence. Now the Diſeaſe was a continual Feaver, which growing ſomwhat gentler on the thirtieth day, became afterwards more violent, with unquietneſs, watchings, looſneſs, raving, ſhortneſs of breath, want of appetite, and thirſt, in a thin body, which you did not only overcome, but the whol conſtitution of her body, was made much better than it had been before her ſickneſs. For her ſtomach had ſwelled two years before with winds, and with a certain wheyiſh moiſture, diſtending the coats thereof, which brought a Diſeaſe, by fits very much reſembling the Palpitation of the Heart. Her Womb was grown cold and hard, and her hope of Iſſue very little; but with juleps, and gentle Medicaments, pouders, fomentations, liniments, as ſetting al right again within, you have ſo ordered, the matter, that her womb preſently conceived. And I doubt not but ſhe might have been an happy Mother of a perfect Iſſue, if ſhe had kept her ſelf quiet, and ſtudied by a more plentiful kind of diet to encreaſe and reſtore her ſtrength. But, ſhe being more intent to certain controverſies ſprung up about her eſtate, than mindful either of her ſelf or her Child; ſhe fel into that Charybdis which *Hippocrates*, has preſaged to thin bodied women with Child. *Whatſoever Women, quoth he, preternaturally Extenuated do conceive with Child, they ſuffer abortion before they can recover their wonted Fleſh.* For it was in the ſixt month after her Conception, when reſolving to return home, ſhe travelled every day twenty miles, til ſhe was received into her Siſters Houſe at *Albigniac*. In which place, preſently, either ſmitten with the Heat of the Sun, or of the Journey, or wearyed with the ſhaking of her Horſelitter; ſhe began to loath al kind of meat, to vomit up what ſhe had eaten, to be vexed with a pain in her kidneys and hips, and to be frighted with fear of an Abortion. Al which being by our aſſiſtance allaied, ſhe fel again into a continual Tertian ague: the Exacerbation whereof every third day, did laſt above twelve hours. On the ſixt day, being frighted with the vehemency of the Symptoms, which afflicted her in the Exacerbation, we took away three ounces of blood, after which al Symptoms were better and milder: but ſhe voided her Child on the ſeventh day, with three little round bals Crooked beneath, as big as a mans fiſt. Hereupon the continual Tertian turned into an Intermittent; which again ſome daies after became a double Tertian, for the cure whereof, after light purgations, we took away four ounces of blood. At length I obſerved a ſwelling beneath the Skin of her Legs and Face: yea, and when we ſaid that her belly was alſo ſwelled, the ſick Lady told us, that ſhe had ſuffered abortion two years before, and that ſhe had the ſame Symptoms thereupon. The ſwelling encreaſed by degrees. Alſo a looſneſs followed the ſame. At laſt the looſneſs being ſtopt, there remained a Tranſparent Tumor which would ſound like a drum; and therefore I am very much afraid, leaſt her ſtrength ſuddainly failing, ſhe chance to drop away.

The Anſwer of Mſr. Fernelius, *and Mſr.* Du Mouceau.

Seeing (moſt learned Sir) the moſt illuſtrious Counteſs of *Ales* was a little while ſince afflicted with many and moſt grievous maladies, and now having ſuffered abortion, and overcome ſo Manifold a feaver, and her looſneſs being ſtopped, and other Symptomes repreſſed, there ſeems now to remain only a ſuſpition of the Dropſie: if her ſtrength fail not, we hardly think ſhe is in ſo much danger of death. For ſhe has been long ago ſubject to this Diſeaſe, from which ſhe has been delivered ſomtimes without any help only by the benefit of Nature; and other whiles by the directions of Art and ſome ſlight Medicaments. We conceive, her womb is not the cauſe of the ſwelling, nor that the light Errors of her Childing

did give begining to ſo grievous a Diſeaſe: but the faults chiefly of the Liver, and then of the Spleen. For in thoſe bowels we long ago obſerved hard Tumors, that reſiſted the Touch of ones hand, which our Medicines had not perfectly cured, at what time ſhe conceived with Child: and it is alſo credible, that in the time of her being with child, they did not a little encreaſe, and being by degrees augmented and filled with Humors, they were the cauſe both of thoſe various Feavers, and of this Dropſie. And this truly the pain of her right Hypochondricum does conſtantly ſhew, which we hear to be ſo grievous, that ſhe cannot endure the leaſt touch of a finger. And therefore we conceive that in the firſt place al the Cure is to be directed to this bowel, and that gently, and by degrees, that not the leaſt violence may be offered to her natural ſtrength. For theſe bowels being opened, and their Diſeaſes cured, we hope al the Tumor of her Belly wil be abated. And becauſe you being moſt expert in practice, cannot be ignorant of the kinds of Remedies, wherewith the premiſes may be accompliſhed, yet we have preſcribed certain forms to the Apothecary, which he may alter by your direction as you ſhal judg the Nature of the Diſeaſe, and patients ſtrength dō require.

Take Endive Water, three ounces; White Wine, one ounce and an half. Infuſe therein choice Rhubarb, half an ounce; choice Cinnamon, two drams; In the expreſſion diſſolve Syrup of the juyce of Cichory, half a pound. Let her take it at four times, every third or fourth day a doſe.

Take of the Electuary Trionſantalon, the Rhubarb being encreaſed fourfold, two ounces. Let her take thereof ſomtime, inſtead of the former Syrup. Item,

Take Ivory, one dram; powder of the Electuary of Cubebs, half a dram; of Trionſantalon, Diarhodon Abbatis, and Diamargaritum Frigidum, each one ſcruple. White Sugar diſſolved in wormwood water, three ounces. Make al into Lozenges weighing three drams apiece. Let her uſe them in the intermediate daies.

The XXX. Counſel.

Of a Diſtillation and the Looſneſs of the Peritonæum, *complicated with ſundry Diſeaſes; for a* Senator *of* Burdeaux.

Diſeaſes quite different and disjoyned one from another, are met in a body long time ill diſpoſed. One is a diſtillation from a cold and Excrementitious head, ſomtimes into the Jaw-bones, the Neck, and Shoulder-blades: otherwhiles into the Lungs, and lower parts, with a cough and ſhortneſs of breath, which portends a Tiſſick. Another is a Nephritick pain, vexing by fits, proceeding from gravel or a ſmal ſtone; although at preſent I ſee no ſign of a ſtone bred, & ſticking in the left kidney, which either alters and twitches the kidney, or foreſhewes Nephritick pains at hand. The third Diſeaſe is an over great looſneſs of the Peritonæum, in the right groin, or a tearing the ſame in ſunder by force of Coughing, which threatens a Rupture of the Guts. That evil habit of body, which you gather from its ſwelling, and dul color, has its original from the Impurity and obſtruction of the Liver and Spleen.

Now Diſeaſes ſo variouſly implicated, cannot be cured without very great art and diligence. In the firſt place a Diet muſt be uſed of very good juyce, and the patient muſt eat Capars, young Hares, Partridges, ſmal birds, veal, and ſomtimes Mutton, and al theſe rather roſted than boyled. Suppings, broaths, and much drinking muſt be avoided; alſo the eating of figs, and ſuch things as are of bad juyce; fulneſs, ſurfetting, and over much crudity. And his Diet muſt be very ſpare and drying, that by conſuming the ſuperfluous moiſture, his body may be dried and leſs ſubject to diſtillations, Cachexy, and other Diſeaſes. To this end alſo, moderate exerciſes wil conduce: leaſt his body growing dul by eaſe and idleneſs, ſhould be oppreſſed with plenty of ſuperfluous Humor. The uſe alſo of Medicaments is neceſſary, both to cure and prevent the foreſaid infirmities. And twice a month his body muſt be purged with this Syrup, which is accommodated to the Head, Liver, and Lungs.

Take

Take *Roots of Cichory, ſorrel, butchers-broom, Aſparagus, and parſley, each half an ounce. Agrimony, Endive, Dodder, Ceterach, Betony, Stechados, Hyſſop, Colts-foot, Burnet, ſaxafrage, each one handful. Seeds of Endive, Dodder, Marſh-mallowes, and Muſk-millions, alſo liquoris ſhaven, each two drams. Make a decoction in a ſufficient Quantity of watter, for four doſes, to be taken as ſhal be ſaid.*

When there ſhal be more need of purging, and the diſtillation ſhal appeare over violent, or the body too heavy, if a ſlender diet wil not help, ad to the firſt doſe two drams of Diaphenicon. That matter which is already got into the Lungs, muſt be waſhed out and ſcoured away, in the intermediate dayes free from purging, by the frequent uſe of this following ſyrup, which is alſo very good for the Kidnies.

Take *Roots of Elecampain, polypody of the Oake, ſeeds of carthamus, Raiſons of the Sun, each half an ounce; Jujubes, Sebeſtens, Fat Figs, four of each; Hyſſop, ſavory, Colts-Foot, Betony, Saxifrage, of each one handful; Seeds of Marſh-Mallows, and Cotton, and ſhaved liquoris, each three drams; Make a decoction to a pint and half. In the ſtrained liquor diſſolve nine ounces of white ſugar, and four ounces of the beſt Honey. Make of al a ſyrup wel boiled, and Aromatized with Florentine orice, and Cinnamon, each two drams.*

Let him take thereof frequently in a ſpoon, in manner of a Lick-Pot, and ſometimes mingled with barly water.

Item, Take *Of the pouder of Electuary Diatragacanthum Frigidum, Diaireos ſimple, each two drams; Aromaticum Roſatum one dram and half; Seeds of Parſly of Macedonia, Saxifrage, and Basil, each half a dram; white Sugar diſſolued in pellitory water four ounces. Make all into Lozenges or tables, of two drams weight apiece. Let him ſometimes eat a Lozenge in place of the Syrup far from meales.*

Now his looſe Groin, muſt as he lies on his back, be fomented with ſuch a decoction as this.

Take *Piſidia, Balauſtians, Cypreſs nuts, Galls, each an ounce. Allum three ounces. Boyl them in bean-water for a fomentation. Then lay on the Rupture plaiſter mixed with the former pouders.*

Such ſmaller matters as I mention not, may be gathered out of the Counſells and Writings of others.

The XXXI. Counſel.

Touching a Cachexia, or ill habit of Body beginning.

SEeing not onely the Head or womb alone, but al the body beſides, is grievouſly affected, badly nourithed, dead and ugly colored, al the joynts are looſe and languiſhing, and not able to perform their office, & the patient is exceeding weak, frequently fainting away, with ſhortneſs of breath, eſpecially when her body is more than ordinarily ſtirred: the ſick gentlewoman ſeems to be affected as thoſe are, that are going into a Cachexy, or are leucophlegmatick. And therfore the cauſe of al theſe infirmities muſt be ſought, not in her head or womb, but in the principal bowels, eſpecially in the natural, as the ſtomach, liver, ſpleen, & adjacent parts, by whoſe help the whole body is wont to be nouriſhed. Theſe therefore are very impure and ful of ſuperfluous humors; by whoſe illneſs and impurity, al meat be it never ſo good, is corrupted, whereby this variety of ſymptoms is cauſed. In ſo great Impurity of the bowels, obſtructions are much to be ſuſpected, and obſervation muſt be made, whether her midrif or parts about her belly, be not ſwoln, pained, or hard. Unſeaſonable and immoderate eating of milk and fruites, was the occaſion of al theſe maladies: nor can either her Head or womb be rightly cured, before care be taken of her bowels, being the fountain and fomenters of their Infirmities. This diligent method of cure muſt therefore be chiefly followed, after which we may ſeek to help the parts and ſymptomes, if they ſhal not be ſufficiently abated.

Take *Roots of Cichory, parſly, Fennel, and capars, polypody of the Oake, Carthamus ſeeds, each half an ounce. Hyſſop, white Hore-hound, Origanum, Agrimony, Ceterach, Dodder, Maiden-haire, each one handful. Seeds of anis, fennel, Endive, Muſk-millions,*

each

each one dram; Make a decoction to fifeeen ounces. In the strained Liquor infuse al night four ounces of senna, white agarick two ounces. Epithymum half an ounce. Ginger two drams. Let them boyl a little in the morning, and prels out the liquor, and dissolve therein one pound of white Sugar; make of al a syrup, indifferently boiled, not clarified. Let her take every fift or sixt day two ounces, with a like quantity of barley water or white wine.

To this dose 'twil be good to ad sometimes one dram of choice rhubarb. If at any time on the dayes betwixt the takings of the syrup, she be costive, let her take of these following pils.

Take *Of the best aloes, pouder of Hiera picra simple, choice rhubarbe, agarick trochisked, each one dram; with syrup of wormwood, make them into a maß. Let her take two ortbree pints at a time an hour before meat.*

When she uses neither the syrup nor the pills; a decoction, or wine of Roman wormwood wil be good, mingled with a decoction of Cichory. Or if she loath that, she may use this Electuary, which is both strengthening and preparative.

Take *pouder of the Electuary of Aromaticum rosatum, and diamargaritum frigidum, each two drams. Ivory and Harts-born, each one dram; white Sugar dissolved in Rose-water three ounces. Make al up into Lozenges weighing three drams apeice.*

Let her take one in the morning, and another an hour before supper. Let her stomach and parts about her midrif be fomented with the oyntment.

Take *Oyl of nutmegs, oyl of mints, oyl of wormwood, and oyl of bitter Almonds, each half an ounce. A little wax. Make a Liniment.*

Anoynt the parts aforesaid, in the morning, and before supper, and lay on a cloath quilted with cotton wooll.

Let Her diet be of good juyce, attenuating, moderately heating, and not very ful, least he weak faculties be over whelmed with plenty thereof. And therefore she must abstain from much suppings, and moist meates, because they fil too much, breed crudities, and hinder the Cure. But above al she must abstain from overmuch drink: and if thirst trouble her, it must be artificially deluded, because it is not true and natural, but counterfet. Let her eate twice or thrice aday, and little at a time, no more than she can easily digest. The Event wil shew what is afterward to be done.

The *XXXII.* Counsel.

Touching a Cachexy, and beginning Dropsie, for an Ambian Gentlewoman.

THis Gentlewomans disease, arising from slight beginnings, is by little and little grown to a Chachexy, and a dropsie, wherein her belly is not very big, but the greatest swelling is in her feet and legs: yet that same old and stif hardness of her liver which now is neare to a scirrhus, is very considerable, with stomach-sickness, vomiting, want of appetite, and unquenchable thirst. For these things argue that some part of the humor is putrified in that bowel. Since therfore by fault & corruption of the said humor, her stomach is defiled, that must be in the first place clensed, that the foresaid symptomes may abate. She must be often purged with a medicament made of rhubarb, senna, & Agarick, which must be steeped in a convenient decoction, adding the syrup of damask roses. And she must take such a like potion every 8 or 10 day. And that she may not think it a trouble to take the same potion so often, a laxative syrup may be compounded for the same purpose, wherin sometimes the juyce of damask roses may be mingled, or the juyce of dwarf elder, clarified by settling, especially when we would purge the watry humor. But I conceive we ought to abstain from the juyce of Iris or Gladiolus, because it is exceeding biting, and oftentimes exulcerates the inner parts. And withal in the intermediate dates, when she shal be bound in her body, a stool may be moved not only by a clyster, but also by pils of aloes and rhubarb; or sometimes with a syrup, made after this manner.

Take *Syrup of the juyce of Cichory, and of damaske Roses, of each three ounces; choice rhubarbe infused in horehound, or fennel water six drams. Mix them. Let her take an ounce thereof every other day.*

In

In this Cure the chiefeſt care is to be taken of her diſordered Liver. Fomentations, ointments, plaiſters, which ſoften the harduess of the Liver, muſt be repeated as often as may be, the ſtrength thereof being ſtil preſerved. Make her an Electuary of the pouder of Diacubebs, and Trioníantalon with Ivory. The ſwelling of her Legs and Feet proceeding from flegm, muſt be diſcuſſed with whey and Lie, boyled with the Roots of Dwarf-Elder, Elecampane, Roſemary, Marjoram, Time, Laurel, Origanum, and ſuch like things. If the ſwelling of her Belly ſeem to fal into her Legs and Feet, eſpecially after walking; it were good to raiſe bladders, in the moſt ſwoln places, with leven, pulp of figs, and a little Cantharides, which being opened, al the Humor which ſwels the belly, has been ſeen to come out that way. Let her Diet be ſparing and dry, and let her drink very little.

The *XXXIII* Counſel.

Concerning the Dropſie, for an Ambian Gentleman.

TOuching the Conſtitution of the Gentleman our patient, I told you before, that he was troubled not only with a Cachexy, but the beginning of a Dropſie: whereby both his belly was immeaſurably ſwelled and ſtretched, and his Face bloated and diſcolored. The beginning of the Miſcheife was from his Liver, with which the Spleen does confederate. For both thoſe bowels are found to be ſwoln, ſtif, and hard, and to make ſhew, not only of an obſtruction, but of a Scirrhus.

I endeavouring the Cure of theſe maladies, ordered him to keep a moderate and dry courſe of Diet; I gave him a purge; I ſtrengthned his Bowels with an Electuary which moderately opened; and having uſed theſe things only four daies, he ſeemed ſo much holpen, that he took himſelf to be already cured. But verily, that which cauſes and foments his Malady, lurks ſtil within, viz. a Scirrhus of both the Bowels, which I would thus Cure. Every tenth or twelfth day, you ſhal purge him with a Medicament that brings away choler, Melancholy, flegm, & watry humors. And if in the interim he be bound, give him a Clyſter; alſo in the ſaid interim you ſhal endeavor to open obſtructions, both by Apozemes, and alſo by aperitive and deterſive Syrups; and with Oyntments externally applied, you ſhal ſoften his liver and ſpleen, being ſtil careful to preſerve their ſtrength. Following this Method of Cure thus generally propounded, you wil reſtore the ſick Gentleman to his former health, whom therefore I leave to your Care and Ordering.

The *XXXIV.* Counſel.

For the Chancellor of the Emperor Charles *the Fift, ſick of a Dropſie.*

THe Patient having naturally a very hot Liver, by continual working of his mind, by cares, watchings, and immoderate labors, and peradventure by ſome diſorders in his Diet and courſe of life, he has added an acquired diſtemper to that which was natural. And theſe Cauſes getting head, it is come to paſs, that the Liver being ſo hot, is become as it were roaſted, and hot Choler does after a more inſolent manner abound. Hence comes that ſame violent burning Feaver: and after that, wandring uncertain Feavers, and an Eryſipelas with thirſt, watchings, unquietneſs, and other furious Symptoms of Choler, which upon every light occaſion have vexed the patient. And theſe things happened then chiefly, when only a diſtemper, and the fervency of Choler did urge. But afterwards the miſchief grew higher. For the liver has been long obſtructed, with the redundancy of Choler and other Humors, and at laſt is hardned with a Scirrhus. Moreover, the proper ſubſtance thereof is depraved, and the inbred heat much waſted. For the token of its obſtruction, is the laſting of the Diſeaſe, and the pale and whitiſh Excrements of the belly. And the ſign of a Scirrhus, is, that he can lie longer, eaſier, and with leſs trouble on his right ſide, than his left: for on this ſide, the Liver lying, does by its bulk preſs and ſtifle the ſtomach as it were, & hinders the motion of the Precordia or Midrif, and the fetching of breath. If there be no reſiſtance to the touch, but al his belly ſeems

ſoft,

ſoft, the Cauſe is a watry Humor ſhed out under the Peritonæum, and placed before the Liver, which makes that a Man cannot feel his Liver. Moreover, that the ſubſtance of the Liver is weakened, and its natural heat waſted and dulled, ſo that it is now no longer fit to nouriſh the Body, the Atrophy or non-nouriſhment of the Limbs and whol body is a ſign, ſo that the whol body does as it were melt away. Alſo the Crudities long ſince obſerved, frequent weakneſs and decay of ſtrength, old pains of his Feet; after that, ſwellings, of his Legs firſt, and then of his Thighs, cauſed by flegm; a Collection of waters about his belly, which argues not only a cachexy, but a true Dropſie, and of that ſort which is termed Aſcites.

This truly is the end of al theſe infirmities, towards which they long ago conſpired, and which might have been foreſeen, by many things preceding long ago. Now therefore there is an evident Dropſie, which though it do not much diſtend his belly, yet ſeeing it is not bred by immoderate uſe of cold drink, nor by any effuſion of blood, or fault of the Spleen; but has gone further, having ſo grievous a Cauſe as I ſaid before, and that ſo manifold, contracted by little and little a long time in the Liver, and deeply rooted, it wil very hardly be rooted out. Truly, when I conſider with my ſelf ſo long a ſeries of cauſes, and the continuation of ſo many effects, which have introduced both a leanneſs and conſumption of the body, a feeble pulſe, and great weakneſs, if I ſhal not judg the Caſe deſperate, yet I dare hardly promiſe a perfect cure, thinking it ſufficient, if ſome of the infirmities be removed, and others aſſwaged, that life may be as much as poſſible prolonged, and with as little Tedioufneſs as can be to the patient. Which how it may be effected, I ſhal here ſet down. The Cure, ſuch as can be hoped, muſt be performed two waies, viz. By removing the cauſe, namely the Diſeaſes of the Liver, and by purging out the water. The greateſt care is to be had of the cauſe, which alone may at laſt bring the patient to his end, and in the laſt place we muſt look to the water. For though al the water ſhould be drawn away, yet more wil breed, as long as the cauſe continues. Now the Remedies to both intents ſhal be thus ordered. If his ſtrength wil bear it, he muſt be frequently purged with one dram of Rhubarb ſteeped in Horehound or Fennel Water, with half a ſcruple of Cinnamon, adding thereto Sugar, or Syrup of Cichory. For ſo Choler being voided by little and little, without weakning the patient, his thirſt wil not only be aſſwaged, and his Stomach-ſickneſs taken away, and appetite provoked, but his Liver alſo being ſtrengthened, wil breed leſs water. Nor would I venture to give him any ſtronger purge, in regard of his ſo great weakneſs. In the intermediate daies, if his belly be bound, give him a convenient Clyſter. If peradventure abundance of water ſhal ſtretch his belly, it may twice a month be purged forth with a convenient Medicament. And in this caſe, we muſt not allow the juyce of Iris, becauſe it burns the throat and gullet, nor yet wild Cucumer nor Chamelæa, becauſe it offers violence to the body. I commend Danewort or Dwarf-Elder, the juyce whereof gently purges water, without offence. Beat an ounce and half in a Morter, and pour on Wine or barley water, and then ſtrain it and give it him, when he has no looſneſs. His faculties and bowels wil be ſtrengthened by the frequent uſe of an Electuary made of the pouder of the Electuary of Cubebs, Trionſantalon, and Ivory, with Sugar diſſolved in Horehound water. I would not burthen the ſick Gentleman waſted by his Diſeaſe and old Age, nor oppreſs his wearyed faculties: only I would refer the greateſt part of the Cure to a good Diet, which is of greateſt moment, in this caſe. Let his meat be fleſh of good juyce, eaſily digeſted, for the moſt part roaſted, never boyled, or very ſeldom. Let him abſtain from ſupping meates, and al moiſt things: yet I allow him ſauces to provoke his Appetite. It is good for him to eat frequently a little at a time, three or four times a day, that his weak faculties may not be over burthened, and his meat wel digeſted. Let him drink exceeding ſparingly, that for want of drink the parts being dried, the Reins may exhauſt the ſuperfluous waters; and the matter of bowels themſelves not being hindred by impertinent Humors, may purge, amend, and ſtrengthen it ſelf. Let his drink be, not pure Wine, which moſt order in theſe caſes, but ſuch as is wel allayed with water, which may both ſoon aſſwage his thirſt, and temper the Heat of his Liver. And if his Age and ſtomach did not adviſe the contrary, I ſhould bid him drink cold water, which does aſſwage thirſt, and reſiſt the Cauſe, better than Wine, and yet it does not more encreaſe watery Humors. For it is an extream hard thing in ſo mighty thirſt, to content himſelf with little drink. But he muſt endeavour with al his might to do it, as a thing which has cured many:

many: uſe and cuſtome wil make it eaſie to him. For when he forbears drink, yet his mouth may be moiſtened, by Humors drawn from other parts. Howbeit a very fit Remedy may be provided for this Inconvenience, if maſtich or any thing of like faculty, be continually chewed; for it wil draw much water to the mouth, not out of the Head alone, as ſome think, but out of the Stomach and belly: and ſo it wil be good in many reſpects. Some like of vomits to this Intent. Theſe I conceive to be the chief Heads of this Cure, to which much may be added by thoſe learned Phyſitians to whom the whol Cafe of his perſon is committed. I can hope for no good from the Lucenſian waters, becauſe they are not remarkable for any ſenſible qualities, nor have any taſt but that of our ordinary waters. Some have gone to thoſe waters, and others have had them brought to them, but to no purpoſe; though they have drunk ſeven or ten pints in an hour, and ſwet upon it, and diligently obſerved al the Rules preſcribed, by the magnefiers of thoſe Baths.

The *XXXV.* Counſel.

The Cure of a Cachexy, or ill habit of the Body.

ALL the Symptomes are deſcribed, do appertain to the obſtruction of the Liver and Spleen, with their hardneſs or ſtretching, with whom the ſtomach does neceſſarily conſent. For, ſo great is the impurity of the bowels and bordering parts, that al digeſtion being hindred and depraved, the whol body is become foul, and being over whelmed as it were, with bad Humors, it is fallen into a kind of Cachexia, or evil habit. The ſame impurity of the bowels is cauſe of Inflation or puffing up, Suffocation, Stomach-ſickneſs, and wandring winds, with rumbling and ſundry pains. Finally, it is the cauſe of faintings and decay of ſtrength, and it makes the patient ſo frequently deſire meat: for he endeavours to prevent the fainting fit at hand, by quelling the acrimony of the Humor by the debonaire quality of the meat. 'Tis hard to cure theſe old infirmities, unleſs the patient punctually follow the Phyſitians advice. In the firſt place he muſt live very ſparingly, eat only three times a day at juſt diſtances, and meat of thin and good juyce. He muſt abſtain from ſuppings and broaths, al liquid things, and immoderate drinking, becauſe the natural heat is over whelmed with plenty of moiſture, and the concoction hindred. He muſt chooſe a thin and dry Diet; thin Wine and wel watered, moderate excerciſe, and ſomtimes ſtrong, as his ability of body can bear. Moreover, his obſtructions muſt be removed by Medicaments, and al the bad Humor, muſt by little and little be drawn away into his belly, and that by way of Epicraſis, after this manner. Let him have an Apozeme for three doſes. Then let him take of Pilula de Tribus. In the intermediate daies when he ſhal not purge, his Stomach and Guts muſt be ſtrengthened, with this Electuary.

Take *Shavings of Ivory and Hearts-horn, of each two ſcruples. Choice Cinnamon, choice Perles, pouder of Aromaticum Roſatum, and Trionſantalon, of each one ſcruple: with four ounces of white Sugar, make an Electuary. Every morning and an hour before ſupper, let him foment his Stomach, and parts about his Midrif, with this Liniment.*

Take *Mucilage of Fenugreek ſeed, extract in Endive water, one ounce. Oyl of Wormwood, Roſes, Mints, and Capars, of each half an ounce. Mace, Cloves, Red-roſes poudered, of each one ſcruple. A little wax. Make al into a liniment. Now theſe gentle purgations muſt be given him ever and anon, and continued til al the Tumor, and reſiſtency be taken away, and til al the Symptomes be aſſwaged, which I cannot hope before two months be over.*

The *XXX VI.* Counſel.

The Cure of a long and often returning Feaver for one of the Emperours Court.

THis plain and diſtinct Enumeration of al the ſigns and ſymptomes, obſerved in this ſick Gentleman, has ſet before mine eyes the very expreſs Nature of the diſeaſe, and al its cauſes both internal and extrernal. His forme, figure, habitude, and whol conſtitution of body, and the Integrity of his functions, both natural and animal, do ſhew a laudable natural temperament: but in that the largeneſs of his veins argue that it enclines a little to heat, this is happned by courſe of time and his Age, which by little and little has made his body hotter. And now at laſt, the heat has exceeded the bounds of Nature; by reaſon of great perturbations of mind, watchings, cares, troubles, which this Gentleman has undergone in the mannagement of great Affaires. From theſe and the like evident cauſes, his Liver is inflamed, and enclined to breed much choler; which being augmented in tract of time and coming to work and boyl, is the efficient cauſe of all the ſymptomes deſcribed. This, even in his health time, cauſes ſudden and vehement Paſſions of mind, and frequent Wrathfullneſs. The ſame is the cauſe, why his belly being bound, his head is offended with a ſharp vapour, and the reſt of his body not having the benefit of tranſpiration, is ſomtimes hot; and ſomtimes cold, and the palms of his hands, and ſoles of his feet are burning hot, which is alſo a ſigne of an hot Liver. And therefore choler ſo much abounding in the by-paſt yeares, has cauſed that the whol body as it were melting, is fallen into a certaine leanneſs, and alſo that choler not being timely purged, but kept in, and now and then putrefying, has many times cauſed cholerick Feavers: and that much more often in his latter yeares, wherein a greater quantity thereof has been collected, and when his body has been ſo diſpoſed and prepared, that upon the lighteſt occaſions of heat, cold, Labor, Paſſions of Mind, and diet, it is wont to fal into theſe kind of Feavers: which is an argument truly of the inner Cauſe abounding, ſo as to be burthenſome and very troubleſome to nature. Moreover, the ſort of Feaver, and the manner of its Invaſion, do demonſtrate and expreſs the inner Cauſe for ſhaking at the firſt, a biting heat, redneſs and Inflamation of his face, with a light raving, a quick pulſe, and reſpiration quick likewiſe, urine red, and thick cholerick ſtooles towards the end of the diſeaſe, are al ſigns of ſuperabundance of yellow choler, which by permiſtion makes the blood moſt thin and Fervent.

And therefore both the Feaver, and the cauſe of al the ſymptoms related, can be referred to nothing elſe but to the exuperance of choler, and the immoderate heat of the Liver. And thereto belongs the Cure of the Eryſipelas, and al fluxions which fal into his thighs: becauſe the Eryſipelas preſently ſollows the feaver, as a certain Indication thereof, ſince it ariſes from the ſame humor that cauſes the feaver. But if ſo be any œdematous or flegmatick tumor of the feet ſhal ſeem to have diſcuſſed the Eryſipelas, though he was wont to have it during his Health, and was thought to be familiar; yet ought it to be ſuſpected, and we ſhould feare leaſt it be the foreruner of a Cachexy ſhortly to follow. For commonly the Liver being obſtructed with much thick choler, does contract obſcure rudiments of a ſcirrhus, while by degrees and inſenſibly they gather Head, they caſt a man headlong into a Cachexia and dropſy. And though theſe frequent returns of Feavers and defluxions into his thighs are inveterate, and the Age of the Patient does now decline. Yet he that ſhal take time and diligence, he may in that ſo luſty and vigorous old age of the patient, promiſe either a perfect cure, or very great eaſe: eſpecially, if nothing ſhal be perceived hard, nor reſiſting the touch in the right Hypochondrium, nor any trouble ſhal be perceived when he lies thereon. Now the ſcope of the Cure muſt be, to open the obſtructions of the Liver, to purge out the ſuperabundant choler thereof, by degrees, and to coole and ſtrengthen the bowel it ſelf. Which things he that ſhal ſeaſonably performe, he ſhal verily take away al the Cauſe of the Feaver, draw drie the fountain of defluxions, and lengthen the patients life yet many yeares. In the firſt place therefore give him a purge of the infuſion of two drams of Rhubarb, rightly prepared, whereby al that ſuperfluity of crude and half-putrid humors. Fluctuating in the ſtomach, and about the veins of

the

the Meſentery, may either be expelled or corrected. In the next place the obſtructions of the Liver and Spleen muſt be removed by theſe remedies, which whiles they extenuate and open, they do withal draw the matter of the obſtruction into the belly, by little and little. Such an one is ſyrup of Cichory compound, which for a doſe may have two ſcruples of Rhubarb. This muſt be given every other day, or every third day, three hours before meat, without any obſervance. If you ſhal intermit too long, al our labor wil be in vain, nor ſhal we attain the effect we expected. For ſo by frequent purging, the waies being opened and looſened, nature wil be gradually accuſtomed to carry the choler into his belly. A ſyrup againſt burnt choler.

Take *roots of Cichory, Sorrel, Graſs, Aſparagus, each half an ounce. Agrimony, Ceterach, Dodder, Hopps, Adianthum, Maidenhaire, of each one handful. Senna leaves clenſed three ounces. Make a decoction to half a pound. In the ſtrained liquor, diſſolve clarified juices of bugloſs, Borrage, Fumitory and Sorrel, each one ounce and half. White Sugar one pound. Make of al a ſyrup perfectly boyled. And when it is boyled ad to it the expreſſion of ſix drams of Rhubarb infuſed in Endive water, with two drams of choyce Cinnamon. Let him take twice a week one ounce and an half, or two ounces, for a doſe; with barly or baum water, without any obſervance of keeping within, &c.*

On the intermediate days let him be kept looſe, with a Clyſter. Againſt the crudity of flegm, which ſomtimes happens in the winter.

Take *Choyce Rhubarb one dram and half. Of the beſt aloes, hiera picra ſimple, agrick newly prepared, each one dram: with ſyrup of wormwood make al into a maſs.*

Theſe kinds of purgation wil leiſurely void al ſuperfluity of choler by ſtool, not ſufferiug the Feaver to be kindled, nor the fluxion to fal down into his thighs; nor wil they weaken, but rather ſtrengthen his natural facultíes and powers, while they eaſe nature of the burthen of hurtful humors. In the remnant of this ſummer, while the humors of the body are fluent by reaſon of the heat, and melted as it were, you muſt ſet upon the cure. The other ſcope of the cure, wil be to cool, and to ſtrengthen the whol body: and that muſt be done by courſe of diet rather than by medicaments. Let the patients diet be therefore ſpare, at the beginning of the cure, which may moderately cool and moiſten: Hens-broath boyled with Lettice, Sorrel, juice of unripe Grapes, or verjuice, Bugloſs, borrage. Let him dip his roaſted meats in a cooling ſawce, as juice of ſorrel, ſour juice of Grapes, juice of pomgranates, Citrons, or Orenges. Let him avoid ſalt things, things peppered and ſpiced, which burn the Liver and humors; al ſugared things which moſt readily turne to choler: Garlick, leeks, onions, muſtard, watercreſſes, and al things of like nature. Let him alſo avoid ſtrong wines, and let him mix water with weaker winer, not fearing the weakneſs of his ſtomach. Beer is ſomtimes good, but it muſt not be too ſtark and hard, nor too thick and new. His body being made purer by phyſick, his meat may be encreaſed in quantity, keeping the ſame quality. Twenty daies being ſpent in the Cure, let him drink in the morning barly broth duly prepared; and after it let him ſleep if he can, and continue the uſe thereof two or three months, or if he wil al his life long, after the example of thoſe, who are wont to uſe this, much to the advantage of their Health. I conceive nothing is to be applied to his thighs, except waters or juices of night-ſhade, Plantain, and Roſes, with an eight part of Vinegar, provided as much as may be that he do not let them hang down.

The *XXXVII.* Counſel.

Of a painful Ague.

THe ſick Woman mentioned in the Letter, being afflicted by a grievous Ague, with frequent vomitings, with Faintings, & an exceeding weakneſs of her whol body, but eſpecially of her bowels, becauſe ſhe has neglected al uſe of phyſick, and not timely uſed ſuch medicaments as were advized her, is juſtly fallen into moſt cruel pains of her belly, with which ſhe has been long and vehemently tormented. For the morbifick Cauſe of the Feaver, out of the Bowels (where the root of al agues Lies) is fallen into the ſpace between the membranes of the Belly and Perieonæum, and ſo finiſhing the Ague, has brought theſe pains. And when afterward

it could not fal out of theſe membranes, nor could find any ready paſſage, whereby it might ſlip into the belly, becoming as it were furious, it takes at length its courſe another way, and ſo leapes over into the head, and limbs of the body, where alſo it moves new torments. 'Tis to be feared, leaſt at laſt occupying the Nerves, and the tendons, it ſhould breed a kind of palſie, which *Paulus* ſaies, is bred of the colick pain, and of which I have obſerved many things in my writings. Theſe verily are of al diſeaſes the moſt grievous, which are wont to happen after Agues neglected, or il cured. But we muſt now come to the remedy. And though purgations wil not now do ſo much good as formerly they might have done, yet they muſt be preſcribed, and thoſe ſufficiently ſtrong, that they may revel the noxious humor out of the extream and upper parts, into the belly: or if the woman wil not take the ſtronger, give her at leaſt ſuch weak ones as ſhe has been accuſtomed unto, frequently repeating them. After purgations pain aſſwaging ointments muſt be applied, and diſſcuſſers to the pained part, which may be made of oyl of worms, Oleum Irinum, and Oyl of Turpentine, adding ſuch things as are good for the palſy; alſo bathes wil be good, wherein are boyled Cephalick herbes, but much more dry baths or Vaporaries, if the ſtrength of the Patient can beare them. Moreover, a moſt ſtubborne diſeaſe in a diſobedient patient, does commonly portend a doubtful, or bad Concluſion.

The XXXVIII. Counſel.

Of a Lingring Feaver, and divers other Diſeaſes. Out of the French.

THat I may returne a wel grounded Anſwer, to thoſe queſtions ſent me touching a lingring Feaver, twil be worth the labor to enquire the true cauſe and original thereof: which ſeeing it has followed other intermitting and uncertain Feavers, I am of opinion that the root thereof lies either in the kidneys, or in ſome bad quality of the Liver or ſpleen: for it is ſymptomatical, and therefore to judge diſtinctly thereof, we muſt conſider the urines. For if they be thick, groſs, white, matteriſh; or if formerly they have been bloody, it is a ſign that ſome Impoſtume or ulcer lurks in the kidneys.

But if there be no diſorder in them, we muſt ſeek the cauſe, in the Liver and ſpleen. For I cannot think that theſe infirmities are the conſequences of the colick or nephritick pain, wherewith the patient has been troubled. His thirſt, and deſire to drink wine rather than beer, his loathing of meat, eſpecially that which is moſt ſtrong and nouriſhing, belching, rumbling in his guts, wind, noiſe of his ſtomach, and abſurd digeſtion thereof, and ſwowning fits, do argue that the fault is in and from the ſtomach, both by its own proper Infirmity, and its vicinity and ſympathy with the Liver and ſpleen. Nor muſt we regard a defluxion ſo much (if any do fal upon the ſtomach) for a Catarrh alone, does not bring forth ſo cruel accidents. The remedies both for the Feaver and other diſeaſes, muſt be gentle and gradual, the Age of the patient and his weakneſs, with the length of the diſeaſe muſt be conſidered. Every other day therefore, if his belly be bound, give him this following Clyſter.

Take *Marſh-mallow roots one ounce. Chamemel flowers, Melilote, Dil, Wormwood, courſe bran, each one handful. Annis-ſeed and Fennel ſeed, each two drams. Make a decoction. In a pint of the ſtrained liquor diſſolve two ounces of honey of roſes, Common oyl three ounces. Make a Clyſter. If it ſhal not ſufficiently purge thick and clammy flegm, ad biera ſimple five drams, or an ounce.*

Let him take weekly of this following ſyrup, that his ſtomach may be by degrees ſcoured, and thoſe other parts which foment this diſeaſe. And in caſe he ſhal uſe it more often, it wil do him the more good, for it does in no wiſe weaken, yea verily it luſtily ſtrengthens.

Take *Roots of ſorrel, Cichory, Graſs, Parſly, and polypody of the oake, each half an ounce: Agrimony, Ceterach, Dodder, each one handful. Sena two ounces. Make a decoction to half a pound: in the ſtrained liquor diſſolve a pound of white ſugar. Make al into a ſyrup perfectly boyled, whereto as it boyls ad, the expreſſion of two drams of choyce Rhubarb, infuſed in white wine, with one ounce of pickt Cinnamon.*

Let him take one ounce and half for a doſe with barly water, in the morning, three hours and

and no more before meat. Somtimes inſtead of the ſyrup, he may uſe theſe following pils.

Take *Of the beſt aloes, of choyſe Rhubarb, of hiera picra ſimple, each one dram. Agrick prepared half a dram. Soften them with ſyrup of wormwood, and make them into a Maſs.*

Let him take a dram in five pils, in the morning four hours before dinner. In the intermediate daies, to ſtrengthen his ſtomach and vigorate his bowels, it wil be good for him to take liberally of this following Conſerve.

Take *Citron peeles preſerved one ounce. Preſerved myrobalans, conſerve of roſes, each half an ounce. Pouder of aromaticum roſatum ten grains, choyce cinnamon, yellow Sanders, ivory, Harts-horne, each one ſcruple. Sugar of roſes, as much as ſhal ſuffice. Make al into an Electuary or Preſerve, covered with Gold. Let him take a ſpoonful in the morning, and an hour before ſupper.*

To quench his thirſt let him drink of ſuch a Julep as this.

Take *Roſewater, half a pint. Juice of Pomgranates three ounces, Of Lemmons two ounces. White ſugar eight ounces. Mix all into a julep. Let him uſe it in his thirſt, far from meal times, with three or four times ſo much boyled water. Nor let him pleaſe himſelf with other drink, or give himſelf to a plentyful uſe of water, vulgar ptiſan, or beer: but let him content himſelf with the foreſaid julep, or with ſyrup of pomgranates, or the juice of citrons, Orenges, both at, and betwixt meales.*

But if he ſhal be taken with fainting fits, 'twil be much better to give him what has been before preſcribed, than to give him wine. Yet he may at his meales, taſt a little, ſo as no thirſt may thereby follow. But, to aſſiſt his ſtomach buſied in the digeſtion of meat, it wil be good to give him a plain diet, and a little at a time. And if his meat be ſolid, let it be ſprinkled with the foreſaid juices. Nor let a cooling diet fright you, for this mans Infirmities wil better beare cooling than hot things.

The XXXIX. Counſel.

Of a Quartan Ague, for Queen Leonora.

FRom her tender years and firſt childhood the patient has been found to be ſubject to the Tiſſick, becauſe when the Aire is moiſt, and there is a new Moon, a new diſtillation does more vehemently vex her. She has been often taken with great and dangerous fits of the mother; wherein both her underſtanding and al her ſences periſh; and by vehemency of the ſuffocation, the ſmal veines of her neck, eyes, and Face, do gape, ſo that red ſpots do long after remain in thoſe parts. But ſhe is eſpecially troubled with thoſe numorous obſtructions of the Liver, by meanes of which ſhe has often fallen into long feavers, and many times into a very ſtubborn jaundice. Her conſtitution being as aforeſaid, ſhe paſt over al the laſt year in Idleneſs, abating nothing of her diet, which was wont to be exceeding plentiful. Hence comes a large Harveſt of crude humors and al kind of excrements, and obſtructions doubled, which have cauſed at length, that ſhe has not her Courſes nor Hæmorrhoides ſo largely, nor in ſo due ſeaſon as formerly. By which means, her whol body began at laſt to grow Heavy; and fifteene dayes before ſhe was taken with this diſeaſe, ſhe was troubled with a ſtrange kind of wearyneſs, comming of its own accord. Withal, ſhe perceives her appetite dejected, though with divers ſauces, and delicate provocatives of appetite, ſhe endeavoured to quicken the ſame, that ſhe might live as intemperately as formerly ſhe had done. Hereupon the quartan ague ſeized her, on the ſecond of *September*, of it ſelf, without any other diſeaſe foregoing: but with ſo ſmal and obſcure beginnings that hardly any body could perceive the ſame. The Second fit, gave manifeſt proof of an ague, wherein al kinds of vomiting appeared: and then we began to prepare the humors of her body, both with ſyrups, and clyſters, and a ſpare diet. Howbeit, the third fit, was much more vehement than the former, both in point of cold, vomiting, and choaking (by reaſon of the tiſſick mingling therewith) and tumbling and toſſing of her whole body, and thirſt. And therefore, in the middle

ſpace

ſpace between the fits, we purged her gently, as alſo on the day, after which was her beſt day And although ſhe had every way plentiful evaccuation of flegm and choller, cauſed by art and nature; yet her ague manifeſtly encreaſed, and had a fourth, fift, and ſixt fit exceeding ſharp and laſting, ſo that now no wellneſs or intermiſſion can be diſcerned. For no ſweat has broke out to finiſh the fit. Seeing therefore it partakes of a continual feaver as wel as of a Quartan Ague, leaſt it ſhould degenerate into a worſer Kind, we thought it good to open the baſilica Vein of her left arme, out of which eight ounces of corrupt blood were taken, which did her much good, and ſhe bore it wel. For beſides the ſuſpition of a continual feaver, the ſuppreſſion of her Courſes and hæmorrhoides, did perſwade us to let her blood, with her intemperate diet, idle life, redneſs of face, and huge ſwelling, fulneſs of veins, by means whereof, her noſe did frequently bleed. After that ſhe had been let blood, her body ſeemed to be more ſtrong, her ague perfectly intermitting; but the fits were wel-nigh as vehement as before, with loathing of meat, ſtomach-ſickneſs, vomiting and bitterneſs of her mouth. Which ſymptomes, when they would no be tamed, either by diet, ſyrups, more clyſters, we thought good to purge her the ſecond time, after a new fit. After which, the other fits following were more gentle, and they grew leſſer and leſſer gradually, ſo that ſhe was not troubled either with cold or hot fits; and therefore in the whole month of *October*, we plyed her only with a convenient diet and emollient clyſters; ſave that once when ſhe had a grievous illneſs in her ſtomach, we boyled ſome ſena in her broath, and a few daies before for a light cough proceeding from a diſtillation, we gave her Syrup of jujubes. Whatever hereafter ſhal ſeem requiſit for the remainder of the Cure, thoſe that have the Care of her, may in imitation hereof, of themſelves prudently determine.

The X L. Counſel.

For a Quartan Ague intangled with a Diſtillation.

SEEing the worthy Gentleman our patient had been long vexed with many and ſundry infirmities, and with a perpetual diſtillation for the moſt part, I conceived that I was to bend my Care not only to the quartan Ague, wherewith he is troubled, but alſo to other intangled diſeaſes, becauſe while they were preſent, the Quartan ague could hardly be cured, and if it were, yet would the patient be ſtil liable to many Infirmities whereof to Complain. Having therefore, with al my might, diligently conſidered al things, I conceive the Cure ought not to be deferred, but diligently to be undertaken, ſuch a cure I mean, as both by medicaments and diet, ſhal cure the old Infirmities, and change his preſent il conſtitution of body.

Let his Diet be very dry and attenuating, and moderatly hot, that it may correct this cold and ſnotty habit. Let him abſtain from al ſuppings, al liquid things, boyled fleſh, fiſh, cheeſe, fruites, and immoderate drink. Let him feed on fleſhes of good juyce, and al roaſted, or ſeldom boyled, which if he pleaſe he may dip in ſawces, of peper, ginger, cinnamon, nutmeg, and ſometimes Muſtard. Let his Wine be rich and not vaporous, white pale claret, thin, not over much allaied with water, and let him drinke thereof ſparingly at meales. Let him exerciſe in the mornings, and let his exerciſe be much and ſtrong, til his body grow hot or begin to be weary, and let him diligently avoid cold-taking. When he wakes from ſleep, let him be rubbed a long time together with dry and courſe cloathes, or ſometimes with a dry hand. Let him frequently uſe gentle medicaments, ſuch as draw away raw and hurtful humors, by little and little without violence. Let him frequently take clyſters, with hiera picra ſimple and diaphenicon, of each ſix drams; Honey of roſemary two ownces; oyl of rue, and of dil, each one ounce and half, mixed up with an emollient decoction, every ſixt or eight day. The day before his fit, give him pils, made of hiera picra ſimple, rhubarb, aloes, and agarick, which muſt be made up, each a like Quantity, with ſyrup of wormwood, and let him take one dram for a doſe, or four ſcruples. Sometimes inſtead of the pils, let him be purged with this ſyrup.

Take *roots of Smallage, Parſly, Fennel, and Cappars, Polypody of the oake, Carthamus ſeed, each half an ounce. Agrimony, Betony, Hiſſop, Origanum, Hops, Ceterach, Thyme,*

Thyme, Epithymum, each one handful. Seeds of Annis, Fennel, and Muſkmillions, of each one dram and half. Make a decoction to fifteen ounces. Infuſe therein, al night, Senna four ounces. White Agrick two ounces: Ginger two drams, let them boyl a little in the morning, and ſtrain out the liquor, and therein diſſolve white ſugar a pound. Make al into a wel boyld ſyrup, not clarified. Let him take two ounces for a doſe, with borrage or ſome other convenient water. It is good ſometimes to diſſolve therein the expreſſion of a dram of choice rhubarb infuſed in white wine, that by little and little al kinds of humors may be ſeparated and voided forth.

Thus therefore their uſe is to be continued every other day, that hardly a day ſhal paſs, but that the day before he took a clyſter, ſome of the ſyrup, or ſome pils. The ſick Gentleman muſt not be much wearied with preparitive ſyrups but every preparation muſt be endeavoured, by a duly ordered diet. And becauſe ſometimes he is forced to drink in his fits, inſtead of ptiſan, or barley water, or other cooling drink, which renders the humors more compact, you muſt give him *Galens* Oxymel ſimple, or ſyrup of vinegar mixt with good ſtore of water: But 'tis good for him to drink as little as may be, which makes al diſeaſes ſhorter; but to drink plentifully, buſies nature, and cals her from the digeſtion of the humors.

The XLI. Counſel.

For a Quartan Ague complicated with a Looſneſs.

THis Quartan Ague cannot be ſimple, nor have its Original only from melancholy juyce, but from a mixture alſo of yellow Choler, which being burnt, affords matter thereunto. By the ſuperabundance thereof vomitings were at firſt raiſed, and when al the Humor could not be purged that way, at length it broke into the belly, bread a Diarrhæa rightly ſo called, which threatens either a Tenesmus, or a Dyſentery. It is accompanied with Appetite dejected, weakneſs, and great falling away of the body; all which are ſigns and ſymptoms of raging yellow Choler. And becauſe al theſe threaten greater danger to the ſick Gentleman, than his Quartan Ague, we ſhal in the firſt place, and moſtly, ſet our ſelves againſt them, not neglecting the Feaver in the mean time. The Looſneſs therefore muſt be ſtopped, not with ſuch things as wholly bind and ſtop, leſt by that means his Ague encreaſe; but with ſuch as help the hot diſtemper of the Liver, and withal reſtore his Appetite and ſtrength. The Pain-aſſwaging Clyſters preſcribed, which wil keep off the bloody flux, muſt be frequently injected; to which your Learned ſelf may ad Mucilage of Quince ſeeds, or Starch, or bean meal, as need ſhal be. When he thirſts betwixt meals, Syrup of Lemmons, and Oxyſaccharum ſimplex, wil be good for him; Syrup of ſowr Grapes, and ſuch like, mingled with a good quantity of water. Sometimes the inſide of a Pomegranate, or Juyce of Citrons, or a Quince Juyce; wherein, or in Verjuyce, or Wine of ſowr Grapes, he may dip his meat, or it may be ſteeped therein, that by theſe things, and a convenient cooling Diet, and moiſtning, the fervency of Choler may be abated, and the diſtemper of the Liver corrected ſo as to preſerve the ſtrength thereof. Almond Milk made with barley water, and Sugar of Roſes, every day in the morning, at leaſt four hours before the ordinary hour of dinner, is exceeding effectual. Externally apply to his Liver, either a cooling and ſtrengthening Epithem, or Ceratum ſantalinum, and let him wear it a long time. Beſides theſe, if his ſtrength permit, give him a little Rhubarb at convenient diſtances: and I would rather he ſhould take a dram thereof in ſubſtance, than the Infuſion. If having uſed theſe Remedies about fifteen daies together, the ſymptomes are not ſufficiently tamed, you muſt forbid him al uſe of Wine, and give him any other drink rather. For I have this Year experimented, that many cannot be freed from ſuch like ſymptomes, and the Quartan Ague, til they leave wine: and they were ſtronger with the uſe of water, than when they drank wine.

The

The *XLII.* Counſel.

For a Swelling of the Spleen.

THe Symptoms related declare, that the Patients Spleen has been long affected, though perhaps neither ſwelling or pain were perceived. But that pain alſo of the ſhoulder is the fruit of a diſeaſed Spleen, which diſtending and plucking aſunder the Membranes, is often found to bring ſuch a pain; even as when the Liver is inflamed, the pain reaches to the Jugulum. The Diſeaſe of her womb ſeems to have riſen from the Impurity of the Spleen, which has by little and little diſcharged it ſelf into that part, but ſo that the womb it ſelf is at laſt infected, and the Humor by its Acrimony, has burnt the neck thereof, and of the bladder. Which is the cauſe that ſhe cannot admit the carnal imbracements of a man. And therefore that Impurity of the Spleen collected by little and little, and at length putrefying, is grown hot, and has bred the tumor and ſymptoms aforeſaid. Now this tumor, though it be troubleſom by its heat, yet is it no Phlegmone, much leſs an Impoſthume, becauſe this bowel is not liable to ſuch kind of ſwellings. Moreover, this Tumor can by no other means be taken away, than by ſtool; and that way it may be derived by a Syrup, which conſiſts of bugloſs, burrage, Fumitory, tops of Hops, &c. with Senna and Rhubarb.

The intermediate daies let her belly be Looſned with a Clyſter, of an Emollient Decoction, half an ounce of Diacatholicon, and three ounces of Honey.

To moliſie the Tumor, make an Emollient Fomentation, and corroborating, of *Mallows, Violets, Pellitory of the wall, ſome Hop-tops, Cappar roots, Red Roſes, betony. Let them boyl in water, and ad a little Vinegar.*

Alſo a Liniment may be made of the ſame vertue.

Suppurators muſt not be applied, becauſe al Impoſtumes in the Liver and Spleen are deadly. Let her drink no wine. Let her uſe Syrup of Vinegar, and Syrup of Maidenhair.

The *XLIII.* Counſel.

Of Hypochondriacal Melancholly, for Mſr. de Maligny.

I Hear that the moſt Illuſtrious, and Prudent Mſr. *de Maligny*, is beſieged with many and ſundry Symptomes, and thoſe grievous and dreadful; but al which concur in the ſignification of one, and the ſelf ſame Diſeaſe. For, though the ſaid Symptoms have more vehemently raged a few daies ſince, by reaſon of the exceeding heat of Summer; yet they ſeem to have now a long time had ſome Rudiments and Foundations. Sadneſs and Fear without occaſion, which have frequently troubled the Gentleman, Solitarineſs, deep and ſerious Cogitation, troubleſom ſleeping, moleſted with Apparitions, and ſundry Frightments, do al proclaim Melancholy, not that primary ſort, which comes through fault of the brain alone; but that other which proceeds from the Hypochondria, or parts about the Midrif and ſhort Ribs, and is therfore called Hypochondriacal. For a manifeſt ſign therof, we have, in that ſwelling, which is obſerved about his Spleen, and Pancreas or Sweet-bread. Nor do I conceive the continent Cauſe thereof to be Natural Melancholy, which is the dregs of blood; but another aduſt ſort, which is bred of yellow Choler over burned, and which we by a peculiar name, term *Bilis atra*, black Choler. For this having been now a long time by little and little heaped up in the Hypochondria, is for the moſt part perceived to boil and work thereabouts, and then it ſends from out it ſelf malignant vapors, which being forced againſt the Midrif, do in a manner ſtop and hinder the breath. If they go into the Heart, they cauſe ſtrong palpitation, and ſomtimes Syncope: if they hap to go into the brain, they produce Dorapes next to Madneſs, and they joyned with a certain fear and ſadneſs. For which cauſes, the ſick Gentleman, being as it were danted in his mind, is very much afraid of himſelf, and can hardly be raiſed into any good

good hope of Health. The Cauſe therefore of his palpitation of heart, and fainting fits, is not in his Heart or Pericardium, but only in his Hypochondria or Præcordia, out of which this filthy vapor, carried up through manifold Arteries gets into the Heart; and produces theſe bad Symptomes common in a manner to al Hypochondriacal perſons. Yea, and moreover, if you diligently feel his left Hypochondrium, where it inclines to the Navil, you ſhal, I conceive, find much ſuch a palpitation there, as is in his Heart: for they both ariſe from one and the ſame Cauſe. Moreover, flatulent belchings, rumblings in the belly, ſtomach-ſickneſs, frequent ſpittings, and other ſigns of a crude Stomach, are common to al Hypochondriacal perſons, and proceed from the Nature and condition of black Choler.

Now the evident and foregoing cauſes, are theſe: This renowned Gentleman being naturally very Cholerick, hath by Cares, deep Thoughts, hot Diet, and Intemperance therein, heaped up a great quantity of yellow Choler, which alſo once put him into a kind of Jaundice. At laſt, not being timely purged out, and the foreſaid cauſes continuing, it turned into black Choler, which is now the continent and immediate cauſe of al the foreſaid Symptomes. Touching the Prognoſtick, I may ſay thus much; That though this Diſeaſe be grievous in reſpect of the Swouning fits, and other Symptomes, and ful of terror, yet wil it admit cure, rather conſidering the Age and ſtrength of this Gentleman: eſpecially if he follow and obey the Counſels of his Phyſitians: for otherwiſe, if be continue the ſame, he wil either die of a ſwouning fit, or through weakneſs, or he wil be taken mad, with that kind of madneſs we cal *Mania*; or if he avoid theſe evils, he wil hardly at length eſcape the inconveniencies of a Dropſie. His Infirmities are many and different, but becauſe the whol Cure of al, does chiefly conſiſt in two things; the firſt, and chiefeſt whereof is, that the inward cauſe, which as we have ſaid, is black Choler, be quite rooted out; the other, that the ſwouning fits, and other grievous accidents, be ſo long kept off, til the Cure be performed. The Cauſe aforeſaid, though it ſo much abound, that it overwhelms the patient in a manner, yet ſeeing his Natural forces do extreamly languiſh, and are oppreſſed by the cruelty of the ſymptoms, it ought to be drawn away leiſurely, and by little and little, and with ſuch moderation, as his weakneſs may eaſily bear: to which intent, ſuch an Apozeme as this, wil be convenient.

Take *Roots of Bugloſs, Sorrel, and Cichory, of each half an ounce: Agrimony, Dodder, Ceterach, of each one handful: Senna one ounce and half. Make a Decoction to a pint, adding towards the end, of the three Cordial flowers, of each one pugil. In the ſtrained Liquor infuſe choice Rhubarb three drams: Cinnamon four ſcruples. Preſs out the Liquor again, and diſſolve therein two ounces of Syrup of Violets. Make it an Apozeme not clarified, in three Doſes. Let him take it every other day, in the morning, four hours at leaſt before meat.*

The uſe of this ſweet and gentle Apozeme, wil be exceeding ſafe, nor muſt he take any ſtronger Medicament, but continue in the uſe hereof, for without offence, it wil take away al the Cauſe of his Infirmity, and by little and little, reſtore his ſtrength. Having finiſhed this Apozeme, let the Gentleman reſt four daies, only a light deterſive Clyſter being injected, if peradventure he be bound in his body. But afterwards let him take again the ſaid Apozeme, having alwaies regard to the ſtrength, and wel bearance of the Patient.

On the daies intermediate, when the Patient is not purged, give him a Syrup to prepare the Humors, and allay the Symptoms, made after this manner.

Take *of the clarified Juyces, of Bugloſs, Borrage, Sorrel, Fumitory, ſweet ſmelling Apples, and Pomegranates, of each two ounces: white Sugar half a pound. Make a Syrup indifferently boyled. Let him take twice a day two ounces at a time, with a like quantity of barley water, at leaſt two hours before dinner.*

And theſe two Medicaments ſhal be interchangably taken; one, one day; and the other the next. And in the interval (which I told you muſt be four or ſix dayes) let him uſe this Confection twice a day, which wil recreate his Faculties, and abate the acrimony of the Humors, and the violence of the Symptoms.

Take *Conſerve of bugloſs one ounce: Conſerve of Roſes, Citron peels preſerved, of each half an ounce: Ivory one dram: Harts-horn, Harts-heart-bone, choice Guajacum, of each half a dram: Oriental Pearls, Lignum Aloes, of each one ſcruple: Red Coral, Criſtal fine poudered, of each ten grains: White Sugar as much as ſhall ſuffice. Make all into a Confection covered with Gold. Let him take a ſpoonful an hour and half before meat, and*

drink a little tempered Wine after it. To this may somtimes be added a smal quantity of Confectio Alkermes; though the use thereof, as of all other hot things, is in this Disease, if in any, much to be feared. For nothing does so much exasperate this Disease, as the use of hot meats and medicaments. And therefore we must content our selves (as I said before) with these Remedies, nor can we pass over to hotter or stronger without mischief, or at least dammage.

Now the use of those four aforesaid Remedies, must be continued, viz. Of the Apozeme, the Syrup, the Clyster, and the Preserve, just as I have before expressed, til the Patient find himself perfectly cured.

I must speak also of Bleeding. It wil be exceeding good to open a Vein, if it be done seasonably, and conveniently. For much blood is contained and imprisoned in the Veins, being very hot and burned (though the Urins seem to tel another tale) which requires to be cooled and fanned: nor have the Ancients devised any thing more wholsom, than this Remedy of Phlebotomy. And therefore after the third purgation by his Apozeme, if his strength seems sufficiently recreated and constant, let him blood boldly out of the middle, or inmost Vein of his Arm, and that to the quantity of eight or ten ounces, unless he faint away, which seldom happens. For, more frequently, the Natural strength is found to grow vigorous and lusty, upon discharge of the burthen of blood.

How to asswage the symptoms.

In very deed and in truth, al symptomes cease, when the disease shal be throughly cured. But nevertheless, if during the time of the Cure, they shal vehemently rage, they must be pacified with a peculiar remedy, especially his palpitation of Heart and his fainting fits. As often therefore, as either of these shal happen, rub his belly, loins, and thighes downwards, that a revulsion may be made of the vapour creeping upwards. Also let a large cupping-glass be fixed to the lower part of his belly without scarrification. Let his belly be provoked with a suppository if it be bound. And Apply to his Heart and left Hypochondrium this following Epitheme.

Take *Distilled waters of Plantane, Roses, Purslane, Bugloss, Baume, Carduus, Vinegar, each two ounces. In these dissolve, of the three sanders, of red roses poudered, of amber, each three drams; Trochisks of camphire, half an ounce; Make an Epithem, and apply it blood-warm.*

Let him take inwardly, the juice of a sowr pumgranate, which is a most speedy remedy in these fits. In want thereof, use the juyce of a citorn, or a Quince, or of barberies. For by these the biting quallity, and also the malignity of the humor is blunted, whereas contrariwise, 'tis provoked and exasperated with hot things; and if in the fit, there wil be leisure to give him some of the Confection, aforesaid, it wil do him much Good.

His Diet.

A good course of diet is of no mean force, both to cure the disease and asswage the symtpomes, without which, scarcely any thing worth speaking of, can be effected in this disease. He must wholly abstain even by the counsel of *Galen* from al hot an fervent qualities meats as most adverse to him; seeing they both encrease the fomenting cause of al the mischief and malady, and exasperate and provoke the symptomes. He must therefore eate cold and moist meates though the crudity of his stomach, seemes to perswade the contrary, as Veal, Kids flesh, Capons, Chickens, and young Pigeons; and these boyled with lettice, Porslane, Sorrel, and Borrage, rather than roasted; or if haply he shal delight to eate these meats roasted, or Partriges, or little birds roasted, let him dip them in some cooling and astringent juices, as of sorrel, sowr grapes, Pomgranates, or quinces, or also Vinegar. For by these, the humor is dulled, and the swowning fits kept off, as they are by sugared things exasperated. He must abstain from salt and aromatick things, let his bread be neither salted nor too much fermented. Let his wine be pale red, somwhat tart, & moderately astringent, that it may strengthen the mouth of his stomach, & drive away his fainting fits; and let it be allaied with good store of water, least it provoke vapours. Let him shun al rich, white, thin, vaporous wine, as most hurtful for him. Yea verily, if he

he would be perſwaded once to leave the uſe of al wine, and to drink inſtead thereof, either juyce of pomgranates mingled with water, or a decoction of barberies, or of ſowr cherries dried (which moſt people keep for other uſes) nothing would conduce more to the Cure. And even by this one Remedy alone, many have recovered. And above al things, he muſt drink ſparingly, becauſe too much fluctuation of humors, and rumblings of the belly, and winds, and ſpittings, and crudities are encreaſed by overmuch drinking. Let him content himſelf, with two ſpare meales in a day, viz. one at nine in the morning, the other at four in the afternoon. And at midnight, it wil be very good for him to drink almon milk made with barly water, becauſe it exceedingly bridles the fury of the Vapours and Humors. And in the hours betwixt thoſe two meales, let him neither eate nor drink, but attend the uſe of ſuch medicaments as have been before deſcribed. Let him ſhun al diſturbance of body and of mind, as anger, warth, cares, troubleſome cogitations, alſo ſtrong motions of body, ſuch as cauſe pancing of the heart. Let him not ſo much as riſe to ſtool, but uſe a bed-pan, &c. Cool air is better for him than extream hot, and the northern winds are better than the ſouthern. Nor muſt the patient be kept in a cloſe ſmothering chamber, but in one that is aery, with the windowes many times ſet open to purefie the ſame. Towards the end of the Cure, when the Gentleman ſhal begin to walk abroad, a bath of ſweet freſh water wil be exceeding good, not to provoke ſweat, but to the intent that his body now long time heated and dryed, may thereby be cooled and moiſtened. Theſe are the chief precepts belonging to the whol Cure. In imitation whereof, may eaſily be underſtood, what is to be done, in caſe any thing elſe happen in the mean while.

The *XLIV.* Counſel.

Touching Hypochondriacal Melancholy.

THis Symptome, as the ſtory is related, is hypocondriacal melancholy, which has long taken root, in that age that is moſt ſubject thereunto. Now it ariſes from burnt choler, which by little and little has a long time been collected in the patients Hypochondria, or parts about the ſmal ribs and midrif: and which nature has failed timely to void by ſtool, or vomit. The which does ſo offend the ſtomachs digeſtion, that it turns the greateſt part of what is eaten, into winds, which do much weary the patient both with belchings, and ſtretchings. But withal, from the ſaid aduſt and ſcorched humor, there frequently ariſes a vapor like a miſt, and creeps up into the brain, cauſing feare, penſiveneſs, and ſundry frightments with apparitions of Hobgoblins, &c. and when it takes it's courſe into the whol body, it cauſes many pains, which nevertheleſs are ſoon allaied. The Cure of the diſeaſe, which is now to follow, muſt be thus performed.

Take, *Bugloſs, Borrage, Baume, Betony, Burnet, Hops, Dodder, Ceterach, Endive, each one handful. Roots of Cichory, Polypody of the Oak, Raiſons of the ſun ſtoned, each one ounce. Of the four cooling ſeeds, each one dram. Of the cordial flowers and Epithymum, each one dram. Make a decoction to fifteen ounces. In the ſtrained liquor, infuſe three ounces of Senna, two ounces of Agrick, two drams of Ginger. Boyl them a little and make an expreſſion, or ſqueezing out of the Liquor, and therein diſſolve one pound of white Sugar. Make a ſyrup perfectly boyled, not clarified, let him take every ſixt day two ounces, for a doſe in barly water.*

It wil be good of the ſelf ſame ingredients to make a ſyrup which is not purgative: which let him uſe every morning faſting to prepare the humor. But if at any times his body ſhal be bound in the intermediate days, between his purgings; it may be looſened with this Clyſter.

Take *Mallows, Violet leaves, Pellitory of the wal, Marſh-mallows, root and branch, Chamemel, melilote, dil, Worm-wood, Origanum, each one handful. Seeds of Annis and Line, each one ounce. Make a decoction to a pint. In the ſtrained liquor diſſolve ſix drams of Catholicon, honey of roſes, & of roſemary flowers, each one ounce. Common oyl three ounces. Make a Clyſter.*

His body being thus gently purged four or five times, let him continue the uſe of this following Conſerve.

Take *Conſerve of Bugloſs and violets, each one ounce. Powder of Electuarium Lætificans Galeni one ſcruple; Shavings of Ivory and Harts-horn, each two ſcruples. Choyce pearls half a dram. White Sugar as much as ſhal ſuffice. Make of al a confection, let him take a ſpoonful in the morning, and another an hour before ſupper.*

When the diſeaſe ſhal ſeem now a little to incline, & al the ſymptoms ſhal appear more mild, but eſpecially towards the end of winter, baths of good ſweet water, ſuch as may be drunk, wil be exceeding uſeful, wherein let him ſit a long time faſting, and continue them about ten or twelve daies. And let them be uſed at ſuch a time as they may not provoke any manifeſt ſweat or heat: nor may exagitare the body, but only cool and moiſten the ſame. Meane while, daily fridions of his whole body wil be uſeful, and that then eſpecially when the fits ſhal urge. Let his diet be wholly moiſtening and cooling: wherein let him altogether abſtain from hot things, but eſpecially from ſtrong and unmixed wine: for he muſt drink his wine very much allayed with water, and that ſparingly, becauſe much fluctuation encreaſes winds and belchings. Supping wil be good, wherein cooling herbes have been boyled. Alſo barley Creame is convenient, and al kind of meates, which are of like faculty: let him wholly abſtain from cares and buſineſs: Keep him from ſeriouſneſs, exhilarate him with jeſts, and hunting, and taking the freſh Ayr.

The XLV. Counſel.

Of a diſtillation with Melancholy.

THis Gentleman is frequently troubled with a diſtilation, ſometimes into his Neck, otherwhiles into his ſhoulders and Armes, ſomtimes into the hinder part of his back; but he is troubled with a more grievous ſymptom than al theſe, which is hypochondriacal melancholy. For ſince the time he has been freed from the quartan Ague, he was taken with a pain in his left Hypochondrium, and has ever ſince been ſo tormented with a diſeaſe in his ſpleen, that he was never able to lie upon his left ſide: and from hence the Concoction of his ſtomach is offended by way of contagion. His appetite has been long time much dejected. He is much troubled with belchings, and much ſpittle comes out of his throat into his mouth. Hence alſo fancies, and dreadful dreames; alſo feare and ſadneſs, and a certain clowniſh kind of baſhfulneſs, alwaies apt to bluſh, and falſe and abſurd imaginations of ſad and ſorrowful things.

The Cure,

Take *roots of Graſs, Parſly, Fennel, Smallage, each half an ounce. Bugloſs, Borrage, Hops, Agrimony, Ceterach, Dodder, Adianthum, Maiden-hair, Hyſſop, Origanum, each one handful. Seeds of Endive, Dodder, and Muſk-melons, Liquoris ſhaved, each two drams. Cordial flowers, Epithymum, each one pugil. Make a decoction to fifteen ounces. In the ſtrained liquor, infuſe al night leaves of Senna cleanſed four ounces, white agrick two ounces. Turbith bruiſed half an ounce. Ginger two drams. Let them boyl a little in the morning, and make an expreſſion, wherein diſſolve one pound of Sugar. Make a ſyrup perfectly boyled. Let him take once a week two ounces in water wherein Bugloſs has been boyled.*

And once a month, eſpecially when the Moon is in the laſt quarter to purge away the matter of the diſtillation, ad to the foreſaid doſe, diaphenicon one dram and half. In the daies between, you ſhal ſtrengthen al the principal parts eſpecially the ſpleen, with this Electuary.

Take *Powder of the Electuary Lætificans Galeni, ſhavings of Ivory, each one dram, powder of Diamargaritum frigidum, and Trion Santalon each half a dram. White Sugar diſſolved in Bugloſs water four ounces. Make al into lozenges of three drams apiece.*

Take *Oyl of Lillies, and of Cappars, Mucilage of Marſh-mallows drawn in bugloſs water, each ſix drams. Wax a little. Make them into a Liniment.*

Item. Take *Gum ammoniacum diſſolved in ſtrong vinegar one ounce. Arthanita and*

onice

onice roots, each half an ounce. Plaiſter de Mucilaginibus, and de Meliloto, each one ounce. Make al into a plaiſter for his Spleen.

If the diſeaſe ſhal ſtubbornly continue, the inner veine of his left Armen uſt be opened, the next ſpring, if nothing diſſwade. His diet muſt be ordered of good and thin juice, which ſhal incline ſomwhat to coldneſs. For al hot things, are therefore moſt contrary, becauſe they whet this ſame black choler bred of yellow choler over ſcorched, they ſet an edg upon it, and by encreaſing the ſame alſo, do raiſe more grievous ſymptomes. Let him therefore avoid al ſalt things, and peppered things, and muſtard, and ſtrong wine, and unmixed wine: And let him chuſe things of a contrary nature to theſe.

The *XLVI.* Counſel:

Of letting Blood in caſe of the Itch.

The Letter of Mſr. Melinus *a Phyſitian, to* Mſr. Fernelius, *propounding the Queſtion.*

I Am not ignorant of the multitude of your Employments and troubles. For al that are troubled with any very grievous diſeaſe, do flie to you for help, as to an *Æſculapius*, or Terrene Deity: which thing would peradventure have ſcared another man from writing to you. But I who know the Fruitfulneſs of your wit, and how eaſy a thing it is for you to anſwer any queſtion propounded in the Art of Healing, do know alſo, That ſame gentleneſs of your manners; which gives eaſie acceſs to all in a manner: and therefore I would not ſuffer my ſelf to be longer vexed with that ſcruple, whereof I informed you in my laſt Letters. Which it wil be more eaſy for you to take out of my mind, than offer it to me to be taken out: which now I entreat you again and again, that you wil be pleaſed to do. The former Winter I fel into an ulcerous wearineſs, which came of it ſelf, which practitioners (if I miſtake not) do cal *Pruritus*. A while after I diſburthened my Liver and ſpleen with a gentle purge. Since that time, puſhes have riſen in ſundry parts, very dry, and ſticking very cloſe, which being ſcratched off, black and thick blood came out. At laſt a furunculus or felon riſing upon the lower part of my right Leg, as alſo an Herpes, or tetter, I was provoked in my mind to uſe ſtronger remedies. Whereupon I open a veine, and take away about three ounces of blood, and after the uſe of whey, prunes, tamarinds, and ſuch like things, I purged twice or thrice luſtily, with Catholicon, Senna, Confection Hamech, ſomtimes adding Rhubarb. By which meanes and a few topicks, I was cured. Yet about eight daies after, the former bloodletting, I again opened my baſilica veine, and took away about two ounces of blood. But the Chyrurgeon which *Claudius Lavallus* Embaſſador from the moſt Chriſtian King, had ſent for to pleaſure me, and the Phyſicians, were of opinion, that I ſhould loſe much blood. Their reaſon was this: my blood is very bad, and my age and ſtrength are in their prime, or not much declined: moreover they daily uſed ſuch a kind of blood-letting, and that with good ſucceſs. But I following the Mind of *Galen* in his fourth Book of preſervation of Health, where he diſcourſes of Ulcerous wearineſs coming of its own accord, of the Itch and Scabbineſs; I maintained that I was to loſe very little or no blood at al; and that for revulſion ſake rather than evacuation. For thus he ſaies. *When there is a coming ſhort of blood, or a proceeding beyond the ſame, a man may boldly let blood*: which place of *Galen* I thus interpret, when the blood by under or over boyling is either crude or cholerick, then there is no danger in large evacuation thereof. But there were none of thoſe ſigns in my urine, which *Galen* a little before ſaid were arguments of crudity. Moreover, the laſt winter foregoing, I did eat for the moſt part, only once a day: therefore that ſmal crudity, could not perſwade me to draw much blood. Moreover my blood is not cholerick, or defiled with black choler: which is argued both by my temper and Age which is now declining, and the color of my whol body which is yellowiſh lead-colored; alſo my by-paſt labors, cares, and long ſtudies, and therefore I ought not to bleed. For *Galen* alſo preſently adds to the ſpeech foregoing; *Where there is more we muſt act more warily; where there is very much, in ſuch we muſt not let blood at al.* And by and by after, he taies like-wiſe: *It is good alſo to view the quantity: as for examples ſake; if there be little*

good

good blood, and of the reſt of the Juyces very much; verily, in ſuch perſons, we muſt abſtain from blood-letting. But if other Humors are little in quantity, and blood plentiful, we may boldly let blood. This ſaying of *Galen*, has wonderfully afflicted me, to this very day. For when blood comes away impure, thick, black, or otherwaies faulty, moſt Phyſitians and Chyrurgeons are wont to take away a great quantity: but when it is pure and florid, they ſpare it: unleſs there be over plenitude in the Veins, becauſe dayly experience does ſhew 'tis good to let blood in that caſe. And therefore either there is now another way of curing an Ulcerous wearineſs coming of its own accord, than there was in the daies of *Galen* (which indeed is true, if we conſider what *Galen* has written of indifferent friction, that which is ſtow, and that which is interrupted with pauſes, alſo of baths, anointings with Oyl, and other things of that Nature.) Or elſe men that are ſeated far from the Æquinoctial Circle can endure more blood-letting, than thoſe that inhabit nearer the ſame.

But I am not ignorant that you are wholly taken up with ſundry and weighty imployments: but I know withal, that if you pleaſe to beſtow a quarter of an hour upon me, you may without any trouble to your ſelf, free me from this trouble, and explain this doubtful Queſtion.

The Anſwer of Mſr. Fernelius, *to the Queſtion propounded.*

You are fallen accidentally into a ſubtile and hard doubt, which has tortured wel-nigh al Practitioners underſtandings. Now this is ſtarted out of the writings of *Galen*, whereof there is ſo great variety, and in them ſo little conſtancy, and for the moſt part ſo many diſcords, that hardly any man has yet been able to underſtand his mind in this point. But neither he himſelf, if I am able to judg of the queſtion in hand, had ever any ſetled and reſolved judgment in his mind: as being a Man that ſpent al his life in ſtudy and Meditations, rather than in finding the right method of practice and exerciſing the ſame. I ſhal not here play the interpreter, nor endeavour to reconcile the ſayings of this Author, which are diametrically oppoſite one to another: but what I have rooted in my mind by long experience, I ſhal at your requeſt briefly open in a few propoſitions, which wil take this ſcruple quite out of your mind. Al plenitude of the Veſſels, is to be cured with blood-letting. For a plethora which is properly ſo called, is only cured by this remedy: but an impure, conſiſting of much bad Humor, though it may be after ſome ſort abated by purgation, yet can it not be ſafely nor ſpeedily done. But immediately upon the opening of a vein, the dangers attending by reaſon of plenitude, are preſently avoided, without any dammage to the ſtrength of the Patient. And therefore as oft as you meet with a wel conſtituted body, with large veins ſwelling with much blood, you may boldly open a vein: and if the blood ſhal ſeem pure, take away the greater quantity, but if it be impure take away the leſs, letting that out at ſeveral times rather than at once. A dangerous plenitude being removed, the reſt of the impurity and Cacochymie may be taken away by purging. But when there is a ſmal quantity of impure Humor in the veins, which they cal *Cachochymia ſine plenitudine*, a Cacochymick or badneſs of humors, without their aboundance, it requires not blood-letting, but purging. For the latter takes away the offending bad Humor; but the former removes not only the bad humor, but al humors alike, and takes away plenitude where there was none, to the great decay of the patients ſtrength. But then does blood-letting moſt harm, when badneſs of juyce is contracted (as for the moſt part it is) through fault of the Spleen or Liver, as in the jaundice, a Cachexia, a Leucophlegmatia. For blood being taken away, though impure, yet there comes impurer in the place by much. This I ſuppoſe is enough to anſwer your queſtion, which point nevertheleſs I have debated more largely in a work of mine. Al that you bring out of *Galens* fourth Book *de ſanitate Tuenda*, is agreeable to what I have ſaid. Thoſe opinions that differ, do build upon that which *Galen* ſaies, in his third Book *de Locis affectis*, of the parts affected. How that in Melancholy the middle vein in the left Arm is to be opened, and that good ſtore of blood muſt be let out, if it be black and thick, but it muſt be ſpared and ſtopped if it be pure and thin, and that which he ſaies in the 11. of his Method, that it is exceeding wholſom in al Feavers cauſed by a putrefied humor to let blood. And becauſe in the firſt Book of the Art of Phyſick to *Glauco*, he permits blood-letting in a quartan Ague; and in this Book of blood-letting he cures Diſeaſes

ariſing

ariſing from a Cacochymia as wel as thoſe which ſpring from fullneſs, by blood-letting. But I have confuted theſe things, and eſtabliſhed the former opinion, in a little Book which I cal, *de Vacuandi Ratione.* I cannot enlarge, being variouſly taken up with buſineſs.

The XLVII. Counſel.

Containing the Cure of a Cachexia, or Ill-habit of the whol Body, for Mſr. Malvenda, *Chaplain to the Emperour,* Charls *the fift.*

THere is a very great mixture of the Symptoms propounded, yet ſuch is their order and connexion, that I conceive they are al in a manner derived out of one and the ſame fountain. The heavineſs of his Head, the noiſe in his right Eare, ſuffuſions and darkneſs of his Eyes, and a Vertigo or diſſineſs and ſwiming of his head beginning; an unability to ſit conſtantly at his Study, are al ſigns and ſymptomes of an Head and brain ill-affected. And the perſeverance of the ſymptoms, and continuance of the whol Diſeaſe, do argue that in this Gentleman, it is not only by ſympathy and conſent of the lower parts, that his Head is affected, but by a diſeaſe proper thereunto, and bred immediately therein: ſeeing it muſt needs be, that the Head ſhould in time be altered by the habit and humor of the lower parts, and partake of their faults. But nevertheleſs, hard and ſlow digeſtion, frequent making of water, ſtomach-ſickneſs, light fainting fits, do belong, and are to be referred to the ſtomach rather, and eſpecially the upper mouth thereof; wherein ſome ſence alſo of pain is perceived, if one touch the ſame. Whence it is (doubtleſs) manifeſt, that the coats thereof are ſtuffed with many, and thoſe naughty Humors. There are alſo no few ſigns of an il conſtituted Liver, which being exceeding hot, has been many years diſpoſed to breed Choler. Which ſometimes breaks out with vomiting, and cauſes fainting fits; and getting into the mouth, it commonly cauſes bitterneſs: and the ſame humor being ſometimes kept in, and putrefying, it has cauſed ſuch Feavers as we have heard. By abundance of the ſaid Choler growing thick, and of Crudities, his Liver was firſt obſtructed; and at laſt al the ſubſtance thereof ſoaked with bad humors, and raiſed into a tumor, and if it continue ſo long without Remedy, it wil turn to a Scirrhus.

I make the Liver, therefore, to be the firſt Fountain of his Malady, out of which being ful, the naughty humor redounds into the Spleen, Sweat-bread, Meſentery, and Stomach, and other neighboring parts, whoſe ſwelling, which may be felt with the hand, is hereby known to proceed from plenty of humors, becauſe he is very much purged by ſtool, with a very ſmal Medicine. Now theſe parts being thus diſpoſed, ſeeing not only the Head, but al the reſt of the body, is in a languiſhing and ſickly condition; a Cachexy wil come at laſt, and after it a Dropſie, if you take not diligent heed. Theſe are the Evils which I foreſee; but which may be nevertheleſs prevented, as al the Diſeaſes already bred may admit of Cure in time. Now a gentle and light Cure muſt be applied, that by little and little, and with much time and leiſure, it may pluck up what has been long in rooting. Alſo exceeding great Care muſt be had of his Diet, and meats muſt be choſen of good juyce, ſuch as have few Excrements, and do not much fill, but may in ſmal quantity preſerve the Body in ſtrength, that by their uſe Nature may not be diſtracted, and called away from her concoction of bad humors. Let him eat there ſuch fleſhes as are tender and ſoft, as thoſe of young Beaſts, and of Birds, which haunt the Mountains and Thickets, and not the Waters. Let them al be roaſted rather than boyled, and ſauced with Capars, or ſuch like ſawce. Let him reſtrain broaths and ſuppings, and whatever things fill much. Alſo fiſhes, unleſs thoſe of firm fleſh; and yet their hard Roes will do no hurt. Al Fruits are bad, ſaving Dates, Almonds, and Marmalade of Quinces: theſe he may uſe to ſhut up his Meals. Let him drink wine that is white, ſweet, and not harſh, ſuch as is your Rheniſh wine, that is neither pitched nor brim-ſtoned. His wine muſt be allayed with much pure water, that in a ſmal quantity it may aſſwage his thirſt, and not encreaſe the Heat of his Liver. It wil be ſufficient for him to eate twice a day, but in ſuch rule and meaſure, that neither the meat burthen his ſtomach by the weight, nor his drink cauſe fluctuation

and

and belchings. For this Counſel wil preſerve his ſtrength, and neither encreaſe it, nor the bulk of his body, but rather extenuate the ſame, that ſo a portion of the vitious Humor may be withal exhauſted, and the ramainder prepared for future Evacuation. And 'twil be therefore good for him to endure hunger and thirſt, and to omit ſuppers. Morning frictions and moderate exercíſes, when he is faſting, wil be good, which alſo ſpend ſomwhat of the body, and provoke the Natural heat to action. Let him ſleep moderately, long after meat. This courſe of life muſt exactly be followed, and to an hair, til his body be perfectly cured. And if he ſhal accuſtome himſelf thereto longer, his health wil be more firm and conſtant. Now the cure which is to be performed by medicaments muſt be thus ordered. Let him frequently take Clyſters, which in an Emollient and deterſive Decoction, ſhal have half an ounce of Diacatholicon, with a fit portion of Honey and Sugar. Alſo the ſelf ſame day let him begin with his Clyſters, and the fore going order of life. The day after, the crude and ſuperfluous Humors, which fluctuate, in the ſtomach, firſt paſſages, and belly, ſhal be purged with this following Medicament.

Take *the expreſſion of two drams and an half of choice Rhubarb, infuſed in Cichory water and white Wine, with half a dram of choice Cinnamon. Therein diſſolve Syrup of mints, half an ounce. Make of al, a doſe. Give it at ſix a clock in the morning.* The daies following the reſt of the Humors muſt be concocted and prepared, and that by an electuary rather than by a Syrup, or an Apozeme. In Imitation of *Galen*, who in ſuch Diſeaſes as theſe, and in the winter, gave pouders rather than Liquours.

Take *Shavings of Ivory poudered; Aromaticum Roſatum, of each two ſcruples. Pouder of Trioſantalon, and of the Electuary Lætificans Galeni, of each half a dram. White Sugar diſſolved in four ounces of Roſe water. Make al into Tables or Lozenges weighing three drams apiece. Let him take one in the morning, and one before Supper, and continue the uſe thereof long, if not interrupted with other Medicines.* And in caſe ſomtimes, he ſhal be forced to drink betwixt meals, thereby to quench his thirſt, ſeeing neither water, nor priſan, nor beer is good for him; nothing is more excellent than Oxymel, either made by *Galens* preſcription, or of a Decoction of Parſly and Fennel Roots, and a little Hyſſop. After eight daies uſe of this courſe of life and of theſe preparatives; purge him gently the ſecond time, with the following Syrup, which we have thus accommodated to that purpoſe.

Take *Roots of Cichory, Sorrel, Graſs, Parſley, Fennel, Cappars, Polypody of the Oake, Carthamus Seeds, Raiſions cleanſed, of each half an ounce. White Hore-hound, Agrimony, Ceterach, Maiden-hair, Bugloſs, Borrage, of each one handful. Anniſeed, Endive, Seed of Dodder and Muſk Melons, of each two drams. The three Cordial flowers, of each one pugil. Make a Decoction to fifteen ounces. In the ſtrained liquor infuſe four ounces of Senna, white agarick, two ounces, white Ginger two ſcruples. Choice Cinnamon half an ounce. After a ſmal boyling, preſs al the Liquor out. Wherein diſſolve fifteen ounces of white Sugar. Make a Syrup perfectly boyled, adding at the end of boyling, the expreſſion of an ounce of choice Rhubarb, only infuſed in Endive water and white Wine. Let him take one ounce and an half at a time in barley water.*

With this Syrup he muſt purge every eighth day, augmenting or diminiſhing the doſe, as need ſhal require. In the intermediate daies, if peradventure his belly ſhal be coſtive, 'twil be better to move the ſame with theſe pils than a Clyſter.

Take *the beſt Aloes, choice Rhubarb, of each two drams. Aromaticum roſatum pouder one ſcruple: with Syrup of Mints make al into a ſoft Maſs. Let him take two pils, an hour before meat.*

After he has been purged the ſecond or third time, for the more effectual preparation of the reſt of the Humors, which are wont to be both more earthy and more ſtubborn than ordinary; beſides the electuary and Diet aforeſaid, Firſt a fomentation wil be good, which Molifies thoſe, which wil ſoften, melt, and make fluid the ſaid Humors, and by al means poſſible open the obſtructions of the Bowels, preſerving their ſtrength. Now it ſhal be made after this manner.

Take *Roots of Marſh-mallowes, Cichory, Elecampane ſliced, of each half an ounce. Red-Roſes, Balauſtians, Agrimony, Mints, Wormwood, Chamomel flowers, Dil, each one handful and an half. Annis-ſeed Lineſeed, and Fenugreek ſeed, of each half an ounce. Squinanth. Cyperus, Calamus Aromaticus, of each three drams. Make of al a little bag, and*

boyl

boyl it in a pint of water, adding towards the end white wine two pints. Make a fomentation thereof for his ſtomach and Hypochondria, to be applyed in the morning and before ſupper with bread and new ſpunges, ſqueezed out, and heated three or four times over.

His belly being liquid, clean, and dry, this plaiſter wil be good to lay on.

Take *Ointment of Marſh-mallows two ounces; Ceratum Santalinum, and Ceratum ſtomachicum, each one ounce and half. Mix them together, and ſpread thereof a plaiſter on leather. Apply it after fomentation is over.*

The *XLVIII.* Counſel.

Touching a Chachexia in one of Burgundy.

BLear eyedneſs, dullneſs of ſmelling, ſtore of ſpittle and flegm proceeding from the mouth, ſwelling of the Legs towards night, are ſigns of extream Crudity abounding in the whol body. Which being accompanied with the Livers heat; as appears by the heat of the patients hands and feet: it argues a cachexy very near at hand, and peradventure a dropſie alſo; which having ſo manifeſt rudiments and beginnings in this flouriſhing age, when he comes to decline and grow old they wil bring him to his end: they muſt therefore be oppoſed with al poſſible care and diligence. And in the firſt place let his Diet be pure, and let him abſtain from Inwards, and Tripes, and Feet of Beaſts; and from much Fiſh, and Cheeſe, and all clammy roaping meats; and for about two months let him uſe no ſupping things. Let him avoid glutting himſelf, nor let him eat ſo greedily as he has been accuſtomed. He muſt by al means live more temperately, and pine himſelf, whatever come of it, and omit his ſuppers. And let his wine be little and temper'd wel with water, and let him commonly uſe ſuch as is white and thin. Let him uſe frequent and ſtrong exercile: which if he cannot perform, let him ſupply the defect therof with a thin diet. Nor can diſeaſes which have been long a gathering in the body be cured by diet alone, unleſs the uſe of ſome gentle medicaments be added. Now theſe following wil be moſt fitting for his condition.

Take *roots of Smallage, Parſly, Fennel, Cappars, Polypody of the Oak, Carthamus ſeeds, Rayſons, each half an handful. Hyſſop, Origanum, Calamint, Maiden-haire both the kinds, each one handful. Ceterach, Hops, each one pugil. Seeds of Annis, Endive, Dodder, and Melons, and Liquoris ſhaven, each two drams. Senna four ounces, Agrick two ounces, Ginger one dram. Choice cinnamon half an ounce. Boyl them a little, then preſs forth the Liquor, and in the ſame diſſolve fifteen ounces of Sugar. Make al into a ſyrup perfectly boyled. Let him take once a week two ounces, mixed with a little white wine.*

In the interceeding daies, when haply his belly ſhal be bound, both to looſen the ſame, and to purge and ſtrengthen his ſtomach, let him uſe theſe pils.

Take *the beſt Aloes two drams. Choice Rhubarb one dram. Aromaticum roſatum halfe a dram. Syrup of Wormwood as much as ſhal ſuffice. Make al into a ſoft Maſs. Let him take two pils thereof or four at a time, one houre before ſupper without Cuſtody or obſervance to keep houſe, &c.*

On the daies in which he purges not, an hour and an half before meat let him take a table or Lozenge of Aromaticum roſatum, both to reſiſt crudities and help the digeſtion of his meat. For the fretting or eating that is in his lower gum, which is laſt of al deſcribed, mix, Ginger pouder one ſcruple. Burnt Allum one dram; Honey of roſes one ounce; Herewith, as with a liniment rub his gum very hard, twice or thrice a day.

The *XLIX.* Counſel.

For the Cholick and Pain in the Back-bone, in behalfe of a German Noble-man.

AS theſe pains are moſt grievous, and hard to cure, which do ſo cruelly torment this renowned Gentlman: ſo I perceive there is doubting touching their cauſe, and the place affected, about which the renowned Phyſitians cannot agree. For though the pains are ſpred far and neare, yet we muſt think there is ſome primary and peculiar ſeat thereof, whereout it breaks into other parts. This controverted queſtion, being thereto intreated, I ſhal briefly diſcuſs, that the ſeat of the pain being known, ſome proper remedies may be fitted and applied thereto. In the firſt place therefore, his Urines being good both in ſubſtance and color, and like to ſuch as are natural (ſave that by continual lying of the patient they are ſomwhat yellowiſh) without any gravil or flegm, does ſhew that the Cauſe of the pain, does neither belong to the ureters, nor the kidneys. Nor verily has the pain propounded the appearance of a Nephritick pain, nor was it ever known that a pain continued in the kidneys three yeares together, without the coming away of any matter. Nor can this pain be any waies referred to the ſpleen, Liver, or Meſentery, becauſe theſe parts have little or no ſence, and that very dul. But as touching the Guts, whoſe ſenſe is very great, I ſee ſome reaſon to doubt, eſpecially becauſe in the left Hypochondrium by the Gut Colon, a crocking noiſe is heard, as alſo in the whol belly; and becauſe the pain is unſettled, running ſomtimes into the right, otherwhiles into the left ſide, and becauſe it gets ſomtimes into the right ſtone, and for that the belly ſeems much blown up and diſtended. And al theſe ſymptomes grow worſe when his belly is bound. Contrary wiſe, when the wind breaks out, or he goes to ſtool, his belly falls, pain ceaſes, til new wind be raiſed. Theſe are (I confeſs) cleare arguments of a certain pain ariſing from winds ſhut up, and impriſoned in his guts, which has both a fomenting and peculiar cauſe there, viz. thick, clammy, ſnotty flegm, ſticking cloſe to the Guts, eſpecially the Cæcum and Colon, ſuch as has been often obſerved in this patient, to come from his belly, either by it ſelf or with the excrements. Being therefore by theſe reaſons induced, I cannot but confeſs that one Cauſe of theſe pains is thick and clammy flegm ſticking faſt to the thick Guts. But this, verily, I count the ſlighter and ſmaller cauſe, and only concomitant and attendant on a greater. For as this pain is of many ſorts intangled, ſo is the ſeat and cauſe thereof manifold. For beſides that pain which is like the Cholick, and comes from wind and flegm in the Guts, another and more principal ſprings from the part of the Back which is next the Heart, and from the loines, out of which, it is both diffuſed into the Muſcles of the Epigaſtrium or part of the belly above the Navil, and there is no ſmal ſuſpition that it reaches as far as the vertebræ of the back-bone. From this ſo great variety of cauſes, I conceive the difficulty of the cure has ariſen. And therefore the pain which goes along his back and Loines, and reaching from thence for the moſt part into the ſides, and alſo into the fore parts of the belly, and ſtraitly binding the whol body as it were with a girdle, does ſhew that al theſe parts are beſet with the pain, & that the pain of the belly is the cauſe why it cannot be contracted & ſtraitned ſo as to exclude the excrements. Moreover, credible it is that the cauſe of ſo far ſpred pains, has been ſome cold diſtillation, which if not out of the Brain, yet at leaſt out of the head has fallen down into the Muſcles of the back and Loines: And at firſt on the left ſide; afterwards on the right. Hereupon it crept afterward by reaſon of the continuation of parts into the Muſcles and Membranes of the Abdomen. Peradventure ſome part thereof, has alſo inſinuated it ſelf between the ſpondyles or vertebræ of the back, as commonly it happens, when theſe Infirmities laſt long. Yet I muſt here adviſe you in regard of the premiſes to ſee and conſider, whether or no the ſpina be in ſituation and figure according to nature or no? whether he can freely bend himſelf this way and that way, and whether the parts on each ſide the back bone, do feel any pain, when they are touched or preſſed ſomwhat hard? For I have had no ſmal ſuſpition that his back-bone has been either diſlocated or otherwiſe hurt, ſince the Gentleman our patient, upon the ſtrong bounding of his Horſe, felt his back-bone bent violently backwards, and prickt with a vehement pricking which ſtrooke through his whol body.

The

The Prognoſtick.

Seeing there are two pains complicated, having different cauſes and ſeats, one belonging to the guts, which may be termed the collick, the other to the back-bone and Loyns: the removal of the former may, truly, be hoped, eſpecially if it be ſingle, without any Infection of the Guts themſelves. And that the greateſt of its cauſe may be the better eſtimated, I would have the whole region of his Belly felt, whether or no there is any preternatural hardneſs therin, remembring what I have ſeen and written, viz. How that many times in the guts thick and clammy flegme does grow together and harden, into the ſhape of a gut, and ſhut up the paſſage to the winds and dung. The Cure of the latter pain is more hard, and the event thereof is doubtful, eſpecially if by long continuance, it ſhal drive it ſelf deeper into the back-bone. Yet it wil do wel to endeavour the Cure of both, and to omit nothing which according to rules of art, may rationally be thought helpful.

The Cure.

In purging out theſe grievous pains, diet is of no leſs moment than phyſick; becauſe that it conſumes many ſuperfluities, which wil hardly give way to medicaments. Let therefore his diet be of good juyce, drying and attenuating, very ſpare; let him eat the fleſh of Capons, Pigions, Turtles, Partriges, little Birds, young Leverets, and ſuch like, and theſe roaſted rather than boiled. Alſo ſawces wil do wel, eſpecially with nutmeg, ginger, and a little pepper in them. Wine though it be thought to help by its heat; yet becauſe with its Vapor and thinneſs it ſmites the brain and Nerves, we muſt count it moſt hurtful in this caſe. That which is reddiſh, and lightly aſtringent, muſt be choſen rather than that which is white, and it muſt be allaied with much boyled water, wherein ſage has been ſteeped. If the gentleman our patient, is ſo coragious, that he wil perform al that has been ſaid touching diet by undergoing a Courſe with Guajacum, I have great hopes *that* would much further the Cure, and bring it to perfection. Yet are not ſweats preſently to be provoked, but a ſtronger decoction muſt be given in the morning and three hours before ſupper, inſtead of an attenuating Apozeme, and another ſmal one he muſt uſe at meals inſtead of wine. If in the progreſs of the Cure ſweat ſhal readily flow out, you mſt let it have its courſe, and gently provoke the ſame, and wipe it wel off. Every ſeventh or eighth day, ſetting aſide the Guajacum, he muſt take ſuch a like purge as this.

Take *Stœchados, Betony, Sage, Roſemary, Epithimum, each one pugil; Polipody of the Oake, leaves of ſenna cleanſed, each three drams. Make one decoction for a doſe. In the ſtrained liquor infuſe agarick trochisked one dram and half. In the expreſſion diſſolve diaphenicon or diacarthamum one ounce; Syrup of Hyſop, half an ounce. Make of al a potion; give it in the morning four hours before meat.*

Al theſe things are Univerſals, nor muſt any evacuation be indeavoured by blood-letting, as which wil be in this caſe very hurtful. But the chief cure wil lie in topicks. And in the firſt place, to root up the colick pain, every day three hours after dinner, a clyſter muſt be adminiſtred, made after this form.

Take *Flowers of Chamomel Melilot, Dil, Rue, Origanum, Wormwood, Centory, each one handful; Anis-ſeed, Fennel-ſeed, Bay-berries bruiſed, each two ounces; Make a decoction; and in a pint of the ſtrained Liquor, diſſolve hiera ſimple, Honey of Roſes and Hony of Roſemary flowers, each one ounce. Oyl of Dill three ounces. Make a Clyſter, give it as has been ſaid. Sometimes inſtead of hiera ſimple you may diſſolve therein Hiera diacolocynthidos.*

And thus by way of exchange, the uſe of Clyſters muſt be augmented and continued, til the groſs phlegm of the Guts be quite purged away, which is the material cauſe of the colick, and til this paine falling down upon the belly and guts, ſhal manifeſtly abate. And when the guts ſhal be ſufficiently purged; that the vitious quallity which has been long contracted in them may be removed, and ſtrength reſtored, let injections be frequently made, of a pint and half of ſome generous red, or other aſtringent wine, and that without any water in it, and blood-warm. Wherein ſomtimes two drams of caſtor may be diſſolved, & afterwards they may be made pure,

and without Caſtor. Let theſe kind of Injections be long continued, for they wil do no hurt at al though they ſhould continue in the guts, and not come away. By theſe remedies therfore I hope, that al the cauſe of the former pain wil be taken away. In this time of Cure, if pains or other Symptoms ſhal more vehemently be troubleſome, let them be aſſwaged with ſuch fomentations and other remedies, as have formerly been ſucceſsfully uſed to that end. The cure of the latter pain, may then be ſucceſsfully undertaken with topicks, when the former ſhal begin to aſſwage. Yet ſtil continuing the diet with guajacum; for nothing hinders, but that the cure of both the paines may be undertaken and endeavoured at the ſame time. In the firſt place therefore, the ſweat being wiped off, which now towards the end of the diet with Guajacum, wil breake forth; every morning, the whole region of his back-bone, his back, and Loins, muſt be fomented and anoynted with theſe remedies, which may cut and attenuate the impacted and deeply rooted morbifick matter, and by any meanes prepare the ſame. Make therefore a fomentation, of a decoction of Elecampane roots, of juneper berries, and Stœchados, of leaves of Betony, Sage, Laurel, Rue, Marjoram, Roſemary, Origanum, Calamint, Centory the leſs, al which muſt be boyled in ſimple water, adding towards the end three or four ounces of white wine. Apply it to his back-bone exceeding hot, with a piece of cloth or a long ſpunge, which muſt be ſteeped in the ſaid decoction and ſqeezed out, and when by frequent repetition thereof, the place ſhal be wel heated, wipe it dry and anoynt it with this Oyntment.

Take *Flowers of ſtœchados, Roſemary, Lavender, and ſweet Marjoram, each one handful. Saffron one dram. Bay-berries bruiſed one ounce. Pellitory of Spain, Ginger, Nutmegs, Cloves, Caſtoreum, each three drams. Reduce al to pouder. Mix them and poure on eight ounces of the beſt aqua vitæ rectified. ſhining tranſparent* Turpentine *one pound. Put al up in a Glaſs allembick, and make a diſtillation with a ſlow fire. Firſt receive the water, then the oyl, and keep it by it ſelf for the uſe aforeſaid.*

If the uſe of a fomentation be not eaſie, and it cannot al reach the pained parts, change it into a bath to ſit in, made of a like decoction, into which al the affected parts may be plunged. When by continuation of the foment and Unguent, in the mornings and before ſupper, for about five or ſix dayes, the humor ſhould be thought ſufficiently attenuated, ſix Cupping-glaſſes of a middle ſize on each ſide al along his back-bone, to the end of his loines, without any ſcarrification: or ſix great horns, which are frequently uſed among the Germans, that by their help, the humor or any other matter, may be forcibly pluck'd up from the lower parts and brought into the skins top. Let not theſe remedies be anoynted, til the pain of his back and loynes appeare to be mitigated, and al their motion be more free and Expedite. Or if peradventure, their continuance be moleſtful and grievous, let a reſolving or diſcuſſing plaiſter be provided, ſuch as may be made of the grounds of the former diſtillation to which gum ammoniacum and wax muſt be added, and incorporated in ſuch a doſe and quantity, as may ſeem requiſite to the form of a Ceratum. Theſe are therefore the remedies, by the adminiſtration and Methodical continuation whereof, the perfect Cure of both the pains may be hoped for, unleſs peradventure either his Back-bone be diſlocated, or the pained parts at laſt corrupted by continuance of the diſeaſe. For when theſe things are ſo, there is none, or very little hope of health.

The *L*. Counſel.

To Facilitate Conception, for the wife of the Provoſt of Mariemburge. *Out of the French.*

THat I may propound a remedie for al theſe maladies declared by you to me; to the end you may obtain your wiſhed deſire, I have preſcribed a ſyrup purgative compounded with extraordinary Art, which you are to uſe eight daies before the time of the breaking out of your courſes, every other day, in three doſes, two ounces or four ſilver ſpoon fuls at a time, in a like quantity of barly water, or allayed white wine, four hours before meat. And in the meane time you muſt keep houſe, and live ſoberly and temperately. And you muſt expect

the

the breaking out of your courſes, and uſe no other means, ſave that you may with white wine and water, or the uſe of ſome other opening drink, provoke the ſaid Courſes. When they are come and over, you muſt have this confection which I ſend you in a readyneſs, and take thereof four mornings together the quantity of a Cheſnut, four hours before dinner, and drink a little white Wine allaied with water after it. Which done, and having taken another doſe when you go to bed, you muſt receive into your womb the ſmoak of a pouder which I have ſent you, which you muſt caſt upon burning coals, and ſit over it, ſo covered that it may go up into your body as much as may be.

And theſe things being done, you muſt abſtain from al other Remedies, til the end of the Month: and then repeating the former Courſe, a little before the time of your expected courſes, you muſt uſe the Syrup and Electuary aforeſaid after the ſame manner, and ſo you ſhal continue doing, for four months together, from the end of winter to the beginning of the ſpring. But if you ſhal not obtain your deſired end, if you wil certifie me touching the ſtate of your body, I wil ſend you another kind of Counſel, which ſhal be moſt convenient for that ſeaſon. Let your Diet in the mean while be dry and of good juyce. If in the Intermediate daies, your belly ſhal be bound, or your ſtomach ſomtimes oppreſſed, it wil be good to uſe pils of Rhubarb, Agarick, and Aloes.

The Apozeme.

Take *Sage, Marjoram, Nep, Baum, Feaverfew, of each half an handful; Senna one ounce and an half. Boyl al to half a pint, adding towards the end, Agarick, half an ounce; choice Rhubarb three drams; Cinnamon two drams. In the expreſſed liquor diſſolve Syrup of Maiden-hair, one ounce and an half. Make a clarified Apozeme; indifferently boyled.*

The Fume pouder.

Take *Nigella, half an ounce. Storax, Benjamin, Florentine Orice, of each three drams. Cloves, Maſtich, of each two drams. Mix them.*

The Electuary.

Take *Eringos Roots, one ounce. Seeds of Nape, Onions, and Bulbus, of each three drams. Pellitory Root, half a dram. Ginger one dram and an half. Roots of Biſtort or Snake-weed. The Reins and Tailes of the Scincus, of each half an ounce. Syrup of Mug-wort or de Artemiſia, as much as ſhal ſuffice. Make al up into an Opiate or Electuary.*

The LI. Counſel.

For a Woman troubled with fits of the Mother.

A Woman of ful and ripe Age, had for many years been without the company of a Man: by which means it came to paſs, that her ſeed being collected and retained beſides the courſe of Nature, did putrefie, yea and attained a Malignant quality, ſuch as both the courſes retained, and any other Humors putrefying in the womb are wont to acquire. Whereupon, filthy and Malignant Vapors being raiſed into the upper parts, cauſed gripings and rumbling noiſes in her belly, with pain, after that, ſubverſions of her ſtomach, belchings, Hiccupings, and ſundry vomitings. But when they oppreſs her midrif and Lungs, her breath is ſhort, with wheezings and rottling; or if the ſaid Vapors ſmite her Heart, ſhe fals into palpitations of the heart, or ſwowning fits. But if the Vapor creep up into her brain and mind, ſomtimes it cauſes fits of the Falling-ſickneſs, otherwhiles raving, ſomtimes darkneſs of her Eyes, and interception of her other ſenſes, and otherwhiles other Symptomes of her animal faculties ſeize upon her.

Take

Take Hyſſop, Horehound, Nep, Baum, Saint Johns-wort, Betony, Mugwort, Feaver-few, of each one handful; Roots of madder, and of Paony, Miſſeltoe of the Oak, polypody of the Oake, Carthamus ſeeds, each half an ounce. Flowers of Roſe-mary, Sæchados, of each two pugils. Seeds of Paony and Lovage, of each one ounce. Parſnep ſeed two drams. Senna three ounces. Make a Decoction to nine ounces, adding towards the end, Agarick, one ounce and an half; Ginger one Scruple. In the ſtrained liquor poured out, diſſolve nine ounces of Sugar. Make it into a Syrup, duly boyled, and when it is boyled, add the expreſſion of half an ounce of choice Rhubarb, infuſed in Betony water. With ſpicknard and Cinnamon, of each one ſcruple. Let her take thereof every third or fourth day.

In the intermediate daies, let her uſe a Decoction of Lignum Sanctum, and uſe her ſelf to it by little and little. And at firſt let her uſe at meales a Decoction made only of three or four ounces of the wood, to four ounces of water. You may boyl Raiſons of the Sun there if you pleaſe, with Sugar and Cinnamon. When three daies are over, give her a ſtronger Decoction morning and Evening, two hours before Supper, with ſome of the ingredients of the Syrup Boyled therein. Let her Diet be indifferent, of a middling Nature. Apply great Cupping-Glaſſes without Scarrification to the inſide of her Thighs. It wil be good likewiſe to Rub her Thighs and Legs to draw the courſe of the Vapors downwards. Make fomentations and Vaporations of ſome of thoſe things in the Syrup, adding penyroyal, Origanum, Calamint, Rue, and Sabine. Make peſſaries of Hiera Picra, and juyce of Mercury leaves. A little Cochy pils may be added or Bindweed Roots, or wild Cucumer, that by them the filthy ſuperfluities of her womb that cleave faſt thereto, may be drawn away. If theſe things ſhal not ſucceed according to our deſire, let an expert Midwife at the coming of the fit put her Finger nointed with Oleum nardinum or Muſcellinum into the Neck of her Womb, that either by tickling the ſame, ſhe may provoke the putrified ſperm to come out, or may extend the Neck, which in the fit (as *Galen* ſaies) is very much drawn upwards. If you would purge her womb more forcibly, when her fit is over make injections of a Decoction of thoſe Herbs which I mentioned in the fomentation, adding Agrimony, Wormwood, or alſo a little Aloes. And to prevent the fits before they come, give her a potion of waters of Nep, Bawm, & Cichory, ſweetned with Sugar and Cinnamon, or a dram of parſnep ſeed, ſhe may take in the ſaid waters, or in Feaver few water. And ſeeing the greateſt part of her fits come from her womb, make a Cataplaſme of Ferne, Lovage, Worm-wood and Hyſſop, boyled and ſteeped in equal portions of red wine and water, wherewith her whol belly may be covered, or 'twil be better to go round about her, and to bind it faſt on, that it may repreſs the aſcent of Vapors. Sweet ſmels muſt be applied to her privy part, and ſtinking to her Noſtrils.

The LII. Counſel.

For a Woman when with Child, and in Child-bed, being ſick in her Womb.

A Woman of an indifferent fleſhy habit of Body, of a middle Age, having an hot Liver, a cold ſtomach, is wont to be taken with fits of the Mother, privation of ſence, and convulſion as it were, together with pains of the Cholick. She was likewiſe troubled with a Semi-Tertian Ague two months when ſhe was with Child. At laſt ſhe was brought to bed. She could not go to ſtool, without the help of Art: alſo great ſtore of flegm came away with her ſtools, and ſomtimes of it ſelf: She did not ſweat, nor voided any Excrements of her Brain, nor did any thing come away in her Urins. The queſtion therefore is, what Cure is to be uſed, that ſhe may not again be troubled with thoſe Chollick and Womb pains.

The

The Anſwer of Mſr. Fernelius.

It muſt needs be a very great cauſe, which vexes the Patient with ſo many and ſuch grievous Symptomes; and I judg it to be twofold. The former is in the firſt Region of her body, Viz. In her ſtomach, Guts, Meſentery, and hollow part of her Liver. For theſe parts are filled and obſtructed with thick Excrementitious flegm, which is the cauſe of her ſo long coſtiveneſs. For ſomtimes it grows together in the Guts, eſpecially in the Colon, out of which we ſee it ſomtimes drawn, by force of a biting Clyſter. Hence therefore proceed the Cholick pains, which poſſeſs the whol Region of her belly. The other cauſe is in the heat of her Liver. For it breeds much Choler: which becauſe it cannot be voided forth by the natural paſſages, becauſe of obſtructions, it flows with the blood into the whol body. And that ſome of it is ſhed into the ſtomach, appears by her vomitings, in which bitter and Cholerick Excrements do ſomtimes come away after the Flegmatick. This Choler in a flegmatick body breeds a Semi tertian Ague, which ending by ſweat, leaves behind it Ulcerous or Flegmonous wearineſs. For the blood of her great or leſſer Veins, which are in the habit of her Body, is not at al purged, but is defiled with flegmatick Choler, which is the Cauſe of theſe wearyneſſes.

The Intention of the Cure, is to purge her body of theſe Excrements. You muſt therefore prepare the flegm with Oxymel wherein Hyſſop, &c. is boyled, with an eight part of Vinegar and a fourth part of Honey. Alſo apply an extenuating and emollient fomentation to her Belly. Let her take every day a ſharp Clyſter, wherein diſſolve Hiera Diacolocynthidos and Diaphœnicon, each half an ounce, with honey. Somtimes give her a gentler Clyſter, to ſoften the dung and ſo make her Guts ſlippery. Once in a week give her a potion, made of Rhubarb, Hiera ſimple, and Diaphœnicon. For Diaphœnicon is neceſſary to bring away thick and tough flegm, and without it, Rhubarb wil not avail. Let her uſe at meals thin Wine allayed with water, and betwixt meals a Decoction of Guajacum, or Wormwood, with Wine and Water. When her firſt Region ſhal be cleared, the ſecond and third muſt alſo be freed, with Remedies not much unlike the former. Howbeit, I do not think it neceſſary to revel the humors out of the habit of her Body into her belly, but that this Region is to be clenſed by ſweating, with a ſtrong Decoction of Guajacum, or other mixt Remedies. Let her Diet be dry and extenuating, wherein let her abſtain from al moiſt things. Her whol body being wel clenſed, her womb wil be cured. But if nevertheleſs ſomwhat ſhal ſeem to remain therein, it may be removed, either by a ſuffumigation, a peſſary, or other things accommodated to that end.

The *LIII.* Counſel.

Touching a Legitimate Birth.

COncerning a Child born on the two hundred and ſecond day after Marriage, ſeeing it was perfectly ſhaped, and likely enough to live, a doubt and queſtion has been raiſed; Whether or no it were not conceived before the time of Marriage, and ſo had fulfilled the compleat time of nine months? Secondly, Whether a Child born within ſuch a compaſs of daies, is to be judged a ſeven months birth, and of a juſt and good Age?

To the former Queſtion, Mſr. Fernelius *anſwers.*

That the Age of a new born Child cannot by any ſigns or tokens, certainly be known; and Abortive Children which come before their time, are ſomtimes to be ſeen compleatly formed and perfect; other whiles they have no Hairs, Nails, Lips, nor Eye-brows, their Ears being hardly ſeparate from their Heads. Whereas I have likewiſe ſeen an Abortive Birth, forty daies old, as big as half a Finger, with al its Members diſtinct; and ſomtimes I have ſeen one in the third month, repreſent a rude and undigeſted Lump; the Cauſe whereof is, the variety of the ſeed, and the ſtrength or weakneſs of the Formative Faculty which is therein.

The

To the latter Queſtion he Anſwers.

That a Child born in the two hundred and ſecond day, is to be counted a ſeven months Birth. For *Hippocrates*, and the Ancient Greeks, both Phyloſophers and Phyſitians, who diligently ſearched into this matter, were unacquainted with the Roman Months; for they meaſured them, as the Hebrews did by the courſe of the Moon: and a month conſiſts of twenty nine dayes and an half, which is the ordinary ſpace betwixt two Moons. According to this Computation of the Year, which muſt be principally and punctually obſerved, in the going of a Woman with Child, in the Decretory, or Judicatory daies; in a word, in al Medicinal Obſervations, this Child, touching which the Queſtion is moved, was born on the twenty fift day compleat, of the ſeventh month. Nor is it neceſſary (that it might be counted a ſeven months Birth) for it to abide in the Mothers Womb ſeven months compleat: and ſeven daies over or under break no ſquares, in this way of Account. For ſo *Ptolomæus*, and other moſt renowned Aſtrologers, have delivered in their Writings, viz. That the forces of the Stars which govern us, do not conſiſt in a moment, but are contained within theſe Limits, and therein have power to work their Effects. And that a Child born in the ſeventh month wil live, beſides that it is celebrated by the Authority of *Hippocrates*, and al Phyſitians, I have likewiſe by long Experience obſerved the ſame to be true. The Reaſon whereof muſt be demanded of the Aſtrologers, who place the firſt month of Conception under the Dominion of *Saturn*, and the ſeventh under the power of the *Moon*, which beſtows life and ſtrength upon all Living Creatures.

The *LIV.* Counſel.

In the Caſe of Hæmorrhoids.

THoſe Hæmorrhoids by you deſcribed, which flow without pain, are blind and inward: and I conceive none of them is to be ſeen outwardly. And they, ſeeing they have been very long accuſtomed, viz. twelve years, to flow liberally, they ought not by any means to be quite ſtopped, leſt thoſe Inconveniencies ſhould follow, which *Hippocrates* mentions and fears. But ſeeing at this time their immoderate running does weaken the body, and very much cool the Patients Liver, by which means the Jaundice, and perhaps a Chachexia, does now appear, and ſhew it ſelf at hand: it ſeems not only profitable, but very neceſſary to ſtop them. Yet ſo that every third or fourth month, ſomwhat may be ſuffered to run.

They may profitably be ſtopped in this Conſtitution of our Patient to me deſcribed, not by revulſion with blood-letting from the Arm, or by Cupping Glaſſes fixed to the Hypochondria; not with Pouders, Electuaries, or Potions which are aſtringent; but with theſe very light Remedies, which wil do the deed, I queſtion not. And therefore, if any Purgation ſhal ſeem neceſſary, none wil be fitting but what ſhal be made of Rhubarb.

Take *Waters of Roſes, and Lambs-tongue Plantane, of each one ounce. Infuſe therein four ſcruples of Rhubarb, one ſcruple of choice Cinnamon. In the ſtrained Liquor diſſolve choice Rhubarb poudered, two ſcruples; Syrup of dried Roſes half an ounce. Make a Doſe.*

Take *Plantane, Knot-graſs, Red Roſes, Balauſtians, of each one pugil. Make a Decoction in Milk. In the ſtrained Liquor diſſolve Bole-Armeniack, Bean meal, of each one ounce and an half. Make a Clyſter in form of a Pultiſs, which he muſt keep a long time: and it muſt be repeated, twice, thrice, or four times, if the firſt ſhall not ſufficiently ſtop the Flux.* If you would have it more compounded, ad thereto Dragons blood.

Alſo 'twil be good externally to apply a Cataplaſm to his Fundament, of the beſt Bole-Armeniack, which muſt be diſſolved in Vinegar, with Lambs-tongue Plantane, and the white of an Egg; or in juyce of Plantane and Knot-graſs. Which things wil be likewiſe good in a Clyſter.

In

In courſe of Diet, 'twil be good to avoid ſtrong Wine, and very thin; and al meats that inflame the blood. He muſt eat ſparingly, leſt his ſtrength now much impaired, ſhould be oppreſſed with too much food, and that blood encreaſe not too faſt upon him. He muſt avoid vehement Exerciſe, Anger, Sadneſs, and Sorrow, and whatever things inflame and agitate his blood and ſpirits.

The LV. Counſel.

Concerning an Exulceration of the Kidneys, and Urinary Paſſage, with a fleſhy Knob growing therein.

THis Gentleman is troubled with two Diſeaſes, which are very near of kin one to another: The one is an Exulceration of his Kidney; the other is a light Exulceration of his Yard or Urinary Paſſage, with a fleſhy Knob growing thereto. That one, or both his Kidneys are exulcerated, is known by his Urine, which is white, thick, and matteriſh, in which the matter or quittor is ſeen to ſettle in the bottom. Alſo becauſe the laſt Summer, after vehement Exercites and Labors, he voided bloody Urines. For then the Ulcer was bred, and that (as I conjecture) by a ſtone fretting his Kidney, which a few months before, grew in his Kidney. Now the Ulcer being grown fouler, inſtead of blood, there comes quittor. The ſigns of the Ulceration of his Urinary paſſage, are, that ſame heat and ſharpneſs which vexes him when he makes water, and in that many months before he had been vexed with the foul and virulent Gonorrhea, which is wont to exulcerate this paſſage. And that to the Ulcer ill cured there grows a fleſhy Knob, is known by the difficulty of his making water, which comes away in a ſtream no bigger than a very ſmal thred, and becauſe ſomtimes his Urine is quite ſuppreſſed. To cure theſe intangled Diſeaſes perfectly, is no eaſie matter. An Ulcer of the Kidney does hardly ever heal, becauſe it is a Spermatick part: and the Fleſhy Knobs which grow in thoſe parts, are with great difficulty, and very hardly cured. Yet ſomtimes a Purgation does good, either of Caſſia alone, or ſomtimes with an addition of Rhubarb. The day after, two drams of waſhed Turpentine wil be good. Alſo to ſup in the morning, a Decoction of Marſh-mallow Roots, and Red Vetches, with Honey or Butter, wil clenſe the Ulcer in his Kidney. Hydromel ſimple wil do the ſame, if either he drink it to quench his thirſt, or take a draught at the beginning of his meals inſtead of Beer. I do not approve of more vehement Remedies. The fleſhy Knob muſt be rooted up, by frequently thruſting in a Catheter, that by the roughneſs thereof, ſome portion of the ſaid Knob may be gradually worn off: for this kind of Cure is ſhort and ready. Which nevertheleſs, if the Patient cannot endure, a Wax Candle muſt be thruſt in, which wil dilate the paſſage, and flatten the Knob. And it may ſomtimes be ſmeared with a pouder, which wil both conſume the Knob, and ſodder up the Ulcer; ſuch as is this following.

Take *Cuttle bone, Tutty prepared, of each two drams: burnt Harts-horn, waſh'd Aloes, of each one dram: burnt Allum half a dram. Make them into a pouder. Let him uſe it dry, or mixt into the form of an Oyntment, with Honey of Roſes.*

Alſo frequent Injections will be good, of compounded and diſtilled Allum Water: ſuch as is uſual in this caſe.

Take *Crude Allum two ounces: Juyce of Plantane and Purſlane, of each a pint: Roſe and Plantane Water, of each three ounces: beat all together with the whites of three Egs. Put them in a Glaſs Alembick, and diſtill them with a ſlow fire.*

In theſe contumacious Diſeaſes, there needs great Diligence, Conſtancy of Mind, and length of time.

The *LVI.* Counsel.

Concerning Mattery Urine coming from the Kidneys.

THat Urine which we perceived to be made thick and white, is truly mattery: For upon letling, white, smooth, and even quittor, is seen in the bottom of the Urinal; which is a sign of an Impostume, or an Ulcer. Which nevertheless is neither in the Yard, nor in the Bladder, nor in the Ureters. But seeing it is without any sence of pain, we thereby gather that it is in the Kidneys alone. And from them pretty large stones, and bloody Urine have often proceeded, which did then declare that an Ulcer was caused by the grating of stones upon the Kidney. And now that which comes away, is sordid and purulent. A perfect Cure is hardly to be hoped for, and diligent heed must be taken, that the quittor be not stopt nor kept in; for by that means redounding and flowing back into other parts, it becomes the Cause of grievous Symptomes. The best way will be gently to purge the Ulcer, and to procure a continual and free passage for the quittor. Let him therefore abstain from al vehement motion of his body, and exercise; from salt, hot, and biting things, left the Ulcer be exasperated. It wil be good for him to use Hydromel for his Drink, especially to make his first draught thereof, and sometimes instead thereof, a Decoction of Barley wil be good. Afterwards let him use these following Medicaments.

Take *The Pulp of cassia fistulæ ten drams, with sugar or Electuarium diatragacanthi frigidum, make it into a bolus. Let him take it on a chosen day, two hours before dinner.* Or thus.

Take *Pulp of cassia new drawn six drams; pouder of rhubarb one dram; With sugar make them into a bolus.*

Item, Take *cleare Venis turpentine two drams and half. Wash it in water of roses or of winter cheries. Let him take it the day after his purgation, out of a spoon, with Syrup of Maidenhair.*

When his belly is bound, or his kidnies burthened, on other dayes give him this clyster.

Take *Of the foure emollient herbs, chamæmel, melilote, and Dill, each one handful. Seeds of anis, Line and Fenugreek, each half a dram. Make a decoction in a pint. In the strained liquor dissolve Hiera picra simple and diacatholicon, each five drams. Honey of roses, red sugar, each one ounce. Oyle of violets three ounces. Make al into a Clyster.*

When the Moon is in the wane, three or four mornings together, let him take of this Decoction.

Take *Red vetches three ounces; marsh-mallow roots one ounce. Tops of coleworts one handful. Boyl al to half a pint. In the strained liquor dissolve two ounces of the best clarifid hony. Let him sup it up.*

The *LVII.* Counsel.

For Pain in the Kidney. Out of the French.

THat you may prevent the Pain of your kidnies to which you have been long subject: in the first place you must avoid al gross and obstructing meates, from swines-flesh, Beef, and Venison, especially when they are salted. Also from al fish that have no scales, and which breed in muddy waters; from beanes and pease and al crusts, dough-baked bread, Cheese, and al raw fruites; also from black and thick wine, and that which is rough or sweet. But you may eate of light meates, and such as are easie of digestion, as the flesh of yong creatures rost or boyled. Let roots of parsly or Fennel, be boyled in your broathes. Also sometimes, but seldomer, they may be made with Cappars, Asparagus, and hops. Also you may use sallets of burnet, saxifrage, garden Swines-cresses, and other like herbs, wel seasoned with oyl and vinegar. Drink white wine rather than Clarer, especially which is high colored, not strong, but

but thin and weak, and indifferently allayed with water; not neglecting the Care of your whole body. Eat and drink ſoberly: for fullneſs is dangerous, in this and other diſeaſes. It wil be ſufficient to eat thrice a day. And at breakfaſt it wil be good to eate oftentimes new butter with bread untoaſted or toaſted, and to ſprinkle ſugar upon it, and drink white wine after it. If you can ſometimes ſwallow certain bits of unſalted butter, they wil help both your belly and kidnies. Alſo broaths made of the foreſaid roots wil be good; nor wil it hurt you, an hour after ſome ſuch kind of food, to exerciſe your ſelf moderately, for the ſpace of an hour, and to do ſo likewiſe before and after ſupper. 'Tis not good to ſleep in the day time, nor in the night to lie on your back, nor heat them internally or externally, either with bed-cloathes, or the fire.

But beſides theſe rules, ſome particular medicaments wil be good, and in the firſt place I have preſcribed a pouder, a ſpoonful whereof is to be taken two hours before broath, either alone, or in white wine, and that once a week, eſpecially when you are coſtive. But there is nothing wil do you more eminent ſervice, than if ſix dayes before the laſt Quarter of the moon, you ſhal take this Clyſter.

Take *Roots of Marſh-mallows one ounce; Roots of Elecampane half an ounce. Mallows Violet leaves, pellitory of the wal, betes, Mercury leaves, each one handful. Flowers of Chamomel, Melilote, tops of Dil, each one pugil. Seeds of Anis, Fenel, Carway, and Cumin, each three drams. Make of al a decoction. In a pint of the ſtrained liquor diſſolve hiera ſimple ſix drams; diaphœnicon three drams. Honey of roſes two ounces. Oyl of chamomel and Dil, each one ounce and half. Make of al a clyſter. Take it in the morning, when you riſe from bed, on the day aforeſaid.*

The day following, a purging Potion wil be good, made after this manner.

Take *Pellitory Water two ounces: Infuſe therein choice Rhubarb three ſcruples: beſt Cinnamon half a dram. In the Liquor ſqueezed out, diſſolve the Expreſſion of two ſcruples of Agarick trochisked, in Betony Water infuſed: Diaphœnicon one dram: Syrup of Maiden-hair half an ounce. Make all into a Potion for a Doſe.*

The day following, take a Clyſter. And the daies being over, wherein you are to reſt; on the fourth, fift, and ſixt daies, which wil be the three laſt of the Moons courſe, you ſhal take every morning three or four hours before meat, one dram of the Maſs of Pills, which I have preſcribed for you, made up into five pils. Or if the bitterneſs be not too troubleſom, diſſolve it in white Wine; nor need you keep your bed therefore.

Take *Choice Gentian Root one ounce; reduce it into very fine pouder; of which, with Syrup of Maiden-hair, make a ſoft maſs of Pill-ſtuff. Wrap it up in Leather, and keep it in a box for the uſe aforeſaid.*

Theſe three daies being over, which are the laſt of the ſix aforeſaid, it wil not be amiſs, if you pleaſe, to make a Decoction of Vetches, and Marſh-mallows, which I formerly adviſed, and to drink it four or five daies together. In the mean ſpace you muſt keep an exact courſe of Diet, according to what has been formerly ſaid, and al the foregoing Remedies muſt be repeated neer the ends of three months one after another, if you look for a perfect and compleat Cure.

The *LVIII.* Counſel.

For a Duke of France *troubled with the gravil in his Kidneyes.*

THe voiding of Gravil in Urine, and the begining of the ſtone in the kidneyes, in a conſtitution of body very cholerick, and the blood whereof being thick and earthy, is for the moſt part over ſcorched; ought thus to be prevented; ſeeing thick and clammy blood is the matter that breeds the Gravil, and the heat of the Liver and Kidneys is the efficient cauſe by burning the ſaid blood and ſo turning the ſame into Gravel and Stones. He muſt keep a cool and moiſt diet, which does withal ſcour and moderately extenuate, without manifeſt heat. The fleſh of Chickens, Pigeons and Veal, boyled with lettice, Marſh-mallows, Mallows, or French-barley, and the broath thereof taken in the morning is exceeding good, and ſometimes barly cream with Sugar. And at other times he may eat fleſh roaſted or boyled, and ſteeped

or dipped in the juice of Lemons; which if it be not to be had, juice of ſour grapes, or of Sorrel, and ſometimes vinegar may ſupply its place. Let his wine be thin and weak and very wel tempred with water. For many profeſs they have been cured of theſe Infirmities, by abſtaining from wine and drinking only water. To rub the back and Loins in the morning, alſo ſtrong exerciſe, and riding on a trotting horſe, diſlodges the Gravil and Stones, and ſuffers them not to grow together in the kidneyes. Howbeit, inaſmuch as diet alone cannot ſufficiently prevent this diſeaſe, ſomtimes he muſt alſo take phyſick, which being moderate in heat and dryneſs, may bring away the morbifick cauſe by ſtool, and temper the heat of the kidneyes, and bring away the Gravel by urine, with eaſe. Now they muſt be compounded after this manner.

Take *Roots of Butchers-broom, Aſparagus, Graſs, Marſh-mallows and Parſly, each half an ounce. Clary, Betony, Burnet, Saxifrage, Pellitory, Maidenhair, each one handful. Seeds of Baſil, Parſly of Macedonia, Gromwel, Broom, Burdock, Mountain Oſier, Liquoris ſhaven, each two drams. Raiſons ſtoned, polypody of the oake, each one ounce. Make a decoƈtion to fifteen ounces. In the ſtrained liquor infuſe, new cordial flowers, each two pugils, Senna leaves three ounces, agrick two ounces, White ginger two ſcruples. Let them boyl a little, and then preſs out the Liquor, and diſſolve therein one pound of white Sugar. Make al into a ſyrup perfectly boyled. Let him take every tenth day one ounce for a doſe with barly water, or a decoƈtion of Annis-ſeed.*

Of the ſame ſimples, the purgers being left out, make another ſyrup, which he muſt take in the mornings of the intermediate days mingled with barly water, to purge his kidneys. I allow not the uſe of Turpentine, becauſe of the heat of the patients liver, whereby it wil be eaſily inflamed. If haply he ſhal loath the frequent uſe of the ſyrup, inſtead thereof let him uſe this Electuary.

Take *of the four great cool ſeeds clenſed, Liquoris ſhaven, each one ſcruple. Seeds of burnet, baſil, Parſly of Macedonia, Nutmeg, each half a dram. Aromaticum roſatum two ſcruples. White Sugar diſſolved in winter cherry water three ounces. Make al into Lozenges or tables, weighing three drams apeice. Let him take one in the morning, three hours before meat, and drink after it a little tempered wine.*

Let his Kidneys in the ſummer time be cooled with this fomentation.

Take *ſtilled waters of Lettice, Water-lillies, and Roſes, each three ounces. Vinegar two ounces; Mix them. Foment his kidneys therewith morning and evening blood-warm.*

In the winter this following Liniment wil be more convenient.

Take *Oyl of Violets, water-lillies, and roſes, waſhed in vinegar and roſewater, each one ounce. Mucilage of Marſhmallows drawn in pellitory water, ſix drams. A little wax. Make a Liniment to ſmeare his kidneys morning and evening.*

If peradventure his kidney-pains ſhal returne, give him ſuch a clyſter, as that by me preſcribed. Which being come away, apply a fomentation to the part pained, of the decoction of the bags preſcribed. And if this ſhal not do the deed, apply a large cupping-glaſs to the part pained, without ſcarification. And if neither by this means the pain grows mild, let fitting Cataplaſmes follow, and bathes to ſit in, whoſe power to aſſwage pains is moſt effectual.

The *LIX.* Counſel

For the Strangury.

THis ſame Strangury wherein the Patients Urine is ſaid to come away troubled and impure, with very great pain, whether the ſetlings at laſt be matteriſh, or ſnotty and flegmatick, is neither cauſed by the Crudity of the Stomach, nor by that flegm, which has been wont to fal into his Joynts. For ſo thick a redundance of Excrement could never flow from the upper parts through the Kidneys (being ſound) into the Urinary Paſſages. Seeing therefore his Kidneys are not known to be as yet diſeaſed, it muſt of neceſſity be, that this impure matter comes either out of the Bladder, or out of the Yard and Spermatick Veſſels; and that conſequently, either there is a ſtone in the Bladder, or an Ulcer in the Yard, and the Neck of the Bladder. And becauſe theſe Infirmities have ſome ſigns common to one as wel as another, we

muſt

muſt ſeek for proper ſignes to diſtinguiſh them by: nor muſt any peculiar cure be undertaken, til it be certainly known which of theſe Diſeaſes it is. And therefore we muſt obſerve whether the patient feel any ſence of weight in his Perinæum or ſpace betwixt his Cods and Fundament, which troubles him in his going? Whether he be not ſometimes pained in his Fundament, with a deſire to make water and go to ſtool? Whether his Urin come away in a ful ſtream? Whether it be not ſtopped in the middle of its courſe? For theſe are ſure ſigns of a ſtone, eſpecially if the patient have been at any time troubled with a pain in his Kidneys. But if none of theſe ſignes have appeared, you muſt ask him, Whether or no there comes not filthy ſtuf ſomtimes from his Yard without ſenſe, and when he makes not water? If before or after the ſwelling of his Teſticle, the ſick-man have been at any time infected with the virulent Gonorrhœa? Whether his water come away in a ful ſtream, or like a ſmal thred as it were? If in the erection of his Yard, or when it is handled, either any pain or Tumor is perceived; for then is a filthy and Fiſtulous Ulcer in the Neck of the Bladder, or in the paſſage of the Yard it ſelf. And that the conjecture which is taken from theſe ſigns, may be ſearched out and confirmed by the Judgment of ſence, a Catheter muſt be gently thruſt in, that ſo the immediate and continent cauſe may be more certainly known.

The place affected being at length known, and the proper original of his Malady, peculiar Remedies muſt be accomodated thereunto, and ſuch, as 'tis hoped, wil do him good. And if any demur ſhal happen, his pain in making water, muſt be aſſwaged with an emollient fomentation, or ſuch as ſhal aſſwage pain, applied to his privy parts, and ſomtimes with a fomentation of lukewarm Milk. Alſo with an Oyntment, which is of the ſame faculty, the part muſt be lenified, and by an injection of the Mucilage of ſeeds of Fleawort and of Quinces, drawn in Plantain water. Alſo the Acrimony of his Urine muſt be mitigated, with Syrup of violets, of Marſh-mallows, of Lemmons, or other cooler, and with wine very much allayed, if the ſtrength of his Stomach wil bear it.

The LX. Counſel.

For *an Ulcer of the Sphincter of the Bladder. Out of the French.*

THat we may apply Remedies to an inveterate Ulcer, and which has contracted a Callus, which by certain ſigns, and by the catheter, is found to be in the bladder of the Patient, without any fleſhy Knob: in the firſt place the part underwritten muſt be three or four times a day fomented with Mollifying and pain aſſwaging fomentations.

Take *Roots of Marſh-mallowes, and lillies ſliced, of each two ounces. Mallows, Violets, Pellitory, Water-creſſes, Origanum, Calamint, Wormwood, Flowers of Chamomel, and Melilote, of each one handful. Line-ſeed, and Fenugreek ſeed, of each one ounce. Put them in a bag, and boyl it in water and white wine. Foment therewith his Yard and Perinæum, three or four times a day. After this fomentation has been continued five or ſix daies, omit the ſame two daies, and then purge his Body with Caſſia and Rhubarb after this manner.*

Take *Caſſia Fiſtula new pulped, ſix drams; Rhubarb very fine poudered, four ſcruples; with Species of Electuary of Diatragacanthum, make al into a Bolus. The day after his purgation let him take Venice Turpentine thus prepared.*

Take *clear Venice Turpentine, waſht in Roſe and Pellitory water, two drams. Then he muſt returne to his former fomentations for three or four daies, or til the foreſaid Ulcer be ſoftened and aſſwaged.*

Then with a ſmal ſyringe this Decoction underwritten muſt be ſquirted in, to the part affected, three or four times a day.

Take *Red-roſe leaves, Plantan, Barley, Wormwood, of each one handful. Centory the leſs, half an handful. Make a Decoction to a pint. Diſſolve therein Aloes, two drams; Myrrh, one dram; Ariſtolochia, half a dram. Make of al an Injection.*

The Ulcer being by this means wel ſcoured and cleanſed, that it may be more and more dried, make an Injection of an Aluminous water made after this manner.

Take

Take *Raw Alum four ounces*; *juyce of Plantane and Purſlane, of each eight ounces*; *ſtir them al together and diſſalve them with the whites of three raw Eggs*; *and then put them in a Glaſs Limbeck, and ſtil them.*

And that the Ulcer may afterwards be covered with a ſcar, and cloathed with Skin, this laſt injection muſt be uſed.

Take *Plantane water, one pound. Diſſolve therein the white Trochisks of Rhaſis with Camphire half an ounce. Make thereof an injection.*

Or inſtead of Trockisks, make it after this manner.

Take *Litteridg of Gold, Ceruß, Bole-Armeniack, of each two ounces*; *with the Plantane water make an injection.*

In his Diet he muſt abſtain from ſalt and ſpiced meats, ſtrong Wines, and other things which make the blood thin. In their ſtead let him uſe cooling broaths, Prunes, and other meats which engender moderate blood. Sometimes betwixt meals and during the time of his Cure, it wil be good to drink one draught of Hydromel wel boyled, or of Barley Water.

The LXI. Counſel.

For making of flegmatick Urine.

A Certain man did render thick Urins and troubled, wherein there ſetled flegm thick and clammy. He was troubled with extream pain and Heat while he made water. His maſter thought, it was becauſe he had a ſtone in his bladder, but the Chyrurgeons uſing their Inſtrument did not perceive any ſtone. It did therefore follow that it proceeded from the weakneſs of his bladder. For the Cure whereof theſe following Remedies were preſcribed.

Take *Polypody of the Oake, an ounce*; *Roots of Ruſcus, or Butchers Broom, Aſparagus, Graß, and Fennel, of each half an ounce*; *Agrimony, Ceterach, Dodder, Pimpinel, Betony, Clary, Saxifrage, Wallrue, Maiden-hair, of each one handful. Seeds of Aniſe, Melons, Burbock, Parſly of Macedonia, Liquorice ſhaved, of each two drams. Make a Decoction to twenty ounces. In the ſtrained Liquor infuſe four ounces of pickt Senna, white Agarick, two ounces*; *Gummy Turbith, half an ounce*; *Ginger, two drams. Boyl them a little together, and ſtraine and ſqueeze out the Liquor, and therein diſſolve white Sugar, one pound. Make a Syrup prefectly boyled. Let him take every tenth or fifteenth day, an ounce and an half, or two ounces*; *for a doſe, with a little portion of Pellitory water.* Alſo,

Take *the beſt Aloes, half an ounce*; *choice Rhubarb, two drams and an half*; *Agarick, trochisked four ſcruples*; *Pouder of the Dukes Electuary two ſcruples. Make of al a ſoft maſs with Syrup of Marſh-mallows. Let him take one dram at a time in five pils, without obſervance of keeping Chamber, &c.*

On other daies, when either his belly is bound, or flegm troubles him.

Take *the four greater Cool ſeeds, Seeds of Baſil, Burnet, Saxifrage, Parſly of Macedonia, of each one dram. Choice Cinnamon, Nutmeg, of each half a dram. Diarrhodon Abbatis, one dram. White Sugar diſſolved in Pellitory and Clary water, ſix ounces*; *make of al Lozenges, or tables, weighing three drams apiece. Let him take one in the morning, at leaſt three hours before meat, on the daies in which he takes neither Syrups nor Pils.* Item.

Take *Roots of Marſh-mallowes, Elecampane, Juniper berries, of each one ounce. Centory, Origanum, Wormwood, Chamomel, Melilote, Dill, of each one handful. Seeds of Annis, Fennel, and Fenugreek, of each half an ounce. Make of all a bag. Let it boyl in a ſufficient quantity of Water, putting thereto in concluſion a quarter as much white Wine. Foment therewith being hot, his ſhare, Privities, and Perinæum.*

If this be not enough, let the Flegm be made thin and melted. Of the ſame Ingredients a Bath may be made to ſit in, wherein being hot, let him ſit up to the Navil.

The

The LXII. Counſel.

For unvoluntary letting go of the Urine, Hypochondriacal Melancholy, and Inflamation of the Leg.

THe Diſeaſe which has been largely and clearly unfolded, although by a various mixture and unuſual concourſe of Symptomes, it ſeems to be very obſcure and new; yet if we ſhal more deeply ſearch into the force and Nature of the ſigns, both wil become apparent, and the cauſe of the Diſeaſe wil be found by compariſon of other Diſeaſes. The Cauſe of theſe Symptomes is not one ſimple Diſeaſe, but comparing and weighing their Natures, we ſhal find three Diſeaſes intertwiſted. The one is an inflamation of the Legs returning by fits. For redneſs and heat are ſigns of an inflamation, which they term *Phlogoſis*. Yet it cannot be counted an Eryſipelas, ſeeing it does not poſſeſs the Skin alone, but the fleſh under the ſame, and the whol part ſwels into a great bulk. It remains therefore that it is a Flegmonous inflamation of the Legs. The immediate and continent cauſe whereof is thin and fervent blood, which offends the part not only by its redneſs and heat, but alſo by its immoderate quantity. Which being not confined to one place, it does not cauſe that ſort of Phlegmon, which at laſt ends in an Impoſtume; but being equally diffuſed al the Legs over; it cauſes a Phlegmonous Tumor, which Continues ſo long, til that fervor of the blood being repreſſed, it is al either manifeſtly or inſenſibly diſſipated and exhaled. Now this blood flowes down from the whol body, but eſpecially from the Bowels, and out of al the Veſſels, wherein at certain periods of time it is wont to be collected and to ſuperabound, and that by means of the natural conſtitution of the patient. For ſeeing both his temperament and habit of Body, his Diet and courſe of Life, do argue him to be ſanguine and apt to breed much blood, it happens at certain ſet times, that his whol body is ſurcharged with blood. Which becoming troubleſome and burthenſome to Nature, it is either by Nature driven, or fals of its own accord, out of the veins into the Legs, being by ſome means or other become weak. Even as in thoſe that are of like Conſtitution, it breaks out in ſome at the Noſe, and in others by the Hemorrhoid veins, and in others by other waies. And the very truth is, unleſs in this Gentleman the Patient, this ſuperfluity of blood did fal into his Legs, he would be in danger, either of ſudden choaking, or of the breaking of a vein: ſeeing we ſomtimes hear of great quantities of blood vomited up, not without the opening or breaking of a vein, which comes either from the Liver or other neighbouring parts and places into the Stomach. Now that this flux of blood into his Legs, comes from the whol body and al the veins thereof, it plainly appears by ſuch things as we are informed do happen at the beginning of the fit; viz. heavineſs of his whol body, a diſtending wearineſs, ſhortneſs of breath, Head-ach, working and burning of the inward parts, Anxity of Mind; al which are Symptomes of ſuperaboundance of hot blood.

The other Diſeaſe which troubles the ſick Gentleman, is Melancholy, the Companion of Inflamation, and that kind of Melancholly, as I conceive, which we cal Hypochondriacal. For the pain which is wont to ſettle on his left ſide, under the ſhort Ribs, and the Palpiration of thoſe parts reaching as high as his left pap, Anxity of mind, Sadneſs, Solitude, variety of troubleſome dreams, dulneſs of underſtanding in adminiſtration of affaires, and in diſcourſing, with weakneſs of memory: are ſigns which cannot be referred to any thing but black Choler, whoſe vapors gliding into the Heart and Brain, are wont to cauſe ſuch Symptoms as theſe and far worſe. Seeing a very great heat of his inner bowels and Humors, has continued ſo many Years; it can hardly be, but that a very great quantity of yellow Choler is burnt and turned into black choler, which being ſent into the Spleen its proper receptacle, it ſhews the force of its Malignity.

His third Diſeaſe is the involuntary going away of his water, which happens commonly in his ſleep, ſo that he never perceives it. Nor is this any effect of the Inflamation or Infirmities aforeſaid, nor need he to fear hereafter ſuch a painful making of water, as has formerly tormented him: but the cauſe of this paſſing away of his water, is the hurting of the

Sphincter

Sphincter Muscle, which closes the Neck of the Bladder: for by putting in of the Catheter, it is stretched and torne, by which occasion, also much blood came away. And being thus hurt, it cannot perform its office of shuting the bladder. And so much for the knowledg of his Diseases, and their causes. The premises therefore considered, a perfect cure may be hoped for of al these Diseases, provided the patient in this flourishing age wherein he is, and in the height of his strength be so diligent as is requisite.

The Method of Cure.

The last Disease of Involuntary making water because it is very single, and he voides no filthy matter with his Urine, it may be Cured only by astringents and strengthening things. Such are the fomentation of his Privities with roses, Balaustians, Plantane, Pomgranate peels, and such like things, boyled in smiths-forge water. And also Plaisters of the said materials, and of metallick simples, as Litharidge and Alum, Bole-Armeniack, and Mastich, made up with Myrtle Oyl, and Vinegar. And if these things externally applied, do not help, they must be injected with a Syringe, that they may touch the part affected. For so their use wil be found much more effectual.

The other two Infirmities because they are in some sort complicated, and the one is the effect of the other, there is in a manner one and the same Cure for both. That same inflamation of his Legs coming by fits, may possibly be hindred and cured, only by observing a good Diet and course of living. But the Melancholy infirmity requires some Cure. Therefore, to purifie his blood and whol body, every fift or sixt day purge him with a Syrup made of juyce of Buglos, Borrage, Fumitory, Hops, Sorrel, and such like, adding to every pound of the juyces four ounces of Senna, and half an ounce of Cinnamon, and a pound of Sugar. The dose whereof must be two ounces tempered with Whey. If he shal be much troubled with Melancholy Symptomes, give him on the daies between his purging, the like Syrup made without the Senna. Also prescribe him an Electuary of the *Species Lætificans Galeni*, *Diambra et de Gemmis*, made into Lozenges with Sugar dissolved in Euglos water. Use no stronger purge, nor open hereafter any Vein, unless some greater necessity shal happen. But the Hemorrhoide Veins may safely and very profitably be opened, if they happen to swel, or are fuller than ordinary, and apparent in any measure; and that either with a Lancet or Leeches, or Medicaments. Add hereunto such a Diet as may breed good, thin, moderately cold and moist juyce, namely such as al men commend in the case of Hypochondriacal Melancholy. Now the cure of the Inflamation of his Leg returning by fits, does chiefly herein consist, viz. That he live sparingly, and with a thin Diet, pine himself with hunger and thirst, and keep his blood and Humors in a moderate quantity, so as not to burthen and trouble Nature. Let him therefore use meats of good juyce, cold and moist, and of indifferent Nature, and let him eat less by half than he has been accustomed to do. Let him (if the strength of his stomach wil give leave) abstain from Wine two or three months. And instead thereof let him drink either smal beer, or water seasoned with Cinnamon, or a Decoction of Guajacum. If also he procure himself to sweat, and make his body more open, I conceive it wil do him very much good. In the whol course of his life, let him shun strong wine, surfetting and full feeding. For al the hope of his cure does consist in a cooling and spare Diet. I do not approve of their judgment that would have him drink Asses milk, because milk in an hot and Cholerick constitution is soon corrupted, nor does the patient fal away in his flesh. Much less do I like of the use of Baths; because they by melting and dissolving the Humors cause fluxions: now his body is afflicted with divers defluxions already. Now that the Humors may not hereafter so readily fal into his Legs, it wil be good to swath them very close with swath-bands, or with stockins which are with us made of dogs leather for the same purpose.

The

The LXIII. Counſel.

For the Gonorrhœa, and the Gout.

THis Gentleman is troubled with two diſeaſes, the Joynt pain, and the Gonorrhœa. The latter is newly befallen him, being onlie of three months durance, without ſharpneſs of urine, without any ulcer or difficulty in piſſing. The former is more old, which did this year grievouſly trouble him, and ſix yeares ſince gave a teſtimony of its Intentions to viſit him. 'Tis a wonder truely, that this pain at the very firſt coming ſhould ſeize al his Joynts alike, and leave behind it ſtony knobs in his fingers, hand, wriſt, and other places. This is a ſigne of a moſt grievous Gout to come, which wil in a few yeares catch the whol man and bind him with fetters and manacles, unleſs it be in good time prevented. Which he foreſeeing and fearing, does implore help, which becauſe I cannot afford him, in this my wandering and unſetled condition of following the Court, I thought fit to commit him to your care, that you may in his Cure follow that way and method which you have ſometimes ſeen me uſe. And that you may in like manner accommodate your cure to the virulent Gonorrhœa; in the firſt place you ſhal give him a clyſter, which ſhal have in it hiera ſimple, and diaphenicon, each half an ounce; honey of roſes and roſemary, each one ounce, &c. The Day after purge him with a medicament of rhubarb and agarick, each foure ſcruples, infuſed in waters of betony, endive, and white wine, each one ounce. In the ſtrained liquor, diſſolve electuary of diacarthamus one dram & half; ſyrup of maidenhair half an ounce. The third day give him two drams and an half of Turpentine, with ſyrup of maden-hair out of a ſpoon, four houres before meat. The fourth day let him reſt. On the fift day, he muſt begin the diet with Guajacum; and he muſt have a double decoction, the one ſtrong of half a pound of the wood and two ounces of the bark, adding about the end of the decoction, Elecampane, polipody of the oak, and Carthamus ſeeds, each one ounce. And let him uſe it twice a day, three or four hours before meat. The other muſt be weaker, made only of the wood, which he muſt uſe at meales inſtead of wine. His diet muſt be in the mean time ſpare, attenuating and drying. If his belly be coſtive, provoke it with a clyſter. On the ſeventh or eighth day, let him be purged again with ſuch a like medicament. After his purgation firſt of al apply topick medicines to his head, as little bagges of ſeeds which may more effectually provoke the ſweat. And when the ſweat is wiped off, let him uſe every day errhines, firſt weaker, then ſtronger. When the humors of his head ſhal ſeeme for the moſt part diſſipated, you ſhal apply ſuch medicaments to his neck and back-bone, which I know you have copies of, written down. And for the ſtoney knobs on his Joynts, certain plaiſters which you may remember I preſcribed at large for Mſr. *de Chauvigne*. When by the continuance of theſe remedies, you have quite cured al the joynt paines and the knobs, and pluckt up the diſeaſe by the roots; in the laſt place his joynts muſt be ſtrengthened with medicines provided to that end: of which likewiſe you have good ſtore. But before the cure come to that forwardneſs, I hope I ſhal ſee you again. If by theſe remedies the gonorrhœa ſhal not be quite rooted up, ſuch things muſt be conveyed into his yard as wil dry up the reliques thereof. The materials whereof, if need ſhal be, I wil hereafter ſet down more at large. Mean while, during the cure, the immoderate heat and working of his kidnies, may be repreſſed by anoynting the ſame with oyl of lillies, and roſes, waſhed in plantane water, or with oxymel, roſe water, plantane and night ſhade waters, each two ounces; Vinegar one ounce. Wherein alſo if neceſſity require, diſſolve two drams of trochisks of camphire.

The *LXIV.* Counſel.

For a Rupture of the Guts. Out of the French.

TO cure the diſeaſe propounded; firſt the patient muſt keep his bed at leaſt twenty daies together, and lie upon his back, and ſtretch or ſtir his body very little, eſpecially his legs,

not vex his mind with wrath, or other paſſions, nor laugh or cough. In the mean while he muſt live ſoberly and temperately, with meates neither windy nor moiſt; and endeavour that his belly be neither ſwoln nor dryed, and to have every day a ſtool by nature or by art with a glyſter or ſuppoſitory. Firſt let his body be purged with the medicament here underwritten: which alſo may be repeated after fifteen or ſixteen dayes are over.

Take *Of the four emollient Herbs, origanum, calamint, Wormwood, Chamomel, Melilote, Dil, each one handful. Seeds of annis, Fennel, each half an ounce. Honey of roſes, and roſemary, each one ounce. Oyl of rue and dil, each one ounce and half. Make of al a Clyſter.* Item.

Take *Great and middle comfry, roots of Oſmund royal, each half an handful. Leaves of ſenna clenſed three drams. Make a decoction for one doſe; in the ſtrained liquor diſſolve choice rhubarb poudred one dram and half, Syrup of dryed roſes ſix drams. Make al into a potion.*

On the firſt four daies of the Cure, let the tumor be fomented, as hot as he can endure, with a ſpunge indifferently moiſtened with this following decoction: and five or ſix times as hot as he can ſuffer he muſt cover the pained part lying on his back and bind it with a bolſter and cloathes between, with ſwath-bands, viz. in the morning, and at one a clock in the afternoon. Let the fomentation be this that followes.

Take *Roots of marſh-mallowes, dwarf elder, and freſh orice, each two ounces. Mallows, Violets, Pellitory, water-creſſes, Wormwood, Origanum, Calamint, Centory, each one handful. Seedes of Fennel, Line, and fenugreek, each one ounce. Make of al a decoction in water ſufficient to make a fomentation.*

After four dayes you ſhal again foment his rupture with the bath which I have given you wet with red wine and heated over the fire. And after eight daies more dip the ſecond bag in a Lie made of ſmyths-forge water and oake aſhes. After which bags applied twice a day, the bolſters and ſwathes muſt be again uſed. Which things being performed, he may for two months abſtain from other remedies, excepting a truſs fitted to his rupture. Alſo let him forbeare al ſtraining himſelf either on horſe-back or on foot. On the fourteenth day of the Cure he ſhal take a quantity of this following pouder out of a ſpoon, in the morning, and eveing an houre before ſupper, and continue the uſe til he be perfectly cured.

Take *of the myrobalans Indian, and Chebulan, each one dram and half. Water Creſſes, Porſlan, Plantane, Sumach, each half a dram. Red coral, bloodſtone, amber, each one ſcruple. Choice cinnamon foure ſcruples. Sugar of roſes four Ounces. Make al into a pouder.*

The LXV. Counſel.

For Pains of the Hip, and other Joynts.

THis young maid is troubled with many and grievous infirmities, of al which there is one original and one fountain ſpringing from her Head. An old œdematous ſwelling, which ſhe was troubled with in her younger yeares, and frequent and unſeaſonable waſhing of her Head, have left a cold diſtemper and weakeneſs thereof, which perpetually gathers plenty of cold excrements. By theſe meanes a cold flegmatick humor was collected and abounded of old, and fel into the kernels of her Neck like the kings evil, and not many yeares ſince ruſhing into the right ſide of her body, it beſieged the joynts of her neck, ſhoulder, Hip, thigh and leg. Nor does it trouble only the external parts of her body, but it has lately ſet upon the inner parts ſo great a defluxion falling upon her lungs, as cauſed not only a cough, but wheezing and a troubleſome ſhortneſs of breath, whence it is apparent, that the cauſe of al her troubles is a cold and flegmatick humor, which occupies wel neere al the parts of her body; and that the firſt original thereof is from her head. Unleſs her ſtrength be much decayed, ſome hope there is of cure, eſpecially now in the flowre of her age, and the approach of the ſpring. Many things have been by rules of art preſcribed for her, wherewith ſhe has been eaſed, but by reaſon of the length and ſtubbornneſs of the diſeaſe ſhe

can

can as yet receive no perfect Cure: and that makes me ſuſpect the fountain of her diſeaſe is not yet drawn dry. But that there is a frequent defluxion of rhume, both into her lungs and joynts from her head, which nouriſhes this long infirmity.

The cheif ſcope of the Cure muſt be, to cleanſe the Head of excrements, or that ſuch as cannot be hindered from breeding, may be derived through the noſtrils, or digeſted by the power of topicks. Wherefore every tenth or twelfth day according to her ſtrength, purge her with a potion or pils, which may be able ſtrongly to draw from the diſtant parts of the body. Her hair being cut off, every morning and an houre before ſupper, fry in a frying-pan ſeeds of aniſe, fenel, carway, cumin, bay beries, miller, and ſalt, and put them in a little bag, and lay it on her head as hot as ſhe can endure it, until the heat pierce inward, or the ſweat run down her face. When it is taken off cover her head with row heated and ſmoaked, with a perfume by you preſcribed. After this apophlegmatiſmes wil be uſeful and errhines, at firſt ſuch as are mild, and without hellebore. And that her body may not be too much ſhaken by the violence of ſneezing 'twil be ſufficient to ad to three ounces of juyce of Betony or ſweet Marjoram, two drams of orrice, and a dram of root of bindweed. Let al her neck be compaſſed with a plaiſter three fingers broad, which is made of two ounces of maſtich, and one ounce and half of the plaſter againſt ruptures. Let her by any means forbear lying on her back, but lying on her belly is good for her, becauſe it enclines the rhume to her noſtrils. Let her diet be drying and extenuating, avoiding al ſuppings, fiſh, and imoderate drinking; let her eat roaſted fleſh, drink very ſparingly, and endure thirſt. The uſe of al theſe remedies muſt be ſo long continued til the head of the patient be freed from heavineſs and pain, and may be on al ſides handled, without trouble to her. And when about twenty dayes are over that both the reliques of the diſtillation and the humors, which have fallen both into her joynts and Lungs, may be attenuated and diſſipated, it is good to order her a diet drink of guajacum, which does much leſs weaken the body, and is ſafer than an hot houſe. Now let the decoction be ſtrong, and boyl towards the end therein, polipody, ſeeds of Carthamus, Sage and Hyſſop; and 'twil be very good for her, if by Vertue of the ſaid decoction ſhe may be made to ſweat in the morning and before ſupper. While this is in doing, ſhe muſt nevertheleſs perſiſt in the uſe of thoſe remedies now deſcribed. She muſt be nouriſhed with a pretty ful diet, leſt her ſtrength by time and labor come to faile her. If the paines of her joynts ſhal not be aſſwaged by the foreſaid meanes; finde out in her hip, the part where her greateſt pain is, and faſten there an indifferent great Cupping-glaſs, without ſcarification, being repeated three or four times at convenient diſtances, til the pain go away. For it plucks out the pain more ſtrongly than any plaiſter. And for her knee make vaporaries of wine or vinegar, putting therein a peice of a milſtone red hot; or with baths of the Lie of Vine branches, wherein are boyled roots of Acorus, and Elecampane, Polipody, Bayes, Time, Stœchados, Sage, Betony, Marjoram. The ſtoppage of her Lungs, wil be opened by oxymel Scylliticum, Oxymel ſimple, ſyrup of Hyſſop, or any other compounded of cough medicines, inſtead of a Lick-pot.

The *LXVI.* Counſel.

For a Scirrhous Tumor.

YOur Judgment truly, agrees very wel with the relation you make of the Caſe. For if at firſt there was vehement pain, without redneſs, without any pulſation or heat; and now the pain being gone the tumor is increaſed, it muſt needs be, either that an œdematous tumor is turned into an abſolute ſcirrhus, or if the tumor be not very hard and reſiſting, that the fleſh has grown above meaſure, the membrane of the muſcles being broaken, and ſo there is become a Sarcoma or fleſhy tumor ſo called, void of pain. Howbeit the former opinion is more probable.

Seeing the patient has received no good by theſe excellent remedies which have been applyed, I conceive her body muſt be extenuated, and thoſe vitious humors diſſipated by a decoction of Lignum vitæ: which ſhe muſt be conſtrained to uſe with a thin and dry diet, for at leaſt twenty daies. Every eighth day ſhe muſt be purged with a medicament made of Senna, Agrick,

diaphenicon, that it may draw out the groſs humors already prepared: nor muſt ſhe ſweat that day. On other dayes when her ſweat is wiped off, you muſt apply the plaiſter of *Phylagrius*, or *Emplaſtrum filij Zachariæ*: for they are both very fitting to mollify and diſcuſs hard Tumors. Theſe things being continued, and not helping, apply this moſt effectual Cataplaſme or pultis.

Take *Roots of Bryony, wild Cucumer, orice, St. Maries ſeale, raw, each two ounces. Roots of Marſh-mallows, of Lillies roaſted under the coals, each three ounces. Seeds of muſtard, Nettles, Water-creſſes, each one ounce. Beat them al together, adding freſh Gooſe-greaſe eight ounces. Oyl of ſweet almonds as much as ſhal ſuffice. Make al into a Cataplaſme.*

The *LXVII.* Counſel.

For the *Engliſh Plague, or ſweating-ſickneſs*; the Counſel of Fernelius, Hollerius, and Sylvius, for the Engliſh *Embaſſador*.

THe Engliſh Plague, which has been known but of late yeares, is of al other the moſt acute. It has got its name of the ſweating ſickneſs from its moſt remarkable ſymptom; and whether it proceed from corruption of the ſpirits, or humors, or both, it is doubtleſs an epidemical diſeaſe: and the conſtitution of the Aire being corrupted, either by winds, or exhalations out of the earth, or ſome other venemous infectious cauſe, it exerciſes its cruelty moſt of al (as other peſtilences do) and moſt dangerouſly, upon bodies that are moiſt and excrementious. If therefore you would either hinder the reception of that venemous quality of the Aire, (which were moſt to be wiſhed) or drive it away when received; you muſt diligently reſiſt both the external cauſe, viz. The contraction and commiſtion of corrupted aire, and the preparation of the body whereby it is apt to receive the ſame. You ſhal hinder corrupted and peſtilent Air, and ſuch as is vitiated in its whol ſubſtance from being received into your body, if you keep your ſelf far diſtant from al ſuch places where the Aire is infected. Or if buſineſs do require your Lordſhips preſence in ſuch places; the Aire muſt be ſtirred and agitated with fans, and driven from you, or corrected with ſuch things as hinder putrefaction: and the Aire which is not as yet putrified, muſt be by the ſaid things preſerved, ſuch are, fire in your chamber, and the whol houſe beſides, yea, and round about the ſame, of dry woods, and odoriferous plants, as Sage, Roſemary, Juniper, Bays, Marjarom, Leaves of dried Time, Flowers, Seeds Berries, Cloves, Nigella romana, the ſeed and root of pæony, eſpecially the male, Schenanth, Lignum aloes, Storax, and juice of Angelica, and trochisks, made of theſe things, to perfume, adding thereto alſo Ambar-greece, if you pleaſe, and muſk, and other Alexipharmaca. And be careful that this aire ſo ſtudiouſly prepared be not defiled by mens breaths, leſt there happen to be ſome among them that are infected with this diſeaſe.

Moreover, you ſhal defend your body, being of conſtitution ſomwhat hot and moiſt, from the infection, and render the ſame inconquerable, if you keep it free from putrid excrements, or ſuch as are ready to receive putrefaction, and make it wholly perſpicable, the pores thereof being kept open. Both which may be effected by a few evacuations, and a fitting courſe of diet. Now the Evacuations ſhal be ſuch as theſe. Alwaies the firſt day, before you go out of *Paris*, take Pulp of Caſſia new drawn ſix drams, choyce Rhubarb not very fine poudered one dram and half. Cinnamon ſix grains. Take it in the morning, three hours before meat with ſugar or bugloſs water. The day after about ſix a clock in the morning take away about ſix ounces of blood, from your baſilica veine, or if you diſlike blood-letting, diminiſh your blood by a ſpare diet. And ſeeing our bodies are apt even of Meats not offending in quantity nor quality, to breed ſomtimes ſuperfluity of excrements, 'twil be healthful for you, once or twice in a week to ſwallow an hour or two before meat, two or three of theſe pils.

Take *Choyce aloes half an ounce; the beſt Myrrh two drams; Safron ten grains, Dittanus leaves, the roots of falſe dittanus, wild Betony, Tormentil, Bole-Armeniack, Terra lemnia, each half a dram; with freſh oyl of ſweet Almonds drawn without fire, and with ſyrup of Lemmons, make al into a ſoft maſs, rowle it in Leather.*

And

And although theſe purges do alſo ad ſtrength to our principal parts, wherein are our cheife faculties, whoſe action is our life: yet muſt they be armed as it were with their proper Antidotes, that they may give no place to this malignant contagion of the aire. And ſuch are theſe two moſt excellent ones, invented and approved by reaſon and experience.

Take, *Conſerve of Bugloſs*, Borrage, *Cichory*, *Maiden haire*, *each two ounces*. *Conſerve of Roſes*, *Citron peeles preſerved*, *each one ounce and half*; *Leaves of true dittamus*, *roots of falſe dittamus*, *of wild betony*, *and Tormentil*, *each two drams*. Seeds *of Cardeus*, *of Citrons*, *of Sorrel*, *each three drams*. *Zedoary Gentian*, *each half an ounce*, *old Mithridate*, *Treacle*, *each three ounces*. *Pouder of Diamargartium fridgidum*, *de Gemmis*, *Diarbodon Abbatis*, *and Trion ſantalon*, *each half an ounce*; *liquor of the decoction of two capons*, *altered with Sorrel*, *Porſlane*, *Scabious*, *Bugloſs*, *borrage*, *Marygolds*, *ten pints*, *with thirty leaves of the fineſt Gold*. *Diſtil it artificially in a glaſs Alembeck over the embers*, *and keep it in a Glaſs*. *Take thereof every morning two hours before dinner*, *with Sugar and Cinnamon*. *And if you be taken with the ſickneſs*, *you muſt have twice or thrice in the fit two or three ounces at a time*, *warmed a little*. *In the morning your body being diſburthened*, *exerciſe al the parts thereof with gentle motions*, *after which if gentle ſweat follow*, *wipe it off with ſoft cloathes*.

And when the heat of your body is over, eat meate eaſy of digeſtion, but a little more ſparingly than ordinary. Such meats are Thruſhes, Quailes, Partriges, ſmal birds, fed Capons, Hens, Pheaſants, Leverets, Rabbits, Kids, Roaſted rather than boyled, with juice of ſoure Grapes, or juice of Sorrel, Lemmons, Orenges, with plain Vinegar, or Vinegar of Roſes. Or if you deſire to eate of theſe, or ſuch like meats boyled, let them be qualified with Porſlane, Borrage and Bugloſs, and let them be eaten with the foreſaid ſpices, but ſo ſparingly, that you muſt riſe from table with your belly but half ful. If you deſire to eate fiſh, let them be ſuch as after boyling have their ſubſtance ſhort, dry, and crumbling, with plenty whereof your Country of *England* is richly furniſhed. Let your wine be in the ſummer of indifferent ſtrength, in color either white or firy; in the winter ſtronger and redder, provided it be not too vaporous or hot, or need much tempering with water, which we allow not, becauſe it moiſtens too much, nor yet your Country beer, which engenders a thick and melancholick juice, be it made how it can. Nor do we approve of your Ale which is like your beer, nor of milk, which is too apt to be corrupted; nor of whey of milk turned and mingled with white wine. Cheeſe, though it be good in as much as drying, yet becauſe old cheeſe is hot, and new is cold and crude, and apt to obſtruct, it muſt be forborne, eſpecially the frequent and large feeding thereon. Al ſummer fruites diſpoſe the body to putrifaction, Dates and Raiſons we permit, nay, we enjoyne the eating of them, alſo dried Figs, becauſe they ſcoure the bowels, open obſtructions, and reſiſt poyſon, ſweet Almonds, Cappars, &c. preſerved Citron peels, Conſerve of Roſes, of borrage, of bugloſs, of Milk-waſt, of Scabious, of Cichory, Tormentil roots, wild bettony, and the like, we highly eſteem, and would have them frequently uſed, at al hours in a manner, either before or after meats; unleſs they bind the belly too much. You may ſometimes take two hours before break-faſt, the quantity of an hazel-nut of this mixture.

Take Conſerve of Roſes, *borrage*, *bugloſs*, *Citron peel preſerved*, *each one ounce*. *Treacle of Venice*, *or old Mithridate three drams*. *Bole armeniack*, *Terra lemnia Sigillata*, *each two drams*. *Make al into an opiate*, *after a ſmal quantity whereof*, *let him drink two ounces of diſtilled wine*.

You may alſo take a quantity of the phyloſophical Egg, which moſt Phyſitians have deſcribed. If the plague ſhal ſeize upon you unawars, it wil wonderfully ſtrengthen your nature, in the ſweat it ſelf, to drink ſome of your diſtilled water, and to take of your Electuary twice or thrice, and to ſuch a peice of bread ſteeped in wine allaied with Bugloſs water: and this recreates our principal parts themſelves, which are the cauſes of our faculties, and the faculties themſelves which govern our bodies, and ſooner dries the peſtilent conſumptive venome out of our ſaid bodies. And therefore it makes the fit ſafe and ſhort, and frees the body from thoſe cruel ſymptomes, which are wont to attend this diſeaſe.

The

The LXVIII. Counsel.

Of the Elephantiasis, or Disease so called.

SEEing the learned Physitians do not agree as concerning the symptomes appearing in the face of *John Roquiret*, some saying that he looks horribly, has Lyons eyes, eyebrows without haire, a thin beard, swollen nostrils, and deformed with many pushes within and without, with an ulcer beginning; and that his breath is short, his almonds of his Eares ulcerated, with an hoarse and obscure voice. And others say that some of these tokens are not to be seen, and that the pushes, if any be, are red. It must of necessity be, that the signs about which the renowned Physitians are at variance, are very obscure and deserving little credit, nor must we from them conclude any man to have the morbus Elephantiasis, or disease so called; nor if al the tokens mentioned did appeare must we therefore judge that it is therefore the beguning of the Elephants-Mange or Elephantiasis; especially seeing his body is wel nourished, and there is no numnes, swelling, or coldnes of his feet or hands, which is wont presently at the very beginning to accompany the Elephantiasis. Nor in case there were the beginning of that disease, ought the patient to be therefore shut up from the society of Men, seeing neither his body as yet, nor breath do stink, nor is there any such contagion as may infect his neighbors. Thus therefore we underwritten Doctors of Physick do judg of this matter in controversie, viz. that *John Roquiret* having a suffusion of thick and melancholick blood through his skin, and deformed with dark red pushes, is not yet to be reckoned amongst such as have the Elephantiasis or Elephants-manginess, nor is to be shut up from the society of Men.

But if hereafter no course of diet or Physick can overcome the disease, so that it shal grow worse, and afford more evident signs and tokens, it wil be then time enough justly to determin what is fit to be done in this case. The Cure must be undertaken in the spring. Let his diet be cooling and moistening. Let him every week be purged with an Apozem. Let him drink no wine. Let him avoid al hot and venemous medicaments, both purging and Antidotary, such as scammoniated Medicaments, Mithridate, Venice Treacle, &c. which are so far from helping the disease, that they burn the humors, and double the fame.

The LXIX. Counsel

Of the Elephantiasis beginning.

The Disease propounded.

A Gentleman of fifty yeares of Age, of a fleshy, but ilfavoured habit of body, somthing like that of those which have the jaundice, his face of a blewish red, ful of thick and black blood, wherein sometimes arose black or livid spots, as also in the rest of his body, having little or no sence in them. Howbeit this Gentleman is not troubled with thirst, loathing of meat, or any other more grievous symptomes. He has taken a thousand potions, and has exhausted his body by sweating in hot baths, to the prejudice of his Health. For he feares he shal have the Elephantiasis, or Elephants-manginess, whereof this seems the beginning.

Mr. Fernelius,

Mſr. Fernelius *wrote back theſe Remedies*

Take *Roots of Sorrel, ſharp pointed dock, and Elecampane, Polypody of the Oake, Seeds of Carthamus, Raiſons ſtoned, of each half an ounce. Endive, Cichory, Plantane, Bugloſs, Borrage, Hops, Fumitory, Dodder, Ceterach, Chamædrys or ground Oake, Ground pine, of each one handful; Violet flowers two pugils. Make a Decoction to ſixteen ounces. In the ſtrained liquor ſteep al night Epithymum, half an ounce. Senna, five drams; Agarick, two ounces; Ginger, two drams. In the morning let them boyl a little and make an expreſſion of the Liquor, and therein diſſolve, of the clariſied juyces of Fumitory and Plantane, of each three drams. White Sugar one pound and an half. Make of al a Syrup perfectly boyled. Let him take two ounces, or two and an half at a time, in Whey, every fift or ſixt day.*

Take *Conſerve of Bugloſs and Borrage flowers, of each two drams; ſhavings of Ivory and Harts-Horn, of each a ſcruple. Old Mithridate, two drams. Mix them for two doſes after his purging, three hours before meat.*

After the third or fourth purging, open the inner vein of his left Arm, and take away ten ounces of blood. Afterwards, if poſſible by any means, open his Hemorrhoid veins: firſt with emollient and altering fomentations, afterwards with ſuppoſitories of Hiera ſimple with juyce of Mercury or with Gall: or if they be conſpicuous outwardly and ſwollen, apply Leeches to them. That by this means the black and Melancholy blood may flow out.

When therefore his body ſhal be diligently prepared and evacuated, the uſe of bathing wil be exceeding profitable in ſweet potable water, continued many daies together, in the morning faſting. But ſo that the Baths be not hot to cauſe ſweat, but only lukewarm, to moiſten his Body.

He muſt keep a cooling and moiſtening Diet; barley cream wil be very good for him in a morning, eſpecally when there is no need of Medicaments. Broaths alſo made of Chicken, Veal, or mutton, with bugloſs, borrge, Sorrel, Lettice and Plantane. If he leave off Wine in the Summer, it wil be exceeding wholſome for him to drink inſtead thereof Barley water, or any other drink prepared for him; If any parts in the Skin appear black, or black and blew, void of ſenſe, fix Cupping-Glaſſes thereupon and make Scarrification, and that a good depth. That the blood may flow out, and the ſence be recalled.

The *LXX.* Counſel.

A Letter from a certain perſon, that with a thin Diet, and a Decoction of Guajacum, did cure a Diſeaſe.

MY Diet was very ſpare, conſiſting of Raiſons and Dates, and I ſo abſtained from wine, that I cannot endure the ſmel of it, my belly is in good caſe as to going to ſtool. My morning potion makes me ſweat indifferently, mine evening potion makes me not ſweat at al. I have no ſhortneſs of breath, but my old pain alwaies ſticks in my breaſt. And within this ſix daies I have felt a new pain over againſt the old, between my ſhoulder-blades, which herein differs from the old pain, in that the new one is felt by touching, the old one only upon vehement motion. Since yeſterday I have been twice as bad as formerly; My ſtomach (which has been alwaies naturally weak) doth continually paine me, yet without loathing of my meat, &c.

To the premiſes, Mſr. Fernelius *thus anſwers.*

You do, truly, exceeding wel, and take a very good courſe to vanquiſh this long laſting and rebellious Diſeaſe; howbeit, I fear leſt your ſtrength wil at laſt fail you, by reaſon of your ſo thin a Diet: you muſt ſee to preſerve them, and ſuſtain them with a little more libe-

ral

ral allowance, that they may hold out til the end of the Cure. I perceive you have new pains risen; but that is the Nature of the potion, that if any Humor did lurke silently in the body, it wil at the first bring it to light, and many times exasperates the pains, which do afterwards end. And whereas a new pain vexes your Stomach it comes from the same cause; for vitious Humors being stirred in the bowels, they break out presently into the stomach: and therefore I thought fit by any means to purge them with an accommodate Medicament, the description whereof I have sent you. The day wherein you take it abstain from your other potion, and afterward use it more liberally, that you sweat lustily from al parts. And if the sweats wil not be otherwise provoked, lay some hot thing to the *Soles* of your Feet.

The Counsel of *Johannes Capellanus* Senior, Renowned Physitian to the Queen Mother of the most Christian King, *Francis* the First of that Name, King of *France*.

THe Pestilence is an aery Venome, or the Air poysoned by admixture of putrid Vapors, and qualified with a disposition most pernicious to mankind. For the Air thus affected, through necessity of respiration, does first enter into the receptacles of the Heart, and by and by the infection is by the Arteries spred into the whol body. So that both the Heart the Fountain of Life, and the spirit the next Organ of the Soul, being by this cruel contagion rendred unfit for the functions of Life, a man must needs soon come to his end, if speedy remedies be not applied. And that we may prevent so sudden a mischief, we shal first speak of the point of Diet; and then I shal prescribe medicaments, both for prevention and Cure.

Seeing this Infection of the Air proceeds from watry vapors mingled and confounded therewith; such an Air must be chosen, as is far from lakes and pooles, which for want of motion do putrifie. Let the windows be let open to the East and North. For those are dry quarters, and none of those humidities come from them which moisten and infest the Air. The North-wind is especially good, which is therefore cald the broom of Heaven, because it cooles and tempers the boyling Air, and corrects the putrifaction thereof. You must use the whoisomest water you can get. Let your meat and drink be temperate, not only in quality, but in quantity also, so as they may not collect superfluous Humors, and may be hard to be corrupted. Such are al meats that are not of an immoderate or bad juyce; some tart things, as Citrons, Barberries, Raspberries, sour Grapes-liquor, and Vinegar, wherewith your other meats are to be sawced. Let your Wine be allayed with water, wherein red hot Gold has been quenched. For there is a singular Sympathy and consent betwixt Gold and Wine, and betwixt Wine and the vital spirit. Also avoid sleeping in the day time which hinders the body from perspiration. Grievous, sad, and troublesome perturbations of the mind must be abandoned, which destroy the natural state of our Temperament. For the mind moves the bodies bulk, as the Intelligences move the heavenly bodies, not only with local motion, but also with the motion of alteration, by the spirit its Organ. Also vehement exercises do the same, and weaken the forces of the body, and render them weak for action. But moderate exercises, do empty the habit of the whol body of Excrements, strengthen all the Members, and make the faculties of the Body more chearful, in the performance of their Functions.

As for Medicinal Remedies to prevent the Plague, when you awake from sleep, perfume your Chamber with Frankincense, juniper Berries, Citron Peels dried, or leaves of Gold. For a perfume made with these things, does not only purge the Air, but also your cloaths

and

and garments, do thereby carry away a quality in them, contrary to the infection. Let your mouth and hands be waſhed with water and a little vinegar mingled with it. It is good to carry ſuch things about one, as have an antipathy againſt al deadly venomes, as the Garnet or a kind of Carbuncle ſo called, which though it be of ſmal price, is counted to be of greateſt virtue among precious ſtones, having an eſpecial friendſhip to the heart, as the Smaragd to the brain, the Saphire to the Liver, Coral to the ſtomach. Alſo an Hyacinth is carried and worn in a ring to the ſame purpoſe, and held in the mouth. Some alſo hang quick-ſilver about their Neck, which is contrary to other Poyſons, by a hidden and peculiar Antipathy. Shut a bit of Spunge wet in vinegar in a box with holes, and ſmel frequently thereunto. Hold a piece of dried pomegranate rind in your mouth, or a leaf thereof, and of baies. Alſo Zedoary, which *Galen* and *Paulus* do term *Arnabo*. For al theſe things by an occult propriety and certain inviſible raies, do drive away peſtilent Aire; even as *Palma Chriſti*, drives away the viper Dracontius, Polemonium drives away the Scorpion, the herb Looſe-ſtrife kils Serpents, and drives away flies. If your belly be not looſe of its own accord, ſo that you go not to ſtool al the day, an hour before Supper ſwallow one of theſe pils following.

Take *Aloes, two drams*; *Rhubarb and Agarick, of each ane ſcruple*; *Ginger and Cinnamon, of each ten grains*; *with Juyce of Citrons or vinegar make al into a maß of Pilſtuf.*

Aloes preſerves bodies both dead and living from corruption: Rhubarb draws away flegm, Choler, and Melancholy, and Agarick does the ſame. Cinnamon reſiſts Poyſon, Ginger ſtrengthens the Bowels, and quickens the ſluggiſh Lazyneſs of the purgers.

When you are to go out in the morning, take the quantity of a Wal-Nut of this following Electuary.

Take *Bole-Armeniack waſht in Scabious Water, one ounce*; *Conſerve of Water Lillies and Bugloß flowers, of each two ounces*; *Citron Peels preſerved, and Conſerve of red roſes, of each one ounce*; *Cinnamon, one dram*; *Citron ſeed, Pearls, Red-Coral, of each one dram*; *Ambar, two ſcruples*; *Camphire one ſcruple. Mix them with the Juyce of a Citron or a Pomegranate into an Electuary.*

Bole-Armeniack, is a peculiar Remedy for the plague, which is alſo a preſent help for the Lungs any way oppreſſed. The Arabians ſince *Galens* time have found by long experience that water Lillies are wonderfully good for the plague, Bugloſs is a friend to the ſpirits ſo far, that wine in which it is ſteeped drives away ſadneſs and Cheeres the drooping ſoul. The Peels of Citrons ſtrengthen the ſtomach, and their juyce extinguiſhes the Feaver and removes putrefaction from the blood. Pearls clear the Eye-ſight, and diſſipate ſooty vapors. Ambar is good for infirmities of the brain, heart, and breaſt. Camphire does that in the body of man, which Boreas or the North wind does in the viſible world. For it purges and cleanſes the Aire of our Bodies, and extinguiſhes the Peſtilential Fervor and heat of the ſpirits. To conclude al in a word, thoſe things that are good to uſe in the plague time, muſt have in them theſe three faculties, viz. They muſt help putrefaction, ſtrengthen the ſpirits, and when they are diſſovled and diſſipated, collect and reſtore them; and laſtly they muſt have a Bezoartick or antidotary faculty, or a certain Antipathy whereby they reſiſt venome. And therefore as much as may be we muſt ſearch out Medicaments that have theſe faculties. Moreover care muſt be taken to purge out thoſe humors which are apt to receive the peſtilential Infection.

And to that end three or four of theſe Pils are to be ſwallowed, which are by *Paulus Ægineta* cited from *Ruffus*.

Take *Ammoniack Gum, two drams*; *Myrrh, Aloes, of each one dram. Make them with Honey into a Maß. Ammoniacum and Myrrh do further the bringing up of Flegm, and help the faults of the Cheſt, which part is moſt ſubject to Peſtilential injuries*; *and they do cauſe the breath to come and go eaſily.*

There is alſo an Herb called Myrrhis, Mock-cheveril or ſweet Cicely, which thoſe that drink in Wine, are thereby preſerved from the Plague, in their ſtead, theſe Pils following may be uſed.

Take *Aloes, two drams*; *Rhubarb, Agarick, of each half a dram*; *Maſtich, one ſcruple*;

Zedoary, Ginger, of each ten grains; with Juyce or Syrup of the juyce of Citrons make al into a Maſs.

Maſtich ſtrengthens the ſtomach, which has great affinity and Sympathy with the Heart.

As ſoon as ever a Man is taken with the Plague, becauſe of the ſudden danger (ſeeing it kills the patient in a daies time) you muſt make more ſpeed in application of Remedies. Open therefore a Vein in the Arm (provided there be no ſwelling in the groins or neighboring parts) ſo as the parties age, ſtrength, and habit of body wil permit, taking more or leſs blood. For by this means in the Veins primarily and in the Arteries by conſent and communication the boyling of the blood is prohibited, or allayed, and the Peſtilent Vapor is by the ſame means averted from the heart. Blood being taken away, let him take of the foreſaid Antidote double the quantity preſcribed for preſervation, adding four grains of Camphire: and becauſe the ſickneſs commonly rages in the ſummer time, you muſt in that hot ſeaſon add the more Camphire. And that the reſt of the Humors beſides blood, which are ſettled in the ſtomach, Guts, and firſt paſſages, may be voided forth, give him ſome Pils of the ſecond Compoſition, two hours before ſupper, if the vein was opened in the morning; or next morning if he was let blood in the Evening. And if the Patient wil not away with Pils, give him this that follows.

Take *Rhubarb four ſcruples: Agarick two ſcruples: a few grains of Ginger: Mix them with half an ounce of Conſerve of Bugloß, and a little Oxymel.*

But if he deſire a potion, diſſolve the ſaid things in a Decoction of Tamarinds, which cools, quenches thirſt, takes away loathing of meat, breaks the acrimony of choler, and reſiſts putrefaction. Nor muſt the Belly be purged with ſharper Medicaments, leſt the peſtiferous venom ſhould be drawn back to the bowels, from whence Nature endeavors to Alienate, drive, and force the ſame away. And when ſhe drives the venemous Humor into the outer parts, or parts near the principal, ſhe muſt be aſſiſted by Art. For ſo, the Phyſick and Nature mutually aſſiſting one the other muſt needs drive out the Morbifick cauſe. To which intent Cupping-Glaſſes with deep Scarrification are good, alſo burning, diſſection, Cauſticks. If the Patient be burned with a Feaver and tormented with thirſt, he muſt not be kept too much from drink. But let his drink be ſuch, as is very cooling, apt to quench thirſt, and reſiſt putrefaction, as Oxymel made with Sugar and allaied with much fair water, or Syrup of the Juyce of Citrons, or Barberries, or of ſour Grapes. And if the infected Humor ſhal have recourſe to the ſtomach, ſo as to incline to vomiting, you muſt provoke the Patient to vomit, with juyce of Reddiſhes and Oxymel. For the Radiſh reſiſts al Poyſons. This ſubject would require a larger diſcourſe: but my intent is not to ſet down al that may be ſaid, but ſuch things only as are moſt worthy to be known.

Counſel for a Gentlemans Son troubled with divers Infirmities.

A Certain boy ſix years old, born in Britain, is taken with a continual Feaver accompanied with Eruptions into the Skin. They were very many, and his whol Body, yea the inſide of his mouth ſeems to be but one continued Scab. His Eyes are very much ſwelled, and do ſtick out as it were: and at laſt his right Eye has quite loſt its ſight, and the ſight of his left Eye is become more dul, as if it were troubled with a ſuffuſion. This dulneſs ſeems to depend upon ſome obſtruction of the Optick Nerve, ſome ſuffuſion which is yet but weak, being joyned thereto. Sometimes his Ear did run with a Sanious and quittoriſh matter, and the paſſage of an Humor from the Ears to the Nerves of the Eyes is eaſie.

The Obſtruction hints the uſe of opening, and deobſtructive medicines.

If there be a ſuffuſion; the Humor which is gathering or gathered in the Cornea Tunica, or Chryſtalline Humor, muſt be diſſolved and diſcuſſed.

For prevention, the Remedies are, Diet, Vacuation, Diverſion, ſtrengthening the parts affected.

After

After meales let him take a pouder of Coriander comfits, ſugar of Roſes, Pearls, and a little Cinnamon.

Take *Seed of annis, fennel, cinnamon, each one dram. Coriander ſeeds prepared two ounces. Sugar of Roſes half a pound. Eye-bright two drams. Make all into a pouder.*

In the morning when he riſes let him take of this following pouder.

Take *Seeds of Fennel, annis, and eye-bright, each one dram. Cinnamon two ſcruples. Nutmeg, Maſtick, each half a dram. Sugar three ounces. Make a pouder to be uſed by it ſelf, or with fennel water.*

He muſt uſe often rather than ſtrong medicines, becauſe of his tender age.

Apophlegmatiſmes are good for him, but not Errhines; and grains of maſtick ſhut up in raiſons of the Sun.

Sinal pils of rhubarb and agarick are commended.

When the ſpring approaches, make a ſyrup thereof adding Head and Eye ſimples.

To apply a Cauſtick to his left Arme will be good and to the hindermoſt part of his head.

Manardus adviſes a third iſſue in the confines of the formoſt futures, made with an actual Cautery of gold or iron.

For the ſtoppage of the optick nerve and dimneſs of ſight, nothing is better than a Lie of the aſhes of vine branches, wherein cephalick herbs and fenna have been ſteeped.

Theſe things ſtrengthen the brain and Eyes, viz. Myrobalans chebulan preſerved, eaten in the morning, and the ſtones held in the mouth, Nutmeg, Comfits of Fennel-ſeed, Eye-bright frequently chewed, Fennel ſeed ſteeped in Vinegar and then dryed. Ad Cinnamon and ſugar, and a very uſeful pouder may be made of the ſaid ſimples. The ſight of green things, eſpecially the ſmaragd ſtone, Blew colour refreſhes the wearyed eye. Contrariwiſe, the eyes are hurt by ſurfeiting, New-wine, Beans and peaſe, and ſuch like, Coleworts, Raddiſh, Garlick, Leeks, and other ſuch things, Great fiſhes, the ſight of bright things ſwiftly moved. Some youth with a ſweet breath having wel waſh'd his mouth in water wherein fennel ſeed and nutmeg have been ſteeped an hour, muſt breath into the Lads eye. Alſo he may ſuck his Eye, having firſt chewed ſeeds of fennel or eye-bright.

The Gals of Beaſts are commended, eſpecially of fiſhes, & principally of a skat or thorn-back: of land fourfooted beaſts, the gals of Lambs, Swine, and Kids which are not paſt ſucking.

Fomentations are not much approved, becauſe they draw more humors than they digeſt, unleſs both the body and brain, be firſt diligently purged. In ſuffuſions not yet inveterate, this water does wonders.

Take *Juice of Fennel half a pound; juyce of clary and celondine, each an ounce. Green eye-bright two handfuls. Vervaine, Marjoram, each one handful. Syrup of roſes four ounces. The beſt honey half a pound, Tutty prepared, Lignum aloes, each two drams.*

Put all into an alembick, and ſtil them with a ſlow fire; with the water waſh the eye, and drop a little gently thereinto. And though his age be very tender: yet the decoction of guajacum cannot but be good in a very weake decoction, with Liquoris, raiſons, and fennel ſeed.

This counſel was given by *Tagaultius, Sylvius, Alkakia and Fletellius*, Famous Phyſitians, when *Fernelius* was living.

Six Counsels of *Simon Petreus*, a most renowned Physitian of *Paris*.

The first Counsel.

To Cause easie deliverance of a Woman in Labour.

IT is hard to judge of the causes of that good womans difficult labour, concerning whom you write to me. For besides that the causes of hard labor are sometimes manifest, as the over largeness of the Child, and the narrowness of the wombs neck, and the weakness both of the child and Mother: they are sometimes so hidden and obscure, that the best Physitian cannot find them out. And sometimes it happens through a peculiar nature of the womb, that the child is not therein rightly scituate, though the woman hath not transgressed in external things, as to strait lacing of her self, violent motion of mind or body and such like. And when I seriously meditate of the causes of that same hard labour wherewith this gentlewoman is troubled, I find it to be a peculiar nature of her womb, whence it comes to pass, that when by the mixture of both seeds the child is shaped, it comes to have a depraved situation. For your letters to me do not mention any external or internal manifest causes, which might bring this hard labour; unless peradventure we should blame the weakness of the child, whereby it is not able to assist the labours of the mother to bring it forth. And there is, truly, some reason to conjecture the weakness thereof: seeing you signifie in your letters, that her womb settles downwards, now when she is gone but four months and an half, at which time the child is not so great as to be a burthen to her. But whence this weakness of the Child should arise, I cannot easily judge, not being by you acquainted with the manners or course of life of this good gentlewoman, whereof when you shal certifie me, I shal send you more certain advice touching this business. The premises considered I conceive this gentlewoman should be advised to use such remedies as may strengthen her womb, and hinder it from settling downwards. To which purpose it wil be good to apply *Emplastrum pro Matrice* to her loines.

Moreover her belly must be borne up, and her womb strengthened by convenient swath bands fitly and duly applyed by skilful Midwives. And that the womb may bear upwards, she must use cordial lozenges, with ambar greece, Civit, bistort roots and coral in them. Also tie about her neck a nodule which may touch her stomach, made of pouder of sanders, saffron, ambergreece, & civit, by the pleasing vapor whereof the womb may be allured upwards. And when the womb shal be stronger, and not settle so much downwards, I do very much approve the Expression of two drams of choice rhubarb, infused in rosewater, adding half an ounce of sugar of roses; which she may repeate once or twice, if she find good by it, especially in her fift and sixt months. Touching blood-letting I cannot certainly tel what to advise, her womb being so weak, and falling so much downwards. Yet if there appear the signs of blood abounding, you may take away two smal poringers. As to the latter end of your letter, wherein you desire of me such remedies as may cause easie Labor, then when nature shal set her self to exclude the Child. I have alwaies judged that emollient clysters are of great force; and then certain Liniments and softening oyls, to noint her belly and loyns. To the same intent, a syrup made of Cinnamon, Saffron, and pouder of date-stones, with trochisks of mirrh is very effectual. *Galen* commends Castorium in this case, which is able to bring away the dead child. The Ancients have commended the stone Æetites, or Ægle stone, to facilitate womens labours, being applied to their thigh; and to hinder abortion, being applyed above the Navil.

The ſecond Counſel.

Of Mother-fits, to a Phyſitian called Gravellanus.

I Received your letter (Moſt Learned *Gravellanus*) whereby you have acquainted me with a moſt grievous Symptom, wherewith your brothers wife is vexed, viz. Suffocation of the womb, whereof your ſelf, this preſent month of *January*, have been an obſervant Eye-witneſs, after which a trembling of her head, and ſomthing like the falling ſickneſs did follow. Which Diſeaſe, though you have adminiſtred fitting remedies, has not yet quite left her, but is wont to trouble her by fits at uncertain diſtances of time. Now you conceive the original of this diſeaſe, is to be referred to her womb, in the cavity whereof, ſome portion of corrupt ſeed being retained, does ſend ugly vapours into the uper parts, wch according to the variety of parts by them afflicted, are wont to cauſe various ſymptomes. For when through the arteries they ruſh into the Heart and Lungs, they cauſe ceaſing of the pulſe, and of reſpiration; if they poſſeſs the Coates of the brain, they cauſe convulſions, ſuch as you have ſeen in this patient. I approve of this judgment of yours, touching this grievous ſymptom; but I conceive withal, that the depraved quality of melancholly juyce wherewith ſhe abounds, is a concomitant Cauſe. For her womb and ſpleen are confederate to do her miſchief. And therefore if you would cure her, you muſt bend your Care to both thoſe parts. And in my former Letter, I briefly ſhewed how to correct and tame the malignity of the Melancholly juyce: I ſhal now only ſet down what may tend to free her womb from this ſymptom. And therefore as oft as this fit ſhal ſeize upon her, repeat thoſe remedies which you have uſed, and then apply Cupping-glaſſes to her thighs. Let the midwife put her hand anoynted with butter and a little civit into the neck of her womb, and rub the ſame, that it being provoked by that titillation, may caſt forth the corrupt ſeed: this is the advice of *Matthæus de gradibus*, a good Author. Moreover, lay to her navil a plaiſter of Treacle and Methridate, with a little civit. Give her ſharp clyſters made of ſimples reſpecting the womb. Open the ſaphæna vein after her feet have been waſhed in an hot decoction.

And when this paroxyſme or fit is over, that it may not come again, her whol body muſt be cured by purgation, and ſuch remedies as I have deſcribed as prevalent againſt the melancholly juyce. Sweet ſmelling things muſt be conveyed into the Neck of her womb, eſpecially in the fit, which may provoke the womb to expel the ſeed; nor muſt cordials to recreate her ſpirits be forgotten or neglected.

I do very much approve of baths to ſit in, made of ſoftening ſeeds and herbs, and ſuch as reſpect the womb; that the paſſages thereof may be drawn back.

Theſe are the things (friend *Gravellanus*) which I conceive fit to drive away this ſymptom. If any new accident ſhal happen, as ſoon as you acquaint me therewith, I ſhal write to you again.

The third Counſel.

Concerning Hypochondriacal Melancholy, *to a certain Phyſitian.*

THis honored Gentleman, of whoſe Nature, and ſundry ſymptomes, wherewith he is wont to be tormented, you have accurately written to me; ſeems to me troubled with hypochondriacal melancholly, which I conceive is quartered not only in his Hypochondria, but in his veins in general. And it is to be feared, leaſt that at laſt, it turne to a more grievous ſort of Melancholly, of which he had ſome rudiments, about twenty years ſince, as I am informed by you. I conceive the cauſe of this rooted diſeaſe to be not only an hot diſtemper, but a certain cachexy or evil habit of his Liver, whereby out of meats of good juyce, it breeds bad, cholerick and melancholick humors, by which hypochondriacal melancholy is fomented, and thoſe ſymptoms raiſed, whereof he complains, as that inward bone-pain of his whol body, but eſpecially of his legs, which after his firſt ſleep, he perceives to be extreamly cold unleſs peradventure, wheyiſh tumors from his head where they abound, do flow into his legs, and cauſe that ſenſe of coldneſs. The premiſes conſidered, and the whol Order of his body (as

you

you will judg, being weakened by this Contagion: he must at the beginning of the spring be diligently plied with those kind of remedies which are by you described, avoiding strong and drying medicaments. Let him therefore frequently use two kinds of clysters, the one of which must be purging of the emollient and carminative decoction, wherein diacatholicon may be dissolved. The other must be fatty and oyly to moisten and slipper his gutts, without any purgative in it. Then let him take Diacatholicon and pulp of cassia, each half an ounce. And when with this medicament his stomach is wel purged: make Apozems of a decoction of simples proper to the spleen and liver, with violets and hops. And when he his used the said decoction for four or five dayes together, after eight days the weather being temperate, give him two drams of Rhubarbs infusion, with an ounce of syrup of violets. Concerning bloodletting, this is my judgment: I do not approve thereof, in this very leane and thin habit of body, nor at this season. But if in *April*, his urines argue any inward heat, then it wil be seasonable to let him blood, provided you take away but one smal Chyrurgeons porrenger.

After his body has been prepared by these remedies and wel purged, the use of Asses milk wil be good for him, observing such rules as a Skilful Physitian ought to observe. In the use whereof he must so long continue, til he find himself holpen thereby. And when he shal begin to loathe the same, give him then cooling broaths, made of Veale or Chicken. And when the Aire is temperate, and in the summer time, I very much allow your judgment, touching the frequent use of fresh water bathes, provided that sweat be not thereby caused. Nor must he omit the use of syrup of sweet apples, Bugloss, and Borrage, which he must use this Summer if his stomach wil beare them; as also the syrup of Apples of King *Sapor*, may be prescribed when the weather is temperate. And because there is ever more joined with the melancholy juice a malignant quality, which beare a deadly feud to the vital spirit and noble parts of our body, they must be armed against the same with cordial lozenges and electuaries, in the prescription whereof, you must have respect to the stomach, which seems in this patient very weak, and distended with many winds, for the dissipation whereof you shal prescribe some convenient pouder for him to take after meales, such as is that vulgarly used, made of common dredge pouder, with coral, toasted bread, and Sugar of roses. Let his diet be of good juice, such as can hardly be used in this time of Lent, unless he eate eggs soft boyled, and pikes with other fishes that haunt stone places of Rivers. When Lent is over, he may freely use such meats as are fit to breed good juice. As for the cold which he feels a nights, after his first sleep he wil easily avoid the same, if he shal cause two large stone bottles to be filled with boyling water and wrapped up in linnen cloaths, and laid at his feet in the bed. For by this means, the heat wil come into his legs and dissipate the cold. And if this remedy shal not turne the cold, a liniment may be made of hogs grease, washed in Sage water, and mixed with oleum Irinum and aqua vitæ, wherewith his legs must be anointed and covered with cotton wool.

The fourth Counsel.

Concerning a Flux of Rheume into the Lungs.

BY the relation of a most skilful Physitian, I understand that a gentlewoman of about six and thirty yeares old, who has bore many children, has this three yeares been troubled with a fluxion of Rheume into her Lungs, which causes her to cough, and is like sometimes to choak her, especially then when her courses begin to flow; which fluxion, though it have continued long, yet there appeare as yet no signs of her Lungs being corrupted, especially seeing she is not at al fallen away in her body, nor is there any appearance of a Feaver, nor is the strength of the natural faculty wanting in digestion and other actions thereof. But it is now to be feared, lest humor putrifying, or becoming more sharp, should exulcerate the Lungs. And that is most of al troublesom, that she feels a perpetual coldness in her head, of which she vehemently complains. For to stop this defluxion, most learned physitians have appointed very many medicaments; whereby they have provided both for the health of her whol body, as also of the parts affected, her head and Lungs; howbeit there is as yet no good done, the same sympromes continuing, which did before trouble her: and therefore she desires remedies from me, to stop that old defluxion of Rheum into her Lungs, and to free her from these inconveniencies, she is subject unto. Which that I may do it more conveniently, we must consider

the

the cauſe thereof, that the ſame being known, may by convenient remedies be oppoſed. I conceive the principal cauſe thereof to be a cold and moiſt diſtemper of the brain, which as wel from the reliques of its aliment, as from the vapors ariſing out of the parts beneath into the head, does breed many wheyiſh humors, which by the ſtrength of the Brain, are driven out into the Lungs. This cauſe is peradventure aſſiſted by a diſtemper of the Liver being ſomwhat over hot, eſpecially in a body not enjoying the benefit of tranſpiration, ſuch as is the body of a very fat woman. And ſeeing the Lungs have a long time received this defluxion, they are now thereby filled, and to a period-holding tiſſick is cauſed by fits, which come at uncertain diſtances of time. And that I may give advice for the old infirmity, al our endeavor ought I conceive to aim, that in the firſt place, the humor collected in the head may be hindred from falling into the Lungs; and ſecondly, that what is already collected in the Lungs, may by convenient remedies be wel brought up by coughing and ſpitting. Both theſe intentions may be performed, if her whol body be purged this fal of the Leafe with ſuch pils as are good for the Head, viz. Aggregative pils, and fine quibus, agrick being added to them: which let her take twice a month, after her firſt ſleep. But before the uſe of the pils, her body muſt be purged with a decoction, of Sena, made in a pectoral decoction wherein agrick and rhubarb muſt be infuſed, and an ounce of ſyrup of roſes added to the ſtrained liquor. To theſe may be added the frequent uſe of clyſters; and her body being purged open the baſilica veine of her right Arm, and take away two ſmal portingers of blood. Let her head which ſends the defluxion into her Lungs be cured with a cephalick fomentation, made of a Lie of Vine branches, wherein orice root of Florence, calamus aromoticus, Schenanth, betony, marjoram, ſage, with Senna leaves have been boyled, adding at the end of the decoction a fourth part of red wine. With this her head muſt be fomented, in the morning, for the ſpace of an hour, and then being dried it muſt be anointed with Nard oyl and chymical oyl of Turpentine, with a little Aqua vitæ, a long time together, laying cotton wool thereon, filled with pouder of Florentine orice, Marjoram, and Sage. Which if it do no good, and the coldneſs continue, provide her a plaiſter de Betonica of the larger compoſition, adding thereto Benjamin, Storax, pitch, and hot cephalick pouders, as of orice root, Cypreſs root, Marjoram, with a little Turpentine, to lay to her head, the hair being firſt ſhaven off. From theſe we muſt come to cauteries, which muſt be applyed to the top of her head, avoiding the futures. Let her in the winter continue her Cucufa and head coverings, which have been ordered by faithful Phyſitians. Let her noſtrils continue open; and if they hap to be ſtopped, ſhe muſt firſt uſe light Errhines or noſe-liquors, then more ſtrong ones, which are to be refuſed in this ſort of diſeaſe.

To ſtrengthen her head, make an opiate, of conſerve of roſemary flowers, treacle, mithridate, preſerved citron-pills, preſerved Nutmegs; mixt with conſerve of Colts-foot, and borrage, and al made up with ſyrup of ſtæchados into the forme of an Electuary.

And her Lungs in whoſe windpipes very much flegm is contained, muſt be cured with pectoral or cough decoctions, made of the roots of Elecampane, Florentine orice, dragon, with betony, Hyſſop, Savory, and other Cough medicaments invented by skilful Phyſitians.

Alſo a Lohock ſhal be provided of the root of Arum or Cucko-pintle, and of Dragon roaſted under the embers, whereunto being beaten, the pulpe of ſebeſtens, jujubes, raiſons of the Sun, with Diatragacanthum frigidum muſt be mixed, al being made up into a Lick-pot, with ſyrup of Maiden-haire, which let her frequently take from a liquoris ſtick. The pouder of Fox lungs may be added thereto. It wil alſo be good for her with open mouth to ſuck in the ſteame of a pectoral decoction. The Other formes of cough-medicaments preſcribed by her very learned Phyſitians, I exceedingly approve of.

The fift Counſel.

Touching an Impoſtume in the kidney.

BLoody Urines coming away with certain ſcrapings or ſmal fragments, do ſhew that this good woman is diſeaſed in her kidney, of the pain whereof ſhe complains in her Loins; ſo that I much feare an Impoſtume in her kidney, eſpecially ſince ſhe has voided Flegmatick urines, or rather ſuch as have a ſhew of quittor in them, the whol body disburthening it ſelf into

into the weak kidny. Which mischeif, unless timely prevented, 'tis to be feared, least it bring her at last into a consumption. Now the way to prevent the same, is to give her frequently emolient clysters, and then boles of the pulpe of Cassia fistula, sometimes alone, and sometimes with rhubarb. Afterwards, when the hot weather shal be abated, open the basilica veine of her Arme on the pained side. And when by these remedies her whol body shal be provided for; we must then think of clensing and strengthening her kidneys. To clense her kidneyes, in the first place almond milk made with barly and liquoris wil be good, and after that the use of the hydromel made with a large proportion of water, when the wether shal be temperate; an opiate of conserve of violets and roses, with Electuarium diatragacanthum frigidum, pine apple kernels hulled and steeped in rose water, al made up with syrup of Marsh-mallows. To the same intent broaths are good, made of cooling herbs, as lettuce, porslane, violet leaves, Marsh-mallows; also barley broaths taken in the morning. The last shal be Asses milk, which she must use a month or two in the morning, sweetned with Sugar of roses. Her kidneyes being scoured she must use the Trochischi Gordonij with diatragacanthum frigidum, dissolved in hydromel. Her kidneys must be strengthened with unguentum rosatum. In September, when the aire is temperate, let her use a decoction of China with raisons and liquoris, that the humors which flow from her whol body into her troubled kidney, may take their course another way. The course of life and diet prescribed by her learned and skilful physitian must be diligently observed by her. In mentioning the Remedies to clense her kidney, I have overpassed the use of Venice Turpentine, which wonderfully helps to scoure the kidneys, being taken with diatragacanthum frigidum.

The sixt Counsel.

Touching swellings which had the apperance of Cancerous Wenns.

SEEing these two tumors, which appeare at the brink of her left Arme-pit, have the shew of certain Cancerous Wenns, as you have informed me by your Letters, I conceive you ought to deal very gently with them; nor must you use strong softners or digesters, least they grow worse, but gentle ones, such as is an ointment made of a little diacalciteos dissolved in juice of Plantane and Nightshade, al beaten together in a leaden morter. Nor must you desist from that medicine til you see what good it can do.

Howbeit the use of external remedies wil be then more convenient, when you have provided for the good condition of the whol body of this ingenuous damosel, which because it is tender and dry, as I understand by her Father, it must be gently handled. And therefore it must be purged with Cassia Fistula, Diacatholicon, or King *Sapors* syrup newly made, half the Saffron being left out. Which let her take twice or thrice in a month, with whey wherein Epithymum and fumitory have been infused. And because her nature seems inclined to breed melancholick juice, even of the best meats, through fault of her Livers distemper; we must fight against that juice with a syrup made of juice of bugloss, Borage, Baume, Endive, sweet prunes, whereof let her take amornings with boyled water. To the same intent Asses milk wil be good, which let her use every morning with a little sugar. At the approach of spring and Fal, her body being purged, let her left basilica or median veine be opened, and take two smal porringers of blood. Finally, make an Issue in her left Arme, neare the muscle Deltois. This summer time let her frequently use a bathe of sweet fresh water, to correct the drines of her body. Moreover let an opiate be made for her of Conserve of violets, Lillies, Roses, Bugloss, Borrage, Citron peel, Confectio alkermes, that by the use thereof the malignant force of the melancholy juice may be amended and the patients natural strength restored.

Let al her diet and course of life tend to moistnes, and moderately to cool; refusing al meats that breed melancholick juice.

Let her use ptisan instead of wine, or a decoction of corriander with Raisons. And when the heat of the weather shal be more remiss, you shal order her wine wel allaid with water, which in this extremity of summers heat I do not allow.

These Counsels, being the Reliques and Monuments of my Father, I have gathered together and

and treaſured up very religiouſly, and now (moſt learned Sir) I commit them to your Learning, Fidelity, and Prudence, that with ſome commendatory mention of him, they may be publiſhed unto the world: yet ſo that you give al men to underſtand, that they were written by a man much employed, rather for the private benefit of the ſick, than to be tranſmitted to the Memory of Poſterity. Farewel.

Your Friend, and moſt reſpective Diſciple,

SIMON PIETRE.

The Counſel of a certain moſt Learned Phyſitian, touching divers infirmities of the Kidneys.

WE have communicated our minds one to another touching perſons troubled with the ſtone, in our former letters; ſomwhat more briefly than to ſatisfie either of us. And I have promiſed that I will briefly handle ſome certain heads or points, which though common, are far from vulgar.

They are far I ſay from vulgar, becauſe I know not what for an opinion has gotten head touching the uſe of Diureticks and ſuch like things, which *Hercules* himſelf is not able to pluck up by the Roots. Which work is ſo much the harder, becauſe ſome principal Women, and who are highly eſteemed by the common People, do Magnifie their Diuretick pouders and ſimples, and offer them to the Diſeaſed freely of their own accord, ſo that it ſeems now to have the force of a Law. But as one excellently wel ſaid, *They conceive witty, Rich and wealthy perſons, and of aged experience, worthy to be beleeved and truſted, wherein peradventure they are miſtaken: but the opinion of the vulgar people can hardly be changed, and thereunto they ſquare al things; both thoſe that judg, and thoſe that follow their fancy.* Wherein conſiſts a great Error, and of very large extent far and wide. But eſpecially in this Diſeaſe the foreſaid Error holds. Which nevertheleſs is a Diſeaſe of ſo great conſequence, that 'tis reputed the Croſs and torment of Men; and wherein many times the Induſtry of the Phyſitian languiſhing and becoming quite mute, we ſee in him rather a ſtupid blockiſhneſs, than the new invention of a profitable Remedy. And yet who does not profeſs the Art of driving out Gravel, and of waſting the ſtone. No old wife but has in her Desks and Boxes, ſtone-breaking and ſtone-forcing pouders. Yet there is nothing wherein the common people are more blind and Ignorant, and wherein the Induſtry of the Phyſitian grows cold. But if poſſible, let us become wiſer than others. Now certain Heads there are to be by us debated. 1. Whether the vulgar uſe of Diureticks be ſafe or not? 2. What that ſame ſnevil and flegm is, which grows in the bladder of thoſe troubled with the ſtone, and which they void? 3. Whether it be ſafe to ſcoure that flegm away by ſtone-breakers, or it be not better to let it alone? 4. Whether it is beſt to temper the ſharpneſs of Urine or not, ſeeing Acrimonious Urine has certain faculties of its own; for it is of a ſcouring power? 5. We are to enquire what means that of *Hippocrates*, *apalunai cai Malacunai*, to make tender, and to ſoften? Whether it be not only intended before the uſe of Hellebore, to avoid Convulſions: and contrariwiſe whether it be not dangerous to ſoften and weaken the body of the Kidneys, with fomentations? 6. The laſt queſtion is touching the conſent of the Kidneys with the upper or lower parts: Why the left Kidneys do not ſo uſually ake as the right? why there is not in like meaſure an equall Sympathy of the Kidneys with the upper as with the lower parts, ſeeing they lie in the middle of the Body? And firſt as touching the diureticks or Urine forcing Medicines, *Galen* confutes their opinion, who give hot and biting things promiſcuouſly to all perſons troubled with the ſtone. For the body is to be conſidered, and the matter it ſelf, and the efficient cauſe. If the body be very fat, intemperate, given to Gluttony, a man muſt deal otherwiſe, than he would do, if his Patients body were lean, Cholerick, ful of hot and dry Heat. For a groſs and fat

body, fasting, and the use of attenuating things is good: but to an hot and Cholerick person fasting is not good, nay it is dangerous, as causing more matter to be heaped up. And the use of Diureticks is very good in the others, but in these latter dangerous. And the same Author distinguishing Arthritick and Diuretick Medicaments; will have them to be Diureticks, which are of forcible heat and Acrimony, and they do dissolve, melt and separate. And both of them do the same thing to persons that have the stone as to persons Diseased in their Lungs, and therefore they are forbidden to them both. But in the Diseases of the Lungs, because while they melt and separate the serous or wheyish substance they render that which remains more stif and hard to be brought up. Secondly, when Milk provokers are distinguished from such things as move the Courses, the latter must be more biting and hotter, because the womb draws not to it self: contrariwise milk provokers ought to be less hot, because both blond of it self goes to the dugs and is drawn thither: and why then do we use things so hot and biting to purge the Kidneys, seeing they have a most strong attractive faculty? It is one thing to be absolutely Diuretick, another to have the power of moving Urin, another to have the power to wast and wear the stone, or to cut the matter. Such as cut stoney collections, though they cut, yet ought they not to be very hot. For too much heat contracts and renders the stone hard and compact by drying it, but does not cut the same, nor divide it. And therefore those things which dry not and moderately heat, do breed milk; such things as heat more, and dry not very much, provoke the Courses: and both provoke urin: as also such things as heat and dry: and they are termed Diureticks, not because they alone move Urins, but because they move nothing but Urins, neither Milk nor Courses. But somtimes Diureticks are to be used, other whiles Ureticks: and these latter when we would lenifie, moisten, and dissolve the body of the stone, but not to melt and dissolve it by taking away the thinner part, and rendring the thicker more stubborn and rebellious to work upon. For things that moisten and cool, and withal in some measure move Urine, because they correct the dryness, they remove the occasion of more contumacious concretion or growing together of the stony matter. The Author of the Book of Kidney diseases, who ever he were, wasts the stone with things of a luke warm temper. *For hot Urine-provokers harden the stone, but lukewarm things by little and little diminish the same, and make it not harder. For seeing the stone is gathered and compacted by over much heat, lukewarm things are good, as being contrary to those things which did breed the stone. But Diuretick and very hot things do make the stone harder. But when there is as yet no stone, or it is not great, yet obstruction is caused by gravel, and by thick and clammy Juyces, then you may safly administer hot things, and such as open obstructions.* Which is the Counsel of *Galen* when he explains those two words, *Leptunai*, and *Hapalunai*, to attenuate and to soften, so as *Leptunai* to attenuate is to be referred to the Humors, *Hapalunai* to soften, is to be referred to the solid Members. Although saies he we do not give Hellebore, it is good that the Humors be thin, and the body of the Kidneys soft, that the Humors may easily pass through them. *For the stone wil never begin to breed if a man shal have his Humors alwaies thin, and the body of his Kidneys soft.* And that I may couclude, it is one thing to consider, the sand it self and gravel to be voided, and Another to consider the stone. which either is made or in making. For the gravel and against obstructions, Diureticks, and things somwhat sharp, as the detergents or scourers wil be good: but for the stone in making, such as hinder its encrease, as scour away the adhering gravel, cut and attenuate the glue that sodders the stone. But for the stone already made, such things are good as soften and have a certain lukewarm faculty, especially that the sharp, biting, and dry heat may be tempered, which is the compacter and baker of the stone. If the law of Contrariety is to be observed, a Physitian must oppose what is thick by such things as attenuate, what is hard by things that soften, what is clammy and tough, by things which divide and cut. Now openers and Diaphoreticks have mixt forces; for openers have a mixture of the powers of things which divide and make thin, and Diaphoretick of the powers of attenuaters, aperitives, and detergents; for so the waies being opened, and the humor attenuated, that wil be scoured off which was faulty, and forced into the Skin, to be driven out by sweat and exhalation. And now for that same snevil or Flegmatick matter which grows together in the bladders of such as are troubled with the stone, whence comes a Flegmatick snottie Urine. And Mr. *Fernelius*, reckons, that such an Urine proceeds either from an Ulcer, or a stone contained in the bladder. It resembles starch

which

which women uſe about their Cloaths, or rather the mucilage drawn out of ſeeds infuſed in lukewarm water. 'Tis incredible what a deal of this mucilage is voided by one that has a ſtone in his bladder. Nor ceaſes it to breed in a bladder with a ſtone, til the ſtone be taken out. But when the ſtone is taken away, its no longer voided. The Cauſe whereof, is known to few, and requires more time and leiſure to ſpeake of. It is bred alſo in thoſe who have had a malignant gonorrhea, whence breeds the fleſhy knob in the piſs-pipe. For while that which is thin is voided forth, and the thick ſettles to the bottom, and nature becauſe of its thickneſs and the ſtraitneſs of the paſſages cannot ſoften it; hence, ſometimes a ſtone is bred. Sometimes the Urine is ſtopped; Hence the whole bladder almoſt is ſometimes taken up, whiles it ſticks to the wals of the bladder and there encreaſes: hence the patients have a continual provocation to make water, and many are brought to their laſt end. The Queſtion is, whether it be ſafe to ſcour off and cleanſe away the foreſaid flegmatick ſnevel by the uſe of detergent or ſcouring medicaments? For in the firſt place according to *Hippocrates* it is as it were a glew whereby the gravel is combind and united into the forme of a ſtone. Moreover it ſuppreſſes the Urine; and thirdly it fils ſomtimes by its abundance, the whol bladder, whence neceſſarily death muſt follow.

Now ſometimes it is convenient to cleanſe the ſame away, and ſomtimes the ſnevil is ſerviceable to aſſwage the pain. For it daubs and covers the ſtone with its clammineſs, whence its roughneſs is made ſmooth, and cauſes leſs trouble. Alſo it blunts the ſharp corners of the ſtone, by daubing and clamming the ſame. And therefore it makes the patients life more ſweet and eaſeful. And haply (if my conjecture may find place) Nature by an inconſiderate and fortuitous prudence, doth ſuggeſt this ſlimy matter, that the ſtone may be made thereby leſs offenſive. Nor is there any need to ſcoure away this flegm and mucilage, which would otherwiſe mitigate the patients pains. For as long as it is not in ſo great quantity, as to fil the cavity of the bladder, ſo much profit comes thereby, that the ſtone being daubed therewith, becomes familiar to the bladder, and by that meanes much leſs pains doe happen in makeing water. As touching the urin, whether or no it ought to be lenified, and tempered, may be reaſonably queſtioned: for what need have we to ſeeke detergents and ſcourers from abroad, when we have an equivalent remedy at home. For the urine does purge, ſcour and waſh away. Yea and ſome ſtone-cutters after they have taken out the ſtone, doe judiciouſly forbeare to put any detergent and purging medicaments into the ulcer, becauſe the urine coming that way, doth by its cleanſing faculty ſupply their place. And when in perſons ſubject to the ſtone, the Urine is tempered to avoid pain, it loſes ſo much of its cleanſing faculty. But I leave this to the conſideration of others. 'Tis now time to come to the laſt Queſtions. Concerning the proper ſenſe of the words *Apalunai* and *Leptunein*, I have already ſpoke, occaſionally. *Hippocrates* ſeems to require a certain ſoftening of the kidneys when they are too hard, and an exact attenuation or thin making of the humors, but that principally becauſe he ſpeaks of an heleborate medicament, which is uſeful in young bodies and old diſeaſes, which cannot be ſtired without a Lever. Now this ſoftning of the more ſolid bodies, therefore procured, that the patient may not incur the hazard of ſuffocation, and that there may be no great occaſion of a convulſion. But *Galen* does more largely extend the ſenſe of thoſe words of *Hippocrates*. And though we uſe no hellebore, yet he thinkes the more ſollid body of the kidneys ought to be looſened and mollified. But in fomentations, bathing, and ſoftening, great caution muſt be uſed, for three inconveniencies follow. In the firſt place frequent fomentations effeminate the fleſh: alſo, by cauſing weakneſs, it weakens the expulſive facculty eſpecially, ſo that it cannot ſo wel quit it ſelf of what is moleſtful. Thirdly, though I grant there may be great occaſions to uſe theſe medicaments; yet when the body of the kidnies is made effeminate and ſoft, they become more apt to receive excrements from the whol body, whence a relaps is occaſioned. But the phyſitian muſt uſe ſuch care and providence, that when there is uſe of baths and fomentations, before he diſmiſs the patient, he may again ſtrengthen the parts, which have been for a time looſened, and ſoftened: leaſt (as *Galen* ſpeakes) they be brought to a rheumatick diſpoſition, which is nothing but a facility and proneneſs to receive excrements, flowing thereto from the whole body. But how far the uſe of theſe ſofteners muſt extend, it belongs to the prudent and diſcreet phyſitian to conſider. Moreover, the laſt queſtion, has a certain latitude. For the matter propounded, is the conſent of the kidnies, with the upper and lower parts. Why the left parts, when the left kidney is troubled, are more vexed, than the right parts are, when the right Kidney is diſeaſed? Whether the upper and lower parts do equally ſympathize with the

diseased kidney seeing it is seated in the middest betwixt both. And in the first place when parts are diseased, it is very good to know, whether they are affected of themselves, or by sympathy with some other parts. And *Hippocrates* did not impertinently at first admonish, that the differences of the pains in the sides or brest, and other parts was to be observed, as in some the parts behind the midrif and the shoulderblades are pained; in others the thigh is nummed; yea and in the same part, there is a difference of the paines, for one pain is dul, the other sharp, in which case the prudent consideration of the Physitian is desired. For the comon people and some unskilful physitians, do frequently by mistake attribute the cause of the pain to a catarrh, when it wholly belongs to the kidneyes, and al the cure is to be applyed to them. And therefore *Hippocrates*, an excellent Teacher, thus writes; *Those who being diseased in their kidnies, have paines about the muscles of their back-bone; if they arise about the external parts, expect an impostume outwards, &c.* Whereupon, the most learned *Arculanus*, among signes of an impostume in the kidnies, especially in the coates of the said kidnies, reckons a difficulty in bending of the back, a troublesome cough, and that the patient cannot easily stand or go upright. And yet many so affected, have been by physitians cured as if they were troubled with a Catarrhe, whereby they have lost al their labour. And amongst the rest diligent attention ought to be given to what *Hippocrates* writes, touching the sundry sorts of diseases which molest the kidneys. In explicating whereof, he writes that among other concomitant signs of diseases in the Kidneys, are pains in the brest and thighs. Yea verily many have been cured for the Pleurisie, whenas the cheif cause of the disease was the Kidney, either having a stone in it, or otherwise diseased. *Hippocrates* celebrates two humors as chief causes of kidney diseases, viz. flegm, and choller. And it is to be observed, that great care be had, least the greatnes of the kidney deceive us, especially such a greatnes as som long & hidden disease has caused. For a physitian is often thereby deceived, beleeving that it is a tumor in the spleen, and that those paines which arise often under the bastard ribs, are from the spleen, whereas they proceed wholly from the growth of the kidney. For dissection alone after the patients death declares, that which the Prudence of Physitians could not attain unto. And therefore in the same part there are sundry sorts of pain. In the Kidney an heavy pain, and two waies heavy; for that is truly heavy which carries with it a sence of heavyness, and *bareia odune*, an heavy pain, is *Oxeia*, a sharp pain. For both these paines happen. The truly heavy, if the stone lie in the substance of the Kidnies, also if the substance of the kidneys be inflamed. An acute paine, when other parts than the substance of the kidnes are pained, as the Coat incompassing the kidnies (and it may be pained by a stone contained in the substance of the kidnes by distention, in case the sollid substance of the Kidnies be distended) the inner cavity of the Kidney, the Veins and arteries which are terminated into the Cavity of the kidnies, and the originals of the Ureters. This is the true Judgment of *Galen* concerning the causes of pain in the kidnie. Concerning which three occasional questions may be asked. First, Whether the kidney may be inflamed, without inflamation of other parts? viz. The veins and Arteries, because he saies there is an heavy pain, that is with a sence of heavines joyned therto, when the substance of the kidnies is inflamed, wch would not happen if the veines and arteries were inflamed: for the pain would then be accute or sharp. Secondly, Whether or no when the veins and Arteries are inflamed the pain is accute? For it seems not. Thirdly, Whether or no to make an acute pain, it be necessary that al the foresaid parts be affected together at one and the same time? viz. the inner cavity of the kidney, the mouth of the Ureters, the Veines, Arteries, and also the coat it self; or that they be affected severally? of which I shal dispute no more in this place, but leave this scruple in the minds of the readers. I come now to the nummednes.

There was long since a prime Physitian (as a mans reason and understanding is apt to mistake) who applyed remedies to one that had a numnes in his leg, as fearing that he would fal into the palsie; until a more quick-sited Physitian, declared the numnes to be no beginning of the palsie, but a signe of a disease in the kidney of the same side. And at last the truth was discovered. I see *Galen* and the Author of the book of kidny diseases, doe a little vary, for thus saies *Galen*. A numnes is caused in the thigh by reason of the conjunction of the vessels resting upon the back. viz. The vena cava, and the great Artery with the Kidnies and the thighs: for they shoot very large into the Kidneys, but into the loines they are not inferred large. But those who conceive the kidneyes are coupled to the thighs by the Urinary passages, or membrains, or nerves, or the peritonæum, are unskilful in Anatomy.

This

This is the opinion of the other Author; when the ſtone is bred in the kidneys; that veine is affected which deſcends unto the thighs: for they are both from one branch of the vena cava, which nature has diſtributed to the lower parts. Now the vein which goes into the thighs being filled, the nerve or muſcle is compreſſed, whereupon the animal ſpirit does not paſs unto the thigh. Here mention is made of the Nerves, but in the other not. And one thing is to be noted, which the ſame Author obſerves, viz. That in the diſturbance cauſed by a ſtone in the kidney, one or other of the teſticles is drawn back, according as the right or left kidney is affected. And how that comes to paſs, they ſhew from Anatomy. It remaines that we reaſon about the ſubverſion of the ſtomach, and difficulty of breathing. The kidneys (ſaies he) are placed beſides the back-bone, behind the guts and ſtomach. Therefore a certain violent diſtention being made in the kidneys, by the mutual ties, the diſeaſe paſſes to the guts and ſtomach, and thence the diſorder aſcending the ſtomach is made ſick. And how happens that ſame painful diſtention, ſeeing the kidneys by reaſon of their ſolidity are not ſtretched. For there is a certain contrary endeavor, when the veſſells are ſtretched, and the body of the kidneys by reaſon of their ſolidity does not give way. Alſo they conceive, that a certain ſhortneſs of breath ariſes, by reaſon of the midrif, which in its lower part is furniſht with the peritonæum, a coate which appertains unto the kidneys, and above with a membrane, which is ſtretcht out before the ribs. In that the midrif ſuffers with the kiddneys, being an Inſtrument of free breathing, it is a cauſe of ſhortneſs of breath. But certaine Anatomiſts (as nature ſports her ſelf with variety in ſeveral bodies) while they diligently follow the propagation of the nerves, have found a remarkable part of thoſe nerves ariſing from the ſixt pair, inſerted into the kidneys: which part paſſes through the middle of the Midrif, and reaches as far as to the Claviculæ or Chanel-bones. Hence arifes difficulty of breathing, and a ſort of orthopnæa. Whereupon a perſon of quality being troubled with a diſeaſe in his kidneys and having withal the Orthopnæa, moſt men accuſed an hidden diſeaſe of his Lungs: others of more underſtanding, judged all came from his kidneyes, and that there was no fault in his Lungs. They tet themſelves to cure his Kidneyes, and he recovered. And true is that ſaying of *Hippocrates* Touching moſt hard and un-apparent diſeaſes, opinion judges rather than Art. As for the conſent of upper and lower parts, let us hear only *Arculanous*: There are other ſymptomes when the right kidney is diſeaſed, others when the left. When the right is troubled the liver is coaffected and the upper parts rather than any others: if the left, the evil is communicated rather to the lower parts. Is this true? Do they differ in ſituation? Or are they equally placed betwixt the upper and lower parts? The Anacomiſts muſt reſolve us in this particular. I ſhal ſpeak of one thing by the way which ſome have obſerved. When there is a like cauſe of paine in both kidneys, more and greater troubles ariſe from the left kidney diſeaſed, than from the right, becauſe as they ſay, the gut colon where it touches the left kidney, is much narrower than where it touches the right kidney. Of which conſult Anatomy. And becaute leſs ſerious and ſporting matters are ſomtimes to be joined to ſerious; that the leſs ſerious may somwhat lighten the labor taken to underſtand the more ſerious, I wil alledg one thing from *Hippocrates*, which ſeems in ſome ſort to be reckoned among miracles. A certane Man named *Moſchens* was exceedingly given to breed ſtones; a little ſwelling broke out upon his upper eye-lid, which was the occaſion of the breaking away of his lower diſeaſes. From this place it ſeems the ſwelling which roſe on the eye-lid, a part far diſtant from the kidneys, did cure the man of the ſtone. Which is a kind of a monſtrous thing. One Interpreter refers the cauſe thereof to the brain, from whence he draws a certain original of ſtones; becauſe the brain affords a cold matter, which is the cauſe of the ſtones growing and being congealed together. Which matter when it drives not downwards, it breeds ſomthing reſembling ſtones in the eyelids or other bordering parts. And he brings an example from his own Father: who being troubled with the ſtrangury and ſtone, cauſing himſelf to vomit, and diligently purging his brain, he was freed from thoſe troubles. I do not condemne the opinions of others: every mans judgment is his own, and free. And it is better to invent ſome reaſon or other, than paſs over an Authors text unexpounded. But I expect ſome others wil give light to that obſcure place, with more accurate judgment. But to diſcourſe overlong and over accurately to an Artiſt, were to bring Owls too *Athens*, or Coals to *New-caſtle*, according to the Proverb. *Farewel.*

F I N I S.

Additions of

OBSERVATIONS AND HISTORIES OF Famous and Rare CURES,

Never Printed before.

READER, *There is* 591. *Observations or Histories of Famous and Rare Cures printed before these Additions came forth, as you may easily discern if you look into the* 321. *Page, which endeth with the* 513. *Observation. Those following until this page, make up* 591.

OBSERV. I.
Of an Hectick Feaver.

592 THE daughter of Monsieur *d'Aumelas*, general Treasurer of *France*, being thirteen yeers of age, had been sick eight months of a lingring Feaver, which was thought to be an Hectick, because in al that time it could not be cured by two most expert Physitians, who had her in hand one after another, and had given her al such Remedies as are usually prescribed for the green sickness, and to open the Obstructions of the Bowels: but the Disease brought the Patient into an extream leanness and weakness of her whol Body, so that all counted her condition desperate. And that the rather because she was troubled with a continual Vomiting, which took her in the mornings as soon as she awoke, and continued til Dinner time, so that she cast up all the Medicaments both alterative and purgative, which were given her in the mornings. And so she seemed to be past hope of admitting any Medicament. When at last being committed to my Care, having foretold that there was smal hope of her, I applied my mind to two things: First, That she should have more effectual Remedies than any had yet been used: Secondly, That care might be taken that she should not vomit her Medicaments after she had taken them. Those more effectual Remedies were to be fetcht from the shops of the Chymists. And for better retention, they were to be wel tasted, and and to be given at such times, as her vomiting was least urgent. Being therefore informed that from noon to bed-time she was not vexed with vomiting, I conceived her Medicaments were to be given in the After-noon. First therefore I prescribe her Lozenges of two drams of the Stomach Medicament of *Poterius*, and six ounces of Sugar; whereof she took two drams every day two hours before Supper. Having continued these Lozenges for eight daies, she took four grains of *Aurum Diaphoreticum*, and then continued the use of her Stomach Lozenges eight daies longer; which time being past, she took Oynt- *Aurum Diaphoreticum* again; after used in king whereof, that same time to apply, be- which was counted an Hec the face in Insta- away; also her vomiting hurtful. fore from that time

Additions of

OBSERVATIONS AND HISTORIES OF Famous and Rare CURES,

Never Printed before.

READER, *There is* 591. *Observations or Hiſtories of Famous and Rare Cures printed before theſe Additions came forth, as you may eaſily diſcern if you look into the* 321. *Page, which endeth with the* 513. *Obſervation. Thoſe following until this page, make up* 591.

OBSERV. I.
Of an Hectick Feaver.

592 THE daughter of Monſieur *d'Aumelas*, general Treaſurer of *France*, being thirteen yeers of age, had been ſick eight months of a lingring Feaver, which was thought to be an Hectick, becauſe in al that time it could not be cured by two moſt expert Phyſitians, who had her in hand one after another, and had given her al ſuch Remedies as are uſually preſcribed for the green ſickneſs, and to open the Obſtructions of the Bowels: but the Diſeaſe brought the Patient into an extream leanneſs and weakneſs of her whol Body, ſo that all counted her condition deſperate. And that the rather becauſe ſhe was troubled with a continual Vomiting, which took her in the mornings as ſoon as ſhe awoke, and continued til Dinner time, ſo that ſhe caſt up all the Medicaments both alterative and purgative, which were given her in the mornings. And ſo ſhe ſeemed to be paſt hope of admitting any Medicament. When at laſt being committed to my Care, having foretold that there was ſmal hope of her, I applied my mind to two things: Firſt, That ſhe ſhould have more effectual Remedies than any had yet been uſed: Secondly, That care might be taken that ſhe ſhould not vomit her Medicaments after ſhe had taken them. Thoſe more effectual Remedies were to be fetcht from the ſhops of the Chymiſts. And for better retention, they were to be wel taſted, and and to be given at ſuch times, as her vomiting was leaſt urgent. Being therefore informed that from noon to bed-time ſhe was not vexed with vomiting, I conceived her Medicaments were to be given in the After-noon. Firſt therefore I preſcribe her Lozenges of two drams of the Stomach Medicament of *Poterius*, and ſix ounces of Sugar; whereof ſhe took two drams every day two hours before Supper. Having continued theſe Lozenges for eight daies, ſhe took four grains of *Aurum Diaphoreticum*, and then continued the uſe of her Stomach Lozenges eight daies longer; which time being paſt, ſhe took the *Aurum Diaphoreticum* again; after the taking whereof, that ſame lingring Feaver which was counted an Hectick, went quite away; alſo her vomiting ceaſed. Wherefore from that time forward, ſhe took her

Medicaments in the morning. She had every morning for a month three grains of Balſam of Peru made into Pils with Sugar, and drank a little ſtrong Wine after them. This is a rare Medicament to ſtrengthen the ſtomach and open Obſtructions. And during the month aforeſaid, ſhe took alſo in the evening her Stomach Lozenges, and once a week the *Aurum Diaphoreticum*, and ſo ſhe perfectly recovered.

Obſerv. 2. *A double Tertian.*

593. Monſieur *Gerard*, Councellor in the Court of Accompts, Subſidies, and Royal Exchequer, being ſixty three yeers of Age, had been ſick of a double Tertian five weeks, in which time many Remedies had been applied by another Phyſitian; a Vein was four times opened, he was many times purged, and many Juleps and other Medicaments were given him. And yet his Diſeaſe grew worſe and worſe, and the fits became more grievous; ſo that when I firſt came to him, I found him aſtoniſhed and ſtupified as it were with a dead ſleep, and the by-ſtanders were very much afraid of his life. Now ſo great was his weakneſs, that I conceived no evacuation was to be uſed. Wherefore the firſt day I took charge of him, I gave him this following Julep one hour before his Fit.

Take *Cichory Water three ounces*; *Salt of Wormwood half a dram*; *Spirit of Sulphur one ſcruple: mix them all into a Julep.*

On the ſecond day the ſame Remedy was repeated, which he took an hour before his fit; after which his Urines were better, and ſhewed good ſigns of digeſtion, whereas before they appeared exceeding crude. On the third day the ſame Julep was repeated the ſame hour, and the fit was very ſmal. The fourth day in the morning, he took the following Potion:

Take *Senna two drams*; *Salt of Tartar half a dram*; *Spirit of Vitriol ten grains*; *Cichory Water ſix ounces. Infuſe them cold all night. And in the morning let him drink the ſtrained Liquor, and order himſelf as belongs to the taking of a Purge.*

He had divers ſtools, and bore them wel. And that day his fit appeared not, nor ever after, and ſo he was perfectly cured.

Obſerv. 3. *Of a Dropſie of the Breaſt.*

594. On the twentieth day of the Month of *June*, in the yeer 1646. I was called to Mr. *Daniel Verchand*, a Citizen of *Monpelier* fifty years old, having for three months been troubled with a very great ſhortneſs of breath, for which he had taken many Medicaments, preſcribed by his ordinary Phyſitian, and in ſundry Conſultations with other Phyſitians, but al in vain; for I found him puffing and almoſt choakt for want of wind. I conceived that he was troubled with a Dropſie of the Breaſt, ſince he had no cough nor rottleing, nor was any thick and clammy flegm ſpit up, as is wont to happen in a true Aſthma. Moreover his Legs were ſwollen with an œdematous Tumor, and his belly began to ſwel, ſo that he ſeemed to have the Dropſie Aſcites. Moreover, for two months he had not lien in his bed, but was forced to ſit day and night upright in a Chair. Now I deſpairing of his Recovery, would not preſcribe any Remedies; but he earneſtly beſeeched me to give him ſome eaſe in his breathing, which was ſo extream ſhort. Wherefore, overcome with his Intreaties, endeavoring only to give him ſome refreſhment, I preſcribed him the day following a Bolus of one ſcruple of Calomelanos, with ten grains of Diagridium in Conſerve of Roſes. He was ſeven times purged by ſtool, and voided a great quantity of Serum, whereupon he was much eaſed that very day, ſo that he breathed much more freely than before. After two daies the Remedy was iterated with like ſucceſs, and the following night he lay in his bed without any oppreſſion of his Breaſt. His ſwollen belly being fallen, I could feel his Hypochondria, and I found his Spleen great and ſcirrhous. And therefore I preſcribed opening Apozemes, with Salt of Tartar, and Spirit of Sulphur; alſo Fomentations and Liniments to be applied to his Hypochondries, with the foreſaid Purgation iterated every third day. Which things being continued fifteen daies together, he was reduced to a much better condition, ſo that he conceived himſelf perfectly cured, yet one month being ſlipt away, al the ſymptoms returned, his belly ſwol bigger, and two months after he died. Obſerve in this Story the exceeding great Efficacy of Calomelanos, which could give ſo much eaſe in a deadly ſickneſs.

Obſerv. 4. *A Palſey.*

595. *John Alberger* fifty years of Age, for four months had been troubled with a Palſey of one ſide of his body, *viz.* The right ſide, ſo that he could hardly ſpeak or pronounce his words plain. He was for a whol year troubled with this Diſeaſe, and in that while he uſed many Medicaments to little purpoſe. But I undertaking his Cure the 26 day of *June*, the year 1646. gave him a Bolus of *Bezoardicum minerale* twelve grains,

grains, with Conſerve of Roſes, which he was to take twice a day; and every fift day one ſcruple of the ſmaller Cochie Pils with eight grains of Mercury calcined by it ſelf, without Corroſives. With which being continued for twenty daies together, he was perfectly cured.

Obſerv. 5. *Bleeding at the Noſe.*

596. A ſtrong man thirty yeers of age, of a cholerick temperament, was almoſt dead with a ſtubborn bleeding at the Noſe. After many Remedies tried in vain, at laſt by the Councel of a certain Phyſitian, being removed out of his bed into the floor upon a blanket, and all his body being covered with ſheets wet with Oxycrate a long while, til he was taken with a ſhaking; he was then carried to bed, and after his ſhaking he had an hot fit, upon which followed a ſweat whereby he was cured.

Obſerv. 6. *A Fit of the Mother.*

597. On the 17. of *July*, 1646. the Maid Servant of my Wife named *Ludovica Coſta*, was ſuddenly taken with a moſt grievous pain, ſo cruelly tormenting her right ſide and Loyns, that ſhe was compelled continually to cry out. She having no Feaver, I conceived that it was a Womb-fit. Wherefore I preſently gave her a cup of Oxycrate, which ſhe vomited up after a quarter of an hour with much flegm. After her vomiting was ceaſed ſhe took another cup of Oxycrate, and her pain preſently vaniſhed, and ſhe was cured.

Obſerv. 7. *A Nephritick Pain.*

598. The 20. day of *July*, 1646, Monſier *Jacob Lemadre*, Student of Phyſick, and my Sons School-maſter, was taken with a very grievous Nephritick Pain. His Urines were red and bloody. Firſt a Clyſter was given him of an Emollient Decoction, with one ounce of Diaphœnicon, and four of Aqua Benedicta, the which did little good. The following day he was let blood ten ounces, being ful of blood. Yet the Pain continued. The third day he had again the foreſaid Clyſter, which gently purged him all day, ſo that he had eaſe by fits; and the ſame day he was wholly freed from his pain, having voided two very ſmal ſtones. The foregoing Clyſter is moſt excellent againſt the Cholick and Nephritick pains, as you may ſee in the other Centuries. Obſerve here, that if the clyſter do not perform its office at firſt, it is to be repeated again and again.

Obſerv. 8. *The Diſeaſe Cholera.*

599. The Wife of *Peter Portalon*, a Citizen of *Monpelier*, was taken with the Diſeaſe *Cholera* on the 23. of *July*, 1646. about noon, and ſhe had twenty ſtools by that time it was night, with moſt grievous pains, infeſting not only her Guts, but her ſtomach, ſo that the day following ſhe was troubled with vomiting, and voided many ſharp and cholerick humors. Her Husband ſought my Advice in the evening, whiles other Remedies were providing, I adviſe them to give her a draught of Oxycratum; the operation whereof was ſo effectual, that her vomiting and looſeneſs were preſently ſtopped, and no other Remedies were uſed; the Patient averring that ſhe was perfectly wel.

Obſerv. 9. *A Carbuncle.*

600. The Son of *Peter Boujac* a Merchant of *Monpelier*, being four years old, was troubled with a Carbuncle for three daies together, and no Remedy had been uſed. I viſited him on the 22. of *July*, in the year 1646. Now the Carbuncle was in the middle of his forehead with a red Tumor, very black in the middle, and al his face was much blown up. I order in the firſt place, that to fix the Carbuncle a Cauſtick ſhould be applied to the black part, and that they ſhould apply to the Eſchar Unguentum Baſilicon with Treacle, Oyl of Scorpions of *Mathiolus*, and the yelk of an Egg: and to lay all over the Tumor a Pultiſs of Lambs-tongue Plantane. At the ſame time a Clyſter was injected, and when that was voided, blood-letting was repeated, which had been celebrated in the morning, and the day before. A Veſicatory was applied to his Neck, and a Cordial Potion preſcribed, and Confectio de Hyacintho was appointed to be given in all his Broaths. The day following I find the Feaver very much abated, the Inflamation of the Tumor aſſwaged, and al things mitigated; and therefore I conceived the Patient was neer recovery. In this caſe the uſe of the Veſicatory is chiefly to be obſerved, which deriving a great part of the virulent humor, may be ſuppoſed to have performed the greateſt part of the Cure. And therefore I conceive it ought to be uſed in every Carbuncle, and to be applied to a part neer the Carbuncle. The Defenſative made of the Oyntment of Bolus, which is commonly uſed in theſe Caſes, I thought not fit to apply, becauſe Repellers laid upon the face in Inflamations thereof are very hurtful.

Obſerv. 10. *An Epilepſie.*

601. A Maid that had the Falling-ſickneſs was cured by the uſe of Oxycratum, a draught whereof ſhe took every morning, and before the fit ſhe drank pure Vinegar. The Diſeaſe being cured ſhe was taken with pains of her Limbs, which were cured by the uſe of hot Baths.

Obſerv. 11. *Spitting of Blood.*

602. *John Figuiere* a Citizen of *Montpelier* was troubled with Spitting of Blood three yeers together, whereby at ſeveral times he voided blood in a great quantity. At laſt after many Remedies, he took for a month together Starch boyled in water (and made without Chalk) like Panada, and ever after he was freed from his ſpitting of blood.

Obſerv. 12. *A Tertian Ague.*

603. In the month of *Auguſt* 1646 Mſr. *William Dortomannus* a famous Advocate, ſixty yeers old, of a Cholerick Complexion, was troubled with a vehement Tertian Ague; and he was four times let blood, and once purged in the ſpace of fourteen daies. Moreover, he uſed cooling and opening Juleps; alſo before the ſixth and ſeventh fit, a ſpecifick Medicament was given him of Salt of Wormwood half a dram, Spirit of Sulphur one ſcruple, with three ounces of Cichory Water; whereby his fits were abated. Finally, an hour before the eighth fit a Vein was opened, he having firſt taken a Decoction of Chamomel and Cream of Tartar, and the Plaiſter of *Strobelbergerus* being applied to his Wriſts. By which Remedies the expected fit was kept off, and no ſigns thereof appeared.

Obſerv. 13. *A Quartan Ague.*

604. The Daughter of Monſier *Ducabe* of *Pouſſan* being fifteen yeers old, was troubled with the quartan Ague fourteen months, and being brought to *Montpelier* ſhe was committed to my Care. I gave her the 22. of *Auguſt*, 16. grains of my Feaver or Aguechaſer, and ſhe had ten ſtools and two vomits, wherewith ſhe voided at firſt four, and afterwards bitter humors. She had one fit after that, and no more.

Obſerv. 14. *The Stone in the Bladder.*

605. The moſt renowned Gentleman, Mſr. *de Burcin*, Preſident of the Parliament at *Grenoble*, in *Auguſt* 1645. was taken with a Nephritick pain, from which after ſome daies he was ſuddenly freed, although no ſtone was by him voided; whereas at other times being troubled with like pains, he was wont to be freed by voiding of ſmal ſtones. Whereupon I conjectured that the ſtone being voided out of his Kidneys through the Ureters was ſtopped in his Bladder. Nor was I miſtaken in my Conjecture, for from that time forwards, he felt frequent titillations about the Sphincter of his Bladder, ſharpneſs of Urine, and pains which did reach to the Nut of his Yard. He uſed many Remedies al the yeer long at times, and at laſt in the month of *Auguſt* 1646. he voided a ſtone as big as a Hazel Nut, but in ſhape like an Olive ſtone. But it paſſed with ſo much difficulty through the Channel of his Yard, that it was fifteen hours paſſing from the mouth of the Bladder to the Root of the Nut of his Yard, where finding the paſſage ſtraiter than ordinary, it could by no means paſs the ſame; and therefore we were conſtrained to take it out by cutting the Nut, which was done in the lower part neer the frenum or bridle. The Remedies which had been in the laſt place uſed, and which were chiefly thought to drive out the ſtone, were ſuch as theſe.

After Univerſal Evacuations, he took for a month together Pills made of the Salts of Ivy berries, and Water-creſſes, Cryſtal of Tartar and Mineral, of each a like quantity made into a maſs with Turpentine, of which he took every morning a dram. Afterwards he took for nine daies together the water of white Onions diſtilled with white Wine, the quantity of three ounces, to which was added the Salt drawn out of the *Caput mortuum*, and on the ninth day he voided the foreſaid ſtone.

Obſerv. 15. *A Tertian Ague.*

606. Monſier *de Crouſet*, Preſident and chief Judg in the Court of *Aides*, was taken with a double Tertian Ague, in the month of *Auguſt*, 1646. And that this Ague was in ſome meaſure malignant, appeared by the ſlowneſs of his Pulſe in the Fit, and the great coldneſs of his extream parts, which did not recover their heat during the whol fit. He had been twice let blood, and a laxative and cooling Ptiſan was twice given him, alſo in ſome fits he had taken fifteen drops of Spirit of Sulphur in a cup of water. He had twice taken the Julep of Cichory water, Salt of Wormwood, and Spirit of Sulphur, and *Strobelbergers* Plaiſter was laid to his wriſts.

And

And finally, the cooling Treacle Water by me deſcribed in my Chapter of the Peſtilential Feaver was given him the quantity of three ounces before the two laſt fits. By which Remedies within fifteen daies he was cured of that dangerous Diſeaſe.

Obſerv. 16. *A Tertian Ague.*

607. Monſier *Maſſauve* General Treaſurer of *France*, in the month of *Auguſt*, 1646. was troubled with a double Tertian, wherein two fits were ſeen upon one and the ſame day, the following day being free. Another Phyſitian had him in hand twelve daies, the diſeaſe growing every day worſe and worſe. Afterwards he implored my help, and had his two fits the ſame day, which laſted thirty hours. At the beginning of the next fit he took by my advice a Decoction of Chamomel and Cryſtal of Tartar, and at the ſame time he had a Vein opened, and *Strobelbergers* Plaiſter applied to his Wriſts. He had only one fit, and that a light one, and the third day after he was quite freed, taking in his two fits fifteen drops of Spirit of Sulphur, and cooling Juleps with the ſame Spirit, twice a day. Before the laſt fit ſave one he took a laxative and cooling Ptiſan; and before the laſt he drank three ounces of my cooling Treacle Water. Then alſo there was applied to his ſtomach a Pultis of Tanzey, Aromatick Pouders, and Turpentine, on a Roſe Cake, and the ſaid laſt fit was very little or none.

Obſerv. 17. *The Smal Pox.*

608. The yong Son of *N. Benoiſt* a Merchant of *Monpelier*, being twenty three months old, and taken with the Smal Pox, on the ſecond day of his Diſeaſe he fel into a Coma and Convulſion fits, with ſo great weakneſs that it ſeemed he would die in a few hours. Being called to him on the 12. of *November* 1645. which was the ſecond day of the Diſeaſe, I preſently preſcribe blood-letting, and blood was taken away to the quantity of four ounces. Then was given frequently out of a Spoon a Julep made of Carduus and Scabious Water, each three ounces; Trochisks of Vipers, and *Bezoardicum minerale*, each one ſcruple, At the ſame time he took every third hour ten grains of Bezoardicum minerale, with a little Broth; which Remedies being continued two daies together, all his body was ſprinkled over with the ſmal Pox, which afterwards grew to their juſt magnitude, and the Patient did wel afterwards.

Obſerv. 18. *A Baſtard Pleuriſie.*

609. The Wife of Mſr. *du Cros*, Auditor in the Court of Accounts, had an Eryſipelatous Swelling in her Leg ſeven or eight daies with a continual Feaver; from both which Diſeaſes being freed by the care of her ordinary Phyſitian, ſhe went too ſoon into the cold air, whereupon ſhe fell into a pain in her ſide, with a Feaver, Cough, and ſhortneſs of breath; alſo ſome ſpittle came from her infected with blood. She was let blood twice or thrice, and other Remedies were applied, good for a Pleuriſie. I being called to adviſe on the 19. day of *November*, which was the fift day of her Diſeaſe, I conceited that a purging Medicament was to be given her the following day, which ſeemed nevertheleſs againſt the Rules of Art and the ordinary Method; by which it is ordained that Pleuritick perſons are not to be purged before the ſeventh day. But theſe following reaſons ſeem to call for the ſaid blood-letting. 1. Becauſe the ſaid Pleuriſie did not ſeem to be a true and exquiſite Pleuriſie bred of an Inflammation of the Membrane, but rather a baſtard Pleuriſie ariſing from a thin and ſerous defluxion, or ſharp vapors ariſing from bad humors in the lower belly, and twitching the Membrane which cloaths the Ribs. This was hereby collected, becauſe blood appeared only now and then in her ſpittle, and that very little like a thred, which could not come in ſo ſmall a quantity from the Pleura inflamed, but rather from ſome little Vein opened by the vehemency of the Cough; or it might come from her brain, ſeeing about the ſame time ſhe had bled a little at her Noſe. Secondly, Becauſe that ſame pain of hers was not continual, but went away by fits, and came again, and at the time of our Conſultation ſhe ſcarce felt any pain, alſo her Feaver was very gentle. Thirdly, Becauſe during the whol time of her latter fit, ſhe was troubled with continual watchings, though the pain of her ſide was ſomtimes very much abated, even in the nights; whence it might be gathered, that thoſe intenſe watchings did proceed rather from putrefaction of Humors and an eſſential Feaver, than from a Pleuriſie. Fourthly, Becauſe the Patient all the time ſhe had the Eryſipelas, would not take the purge which her Phyſitian had appointed her, and ſo the whol maſs of bad Humors continued ſhut up in her body. She took therefore a purging Medicament the ſixt day of this latter Diſeaſe, of Senna, Rhubarb, Manna, and Syrup of Roſes compound, whereby ſhe was gently purged with happy ſucceſs: for ſhe never after felt the pain in her

her ſide, nor was ſhe troubled with watchings, but only with a ſmal Feaver, appearing in the evening. Afterwards by the uſe of ſome gentle Remedies, ſhe attained her former health.

Obſerv. 19. *A Whitloaf or Felon.*

610. The Wife of Mſr. *Sartræus*, Councellor in the Court of Accompts and Subſidies, being four daies troubled with a Felon or Whitloaf, ſhe put her finger into a Cats Ear, and was cured in a quarter of an hour. She felt at times an heat come into her Shoulders and Arm, and deſcending by little and little with a moſt grievous pain of the end of her finger, which heat would a little while after go away, and then come again with a like pain. And the Cat did violently ſtruggle by reaſon of the pain of her Ear, ſo that ſhe could hardly be held by two men. Hence we may collect, That there is in the Head of a Cat, a certain magnetick faculty which ſympathizes with the qualities of a Felon or Whitloaf, by means whereof it draws unto it ſelf the venom which lies hid in the Tumor.

Obſerv. 20. *A Tertian Ague.*

611. On the 27. of *October*, in the year 1646. being called to the Town of *Aimargues*, to ſee the Wife of Mſr. *Columllus* Auditor in the Court of Accompts, being twenty two yeers old, who had been troubled with a double Tertian ſeven daies together, and was once let blood, but took nothing. On the eighth day ſhe was let blood again in her left Arm, becauſe her Spleen appeared ſtretched and ſwoln. On the ninth day ſhe took an Infuſion of Senna with half a dram of Cream of Tartar, and on the ſame day *Crollius* his Ague Medicament before her fit. On the tenth day ſhe took the ſaid Ague-Medicament again, and her fit came no more.

Obſerv. 21. *Palpitation of the Heart, and inequality of the Pulſe.*

612. Mſr. *de Becheran*, Councellor in the Court of Accompts, Subſidies, and the Kings Exchequer, in the beginning of the month *November*, in the year 1646. came to me, and complained of a Palpitation of Heart which for ſome daies had troubled him. Feeling his Pulſe I find it unequal in al the kinds of Inequality, ſo that it preſently brought to my mind that ſame ſtory in *Galen* concerning *Antipater* the Phyſitian, whom he conceived to have an obſtruction in his Arteries, or a crude Tubercle. He had then no ſhortneſs of breath, and the Patient perfórmed his wonted buſineſs, going dayly to the Court, nor would he take any Phyſick ſave on Holy-daies. I preſently preſcribed him to be let blood twice, and afterwards I purged him, and ſo he amended. Ten or twelve daies after he complained of the ſame Malady. I preſcribed for him ſundry attenuating Medicaments and Cutters which did not heat, which nevertheleſs he took not, being encombred with ſundry Affairs. At laſt in the beginning of *December*, he took his bed with ſhortneſs of breath, and ſwellings in his Legs; and then he uſed the Medicaments preſcribed, with Phlebotomy repeated, which being continued for twelve daies, and doing no good, but the Malady growing continually worſe, a Counſel of other Phyſitians was called, whoſe opinion was, that it was a Diſeaſe like that mentioned by *Galen* in his 4. *de locis Affectis*, *cap.* 8. concerning *Antipater* the Phyſitian, and ſo that it was to be oppoſed with cutting and attenuating Medicaments. Sundry forms of Medicaments were preſcribed to this intent, which it were in vain to recount, becauſe they did no good, but the Patient grew continually worſe and worſe, being extreamly ſhort winded, and no pulſe appearing in his wriſt, yet his hand being laid upon the Region of the Heart, a moſt frequent palpitation might be felt, very weak and uneven: for the ſwelling of his Legs was ſo far encreaſed, that it came now up into his Thighs. Remedies were preſcribed like the former, to which were added Cordials internal and external. Two daies after the Patient ſeemed to be at the laſt caſt; he was extreamly ſtifled, no pulſe appeared in his wriſts, and hardly any in his heart. The ſame day it was conceived he would die, I ordered thereupon a cupping-glaſs to be applied to the Region of his Heart with Scarrification, by the help whereof *Zacutus Luſitanus*, *Obſervat.* 133. *Lib.* 1. *Praxis admirandæ*, teſtifies that he freed a certain Patient from a deſperate palpitation of the heart, whereupon he was better, and the following night he began to void by ſpitting exceeding black blood, thick and clottered, with a troubleſom cough, whereupon he did fetch his breath more eaſily. To help his expectoration, he frequently took Syrup of Colts-foot with a fourth part of Oxymel ſimple, and broath of an old Cock made with Pectoral things, once or twice a day. Theſe Remedies being continued four daies together, the Patient continued in the ſame condition continually voiding thick and black blood. On the fifth day after his ſpitting of blood, which was the fourth of *January*, 1647. I

gave

gave him twelve drops of *Elixir Proprietatis*, with a little ſtrong Wine, by which the Patient was eaſed, and the whol night following he did ſpit up more eaſily. On the ſixth day he took the Elixir again and his Cock Broth: but he was never the better; but his ſhortneſs of breath continually encreaſing, on the eigth day in the evening he died. His body being opened both the Ventricles of his Heart were found full of clotted blood, and diſtended, alſo his whol Lungs were ful of blood; whereupon there was a ſuffocation of Natural heat in both thoſe parts. A few daies before his death, the procatarctick cauſe of this Diſeaſe was related to me, which the Patient had not acquainted me with, viz. A great fright which he had taken, when paſſing from *Arelatum* to *Monpelier*, upon the River *Rhodanus* he had like to have been caſt away with his Family. Hence we may conjecture, That by the fright his blood retired in ſo great quantity to his Heart, that it could not thereby be governed, but clotter'd together in the Ventricles thereof. And ſo his Heart continually laboring to diſcharge that heavy burden cauſed thoſe trembling and unequal palpitations. Alſo the blood continually aſcending through the *Vena Cava*, and finding no free paſſage to the Heart, flowed back to the Lungs and filled the ſame. Moreover, in the left ventricle of the heart were found round Caruncles, reſembling the ſubſtance of the Lungs, the bigger of which was neer as large as an Hazel Nut, which did ſhut the paſſage of the *Arteria Aorta*, which cauſed (as I conceive) a defect of the pulſe in his Arteries. Now I ſuppoſe thoſe Caruncles were bred of ſuperfluous blood, which the great heat of the left Ventricle had baked, and changed the ſame into ſuch a like ſubſtance. A like Caruncle and much greater was found eight daies before in the right Ventricle of the Heart of a certain Soldier, who was diſſected in the Anatomical Theatre, having been killed by another Soldier. Yet he did formerly enjoy his health wel, becauſe the ſaid fleſh did in part ſtick to the ſides of the Ventricle. From the Premiſes it is apparent, That blood being ſhed into ſome Cavity is now and then changed into ſuch like Caruncles by the digeſtive heat: which we may better confirm by other examples: This alone may ſerve inſtead of al, being a thing notoriouſly known, That very many women, eſpecially ſuch as are barren, whiles they have their Courſes, are frequently wont to void certain ſmal Caruncles with their Menſtrual blood. Which thing moſtly happens in ſuch as are of an hot Conſtitution, becauſe of the exceſſive heat of their Wombs, the Particles of blood are baked and changed into ſuch like Caruncles.

Obſerv. 22. *An old Venereal Pox.*

613. A certain Courtier came to *Montpelier* to be cured of the Venereal Diſeaſe, wherewith he had been troubled ſixteen yeers, with knobs in both his Legs, whereby he was ſo pained that he could not ſleep in the night. He was by me perfectly cured within a month, being let blood in both his Arms, purged by Apozemes, and taking a Sudorifick Diet Drink twice a day for twenty daies together, which was made of a Decoction of Guajacum and Antimony. Now he was made to ſweat by the vapor of Spirit of Wine. Every fift day I gave him a doſe of my Antivenereal Medicament: and the Maladies in his Legs were cured by application of Veſicatories, and repeating the ſame twice or thrice, when they ceaſed to run, and became dry.

Obſerv. 23. *A ſtrange ſort of Semitertian Ague.*

614. *Johannes Gerardus* a Citizen of *Sommedre*, with a continual flegmatick Feaver was troubled in *February*, 1647. To whom this remarkable accident did happen. On the twenty eighth day of his Diſeaſe, there were joyned to his continual Feaver the fits of a Tertian Ague, beginning with a notorious ſhaking; which fits returned twice a day, and an intenſe Feaver continuing for many hours, they were ended with a light ſweat, his continual Feaver perpetually remaining; ſo that this Feaver ſeems to have been a ſort of Semitertian, made of a continual Quotidian, and a fourfold intermitting Tertian. For if we cal that a double Tertian which returns once every day, it is reaſonable to cal that which returns twice a day a fourfold Tertian. I have elſewhere obſerved a triple Tertian, which returned three times in two daies ſpace, viz. After every ſixteen hours.

Obſerv. 24. *Inflammation of the Almonds, Throat, and Tongue.*

615. In the end of *February*, 1647. the Wife of Mſr. *d' Aumelas*, general Treaſurer of *France*, was taken with the foreſaid Diſeaſe, which hindred her ſwallowing and ſpeech. The Malady continuing after ſhe had been four times let blood, and her Tongue being infected with many ſmal Ulcers; I conceiving the Diſeaſe to ariſe from a defluxion of much very ſharp ſerous matter;

ter, and that Purgation was neceſſary, but the Patient could not take a Medicament, ſeeing ſhe could hardly ſip a little broth, I gave her ſix grains of *Reſina Jalapii* in a ſoft Egg, whereby ſhe was gently and largely purged, and the day after ſhe began to eat and ſpeak freely.

Obſerv. 25. *A Double Tertian Ague.*

616. In the month of *July*, 1647. Mſr. *de Rouanel* Chief Arch-Deacon of the Cathedral Church, being thirty yeers old, was ſick of a double Tertian, whoſe fits were very grievous and long laſting, attended with great unquietneſs, with extream pain of the Head, continuing after the fits were paſt, and very red Urines. After he had been let blood twice, and had taken a gentle purge, he took an hour before his fit the Potion of half a dram of Salt of Wormwood, one ſcruple of Spirit of Sulphur, and three ounces of Cichory Water. At the ſame time *Strobelberger* his Plaiſter was laid to his Wriſts, and the fit came not then, nor ever after, although red urines and other ſigns did ſhew the Diſeaſe to be then in its vigor. The daies following the morbifick matter was voided by a light looſneſs. His Head-ach was moſt of all holpen by a new Gourd bruiſed and applied as a Pultiſs to the ſoles of his Feet, and frequently repeated.

Obſerv. 26. *Vomiting of Blood cauſed by an Horſ-leech ſwallowed in the Patients Drink.*

617. A Country-man was troubled with vomiting of blood, which could not be ſtopped by any Remedies uſed many daies together. The Phyſitian deſiring by a vomit to bring away the blood collected in his ſtomach, which did much afflict the Patient, and cauſed a great oppreſſion in that part; he preſcribed two ounces of Oyl of ſweet Almonds, which cauſed him to vomit, and he voided clotter'd blood, and an Horſ-leech withal, which moved upon the ground. This was the unknown and ſeldom ſeen cauſe of the vomiting of blood. For the Country-man afterwards related how he drunk Water in a Brook, and ſwallowed a Horſ-leech in the Water.

Obſerv. 27. *A long flux of the Belly with a ſlow Feaver.*

618. The Daughter of Mſr. *de la Coſte* of *Piſcenum*, being eight yeers old, was troubled three months with a cholerick looſneſs, with a continual lingring Feaver, ſo that ſhe ſeemed to be in great danger of her life; becauſe her brother at the ſame age died of the like diſeaſe. Being ſent for to her I preſcribed theſe following Remedies.

Take *Leaves of Plantane half a handful: Tamarinds three drams: boyl them to four ounces. In the ſtrained Liquor infuſe one dram of choyce Rhubarb, yellow Sanders one ſcruple: ſtrain it again, and add Syrup of Roman Wormwood half an ounce: Pouder of Rhubarb one ſcruple: Make a Potion, and let her drink it in the morning, and be ordered as for a Purge.*

Take *Tincture of Coral new made with juyce of Lemmons one pound. Let her take one ounce and half in the morning with a little Sugar of Roſes for eight daies together.*

After her Tincture of Coral is done let her take the foreſaid Purging Potion again.

Take *Roots of Graſs, Aſparagus, Butchers Broom, and the middle Rind of the Tamariſk, of each half an ounce: Leaves of Agrimony, Pimpernel, Ceterach, Maidenhair, of each half a handful: Shavings of Ivory, and yellow Sanders, of each one dram. Boyl them to nine ounces. To the ſtrained Liquor add Syrup of Maidenhair one ounce and half. Make of all a Julep for three morning doſes, adding to every doſe, Salt of Wormwood, and Tamariſk, of each ten grains.* And when ſhe hath taken this, repeat the ſame for as many doſes more. Let her uſe for her ordinary Drink, Water wherein Steel hath been infuſed, and Rhubarb tied in a nodule.

Take *Oyl of Cappars, and Tamariſk, of each two ounces. Anoint all her Belly therewith hot, morning and evening.*

Take *Oyl of Nutmegs half an ounce: Balſam of Peru two drams: mix them. Anoint her ſtomach therewith hot, at the times aforeſaid.*

Take *Shavings of Ivory, and Pearls prepared, of each two drams: Salt of Wormwood, and Tamariſk, of each one dram: make all into a Pouder. Let her take ten grains thereof in all her Broths and Panada's.*

With theſe Remedies ſhe grew wel in the ſpace of a month. And falling into the ſame Diſeaſe a year after, ſhe was freed by taking the ſame Remedies again, and from that time ſhe hath been very wel in health.

Obſerv. 28. *The Coma or ſleepy Diſeaſe of of Children.*

619. On the 18. day of the month of *September*, 1647. the Son of Mſr. *du Cros*, Auditor in the Court of Accounts, being five yeers old, fat and groſs, fel ſuddenly into a ſleepy Diſeaſe, which was ſomtimes followed with Convul-

Convulſions. Being called, I preſently preſcribe a Clyſter of Hiera Diaphenicon and Aqua Benedicta, whereby he was wel purged. Having voided his Clyſter I give him half a dram of Salt of Vitriol, and provoking him to vomit with a Feather he voided much flegm, and was freed a few hours after.

Obſerv. 29. *An old Venereal Diſeaſe.*

620. A man forty yeers of age came to us from upper *Occitania* to be cured of the Venereal Diſeaſe, wherewith he had been troubled for twelve yeers. He had three remarkable knobs in his Head for many yeers, and a ſcirrhous Tumor in his left Teſticle as big as a fiſt. He had been ſundry times tampered with, by ſweating Diet drinks and Mercurial Medicaments, but all in vain. In the beginning of the month of *October*, 1647. he uſed for twenty daies together a primary decoction of Sarſa and China, and a ſecondary decoction without ſweat; and every fifth day he took Antevenereal Pils. Afterwards for fifteen daies he took the decoction for an old *Lues Venerea*, made of China, Salſaparilla, peelings of Nuts, and Antimony. In that ſpace of time the knobs in his head were diſcuſſed by a Veſicatory Emplaſter; and the Tumor of his ſtone, with a fume of Vinegar and a Plaiſter of Sulphur.

Obſerv. 30. *A Quartan Ague.*

621. The Wife of Mſr. *le Thaneur* a Writing School-Maſter, thirty yeers of age, being troubled with a double Quartan Ague for three months; ſhe took on her wel day, which was *Decemb.* 15. 1647. twenty grains of my Feaver-chaſer; was thrice gently purged, and the following fits were like the former. On the other day of intermiſſion ſhe took twenty five grains of my ſaid Medicament, and no ſenſible effect appeared, and no evacuation followed, and after that very ſmal fits, and in a manner none appeared, and a little while after ſhe was quite wel.

Obſerv. 31. *Pain of the Teeth.*

622. On the 30*th* of *December*, 1647. I was troubled with a moſt grievous Toothach, which growing intollerable about midnight, I took a bit of Tobacco in my mouth, and gently chewed the ſame a long time together, til it cauſed me to vomit; whereby I caſt up all my Supper, and therewith much flegm, and the pain vaniſhed within two hours.

Obſerv. 32. *A Dropſie.*

623. The moſt illuſtrious Arch-Biſhop of *Abredunum*, being eighty five yeers old and troubled with the Dropſie Aſcites, ſent for me about the middle of *April*, 1648. Beſides a notable great Belly and ſwoln Legs, he was troubled with two grievous Symptoms, viz. unquenchable thirſt, and ſhortneſs of breath, attended with nightly diſquiets. He was frequently purged with *Mercurius vitæ* corrected with Spirit of Salt, whereby the wheyiſh humors were evacuated, and the ſhortneſs of breath taken away; his thirſt was cured with Spirit of Salt, twenty drops whereof he took in the morning in Broth, and in the evening in ſome porable Water. All the Symptoms ceaſed, and his belly aſſwaged; but becauſe through his age and the weakneſs of his bowels, a new Recruit of water was by little and little collected; to hinder a relapſe he was purged twice a month with the Remedy aforeſaid, and he took dayly Lozenges of Confectio Alkermes with *B. zoardicum minerale*. Thus he lived three yeers after with leſſer inconvenience, and without return of the Dropſie; til at laſt his forces failing, he died in a manner without any viſible diſeaſe.

Obſerv. 33. *A Double Tertian Ague.*

624. On the 15. of *September* in the yeer 1648. I was called to the moſt illuſtrious Biſhop of *Agathen*, being ſick of a Tertian Ague. Now the Ague was ſimple at firſt for eight fits, and ſoon after it was turned into a double Tertian, and he had four fits ere I came to him. He had been twice let blood, and a purging Medicament was twice given him; he did ſweat very much, ſo that he could hardly ſleep half an hour but he was fain to change his Linnen. His Urines appeared red and crude, ſo that there was fear of a long diſeaſe. On the ſixteenth day, an hour before the fit, I gave him a decoction of Chamomel and Cryſtal of Tartar, and cauſed him withal to be let blood, the quantity of eight ounces, and that day his fit came not. On the eighteenth I gave him three grains of *Mercurius vitæ* corrected, which gently purged him: nevertheleſs the fit of a ſingle Tertian, which had alſo ſhewed it ſelf on the ſeventeenth day, returned upon the ninteenth. On the twentieth day blood-letting was iterated, the Urines ſtil appearing red. On the twenty one before the fit was given *Crollius* his Ague Medicament, and yet that fit was like the former. On the twenty ſecond day, which was free from a fit, there was given

him a Bolus of half an ounce of Caſſia, Jalap half a dram, and ten grains of my Ague-Chaſer: he purged plentifully by ſtool, and once by Vomit. The fit did not return the following day. On the twenty fourth day there was given an Infuſion of Senna with Salt of Tartar and Spirit of Sulphur, whereby many cholerick and flegmatick Excrements were voided. The following day alſo the fit did not return, ſo that the day after I departed. But I warned that there was danger of a Relapſe, becauſe the Urines ſeemed but little concocted. And therefore I ordered them to repeat the Infuſion of Senna for three daies, either one after another, or every other day, that all the remainders of the Diſeaſe might be expelled. The ſame day wherein I departed the fit returned and continued three daies. But afterwards uſing opening broaths, which I had preſcribed beforé my departure, he grew perfectly wel.

Obſerv. 34. *Aneuriſma.*

625. Mſr. *Pelet*, a Citizen of *Montpelier*, fifty yeers of age, being of a black cholerick temperament, and vexed with moſt grievous Cares; after many Symptoms arguing Hypochondriacal melancholy, he had a Tumor under his right Channel bone as big as an Egg, ſoft and of the color of the reſt of the Skin, wherein a remarkable pulſation appeared. It was judged to be an incurable Aneuriſma. When he was dead the great Artery aſcending from the Heart to the Clavicula, was found ſo diſtended that it was almoſt as big as a mans Arm, and could eaſily admit a Pullets Egg into the Cavity thereof. Moreover, its coat was become very thick and griſtly; which notes the wonderful providence of Nature, who endeavoring to ſhun the rupture of the very much dilated Coat, had made the ſame thicker and harder. So I once ſaw a Kidney filled with twenty two ſtones, grown four times as big as the other Kidney, as if Nature deſired to amplifie the ſame, that it might with leſs trouble contain the ſaid ſtones.

Obſerv. 35. *A Quartan Ague.*

626. *John Verchand* a Perfumer, having been long troubled with a Quartan Ague, which after many Medicaments would not go away, he mixed in a draught of his ordinary Ptiſan a mixture Ambergreece and Muſk, which he had prepared to make muſked Plums. Sugar being added; in which there were eight grains of each. And in the hot fit he took the Ptiſan at three doſes, every time agitating the Veſſel, leſt the pouder ſhould lie at the bottom: whereupon he did ſweat plentifully ſweats ſmelling of Muſk, and ſo he was perfectly cured.

Obſerv. 36. *A malignant Tertian.*

627. A noble Matron the Wife of Mſr. *de Sumenes*, being ſick of a double Tertian, in her fits was troubled with grievous faintings, ſo that the by-ſtanders were afraid leſt ſhe ſhould go away in thoſe fits, which argued the intenſe malignity of the Diſeaſe. Being called to her I gave her twice a day in a Cordial Julep *Bezoardicum Joviale* eight grains; and *Bezoardicum minerale* one ſcruple in every Broth ſhe took. Within two daies the fainting fits went quite away, and the fits were paſſed over without any grievous Symptom, and in a few daies with ordiry Remedies the Patient was quite cured of her Diſeaſe.

Obſerv. 37. *A Dropſie in a Child.*

628. The Son of *William Pelbofe*, a Citizen of *Montpelier*, two yeers old, had been four months troubled with a Dropſie Aſcites, to whom I preſcribed theſe following Medicaments.

Take *Rhubarb poudered one dram. Let him take it in the morning with Broth once a week.*

Take *Roots of Aſparagus, Bruſcus, and Bnula Campana, of each one ounce: Leaves of Agrimony, Cichory, Finger-fern, Maidenhair, Germander, Centory the leſs, and the two Wormwoods, of each one handful. Boyl them to a pint. In the ſtrained Liquor diſſolve one pound of Sugar. Make all into a Syrup perfectly boyled:* Whereof let him take one ounce every other morning an hour before and after he hath ſucked.

Take *Lozenges of Diatrion Santalon with a double quantity of Rhubarb two ounces.* Let him take one dram in the morning, on the daies he does not take the Syrup.

Take *Rhubarb poudered and tied in a nodule one ſcruple: Fountain Water one pint and half. Steep them together cold, and give him the Liquor for his ordinary drink.*

Take *Raiſons ſtoned three pound. Let them boyl to Pap in white Wine; then draw them through a ſearſe, and afterwards boyl them again to the conſiſtence of an Opiate:* Let him eat thereof at all times by it ſelf, or with bread, at his pleaſure.

Theſe Remedies being continued two months together he became perfectly wel.

Obſerv.

Obſerv. 38. *A Falling-ſickneſs.*

629. A Girl twelve yeers old was frequently taken with the Falling-ſickneſs; for the Cure whereof many Remedies were tried in vain. But being taken with a Pleuriſie ſhe was divers times let blood, and from that time forward was never troubled with the Falling-ſickneſs. Whence we may collect that blood letting does much contribute to the Cure of the Falling-ſickneſs.

Obſerv. 39. *A Malignant Feaver.*

630. The moſt illuſtrious Biſhop of *Uzetien*, being ſick of a moſt malignant Feaver, which was twiſted of a continual Feaver and an Ague, drawing neer to the Nature of a Semitertian. On the eleventh day of the Diſeaſe he had ſo grievous a fit, that we were very much afraid of his life. The Symptoms growing worſe and worſe, two or three hours after the beginning of the fit I gave him of my Treacle Water made of Juyce of Lemmons and other things, deſcribed in my Tretiſe of Feavers, in the Chapter of a malignant Feaver, one ounce and half, with three ounces of Carduus Benedictus Water. And in a quarter of an hour al the Symptoms ceaſed, the Patient fel aſleep, and being awakened out of his ſleep after three hours, he was freed from his Feaver, which returned no more.

Obſerv. 40. *A Tertian Ague.*

631. The elder Son of Mſr. *de Boirargues* having been troubled with a double Tertian twenty daies, took an hour before his fit one ounce of our Treacle Water, with two ounces of Carduus Water, and the fit appeared no more.

Obſerv. 41. *A Quartan Ague, Scab, and Conſumption.*

632. *Raymundus Michel*, a Citizen of *Frontinia*, being ſixty ſix yeers old, and troubled with a Quartan Ague, after many Remedies was at laſt cured in the middle of Winter, having taken for ſixteen daies together *Mercurius Diaphoreticus* the quantity of ſix grains, whereof he felt no ſenſible operation, but the fits were dayly abated, ſo that in a manner they vaniſhed quite away: but it was perfectly cured by a ſmal Doſe of my Ague-chaſer. But he remained extream lean, which had almoſt brought him to a Marafmus, with a very itching dry Scab which poſſeſſed his whol body. I preſcribed the uſe of Aſſes milk for forty daies, and an intire bath for three daies, and a bath to ſit in for twenty daies, and to be anointed after the ſame, with an Oyntment proper for the Itch, and ſo he was perfectly cured.

Obſerv. 42. *A Rheumatiſmus.*

633. *Ludovicus Michel* of *Frontinia*, twenty five yeers old in the month of *September*, 1649. fel into a Rheumatiſm, whereby al the joynts of her body in a manner were vexed with grievous pains, and thoſe wandring, ſo that ſomtimes they ſeized upon one part anon upon another. Now although this Diſeaſe is wont to be for the moſt part Chronical, and to laſt many months: yet it was taken away in the ſpace of fifteen daies, the Patient being ſeven times let blood at the beginning, and red Poppy Water being given morning and evening. And when the pain abated, he was thrice purged with Pulvis Arthriticus every other day.

Obſerv. 43. *A Phthiſis.*

634. A Phthiſical Damſel being reduced to an extream leanneſs, by the Counſel of her Phyſitian lived only with Raiſons which ſhe did eat with bread, and for drink ſhe uſed a Decoction of Barley and Liquoris, and ſo within eight months ſhe was reſtored, and very wel fattened.

Obſerv. 44. *A Dropſie.*

635. A Girl eight yeers old, being ſick of a Dropſie uſed Conſerve of Raiſons in al her Diet, and within two months ſhe was cured. Now this Conſerve was made of Raiſons boyled in white Wine unto a Pap, and forced through a ſearſe and boyled again to the conſiſtencie of an Opiate.

Obſerv. 45. *Suppreſſion of Urine.*

636. A certain Man being troubled with ſuppreſſion of Urine two daies, was cured by this Method. He took every day a laxative Piſan made in a decoction of Pellitory whereby wheyiſh humors were attracted, ſo that they could not flow into the bladder. Alſo he frequently uſed a bath to ſit in. After four Purgations, he took about the evening Oyl of Scorpions of *Matthiolus* one dram or two, with the ſame decoction. This alſo is worthy of obſervation, That after he was cured his whol face was covered over with a cruſt, which in the ſpace of fifteen daies dried and fel away. Whence we might con-

jecture that a certain virulent matter which lay hid in the body, was driven out into his face by the Oyl of Scorpions. And peradventure this oyl would much help thoſe that are troubled with the Elephantiaſis.

Obſerv. 46. *A Vomiting of kin to the Diſeaſe* Cholera.

637. A certain Woman being troubled with a nightly vomiting reſembling the Diſeaſe *Cholera* was cured in a moment, by drinking a draught of Water, made very tart with Spirit of Vitriol.

Obſerv. 47. *A Fainting and other Symptoms from the Womb.*

638. Another Woman being troubled with grievous Symptomes from her Womb, was cured by the ſame Spirit mixed with Water.

Obſerv. 48. *A Baſtard Dropſie.*

639. A certain man had his Belly very much ſwollen, ſo that al men took him to be Hydropical; at laſt after he had taken a Medicament he voided ſeven bladders long and round like Puddings, and as thick, of an hands breadth, which were ful of a ſtinking humor; and upon the voidance of theſe he was perfectly cured.

Obſerv. 49. *A Cholerick Cholick.*

640. An Apothecary of *Clermont*, who was called *Michael*, being about forty yeers old, told me, that having been many yeers vexed with Cholick pains, he could find no other Remedie but to drink Water, and ſo long as he continued the uſe thereof he was free: but as ſoon as he returned to the uſe of Wine, within two daies he was taken with his Cholick. And he deſiring to know of me the cauſe hereof; I anſwered, that this Cholick was not raiſed ſimply from Choler, but for the moſt part from melancholy mixed with the Choler, ſince his predominant temperament was Melancholick. And ſince Melancholy is continually ſhed from the Spleen into the Stomach, by its tartneſs it infects the Wine ſo as to make it grow ſowr upon the Stomach, and augment the cauſe of the Diſeaſe. But if a Cholerick Humor ſhould be the Cauſe of the Diſeaſe, it would be indeed holpen by drinking of Water, but the uſe of Wine would not ſo ſoon bring the diſeaſe, becauſe Wine does not ſo readily put on the qualities of Choler as of Melancholy, becauſe it ſooner grows ſowr than bitter. It ſtrengthens my conjecture becauſe the foreſaid Apothecary when he had his Cholick fits, did vomit ſowr humors, but not bitter.

Obſerv. 50. *A Gangrene.*

641. A certain very poor Woman by reaſon of conſiderable fracture in her Leg with a grievous Ulcer, fel into a Gangrene which compaſſed the whol Wound, and dayly encreaſed, and infected the neighboring parts. A Chirurgeon by my advice fomented the part continually for two daies with Vinegar in which the droſs of Iron had been boyled, and the Gangrene was ſtopped, and laudable Quittor began to come out of the Wound; and it was afterwards cured by the ordinary Method.

Obſerv. 51. *A Pain in the Knee proceeding from a Bruiſe.*

642. *John Cavalier* my Servant, about noon caught a blow on his Knee with a wooden ball. He walked without pain till four a clock in the evening, at which time the Pain poſſeſſing the whol Knee was ſo grievous that he could not walk at al. Preſently I cauſe the part to be ſmeared with equal portions of oyl of Wax, and Spirit of Wine, hot Linnen cloaths being laid thereon. At bed-time he was anointed again, and again the next morning, and within twenty four hours he was wel.

Obſerv. 52. *A ſtubborn and long laſting Tumor in the Knee.*

643. Mſr. *Monts*, the Kings Letter-Carrier, for three months together had ſo ſtubborn a ſwelling in his Knee, that he could not by any means be rid thereof: It was many times ſoft, as if it would ſuppurate, and the Chirurgeons would have opened it but that I would not give way. After many Remedies this following Plaiſter did much good.

Take *Plaiſter Diapalma one ounce: Mercury crude kill'd with Sulphur and Roman Vitriol, of each two drams: Turpentine a little. Let all be made into a Plaiſter.*

The Tumor yet continued, though very much abated; and finally, this following Plaiſter perfected the Cure.

Take *Gum Ammoniack and Sagapenum diſſolved in Vinegar, and then thickened again, of each two ounces: Diachylon with Gums one ounce and half. Melt all together, then add Cinnabar and burnt Braſs, of each one ounce: Orpment and Verdigreece, of each two drams. Make all into a Maſs.*

Obſerv.

Obſerv. 53. *The Diſeaſe Cholera.*

644. *Petrus Manuel* a Merchant of *Montpelier*, ſeventy yeers old, being taken with a grievous *Cholera*, [that is, Vomiting and ſcouring,] with four Remedies chiefly he was in eight daies cured. *Viz.* A Clyſter of Milk, *Confectio de Hyacintho*, Conſerve of Roſes, and Yolks of Eggs; an aſtringent Fomentation of his Stomach, and ſtrengthening, with Bags ſteeped in red Wine; a Julep of a Decoction of Plantane and Purſlane, with Syrup of Quinces, and *Confectio de Hyacintho* given morning and evening, and one grain of Laudanum every night diſſolved in his Julep. This Cure was counted a Miracle in ſo old a perſon.

Obſerv. 54. *A Malignant Feaver.*

645. The ninth of *Auguſt*, 1650. I was called to the Baths to Mſr. *Guerinus* a Merchant of *Lions*, who was ſick there. It was the fifteenth day of the Diſeaſe, and he was held with a continual raving, and perpetual contractions of the Nerves, and ſtarting of his Members; moreover, he refuſed all Broths, and other Drinks, and he ſpit out whatever was put into his mouth by ſpoon, At firſt I force him to ſwallow his Broths by ſtopping his Noſe, and holding the ſpoon long in his mouth. Afterwards I give him twenty grains of *Bezoardicum Joviale* twice a day, and in all his Broths one ſcruple of *Bezoardicum Minerale* for two daies together with Juleps, Alexipharmicks, Epithems, and other vulgar Remedies. Alſo Veſicatories were applied to his Neck and Wriſts, and within three daies he was freed from his Feaver and al its Symptoms.

Obſerv. 55 *A Malignant Feaver.*

646. On the 14. of *Auguſt*, in the year 1650. Mſr. *d' Almeras*, Captain of a Man of War, for ſeven daies had been troubled with a continual Malignant Feaver, with ſo great weakneſs, that he could not ſtir himſelf in his Bed, or turn from one ſide to another. All ordinary Remedies were uſed to no purpoſe, no not Bezoar ſtone, which he ſaid a Spaniſh Gentleman had brought from the *Indies* and given him. At laſt, on the twelfth day of the Diſeaſe when all grew worſe and worſe, and I ſaw the Patient (of whom I was exceeding tender) in danger of his life; I give him at nine a clock in the evening four ounces of my Treacle Water made with juyce of Lemmons. At eleven a clock I gave him in Broth *Bezoardicum Joviale* twelve grains, and in the morning at four a clock he took the ſaid Bezoartick again. The effect of theſe Remedies was ſuch, that the Faintings which had formerly troubled him, did trouble him no more: yea, and whereas before having a looſneſs which did much weaken him as oft as he went to ſtool, that night nevertheleſs he had a plentiful ſtool, and became thereby the ſtronger. Alſo three hours after he had taken the Water and Pouder, he turned himſelf of his own accord upon his ſide, and lay thereupon, whereas for many daies before he had lain upon his back immovable. In the morning his Urines appeared better digeſted, and from that time he continually amended, and in a ſhort ſpace was freed from his Feaver perfectly.

Obſerv. 56. *A Malignant Feaver.*

647. On the third day of *September*, the year 1650. I was called to a Town named *Aiguemortes*, to ſee the renowned Lady *de Guy*, ſixty yeers of Age, troubled with a malignant Feaver, being ſomwhat of the Nature of a Semitertian. For the Fits returned every day, which did not terminate in a perfect freedom from heat, and there came with the fits a coldneſs of the whol body, which laſted twelve or fifteen hours, with an exceeding Languiſhment of the forces of her body. Moreover ſhe was exceedingly weakened by a plentiful and continual looſneſs, whereby very crude humors of a gray color were voided. And this flux was of kin to a Lientery; for as often as ſhe took Broth or drunk, ſhe preſently voided it by ſtool, but four times as much in quantity. I came on the ninth day of the Diſeaſe, and I uſed ordinary Remedies carefully and continually for two daies together, ſuch as are wont to be preſcribed for a malignant Feaver, Looſneſs, and to ſtrengthen Nature. And when they would do no good, and the Patient grew worſe and worſe, ſo that on the ſeventh day ſhe ſeemed neer to death, and as it were in the Agony thereof; I thought good to have recourſe to *Bezoardicum Joviale*, as a rare Antidote and powerful Diaphoretick, and I gave her twelve grains thereof. From that time ſhe had no more ſtools, her cold fits did not return, and within two daies ſhe loſt her Feaver, and in a while after was perfectly wel.

Obſerv. 57. *A Pit in a Womans Dug.*

648. This is a rare Caſe. A Noble Matron, fifty one years of Age, being of a Cholerick and Melancholick Temperament, ten years before had been taken with a ſudden

fright,

fright, through the ſudden death of her child killed by the Nurſes heedleſneſs. Hence her Courſes were wholly ſtopped, nor had ſhe them ever after. After two years there aroſe in the upper part of her left Dug, a Tumor ſomwhat hard and long, round, as thick as a finger. A little afterwards there appeared in the lower part of her ſaid Dug another little round Tumor, which within four daies made a ſmal pit in the ſame part without pain, which pit grew by little and little, ſo that within two years it drew in about half the Dug, and in the bottom thereof the skin might be perceived to ſtick unto the Ribs. But in the compaſs of the ſaid bottom a certain hardneſs was perceived, which being compreſſed with the fingers does introduce a ſenſe of pain. Somtimes the Patient felt a pricking pain in al that part, but ſmal and ſeldom happening. Moreover, ſhe had an intenſe heat in the Region of her Liver, and the right ſide of her Cheſt.

A Conſultation being had, this Malady was thought to approach unto the Nature of a ſecret Cancer. For ſince there is a very great variety in the Nature of the Melancholick and black Cholerick Humor, it happens that from thoſe Humors ſundry ſorts of the ſame Diſeaſe do ariſe. Commonly the Melancholick aduſt Humor causing a Cancer, is thick, and produces an hard Tumor, which at laſt gaining putrefaction and acrimony exulcerates the Parts, and produces an incurable Ulcer. But in this caſe the humor is thin, and therefore it makes a very ſmal Tumor; and moreover, that ſame Humor hath a certain malignant and melting quality, whereby it diſſolves and conſumes the ſubſtance of the part; as we ſee ſome Salts furniſhed with a corroſive and ulcerating faculty, ſuch as thoſe are whereof Potential Cauteries are made; and ſome can diſſolve the hardeſt bodies, of which are made Aqua fortis, Aqua regia, and ſuch like Liquors as can diſſolve metals and ſtones; yea, Vinegar diſſolves ſtones, and yet does not fret the Skin. So in the Microcoſm are generated Salts of like Faculties, which being mixt with the Humors, do produce wonderful effects. So in this caſe, the Humor which is naturally expelled into the Dug, as into a ſoft and ſpungy part, does by degrees melt and conſume the ſubſtance thereof; ſo that the foreſaid pit grows every day bigger and bigger. This Diſeaſe was judged incurable, and that only a Palliative Cure was to be thereto applied, and that it was to be feared leſt at laſt the part ſhould be ulcerated, a greater acrimony being introduced. The Remedies preſcribed were alterers, evacuators, revellers, roborators, viz. Periodical Purgations and Blood-lettings, altering Broths, Whey, Mineral Waters, Cauſticks, Specifick Opiates, and ſuch like. Alſo Topicks to leniſie and moiſten the fierceneſs of the Humor, as a Liniment of Oyl of Roſes, Juyce of Plantane, and Nightſhade with crude Mercury; the Oyntment of green Frogs deſcribed by *Chalmetheus*, in his Chapter of the Cancer: a Liniment of Butter and Oyl of Violets with Salt of Lead, a Fomentation with Roſe Water and Salt of Lead.

Obſerv. 58. *Pain of the Hæmorrhoids.*

649. A man three ſcore years of age, of a Melancholick and Atrabiliary temper, was vexed with a troubleſom pain of the Hæmorrhoids, with a Tumor and Inflammation of the part, which would not give way to many Remedies. I preſcribed him a Fomentation of Roſe Water, in ſix ounces whereof a dram of Salt of Lead was diſſolved; which Fomentation was reiterated divers times in a day. But afterwards a Cataplaſm was applied, of a white Onion roaſted under the embers, and mingled with Butter in an equal quantity. Within two daies the Inflammation was aſſwaged, and the Tumor for the moſt part diſſolved.

Obſerv. 59. *Convulſions in a Child.*

650. The 27. of *October*, 1650. when I was at *Nemaus*, tending upon another Patient, the Son of Mſr. *de Marguerite* Counſellor in the Præſidial Court of *Nemaus*, ten years of age, was taken with Epileptick Convulſions moſt dreadful, ſo that all the parts of his body were cruelly ſhaken, and the fits returned ever and anon, and there was wel-neer no intermiſſion. In ſo great a danger and ſo importunate a Diſeaſe, I give him half a dram of Salt of Vitriol diſſolved in Betony Water, whereby vomiting was preſently raiſed, and the Patient voided much flegm, and preſently the Convulſions were ſtopped. Yet after ſome hours they returned, but much ſhorter and lighter, and therefore a Purgation was given him of Diacarthamum half an ounce; Syrup of Roſes one ounce, with Betony Water; and this was given about the evening, becauſe in the morning he had his fits. He was purged wel in the night. Afterwards there was given to him Oyl of Amber and Spirit of Vitriol, of each five drops in Water of Betony. His fits were more light, but the night following they were ſomwhat more frequent. The next day in the morning we gave him a Potion of Carduus Water one ounce, and as much Scordium Water, Treacle Water of Bauderon

Bauderon one ounce; Salt of Carduus one ſcruple; Confectio Alkermes one dram: By help whereof al Convulſions were taken away. But leſt they ſhould come again, *Bezoardicum Joviale* was twice given him the quantity of twelve grains in eight hours time, and ſo he was quite cured. We gave him the Alexipharmical Potion, and the *Bezoardicum Joviale*, becauſe there was great ſuſpicion of malignity in the Diſeaſe; becauſe the Boy had fifteen daies before been troubled with a Squinzy, which diſeaſe was at that time Epidemical at *Nemaus*, eſpecially afflicting the Children, whereof ſome alſo died. Whence we may conjecture that the malignity remaining after that Diſeaſe in the Boys body, during the time aforeſaid, was ſuddenly awakened; and raiſed thoſe Convulſions.

Obſerv. 60. *The Squinzie.*

651. On the 27. of *Octobor*, 1650. Mſr. *Cheilon*, an Advocate at *Nemaus*, thirty years of age, was troubled with a grievous Squinzy for five daies, which took away his ſwallowing quite and clean; ſo that he could not take a drop of Broth, and for twenty four hours he had taken nothing, beſides Water, which did more eaſily paſs. I bad preſently give him two ounces of *Aqua Benedicta*, in the operation whereof, the Impoſtume which did lurk in his Throat and ſtopt the whol orifice of his Gullet, was broken, and the Patient voided much quittor with flegm and a little blood. But afterwards he took Broth without much trouble, and after a few other Remedies, grew preſently wel.

Obſerv. 61. *A Double Tertian.*

652. On the 29. of *November*, 1650. while I was at *Nemaus*, I was called to Mſr. *de Mirabel* ſojourning with Mſr. *Barnier* the Kings Councellor, who was troubled with a double Tertian Ague for fifteen daies, in which ſpace of time he was twice let blood, and as many Purgations were given him, and many opening and cooling Juleps. Nevertheleſs the Feaver continued, the fits came ſooner, the Urines were crude and reddiſh, alſo the Patient was troubled with Nocturnal ſweats: all which threatned a long Diſeaſe, ſo that it was to be feared it might degenerate into a Quartan. I therefore ſetting upon the Cure, to remove the internal Inflammation, which was apparent from the redneſs of the Urines, and the great heat of the firs, I let him blood again, and his blood appearing very much burnt and corrupt, I thought good to cauſe him to bleed the day after alſo. Afterwards to clarifie and temper his blood, I preſcribed Juleps of temperate opening Roots, with Cichories and Capillary Plants to be continued for three daies together. After which followed the Potion of Senna, Tamarinds, Manna, and Syrup of Roſes, whereby he was ſufficiently purged. Yet the fits continued as ſtrong as before. I give him therefore twenty grains of my Ague-Chaſer, whereby he was ſeven times purged, only downwards, and that ſo gently that he would every where profeſs, that he never took a gentler Medicament. Now he took it at three a clock in the morning, the fit being expected at one of the clock after dinner, which was kept back till four in the Afternoon, and was much lighter than before. The following day the fit returned the ſame hour, and was like the former. I give again my Feaver-Chaſer in the ſame doſe, and he was purged after the ſame manner, nor did his fit come any more. The day after the Medicament he bled a pint of blood at the noſe, and was not weakened thereby. And this I have ſomtimes obſerved in my Feaver-Chaſer, That as it endeavors to expel whatever is burdenſom to Nature, it alſo expels ſuperfluous blood by bleeding at the Noſe: which happened in this Gentleman who was young and Sanguine, ſo that ſuperfluous blood was in him ſtil redundant, though he had been four times let blood. Thus he was perfectly cured, and reduced to his former health.

Obſerv. 62. *A Quartan Ague.*

653. A Dominican Friar named *Auſtin*, was troubled with a Quartan Ague a yeer together, which was followed by a black Jaundice. He had uſed many Remedies againſt this Diſeaſe, according to the preſcript of ſundry Phyſitians, but all in vain. For he was of a very Melancholick Temperament and aduſt: Moreover, his left Hypochondry was hard and reſiſted the touch, I order him to be let blood, opening and Melancholy purging Apozemes for four daies, with opening and emollient Fomentations applied to his Hypochondries. Afterwards I gave him twenty grains of my Feaver-Chaſer, yet the Ague remained unſhaken. After two fits I gave twenty five grains more, and the fits were abated. After two fits more I gave thirty grains, and that ſame rebellious Feaver was quite chaſed away.

Obſerv.

Obſerv. 63. *A Felon or Whitloaf.*

634. In the beginning of the month of *March*, 1651. the eldeſt daughter of the Baron of *Aumelaz*, General Treaſurer of *France*, had a Felon on the fore finger of her left hand, which had grievouſly tormented her for the ſpace of four daies, ſo that ſhe ſlept not al night, with extream pain. I cauſed her to put her finger into the Cats Ear, and within two hours ſhe was void of al pain. She felt her finger drawn by fits into the Cavity of the Ear, and ever and anon the pain ſeized upon her whol Arm, as far as to her Shoulder, and at that time the Cat cried aloud, ſo that it is probable that ſhe was affected by the Venom drawn in. For a Felon is a venemous Tumor. Al her hand was ſwelled, and then the ſwelling went away, ſave on her finger, which remained ſwoln, but void of Pain. Her finger being taken out, appeared ſuppurated, and was afterwards cured only by the Plaiſter Diapalma.

Obſerv. 64. *Immoderate flux of the Hemorrhoids.*

655. In the month of *April*, 1651. a noble Matron, Wife of Mſr. *de Riniac*, Proctor General in the Court of Accounts, Subſidies, and the Kings Exchequer, being forty yeers old, had an immoderate flux of the Hæmorrhoids, of which ſhe could not be cured by al the Remedies preſcribed by two Phyſitians one after another for eight months time; ſo that ſhe was brought into an extream Cachexia threatning a Dropſie, with extream weakneſs, ſo that ſhe could hardly go, and a yellow Jaundicing color of her face and whol body. She could no longer away with Remedies, and by Purgatives which ſhe took by advice of the Phyſitians aforeſaid although gentle, her flux was irritated. In this deſperation ſhe came to me, and implored my aſſiſtance. And I preſently preſcribe her the following Potion to be uſed four daies one after another.

Take *Tamarinds half an ounce: Leaves of Plantane one handful: Citrine Myrobalans one dram. Boyl them to ſix ounces. In the ſtrained Liquor infuſe choyce Rhubarb one dram: Spicknard ten grains. After expreſſion therein diſſolve Syrup of Roſes one ounce; Pouder of Rhubarb one ſcruple. Make all into a Potion.*

After the firſt taking of this Potion the flux of blood was ſtopped, although ſhe went five times to ſtool; and in the other doſes the ſame event followed.

Afterwards I preſcribed Juleps of a Decoction of Cinquefoyl Roots and Tormentil, Leaves of Plantane, Pimpernel, and Yarrow, with Sal Prunellæ and Syrup of Pomegranates for twelve daies together, iterating the Purgation every fift day; and all that time the flux of Hæmorrhoids never appeared.

And becauſe the Diſeaſe was rebellious and very long laſting, which being once ſtopped would after a time return again: after the foreſaid Remedies I preſcribed Salt of Iron to be taken for many daies from ſix to eight grains, and the giving of the foreſaid Potion every fift day.

Through the uſe of theſe Medicaments the flux of Hæmorrhoids did not appear for five weeks, which being gone there returned a very troubleſom flux, for ſhe voided abundance of very pure blood as often as ſhe went to ſtool. Being ſent for the next day I preſcribed again a purging Potion; after which ſhe had two or three ſtools without any voidance of blood.

The day after the Purge I preſcribe her a Bath of Barley, Plantane, Knorgraſs, tops of Brambles, and red Roſes, to be uſed two daies.

Afterwards the ſame Remedies were iterated for an whol month together; and daily the Patient got ſtrength, and the lively color of her face was reſtored, til at laſt ſhe gained perfect Health. Yet about the end of the foreſaid month ſhe felt an heat in her Hypochondries, and diſquietneſs about the time of ſleeping. It was eaſie to conceive that this proceeded from Retention of blood, which did formerly go away by the Hæmorrhoids, and which Nature could not wel govern, being accuſtomed to the former evacuations, eſpecially ſince her Courſes had been ſtopped ſome yeers: wherefore I order her to bleed in her Arm, by help whereof the foreſaid Symptoms were taken away.

Obſerv. 65. *A Contuſion, Inflammation, and Excoriation of the Buttocks by long lying upon the Part.*

656. The Wife of Mſr. *de Briſſac*, being ſick of a continual Feaver, with a very troubleſom Catarrh falling down upon the Lungs, whereupon ſhe had continually a Cough, which did vehemently trouble her, eſpecially when ſhe lay down, ſo that ſhe was forced to ſit day and night in bed. And being exceeding lean the ends of her Buttocks coming neer her Fundament, by continual compreſſion were bruiſed, and had the skin fretted off; after which followed an Inflammation with an obſcure redneſs enclining

clining to black and blue. After ſome Oyntments and Plaiſters ſome daies uſed in vain by a Chyrurgeon experimented, I was made acquainted with the caſe. I cauſe the part to be fomented with Roſe Water wherein Sugar of Lead was diſſolved, and in twenty four hours the Malady was cured.

Obſerv. 66. *A Malignant Feaver.*

657. In the month of *July*, 1651. Mſr. *de Deletre*, Farmer of the Salt Pits, fel into a Malignant Feaver, which brought him to Convulſions and Ravings, with extream inequality of Pulſe, ſo that it ſeemed he would ſhortly die. Of ſundry things that were given him, my Treacle Water deſcribed in my Cure of a Peſtilential Feaver did him moſt good, being given the quantity of four ounces, with twelve grains of *Bezoardicum Joviale*. Whereby plentiful ſweat was cauſed, and the Patient freed as by a miracle.

Obſerv. 67. *A monſtrous Scituation of the Stomach.*

658. The Son of Mſr. *Rat*, a Citizen of *Montpelier*, twenty four years old, by temper melancholick, was troubled wel-near al the Summer with a long laſting Tertian Ague ſomtimes ſimple, other whiles double, al the the Summer in a manner. But in the month of *September*, although he was freed from his fits, yet was he not perfectly wel, and took Antimonium from an Emperick, which perhaps was ill prepared, whereby he was exceedingly moved to vomit, but brought up nothing. So that the ſaid continual ſtraining to no purpoſe tormenting him, in ſeven or eight hours time it did bring him to deaths door, and towards evening took him away. His body being opened his ſtomach was found in the right part of his Cheſt full of ſundry humors; which preternatural Scituation was doubtleſs the cauſe that it could not ſufficiently dilate nor turn it ſelf ſo as to vomit, being oppreſſed by the circumference of the Ribs. Now that this Scituation was from the firſt original in the Womb, appeared by the abſence of the Lungs in that part of the Cheſt, becauſe there was only one Lobe or Lap thereof in the left ſide. It is ſtrange that this young man was not all his life time very much oppreſſed with ſhortneſs of breath, and that he conveniently exerciſed al the functions of his body, before the Diſeaſe aforeſaid; for he had been a Soldier and contracted the foreſaid Feavers in the Wars.

Obſerv. 68. *A Dropſie.*

659. A Child two yeers old, ſick of a Dropſie, was perfectly cured in two months time, by theſe following Remedies.

Take *Rhubarb poudered one dram. Let him take it in the morning with Broth.*

Take *Roots of Aſparagus, Butchers broom, Elecampane, of each one ounce: Leaves of Agrimony, Cichory, Finger-fern, Maidenhair, Germander, Centory, the two Wormwoods, of each one handful: Boyl them to a pint. Make thereof with Sugar a Syrup perfectly boyled.* Let him take one ounce every other day an hour before he ſucks.

Take *Lozenges of Trionſantalon with a fourfold quantity of Rhubarb four ounces.* Let him take one dram every other day when he does not take the Syrup.

Take *Choice Rhubarb tied up in a nodule one ſcruple: Spring Water one pint and half. Infuſe them cold, and let him uſe the Liquor for his ordinary Drink.*

Obſerv. 69. *A Bloody Flux.*

660. Mſr. *Rouſier*, a Doctor of Phyſick, and Phyſitian at *Utica*, forty yeers of age, for four months had a Cholerick Looſneſs, with flegm and blood, whereby he voided more blood than other humors, ſo that he was made extream lean and almoſt conſumed. Having all that time uſed many Remedies in vain; at laſt he cals me to adviſe with; and I gave him twelve grains of Horizontal Gold, whereby he was gently purged, and voided ſtore of leek-colored and ruſty Choler without any blood. I cauſed the ſame Remedy to be twice repeated, every third day, and the ſame operation followed. Afterwards he was quite freed of his Looſneſs, and uſing nouriſhing meats of good juyce, he attained his former health.

Obſerv. 70. *Inability to Generate.*

661. A Gentleman thirty yeers of Age, having in the beginning of his youth much given himſelf to Venery, and having had a long Gonorrhea, in the height whereof he nevertheleſs uſed frequent Copulation, yea, with impure Harlots; his Genital parts being very much weakened by the cauſes aforeſaid, he became at laſt Impotent, which Impotency did not conſiſt in want of Erection, which he ſaid was ſufficient, but of Ejaculation, which ſeldom followed. Now I conceive it depended upon defect of Seed, which was bred in very ſmal quantity, becauſe of the weakneſs of his Teſticles, whoſe

Natural heat was exhauſted and diſſolved by frequent Copulation. Peradventure alſo his *Paraſtatæ* were faulty, receiving but little Seed from the Stones, by reaſon of Scars remaining in them, after thoſe Ulcers which are wont to accompany thoſe long laſting Gonorrhæa's. Alſo by reaſon of the cold diſtemper introduced into thoſe weakened parts, through diſſipation of the implanted Spirit. For the Cure of this Diſeaſe I preſcribed theſe following Remedies the firſt of *April*, 1652.

Take *Emollient Decoction one pint and half: double Catholicon and Diaphœnicon, of each ſix drams: Honey of Roſes, Oyl of Lillies, of each two ounces. Make a Clyſter, and give it at four a clock in the after-noon.*

The following day let eight ounces of blood from the Baſilica Vein of the right Arm.

Take *Senna half an ounce: Annis ſeeds one dram: Roman Wormwood half a pugil: Boyl them to three ounces. In the ſtrained Liquor diſſolve Diaphœnicon three drams: Syrup of Roſes one ounce. Make a Potion, and let him take it the day after his bleeding, and be ordered accordingly.*

Take *Shavings of Guajacum four ounces: Fountain Water four pints. Let them ſteep twenty four hours, then boyl them till half the Liquor is conſumed, adding towards the end one ounce of Senna, Turbith, Hermodactils, of each three drams. Take of the ſtrained Liquor half a pint every morning for twenty daies together three hours before he eats.*

Take *Sarſaparilla one ounce: Fountain Water eight pints: Steep them twelve hours: Let them boyl till a quarter is waſted away.* Let him uſe the ſtrained Liquor for his ordinary Drink with ſtrong Wine, during the uſe of the foreſaid Decoction: uſing the mean while Bisket made with Annis ſeeds, Meats roaſted and not boyled, Pine Kernels, torrified Almonds, and other dry meats.

After the foreſaid Decoction is taken, let him for three daies together take one ounce of Turpentine, wel waſhed in Agrimony water.

After the uſe of theſe Remedies let him go to the Balerucan hot Baths, whoſe Water let him drink three daies together after the uſuall manner.

Afterwards let him uſe a Bath to ſit in of the ſaid Waters four daies together morning and evening, ſweating in the mornings, and in the evening let him only bath his Teſticles, *Perinæum*, and the Region of his Share.

Stil when he coms out of his Bath after the ſweat and water is wiped off, let his Cods, *Perinæum*, and Loins, be anointed with this following Oyntment.

Take *Oyl of Lillies two ounces: Oyl of Nutmegs half an ounce: Oyl of Cloves one dram: Pepper, white, black and long, of each half a dram: Seeds of Rocket, Nettles, Nigella, of each ten grains: Pellitory of Spain one dram: Wax as much as will ſuffice to make all into an Oyntment.*

Take *Oyl of Nutmegs two ounces: Oyl of Cloves one dram: Ambergreece half a dram: Muſk and Civit, of each one ſcruple. Make them into a Liniment.*

After the uſe of the Baths, foment the Parts aforeſaid for fifteen or twenty daies an hour before he goes to bed with the following Decoction.

Take *Roots of Galangal, Calamus Aromaticus, and Florentine Orice, of each one ounce: Leaves of Sage, Marjoram, and Roſemary, of each one handful: Seeds of Rocket, Watercreſſes, Nettles, Cardamoms, and Cubebs, of each three drams: Nutmegs, Cloves, Cinnamon, of each half an ounce: red Roſes one pugil: Boyl them in red Wine till a fourth part is conſumed.* Let him uſe the ſtrained Liquor for a fomentation as aforeſaid.

After the Fomentation anoint the ſaid Parts with the foreſaid Liniment.

During the uſe of the foreſaid Remedies let him take every morning half an ounce of Conſerve of Satyrion or Eryngos, or a Walnut preſerved in Sugar, or a preſerved Myrobalan, or two drams of the following Lozenges:

Take *Confectio Alkermes two drams: Amber-greece one ſcruple: Muſk ſix grains: Sugar diſſolved in Orenge-flower and Roſe Waters ſix ounces. Make all into Lozenges.*

He may uſe the foreſaid Remedies by turns, that he may not grow weary of any one.

Mean while let him uſe a Reſtorative Diet, eſpecially let him frequently eat Partridges, and young Pidgeons, young Hares, and Rice boyled in Milk.

For Junkets let him uſe Piſtachios, Toadſtools, Hartichoaks, Almonds, Hazel Nuts, Dates, and Pine Kernels; alſo the Confection made of them, which is commonly called *Pineolatum*.

Let him abſtain from Fruits and raw Herbs, Fiſhes, and other cold and moiſt Aliments. Alſo from Carnal Copulation during the uſe of the foreſaid Remedies.

Obſerv. 71. *A Dropſie of the Breaſt.*

662. *John Mimenty*, a Citizen of *Montpelier*, ſixty five yeers old, of a thick burly body, for three months had been troubled with a great ſhortneſs of breath, ſo that he could ſcarcely reſt in his bed, eſpecially in the

the nights, at what time he was chiefly troubled. He had no Cough, or very seldom, nor did he spit up any thing to speak of. His face was somwhat swollen, and his belly began to swel, so that he seemed to encline to an Ascites, for his Legs and feet did also swel. For his Cure, was prescribed in the beginning of *May* an universal Purgation for four daies, by a Flegm and Water-purging Apozeme. Afterwards a Sudorifick Diet Drink of a Decoction of Guajacum and Salsaparilla for twenty daies, he being made to sweat plentifully in a Laconick Bath, made with the vapor of Spirit of Wine. And after every fourth Dose he took a Water-purging Pouder of Senna, Turbith, Hermodactils, Jalap, Scammony, and Cream of Tartar; by which Remedies he was perfectly cured.

Observ. 72. *A double Tertian in a Woman with Child in her seventh month.*

663. The Wife of Mr. *Bruieys*, in the seventh month of her Gravidation, was taken with a double Tertian in the month of *May*, 1652. which vexed her a month without any shew of abatement, whereby she was very much in danger. For dayly Experience shews that Women with child, troubled with such like Agues, are very hardly cured, and many die of Abortion. She had been thrice let blood, twice purged, and many opening and cooling Juleps had been given her. Finally, being let blood an hour before her fit, and taking immediately before her bleeding a Julep of the Decoction of Chamomel and Cream of Tartar, her Ague was quite taken away. For the fit that was expected after her blood-letting, came not, nor any after.

Observ. 73. *A Dropsie.*

664. The Wife of a Taylor, my Neighbor, thirty yeers of Age, having been Cachectical all the time of her Childing, and disordered her self in her Child-bed, was taken with an acure Feaver, at the end whereof she fel into a Dropsie, wherin her Belly, Thighs, and Legs were much swelled; and being poor, I prescribed her only this following Pouder:

Take *Senna, Cream of Tartar, Jalap, of each half an ounce* Let her take one dram in Broth every day. With this Remedy continued twenty daies she was perfectly cured.

Observ. 74. *The Dug inflamed.*

665. A young Woman about the ninth month of her being with Child, was taken with a swelling of her left Dug, with stretching redness, and Pulsation. A Chyrurgeon being called he presently applied a Pultis of Bread Crums, whereupon the Tumor exceedingly encreased. I being called prescribe a Pultis of Bean meal boyled in Oxycrate to be often changed, because in a few hours it would become dry. In twelve hours the Inflammation was taken away, the Tumor very much abated, and within a few daies quite vanished.

Observ. 75. *A Cholerick Cholick.*

666. Mr. *de Chalanges*, Former of the Salt-Pits, was taken with a Cholerick Colick about the end of *January*, 1653. The Pain was very tormenting, with continual watchings, a perpetual Feaver, and frequent Hiccupping, so that his ordinary Physitian suspected an Inflammation of some part in his lower belly. But I being called to consult, conceived that all these Symptoms did proceed from a Cholerick *Cacochymia*, moved by this reason chiefly, in that the pain was wandring, somtimes possessing the lower and Hypogastrick part of the Belly, and other whiles the upper and Epigastrick part: This Opinion the event made good. For after four times letting blood, many Emollient, purging, and pain-asswaging Clysters, Fomentations and Baths to sit in, he was cured with four Purgations used one day after another, of a Decoction of Cichory Herbs, and Capillary Plants, tops of Mallows, and two drams of Senna, wherein was infused one ounce of Cassia, and in the strained Liquor was dissolved one ounce of Syrup of Roses. Every day he voided much Leek-colored Choler, which had caused the foresaid Symptoms.

Observ. 76. *Inflammation of the Almonds of the Ears.*

667. On the 21. of *May*, the year 1653. the Wife of Mr. *Engarran*, Councellor in the Court of Accounts, was afflicted with a most grievous Inflammation of the Almonds of her Ears, which was soon followed by an exulceration, with intense pain. Blood-letting being celebrated, and Gargarisms of Oxycratum being used two daies together in vain, she was cured in a day with the following Remedy.

Take *Mustard seed one dram: Vinegar of Roses, and white Sugar, of each one ounce: Water three ounces. Make all into a Gargarism.*

Obſerv. 77. *The Dropſie in a Boy.*

668. The Son of Mſr. *John Guy*, a Merchant, five yeers old, having been four months Hydropical; when other Remedies would not do, was cured perfectly with this following Syrup, uſed fifteen daies together.

Take *Roots of Elecampane one ounce: Leaves of Agrimony, Germander, Centory, and Wormwood, of each one handful: Boyl them to a pint. In the ſtrained Liquor diſſolve white Sugar one pound. Make all into a Syrup, whereof give him one ounce every morning two hours before meat.*

Obſerv. 78. *Hiccupping.*

669. Mſr. *Seguin* troubled with a malignant Feaver, was tormented by a moſt grievous and almoſt continual Hiccup. After many Remedies oppoſing the Feaver and malignity, four Blood-lettings, and one Purgation, many Clyſters, and many other Remedies, eſpecially ſuch as were appropriated to the Hiccup. On the twelfth day of the Diſeaſe he was purged again; his Hiccup was more frequent towards the evening, although he had been ſufficiently purged. Being called to advice, I preſcribed two grains of Laudanum, with an Emulſion of the four great cool Seeds, wherein one dram of Sal Prunellæ was diſſolved; within an hour the Hiccup went away, and came no more.

Obſerv. 79. *Impotency as to Generation.*

670. Take *Oyl of Liquid Amber one ounce; Rocket ſeed one dram.* See the reſt in *Zacutus Luſitanus*, *Praxi admiranda*, *fol.* 233.

If theſe Pils cannot be ſo ſoon prepared, theſe following may be uſed with much benefit.

Take *Amber-greece, Muſk, Lignum Aloes, of each one dram and half: Shavings of Ivory, Diamoſchum dulce, Gallia Moſchata, of each half a dram: Roots of Angelica, Peony, and Carpobalſamum, of each one dram: Civet as much as will ſuffice to make all into a Maß of Pills.* Let him take a ſcruple or half a dram every night.

For a change, this following Water may be ſomtimes uſed.

Take *Cinnamon, Cloves, Nutmegs, Mace, of each one ounce: Cubebs, long Pepper, Galangal, Zedoary, Seeds of Ammi, of Selſi, of each half an ounce; Juniper Berries one dram: generous white Wine, Roſe Water, and Marjoram Water, of each one pint. Let them ſtand in digeſtion ſix daies, and then diſtill them in Balneo Mariæ.* Let him take two ſpoonfuls morning and evening.

Finally, Other things doing no good, this following Opiate may be uſed.

Take *new Satyrion Roots three ounces: new Parſnips three drams.* See the reſt in *Zacutus Luſitanus*, in *Praxi admiranda*, *fol.* 232.

Externally Fomentations and Liniments may be uſed, preſcribed before in Obſer. 69. to which alſo this following Plaiſter may be added.

Take *Maß of Plaiſter* de Baccis Lauri, *and* de Maſtiche, *of each one ounce: Gum Tacamahaca, and Caranna, of each half an ounce: Roots of Biſtort and Tormentil, Nutmeg, Cloves, Ginger, and Pouder of Aromaticum Roſatum, of each one dram: Nutmeg half an ounce: Balſom of Peru as much as will ſuffice. Make a Maß of Plaiſter, a part whereof may be ſpread upon Leather, and a ſquare Plaiſter made thereof to be applied to the Region of the Loyns, continually worn, and renewed every week.*

Obſerv. 80. *A long laſting Tertian Ague.*

671. The Wife of Mſr. *de Briſſac*, twenty yeers old, in the months of *July* and *Auguſt*, was troubled with a double Tertian Ague, and that a very ſtubborn one, becauſe her body was very much weakened, ſhe having been ſeven months with child, and then miſcarrying. Many Remedies had been uſed in vain by her ordinary Phyſitian, many Blood-lettings and Purgations, Juleps, Medicated Broths, &c. I being ſent for, give her an hour before her fit *Bezoardici Jovialis* twelve grains, with four ounces of Carduus Water. Her fit was kept back two hours, and was much leſſer; alſo at the end thereof ſhe had two or three ſtools, ſhe being formerly alwaies bound, ſave when ſhe took Clyſters, and ſhe voided very ſtinking Excrements. The day following, the ſame Remedy was uſed, and the fit was in like manner retarded and abated, and alſo at the end thereof ſhe voided very filthy excrements, and afterward ſhe had ſome fits ſcarce diſcernable; and at laſt ſhe was by little and little quite freed.

Obſerv. 81. *Flux of the Hemorrhoids.*

672. Mſr. *Engarran*, Councellor in the Supream Court of Accounts, Subſidies, and Royal Exchequer, was troubled for five or ſix daies, whereby he voided eight or ten ounces of blood every day. After Blood-letting, cooling and thickening Juleps, and other

other internal Remedies and external uſed in vain; when the caſe was urgent and the Patient very much weakened, I preſcribed juyce of Nettles the quantity of two ounces, clarified by a light boyling, with a little Sugar, and with this Remedy alone the flux was quite ſtopped.

Friendly Reader; *Becauſe there wanted in the Writings of* Riverius *the Obſervations requiſite to make up this Century; I have therefore added theſe following, which ſomtimes comprehend divers Diſeaſes of the ſame ſort under one Title, for the greater cleerneſs of Inſtruction.*

Obſerv. 82. *The Dropſie.*

673. In the yeer, 1645. one called *Felizat*, being become Hydropical, was cured without any Phyſick, his Navel being of its own accord ſuddenly opened, as he walked in the ſtreets; ſo that being returned home he continually wet many blankets and his bed for ſome daies together, whereupon he lived wel and merrily al the year after. But when the year was paſt his belly grew again ſo great that he went about hardly able to fetch his breath. And when the Tumor was ſo encreaſed that he was almoſt choaked, and his Navel was very much raiſed; being ſtrong, he deſired me again and again that it might be opened, or elſe he would kill himſelf. Which when a Chyrurgeon had at laſt duly performed, and without pain, we ſuffered the Water preſently to run the quantity of a pint, and at night as much more: but the ſame night his parts ſettleing by little and little, his ſtrength alſo failed: ſo that the day following he died. Whence it may appear, That the Works of Nature are not alwaies to be imitated, as may be ſeen in this Patient of twenty five yeers age. For though he ſeemed to be ſtrong, becauſe he went about the Town, and could eat his meat wel enough, yet we may conceive the Diſeaſe was confirmed, and that his bowels were decayed by the former Diſeaſe.

I have heard of many Practitioners that this Operation hath with Premeditation been practiced upon many others, but none recovered.

I have many times cured an Univerſal Dropſie ſpeedily and eaſily by Diureticks and Water-Purgers; which kind of univerſal Dropſie was not that which they cal *Leucophlegmatia*, which is hardly cured, for it is the effect of flegmatick, crude, and ill compacted blood, not wel agglutinated to the pores of the Parts, nor aſſimilated, and therefore redundant and ſuperfluous in the whol body, through defect of the third Concoction which ought to be performed in the ſeveral parts of the body. And that herein the color is whitiſh and milky, or black and blue, with want of appetite, and eager and continual thirſt. But theſe Symptoms did not appear in the foreſaid univerſal Dropſie, which therefore had a differing continent Cauſe, viz. An wheyiſh Humor ſettling within the skin, and other univerſal Membranes; whence it is by *Celſus* called the Water betwixt the Skin, which hath in a manner the ſame color it had before; which alſo the touch confirms, for the Skin being compreſſed with the finger flies back, the Water giving way of it ſelf, and returning to the place whence it was forced by the hand. but in the *Leucophlegmatia* the mark of the finger remains imprinted upon the Skin, thick blood not eaſily flowing back again to the place from whence it was forced. Moreover, the ſpeedy Cure that followed did ſhew as much, which further appears in theſe following Obſervations, which I therfore thought fit to annex.

Moreover, the manner of Solution did ſhew the difference betwixt the *Leucophlegmatia*, and the foreſaid Univerſal Tumor: ſince an abundance of ſeroſity in the whol body is much more eaſily amended than a cold and dry diſtemper of the bowels, the Parent of crude blood. Now the foreſaid Cure by me performed with Water-Purgers, ſeemed to me to anſwer to that ſaying of *Hippocrates* in *Coacis*, where he ſaies; *At the beginning of a Dropſie a watry Looſneß without crudity ends the Diſeaſe, and Purgation by the Kidneys.* The ſame Author hath alſo ſaid, *If the water flows to the bladder or belly, the Diſeaſe goes away.* Whereas nevertheleſs Experience ſhews, That an Evacuation made by Urine, does ſucceed better than that by ſtool.

A Country man fifty yeers old, by reaſon of a Baſtard Tertian Ague which had held him ſome months, fell into an univerſal Dropſie, from which we freed him, with three ounces of the juyce of our Orice, and one ounce and half of Manna, which was given him three times in ſeven daies. Whereupon his belly was quite fallen, a very great quantity of wheyiſh humors being voided by Urine and ſtool.

Another twenty ſix yeers of age, by reaſon of a Quartan Ague long laſting, fel into an Univerſal Tumor of his whol body, in which the skin being impreſſed by his finger flew back, with an hardneſs on the Region of his Spleen. A Chyrurgeon without any or-

der of a Phyſitian, as their manner is to do in the Country, gave him many Remedies a long time together, but al in vain, till being in a manner at the laſt caſt, he implored my help, becauſe I had once freed him from an acute Diſeaſe. Having therefore preſcribed him ſome Remedies according to art, eſpecially Juniper Wine, he would uſe none but this laſt, being long ago weary of al Phyſick. He took therefore ſix ounces thereof every morning, whereupon his Urine did flow more plentifully and frequently, and his belly began a little to fal: which I underſtanding, and that he had laid away the other Remedies, I perſwaded him to take only a dram of Pouder of Senna, Cream of Tartar, and Jalap, every other day for twelve daies together, in Broth, and proceed in the uſe of his Juniper, on thoſe daies he took not the Pouder; which being finiſhed, he perfectly gained his health, and returned to his wonted Labors.

Obſerv. 83. *Tertian Agues.*

Frier *Eloyſius* a Minorite at *Coſta*, having been troubled four months with a double Tertian, many Medicaments having been adminiſtred in vain by another Phyſitian; he was by me cured in the hard Winter, by giving him twelve grains of *Riverius* his Feaver-chaſer, whereby being gently purged only downwards, he had a worſe fit that day (as many times it is wont to happen in the uſe of this Remedy) and none afterwards. Yet after fifteen daies, by careleſsneſs in his Diet, and over much uſe of Fruits, light fits returned, which by uſe of a light Cathartick went again away. Which in ſuch kind of Feavers and Quartans, I have frequently uſed to do, when there happened a Relapſe..

I cured a double Tertian Ague in a certain Coſtenſian Taylor, thirty yeers old, of a Melancholick and Flegmatick Temperament, having premiſed two Purgations with fit Preparatives, and twice blood-letting, with the uſe of *Crollius* his Feaver or Ague-Medicament, of three ounces of Cichory water, Salt of Wormwood half a dram, and Spirit of Sulphur fifteen drops. Upon the firſt Doſe whereof, the Aguiſh fits were abated, and by the third doſe quite taken away: which in twenty daies had not given way to the former Remedies. And I have for twelve yeers laſt paſt tried this Remedy an hundred times in ſundry Feavers, and eſpecially in Tertians, and I alwaies found it ſucceſsful. Now in want of Salt of Wormwood, we have often ſubſtituted Salt of Tartar, in example of my Maſter *Riverius*, and ſometims alſo with a Decoction of Wormwood, as may be ſeen in his Obſervations.

Mſr. *de la Rivoire*, being troubled in the beginning of *Auguſt*, 1648. with a Double Tertian Ague, whoſe alternate fits did moſt grievouſly afflict him with tumblings, thirſt, head-ach, and ſhortneſs of Breath, was by me cured, premiſing a Clyſter, and blood-letting, and giving in the vigor of the fit, to extinguiſh the thirſty Feaveriſh Spirits a great draught of Fountain Water made tart with a ſufficient quantity of Spirit of Sulphur drawn out *per Campanam* and Syrup of Lemmons: which drink very delightful to thirſty Feaveriſh perſons, being given three or four times in two daies, al the Symptoms of the foreſaid Ague, became far milder, and the fits much ſhorter: ſo that this previous preparation of the Morbifick Matter and abatement of Symptoms thus procured, the Cure was finiſhed by the Earl of *Warwick's* Pouder, and *Crollius* his Ague Pouder, given the two daies following. Now it is to be obſerved that the foreſaid Patient being thirty five yeers of age, was troubled with Obſtructions of both his Hypochondries, eſpecially of his Spleen, and that every yeer almoſt, he is ſubject to grievous and long laſting Diſeaſes, by reaſon of his heedleſs and fiery courſe of Life.

The foreſaid Gentleman being ſick of a Tertian Ague, in *July* the yeer following, was cured with one doſe of *Crollius* his Ague-Medicament, and becauſe two Doſes were ſent, he gave the other to a Girl ten or twelve years old ſick of the ſame Diſeaſe, and ſo the Feaver vaniſhed in both of them.

Frier *Chriſtapher* a Finian of this City being forty yeers of Age, of a lean and melancholick habit of Body, in the beginning of *September*, fel into a Tertian Ague, which I cured, premiſing a Clyſter and blood-letting, with one doſe of *Cornachinus* his Pouder.

At the ſame time Frier *Norbert*, about thirty five yeers of age, of a firm habit of body, and well fleſht, was troubled with the ſame Feaver, which from the degree of heat, want of Appetite, Head-ach, unquietneſs, Cacochymy, and length of the fits, I juſtly conceived would prove long laſting. And hereunto that in the year foregoing, he was grievouſly vexed with the ſame Diſeaſe for an whol month, with a great weakneſs. After a Clyſter injected, and blood-letting, he took twenty grains of Calomelas of *Turquetus*, and ten grains of Scammony, in the form of Pils, whereupon he was gently and plentifully purged the ſame day, and three or four times the two following daies. And ſo al the foreſaid Symptoms in a ſhort time vaniſhed,

niſhed, and he had only one light fit, after he had taken the Medicament. *Calomelas Turqueti* is *Mercurius dulcis* ſix or ſeven times ſublimed, as you may ſee beneath.

Madam *de Doiſſin* a Nun, in the Month of *March*, 1651. was freed from a Tertian Ague after four fits, by taking in the height of her fit twenty drops of Spirit of Sulphur *per Campanam*, with common Ptiſan, and Syrup of ſowr Cherries, or only with Sugared water, which ſhe drank twice or thrice like a Julep as her thirſt was urgent. The day following ſhe took of the *Mercurius dulcis* aforeſaid twenty grains, and Rozin of Scammony ten grains made into a Pill, which ſhe took in the skin of a preſerved Cherry, whereby ſhe was very wel and gently evacuated.

We freed the moſt illuſtrious Counteſs *de Ferrieres* after the ſame manner, and by the ſame means from a like Diſeaſe in the beginning of *February*, the ſame yeer, in the bittereſt of Winter.

We have ſeen many that had a long time uſed many Remedies in vain, cured of a ſimple and double Tertian by taking once or twice of *Rulandus* his *Aqua Benedicta*. Others by a dram of Salt of Vitriol; and many whom theſe nor other things would not help, were cured by taking the Syrup of *Pſeudoaſarum* of *Lozellus*, the quantity of one ſpoonful. And indeed I have many times found the vertue and uſefulneſs of Vomitories above other Medicaments experimented in vain in ſundry caſes, other things being ſuitable.

Alſo letting of Blood when the Moon is in the Full, we have ſeen very helpful in Agues, becauſe then the force of the Moon cauſes the humors to boyl, and the blood is more fluid, and is eaſilier drawn out by Phlebotomy. With which Remedy uſed at that ſeaſon, *Zacutus Luſitanus* teſtifies that he hath known many cured, and others eaſed. And I lately ſaw a Friar cured thereby, juſt before the fit of a double Tertian.

A Cohenſian Woman, threeſcore yeers of age, called *Luiſa Soyſon*, had been troubled five weeks with a double Tertian Ague, whoſe every other fits were fifteen or twenty hours long, and they came in the morning with a light ſhivering, which did continue long; the other fits came about noon, and ſomtimes later with a remarkable ſhaking fit, nor did they laſt longer than twelve or fourteen hours. And therefore it was no ſmal ſign of divers humors putrifying in divers places; and therefore I foretold the Diſeaſe would prove long, or turn to a Quartan, becauſe the Patient did alwaies complain of a pain in her left Hypochondry. She had firſt a purging Medicament given her, twice or thrice, and ſhe was once let blood, and ſhe had ever and anon a Clyſter, by the procurement of an ancient Apothecary. At laſt, I being ſent for, did preſcribe four doſes of Aperitive Roots and Herbs, cooling, and ſpecifical, adding to each doſe, Senna three drams, Syrup of Roſes one ounce, and Salt of Tartar half a dram. Whereby ſhe was wel purged, but her Ague little abated thereby. But becauſe of her age and weakneſs I forbore Medicaments for a time, to give Nature ſome leiſure to recollect her forces, that I might afterward more happily purge out the humor by degrees. And ſo after ſome daies two doſes of the Apozeme aforeſaid were given her every other day; whereupon the Ague three or four daies after vaniſhed for a day or two. But afterwards it came as fierce as before, ſo that ſomtimes it ſeemed to hold her continually; and ſo ſhe lay languiſhing in bed about the Dog-daies, in the yeer, 1655. To her therefore at laſt I gave of *Riverius* his Ague-chaſer twenty grains with *Confectio de Hyacintho*, in form of a Bolus, at the greateſt diſtance of her fit; wherewith ſhe had five ſtools, and bore the the operation wel: and in her fit ſhe twice vomited a great quantity of Leek-colored matter, ruſt-colored and clammy, with ſome gripes in her belly, which preceded two or three ſtools; the fit was ſhorter, and never appeared more. Now this was worthy of obſervation, That in the Operation the Patient thought ſomwhat was plucked out of her left Hypochondry; where her pain had been before; which did evidently declare that the Cauſe of the Ague there lurking, was evidently oppoſed by the Medicament.

A Youth of twenty yeers old being ſick of a Tertian Ague in the Army of *Piemont*, took a Cup of white Wine hot, wherein he diſſolved a piece of Brimſtone as big as an Egg poudered; half an hour after he did ſweat moſt plentifully, nor did the Ague appear any more. Which Medicament he tried upon two others in this Town with like ſucceſs.

Obſerv. 84. *A Quartan Ague.*

675. A Youth of *Savoie*, twenty two yeers old, of a good fleſhy and flegmatick body, had for two months been troubled with a Quartan Ague, who refuſing univerſal Remedies by way of Apozeme and blood-letting, I gave him twenty grains of the foreſaid Feaver-chaſer, whereupon of a Double Quartan it turned to a ſingle Quartan, and it being again twice given, the ſame doſe,

doſe, he was perfectly cured.

A Prieſt fifty yeers of age very Melancholick, had been troubled with a Quartan Ague four months. Him I cured in the midſt of Winter by giving him of the foreſaid Feaver-chaſer of *Riverius* twenty four grains; and after fifteen daies the Ague came again, and was again cured with the ſame Remedy.

The foreſaid Madam *de Doiſſin*, thirty yeers of age, of a laudable temperament, elegant form, and ſingular wit, after ſundry Diſeaſes ariſing from ſorrow, ſhe fel into a Quartan Ague, whereof ſhe was cured afrer four months, in the month of *December*, the yeer 1650. after many Remedies tried in vain, with one doſe of the foreſaid Ague-chaſer.

My Nephew *Francis Jacoz*, twelve yeers of age, was troubled with a Quartan Ague after a Tertian, for ſix months, in which ſpace he took many Medicaments, and the Feaver-chaſer aforeſaid, but in vain, partly becauſe of his greedy eating, and partly alſo by reaſon of the bad diſpoſition of his bowels. At laſt with one ſpoonful of the Syrup aforeſaid of Aſarum in common Ptiſan, he was cured, plentiful vomiting being three or four times raiſed, of ſundry humors ſo ſticking to the ſides of the ſtomach and the neighboring parts, that they could not be driven out by Purges frequently given, which did exceedingly deject his Appetite, and had already altered the color and habit of his body; which nevertheleſs he recovered after a ſhort time, by the courſe whereof the Ague was ſo abated that he hardly felt the ſame, til it went quite away, and he regained a good ſtomach, and a lively color in his face.

My Nephew *Bernard* being thirty yeers of age, was troubled with a Quartan Ague, in the month of *October*, 1650. for three weeks together, with want of Appetite, languiſhing, and a pale lean habit of the whol body. He took a little before his fit one ſpoonful of the foreſaid Syrup of Aſarum in Broth: he vomited frequently and largely very bitter humors, with ſtraining for about two hours. So that for the following four daies, his mouth ſeemed to ſtink, and be bitter like ſoot, and his Ague continued, but became more light, and after ſeven daies went away upon his taking of *Mercurius dulcis* ſublimed as aforeſaid, the quantity of thirty two grains, and twenty grains of Rozin of Scammony (for he was hard to purge) and preſently he recovered the freſh color of his Face and his Appetite both together, his ſtrength growing every day more and more.

Friar *Otho* a Recollect of this City, of a ſqualid and dry Temperament, being ſick of a Quartan Ague for three months, with ſtretching and pain of his Spleen, and nightly Sweats, was cured in the month of *November*, 1651. by taking at firſt an Infuſion of half a dram of Salt of Tartar, with ſome drops of Spirit of Salt, and one dram of Senna made in ſix ounces of Fountain Water al night; whereby he was purged twice or thrice every day, avouching that his Appetite and ſtrength did return by little and little, and his Ague was lighter, which afterward went away after ſeven daies, and being returned again, it was cured with fifteen grains of Scammony, and half a dram of *Mercurius dulcis* ſix or ſeven times ſublimed as aforeſaid, which purged him exceeding wel and gently. He took again for three daies together the foreſaid Tartarated and Laxative Ptiſan. But becauſe he did ſweat plentifully every night, and the pain about his Spleen was not quite taken away, and he felt a great wearineſs in his Legs, he again took a like doſe of the Calomelas in form of Pils, to prevent a Relapſe.

A double Quartan Ague for two months moſt grievouſly afflicting Mſr. *Rigoudin*, being of a Complexion very Melancholick, by my advice it was cured in the beginning of *November*, *Anno* 1651. with three doſes of an Infuſion of Senna in *Riverius* his Feaver-water, and once letting him blood, becauſe there were Indications of Blood-letting. Now this Feaver-Water is nothing but Fountain Water with Salt of Tartar, whoſe wonderful effects we dayly find in all long laſting Feavers and Diſeaſes ariſing from obſtructions, as may more evidently appear hereafter. At the ſame time my Brother fifty yeers old, having twice relapſed into a a double Tertian, becauſe he was troubled with many buſineſſes and houſhold affairs, and not wel purged, he fel into a moſt troubleſom triple Quartan, but after four or five fits thereof, having twice taken the foreſaid Infuſion, and being wel purged he was freed from his Ague.

Mſr. *Gruiſard*, a Coſtenſian Merchant, thirty yeers of age, having been troubled with a double Quartan two months, took twenty four grains of the Feaver-chaſer in Pils, and his Feaver turned to a ſimple Quartan, and that a very light one, which becoming after ſome daies more grievous by reaſon of Errors committed in Diet, and ſomtimes double, other whiles triple; he having again taken the Feaver-chaſer, it grew lighter and lighter, and by little and little vaniſhed, he being ordered to keep a ſpare Diet. But being too much addicted to his Trade, to unſea-

ſonable

ſonable Riding, and to humor himſelf in his Diet, he again fel into a relapſe, and took again thirty two grains of the Feaver-chaſer, and ſo by little and little he grew wel again.

Andrew a Coſta, my elder brother, a Franciſcan Friar, after an acute Feaver of many daies, and many labors, fel into a Quartan Ague, in the yeer 1654. which he endeavored to Maſter by many Remedies, but all in vain. At laſt I ſent him two doſes of *Riverius* his Ague-chaſer about the end of Winter, in the yeer 1653. and ſo he was quite cured of the foreſaid Feaver.

At the ſame time a Country, man forty yeers of age, the Farmer of Mſr. *Dumas*, a Coſtenſian Chirurgeon, being too months troubled with the ſame Diſeaſe, with one only doſe of the foreſaid Remedy, he was haply and perfectly cured.

A Woman of *Tullin* twenty four yeers of age, having been for fifteen months troubled with a Quartan Ague, which was ſomtimes double: yea, and once becoming continual it brought her to the laſt caſt, with a jaundice face, a dejected appetite, leanneſs of body, and a remarkable Tumor of both the Hypochondries, eſpecially of the Spleen, having little hope of recovery ſhe came to me, earneſtly deſiring help if any were to be had for ſo many Maladies. For her therefore in the firſt place I preſcribed the Tartarizated Laxative Ptiſan aforeſaid, in a Decoction of Hepatick and Splenetick Simples for the ſpace of eight daies, with a Fomentation and Liniment of the ſame faculties, to be applied to both the Hypochondries. And afterwards *Bontius* his Tartarean Pils made of Aloes, Gum Ammoniack, and Tartar Vitriolated for twelve daies, after which ſhe took again for three daies the foreſaid laxative Ptiſan. The Tumor and pain in the Region of her Spleen was much abated, her yellowiſh color of her face vaniſhed away, her Appetite began to return, and yet her Ague was ſtil the ſame, which at laſt wholly vaniſhed upon thrice taking *Riverius* his Fea-ver-chaſer the day before the fit. For ſo, after ſome daies without any fear of a Relapſe ſhe returned wel and cheerful into her Native Country.

It were tedious to recount al to whom the foreſaid Feaver-chaſer was given, and either removed the Feaver, or much abated the ſame, and never hurt any one.

A Coſtenſian Taylor called *Gelas* was troubled with a Quartan Ague ſix months, and was freed therefrom by taking half a cup of white Wine, wherein he boyled Orenges cut in pieces, which he did every morning for ſome daies.

Many Country-men in theſe Quarters do cure the Quartan Ague with Pouder of Germander dried taken ſome daies in Broth, eſpecially if ſome Purgatives had been uſed before; and I conceive this was not without reaſon, becauſe it is a Splenetick and Hepatick Herb, and hath a rare faculty to free the bowels from obſtructions.

Obſerv. 85. *A Colick Pain, and Mother fits in the Menſtrual Purgation.*

676. *Madam de St. Paul*, a Nun twenty ſeven yeers of age, of a laudable Temperament (as alſo of a good wit) but ſomwhat enclining to flegm, about the time of her Menſtrual Purgation, yea, in the flux it ſelf was wont to be troubled with a baſtard Colick pain, and that exceeding fierce for two or three daies, whereupon her monthly Courſes were ſomtimes ſuppreſſed. We ſomtimes cured both Diſeaſes with a Carminative and laxative Clyſter; and other whiles with ſome drops of Oyl of Annis ſeed taken in Wine or Broth; ſo that the Colick pain which was wont to ſtay long, was many times taken away in a moment.

The ſame Gentlewoman is many times taken with Mother fits, with pain of her head and ſtomach; from which Diſeaſes I have many times freed her with Salt of Vitriol the quantity of half a dram, or one dram diſſolved in Fountain Water: For it gently provokes Vomit, and al Chymiſts account it a Specifick Remedy againſt Mother fits, alſo ſomtimes with ſome grains of Laudanum according to the deſcription of *Crollius*, whereof ſhe ſaid ſhe alwaies found rare effects; yea, and from the very ſmel of Laudanum alone, for ſhe many times rowled a large Pill thereof in her hands, and ſmelt thereto.

A Widdow forty yeers of age, a Coſtenſian being long vexed night and day with Mother fits, with a Feaver and watchings, ſo that ſhe ſeemed to be at deaths door, after a Clyſter or two, took four grains of Laudanum, and preſently after ſhe fel aſleep, and al the ſymptoms vaniſhed with the Feaver.

Obſervation 86.

677. The Lady *de la Jaſſodiere* forty yeers old, of an excellent habit of body and Temperament, for about two yeers was troubled with a wheyiſh flux of Courſes, which by fits was ſo plentiful, that it brought the Patient to deaths door. Being ſomtimes called to her, ſhe being far from the Town, and Remedies not being at hand, and ſhe fainted through the immoderate flux, I cauſe to be given her one dram of the Pouder of

burnt Egg-ſhels in Broth, whereby the great flux of wheyiſh blood, was much abated in a few hours, and the Patient being by little and little reſtored with an Analeptick Diet, after a while a courſe was taken with the morbifick Cauſe.

The moſt beautiful Wife of *Claudius Vivier*, a Coſtenſian, about twenty ſeven yeers old, after ſhe had voided a Mole of two months growth, fel into an immoderate flux of blood, which continuing three weeks, brought her in danger of her life, and cauſed her to loſe ſo much blood and Spirits, that ſhe continually fainted away. Being ſent for, I adviſed her to take four ounces of the juyce of Nettles morning and evening for two daies together. When ſhe had twice taken the Medicament her flux of blood was very much abated, and before twenty four hours were paſt, it was quite ſtopped. At the ſame time ſhe applied to the Region of her Womb a Fomentation with a Spunge dipt in Vinegar and harſh red Wine. This Medicament I have at other times uſed with like ſucceſs, in theſe caſes, and *Amatus Luſitanus* in his Centuries very much commend the ſame.

Obſerv. 87. *A Dyſentery.*

678. A Country-man ſixty yeers of age, in the beginning of *Auguſt*, 1648. was troubled many daies with a moſt grievous Dyſentery, to whom, becauſe Medicaments by Art preſcribed could not ſuddenly be conveyed from the City, I cauſe a Pultis to be applied to his whol belly of Wormwood and red Roſes boyled in Milk, and I cauſed him to take four grains of Laudanum in the mean while. After a few hours his ſtools were not ſo frequent, his pain was aſſwaged and the nights more quiet, ſo that he had no need of the Remedies preſcribed.

The ſelf ſame thing in a manner happened in another Country-man of twenty yeers of Age, who being brought to deaths door with an extream Dyſenterick flux which laſted many daies and nights, in regard of extream pain, and continual watchings; having taken three grains of Laudanum towards night, he paſſed the ſame night quietly, with eaſement, and a cholerick flux only, which was afterwards eaſed with due Remedies.

A certain Soldier of good credit cured many in the Army of Dyſenteries and Looſeneſſes with one dram of Cork poudered, which he gave in Wine or Broth; which Remedy you may ſee in the Obſervations of *Riverius*.

Obſerv. 88. *A Pleuriſie.*

679. I have ſeen many, eſpecially Women, who wanted the appropriated Remedies, and were reduced to the laſt caſt by a Pleuriſie, reſtored by the uſe of *Quercetanus* his Apple, taken once or twice in twenty four hours, by which means contrary to expectation they did either ſweat plentifully, or void much by ſpitting. I could name many in a manner deſperate, to whom I appointed this Remedy, and I alwaies found good ſucceſs therefrom. And many have related to me the like ſucceſs of this Remedy.

Obſerv. 89. *A Tumor of the Dugs.*

680. A Gentlewoman of this City newly brought to bed, being troubled with an hard ſwelling of her left Dug, and having tried many Remedies in vain for a month together, was cured with one dram of the Pouder of thoſe Bugs called Sows, prepared and taken in Broth three daies together. I have many times ſeen the rare vertues of this Pouder, and have heard relations thereof from ſuch as tried the ſame, in ſuch like Tumors proceeding from curdled Milk; alſo in Cancers of the Dugs and other parts. As it happened to a certain Religious man who had many deep Ulcers in many parts of his body, eſpecially in his Legs, of which he was cured in a ſhort time, by taking one dram of the foreſaid Pouder every other day for eight daies, due Remedies having been premiſed. Moreover, this Pouder being of thin parts, hath a rare opening and Diuretick faculty.

Obſerv. 90. *Tooth-ach.*

681. The Wife of Mſr. *Dumas*, a Coſtenſian Chyrurgeon, being ſeven months gone with child, of a Cholerick Complexion, and recovered newly of an acute Diſeaſe, was taken with ſo fierce a Tooth-ach, that all Remedies being tried in vain ſhe lay many daies and nights without reſt crying out and weeping; having tried all Remedies, yea, cutting and burning, ſhe was almoſt brought to deſperation. So that I was fain to give her in the nights (for then her pain was moſt urgent) four grains of Laudanum; which having taken with a little *Confectio de Hyacintho*, after a quarter of an hour ſhe fel into a quiet ſleep for ſome hours, and being awaked and void of pain, ſhe paſſed the reſt of her childing time pleaſantly, though by reaſon of the rottenneſs and blackneſs of her Teeth, ſhe was wont continually almoſt to be troubled with the Tooth-ach.

Obſerv.

Obſerv. 91. *The Venereal Diſeaſe.*

682. Mſr. *Gr.* a Coſtenſian Merchant, being troubled with the Venereal Diſeaſe for ſome months, was cured by me without any other Remedies, by the *Opiata Neopolitana* of *Renodæus*, to which he added every day, white precipitate prepared with Spirit of Sulphur ten grains; and at times I gave him a doſe of *Mercurius dulcis* ſix times ſublimed twenty grains, with twelve grains Roſin of Scammony in Pils, with the uſe of a Diet Drink of Guajacum and Salſaparilla for twenty daies together, whereby he was cured.

Another yong man, his Friend, troubled with the ſame Diſeaſe, was in like manner, and that ſame time cured, viz. about the Spring, 1648. and from that time I have cured many only with the uſe of the foreſaid Opiate, the *Mercurius dulcis*, and the Decoction of Salſaparilla, uſed a long time together. They whoſe Bellies were very looſe, took half an ounce of the foreſaid Opiate only every other day. I cured a Girl fifteen months old infected with the ſaid Diſeaſe by her Nurſe, with three or four grains of the foreſaid Mercury, which ſhe took ſome daies together in Panada or Milk ſweetened with Sugar.

Obſerv. 92. *The Conſumption of the Lungs.*

683. I have cured a Conſumption of the Lungs communicated by infection, beyond all expectation, in the beginning of *July*, 1649. with theſe following Remedies. And firſt with a Potion of Manna and Syrup of Roſes in a Pectoral Decoction. The day following two Cauſticks were applied to the hinder part of his Neck. Afterwards Broths for fifteen daies together of China Roots, Bugloſs Leaves, Coltsfoot, Lungwort, and Corants; which at times were made Purging. Alſo the Patient continually uſed Conſerve of red Roſes, and many times towards night a Syrup ſtopping the deſluxion, and ſtaying the Cough, of equal parts of Syrup of Violets, of dried Roſes, and of Poppies. Now the Patient was a Girl fifteen yeers of age, which had not had her Courſes, but was troubled with a ſlow Feaver for three weeks, with a continual ſtraining Cough, want of Appetite, ſhortneſs of breath, leanneſs of her whol body, and continual watchings. Which Diſeaſe ſhe had contracted of her ſiſter, who for ſome daies had given ſuck to the moſt illuſtrious Abbot of St *Paul*, who died of the Conſumption ſome months ſince: and the foreſaid woman being of a good habit of body died ſoon after of the ſame Diſeaſe.

The moſt illuſtrious Baron *N. N.* after the Camp-ſickneſs and long laſting Dyſentery fel into an Hectick Feaver neer to a Marasmus, ſo that he was carried to *Lions*, given over by the Phyſicians there, and left to his Prognoſtick; and yet he was cured by a Country-man that had been troubled in the ſame kind with this following Remedy, viz. By a Broth taken ſome daies together wherein red Snails being unbowelled and waſht in Roſe water, or ſome other Liquor, had been boyled, which is no ſtrange practice, nor to be diſliked: for we are wont to preſcribe Tortoiſes to repair Hectical Perſons, and other ſuch like Aliments which have a ſolid, glutinous, and leſs diſſipable ſubſtance.

Obſerv. 93. *The* Pica *and Green-ſickneß.*

684. I cannot conceal the wonderful effects ariſing from the *Pulvis Cachecticus* of *Quercetanus*, by help whereof I have cured an innumerable company of Virgins, Widdows, and other Women ſick of the Green-ſickneſs, *Pica* or deſire to eat ſtrange things, and many times withal Cachectick, univerſal Remedies being premiſed.

I have wondred to ſee Cats troubled with the *Pica*, as I have obſerved in mine own Domeſtick Cat which did eat coals and aſhes, whereas for many daies ſhe would hardly eat any meat: And this is the Cauſe I conceive, why ſhe never had any young ones.

Obſerv. 94. *A continual putrid Feaver.*

685. About the middle of *May*, in the yeer 1652. the weather having been exceeding hot for ſome daies; and ſoon after the winds being Northernly, and ſo cold as to blaſt the tender buds of the fruits and Trees; and becoming hot again, it did indiſpoſe the bodies of People by ſuch an inequality and ſudden mutation. Which I (truly) found to my ſorrow; for in thoſe daies being continually going into the Country to ſick People, on the twentieth day of the ſame month I fel into a moſt grievous Head ach with a continual Feaver, unquietneſs, thirſt, and moſt troubleſom watchings, with heat, ſharp, and biting to feel to. Which having afflicted me twenty four hours, preſently after a Clyſter, I cauſed my ſelf to be let blood at my right Arm, whence iſſued ten ounces of aduſt blood, a little corrupted. Whereupon feeling little eaſe, I cauſed my ſelf to be let blood again nine hours after, the ſame day, and loſt nine ounces of blood,

which ſeemed more corrupt, and after an hour or two my Headach and Feaver began to abate, and I paſſed the following night more quietly, with a ſweet ſleep of ſome hours: on the third day the Feaver wholly diſappeared, which truly made ſhew of a longer abidance. So very true is that of *Hippocrates*, In the beginnings of Diſeaſes, if any thing be to be ſtirred, then ſtir it; and as to the iteration of Phlebotomy, when it ſeems neceſſary for evacuation, it ought to be performed the ſame day; if for revulſions ſake, on divers daies. For when we are to vacuate, eſpecially in acute Diſeaſes, the body muſt ſuddenly be conferred into another ſtate, becauſe it many times happens that a Diſeaſe ſoon runs through its beginning, ſo that afterwards we cannot ſo conveniently uſe blood-letting.

Obſerv. 95. *A baſtard and deceitful Tumor of the Liver.*

686. Somtimes a Scirrhous Tumor poſſeſſes the Epigaſtrick Muſcles, which may indeed deceive yonger perſons, unwary or unskilful Phyſitians, as we ſaw it happen to an old and famous Phyſitian, whoſe credit is not thereby leſſened; who took ſuch a like Tumor for a Scirrhus of the Liver in a Gentleman, and preſcribed the ordinary Medicaments for that Diſeaſe, but in vain, ſince there wanted only external Medicaments, and by them the Cure was perfected. But that Gentleman, although ſixty yeers of age, had his health very well for two yeers, and was of a freſh color, which he had not born ſo long, if he had had a true Scirrhus of the Liver. Add hereunto, that the ſaid Tumor did change place as often as the Gentleman turned to his left ſide, and Mſr. *Riverius* was a witneſs hereof.

Obſerv. 96 *The ſtinging of Serpents.*

687. A Country-man being ſtung or bitten by a Serpent or Adder, had his body exceedingly ſwelled, yet he eſcaped, applying for ſome daies together, many Horſleeches every day to the wound or bite.

Thoſe who in this Country catch Adders neer St. *Hilaries* Wood, when they are by them bitten, they apply nothing to the bite beſides bruiſed Garlick, the eating whereof is alſo very good in ſuch a caſe.

A certain Hunter, my Friend, when his Dogs are bitten, rubs the hurt with his ſpittle, gives them cold water to drink, and ſo they are all cured. The ſame perſon hath related to me, That the Heart of an Adder preſently given is a ſure and ſudden Remedy; and the Pouder of the ſaid Heart, or of the whol Viper given in Broth or ſome other appropriated Liquor, does work the ſame effect.

My hunting Bitch being once bitten by an Adder, ſhe ſuddenly fell down upon the ground, nor could go upright, but preſently ſhe would fall down again; whereupon I ſcarrified the wound, and carried her into the next houſe and gave her a Gobbet made of Treacle and Garlick, and ſo ſhe was freed; yet her Neck where ſhe had been bitten remained for ſome daies ſwollen.

Obſerv. 97. *Chronical and old Diſeaſes.*

688. In the curing of al old and ſtubborn Diſeaſes, I have every where learned by experience and reading, That either Water-purgers and Sudorificks, or eſpecially ſtrong Aperitives, are very excellent; ſuch as are Salt of Tartar, Spirit of Sulphur extracted *per Campanam*, and *Mercurius dulcis* ſix times ſublimed; and ſuch things as theſe uſed for a long time together, as I have obſerved an hundred times, and have preſcribed according to the example of my Maſter, who did many times thus infuſe Salt of Tartar and Spirit of Sulphur with one dram or two drams of Senna (ſomtimes with half a dram of Jalap Root) in Fountain Water alone, or in ſome appropriate Decoction, as may be ſeen in his Obſervations; and ſo I have many times cured long laſting Agues, the Quartan it ſelf, the Green-ſickneſs, Cachexia, Melancholick Diſeaſes, and ſtubborn Obſtructions of the Bowels, other Remedies proving ineffectual.

And *Riverius* did juſtly in his Obſervations call Water impregnated with Salt of Tartar *Adua Febrifuga*, where he cals *Mercurius dulcis* ſublimed as aforeſaid by the name of *Calomelas*; which is truly a Medicament deſerving Commendations, a Purge that never does hurt being given the quantity of a ſcruple with ten grains of Rozin of Jalap, or of Scammony, the doſe of which things may be encreaſed or diminiſhed. And truly *I* never ſaw but good ſucceſs in the uſe of this Medicament, in innumerable caſes, and in all Ages. And the Vertues thereof can never be ſufficiently magnified by Chymiſts.

Obſerv. 98. *Practical Animadverſions concerning Malignant Feavers.*

689. In the Yeers, 1649. and 1650. I have counted this worthy of Obſervation, in al Malignant Feavers which did ſo range abroad as to fruſtrate al Remedies, *Viz.* That all

all who at the beginning complained of their Heart, as the People are wont to ſpeak, or who were taken with a light ſwouning or heart-burning, they did al in manner die. I conceive the cauſe hereof is to be referred unto a malignant quality, creeping now into the great Veſſels, and the inmoſt parts of the Body, and that the ſtomach is grievouſly affected by that ſame venemous quality, before the Remedies to oppoſe the ſame can be given.

Thoſe alſo who have an Headach long before the Feaver, and they that vomit worms in the ſtate of the Diſeaſe, died alſo, and all that ever I ſaw eſcape did ſweat much on the fifth and ſixth daies, which to me ſeemed ſtrange, becauſe it was unuſual and beſides the Laws of Critical daies; and therefore I conceive that al the Patients relapſed, and that three or four times, and were again judged by ſweat, beſides thoſe to whom light Cathartick were given; and whoever were taken at the beginning with a continual Feaver and ſtrong Symptoms, or have been other waies purged, or let blood, they did al in a manner periſh. But thoſe who about Autumn had a little Phyſick given them, they ſooner eſcaped.

This one thing I ſhal ſpeak concerning Remedies, viz. How I ſaw wonderful Experiments of *Bauderon* his Treacle Water, and of another Treacle Water leſs compounded, yea, in deſperate caſes, and in thoſe who had the purple Spots, or in whom the ſmal pox then riſe, were gone in again.

A Looſneſs at the beginning was alſo in a manner deadly, unleſs there was ſomwhat hanging in the Urine, and a continuing Sediment with a good color. They alſo ſooner eſcaped, who had blood ſparingly let, and who had no Purge given them, which was dangerous to give, and deſtroyed many.

The whol following year 1651. eſpecially in the Autumn, I found this to be moſt certainly true, which *Fernelius* ſaies of Cacochymical bodies, who need Purging, but refuſe to purge, endeavoring to refreſh themſelves with meats rather than Medicaments; They do not (ſaies he) nouriſh themſelves, but their own diſtemper. For ſo Nature being content with a little, does the better perform her Functions, nor are putrid or crude Humors collected in the ſtomach, nor do they ſlip in from elſwhere to deſtroy the actions thereof, and ſo life is prolonged and rendered more lightſom by the benefit of temperance alone, ſhe being the only guide of a healthful life. as *Hippocrates* hath ſaid, and before him *Eccleſiaſter* with words wholly Divine; Through Gluttony (ſaies he) many have died, he that is abſtinent ſhal lengthen out his life. Now all that eſcaped from theſe Popular Feavers, were temperate, and al that relapſed (which almoſt al did) it was becauſe they did eat overmuch, although they ſeemed to eat but little. And thoſe meats of good juyce and eaſie digeſtion; which al the Patients wel-neer did confeſs, in deſpight of their Appetite.

Obſerv. 99. *The Peſtilence.*

690. A certain man that had the care of the third part of a certain City infected by the Plague committed unto him, cured al in a manner with a Vomit made of two drams of Vitriol, two ounces of Honey, and ſix ounces of Water mingled together; which he gave as ſoon as there were any ſigns of the Diſeaſe preſent or coming: ſo that hardly ten or twelve died in his Precinct, whereas in other places few eſcaped. Which does alſo further denote the vertues and neceſſity of Vomits in ſuch like caſes; as alſo ſo many Obſervations of Authors do prove, and thoſe which we obſerved in the Coſtenſian Peſtilence, in the former Edition of *Riverius* his Obſervations.

Obſerv. 100. *A Suffuſion and Cataract.*

691. A Woman thirty yeers of age, having been a yeer blind through a confirmed Suffuſion, which is commonly called a *Cataract*, recovered her ſight, after univerſal Remedies premiſed, by the help of *Aqua Ophthalmica Quercetani*, uſed a long time together, and taking Purgations betwixt whiles; but inſtead of Celondine Water, which the Author preſcribes, I ſubſtituted white Wine in imitation of my Maſter aforeſaid, by whom I have ſeen the foreſaid Water with happy ſucceſs many times preſcribed, and I have heard as much.

A Maiden of twenty yeers old, having been troubled many months with an extream pain, and great redneſs of her eyes, with continual flowing of Tears; at laſt ſhe was brought to this paſs, That ſhe could hardly hold up her eyes for a yeer together, and could hardly go without ſhe were led. To her ſundry Remedies of all kinds were adminiſtred, but in vain; only ſhe was cured by Setons made in her Ears by my advice, viz. in the ends of her Ears, holes were made with a triangular Bodkin red hot, and bits of the Root of *Thymelæa* were thruſt in, which were afterwards covered with *Diachylon cum Gummi* Plaiſter renewed once or twice a day if need were, after the manner of a vulgar Seton, for divers daies together.

Verily it is a ſtrange and incredible thing what

what a quantity of ſerous Humors we have many times ſeen drop down through theſe holes; ſo that hardly ſo much would come in ten daies from a Seton, as would ſomtimes in twenty four hours run at theſe paſſages. Nor is this good only in ſuch fluxions to the Eyes, but alſo to al other inferior parts (eſpecially the external parts) as the Breaſt, Teeth, Joynts, &c. we have often ſeen the good it hath done, and we have known many freed from an eminent Phthiſick proceeding from a thin and ſharp diſtillation, hereby. So that it is worth the while for al Practitioners of Phyſick to bring theſe Setons on the Ear into uſe, for the averſion and evacuation of al fluxions, in ſundry Diſeaſes.

Certain Obſervations of unuſual Diſeaſes, and hard to cure, with their Cures; found in a certain old Library without the Author his Name.

The PREFACE.

THe Occaſion why I have taken in hand to write of the Rare Cures of ſome Diſeaſes, which have happened in my time, is this: Becauſe in regard that dayly ſome new Diſeaſes ariſe, or at leaſt attended with unheard of Symptoms, of which it is apparent that few or none have made mention. And moreover we find that many old Diſeaſes return afreſh, to find the true and proper Cure whereof many good hours are ſpent in vain, becauſe an hundred Books muſt be turned over before we can know the Diſeaſe, or how to cure the ſame; therefore we have collected ſome ſtrange flowers as it were both out of all the beſt Authors, and from our own long uſe and Experience, which every one may uſe at his pleaſure. And from hence he may learn the Cure of ſuch Diſeaſes and Symptoms as rarely happen.

Obſerv. 1. *Hiccupping.*

692. A certain German being about the age of forty yeers, was taken with Hiccupping, which was afterwards attended by ſtrange and almoſt incredible Symptoms. This man therefore being come from *Germany* as far as *Nemaus*, for to buy Box Roots, which is a great Commodity in *Gallia Narbonenſis*, and being exceedingly inflamed by the Suns heat (for it was in the Dog daies) being exceeding thirſty, as ſoon as he came into his Inn, he took the pail of a Draw-Wel ful of cold Water, and drunk ſo largely, that in regard of the quantity and coldneſs of the Water, he fel into a Convulſion of his Stomach, which was ſo great, that by no Remedies nor courſe of Diet, for two months together, he could be cured, yea, the more we endeavored, the more were we fruſtrated by the Diſeaſe.

But this was chiefly to be wondred at, That as ſoon as any one did but touch the hem of his Cloak or Coat, his Hicket being ceaſed before, it would thereupon ariſe with ſo great concuſſion of his whol body, that the very boards of his Chamber would tremble, and Dr. *Rondeletius* coming by chance to ſome Patients at *Nemaus*, he was called to adviſe with Dr. *Ferrand* and other Phyſitians and Chyrurgeons that were then in that Town; and at laſt when all had ſaid their minds, why he was ſo hard to be cured, alſo by what means he might be holpen; they al agreed that the cauſe was an exceeding great diſtemper of his ſtomach, which made theſe Symptoms laſt ſo long. But as to the Remedies; They thought good he ſhould continue the uſe of Fomentations, Cataplaſms, Embroches, Cupping-glaſſes, (Purgation not being neglected) and the taking of Syrups, Opiates, and Pouders, fitly to this purpoſe citing that Aphoriſm of *Hippocrates*: When a Phyſitian does al things according to Reaſon he ought to perſiſt, though the wiſhed effect do not preſently follow. But I having in vain tried al Remedies that were agreed upon by us, I begun to think with my ſelf that an hot Bath might change ſo great a diſtemper, and reduce the ſtomach to its natural Temper; partly, becauſe through long tarriance in the Bath, the force of the Bath might more readily penetrate into the habit of his body, whereby there might be a communication with the Member affected; partly becauſe I ſuppoſed the Medicaments would pierce the more if they were mixed with the Bath, becauſe of the greater looſneſs of the Skin cauſed by an hot Bath; nor did my Opinion deceive me, becauſe a Bath being made of Bayes, Origanum, Mints, Wormwood, boyled in Water, he found ſo great good by ſtaying therein, that he was cured in four or five daies. Moreover we applied a bag full of the foreſaid Herbs to the Region of his ſtomach while he was in the Bath. Nor muſt it be forgotten, That the Hiccup for two months ſpace did ſo vex that German, that crudity now being rooted

in

in his Stomach and Guts, his caſe ſeemed deſperate. But by the help of God, who illuſtrates the minds of men when he pleaſes, and leads us by the hand as it were to find out Remedies, he was reſtored to his former health, not without the admiration of the Doctors of *Montpelier* and *Nemours*, who had ſeen him.

Obſerv. 2. *The Phthiſis.*

693. A certain Catalonian about forty four yeers old, in whom blood and black Choler were the domineering Humors; having two yeers before (as he ſaid) been troubled with a light Pleuriſie, and neglecting the Remedies preſcribed by his Phyſitian, he had fallen into a Phthiſis or Conſumption: for having three yeers together ſpit blood and quittor, ſo great a leanneſs poſſeſſed him that his bones were ready (as they ſay) to come through his skin. In the mean while the Cough did ſo diſquiet him that he could hardly ſleep a wink becauſe of the great abundance of purulent matter, driven by Nature through the *Trachea Arteria*, which would boyl in his Throat, and hinder the freedom of his breath. Calling therefore the chief Phyſitians of *Avignon* to conſult with me, nothing was omitted which might ſeem neceſſary for the Recovery of his health; and when all did no good, I adviſed him to ſend to Dr. *Schironius* and Dr. *Rondeletius*, Profeſſors at *Montpelier* as to the Oracles of Phyſick (being men of cleer wits, and exerciſed by long experience in curing Diſeaſes) and to deſire them to preſcribe him ſome Remedies, if not for a perfect Cure, yet to aſſwage his Malady that he might not live ſtill ſo miſerable a life, not able to eat nor reſt, ſo that himſelf was wont to ſay, that he had rather die than live in that condition, wherein his life was worſe than death. Thoſe Phyſitians therefore of *Montpelier*, ſeeing all things which we had preſcribed, added nothing but that he ſhould frequently eat River Crabs boyled well in Barley Water, and alſo of Wood-Snails or Land Tortoiſes, annexing certain forms of Medicaments which they call *Pandaliones*, and ſo they ſent the Patient to a place of like Temperament with the *Tabiæ* celebrated by the Ancient Phyſitians, viz. Where there was an open Heaven, an high place, and very dry: and whereas he was now weary of his life, as having been for above four yeers exceedingly troubled with this Diſeaſe; he took me by the right hand, and entreated me for Gods ſake to free him from this ſhaking Diſeaſe, or by trying the moſt deſperate Remedies to rid him out of the way, I will take al the fault upon my ſelf, and free you from blame. Seeing it is your deſire (quoth I) I wil experiment upon you one Remedy remaining, delivered by *Galen* that excellent Phyſitian, viz. The Smoak of Ornament Trochisks received in at the mouth. This one Remedy is remaining, whereby many in a manner deſperate have been recovered. And therefore I adviſe you to make uſe thereof, ſeeing other Remedies have been uſed in vain. I confeſs indeed this kind of Remedy is too ſtrong for your weak ſtate of body; but you ſhal uſe them in ſo ſmal a doſe as we judg may anſwer your ſtrength. At laſt therefore he began to take the fume of thoſe Trochisks being laid upon the coals, in at his mouth through a funnel, at the Evening. But he ſaid in the morning when I came to ſee him, that he would uſe them no more, becauſe he beleeved his breath would be quite ſtopped if he ſhould uſe them again. But I would not be quiet til he had tried the ſaid Trochisks once again as before. To be brief, late in the night following, after he had ſuckt in the vapor of the ſaid Trochisks, ſo great a ſhaking fit did invade him, that not only the bed wherein he lay, but the whol floor of the Chamber ſeemed to be ſhaken as it were with an Earthquake. But he thinking himſelf to be at deaths door, ſent a Boy to cal me; I was willing to go to him upon ſo urgent an occaſion, and when he beheld me coming in, Becauſe (ſaies he) I would not die without taking my leave of you, I have ſent for you now never intending to ſend again; and alſo that you may be an eye-witneſs of my miſerable condition. But I feeling his Pulſe with my four fingers I perceive him to have a waving pulſe with ſtrength of his vital faculties, and foretel that he wil ſhortly fal into a great ſweat, which ſweat happened ſoon after ſo plentiful that his Pillows and Bed-cloaths were al wringing wet, as if they had been dipped in a pond, and a while after he fel into a ſleep and deſired reſt, without any coughing or hauking. In a word, he lived more than fifteen yeers after this in perfect health. But I wonder in this caſe, how ſo great plenty of ſweat did flow from ſo dry a body. This happened when I was a yong Practitioner of Phyſick. I related the matter to *Rondeletius* in a Letter, who wondred at the ſtrange and ſudden Cure of ſuch a Diſeaſe, and promiſed me to ſet down the ſtory of this Diſeaſe in his Commentaries.

Obſerv. 3. *A Malignant Feaver.*

694. Never more cruel Symptoms happened to any man, than thoſe which befel a certain

certain yong man of *Nemours* called *Graſſet*, dwelling at *Belliquadre*, in the yeer 1574. He being twenty or twenty two yeers of age, fel into a burning Feaver, wherein he was tormented with unquenchable thirſt; his Tongue was black, his watchings perpetual from the fourth to the ninth day. He ſwet a little and unequally. Then he began to rave, with a thin Urine and rare Pulſe: On the eleventh day he ground his Teeth, was convulſed, had ſhaking fits day and night, with terrible out-cries and yellings; his Pulſe appeared inordinate and diſturbed. On the fourteenth day his Urines were plentiful, and his ſtools not without raving, fainting, convulſions. On the ſeventeenth day many Spots and Puſhes came out al his body over, each of the bigneſs of a Bean, black and blue of color, which eating the skin and devouring the fleſh, made hollow Ulcers, as if they had been burnt with a red hot Iron; and they were as deep as a mans thumb is thick. On the twentieth day great hard Tumors brake forth under both the Ears. Then the Feaver began by little and little to abate, all which being in a long ſpace of time cured, and the Patients ſtrength being refreſhed, he came ſafe to *Avenion*, and relateth the whol courſe of the Diſeaſe to Dr. *Philippus Guilhelmus*, how that as to the Cure, it varied not from the ordinary Method in ſuch caſes. For his Urine being viewed, and a Clyſter injected (his belly being bound) he was let blood, and his blood appeared very corrupt. Then he had Juleps to extinguiſh the Feaveriſh heat, and to hinder putrefaction. On the eighth day he took an Infuſion of Rhubarb, with *Diaprunum ſolutivum*. His Watchings were holpen by Syrup of Poppies, waſhings of his Legs, Populeon Oyntment ſmeared upon his Palms of his Hands and Soles of his Feet. But it is incredible how much his ravings were abated by the Milk of a Woman that ſuckled a Girl, mingled with juyce of Lettice and Oyl of Roſes. His faintings were remedied by Epithemes applied to the Region of his Heart, and mixtures Cordial. His grinding his Teeth was holpen by Oyl of Chamomel and ſweet Almonds applied hot to his Neck and Temples, moiſt Wool being laid thereupon. The Ulcers and Puſhes remaining were cured with *Unguentum album Camphoratum*; the Tumors behind the Ears with Oyl of Chamomel and Lillies. Afterwards when we perceived that they enclined to ſuppuration (for the hardneſs of the matter would not admit of diſcuſſion) we were forced to paſs to the uſe of Plaiſters of Mucilages, Emollient Herbs, *Diachylon magnum*, and others ſuch like. But after he came to *Avenion* and the Tumors broke, we left the reſt of the Cure to the Induſtry of Dr. *Philippus Guilhelmus*.

Obſerv. 4. *A Malignant Feaver with a deep ſleep.*

695. The Sickneſs of the Wife of Mſr. *Former*, a Lawyer at *Nemours*, is worth recording, who after her Husbands recovery of a malignant burning Feaver attended by al manner of cruel Symptoms, viz. A Baſtard Phrenzy, grinding of the Teeth, unquiet tumbling and toſſing, unquenchable thirſt; fel into a continual Feaver by reaſon of watchings ſo many nights about her Huſband, faſting, care of her Children, and her houſhold occaſions: and ſhe continued ſixty daies with one continual heat without any kind of intermiſſion, as it were aſtoniſhed with her eyes winking; nor did any Criſis in the mean time appear during the whol courſe of her Diſeaſe, till the ſixtieth day, wherein ſhe only voided white and froathy ſpittle without any Cough (ſo that ſhe filled a Baſon that held twelve pounds with Liquor) which being abundantly voided at her mouth, ſhe returned freed from her Feaver to her ſelf, avouching that ſhe had felt no pain nor trouble from her Diſeaſe, and ſhe could hardly be perſwaded that ſhe had been grievous ſick, and in great danger of death. Mean while, you are to underſtand, that nothing was omitted that might any waies belong to the true Cure of the Diſeaſe. For we began with blood-letting (for this Woman was yong and plethorick) and ſo we proceeded to Clyſters, Cupping-glaſſes, and ſuch things as hinder ſleep.

Obſerv. 5. *A Wound by Gun-ſhot in the Bladder.*

696. I am afraid I ſhal be accuſed of vanity for relating a thing unheard of and uncredible, but yet true: But credible Perſons as wel excellent Phyſitians as expert Chyrurgeons, not to ſpeak of Gentlemen and other conſiderable perſons, who were preſent at the Cure, will free me from al ſuſpicion of Forgery. At what time therefore the Inhabitants of *Nemours* with white Frocks on their backs, paſſing the River *Rhodanus*, put to flight thoſe that had ſecretly entred the Town of *Bellicadre*; one of thoſe that fled, being wounded with a Bullet which went in at the paſſage of his Yard, and pierced through his Bladder, and the right ſide of *Os Sacrum*, ſo that his Urine came out at the back part of the Wound, the Urinary Paſſages being hurt only by an excoriation

coriation as it were; he was perfectly cured by the Chirurgeons of *Taraſcon* with my aſſiſtance, viz. *Antonius Fortunatus* and *Johannes Bonnetus*, and which is ſtrange, only by trivial Medicaments, ſuch as were at hand. Three things therfore in this caſe may cauſe admiration in all that are skilled in Phyſick. Firſt, how the Bullet got into the Paſſage of the Yard, without hurting the Yard, only excoriating the Paſſage. Secondly, by what reaſon or propriety of Nature the wounded Bladder, which is wont to reject all Remedies, came to be cured. Thirdly, how this was done without any ſecret Remedies, only with ſuch ordinary things as were at hand; whereas many times in other wounds not ſo mortal, we are forced to uſe exotick and precious Remedies, and yet cannot perform the Cure. For at the beginning the Chirurgeons uſed the common Defenſative, which they laid about the Wound, and then they applied a Tent ſmeared with Baſilicon and the Yolk of an Egg, after that, Oyntment of Roſin; and then Fleſh-breeders and things to cauſe the Scar: whereby he was ſo happily cured that he yet lives at *Arles*, his name being *Borian*. Al the chief men of *Taraſcon* ſaw this wonderful Wound, with Dr. *Philippus Guilhelmus* and *Bertrandus Vanius*, who with me did ſearch the Wound with an Inſtrument, and after curious Inquiſition found it to be as we have ſaid.

Obſerv. 6. *A Tumor in the Leg.*

697. I muſt paſs not over in ſilence a ſtrange kind of Diſeaſe, viz. A Tumor in the inner part of the right Leg of the noble and vertuous Gentlewoman Madam *Deledignam*, being then a Widdow. She therefore having a ſwelling in that part like a Phlegmon was ſo tormented night and day, though *Rondeletius*, who with me was called to the Cure, applied ſundry Pain-aſſwaging Medicaments, that ſhe ſeemed paſt hope. For the more we endeavored to ſoften the Tumor, the more it ſeemed to ſtrive againſt our endeavors; and yet ſhe was never free from her pain. Wherefore we were compelled to open the Tumor with a Cauſtick Medicament, that the Humor therein contained, though crude (as we conceived) and which cauſed the pain, might have a paſſage forth. When therefore we ſuppoſed the Cauſtick had done its work, undoing the Swathebands, we found no humor within the ſame, nor did we ſee any wheyiſh Humor come forth. Yea, and (which is the greateſt wonder) the Wound gaping wide, we ſaw the fleſh beneath the ſame not at all diminiſhed nor altered; and we judged that there was no other cauſe of ſo great a Tumor and pain, but Wind. And all the Phyſicians we could meet with, ſaid they never ſaw nor read of ſuch a Tumor, both becauſe wind ſhould raiſe ſo great pains, as to cauſe faintings and continual watchings; and becauſe nothing was found within the Wound, differing from the Natural Conſtitution of the part. After the Tumor was opened, and the wind diſſipated, all the Symptoms vaniſhed, and ſhe was afterward as wel as if ſhe had never ailed any thing.

Obſerv. 7. *A Palſie of the Tongue.*

698. I am many times moved to wonder at the works of Nature; for upon the Diſſection of Bodies, ſuch wonderful things are found as we ſhould not beleeve did we not ſee them with our Eyes, ſuch as happened whiles I was at *Nemours* to *Robert Barriere*, for all his life time in a manner a perpetual diſtillation falling down upon the Nerves ordained to move his Tongue, did ſo hinder his ſpeech as to cauſe a troubleſom ſtammering, which could never be by any means cured; whereupon at laſt the fluxion was ſo augmented, that he ſuddenly died thereof. His Friends therefore who were preſent at his death, deſired me to cauſe him to be opened, that the Cauſe of the Diſeaſe being known, it might be for time to come better cured. His Skul therefore being in the firſt place opened, and the outer parts of the Brain being on each ſide leiſurely removed, a bladder appeared to us made of a ſtrong compacted Membrane, containing therein a wheyiſh Humor, which having in the bottom a ſmal hole, did alwaies ſupply new matter to the Nerves of the Tongue. Wherefore, ſince this ſerous Humor could not by any Medicaments, or any policy be diſcuſſed, both in regard of the plenty thereof, and of the thickneſs of the bladder, which kept off the force of the Medicaments; we ſaid with one conſent, that the ſaid Diſeaſe could admit no Cure. But who, I beſeech you, would have thought, that a bladder bred within the ſubſtance of the Brain, full of wheyiſh Liquor, had been the cauſe of ſo pernicious a Diſtillation.

Obſerv. 8. *A Syncope from the Spleen.*

699. A ſtout Gentleman, Mſr. *Egminius* of *Taraſcon*, was troubled with a certain kind of Diſeaſe, which I ſuppoſe hath been known or heard of by few. For he related to me, that as ſoon as he lay upon his left ſide he preſently fell into a fainting fit, ſo that he was hardly recovered therefrom, all

his forces were ſo decayed: but otherwiſe he felt no pain nor inconvenience, nor did he for that cauſe eat the leſs meat, yea, he ſaid he could do all his buſineſs he was wont to do in his perfect health. Thinking therefore ſeriouſly with my ſelf, and muſing what the reaſon ſhould be that ſo cruel a Symptom ſhould ſeize upon him without any manifeſt Cauſe, and ſhould leave him almoſt dead: I began to conceive, that a melancholick humor, having ſome malignant quality, ſent a venemous vapor from his Spleen to his Heart, which was the Cauſe of ſo malignant a Symptom: nor did my opinion deceive me. For having appointed him a convenient Diet, and purged his whol body of the Melancholick Humor, and given him a Medicament of purpoſe to open the obſtructions of his Spleen; and finally, having ſtrengthened his Heart both by Epithemes and Cordial mixtures, he was perfectly freed from ſo deadly a Symptom.

Obſerv. 9. *An Epidemical Diſeaſe called the* Coqueluche.

700. In the yeer 1557. in the month of *July*, a little before the Land-flood which laid waſt all the Fields of *Nemours*, and the whol City almoſt, there was rife an Epidemical Diſeaſe (called *Coqueluche*) which ſpared no man, ſo fierce and cruel, that it killed very many, ſome on the fourth day, others on the ſeventh, or on the fourteenth at the furtheſt. They were taken with a Cough, ſoreneſs and inflammation of their Throats, and a continual Feaver. The Patients were troubled with a continual Headach which was vehement, nor could any ſleep for the Cough, which was ſo fierce that it made them hoarſe again. Alſo they had a continual ſharp pain of their Kidneys and Loyns, which cauſed that few were able to go, and a perpetual poſe would hardly ſuffer them to draw in air at their Noſtrils. But thoſe that eſcaped ſo great a Plague, after blood-letting and Pectoral Medicaments, were freed by a ſtinking ſweat which proceeded (Nature being ſtrong) from their whol body: but thoſe who being waſted with the Feaver and faſting, could not endure the ſweat, they periſhed apace. Wherefore the chief intent of the Cure conſiſted herein, That univerſal Remedies being given without delay (although they needed only a gentle Purgation) their Appetites might be revoked, and way made through their Throats to receive in the meat. For Purgation, Manna, Caſſia fiſtula, and Rhubarb with a Decoction of Pectoral Herbs did ſuffice. Stronger Medicaments were avoided as moſt dangerous.

Obſerv. 10. *An Epidemick Feaver.*

701. An Epidemical Diſeaſe not unlike the former, raged in the yeer 1580. the greateſt part of the Summer, after an innumerable company of Inſects which came out of the Ground, in the months of *April* and *May*, which came in ſo great multitudes, that all the waies and paths were filled, whereupon, not long after, at *Arles*, *Avenion*, and *Bellicadre*, and in other places not far from theſe, ſo great a Peſtilence raged, that very few could eſcape the ſame. But to return to the buſineſs in hand, The foreſaid Diſeaſe killed many, but if Remedies were ſpeedily applied the firſt daies, all in a manner eſcaped. It began with a Feaver and a Cough together, which was followed with a pain of the Head and Loyns; mean while the Feaver did intermit ſome daies, coming again, and growing ſtill hotter and hotter, it brought them to their Graves. Some had no reſpite. Some raged with Frenzies, ſome died languiſhing of a Phthiſis; but if they were taken in hand betimes, as hath been ſaid, they all in a manner recovered within a few daies. Nor was the Cure different from that lately deſcribed, for the things that did greateſt good were Pectoral Medicaments, and gentle Purgations (not forgetting blood-letting eſpecially) cooling Clyſters, Cupping-glaſſes, Cordial Opiates and frequent Epithemes; finally, by a good Diet appointed them, they attained their perfect health.

Obſerv. 11. *Swallowing hindered.*

702. Mſr. *Bonius* a moſt renowned Lawyer of *Nemours*, was troubled with a moſt grievous pain of the Stomach with extream difficulty in ſwallowing, and a continual Feaver attending the ſame; and whereas before my coming Purging Medicaments had been preſcribed, and they had done no good, becauſe they could not deſcend to the bottom of the Stomach: as ſoon as I came to him, and had diligently handled his belly and Hypochondries, I found a renitency and diſtenſion in al thoſe parts, & alſo an inward rumbling which broke forth at his mouth by frequent belchings, which was the cauſe that neither any Broth nor meat could deſcend to the bottom of his ſtomach, viz the meat being born up and kept aloft by the abundance of winds. And therfore ſince there was danger, leſt the body for want of eating ſhould be conſumed, ſeeing he had abſtained from meat now four or five daies, I was intended to direct all the ſcope of the Cure to this intent, viz. To diſcuſs ſo great a quantity of

Winds.

Winds. And therefore a Clyſter having been firſt injected, I cauſed to be applied to his Stomach and Hypochondries hot Fomentations of a Decoction of Wormwood, Mints, Chamomel flowers, Melilot, Cummin ſeed, Fennel ſeed, and ſuch like things; alſo I cauſed thoſe parts to be nointed with Oyl of Nard and Chamomel hot, whereupon he grew better, began to ſwallow, and to conceive good hopes of recovery of his health, whereas before, as one deſperate, he thought only of dying. Then at laſt I ordered a Cupping-glaſs to be applied to his Stomach with much flame, whereby the winds were ſo powerfully digeſted, that afterward he could ſwallow Broaths, and all manner of meats, and thereupon the Feaver was chiefly extinguiſhed by a plentiful voidance of Urine. But to avoid a relapſe I adviſed him to purge again.

Obſerv. 12. *A Malignant Feaver with Puſhes.*

703. The ordinary Judg at *Nemours* called *Blanus*, was troubled with a Tertian Ague that held him with moſt fierce fits. Dr. *Vegratius* was his Phyſitian, being an ancient man. The Patient therefore in one fit, being troubled with ſo vehement and malignant Symptoms, that he fell into a ſwoun, viz. Becauſe blewiſh ſpots were ſuddenly broke out al his body over: And being unwilling to omit any thing that might contribute to his health, he ſent for me to meet with Dr. *Vegratius*, and as ſoon as I came to him, he complained of an intollerable burning cauſed by the Purples, with a weakneſs of his forces, and beſeeched me to give him ſudden help being in ſo great danger. And I well conſidering the ſpots which ſtill ſeemed to come forth, and feeling his Pulſe, I bid him be of good cheer as to his eſcape, and taking Mſr. *Vegratius* by the right hand, we went into a remote Chamber to conſult what was fit to be done. He having related all things which he had preſcribed, he asked me what I conceived was to be done: I taking the word out of his mouth expreſt my ſelf to be of opinion that he ſhould be let blood with all ſpeed, or elſe he would come into great danger of his life: but he was againſt it, ſaying that it was to be feared leſt the malignant humor being diſperſed through the skin (the common way of purging the whol body) ſhould ſtrike in again, and ſeize upon ſome principal part. I preſſed to have it done, for according to *Montanus*, *Avicenna*, *Aetius*, *Rondeletius*, and many others, I ſaid that might be upon their firſt coming forth, whiles Nature was expelling the vitious matter; but when the matter is for ſome daies ſetled in the Skin it wil not be revoked within the body again. Wherefore he at laſt came to be of my mind, and I told the Patient with a cheerful countenance, that he ſhould be recovered before we departed, if he would ſuffer himſelf to be let blood; and he anſwered, that he would endure any thing to be freed from ſo great evils. The *Saphena* therefore not being viſible, we cauſed the common Vein of the right Arm to be opened, which being done, that came to paſs which I had foretold, for before we left him his burning was abared, and that cruel Symptom was aſſwaged which cauſed his fear. Whereupon it cannot be expreſt how he extolled the Art of Phyſick, and us his Phyſitians, for ſo great benefits conferred upon him. Hereupon we made haſt to expel the reliques of the Feaver, which in a ſhort time we did, by Gods aſſiſtance.

Obſerv. 13. *Worms.*

704. I ſaw two Virgins, the Daughters of Mſr. *Fezander*, a Notary at *Nemours*, whereof the one was ſeven yeers of age, the other not above nine, who in the ſpace of half a yeer died both of them of a moſt grievous pain of their whol belly, which could not by any Remedies be aſſwaged, as Clyſters, Flegm-purging Potions, Wind-diſcuſſers, and Worm-killers. The elder therefore being dead, when we opened her body to find out the hidden cauſe of her death; Worms were found in her lower belly, which had pierced through her Guts, eſpecially the Colon. Six months after, the other ſiſter being dead with like pains, and opened, we ſaw not only the Guts gnawn and eaten through by Worms, but alſo the Heart and Liver gnawn and deep hollowed by the ſaid Worms; which thing cauſed no ſmal amazement in all the By-ſtanders, queſtioning which way the Worms ſhould get from the Guts to the Liver and Heart, ſince in thoſe parts there was ſcarce any ſuch aliment as they deſired, nor was there any matter fit to breed Worms, although one was of opinion that they came of putrefaction bred in thoſe parts: moreover, they had no ready way, but full ſtops, turnings and windings. Wherefore we could only wonder at the Works of Nature, not being able to find out the Cauſe. And when we departed we preſcribed for the Girls that yet remained alive both Pouders of Scordium and white Dittamus, and Worm-killing and expelling Oyntments, whereby we prevented the generating of ſuch like Worms for the time to come.

Obſerv. 14. *A Tumor of the Oeſophagus.*

705. A Tumor ſomtimes breeds in the *Oeſophagus* or Gullet, which will not let a man ſwallow his meat, and the Patient is wont to grow weak by faſting; The Cure whereof (not to ſpeak of the way to know it) is very troubleſom to the moſt able Phyſitians. Thus with happy ſucceſs I began the ſame. Firſt appointing the Patients Diet, and having uſed univerſal Remedies, that is Blood-letting (eſpecially when there was a Feaver or ſuſpition of Inflammation) alſo Purgation, and revulſion by Cupping-Glaſſes, this following Lick-pot we found good.

Take *Conſerve of Roſes, of great Comfry, of each half an ounce; Conſerve of Violets two drams; Oriental Bole-Armenick one dram and half; Mucilage of Quince ſeeds extracted with half an ounce of Roſe Water; with Syrup of Quinces make a Lick-pot, and let the Patient frequently lick thereof.* And externally apply to his Neck ſuch an Oyntment as this following.

Take *Greaſe collected from Sheeps Wool, the Marrow of a Leg of Beef, Hens Greaſe, Gooſe and Ducks Greaſe, of each half an ounce: Mucilage of Marſh-mallow ſeed and Line-ſeed, of each ſix drams: Oyl of Water-lillies two ounces: Saffron ten grains: white Wax as much as will ſuffice. Make an Unguent waſhed in Barley Water or Water-lilly Water.* Noint his Neck three or four times in a day or night with this Oyntment, and lay thereon moiſt or greaſie Wool.

Obſerv. 15.

706. I come now to a certain filthy Scab of the Mouth with Ulcers of the Lips, which did put me to much trouble to diſcuſs the ſame; but at laſt the Scab gave way to theſe following Remedies, and the Ulcers being healed never brake forth again. For they were ſo ill conditioned, that they ſeemed to reject al endeavor of Cure. Wherefore after univerſal Remedies, I uſed theſe following Topicks.

Take *the Tendrels of Vines, Leaves of Plantane, Woodbine, Thiſtles, of each one handful: red Roſes, Barley, Lentils, of each one pugil. Make of all a Decoction to a pint. In the ſtrained Liquor diſſolve juyce of Pomegranates and Diamorum, of each two ounces.* With this Decoction we bid the mouth ſhould frequently be waſhed; and I cauſed the following Medicament to be ſmeared upon the Lips.

Take *Powder of red and white Coral burnt and waſhed, Harts-horn burnt and waſhed, of each two ounces: Bark of Bugula one dram and half: With Pomatum and Syrup of dried Roſes make all into a Liniment.* I am alſo wont for want of Pomatum to diſſolve the Pouders in white Wax melted, and freſh Goats greaſe.

Obſerv. 16. *A Rupture.*

707. Beyond the expectation of many I cured a Rupture of the Guts and Call, by theſe following Medicaments, without any help of the Chirurgeons hand. And that is moſt remarkable whereof I cured a certain German School-maſter at *Avenion*, in the yeer 1543. who had a Rupture in his Guts ten yeers together, which put him to very great pains when the wind was in the South. I cauſed him therefore to keep his bed a month together, and hold his Legs as cloſe together as he could; that he ſhould keep a drying diet, unleſs at the beginning of his meals he did eat ſomwhat boyled in Water and Sugar to keep his belly open; that he ſhould eat no raw, windy meats, nor hard to digeſt, ſave the feet of Swine, Kids, and Rams. And he uſed theſe following Medicaments.

Take *Terra Sigillata, great Comfry Roots, Bole-Armenick, of each two drams: Burnt Harts-horn one dram.* Let him take every morning for fourteen or fifteen daies together, one dram and half, or two drams thereof, in Capon Broth.

Take *Dragons Blood, Mummy, Maſtich, Fraukincenſe, Comfrey Roots, Bole-Armedick, red Snails, an Hedg-hog poudered, of each one ounce. Incorporate all with Turpentine, and make thereof a Plaiſter to be applied to the Groyns.*

But you are to take notice that univerſal Remedies muſt go before, according as the Nature of the Diſeaſe ſhal require.

Obſerv. 17. *A dead Child.*

708. I was ſent for to a Gentlewoman, who was grievouſly troubled with a continual Feaver, and when ſhe had been ſix months with child, her fruit was ſtifled in the womb through the vehemency of the Feaver, which ſince by many and ſundry Remedies it could not be driven out, at laſt with a Potion of Myrrh, Chryſocolla, and Hippocras, and by applying to her belly a Pultis of Coloquintida, Pennyroyal, Savine, Mugwort, Feaverfew, Cats-mint, after great ſtraining of the Patient, the dead Child came away, to the great praiſe of our Art; for the Gentlewoman being in extream danger of her life, voiding the Child at laſt, ſhe was freed from a moſt

a moſt violent Feaver; howbeit ſix or ſeven months ago ſhe fel ſick of a moſt acute Diſeaſe and died.

Obſerv. 18. *Kings-Evil Swellings.*

709. Theſe Swellings are a frequent Diſeaſe, and hard to cure. The Daughter of Mſr. *Claverius*, Preſident of *Nemours*, was troubled therewith in her life time. Wherefore having been by many Phyſitians and ſundry Medicaments vexed, and being never the better, but her Diſeaſe growing worſe and worſe, her Neck was eaten with a ſcurvy putrid humor. At laſt I being ſent for, and having preſcribed fitting Purgatives, I cauſed the *Emplaſtrum Cæradicum* deſcribed by *Aetius* to be applied thereto, after the Sanies was wel preſt out and wiped away. Every third day I cauſed a new Plaiſter to be laid on (the Ulcers being firſt clenſed, as hath been ſaid) and this Plaiſter being four or five times repeated ſhe was quite cured. And if the Kings-Evil Swellings are not ulcerated, I am wont to ſoften their hardneſs with the Pouder of *Lapis Pyrites*, and *Diachylon Ireatum*, and then to open the Skin with a red hot Iron, or a Cauſtick Medicament, and with my fingers to preſs out the filth contained within; and laſtly, I lay on the *Emplaſtrum Cæradicum* aforeſaid for three daies (which muſt alwaies be obſerved) and this I repeat ſo often till I ſee the Cure performed.

Obſerv. 19. *A Double Tertian.*

710. Mſr. *de Rancoigne*, Commander of the Garriſon at *Bellicadre*, was wont every yeer in *France* to be troubled with a double Tertian Ague, for the ſpace of two or three months. He being come into *Narbon* with our friend *Protomachus*, was taken a little after with the ſame kind of Diſeaſe, and ſent for me to viſit him. Being very ſad, ſuppoſing that (as had been uſual) he ſhould be long vexed with this Ague, he deſired me if I had any ſafe Remedy for a double Tertian, I would for his ſake make uſe thereof. I told him by Gods help I would anſwer his deſire if he would be adviſed by me. Having therefore given him a Clyſter the ſame day, and the day after the Urines appearing at firſt ſomwhat crude, following the Counſel of *Avicenna*, after the ſecond or third fit, when the Urines were more colored, I cauſed the Baſilica Vein of his right Arm to be opened, and ſix or ſeven ounces of blood to be taken away. Mean while he uſed Preparative Juleps in the mornings, which being hardly finiſhed, the Patient wondred that the following fit was little or none, and that afterwards there was no ſign of his Ague. Wherefore being extreamly glad that he was cured in ſo ſhort a time, he perſwaded others of his fellow Soldiers that were troubled with the ſame Diſeaſe (now it was in the height of Summer) to commit themſelves to my care, who were all cured in the ſame manner.

Obſerv. 20. *A Sciatica Pain.*

711. That honeſt and good Soul *Antonius Clemens* of *Bellicadre*, was vexed with ſo vehement a Sciatica, that he was compelled to ſeek help of the Phyſitians of *Montpelier*, eſpecially of Mſr. *de Fegnes*, a Doctor of Phyſick, who at that time had gotten himſelf a great name for his rare dexterity in the Cure of Diſeaſes. He could not aſſwage that bitter pain, neither by opening the Sciatica Vein, nor by Purging Pills, nor Diet Drinks, Cataplaſms, Stoves, Plaiſters, Cupping-glaſſes, but it grew every day worſe and worſe, ſo that the Patient deſpaired of his life. But I upon the Irruption of the Proteſtants into *Nemours*, at the Iron Grates which received Fountain Water, flying by chance to *Bellicadra*, he ſent for me to viſit him. Having heard what Mſr. *de Fegnes* had done, I cauſe Cantharides and old Leven to be applied to the pained place, whereupon bliſters ariſing, and being opened, ſo great a quantity of wheyiſh liquor was voided, that deſired eaſe followed thereupon, nor did the Pain trouble the man any more afterwards. Yet when the Sores cauſed by the Cantharides were healed up, I bid him for a time to apply to the part formerly pained a Plaiſter of Diachylon and Melilote Plaiſter, adding a little raw Sulphur, and a like quantity of ſeeds of Water-Creſſes and of Wild-Creſſes, or Sciatica-Creſſes.

Obſerv. 21. *A Sordid Ulcer.*

712. It is not long ſince that the Earl of *Tanten*, a man moſt renowned for Nobility and excellency of body and Mind, lately dead of an Ulcer in his Lungs, was troubled with an ill conditioned Ulcer in his left Leg, which could not be by any means healed up. He being exceedingly ſtudious of Antiquity, and ſending for me to interpret a certain Inſcription upon an old Coin: after many diſcourſes of this and that, he intreated me if I had any thing that would heal the Ulcer in his Leg, that I would impart the ſame unto him, for he had tried this and that, and nothing would do, ſo that he thought it was incurable. Now I could not deny my help

and

and advice to ſuch a man as he; wherefore if you will (ſaid I) be adviſed by me you wil ſhortly be reſtored to your health. And therefore I began, after univerſal Remedies and a convenient diet preſcribed, to appoint him this following Liniment, whereby in twelve or fifteen daies the Ulcer was quite cured. Mean while I would have him uſe this following Syrup at times for fifteen daies to hinder the Ulcer from breaking forth again.

Take *Shavings of Guajacum half a pound; infuſe them in twelve pints of the Water of* Rhodanus, *then boyl half away; at the concluſion ad Polypody of the Oak four ounces, Carthamus ſeeds three ounces, Turbith one ounce, Agarick half an ounce, Cinquefoyl Roots four drams. To the ſtrained Liquor ad Honey of Roſes, and red Sugar, of each one pound: Clarifie the Liquor, and Aromatize it with half an ounce of red Sanders. Make it into a Syrup half boyled.* Hereof he took five or ſix ounces once in three or four daies. When it did not work ſufficiently I added Senna. The Ulcer was frequently waſhed with Allum Water. The form of the Liniment was this following.

Take *Hogs Greaſe three ounces; Goats Greaſe two ounces; Henbane Leaves roaſted under the Embers and well beaten with the Greaſes one handful; Lead burnt and waſht, Antimony, red Lead, of each two drams. Mix them in a Leaden Mortar, and make all into a Liniment, adding a little Opium when the pain is more than ordinary.* Afterwards when it was long ere a Scar would be drawn over, I cauſed a Plate of Lead to be ſteeped in Vinegar three daies, and then dried and pouldered very fine, and ſprinkled upon the Ulcer, and another whol Plate to be laid over the ſame; and ſo I attained my deſire, to my great Commendations, not to ſpeak of the Reward which I received.

Obſerv. 22. *A Caruncle in the Yard.*

713. A certain Auguſtian Friar called *Ambroſius*, having a bit of fleſh growing in the Neck of his Bladder, was exceedingly tormented when he made water, and ſought help of many to take the ſame away, for the Diſeaſe had taken root now theſe five yeers, and his pains growing dayly more and more, though he uſed pouder of Savine which he conveyed in with a Wax Candle, and other Medicaments which he had got here and there; by chance he met me, being almoſt mad with pain: I cannot (quoth he) bide long in a place, and I am ready to make away my ſelf, ſo grievous is the pain wherewith I am tormented. I, moved with Commiſeration, endeavored with gentle words to aſſwage his diſtempered mind, and told him there was hope of his Cure, provided he would keep a good diet, and follow my directions, which (his pain being a little aſſwaged) he promiſed to do. I adviſed him therefore to wear a Leaden tent or wire in his Urinary paſſage continually, endeavoring by little and little to cauſe it gently to paſs into the neck of his bladder; and that he ſhould begin with a ſmal wire or plummet, and ſo ariſe to a greater, til the paſſage into his bladder was open, and that he was to continue the uſe hereof a long time together. He therefore keeping (as I bad him) a Leaden plummet in his Urinary paſſage day and night, told me he felt ſo much good thereby in the ſpace of fifteen daies, that he could make water freely and without pain; and the paſſage of his Urine was ſo open, that he needed no longer any Medicaments to cauſe him make water.

Obſerv. 23. A *Semitertian Ague.*

714. I was called to the Cure of a Semitertian of Mſr. *de Rage*, Treaſurer of *Nemours*, with Dr. *Ferrandus*, and Dr. *Caſtellanus*. And when we came into Conſultation, Dr. *Caſtellanus* asked me in the firſt place, what I thought of the Patients Diſeaſe, becauſe I was the firſt that had viſited him? I anſwered ingenuouſly, That he was troubled with a true Semitertian, and that therefore he ſtood in need of the beſt and moſt ſpeedy Remedies. For every third day the Ague came with ſhaking, and after the Sweat which followed the Ague, he was not quite free from Feaveriſh heat. Mſr. *Ferrandus* did eagerly oppoſe my Opinion, being of a diſpoſition apt for contradiction; and he ſaid that a vacancy from Feaveriſhneſs might be perceived betwixt the two fits, and therefore it was only a notable baſtard Tertian. On the other ſide I reſolutely affirmed, That there lay ſecretly concealed a continual Quotidian; and I added That if the Feaver or Ague were a Baſtard one, that it would not cauſe ſo great watchings, nor faintings; and moreover, that a Semitertian comes in the Autumn oftener than at any other time in the yeer, at what time our Patient was taken ill; and finally, That this Diſeaſe chiefly ſeized upon great Feeders, ſuch as this Patient was; and I cited the Teſtimonies not only of the moſt excellent Phyſitians, but alſo of a Martial.

'Tis not well ſaid that our Tongilius
With Semitertian Ague vexed is,
Whoſe abſtinence from meat and drink I know.

And

And again in the end of his Epigram.

All his Phyſitians bid Tongilius *bathe:*
O Fools to think a Feaver's his Diſeaſe,
Whiles it is Gluttony.

Yet Mſr. *Caſtellanus* having queſtioned us, and heard both our opinions, took part with Dr. *Ferrandus*, and turning himſelf to me, added theſe words: It ought not to ſeem ſtrange (quoth he) that a certain ſmal Feaver follows the Tertian Ague; for this being a Baſtard Tertian, hath very much thick flegm mingled with the choler, in which reſpect the fumes ariſing therefrom do continue the longer; pertinently alledging that example of *Galen* in his Book of the difference of Feavers, concerning green Wood which is hard to kindle, and when the flame goes out, for a long time a thick ſmoak ariſes, which does not happen in dry Wood; and therefore (ſaies he) ſince the way of Cure is not much different in a Semitertian and a Baſtard Tertian, let us reſolve preſently to let blood. Moreover, though all theſe things were done, and Epithemes were applied to ſtrengthen the Heart, and many other Remedies adminiſtred according to Art, the Patient died three or four daies after. And when Mſr. *Caſtellanus* heard of his death, he changed his Opinion, and ſaid that a true Semitertian had killed the Patient; yet Dr. *Ferrandus* would not bate an hairs breadth of his former Perſwaſion.

Obſerv. 24. *A Polypus.*

713. The Wife of a Scrivener of *Urgen*, was deformed by a Polypus, and ſhe was troubled becauſe the Chirurgeons contended with the Phyſitians that it could hardly be cured without cutting. Coming therefore to me, after I had appointed her a convenient Diet, and preſcribed a Purgation, I cauſed *Vigo* his Medicament to be applied to the original of the Nerves, and that the Polypus ſhould be anointed with this following Oyntment:

Take *Pomegranate Rinds, green Galls, of each one dram and half; tops of Savine dried and pondered two drams; Chalcitis or red Vitriol burned one dram and half; Allum burnt, and Hermodactyls, of each four ſcruples.* This with Fgyptiacum Oyntment was applied to the Polypus. Mean while that this was uſed, the neighboring places were anointed with the Oyntment of Bolus, or of Litteridg with Juyces, to ſtop the influx of Humors. Then,

Take *Lead burnt and waſhed one dram and half; Rind of a long Gourd burnt one dram; Antimony, and Lapis Calaminaris diligently waſhed, of each four ſcruples; Shels of River or Sea Crabs one dram and half; Tutty prepared two drams; Juyce of Plantane and Nightſhade clarified, of each one ounce and half; Oyl of Roſes Omphacine four ounces. Work them together a long time in a Leaden Mortar with a Leaden Peſtle, adding Juyce of Pomegranates one ounce and half.* The place was now and then waſhed with Allum Water, and without the hand of the Chirurgeon the Polypus was ſoon rooted out.

Obſerv. 25. *Puſtles of the Face.*

716. Some Diſeaſes we meet with, which though they are neglected as of ſmal moment, and Phyſitians are ſeldom conſulted for their Cure; yet in regard of their troubleſomneſs and pertinaciouſneſs, they are not to be contemned. It many times falls out as it did lately in a certain woman, who could not by any Remedies take away the redneſs and Pimples of her Face like thoſe rubies that enrich the Noſes of Toſs-pots, whereby ſhe was deformed; although ſhe had had the advice of famous Phyſitians to that intent. I preſcribed her a cooling and moiſtening Diet, opened her Liver Vein, cauſed her to take three daies together a purging Opiate to void aduſt Humors, encreaſing the doſe thereof by little and little, and then I made her waſh her face with this following Water.

Take *Tops of Myrtles, Rinds of Pomegranates, Leaves of wild Olive Tree, Finger-fern, Plantane, Morellus which is a ſort of Nightſhade, Tendrels of the Vine, of each four handfuls: Sour Grapes with their ſtalks or two pound: Cut them. Sprinkle them with Vinegar, and ſtill them, reſerving the diſtilled Water for your uſe.*

Take *of the foreſaid Water four ounces: burnt Allum two drams: whites of Eggs well beaten one ounce.* Apply them to the Face when ſhe goes to bed, and let her often waſh her Face with the foreſaid Water. Afterwards,

Take *Tutty prepared, burnt Ceruß, of each two ounces: Litturidge one ounce: Juyce of Plantane, the foreſaid diſtilled Water, of each a ſufficient quantity, Oyl of Myrtles two ounces: Oyl of Yolks of Eggs one ounce. Incorporate them together, and bring them to the form of* Unguentum Nutritum, *add Calcitis three drams: Allum two drams: Sulphur one dram: Juyce of Citrons one ounce and half.* Apply it at nights, and in the morning waſh her face with the foreſtilled Water. If it had not gone away with theſe Medicaments, I had added one ounce of Quick-ſilver or more; but the redneſs and pimples all vaniſhing, there was no more to do.

Obſerv.

Obſerv. 26. *The Diſeaſe Cholera.*

717. In the Yeer (if I miſtake not) 1564. before the Plague brake out in *Nemours*, there was rife the Diſeaſe called *Cholera*, killing many in four daies ſpace. Yet thoſe that ſought help at firſt, were all in a manner cured by this following Method. In the firſt place, When I conceived the Patients had ſufficiently vomited, that they might not be over-weakened, I gave them Marmalade of Quinces aromatized if the Feaver were not very intenſe, but if it were intenſe I gave them ſimple Marmalade morning and evening two hours before meat in a ſilver ſpoon, and forbad them to uſe any Drink, although the Patients were tormented with an unquenchable thirſt, becauſe Drink did encreaſe their vomiting and looſneſs, whereupon death followed unavoidably. I cured the Numbneſs and Convulſions of their Legs with Oyl of Chamomel hot; and to help the Vomiting and looſneſs, I applied Embroches of Oyl of Nard, of Maſtich, of Quinces, wherewith their whol bellies were nointed, and then I ſprinkled thereon Pouders of Coriander prepared, of Roſes, of Maſtich, of Mints dried, of Citron peels dried, Lignum Aloes, Laudanum, Nutmeg, the two Corals, and ſuch like. Alſo they took an Opiate of Conſerve of Roſes, Myrobalans preſerved, Pouder of Pearls, red Coral, and Ivory, with Syrup of Quinces, and our Corans. Somtimes if the Patients were ſtrong, I gave them at the beginning of the Diſeaſe Rhubarb in the ſubſtance, not neglecting Cordial Epithems. The ſame kinds of Medicaments I uſed in Children which were waſted with this kind of flux, or the melting flux ſo called, eſpecially in the Summer time, I adviſed ſomtimes Clyſters partly ſtrengthening, partly nouriſhing, and all in a manner recovered through the mercy of God.

Obſerv. 27. *Pain of the Hæmorrhoids, and falling down of the Fundament.*

718. A certain man of the County of *Venayſſin*, was tormented with a grievous pain of his Hæmorrhoids, which would not give way to any uſual Pain-aſſwagers, viz. Fomentations of Mallows, the Hemorrhoidal Herb, flowers of *Tapſus Barbatus*, Chamomel, Oyntments of Butter, new Suet, Hensgreaſe, Oyl of Line-ſeed, and a thouſand ſuch like. Wherefore his Appetite being loſt, and not being able to ſleep, his forces were much impaired. Nor could the end of the Clyſter-pipe enter his Fundament, the Hemorrhoidal Veins had ſo ſwoln the neighboring parts. And therefore it was that he had no ſtool in eight daies time, although he had twice taken Caſſia new drawn. But at laſt being adviſed by a certain learned German that went that way, having reiterated many Fomentations of emollient things, I cauſed an Oyntment to be made of the juyce of Herb Two-penny and freſh Butter, wherewith I anointed Tents, and put them in leiſurely, and ſo aſſwaged the pain. Whereupon the Patient preſently fel aſleep, and his Appetite was reſtored. The ſame Patient a little after had his Fundament fallen out, which was cured with this Remedy, and never fel out again.

Take Oyl of Maſtich a ſufficient quantity: Boyl therein eight Beetles (Bugs or Flies ſo called) and then anoint his Fundament with this Oyl, and ſprinkle thereon the Pouder of Egg-ſhels, out of which Chicken have been hatched. The ſame German told me that alſo the juyce of Herb Purple or Mothmurren, does wonderfully mitigate all the pains of the Hemorrhoids.

Obſerv. 28. *The melting Feaver.*

719. Mſr. *Richerius* the Kings Counſellor at *Nemours*, was taken with a ſudden and moſt grievous pain in the lower part of his Back betwixt the Kidneys, as he was buſily imployed in his Garden, which was neer his Houſe; and being not able to ſtand for pain, but fain to keep his bed, he began to be Feaveriſh, and yet was oppreſſed with no thirſt, becauſe the Feaver was not very violent; moreover, his head did not ake at all, and he ſlept wel enough. The day following his whol body was wet with Swear, which was not procured by any Medicaments, but brake out of its own accord, whereby the pain of his back was allayed. But from that day forward he did ſweat much more plentifully; ſo that a man would have thought it came out of ſome Springs ſcituate in ſeveral parts of his body. And this held til the ninth day, for it could not be ſuppreſſed by any Pouders made to ſtop immoderate ſweating, no nor by frequent fanning of the cold air upon the Patient, nor by throwing aſide the coverlids and blankets, nor by opening the Windows, that the wind might have free paſſage into the Chamber; but his Forces decaying by little and little, whiles he was ſpeaking and ordering the Affairs of his Houſe, he was prevented by ſudden death, no other ſymptoms being joyned with the ſweat. Now although we uſed both Clyſters and Purgative Medicaments, that we might recal the Motion of Nature

Nature from the Centre to the Circumference, back again from the Circumference to the Centre: yet all our Remedies were in vain, nor could we ever free the Patient from this ſo great flux of ſweat. Not to ſpeak of the Diet we appointed him of ſolid and clammy meats, leſt by eating meats moiſt, ſubtile, and much nouriſhing, they ſhould alſo ſpeedily paſs through the Skin as *Hippocrates* ſaies. And therefore all Phyſitians were joyntly of opinion that this was that kind of Feaver which *Galen* cals *Elodes* or *Typhodes*. For in that kind of Feaver ſaies he, the Patients are little or nothing holpen by ſweat, and for that cauſe it is reckoned to be for the moſt part mortal. Obſerve that the ſweat came not hot til the very laſt day, and then it came exceeding cold.

Obſerv. 29. *A Palſey.*

720. I cannot paſs over in oblivion the compleat Palſey of a Gentlewoman, the Mother of Mſr. *Favers* of *Nemours* a Lawyer, my moſt deerly reſpected Friend; which Gentlewoman was then about ſixty four yeers of age. Who a little before the ſetting of the *Pleiades* or Seven Stars, fell ſuddenly in the evening into a Pallie of her right ſide; ſo that ſhe could neither diſtinctly ſpeak, nor had ſhe the power of ſence or motion in her Limbs on that ſide. Moreover, ſhe was exceedingly heavy in her head, and enclined to ſleep. Now becauſe her belly was bound a Clyſter was preſently injected, partly of Emollient, and partly of Cephalick Herbs: in the ſtraining whereof was diſſolved the *Hiera picra* of *Nicolaus* with Diaphœnicon, Oyl of Chamomel, and *Mel Anthoſatum*, or Honey of Roſemary flowers, which ſhe voided after an hour with much dung and flegmatick Excrements. At midnight I cauſed her to ſwallow ſeven Pils of *Pilulæ Fœtidæ* and *Cochiæ*, with three grains of Trochisks of Alhandal made up with Syrup of *Stœchados*, which about morning brought forth ſo great a quantity of thick and clammy flegm, that the heavineſs of her head and ſleep ſeemed in much meaſure to be abated. On the third day ſhe took an Apozeme made of Galangal Roots, Calamus Aromaticus, Betony, Bawm, Chamepitys, Sage, Hyſop, and others of this ſort, with Oxymel of Squils, whereof ſhe took four doſes for the four enſuing mornings; after which having taken again the foreſaid Pills ſhe was ſomwhat better. Yet ſhe was not able to ſtir ſo much as her little finger on the ſide affected. After theſe things were done, certain ſnotty excrements of her Brain were voided at her Noſtrils and Mouth by the uſe of Errhines and Apophlegmatiſms; but three daies after ſhe uſed a Diet Drink of Guajacum morning and evening, whoſe ſtrained Liquor was aromatized with Pouder of Nutmeg (whereof ſhe alwaies held a bit under her Tongue) and ſomtimes with *Diamoſchum dulce*. And having drunk this Drink with the ſecond Decoction for the ſpace of twenty five daies, her palſied Members had recovered ſome ſenſe, and could ſtir a little, obſcurely. But after ſhe had uſed Stoves to procure ſweat, wherein many red hot ſtones were quenched in a Decoction of Bay-leaves, Lavender, Baſtard Spike, flowers of the two ſorts of Stœchados, Chamomel, Maiden-hair; ſweat was provoked, and ſhe was anointed with hot Oyntments of Martiatum, Opopanax, Oyl of Caſtoreum, of the Peppers, Oyl of Foxes, and other ſuch like, all over her Back-bone and the Members affected, ſhe totally recovered her health. Not to ſpeak how I appointed her to keep a drying Diet all the courſe of the Diſeaſe. By this Method I have cured many that could not ſpeak nor ſtir their Limbs.

Obſerv. 30. *Hypochondriacal Melancholy.*

721. This Diſeaſe is not very frequent, but yet hard to cure, whoſe malice is hardly diſcovered in the continuance, and therefore the common people for the moſt part mock thoſe that are troubled therewith, ſaying that they do ill pretend themſelves to be ſick, ſeeing they can eat and drink, and follow their buſineſs like perſons in health. And yet they are ſundry waies vexed, both becauſe they cannot ſleep a nights, and their Ears are deafned with ringings and noiſes proceeding from vapors ariſing from their Stomachs and Hypochondries; many are frighted, have tremblings of their Hearts; ſome mutter to themſelves as if they were diſtracted, and being weary of their lives, deviſe many waies to deſtroy themſelves; ſome are troubled with murmurings and rumblings from their Hypochondries with much and frequent ſpittings; ſome feel an heat in thoſe parts, as if they were inflamed. In a word, they are vexed with ſuch a Concourſe of bad Symptoms, that the moſt exerciſed Phyſitians have enough to do to vanquiſh their obſtinacy. Now this Diſeaſe is by moſt renowned Phyſitians called Hypochondriacal Melancholy, wherewith a certain learned Franciſcan Fryar named *Pibris* was long vexed, though otherwiſe of a good habit of body and flouriſhing age. And by this means he was many times forced to leave the Pulpit wherein he preached, being

taken with a ſudden trembling of heart and darkneſs of his ſight. Now he had been troubled (as he ſaid) with wel-nigh all the foreſaid Symptoms, for three or four yeers, and found no good by all the Remedies preſcribed by the Phyſitians of *Tolouſe* and *Montpelier*. Wherefore he exceedingly intreated me to ad my Advice to the reſt, although I might differ from them in opinion. I anſwered (having ſeen and examined ſome ſheets of Paper) that I was wholly of their mind; and yet I ſhould very willingly appoint for him ſuch things as by long experience, not only in others, but in my ſelf alſo when I was a youth, I had happily made uſe of. For it might fal out (ſaid I) that among ſo many and ſo conſiderable Remedies lately practiſed, they might do good, eſpecially ſince my ſelf being troubled with the ſame diſeaſe, I had been through Gods goodneſs long ſince cured. Wherefore giving ear to my words he took courage, and perſwaded himſelf that by my help he ſhould be freed from ſo great afflictions. Nor was this perſwaſion of his in vain, for by the uſe of the Remedies by me preſcribed in the ſpace of two months he recovered his wiſhed health. Wherefore I preſcribed him a convenient Diet, enclining a little to a cold and moiſt temperament, ſuch as are Broths of Capons fleſh, of Wether Mutton, and Kids fleſh, made with Borrage and a little Lettice; alſo fat Partridges, Thruſhes and Quails, and other ſuch like Birds moderately roaſted, with ſmal Wine allayed with ſtore of cleer Water void of taſt, and Claret Wine. But I forbad him the uſe of all kinds of Cheeſe, and of all ſuch things as breed thick blood and melancholy, and willed him to baniſh al paſſions of his mind which might induce ſadneſs and fear. Alſo I bad him to uſe this following Clyſter twice a week, though he were not Coſtive.

Take *Broth of a Wethers Guts, as much as will ſuffice; boyl therein Mallows, Bears Claw, Borrage, of each one handful; the three Cordial flowers and Chamomel flowers, of each one pugil; Raiſons ſtoned twenty pair; In one pint and half of the ſtrained Liquor diſſolve Caſſia with Sugar and Catholicon, of each ſix drams; Oyl of Violets three ounces; red Sugar one ounce. Mix all into a Clyſter.* Alſo I cauſed him to take a quantity of this following Purgative Electuary every eighth day.

Take *Pulp of Raiſons and Sebeſtens, of each one ounce: Caſſia new drawn and Catholicon of each one ounce and half: With Syrup of Violets make all into a ſoft Electuary, whereof let him take ten drams, or at moſt one ounce and half at five a clock in the morning, in a ſtrained Decoction of Bugloſs, red Vetches, Raiſons, Liquoris, and Cordial flowers.* Alſo ſometimes I cauſed him to take the Pulp of Caſſia alone, the quantity of an ounce rouled in Sugar. Nor would I allow him to uſe ſtrong Purgations, leſt the morbifick matter being exagitated, ſhould rage more and more, becauſe when it is over much provoked, it rages more violently, and the vapors thereof aſcending into the head, cauſe watchings and ringings in the Ears, alſo the Palpitations of the Heart are thereby made more troubleſom; ſo that it would be an hard matter to aſſwage the fierceneſs of the Symptoms. Three or four daies after he had taken the Electuary, I preſcribed him an Apozeme of Endive, Borrage, Maidenhair, Raiſons, Liquoris, which he was to take as to day, and to repeat his purging Electuary to morrow, after the repetition whereof he was much better, viz. a good part of the aduſt and melancholick humor being by little and little purged forth. And a few daies after I cauſed him to enter into a bath of fair freſh Water luke-warm in the morning faſting, and after he had been at ſtool, wherein he was to abide an hour and half without ſweating. In the Bath were boyled Mallows, Violet Leaves, a few Leaves of Lettice (for the beginning of Summer was at hand) and Borrage. Now this Bath was continued five or ſix daies. Whenever he was bound, the foreſaid Clyſter was given him. And theſe things being done he was much amended; viz. his ſleep returned, his trembling of Heart was allayed, and finally the abſurd Imaginations troubling his mind were extinguiſhed. And whereas there remained ſome ſinging in his Ears, Oyl of Aſſes, Cucumer with a little Caſtoreum being dropt into his Ears, the winds were diſcuſſed. Now to remove the reliques of the Symptoms, he took half an ounce of this following Cordial Electuary, whereby he was totally cured of his dangerous Infirmities.

Take *Conſerve of Violets, Borrage, Bugloſs, Finger-fern, of each one ounce and half, Raiſons of the Sun ſtoned one ounce: Citron peels preſerved three drams: Confect. Alkermes two drams: Pouder of Oriental Pearls one dram. With Syrup of Apples ſimple, make all into an Opiate.* Finally, I adviſed him to frequent the company of pleaſant perſons. I forgot to tel you, how after Purgation his left Hypochondry was fomented with a Decoction of Mallows, Tamarisk, Chamomel flowers, Germander, Cappar Roots, Finger-fern, Agnus Caſtus, Harts-tongue, Smiths Forge-water being added thereto, for his Spleen did ſeem to ſwel.

Obſerv.

Obſerv. 31. *Mother fits.*

722. Women are frequently troubled with Suffocations of the Womb which endanger their lives; eſpecially ſuch as have their Courſes by any means ſtopped, or for modeſty and Honors ſake, live a ſingle life without the company of Men. From which fits ſome are hardly recovered, and others can by no Art be reſtored to their former health. Wherefore I ſhall willingly take the pains to ſet down ſome of the moſt effectual Remedies againſt this dangerous and prepoſterous Diſeaſe, wherewith I have reſtored ſome to health when they were almoſt dead. In the firſt place therefore, after Clyſters to void the excrements and wind, with ſuch things in them as reſpect the Womb, ſuch as Mugwort, Feaverfew, Catsmints, Stœchados, Chamomel, Annis ſeeds, Cummin ſeeds, Fennel ſeeds, Bay-berries, with *Hiera Nicolai*, Diacatholicon, Oyl of Rue, and ſuch like things; not omitting afterwards to apply Cupping-glaſſes to their Bellies, to warm the lower parts by rubbings, to put ſtinking things to their Noſes, and to burn or ſmear ſweet things beneath, as *Gallia moſchata*, Benjamin, Storax: the day following I give them Pils of *Hiera Nicolai* or *Ruffi*, if their ſtrength wil give way. But if the Symptom is ſo urgent, that we cannot ſtay for the working of Pils, a Plaiſter muſt be applied to the Navil, of Aſphaltum, or Oyl of Jeat muſt be anoinred thereupon in a ſmal quantity. Then a Potion muſt be given of a Decoction of Mugwort, wherein choyce Camphire divers times ſet on fire hath been quenched. But if this will not raiſe them out of their fits, they muſt be forced to open their mouths, and if their Jaws be ſo faſt cloſed (as many times it happens) that there is no entrance for any Drink, they muſt be opened with a piece of wood, or an Iron Inſtrument made for that purpoſe, and one dram of Pouder of Bean-Trefoyl with Mugwort Water muſt be poured in; for I have by this Remedy raiſed many that were half dead. Finally, when the fit is over, if ſtoppage of the Courſes cauſed the fits, they muſt be provoked by letting blood in the Saphena Vein, and by ſuch Medicaments as provoke the Courſes, given at the time when they were accuſtomed to come. Some women wear inſtead of an Amulet about their Necks, Quick-ſilver incloſed betwixt the ſhels of an Hazel Nut, to free themſelves from this ſo grievous a Malady.

Obſerv. 32. *An Ulcer with Worms in it.*

723. A certain Gentleman of *Urgen* of a good Family, being troubled with an ill conditioned Ulcer in his Leg, I know not whether through neglect or bad handling, it was become ſo putrefied, that it crawled with an innumerable company of Worms, ſo that no Remedies that we could deviſe would kil or rid them away, but encreaſing every day more and more, and eating the fleſh under them, they cauſed intollerable pains. I forbear to relate how the juyce of Centory, Wormwood, Arſemarr, yea Lime and Verdigreece, and a thouſand other things were uſed, but to no purpoſe: And therefore I thought there needed the hand of the Famous Chirurgeon *Chiron* inſtead of mine, both to remove the Worms that ſtuck cloſe to the fleſh, alſo to extirpate and heal up that ſame prodigious Ulcer. Wherefore thinking with my ſelf what was to be done againſt thoſe abominable Worms, it came ſuddenly into my mind, how a Shepheards Dog bitten by a Wolf in his Thigh, and troubled with ſuch Worms, having ſome Agrimony tied about his Neck, the Worms (whereof the Ulcer was ful) fel away in abundance. Seeing therefore the good ſucceſs which followed the uſe of that Herb, I judged by the Rule of Analogy, it might work the ſame effect in this man, as in the Dog, alrhough I knew the temper of the Dog was different from the mans temper. In Imitation therefore of the ancient Phyſitians I reſolved to transfer the uſe of this Remedy to the man; nor did this experiment fail my expectation; for partly by putting the juyce thereof into the Ulcer, and partly by wearing the Herb about his Neck, I ſaw the Worms fal away by cluſters, not without the extream admiration of the Chirurgeons and Friends of the Patient who ſtood by; ſince not by any manifeſt quality, but by I know not what hidden propriety (no bitter, biting, or ſour things, having done any good) it chaſed away ſo great a Plague. Wherefore the Ulcer being diligently cleanſed (as was fitting) and fleſh being reſtored with fleſh-breeding Medicaments, and the Skin hardened with Scar-breeders, the man ſhortly recovered, and afterwards uſed the ſame Medicament, eſpecialy in Cattel troubled in like manner, which (as he hath told me) alwaies took effect.

Obſerv. 33. *A Dropſie from an hot Diſtemper.*

724. A Gentlewoman of *Nemours*, being grievouſly

grievouſly troubled with the Dropſie *Aſcites*, though ſhe kept a good Diet, and drunk very little, yet her belly and her thighs alſo grew ſo great, that ſhe could neither fetch breath nor go. And whereas a few daies before ſhe had taken Apozemes, Opiates, and certain Decoctions preſcribed by Dr. *Schironius*, after which her belly and legs abated a little of their ſwelling: yet falling again into her fault of drinking, her ſwellings encreaſed, and her ſhortneſs of breath was augmented. Wherefore all things being related to me in order which had been done to her, having ſeen her water which was red, I judged that her Liver was not only troubled with an hot diſtemper, but that alſo there appeared ſome beginnings of an Inflammation, which occaſioned ſo hard a ſwelling in her right Hypochondry. Having therfore given and applied ſuch things as correct an hot diſtemper of the Liver, I cauſed a Cataplaſm to be laid to the Region of her Liver, charging her by any means to drink no kind of Liquor, becauſe her thirſt was but thereby encreaſed, according to that of *Ovid*.

Water the more you drink, the more you may.

The Cataplaſm was this:

Take *Crums of Meſline Bread one pound; Dates clenſed from their skins and ſtones twelve pair; Figs, Raiſons with their ſtones, of each ten pair. Boyl them in Water and Vinegar till they grow ſoft. Then force them through an hair Searſe: add to them Schænanth Myrtle, Spike, Sanders white and red, red Roſes, of each two drams; Oyl of bitter Almonds, of Nard and Wormwood, of each three ounces. Make all into a Pultiß and apply it to the Region of the Liver luke-warm in the morning three hours before dinner.* When this Pultiſs or Plaiſter if you wil, had been applied ſix or ſeven daies, both the Tumor began by little and little to abate, and all the Symptoms to be aſſwaged. Which being done I ſet my ſelf to diſcuſs the wheyiſh Humor, to which end I uſed a Pultiſs made of ſcrapings of Leather newly prepared with Lime, boyled only in water to a Gelly; for they have an excellent faculty both to expel wind, and to draw out the wateriſh humor, as I found by experience in this woman; for after the third or fourth anointing (her Liver being fenced with Oyntment of Roſes, and *Ceratum Santalinum*) her belly was wholly fallen, and ſo by the frequent uſe of an Opiate made of Conſerve of flowers of Tamarisk, Cichory, Finger-fern, Maiden-hair, of each one ounce; Preſerved Citron peels, Conſerve of Smallage Roots, of each half an ounce; Pouder of Triaſantalon two drams; Trochisks Diarrhodon, *de Eupatorio*, of each one dram, ſhe recovered her deſired health.

Obſerv. 34. *Eryſipelas, Herpes, and Lichen.*

725. Madam *de Colias* the Wife of Mſr. *Albenaſius*, a Judg at *Nemours*, many times whiles ſhe was in her conſiſtent age, was troubled with a true Eryſipelas which poſſeſſed her whol face; but when ſhe grew in yeers, at the time when the Eryſipelas was wont to come her whol face was disfigured with a kind of St. Anthonies fire. Moreover, this St. Anthonies fire did trouble the Phyſitians very much, for neither by blood-letting (for the woman was plethorick) nor by purgation, nor by external Remedies could the Ulceration be ſtopped. But after the uſe of ſeveral Oyntments one after another, with this following ſhe was at laſt perfectly cured.

Take *Oyntment of Litturidg one ounce: Quick ſilver killed with juyce of Lemmons half an ounce: Tutty prepared three drams: Cerus and Lapis Calaminaris, of each two drams: Roſe-water and Vinegar of Roſes, of each one ounce and half. Work them all together in a Leaden Mortar with a Leaden Peſtle.* After her St. Anthonies fire was cured, ſhe complained to me of certain Tetters which came every yeer of courſe, and took ſuch rooting that they could not be got away under ſix months ſpace. This following Liniment did take away the ſaid Tetters in the ſpace of three or four daies.

Take *Liquid Storax, Oyl of Roſes compleat, of each half an ounce: Stir them and work them together in a Mortar, till they be very well mixed, and with them ſmear the Tetters morning and evening.* Alſo the Water of Turnſole or Wart-wort, the Herb ſo called, is very good againſt Tetters.

Obſerv. 35. *Chops of the Dugs, and Rankneß of the Arm-pits.*

726. A certain Gentlewoman of *Nemours*, after ſhe was brought to bed, was alwaies troubled with an extream pain in her Nipples, by reaſon of certain Ulcers, which could not be dried, neither with Oyntments nor with Lotions, much leſs could the pain be aſſwaged. Asking my advice therefore what courſe ſhe ſhould take againſt ſo troubleſom a Malady, I adviſed her that hereafter when ſhe was with child, a month before her lying down, ſhe ſhould frequently waſh her Nipples with the diſtilled Water of red Poppies, which having done, the next time ſhe was with child of a Boy, ſhe had none of

thoſe

thoſe Ulcers afterwards, and this Remedy many Women in the like caſe did afterwards uſe to their great profit. Now as ſhe was ſhewing me her Nipples, a rank ſmel proceeded from her Arm-pits, whereupon ſhe earneſtly entreated me, that if there were any thing that could take away this grievous ſtinking ſmel (which makes men loath women,) that I would acquaint her therewith. Whereupon anointing her Arm-pits by my Advice with an Oyntment made of Pouder of Litturidg of Gold, and Vinegar of Roſes, the ſtinking ſmel was quite ſuppreſſed.

Obſerv. 36. *A fierce Catarrh, a ſore mouth, and danger of a Phthiſis.*

727. A certain Woman of *Urgen* was ſo vexed day and night al the Winter long with a thin and ſharp diſtillation to her Breaſt, that being perpetually vexed with coughing and hawking ſhe was forced to ſit continually; nor would her diſtillation give way to Evacuations, Revulſions, and Diverſions by Cupping-glaſſes; hence proceeded loſs of Appetite, want of ſleep, crudity of her ſtomach, which made her ſo lean that ſhe was in danger of a Conſumption. Wherefore the following Electuary having reduced her ſleep, and a Plaiſter being applied to the Coronal Suture of her head made of Ammoniacum, Frankincenſe, Maſtich, Nutmeg, Nigella ſeeds toaſted; her Cough was allayed and her appetite reſtored by little and little, ſo that ſhe gained her former health. Now the Opiate or Electuary was thus made.

Take *old Conſerve of Roſes half an ounce; Diacodion with Sapa two drams; Pouder of Diatragacanthum one ſcruple. Make thereof an Opiate to be held betwixt the great Teeth and the Cheeks when ſhe lies down to ſleep.* And becauſe this ſharp diſtillation raiſed ſores in her mouth, for their Cure ſhe uſed this following Remedy by me preſcribed

Take *Thiſtle Leaves, Woodbine or Honeyſuckle Leaves, of each one handful; whol Barley one pugil. Make of all a Decoction to eight ounces. In the ſtrained Liquor diſſolve Juyce of Pomegranates that are ſweet-ſowr two ounces: mix them.* With this Decoction ſhe frequently waſhed her mouth, and in a ſhort ſpace of time, the Ulcers which did abound therein were healed. But a few daies after the Diſeaſe getting head again, I was forced to ſmear the Cruſts of the Ulcers with Oyl of Mercury, whereupon they ſoon fel away, nor did any ſign of them appear afterwards.

Obſerv. 37. *Sowr Belchings.*

728. A Councellor of the Kings named *Chef de bien*, the adopted Son of Mſr. *Chef de bien* his Majeſties Treaſurer, was at *Montpelier* for a long time troubled with ſowr Belchings, and having there uſed many Medicaments internal and external to no purpoſe, yea, finding himſelf dayly to grow lean, becauſe he had no appetite, and the nouriſhment was dayly drawn away from his body: at laſt he bethought himſelf to go to ſome other place for change of Air, and ſo he went ſpeedily to *Urgen*, whither being come, and meeting me accidentally, he told me the occaſion of his coming; whereupon I willed him to be of good cheer, and not to deſpair of his Recovery (for he was perſwaded that he ſhould hardly ever be perfectly cured) for his Diſeaſe was not ſo hard to cure but that he might be freed at the expence of an half penny. And whereas at firſt he gave little credit to my words, I perſwaded him at laſt to ſwallow five or ſix whol Pepper Corns in the morning faſting five hours before Dinner. Which having done for three or four daies one after another, he was not troubled with any ſhadow of ſowr belchings, and whereas before his appetite to meat was exceedingly dejected, his ſtomach was hereby ſo ſtrengthened, that he did afterwards eat his meat luſtily, whereby his whol body was refreſhed, and the conſumed ſubſtance thereof was repaired.

The End of the Fourth Century *of the* Obſervations *of* Riverius, *with the Additional Obſervations.*

AN ALPHABETICAL TABLE OF DISEASES.

READER, *For thy eaſe in finding any Particular mentioned in this Table, Obſerve that there is in this Book two Tomes, And the Second Tome begins after Page, 645.*

A

Page

OF *the* Apoplexy. 9
Large bleeding good in an Apoplexy, *ſhewed by a ſtory.* 12
In the Apoplexy *the Jugular Veins are opened, and how.* ibid.
For the Apoplexy, Galen *his Plaiſter.* 12
Purgations for an Apoplexy. 12
Cupping-Glaſſes applied to the Head, good in an Apoplexy. 13
Aqua benedicta Rulandi; good in an Apoplexy 13
Aqua Cæleſtis *and* Apoplectick *Water, good in ſleepy Diſeaſes.* 14
A rare Apoplectick *Water.* 15
An excellent Apoplectick *Balſom.* ibid
Arteries *of the Temples opened.* 60
An Apozeme *in the Gutta Serena.* 64
The Aſthma *or ſhortneſs of Breath.* 146
Cauſes of the Aſthma *or ſhortneſs of Breath.* 146, 147
The baſtard Aſthma *unknown to moſt Phyſitians what it is.* 147
The baſtard Aſthma *immediately holpen by bleeding.* ibid.
An Aſthma *ariſing from flatulent matter.* 147, 148
The Aſthma *and its ſeveral kinds how to know.* 148
The Aſthma *what Prognoſticks it affords.* ibid
The Cure of the Aſthma *in the fit and out of the fit.* ibid
In the Aſthma *Vomits are very good* ibid.
Aqua benedicta Rulandi, *good in the* Aſthma. ibid
In the Aſthma *ſharp Clyſters are good* 149
For the Aſthma *Saffron is good, and how.* ibid
Want of Appetite. ibid.
Cauſes of Appetite *wanting.* ibid.
Signs of the Cauſes of want of Appetite. 250
Prognoſticks concerning want of Appetite. 250, 251
Cure of Want of Appetite. 251
An Electuary for want of Appetite. 251
An Ointment for the Stomach in want of Appetite. 251
Pills for want of Appetite. 251
An Apozeme to diſſolve ſlimy Flegm cauſing want of Appetite. 252
A Stomach ſtrengthening Syrup and Electuary for want of Appetite. ibid.
A claret Water and Pena *his Syrup of Wormwood for want of* Appetite. ibid.
Lozenges for want of Appetite. ibid.
A digeſtive Pouder to help the Appetite. 253
Liniments, Fomentations Plaiſters to help the Appetite. 253 and 254
The Dogs Appetite. 254
Abortion *or miſcarriage of Women with Child.* 512
Cauſes of Abortion 512, 513
Signs of Abortion. 513
Prognoſticks of Abortion. 514
How to preſerve Women from Abortion. 515
Sundry remedies and Medicaments againſt Abortion. 516, 517
Of the After-birth *retained.* 521
Signs of the After-birth *retained.* 522
Medicaments to drive out the After-birth. ibid.
Acute *Diſeaſes of Women in Child-bed.* 527
Cauſes of Acute *Diſeaſes in Child-bed Women.* 527, 528
Prognoſticks of the ſaid Diſeaſes. 528
The Cure of ſuch Diſeaſes. 528, 529, 530
Of Arthritick pains *an Obſervation.* 14 Tom. 2.
Of prevention of Abortion. 34 Tom. 2.
Symptoms after Abortion. 38 Tom. 2.
After-birth *retained.* 60 Tom. 2.
Arthritick *pains.* 82 Tom. 2.
Aneuriſma *Cured.* 228 Tom. 2.
The After-birth *retained.* 274, 275 Tom. 2.

B

BRains *cold and moiſt diſtemper.* 2
Brain *how over cooled and moiſtened.* ibid.

Page

Brains *cold and moiſt diſtemper by what ſigns known* 3
Brains *cold and moiſt diſtemper what Prognoſtick it affords.* ibid.
Brains *cold and moiſt diſtemper what Indications and Intentions of Cure it affords.* ibid.
What Diet the Brains *cold and moiſt diſtemper requires.* 4
How the Patient is to be ordered in reſpect of ſleeping and waking, Exerciſe, Retention and Evacuation of Excrements, and Paſſions of mind, in the Cure of a cold and moiſt diſtemper of the Brain. 4, 5
In the Brains *cold and moiſt diſtemper whether Blood-letting is requiſite.* 5
In a cold and moiſt diſtemper of the Brain, *how to Purge the Patient* 5
Brain *cold and moiſt how to ſtrengthen.* ibid.
Sweating drink for cold and moiſt diſtemper of the Brain. 6
Bags to apply to the Head in a cold and moiſt diſtemper of the Brain. 6
For a Brain *cold and moiſt a ſtrengthening Plaiſter.* ibid.
For a Brain *cold and moiſt a drawing Plaiſter.* 6
For a cold and moiſt Brain, *Noſe-Juyces, ſneezing Pouders and Apophlegmatiſmes.* 6
For the Brains *cold and moiſt diſtemper, a Gargariſme* 7
In the Brains *Diſeaſes it is more ſafe to Evacuate by the Palate then by the Noſtrils.* 7
Brain *cold and moiſt to ſtrengthen; Rheumcaps or Cucufa's.* 7
A Fumigation for a cold and moiſt Brain *to dry and ſtrengthen.* 7
In a cold and moiſt diſtemper of the Brain, *a perfume for the Patients Head-cloaths.* 7
For the Brain *cold and moiſt Pills.* 8
An Electuary for Brain *cold and moiſt.* 8
Brain *to Corroborate, a Balſom.* 8
For a cold and moiſt Brain *a digeſtive Pouder.* 8
Blood-letting *an excellent Remedy in ſleepy diſeaſes, and how to be Celebrated.* 12
Blood-letting *how good in an Apoplexy declared by an example* 12
In Apoplexies the jugular Veins are by ſome opened and how Blood-letting *is thus Celebrated* 12
Blood-letting *ſeldom good in a Palſie* 21
And when it may be practiſed. ibid.
Natural hot Baths *good in the Palſie.* 23
A Bath *for the Convulſion.* 28
A Bag *to carry about the Neck in the Falling-ſickneſs.* 28
Barley-Cream *for a Catarrhe.* 55
A water that Cures Blindneſs. 72
Blood-letting *how to be regulated in an Inflamation of the Eyes.* 80
Baths *of the Brimſton and Bitumen good for*

Page

Deafneſs. 98
Blood *iſſuing out at the Ears.* 106
Bleeding *at the Noſe.* 114
The Cauſes of Bleeding *at the Noſe* 115
How the Cauſes are known. 115
Prognoſticks of Bleeding *at the* Noſe. 115, 116
The Cure of Noſe-Bleeding. 117
Blood-letting *muſt preſently be uſed in a Squinzy* 141
Bleeding *and purging the ſame day, ſome tis neceſſary.* ibid.
Blood-letting *neceſſary in the beginning of a Pleuriſie* ibid
Barrenneſs 502
The Cauſe of Barrenneſs 503, 504
The ſigns of Barrenneſs *and of the cauſes.* 504, 505
How to know when the Cauſe of Barrenneſs *is in the Man* 506
Prognoſtick of Barrenneſs ibid.
The Cure of Barrenneſs *and ſundry Medicaments therefore.* 507
A rare Electuary againſt Barrenneſs. 507
Divers Pouders againſt Barrenneſs. ibid.
Matthiolus *his Medicament againſt* Barrenneſs. ibid.
Quercetanus *his rare medicament for* Barrenneſs. 508
Pena *and* Lobelius *their ſecret (not to be communicated to any liveing Creature) to help* Barrenneſs. ibid.
Medicaments to purge the Womb in caſe of Barrenneſs. ibid.
Medicaments to ſtrengthen faſten and dry the Womb in caſe of Barrenneſs. 509
Garlick *good againſt Barrenneſs and how to be uſed.* ibid.
An Oyntment and Plaiſters for Barrenneſs. ibid.
Of Bleeding *at the Noſe an Obſervation.* Tom. 2. 11
Of Belly-ake Tom. 2. 39
Blood-ſpitting Tom. 2. 48
Blood-ſpitting *cured* 88 Tom. 2.
Breaths *ſhortneſs with a very uneven pulſe.* 92 Tom. 2.
A Bloody-flux *or diſentery cured.* 96
A Bloody-flux *in a Child ſeven yeares old cured.* 112
A ſhortneſs of Breath *and dropſie.* 114 Tom. 2.
A Bloody-flux. 114 Tom. 2.
Blood-ſpitting. 115 Tom. 2.
Bruiſes *Cured.* 223 Tom. 2.
Shortneſs of Breath *with a cough and hoarſneſs cured.* 230 Tom. 2.
Bleeding *cauſed by tooth drawing, ſtopped.* Tom. 2. 261
Blood *drawne out actually cold.* 265 Tom. 2.
Braine *inflamed on the Hinder-part.* Tom. 2. 281

A Baſtard-

Page

A Baſtard-Tertian *cured.* Tom. 2. 290
An Impoſtume upon the Breſt-bone cured. Tom. 2. 295
A Bullet *ſhot into the heele, cured.* 296 Tom. 2.
Burnings *Cured.* Tom. 2. 302
In the Belly *an Impoſthume Cured* ibid.
In the Breſt-bone *an Ulcer with rottenneſs, Cured.* 314 Tom. 2.
A crooked Back *Cured.* Tom. 2. 318
The Bottle belly *Dropſie Cured.* Tom. 2. 320
The like Diſeaſe Cured by Sal-prunellæ. Tom. 2. ibid.
For Brains moiſture *a Catarrhe and bad diſpoſition of the Bowels, the Counſel of* Fernelius Tom. 2. 326
Of Blood-letting *in caſe of the Itch, the Counſel of* Fernelius. Tom. 2. 377
Of a Legitimate Birth *the Iudgment of* Fernelius. Tom. 2. 387

C

THe Diſeaſe called Coma. 9
Cupping-glaſſes *good in a* Lethargy. 13
A caution in the application of Cupping glaſſes. *in Apoplexy.* 13
Cupping-glaſſes *applied to the Head how good in an Apoplexy.* ibid.
A Cliſter *for an Apoplexy.* 13
Infuſion of Crocus Metallorum *in a Cliſter.* 13
An actual Cautery *good in ſleepy Diſeaſes.* 14
Caſtoreum *how good in an Apoplexy.* 15
The waking Coma *what it is.* 16
The cauſe thereof. ibid.
How it is knowne, when dangerous and how cured. 16
The Catoche *or* Catalepſis *a ſeldom ſeen Diſeaſe.* 16
Stories of the Catalepſis *out of* Galen *and others* 17
Cauſes of a Catalepſis, *and that it is ſomtimes from blood.* 17
Catalepſis *or* Congelation, *how cauſed according to* Sennertus *his opinion.* ibid.
How known and cured. ibid.
Cerates *for the Palſie.* ibid.
Convulſion *what it is.* 24
Convulſion *how cauſed.* ibid.
Convulſions *cauſe and Palſies cauſe how they differ.* 25, 26
Convulſions *Diagnoſticks and prognoſticks.* 26
Convulſions *how cured.* 27
Cimabar *powder of Crato for the falling-ſickneſs.* 33
Creatures *killed and applied warme to the Head in a Phrenzie.* 43
A Cautery *good againſt Madneſs.* 48
A Catarrhe *what it is.* 50
The Cauſes of a Catarrhe. 51, 52
Differences or ſorts of a Catarrhe. 53
Signes of a Catarrhe *at hand or preſent.* 53
Prognoſticks of a Catarrhe. ibid.

Page

The Cure. 53, 54
Cakes *to hold in the mouth for a* Catarrhe. 56
For the Cephalalgia *excellent Pils of* Fernelius 58
Cupping-glaſſes *applied for the Gutta ſerena.* 64, 65
A Cataract *in the Eye how to be ordered.* 70
A Cataplaſme *for a Cataract.* 71
A Collyrium *or Eye Medicament excellent for a Cataract.* 72
Colours *of the Cornea Tunica changed.* 76
A Collyrium *made of Juyces for the Pin Web in the Eye.* 77, 78
Crato *his Oyntment for inflamed Eyes.* 83
Of Matter under the Cornea *Tunica.* 85
The Cure *thereof.* 86
A Cancer *in the Cornea Tunica of the Eye.* 87
The Cure thereof. 88
A Collyrium *or Eye-ſalve for the Ulcer in the corner of the Eye.* 90
A Cataplaſme *againſt unvoluntary Teares.* 92
A Cerate *for the ſame Infirmity proceeding from Cold.* 92
Cautions *to be obſerved in the uſe of Cauſticks for to take away the Polypus.* 111
Cupping-glaſſes *applied to the feet in Noſebleeding.* 118
Cupping-glaſſes *applied with ſcarification under the Chin a Squinzie.* 142
A Cataplaſme *of Swallowes-neſts for the Quinzie.* 143
A Caution *in the uſe of ſome Medicaments for the Aſthma.* 149
Cock-broaths *for the Aſthma condemned by Septalius.* 151
Cupping-glaſſes *with ſcarification applied in a Pleuriſie.* 257
The Conſumption. 169, 170
Sorts of Conſumptions. 170, 171
Signes of a Conſumption. 171, 172, 173
Prognoſticks of a Conſumption. 173
How to preſerve a man from the Conſumption 174
The Conſumptions *Cure.* ibid.
Diſeaſes of the Call. 366
The Signes and Cure. ibid.
The Courſes *ſtopt.* 403
Cauſes of the Courſes *ſtopt.* 403
Signes of the Cauſes of Courſes *ſtopt.* 403, 404
Prognoſticks of the Courſes *ſtopt.* 404
The Cure of the Courſes *ſtopt.* 404, 405
Sundry Medicaments to bring downe the Courſes. 406, 407, 408
Courſes *immoderately flowing.* 409
Cauſes of the Courſes *immoderately flowing.* 409
Signs of the Cauſes and Prognoſticks of the Courſes *immoderately flowing.* 409
The Cure 409, 410
Sundry Medicaments to ſtop the Courſes. 410 411, 412, 413.

A Cancer

	Page
A Cancer *in the Womb.*	492
Cauſes of a Cancer *in the Womb.*	ibid.
Signs and Prognoſticks of a Cancer *in the Womb*	ibid.
The Cure of a Cancer *in the Womb.*	ibid.
Sundry remedies and Medicaments for a Cancer *in the Womb*	492, 493
Hard Child-birth	517
Cauſes of hard Child-birth.	517, 518
Prognoſticks of hard Child-birth.	518
The Cure of hard Child-birth.	519
Sundry medicaments and remedies againſt hard Child-birth.	519, 520
Of a Dead Child *in the Womb*	520
The Cauſes of a Dead Child *in the Womb.*	ibid.
How to know a Dead Child *in the Womb.*	ibid.
How to drive out a Dead Child.	521
Sundry remedies and Medicaments to drive out a dead Child.	ibid.
Child-bed Purgations *immoderately flowing.*	523
The Cauſes of immoderate flowing of the Child-bed Purgations.	ibid.
The Cure.	ibid.
Sundry Remedies for immoderate flux of Child-bed Purgations	524
Child-bed Purgations *ſuppreſſed.*	ibid.
The cauſe of ſuppreſſion of Child-bed Purgations	525
Remedies to bring down the Child-bed Purgations.	ibid.
Concerning Courſes *ſuppreſt an Obſervation.*	Tom. 2. 2
Concerning the Cholick *an Obſervations.*	Tom. 2 2
Of a Catarrh *with other Symptoms an Obſervation.*	Tom. 2. 6
Of Cholick pains *two Obſervations.*	Tom. 2. 7
Of a Conſumption *begun in an Obſervation.*	Tom. 2. 15
Of a Conſumption *and weakneſs of ſenſe in a part.*	Tom. 2. 30, 31, 32, 33
A Cough *and* Catarrh *in an Infant*	Tom. 2. 35
A Continual Feaver *in a little Girle.*	Tom. 2. 35, 36
The Cholick pain	36 Tom. 2.
Of Cholick pains.	Tom. 2. 40
Child-bed Purgations *ſuppreſt.*	Tom. 2. 46
Cholick pains	Tom. 2. 49
Child-bed Purgations *immoderately flowing Obſ.*	Tom. 2. 55
A Cancer.	Tom. 2. 55, 56
A Conſumption *beginning.*	Tom. 2. 57
Children *dying in the Birth.*	61 Tom. 2. *the Cure*
About the Cheſt *wandring pains.*	63 Tom. 2.
Cholick pains	64 Tom. 2
The Cholera *or Vomiting and Looſneſs togeather proceeding from over violent Purgation.*	70 Tom. 2
A Cholerick-Colick.	76 Tom. 2
The Colick *Paines cured.*	78 Tom. 2
A Cancerous *Tumor in the Liver with Sciatica paines.*	83
Courſes *inordinately flowing with the Whites.*	84 Tom. 2
A Conſumption *begun.*	85 Tom. 2
A Cholerick *Colick cured.*	60 Tom. 2.
A Conſumption *cured.*	93 Tom. 2.
A *falſe* Conception.	106 Tom. 2
Coſtiveneſs *cured.*	113 Tom. 2
A Catarrhe *with an Hourſneß cured.*	116, 117
A Cancerous *Ulcer.*	118 Tom. 2
A Colick paine *and Rheumatiſme cured.*	219 Tom. 2.
A Catarrhe *flowing into the Lungs.*	223 Tom. 2
A Cough *Shortneſs of breath, and pains of the Shoulders and Armes cured.*	224 Tom. 2
A Cronick-Ague *with the hypochondriacal diſeaſes cured.*	224 Tom. 2
The Courſes *Immoderately flowing and a Dropſie cured.*	225 Tom. 2
An univerſal Catarrh *on all the joynts cured.*	228 Tom. 2
A Catarrhe *falling upon the Lungs.*	229 Tom. 2
A Catarrh *with an Hoarſneſs cured.*	ibid,
An old Colick-paine *and Looſneſs cured.*	230 Tom. 2
The Cholera *or Vomiting and Looſneſs joined in a malignant tertian Ague.*	239, 240.
Child-Bed, *Purgations obſtructed, cured.*	240 Tom. 2
Colick-paine *cured by the Guts of a Wolfe.*	254 Tom 2
Colick paine, *from the Kidneys affected cured.*	255
A Cholerick-Looſneſs *coming upon Agues, cured.*	255 Tom. 2
A Convulſion *ſuddenly cured by a divine Medicament.*	256 Tom. 2
After Child-birth *pains cured.*	257 Tom. 2
Convulſion-fits *in Children.*	266 Tom. 2
A *rare plaſter for a* Catarrhe, *or pultis.*	268 Tom. 2
A Cholick *pain deadly.*	272, 273 Tom. 2
A Conſumption *of the Lungs cured.*	278 Tom. 2
A *Deadly* Coſtiveneſs.	298 Tom. 2
A Cancer *in the left Dug of a Woman and the Noſe of a man cured.*	ibid
A Child new borne *infected with the Venerea Pox cured.*	300 Tom. 2
Children *with crooked Legs Cured.*	311 Tom. 2
Corns *on Feet or Toes Cured*	302 Tom. 2
A Cancerous *ſwelling of the Gums.*	Tom. 2. 305
A Carbuncle Cured.	Tom. 2. 309
A Convulſion *of a rare kind Cured.*	Tom. 2. 317
A Cholick pain *prettily Cured.*	219 Tom. 2.
In a Conſumption *of the Lungs, the Counſel of* Fernelius.	346, Tom. 2. 347, 348

Page

For the Cough *the Advice of* Fernelius. Tom. 2. 354

For a Cachexia *or ill habit of Body beginning.* 361 Tom. 2. *the Counſel of* Fernelius.

For a Cachexia *and begining Dropſie the Counſel of* Fernelius. 362 Tom. 2

For a Cachexy *the Counſel of* Fernelius. Tom. 2 365

For a Cachexia *the Counſel of* Fernelius. Tom. 2. 379

Another Counſel for the ſame Infirmity. Tom 2 381

For Cholick *and pain in the Back-bone, the Counſel of* Fernelius. Tom. 2. 383

To help Conception, *a Counſel of the ſame Author.* ibid.

A Counſel *for a Gentlemans Son troubled with divers Infirmities.* Tom. 2. 406

Gentle Purges for a Conſumption. 174

Milk excellent in a Conſumption. 174

Sugar and Conſerve of Roſes good in Conſumptions 174, 175

Quercetan *his Syrup of ground Ivy for a* Conſumption. ibid.

A rare Hydromel for the Conſumption. 175

A Syrup of great Virtue for the Conſumption *and eaſie to make.* 175

Cardans *way of curing the* Conſumption. 175

Guaicum wood excellent in Conſumptions. 175

Avenzoar *his Cure of a* Conſumption. 175

Haly Abbas *his rare Pouder for a* Conſumption 176

Medicaments of Sulphur for the Conſumption. 176

Antimonium Diaphoreticum good for a Conſumption. 176

Pills which work wonders in the Conſumption. 176

Fonſeca *his Decoction of yellow Sanders for a* Conſumption. 176

Fumigations for Conſumption. 176, 177

A Decoction of China and Sarſa, &c. *for a* Conſumtion: 176

Concoction *hurt.* 259

Cauſes of Concoction *hurt.* 260, 261

Signs of the Diſeaſes and cauſe of Concoction *hurt.* 261

The Cure of Concoction *hurt.* 261, 262

The Diſeaſe Cholera *or Looſneſs and Vomiting together.* 272

Cauſes hereof and of the parts affected in the Cholera. 272 and 273

Prognoſticks of the Diſeaſe Cholera 273

The Cure of the Cholera 273, 274

Coſtiveneſs *the Cauſes.* 288

Signs of the Cauſes of Coſtiveneſs. 288

An excellent Clyſter againſt Coſtiveneſs. 288

A Syrup againſt Coſtiveneſs. 289

Sundry Medicaments againſt Coſtiveneſs, *to be weekly uſed.* 289

Page

A Broath and Conſerve againſt Coſtiveneſs. 289

A Bath for Coſtiveneſs 289

Flux of Courſes *immoderate with ſuffocation of the Womb.* 54 Tom. 2

Cholick-pain. Tom. 2. 59

A Catarrh *falling upon the Lungs.* 98, 99

A cruel Catarrh *with divers complications of Feavers, Cured.* 237 Tom. 2

D

A Diet-Drink *for the Palſie.* 21

A Drink *for the ordinary uſe of Phrantick Perſons.* 43

Deſperate *Head-ach Cured and how.* 60

For Dimneſs *of ſight an admirable Water.* 72

Diſeaſes *of the Ears.* 95

Deafneſs 96

Cauſes thereof. 96

Deafneſs *what Prognoſticks it affords.* 97

Deafneſs *how Cured.* 97

Deafe *perſons how they are to Diet and order themſelves.* 97

Dung *of an Aſs good for bleeding at the Noſe* 120

Diet *for ſuch as bleed at the Noſe.* 121, 122

Diet *for ſuch as have the Quincy* 141

A Decoction *of Agarick to break the Impoſtume in a Quinzy.* 143, 144

Dyſpnæa *what it is and how it differs from the Aſthma.* 147

The Decoction *or broath of an old Cock for the Aſthma* 151

Dung *of Hens and Horſes good in a Pleuriſie.* 157

Dropſie *of the Breaſt.* 163

Dropſie *of the Breaſt not deſcribed by vulgar Books but excellently by* Hippocrates. ibid

Dropſie *of the Breaſt ſeldom happens and is ſeldomer known.* ibid

Where the Humor Cauſing Dropſie *in the breaſt is bred.* ibid.

Diagnoſticks ſigns of Dropſie *in the Breaſt.* ibid.

The Cure of the Dropſie *in the Breaſt.* 163, 164

The Dogs-Appetite. 254

Cauſes of the Dogs-appetite. 254, 255

Signs of the Dogs-appetite *and of its Cauſes.* 255

Prognoſticks of the Dogs-appetite. ibid.

A Diarrhæa *or Looſneſs commonly ſo called.* 291

Sorts of a Diarrhæa. ibid.

Signes of the ſorts and Cauſes of the Diarrhæa. 292

Prognoſticks of the Diarrhæa. 293

The Cure of the Diarrhæa. ibid.

A Purge fit for a Diarrhæa ibid.

Cleanſing Clyſters, Fomentations, Cataplaſms for a Diarrhæa. ibid.

Cold water good againſt a Diarrhæa. 293, 294

Syrups and Bolus for the Diarrhæa. 295

Page

Medlars good in a Diarrhæa. 294
Medicaments for an old Diarrhæa. ibid.
A Decoction of Juniper for the Diarrhæa. 295
The Dyſentery *or bloody Flux.* ibid.
The ſorts of Dyſenteries. ibid.
Cauſes of a Dyſentery. 295, 296
Prognoſticks of a Diſentery. 297
The Cure of a Diſentery. ibid.
Angelas Sala *his Vomit for a* Dyſentery. 298
Whether Blood-letting is good in a Dyſentery. ibid.
Clyſters and other Medicaments for a Dyſentery. 298, 299, 300, 301, 302
Faventinus *his ſecret to ſtop a* Dyſentery. 302
Ordinary drink for one that hath a Diſentery. 303
Venery helps a Diſentery. 203
The Dropſie. 336
The kinds of Dropſies. 336
The Cauſes of the Dropſie. 337, 338, 339
The Dropſie Tympanites *and* Anatarca. 339
Their Cauſes. ibid.
The ſigns of a Dropſie *and the ſorts thereof.* 340
Prognoſticks in a Dropſie. 340, 341
Sundry Medicaments for Dropſies. 341, 342, 343, 344, 345, 346
The Dropſie *of the Womb.* 494
Sorts of the Womb Dropſie. ibid.
Stories of Womb Dropſies. 494, 495
Cauſes of the Womb Dropſie. 495
How the Womb Dropſie *may be diſcovered.* ibid.
The ſorts of the Dropſie *of the Womb how known* 496
How a Dropſie *of the Womb is known from a Womans being with Child.* ibid.
How it is known from a Mole. ibid.
The Prognoſticks of a Womb Dropſie. 496, 497
The Cure of a Dropſie *of the Womb.* ibid.
Sundry remedies for the Dropſie *of the Womb.* 498
Dropſies *of the Joynts and Rheumatick pains of the whole Body.* 531
Of Inflamation of the Dugs *an Obſervation.* Tom. 2. 17
A Dyſentery. 40 Tom. 2.
A Diſeaſe *like the Mother.* Tom. 2. 41
A Dropſie. Tom. 2. ibid.
Difficulty *of breathing.* Tom. 2. 47
A Dropſie *in the Breaſt.* Tom. 2. 50, 51
Of a Diſentery *a Prognoſtick.* 77 Tom. 2.
Of a Diſentery *cured.* 77, 78 Tom. 2.
A Diſentery *of bloody Flux cured.* 80 Tom. 2
A Diarrhæa. 81 Tom. 2
A Dropſical *maid cured.* 87 Tom. 2
A Dropſical *Woman ſixty year old, Cured.* 88 Tom. 2
A Dropſie *cured.* 96
A Dropſie *in a Girle ſix years old cured.* 100 Tom. 2
A Dropſie *in a Boy ſeven years old.* 102 Tom. 2

Page

A Diſentery *or bloody Flux cured.* 111 Tom. 2
A Double *Tertian.* 114 Tom. 2
A Dropſie *in a Child of ſix years old.* 117, 118 Tom. 2.
A Dropſie *cured* 220 Tom. 2
A Dropſie *cured.* 231 Tom. 2
A Diſentery *cured in three daies.* 241 Tom. 2
Dugs *of Women Chapt. how cured.* 158 Tom. 2
A Dropſie. 258 Tom. 2
A Deadly *Prognoſtick.* 260 Tom. 2
Fierce Diſtillations *with ſweat.* 264 Tom. 2
A Dropſie *of the Stomach.* 270, 271 Tom. 2
The Dropſie *cald aſcites, or the bottle belly'd Dropſie.* 273
A Dumb *perſon cured by accident.* 277 Tom. 2
A deadly Dropſie. 287 Tom. 2
A beginning Dropſie *cured.* 288 Tom. 2
A Dropſie *cured by abſtinence from al manner of drink.* Tom. 2. 292
Dropſie *a ſcites cured.* Tom. 2. 294
Another Dropſie *cured.* Tom. 2. ibid.
A Dropſie *with Bladders Cured.* Tom. 2. 321
For a Diſtillation *into divers parts with a diſeaſed Spleen, the Counſel of* Fernelius. 328 Tom. 2
For Dimneſs *of ſight the Counſel of* Fernelius. Tom. 2. 331
For a Dropſie *the Counſel of* Fernelius. Tom. 2 363
For a Dropſie *in the Emperors Chancellar, the Counſel of* Fernelius. Tom. 2. ibid.
For a Diſtillation *with Melancholy.* Tom. 2. 376
Of a Diſeaſe *cured with a thin Diet and a Decoction of Guajacum.* Tom. 2. 403
To cauſe eaſie Deliverance *of a Woman in Labor, the Counſel of* Simon Petreus. ibid.

E

ERthines, *when dangerous.* 7
An Electuary *for a cold and moiſt Brain.* 8
Epilepſie *by conſent how cured.* 33
Epithemes *for the Heart and Liver in a Frenzy* 41, 42
Epithemes *for a Madneſs.* 48
Extract *of Tobacco for a Catarrh.* 54
An Epitheme *for the Head-ach.* 59
Diſeaſes of the Eyes. 61
A *Pouder to be taken after meat for the* Eyes. 64
Errhines *and ſneezing Pouders bad in Gutta Serena.* 65
An Eye Water *excellent for a Cataract.* 71
Eyes bliſtered *the Cauſe, Prognoſtick, and Cure.* 86
Pain in the Ears. 101
Cauſes of pain in the Ears. ibid.
Signs of the Cauſes of pains in the Ears. 101 102
Pains in the Ears *their Prognoſticks.* ibid.
The Cure. ibid.

Page

To draw Flea's out of the Ears. 106
To get water out of the Ears. ibid.
Things preternatural coming out of the Cavities of the Ears. ibid.
Epithemes *for bleeding at the Noſe.* 121
Eroſion *of the Gums.* 134
Expectorating *Medicaments for the Aſthma.* 149
An Emulſion *for the Pleuriſie.* 156
An Epidemical *Pleuriſie how to be cured.* 158
The Empyema *or Quittoriſh matter in the hollow of the Cheſt.* 160
The Cauſes of an Empyemy. 160, 161
The Diagnoſtick ſigns of an Empyema. 161
How in an Empyema *to know which ſide is affected.* ibid.
The Prognoſticks of an Empyema *from* Hippocrates. 161
Other Prognoſticks of an Empyema. 161, 162
The Cure of an Empyema. 162
Cataplaſmes to help Suppuration in an Empyema. ibid.
An Apozeme to help Concoction in an Empyema. ibid.
An Eclegma or Lick-pot for the ſame intent. ibid.
An Empyema *how to open.* ibid.
A wounded drink after the Empyema *is opened.* ibid.
A Plaiſter in an Empyema *to draw the matter from the Breaſt.* 163
Of Redneſs of the Eye *an Obſervation.* Tom. 2. 4
Of an Eryſipelas. 79 Tom. 2
An Empyema *Cured.* 61 Tom. 2
Sore Eyes *Cured.* 222 Tom. 2
A ſpot in the Eye *Cured.* ibid.
From the Ears *a Flux of Blood.* 258 Tom. 2
Spots of the Eyes *how cured.* 264 Tom. 2
Inflamations of the Eyes *cured.* 275 Tom. 2
Eyes *inflamed with filth in an Infant cured.* 318 Tom. 2
For the Elephantiaſis *a Counſel of* Fernelius. Tom. 2. 402
For the ſame Diſeaſe a Counſel of Fernelius. Tom. 2. 403

F

Page

A Fume-pouder *to dry and ſtrengthen a cold and moiſt Brain.* ibid.
A Feaver *comeing upon an Apoplexie is good and wherefore.* ibid
A Fumigation *for the Palſy.* 23
The Falling-ſickneſs. 28
The Falling-ſickneſs *threefold.* 29
How it is known ibid. and 30
How to know the Cauſes thereof. ibid.
Epilepſive or Falling-ſickneſs *when cureable when incureable.* 31
Falling-ſickneſs *how cured.* ibid
Mercurial medicaments in the Falling-ſickneſs. 31
Falling-ſickneſs *in Children how cured.* 33, 34
Falling-ſickneſs *in Children to prevent.* 34
Feet *waſht with a decoction of cold things, actually hot good in a Phrenzie.* 42
A Fomentation *for Madneſs.* ibid
Fernelious *his excelent pils for Headache.* 58
A Fmoentation *for a Cataract in the Eye.* 71
Frictions *good in Inflamations of the Eyes.* 80
A Fomentation *for inflamed Eyes.* 83
Foreſtus *his Medicine for the Ulcer in the corner of the Eye.* 90
Fleſh *conſumed in the greater corner of the Eye.* 91
Flea's *how drawn forth of the Eares.* 97
A Fumigation *in the Eare by a funnell for deafneſs.* 98
Fleſh *growing in the Noſe.* 110
Flegme *out of the Noſtrils to draw.* 112
Flower-deluce *its juice, good in an Aſthma, and how.* 148
A fomentation for the Pleuriſie. 156
Flowers *of the Box-tree rarely purge the blood.* 157
Fluxus Hepaticus, *or liver Flux.* 305
Cauſes of the Fluxes Hepaticus. 305
Signes of the Liver Fluxe *and its cauſes.* 305
Prognoſticks of the Liver Flux. 206
The Cure of a Liver Flux. ibid.
A Julep to ſtrengthen the Liver in a Liver Flux. ibid.
Syrups, Pouders, Lozenges, Opiates for a Liver Flux. ibid.
A reſtorative water to ſtay the Liver Flux. 307
An Epitheme and Oyntment for the Liver in a Liver Flux. ibid.
Falling down *of the Womb.* 498
Several degrees of this Diſeaſe. ibid.
The immediate Cauſe of the Falling-down *of the Womb.* 499
The Signs of the Falling down *of the Womb.* ibid.
How to know the cauſes of Falling down *of the Womb.* ibid.
Prognoſticks of Falling down *of the Womb.* ibid.
The Cure. ibid.
Sundry Remedies and Medicaments for the Falling out *of the Womb.* 500, 501
Of Feavers. 555
Of ſimple Feavers. ibid.
Of the Feaver Ephemera. 553
The Cauſes, Signs and Cure of the Feaver Ephemera. ibid.
The Feaver *Synochus ſimplex.* 554
The Cauſes, Signs and Cure of this Feaver. 554, 555
A Feaver *Hectick.* ibid.
Sorts and Degrees of a Feaver Hectick. ibid.
Signs of Hectick Feavers. 556

Page

The Cure of an Hectick Feaver. 556, 557, 558 559, 560
Of putrid Feavers. 560
Of a Feaver *with worms an Obſervation.* 8 Tom. 2
Of a continual and Malignant Feaver. Tom. 2 21
A Feaver *malignant.* 69 Tom. 2.
Fatty *ſubſtances voided by ſtoole.* 72 Tom. 2.
A Feaver *malignant.* Tom. 2. 76
A Falling-ſickneſs *in a Child Cured.* 85 Tom. 2.
A Feaver *malignant Cured.* Tom. 2. 87
A Feaver *malignant Cured.* 60 Tom. 2.
Feavers *of Children.* 65 Tom. 2.
A Feaver *malignant.* 97 Tom. 2,
A Lad twelue yeares old Cured of the Falling-ſickneſs. 100 Tom. 2.
A Flux *of Blood immoderate in a Woman with Child of a dead Child.* 221 Tom. 2.
A ſlow Feaver *with paines of the Loynes and Thighes Cured.* 224 Tom. 2.
A Feaver *malignant Cured.* Tom. 2. 226
Fits *of the Mother or Hyſterical fits ſoone and eaſily Cured.* 241 Tom. 2.
Fooliſhneſs *by uſe of red Poppy-water.* 264 Tom. 2.
A Feaver *cauſed by being in the Raine.* 268 Tom. 2
In a continual Feaver *a Prognoſtick.* 269 Tom. 2.
A Fipulous-Ulcer *Cured.* 274 Tom. 2.
A Feaver *malignant Cured.* 276 Tom. 2.
The Falling-ſickneſs *Cured.* 279 Tom. 2.
The Falling-ſickneſs *joyned with a dead Palſie, Cured.* Tom. 2. 286
Flux *of the Courſes immoderate Cured.* 287 Tom. 2.
A Fracture *of the Skull in the left Temple Cured.* 298
A Flegmatick *Tumor diſcuſt.* Tom. 2. 308
A Fleſhy-Excreſcence *on the right Legg.* (310 Tom. 2.) *Cured.*
The Falling-ſickneſs *proceeding from the Mother Cured.* 219 Tom. 2.
For the Falling-ſickneſs *the Counſel of* Fernelius. Tom. 2. 328, 329
For the Falling-ſickneſs *with loſs of Memory and Reaſon in a Boy; the Counſel of* Fernelius. Tom. 2. 329
For a greivous Falling-ſickneſs *the Advice of* Fernelius. 330 Tom. 2
For a Feaver *with greivous Symptomes the Counſel of* Fernelius. Tom. 2. 359, 360
For a long and often returning Feaver *the Counſel of* Fernelius. Tom. 2. 366
For a lingring Feaver *and divers others Diſeaſes the Counſel of* Fernelius. Tom. 2. 368
For Flegmatick-*Urine making the Counſel of* Fernelius. Tom. 2. 394

Page

For a Flux *of* Rheum *into the Lungs, a Counſel of S. Petreus a famous Phyſitian of Paris.* Tom. 2. 410

G

Gargariſmes *are not good for Perſons ſubject to Defluxions and Conſumptions.* 7
Gall *of a ſucking puppy-Dogg for Falling-ſickneſs in Children.* 34
Giddyneſs *or Swimming of the Braine, its kinds and Cauſes.* 35
Signes of the Cauſes, Prognoſticks and Cure of Giddineſs. 36
Story of Giddineſs *Cured by a Cautery in the fore part of the Head.* 37
Glyſters *in a Phrenzie how made.* 40
The Gutta ſerena. 62
The Cauſe Prognoſtick, Cure of the Gutta ſerena. 62, 63
Diſeaſes of the Glaſſy *Humour of the Eyes.* 66
Galen *his Medicament of Pomegranates for the Polypus and Sarcoma.* 110
Eroſion and Ulceration of the Gums. 134, 135
At the Gumms *bleeding.* 135
Galens *Plaiſter to ſtop Blood.* 136
Gargariſmes *for a Squinzie and a Caution concerning their uſe.* 142
A wild Goates *Blood, good in a Pleuriſie and how.* 157
The Green-ſickneſs 400
The Cauſes, Signes, and Prognoſticks of the Green-ſickneſs. 401
The Cure of the Green-ſickneſs. 402, 403
A Gangrene *of the Womb.* 493
Cauſes and Signes of a Gangrene *in the Wombe.* 493
The Cure of a Gangrene *in the Womb.* 493
Sundry Medicaments for a Gangrene *in the Wombe.* 493, 494
Of Gripeings *after* Child-bearing. 525
Cauſes of Gripenings *after* Child-bearing. 526
The Cure. 526
Sundry Medicaments for Gripenings *after* Child-bearing. 526, 527
The Gout. 531
Sorts of Gouts. 532
Cauſes of Gouts. ibid.
The part ſending the Humor in Gouts. 532, 533
External and Procatarctick Cauſes of the Gout. 533, 534
Signes which foreſhew the Gout. 534
Signes of the Gout *preſent.* 534
Prognoſticks of the Gout. 534, 535
The Cure of the Gout. 535
Sundry Remedies and Medicaments for the Gout. 536, 537, 538, 539, 540, 541, 542, 543, 544
Of the Green-ſickneſs *with Cholick paine an Obſervation.* 3, 4 Tom. 2.

Page

Of an old Gonorrhœa *an Obſervation.* Tom. 2. 12

Of an old Gonorrhœa *an Obſervation.* Tom. 2. 15

A Gangrene. 48 Tom. 2.

Gripings *in Children.* 74 Tom. 2.

A ſtubborne Gonorrhœa. 75 Tom 2.

Of the Gumms *an Vlcer Cured.* 89 Tom. 2.

A Gonorrhœa *Cured.* 61 Tom. 2.

A Gangrene *cauſed by a Veſicatory, Cured.* 97 Tom. 2

Gout *in the Knees Cured.* 276 Tom. 2.

Gouty *and Pocky paines Cured.* Tom. 2 286, 287

The Ganglion *upon the Face Cured.* 298 Tom. 2,

A Gangrene *in a Womans Privity Cured.* 299 Tom. 2.

Two Gangrenes *in the Foot Cured.* 300 Tom. 2

Gutta ſerena *or Blindneſs ſo called Cured by faſting.* Tom. 2. 301

Gout-paine *Cured.* 303 Tom. 2.

A Gangrene *in the Perinæum, Fundament and Gods Cured.* Tom. 2 316

The Gout *and al Joynts Paines how to Cure by the Counſel of* Fernelius. Tom. 2. 338

Gout *to prevent the Counſel of* Fernelius. Tom. 2. 339

Gout *to Cure and prevent the Counſel of* Fernelius. Tom: 2. 342

For the Gonorrhœa *and the* Gout *a Counſel of* Fernelius. Tom. 2. 397

For a Rupture of the Guts *a Counſel of* Fernelius. 397 Tom. 2

H

THe Head-ache *and ſorts thereof.* 56, 57

Head-ache *its Prognoſticks.* 57

Its Cure. 58

For the Head ache *a Powder.* ibid.

For Head-ache *Pils.* 58

For Hemicrania *or paine of half the Head, excellent Pils of* Fernelius. 58

Horſeleeches *applied to the Temples of the* Head-ache. 59

The Chriſtaline Humour its Diſeaſes. 56, 57

The Haw *in the Eye.* 93

Horſe-leeches *applied behind the Eares.* 103

The Head *to ſtrengthen and dry in an Aſthma, Fumigations how made.* 150

Horſe-leeches *applied in a Pleuriſie.* 157

Hiccuping. 262

Cauſes of Hiccuping. ibid.

Prognoſticks of Hiccuping. 262, 263

Cure of Hiccuping. 263

Medicaments againſt Hiccuping. 263, 264, 265

The Hæmorrhoides *immoderate Flux.* 313

Page

Cauſes of the immoderate Flux of the Hæmorrhoides. ibid.

Prognoſticks. of the Flux of Hæmorrhoides ibid.

Cure of Hæmorrhoides. ibid.

Sundry Medicaments for the Hæmorrhoides. 314, 315

The Story of one Cured of the Hæmorrhoides. 315

Paine of the Hæmorrhoides. 316

Cauſes of paine in the Hæmorrhoides. ibid.

Sundry Medicaments for paine in the Hæmorrhoides. 317, 318, 319

Hypochondriacal *Melancholy.* 350, 351

Cauſes thereof. ibid.

Signes thereof. 352, 353

Prognoſticks. ibid.

The Cure of Hypochondriacal *Melancholy.* 353

Sundry Medicaments and other Remedies for the ſame. 353, 354, 355, 356, 357

The Hip-gout *or Sciatica.* 544

Prediction concerning the Hip-gout. 545

The Cure of the Hip-gout ibid.

Sundry Remedies and Medicaments for the Hip-gout. 546, 547

Of an old Head-ach *with other Infirmities an Obſervation.* Tom. 2. 6, 7

Of an old Head-ach *an other Obſervation.* 7

Of a deadly Head-ache *an Obſervation.* Tom. 2 15, 16

Of the Hæmorrhoides *pained.* 61 Tom. 2.

Hyſterial *and* Hypochondriacal *Symptomes.* 64 Tom. 2.

Head-ache *by being in the Sun.* 77 Tom. 2.

An Hectick *Feaver and a putrid together.* Tom. 2. 71

An Hyſterical *Epilepſie.* Tom. 2. 75

Of an Hepatick *Flux Cured.* 79 Tom. 2.

A grievous and laſting Head-ache 84 Tom. 2.

An Hoarſneſs *of ſix moneth continuance Cured.* 93 Tom. 2.

An old Head-ache *ariſeing from the venereal Pox ill Cured.* 99 Tom. 2.

The Hæmorrhoides *pained.* 113 Tom. 2.

Head-ache *of halfe the Head Cured.* 227 Tom. 2.

Head-ache *in a ſemitertian Ague Cured.* ibid. Tom. 2.

Hiccuping *Cured.* 228 Tom. 2.

An Hectick-feaver *and a Conſumption feared Cured.* 232 Tom. 2.

The Hæmorrhoides *pained and cured.* 255, 256 Tom. 2.

Hiccuping *cured.* 258 Tom. 2.

Head-ache *cured.* 263

Bruiſes on the Head. 263 Tom. 2.

A monſtruos Hiccup. 2So Tom. 2.

An intollerable Head-ache *cured.* Tom. 2. 289

Page

A ſtubborne and mortal Head-ache. Tom. 2. 290
A *wound of the* Head *with Contuſion cured.* 295 Tom. 2.
An Hollow *winding Ulcer cured.* Tom. 2. 296
Head-ache *called* Caphalæa *and* Hemicrania *cured.* 302 Tom. 2.
Hæmorrhoides *internal cured.* Tom. 2. 304
An Horne *growing in the Face.* 307 Tom. 2.
Of halfe the Head *a paine cured.* 321 Tom. 2.
For Haire *of the Head falling-off; the advice of* Fernelius. 323 Tom. 2.
Of the Head *paine on the one ſide with a Catarrhe and the Counſel of* Fernelius *therefore* 325 Tom. 2.
For the Hearts-Palpitation Fernelius *his Counſel.* Tom. 2. 355
For Hypochondriacal *Melancholy.* 372 Tom. 2.
The Connſel of Fernelius *for* Hypochondriacal *Melancholy the Counſel of* Fernelius. Tom. 2. 375
For the Hæmorrhoides *the Counſel of* Fernelius Tom. 2. 378
For Hip-paines *and other Joint paines a Counſel of* Fernelius. Tom. 2. 398
For Hypochrondriacal *Melancholy the Counſel of* Simon Petrus *a famous Phyſitian of* Paris. Tom. 2. 409, 410

I

Iuleps *in a Phrenzie how to be made.* 41
Impoſtume *of the Braine.* 44
Impoſtume *of the Braine requires ſpeedy helpe.* 44
Impoſtume *of the Braine and its cauſes how knowne.* ibid.
Its Prognoſticks and Cure. 44, 45
Iulep *for a Catarrhe.* 55
Inflamation *of the Eyes.* 78
The ſorts and cauſes thereof. ibid. 79
Signes of the Cauſes thereof. ibid.
Inflammation *of the Eyes or Ophthalmia what Prognoſticks it affords,* 79
Iuleps *for bleeding at the Noſe.* 121
Inflammation *of the Tongue.* 125, 126
The Iawes *their Ulcers,* 136
Iugular *Veines opened in a deſperate Quinzie.* 142
A Iulep *for the Pleuriſie.* 156
The Inflammation *of the Lungs.* 158
How it differs from a Pleuriſie. ibid.
Inflammation *of the Lungs how cauſed,* ibid.
Signes of Inflammation *of the Lungs.* 159
Inflammation *of the Lungs is more dangerous then a Pleuriſie and why.* ibid.
Signes of Recovery in the Inflammation *of the Lungs.* 159, 160
A deadly Inflammation *of the Lungs how known* 160

Page

The Cure of an Inflammtion *of the Lungs.* ibid.
Women how to bleed in the Inflammation *of the Lungs.* ibid.
A Liniment for Inflammation *of the Lungs.* ibid.
Inflammation Ulcer *and* Impoſthume *of the Stomach.* 277
Signes of Inflammation &c. *of the Stomach.* ibid.
Prognoſticks of Inflammation *of the Stomach.* 277. 278
Cure of the Impoſthume, Ulcer *and* Inflammation *of the Stomach.* 278
Iuleps and Fomentations for Inflammation &c. *of the Stomach.* ibid.
Sundry Medicaments for Inffammation Impoſthumes *and* Ulcers *of the Stomach.* 287
The Iaundize. 333
The Sorts, Cauſes, and Prognoſticks of the Iaundize. ibid.
The Cure of the Iaundize. 334
Inflammation *of the Womb.* 431
Cauſes of the Inflammation *of the Womb.* 431 432
Signes thereof. 432
Prognoſticks of Inflammation *of the Womb.* ibid
The Cure. 432, 433
Sundry Remedies and Medicaments for Inflamation *of the Womb.* 433, 434
Concerning the Iaundies *an Obſervation.* 4 Tom. 2.
Concerning the Iaundies *another Obſervation.* Tom. 2. 8, 9
Another Obſervation concerning the Iaundies. 9 Tom. 2.
Of an Inflammation *and Impoſthume of the kidneys &c.* Tom. 2. 22, 23, 24, 25, 26
Inflammation *of the Lungs and Palpitation of the Heart.* 36, 37, 38, Tom. 2.
An Impoſthume *of the Belly.* Tom. 2. 53
Iaundize *in a Woman with Child.* 63 Tom. 2.
In an Infant *a Fluxion upon the Lungs.* 74
Impoſthumes *near the back-Bone.* 101, 102 Tom. 2.
The Iliack *paſſion.* Tom. 2. 222
A Iaundize *cured in four Dayes.* Tom. 2. 237
Inflammation *of the whole Body by over-Bath Finally cured.* 262 Tom. 2.
Inflammations *of the Mouth ariſing from Mercurial Nointings, cured.* 263, 262 Tom. 2.
The Iliack *paſſion cured.* 272 Tom. 2.
An Iſſue *how effectual.* ibid. Tom. 2.

K

Diſeaſes *of the* Kidneys *and the Bladder.* 367
The Stone in the Kidneys *and paine in the Kidneyes called Dolor Nephriticus.* 367
Cauſe of Kidney *paine.* ibid.
Controverſies about the Stone in the Kidneyes. 368, 369

Cauſes

Page

Cauſes of the Stone in Kidneys. ibid. *and* 370
Signs of the Stone in the Kidneys. 370, 371
Prognoſticks thereof. 372
Cure of pain and Stone in the Kidneys. ibid.
Clyſters for the Stone in the Kidneys. ibid.
Sundry other Medicaments to diſſolve and drive out the Stone, &c. 373, 374, 375, 376, 377, 378
Filberds eaten before meat good for the Stone in the Kidneys. 377
Boyled water good for the Stone. ibid.
Whey drunk in the Summer good againſt the Stone. ibid.
Inflamations of the Kidneys *and* Bladder. 382
Their Cauſes. ibid.
The Signs. 383
Prognoſticks in this caſe. ibid.
The Cure of Inflamations of the Kidneys, *&c.* ibid.
Sundry Medicaments for the ſame. 384 *and* 385
An Ulcer of the Kidneys *and Bladder.* 387
The Cauſes, Signs and Prognoſticks thereof. ibid
The Cure. 388
Sundry Medicaments for an Ulcer in the Kidneys. 388, 389, 390
A Kings-Evil *ſwelling.* Tom. 2. 44
Kings-Evil *ſwellings.* 84 Tom. 2.
In the Knee *a ſwelling and pain Cured.* Tom. 2 287
The Kings-Evil *Cured by Lowzyneſs.* 292 Tom. 2
Kidneys *turned into Quittor.* 301 Tom. 2
Kings-Evil *ſwellings upon the Fingers Cured eaſily.* 306 Tom. 2
Kings-Evil *ſwellings cured.* Tom. 2. 311
To the Kidneys *an Impoſtume of the Loyns reaching cured.* 317 Tom. 2
For an Exulceration of the Kidneys, *and Urinary paſſage, with a fleſhy knob growing therein, the Counſel of* Fernelius. ibid.
For the matteriſh Urine proceeding from the Kidneys (Tom. 2. *Page.* 390) *the Counſel of* Fernelius.
For Kidney *pain the Counſel of* Fernelius. 390 Tom. 2
For Kidney Gravel *in a Duke of* France *the Counſel of* Fernelius. 391 Tom. 2
For an Impoſthume in the Kidney *a Counſel of* Simon Petreus *a Famous Phyſitian of* Paris. Tom. 2. 411, 412
For divers Infirmities of the Kidneys, *the Counſel of a moſt learned Phyſitian.* Tom. 2 413

L

Page

OF *the* Lethargy. 9
Signs of recovery in a Lethargy. 10
What Purgations are proper in a Lethargy. 12
Vomiting Medicaments good in a Lethargy. 12
A Liniment *powerful in Convulſions.* ibid.
Lozenges *or tables for Madneſs.* 47
Lungs *of a ſheep applied hot to the Head.* 59
Ligatures *in the lower parts good for Inflamation of the Eyes.* 80
Leeches *applied behind the Ears in unvoluntary weeping.* 92
Liquors *to drop into the Ears for deafneſs.* 98
A Liquor *for pains in the Ears.* 103
The Head of a Lizard *applied to the Ears.* 106
Laudanum *one grain ſaved a Childs life and how.* 137
A Liniment *for the Squinzy.* 143
Another of a Sallows Neſt for the ſame. ibid.
A Liquor *to clenſe an Ulcerated Squinzy.* 144
Liniments *Mollifying and Diſcuſſing for the Aſthma to anoint the breaſt.* 149
A Looſneſs *coming upon a Pleuriſie or Peripneumonia is ill and wherefore.* 155
A Lick-pot *for the Pleuriſie.* 157
When a Looſneſs *comes upon a Pleuriſie, what is to be done.* 158
The Lientery *and Cœliack paſſion.* 289
The Cauſes of the Lientery. 289, 290
Signs of the Lientery. 290
Prognoſticks of the Lientery. ibid.
Cure of the Lientery. ibid.
Amatus Luſitanus *his Opiate for the* Lientery. ibid.
Fomentations for the Lientery. 291
Diſeaſes of the Liver. 320
An hot diſtemper of the Liver. ibid.
Cauſes of the Livers *hot diſtemper.* ibid.
Signs of the Livers *hot diſtemper.* 321
The Prognoſticks and Cure of the Livers *hot diſtemper.* ibid.
Sundry forms of Medicaments for the Livers *hot diſtemper.* 321, 322, 323
The Livers *Inflamation Ulcers and Impoſthume.* ibid.
The ſorts and Cauſes of the Livers *Inflamation Impoſthume, &c.* 323, 324
Signs of the Livers *Inflamation, &c.* 324
Signs of the Cauſes thereof. ibid. *and* 325
Prognoſticks in the Livers *Inflamation, &c.* 325 326
The Cure of the Livers *Inflamation, &c.* 326
Sundry Medicaments for the Livers *Inflammation, &c.* 326, 327
Stoppage or Obſtruction of the Liver. 327
Cauſes of Obſtruction of the Liver. 328
Signs of the cauſes. ibid.
Prognoſticks. 329
The Cure of Obſtruction of the Liver. ibid.
Sundry Medicaments for Obſtruction of the Liver. 330, 331, 332
Of a Looſneſs *an Obſervation.* Tom. 2. 14
A Liver Flux *and Diſentery.* 39 Tom. 2

Hardneſs

Page

Hardneſs of the Liver *and a Cachexy* 40 Tom. 2
Hard Labor *in Child-bed.* Tom. 2. 54
Inflammation of the Lungs *from Flegm.* 57 Tom. 2.
A ſtubborn Looſneſs. Tom. 2. 70
Of a Looſneſs. 77 Tom. 2.
A long Looſneſs *with an Ulcer in the Arſe-Gut* 82 Tom. 2
A Looſneſs *Cured.* 85 Tom. 2
A Looſneſs *in a Boy.* 98 Tom. 2.
A long Looſneſs *a ſtubborn Head-ach.* 98
The Lungs *mortally blaſted.* 281 Tom. 2

M

MElancholy *may cauſe an Apoplexy and how prevented.* 15
Montanus *his tranſcendent Electuary for the Falling-ſickneſs.* 32
Madneſs *what it is and how cauſed.* 45
Platerus *his Opinion of the cauſe of* Madneſs. ibid
The Matter cauſeing Madneſs *where contained.* 46
The Prognoſticks of Madneſs. ibid.
The Cure of Madneſs. 47
Melancholy *what it is.* 48
The immediate cauſe of Melancholy 49
The ſignes of Melancholy *and of its Cauſes.* 50
The Prognoſticks and Cure of Melancholy. ibid.
A Maſticatory *for a Catarrhe.* 54
A Mercuriate *Plaiſter for the Head-ache.* 58
Manual *Operation in the Cure of a Catarrhe.* 73
Powerful Medicaments *againſt pain and Inflammations of the Eyes.* 82
Montanus *his rare Pouder for Ulcers in the Cornea and Adnatitunica of the Eyes.* ibid.
An *excellent* Medicine *for involuntary Teares ſpringing from an hot Rheume.* 92
Mutkytied Cotton *to ſtop the Eares.* 99
A Medicament *to dry and clenſe watry Eares.* 106
Medicaments *for Ulcers in the Nodrils.* 109
A Medicament *to drop into the Eares againſt the Tooth-ache.* 131
The Mouths *Ulcers.* 136
A Medicament *of Hogs-lice millipedes or Sowes for the Aſthma.* 150
Sundry Medicaments *for the Pleuriſie.* 156
A Medicament *to ſtrengthen Nature in the Pleuriſie.* 157
Deſeaſes of the Meſentery, *Sweet-bread Caule.* 362
Obſtructions of the Meſentery. 362, 363
Signes, Prognoſticks, and Cure thereof. 363
Inflammation of the Meſentery. ibid.
Cauſes and Signes thereof. 363, 364
The Prognoſticks and Cure. 364
The Meſenteries *Impoſthume, Ulcer, and Scirrhus.* ibid.
How it is knowne. ibid.
The Prognoſtick and Cure thereof. 365

Page

Madneſs *ariſing from the Womb.* 417, 418
The cauſes of Madneſs *from the Womb.* 418
The Signes and Prognoſticks. ibid.
The Cure of Madneſs *from the Womb.* ibid.
Sundry Medicaments againſt Womb Madneſs. 419, 420
Mother-fits. 420
The Cauſes. ibid.
The degrees of Mother-fits. 421
Whether the riſeing of the Womb is a cauſe of Mother-fits. 422
Head-ache, Falling-ſickneſs and other Diſeaſes ariſe from the Mother. 423
Mother-fits *how knowne.* 424
How diſtinguiſhed from ſwooning Fits. 424
How differenced from the Apoplexy, Falling-ſickneſs, Death. 424, 425
Signes of the Cauſes of Mother-fits. 425
Prognoſticks of Mother-fits. 425, 426
The Cure of Mother-fits. 426
Sundry Remedies and Medicaments againſt Mother-fits. 426, 427, 428, 429, 430, 431
Of a Malignant *Feaver an Obſervation.* Tom. 2. 12
Another of the ſame. Tom. 2. 13
Of Mother-fits *an Obſervation.* Tom. 2. 14
Of a Malignant *Feaver an Obſervation.* Tom. 2. 17, 18
Of the ſame Diſeaſe with ſwelling behind the Eares. Tom. 2. 18
Mother-fits. Tom. 2. 39, 40
Meazles *Cured.* Tom. 2. 80
Meazles *cured.* 239 Tom. 2.
Mother-fits *cured in a Moment.* 257 Tom. 2.
Menſtrual-blood *how it ſmells.* 261 Tom. 2.
To draw Matter *out of an Impoſthume.* 266 Tom. 2.
Symptomes of Mother-fits. Tom. 2. 267, 268
Fits of the Mother *cured.* Tom. 2. 286
Mother-fits *cured by a pouder.* Tom. 2. 292, 293
Madneſs *cured by guelding the Patient.* Tom. 2. 302
For Mother-fits *the Counſel of* Simon Petreus a *moſt renowned Phyſitian of* Paris. Tom. 2. 409

N

NArcoticks *muſt be warily uſed in a Phrenzy* 42, 43
Narcoticks *ſomtimes neceſſary in a Catarrhe.* 56
The Naile *in the Eye.* 93
The cauſes and ſorts thereof. ibid.
The Prognoſticks and Cure. ibid.
For the Naile *or* Haw *in the Eye* Foreſtus *his Eye-ſalves.* 93
The Naile *of the Eye cured by manual Operation.* 94
Of Noiſe *in the Eares.* 99
The Cauſes *thereof.* ibid. *and* 100

The

Page

The Cure of Noiſe *in the Eares.* 100, 101
Diſeaſes of the Noſtrils. 108
The Ulcer of the Noſtrils. ibid.
The Prognoſticks and Cure of the Noſtrils *Ulcers* 109
The Neezing *or Sneezing Diſeaſe.* 113
The Cauſes, Prognoſticks and Cure of the Sneezeing *or* Neezeing *Diſeaſe.* 114
Of Nephritick *pains an Obſervation.* 13
Nephritick paines. Tom. 2. 49
Nephritick *paines cured.* 85 Tom. 2.
Night ſweats *Cured.* 240 Tom. 2
Noſe-bleeding *ſuddenly cured.* 258 Tom. 2
Night ſweats *eaſily cured.* 261 Tom. 2
A Nerve *prickt, Cured.* 279 Tom. 2
For Nummedneſs *of the Joynts the Advice and Counſel of* Fernelius.. Tom. 2. 324
Nummedneſs *and Inſenſibility of the Stomach to Cure the Counſel of* Fernelius. ibid.

O

A NOyl *to aſſwage pain in Convulſions.* 28
A Specifick Opiate *and powerful to Cure the Falling-ſickneſs.* 32
Oyl *of white Ambar for the Falling ſickneſs.* 33
Oyl *of Box-tree for the Falling-ſickneſs.* ibid.
An Opiate *or Electuary for Madneſs.* 47
An Oyntment *for Head ach.* 58
A Chymical Oyl *for the ſame.* 59
An Opiate *to ſtrengthen the Brain and Eyes.* 66
Oyntment *with Quick-ſilver for Deafneſs.* 99
The Ozæna *or ſtinking Ulcer of the Noſtrils* 108
The Diagnoſis and Prognoſtick of the Ozæna *and Ulcers in the Noſtrils.* 108, 109
The Prognoſtick. 109
The Cure. ibid.
An Opiate *for Eroſion of the Gums.* 135
An Oyntment *for Ulcers of the Gums.* 135
Orthopnæa *what it is.* 147
Oyntments *Mollifying for the Aſthma.* 149
Oleum *Sacchar or Oyl of Sugar, its Virtue.* 150
An Oyl *compound excellent for the Aſthma.* ibid.
Of Obſtruction *of the Liver and Spleen an Obſervation.* 14, 15 Tom. 2
The Oeſophagus *obſtructed by a bone cured.* 236, 237 Tom. 2
In the Os Sacrum *an intollerable pain cured.* 294 Tom. 2
Optick Nerve *obſtructed cauſing Blindneſs almoſt; the Counſel of* Fernelius. ibid.
In the Orthropnæa *or extream ſhortneſs of Breath ſo called the Counſel of* Fernelius. Tom. 2. 350

P

A Perfume *for Head-linnen in a cold and moiſt diſtemper of the Brain.* 2
Pills *for a cold and moiſt brain.* 5
A Pouder *digeſtive for a cold and moiſt Brain.* 8
A Phrenzy *following a Sleepy Diſeaſe ariſing from a cold Cauſe, what it ſignifies.* 11

Page

Pils *to ſtrengthen the Brain in ſleepy Diſeaſes.* 15
A Pouder *for the ſame intent.* ibid.
The Palſey *what it is.* 18
How many kinds there are of Palſeys. ibid.
The Palſey *how cauſed.* ibid.
The Palſey *may ariſe from Sadneſs and Grief, and how then it muſt be cured.* 18, 19
A Palſey *ariſing from Choller.* 19
A Palſey *Scorbutick.* ibid.
The Palſey *from cauſes not obſerved.* ibid.
Cauſes of the difference of Palſeys 20
In a Palſey *how to know the part affected.* ibid.
A Palſey *from cold Humors how known.* ibid.
A Palſey *from Chollor or Melancholly how known.* 21
A Palſey *what Prognoſticks it affords.* ibid.
For the Palſey *a purging drink.* ibid.
For the Palſey *a rare Water.* 22
Plaiſters *for the Palſey.* 23
Pouder *of Gutteta for the Falling ſickneſs in Children.* 34
Phrenzy *what it is and how cauſed.* 38
Phrenzy *twofold.* ibid.
Signs of Phrenzy *approaching.* 39
Signs of a Phrenzy *preſent.* ibid.
How a Phrenzy *is known from a baſtard Phrenzy.* ibid.
Signs of the Cauſes of a Phrenzy. ibid.
Prognoſticks of a Phrenzy. 40
A Phrenzy *how cured.* ibid.
Cautions in bleeding of Phrantick *Perſons.* ibid.
Purgations *not to be uſed in a primary Phrenzy.*
Penotus *his Epitheme for the Phrenzy.* 42
A rare Pouder *for Madneſs.* 47
Purge *fit for a Catarrh.* 55
Pills *of Benedictus Faventinus for a Salt Catarrh.* 56
Pouders, *Bags and Plaiſters for a* Catarrh. 56
A Purge *for the Gutta Serena.* 64
Pills *for the Gutta Serena.* ibid.
The Pupilla *of the Eye dilated how cauſed and cured.* 74, 75
The Pupilla *of the Eye its contraction how cauſed and cured.* 75, 76
Pin and Web *in the Eye.* 76
A Purge *for Inflammation of the Eyes.* ibid.
Pænotus *his Oyntment for Inflammation of the Eyes.* 83
Pain *in the Ears.* 101
A Pultis *or Cataplaſme for pains in the Ears.* 104
The Polypus *in the Noſe.* 110
Prognoſticks *of the Polypus and Sarcoma in the Noſe.* 110
Plaiſters *to conſume a Polypus without pain.* 111
The Poſe *its Cauſe and Cure.* 112, 113
A Purge *for bleeding at the Noſe.* 121
A Plaiſter *for the temples in the Tooth-ach.* 131
A Pouder *to preſerve the Teeth from Rottenneſs and blackneſs.* 134
Palate *of the Mouth fallen.* 137

Page

The Cauſes and Cure of the Palate *of the Mouth fallen.* ibid.
A Pouder *for the falling down of the Palate.* 137
Palate *of the mouth cut off, and how.* 137,138
Purges *in a Squinzy muſt be gentle if the Diſeaſe come of choller.* 142
Pills *for the Aſthma.* 150
Platerus *his* Cock-broath *for the Aſthma.* 151
The Pleuriſie. 152
The ſorts of a Pleuriſie *and the Cauſes.* 152,153
The Pleuriſie *its ſigns.* 153,154
The Pleuriſie *its Prognoſticks.* 154,155
The Pleuriſie *its Cure.* 155
When bloodletting is to be uſed in a Pleuriſie *and when not.* ibid.
How long in a Pleuriſie *the Patient ought to bleed according to* Hippocrates. ibid.
When Hippocrates *his ſaid Rule of bleeding in a* Pleuriſie *does not hold.* ibid.
An *excellent* Pultis *for the Pleuriſie.* 156
Pectoral *Juleps good for the Pleuriſie* ibid.
A Purge *in the Declination of a Pleuriſie.* 157
A *barley Water to drink in the* Pleuriſie. ibid.
A Potion *of Hens and Horſes Dung for the* Pleuriſie. ibid.
Palpitation *of the Heart.* 182
Cauſes of Palpitation *of the Heart.* 182, 183
Signes of the Cauſes of Palpitation *of the Heart.* 184
Prognoſticks of Palpitation *of the Heart.* ibid.
The Cure of the Palpitation *of the Heart.* 184
Electuaries, Waters, Bags, Oyntments for Palpitation *of the Heart.* 184
The Pica *or Oatmeal Coale and* Chalk *eating ſickneſs.* 256
The Cauſe of the Pica *or depraved appetite of of Women.* 256, 257
The Prognoſticks and Cure of the Pica *or depraved appetite of Women.* 258
Piſſing of blood. 383
The Cauſes, Signs and Prognoſticks of Piſſing *of Blood.* 385, 386
The Cure. 386, 387
Piſſing *over quick and plentiful called* Diabetes. 390
The Cauſes thereof. ibid.
The Signs and Prognoſticks with the Cure. 391, 392
Piſſing in Bed *and other involuntary* Piſſing. 392
Cauſes of involuntary Piſſing. 392
The Signs and Prognoſticks. 392, 393
The Cure of Piſſing a Bed *and other involuntary Piſſing.* 393
Sundry Medicaments and remedies againſt Piſſing a Bed. 393, 394
Of Putrid *Feavers continual.* 560
Cauſes of the ſaid Putrid *Feavers.* 560
Sorts of Putrid *continual Feavers.* 561, 562, 563
Diagnoſtick Signs of Putrid *continual Feavers* 564
Signs of the differences of Putrid *continual Feavers.* 564, 565, 566
Prognoſticks of Putrid *continual Feavers.* 566
The Diet to be kept in Putrid *continual Feavers* 556
Drink for a Putrid *continual Feaver.* 567
Concerning Blood-letting in Putrid *continual Feavers.* 567, 568, 569
Remedies uſed in a continual Putrid *Feaver.* 569
Touching Purgation in Putrid *continual Feavers.* 570
Vomiting ſomtimes uſed in Feavers Putrid *continual.* 570
Clyſters muſt be uſed in the whole Courſe of Putrid *continual Feavers.* ibid.
Juleps, Emulſions and other Remedies for ſeveral ſorts of Putrid *continual Feavers.* 571, 572, 573, 574
The Symptomes accompanying Putrid *Feavers.* 575
Several Remedies againſt thirſt in Putrid *Feavers.* 576
Againſt pain of the Loyns tumbling and toſſings and ſwooning fits in Putrid *Feavers.* 577,578
Againſt Hiccuping Vomitings, faint ſweats in Putrid *continual Feavers.* 579
Of Feavers Peſtilential. 611
How a Peſtilential *Feaver differs from the Plague.* ibid.
Cauſes of a Peſtilential *Feaver and the differences.* 612
A peculiar Symptome of Peſtilential *Feavers.* 613
Cauſes of Peſtilential *Feavers.* 613, 614, 615
Whether the Stars by their Influence Cauſe Peſtilential *Feavers.* 616
Bad Diet and Famine a Cauſe of Peſtilence. 617
Signs of a Peſtilential *Feaver.* 618, 619, 620, 621
Prognoſticks of Peſtilential *Feavers.* 621, 622, 623
The Cure of Peſtilential *Feavers.* 623, 624, 625
Whether bleeding may be uſed in Peſtilential *Feavers.* 625, 626
Of Cupping-glaſſes and Veſicatories in Peſtilential *Feavers.* 627
Cataplaſmes and Clyſters in Peſtilential *Feavers.* 628
Of altering Juleps in Peſtilential *Feavers.* 629
Sundry rare Medicaments for Peſtilential *Feavers.* 630, 631, 632, 633, 634, 635, 636, 637
Of the great Pocks *an Obſervation.* 5 Tom. 2
Of a Pleuriſie *and the Feaver Synochus Putrid an Obſervation.* Tom. 2. 9
Of a Purple *Feaver an Obſervation.* 10 Tom. 2
Of a Pleuriſie *an Obſervation.* 35 Tom. 2

A Pleuriſie

Page

A Pleuriſie *Malignant.* Tom. 2. 42
A Baſtard Pleuriſie. ibid.
A Palſey *and Convulſion being Hypochondriacal Symptomes.* 43 Tom. 2
A Pain *in the ſide from Worms.* 44 Tom. 2
A Pleuriſie *turning to an Empyema.* Tom. 2. 46
Pain *of the Stomach.* 52 Tom. 2
Smal Pocks. Tom. 2. 57
Pocks *ſmal and Looſneſs.* Tom. 2. 59, 60
Piſſing *of Blood.* 65, 66 Tom. 2.
Aſtretching Paine *of the Belly.* Tom. 2. 69
Puffing *up of the whole Body of a little Boy cured.* 89 Tom. 2.
A Pleuriſie. 93 Tom. 2.
A Baſtard *Palſie.* 102 Tom. 2.
Purges *in the Dog-dayes given with bad ſucceß.* 112 Tom. 2.
A Pleuriſie *and Feaver cured.* 110 Tom. 2.
A Pleuriſie *cured.* 227 Tom. 2.
A baſtard-Pleuriſie *cured.* 234, 235 Tom. 2.
Puſhes *cured.* 256 Tom. 2.
Red Pimples *in the Face ſtrikeing in againe.* ibid. Tom. 2.
Paines *cauſed by a Veſicatory cured.* 527 Tom. 2.
Proud *fleſh cured.* 259 Tom. 2.
Pleuriticke *paines eaſed.* 259 Tom. 2
Vomiting in a Pleuriſie *at the firſt good.* Tom. 2 261
The Peſtilence *cured.* 291, 292 Tom. 2.
Plague *cured by pickle of Anchovies.* 303 Tom. 2.
Plague *cured by Turds.* ibid.
Paines *univerſal cured.* 305 Tom. 2.
A Phrenzie *cured.* 311 Tom. 2. *by policy.*
A Paine *of the Collick cured.* 312
A Pleuriſie *cured.* 312, 313 Tom. 2
For Paines *of the Joynts the Counſel of* Fernelius. Tom. 2. 333, 334 &c.
Purſynes *in a Corpulent Man how to Cure, the Counſel of* Fernelius. ibid.
For Pulſation *and an Hiſſing noiſe all the Body over and Corpulency the Counſel of* Fernelius. ibid.
For the Peritonæmus *Looſeneß and ſundry Diſeaſes conjoyned.* Tom. 2. 360
For a Paineful *Ague, the Counſel of* Fernelius. 367 Tom. 2
For the Peſtilence *a Counſel of* Iohannes Capellanus *Senior Phyſitian to the Queen Mother of* France. Tom. 2. 404

Q

Quitran *Agua cures the Epilepſie and why.* 31
The Quickſilverd *Oyntment of* Fonſeca *for the Eyes.* 73
To Quicken *the ſight and remove redneß of the Eyes an excellent Water.* 58
A decoction of Quince-*leaves admirable for the Eyes.* ibid.
The Quinzie *or ſquinzie.* 138
Page
The kinds and cauſes of a Quinzie. 138, 139
Signes of a true and baſtard Quinzie. 139, 140
The Quinzies *Cauſes how to know.* 140
The Quinzies *Prognoſticks.* 140, 141
The Cure of a Quinzie. 141
In a Quinzie *ſtrong Purges are good when the Diſeaſe comes from Phlegme.* 142
The Quinzie *opened outwardly with a ſtory to that intent.* 144
For the hardened Quinzie *a ſoftening Pultis.* ibid.
A Quotidian *Feaver or Ague.* 585
The Cauſes and Signes of a Quotidian *Ague.* ibid.
The Cure of a Quotidian *Ague.* 586
Of a Quartan *Ague.* 586
The ſorts and Signes of a Quartan *Ague.* ibid.
The Prognoſticks of a Quartan *Ague.* 587
The Cure of a Quartan *Ague which is twofold.* ibid.
The Diet to be kept in a Quartan *Ague.* 588
Sundry Medicaments and Remedies in a Quartan *Ague.* 588, 589, 590, 591
Things to lay to the wriſt in a Quartan *Ague.* 592
The Cure of a baſtard Quartan *Ague.* ibid.
Of a Quartan *Ague an Obſervation.* Tom. 2
A Quartan-Ague *cured.* Tom. 2. 88
Two Quartan-Agues *cured.* 231 Tom. 2
Eleven Quartan-Agues *cured.* 532, 233, 234, 235, Tom. 2
Two Quartan *Agues cured.* 536 Tom. 2
A dangerous Quinzie *cured.* 237 Tom. 2
A Quartan *Ague cured.* 245 Tom. 2
Ten Quartan *Agues cured.* 247, 248 &c. Tom. 2
A Quartan *Ague cured.* 279 Tom. 2
For a Quartan *Ague the Counſel of* Fernelius *for Queene* Leonora. Tom. 2. 369
For a Quartan *Ague with a Diſtillation.* (Tom. 2. 370) *the Counſel of* Fernelius.
For a Quartan *Ague with a Looſeneſs the Counſel of* Fernelius. Tom. 2. 371

R

RHeum-caps *or Cucuſa's to ſtrengthen a cold and moiſt Brain.* 7
Revulſion *of Humours good in an Apoplexy and how to be procured.* 13
Reſolving *Medicaments in ſleepy Diſeaſes.* 14
Repelling *Medicaments for a Phrenzie.* 41
Reſolving *Medicaments in a Phrenzie.* 43
A Roſemary *Water which takes away Dimneſs of the Eyes.* 72
A Relaps *into Diſeaſes of the Eyes how to prevent.* 73
Renodæus *his Oyntment for Inflammation of the Eyes.* 83
A Rupture *in the Cornea tunica of the Eyes; its Cauſe and Cure.* 88
Remedies *to ſtop Bleeding at the Noſe.* 120

Page

Remedies *muſt be very effectual and ſpeedily applied in a Quinzie.* 141
Riverius *his* Cock-broth *for the Aſthma or ſhortneſs of Breath.* 151
Rheumatick Paines *of the whole Body.* 547, 548
The Original of Rheumatick paines. 548, 549
Prognoſticks of Rheumatick *paines.* 549
The Cure of Rheumatick *paines.* 549, 550, 551
Of the Rheumatick *paines an Obſervation.* Tom. 2. 26, 27, 28, 29
A watery Rupture *in an Infant.* Tom. 2. 60
A dangerous Rupture *in one of fifty yeares old Cured.* 240, 241 Tom. 2
A Running-gout *cured.* 261 Tom. 2
Ring-wormes *and Tetters Cured.* 265 Tom 2
A Ringworme *in a Boy.* Tom. 2. 266
The Paine of Ring-wormes *to aſſwage.* 267 Tom. 2
Rottenneſs *of the Teeth and paine there from cured.* 269 Tom. 2
A ſalt Rheume *with inclination to a Conſumption of the Lungs, cured.* 275 Tom. 2
Ruptures *cured.* 298 Tom. 2
Running *of the* Reines *cured.* 305 Tom. 2
Ribbs *infected with* Rottenneſs *cured.* 315
A deſperate Rupture *cured by cutting.* 316 Tom. 2
A Rupture *eaſed.* 321 Tom. 2

S

AN *Obſervation in the uſe of* Sweating Medicaments. 6
Sneezing *Medicaments when dangerous.* 7
Of Sleep *præternatural four Kinds.* 9
Sleepy Diſeaſes *and their Cauſes.* 9
The Cauſes of Sleepy Diſeaſes *how to be known.* 10
Sleepy Diſeaſes *what Prognoſticks they afford.* ibid.
Sleepy Diſeaſes *following acute Diſeaſes dangerous and wherefore.* ibid.
Sleepy Diſeaſes *in aged people are commonly mortal and why.* ibid.
A faint Sweat *bad in an Apoplexy, and why.* 11
The Diet for Sleepy *Diſeaſes, what the Phiſitian muſt firſt do when he comes to the ſick of of a* Sleepy Diſeaſe. ibid.
A Clyſter for Sleepy Diſeaſes. ibid.
In Sleepy Diſeaſes *Blood-letting is a principal Remedy. And how to be adminiſtred.* 12
A Suppoſitory *in an Apoplexy.* 13
Sleepy *Diſeaſes how prevented from Relapſes.* 15
Sweating *good in the Palſie and how procured.* 23
Salt *of Vitriol in an Epilepſie.* 31
Setons *good in the Falling ſickneſs.* ibid.
Spiritual mixture *for the Falling-ſickneſs.* 33
Sal prunellæ, Spirit *of* Sulphur *or Vitriol good in a Phrenzie.* 41
Sweet ſmelling *things fit for a Phrenzie.* 42
Sleepe *to provoke in Phrenzies.* 42
A Specifical *Medicament for Madneſs.* 47
Stibium *uſed for the Head-ache.* 58
Saphæna *Veine opened in the Head-ache.* 59
A Salt *medicinal for the Gutta ſerena.* ibid.
Sleepe *overmuch bad in the Gutta ſerena.* 64
A Sweating *Diet drink for the Gutta ſerena.* 64
A Suffuſion *of the Eyes, its ſorts and Cauſes.* 68, 69
The Cure of a Suffuſion. 70
Spectacles *to preſerve the ſight.* 73
Sleepe *good for Inflammation of the Eyes.* 80
Stupefactives *ſomtimes neceſſary in paines of the Eares.* 103
Sarcoma *in the Noſe:* 110
Smelling *loſt.* 111
Cauſes of Smelling *loſt.* ibid.
Prognoſticks of Smelling *loſt.* ibid.
The Cure of Smelling *loſt.* 112
Stinke *of the Noſtrils.* ibid.
Spikenard *in pouder good for bleeding at the Noſe.* 120
Spirit *of* Sulphur *for Ulcers of the Jawes.* 136
Scarifications *under the Jawes and upon the Neck in a Squinzie.* 142
Salt *of Vitriol good in an Aſthma.* 148
Syrup *cheape for the Aſthma.* 150
Soote *and Spirit of Soote good in a Pleuriſie.* 158
Spitting *of Blood.* 164
The Cauſes of Blood-ſpitting. ibid.
Signes of the Cauſes of Spitting *of Blood.* 165
Spitting *of Blood its Cure.* 165, 166
A Julep and a potion for Spitting *of Blood.* ibid.
Fernelius *his Syrup of Comfrey for* Spitting of Blood. 166
A rare Water of Quercetanus *for* Spitting *of Blood.* 166
Amatus Luſitanus *his Medicine for* Spitting *of Blood.* ibid.
Platerus *his Medicine.* ibid.
Trallianus *his Medicine.* ibid.
A *rare pouder againſt* Spitting *of Blood.* ibid.
Helidæus *his famous Electuary for the ſame.* 166
A *cooleing Epitheme for the Liver in* Spitting *of Blood.* ibid.
A *magiſtral Syrup for* Spitting *of Blood.* ibid.
Swooning, *what it is.* 178, 179
The part affected in Swooning. 179
The Cauſes of Swooning. ibid.
Stories of perſons ſubject to Swooning. 180
The cauſe of Swooning *according to the Chymiſts.* 180
Signs of Swooning ibid.
The Prognoſticks of Swooning. 181
The Cure of Swooning ibid.
An Oyl to anoint the belly in Swoonings ibid.

	Page
A Pouder to perfume the bed in Swooning.	182
The Stomachs *Diſeaſes*	148
Stomach-ſickneſs *and Vomiting*	295
Stomach-pain	274
The part affected in ſtomach-pain	ibid.
Cauſes of ſtomach-pain	ibid.
Diagnoſtick ſigns of ſtomach-pain	275
Signs of the Cauſes of ſtomach-pain	ibid.
Prognoſticks of the ſtomach-pain	ibid.
The Cure of ſtomach-pain	275,276
Water of Chamomel flowers excellent in ſtomach pain	276
An admirable Julep in ſtomach-pain	ibid.
A Narcotick or Stupefactive Medicament againſt Stomach pain	276
A Scirrhus *or hard ſwelling of the Liver.*	335
The Sorts, Cauſes, and Signs of a Scirrhus *in the Liver*	ibid.
Prognoſticks and Cure of a Scirrhus *of the Liver*	ibid.
Sundry Medicaments for a Scirrhus *in the Liver*	335, 336
The Spleens *Diſeaſes*	347
The Spleens *Inflammation*	ibid.
Signs, Cauſes, and Cure thereof	347, 348
The Spleens *pain: The Cauſes, Signs, and cure.*	348
The Spleens *Obſtruction and puffing up.*	ibid.
The Cauſes and Cure thereof	348, 349
The Scirrhus *or hard ſwelling of the* Spleen.	349
The Signs thereof	ibid.
The Prognoſticks and Cure of a Scirrhus *of the* Spleen	ibid.
An admirable Opiate, and other Medicaments for a Scirrhus *of the* Spleen	350
The Scurvy	357
How known and differenced from Hypochondriacal Melancholy	357, 358
How Scurvy-pains *are known from Venereal pains*	358
Sundry Symptoms of the Scurvy *muſtered.*	359
The Cure of the ſame	360, 361
Diſeaſes of the Sweet-bread	365
Their Cure	366
Stone *in the Bladder*	378
The Material and Efficient Cauſes thereof.	ibid.
How to know the Stone *in the bladder.*	378, 379, 380
Prognoſticks of the Stone *in the bladder*	381
The Cure thereof	ibid.
Sundry Medicaments for the ſtone *in the bladder*	381, 382
Cutting for the ſtone, *and the Phyſitians duty in that caſe*	382
Scalding *or ſharpneß of Urine*	397
The Cauſes of ſharpneß and ſcalding *of Urine*	ibid.
Signs of the Cauſes, and the Prognoſtick thereof	ibid.
A purge for ſharpneß and ſcalding of urine.	398
Sundry other Medicaments therefore.	398, 399
A Scirrhus *of the Womb*	490

	Page
The cauſes, ſigns, and prognoſticks of a Scirrhus *in the Womb*	ibid.
The Cure	ibid.
Sundry Remedies and Medicaments for a ſcirrhus *in the Womb*	490,491
Of the Smal-pox *and Meazels*	637, 638
Whether they be new diſeaſes, & how cauſed.	638
What makes the Smal-pox *and Meazles come out*	639
The ſorts and ſigns of ſmal-pox *& Meazles.*	640
The Cure	641, 642, 643
Of the Sciatica, *an Obſervation*	3. Tom. 2
Of a ſcirrhus *of the Womb, an Obſervation.*	16. Tom. 2
Of ſtomach-pains	18. Tom. 2
Of ſwelling *of the* Spleen	29. Tom. 2
In the Stomach, *blood clottered, an Obſervation*	29, 30. Tom. 2
A Semitertian *Ague with head-ach.*	34,35 Tom. 2
Of Scabbineſs	38. Tom. 2
Smal-pox *and Bloody-flux*	41,42. Tom. 2
Suppreſſion *of Urine*	51. Tom. 2
A Squinzy	64. Tom. 2
The Squinzy	72. Tom. 2
The Sciatica	72. Tom. 2
A Sleepy *diſeaſe cured by a ſleepy remedy*	73 tom. 2
Sore mouths *grievous in children.*	79. Tom. 2
Sciatica *pains*	60. Tom. 2
Stingings *of Bees*	116. Tom. 2
A ſimple *Tertian*	118. Tom. 2
Rebellious ſore mouths *cured*	226. Tom. 2
A long Swelling *of the right foot cured.*	238,239 Tom. 2
Stone *in the Kidneys cured*	239
The Sweet-bread *or Pancreas with a ſcirrhous tumor afflicted, and the Hypochondriacal Diſeaſe cured*	241, &c. Tom. 2
Stinging *of a Waſp cured*	256. Tom. 2
A ſwelling *of the Thigh*	257. Tom. 2
Smal pox	260. Tom. 2
Stomach-pains *cured*	262. Tom. 2
Scabby Legs *after long ſickneſs, cured.*	262 Tom. 2
Stones *of a man preternaturally great and ſtony.*	264. Tom. 2
The Salvatella *opened in a Quartan Ague.*	265 Tom. 2
An hard ſwelling *of the Spleen*	265. Tom. 2
Swooning *upon Blood-letting how prevented*	266. Tom. 2
Sciatica *pain how cured.*	266 Tom. 2
Symptoms *of the Mother.*	268, 269. Tom. 2
Of the ſmal pox *a Prognoſtick*	268. Tom. 2
Scabs *and Itch in a man eighty yeers old, cured.*	269, 270. Tom. 2
Stoppage *of Urine*	273. Tom. 2
The Skull *depreſſed, cured*	278. Tom. 2
Stones *continually voided by ſtool.*	283 Tom. 2
Stones *bred in al parts of the Body.*	Tom. 2. 283
Stones *bred in the Spleen & vomited up.*	284 Tom. 2
An hard Swelling *on the back of the Hands, cured*	Tom. 2. 288
Sleepy-Diſeaſes *in Children cured.*	Tom. 2. 296

Page
The Skul depreſſed by a Wound, cured. 297 Tom. 2
Of a Sword a great peece lies long concealed in a Wound &c. 305 Tom. 2
Sight impaired in an old man holpen. Tom. 2. 306
Swelling of the Cods cured. 307 Tom. 2
A Stone under the Tongue, cured. 307 Tom. 2
A Suppurated Tumor diſcuſt. 308 Tom. 2
A Stone in a Mans Throat cured. 310 Tom. 2
A Stony-gut. 321 Tom. 2
In Spitting of blood from the Lungs with a Cough (349 Tom. 2) Fernelius his Counſel.
In ſtomach pain the counſel of Fernelius 357, 368
For Swelling of the Spleen, the Counſel of Fernelius. 372 Tom. 2
For the Strangury. 392 Tom. 2 Counſel of Fernelius.
For the Sphincter ulcerated a Counſel of Fernelius. Tom. 2. 393
For a Scirrhus Tumor the Counſel of Fernelius. Tom. 2. 399
For the Sweating-ſickneſs a Counſel of Fernelius Tom. 2. 400

T

A Tumor under the Eare in a Lethargy what it ſignifies. 10
Tincture of Tobacco. 13
Thunder congealed eight mowers in the field. 17
Topical Medicaments for the Palſie. 22, 23
Trembling what it is and how canſed 37
Hercules Saponia and Cardans opinions of the cauſe of Trembling. ibid.
Trochiſks of Solenander for a Catarrhe. 55
Tables of Lozenges for a Catarrh. ibid.
In the Temples an Artery opened for Inflammation of the Eyes. 80
A Tumor in the great Corner of the Eye called Ægylops; alſo the Anchylops. 89
The cure thereof. ibid.
Topicks to apply to the Eares in Deafneſs. ibid.
Arteries of the Temples cut for paines in the Eares. 103
For the Temples a Medicament to be applied for Noſe-bleeding. 119
A Toad poudered for bleeding at the Noſe. 121
Diſeaſes of the Tongue. 123
The Taſting hurt. 126
The cauſes and cure of the Taſting hurt. ibid.
The Tongues Palſy. 127
For Palſey of the Tongue a Gargariſme. 128
Pils for the ſame to be held under the Tongue. ib.
The Tooth-ache. 129, 130
Cauſes of Tooth-ache. 130
The cure of Tooth-ache. 131
For Tooth-ache ſundry Medicaments. 132, 133
How to prevent Tooth-ache. 134
The Teeths Blackneſs and Rottenneſs. ibid.
Tobacco-water good in an Aſthema. 148
A Tincture of Tobacco &c. for the Aſthma. 150
The Times of a Pleuriſie how known. 154
The Thriſty Diſeaſe. 258
The cauſe of the Thriſty Diſeaſe. 258, 259
The cure of the Thriſty Diſeaſe. 259
Page
An excellent Opiate or Electuary for the Thirſty Diſeaſe. 259
Teneſmus or continual deſire of going to Stool. 203
Cauſes and Prognoſticks of a Teneſmus. ibid.
The Cure of a Teneſmus. 304
Fomentations, Fumigations, and Remedies for a Teneſmus. ibid.
A Tertian Ague. 580
The ſorts, cauſes, & Signes of a Tertian Ague. ib.
Prognoſticks of a Tertian Ague. 580, 581
The Cure of a Tertain Ague. 581, 582, 583
Sundry Medicaments for a Tertian Ague. 584, 585
Of a Tertian Ague an Obſervation. 10 Tom. 2
Of a Tertain Ague an Obſervation. Tom. 2. 11
Of a Tertian Ague an Obſervation. Tom. 2. 11
Of a Tertian Ague an Obſervation. Tom. 2. 12
Another Obſervation of a Tertian Ague. Tom. 2 12, 13
The Teſticles inflamed and cured. 78 Tom. 2
A Tertian Ague with Vomiting and Looſeneſs in the Fit. Tom. 2. 79
A Tertian Ague cured. 80 Tom. 2
A Tertian Ague cured. Tom. 2. 84
The Teſticle inflamed and ſwollen, cured. 110 Tom. 2
A double Tertian with a Dropſie cured. 117 Tom. 2
A Tiſſick or ſhortneſs of Breath cured in a man of ſeventy yeares old. 219 Tom. 2
Thrift unquenchable. 223 Tom. 2
Tooth-ache and a ſwelling on the Jaw; cured. 226 Tom. 2
A long Tertian-ague cured. 231 Tom. 2
A double-Tertian cured. 235 Tom. 2
A Timpany cured. 244 Tom. 2
Two Tertian-agues cured. 246, 247 Tom. 2
A double Tertian cured. 248
Extream Thrift remedied. 260 Tom. 2
Tetter with Itch of the whole Body, cured. 263 Tom. 2
A Tertain ague cured. 272 Tom. 2
Teſticles inflamed and Urine Suppreſſed cured. Tom. 2 273
Tongue ſwollen, cured. 277 Tom. 2
A deadly coldneſs of the Tongue. Tom. 2 285
Tooth-ach Cured. 291 Tom. 2
A Tertian Ague and worms cured. 296 Tom. 2
The Tumor called Anchylops cured. Tom. 2. 298
In the Tunica-cornea of the Eye a ſpot, Cured. Tom. 2. 301
Tooth-ach cured. 303 Tom. 2
In the Throat a fleſhy excreſcence cured. 305 Tom. 2
The Tumor cald Ecchymoſis (page 309) cured. Tom. 2
A Tumor cauſed by ill opening of a Vein cured. 312 Tom. 2
A Tooth pluckt out and faſtened in the Gum again. 313 Tom. 2
Of the Temple-bone a fracture cured Tom. 2. 315

Page

Tertian Ague *eaſily cured by an Emperick.* 219 Tom. 2

Tooth-ach *cured.* 320

For Tooth-ach *the Counſel of* Fernelius. Tom. 2 326

For Trembling *of the members the Counſel of* Fernelius. Tom. 2 343

For Trembling *and heavyneſs of the Members.* (page 344 Tom. 2) Fernelius *his Counſel.*

For the Tiſſick *the advice of* Fernelius. 353 Tom. 2

U

THe Veſicatory *or Bliſtering Plaiſter of* Monpelier. 7

Vomiting *good in a Lethargy.* 13

Vinegar *good in ſleepy Diſeaſes and how to be uſed.* ibid.

Vomits Chymical *good in a Palſey.* 22

Wild Valerian *root good for the Falling-ſickneſs, and how uſed.* 32

Veins *of the Fore head and Noſtrils good to open in the Phrenzy.* ibid.

Urine *commonly ſtopt and to be provoked in the Phrenzy.* 43

Vervaine *admirable for the Head-ach, and how uſed.* 59

Veine *of the Fore-head twice opened in Head-ach.* 59

A Veſicatory *applied al over the Head.* 60

The Vein *in the Fore-head opened in a Gutta Serena.* 64

Veſicatories *good in Inflamations of the Eyes.* 80

Vitriolated *water for Inflamations of the eyes.* 82

Ulcers *in the Cornea and Adnata Tunica.* 86

Ulcers *of the Cornea adnata Tunica how known and cured.* 87

Uvea Tunica *of the Eye coming forth: and its cure.* 89

A Veſicatory *applied to the fore part of the head does wonders.* 91

Ulceration *of the Gums.* 134

Spirit of Vitriol *for the mouth and Jaws.* 136

Vomiting *very proper in an Aſthma or ſhortneſs of breath and why ſo.* 148

Vomiting *a good ſign in the beginning of a Pleuriſie.* 155

The Vomiting *ſickneſs.* 295

Cauſes of the Vomiting *evil.* 266

Prognoſticks of the Vomiting *evil.* 266, 267

The Cure *of the* Vomiting *evil.* 267, 268, 269

Vomiting *of Blood.* 269

Cauſes of Blood Vomiting. 269, 270

Signs of the Parts the Blood comes from in blood Vomiting. 270

The Cure *of blood* Vomiting. 270, 271

Sundry Medicaments for blood Vomiting. 271 272

Urines *ſtoppage and* Srangury. 394

Cauſes of ſtoppage of Urine. 394, 395

The Prognoſticks thereof. 395

The Cure. ibid. *and* 396, 397

An Ulcer *of the Womb.* 434

Cauſes thereof. ibid.

Differences of Ulcers *in the Womb.* ibid.

Signs of the Ulcer *in the Womb.* 434, 435

The Cure *of* Ulcers *in the Womb.* 435

Sundry Remedies and Medicaments for Ulcers *in the Womb.* 435, 488, 499, 400

Concerning Urine *ſtopt an Obſervation and cure* Tom. 2 1

Of Venerial *pains an Obſervation.* 5 Tom. 2

Of Vomiting *in a Malignant Feaver an Obſervation.* Tom. 2 8

Of Vomiting *of Blood.* 18, 19 Tom. 2

The Venereal *pocks.* Tom. 2. 46

Urine *ſuppreſt by a bit of Fleſh growing in the Yard.* Tom. 2. 47

An Ulcer *in the Heart.* Tom. 2. 49, 50

The Venereal *Diſeaſe in a Child.* Tom. 2. 54, 55

Urine *ſuppreſt.* 74 Tom. 2

A moſt ſtubborne Vomiting. 81 Tom. 2

A Venereal-*pox.* Tom. 2. 45

A Venereal-*paine in one Arme cured.* 89 Tom. 2

An Ulcer *with the bones corrupted in a ſhort time cured.* 61 Tom. 2

An old Venereal-pox *with an hot and dry and almoſt black Cholerick temper.* 94 Tom. 2

Urine *ſuppreſt and cured.* Tom. 2. 65

Venereal *pox in a little Boy cured.* 110 Tom. 2

Vomiting *in a malignant Feaver.* 106 Tom. 2

A Vomiting-ſickneſs *three yeares old cured.* 245, 246 Tom. 2

An horrible Vomiting *cured.* 268 Tom. 2

Urines *ſtoppage cured.* 302 Tom. 2

Urines *ſtoppage cured.* 304 Tom. 2

Ulcer *of the Kidneys cured by Mercurial Oyntments.* ibid.

For involuntary coming away the Counſel of Fernelius. Tom. 2. 365

W

A Rare Water *for the Palſie.* 22

Wine *hurtful for the Palſie, and how it muſt be prepared.* ibid.

Wine *bad in the Gutta ſerena and how to be qualified.* 64

The Watry *Humour of the Eye its Diſeaſes.* 68

A Water *made with Crocus Metallorum for the Eyes.* 72

Waters *to ſtrengthen the Eyes.* 84, 85

A Water *for the Cancer in the Cornea Tunica of the Eye.* 88

A Water *for the Tumor in the corner of the Eye called Ægylops.* 89

Weeping *involuntary called Epiphora.* 91

How cauſed, and what Prognoſticks it affords. ibid.

The Cure *thereof.* ibid.

Wormes *in the Ears how they, may be drawn forth.* 97

Water *of Aſh wood for Deafneſs.* 98

Warme *Medicaments only muſt be put into the Ears.*

Page

Ears. 99
Water *coming out of the Ears.* 106
For Wormes *in the Ears a Medicament.* 107
Red Wax candles *to burn for ulcers of the Noſtrils.* 109,110
A Water *for the Polypus and Sarcoma.* 110
A Water *to whiten the Teeth and keep them from rottenneſs.* 134
Women *with Child let Blood ſeven times in one Day.* 141
A Water *of Tobacco-leaves &c. for the Aſthma.* 150
A Wine purgative *of rare Vertues for the Aſthma.* 152
Weakneſs. 245
Cauſes of Weakneſs. ibid.
Cure of Weakneſs. ibid.
A *Liquor to be put into Broths againſt* Weakneſs. ibid.
A *diſtilled Water againſt* Weakneſs. 246
Reſtorative Candles for to help Weakneſs. ibid.
A *Medicament to apply to the Noſe againſt Weakneſs.* 247
Of Worms. 337
Sorts of Wormes *that breed in the Body.* 397
Cauſes of Worms. 207,308,309
Signs of worms *in the Guts.* 309
Prognoſticks of Worms. ibid.
The Cure of Worms. ibid.
Medicaments to kill and drive out Wormes. 309, 310, 311
The Cure of Wormes *by Quick-ſilver.* 311
Clyſters to kill Worms *in the great Gutts.* 312
Cataplaſmes for the Worms. ib.
Fomentations for Worms. 113
Womens *Diſeaſes.* 400
The Whites *in Women.* 413
Cauſe of the Whites. 413
Signes of the Whites *and the Cauſes.* 414
How the Whites *are to be known from the Gonorrhœa.* ibid.
The Prognoſticks of the Whites. 414, 415
The Cure of Whites. 415
Whether Bloodletting is proper in the Whites. ibid.
Purgations for the Whites. ibid.
Sundry Medicaments for the Whites. 416,417
The Womb *imperforated or unbored.* ibid.

Page

How it is known, and what parts is cheifly affected. 502
The Cure of the Womb *unbored.* ibid.
Acute Diſeaſes of Women *with Child.* 509, 510
The Prognoſticks of acute Diſeaſes of women *with Child.* 510
Whether Women *with Child may be let Blood.* 510, 511
In what Caſes Women *with Child are to be purged.* 512
Clyſters, Diureticks, and things that move the Courſes are not ſafe for Women *with Child.* ib.
Of Wormes *an Obſervation.* Tom. 2. 13
Of Whites *a ſtory.* Tom. 2. 20,21
Of Wormes. 52 Tom. 2
Of Wormes. Tom. 2. 61
Of Wormes. Tom. 2. 69
Wandering *pains.* 82,83 Tom. 2
Worms *cauſing an Intermittent Pulſe.* Tom. 5. 112, 111
Wind *inſtead of Quittor coming out of a Tumor.* 115, 116 Tom. 2
A Wound *with a bruiſe, cured in four and twenty hours.* 118 Tom. 2
A Wound *in the* Arme *hard to cure, cured.* 227 Tom. 2
The Whites *cured.* 240 Tom. 2
Want *of* Appetite *cured.* 254 Tom. 2
A Woman *having no* Appetite *to carnal Copulation cured.* 295 Tom. 2
Touching Wounds *a Prognoſtick.* 295 Tom. 2
Working *of a Purge over violently, ſtopped.* 260 Tom. 2
Womb pains *cured.* 262 Tom. 2
Wormes *piſt forth.* 264 Tom. 2
Women *of Child with Twins, how to know.* 265 Tom. 2
Worms *turning to Excrements.* 267 Tom. 2
The Whites *in a Woman fourty years old, cured.* 288 Tom. 2
Worms *cured.* 289 Tom. 2
Warts *upon the Hands cured.* 291 Tom. 2
A Wound *with bruiſing Cured.* Tom. 2. ibid.
The Bleeding of a Wound *how ſtopped.* 293 Tom. 2
A wounded *Artery bleeding, ſtopped.* ibid. Tom. 2
Water *in a Childs Head, cured.* Tom. 2. 295
Women *Hydropical, cured by cutting their Toe nails.* Tom. 2 ibid.
A Wen *cured.* Tom. 2. 300
Warts *cured eaſily.* 302 Tom. 2
Whore-maſters Pox *cured in the King of* France. 304 Tom. 2
Whores-pox *in a Boy of five years old cured.* 306 Tom. 2
A Wound *in the Breaſt cured.* Tom. 2. ibid.
Wenns *cured.* 308 Tom. 2
A Wound *by Gun-ſhot cured.* 310 Tom. 2
The Womb *ſlipping down cured* Tom. 2. 312
The Whore-maſters Pox *cured.* 313 Tom. 2
A Wound *and bruiſe in the Eye, cured.* Tom. 2. 314
A Wound *with Gun-ſhot in the Aſpera Arteria, cured.* 315. Tom. 2
A Wound *in the Epigaſtrium cauſing an Empyema, cured.* Tom. 2. 316
A *troubleſome* Wound *in the Cheſt cured.* 219 Tom. 2
Windy-paine *in the Stomach to cure the Counſel of* Fernelius. 357 Tom 2
For a woman *troubled with fits of the Mother the Counſel of* Fernelius. Tom. 2. 385
For a Woman *in Child-bed being Wombſick the Counſel of* Fernelius. Tom. 2. 386
For ſwelling like Cancerous Wens *the Counſel of* Simon Petreus, *a famous Phyſitian of* Paris. 412 Tom. 2

Y

IN *the* Yard *a Caruncle.* 67, 68 Tom. 2
Prognoſticks from Conſtitution of the Year. 269 Tom. 2

Z

ZAcutus Luſitanus *his four remedies for the Head-ach* 59
Zacutus Luſitanus *his rare Water for the Eyes.* 72
His Oyntment for the ſame. 73
Zacutus *his Cure of Inflammations of the Eyes with a Mercurial Unguent.* 85
Zacutus Luſitanus *his Cure of the Noſe bleeding.* 118